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

Overview

Siman 140 Seif 1:

If someone was reading the Torah and could not continue his replacement should begin from the beginning of that *aliyah* and recite the *berachos* before and after the reading. According to Rambam the replacement does not repeat the *beracha* before reading. This halacha is true even nowadays that the *ba'al koreh* reads the Torah.

- Certainly if one cannot continue after just reciting the *beracha* his replacement may not rely upon the *beracha* recited by the first person. (M.B. 1)
- One cannot rely upon the *beracha* recited by the first person since the *beracha* is not recited to discharge the obligation of others. Later authorities write that the replacement does not repeat *borchu*, only the *beracha*. (M.B. 3)
- Authorities write that *halacha* follows the first opinion. (M.B. 4)

Siman 140 Seif 2:

If someone who received an *aliyah* recites the *beracha*, reads a few *pesukim* and then interrupts with Torah or even mundane talk it is not considered an interruption and he does not have to repeat the *berachos*.

- It makes no difference whether he read one *pasuk* or two *pesukim* but if he interrupted before reading any *pesukim* he must repeat the *beracha* even if the interruption was a single word. If the interruption was related to Torah reading it is not necessary to repeat the *beracha* although *l'chatchila* even this should be avoided. (M.B. 6)
- It is preferred that one who receives an *aliyah* should have in mind that if he is interrupted he will continue to rely upon his first *beracha* but it is still prohibited to interrupt while reading even if he is not distracted. (M.B. 7)

Siman 140 Seif 3:

If one who received an *aliyah* was shown the place to read and after reciting the *beracha*, regardless of whether he read some *pesukim* or not, realizes that he is in the wrong place and rolls the Torah to the correct place some authorities maintain that he is not required to repeat the *beracha* and others maintain that he must repeat the *beracha*.

- Later authorities rule that the latter opinion that requires repeating the *beracha* should be followed and it makes no difference whether he looked at another *parsha* or even if he was shown the correct *parsha* but in the wrong place which requires rolling of the Torah. It is not necessary to protest one who is lenient and does not repeat the *beracha* when he was shown a place in that week's *parsha* even though he has to roll the Torah to the correct place. If the correct place was open Taz and Sha'arei Ephraim agree that he does not have to repeat the *beracha* even though he was initially shown the wrong place. If one was shown a place towards the bottom of the column and the correct place was towards the top of the column it is preferred to read to the place that he was initially shown. (M.B. 9)

Halacha Highlight

Reciting the *beracha* when the Torah was not open to the correct place

Shulchan Aruch Siman 140 Seif 3
והזכירוהו שפרשה אחרת צריך לקרות
They reminded him that he is supposed to read another *parsha*

Shulchan Aruch (סעי' ג') records a dispute what should be done if the person receiving an *aliyah* was shown he wrong place in the Torah and they did not realize until after he recited the *beracha*. According to the first opinion cited in Shulchan Aruch, when they roll the Torah to the correct place it is unnecessary to repeat the *beracha* while according to the second opinion it is necessary to repeat the *beracha*. Mishnah Berurah (סק"ח וט') explains that the first position maintains that one's intent is for all the *parshiyos* of the Torah that are in front of him. The second opinion maintains that one's intent was on the parsha that was shown to him and when it is necessary to read elsewhere a new *beracha* is required. Mishnah Berurah relates that later authorities write that the custom is in accordance with the latter opinion that it is necessary to repeat the *beracha*.

If, however, the correct place to begin reading was open when the *beracha* was recited, Bach and Taz contend that the *beracha* is not repeated even though the *oleh* thought he would be reading from a different place. Their reasoning is that the *oleh* had in mind the entire section that is open before him, regardless if he thought he was reading above or below the correct location. Biur Halacha (ד"ה והזכירוהו) takes this a step further and rules that the issue of repeating the *beracha* applies when one was mistaken about which *parsha* was supposed to be read, e.g. on Chol Hamoed Pesach when every day is a different reading and the *sefer Torah* was not rolled to the correct spot. If, however, the *oleh* knew the correct *parsha* but did not look carefully and didn't realize that the Torah was opened to a different place, a new *beracha* is not required (פסקי תשובות אות ג').

Stories to Share

Making an Appeal

ש"ע, סי' ק"מ, ב': "ודבר דברי תורה או דברי חול לא הוי הפסק..."

Raising money for charity tends to be a very difficult task. It is for good reason that one who convinces others to give is greater than those who give. Apparently helping others give is harder than giving from one's own resources!

One prevalent custom in many shuls today is to sell the aliyos, even on Shabbos and Yom Tov. In many communities the custom is to sell tickets for seats on Rosh Hashanah and Yom Kippur. In other communities, they find that an appeal during these most holy days is most effective.

In various communities the custom was for a scholar to make an appeal after his aliyah to the Torah. He was given the right to sell the remaining aliyos for the cause in question. And since he was standing in front of the Torah, it was easier for people to relate seriously to his appeal.

One scholar had the habit of making an appeal after his aliyah before reciting the blessings after the reading. When asked if there was a source that this was permitted, he replied that he relied on a statement on today's amud. "In Siman 140 we find that if one in the middle of his aliyah spoke words of Torah or mundane words, this is not a hefsek which would require another blessing. The same is presumably true regarding speaking—especially for a mitzvah—before reciting the blessings after reading from the Torah."

But his questioner was not convinced. "But perhaps that is because he continues saying at least three verses before reciting the blessings that follow the reading. But if one spoke after reading, perhaps he lost his berachos altogether!"

When this question was brought before the Kaf Hachaim, zt"l, he ruled decisively. "Making an appeal after reciting the after-blessings is certainly permitted. But doing so beforehand is not simple and should be avoided."

כף החיים, סי' ק"מ, ס"ק י"ב