The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Nov 2, 2026 ■ כ"ב חשון, תשפ"ז
סימן קל"ה סעיף ו'-ט'

Overview

Siman 135 Seif 6:ג

If a kohen enters the *Bais HaKnesses* after a yisroel began the *beracha,* the yisroel should not stop his recitation of the *beracha*. If he only recited ברכו it is not considered as though he started the *beracha* and the yisroel should stand at the *bimah* until the kohen and levi finish reading and then he reads. If there aren't any *kohanim* in the *Bais HaKnesses* a yisroel is called in place of a kohen and a levi is not called afterwards. A levi may be called for the first *aliyah* and when he is called for the first *aliyah* it should be announced that he is a replacement for the kohen so that people should not mistakenly think that he is a kohen.

- Shulchan Aruch means that he already recited the words ברוך אתה ה'. (M.B. 19)
- Stopping after ברכו will not cause a ברכה לבטלה since the *tzibbur* will answer ברוך ה' המברך וכו' ברכו.(M.B. 21)
- There is a disagreement whether a levi may be called for the 4th or 5th *aliyah* if a yisroel was called in place of a kohen but according to the custom that *kohanim* and *levi'im* are only called for *acharon* and *maftir* there is no practical difference. (M.B. 24)
- This applies whether it is a levi or a yisroel called in place of a kohen. (M.B. 25)

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If a kohen and levi are in a *Bais HaKnesses* and the kohen was called again not knowing there was a *levi* present and the kohen began the *beracha* for the second reading he should not be interrupted.

- Meaning he said ברוך אתה ה' but ברכו is not the beginning of the *beracha*. (M.B. 26)

Siman 135 Seif 8:

If there aren't any *levi'im* in the *Bais HaKnesses* the kohen who read first should read again in place of the levi but another kohen should not be called to read so that people do not conclude that the lineage of the first kohen was blemished.

- A yisroel should also not be called after the kohen in place of the levi so that people should not conclude that the something is amiss with the kohen's lineage. (M.B. 28)
- Later authorities write that on a fast day if the levi is not fasting the kohen should receive the levi *aliyah* and a yisroel should not be called. (M.B. 29)

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Two *levi'im* should not follow one another so that one should not think that one of them has blemished lineage.

Halacha Highlight

Calling a levi in place of a kohen

Shulchan Aruch Siman 135 Seif 6

אם אין כהן בבית הכנסת קורא ישראל במקום כהן

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Shulchan Aruch Siman 135 Seif 6

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