

א:ח

One should finish reading the Parsha with the congregation. (Learn during the week the parsha we read in shul, be on pace with the communal learning)
One should read the hebrew twice and a translated one once. One who finishes his torah portions with the congregation is rewarded for a long life. On erev yom kippur, Rav Bibi would tie up all of the loose ends he didn't learn throughout the year.

(Now the gemara goes on a tangent about erev yom kippur) The pasuk says, "You should afflict your soul (fast) on the 9th day of the month at night. (Really the 10th)" Why does it say it in this weird way? Because if you eat and drink (preparing for the fast) on the 9th, then it is as holy as if you fasted the 9th and the 10th.

(Back to **שנים מקרא**) What if you wanted to start learning next week's **פרשא** the week before? It was taught that you can't. Because (proof) Rabi Yehoshua Ben Levi said to do **אחד תרגום**, **שנים מקרא**.

Why read the pasuk twice?

1. To give more weight to the version in **לשון קודש**
2. You're really learning it, not just reading.

(Does the **תרגום** mean you have to do **אונקלוס** or can you do another commentary or can you do another language?) **According to Rashi, תרגום can be any foreign language you understand.** Uuh, no. **תרגום** means a commentary adding something that isn't in the **פשוט**. You can't use a translation because you need more than just the pasuk. Proof: in megillah, Rav Yosef says that the pasuk can't be fully understood without the Targum.

Shulchan Aruch:

Even though you hear the torah every shabbos in shul, you should learn the parsha too: twice in hebrew, twice with targum. (Even the pasukim without a targum on it) If you learn it with Rashi (instead of targum), it is counted like the targum. God-fearing Jews learn both.

Mishna Berurah:

Rashi explains the pasukim the same or more so than the targum, *and* he is written in other languages. If you just use a translation, you didn't fulfill the requirement.

The pasuk with no targum, read it 3 times. An אינו בר הכי that doesn't understand Rashi's explanation, they should just read the translation.

Why would you do both? Apparently, the interpretation in the targum was given at sinai. And we do the Rashi because that was passed down from the Chachamim.

You don't have to do it in order, you can do them separately if you want. But you should read the pasukim twice first.