

## מגילה יח

If the מגילה was written in לשון הקודש, but read in ארמית, it is not a כשר קריאה, as it is like reading בעל פה. If it was written and read in ארמית, the reader/listeners are יוצא provided they understand ארמית.

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.

If a פסוק was skipped, the בעל קורא must go back to the פסוק, and read from there straight, as one is not יוצא קריאת מגילה unless it is read in order.

If someone while writing מגילת אסתר is saying the פסוקים out loud, provided that he is saying them from an already written מגילה, and he has כונה (as do is listeners) to be יוצא the מצוה, he (they) is (are) יוצא.

A סופר must have a ספר of what he is writing in front of him in order that he not be confused. He must also say the word as he writes it.

שרטוט do not need תפילין, but מזוזות do.