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

Overview

Siman 428 Seif 6:

We do not interrupt while reading the curses in Bechukosai and instead we have one person read them all. We begin with some *pesukim* beforehand and conclude with some *pesukim* afterwards. It is permitted to interrupt the curses in Ki Savo but nevertheless, the custom is not to interrupt. (We also have the custom not to call someone by name for the *aliyah* and instead we call a person who wishes the *aliyah*.)

- If we interrupted it would be necessary to call another person and it would appear as though he rejects the rebuke of Hashem. (M.B. 15)
- If the *rov* always receives the 3rd *aliyah* even for Bechukosai it would be necessary to reread three *pesukim* but it is preferred for the *rov* to receive the 4th *aliyah* that Shabbos. Maharil only permitted the *shamash* who was hired for this to receive this *aliyah*. However, if one is called for the *aliyah* he must take it and will not be harmed since he is fulfilling a *mitzvah*. In many places the *ba'al koreh* receives the *aliyah* and this is proper. If he is a *kohen* he should read from the beginning of the *parsha* through the rebuke and then make up the remaining *aliyos* afterwards. In Parshas Ki Savo they read seven *aliyahs* before the rebuke and then call the *ba'al koreh* for *acharon*. (M.B. 17)
- They are not as severe since they were said in the singular by Moshe Rabbeinu, in contrast to the rebuke in Bechukosai which were spoken by the Shechina through Moshe Rabbeinu's throat. (M.B. 18)
- The concern is that the person called will not want the *aliyah* and will come to despise the rebuke. (M.B. 19)

Siman 428 Seif 7:

We do not interrupt reading the last eight *pesukim* of the Torah; rather they are read by one person.

- They are different from the remainder of the Torah in that they were written by Yehoshua or by Moshe Rabbeinu with tears. Tzror HaMor writes that one should not interrupt reading the 42 travels of the Jewish People contained at the beginning of Parshas Masai since they correspond to Hashem's Name. (M.B. 21)

Halacha Highlight

Receiving the *aliyah* for the rebuke

Shulchan Aruch Siman 428 Seif 6

קללות שבתורת כהנים אין מפסיקין בהם

We do not interrupt the rebuke contained in Toras Kohanim

Shulchan Aruch (סעי' ו') writes that we do not interrupt reading the rebuke contained in *parshas* Bechukosai. Mishnah Berurah (ס"ק ט"ו) explains that if they interrupt the reading it would be necessary to call another person for an *aliyah* and that would give the impression that the first person despises Hashem's rebuke. Since it is inappropriate to begin or end a reading with matters that are not good, we read a few *pesukim* before the rebuke as well as a few *pesukim* that follow the rebuke. Although the rebuke contained in *parshas* Ki Savo may be divided since it is Moshe Rabbeinu's wording rather than Hashem's, nevertheless, the custom is to read that passage of rebuke without interruption as well.

Mishnah Berurah (ס"ק י"ז) warns that someone who is called to read the passage of rebuke must certainly accept the *aliyah* and should not be concerned that something bad will befall him because he accepted the *aliyah* since those who keep the *mitzvos* will not be harmed and accepting an *aliyah* is an expression of *kavod haTorah*. Mishnah Berurah also mentions that one who is called for an *aliyah* and refuses it causes his life to be shortened. Elsewhere (סי' נ"ג ס"ק ס"ח) Mishnah Berurah referenced Knesses HaGedolah who wrote that refusing an *aliyah* is an act of disparaging *kavod haTorah*. Magen Avrohom rejects this explanation since the source that is cited for this explanation relates to one who walks out between *aliyos* rather than one who does not accept an *aliyah*, therefore, he prefers the explanation that refusing an *aliyah* shortens one's life. Mishnah Berurah there also records a dispute whether one who despises the *ba'al koreh* and is called for an *aliyah* to read the rebuke should accept the *aliyah*. Some maintain that he may since the *ba'al koreh* may have him in mind while he reads the rebuke and that could put him in danger. Others contend that one need not be concerned for such a thing and it is better to accept the *aliyah* than run the risk of behaving disrespectfully towards *kavod haTorah*.