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

Overview

Siman 690 Seif 11:

The practice of reading for women in a foreign language should be protested, even if it is written in a foreign language.

- Since the men who read understand Lashon Kodesh one must consider the opinions that maintain that one who understands Lashon Kodesh cannot fulfill his obligation if it is read in a foreign language and thus he cannot read and discharge the obligation of others. Furthermore, since we do not understand the words האחשתרנים בני הרמכים they would have to be read in Lashon Kodesh and *l'chatchila* the *megilla* should not be read in two languages. (M.B. 37)

Siman 690 Seif 12:

If one read the *megilla* while dozing he has fulfilled his obligation as long as he did not fall asleep. If one listened to the *megilla* while dozing he did not discharge his obligation.

- Although he was dozing he can have intent to fulfill the *mitzvah*. (M.B. 39)
- Since he was dozing there is no doubt that he missed hearing some of the words. (M.B. 41)

Siman 690 Seif 13:

If one was writing a *megilla* and in the process he read a *pasuk* from a valid *megilla* before writing it and had in mind to discharge his obligation he fulfilled the *mitzvah*. This requires that that the entire *megilla* is before him from which he is copying. Similarly, if he was editing the text or if he was delivering a *drosha* and reads an entire *pasuk* before explicating the text and had in mind to discharge his obligation, he discharged his obligation. He may not interrupt with other matters while delivering his *drosha* since it is prohibited to interrupt the reading for other topics.

- If he did not have in mind to thereby discharge his obligation, even for just the first *pasuk*, he does not fulfill the *mitzvah*. (M.B. 42)
- Shulchan Aruch follows the view that requires intent to fulfill a *mitzvah*. (M.B. 43)
- He must read the words correctly because if he reads the words as they are written he will not fulfill his obligation. (M.B. 45)
- Meaning, topics unrelated to Purim. (M.B. 47)

Siman 690 Seif 14:

One reading the *megilla* must have in mind to discharge the obligation of the listeners and the listeners must also have in mind to fulfill their obligation. A *shaliach tzibbur* is assumed to have in mind all of the listeners, even those behind the *bais haknesses*. We are not particular about mistakes. Some maintain that this is true only regarding mistakes that do not change the meaning like the incident of the two students who were before Rav and one read יהודיים and the other read יהודיים and he did not correct either one of them but other mistakes must be corrected.

- Intent is essential, even *b'dieved* and once one has intent at the outset that suffices for the entire reading. If the reader skips a word or if a listener misses a word, the *mitzvah* is not fulfilled and one must go back to the missing word. (M.B. 48)
- Even if one made a number of errors the *mitzvah* is fulfilled since he read the entire text. (M.B. 50)
- Reading a word incorrectly so that it changes the meaning of the text is comparable to skipping the word altogether. (M.B. 51)

Halacha Highlight

Distracted listening

Shulchan Aruch Siman 690 Seif 14
וצריך שיכון השומע לצאת
And the listener must have intent to fulfill his obligation

Shulchan Aruch (סע' י"ד) writes that the one reading for others must intend to discharge the obligation of those who are listening and the listeners must also have in mind to discharge their obligation by listening to the reader. Mishnah Berurah (ס"ק מ"ח) adds that if either the reader skips a word or if a listener does not hear a word, the *mitzvah* is not fulfilled and they would have to go back to make up the missing word. Be'er Heiteiv (ס"ק י"א) in the name of Magen Avrohom writes that one who misses a word does not satisfy his obligation but if one hears the *megilla* but did not have intent, he has discharged his obligation. Levushei Serad explains that Magen Avrohom means that understanding each word is not essential. However, if his mind wanders to other matters during the course of reading, even though he hears each word, he has not discharged his obligation and *halachically*, it is as if he did not hear those words.

Poskim note that this creates a serious issue for many people who listen to the *shaliach tzibbur* and whose minds wander. For example, the Torah scholars mind may become occupied with a Torah thought and a businessman's mind may become distracted by work related matters and as a result although each word penetrates his ears, his mind isn't focused on each word. For that reason it is advisable for each person to have a valid *megilla* so that he could read each and every word with the *ba'al koreh* so that even if he does not pay attention to every word, he will have read each word and one fulfills his obligation even though he is distracted while he is reading. Some authorities maintain that one who follows along inside as the *ba'al koreh* reads fulfills his obligation even if his wanders and Levushei Serad's comment was directed towards those who listen to the reading but do not follow along inside (פסקי תשובות אות ד').