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

Overview

Siman 136 Seif 1:

On Shabbos, Yom Tov and Yom Kippur after the levi *aliyah* we call Torah scholars who are leaders of the community, after them Torah scholars who are fit to be leaders of the community (who can be asked *halachos* in any area and can respond)**, after them the children of Torah scholars whose father's are leaders of the community and then leaders of the community followed by everyone else.**

- Maharil writes that on Yom Tov it is a *mitzvah* to call up people who support the community and they precede everyone else except for outstanding Torah scholars. (M.B. 2)
- It is an honor to the fathers for their sons to be given an *aliyah*. (M.B. 3)
- These guidelines apply in places that do not sell *aliyos* but in places that do, the one who purchases the *aliyah* may honor whomever he wishes as long as people are called up in accordance with their honor. Additionally, those who are obligated to receive an *aliyah* must be called up since their *aliyah* was not sold. (M.B. 4)
- The custom nowadays is that the leader of the community concludes the *parsha*. (M.B. 5)
- Pri Megadim writes that it is a mistake to call people in order of age without regard to their scholarship. (M.B. 5)

Stories to Share

A Living Sefer Torah

ש"ע , קל"ו, א': "קורים אחר הלוי ת"ח..."

On today's amud we find that it is fitting to honor the greatest talmidei chachamim with the first aliya available for a Yisrael.

Once, Rav Elchonon Wasserman explained the greatness of those who learn Torah which touched upon a famous statement of Rava: "How foolish are those who stand for a sefer Torah but not for people great in Torah!"

Rav Elchonon related a story to illustrate the point: "Once, the Netziv of Volozhin, was carrying a sefer Torah to the bimah when he slammed into a bench and fell down, and the sefer fell with him. As the bnei yeshivah rushed to pick them up, the Netziv's son-in-law, Rav Itzel Volozhiner, gave an order, "First the Rosh Yeshiva, then the sefer Torah!"

Rav Elchonon explained, "This is what Rava means in Makkos 22. It is only people's foolishness that causes them to respect a sefer Torah more than a true Torah scholar. After all, why should one respect a sefer Torah inscribed on parchment more than a sefer Torah housed in living flesh and bone?"

שימוש חכמים, ע' פ"ט

The Divrei Shmuel explains this statement similarly, "Tzaddikim are themselves holy like a sefer Torah. A sefer Torah is merely the Torah written on parchment; how much more is it incumbent upon us to honor a sefer Torah inscribed on one's heart! As the verse states: 'Write them on the tablet of your heart.'"

דברי שמואל, ליקוטים, ע' ר"ו

But Rav Reuven Margolios points out that this distinction does not apply to just any scholar. "The gemara uses the expression 'gavra rabbah'—'a great man'—rather than the more common 'tzurba d'rabanan,' which implies an ordinary scholar. This teaches that this halachah only applies if the scholar in question is one of the gedolei hador. It is only in such a case that it should be obvious to any thinking person that it is fitting to treat him with more honor than a sefer Torah. But if one is a regular talmid chacham, he is not to be more respected than a sefer Torah."

ניצוצי אור, דף צ"ז

Halacha Highlight

Who is obligated to receive an *aliyah*?

Shulchan Aruch Siman 136 Seif 1

קוראים אחר לוי וכו'

They call up after the levi etc.

Shulchan Aruch presents the list of how to prioritize who should receive an *aliyah* on Shabbos or Yom Tov. His list, however, assumes that no one is obligated to receive an *aliyah* due to some special event in their life. Biur Halacha (ד"ה שבת ויו"ט) presents the list of those people who are obligated to receive an *aliyah* and the way to prioritize those *aliyos*. The full list with all of the accompanying explanation is beyond the scope of this publication but we will endeavor to highlight a couple of those obligations.

Chosson: On the Shabbos before a *chosson*'s wedding (if he has never been married) he is obligated to receive an *aliyah* and he takes precedence over others who may also require an *aliyah*. Similarly, on the day of his marriage a *chosson* is obligated to receive an *aliyah*. On the Shabbos that follows the wedding a *chosson* is obligated to receive an *aliyah* if neither he nor his *kallah* were ever married and they got married Wednesday, Thursday or Friday. If they were married earlier in the week he should receive an *Aliyah,* but he does not push aside others who have an obligation to receive an *aliyah*.

Yahrtzeit: Someone observing a *yahrtzeit* is obligated to receive an *aliyah*. If the *yahrtzeit* falls on Shabbos the custom is to give him *maftir*. Some authorities maintain that when the *yahrtzeit* falls on Shabbos he should receive an *aliyah* the Shabbos before the *yahrtzeit*. If the *yahrtzeit* falls during the week the custom is to call him for an *aliyah* if there are no others who are obligated to receive an *aliyah*. Some have the custom that when the *yahrtzeit* falls on a day when there is no *krias haTorah* he receives an *aliyah* on the day that the Torah is read before the *yahrtzeit*. For example, if one's *yahrtzeit* fall on a Wednesday, they would receive an *aliyah* on the preceding Monday (ע' חיי משה שהאריך בכל ענינים אלו).