The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thursday, Jan 22, 2026 ■ ד' שבט, תשפ"ו
סימן מ"ח סעיף א'-סימן ס"ט סעיף א'

Overview

Siman 48 Seif 1:

We read *Parshas HaTamid* and some read סדר מערכה and רבון העולמים. If one cannot read all these paragraphs with the *tzibbur* one may read it even in his home and then read just *Parshas HaTamid* with the *tzibbur* and intend that it should be considered as though he was reading the Torah. People who are precise in their fulfillment of *mitzvos* have the custom to sway when they read the Torah similar to the giving of the Torah which caused people to tremble. When *davening* as well people sway as a fulfillment of the pasuk כל עצמותי תאמרנה ה' מי כמוך. **On *Shabbos* we add after *Parshas HaTamid pesukim* that discuss the *Shabbos Mussaf* but on Rosh Chodesh and Yom Tov we do not add those *pesukim* since they are read as part of *Tefilas Mussaf*.** Some maintain that we also read the *pesukim* of Rosh Chodesh and that is our custom in order to publicize that it is Rosh Chodesh and this will be recorded in Siman 421.

- The custom is to read the paragraph אביי הוי מסדר since it contains the order of the *korban* service. It is a *mitzvah* to study these paragraphs so that one will understand what he is reading. (M.B. 1)
- There is a disagreement whether one should stand while reading *korbanos* and Pri Megadim writes that at least for *Parshas HaTamid* one should stand since it is read out loud by the *tzibbur*. (M.B. 1)
- Some *Poskim* maintain that one should not sway while *davening*. Magen Avrohom writes that both approaches are valid and it depends upon the person. (M.B. 5)
- People who just turn their head back and forth are behaving improperly. (M.B. 5)
- The *pesukim* of Shabbos are read with *Parshas HaTamid* since they will not be read from the Torah since there are only two *pesukim*. (M.B. 6)

Siman 49 Seif 1:

Although *halacha* states that one is not permitted to read by heart portions of the written Torah, those sections that people commonly know by heart, e.g. *Krias Shema*, *Birkas Kohanim* and *Parshas HaTamid*, may be read by heart.

- Blind people may read any *pasuk* by heart as may a person who is imprisoned. (M.B. 1)
- According to some the restriction applies only when one is discharging the obligation of others with the reading. (M.B. 2)
- Someone giving a *drosha* who will have a hard time reading all the *pesukim* from a *chumash* may read the *pesukim* by heart. (M.B. 3)
- Even if a person knows a *pasuk* by heart he may not read it by heart if it is not known by heart by everyone. (M.B. 4)
- *Pesukei D'Zimra* may be read by heart. (M.B. 5)
- *Chavos Yair* permits reading *Tehillim* by heart. (M.B. 6)
- When discharging the obligation of others there are authorities who maintain that one should not read the *pesukim* by heart. (M.B. 7)

Halacha Highlight

Reading *pesukim* by heart

Shulchan Aruch Siman 49 Seif 1

דברים שבכתב אי אתה רשאי לאמרם על פה

Words that are written one may not read by heart

The *Gemara* in *Gittin* (60b) and *Temurah* (14b) derive from the *pasuk* (*Shemos* 34:27), כתב לך את הדברים האלה—write for yourself these words" that it is prohibited to say by heart words that are written. *Poskim* disagree whether this prohibition is Biblical or Rabbinic (ע' פסקי תשובות אות א' הע 5 וספר חיי משה אות א'). Rambam (פי"ב מהל' תפילה ה"ח) writes that the prohibition is violated when a person recites even one word of the written Torah by heart. Shulchan Aruch (סי' קל"ט סע' ג') writes that the prohibition is violated when one reads even a single letter by heart. Mishnah Berurah (סי' קמ"א ס"ק כ"ז) notes that reading a word according to its קרי—the way it is read – rather than its כתיב-the way it is written – does not violate this prohibition since reading the קרי by heart is the design of the *Halacha L'Moshe M'Sinai*. One reason for the prohibition (ע' תוס' ר"י"ד מגילה י"ז:) is the concern that one will read a word incorrectly. Bais Yosef suggests that it is a concern that reading it by heart will lead to textual errors as a result of the fact that there may be a קרי וכתיב and some words have extra or missing letters.

From ancient times *Poskim* have noted many circumstances in which we do read *pesukim* by heart and numerous theories have been suggested to explain why at times we are lenient with this prohibition. Sefer Piskei Teshuvos has a thorough list of many of these theories. Rav Yosef Shalom Elyashiv (הלכות שבת בשבת פ"ז הל' קידוש הע' 61) comments that even according to Vilna Gaon who maintains that the prohibition is limited to circumstances in which one reads a pasuk to discharge many people's (רבים) obligation, one is permitted to read the paragraph of ויכלו in Friday night's *kiddush*. The reason it is allowed is that one's family members and guests are considered individuals and the prohibition does not apply.

Stories to Share

Verses Inscribed on the Heart

מ"ב ס' מ"ט, ס"ק ו': "והגר"א כהפוסקים דדוקא להוציא רבים ידי חובתן אסור ..."

One advantage of teachers everywhere is that they often teach the same material year after year. This enables them to hone their understanding and refine their delivery of the material. After many years, they know most lessons by heart and often teach without looking in the text. Of course, this is also true for chumash teachers, who sometimes know the verses by heart before they begin to teach. Certainly within a few years they learn the verses by heart and can teach without looking into the chumash.

A certain menahel noticed that one of his teachers taught chumash by heart. When he asked her about this , she explained that this was fairly prevalent, especially among experienced teachers. The menahel understood that this may be prohibited. After all, wasn't saying the written Torah by heart prohibited by the Shulchan Aruch, as we find on today's amud? Although the Mishnah Berurah brings that the Vilna Gaon permits this, he doesn't rule this way outright. The principal considered that perhaps he was obligated to forbid teaching chumash by heart.

When this question reached Rav Yosef Shalom Eliyashiv, zt"l, he ruled that one need not make an issue about the matter with the teachers or pressure them to change their habit. "The teachers who give classes in the written Torah by heart rely on the opinion of the Vilna Gaon. Since they are not discharging their students of any halachic obligation to hear these words, there is no halachic problem in the Gaon's opinion."

תפילה כהלכתה, פ"ד, הערה נ"א

Another person asked a similar question of Rav Chaim Kanievsky, zt"l. "How can people say kedushah by heart? After all, he is saying three verses by heart. And one who is called to the Torah often says ויהי בנסוע הארון by heart. Yet this also consists of verses. And how do so many people say kiddush by heart?"

Rav Chaim's reply was similar to that of Rav Eliyashiv. "We rely on the Vilna Gaon in this matter."

דדלה ומשקה, ע' נ'