

גליון הלכתי - משולחן הפוסקים

מרכז גבוה להוראה וריינות לשכת הפוסקים
מיסודו של רשכבה"ג מרן שר התורה הגר"ח קניבסקי זצ"ל

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לשכת הפוסקים

לכתיבת המשורר על פוסק חזון מרמזא הגר"ח קניבסקי זצ"ל
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בית עילית

Krias HaTorah for Bnei Eretz Yisrael and Chutz La'aretz During the Weeks of Non-aligned Parshiyos

- The Gemara teaches us that Ezra established ten takanos (decrees), one of which was to read from the Torah during Mincha on Shabbos, as well as on Mondays and Thursdays. The Gemara further explains that this practice originated from the incident where the Yidden traveled for three days in the desert without finding water. In this context, "water" symbolizes the Torah. Consequently, the Nevi'im among them determined that there should be readings on Shabbos, on Monday, and on Thursday, so that they would not go three days without engaging with Torah.
- The Kriah of Shabbos morning is a takanah of Moshe Rabbeinu. Additionally, there is the takanah from the Beis Din of Ezra to read on Mondays, Thursdays, and Shabbos Mincha. Furthermore, there is a separate din of Kriah on Yom Tov, and the dinim there are different from the regular cycle.
- On Shabbos, the takanah was to have seven aliyos. Additionally, they established that the Kriah follows the Seder HaParshiyos of the year. Reb Moshe Feinstein held that the primary takanah of the Shabbos Kriah is the din of seven kru'im (aliyos), and it is not dependent on the din of which parsha is being read. Therefore, on the Shabbos where there is a "split" between Eretz Yisrael and Chutz La'aretz, a person from Eretz Yisrael who is in Chutz La'aretz can be yotzei with their Kriah even though they are holding by a different parsha. According to this, he can even be oleh l'Torah or serve as the Ba'al Koreh for the local tzibur.
- The Kriah of Yom Tov is different from Shabbos. The Acharonim established that the din of the Shabbos Kriah is a chiyuv of limud (learning), whereas on Yom Tov the Kriah is a chiyuv of the kedushas hayom. Since the Shabbos Kriah is a chiyuv of limud, it makes sense that people from different places can be motzi each other, because the chiyuv of limud is the same for everyone. A minor cannot be motzi an adult, not because he isn't hearing the same thing, but because he doesn't have the same level of chiyuv in the limud. However, the Kriah of Yom Tov stems from the chiyuv of the day itself; if someone is not currently in a state of chiyuv for that Yom Tov, he cannot be motzi those who are.
- A Ben Eretz Yisrael who is in Chutz La'aretz on a Monday or Thursday that is Yom Tov Sheni for the locals, does not have a chiyuv to hear that Kriah. This is because the Yom Tov Kriah is a chovas hatzibur (communal obligation) and does not apply to him as a yachid (individual).
- The Acharonim further discussed the general geder of Krias HaTorah on Shabbos: is it a chovas hatzibur (communal obligation) or a chovas hayachid (individual obligation). The **Halichos Shlomo** brings a proof that it is a chovas hatzibur from the fact that an aveil (mourner) who was busy with the meis and missed the Kriah does not have to make it up individually when he returns to the shul. However, the **Gr"ach** (and the Emek Bracha) holds that the Shabbos Kriah is a chovas hayachid.
- There are three practical differences to this: 1. Whether an individual is obligated to go find a minyan to hear it. 2. Whether one must complete the parsha if one missed it. 3. The requirement to hear every single word from the Ba'al Koreh.

1. If someone missed a *parsha* and wants to make it up, the Maharsh"am says it is preferable to read the makeup *parsha* before the current week's *parsha*. However, others say that it's better to prioritize the current *parsha*. In practice, the order is not *me'akev* (strictly critical).
2. In regards to "שנים מקרא ואחד תרגום", since the obligation is to complete it along with the community (*tzibur*), some say that one should first read the current *parsha* and then the makeup *parsha*. Others argue that it follows the same ruling as *Krias HaTorah* mentioned above.
3. A person from *Eretz Yisrael* who goes to *Chutz La'aretz* for *Shavuos* with his wife and children, and observes the customs of *Eretz Yisrael* there (meaning one day of *Yom Tov*), should read the *Yom Tov* portion on the second day. Even though he would normally be hearing *Parshas Naso* that week in *Eretz Yisrael*, he will hear *Naso* the following week if he stays in *Chutz La'aretz*. Therefore, he should complete his *Shnayim Mikra* according to the location where he currently is.
4. A person from *Eretz Yisrael* travels to *Chutz La'aretz* during one of the "split" weeks, he is not obligated to go back and read the *parsha* he already finished in *Eretz Yisrael*. However, he is still obligated to hear the *Kriah* with the *tzibur* in *Chutz La'aretz*.
5. A person from *Chutz La'aretz* who is in *Eretz Yisrael* for *Yom Tov*, should complete the current week's *parsha* as if he were in *Chutz La'aretz*, even if he does not have a *minyan* of *Bnei Chutz La'aretz* for the second day of *Yom Tov*. This applies if he plans to return before the reading of *Parshas Naso* in *Chutz La'aretz*.
6. The common *minhag* for those organizing a *minyan* for the second day of *Yom Tov* is to read for *Kohen* and *Levi* from *Parshas Naso* until the end of *בהעלותך* for those who will be staying in *Eretz Yisrael* the following *Shabbos*.
7. Similarly, if a person from *Chutz La'aretz* arrives in *Eretz Yisrael* during those weeks, he should gather a *minyan* for *Shabbos Mincha* to complete the *parsha* so that the following week he will be aligned with the local order. Rav Aron Kotler zt"l when he travelled to *Eretz Yisrael* in these weeks, would gather a *minyan* to read the two *parshiyos* in order to catch up. However, others held that there is no *din* of *Kriah* in the wrong time and it's enough to just do *Shnayim Mikra* privately.
8. A person from *Chutz La'aretz* who spent *Shavuos* in *Eretz Yisrael* and did not have a *minyan* of people from *Chutz La'aretz* and therefore heard *Parshas Naso*. This raises a question about what he should read on the following Monday, Thursday, and *Shabbos Mincha*. Some argue that he is regarded as a *Ben Chutz La'aretz* and should follow their practice, meaning he does not fulfill his obligation if he reads a *parsha* that is not the "current" one according to his usual obligation. However, if he plans to remain in *Eretz Yisrael* for the upcoming *Shabbos*, he should adhere to the local cycle.
9. A person from *Eretz Yisrael* who is in *Chutz La'aretz* and has already heard the *Kriah* in *Eretz Yisrael*, can still get an *aliya* and even serve as the *Ba'al Koreh* in *Chutz La'aretz*.

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