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

Overview

Siman 143 Seif 1:

We do not read from the Torah with less than ten free adults. If they started reading with ten men and some of them left they may finish reading.

- Saying *borchu* is not considered to have begun. (M.B. 4)
- As long as six people remain they may finish *krias hatorah*. (M.B. 5)
- It is prohibited to leave during *krias hatorah*, even between *aliyos* but if a *minyan* will remain it is permitted to leave between *aliyos*. (M.B. 5)
- During the week they may finish all three *aliyos*, on Yom Tov five and on Shabbos seven and the *kaddish* that follows but they may not read *maftir* or the *haftorah*. Some maintain that they should read the *haftorah* without the *berachos*. These same *halachos* apply when some of the *minyan* leaves in the middle of *haftorah*. (M.B. 6)

Siman 143 Seif 2:

If just a *chumash* was written, even if it is rolled like a *sefer Torah* it may not be used for *krias haTorah* until all five *chumashim* are sewn together. And they must be rolled like a *sefer Torah* but regarding our *chumashim* even when all five books are together, a *beracha* would not be recited if it was used for *krias hatorah*. When there is a *sefer Torah* but no *ba'al koreh* who knows the *trup* by heart, I have seen places that have the *shaliach tzibbur* read with the *trup* from a *chumash* and the one who received the *aliyah* repeat the words reading from the valid *sefer Torah*.

- In a place that does not have a *sefer Torah* they should read from a *chumash* without the *berachos* so that they should not forget the idea of *krias hatorah*. In such a case people are not called up for *aliyos*; rather the *ba'al koreh* reads it for them. (M.B. 9)
- Nowadays the custom is for someone to read from a *chumash* and the *ba'al koreh* repeats the words reading from a *sefer Torah*. (M.B. 10)

Siman 143 Seif 3:

Even in villages that do not have a valid *sefer Torah* they should not recite the *beracha* on the reading of Torah.

Stories to Share

"A Minyan, or the Majority of One..."

ש"ע קמ"ג, א': "אין קורין בתורה בפחות מעשרה..."

Rav Chaim Brisker was once visiting in Lodz, Poland, and since he had not yet heard the Torah reading, he was searching for a minyan of men who had not yet heard either.

The rosh yeshiva of Radin, Rav Moshe Ladinsk asked, "The Ran writes in Megillah that it suffices if a majority of the minyan have not heard the reading. Why should we continue searching for more people who have not yet heard the laining?"

"There is no such Ran!" Rav Chaim exclaimed.

Rav Moshe silently removed a Maseches Megillah from the shelf and opened up to the Ran on daf 3a, and began to read aloud. (Regarding whether one who reads the megillah with less than ten discharges his obligation.) "...The Ramban writes that this is no proof since reading the megillah may differ from the things listed there. Regarding them, one of which is kerias haTorah, one needs to have a minyan or the majority of one..."

"You read it wrong!" exclaimed Rav Chaim. "You must pause between the words 'minyan' and 'the majority of a minyan.' Rov minyan is only enough for kaddish or borchu, which are the very next matters discussed after that phrase. We see then that when it comes to the Torah reading, one might very well require a full minyan who have not yet discharged their obligation!"

Rav Chaim explained, "Don't think that I have such encyclopedic knowledge that every single Ran was clear in my mind when I told you that there is no such Ran to support your statement. I was, however, certain of one thing. The Chayei Adam states that he is unsure whether the Torah reading requires a minyan who have not yet heard the laining or not. I knew for certain that no Ran could possible state conclusively that the majority of a minyan suffices!"

Halacha Highlight

The requirement for a *minyan* for *krias hatorah*

Shulchan Aruch Siman 143 Seif 1

אין קורין בתורה בפחות מעשרה גדולים

We do not read from the Torah with less than ten adult males

Shulchan Aruch (סע' א') rules that the Torah is not read unless there are ten adult free males. The reason ten adults are necessary is that Torah reading is a *davar she'b'kedusha* and all *devarim she'b'kedusha* require a *minyan* (מ"ב סק"א). Toras Chaim (סק"ג) in the name of Meiri writes that a *minyan* is not actually necessary for *krias hatorah*; rather the *minyan* is needed in order to say *borchu*. Alternatively, in the name of Rambam and Kesef Mishnah he writes that the *minyan* is necessary for the *berachos* that are recited on *krias hatorah* but a *minyan* is not necessary for *krias hatorah* itself. Ran (מגילה כ"ג) maintains that a *minyan* is necessary for *krias hatorah* but not because *krias hatorah* is a *davar she'b'kedusha*; it is simply because Chazal enacted that a *minyan* must be present for communal Torah reading.

Biur Halacha (ד"ה בפחות מעשרה) cites Chaye Adam who is uncertain whether the Torah could be read if there are only a few people who did not yet hear *krias hatorah*. The essence of his question is whether the enactment of *krias hatorah* mandates that at least a *minyan* of people did not yet hear *krias hatorah*. Biur Halacha then relates that someone showed him that the Ran writes (מגילה ג. ד"ה אמר רב) that it is acceptable to read the Torah as long as the majority of the people in the *minyan* have not yet heard *krias hatorah*. *Poskim* note that the allowance to read from the Torah if four of the people in the *minyan* already heard *krias hatorah* does not allow including people who are not obligated in *krias hatorah* on that day. Therefore, someone from Eretz Yisroel who is in *chutz la'aretz* for Yom Tov may not be one of the people who make the *minyan* for *krias hatorah* since he is not obligated in *krias hatorah* on that day (פסקי תשובות אות ד).