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

Overview

Siman 146 Seif 1:

It is prohibited to exit while the *sefer Torah* is open but between *aliyos* it is permitted.

- This prohibition applies even if there will remain ten people to listen to Torah reading and one already heard *krias hatorah*. (M.B. 1)
- It is permitted to walk out only if he already heard *krias hatorah* or if he plans to return and even then it is permitted only when there is a great need to exit. (M.B. 3)

Siman 146 Seif 2:

Once the reader begins reading it is prohibited to talk even Torah related matters even between *aliyos* even if one completed the *parsha*. Some authorities permit studying Torah quietly. Some maintain that if there are ten people listening to *krias hatorah* it is permitted to discuss (Torah related matters)**. Some permit this only for those for whom Torah is their profession. Some are lenient for those who began to learn before the *sefer Torah* was opened to turn away to indicate that they will not be listening. It is permitted to do שנים מקרא ואחד תרגום during *krias hatorah*. These leniencies do not apply for *parshas zachor* or *parshas parah* which Biblically must be read with a *minyan* and one must pay attention while they are read. It is correct for those who are meticulous to listen to the reader read every *parsha*.**

- Magen Avrohom explains that once the Torah is opened it is prohibited to exit even if they did not begin reading. (M.B. 4)
- It is also prohibited to explain Torah or to *pasken* but if motioning to someone is not enough to prevent them from committing a transgression one may speak as well. (M.B. 5)
- Bach permits learning between *aliyos* and Elya Rabba is lenient only if one learns by himself. It is permitted to issue a halachic ruling during this time. (M.B. 6)
- Pri Megadim maintains that even if one heard *krias hatorah* it is prohibited. (M.B. 7)
- Elya Rabba in the name of many Rishonim explains that nowadays we do not have people for whom Torah is their profession. (M.B. 9)
- Reviewing the *parsha* is permitted according to all the previously cited authorities even if one is not reading the words that are being read by the *shaliach tzibbur* but one must read quietly. (M.B. 11)
- Many authorities maintain that *parsha parah* is a Rabbinic obligation, however, it is logical that the previously mentioned leniencies do not apply during the reading of *parshas parah*. (M.B. 13)
- Pri Chadash contends that it is prohibited to engage in any activity, even שנים מקרא ואחד תרגום even if there is a *minyan* of people listening to *krias hatorah*. (M.B. 15)
- Magen Avrohom in the name of Mateh Moshe writes that one should quietly read along with the *ba'al koreh* since it is impossible to listen and pay attention otherwise. (M.B. 15)

Halacha Highlight

Studying Torah during *krias hatorah*

Shulchan Aruch Siman 146 Seif 2

לכון דעתו ולשמעם מפי הקורא

To pay attention and to listen to the *ba'al koreh*

Shulchan Aruch (סע' ב') writes that once the *sefer Torah* was opened for reading, even though the *ba'al koreh* did not begin to read (מ"ב סק"ד), it is prohibited to talk. Even discussing Torah matters or issuing *halachic* rulings is not permitted during *krias hatorah*. Shulchan Aruch then proceeds to cite various opinions that are lenient in certain circumstances for one to quietly study Torah, discuss Torah subjects or to read שנים מקרא ואחד תרגום. After citing all the different lenient opinions he concludes that it is proper for one who is meticulous to pay attention and listen to all the *parshiyos* of the Torah, not just *parshas zachor* and *parshas parah*. Even to review שנים מקרא ואחד תרגום is not correct even though Mishnah Berurah wrote that it is permitted according to all the lenient positions since it relates to the *parsha* that is being read. Mishnah Berurah (ס"ק ט"ו) then mentions that מעיקר הדין it is prohibited to engage in any other activities, even שנים מקרא ואחד תרגום. Other authorities also maintain that there is no leniency for one to not pay attention to *krias hatorah*. He then concludes by citing Magen Avrohom in the name of Mateh Moshe who writes that one should read each and every word silently with the *ba'al koreh* because it is impossible to follow along without doing so.

Poskim note that the custom is that people do not review שנים מקרא during *krias hatorah*. However, if there is a great need one may be lenient in accordance with Shulchan Aruch's opinion. Regarding other parts of Torah there is no room for leniency even for a Torah scholar. Aruch HaShulchan (סע' ו') reports that they have not seen or heard of even the greatest Torah scholar who studies Torah during *krias hatorah*. The only leniency to study Torah during *krias hatorah* is for someone who heard or will hear *krias hatorah* later, is sitting off to the side indicating that he is not part of the *tzibbur* and if there are ten people who will listen to *krias hatorah* without him (פסקי תשובות אות ד').

Stories to Share

A Short Vort?

ש"ע קמ"ו, ב': "אסור לספר אפילו בד"ת אפי' בין גברא לגברא..."

One Torah scholar who spent a good deal of time delving into the commentaries liked to share the many gems he found whenever possible. He was somewhat elderly and davened in his local shteibl-complex, which gave him many opportunities to hold forth before a number of people with whom he otherwise had little to do outside of shul. Whoever sat next to him was treated to several good "vertlach" between the aliyos. Once, when he began to share a short selection to someone, he was gently rebuked. "Are you certain that it is permitted to speak divrei Torah between the aliyos? From my recollection this is forbidden."

After davening the man took out a Mishnah Berurah opened to today's amud and looked inside. "You can see for yourself that I was correct. He brings that although the Bach permits learning between aliyos, the Elyah Rabbah forbids learning with others since he may continue speaking during the Torah reading. If one learns to himself between aliyos it is unnecessary to protest. One may rule on a halachic question for another between aliyos. Since this doesn't happen often we are not afraid that the speaker will continue during the Torah reading."

The elderly talmid chacham thanked him but was not convinced. "I don't think that giving over a short vort on the parshah is a problem. But I will ask Rav Yosef Shalom Elyashiv."

When the elderly man presented the matter to Rav Eliyashiv, he found that the gaon agreed with him. "One can be lenient regarding telling over short pieces on the parshah to others between aliyos, provided that he doesn't draw out his words so that they impede when they need to be listening to the reading."