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

Overview

Siman 141 Seif 1:

The Torah reader must stand and even to lean on a wall or the *shulchan* is prohibited unless he is a heavy person. The *chazzan* must also stand with the reader.

- *B'dieved* if the Torah was read by someone sitting it is not necessary to read it again. (M.B. 1)
- It is even prohibited to lean on something in a manner that if that object was taken the person would fall since one must stand in awe. (M.B. 2)
- The same *halacha* applies to someone who is ill or sick and finds it difficult to stand without leaning. In such a circumstance he should lean only slightly but if more support is required it is permitted but he should not lean on the cloth that covers the *Shulchan* since it is a *tashmish kedusha*. (M.B. 4)
- The *sgan* who stands next to the reader must also stand. (M.B. 5)
- When it is necessary to lean on the *Shulchan* in order to read the top of the column it is permitted to lean on the *shulchan* but in this circumstance one must remember to stop leaning when leaning is no longer necessary. (M.B. 5)

Siman 141 Seif 2:

Two people may not read together. Either the one who received the *aliyah* should read and the *ba'al koreh* should be silent or the *ba'al koreh* should read and the one who receives the *aliyah* should not read out loud. He is obligated to read together with the *ba'al koreh* so that his *beracha* should not be in vain but he should read quietly enough that he can not even hear himself reading. (In the event that he can hear himself it is not an issue since it is not different from *shemone esrei* discussed above in *siman* 101.)

- Our custom is that the *ba'al koreh* reads even if the one who received the *aliyah* is capable of reading himself in order to avoid embarrassing those who cannot read and to avoid allowing people who think they can read but are not precise which could lead to fighting. (M.B. 8)
- Even though it is preferable for one not to hear himself if he does he has fulfilled the mitzvah. (M.B. 13)

Siman 141 Seif 3:

Some have the custom to have someone read each word for the one who receives an *aliyah* and after each word is read it is repeated by the one who received the *aliyah*.

Stories to Share

"And the Entire Nation Stood"

ש"ע, ס' קמ"א, א': "צריך לקרות מעומד..."

On today's amud we find that the Torah reader and the one receiving the aliyah should stand.

A certain man once noticed that many people had the habit of standing during the Torah reading. Although this is mentioned in the Rema in siman 147, he wondered if there was an actual source for this practice. The best possible source he managed to come up with was the verse in Nechemiah that states: "And Ezra opened the sefer before the entire nation…and the entire nation stood." Yet our sages learn from there only that one must remain silent during the reading, explaining that standing refers to being silent. "Clearly the verse is not conclusive proof," he thought.

When this question came before the Rama MiPano he replied, "You are definitely correct that on the surface of it, the verse in Nechemiah alone is not an absolutely definitive source. But listen to the words of the sages and understand. In the Yerushalmi we find that one should stand for all devarim sheb'kedushah. It is debatable if this includes the public Torah reading, but it clearly includes the blessing that precedes the reading, 'Borchu.' It is quite possible that people stand to ensure they will not forget to stand for the blessing."

The Rama MiPano concluded, "However, the truth is that the verse is sufficient proof since it may be clear to Rabba bar bar Chana that the nation actually stood, as Rashi explains on the verse. He merely adds that if they stood out of respect, they were surely silent as well!"

שו"ת רמ"ע מפאנו

When someone asked Rav Shlomo Zalman Auerbach why people who are lenient to sit during the Torah reading usually remain seated even during 'Borchu,' which the Mishnah Berurah states is a davar sheb'kedushah for which one must stand, he replied, "The reason why many pious and G-dfearing people sit is because the Kaf Hachaim brings that, according to the kabbalah, one should sit for the entire reading—including 'Borchu'!"

הליכות שלמה

Halacha Highlight

The *oleh* reading with the *ba'al koreh*

Shulchan Aruch Siman 141 Seif 2

אלא שצריך לקרות בנחת שלא ישמיע לאזניו

Rather he must read quietly so that he can not hear what he is reading

Shulchan Aruch (סע' ב') based on the Gemara Megilla (21a) rules that two people may not read the Torah at the same time. Therefore, either the *oleh* reads and the *ba'al koreh* is silent or the *ba'al koreh* reads and the *oleh* reads quietly. The *oleh* may not stand there quietly without reading so that his *beracha* should not be in vain; rather he should read with the *ba'al koreh* but quietly enough that he does not even hear himself reading. *Poskim* wonder why it is necessary for the *oleh* to read together with the *ba'al koreh* when the principle שומע כעונה—listening is comparable to reading – should allow the *oleh* to just listen to the *ba'al koreh* (חיי משה בשם כמה אחרונים). Yalkut Yosef (קריה"ת עמ' קט"ו) suggests that the principle שומע כעונה applies only regarding *mitzvos* that are incumbent upon individuals, *krias hatorah* is a *mitzvah* that is incumbent upon the *tzibbur* and שומע כעונה does not apply. Rav Yaakov Emden (שאילת יעב"ץ ח"א סי' ע"ה) answers that שומע כעונה indicates that it is considered as though one read the words that were read by another but *krias hatorah* requires one to read from the Torah and שומע כעונה cannot make it as though one read the words inside.

Shulchan Aruch's insistence that the *oleh* read quietly is based on the Zohar that indicates that the *oleh* should be silent and listen to the *ba'al koreh*. Therefore, as a compromise Shulchan Aruch ruled that the *oleh* should read quietly so that even he cannot hear himself read. Darkei Moshe rejects this interpretation of the Zohar and contends that all the Zohar means to emphasize is that the *oleh* should not read out loud. It was based on this interpretation of the Zohar that he rules that there is no issue for the *oleh* to read together with the *ba'al koreh* as long as he does not read loud enough that it would be considered as though two people are reading as a duet (פסקי תשובות אות ב').