The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Nov 16, 2026 ■ ו' כסלו, תשפ"ז
סימן קמ"ב סעיף א'-ב'

Overview

Siman 142 Seif 1:

If someone erred reading even a single letter wrong he must go back and read it correctly. The same *halacha* is true if the *ba'al koreh* errs. This applies only when the meaning changes as a result of the error but if one read the wrong *trup* or *nikud* he does not have to go back but he should be rebuked.

- Shulchan Aruch refers to where a letter was skipped or added. (M.B. 1)
- The mistake must be corrected regardless of whether he is still reading the *pasuk*. If the *beracha* after Torah reading was already recited the next *oleh* must begin from the *pasuk* where the error was made and he should reread all of the subsequent *pesukim* together with three additional *pesukim* from the next section. (M.B. 2)
- If one added or skipped a letter that does not change the meaning one does not go back. If the wrong *nikud* changes the meaning he must go back. Similarly, if reading the wrong *trup* changes the meaning he must go back. (M.B. 4)
- Maharam Mintz writes that the *ba'al koreh* must review the *parshah* so that he is fluent and he should read slowly rather than quickly so that he does not swallow a letter. (M.B. 6)

Siman 142 Seif 2:

In a place that has a *minyan* but no one who can read from the Torah correctly and with the *trup*, they should nevertheless read correctly from the Torah with a *beracha* (and the *haftorah* from a *navi*. See the beginning of *siman* 143)

- He should read without the *trup*. (M.B. 7)
- There is a disagreement whether the Torah should be read with a *beracha* when it is clear that mistakes will be made that change the meaning of the words. (M.B. 7)
- If someone can read the words with the *trup* from a *chumash* he should read the words the words to the *oleh* so that he could read them from the *sefer Torah*. The one reading from the *chumash* should not read too loudly. (M.B. 8)

Halacha Highlight

A *minyan* without a *ba'al koreh*

Shulchan Aruch Siman 142 Seif 1
ואין מי שיודע לקרות בתורה
And there is no one who knows how to read the Torah

Shulchan Aruch (סע' ב') addresses the circumstance of a town that has a *minyan* but none of the people knows how to read from the Torah with the *trup*. In such a circumstance it is acceptable for someone to read the words without the *trup* and it is even acceptable for the people called up for an *aliyah* to recite the associated *berachos*. Mishnah Berurah (סק"ז) presents a disagreement about the correct procedure when there isn't even someone who will be able to read the words accurately. In the name of a number of *acharonim,* he writes that in such a circumstance they permit the Torah to be read and the *berachos* to be recited even though mistakes will be made while reading the Torah. Pri Chadash disagrees, and asserts that since errors that change the meaning will be made while reading the Torah and no one is even capable of correcting those errors, the *berachos* on Torah reading should not be recited.

Teshuvas Shevet HaKehasi (ח"ב סי' ס"ז) suggests that when there is no one who knows the words or *trup* by heart they can prepare a plastic sheet that has on it the *nekudos* and *trup* and someone can read the Torah with the plastic resting in place on the Torah. The plastic is not considered an interruption between the reader and the Torah since it is transparent and since the plastic sheet is not attached to the Torah it is not considered a voweled *sefer Torah*. Teshuvas Shevet HaLevi (ח"ח סי' כ"ט) adopts a stringent position about this matter. He notes that although technically there is nothing prohibited about reading from the Torah in this manner, nevertheless, this innovative manner of reading from the Torah does not sit well with him. Regarding the question of looking at a *chumash* to read the *pasuk* or a word and then reread it from inside the Torah, Eshel Avrohom (בוטשאטש) and Rav Moshe Feinstein (אג"מ או"ח ח"ג סי' י"ט) oppose the practice out of concern that one may end up reading words by heart rather than from inside the Torah.

Stories to Share

Crib Notes?

ש"ע קמ"ב, א: "קרא וטעה..."

Learning to lain properly is not a simple task. Even one who knows the pronunciation of the words can often confuse the complex notes. Getting them right takes much dedication, careful attention to detail and endless practice.

One bochur loved to lain, but found that preparing until he had the laining exactly right annoying. His preparation was so poor that he even mispronounced words. As we find on today's amud, sometimes mispronouncing a word invalidates the laining from the mispronunciation and on. He was warned that he was going to have one last chance. If he was not prepared sufficiently the next time he lained, he would be replaced. To everyone's delight, he got every note of the next reading exactly right. Many were very surprised since he did not spend more time preparing. They were astounded that he spent less and less time preparing and even lained the entire sedra with no errors whatsoever. He would lain from a tikkun to a friend and carefully note his errors. Later, he would get the reading exactly right.

When his friend expressed admiration of this accomplishment and asked him how he managed it, the answer he gave was astounding. "It's easy. Once I know my weaknesses I take a special pencil I purchased and mark them in the sefer Torah. This pencil is completely invisible unless one uses special glasses. So I am really laining from a Torah, but I have the advantage of having every complicated word or note marked."

When his friend pointed out that he was unsure whether this is permitted halachically, the bochur immediately agreed to consult with a posek on the matter. When Rav Yosef Shalom Elyashiv, zt"l, was asked about this, he ruled that it is forbidden.

וישמע משה, ע' ש"ג