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

Overview

Siman 690 Seif 6:

One who reads the *megilla* out of order does not satisfy his obligation. If one reads one *pasuk*, skips the second, reads the third and then goes back to read the second *pasuk* he did not fulfill his obligation since he read a *pasuk* out of order. What should he do? He should begin with the second *pasuk* and continue reading in order.

- He read later *pesukim* before earlier *pesukim* and the same is true if he read paragraphs out of order. (M.B. 21)
- The same is true if he read words out of order. (M.B. 22)

Siman 690 Seif 7:

One who read the *megilla* by heart did not fulfill his obligation.

Siman 690 Seif 8:

A foreigner who heard the *megilla* read in Hebrew written in Ashuris characters fulfills his obligation even though he does not understand the meaning of the words.

- It should say ובכתב הקדש and refers to Ashuris characters. (M.B. 25)
- One who does not understand Hebrew fulfills his obligation even *l'chatchila*. (M.B. 26)

Siman 690 Seif 9:

If the *megilla* was written in Aramaic or some other foreign language, one does not satisfy his obligation unless he understands that language. If it was written in Ivri and the reader read it in Aramaic to someone who understands Aramaic he did not satisfy his obligation since it was read by heart and once the reader does not fulfill his obligation those listening to him also do not fulfill their obligation. One need not be concerned with the language in which it is written.

- Even if the writing was Ashuris one who does not understand the foreign language will not discharge his obligation. (M.B. 27)
- In other words, one can fulfill his obligation when it is read in another language, only if it is read in the language that the *megilla* was written. (M.B. 28)
- In other words, we are not particular that the characters written in the *megilla* should match the language in which it is read so that even if it is written in Ilmis characters but the words are Giftis, one discharges his obligation. Some *Poskim* maintain that the *megilla* must always be written in Ashuris characters. Pri Megadim writes that if the *megilla* was written in another language and was read to someone who understands that language but the reader does not, the *mitzvah* was not fulfilled even according to Shulchan Aruch. (M.B. 32)

Siman 690 Seif 10:

Halacha Highlight

Reading with the *shaliach tzibbur*

Shulchan Aruch Siman 690 Seif 8
אף על פי שאינו יודע מה הם אומרים
Even though he does not know what they are saying

Shulchan Aruch (סעי' ח') rules that a foreigner who hears the *megilla* read in Lashon Kodesh, and the *megilla* was written with Ashuris characters fulfills his obligation even though he does not understand Lashon Kodesh. Mishnah Berurah (ס"ק כ"ו) explains that it is evident that understanding the words is not a prerequisite to fulfil the *mitzvah* since we do not understand the meaning of the words האחשתרנים בני הרמכים. This indicates that the *mitzvah* is for the *megilla* to be read and thereby publicize the miracle and for that reason people whose understanding of Lashon Kodesh is very weak, nevertheless, fulfill their obligation. He then notes that Pri Megadim recommends that each person should have a valid *megilla* in front of him and he should read each word quietly since it is very difficult to hear each word from the reader, especially when children are present who make a lot of noise.

It is evident from Pri Megadim's recommendation that he maintains that one who reads quietly with the reader from a valid *megilla* is nevertheless, considered to be fulfilling the *mitzvah* with the *tzibbur* rather than merely reading as an individual. Chazon Ish (או"ח סי' קנ"ה סק"ב) also maintains this position and explains that the preference to read with ten people does not mean that one person should read for nine others who silently listen to the reading. Rather, even if all ten people read to themselves and even if they are not reading the exact same word at the same time they fulfill the *mitzvah* of reading the *megilla* as part of a *tzibbur*. The Brisker Rov (מועדים ושמנים ח"ב סי' קע"ג הע' ב' ותשובות והנהגות ח"ב סי' שמ"ט) maintains that those who read quietly with the reader fulfill their obligation as individuals rather than as a *tzibbur*. However, later authorities (פורים המשולש פ"ב הע' כ"ו) explain that the Brisker Rov's position is true only when one does not read each word together with the reader but in the event that one reads each word with the reader, it is considered as though he is fulfilling his obligation with the *tzibbur* and Rav Aharon Leib Shteinman relates that the Brisker Rov himself would read each word quietly together with the reader (קובץ קימו וקבלו עמ' 75).

Someone who understands a foreign language as well as Ashuris will not discharge his obligation if the *megilla* is read in the foreign language but others maintain that he does fulfill his obligation. If the *megilla* was written in two languages, one who understands them both fulfills his obligation.

- The implication is that Shulchan Aruch follows the first opinion but one would not repeat the beracha since the matter is subject to debate. (M.B. 33)
- Even when reading in a foreign language the words must be read in Lashon Kodesh. (M.B. 34)
- *L'chatchila* it should not be written in two languages. (M.B. 36)