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

Overview

Siman 141 Seif 4:

If the *ba'al koreh* would like to read an *aliyah* himself it is necessary for someone to stand next to him for just as the Torah was given via a broker so too we require a "broker" present during *krias hatorah*.

- The custom is to have a *gabbai* or the one who purchased the *mitzvos* to stand by the Torah as well so that there are three people present. The *gabbai* is like Hashem who decides who will read, the *ba'al koreh* is like Moshe Rabbeinu who was the broker and the *oleh* is compared to the nation who received the Torah. (M.B. 16)
- Sha'arei Ephraim emphasizes the importance of choosing someone respected and trusted to be the *gabbai* so that he will not be suspected of choosing who gets an *aliyah* out self-interest. The *tzibbur* should always give the *gabbai* the benefit of the doubt regarding his decisions. In the event that an argument breaks out the *gabbai* may not step down from his position during *krias hatorah* and if he does step down because someone insulted him he deserves to be penalized. (M.B. 16)

Siman 141 Seif 5:

The *tzibbur* may not answer אמן until the *oleh* finishes his *beracha* and the *ba'al koreh* may not begin to read until the *tzibbur* finishes answering אמן.

- Even if people are answering אמן slowly he must wait for them since everyone must hear *krias hatorah*. Later authorities write that the *ba'al koreh* should answer אמן louder and a bit slower than the *tzibbur* so that they will realize that he is about to begin reading and will pay attention. It is appropriate to pause momentarily between אמן and the reading so that it will not seem as though אמן is part of the reading. (M.B. 17)

Siman 141 Seif 6:

It is permitted to call up two brothers consecutively or a son after his father and it is only out of concern for עין הרע that we avoid doing so. Even if one receives the seventh *aliyah* and the other receives *maftir* the second one should not be called by name out of concerns for עין הרע.

- If he was called and is already at the *shulchan* he does not descend but *l'chatchila* he should not be called. (M.B. 18)
- This restriction applies even to those who claim they are not concerned with the עין הרע. Some authorities are strict even regarding a paternal grandfather and his grandson but when there is a need one could be lenient. (M.B. 19)
- The restriction regarding the seventh *aliyah* and *maftir* applies on Shabbos when they read fro the same *sefer Torah* but on Yom Tov when they will read from different *sifrei Torah* it is permitted. It is also acceptable if the *maftir* is not yet *bar-mitzvah* age. (M.B. 20)
- The allowance for a son or brother to read *maftir* if he is not called by name is limited to where the practice is that the *maftir* is never called up by name but a *tzibbur* may not change their custom to be able to call up two brothers. (M.B. 21)

Siman 141 Seif 7:

One who ascends the *bimah* should ascend from the side that is closest and he should descend from the other side that is more distant. If the two paths are equidistant he should ascend the entrance that is to his right and descend from the other entrance. (He should not descend until the next person who will read has ascended.)

- When the *shaliach tzibbur* carries the Torah from the *aron* he should go to his right and it is possible that when it comes to the *sefer Torah* he should always go to the right even if that path is longer. In our places since the *bimah* is in the middle and the two paths are equadistant one should go to the right. (M.B. 25)
- Later authorities write that one who is called to the Torah should walk, not run, quickly to honor the *Beis HaKnesses* and the *tzibbur*. (M.B. 25)
- The custom is to wait until the next person begins the *beracha* and those who are meticulous are concerned that they won't be able to hear the reading properly so they wait until the following person finishes his *aliyah* and then descends between those two *aliyos*. (M.B. 26)

Halacha Highlight

Calling up relatives for consecutive *aliyos*

Shulchan Aruch Siman 141 Seif 6

יכולים לקרות שני אחים זה אחר זה

It is permitted to call two brothers consecutively

Shulchan Aruch (סעי' ו') rules that technically it is acceptable for two brothers or a father and son to receive consecutive *aliyos*. The reason this is not practiced is out of concern for עין הרע. Pri Megadim (א"א סק"ח) maintains that halachically it is prohibited for a father and son or two brothers to receive consecutive *aliyos* since the Torah testifies to Hashem's existence – עדות ה' נאמנה — and brothers are invalid for testimony. The same position is referenced by Bais Yosef in the name of Orchos Chaim. Biur HaGra, however, notes that since Shulchan Aruch writes that technically it is permitted for a father and son or two brothers to receive consecutive *aliyos* it is clear that he rejects this position. Proof to this is the fact that technically it is permitted for women and children to receive an *aliyah* even though they are invalid witnesses.

Teshuvas Avnei Cheifetz (סי' ט"ז) asserts that according to Shulchan Aruch's reasoning two brothers should not be called up for *hagbah* and *galilah* since calling brothers by name raises the issue of an עין הרע. On the other hand, according to Orchos Chaim and Pri Megadim there is no issue to call up two brothers for *hagbah* and *galilah* since their activity does not constitute testimony. Teshuvas Mishnah Halachos (ח"ג סי' כ') maintains that the main issue is related to calling relatives up by name; therefore, relatives should not be called even for *hagbah* and *galilah*. Some *Poskim* maintain that if *hagbah* and *galilah* are not always called up by name one could call relatives to do *hagbah* and *galilah* if they are not called by name but it if prohibited to call up *hagbah* and *galilah* without their names if the practice in the *shul* is to call up *hagbah* and *galilah* by name (ע' מ"ב סק"כ).

Stories to Share

Avoiding Ayin Hara?

ש"ע קמ"א, ו': "ואין מניחים אלא משום עין הרע..."

There is a special feeling of gratification when one's family gets large enough to hold its own minyanim at family affairs. One rebbe in a well-known yeshiva in Israel was approached by his sister-in-law from America. She wanted to visit Israel during Pesach and wanted to spend Shabbos with all their many relatives but needed a place for them and their families. But of course they needed a place with space enough for all of them. After a few phone calls, the rebbe obtained permission to use the large yeshiva where he taught—which was closed during Pesach—for this special Shabbos.

Naturally, the only people at their private minyan were family members. When it came time to lain, they wondered whether it would be a problem to call up close family members in adjacent aliyos. After all, as we find on today's daf, there is an issue of ayin hara to do so. Although the custom is to permit this during a family affair, there was no pressing need to call up close family members in adjacent aliyos.

When this question reached Rav Yosef Shalom Eliyashiv he ruled that it was permitted. "If only family members are present this is permitted since the reason this is problematic is due to ayin hara. This does not apply when the only attendees are themselves family!"

וישמע משה, סי' ס"ט

Siman 141 Seif 8:

Any word that is written one way but read another, *Halacha L'Moshe M'Sinai* teaches that it must be written as it appears in the Torah but read differently. It happened once that someone insisted on reading a word according to its written form and after warning him they excommunicated him and removed him from the *bimah*.