The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Mar 7 2023 ■ י"ד אדר, תשפ"ג
סימן תר"צ סעיף י"ח

Halacha Highlight

Reading in the presence of ten people

Shulchan Aruch Siman 690 Seif 18
צריך לחזר אחר עשרה
One must make an effort to gather ten people

Shulchan Aruch writes that when reading the *megilla* on the 14th or 15th one must make an effort that the reading take place in the presence of ten people but if it is not possible to gather a group of ten people for the reading he may read it even by himself. Mishnah Berurah (ס"ק ס"א) explains that one may have thought that when reading on the 14th or 15th the miracle will anyways be publicized since there are others who will read the *megilla* in the presence of ten so individuals are not required to exert themselves to gather together ten people. To dispel that notion, Shulchan Aruch emphasizes that one should make an effort to gather together ten people and certainly when one is reading on a day other than on the 14th or 15th one must make an effort to gather together ten people In the event that one cannot gather together ten people he does not recite the *berachos* on the *megilla*.

Rema expresses uncertainty whether women are counted towards the ten people that should be present when the *megilla* is read. Pri Megadim (א"א ס"ק כ"ד) suggests two explanations for Rema's uncertainty. The first is that forming a group that is comprised of men and women is inappropriate (פריצותא). Alternatively, it is possible that women are only obligated to hear the *megilla* read, as opposed to men who are obligated to read the *megilla* and we cannot combine people with different obligations to form a group of ten people for this purpose. Interestingly, according to both of these reasons it is acceptable to form a group of ten women for reading the *megilla* since there is no issue with the formation of the group being inappropriate and they all share the same character of obligation (שו"ת שלמת חיים סי' ש"ע, שלמי מועד עמ' רע"ד בשם הגרש"ז אויערבך והליכות והנהגות עמ' 12 בשם וגרי"ש אלישיב).

Overview

Siman 690 Seif 18:

When reading the *megilla* on the 14th or 15th one must gather ten people but of one cannot gather ten people it may read by an individual. It is not clear whether women combine to form a group of ten. If the *megilla* was read by the *tzibbur* and an individual did not hear it read he may read it, even *l'chatchila* by himself since it was read in a group of ten in the city. When an individual reads it at the correct time he must recite the *beracha*.

- Even though he is reading it at the designated time and the miracle will anyways be publicized, nevertheless, he should make an effort to gather ten people when he reads to publicize the miracle and this is certainly true if he reads it on an earlier date and in such a case if he cannot gather ten people he does not recite the *beracha*. (M.B. 61)
- If the *megilla* is read with the *tzibbur* in the *bais haknesses* at that time, the principle of ברב עם הדרת מלך obligates him to listen to the reading in the *bais haknesses* even if he has 100 people in his home. (M.B. 62)
- Pri Megadim notes that since Rema did not mention children it must be that children are not counted in the group of ten since they are not obligated in the *mitzvah* and listen just because of *chinuch*. (M.B. 63)
- We do not require one to exert himself to fulfill the principle of ברב עם הדרת מלך. Yad Ephraim notes that many authorities do not agree with Rema's ruling and require one to gather ten people even in this circumstance. (M.B. 64)
- When one reads outside of the designated time he does not recite the *beracha*. (M.B. 66)