The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, March 13, 2022 ■ י' אדר, תשפ"ב
סימן תרפ"ט סעיף ג'-ו'

Overview

Siman 689 Seif 3:

An אנדרוגינוס may read for another אנדרוגינוס but not for anyone else. A טמטום and someone who is half-slave may not even read for someone similar to himself. Some maintain that he may not even read for himself and must hear it read by others.

- Even according to the opinion that permits a woman to read for a man, this case is worse since it is not discernable whether it is a man or a woman. (M.B. 11)
- The concern is that one may be male and the other a female. (M.B. 12)
- Rema refers to one who is half-slave and is in accordance with the position that maintains that a woman may not read on behalf of a man. (M.B. 13)

Siman 689 Seif 4:

If one hears the *megilla* read by someone from whom he vowed not to receive benefit, he has satisfied his obligation.

- Since *mitzvos* do not provide benefit, he is not violating his vow. (M.B. 14)

Siman 689 Seif 5:

In a place that does not have a *minyan* and one person knows how to read but others do not, the one who knows how to read should read for the others. If they all know how to read, each one should read for himself.

- One may not discharge the obligation of another unless ten people are present since *megilla* reading is similar to prayer. Pri Chadash writes that *b'dieved* even if they know how to read on their own they fulfill their obligation. Magen Avrohom contends that one should read for others due to the principle of ברב עם הדרת מלך but others disagree. (M.B. 15)

Siman 689 Seif 6:

It is a proper custom to bring young boys and girls to hear *megilla* reading.

- They should be trained in the mitzvah of publicizing the miracle and the reason that some pesukim are read out loud is to prevent the children from sleeping and to pay greater attention to the reading. (M.B. 16)
- One should not bring very small children since they will distract the listeners. (M.B. 17)

Halacha Highlight

Chinuch for *megilla* reading

Shulchan Aruch Siman 689 Seif 6
מנהג טוב להביא קטנים וקטנות
It is a proper practice to bring young boys and girls

Shulchan Aruch (סעי' ו') writes that it is a proper practice to bring young boys and girls to listen to *megilla* reading. Mishnah Berurah (ס"ק י"ז) and Biur Halacha (ד"ה מנהג טוב) contend that Shulchan Aruch refers to those children who have reached the age of *chinuch* and will be able to sit quietly during the *megilla* reading because one should certainly not bring those children who will be disruptive and possibly cause some of the adults to not hear the entire *megilla*. Biur Halacha then raises the question, if the children to whom Shulchan Aruch refers are children who have reached the age of *chinuch,* why does Shulchan Aruch say that it is a proper practice when it should be obligatory due to the *mitzvah* of *chinuch*? He answers that in order to satisfy the obligation of *chinuch,* it would be sufficient to read for them the *megilla* at home, but the proper practice is to bring them to the *bais haknesses* to publicize the miracle so that they will make an effort when older to continue to listen to the *megilla* read in the *bais haknesses*.

Poskim raise a difficulty with regards to *chinuch* for a child to listen to the *megilla*. The *halacha* is that if a person misses even one word he has not fulfilled his obligation (סי' תר"צ מ"ב ס"ק מ"ח). Accordingly, it seems unreasonable that a child who for many *mitzvos* has reached the age of *chinuch* would be capable of sitting for such a lengthy period of time and pay attention to each and every word. Nevertheless, they write that even if the child's mind wanders during the course of *megilla* reading, as long as the child understands that the *megilla* recounts the miracle that occurred during the Purim story it is sufficient, and this occurs around the age of 6 or 7. This ruling is based on Turei Even who asserts that whenever a child's youth is the cause for him to not be able to fulfill a *mitzvah* with all of the related details, he remains obligated to fulfill the *mitzvah* to the degree that he can. That is why there is a *mitzvah* of *chinuch* for a child who is capable of performing the *mitzvah* even according to the opinion that maintains that intent is an essential prerequisite for fulfillment of the *mitzvah* – מצוות צריכות כוונה (פסקי תשובות אות ח' והע' 35).

- Nowadays, each person should have a *kosher megilla* and should read each word quietly since it is impossible to hear each word from the reader due to all the noise that is made when the name Haman is read. (M.B. 19)