The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תר"צ סעיף א'-ג'

Overview

Siman 690 Seif 1:

The *megilla* may be read standing or sitting but *l'chatchila* it should not be read for the *tzibbur* while sitting out of respect for the *tzibbur*. It is forbidden for one to read the *megilla* unless he is instructed to do so.

- The *beracha* should be recited while standing. (M.B. 1)
- Biur Halacha maintains that it is acceptable to read the *megilla* while standing and leaning on something. (M.B. 2)
- The regular *shaliach tzibbur* does not have to wait until he is instructed to read. (M.B. 3)

Siman 690 Seif 2:

It is acceptable for two or even ten people to read together and they as well as those listening will fulfill their obligation.

- The reason it is acceptable for many people to read simultaneously is that it is dear and people pay close attention to what is read. (M.B. 4)

Siman 690 Seif 3:

It must be read in its entirety from a *megilla* and if it was read by heart one does not fulfill his obligation. *L'chatchila* the entire written text must be before him as he reads but *b'dieved* if the scribe skipped up to even half of the words and the reader read the missing words by heart, he fulfilled his obligation. If words at the beginning or end are missing, even if only a few words he does not fulfill his obligation. Even in the middle, an entire idea cannot be missing. **When more than half of the words are missing, even if they are written but no longer legible to the point that one cannot recognize the letter, it is invalid.**

- According to most *Poskim* if one does not hear even one word he does not fulfill his obligation. (M.B. 5)
- Reading from an invalid *megilla* is comparable to reading by heart and one does not fulfill his obligation. (M.B. 6)
- If one read only some of the words by heart he has fulfilled his obligation, even if the reason he read some words by heart was that the sofer left out some words, *b'dieved* he fulfills the *mitzvah*. (M.B. 7)
- If he does not have another *megilla* he may read from it even *l'chatchila*. (M.B. 8)
- It is uncertain whether one may read exactly half of it by heart. (M.B. 9)
- It is possible that if just the first or last *pasuk* is missing he does not fulfill his obligation. (M.B. 11)

Halacha Highlight

Standing during the recitation of the *berachos*

Shulchan Aruch Siman 690 Seif 1
קורא את במגלה בין עומד בין יושב
The *megilla* is read standing or sitting

Shulchan Aruch (סע' א') writes that one may read the *megilla* while standing or sitting, but *l'chatchila* it should not be read for the *tzibbur* while sitting out of respect for the *tzibbur* – כבוד הצבור. Mishnah Berurah (סק"א) notes that although it is acceptable to read the *megilla* while sitting, the *beracha* should be recited while standing. In *hilchos tzitzis* (סי' ח' סע' א'), Shulchan Aruch also rules that the *beracha* should be recited while standing and Mishnah Berurah (סק"ב) explains that the reason is that when reciting *birchos hamitzvos* one is obligated to stand.

Sha'ar HaTziyun (סק"א) cites Machatzis HaShekel who maintains that even those listening to the reader recite the *beracha* must stand. The reason he gives is that since they satisfy their obligation with the recitation of the reader and the principle that allows this is שומע כעונה—listening is comparable to recitation, they must stand just as the reader must stand when he recites the *beracha*. In other words, the principle שומע כעונה does not simply mean that when one listens to another's recitation he fulfills his obligation in that recitation. What the principle means is that when one listens to another's recitation, it is as if he is personally reciting those words. Accordingly, any *halachos* that relate to the actual recitation of the words are satisfied when one listens to another's recitation. Thus, the listener satisfies the obligation to recite the *beracha* in an audible voice when he listens to the reader recite the *beracha* in an audible voice. However, the principle of שומע כעונה does not apply to those *halachos* that relate to the one reciting the *beracha* that are unrelated to his voice. Therefore, out of respect for the *beracha* one is required to stand during its recitation. That obligation is unrelated to one's voice, it relates to the one reciting the *beracha*. Accordingly, anyone who is considered to be reciting the *beracha* must stand and since the principle of שומע כעונה means that it is considered as though the listeners are reciting the *beracha*, they are required to stand during its recitation as well (מוריה שנה כ"ז גליון יא-יב עמ' קט"ז).