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

Overview

Siman 137 Seif 5:

If the one reading *parshas parah* ended with the *pasuk* ולגר הגר בתוכם and rolled up the Torah he must open it up again and start from the beginning until תטמא עד הערב and recite the *berachos* before and after that reading.

- Later authorities agree that what is critical is whether the *beracha* afterwards was recited and if the *beracha* was not recited they should just open the *sefer Torah* and read the rest of the *pesukim*. (M.B. 17)
- The reason he may not start where the first person left off is that the first person did not read in accordance with Chazal's enactment so it is not considered a *kriah*. (M.B. 18)

Siman 137 Seif 6:

If someone reads from the Torah and the second person repeats what was read by the first person if the second person added three *pesukim* or at least two *pesukim* when there was no alternative the second person is credited with an *aliyah* but if not his reading is not considered an *aliyah* except for the Sukkos bulls when there is no alternative.

- *L'chatchila* one should not reread *pesukim* that were already read even if one will read additional *pesukim*. Some have the custom when reading *parshas bechukosai* that the one who reads the תוכחה starts three *pesukim* before to begin with a good topic even though the previous person read those *pesukim*. (M.B. 19)
- Shulchan Aruch's wording indicates that this procedure of not reading the minimal number of additional *pesukim* is not considered an *aliyah* but it is not a prohibited. See below *siman* 282 *seif* 2. (M.B. 24)
- On Chol HaMoed Sukkos the fourth *aliyah* reads what was read by the first two *aliyos*. (M.B. 25)

Halacha Highlight

Repeating *pesukim*

Shulchan Aruch Siman 137 Seif 6

וקרא השני מה שקרא הראשון

And the second reader read what the first reader read

Shulchan Aruch (סעי' ו) writes that if someone repeats the *pesukim* that were read by the previous reader the validity of that second *aliyah* depends upon the following. If the second reader added three *pesukim* or even just two *pesukim* if it is a circumstance in which one could not read more than two *pesukim* the second person's reading is considered an *aliyah*. If the second reader did not read additional *pesukim* he is not counted towards one of the required number of *aliyos*. Biur Halacha writes that the truth is that if the second reader only added a single *pasuk* but that *pasuk* completed an idea, his reading would also be considered an *aliyah*. This must be true since we find that on Chol HaMoed Sukkos the fourth *aliyah* repeats what was read by the kohen and levi. Mishnah Berurah (ס"ק י"ט) notes that this *halacha* is true only after the fact – *b'dieved*—but *l'chatchila* one should not reread *pesukim* that were already read even if one's intent is to also read additional *pesukim*.

An example of a circumstance in which it would be acceptable for the second reader to read only two *pesukim* would be when the first reader mistakenly stopped reading with only two *pesukim* left in the paragraph (סתומה או פתוחה). It is permitted in this instance for the second reader to repeat one of the *pesukim* read by the first reader so that he will read three *pesukim* and it will count as an *aliyah*. An example of this type of circumstance is found in Teshuvas Bais Shlomo (או"ח סי' י"ט) where the *chamishi aliyah* kept on reading and stopped with only five *pesukim* left in the *parsha*. He ruled that the *shishi aliyah* should read the next three *pesukim* and then the *shevi'i aliyah* should repeat the last *pasuk* read by *shishi* plus the two remaining *pesukim* to complete the *parsha* (פסקי תשובות אות ו' והע' 50).

Stories to Share

The Minimum

ש"ע , קל"ז, ו': "הוסיף על מה שקרא ראשון שלוש או אפ' שנים..."

We find on today's amud that one who is called up to the Torah has to have heard at least three verses—two if three is impractical—for his aliyah to count.

Someone once presented Rav Moshe Feinstein with a very common concern. He asked, "What if someone failed to hear some words of the Torah reading? Did he discharge his obligation? Many tzaddikim were very careful and would make up any word missed by joining another minyan during their reading. But perhaps such stories are not because of any halachic obligation. Maybe they are merely a stringency?"

Rav Moshe ruled decisively, "It is obvious that one should not skip even one word of the reading if it is at all possible. Post facto, if one skipped and it was a day where we lain three verses, on the surface it would appear as though one does discharge his obligation. It is not permitted to read less than three verses. Since the person in question did not hear the minimum, he did not discharge his obligation. This is no different than the case of one who was called up to the Torah and they did not lain three verses—he also did not discharge his obligation if he did not hear the minimum number of verses.

Rav Moshe concluded, "If the reading contains more than three verses and he heard three he discharges his obligation with this aliyah, and if he heard another two aliyos he has fulfilled his obligation. Of course, on Shabbos and Yom Tov one has the problem that if he missed a part of the reading he will not merit to finish the public reading of the Torah for that year. However, in such a case one often has no recourse since he cannot have them repeat the reading only for him!"

אג"מ, או"ח, ח"ד, כ"ג