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

Overview

Siman 147 Seif 2:

Whoever wants to hand the cover to the *gollel* may do so and the *gollel* may not protest because even though he purchased the *mitzvah* of *gelilah* he did not purchase the right to take the cover himself. (Similarly, in those places where people purchase the right to take out and put away the Torah the *shaliach tzibbur* may not protest since this is not included in the privileges of the *chazzan*.)

Siman 147 Seif 3:

The one who rolls the *sefer Torah* should assure that the seam ends up in the middle so that if it tears it will tear on the seam.

Siman 147 Seif 4:

When one rolls the *sefer Torah* he should do so from the outside and when he fastens it he should fasten it on the inside. Meaning, when the *sefer Torah* is standing before him the writing should be facing him and he should begin wrapping from the outside and after he finishes wrapping he should fasten the end of the cloth on the inside so that when he wants to read he will find it fastened on the inside and will not be forced to turn over the *sefer Torah*. It appears that this applies when one person does the entire *gelilah* but nowadays that one person lifts the Torah and another person wraps the Torah the script should face the one who lifts the Torah and that is the custom since he is the primary "golel" and the one who holds the Torah.

- Even though there is a *mitzvah* to show the Torah's script to the *tzibbur*, nevertheless, it must be facing the one who performs *hagbah*. (M.B. 16)
- When one begins to wrap the cloth around the sefer Torah he should start from the outside. According to our custom that one person lifts the Torah and another wraps the Torah the one doing *gelilah* may begin wrapping on the inside of the Torah and our custom is to not be particular about which side to begin wrapping the cloth around the Torah. (M.B. 17)
- When one person does *hagbah* and another does *gelilah* the writing should face the one who does *hagbah* since he is the primary *golel*. (M.B. 18)
- The implication is that *hagbah* is greater than *gelilah* but *gelilah* is greater than the one who hands the cloth to the one performing *gelilah*. (M.B. 19)

Siman 147 Seif 5:

It is better to wrap the cloth around the *sefer Torah* rather than turn the *sefer Torah* into the cloth.

Siman 147 Seif 6:

Someone who rolls a *sefer Torah* while in its case has erred.

Siman 147 Seif 7:

The *maftir* may not begin the *haftorah* until they finish rolling the Torah so that the *golel* will not be distracted and could listen to the *haftorah*.

- On Monday and Thursday when יהי רצון is recited it is not necessary to wait for the *golel*. (M.B. 22)
- Pri Megadim writes that it is only necessary to wait until the Torah is rolled even though it has not been covered with the cloth covering but Rashi implies that he must wait until *gelilah* is completed. (M.B. 23)

Siman 147 Seif 8:

On a day when they will read from two *sifrei Torah* the second Torah should not be opened nor should the cloth be removed until the first *sefer Torah* is rolled up. The first *sefer Torah* should not be removed until the second *sefer Torah* is placed on the table so that they do not become distracted from the *mitzvah*. We take out both *sifrei Torah* at the same time and the second one is held until after they finish reading from the first *sefer Torah*.

- The second *sefer Torah* is placed on the table before *kaddish* so *kaddish* will be said on both *sifrei Torah*. After the first *sefer Torah* is wrapped they may open the second *sefer Torah*. (M.B. 27)
- On a day when there are three *sifrei Torah* after they finish reading from the first *sefer Torah* they place the second *sefer Torah* on the table but do not recite *kaddish*. After *hagbah* and rolling up the first *sefer Torah* they open the second *sefer Torah* and read from it. The third *sefer Torah* is placed next to the second and *kaddish* is recited. *Hagbah* and *gelilah* are done to the second *sefer Torah* and then the third *sefer Torah* is opened and the *maftir* is read. (M.B. 27)
- The practice of giving the *sefer Torah* to a child to hold is not proper but if done the child be old enough to understand what he is doing. The one holding the Torah should not sit directly behind the one who is reading the Torah. (M.B. 29)
- *B'dieved* if they made the covering from old material it is not prohibited for use. (M.B. 12)
- Any article made to serve a sacred object may not be made from something that had been used for mundane purposes but it may be used for a *talis* bag. (M.B. 13)

Halacha Highlight

The proper way to hold a *sefer Torah*

Rema Siman 147 Seif 4

הכתב יהיה נגד המגביה

The writing should face the one who lifted it

Rema (סעי' ד') in explanation of Shulchan Aruch writes that as one begins to wrap a *sefer Torah* after Torah reading he should stand facing the writing of the Torah and he should begin wrapping the cloth that will hold the Torah closed from the outside of the Torah. When he finishes wrapping the Torah he should fasten the cloth on the inside of the Torah (the part with the writing that faces him) so that when they want to read from the Torah again they will not need to turn the Torah on its face to unfasten the cloth. Rema then writes that the explanation is true according to the custom that has only on person do *gelilah* but according to our custom of one person doing *hagbah* and a second person doing *gelilah,* the writing should face the one who does *hagbah* rather than *gelilah*. The reason is that of the two of them the one who holds the Torah is more primary.

After *gelilah* is finished and the one who did *hagbah* will hold the *sefer Torah* for the *haftorah,* there are different practices how the Torah should be held. Chazon Ish (דינים והנהגות פ"ה אות ז') writes that even after *gelilah* is finished the one who did *hagbah* should hold the Torah so that the writing faces his shoulder rather than outwards towards the *tzibbur*. Similarly, when taking the *sefer Torah* to and from the *aron* the writing should face inwards. Rav Chaim Kanievski (ארחות רבינו ח"ג עמ' ריי"ד) relates that when a person would hold the Torah with the words facing outwards the Chazon Ish would turn the Torah around so that the writing would face inwards. Common custom, however, is to hold the *sefer Torah* with the writing facing outwards. Teshuvas Minchas Yechiel (ח"ב סי' פ"ה) explains that just like when the Torah stands in the *aron* the writing faces the *tzibbur* so too when it is being transported or held the writing should face outwards.

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ש"ע, ס' קמ"ז, ג': "הגולל ס"ת יעמידנו כנגד התפר כדי שאם יקרע יקרע התפר"

In the beis medrash of the Divrei Yechezkel of Shinava, the person who did hagbah lifted the Torah without first setting up the segment so that others could see that it was clearly without a seam. This contradicts the halachah on today's amud that what one displays should always include a seam in case the Torah tears, chas v'shalom.

When a visitor noticed this he paid careful attention and found that no one in that beis midrash did hagbah properly! Feeling very self-important, he went to the Divrei Yechezkel and asked about what he was certain was an error. But the Divrei Yechezkel disagreed with him. "That halachah was only relevant years ago when they used parchment that was inferior to that which is used today. Our parchment is very strong and almost never tears. Quite the contrary; the seam is not nearly as strong as the parchment, so setting up so that the seam is displayed makes it more likely that the Torah will be torn, chas v'shalom!"

מובא באורח כהלכה, ע' קנ"ה

When someone asked Rav Yosef Shalom Elyashiv, zt"l, why most people are not careful with this halachah, he responded. "The Shaarei Efraim writes that nowadays seforim rarely tear because people don't stretch them during hagbah like they used to. Even so, he concludes that this halachah should still be observed."

שער אפרים, שער י', ס' י"ז, קובץ תשובות, ח"ב, ס' י"ב