The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רפ"ב סעיף א'-ג'

Overview

Siman 282 Seif 1:

We take out a sefer Torah and read seven aliyos and if they want to add aliyos they may do so. On Yom Tov they may also add aliyos. Some maintain that on Yom Tov aliyos should not be added and this is the custom in these countries besides for Simchas Torah when many aliyos are added. On Yom Tov the maftir is not counted as one of the aliyos as will be mentioned below.

- בריך שמיה is recited when the aron kodesh is opened on Shabbos as well as during the week. The one who takes the sefer Torah and the one who receives it should hold it on his right side and this is true even for one who is left-handed. (M.B. 1)
- There is an opinion that maintains that nowadays that each person who receives an aliyah recites the beracha for himself, it is not worthwhile to add aliyos but when there is a need, e.g. before a wedding or at a bris it is acceptable to add aliyos. (M.B. 4)
- Too many aliyos should not be added because it burdens the tzibbur but if people will be upset if they do not receive an aliyah one need not be concerned with this. Later authorities write that when two parshiyos are read the one receiving the fourth aliyah should finish the first parsha and read at least three pesukim from the second parsha. (M.B. 5)
- When Yom Tov and Shabbos coincide it is acceptable to add aliyos but when Yom Kippur and Shabbos coincide it is not worthwhile to add to the seven aliyos. (M.B. 6)
- We want to give everyone the merit of having an aliyah upon the completion of the Torah. (M.B. 6)

Siman 282 Seif 2:

It is acceptable to add many aliyos and even if someone reads what was already read, it is not a problem. Some prohibit this and this is the custom in these countries except on Simchas Torah when the custom is have many readers in accordance with the first opinion.

- Readers who repeat what was read do not count as one of the seven aliyos unless they read at least two pesukim that were not previously read. (M.B. 9)

Siman 282 Seif 3:

Everyone counts towards the seven aliyos, even women and minors who know to whom they recite a beracha but Chazal instituted that women should not read for the tzibbur out of respect for the tzibbur. People from these groups combine towards the number of readers but all of the aliyos should not be women or minors. A gentile slave shares the same halacha as women but if his mother is Jewish he may receive an aliyah. One may not read with an uncovered head. There is no prohibition against calling an am ha'aretz who is honored, wealthy and leader of the generation ahead of a Torah scholar. This is not disrespectful to the Torah scholar, it is honor to the Torah that is honored by great people. A mamzer may receive an aliyah. See above siman 136 regarding the correct order for calling people for aliyos.

Halacha Highlight

Adding aliyos on Shabbos

Shulchan Aruch Siman 282 Seif 1
ואם רוצה להוסיף מוסיף
If he wants to add extra aliyos he may

Shulchan Aruch (סע' א') writes that on Shabbos we read seven aliyos and if there is an interest to add additional aliyos it is permitted. Mishnah Berurah (סק"ד) references authorities who maintain that nowadays it is not proper to add aliyos. The reason is that in the time of Chazal the person who received the first aliyah would recite the beracha before Torah reading and the one who received the last aliyah would recite the beracha after Torah reading and the five people between would read the Torah without reciting any berachos whatsoever. Nowadays that each person who receives an aliyah recites the beracha before reading and after reading, it is not worthwhile to add aliyos since it unnecessarily adds berachos that are not warranted. He adds that when there is a need for additional berachos, for example, when there is a wedding or a bris milah, this concern is not a factor and additional aliyos may be added.

It is recorded that the Vilna Gaon (מעשה רב אות קל"ב) opposed the adding of extra aliyos but there is a dispute concerning the rationale behind this opposition. Teshuvas Binyan Shlomo (ח"א סי כ') explained that the Gaon was particular only in his private minyan where there were a limited number of people in attendance and each person was able to receive an aliyah every other week. In shuls that have numerous members it is acceptable to add extra aliyos even according to the Vilna Gaon. Sefer Likutei Dinim u'Biurim (מהגר"נ הערץ) contends that the Vilna Gaon ruled in accordance with R' Yishmael (Megilla 23a) who maintains that one may never add extra aliyos and as such there is never an allowance to add extra aliyos regardless of circumstances. Common custom, however, is to add extra aliyos and one rationale for this is that on Shabbos we are more lenient when it comes to reciting extra berachos in order to be able to recite the minimum required 100 berachos a day (פסקי תשובות הע' 26 בשם שו"ת בנין שלמה הנ"ל).

- These groups of people do not count when there are only three aliyos and some authorities maintain that the same is true when there are 4, 5 or 6 aliyos. (M.B. 11)
- There is a disagreement whether one may call a minor if he is the only kohen and the custom is to call a yisroel in place of a kohen in that instance. Nowadays we do not call a minor for any aliyah except for maftir. Magen Avrohom, citing Masseches Sofrim, writes that women are obligated to listen to krias haTorah but the custom is not to be particular about this matter and in fact, there are places where the women walk out for krias haTorah. (M.B. 12)
- A minor may not serve as the ba'al koreh until he is physically mature and once he is 13 it is assumed that he is physically mature. However, if there is no one else and they would have to skip krias haTorah it is possible to be lenient. (M.B. 13)
- They may not even receive a majority of the aliyos. (M.B. 14)