



Overview

Siman 135 Seif 1:

On Monday, Thursday and Shabbos *mincha* we read three *aliyos*, no less and no more and we do not read *haftorah*. If there are two *chassanim* in *shul* who are *yisraelim* it is permitted to add a fourth *aliyah* since for them it is a Yom Tov when additional *aliyos* are permitted. It would seem that the same *halacha* applies when there are two *ba'alei bris* since it is a Yom Tov for them as is seen below in *siman* 559. (The *halacha* for adding *aliyos* on Shabbos and Yom Tov is below in *siman* 282.)

- ❖ Moshe Rabbeinu enacted reading the Torah publicly on Shabbos, Monday and Thursday so that three days should not pass without hearing the Torah. Ezra instituted that Torah should be read Shabbos *mincha* and that on Monday and Thursday there should be three *aliyos* and at least ten *pesukim* should be read. The Yerushalmi teaches that Moshe Rabbeinu enacted the reading of the Torah on Shabbos, Yom Tov and Chol HaMoed.
- ❖ Even though the Torah could be read throughout the day, *l'chatchila* it should be read as early as possible. (M.B. 1)
- ❖ Later authorities ruled that we do not add extra *aliyos* during the week and certainly not for *ba'alei bris*. (M.B. 3)

Siman 135 Seif 2:

The place where the reading ended on Shabbos morning is where they begin reading during *mincha*, Monday, Thursday and the next Shabbos morning. If a *parshah* was not read one week in the *Bais HaKnesses* on the following Shabbos they must read the missed *parshah* together with the scheduled *parsha* (See below *siman* 282).

- ❖ Whether reading three *aliyos* from the correct *parsha* is essential (מעכב) or not is debated by later authorities. (M.B. 4)
- ❖ If they could read the morning's *parsha* during *mincha* they should do so since one can read the *parsha* the entire day. If they could not read the *parsha* during *mincha* they should still read three *aliyos* from the following week's *parsha* on Monday and Thursday. (M.B. 5)
- ❖ There is a debate whether more than one *parsha* could be made and Vilna Gaon indicates that only one missing *parsha* could be made up. (M.B. 6)
- ❖ There is a disagreement whether a double *parsha* could be made up and later authorities seem to agree that it can. (M.B. 7)
- ❖ There is a disagreement whether the last *parsha* in a *sefer*, e.g. *parshas vayechi* could be made up and Shulchan Atzei Shitim writes that one should not protest those who would make up the missing *parsha* in this case. (M.B. 7)
- ❖ If the *parsha* was not read in a *Bais HaKnesses* but most people heard the *parsha* read elsewhere it is not necessary to make up the missing *parsha*. If the majority of the *tzibbur* did not hear the *parsha* it should be made up even if it was read in other *Batei Knessiyos*. (M.B. 7)

Halacha Highlight

Making up a missing *krias haTorah*

Rema Siman 135 Seif 1

אם בטלו שבת אחת קריאת הפרשה בצבור

If they missed reading a *parsha* one Shabbos before the *tzibbur*

Rema (סעי' ב') writes that if one Shabbos the *parsha* of the week was not read by the *tzibbur* on the following Shabbos the *tzibbur* should make up the missing *parshah* by reading it the following Shabbos together with the regularly scheduled *parsha* of the week. Mishnah Berurah (סק"ה) explains that this *halacha* applies when it was not possible to read the entire Shabbos, but if at *mincha* time the *tzibbur* was able to read the *parsha* they should read it at that time since one can fulfill the obligation to read the *parsha* any time during the day. Sha'arei Ephraim (שער ז' סעי' ל"ז) asserts that Shulchan Aruch's ruling is limited to where there was a *minyan* in the *Bais HaKnesses* but due to circumstances beyond their control they were unable to read the *parsha*. If, however, there wasn't even a *minyan* in the *Bais HaKnesses* they would not make up the missing *parsha* the following week since they never had an obligation to read the *parsha* since they did not have a *minyan*. Shvus Ya'akov (שו"ת חייג סי' ו') disagreed and contends that as long as there is a regular *minyan* that meets in the *Bais HaKnesses* and they missed a *parsha* it should be made up the following week even if the reason they did not read the *parsha* was because they did not have a *minyan*.

Ateres Zekanim writes that if a *tzibbur* does not read the Torah on Monday they should read the Torah on Tuesday so that three days should not pass without Torah. Birkei Yosef (אות ב') disagreed and cited numerous sources that refute Ateres Zekanim's position. Additionally, since we read many *mishnayos* and *beraisos* as part of *davening*, people do not go three days without Torah. Biur Halacha (ד"ה שבת אחת וכו') also rules that a *tzibbur* does not make up Torah reading that was missed on Monday or Thursday (חיי משה לסעי' א').

or the like can often make life difficult for the gabbaim of a shul. How can they choose which chasan should be called up? If there are only two, it is possible to call one chosson up to open the aron hakodesh and maybe even do hagbah. But what if there are two chasanim and a yahrtzeit or two? What is to be done in such situations to assuage people's ruffled feelings? One gabbai had a rather simple idea: "Why not just ask the kohanim to forgo the honor? If they are willing, this frees up an extra two aliyos and enables us to deal with most days."

But Rav Yosef Shalom Eliyashiv, zt"l, ruled that it was no simple matter. "Even if a kohein wants to forgo his honor and give the first aliyah to someone with a yahrtzeit or the like, it is not proper for him to do so unless there is a pressing need. One example of a time when the kohein should forgo his honor is if a machlokes will erupt between two contenders for shlishi. In such an instance, he should give up his privilege to maintain the peace."

דברי חכמים, תשובה ק"ז

Interestingly, in Rav Eliyashiv's own shul the practice when there were two chiyuvim or the like was to announce that all kohanim should leave the shul so they can call a chiyuv in their place. Then they return.

קונטרס הלכות קרה"ת בית הכנסת ותש"ק, ע' 7

Stories to Share

Forgoing One's Honor

ש"ע ס' קל"ה, א': "ואם יש ב' חתנים בבית הכנסת והם ישראלים..."

The custom not to add an Aliya even if there are two chasanim