The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקפ"ד סעיף ב'-ד'

Overview

Siman 584 Seif 2:

We take out two *sifrei Torah*. In the first we read five *aliyos* beginning with וה' פקד את שרה and ending before ויהי אחר הדברים האלה and on Shabbos it should be divided into seven *aliyos*. The *maftir* from *parshas Pinchas* beginning with ובחדש השביעי is read from the second *sefer*. The *haftorah* begins with וירם קרן משיחו and concludes with ויהי איש אחד מן הרמתים. Some places have the custom to call the one who blows the *shofar* for one of the five *aliyos*.

- If the *parsha* of the *akeidah* was read on the first day the *mitzvah* was fulfilled and on the second day they should begin with וה' פקד and read through the *akeidah*. If, on the first day, they realized their error and did not yet recite the last *beracha* they should roll back the Torah and read the correct section. (M.B. 8)
- Mateh Ephraim writes that every person should make an effort to receive an *aliyah* on the *Yomim Noraim* and in places where *aliyos* are sold one should make an effort to purchase one according to his means. (M.B. 8)
- In some places the one who *davens mussaf* also receives an *aliyah*. This applies for Yom Kippur as well but not for if the *shofar* blower or *chazzan* is paid. (M.B. 9)

Siman 584 Seif 3:

We do not bring a *sefer Torah* to those who are imprisoned even on Rosh HaShanah and Yom Kippur. (See above, end of *siman* 135.)

Siman 584 Seif 4:

A *bris milah* is done between Torah reading and the blowing of the *shofar*.

- The order in the Torah was first the covenant with Avrohom (*milah*) and then *akeidas* Yitzchok. (M.B. 11)
- If the *milah* will be done in the baby's home it is done after *davening* unless the baby lives right near the *shul* and it won't impose a major inconvenience for the people in *shul*. (M.B. 11)
- On Shabbos when the *shofar* is not blown the *milah* is done after *ashrei* and some assert that the *milah* is done before *ashrei* in order to minimize the interruption between *ashrei* and *kaddish*. (M.B. 12)

Halacha Highlight

Aliyos on Rosh HaShanah

Shulchan Aruch Siman 584 Seif 2

ויש מקומות שנוהגים לקרות התוקע ממנין החמשה

There are places that have the custom that the one blowing *shofar* is called for one of the five *aliyos*

Shulchan Aruch (סע' ב') writes that on Rosh HaShanah we remove two *Sifrei Torah* from the *aron kodesh* for *krias haTorah*. Rosh HaShanah is considered a regular Yom Tov as far as *krias haTorah* is concerned and we read five *aliyos*. Rema mentions that there are places that have the custom to call the one who will blow the *shofar* for one of those *aliyos*. Mishnah Berurah (סק"ט) adds that in some places they also give an *aliyah* to the one who will be *shaliach tzibbur* for *mussaf*. In the name of Elya Rabba he notes that if the one blowing *shofar* or *davening mussaf* is paid the custom is not in force. Levush explains that the custom to call them for an *aliyah* is to put them in a state of happiness, since the Torah has the capacity to make one happy, and once they are in a happy state they will not err while blowing the *shofar* or while *davening*. Elef HaMagen (ס"ק כ"ז) notes that according to this explanation even if the one blowing *shofar* or *davening* is paid he should receive an *aliyah*.

Aruch HaShulchan (סע' ג') writes that in those places that have the practice of selling the *aliyos* on Rosh HaShanah and Yom Kippur, there is no need to give an *aliyah* to the one blowing *shofar* or the one *davening mussaf* at the expense of needed funds for the *Bais HaKnesses*. Similarly, if there is someone who has a *yahrtzeit* or the father of a child having a *bris milah* their right to have an *aliyah* is pushed aside for another person who is willing to pay for an *aliyah*. It is not even necessary to call a *kohen* for the first *aliyah* if it sold to someone else and there are *Poskim* who maintain that the other person could be called up for the first *aliyah* even if the *kohen* is in the room. Others, however, maintain that it is preferable for the *kohen* to leave the room if someone who is not a *kohen* will be called for the first *aliyah*. (פסקי תשובות אות ד')

Stories to Share

The Mood of the Day

ש"ע סי' תקפ"ב, ד': "מלין בין קריאת התורה לתקיעת שופר..."

When a baby boy is born eight days before Rosh Hashanah, it can be very challenging. Once, the father of a baby who was slated to have his bris on Rosh Hashanah wondered about making a seudah for the bris. On the one hand, this felt somewhat inappropriate. Wasn't there often levity at a bris? It is hard enough for people to maintain the appropriate degree of gravity throughout the entire yom tov; perhaps it is better not to make it harder for them by serving a full seudah?

When someone pointed out that this is exactly what the Mateh Efraim says to do, the father resigned to merely making a small kiddush.

עיין מטה אפרים, סי' תקצ"ו, ס"ה

But when people heard about this, they pointed out that many people had made full meals—at least for their immediate family. Were they really in error?

When this question reached Rav Yosef Shalom Elyashiv, zt"l, he confirmed that the custom was not like the Mateh Efraim. "It is true that a large meal could easily turn into a gathering that contrasts with the special sanctity of the day of judgment. Nevertheless, the custom is to make a modest meal only for one's immediate family."

שפת הים, ע' ר"ט