The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Jun 29 2025 ■ ג' סיון תשפ"ה
סימן תכ"ח סעיף ד'-ה'

Overview

Siman 428 Seif 4:

We always read צו את אהרן before Pesach in a regular year and מצרע in a leap year except for when Rosh HaShanah occurs on Thursday and the year is deficient in addition to being a leap year (or if Rosh HaShanah occurs on Shabbos in a leap year) **in which case we read אחרי מות before Pesach. We read במדבר סיני before Shavuos. Tisha B'Av is before אתם נצבים, ואתחנן is before Rosh HaShanah. Therefore, when Rosh HaShanah is on Monday/Tuesday so that there are two Shabosos between Rosh HaShanah and Sukkos we must divide נצבים-וילך into two so that we read וילך between Rosh HaShanah and Yom Kippur and האזינו between Yom Kippur and Sukkos. The mnemonic is ב"ג המלך פת וילך. When Rosh HaShanah is on Thursday/Friday so that there is one Shabbos between Rosh HaShanah and Sukkos upon which we read האזינו, then נצבים-וילך is read before Rosh HaShanah. The mnemonic for a regular year is פקדו ופסח and for a leap year סגרו ופסחו, מנו ועצרו, צומו וצלו, קומו ותקעו.**

- The ה refers to when Rosh HaShanah falls on Thursday and the ח to a year that is deficient, [meaning that Cheshvan and Kislev are both deficient]. Rema adds that when Rosh HaShanah falls on Thursday and the year is full we also read אחרי מות before Pesach. In other words when Rosh HaShanah falls on Thursday and it is a leap year, regardless of whether the months are full or deficient, we will read Noach on Rosh Chodesh Cheshvan so that there will be an extra *parsha* and thus אחרי will be read before Pesach. (M.B. 6)
- It should say, Thursday or Shabbos since the first day of Rosh Hashanah could never fall on Friday. (M.B. 9)
- When the first day of Pesach is on Shabbos so that in Eretz Yisroel the following Shabbos is not Pesach and they read שמיני they will have to separate תזריע from מצורע or according to some בהר from בחקתי and in a leap year מטות from מסעי. (M.B. 10)

Siman 428 Seif 5:

We divide Parshas Ha'azinu as it was divided in the Bais HaMikdash when they would read the *parsha* once a week on the weekdays and the mnemonic is הזי"ו ל"ך 'האזינו' 'זכר' 'ירכיבהו' 'וירא' 'לו חכמו' 'כי אשא אל שמים' until the end of the *shirah*. The 7th *aliyah* reads from the end of the *shirah* until the end of the *parsha*. It is only on Shabbos that it must divided in this manner but at Shabbos *mincha*, Monday and Thursday there is no concern for dividing it differently.

- Even if people are obligated to receive an *aliyah* we do not add *aliyos*. (M.B. 11)
- Some maintain that ל"ך refers to לולא כעס וכו and כי ידין וכו' and this is our custom. (M.B. 13)
- In places where they add *aliyos* they may do so from ויבוא and onwards. (M.B. 14)

Halacha Highlight

Reading *parshas* האזינו

Shulchan Aruch Siman 428 Seif 5

פרשת האזינו

The *parsha* of האזינו

Shulchan Aruch (סעי' ה') teaches that *Parshas* האזינו is divided as it was in the *bais hamikdash* where they would sing it once over the course of the six weekdays. The mnemonic to remember how to divide the *aliyos* is הזי"ו ל"ך. This means that the first *aliyah* begins with a ה—האזינו; the 2nd with a ז—זכר; the 3rd with a י—ירכיבהו; the 4th with a ו—וירא; the 5th with a ל—לו חכמו; and the 6th with a כ—כי אשא אל שמים. Mishnah Berurah (סי"ק י"ג) notes that some have another mnemonic for ל"ך. They maintain that the 5th *aliyah* begins לולי כעס and 6th *aliyah* begins כי ידין and he adds that thus is the custom in our countries. The 7th *aliyah* reads from the end of the *shirah* until the end of the *parsha*. In those places that add *aliyos* they may only be added after the *shirah* but they may not interrupt the *shirah* in a different manner to add more *aliyos*.

The simple reading of Shulchan Aruch seemingly indicates that the division of the *shirah* of האזינו is based on how they would divide it to be recited over the course of the week, excluding Shabbos. Rashash (ראש השנה ל"א.) questions this understanding from the Gemara which makes it clear that they divided the reading of the *shirah* of האזינו over the course of six weeks, rather than six days and in each of those weeks during *mussaf* they would read one part of the *shirah*. Sefer Mor U'Ketziah (ד"ה פירוש) asserts that despite the difficult time fitting this into the words of Shulchan Aruch, that must be his intent. Derisha (אות א'), on the other hand, explains that the reference is to the מעמדות. The מעמדות were Yisraelim who came to the *bais hamikdash* or gathered locally in their *batei kenesiyos* as agents of the Jewish People while the *korbanos* were brought and they would add additional prayers during that week. One of the prayers they would add is the reading of *parshas* האזינו.