

In Hilchos Shabbos

You have heard the shaylos . . .
Now learn the issues & the opinions

The Mitzvah of Shnayim Mikra

A summary of the weekly Wednesday night shiur by Rabbi Shmuel Stein at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

The Shulchan Aruch¹ writes that “each week there is an obligation to read the weekly *parsha* twice and the *targum* once.” This obligation is stated in the Gemara²: “One must complete the *parsha* of the week by reading *Shnayim Mikra* (the *parsha* twice) *v’echad targum* (and the *targum* once).” The Shulchan Aruch³ adds that “even someone who listens to the Torah reading in Shul must nevertheless read *Shnayim Mikra v’echad targum* to himself.” In this chapter we will discuss the halachos of the mitzvah of *Shnayim Mikra* and how to fulfill this mitzvah properly.

When was the mitzvah of *Shnayim Mikra* instituted?

The Gemara⁴ teaches that Moshe Rabbeinu instituted the mitzvah of *Krias HaTorah*, which obligates that the Torah be read publicly each Shabbos in Shul. The Aruch Hashulchan⁵ explains that at that time Moshe Rabbeinu also instituted the mitzvah of *Shnayim Mikra*, which obligates each person to learn the weekly *parsha*.⁶ Meaning, that Moshe Rabbeinu instituted two mitzvos:

- 1) *Krias Hatorah*. For one to listen to the weekly Parsha reading in Shul
- 2) *Shnayim Mikra*. For one to learn the weekly Parsha through *Shnayim Mikra*

The reward for fulfilling this Mitzvah

The Gemara⁷ states that “someone who fulfills the mitzvah of *Shnayim Mikra* merits a long life.” The Peleh Yoetz⁸ writes, “from the great reward that the Gemara attributes to this mitzvah, we can understand how much pleasure completing *Shnayim Mikra* brings to *Ha’kadosh baruch Hu*.” The Vilna Goan⁹ warns harshly about how careful one must be to fulfill the mitzva of *Shnayim Mikra* properly.¹⁰ Rav Moshe Shternbuch¹¹ observes, “[Although the mitzva of *Shnayim Mikra* is so important,] unfortunately, due to our many sins, it is common for some people to degrade this mitzvah. It is thus worthwhile to arouse people to fulfill this mitzvah properly.”

The Purpose of the Mitzvah

There are two reasons given for the mitzvah of *Shnayim Mikra V’echad Targum*:

1. To understand and know the Torah

The mitzvah of *Shnayim Mikra* is meant to ensure that each person learns and understands each week’s *parsha*.¹² The Vilna Gaon¹³ would warn his students not to merely read *Shnayim Mikra* without understanding it, as the mitzvah is to comprehend the meaning of the *parsha*.¹⁴ Rav Moshe Shternbuch¹⁵ writes “One should fulfill the mitzvah of *Shnayim Mikra* in a way that he will understand the *parsha*, and not just to merely read the *targum* without understanding it, because the purpose of reading the *targum* is to help one understand the *parsha*.”¹⁶

2. Based on Kabbalah

There is also a deeper explanation given for the mitzvah of *Shnayim Mikra*. The Peleh Yoetz¹⁷ writes that aside from the basic purpose of *Shnayim Mikra* which is to understand the *parsha*, the mitzvah of *Shnayim Mikra* also has reasons that are based on *sod* (hidden reasons).¹⁸ The Zohar Hakodesh¹⁹ writes that there are great *tikunim* (rectifications) that are accomplished in heaven when one finishes *Shnayim Mikra V’echad Targum*. The Reishis Chachma²⁰ writes that “our intention when reading *Shnayim Mikra* is to elevate the *klipos* (outer shell) into holiness, as this mitzvah has the ability to create holy angels.”²¹

Who Is Obligated in the Mitzvah of *Shnayim Mikra*?

Men

All men are obligated in the mitzvah of *Shnayim Mikra*. Even a *talmid chachom* who is engaged in learning other Torah topics must fulfill this mitzvah.²² Rav Moshe Feinstein²³ writes “It is obvious that one cannot exempt himself from the mitzvah of *Shnayim Mikra* with the justification that he is preoccupied with learning other Torah topics, just as one cannot exempt himself from performing any other mitzvah based on this justification.” *Sefer Orach k’halacha*²⁴ adds “that one’s *yetzer hara* cannot make an argument rather than

spending time learning *Shnayim Mikra* one could be learning Gemara, because there is a guarantee that one who fulfills the mitzvah of *Shnayim Mikra* will merit a long life and thus he will surely have additional time to learn Gemara as well.”

Women

Women are exempt from the mitzvah of *Shnayim Mikra*, because they are exempt from the mitzvah of learning Torah.²⁵ However, a woman who wishes to fulfill the mitzvah of *Shnayim Mikra* may do so.²⁶

Children

Many *poskim*²⁷ write that mitzvah of *chinuch* applies to the mitzvah of *Shnayim Mikra*, and thus one must train children to perform the mitzvah of *Shnayim Mikra* even before they become bar mitzvah. The obligation of *chinuch* begins only once a child is old enough to read and understand the *parsha* properly.²⁸ May *poskim*²⁹ wonder why this does not seem to be the common practice, as children are generally not trained to fulfill the mitzvah of *Shnayim Mikra*? Other *poskim*³⁰ therefore explain that there is no mitzvah of *chinuch* for the mitzvah of *Shnayim Mikra* since it is not a mitzvah that children are generally capable of fulfilling. To fulfill the mitzvah, one must understand the entire *parsha* and for the most part children are not able to accomplish this, and therefore the mitzvah of *chinuch* does not apply.³¹ Still, Rav Chaim Kanievsky³² writes that it is appropriate to train a child little by little so that he will ultimately become used to fulfilling the mitzva of *Shnayim Mikra* properly.³³

Reading the Commentary of Rashi in the place of Targum

The Shulchan Aruch³⁴ writes that in addition to reading the *Mikra* twice one must also read the *targum* once.³⁵ The Mishna Berura³⁶ explains that the commentary of *targum* is unique because it was given on *Har Sinai*. Nevertheless, the Shulchan Aruch³⁷ adds that “If someone learns the *parsha* with the commentary of *Rashi* it is just as acceptable as reading the *targum*.”³⁸ The Mishna Berura³⁹ explains that learning the commentary of *Rashi* also has an advantage because it explains the *parsha* more comprehensively than *targum* does. The Mishna Berura⁴⁰ adds, that a *passuk* which does not have a commentary of *Rashi* must be read three times (*Mikra*).⁴¹

The Shulchan Aruch⁴² continues that “Although one may fulfill his obligation with either *targum* or *Rashi*, a *yarei shamayim* (one who fears G-d) should read both *targum* and *Rashi*.”⁴³

If one does not have time to learn both *targum* and *Rashi*

If someone does not have enough time to learn both *targum* and *Rashi*, which one is preferable to earn to fulfill the mitzvah of *Shnayim Mikra*? The Mishna Berura⁴⁴ writes that this is a difficult question to answer, because both *targum* and *Rashi* each have an advantage:

Targum – was given on *Har Sinai*.

Rashi – explains the *parsha* more comprehensively than *targum* does.

The Mishna Berura concludes that someone who only has time to read one commentary he should read the commentary of *targum*. However, other *poskim*⁴⁵ argue that in such a situation it is preferable for one to learn *Rashi* rather than *targum*. Particularly nowadays when many people do not have a good understanding of the words of *targum*.⁴⁶

If one does not understand *targum*

The *poskim* discuss whether someone who does not understand *targum* can fulfill his obligation of *Shnayim Mikra* by reading *targum*. Some *poskim*⁴⁷ rule that if one does not understand the *targum* he does not fulfill his obligation. Since the purpose of reading *targum* is to help understand the *Mikra*, one must comprehend what he is reading. The Chafetz Chaim⁴⁸ wrote in a letter:

“One should not say to himself ‘I will fulfill my obligation of *Shnayim Mikra* by simply reading the *Mikra* twice and the *targum* once.’ One does not fulfill his obligation this way if he does not understand the words of the *targum*.”

Only in the times of the Gemara when people understood *targum* did one fulfill his obligation of *Shnayim Mikra* by reading *targum*, but nowadays when people do not understand the *targum* one does not fulfill his obligation by merely reading the words of *targum* without understanding them.”

Nevertheless, some *poskim*⁴⁹ rule that *b'dieved* if one did not understand the meaning of the *targum* he still fulfills his obligation by merely reading the words of *targum*.⁵⁰

Accordingly, since one *l'chatchila* must understand the words of *targum*, many *poskim*⁵¹ rule that someone who [only has time to read one commentary and] does not understand *targum*, should learn the *parsha* with the commentary of *Rashi* (if he understands the commentary of *Rashi*⁵²). Regarding reading an English translation instead of *targum*, see footnote⁵³.

The Correct Order of Reading *Shnayim Mikrah*

The Aruch Hashulchan⁵⁴ writes that there are three possible ways to fulfill the *mitzvah* of *Shnayim Mikra*:

1. To read each *passuk* twice, and then read the *targum* on that *passuk*.
2. To read each *parsha* (i.e., a paragraph as it is written in the Torah, as indicated by a ם or ם) twice, and then read the *targum* on that segment.
3. To read the entire *sedra* (the entire week's *parsha*) twice, and then read the *targum* on the entire *sedra*.⁵⁵

The Aruch HaShulchan concludes that one may choose either of these ways to fulfill the *mitzvah* of *Shnayim Mikra* since each of these ways has basis in the *poskim*.

Some are accustomed to read a segment of the *parsha* on each day of the week. For example, on Sunday one would read until *sheni*, and then on Monday until *shleishi*, etc., so that one completes the *parsha* by Shabbos. Some *poskim*⁵⁶ write that although this is not one of the three methods mentioned above it is nevertheless permitted, because doing so helps a person complete the *parsha* in an orderly manner.

Reading the *Mikrah* before reading the *Targum*

The Mishna Berura⁵⁷ writes that “one must first read the *Mikra* and then read the *targum* - one may not read the *targum* before reading the *Mikra*.” Many *poskim*⁵⁸ write that if one read *targum* before reading the *Mikra* he did not fulfill the *mitzvah*, because the purpose of *targum* is to explain the *Mikra*.

Reading the *Mikra*, then the *Targum*, and then the second *Mikra*

Many *poskim*⁵⁹ rule that one may read *Mikra* once, and then read the *targum*, and afterwards read the second *Mikra*. This was the custom of the Chazon Ish.⁶⁰ However, other *poskim*⁶¹ rule that one should read the *Mikra* twice before reading the *targum* on that portion. The Shelah haKadosh⁶² was careful to first read the *Mikra* twice, as he writes that “this is the preferred method as is evident in the writings of the *Arizal* and other *Mekubalim*.”⁶³

Reading along with the *Baal Koreh*

The Mishna Berura⁶⁴ rules that merely *listening* to the *ba'al koreh* read the Torah in shul does not count toward one's obligation of *Mikra*. However, if while listening to the Torah reading one *reads along* with the *ba'al koreh*, it does indeed count towards one time of *Mikra*.⁶⁵

Reading the *parsha* in order

The Mishna Berura⁶⁶ writes that one should read the *parsha* in order when fulfilling the *mitzvah* of *Shnayim Mikra* and he should not read the *parsha* out of order.⁶⁷ However, *b'dieved*, many *poskim*⁶⁸ write that if one mistakenly skipped a *passuk* he may go back and read it out of order.

Ending the *parsha* with *Mikra*

The Magen Avraham⁶⁹ writes that after completing the entire *parsha* one should not conclude with *targum* but should repeat the last *passuk* of the *parsha* so that he ends *Shnayim Mikra* with a *passuk* from the Torah.⁷⁰

The Correct Time to Fulfill the *Mitzvah* of *Shnayim Mikra*

The Gemara discusses the proper time to fulfill the *mitzvah* of *Shnayim Mikra*. We will discuss the earliest time and latest time that one may fulfill this *mitzvah*.

The earliest time to begin *Shnayim Mikra*

The Gemara⁷¹ states that “one must read *Shnayim Mikra* with the congregation.” The Mishna Berura⁷² explains that this means that one may not begin *Shnayim Mikra* before the community begins reading that *parsha* in shul.⁷³ Accordingly, the Shulchan Aruch⁷⁴ writes that one may only begin *Shnayim Mikra* for the

upcoming *parsha* once the upcoming *parsha* has been read in shul during Mincha on Shabbos.⁷⁵

The most opportune time to read *Shnayim Mikra*

Although *Shnayim Mikra* may be read the entire week the *poskim* and *mekubalim* discuss when is the most opportune time to fulfill this *mitzvah*.

The *poskim*

The *poskim*⁷⁶ write that the most opportune time to read the *parsha* is on Shabbos morning immediately before listening to it be read in Shul. When one completes *Shnayim Mikra* immediately before the *parsha* is read in shul he certainly fulfills requirement to “read the *parsha* together with the community.” Similarly, one may also begin *Shnayim Mikra* in the beginning of the week and read a portion of the *parsha* each day and complete *Shnayim Mikra* on Shabbos morning.⁷⁷ This was the custom of the Vilna Gaon,⁷⁸ as he would read a portion of the *parsha* each day after *davening*.

The *Mekubalim*

The *mekubalim*⁷⁹ write that the *mitzvah* of *Shnayim Mikra V'echad Targum* should be performed on Friday. The *Arizal*⁸⁰ would be careful to complete *Shnayim Mikra* on Friday, as he explained that doing so has basis in the *sodos* (hidden meanings) of the Torah.⁸¹

The Latest Time to Complete *Shnayim Mikra*

The Shulchan Aruch⁸² writes that one should complete *Shnayim Mikra V'echad Targum* before he eats the Shabbos morning meal, because if one begins his meal before completing *Shnayim Mikra* there is a concern that he may neglect completing the *parsha* after eating a large meal.⁸³

The Shulchan Aruch⁸⁴ rules that if someone did not complete *Shnayim Mikra* before his meal he may still complete *mitzvah* until Mincha when the next week's *parsha* is read. Once the community reads the new *parsha* during *Shnayim Mikra* he can no longer fulfill the *mitzvah* of *Shnayim Mikra* for the previous week's *parsha*.⁸⁵

However, the Shulchan Aruch⁸⁶ adds that according to some opinions one may complete *Shnayim Mikra* until Wednesday (i.e., Tuesday night) of the following week, because the first three days of the week are still associated with the previous week.⁸⁷ There are even some⁸⁸ who permit completing the *parshios* until Simchas Torah when the community completes the entire Torah.⁸⁹

Reading *Shnayim Mikra* at Night

The *Arizal*⁹⁰ writes that one should not read *Mikra* and *targum* at night.⁹¹ The Mishna Berura⁹² explains this based on a Medrash which states that when *Hakadosh Baruch Hu* taught the Torah to Moshe Rabbeinu, He taught him *Mikra* by day and Mishna by night; therefore, one should preferably only learn *Mikra* by day as well. Kaf HaChaim⁹³ explains however that learning *Mikra* at night awakens the *middas ha'din* (attribute of judgement) and in fact poses a danger.⁹⁴

Does this restriction apply to learning *targum* and *Rashi*?

The Sharei Teshuva⁹⁵ writes that this restriction applies to learning *targum* at night as well as it has the status of *Mikra*, because it was given at *Har Sinai* together with the Torah. However, may learn *Mikra* with *Rashi*, because this is not considered *reading Mikra* but is a form of *learning* the Torah and is thus permitted.⁹⁶ Therefore, one may fulfill *Shnayim Mikra* with *Rashi* at night.⁹⁷

The nights of Shabbos and Yom Tov

This restriction against reading *Mikra* at night does not apply to Shabbos and Yom Tov, because Shabbos and Yom Tov are days of mercy.⁹⁸

Thursday Night and Motzai Shabbos

Some⁹⁹ hold that it is permissible to read *Mikra* on Thursday night (i.e., Friday), because Friday is also a day of mercy as it is already the time to begin preparing for Shabbos. However, others¹⁰⁰ hold that the restriction against reading *Mikra* and *targum* applies to Thursday night as well. Thus, it is preferable not to read *Mikra* or *targum* on Thursday night.¹⁰¹ Likewise, it is questionable whether one may read *Mikra* on Motzai Shabbos.¹⁰²

Yom Tov Readings

The Shulchan Aruch¹⁰³ rules that one does not need to read *Shnayim Mikra V'echad Targum* of the Yom Tov readings. The Mishna Berura¹⁰⁴ explains that since these *parshios* are read throughout the year (on *Shabbasim*) one does not need to read them again on Yom Tov. Similarly, there is no obligation to read *Shnayim Mikra V'echad Targum* of other *parshios* which are read in shul, such as the four *parshios* or the Rosh Chodesh reading.¹⁰⁵

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¹ 285:1

² Gemarah Berachos 8a-8b Rashi *d"h yashlim*

³ 285:1

⁴ Bava Kama 82a; Rambam (Tefilla 12:1)

⁵ Aruch HaShulchan 285:2. Accordingly, Rav Nissim Karelitz (Chut Shani, Shabbos Vol. 4 p. 114) explains that merely *listening* to the *ba'al koreh* read the Torah is not considered part of *Shnayim Mikra* since that reading is part of the mitzvah of Krias HaTorah. However, if one *reads along* with the *ba'al koreh* it is considered part of *Shnayim Mikra* because aside from listening to the *ba'al koreh* (which fulfills the mitzvah of Krias HaTorah) he also reads along which with the *ba'al koreh* which can count for the Mikra of *Shnayim Mikra*. However, Rav Nissim Karelitz writes that the *ba'al koreh* himself should (*l'chatchila*) not consider his reading of the Torah as a Mikra for *Shnayim Mikra* since he is reading the Torah in order to fulfill the mitzvah of Krias HaTorah, not the mitzvah of *Shnayim Mikra*. Furthermore, Rav Nissim Karelitz is in doubt as to whether someone called up to the Torah for an *aliya* and reads along with the *ba'al koreh* can consider his own reading part of *Shnayim Mikra* as it may also be considered part of Krias HaTorah.

⁶ Thus, the mitzvah of mitzvah of *Shnayim Mikra* is a *mitzva d'Rabbanan*.

Someone who is in doubt whether he read a *passuk*. Many *poskim* rule that if someone is unsure whether he read a certain *passuk* (or entire parsha) he does not need to reread the *passukim* which he is in doubt about, because *safek d'Rabbanan l'kula* [when one has a doubt about a mitzvah *d'Rabbanan* he may be lenient] (Mishnas Yosef 6:81:1; Avnei Yashfei 8:66:6; Kovetz Halachos, Shabbos 1, p.690). However, Rav Yosef Shalom Elyashiv (quoted in *kuntres Sukkas Chaim*, *Shnayim Mikra* p. 102) writes that although one is not required to repeat these *passukim*, if it is merely a couple of *passukim* which he is in doubt about he should repeat these *passukim* since it is not difficult to do so [based on Ran, Pesachim 23a in Rif]. However, if he is in doubt about an entire parsha he would not need to repeat the *parsha*. However, Rav Nissim Karelitz (Chut Shani 4, p. 113) ruled that if one is in doubt about whether he read a *passuk* he must reread the *passuk* [see also Shevet Ha'Kehasi 5:69 where he explains that one should be stringent since there is a previous *chazaka* that he did not read the *parsha*].

⁷ Berachos 8b

⁸ In his *sefer chesed l'alafrim* (285:3)

⁹ cited in *sefer Teshvos v'hanhagos* Vol. 1:261

¹⁰ **Interruptions in middle of fulfilling the mitzvah of *Shnayim Mikra*.** The Mishna Berura (285:6) writes that "if it is possible for someone to avoid any interruptions while fulfilling the mitzvah of *Shnayim Mikra* it is something which is good and extremely special. I have seen those who are careful about mitzvos who adhere to this, and it is appropriate for anyone who is a *ba'al nefesh* to do this as well." The Shaar Hatzion (285:11) writes that "this discussion is regarding interruptions between *parshios* but to interrupt in middle of a topic is entirely forbidden." However, the Aruch HaShulchan (285:7) wonders "There are those who say that it is a great prohibition to interrupt in middle of the mitzva of *Shnayim Mikra*, but it is a wonder to say this because without reciting a beracha how is it possible to have an 'interruption.' And if this prohibition is because one may not interrupt for no reason in middle of learning Torah, then this is prohibition is not specifically related to the mitzvah of *Shnayim Mikra*?" Rav Shmuel Kamenetsky (Kovetz Halachos, *ibid* p. 685) writes this way as well, that any interruption which is permitted when learning Torah is also permitted when fulfilling the mitzvah of *Shnayim Mikra*. However, Nishmas Shabbos (2:321) writes however that "based on the Mekubalim one must be very careful about interrupting in middle of *Shnayim Mikra* (and cites many Mekubalim who write this way) The Kitzur Hashela writes that there is a great secret in not interrupting in middle of *Shnayim Mikra*. There is a kabbala from great leaders that one should keep a paper which states 'I cannot interrupt during learning' which fulfilling the mitzvah of *Shnayim Mikra*." However, writes that Nishmas Shabbos (2:322) this applies only for the allotment of *passukim* which one has decided to learn at that time, he does not need to complete the entire parsha at one time without any interruption.

¹¹ Teshvos v'hanhagos Vol. 1:261

¹² See Terumas Hadeshen, 23. The Aruch HaShulchan (285:2) explains that the mitzvah of *Shnayim Mikra* *V'eched Targum* is to "learn" the parsha of the week. The Peleh Yoetz (*sefer chesed l'alafrim* (285:3) "the simple reason for this mitzvah is to understand the parsha." The Magid Meisharim (Yeshaya 66) writes harshly against "rushing through the obligation of *Shnayim Mikra* like someone paying off a debt that he owes". The Levush (285) writes that the purpose of *Shnayim Mikra* is to become fluent in the Torah. The same is written in the Shelah haKadosh (Beginning of Vol. 2 *Torah Sheb'kesav*). The *Terumas*

Hadeshen (*ibid*) also cites the opinion of Rabbeinu Chananel that the purpose of *Shnayim Mikra* is to prepare a person to understand the Krias Hatorah that is read in shul each week.

¹³ cited in *sefer Teshvos v'hanhagos* *ibid*

¹⁴ The Ramban (Introduction to the Torah *d"h sefer Bereishis Moshe Rabbeinu*) writes that learning the *parsha* is of utmost importance, because it teaches *Emuna* (belief in Hashem). He explains that it is for this reason that it is called the "Torah," because aside from teaching the *mitzvos* the Torah is also *moreh* (guides) a person on the path *Emuna*.

¹⁵ Teshvos v'hanhagos Vol. 1:261

¹⁶ Nevertheless, if someone began to daydream or space-out as he was reading *Shnayim Mikra* he still fulfilled his obligation since he at least read the parsha (Rav Chaim Kanievsky, *derech sicha* p.2)

¹⁷ in his *sefer chesed l'alafrim* (285:3)

¹⁸ The Maharal (Tiferes Yisroel, 13) writes that the three times we read the Torah corresponds to the three levels of the Torah: the basic level that can be understood by the general public, the second level of *sod* that is understood only by the chachamim, and the third level that is in heaven that cannot at all be understood by mankind.

¹⁹ cited in *sefer yesod v'shoresh ha'avoda*

²⁰ cited in *sefer Minchas Shabbos* 72:52

²¹ Nishmas Shabbos (2:310) writes that Chasidim are careful to learn *Shnayim Mikra* with great trepidation while wearing their hats and jackets since there are great *tikkunim* that are done when fulfilling this mitzva.

²² Su't Hagaonim, siman 7

²³ Igros Moshe O.C. Vol. 5:17

²⁴ From the author of *sefer Shevet haKahasi*

²⁵ *Shmiras Shabbos k'Hilchaso* 42:60; Mishna Halachos 6:60

²⁶ Nishmas Shabbos 2:334. See Nishmas Shabbos (*ibid*) where he writes that it is preferable for a woman not to learn the parsha with Rashi rather she should learn it with a *sefer* such as the *Tzena U'rena*, for the *segulah* of meriting a long life applies even when the parsha is learnt with such a *sefer*.

²⁷ Shevet Halevi 8:46; Rav Shlomo Zalman Auerbach (Halichos Shlomo Tefilla 12:37); see Teshuvos V'hanhagos 1:261; Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos vol. 1, p. 665, note 5); The Aura of Shabbos p. 175; Nishmas Shabbos (2:333).

²⁸ *ibid*

²⁹ Rav Shmuel Kamentzky (*ibid*) wonders "It not clear as to why this does not seem to be the common practice." Rav Chaim Kanievsky (cited in *Sefer Gam Ani Odekah*, vol. 2 p. 28) also states that he has not seen people training a child who cannot read the entire parsha to read part of the *parsha*. Rav Yosef Shalom Elyashiv (*sefer Ashrei Ha'Ish* 2:11:5) writes that the custom is not to train children in the mitzva of *Shnayim Mikra*.

³⁰ Avnei Yashfei (8:66:4); Teshuvos V'hanhagos 1:261; Rav Yosef Shalom Elyashiv (*sefer Ashrei Ha'Ish* 2:11:5)

³¹ Others do not agree with this argument, because although it may take a long time for a child to complete the parsha they are still capable of doing so (Rav Shmuel Kamenetsky, Kovetz Halachos, *ibid*; Nishmas Shabbos, *ibid*).

³² Moadei HaGrach (vol. 2 p. 307)

³³ Rav Yosef Shalom Elyashiv (*sefer Ashrei Ha'Ish* 2:11:5) writes that "although the custom is not to train children in the mitzvah of *Shnayim Mikra*, [if possible] it is a good thing to train them to do."

³⁴ 285:1

³⁵ **Verbalizing the words of *Shnayim Mikra*.** One must ensure to verbalize the words of the parsha since one must 'read' the words of the Torah [Rav Shmuel Kamenetsky, Kovetz Halachos, Shabbos, vol. 1, p. 684, note 37]. Similarly, when reading the words of *targum* one must ensure to verbalize the words of the *targum* as they too must be 'read' [Rav Shmuel Kamenetsky, *ibid*]. Regarding reading Rashi, some rule (Rav Nissim Karelitz, Chut Shani 4:87:2:3; Rav Yosef Shalom Elyashiv and Rav Chaim Kanievsky cited in *kuntres Sukkas Chaim* p. 37) that when reading Rashi one must also verbalize the words of Rashi as well. However, others (Mishnas Yosef 6:81:6; Rav Yisroel Belsky, Hilchos Shabbos p. 67) rule that since Rashi is a *commentary* and does not have a status of Mikra and one does not need to verbalize the words when learnt. Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos, vol. 1, p. 684) rules that although *l'chatchila* one should verbalize the words of Rashi, if one did not verbalize the words, he *b'dieved* still fulfilled the mitzvah.

³⁶ Mishna Berura 285:6

³⁷ 285:2

³⁸ One may read part of the parsha with Rashi and part of the parsha with *targum* (Minchas Asher, 1:13:3); Rav Chaim Pinchas Sheinberg, *HaRav v'haRosh Hayeshiva* p. 88)

³⁹ 285:4,6
⁴⁰ 285:5.
⁴¹ Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos vol. I pp. 644-685) rules that one may also read the targum on such a *passuk*, and this would in fact be the preferable way (rather than read the *passuk* three times).
⁴² 285:2
⁴³ The Mishna Berura (285:6) elaborates, "In truth, it is fitting for every person to learn the *parsha* not just with *targum* but with the commentary of *Rashi* as well, because there are many *parshios* which cannot be understood with *targum* alone."
⁴⁴ Biur Halacha 285:2, *d"h Targum*
⁴⁵ *Yam Shel Shlomo* (Kiddushin 2:14) who writes "One should learn the *parsha* with the commentary of *Rashi*, because it is like finely sifted flour and all its words are based on the words of Chazal. Someone who does not have time to learn both *targum* and *Rashi* should learn the commentary of *Rashi*." Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos, vol. I, p. 681, note 34) rules this way as well.
⁴⁶ Rav Shmuel Kamenetsky, *ibid*. However, Rav Chaim Kanievsky (*Derech Sicha* I, p. 2) rules that even if one does not understand the words of *targum* well it is nevertheless preferable to learn *targum* rather than *Rashi*.
⁴⁷ *Minchas Yehuda* (in introduction); Rav Yosef Shalom Elyashiv (*kuntres Sukkas Chaim*, *teshuva* 8); Rav Nissim Karelitz is unsure if one fulfills the mitzvah this way (Chut Shani, Shabbos Vol. 4 p. 115).
⁴⁸ *Igros Umamrim* (18)
⁴⁹ Rav Chaim Kanievsky (Halichos Chaim vol. I p. 95, where Rav Chaim said that even the Chafetz Chaim in his letter only meant that *l'chatchila* one must understand what he is reading); Rav Yisroel Belsky (cited in Halachically speaking p. 187); Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos Vol. I p. 686). Rav Shlomo Zalman Auerbach (Halichos Shlomo *tefillah*, 12, *haarah* 48 writes that one is *yotzei b'dieved* even if he does not understand their meaning.
⁵⁰ However, regarding the commentary of *Rashi*, Rav Shmuel Kamenetsky (*ibid*) rules that one must understand the meaning of *Rashi* to fulfill his obligation, because one *learns* *Rashi* as a *commentator* as opposed to *targum* which is *read* as a form of *Mikra* which may not need to be understood.
⁵¹ Nishmas Shabbos Vol. 2:329 *d"h v'nireh* where he writes that someone who does not understand *targum* should learn the *parsha* with the commentary of *Rashi*. Rav Shmuel Kamenetsky rules this way as well (Kovetz Halachos, Shabbos Vol. I p. 682, end of note 34)
⁵² When learning *Rashi*, Rav Shlomo Zalman Auerbach (Halichos Shlomo, *Tefillah* 12, *dvar halacha* 48) ruled that even if one did not read the words of *Rashi* carefully and thus did not comprehend them properly, nevertheless fulfills the mitzvah (Rav Shmuel Kamenetsky, *ibid* p. 687 writes this as well).
⁵³ The Mishna Berura (285:5) writes "Someone who is not capable of understanding *Rashi*, it is appropriate for him to read a commentary that is written in the commonly spoken language, such as the sefer 'Tzenah u'Rena' or something similar which explains the *parsha* based on *Rashi* and other commentaries." Rav Moshe Shternbauch (Teshuvos v'Hanhagos 1:261) writes "I agreed with a *baal teshuva* who approached me regarding *Shnayim Mikra* and I ruled that he may read an English translation in place of *targum*, for although *targum* was given on Har Sinai it is only advantageous if one understands *targum* at least somewhat, otherwise he should read *Rashi* or an English translation. However, the English translation must be reliable who translates the *passukim* not just based on the literal translation but on the commentaries." Similarly, Rav Dovid Feinstein writes from his father, Rav Moshe, that one who does not understand *Rashi* may read an English translation of *Rashi* (*Yagel Yakov* p. 298) Rav Yisroel Belsky (quoted in Halachically Speaking vol. I p. 187) writes that although it is permissible for someone who does not understand *Rashi* to read from an English commentary, nevertheless, one should get himself used to understanding *targum*. For example, the first year he should learn until Sheini with *targum* and understand the *targum* and then the next year until Shlishi, and so on.
⁵⁴ 285:4-7. The Mishna Berura (285:2) cites the first two methods.
⁵⁵ See Nishmas Shabbos Vol.2:312 where he cites *poskim* who do not agree with this method since the *targum* is read so long after the *Mikra* it does not really aid in understanding the *parsha*.
⁵⁶ Kovetz Halachos Shabbos vol. I, p. 673. Rav Chaim Kanievsky (*Derech Sicha* p. 2) writes that one may stop at Sheini, Shilishi, etc, even if it is not a ד or a ב , if this will help him complete *Shnayim Mikra* over the week. However, the Aruch Hashulchan (185:4) writes "this that it is written in the *chumashim shllishi, revei*, etc. is not considered a break at all."
⁵⁷ 285:6
⁵⁸ Rav Yosef Shalom Elyashiv and Rav Chaim Kanievsky (cited in *kuntres Sukkas Chaim* p. 22). The Ketzos Hashulchan (72: end of 1) writes that he is unsure if one fulfills the mitzvah this way. However, Rav Shmuel Kamenetsky writes that *b'dieved* one would still fulfill the mitzvah even if he read the *targum* first before reading any *Mikra*.
⁵⁹ See Nishmas Shabbos Vol. 2:313 where he cites many *poskim* who agree with this opinion; see Aruch HaShulchan 285:3.
⁶⁰ Orchos Rabbeinu I, p. 123
⁶¹ See Nishmas Shabbos Vol. 2:313 where he cites *poskim* who agree with this opinion
⁶² Shabbos, ner mitzvah, 13
⁶³ The Shelah (*d"h yeish*) writes "There are those that mistakenly think that it is preferable to read the *Mikra* once and then the *targum*, and then repeat the *Mikra* a second time, but this is not true as is evident from the wording of the Gemara that one should read *Shnayim Mikra v'echad targum*." Nishmas Shabbos (*ibid*) concludes that one may choose either of these methods, as they both have basis in the *poskim*. The Mishna Berura (Shaar HaTzion 285:10) writes that if one reads the *targum* in between the two times he reads *Mikra* he is *yotzei b'dieved*.
⁶⁴ 285:2
⁶⁵ See above in footnote 5 regarding whether the *baal korei* fulfills the mitzvah of *Shnayim Mikra* with his public reading of the Torah.
⁶⁶ 285:6

⁶⁷ Kaf HaChaim (285:15) writes this way as well and rules that if one skipped a *passuk* he must go back to that *passuk* and read over the remaining *passukim* in order.
⁶⁸ Nishmas Shabbos 2:330; Ketzos HaShulchan (72, *badei* 5); Orchos Chaim 285:1; *Emes l'Yaakov* (285:308); Kovetz Halachos, Shabbos vol. I p. 675; Rav Moshe Feinstein (cited by Rav Yaakov Forchheimer in Kovetz Halachos, *ibid*).
⁶⁹ 285:6; see explanation of *Machtzis Hashekel*.
⁷⁰ Although the Mishna Berura does not cite this halacha it is cited in the Aruch HaShulchan (285:6)
⁷¹ Berachos 8a
⁷² 285:1
⁷³ **Is someone who began *Shnayim Mikra* before the congregation *yotzei* the mitzva?** Ketzos HaShulchan (72, *badei* 3) is in doubt as if one began reading the *parsha* before the congregation if he fulfills the mitzvah. Rav Yosef Shalom Elyashiv (Shiurim on Mesechtos Berachos, *perek I, haarah* 92) and Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos vol. I p. 666, note 9) rules that if someone did begin *Shnayim Mikra* before Mincha on Shabbos he *b'dieved* fulfilled his obligation.
⁷⁴ 285:3 based on explanation of Mishna Berura 285:7. However, see Nishmas Shabbos Vol.2:342 where he cites opinions that one may only begin *Shnayim Mikra* after Shabbos is over, because since the previous *parsha* was read on Shabbos one may only begin the new *parsha* on the next day (see Shaar HaTzion 285:12).
⁷⁵ Some *poskim* [Rav Chaim Kanievsky (Halichos Chaim p. 94; Alei Siach p. 137); Rav Shlomo Zalman Auerbach (Halichos Shlomo, *ibid* 12:35)] rule that one may only begin *Shnayim Mikra* if he himself has davened Mincha and not merely when the congregation davened. However, many *poskim* [Rav Yosef Shalom Elyashiv (Shiurei Berachos p. 42; end of *Kuntres Sukkas Chaim*, p. 104); *Shmiras Shabbos K'hilchaso* (42, note 218); Halichos Even Yisroel (p. 13); Rav Shmuel Kamenetsky (*ibid* p. 666)] rule that even if one did not daven Mincha, once it reaches the time that one could technically daven Mincha (*Mincha k'tana*) one may begin *Shnayim Mikra*.
⁷⁶ See Nishmas Shabbos Vol.2:314
⁷⁷ See Mishna Berura 285:8
⁷⁸ cited in Mishna Berura *ibid*
⁷⁹ Cited in Mishna Berura 285:7. See Nishmas Shabbos Vol.2:314 for a listing of mekubalim that follow this opinion.
⁸⁰ cited in Nishmas Shabbos *ibid*.
⁸¹ The *passuk* (Shemos 16:5) writes "It will be on the sixth day, and they should prepare (for Shabbos from) what they bring" is referring to the mitzvah of *Shnayim Mikra*
⁸² 285:4
⁸³ Biur Halacha 285:2 *d"h yashlim*. The Mishna Berura (Shaar haTzion 285:14) writes that if one has guests in his home who are hungry and waiting to eat the Shabbos meal, he should not postpone his meal in order to finish *Shnayim Mikra* before eating.
⁸⁴ 285:4
⁸⁵ If one did not complete *Shnayim Mikra* before Mincha he should try to complete it before Shabbos ends (Halichos Shlomo *tefillah* 12, *haarah* 46; Kovetz Halachos Shabbos vol. I, p. 669
⁸⁶ *ibid*. Mishna Berura 285:10
⁸⁷ Mishna Berura 285:11
⁸⁸ Cited in Shulchan Aruch *ibid*
⁸⁹ If one fell behind and missed *Shnayim Mikra* one (or more weeks) he should continue to fulfill *Shnayim Mikra* in the order of the *parshios* without skipping; he should not skip to read that week's *parsha* first (Kovetz Halachos, Shabbos vol. I p. 670).
⁹⁰ Cited by the Be'er Heiviv 238:2 [see sefer Nishmas Shabbos Vol. 2:338]. The Shaar HaTzion (238:1) writes "The Be'er Heiviv writes that one should not read *Mikra* at night. However, the Pri Megadim seems to indicate that one may read *Mikra* at night."
⁹¹ **Regarding reading *Tehillim* at night.** Rav Poalim (2:2 *d"h u'Mah*) writes that "Although there are those who recite *Tehillim* at night, if someone asks whether this is permissible, we tell him that it should not be done even on behalf of someone who is ill." However, the Kaf Hachaim (237:9) writes that "the custom is to recite *Tehillim* at night after *Chatzos*. Perhaps this is because *Tehillim* is filled with praises to Hashem." *Ohr L'Tzion* (2:46:64) writes that a communal *Tehillim* is permitted at night, but an individual should only recite *Tehillim* after *Chatzos*; see *Betzel Hachachma* (4:46:24). See however *Emes l'Yaakov* (Y.D. 246, note 129).
⁹² Sha'ar HaTzion 238:1. Therefore, the Shaar HaTzion (238:1) writes "Even those who are stringent do not intend to mean that it is prohibited to read *Mikra* during the nighttime but that it is preferable to read *Mikra* during the daytime."
⁹³ Kaf HaChaim 237:9. *Yesod v'Shoresh Ha'Avoda* (6:2 *d"h ach*) writes this way as well. Therefore, the Kaf Hachaim writes that it is *prohibited* to read *Mikra* at night.
⁹⁴ **Reading *Mikra* during *Bein Hashmashos*.** *Sefer Bnei Avraham* (vol. 2, p. 139) writes that one may be lenient and read *Mikra* during *bein hashmashos* (until *Tzais haKochavim*). He adds that Rav Yisroel Dovid Harfenes (author of Nishmas Shabbos) agreed to this ruling.
⁹⁵ 285:1; see also Rav Shmuel Kamenetsky (Kovetz Halachos, *ibid* p. 671-672)
⁹⁶ *Yesod v'Shoresh Ha'Avoda* (6:2 *d"h ach*); Avnei Tzedek (Y.D. 102); Yabia Omer (6:30:4); Beer Moshe (4:22); Tzitz Eliezer (22:7:3); Rav Shmuel Kamenetsky (Kovetz Halachos, *ibid* p. 672)
⁹⁷ Rav Shmuel Kamenetsky (*ibid*, note 17) writes that this is permissible even if one reads several *passukim* by themselves and then reads *Rashi*. Since the manner of his learning is one of *Torah she'baal peh* (and not *Torah she'bksav*) his entire learning is permitted at night.
⁹⁸ Yosef Ometz (54); *Saar Ha'mitzvos, Vaeschanan Yesod v'Shoresh Ha'Avoda* (6:2); Ben Ish Chai (I, Pekudei, 7); Kaf Hachaim (237:9); Kovetz Halachos, *ibid* p. 672. Rabbi Neustadt (Halachic Discussions on Hilchos Shabbos, p. 180) cites the *Levushai Mordechai* (*Tinyana* 186) who writes that this leniency applies to Chol HaMoed as well.
⁹⁹ Yosef Ometz, *ibid*; *Saar Ha'mitzvos, Vaeschanan Yesod v'Shoresh Ha'Avoda* (6:2)
¹⁰⁰ Chida (Machzik Beracha, 156:6); Shaarei Teshuva (285:1)
¹⁰¹ Kovetz Halachos, *ibid* p. 672; Nishmas Shabbos Vol. 2:338.
¹⁰² Kovetz Halachos, Shabbos vol. I p. 672. Nishmas Shabbos (2:339) writes that that before one eats Melava Malka on Motzai Shabbos there may be room to be lenient to read *Mikra* and *targum* at night.
¹⁰³ 285:7
¹⁰⁴ Mishna Berura 285:18
¹⁰⁵ Aruch HaShulchan 285:13