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

Overview

Siman 692 Seif 1:

One who reads the *megilla* recites three *berachos* beforehand, על מקרא מגילה, ושעשה נסים and שהחינו. During the day he does not repeat שהחינו. Some maintain that even during the day he repeats שהחינו and this is the custom in these countries. It is acceptable for one to recite the *beracha* and another to read the *megilla*. **The custom is to recite afterwards the *beracha* הרב את ריבנו וכו'. If one did not recite the *beracha* before or afterwards, he has fulfilled his obligation.** The custom is to recite אשר הניא at night but not during the day. The *beracha* afterwards is recited only in the presence of a *tzibbur*.

- When reciting *shehechiyanu* one should have in mind *mishloach manos* as well as the meal and the *shaliach tzibbur* should have that in mind when he recites the *beracha*. One should have this intent during the day when these *mitzvos* are fulfilled. If one does not have a *megilla* he does not recite *shehechiyanu* on the *mitzvos* of *mishloach manos* or the meal but some maintain that it could be recited on the day of Purim itself since it is a *yom tov*. If one had a *megilla* at night and recited *shehechiyanu* at that time, all opinions agree that it need not be repeated during the day. If a mourner reads the *megilla* someone else should recite the *berachos* since it is improper for a mourner to recite *shehechiyanu* for the *tzibbur*. (M.B. 1)
- If the reader cannot finish reading the *megilla* his replacement need not restart from the beginning, rather he starts from where the first one stopped. (M.B. 2)
- There is a dispute whether one should recite הרב "הקל" or not and Elya Rabba follows Shulchan Aruch that the word הקל is not recited and it is also left out of the concluding *beracha*. (M.B. 5)
- If one realized that he did not recite the *beracha* it should be recited between chapters. (M.B. 6)
- All opinions agree that even individuals recite the *beracha* before reading. (M.B. 8)

Siman 692 Seif 2:

One should not speak while the *megilla* is being read.

- *L'chatchila* no one should talk but there is a difference between the reader and the listeners if one did speak. If a listener spoke he does not fulfill the *mitzvah* since that will cause him to miss a word but the reader does not lose the *mitzvah* and at times may even greet someone out of respect between chapters. (M.B. 9)

Halacha Highlight

הרב את ריבנו

Shulchan Aruch Siman 692 Seif 1

ולאחריה נוהגים לברך הרב את ריבנו וכו'

And afterwards the custom is to recite הרב את ריבנו

Shulchan Aruch (סע' א') writes that common custom is to recite the *beracha* of הרב את ריבנו after *megilla* reading. Mishnah Berurah (סק"ד) explains that Shulchan Aruch emphasized this point because the Gemara taught that the practice is subject to custom and there were places that did recite the *beracha* and other places where they did not recite the *beracha*. Therefore, Shulchan Aruch teaches that nowadays the custom is to recite the *beracha*. Rema, however, notes that the custom to recite the *beracha* is limited to when the *megilla* was read in the presence of a *tzibbur*. Mishnah Berurah (סק"ח) explains that this is in contrast to the *beracha* that is recited before reading the *megilla* which is always recited, even when an individual reads the *megilla*. Aruch HaShulchan (סע' ה') further elaborates that since the *beracha* of הרב את רבינו is an expression of thanks for publicizing the miracle (ע"ע שעה"צ ס"ק י"ב בשם בעל העיטור), it is only recited in the presence of a *tzibbur* when the miracle is actually publicized.

If an individual read the *megilla* and would like to gather a *tzibbur* afterwards so that he could recite the *beracha*, Rav Yosef Shalom Elyashiv (אשרי האיש ח"ג פמ"ג אות כ"ד) maintained that he may not recite the *beracha*. Rav Shlomo Zalman Auerbach also maintained the same position and added (הליכות שלמה פורים פי"ט סע' ו') that even if the *megilla* was read in the presence of ten people but one of those people heard the *megilla* read beforehand, the *beracha* is not recited. Rav Tzvi Pesach Frank (מקראי קדש פורים סי' ל"ה) contends that one who reads the *megilla* for ten women would recite the *beracha* since for the purpose of publicizing the miracle it is not necessary for there to be a *minyan* of men; ten Jews, even women suffices. However, Rav Auerbach (הליכות שלמה תפלה פכ"ג דבר הלכה אות ג') and Rav Elyashiv and Rav Nissim Karelitz (בלילה ההוא עמ' 8) disagree and maintain that the *beracha* is not recited when reading for a *tzibbur* of women.