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

Overview

Siman 690 Seif 15:

One must read the names of Haman's ten sons as well as the word עשרת in a single breath to indicate that they all died and were hung at once. This is required *l'chatchila* but *b'dieved* if one interrupted he discharged his obligation. *L'chatchila*, one should read in a single breath from the words חמש מאות איש... עשרת.

- Between *pesukim* one should pause for a breath. When reading the words בלילה ההוא one should raise his voice and when reading the words האגרת הזאת he should shake the *megilla*. Chaye Adam did not approve of the practice of the *tzibbur* reading to themselves the names of the ten sons of Haman and it should be read only by the *ba'al koreh*. (M.B. 52)
- If one will not be able to read all of this in one breath he should begin with ואת פרשנדתא since according to the Gemara that is required and the remainder is just customary. (M.B. 54)

Siman 690 Seif 16:

One must say, ארור המן ברוך מרדכי ארורה זרש ברוכה אסתר and one must also declare ארורים כל עכו"ם ברוכים כל ישראל וגם חרבונה זכור לטוב.

Siman 690 Seif 17:

The custom in *klal Yisroel* is for the reader to unfold the *megilla* before reading so that it appears like a letter and upon completion he rolls it up and then recites the *beracha*. Some write that the custom is to read the four *pesukim* of redemption out loud, which are איש יהודי, ומרדכי יצא, ליהודים היתה אורה, כי מרדכי היהודי and this is also the custom in these countries and then the *shaliach tzibbur* repeats them. It is also written that it is customary for children to draw Haman on wood and stones or to write on them Haman's name and to strike them against each other in order to blot out his name in accordance with the *pasuk* מחה תמחה את זכר עמלק and ושם רשעים ירקב. This led to the custom to strike Haman when reading the *megilla* in the *bais haknesses* and one should not abolish any custom or mock it since they were not instituted without reason.

- Individuals following in a *megilla* are not required to unfold their *megilla*. (M.B. 55)
- The *megilla* should not hang onto the floor or even in the air. It should be unfolded before he begins to recite the *beracha*. (M.B. 56)
- It is not respectful for the *megilla* to remain unfolded. (M.B. 57)
- Reading these *pesukim* out loud is an expression of happiness. (M.B. 58)
- Maharil did not strike Haman and Pri Megadim writes that the loss (the noise) outweighs the benefit (blotting out his name). (M.B. 59)
- Since many things can go wrong when making noise Pri Megadim advised following with a *chumash* so that he can read from the *chumash* each word he doesn't hear from the *shaliach tzibbur*. (M.B. 60)

Halacha Highlight

Reading the names of Haman in a single breath

Shulchan Aruch Siman 690 Seif 15

צריך לומר עשרת בני המן ועשרת הכל בנשימה אחת

One must read the names of Haman's ten sons as well as the word עשרת in a single breath

Shulchan Aruch (סע' ט"ו) writes that one must read the names of the ten sons of Haman as well as the word עשרת in a single breath. The reason is to indicate that they all died and were hung at the same time. Ben Ish Chai (פרשת תצוה אות ט') cautions that when reading the names in a single breath to make sure to read the word ואת inside since in an effort to rush to be able to read the words in a single breath people have the tendency to read it by heart. Mishnah Berurah (ס"ק נ"ב) writes in the name of Chaye Adam that the custom in some places for the *tzibbur* to read out loud the names of Haman's sons is not proper and the words should only be read by the *ba'al koreh*. Aruch HaShulchan (סע' כ"ג) clarifies that the rationale behind the custom is that the death of Haman's ten sons represents the primary salvation.

Tzafnas Pane'ach (השמטות להלי גירושין ח"ג עמ' 113) explains that the custom is based on the practice to read the names in a single breath and although the principle of שומע כעונה allows one to fulfill his obligation to read the *megilla* by listening to another's reading, the principle cannot be utilized to fulfill the requirement to read the names in a single breath and thus each person must read the names by himself. Chazon Ish (תורת המועדים סי' תר"ץ סק"א) maintains that the principle of שומע כעונה does work even for the obligation to read the names in a single breath and that would be the rationale behind Chaye Adam's position. Rav Moshe Shternbuch (שו"ת תשובות והנהגות ח"ב סי' שנ"ח) suggests that the custom originated out of concern that in an effort to read the names in a single breath the listeners will not hear every word. In order to assure that no one misses a word everyone reads the names to himself, even if read from a *chumash*, to assure fulfillment of the *mitzvah*.