The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Jan 17, 2026 ■ כ"ח טבת, תשפ"ו
סימן מ"ו סעיף ט'

Overview

Siman 46 Seif 9:

One may not read *pesukim* before *Birkas HaTorah* even if they are said in a manner of supplication. Others maintain that one need not be concerned about this as long as the *pesukim* are read as a supplication but it is best to be cautious in accordance with the first position. The custom is in accordance with the second opinion since during *selichos* we read *selichos* and then recite *Birkas HaTorah* with the rest of *Birchos HaShachar*. Similarly, on a regular basis people say *pesukim* as they enter shul before reciting *Birkas HaTorah*. The custom is to recite *Birkas HaTorah* immediately after אשר יצר and one should not deviate from that order. It is correct during *Shacharis* to read שמע ישראל as well as ברוך שם since sometimes there is a delay and *Shema* is not read by the latest time for it to be read and one will fulfill the *mitzvah* with this reading.

- Since our custom is to recite *Birkas HaTorah* after אשר יצר it seems that we follow the opinion that one should not read *pesukim* before *Birkas Hatorah*. Accordingly, one should also recite *Birkas HaTorah* before *selichos*. (M.B. 27)
- According to some א-לקי נשמה is recited after אשר יצר and Pri Megadim writes that both practices are valid. (M.B. 29)
- One should not intend to fulfill the *mitzvah* of *Krias Shema* unless one fears that the *tzibbur* will miss the correct time for *Shema*. Otherwise it is preferable to fulfill the *mitzvah* with the *tzibbur*. (M.B. 31)
- When one fears that the *tzibbur* will miss the time for *Krias Shema* there is an opinion who maintains that one should also read the paragraph of ואהבת and it is preferable to read all three *parshiyos*. (M.B. 31)
- If one is concerned that the *tzibbur* will not even recite *Birchos Krias Shema* in the proper time one should *daven* by himself rather than wait for the *tzibbur*. (M.B. 32)
- Authorities note that during the week one should be careful to put on his *tefillin* before reading *Shema* but if there is a circumstance that prevents him from putting on *tefillin* he should read *Shema* without them. (M.B. 33)
- The correct wording is אתה הוא עד שלא נברא העולם rather than עד שלא בראת. (M.B. 33)

Halacha Highlight

Reading *pesukim* and answering *kaddish* and *kedusha* before *Birkas HaTorah*

Shulchan Aruch Siman 46 Seif 9

לא יקרא פסוקים קדם ברכת התורה אף על פי שהוא אומרם דרך תחנונים

One may not read *pesukim* before *Birkas HaTorah* even if they are read as a supplication

Shulchan Aruch records a disagreement whether or not one is permitted to read *pesukim* before *Birkas HaTorah* if they are read as a form of supplication. After presenting the two opinions, Shulchan Aruch writes that one should be stringent in accordance with the stringent position. Rema adds that the custom is in accordance with the lenient opinion and he proves this contention from the fact that we say *selichos* which contains numerous *pesukim* and afterwards recite *Birkas HaTorah* together with the rest of *Birchos HaShachar*. Mishnah Berurah (ס"ק כ"ז) notes that since Rema goes on to say that our custom is that *Birkas HaTorah* is not recited as part of *Birchos HaShachar,* he indicates that we agree that *pesukim* should not be read before *Birkas HaTorah*.

Ketzos HaShulchan (סי' ה' סע' ח' בבדי השלחן ס"ק כ"א) wrote that it is permitted to answer *kedusha* before *Birkas HaTorah*. He explained that since there is an opinion that permits reading *pesukim* before *Birkas HaTorah* as long as it is not done as a form of learning one may rely upon that position in order to answer *kedusha*. This is similar to Mishnah Berurah's position (סי' ס"ה סק"ח) that one is permitted to read *Shema* together with the *tzibbur* before reciting *Birkas HaTorah*. Teshuvas Yabia Omer (ח"ד או"ח סי' ז') suggests that one should think about the *pasuk* ימלך ה' לעולם rather than to say it since according to many opinions this *pasuk* is not part of *kedusha*. Piskei Teshuvos (סי' מ"ז אות ג' הע' 37) asserts that one should employ this leniency only if one is already in *shul* and the *tzibbur* is saying *kedusha*. One who is outside of shul should not intentionally enter in order to say *kedusha* since there is no obligation for one to join a *tzibbur* that is saying *kedusha*. One is also permitted to not only answer *kaddish* before reciting *Birkas HaTorah* but one may even say *kaddish* before *Birkas HaTorah* (פסקי תשובות שם).

Stories to Share

Before Blessing on the Torah

ש"ע מ"ו, ט': "לא יקרא פסוקים קודם ברכת התורה..."

A certain person learned that it is forbidden to even say pesukim before making birkas haTorah. He began to evaluate whether his daily practice needed to be adjusted. He enjoyed falling asleep while listening to a certain Torah shiur. In the morning the same shiur would automatically begin again while he was waking up. He realized that perhaps this is forbidden. After all, he had still not said birkas hatorah. Although he had learned that merely thinking in learning does not require birkas hatorah, he wondered if listening to a tape is like thinking or speaking.

When this question reached Rav Shlomo Zalman Auerbach, he was unsure. "Listening to a shiur definitely requires birkas haTorah. Since this is the main way that Torah is acquired it is clear that one may not hear a shiur before birkas hatorah. Although our sages teach חיים הם למוצאיהם בפה—that Torah imparts like to one who vocalizes what he learns—it is enough for one person to speak while others listen.

"But regarding listening to a tape or even watching a video shiur, I am uncertain. Perhaps this is similar to attending a shiur live which requires birkas hatorah. Or maybe it's no better than merely thinking about Torah and does not require birkas haTorah."

הליכות שלמה, ע' ע"ה

Rav Chaim Kanievsky zt"l, holds like Vilna Gaon that thinking in learning also requires birkas haTorah. Since Rav Chaim is known to never waste an instant from learning, the author of Derech Sichah, shlit"a, asked him what he does before he says birkas hatorah. Many found his reply surprising, "I say the names of various tanaim and amoraim."

מובא בסוף ספר דרך שיחה