The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרס"ט סעיף א'

# Overview

**Siman 669 Seif 1:**

**In places where they observe two days of Yom Tov, on the 9th night we recite *kiddush* with *she'hechiyanu* and the next day we remove three *sifrei* Torah and read from the 1st וזאת הברכה until the end of the Torah, from the 2nd we read בראשית until אשר ברא אלקים לעשות and from the 3rd we read the same *maftir* as the 8th day and the *haftorah* is ויהי אחרי מות משה.** The last day of Yom Tov is called Simchas Torah since we rejoice and have a celebratory *seudah* for the completion of the Torah. The custom is that the one who finishes the Torah and begins *Bereishis* pledge to *tzedaka* and invite others to celebrate with them at the *seudah*. It is also customary in these countries on Simchas Torah to remove all of the *sifrei* Torah from the *aron* and recite songs and praises, each place in accordance with its custom. We are also accustomed to go around the *bimah* with the *sifrei* Torah as we do with the *lulav* and all of this is an expression of *simcha*. The custom is to call many people to read from the Torah and the same passage may be read numerous times and there is no prohibition in doing so. We also call children to the Torah and read for them the *parsha* of המלאך הגואל. At night we read from the Torah passages that people pledge to read, each place in accordance with its custom. It is customary to complete the Torah even with a child who receives that *Aliyah*, even although it should specifically be a Torah scholar who completes the Torah but nowadays that the *chazzan* reads it is not an issue. In a place where they have only two *sifrei* Torah, they read from the 1st Torah וזאת הברכה, from the 2nd בראשית and then we read from the 1st again the passage related to the day. This is the procedure we follow each time three *sifrei* Torah are needed and only two are available.

- The one who reads this passage is called the *chosson torah* and the custom is to sell this *parsha* and *parshas Bereishis*. It is sold for a large amount of money and it is worthwhile to make an effort that those who buy this privilege are crowned with Torah or at least leaders of the *kehilla*. (M.B. 1)
- The one who reads this passage is called the *chosson bereishis*. Someone who already received an *Aliyah* may be called for *chosson torah* and *chosson bereishis* but the *chosson torah* should not be called for *chosson bereishis*. Maharil writes that a *kohen* and *levi* may be *chosson torah* or *chosson bereishis*. (M.B. 2)
- We place the 3rd *sefer* Torah next to it and recite *chatzi kaddish*. (M.B. 3)
- Elya Rabba writes that additional lights should be kindled in the *bais haknesses*. *Poskim* write that we read שנים מקרא ואחד תרגום on the night of Simchas Torah since that is its time. (M.B. 4)
- To honor the Torah it is permitted to dance on Yom Tov. (M.B. 5)
- We also celebrate the completion of a *mitzvah*. Maharik emphasizes that one should not disregard any custom that is done to honor the Torah. (M.B. 6)
- The custom nowadays is for everyone who receives an *Aliyah* to pledge money to the *bais hamidrash* for those who study Torah. (M.B. 7)
- A mourner within his 12 months of mourning may participate in this *seudah*. (M.B. 8)
- There is a disagreement whether one may bring *sifrei* Torah from another *bais haknesses*. (M.B. 9)
- Some go around three times and others seven times and each place should follow their custom. (M.B. 10)

# Halacha Highlight

## חזק חזק ונתחזק and המלאך הגואל Reciting

Rema Siman 669 Seif 1
וקורים להם פרשת המלאך הגואל וגו'

**We read for them the paragraph of המלאך הגואל**

One of customs mentioned by Rema is to call the children to the Torah (כל הנערים) and we recite the *pasuk* המלאך הגואל אותי וכו' for them. Mishnah Berurah (ס"ק י"ד) references Levush who writes that we read the *pasuk* by heart and Elya Rabba writes that it is recited before the final *beracha* after the reading of the Torah. Bikurei Yaakov (ס"ק י"ב) explains that since the *pasuk* is from the Torah and it is read by heart, it is not considered an interruption between the reading and the final *beracha*. Precedent for this, he explains, is that in the *bais hamikdash* the *kohen gadol* would recite *pesukim* by heart before reciting the *berachos* that followed his Torah reading.

There is a disagreement concerning the recitation of the words חזק חזק ונתחזק when finishing a *sefer* in the Torah. There are many *Poskim* who write that the one who receives the last *Aliyah* should not recite those words together with the *tzibbur* and explain that reciting those words may constitute an interruption between the Torah reading and the final *beracha* (ע' רבבות אפרים ח"ד סי' פ'). Rav Shmuel HaLevi Wosner (שבט הלוי ח"ז סי' ר"ב) writes that the one who received the *Aliyah* should not recite this phrase since the phrase is directed towards the one who received the *Aliyah* and thus it does not make sense for him to recite it. However, in the event that the one who received the *Aliyah* did recite these words, it should not be considered an interruption that would preclude the recitation of the final *beracha* (משנה הלכות ח"ז סי' כ"ב). On the other hand in the Hosafos L'Shulchan Aruch HaRav (עמ' תשכ"ו) he writes that the one who received the *Aliyah* does recite this phrase. It is also reported that when the Steipler was called for *chosson torah* he would recite חזק חזק before reciting the final *beracha* (ארחות רבינו ח"ב עמ' שי"ג).

- Arizal relates that his greatness is attributed to the joy he experienced when performing a *mitzvah* and it is also reported that the Gra rejoiced energetically before the *sefer* Torah. (M.B. 11)
- There is a custom to call more than one person to read at a time and although there are authorities who question the practice, Elya Rabba justifies the practice but it is nevertheless, preferable for one person to recite the *beracha* on behalf of the others. For כל הנערים the adult should recite the *beracha* on behalf of the children. Chaye Adam writes that ten people should be chosen to listen to the *beracha* so that they could answer אמן since many people do not listen to the recitation of the *beracha*. (M.B. 12)
- Nowadays כל הנערים is done before *chosson* Torah. (M.B. 13)
- Levush writes that we recite the *pasuk* of המלאך הגואל by heart and Elya Rabba writes that it is recited before the final *beracha* and this is the custom. (M.B. 14)
- Nowadays, we call three people to read וזאת הברכה and *kaddish* is recited afterwards and we do not rely on the *kaddish* that will be recited after עלינו. (M.B. 15)
- The custom is that the *kohanim* do not bless the *tzibbur* out of concern that they are drunk. Elya Rabba reports that in Prague they blessed the people during *mussaf* but in other places they do so during *shacharis* and each place should follow its custom and the *kohanim* should be careful not to drink. (M.B. 17)