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

Overview

Siman 691 Seif 6:

If they used three sinew threads it is valid provided that they should equidistant from one another. However, since there are multiple explanations regarding the meaning one must satisfy all of them by making three stitches at the top, three at the bottom and three in the middle with one stitch in the 4th section on one end and another 4th stitch on the other side. If one does not have enough sinew it is better to stitch it with linen than to leave it without a stitch but if one does have enough sinew, the sinew should be used. The stitch must be made from the outside rather than the inside.

- This should be done to each panel. Chaye Adam writes that when one uses sinew one need not be concerned with the number of stitches. (M.B. 21)

Siman 691 Seif 7:

One must leave space at the top and bottom of the panel of parchment when they are sewed together but any amount is sufficient.

Siman 691 Seif 8:

One may not read for a *tzibbur* the *megilla* from one that was written together with other scripture and if one did they do not satisfy their obligation unless the *megilla* is larger or smaller than the other panels of parchment so that it should be discernable. An individual may read and fulfill his obligation from such a *megilla* even though it is not larger or smaller provided that it is written as a scroll similar to a *sefer torah*.

- It does not publicize the miracle since it appears as though one is reading scripture. Ten people are considered a *tzibbur*. (M.B. 23)
- It should be larger or smaller than the other panels, either on the top or on the bottom. (M.B. 24)

Siman 691 Seif 9:

A *megilla* that has vowels or has the *berachos* and *piyutim* written on the first panel, does not thereby become invalid.

- One who does not know how to read with the *trup* may write the *trup* in the *megilla* and even recite the *berachos* since it is no worse than writing the vowels. If the *trup* is not written in the *megilla* it is permitted to read it without the *trup*. (M.B. 25)
- *L'chatchila*, the *berachos* should not be written on the *megilla*. (M.B. 26)

Siman 691 Seif 10:

If one does not have a valid *megilla* he reads from a *chumash* without reciting the *beracha*.

- This is true when it is written as a scroll but our *chumashim* may not be used for the *mitzvah*. Pri Megadim writes that one should read the *megilla* without the *berachos* so that one does not forget the laws of the *megilla*. (M.B. 27)

Siman 691 Seif 11:

If one read from a stolen *megilla* he satisfies his obligation. Whether one recites the *beracha* see below *siman* 649 regarding an invalid *lulav* and the same applies in this case.

- The word "stolen" should be added. (M.B. 29)
- Pri Megadim writes that even if one acquired it by physically changing it, he should not recite the *beracha*. (M.B. 30)

Halacha Highlight

Reading from a *megilla* that is between other scripture books

Shulchan Aruch Siman 691 Seif 8
במגלה הכתובה בין הכתובים
In a *megilla* that is between other scripture books

Shulchan Aruch (סע' ח') rules that one may not read the *megilla* for a *tzibbur*, comprised of ten people, from a *megilla* that is part of a collection of scripture. In the event that one read from such a *megilla* they do not discharge their obligation unless the section that contains the *megilla* is larger or smaller than the other portions of scripture so that the section of the *megilla* should be discernable. An individual may read a *megilla* that is written together with other portions of scripture even if the *megilla* is not larger or smaller than the remainder of the scripture. The rationale for this *halacha* is that when reading the *megilla* for a *tzibbur* it is necessary to publicize the miracle and if the *megilla* is part of a scripture it appears as though one is merely reading scripture rather than publicizing the miracle. For that reason when the reading is not for a *tzibbur* so that the miracle will not be publicized, it is permitted to read from a *megilla* that is contained with other sections of scripture (מ"ב ס"ק כ"ג).

Biur Halacha (ד"ה בצבור) cites Turei Even who asserts that this *halacha* is limited to a circumstance in which it is mandated that the *megilla* is read with a *tzibbur*, i.e., before the 14th, so that publicizing the miracle is an essential part of the *mitzvah*. However, when reading the *megilla* on the proper day it is not an issue to read from a *megilla* that is part of scripture. Chazon Ish (או"ח סי' קנ"ה סק"ב) notes that according to many Rishonim even when the *megilla* is read earlier than the 14th it is not essential (מעכב) for the *megilla* to be read in the presence of a *tzibbur* and thus *b'dieved* one will fulfill the *mitzvah* even when reading from a *megilla* that is part of scripture. Some *Poskim* write that one should not rely on Turei Even's position since his position is not consistent with many of the Rishonim who maintain that in a *tzibbur* one may not read from a *megilla* that is part of scripture but an individual may do so (שו"ת תפלה למשה ח"ז עמ' ת"ד).