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

Overview

Siman 690 Seif 4:

One who is holding an invalid *megilla* should not read with the *shaliach tzibbur*, rather he should listen quietly. Similarly, no one should assist the reader as he is reading; therefore those *pesukim* that are read by the *tzibbur* should be repeated by the reader from a valid *megilla*.

- The implication is that if the reader is reading to one person he may assist the reader since he is listening to only one person read. Others are stringent even in this case out of concern that he will pay attention to his own reading rather than to the reader. (M.B. 13)
- Elya Rabba maintains a stringent position even in this case when it is just the reader and one listener. (M.B. 14)
- The reader must read them from a valid *megilla* and the listeners should have in mind to fulfill their obligation with the reader's reading. (M.B. 15)
- This obligation is only *l'chatchila*. (M.B. 16)

Siman 690 Seif 5:

If one read סרוגין, meaning that he paused in the middle of reading and then resumed from where he left off, even if he paused the amount of time it would take to read the entire *megilla*, he has fulfilled his obligation. This is true even if he spoke in the interim but we rebuke one who speaks in the middle as discussed below in *siman* 692:2.

- In other words, one paused the amount of time it takes to read the *megilla* from the beginning to the end. (M.B. 17)
- If one paused due to circumstances beyond his control he must start again but does not repeat the *berachos*. (M.B. 18)
- If the listener speaks and as a result missed even one word, according to many authorities he did not fulfill his obligation. For that reason it is important for each person to have a *chumash* since while the children make noise following the reading of the name Haman, it is impossible to hear the next few words and by reading those inaudible words from a *chumash* he will be able to satisfy his obligation, at least *b'dieved*,. (M.B. 19)

Halacha Highlight

Receiving assistance while reading the *megilla*

Shulchan Aruch Siman 690 Seif 4
לא יקרא עם שליח צבור אלא שומע ושותק
He should not read with the reader, he should listen quietly

Shulchan Aruch (סע' ד') rules that a listener who is holding an invalid *megilla* should not read together with the reader; he should listen quietly. Mishnah Berurah (ס"ק י"ג) explains that the concern is that someone else who is listening may pay attention to the one reading from the invalid *megilla* rather than to the reader and thus not satisfy his obligation. Accordingly, if there are only two people present, the reader and the listener, it is permitted for the listener to read from an invalid *megilla* together with the reader. He then notes that according to others one must adopt a stringent approach in all circumstances. The rationale is based on the concern that the listener who is reading with the reader may focus on his own reading to the exclusion of the reader's and since he does not have a valid *megilla*, he will not satisfy his obligation. Chafetz Chaim (מחנה ישראל פי"ב דיני חנוכה ופורים) rules that when someone reads the *megilla* from a *chumash* in order to assist the reader to read correctly, the one providing assistance must read the *megilla* a second time from a valid *megilla* so that he can satisfy his own obligation since it is assumed that while assisting the reader he was not listening properly to satisfy his obligation with that reading.

Based on this discussion, *Poskim* ruled that it is not permitted for the reader to listen to a recording of the *megilla* as he is reading to assure that he reads the words accurately and with the proper *trup*. The reason is this concern that one of the listeners will be distracted by the recording and will not pay attention to the actual *ba'al koreh*. However, if the *ba'al koreh* listens to the recording on headphones so that none of the listeners hear the recording it is permitted, although the reader should make sure that the volume is not so loud that he cannot even hear his own reading (פסקי תשובות אות ב' והע' 7).