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

Overview

Siman 139 Seif 4:

Anyone who receives an *aliyah* recites a *beracha* before and after reading. He should open up the *sefer* before he recites the *beracha* to see the *pasuk* where he will begin reading and then recite the *beracha*. After reading he should roll up the *sefer* and recite the *beracha*. (When he recites the *beracha* before reading he should turn to the side so that it does not appear as though one is reading the *beracha* from inside the Torah. It seems to me that one should turn to his left.)

- If one did not yet recite *birkas hatorah* there is a dispute whether the *beracha* before is Biblical or Rabbinic but all agree that the *beracha* after reading is only a Rabbinic. If one already recited *birkas hatorah* all opinions agree that it is Rabbinic. (M.B. 15)
- If one began אשר נתן לנו instead of אשר בחר בנו and realized before saying Hashem's name in the concluding *beracha* he should begin אשר בחר בנו but if he already said Hashem's name he should conclude that *beracha* and after reading he should recite the *beracha* אשר בחר בנו. If after reading one began אשר בחר בנו but realizes before saying Hashem's name he should just say אשר נתן לנו but if he doesn't realize until after completing the *beracha* he must start the *beracha* again. If he realized after saying Hashem's name but did not complete the *beracha* he should say א-לוקינו מלך העולם וכו'. (M.B. 15)
- Since this will not delay the *tzibbur* it is best to be concerned that one may think that one is reading the *beracha* before Torah reading from the *sefer Torah*. (M.B. 18)
- According to some authorities it is preferable to close one's eyes rather than look away. The custom is to bow when reciting the *beracha* but one should not bow at the end of the *beracha* so as to not add to the bows mandated by Chazal. (M.B. 19)

Siman 139 Seif 5:

The custom is to cover the Torah between one reading and the next. (In these countries the custom is to roll up the Torah between readings and this practice should be followed.)

- According to the custom to roll up the Torah it is unnecessary to cover it and covering it involves an extra burden. It is only during the recitation of *kaddish* or during some other delay that it should be covered. (M.B. 21)
- It is not honorable for the Torah to remain open waiting for someone to come. (M.B. 22)

Halacha Highlight

Procedure for receiving an *aliyah*

Shulchan Aruch Siman 139 Seif 4
ורואה הפסוק שצריך להתחיל בו
He should look at the *pasuk* where he will begin to read

Shulchan Aruch (סעי' ד') writes that before one recites the *beracha* before Torah reading he should look at the *pasuk* where the *aliyah* will begin and then recite the *beracha*. Mishnah Berurah (ס"ק ט"ז) explains that he should see where the *aliyah* will begin so that he knows to what the *beracha* refers. Sha'arei Ephraim (שער ד' סעי' ג') relates that the custom is that the one who receives an *aliyah* takes his *talis* or the Torah cover and passes it over part of the column where the *aliyah* is found and kisses it before he begins the *beracha*. He describes the practice as an ancient custom and it demonstrates how dear this reading is. There are *Poskim* who opposed the practice and even wrote critically of the practice out of concern that running a *talis* or other cloth over the words would cause them to wear out thereby invalidating the Torah. However, this custom is widespread and was practiced by *Gedolei Yisroel* for generations. Nevertheless, one should be cautious to touch the writing only lightly to minimize the possibility of erasing one of the letters (פסקי תשובה אות י').

Mishnah Berurah (ס"ק י"ז) explains that it is not necessary for one to roll up the *sefer Torah* before he recites the *beracha* before Torah reading since everyone knows that the *berachos* are not written in the Torah and there is concern of *tircha d'tzibura* if the *oleh* were to have to open up the *sefer Torah* after the *beracha*. Biur Halacha (ד"ה ורואה הפסוק) notes that there are *Poskim* who maintain that it is preferred to roll the *sefer Torah* closed before reciting the *beracha* and he concludes that both practices are acceptable. Be'er Heitev (סק"י) in the name of Mateh Moshe writes that when one says the words ונתן לנו את תורתו in the *beracha* before Torah reading he should lift the Torah slightly when he says the word תורתו. Similarly, when one says the words ונתן לנו תורת אמת in the *beracha* after Torah reading one should lift the Torah when saying the word תורת.

Stories to Share

Finding the Place

ש"ע קל"ט, ד': "ורואה הפסוק שצריך להתחיל בה..."

The Chazon Ish excelled at giving gentle guidance. He spoke in exactly the right manner to ensure that what he had to say would most likely be accepted and the person receiving his guidance would not feel the least discomfort.

Rav Yitzchak Halberstadt, served as the baal koreh for the Chazon Ish's minyan for a time. Once, when the Chazon Ish was called to the Torah, he surprised Rav Yitzchak. "Please show me where my aliyah begins."

Although Rav Yitzchak immediately showed him the place he was confused. Surely the Chazon Ish—a world authority in all halachah including the halachos of writing and maintaining sifrei Torah—knew where the verse of the reading was located. And if he wasn't sure, he must be able to locate it himself in an instant. Why had he asked Rav Yitzchak to show him the place? Was there a halachic issue here that he had somehow missed? As we find on today's amud one who gets an aliyah should look at the verse where his aliyah begins before making the blessings, but to Rav Yitzchak's knowledge, there is no source that the baal koreh must show the place to whomever is called up.

Rav Yitzchak did not spend too much time wondering what this was about; when he went over to the Chazon Ish to wish him a "gut Shabbos" after davening, the Chazon Ish explained his apparently strange request.

He said, "As the baal koreh, it is important for you know that you should show every person who goes up for an aliyah the place before he makes his blessing. This is similar to many decrees that our sages made to avoid embarrassing another in public: we must suspect that someone will not know where the place is and will be humiliated if he is reduced to being the only one who needs to ask. Although I certainly knew the place, I was particular that you show it to me!"

מעשה איש, ח"ב, ע' ק"ז