The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Nov 7, 2026 ■ כ"ז חשון, תשפ"ז
סימן קל"ז סעיף ד'

Overview

Siman 137 Seif 4:

If one person read only two *pesukim* he must go back and read again. If the three *aliyos* read only nine *pesukim*, three for each *aliyah*, they are not required to read again and the proof is *parshas amalek*. If they read less than nine *pesukim* they must go back and read again.

- It is not considered reading if it is less than three *pesukim*. (M.B. 12)
- If they realize before reciting the *beracha* after Torah reading they should just go back and read another *pasuk*. If they realize after the *beracha* was recited a new *beracha* before reading is required and they must start again from where the previous person began. In the event another person was called for the next *aliyah* before it was realized that a *pasuk* was skipped he should wait while the previous person reads three *pesukim* and then he will receive his *aliyah*. If the next person already recited the *beracha* he should begin where the previous person began and read the same two *pesukim* plus an additional third *pasuk*. According to some authorities the second person should read the two *pesukim* plus an additional three *pesukim* and the previous person should remain there until after the second person finishes reading. The first person should then read at least three *pesukim* from where the second person left off. If the first person already descended from the *bimah* another person could be called up for a third *aliyah*. (M.B. 13)
- If the error occurred in the kohen's *aliyah* and the levi already began his *beracha* the levi should begin where the kohen left off since during the week it is acceptable if *pesukim* were skipped as long as ten *pesukim* were read. On Shabbos or Yom Tov if one of the people read only two *pesukim* and recited the *beracha* afterwards there are authorities who maintain that it is preferable for someone else to read rather than the one who mistakenly read two *pesukim* and he should begin from where the first one began and they should have seven *aliyos* besides the one who read only two *pesukim*. (M.B. 13)
- Gra and Panim Meiros disagree and contend that ten *pesukim* are essential and if less than ten pesukim are read they must read again with a *beracha*. It seems that even according to the first opinion it is preferable to read another three *pesukim* without reciting the *beracha*. (M.B. 14)
- Shulchan Aruch refers to where eight *pesukim* were read by three people and there are authorities who maintain that *b'dieved* the *mitzvah* was fulfilled. (M.B. 15)

Stories to Share

The Parshah of Amalek

ש"ע , קל"ז, ד': "וראיה לדבר פ' עמלק..."

The Shulchan Aruch on today's amud brings a proof from the parshah of Amalek.

Many people wonder why there are so many halachos which don't seem to have any application today. On a simple level they explain the halachos of what used to be, and we can certainly learn various halachos from how these cases where dealt with. Nevertheless, why learn what is mostly not applicable today? The Chasam Sofer answered this question while dealing with a different query.

"Once a certain Rav asked me to explain what will happen to the parshah of Amalek in the ultimate future. Surely this evil nation will be eradicated, so why have verses discussing this in the Torah? To me this did not present a problem since there are many parshios in the Torah which will not apply in times to come on a simple level. Take Parshas Terumah, Tetzaveh and the like, which discuss the halachos of building the Mishkan. How could this possibly apply in the ultimate future?

"The answer can be understood in light of the gemara's explanation of why we learn meseches Zevachim nowadays; after all, these halachos will not apply until Moshiach arrives. The gemara responds that although they are truly laws that will only apply with the coming of Moshiach, we should still learn and expound them since we will be rewarded for their study.

"The same is true regarding all other parshios that apparently no longer apply. We will receive reward for learning them since we can learn many lessons in the realm of derech eretz, mussar, and yiras Shamayim from them even if do not apply right now in the simple sense. Is learning lessons of midos tovos, derech eretz, and yiras Shamayim any less important than learning actual halachos?"

תורת משה, פרשת זכור

Halacha Highlight

Reading only two *pesukim*

Shulchan Aruch Siman 137 Seif 4

אם קרא אחד שני פסוקים

If someone read two *pesukim*

Shulchan Aruch rules that if one read only two *pesukim* rather than the minimum three *pesukim* that is required, he must go back and read again. The correct procedure if it was not realized that the person read only two *pesukim* until after he recited the *beracha* after Torah reading is subject to debate. According to Magen Avrohom (סק"ח), if he already recited the *beracha* after Torah reading he must recite again the *beracha* before Torah reading, read the two *pesukim* he read with an additional *pasuk* and then repeat the *beracha* recited after Torah reading. Taz (סק"ד) disagrees and contends that if the person who will read next did not yet recite the *beracha* before Torah reading the one who read only two *pesukim* should read an additional *pasuk* without reciting the *beracha* before Torah reading. After he reads the third *pasuk* he should then repeat the *beracha* after Torah reading.

Mishnah Berurah (ס"ק י"ג) follows Magen Avrohom's position and in his Sha'ar HaTzion (ס"ק י"ג) he rejects proofs that are cited by other authorities in favor of Taz's position. Other authorities, however, follow Taz's position and Teshuvas Minchas Yitzchok (שו"ת מנחת יצחק ח"ה סי' צ"ט) writes that one who follows Taz's position should not be rebuked. This is especially true based on the established principle that when one is uncertain whether to recite a *beracha* it should not be recited – ספק ברכות להקל. According to Magen Avrohom the first reader must repeat both *berachos*, whereas, according to Taz he need repeat only one *beracha*. It is for this reason that Kaf HaChaim rules in accordance with Taz's position. Chemdas Moshe (שו"ת חמדת משה או"ח סי' כ"ז) writes that if the error occurred in the kohen's *aliyah* and there is no levi present to take the second *aliyah* all opinions would agree that the kohen should read the third *pasuk*, recite the *beracha* after Torah reading and then follow the normal procedure for the levi *aliyah*.