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

Overview

Siman 285 Seif 3:

Sunday and onwards is considered "with the tzibbur."

- Once they began the parsha on Shabbos mincha it is considered as though one is reading it "with the tzibbur," therefore when Shulchan Aruch says, "from Sunday" he was not being specific. (M.B. 7)
- Many authorities write that it is preferable to review the parsha on erev Shabbos but others maintain that reviewing the parsha from the beginning of the week is also considered preferable. (M.B. 8)

Siman 285 Seif 4:

It is preferable to finish reviewing the parsha before eating on Shabbos day but if one did not finish before eating he should at least finish before mincha. Some maintain that one has until Wednesday and others maintain that the latest time is Shmini Atzeres (meaning Simchas Torah when the tzibbur finishes the Torah).

- One should not delay eating until after chatzos for this reason. L'chatchila, if one did not finish the parsha on erev Shabbos he should rise early on Shabbos and finish the parsha before going to the bais haknesses. (M.B. 9)
- Mincha is the time to begin reading the next week's parsha. (M.B. 10)
- The first three days of the week are connected somewhat to the previous parsha. (M.B. 11)
- Shmini Atzeres is the last day in Eretz Yisroel. L'chatchila one should not go past that Shabbos. (M.B. 12)

Siman 285 Seif 5:

One may review the pesukim and the targum during krias hatorah (see above siman 146).

- Many authorities are stringent and contend that one must listen to krias hatorah. However, it is acceptable to read quietly with the ba'al koreh since one's intent is to listen to the ba'al koreh and some maintain that l'chatchila one should do so. (M.B. 14)

Siman 285 Seif 6:

Those who teach children are not required to review the parsha each week.

- This applied in their times when they studied the meaning of the pesukim with the students but if they merely translate the words they only fulfill the obligation to read the pesukim but not to read targum. (M.B. 16)

Siman 285 Seif 7:

It is unnecessary to review the parsha that is read on Yom Tov. It is also unnecessary to review the haftorah, however, the custom is to read the haftorah. On the Shabbos of a wedding one reads the haftorah of the week but not the pesukim of שוש אשיש.

- On Hoshana Rabba we review the parsha of V'Zos Haberacha and one who reviews the parsha on Shmini Atzeres will not lose. (M.B. 18)
- The rationale for the custom is that one may be called to read the haftorah so one should be prepared. (M.B. 19)
- There were places that would add on a Shabbos of a wedding in addition to the regular haftorah pesukim of שוש אשיש and Rema is teaching that one need not prepare these additional pesukim since everyone is expert in these pesukim. For the 4 parshiyos one reads the haftorah for the 4 parshiyos. (M.B. 20)

Halacha Highlight

When to review the weekly parsha

Shulchan Aruch Siman 285 Seif 3
מיום ראשון ואילך חשוב עם הצבור
From Sunday and onwards is considered "with the tzibbur"

Shulchan Aruch (סע' ג') writes that reviewing the parsha from Sunday and onwards is considered reading the parsha together with the tzibbur. Mishnah Berurah (סק"ז) explains that since they read the new parsha during mincha on Shabbos afternoon it is considered as though the tzibbur is already holding by that parsha. Accordingly, when Shulchan Aruch writes that one may begin the parsha on Sunday he was not being specific and one may begin Shabbos afternoon after mincha. Shemiras Shabbos K'Hilchasa (פמ"ב הע' ר"ח) suggests that logically one may begin the next parsha from mincha gedola since that is a time that one may daven mincha. Rav Chaim Kanievski (הליכות חיים עמ' צ"ד), however, writes that one may not begin reviewing the next week's parsha until he has actually davened mincha. Some authorities express surprise that Mishnah Berurah ruled that one may begin the next parsha Shabbos afternoon after mincha. There are many earlier sources that maintain that once one read the previous parsha that morning one may not read on the same day the next parsha. Moreover, Pri Megadim cites both positions and does not arrive at a definitive conclusion and many sefarim quote Shulchan Aruch verbatim indicating that they maintain that one may not read the next parsha until Sunday (פסקי תשובות אות ו').

Mishnah Berurah (סק"ח) cites two approaches to reviewing the parsha each week. He first references the practice of some, most prominently the Kabbalists, who contend that it is preferred for one to review the entire parsha on erev Shabbos. Others assert that reading a little bit of the parsha each day is also considered a preferred manner of reviewing the parsha. In fact, Sefer Ma'aseh Rav relates that each day after shacharis the Vilna Gaon would review some of the parsha and would complete the parsha on erev Shabbos. Chazon Ish (ארחות רבינו ח"א עמ' קכ"ג) also reviewed some of the parsha each day but he would save a paragraph to review on Shabbos morning after davening since he considered that approach to be a better fulfillment of finishing the parsha with the tzibbur.