

Halachically Speaking

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Aliyah L'Torah

Sponsored

לרפואה שלמה חנה חיה בת מזל

לז"נ יענטא בת ישראל חיים לז"נ משה בן יששכר בעריש לז"נ יעקב אריה בן שבת
לז"נ רב משה בן הרב ראובן לז"נ חנינה בן רב חיים יהודה לז"נ חוה בת רב משה יהודה

Moshe Rabbeinu established a requirement to *lain* on Monday, Thursday, *Shabbos* and *Yom Tov*.¹ *Ezra* established a requirement that three people should get *aliyos*, and at least ten *pesukim* should be read.² Although some *poskim* say the requirement to *lain* is *d'oraisa*,³ most *poskim* say it is *d'rabbanan*.⁴ The *poskim* also discuss if *krias hatorah* is an obligation on the *tzibbur*⁵ or on the individual.⁶ Some say that on Monday and Thursday it is an obligation on the *tzibbur*, and on *Shabbos* it is an obligation on the individual.⁷ The *minhag* is that women do not have an obligation to listen to *krias hatorah*.⁸ Furthermore, according to some *poskim*, young children also do not have an obligation to listen to *krias hatorah*⁹ (obviously, they should not be allowed to run around the *shul* and make it impossible for the adults to hear the *laining*).

One who receives an *aliyah* should have in mind to connect his *neshoma* with *Hashem* through the *aliyah*.¹⁰ One should not be *makpid* on which *aliyah* he gets.¹¹

¹ Rambam Hilchos Tefilla 12:1.

² Refer to Mesechtas Bava Kama 82a, Tosfas Berochos 13a "b'loshon," Magen Avraham beg. of 135, Machtzis Ha'shekel, Mishnah Berurah 135:2, Aruch Ha'shulchan 135:2, see Rivevos Ephraim 4:77:65.

³ Bach 685.

⁴ Tosfas Mesechtas Berochos "b'loshon," Pri Megadim Eishel Avraham 135, Elya Rabbah 139:2, Pri Chadash 139:8, Birchei Yosef 47:8, Aruch Ha'shulchan 282:1, Melamed L'huel 8:page 6, Yechaveh Da'as 1:85, see Shulchan Aruch 146:2 where he says *parshas zachor* and *para* are *d'orasisa* as opposed to other *lainings*.

⁵ Refer to Levush 146:3, Chai Adom 31:11, Biur Halacha 135:14 "ein," Aruch Ha'shulchan 69:14, Teshuvos V'hanugos 1:148, Yabea Omer 7:9, Orchos Rabbeinu 3:215:page 44, Minchas Shlomo 2:4:15, Tzitz Eliezer 18:5. Many times a *mashgiach* will go to a country to overlook a production where there is no *minyan* (or *krias hatorah*) refer to Kovetz Ohr Yisroel 46:pages 75-88 and Divrei Shalom 1:68 if it is permitted. Refer to Halichos Shlomo Tefilla 1:5:4, Shevet Ha'Levi 6:21:3, and Tefilla K'hilchoso 8:9 if one is permitted to do so for leisure or *parnasa*. See Madanei Yom Tov 1:pages 215-216.

⁶ Horav Yisroel Belsky Shlita, see Biur Halacha 146 "v'yeish," Igros Moshe O.C. 4:40:4, Lev Avraham 1:26, Rivevos Ephraim 4:77:1, Har Tzvi 1:66, Halichos Shlomo Tefilla 12:1, see ibid Meluyim 17:pages 350-351, Likras Shabbos 2:page 112:footnote 3, Vayivorech Dovid 1:27. Many say that one should do whatever it takes not to miss out on any words of the *laining* (Refer to Halichos Shlomo Tefilla 12:3, Yabea Omer 8:14, see Otzros Yosef 7:2:3). One should try to get an *aliyah* once a month (Siddur Yaavetz page 320:20, Ben Ish Chai Tolods 2:20, Zera Yaakov 5:page 103). Whether the *mitzvah* of *laining* is the reading or listening see Madanei Yom Tov 1:pages 213-214.

⁷ Vayivorech Dovid ibid.

⁸ Refer to Mishnah Berurah 282:12, Aruch Ha'shulchan 282:11, Maharsham 1:158, Be'er Moshe 8:85:2, Nishmas Shabbos 2:263, see Magen Avraham 282:6.

⁹ Vayivorech Dovid ibid. Refer to Nishmas Shabbos 2:264.

¹⁰ Refer to Piskei Teshuvos 136:1.

Who Should *Lain*

The custom used to be for each person who got an *aliyah* to *lain* his *pesukim* aloud. Today this is not the case, and one person who knows the *trup* and how to *lain* properly is designated to *lain* for all *aliyos*.¹²

Refusing an *Aliyah*

The *Gemorah*¹³ says one of the things that shorten a person's life is if he is called to receive an *aliyah* to the *Torah* and he refuses to go up.¹⁴ The *Maharsha*¹⁵ says the reason is since the person has refused to be called to the *Torah* which is life, his punishment is death. A person who knows he will be called up for an *aliyah* may leave before he is called to avoid having to go up for the *aliyah*.¹⁶ A person who will be embarrassed if he goes for the *aliyah* (i.e. he can't pronounce the words properly) does not have to go to the *Torah* when he is called.¹⁷

Being Called by Name for an *Aliyah*

One should not go up to the *Torah* unless he is called up by his Hebrew name.¹⁸ Some say if one goes to an *aliyah* without being called up first his *beracha* will be in vain.¹⁹ The *minhag* of the *Sefardim* seems to be that one is not called up by his name.²⁰ This is because of the concern that if he is called by his name and does not go, his life will be shortened.²¹ This custom seems to have been adapted in some parts of *Yerushalayim* as well.²² Although some *Yeshivas* may be lenient in this regard, this is not the correct practice.²³ One who is being called up to the *Torah* should say "*Rav*" etc before mentioning his father's name to avoid transgressing the *issur* of mentioning the name of one's father.²⁴ If the *Gabbai* calls his own father for an *aliyah* he should say *yaleh* "*avi*" followed by his father's name.²⁵

Wearing a *Tallis*

One who is called up to the *Torah* should wear a *tallis* because of *kovod ha'tzibbur*.²⁶ On Monday and Thursday, unmarried boys who are wearing *tefillin* do not need to put on a *tallis*. On *Shabbos* at *Mincha* there is no need for someone who receives an *aliyah* to wear a *tallis* since the *tzibbur* does not wear a *tallis* at that time.²⁷ When receiving an *aliyah*, one should cover his head with the *tallis*.²⁸

¹¹ Pela Yoetz "sefer" page 32 (old).

¹² Refer to Sharei Ephraim 3:1.

¹³ Mesechtas Berochos 55a. Refer to Elya Rabbah 139:2 why this is not in Shulchan Aruch. He says because this *halacha* was only talking in the days when the *oleh* read from the *Torah*.

¹⁴ Refer to Magen Avraham 53:22, Machtzis Ha'shekel, Pri Chadash 139:1, Torah L'shema 95, Lev Chaim 3:12, Mishnah Berurah 139:1, Aruch Ha'Shulchan 139:4, Shemiras Haguf V'hanefesh 262:footnote 2 in depth.

¹⁵ Mesechtas Berochos 55a.

¹⁶ Tzitz Eliezer 14:34:1.

¹⁷ Tzitz Eliezer 18:29. See Yesodo Yeshurin 2:page 201, Halichos Olom 7:page 195.

¹⁸ Sharei Rachamim 1:19, Sharei Chaim 1:20, Yeshuos Maklu 12, Kitzur Shulchan Aruch 85:1, Avnei Nezer C.M. 103, Binyan Tzion (chadashes) 172:page 90, Aruch Ha'shulchan 13:4, Minchas Elazar 4:49, Orchos Rabbeinu 1:page 71:27, Rivevos Ephraim 2:80:25, Tzitz Eliezer 17:16:3, see Darchei Moshe 135:8, Rama 139:3. Refer to Yesodo Yeshurin 2:pages 185-188 in depth.

¹⁹ Shulchan Hatohar 139:3.

²⁰ Yalkut Yosef 141:21.

²¹ Yalkut Yosef ibid.

²² Chaim Shaul 1:13, Kaf Ha'chaim 139:9, Likras Shabbos 2:page 115. Refer to Aruch Ha'shulchan E.H. 129:81.

²³ Teshuvos V'hanugos 2:98.

²⁴ Otzer Kibbud Av V'eim page 143:81-82, Morei Horim V'kibudom 6:36.

²⁵ Eretz Tzvi 1:97, Morei Horim V'kibudom 6:36.

²⁶ Sharei Ephraim 3:18, Aruch Ha'shulchan 91:2, Kaf Ha'chaim 147:4, Rivevos Ephraim 4:77:52, Minhag Yisroel Torah 141:1, Likras Shabbos 2:24:8. Refer to Doleh U'mashka page 97.

²⁷ Halichos Shlomo Tefilla 12:20:footnote 29.

²⁸ Refer to footnote 26.

Walking to and From the *Bimah*

One who gets called for an *aliyah* should go to the *bimah* quickly because of *kovod ha'tzibbur*,²⁹ and after finishing his *aliyah* should go away from the *bimah* slowly because of *kovod ha'torah*.³⁰

Therefore, one who gets called for an *aliyah* should take the shortest path to the *bimah*, and after his *aliyah* is over he should take a longer way back to his seat.³¹ If both paths to the *bimah* are equal in length, one should take the path on the right side.³²

The *Rama*³³ says one should not leave the *bimah* until the next person is called up. However, the *minhag* in *klal yisroel* is that one who received an *aliyah* does not go down until the *aliyah* and *berochos* of the person who received an *aliyah* after him are finished.³⁴ The reason is because we are concerned that one who returns to his seat in middle of *laining* will not be able to concentrate properly.³⁵

Showing the Words in the *Torah*

Before reciting the *beracha* on the *sefer Torah*, one should be shown the words from which the *laining* will begin.³⁶ In this way a person will know what he is reciting the *beracha* on.³⁷ There are different *minhagim* as to whether the *Torah* should be kept open or closed while one is reciting the *beracha*.³⁸ Many *poskim* say that the *sefer Torah* should be kept opened.³⁹ If the *sefer Torah* was kept closed during the *beracha*, it should be opened after the *beracha* is completed.⁴⁰ One should not look in the *sefer Torah* while reciting the *beracha*.⁴¹ Some have the custom to close their eyes while reciting the *beracha*.⁴²

Turning one's Head

One should turn his head away from the *sefer* while making the *beracha*.⁴³ Some say the custom is to turn his head towards the left side.⁴⁴ However, since today, the custom is that the one who receives an *aliyah* stands on the right side and the *ba'al koreh* on the left, one should turn his head to the right side.⁴⁵ Nonetheless, whichever way one turns his head is acceptable.

²⁹ Elya Rabbah 141:9, Sharei Ephraim 4:1, Mishnah Berurah 141:25.

³⁰ Kaf Ha'chaim 41, Mishnah Berurah 26.

³¹ Mishnah Berurah 141:23.

³² Bais Yosef 139, Darchei Moshe 139:1, Shulchan Aruch 141:7, Levush 7, Lekutei Maharich 1:page 187 (new), Aruch Ha'shulchan 9, Kaf Ha'chaim 38. The *chazzon* bringing the *sefer Torah* to the *bimah* should also go the shorter way (Magen Avraham 141:7, Mishnah Berurah 25, Kaf Ha'chaim 37).

³³ 141:7, see Levush ibid.

³⁴ Magen Avraham 141:8, Machtzis Ha'shekel, Be'er Heitiv 141:7, Elya Rabbah 9, Sharei Ephraim 4:1, Chai Adom 31:10, Mishnah Berurah 26, Aruch Ha'shulchan 11.

³⁵ Refer to *poskim* in footnote above.

³⁶ Shulchan Aruch 139:4, Ben Ish Chai Toldos 2:18, Kaf Ha'chaim 23.

³⁷ Mishnah Berurah 16.

³⁸ Refer to Eishel Avraham Butchatch 140:3, Sharei Ephraim 4:3, Kaf Ha'chaim 23. .

³⁹ Refer to Magen Avraham 6, Taz 4, Levush 5, Mishnah Berurah 17, Aruch Ha'shulchan 12, Orchos Rabbeinu 3:page 214:39 quoting the opinion of the Chazzon Ish. Refer to Biur Halacha "ro'eh." This is the custom of Horav Yisroel Belsky Shlita.

⁴⁰ Sharei Ephraim 4:3.

⁴¹ Elya Rabbah 7, Pri Megadim Eishel Avraham 6.

⁴² Orchos Rabbeinu 3:page 214:39, see Halacha Berurah 139:7.

⁴³ Rama 139:4, Levush 5. Some do not turn their head at all (Chai Adom 31:12, Mishnah Berurah 19).

⁴⁴ Magen Avraham 8, Machtzis Ha'shekel, Levush ibid, Aruch Ha'shulchan 13.

⁴⁵ Sharei Halacha U'minhag O.C. 85:page 184, Ve'alu Lo Ubol 1:page 99:133, Halichos Shlomo Tefilla 12:footnote 68, Piskei Teshuvos 139:footnote 62.

Kissing the Sefer Torah before the Beracha

Before reciting the *beracha* on an *aliyah* some have the custom to kiss the *sefer Torah* by taking a *tallis*⁴⁶ or the *gartel* of the *sefer Torah* and passing it on the *klaf* of the *Torah*.⁴⁷ Others are concerned that doing so may cause one to erase some of the letters of the *Torah*.⁴⁸ The custom of others is to touch the *klaf* near the letters, and not to actually touch any letters of the *sefer Torah*.⁴⁹ Many have the custom to kiss the *sefer Torah* at the end of an *aliyah*.⁵⁰ However, there is no need to kiss the place which was just read.⁵¹

Bowing to the Sefer Torah

Some *poskim* quote the custom to bow to the *sefer* while reciting the *beracha* on the *Torah*.⁵² However, others say that the custom is not to bow.⁵³ Whichever *minhag* one has he should do. One who does have the custom to bow should not bow at the end of the *beracha* because doing so would make it appear that he is adding to the bowing which is done on a daily basis (i.e. during *Shemonei Esrei*).⁵⁴

Holding the Atzei Chaim during the Beracha

One is not allowed to hold a *sefer Torah* without a *hefsek* of some sort.⁵⁵ However, the *minhag* of most of *klal yisroel* is that one may indeed hold the *atzei chaim* of a *sefer Torah* without any separation.⁵⁶ While reciting the *beracha*, one should hold the *atzei chaim* with two hands.⁵⁷ When the *laining* begins (after his *beracha*), he should let go of the left *atzei chaim* and hold onto the *sefer Torah* with his right hand.⁵⁸ The reason for holding onto the *Torah* is to show we do not want to let the *Torah* be removed from our mouths.⁵⁹ Some say the reason we hold the *Torah* is to demonstrate by our *aliyah* that it is like we just got the *Torah* from *Har Sinai*.⁶⁰

Just as there is a custom to hold onto the *sefer Torah* and not let go during the *kriah*, there is a custom to recite “*chazak*” after the last *aliyah* of each *sefer*.⁶¹ Some say it is not clear where the custom to say *chazak chazak v'nischazek* came from,⁶² and one should recite “*chazak*” three times which is the numerical equivalent of the word *Moshe*.⁶³ Nonetheless, the common custom is to recite *chazak chazak v'nischazek* after each *sefer* is completed.⁶⁴ Some say the custom is to recite *v'nischazak* instead of *v'nischazek*.⁶⁵ The *oleh* does not recite

⁴⁶ Aruch Ha'shulchan 139:15.

⁴⁷ Sharei Ephraim 4:3, Halichos Shlomo Tefilla 12:footnote 68, Sharei Halacha U'minhag O.C. 85, Orchos Rabbeinu 1:page 71:27, see Ketzos Ha'shulchan 25:badi 24.

⁴⁸ Shulchan Hatohar 139:8, Sharei Rachamim 4:4, Nemukei Orach Chaim 139:1, see Kaf Ha'chaim 27.

⁴⁹ Horav Yisroel Belsky Shlita.

⁵⁰ Magen Avraham 139:14, Yad Ephraim 12, Elya Rabbah 14, Sharei Ephraim 4:21, Mishnah Berurah 35, Aruch Ha'shulchan 15, Piskei Teshuvos page 161, Sharei Halacha U'minhag O.C. 85.

⁵¹ Siach Tefilla page 258.

⁵² Magen Avraham 139:6, Elya Rabbah 7, Chesed L'alafim 135:9, Mishnah Berurah 19, Shulchan Hatohar 8, see Halacha Berurah 139:9.

⁵³ Kaf Ha'chaim 25, Aruch Ha'shulchan 14. Refer to Lechem Chamudos Berochos 5:65.

⁵⁴ Sharei Ephraim 4:4.

⁵⁵ Shulchan Aruch 147:1.

⁵⁶ Refer to Sharei Ephraim 4:4, Mishnah Berurah 147:2, Ve'alu Lo Ubol 1:page 101:118, Halichos Shlomo Tefilla 12:footnote 68, Orchos Rabbeinu 1:page 71:27, see Shulchan Hatohar 139:8 and Darchei Chaim V'Sholom 214 who argue.

⁵⁷ Tur 139, Bach, Darchei Moshe 3, Prisha 3, Shulchan Aruch 139:11, Taz 9, Ben Ish Chai ibid.

⁵⁸ Magen Avraham 139:18, Kitzur Shulchan Aruch 23:3, Aruch Ha'shulchan 15.

⁵⁹ Rama 139:1.

⁶⁰ Bais Yosef, Levush 11,

⁶¹ Rama 139:11. See Levush 669:1, Aruch Ha'shulchan 139:15, Rivevos Ephraim 4:77:74, 6:155, Orchos Rabbeinu 2:page 313:18, Refer to Pri Chadash 139:11 for an additional reason for saying *chazak*.

⁶² Ketzos Ha'shulchan 84:13:badi 21, Rivevos Ephraim 5:232:2, see Eyunei Halachos 2:page 235.

⁶³ Elya Rabbah 669:18, Chesed L'alafim 139:22, Aruch Ha'shulchan 139:15. Refer to Meor V'shemesh Vayichei page 58b.

⁶⁴ Ketzos Ha'shulchan ibid, see Aruch Ha'shulchan ibid.

⁶⁵ Horav Yisroel Belsky Shlita. Refer to Rivevos Ephraim 3:441, 8:613. This is based on a *posuk* in Shmuel 2:10:12.

chazak etc. because doing so would be a *hefsek* between the *laining* and the *beracha*.⁶⁶ The *ba'al koreh* does recite *chazak*.⁶⁷ Some *Sefardim* say to the *oleh chazak u'boruch* at the end of every *aliyah*.⁶⁸

Standing with One's Back to the *Sefer Torah*

The *Mishnah Berurah*⁶⁹ says one who is standing by the *bimah* (i.e. for an *aliyah*, or while reading the *haftorah*) should be careful not to stand with his back to a *sefer Torah* being held by someone sitting near the *bimah*. This is common on *Yom Tov* when two *seforim* are taken out, and the person holding the second *sefer* is sitting directly behind the *oleh*. Nonetheless, the custom is that one may stand with his back to the *sefer Torah*⁷⁰ since the *oleh* is standing in the correct place, and the *sefer Torah* is not in its proper place.⁷¹

Standing during an *Aliyah*

In most places, one who receives an *aliyah* stands in between the *ba'al koreh* and the *gabbai*.⁷² Only three people are required at the *bimah* while the *laining* is taken place (*gabbai, oleh, ba'al koreh*).⁷³ However, the custom of many places is for a fourth person to stand on the other side of the *ba'al koreh* (*gabbai sheini*).⁷⁴

One is required to stand throughout his *aliyah*⁷⁵ to demonstrate fear of *Hashem*.⁷⁶ A person who is weak or heavy may lean on the *bimah*.⁷⁷ Furthermore, one who is confined to a wheelchair may receive an *aliyah* while sitting.⁷⁸ The one who is *laining* should also stand.⁷⁹ Many times, in order for the *ba'al koreh* to show the *oleh* where he is up to, he has to bend over to show the place with the *yad*. This practice is permitted.⁸⁰

Many say one should not lean on the cover of the *bimah* because it serves as a *tashmish d'kedusha*.⁸¹ However, many *poskim* say the *minhag* is to be lenient in this regard.⁸² For this reason, some say one can place *seforim*, etc on a *bimah*.⁸³

⁶⁶ Horav Yisroel Belsky Shlita, see Divrei Yatziv 1:130, Be'er Moshe 3:28, Shevet Ha'Levi 7:202:2:page 200, Rivevos Ephraim 2:98, 4:80, 5:233:1, 6:155, 8:578:11, Eyunei Halachos 2:page 238, see Nishmas Shabbos 2:253 where he argues. Refer to Yugel Yaakov page 142 quoting the opinion of Horav Henkin zt"l. The Shulchan Aruch Harav in *hosofos* to Lekutei Minhagim 4:page 726b says the *oleh* says *chazak* etc. (Refer to Eyunei Halachos 2:page 237).

⁶⁷ Horav Yisroel Belsky Shlita, see Elya Rabbah *ibid*. However this is only if he does not get the last *aliyah*. (Horav Yisroel Belsky Shlita).

⁶⁸ Yufei Leleiv 139:15, Chesed L'alafim 135:22, Kaf Ha'chaim 139:56, Halacha Berurah 139:19. The *oleh* answers back *chizku v'amtzu*.

⁶⁹ 147:29, see Pri Megadim M.Z. 141:3.

⁷⁰ Halichos Shlomo Tefilla 12:footnote 21.

⁷¹ Halichos Shlomo *ibid*.

⁷² Refer to Sharei Rachamim 3:12, Mishnah Berurah 141:16, Aruch Ha'shulchan 141:7, Kaf Ha'chaim 141:10, 22, Ketzos Ha'shulchan 25:11, Minhag Yisroel Torah 141:2, Halacha Berurah 141:7.

⁷³ Chai Adom 31:7, Mishnah Berurah 141:16. Some say his is not *me'achev* (Halacha Berurah 141:7).

⁷⁴ Shulchan Hatohar 141:3.

⁷⁵ Rambam Hilchos Tefilla 12:11, Bach beg of 141, Pri Megadim M.Z. 146:1, Levush 1, Magen Avraham 141:2, Kitzur Shulchan Aruch 23:5, Aruch Ha'shulchan 141:1-2.

⁷⁶ Magen Avraham *ibid*, Pri Megadim Eishel Avraham 2, Ben Ish Chai *ibid*:20, Kaf Ha'chaim 4, Darchei Chaim V'sholom 202, see Moadim V'zmanim 2:182.

⁷⁷ Magen Avraham *ibid*, Aruch Ha'shulchan 3, Kaf Ha'chaim 7. A heavy person cannot lean if he will fall if the object he is leaning on is removed (Be'er Heitiv 2, Mishnah Berurah 2-4) Others say a complete leaning is permitted (Shar Ha'tzyion 4).

⁷⁸ Bais Avi 4:57, Piskei Teshuvos 141:footnote 2, Yalkut Yosef 141:2.

⁷⁹ Tur 141, Bais Yosef, Rama 1, Sharei Ephraim 3:11.

⁸⁰ Sharei Ephraim 3:11, Halacha Berurah 141:2.

⁸¹ Refer to Bais Yosef 154, Be'er Heitiv 141:2, Mishnah Berurah 141:4, 154:10, Shar Ha'tzyion 8, Ginzei Hakodesh 5:footnote 42 quoting the opinion of Horav Korelitz Shlita, see Rama 154:8.

⁸² Oz Nedberu 3:49, see Biur Halacha 154 "v'i."

⁸³ Refer to Piskei Teshuvos 154:27:footnote 162, Ginzei Hakodesh 5:15:footnote 44. See *ibid*:page 268:90.

Reciting *Borchu* and the *Berochos*

One should say *borchu* and the *berochos* out loud so the one's listening may respond.⁸⁴ If the *oleh* missed saying *borchu* it is not *me'achev*.⁸⁵ Some say that the *oleh* should say *boruch Hashem ha'mevorech* quietly.⁸⁶ However, many people do say it out loud, and this seems to be the custom.⁸⁷ The reason why the *oleh* repeats *boruch Hashem ha'mevorech* ... after the *tzibbur* is to be included with those who are *bentched*.⁸⁸ Some say the *berochos* should not be said quietly, and one who did so would have to repeat the *berochos*.⁸⁹ However, *l'maseh* if the *beracha* and the *borchu* were said quietly, one does not have to repeat them.⁹⁰ The *Sefer Chassidim*⁹¹ says one who recites the *berochos* too low has stolen the *mitzvah* from the *tzibbur*. One who forgot to recite the last *beracha* before *kaddish* was recited should say the last *beracha* after *kaddish*.⁹²

After saying *boruch Hashem ha'mevorech*... we say *boruch ata .. asher bochar bonu* etc.⁹³ Even though one has already said this *beracha* in the morning, it is repeated because of *kovod ha'tzibbur*.⁹⁴ The *Aruch Ha'shulchan*⁹⁵ says the *beracha* is an expression of thanks to *Hashem*. One should shake the *Torah* a bit when one says the words "*v'nosson luno es toraso*" in the first *beracha*⁹⁶ and *asher nosson luno toras emes* of the last *beracha*.⁹⁷

The *ba'al koreh* should say *amen* after the *beracha* of the *oleh*,⁹⁸ and should stretch out his *amen* for the *tzibbur* to understand that the *laining* is about to start and they should pay attention.⁹⁹ Some say the *tzibbur* should answer *amen* when the *oleh* says *boruch Hashem ha'mevorech* ...;¹⁰⁰ this does not seem to be the common custom.¹⁰¹ Some are careful to answer *boruch hu u'boruch shemo* after the *oleh* has said the *boruch ata Hashem* of *asher bachur bonu*.¹⁰²

One should close the *sefer Torah* before reciting the last *beracha*.¹⁰³ The *Aruch Ha'shulchan* says it is proper to close the *sefer Torah* in between the *aliyahs*.¹⁰⁴

⁸⁴ Refer to Shulchan Aruch 139:6, Rama, Leush 7, Sharei Ephraim 4:7, Mishnah Berurah 23, 25, Ketzos Ha'shulchan 25:7, Pela Yoetz "sefer" page 32 (old).

⁸⁵ Rav Poalim 4:8, Be'er Moshe 4:18. Refer to Rivevos Ephraim 4:43 where he is not sure what the *halacha* is in this case.

⁸⁶ Sharei Ephraim 4:6.

⁸⁷ Elya Rabbah 9, Sharei Ephraim 4:6.

⁸⁸ Shulchan Aruch 139:7.

⁸⁹ Shulchan Aruch 139:6. Kaf Ha'chaim 41. Refer to Biur Halacha end of 57.

⁹⁰ Biur Halacha "*v'haberochos*," Aruch Ha'shulchan 17, Vezos Hatorah 64:24:footnote 42, Refer to Elya Rabbah 9.

⁹¹ 254, see Sharei Ephraim 4:7.

⁹² Rivevos Ephraim 3:95:3.

⁹³ Shulchan Aruch 139:8, Levush 7.

⁹⁴ Magen Avraham 5, Mishnah Berurah 15. See Aruch Ha'shulchan 9. Refer to Pri Megadim Eishel Avraham beg of 135 why we do not say *v'tzivanu* by this *beracha*. See Yalkut Yosef 139:footnote 18.

⁹⁵ 139:10.

⁹⁶ Magen Avraham 139:12, Sharei Ephraim 4:4, Kaf Ha'chaim 139:26.

⁹⁷ Aruch Ha'shulchan 139:14. This is not *me'achev*. The shaking here refers to lifting the *sefer Torah* a little by lifting the *atzei chaim* that one is holding (Aruch Ha'shulchan 139:14). The *Sefardim* do not have this *minhag* (Kaf Ha'chaim 139:26, Halacha Berurah 139:18). The Aruch Ha'shulchan 16 says the reason for this last *beracha* is because we are only *zocheh* to *chai olom* through the *Torah*. Therefore, after the learning which is the *laining* we say this *beracha*.

⁹⁸ Mishnah Berurah 141:17. If the *ba'al koreh* says *amen* after his own *beracha* when receiving an *aliyah* he does not have to repeat the *beracha* (Shevet Ha'Levi 8:92:2).

⁹⁹ Sharei Ephraim 4:8, Mishnah Berurah *ibid*.

¹⁰⁰ Magen Avraham 66:6, Sharei Ephraim 4:6, Mishnah Berurah 57:4

¹⁰¹ Aruch Ha'shulchan 66:8, Rivevos Ephraim 6:63:7. Refer to Pri Megadim Eishel Avraham 57:1 says if one wants he may answer.

¹⁰² Rivevos Ephraim 7:page 451.

¹⁰³ Shulchan Aruch 139:4, Sharei Ephraim 4:21, see 24, Mishnah Berurah 20, Halacha Berurah 139:8.

¹⁰⁴ 139:16.

Reading along with the *Ba'al Koreh*

The *oleh* must read along with the *ba'al koreh* during his *aliyah*. If one did not read along, his *beracha* was a *beracha l'vatala*.¹⁰⁵ Based on the writing of the *Zohar*, only the *ba'al koreh* should read and not the *oleh*.¹⁰⁶ Some say the *Zohar* only refers to reading out loud and therefore the *oleh* should read along quietly with the *shatz*.¹⁰⁷ However, this is not the custom, and one may read even if he hears the words he is saying.¹⁰⁸ Nevertheless, one should not say the words so loud that the *ba'al koreh* will become confused during his *laining*.¹⁰⁹ Many people are not careful with this which is incorrect. Many question why we do not say *shomeha k'oneh* in this situation, since the *ba'al koreh* is reading the *oleh* should not have to read.¹¹⁰

If the *Ba'al Koreh* has a Different Pronunciation

Many times it happens that one gets an *aliyah* (or *davens*) in a place where the *ba'al koreh* has a different *havarah*. The question arises whether one is *yotzei laining*. The opinion of most *poskim* is that one is *yotzei*.¹¹¹ The *Chazzon Ish* took issue with an *Ashkenazi* being *yotzei* with a *Sefardik ba'al koreh*.¹¹² The *Brisker Rav* was always careful to listen to *laining* from a person who had the same pronunciation as he did.¹¹³

Selected *Halachos* for the *Tzibbur*

Leaving Before the End of *Laining*

Once the *sefer torah* is opened¹¹⁴ one may not leave the *shul*¹¹⁵ even if *laining* did not start yet. In between *aliyos* one would be able to leave since the *sefer Torah* is covered.¹¹⁶ However, before leaving one should make sure there are ten people left to listen to the *laining*.¹¹⁷ One should also remember to come back if he has not yet been *yotzei laining*.¹¹⁸ However, many *poskim* say leaving is only permitted if one has a big need to exit the *shul*.¹¹⁹ Therefore, if one can wait to use the bathroom until after the entire *laining* has finished, it is preferable to do so.¹²⁰ (By *Akdomus* it is permitted for one to leave, since our *minhag* is that we do not read it from a *sefer Torah*).¹²¹ One should not leave in middle of *laining* even by the *krias hatorah* of *Simchas Torah*

¹⁰⁵ Tur 141, Bais Yosef, Mishnah Berurah 10, Rivevos Ephraim 4:77:23, Avnei Yushfei 1:131:2, Refer to Yalkut Yosef 141:pages 115-117 in depth.

¹⁰⁶ Bais Yosef, Chai Adom 31:5, Kaf Ha'chaim 16,18. The Shulchan Hatohar 139:1 says it is forbidden for the *oleh* to say anything while the *shatz* is *laining*.

¹⁰⁷ Darchei Moshe 2, Drisha 1, Shulchan Aruch 141:2.

¹⁰⁸ Rama 141:2, Levush 2, Magen Avraham 4, Be'er heitiv 3, Mishnah Berurah 13, Aruch Ha'shulchan 4, see Shar Ha'tzyion 12. Biur Halacha "l'vatala."

¹⁰⁹ Sharei Ephraim 4:8.

¹¹⁰ Refer to Taz 3, Mamer Mordechai 141:3, Halichos Olom 3:pages 130-133 in depth, see Sheilas Yaavetz 1:75 why it is not possible to say *shomeha k'oneh* here. Refer to Likras Shabbos 2:pages 131-132, Rivevos Ephraim 6:215:41.

¹¹¹ Refer to Yosef Ometz 20:2, Teshuvos V'hanugos 1:128, 1:154, Moadim V'zmanim 2:170:footnote 16, Rivevos Ephraim 7:360, Yechaveh Da'as 4:3, 6:19:page 109, Yaskil Avdi 8:6:1, Halichos Olom 3:page 133, Minchas Yitzchok 4:47:1, Oz Nedberu 3:page 156, Bunim Chavivim page 257 quoting the opinion of Horav Chaim Kanievesky Shlita, See Bunim Chavivim pages 333-334. Some say this applies even to *parsahs zochar* (Bunim Chavivim page 340).

¹¹² Refer to Chazzon Ish O.C. Hilchos Tefillin 9:6, Orchos Rabbeinu 1:page 70:24.

¹¹³ Teshuvos V'hanugos 1:154.

¹¹⁴ Biur Halacha "k'shehu."

¹¹⁵ Gemorah Berochos 8a, Rosh 1:7, Rambam Hilchos Tefilla 12:9, Shulchan Aruch 146:1, Levush 1, Sharei Ephraim 4:15, Chesed L'alafim 135:11, Aruch Ha'shulchan 1, Kaf Ha'chaim 3,6.

¹¹⁶ Gemorah ibid, Rosh ibid, Tur, Bais Yosef, Drisha 1, Bach, Shulchan Aruch ibid, Levush ibid.

¹¹⁷ Refer to Eishel Avraham Butchatch, Mishnah Berurah 2.

¹¹⁸ Mishnah Berurah 3.

¹¹⁹ Magen Avraham 2, Mishnah Berurah 3, Aruch Ha'shulchan 1. Refer to Ben Ish Chai Toldos 2:17 who is stringent. See Halichos Olom 3:page 134 who is lenient even without a big need.

¹²⁰ Aruch Ha'shulchan 1, Chai Ha'Levi 1:15:9.

¹²¹ Machtzis Ha'shekel 1, see Magen Avraham 1.

morning when the *laining* is only a *minhag*.¹²² Some say even one who already heard *krias hatorah* should not leave in middle of *laining*,¹²³ while others are lenient.¹²⁴ If necessary, one is permitted to leave before the last *beracha*.¹²⁵ On a fast day one who is not fasting may leave during *laining*.¹²⁶ The *minhag* seems to be that those who come to collect money may leave in between *aliyos* and there is no need for them to stay until the end of *laining*. The reason is because their leaving is considered a big need, since they have to go many places to collect money and if they would wait until the *laining* is completely over they would lose money.¹²⁷ The same is true if a *shul* has many different *minyanim* and one has to pass through some of them to get out of *shul*.¹²⁸

Although some *poskim* are stringent and say one should not leave during the *laining* of any of the *megillahs*,¹²⁹ the *minhag* is to be lenient.¹³⁰

Talking During and in Between the *Aliyah*

Once the *sefer Torah* is opened (even before the *laining* started)¹³¹ it is forbidden to talk- even words of *Torah*. Talking is likewise forbidden in between the *aliyos*.¹³² The reason is because we are afraid the person will become immersed in his conversation and miss part of *laining*.¹³³ Others say it is permitted to learn quietly during *laining* if one's job is *Torah*.¹³⁴ However, this is not the *minhag* today because there is no one who qualifies for this condition.¹³⁵ Although, one may be *maaver sedra* during *laining*,¹³⁶ doing so is not recommended.¹³⁷ One who sees someone who is doing an *issur*, can tell him to stop even during *laining*.¹³⁸ A person can answer a question in between *aliyahs*.¹³⁹

The *Magen Avraham*¹⁴⁰ says that since we make a *mi 'sh'be'rach* in between the *aliyos* then one can be lenient and talk.¹⁴¹ However, it is not clear what the *Magen Avraham* means. Some say he means it is permitted to talk

¹²² Shulchan Aruch Hamikutzar 22:footnote 38.

¹²³ Mishnah Berurah 1. The Pri Megadim Eishel Avraham 2 is in doubt.

¹²⁴ See Eishel Avraham Butchatch, Kaf Ha'chaim 3.

¹²⁵ Pri Chadash 1, Biur Halacha "shapir," Rivevos Ephraim 8:570:6. Refer to Kaf Ha'chaim 4 who is stringent.

¹²⁶ Rivevos Ephraim 2:154.

¹²⁷ Piskei Teshuvos 146:footnote 6, Minhag Yisroel Torah 146:1.

¹²⁸ Chai Ha'Levi 5:15:3.

¹²⁹ Rivevos Ephraim 2:151:2 quotes the Chazon Ish, 3:473:21, 4:173:40, 5:453, Halichos Chaim 1:page 58:156.

¹³⁰ Rivevos Ephraim 2:151:2 quoting the opinion of Horav Moshe Feinstein zt"l.

¹³¹ Magen Avraham 3, Levush 146:2, Mishnah Berurah 4, see Gr'a 2, Elya Rabbah 3, Sharei Ephraim 4:11, Aruch Ha'shulchan 3, Kaf Ha'chaim 8, who argue.

¹³² Gemorah Sotah 39a, Tosfas "keivon," Rosh Berochos 1:17, Rambam Hilchos Tefilla 12:9, Tur 146, Shulchan Aruch 146:2, Levush 2, Kitzur Shulchan Aruch 23:8.

¹³³ Bais Yosef, Levush 3, Mishnah Berurah 6.

¹³⁴ Mesechtas Berochos 8a, Rif Berochos page 4 Tur, Shulchan Aruch 146:2, Sharei Ephraim 4:12.

¹³⁵ Refer to Bais Yosef who says it was only permitted for *Rav Sheshes* (mentioned in Gemorah *ibid*), see Elya Rabbah 5, Mishnah Berurah 9, Shar Ha'tzyion 15, Aruch Ha'shulchan 6, Nishmas Shabbos 2:252:2.

¹³⁶ Hag'oes Ashri Berochos Rosh *ibid*, Shulchan Aruch 146:2, Magen Avraham 5, Pri Megadim Eishel Avraham 5, Pri Chadash 2, Levush 3, Sharei Ephraim 4:12, Mishnah Berurah 11,15.

¹³⁷ Divrei Chamudos Berochos 1:34, see 35, Malbushei Yom Tov 4, Elya Rabbah 4, Sharei Ephraim 4:11, Mishnah Berurah 14, Biur Halacha "v'likros," 285: "yocholel," Mishnah Berurah 282:14, Kaf Ha'chaim 18, Yechaveh Da'as 2:37.

¹³⁸ Darchei Moshe 146:1, Pri Megadim Eishel Avraham 4, Be'er Heitiv 2, Mishnah Berurah 5, Kaf Ha'chaim 9.

¹³⁹ Machtzis Ha'shekel 4, Elya Rabbah 4, Sharei Ephraim 4:11. If the question is of urgent matter it is permitted to answer it during *laining* (Refer to Aruch Ha'shulchan 141:2).

¹⁴⁰ Magen Avraham 3, see Bach 146.

¹⁴¹ Magen Avraham 3, Pri Megadim Eishel Avraham 7, Shulchan Hatohar 141:1, Minhag Yisroel Torah 141:2.

even words of *chol*.¹⁴² However, most *poskim* disagree with this and therefore, one is forbidden to talk *divrei chol* during *laining* and in between *aliyos*.¹⁴³

Many people not only talk in between the *aliyahs*, but also during the *aliyah*. These people often speak things which are forbidden to speak, and are definitely forbidden in a *bais medrash*.¹⁴⁴ The *poskim* say regarding one who talks during *laining*: “what will he answer on the Day of Judgment.?”¹⁴⁵ *Horav Zilberstein Shlita* said if one wants to make sure no *sefer Torah* falls on the floor in a *Shul*, one must make sure there is no talking from the beginning of *laining* until the end.¹⁴⁶ The *Bais Yisroel* did not let anyone who spoke in middle of *laining* into his house.¹⁴⁷

If one will talk during *laining* he may leave in between the *aliyahs* and talk outside.¹⁴⁸ One who feels he must talk between *aliyos* to avoid talking during *laining* may talk a short word or two in between *aliyos*.¹⁴⁹ One can be lenient and learn by himself in between *aliyos*.¹⁵⁰ One who learns in between the *aliyos* must still be careful to listen to the *barchu* and *berochos* of each *oleh*.¹⁵¹

A *Rav* should not give a speech to his congregants in between the *aliyos*.¹⁵² Some say if it is an appeal it is permitted.¹⁵³

Many *poskim* say that the *tzibbur* should not read along while the *laining* is taking place, and instead they should listen carefully to the *ba'al koreh*.¹⁵⁴ One who will not have time to be *maaver sedra* may read along with the *ba'al koreh*.¹⁵⁵

Sitting/Standing during *Laining*

Most *poskim* maintain that one who is listening to the *laining* does not have to stand during *laining*.¹⁵⁶ Many *poskim* say that although one may sit for the *laining*, one has to stand for the *borchu* and *berochos*.¹⁵⁷ Some

¹⁴² Pri Chadash 2, see Machtzis Has'shekel 3, see Likras Shabbos 2:24:34.

¹⁴³ Elya Rabbah 4, Mamer Mordechai 146:7, Chesed L'alafim 135:13, Mishnah Berurah 6, Aruch Ha'shulchan 5, Kaf Ha'chaim 10, Moreh Yechezkel 26, Nishmas Shabbos 2:246, Singing *zemiros* are permitted according to some *poskim* (Mamer Mordechai 146:5). Refer to Metzuvei V'osei page 485.

¹⁴⁴ Biur Halacha “v'hanochon.” Refer to Nishmas Shabbos 2:249. One may not talk during the *haftorah* (Pri Megadim 284 M.Z. 1, Levush 1, Halacha Berurah 146:9).

¹⁴⁵ Be'er Heitiv 3, Elya Rabbah 5.

¹⁴⁶ Hilchos Kedushas Bais Hakenesses U'Bais Hamedrash page 149.

¹⁴⁷ Ibid:page 135.

¹⁴⁸ Nishmas Shabbos 2:251.

¹⁴⁹ Horav Yisroel Belsky Shlita, see Aruch Ha'shulchan 146:5.

¹⁵⁰ Mishnah Berurah 146:6, Kaf Ha'chaim 13, Refer to Biur Halacha “v'yeish,” Nishmas Shabbos 2:249.

¹⁵¹ Elya Rabbah 4, Kaf Ha'chaim 10.

¹⁵² Igros Moshe O.C. 4:40:21, Rivevos Ephraim 3:467:2, 533:5.

¹⁵³ Kaf Ha'chaim 11, Nishmas Shabbos 2:248.

¹⁵⁴ Chesed L'alafim 135:14, Shulchan Hatohar 146:1, Mishnah Berurah 14, 285:14-15, Kaf Ha'chaim 18, Massei Rav 131:page 157, see Sharei Ephraim 4:12, Mishnah Berurah 15, Nishmas Shabbos 2:252 who argue.

¹⁵⁵ Shulchan Aruch 285:5, see Magen Avraham 8, Mishnah Berurah 14, Biur Halacha “b'shas.”

¹⁵⁶ Bais Yosef 141, Prisha 1, Tur 146, Shulchan Aruch 146:4, Pri Chadash 4, Levush 1, Chesed L'alafim 135:14, Sharei Ephraim 4:9, Aruch Ha'shulchan 2, Yisroel B'mamadam 1:25:31. The Arizal sat (Kaf Ha'chaim 20, Shulchan Hatohar 146:4). Refer to Minhag Yisroel Torah 146:3.

¹⁵⁷ Magen Avraham 146:2, Taz 1, Be'er Heitiv 5, Elya Rabbah 4, Mishnah Berurah 18, Aruch Ha'shulchan 8, Ketzos Ha'shulchan 25:badi 42, Pe'as Sudcha 1:10, Teshuvos V'hanugos 1:142, 3:64, Ishei Yisroel 38:footnote 54 quoting the opinion of Horav Chaim Kanievesky Shlita.

people are *mehader* and stand throughout the whole *laining*.¹⁵⁸ Many people say this *hiddur* is the proper thing to do, since all of the people were standing by *Har Sinai*.¹⁵⁹ According to all opinions, one may sit in between the *aliyos*.¹⁶⁰ Those who stand in between the *aliyos* are doing a pious action.¹⁶¹ Even according to the opinions that hold one should normally stand a weak or old person may sit during *laining*.¹⁶²

There is a discussion in the *poskim* if one who has the custom to sit finds himself in a *shul* where everyone stands (and vice versa) is such a person required to stand?¹⁶³

The *minhag* in most places is for people to sit both during the recital of *borchu* and the *bercohos*.¹⁶⁴ There is no obligation to stand by the last *beracha*.¹⁶⁵ Some say one may sit after the *tzibbur* says *boruch Hashem ha'mevorech*....¹⁶⁶

Some *poskim* say one should not stand when the *Aseres Hadibros* are read, because of a concern that it may seem one is hinting only this portion of the *Torah* is true and nothing else.¹⁶⁷ However, the *minhag* amongst the *Asheknazim* is to stand for the *Aseres Hadibros*.¹⁶⁸ Preferably one should stand up at the beginning of the *aliyah*.

The *minhag* is to stand during the *laining* of the *Oz Yushir* in *Parshas Beshalach*.¹⁶⁹ Preferably one should stand up at the beginning of the *aliyah*.

The *poskim* question where the *minhag* to stand by *chazak* came from.¹⁷⁰

¹⁵⁸ Horav Yisroel Belsky Shlita, Refer to Bach 141, Darchei Moshe 141:1, Rama 146:4, Taz 1, G'ra 9, Kitzur Shulchan Aruch 23:6, Mishnah Berurah 19, Aruch Ha'shulchan 2, Kaf Ha'chaim 20, Teshuvos V'hanugos 4:43. The Elya Rabbah 146:4 says it is an obligation not a *chumra*. (Refer to Lechem Chamudos Berochos 1:36). In Europe all people stood (Divrei Chachumim page 50:109).

¹⁵⁹ Aruch Ha'shulchan 141:2.

¹⁶⁰ Bach ibid, Magen Avraham 7, Be'er Heitiv 6, Pri Megadim Eishel Avraham 7, Pri Chadash 4, Kitzur Shulchan Aruch 23:6, Mishnah Berurah 20, Aruch Ha'shulchan 2,8.

¹⁶¹ Sharei Ephraim 4:9.

¹⁶² Sharei Ephraim 4:9, Mishnah Berurah 146:19. Horav Elyashiv Shlita sits because he is weak (Doleh U'mashka page 98). Horav Shteinman Shlita stands (ibid).

¹⁶³ Refer to Kaf Ha'chaim 22, Igros Moshe O.C. 4:22, Yechaveh Da'as 6:8, Betzel Hachuchma 5:1, Halacha Berurah 141:4, Oz Nedberu 6:43.

¹⁶⁴ Kaf Ha'chaim 20-21, Teshuvos V'hanugos 3:64, see Taz 53:1.

¹⁶⁵ Kitzur Shulchan Aruch 23:6.

¹⁶⁶ Be'er Moshe 1:2, Halichos Shlomo Tefilla 6:footnote 48.

¹⁶⁷ Refer to Teshuvos HaRambam (Freeman) 46, Chesed L'alafim 135:14, Shulchan Aruch Hamikutzar 22:1, Yechaveh Da'as 1:29, 6:8, Yabea Omer 8:15:16, Euynei Halachos 2:pages 243-244.

¹⁶⁸ Refer to Sharei Ephraim 7:37, Pischei Shearim 7:37, Devar Shmuel 276, Bais Yaakov 125, Tov Ayin 11:pages 516-517, Lekutei Maharich (seder krias hatorah l'Shabbos) pages 59-59b (old), Kaf Ha'chaim 23, 494:30, Betzel Hachuchma 5:17, Igros Moshe O.C. 4:22, Tzitz Eliezer 14:1:7, Yaskil Avdi 2:1, 7:1, Be'er Moshe 8:60:5, Teshuvos V'hanugos 1:144, 4:43, Orchos Rabbeinu 1:page 120:85, Rivevos Ephraim 4:246, 5:209, 6:153:14 (quoting the opinion of Horav Moshe Feishtein zt"l), 8:500:2, Mekadesh Yisroel (Shavuos) 59.

¹⁶⁹ Ketzos Ha'shulchan 84:badi 22, Halichos Shlomo Tefilla 12:footnote 30, Rivevos Ephraim 3:194.

¹⁷⁰ Refer to Yisroel B'mamadam 1:25:footnote 140, Rivevos Ephraim 2:99, see Euynei Halachos 2:page 243. One who wants to sit by *chazak* when the entire *tzibbur* is standing may not do so (Euynei Halachos 2:pages 246-247). Some say the reason why we stand by *chazak* is to show that the entire *sefer* we read is true and not only the *Aseres Hadibros* (Euynei Halachos 2:page 243).

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