The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קל"ז סעיף א'-ג'

Halacha Highlight

Skipped *pesukim*, words and letters

Shulchan Aruch Siman 137 Seif 3
אם דלג פסוק אחד ולא קראו
If one skipped a *pasuk* and did not read it

Shulchan Aruch (סעי' ג') writes that if during Shabbos Mincha, Monday or Thursday a *pasuk* is skipped but ten *pesukim* were read anyway, there is no obligation to go back and read the missing *pasuk*. Sefer Birkas HaBayis explains that this ruling applies that a *pasuk* was skipped after the next person began reading but if they realized before the second person began reading they must go back and read the missing *pasuk*. On Shabbos it is necessary to go back and read a *pasuk* that was skipped. The reason for the difference is that during the week the enactment was to read ten *pesukim* and even if a *pasuk* was skipped the enactment was fulfilled. On Shabbos the enactment is to read that week's *parsha* and skipping even a single *pasuk* means that the enactment was not fulfilled (מ"ב סק"י"ו).

Mishnah Berurah (סק"ח) writes that even if only part of a *pasuk* was skipped or even a single word was skipped one is required to go back and read that *pasuk* again. In the event that one skipped a single letter, Shulchan Aruch (סי' קמ"ב סע' א') rules that he must go back and repeat the *pasuk*. Mishnah Berurah (סק"ד) qualifies this ruling and contends that if the meaning does not change as a result of that skipped word it is not necessary to repeat the pasuk. Mishnah Berurah also writes that if the *ba'al koreh* read the wrong vowel and as a result the meaning of the word changed it is necessary to go back and read the *pasuk* correctly. For example if he read the word חלב with a *komotz* rather than a *tzeiri*, thereby changing the meaning from fats to milk he must repeat the *pasuk*. Shulchan Atzei Shitim (מ"ב שם) adds that if the meaning of a *pasuk* changes as a result of reading the wrong *trup* it is necessary to go back and read the *pasuk* correctly.

Stories to Share

Amalek in our Time?

מ"ב, ס' קל"ז, ס"ק ג': "לרמז דמפני שעמלק גרם להיות השם והכסא חסר..."

On today's amud we find that Amalek makes the revelation of Hashem's name incomplete in this world.

In Jerusalem, everyone had been awaiting the arrival of His Royal Majesty, Kaiser Wilhelm of Germany, and when he and his vast entourage finally came everyone went out to see the mighty ruler. The holy residents of Jerusalem were not mere curiosity-seekers—they were avidly awaiting the opportunity to recite the blessing over a non-Jewish king. People prepared themselves by studying the relevant *halachos* from the source in the *gemara*, and when the time came, everyone turned out for the extravagant reception in honor of the visiting monarch.

Those who were close to Rav Yosef Chaim Sonnenfeld, zt"l, noticed that he was not preparing himself to join in the gala event. This was strange, especially since the Rav was always the first to join in any *mitzvah*. And how much more confusing it was in this case, when the opportunity to fulfill this particular *mitzvah* might never present itself again. When those close to him questioned his unusual behavior—unusual in the sense of being *too* usual—the Rav answered, "You are correct. I am not planning to attend the reception at all."

When asked why, he explained, "I have received a tradition from my teachers that the Germans are descendants of Amalek. There is no *mitvah* to make a blessing on a king from the line of Amalek!"

מובא בקול יעקב, ס' ל"ז, אות יוד

Overview

Siman 137 Seif 1:

On days when three *aliyos* are read we do not read any less than ten *pesukim* and וידבר counts as one of the *pesukim*. In the event that an idea is completed in less than ten *pesukim*, for example, the *parsha* of Amalek which only contains nine *pesukim*, it is sufficient to read only those nine *pesukim*.

- The Gemara explains that the ten *pesukim* correspond to the Ten Commandments or the ten utterances with which the world was created. (M.B. 1)

Siman 137 Seif 2:

No one may read less than three *pesukim*, therefore, two people should read three *pesukim* and the third should read four *pesukim*. Whoever one reads four *pesukim* is praiseworthy.

- It doesn't matter which of the three *aliyos* read four *pesukim* since there is a reason to give preference to any of the three *aliyos*. Nowadays the custom is to read during Shabbos *mincha*, on Monday and Thursday the first *aliyah* of the upcoming week's *parsha*. Where to stop for each *aliyah* is found in *siddurim* and if one does not stop at the place that is listed it is not essential. (M.B. 4)

Siman 137 Seif 3:

During Shabbos *mincha*, Monday and Thursday if a *pasuk* was skipped but ten *pesukim* were read besides the skipped *pasuk* it is not necessary to go back and read the skipped *pasuk* but if only nine *pesukim* were read they must go back. On Shabbos if a *pasuk* was skipped it is necessary for one to go back. Even if the *sefer Torah* was returned and *kaddish* was recited they must go back and read the skipped *pasuk* together with two other *pesukim*. Even if the *haftorah* was read and they *davened mussaf* they must go back and read the skipped *pasuk*. Torah reading on Yom Tov is the same as Shabbos *mincha*, Monday and Thursday since the *parsha* is read on its Shabbos.

- If as a result of skipping a *pasuk* someone read less than three *pesukim*, even *b'dieved* he must read again. (M.B. 5)
- Shulchan Aruch's reference to going back refers to where he already recited the *beracha* after Torah reading and he is now required to recite the *beracha* before *krias hatorah*, read the skipped *pasuk* together with two additional *pesukim* and then recite the *beracha* after Torah reading. (M.B. 7)
- Even if part of a *pasuk* or even a word is skipped it is necessary to go back and read it. They should begin from the beginning of the *pasuk* that was skipped and then read another two *pesukim*. (M.B. 8)
- Even if seven *aliyos* were read without skipping a *pasuk* they must go back to make up the skipped *pasuk*. (M.B. 9)
- If the skipped *pasuk* was in the seventh *aliyah* it is unnecessary to go back since the *maftir* will be reading anyways and he can begin his *aliyah* from the beginning of the skipped *pasuk*. (M.B. 10)
- If a *pasuk* was skipped in the *maftir* which is read from a second *sefer* Torah for a special occasion it is unnecessary to go back unless it was one of the essential *pesukim*. For example, if on the first day of Chol Hamoed Sukkos (outside of Eretz Yisroel) one read ביום השני rather than ביום השלישי they must go back and read again since we are experts in the calendar and know that the first day of Chol Hamoed is the third day of Sukkos. (M.B. 11)