The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Monday, Oct 17 2022 ■ כ"ב תשרי, תשפ"ג
סימן תרס"ח סעיף ב'

Overview

Siman 668 Seif 2:

In the morning we take out three sifrei Torah and read from the first וזאת הברכה until the end of the Torah, from the second we read from בראשית until ברא א-לוקים לעשות, from the third עצרת and the haftorah is ויהי אחרי מות משה. In places where they observe two days of Yom Tov, on the first day they only remove two sifrei Torah and read from the first Torah five aliyos from parshas Re'eh beginning with כל הבכור and if it is Shabbos we read seven aliyos beginning with עשר תעשר and the maftir reads from the second Torah ביום השמיני and the haftorah is ויהי ככלות שלמה. Afterwards the sifrei Torah are returned and following kaddish they announce משיב הרוח ומוריד הגשם.

- We immediately begin reading parshas Breishis so that the Soton cannot accuse us of finishing and not being interested in reading the Torah again. (M.B. 10)
- We place the third Torah next to the second and then kaddish is recited. (M.B. 11)
- We begin from עשר תעשר even during the week since that section contains instructions for leaving portions for the poor when harvesting. B'dieved if the beracha was recited with the intent to read כל הבכור it is unnecessary to go back. (M.B. 12)
- If they finished the parsha in five aliyos they should wait to say kaddish until they call up another two aliyos or at least one another person besides the maftir. (M.B. 17)
- We recite yizkor and av harachamim. (M.B. 15)
- The practice in some places that after mincha on the first day people sit and drink until ma'ariv, and at times this continues an hour or more into the night is improper for a number of reasons. After drinking a revi'is of wine one should not daven and the same is true for other intoxicating beverages. Even if the beverages are not intoxicating one may not eat until after the recitation of kiddush. Even if they recited kiddush they may not eat other than snacking until after the recitation of shema. However, one could justify the practice if we assume that since they are in a group they will remind one another to daven ma'ariv but they must certainly not drink intoxicating beverages.

Halacha Highlight

Procedure for Torah reading on Simchas Torah

Shulchan Aruch Siman 668 Seif 2

מוציאין שלשה ספרים

We take out three sifrei Torah

Shulchan Aruch discusses the procedure for Torah reading on Shemini Atzeres in Eretz Yisroel, which is the same procedure that is followed on Simchas Torah outside of Eretz Yisroel. He writes that we remove three sifrei Torah from the aron kodesh. From the first sefer Torah we read V'Zos HaBeracha until the end of the Torah. Mishnah Berurah (סק"ט) observes that Shulchan Aruch does not mention the number of aliyos, since on Simchas Torah we reread the first five aliyos many times so that everyone could receive an aliyah. We read the account of creation in the beginning of sefer Bereishis from the second sefer Torah, and we read the maftir ביום שמיני עצרת (Bamidbar 29:35) from the third sefer Torah. The reason it is important to begin reading from the beginning of Bereishis is so that Satan will not have the opportunity to accuse the Jewish People of finishing the Torah and having no interest in reading from the Torah again (מ"ב סק"י).

Mishnah Berurah (ס"ק י"א) writes that after reading from parshas Bereishis we place the third Torah on the bimah and then recite half-kaddish. Above, (סי' קמ"ז ס"ק כ"ז) Mishnah Berurah wrote that it is unnecessary to place the first sefer Torah on the bimah for the recitation of the half-kaddish. The reason is that since we already read from that sefer it is evident that the kaddish is directed towards that Torah. Since we have not yet read from the third sefer Torah it is necessary to place it on the bimah so that it is clear that the kaddish is directed towards it as well (שם לבוש). Sefer Chemed Moshe (סי' קמ"ז סק"ג) suggests that the first sefer Torah is not placed on the bimah for kaddish since it would be disrespectful to place a sefer Torah on the bimah and not read from it.