

פרשת תרומה
שבת זכור
אדר תשפ"א



Making up for missed leining for Mishpatim and Parshas Shekalim

Rabbi Yonason Johnson

Due to the lockdown in Melbourne last Shabbos, we did not lein Parshas Mishpatim or Parshas Shekalim. Is there any way of making them up this Shabbos? I have heard that a number of Shules are planning to read extra Parshios this week.

Moshe Rabbeinu established the obligation to lein from the Torah each week on Shabbos. Ezra added the obligation to lein the Torah on Mondays and Thursdays and also on Shabbos at Mincha.

In Bavel they would divide the Parshios so that they would finish the entire Torah over the course of one year as is our Minhag. In Eretz Yisroel, they would finish leining the Sefer Torah over 3 years.

Making up for a missed Parsha

In Shulchan Aruch¹, the Ram"o rules that if a community did not read (בטלו) the Parsha one Shabbos, the following Shabbos they read that Parsha together with the regular Parsha of that Shabbos².

The use of the term בטלו implies that even if they intentionally did not read the Parsha, they still make up for it on the following Shabbos³. Most Poskim understand that it is an obligation to make up for the missed Parsha and not just optional.

Making up multiple missed Parshios

The Ram"o only writes about making up for one missed Parsha and doing it on the immediate next Shabbos. The Acharonim debate whether one can make up for multiple missed Parshios. The same applies if the Shabbos that they did not read was a double Parsha.

The Magen Avraham⁴ follows the view of Maharam Mintz⁵, that one cannot make up for more than one missed Parsha. This is based on the premise that we do not ever lein more than 2 Parshios on a single Shabbos. One would only lein the last missed Parsha⁶.

Based on the same logic, one cannot make up for a single missed Parsha on the next Shabbos if it is a double Parsha.

For the same reason one cannot make up for a missed double Parsha. In this case, one would not even lein one of the missed Parshios, since there is not partial Tashlumin⁷.

Other Poskim⁸ rule that one should make up for even more than one Parsha. Maharam Shik writes that Rabbi Nossan Adler (the Rebbe of his Rebbe, the Chasam Sofer) himself 'caught-up' on multiple Parshios. This view is based on the view that there is a chiyuv to be Mashlim the entire Torah, according to our Minhag, over the year.

Shaarei Efraim rules that we only make-up for one Parsha, but one need not reproach those who lein multiple Parshios. Ketzos Hashulchan writes that we do not lein more than 2 Parshios on a Shabbos.

From one Sefer to the next

The Maharam Mintz writes that if one missed Parshas Vayechi, it cannot be read the following week together with Shmos. This is because when 2 Parshios are leined together, the Aliya that concludes the first Parsha also reads into the next Parsha, and it is not appropriate to combine 2 different Seferim of the Torah together.

The Mishna Berura records that there are Poskim⁹ who disagree and that we do not protest those who do so.

How to break-up the Aliyos

Shaarei Efraim¹⁰ writes that when making Tashlumin for a missed Krias Hatorah, the first 3 Aliyos read from the first Parsha, the Aliya of Revii combines the 2 Parshios and the remaining 3 Aliyos are read in the rest of the second Parsha. This is also the ruling of the Ketzos Hashulchan¹¹.

Kaf Hachaim brings an opinion that even though this is what is done for a normal double Parsha, in this instance it should not be done, because each of the Aliyos should read in the Parsha of the day itself¹². Rather, the first Aliya should read the entire first Parsha as well as Rishon of the second Parsha. The remaining

Aliyos will be as per usual.

Order of the Parshios

A minority of Poskim¹³ write that first the regular Parsha of the week should be leined, followed by the 'catch-up' Parsha¹⁴. This is like making up for a missed davening, where the first Shemoneh Esrei is for the current obligation and the second Shemoneh Esrei is the Tashlumin.

The majority of the Poskim¹⁵ write that the Parshios are read in order, with the previous week's Parsha being leined first. This is because the Parshios of the Torah should be leined in their order.

The majority of the community

Shaarei Efraim¹⁶ rules that if a Shule did not read the Parsha one week, but the majority of the Mispallelim heard the Parsha in a different Shule, the Shule does not need to make up for the missed Parsha.

Only if the majority of the Shule did not hear the Parsha, are they obligated to make it up. This is brought by the Mishna Berura¹⁷.

Since they write that where the majority of the Shule heard the leining, *they do not need* to make it up, the Acharonim infer that they may nonetheless do so.

The reason it is not required is because the minority cannot impose a Tircha on the majority. But if the majority are happy to defer, they may do so¹⁸.

The Din of Tashlumin only applies to a Minyan Kavua¹⁹ that did not lein one week for some reason. It does not apply for villages or smaller Shules which often do not have a Minyan. Likewise, it would not apply to people who were travelling and missed a Parsha.

Hafotrah

Aruch Hashulchan²⁰ writes that when one makes up for a missed Parsha, the missed Haftorah should also be read together with the Haftorah of the week. This is not brought by other sources.

Shekalim

All of the above applies to making up for a missed Parsha in the order of the Parshios of the week. There is no Tashlumin for missed Yomtov leining. But what about the 4 Parshios (Shekalim, Zachor, Parah and Hachodesh)?

Chaza"l²¹ enacted that Shekalim should be read on the Shabbos before, or of, Rosh Chodesh Adar²². This is as a reminder because this is when they would announce the collection of the new year's half-shekel for the communal sacrifices.

Zachor was enacted to be read on the Shabbos before Purim and Hachodesh was enacted to be read on the Shabbos of, or before Rosh Chodesh Nissan.

Parshas Parah is read as a reminder to purify ourselves before Pesach. Theoretically, Chaza"l say that it should come after Hachodesh, since the Mishkan was inaugurated on Rosh Chodesh Nissan and the Parah Adumah was done on the next day. Nonetheless, Chaza"l say that Parah is read before Hachodesh.

The Shulchan Aruch does not discuss what to do if a community was unable to lein one of these 4 Parshios and whether it can be made up. However, it is discussed by the Acharonim.

Ginas Veradim²³, quoted in Chiddushei Rabbi Akiva Eiger²⁴ writes that if they missed or forgot to lein Shekalim, they cannot make it up the next Shabbos, even if the following week is not Shabbos Zachor (e.g. if Rosh Chodesh was on Friday). This is because Chaza"l enacted that it be read on a specific Shabbos. Once this time has passed, there is no longer a Chiyuv²⁵.

This is different to the Parshios of the week,

where there is technically no Kepeida that a Parsha be read on a specific Shabbos²⁶.

Shaarei Efraim²⁷ rules like the Ginas Veradim, that if the Tzibbur missed one of those Parshios which are Inyona Deyom (specific to the day), they do not make up for it on the following Shabbos. This is the ruling of the majority of Acharonim²⁸ who write about this question.

A noted dissenting opinion is the Maharam Shik²⁹ who wrote a Teshuvah on this Shaalah. He writes that based on the reasons for leining Shekalim at this time, it can be leined on the following Shabbos as well;

The Yerushalmi³⁰ writes that it is in order that our Shekalim precede the Shekalim of Haman (that he gave to Achashveirosh to receive permission to carry out his plan). Based on this, as long as Shekalim is read before Purim, it would be permissible.

The Bavli³¹ explains that it is because on Rosh Chodesh Adar they would announce the new collection of half Shekels, to be ready to purchase the Korbanos starting in the month of Nissan. These announcements would have continued throughout Adar. Therefore, Shekalim can be leined anytime before Nissan³².

From the contemporary Poskim, the Shevet Halevi³³ quotes the Maharam Shik, but writes that despite his reasoning, the opinion of the Shaarei Efraim seems more appropriate since Chaza"l set a specific time for this Kriah.

Rav Ovadia Yosef in his Teshuvah rules that we do not make Tashlumin for Shekalim. However, in Chazon Ovadiah he brings both opinions and concludes that one may rely on the Maharam Shik to read Shekalim on the following Shabbos "that is before Zachor"³⁴.

The Sefer Piskei Teshuvos writes it is preferable not do Tashlumin for Shekalim because there is a dispute and we do not want to enter into the question of a Bracha Levatala³⁵.

One possibility is that on the Shabbos of Parshas Ki Sisa (which is also the Kriah for Shekalim), one can have Kavana for Shekalim as well. Even though this is after Purim, it is still before Nissan³⁶.

Parah

The exception to the above may be Parshas Parah³⁷. Beis Dovid writes that one can lein Parshas Parah the following week before leining Hachodesh. He writes that making Tashlumin for Parah is a stronger case than making up for a missed Parsha, because here it is still connected to 'the times' (i.e. before Pesach). This approach is adopted by a number of Poskim³⁸.

A further rationale, is that unlike the other Parshios which are specifically connected to their Shabbos/date, Parah is not. Logically it should be read after Hachodesh and it is only for a side reason (that it represents purification) that it is read before Hachodesh.

Pischei Shearim brings this opinion but concludes Tzarich Iyun, that it is questionable. The Shaarei Efraim does not make any distinctions and implies that his ruling of no Tashlumin applies to all 4 Parshios and that Parah is no exception³⁹.

May we be Zoche to the rebuilding of the Beis Hamikdash and be able to fulfil the actual Mitzvah of bringing the Machatzis Hashekel, the purification of the Parah Adumah and the Korban Pesach.

1. Orach Chaim 135:2 based on Or Zarua Hilchos Shabbos 45
2. None of the Nesei Keilim argue on the ruling of the Ram"o. See Shaarei Rachamim (on Shaarei Efraim) that according to Kabbalah, the Parsha of each Shabbos has its own unique Yichudim and Shefa unique to its week which cannot be made up for. Pesach Devir writes that he has not seen this practised and that Halacha should follow the Minhag. Accepted Halacha follows the Ram"o.
3. Biur Halacha, Pri Megadim. This is unlike making up for a missed davening which does not apply when one was Meizid. The Vilna Gaon compares this ruling of the Ram"o to Tashlumin for davening. If so, it may not apply in a case of Meizid. See Maharam Shik that since the Ram"o writes even if it was Meizid, we must conclude that making up a missed Parsha is not because of Tashlumin.
4. 135:4. Also brought by Mishna Berura 6 as the opinion of the Vilna Gaon, since he compares this to making up for a missed davening (Shaar Hatziyun). Shaarei Efraim 7:9 and Ketzos Hashulchan.
5. Siman 85
6. Mishna Berura ibid
7. Maharam Mintz, Magen Avraham ibid, Mishna Berura 135:7
8. Hagahos Minhagim (quoted in the Magen Avraham) Elya Rabbah, Aruch Hashulchan 135:6. Maharam Shik – see footnote 3 for his rationale.
9. See Aruch Hashulchan 135:6 that having one Aliya join the 2 Parshios is not absolutely necessary (מלכב) and therefore should not be reason to not make up for the previous missed Parsha
10. Shaar 7:9
11. Hilchos Krias Hatorah. Some suggest that on the contrary, this should not be done so as to differentiate between this and a regular double-parsha.
12. Shaarei Chaim 7:6
13. Quoted in Shaarei Rachamim. This also differentiates this from a regular double-Parsha. He concludes that we read the Parshios in order and that this was done by the Noda Biyehuda in the year 5544.
14. The maftir would read from the Parsha of the day because the Haftorah follows the maftir
15. All of those discussed here. This is further support for the Maharm Shik that reading last week's Parsha is not like Tashlumin.
16. ibid
17. ibid
18. See Piskei Teshuvos 135:5 who writes that if possible, minority are obligated to take a Sefer Torah into another room and lein there.
19. Shvus Yaakov 3:6
20. 135:7
21. Megillah 29b, Shulchan Aruch OC 685
22. Adar Sheni in a leap year
23. 1:36
24. Shulchan Aruch ibid
25. עבר זמנו בטל קרבנו
26. Pischei Shaarim. This is evidenced by the custom in Eretz Yisroel in the times of the Talmud, to finish the Torah reading over 3 years.
27. 8:95. This is also the ruling of
28. Kaf Hachaim, Chida in Yosef Ometz, Mishna Berura, Shaarei Rachamim.
29. Siman 335
30. Megillah also found in Mesechta Sofrim
31. Megillah 29b
32. Based on principle that we teach the laws of the festival from 30 days before.
33. 4:70
34. The implication is that this leniency only applies in a year where there is a gap between the weeks of Shekalim and Zachor
35. The implication is that it could possibly be leined without a Bracha, but the Piskei Teshuvos writes that from the Poskim who do not allow for Tashlumin, it is even without a Bracha and that this would not justify taking out a Sefer Torah for this purpose. If a Sefer Torah is out already, perhaps this could be done, provided that the Maftir is still the regular Maftir of the week.
36. Another possibility; even though the Kriah of Zachor is from Ki Seitzei, the Magen Avraham writes that if one missed Zachor, they can be Yotzai with the leining of Purim as it also alludes to the remembering of Amalek (from Beshalach). Likewise, Parshas Terumah itself alludes to the collection of Shekalim (see Rashi) and could suffice in this case.
37. Kaf Hachaim 685:10 and 22
38. Tzitz Eliezer ibid, Shevet Halevi ibid, Kaf Hachaim 685:22
39. Although, Shaarei Efraim's ruling is based on the Ginas Veradim who only addresses Shekalim. See Tzitz Eliezer 14:66