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

Overview

Siman 144 Seif 4:

One person should not be called to read in two *sifrei Torah* because it appears as if there is a blemish in the first *sefer Torah* but three people may be called to read from three *sifrei Torah*, e.g. when Rosh Chodesh Teves coincides with Shabbos, and there is no concern for blemishes.

- The person who received the last *aliyah* in the first *sefer Torah* should not be called for *maftir* in the second *sefer Torah* even if there is no one else who could read *maftir* since it gives the impression that something was wrong with the first *sefer Torah*; rather they should roll the first *sefer Torah* to the place of the *maftir*. There is a debate whether they could call up one of the people who received one of the earlier *aliyos*. Elya Rabba contends that on Simchas Torah one may adopt Magen Avrohom's lenient position and call for *chosson bereishis* someone who received an *aliyah* in the first *sefer Torah*. (M.B. 17)
- Whether someone who received an *aliyah* in the first *sefer Torah* may be called for an *aliyah* in the third *sefer Torah* is subject to the previously mentioned debate. (M.B. 18)

Siman 145 Seif 1:

During the period of the scholars of the Gemara they would translate the Torah so that the people would understand. The reader may not read to the translator more than one *pasuk* at a time. The translator may not begin to translate until the reader finishes reading the *pasuk* and the reader may not read the next *pasuk* until the translator finishes translating. The reader may not be louder than the translator not may the translator be louder than the reader. The reader may not assist the translator so that people should not think that the translation is written in the Torah.

- The reason is so that the *tzibbur* should not become confused and so that they can hear the entire *parsha* read from the reader and then understand the *parsha* as explained by the translator. (M.B. 2)

Siman 145 Seif 2:

An adult may translate the reading of a child but it is not respectful for a child to translate the reading of an adult.

Siman 145 Seif 3:

Nowadays we are not accustomed to translating since there would be no benefit since we do not understand Aramaic.

- The reason we do not translate into the language spoken by the *tzibbur* is that Targum is unique in that it is the product of Divine Inspiration. (M.B. 4)

Halacha Highlight

Giving the impression that a *sefer Torah* is blemished

Shulchan Aruch Siman 144 Seif 4

משום פגמו של ראשון

Because it gives the impression that the first *sefer Torah* is blemished

Shulchan Aruch (סי' קמ"ד סע' ד') rules that the same person may not be called to read from two different *sifrei Torah* since it gives the impression that there is a blemish in the first *sefer Torah*. Mishnah Berurah (ס"ק י"ז) emphasizes that even if there is no one else capable of reading the *haftorah* they may not call for the *maftir aliyah* someone who just read in the other *sefer Torah*. Instead they should roll the first *sefer Torah* to the place of the *maftir* and read the *maftir* from there.

It happens sometimes that a person takes a *sefer Torah* out of the *aron* for Torah reading and after it is removed it is realized that they removed a *sefer Torah* that is not rolled to the correct place. Rav Yaakov Emden in his siddur (תחילת הלי קריאת התורה סס"א) cites two opinions regarding the correct procedure to follow. One approach is to put back the *sefer Torah* that was removed and take out the *sefer Torah* that is rolled to the correct location. The second approach is to roll the *sefer Torah* that was already removed to the correct location rather than take out a second *sefer Torah* so that people should not think that the first *sefer Torah* is blemished. Rav Emden writes that either approach is acceptable in *halacha*. Rav Moshe Feinstein (שו"ת אג"מ או"ח ח"ב סי' ל"ז) writes that in a *tzibbur* that is not so particular regarding their honor or a slight delay, which is most *Batei Knesiyos*, it is preferable to just roll the *sefer Torah* that was already removed. However, if someone ruled that the first *sefer Torah* should be returned and the second *sefer Torah* should be removed and there is reason to be concerned that saying something will lead to a disagreement, it is acceptable to return the first *sefer Torah* to the *aron* and take out the second *sefer Torah*.

Stories to Share

The Torah's Honor

ש"ע קמ"ד, ד': "פירוש שנראה כפוגם ומטיל דופי בראשון..."

On today's amud we find that seeming to prefer one sefer Torah over the other is like besmirching the other sefer Torah.

Honoring the sefer Torah is a great mitzvah. Some purchase a special silver crown for the Torah to show honor and respect for it. In one shul they had several sifrei Torah but only one crown. Usually this was sufficient, since on most weekdays and Shabbosim only one sefer is removed from the aron hakodesh. But on days when more than one sefer was removed, they would put the crown on only one of the seforim—what choice did they have?

One talmid chacham pointed out that this may be a lack of honor to the second sefer. "The Chazon Ish told Rav Simchah Kaplan, the rav of Tzfas, that he should not allow them to make a special monument in the cemetery there for a certain tzaddik since this besmirches the many other great tzaddikim interred there. Presumably the same is true in our situation and we must either purchase another crown or refrain from putting the crown on either sefer?"

They agreed to ask Rav Chaim Kanievsky, shlit"a, and he ruled in his usual brief and to-the-point manner: "They can put the crown on whichever Torah they want."

When this question and answer reached the author of Doleh Umashkeh, shlit"a, he explained why there is no proof from the Chazon Ish's ruling regarding a memorial in the cemetery in Tzfas. "A special monument is a permanent way of distinguishing one tzaddik over the others, while a crown on a Torah is only worn for a short time."

דולה ומשקה, ע' צ"ו, והערה 275