The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קל"ה סעיף י'

Overview

Siman 135 Seif 10:

The custom is to call *kohanim* successively with a yisroel called up between them. When the *chazzan* calls up the second kohen he should declare, "Even though he is a kohen." Similarly, the custom is to call two *levi'im* following this procedure. Therefore, it is permitted for him to be called as for *maftir* following this procedure and if he is called for *maftir* without mentioning his name there is no concern that people will think his lineage is tainted since his name is not mentioned. Some say that one should not call a kohen or levi for one of the other seven *aliyos* but after the minimum number of people were called up it is permissible to call up a kohen or levi and this is the custom in these countries. However, when there is a need or in a pressing circumstance one may rely upon the first opinion.

- Shulchan Aruch means that after following the order of calling up a kohen, levi and yisroel it is permitted to call up another kohen or levi for any *aliyah*. (M.B. 31)
- Rema means that it is acceptable to mention that he is a kohen or levi. (M.B. 33)
- *Poskim* write that a kohen or levi may not be called for *maftir* on a fast day and if no one else could read the *haftorah* others should read it to the one who received the *maftir aliyah*. (M.B. 34)
- If mistakenly a kohen or levi was called for one of the other *aliyos* and he can wait until *acharon* or *maftir* he should wait at the *bimah* and someone else will take the current *aliyah* but if this is not possible once he ascended he should not descend. (M.B. 35)
- Levush writes that nowadays we do not call up a kohen or levi for any *aliyah* other than *acharon* and *maftir* even after the seven *aliyos*. (M.B. 36)
- Later authorities write that on Simchas Torah it is acceptable for a different kohen to be called for *chosson torah*, *chosson bereishis* and *maftir* but on other days that we read from three *sifrei torah* a kohen may not be called for the last *aliyah* in the first *sefer torah*. (M.B. 36)
- On Simchas Torah after the first three *aliyos* it is permitted to call a kohen or levi for another *aliyah*. (M.B. 37)
- Some authorities maintain that even according to the first opinion it is only permitted to call up another series of kohen, levi and yisroel. (M.B. 37)

Halacha Highlight

Calling up *kohanim* for other *aliyos*

Shulchan Aruch Siman 135 Seif 10

נהגו לקרות כהן אחר כהן וכו'

The custom is to call one kohen after another etc.

Shulchan Aruch relates that the custom is to call a kohen after another kohen already received an *aliyah* if a yisroel receives an *aliyah* between them. Additionally, when the *gabbai* calls up the second kohen he must announce that he is receiving an *aliyah* other than the first "even though he is a kohen." Mishnah Berurah (ס"ק ל"א) explains that initially the correct order of kohen-levi-yisroel was followed. After that if there is an interest in giving *aliyos* to additional *kohanim* it is acceptable as long as two *kohanim* are not called up consecutively. The reason calling up another kohen does not raise suspicions regarding the lineage of the first kohen is that his *aliyah* was followed by a levi and then a yisroel and if there was an issue regarding his lineage someone would have said something earlier. The second kohen's *aliyah* does not raise a suspicion that his lineage is tainted because it is announced that he is receiving that *aliyah*, "even though he is a kohen." Bais Yosef explains that the reason two kohanim cannot receive consecutive *aliyos* is that it would violate the Gemara's ruling that one kohen may not receive an *aliyah* after another kohen (חיי משה).

Rema cites authorities who maintain that a kohen or levi should not be called for *aliyos* 4-7 but they may be called for any *aliyos* that follow the seventh *aliyah*. Mishnah Berurah (ס"ק ל"ו) cites Levush who writes that nowadays *kohanim* and *levi'im* do not receive any later *aliyos* other than *acharon* and *maftir*. Simchas Torah is an exception to this rule and Mishnah Berurah (ס"ק ל"ז) writes that once a series of kohen-levi-yisroel are called up it is acceptable to call up other *kohanim* and *levi'im* following the procedure as described by Shulchan Aruch. Teshuvas Meishiv Davar (ח"ב סי' מ"ח) writes that on Simchas Torah once the initial series of kohen-levi-yisroel were called up one is not required to follow that order when reading through the first five *aliyos* subsequent times and it is acceptable to call a kohen and then a yisroel and the levi who is present need not be called a second time.

Stories to Share

Within Their Rights

ש"ע ס' קכ"ח, י': "ולכן מותר לעלות ג"כ למפטיר..."

On today's amud we find that although a kohen may not be called up for most aliyos, he can be called up for maftir. In many shuls this is the aliyah reserved for bar-mitzvah boys.

One father who was a Yisrael had a twelve-year-old son and reserved the Shabbos on which his son was to become bar-mitzvah a long time in advance. The boy worked hard to learn his haftorah and was already proficient when a new family joined their shul. The new neighbors were kohanim and they also had a son who was twelve years old. When the kohein found out that the Shabbos that he required for his son was already reserved for another boy, he was somewhat put out.

The father of the kohein bar-mitzvah said to the gabbai, "I understand that they thought that this date was to be theirs, but my son also becomes bar-mitvah on that very Shabbos. Since we are kohainm I believe that the mitvzvah of וקדשתו applies here. After all, if there is a choice of who is to be called for maftir, it is obvious that a kohein is prefered..."

When the other family heard about this they were very taken aback. "But the young man has already learned the haftorah for that Shabbos! Where do we see that someone must sustain such a great loss to fulfill the mitzvah to sanctify a kohein?"

When this question reached Rav Yosef Shalom Eliyashiv, zt"l, he ruled that the Yisrael is definitely within his rights to have the bar-mitzvah on that Shabbos. "This is clear from Rashi in Gittin 59. Rashi writes that one aspect of sanctifying a kohein is that when a kohein and Yisrael divide something equally, the kohein has the right to pick the half that he desires. We see that if is not possible to divide something, the mitzvah of וקדשתו does not apply. If the family does not want to forgo their rights, there is nothing wrong with this; they can even be considered tzaddikim and yesharim despite this decision."

עלינו לשבח, ח"ב, ע' שע"ט