

## מגילה יז

בעל קורא cannot be read backwards. therefore, if the בעל קורא read פסוק א' and then פסוק ג', he must go back to פסוק ב' and then re-read פסוק ג'.

The מגילה cannot be said over בעל פה. If less than half of מגילת אסתר was said בעל פה, from a מגילה that is missing up to half of its letters, then בדיעבד, he (and his listeners) are יוצא. The רמ"א notes that this is so, provided that it is not the first פסוק of the מגילה, the last פסוק of the מגילה, or any complete ענין.

A person can be יוצא the מצוה of קריאת מגילה in any language, provided the person understands it. A person is יוצא in לשון הקודש even if he does not understand it.

If a person heard/read the מגילה in stops and starts he is יוצא even if the interruption was so long that it was possible to finish the מגילה in that time. Even if he talks he is יוצא בדיעבד, though the רמ"א strongly rebukes those who do talk during the reading of the מגילה.

If the בעל קורא was drowsy and unaware while reading the מגילה, he and his listeners are יוצא. However, if the listeners are drowsy and unaware, they are not יוצא.

If the בעל קורא gives a דרשה between each פסוק, he and the listeners are יוצא provided there is כונה to be יוצא.

קלף must be written with דיו on a מגילת אסתר

הלל cannot be read backwards.

פרשיות שמע cannot be read backwards. If a person read the פרשיות out of order (or backwards) he is יוצא בדיעבד.

שמע can be read in any language (provided the reader understands this language).

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לכתחילה one should hear himself saying שמע. בדיעבד, he is יוצא if he did not.