The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קל"ט סעיף א'-ג'

Halacha Highlight

Calling someone to the Torah

Rema Siman 139 Seif 3

שקוראים אותם בשמם פלוני בן פלוני

They call them Ploni ben Ploni

Rema (סעי' ג') writes that the normal manner by which one is called to the Torah is by referring to him by his name and the name of father, Ploni ben Ploni. Darkei Moshe in the name of Mordechai notes that technically there is no need to call someone for an *aliyah* by using his name and the name of his father but the custom is to call people to the Torah in this manner. Teshuvas Chaim Sh'al (ח"א סי' י"ג) relates that the custom in Yerushalayim was not to call people to the Torah by name. Instead, the gabbai would approach someone at the end of an *aliyah* and tell him to approach the Torah upon the completion of the present *aliyah*. The rationale behind the custom is so that if one does not want to receive an *aliyah* he should not be categorized as one who was called to the Torah and refused (ע' מ"ב סק"א). Teshuvas Avnei Nezer (חו"מ סי' ק"ג) wrote very strongly against those who wanted to stop calling people to the Torah by name and explained that the custom is strongly rooted and cannot be stopped (חיי משה). In fact, Chazon Ish opposed the practice of some yeshivos that call up *bachurim* by just mentioning their name without the name of their father (תשובות והנהגות ח"ב סי' צ"ח).

Teshuvas Baruch Hashem (סי' ס') explains why we call someone to the Torah with the word יעמוד—stand – rather than the term יגש—approach or something similar. He explains that the Gemara in Arachin teaches that someone who is deathly ill or sick is not subject to "standing to be appraised" since the Torah indicates that only those who are healthy can be appraised. For that reason we call someone to the Torah with the phrase יעמוד as if to say he should be healthy.

Stories to Share

A Tragedy in the Beis Medrash

ש"ע , קל"ט, ג': "שלא לביישו ברבים..."

On today's amud we find a decree was instituted to avoid publicly embarrassing a fellow Jew.

Rav Chaim Kaplan, zt"l, the son-in-law of the famous mashgiach, Rav Yeruchem Levovitz, zt"l, was a baal mussar in the full sense of the word.

One time, Rav Kaplan's student, Rav Waxman, saw him crying his eyes out, obviously absolutely devastated. It was a regular day in the beis medrash and the young man had not heard that any tragedy had occurred. The student approached Rav Kaplan and asked him what was bothering him, but the latter was so heartbroken that it was a while before he could answer. When the student inquired a second time, the rav tearfully asked him to bring a gemara Bava Metzia.

When the young man brought it from the shelf, the rav opened to the sugya in Hazahav that discusses the seriousness of embarrassing a fellow Jew in public. He concluded with the statement on that one should throw himself into fiery furnace instead of publicly embarrassing another, which we learn from Tamar.

"We see from here that embarrassing another is compared to murder," Rav Kaplan said sadly. "Imagine you were here in this beis midrash in the middle of seder when one young man pulled out a gun in front of everyone and shot his fellow student in the heart. Surely, anyone with a drop of human feeling would be unable to hold back from crying bitter tears after witnessing such a tragedy! After I witness one young man approach a fellow student and publicly shame him, is it any wonder that I cry? It is a wonder how a person could fail to cry!?"

לב שלום, ח"א, ע' שנ"ה

Overview

Siman 139 Seif 1:

In a place where the one called to the Torah reads out loud for the *tzibbur* if he did not review the *parsha* two or three times on his own he should not be called to the Torah. In a place where a *ba'al koreh* reads he must prepare the reading.

- Even if he was called to the Torah and Chazal speak critically of one who is called to the Torah and does not go up, nevertheless, when did not prepare the reading he should not go up. (M.B. 1)
- *B'dieved*, if no one prepared the reading it is acceptable for someone to read the words quietly for the *ba'al koreh* so that he could read them correctly from the Torah. (M.B. 2)
- It is preferable if one receiving an *aliyah* also prepares the reading. (M.B. 3)

Siman 139 Seif 2:

One must protest giving an *aliyah* to someone who does not know how to read. If they need the person who does not know how to read, e.g. he is the only kohen or levi if he could read together with the *ba'al koreh* he may be called up but if not he should not be called up.

- Shulchan Aruch implies that *l'chatchila* a person who can only read with the *ba'al koreh* should not be called up when people who are capable of reading are available. Tur and Rosh maintain a lenient position about this matter. (M.B. 4)

Siman 139 Seif 3:

Even the head of the *Bais HaKnesses* or the *chazzan* should not read until called upon to read. The custom is that when the *ba'al koreh* wants to read he may do so without obtaining permission since it is considered as though he was authorized to read as soon as he was appointed *ba'al koreh*. In these countries this is not the custom and the *chazzan* does not ascend unless called by the *gabbai* but he is not called by name as are others who receive an *aliyah* who are called by name, Ploni ben Ploni. If one's father is an apostate for idolatry the son should be called using his paternal grandfather's name but not his name by itself in order to not cause him embarrassment. This applies when he was never called using his father's name but if the son is already an adult and people are accustomed to hearing him called up using his father's name and then his father became an apostate he should be called up using his father's name to avoid embarrassing him. There is also a concern that the apostate will become hateful. An *asufi* and *sh'tuki* should be called up using his maternal grandfather's name and if that name is not known he should be called up with the name Avrohom similar to a convert. **A blind person does not read since it is prohibited to read even a single word by heart** (but Maharil writes that nowadays we call up blind people just as we call up *amei ha'aretz*.

- When using the father's name who is an apostate one should not add titles of honor since it is not permitted to lie; rather his name should be recited quickly so that people do not even realize his name was mentioned. If the son is in a different city and is asked his name he should use his paternal grandfather's name. (M.B. 9)
- Taz and Chaye Adam maintain that it is better to use Avrohom rather than his maternal grandfather's name. (M.B. 10)
- Since the custom is that the *ba'al koreh* reads we are no longer particular that the one receiving an *aliyah* should be able to read along with the *ba'al koreh*. (M.B. 12)
- Later authorities concur with Maharil's lenient position but for *parshas parah* and *parsha zachor* it is preferable that someone blind is not called up. (M.B. 13)