

Lessor Known Laws of Torah Reading

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I HOTZA'AH VEHAHNASAH

1. It is preferable to take the Sefer Torah out of the Aron Hakodesh before the congregation recites Berikh Shemeh.
2. On festivals when God's thirteen attributes of mercy-the Yud-Gimel Midot- are recited, it is proper to begin softly each time from the beginning of the verse, Vaya'avur Hashem al panav vayikra, before saying aloud Hashem Hashem. This way one avoids the prohibition of saying only a fragment of a verse.
3. At the time of Hotza'ah, we recite the verse Vayehi Binso'a, and for Hakhnasa we say Uvenuhoh Yomar. These verses are recorded in the Humash with reference to the traveling of the Aron Hakodesh in the wilderness. Accordingly, Rav Chaim Volozhiner prescribes that during Hagbahah after saying Vezot Hatorah. . . lifnei benei Yisrael, we should recite the verse Al pi Hashem yahanu,. . . al pi Hashem beyad Moshe, which also deals with that same topic.

II PRIOR TO READING THE TORAH

4. It is not permissible to roll the Sefer to the proper place in such a way as to keep the Tzibbur waiting. The Gaba'im must shtel (find the place) the Sefer in advance.
5. One may not shtel the Sefer on the first day of Yom Tov for the second day, or on Shabbat for Yom Tov. Regarding preparing the Sefer on Yom Tov for leinen on Shabbat, there are three opinions: Some forbid it even if one has made an Eruv tavshilin; others only allow it in the event that an Eruv tavshilin was made; and Rabbi Akiva Eger, whose view is generally accepted, permits it even if one has not made an Eruv tavshilin.
6. Out of respect for the Sefer Torah, one may not touch the Klaf with his bare hands. When the parchment must be handled, the common practice is that one holds it with a Tallit separating between his hands and the Klaf.
7. This prohibition applies to Nevi'im and the Ketuvim as well, when they are written on Klaf. Regarding NaKH, however, unlike Torah, if one has properly washed Netilat yadayim beforehand (without a Berakhah), then he may hold the Klaf with his bare hands. This is especially significant on Purim. Megillot have no wooden handles, and one is required to wash his hands in advance to be allowed to handle the Klaf.
8. As an additional sign of respect, one may not turn his back to the Sefer Torah unless it is in a different room. The Aron Hakodesh also constitutes a separate domain in this regard, since it is 4x4 tefachim, and ten tefachim tall.
9. There is a dispute among the Poskim as to whether a table of the above dimensions constitutes a separate domain, and, consequently, whether one may turn his back to the Shulhan when the Torah is resting upon it.
10. Some opinions go so far as to say that a person with his back to the Sefer Torah cannot fulfill his obligation of participating in Keri'at Hatorah when the Torah is read.

III THE KOHEN ALIYAH

11. When there is no Kohen in the Minyan, there is no need to call a Levi first. One opinion even forbids calling a Levi.
12. Our custom is never, under normal circumstances, to give a Kohen or a Levi any Aliyah after the first two, except for Aharon or Maftir. On Simhat Torah or when a great need arises, we allow the Kohen or the Levi to receive an Aliyah after the basic number of required Aliyot has been completed (five on Yom Tov or seven on Shabbat). When the need is even greater, we would even allow the Kohen to receive the fourth Aliyah. It is, however, important to make sure that each time a Kohen gets an Aliyah, he is followed by a Levi and a Yisra'el (except of course, when the Kohen is called to Aharon or Maftir).
13. Opinions differ as to whether it is at all possible to call a Yisra'el instead of a Kohen, when a Kohen is present at the Minyan. Some authorities categorically forbid such procedure, even when no Levi is present and the Kohen involved will receive two Aliyot.
14. R. Moshe Feinstein in Iggerot Moshe permits the Kohen to give up his Aliyah under certain circumstances. His reasoning is based on an overall view of the issue, as it developed.
15. On a Biblical level the Kohen may indeed forgo his privilege of receiving the first Aliyah. The Sages of the Mishnah, however, instituted a rabbinic edict, insisting that the Kohen always accept his Aliyah, lest he defer to some people and not to others, causing discord among members of the Shul. According to the Talmud, this edict was only enacted with respect to Shabbat and Yom Too, when Shul attendance, and hence potential friction, were greatest. With regard to weekdays, there was no edict, and the Kohen retained his right to defer. Tosafot, however, comments that in

their day, weekday Minyanim, were as well attended as those of Shabbat and Yom Tov, and therefore a Kohen should not be permitted to defer even during the week.

16. In our own day, unfortunately, we have regressed to the situation at the time of the Gemara, with our minyanim being significantly smaller during the week than on Shabbat. Consequently, the Iggerot Moshe rules, the Kohen may once again forgo his Aliyah, provided the three conditions are met: a) the Kohen must be sincerely willing to relinquish his Aliyah, as opposed to merely having the Gabbai call out a perfunctory Bemehilat HaKohen; b) the Kohen should step out of Shul until after the beginning of the Berakhot; and c) this should be done only on weekdays never on Shabbat or Yom Tov.
17. Even for those who never permit the Kohen to be mohel, two exceptions exist: On a public fast day, if the Kohen is not fasting, and cannot, therefore, be accorded an Aliyah according to our custom, he is sent out of Shul while his Aliyah is assigned to a non-Kohen. Likewise if the Kohen is in the middle of Shema or Tefillah and may not take an Aliyah, a non-Kohen may be called up even without sending out the Kohen.

IV CALLING TO THE TORAH: HOW AND HOW MANY

18. It is improper to call Ya'amod Kohen, or Ya'amod Hamishi. The correct way to call the Oleh is by mentioning his name: Ya'amod ploni ben ploni.
19. In some communities, however, an exception is made regarding Shevi'i, when the Gabbai simply calls out Ya'amod Shevi'i.
20. The common practice is to allow Hosafot (additional Aliyot) only on Shabbat, but not on Yom Kippur or other festivals (with the exception of Simhat Torah). Even when Yom Kippur falls on Shabbat, we do not allow Hosafot.
21. When other Yamin Tovim occur on Shabbat, Hosafot are allowed. Still, there are communities where the practice is not to allow Hosafot even then.
22. Some recommend that no Hosafot be allowed when two Sidral are read.
23. Some authorities rule that today, when the practice is to have one Ba'al Keriah reading on behalf of all the Olim, it is no longer permissible to add Hosafot. This view is not generally accepted; however, in some communities there were rabbinic enactments (Takkanot) not to allow more than three Hosafot, so that the total of all the Aliyot (aside from Maftir) would not exceed ten.

V DINIM OF THE OLEH

24. It is forbidden to refuse an Aliyah. Likewise, one may not refuse the honors of Hotza'ah and Hakhnasah, Hagbahah and Gelilah.
25. The Mehaber rules that one who is called to the Torah should approach and ascend the Bimah using the shortest route from his seat. If both possible routes are approximately equidistant, the Oleh should ascend from the right side. The Vilna Gaon, however, disagrees, prescribing the use of the right side in all instances.
26. It was a widespread custom in Europe that both the Oleh and the Ba'al Keriah would practice Atifah, i.e. they would wear a special head covering. Such Atifah can be accomplished by wearing the Tallit over one's head, or by wearing a hat, or a special higher yarmulkeh.
27. The Tana'im were concerned that when the Olim recite the Berakhot before their Aliyot, the listeners might mistakenly think that the blessings were actually written in the Sefer Torah. For

this reason, according to Tosafot, the Oleh should open the Sefer to see where his Aliyah will begin, and then close it to recite the opening Berakhah.

28. Other authorities maintain that the Oleh should not close the Sefer Torah before reciting the Berakhah Shelefanekha. Instead, to demonstrate that he is not reading from the Sefer, some recommend that he close his eyes or turn slightly to his left.
29. No such debate exists with regard to the Berakhah after the Aliyah, for it is agreed that the Oleh must close the Sefer Torah, and only then may he recite the concluding blessing.
30. Although there is an opinion which forbids holding on to even the wooden handles, or Atzei Hayyim of a Sefer Torah, with bare hands, this view has not been accepted by the Poskim. Should one choose to personally adopt the stringent view, and hold the Atzei Hayyim only with a Tallit, he may do so only in an inconspicuous fashion.
31. In Talmudic times, one who got an Aliyah would have to read his own section. Today, in order not to embarrass those who cannot lein properly, we have instituted the practice of having a Ba'al Keri'ah who reads the portion on behalf of all those who get Aliyot. It is proper, however, for each Oleh to read softly along with the Ba'al Keri'ah from the Sefer Torah. Nevertheless, one who is blind, or otherwise unable to read along with the Ba'al Keri'ah, is still permitted to be called to the Torah. The Mishnah Berurah stipulates, though, that such a person should not be called to Parshat Zakhor or Parshat Parah.
32. Some are of the opinion that the only time we now permit the individual getting an Aliyah to read his section is for the Tokhehah, when the Ba'al Keri'ah himself takes the Aliyah, without being called up by name.
33. It is improper to follow the custom of some communities, whereby the Tokhehah is read without anyone reciting the Berakhot on the Aliyah. The Ba'al Keri'ah should recite the appropriate Berakhot before and after reading the section of the Tokhehah.
34. Many Poskim rule that one who gets the last Aliyah in a Sefer should not say Hazak Hazak along with the congregation, for this would constitute a Hefsek between the reading and the Berakhah following it.
35. Likewise, it is not proper to pause between Keri'at Hatorah and the Kaddish following it. Therefore, no Mi'Sheberakh or Birkhat hagomel should be recited between the concluding Aliyah and the Kaddish. At Minhah on Shabbat afternoon, when the Kaddish following the reading is not recited until right before the Amidah, some Poskim rule that it is not proper to say any additional chapters of Tehillim (such as Mizmor Shir Leyom HaShabbat or Hallelukah Odeh Hashem Bekhol Levav) during Gelilah for this would constitute a hefsek.

VI LAWS OF THE BA'AL KERIAH

36. Many Ba'alei Keri'ah pause briefly after the Oleh has recited the Berakhah, before beginning to read. They then say Amen aloud, and proceed with the Keri'ah. This practice is improper, because an Amen must be said immediately following the conclusion of the Berakhah to which it relates. An Amen recited before the conclusion of the last syllable of its Berakhah is called an Amen Hatufah - a hastily grabbed Amen, and one recited only after a pause following its Berakhah is termed an Amen Yetomah - an orphaned Amen, bereft of the Berakhah over which it was said.
37. The Ba'al Keri'ah must regulate his reading according to the various subdivisions of the Torah's text. Only by doing so does he fulfill the requirement of reading the Torah kikhtavah, precisely as it is written. This requirement includes a number of Dinim:

38. The Ba'al Keriah may not pause in the middle of a verse, reading it as if it were two verses. Likewise, he may not read two verses together, without pausing, as if they were a single verse.
39. He must pause between reading two Parshiyot (paragraphs) in the Torah even longer than between two verses, and the pause for a Petuhah (an open space in the Torah which extends till the end of the line) must be longer than that of a Setumah (an enclosed space of nine letters length within a line.)
40. Kikhtavah applies as well to certain poetic sections of the Humash. Thus the Talmud states that the Shirah of Ha'azinu should be broken up into Aliyot just as it was divided into weekly portions for the song of the Leviyim in the Beit Hamikdash. While the acronym denoting the beginning of these Aliyot is acknowledged to be HaZIV LaKH, views differ as to exactly which verses the acronym refers. The Mishnah Berurah advises that Ashkenazim and Sephardim should each follow their own separate customs, and not be misled by Humashim used in Ashkenazic Shuls which were printed with the Aliyot according to the Sephardic Minhag.
41. The Rema rules that these stops govern only the Shabbat morning reading, while other Poskim feel that they must be adhered to on Monday, Thursday, and Shabbat Minhah as well.
42. Along these lines, kikhtavah also governs the reading of Shirat Hayam and prohibits us from breaking up the Shirah into more than one Aliyah.
43. In addition, the forty-two "Journeys" of the Jews in the wilderness, as recorded in Parshai Masai, must be read together, according to the Magen Avraham, disregarding the erroneous stop for Sheni recorded in most Humashim. Some are careful not to break up the Masa'ot even on Monday and Thursday mornings and at Shabbat Minhah.
44. The Ba'al Keriah must be careful to read every word from inside the Sefer, and not recite any part of the Keriah from memory. Even when there is a Keri Ukhetiv, and the word is not read as it is written, the Ba'al Keriah should still be reading from the Sefer. Only when the word to be read is not written in the text at all (Keri Velo Ketiv, or when the Masorah substitutes an entirely different pronunciation), may the Ba'al Keriah recite a word by heart.
45. It is preferable for the entire Keriah to be read properly, with the correct pronunciation of each word, and the correct tune for each Trope. In fact, the Rambam maintains that even for a slight error in Trope, the reading must be repeated. The accepted ruling is, however, that one need repeat the reading only for an error in pronunciation which alters the meaning of the word.
46. If the Ba'al Keriah made a mistake in the middle of a verse, there are three opinions as to whether he must reread the entire verse correctly from the beginning, only reread from the corrected word on, or begin to read from the beginning of the phrase in which he made the mistake. The third view, that of the Ba'al Hatanya, is the most commonly followed.
47. Therefore, whenever there is a doubt as to how to properly read part of a verse (as, for example, in Parshat Zakhor - timheh et zekher Amalek, or zeikher Amalek; in Megillat Esther - Ve'ish lo amad bifneihem or lifneihem; laharog ule'abed or velaharog ule'abed), the common practice is that the Ba'al Keriah reads that phrase over again, with its variant reading, without necessarily reading the entire verse twice.
48. There is a common misconception that in the event that the Ba'al Keriah made an error, and has already read God's name in the verse, he should first complete the reading of the verse, and then reread it correctly. The Poskim write explicitly that such an approach is highly illogical. Rather, the Ba'al Keriah should stop immediately upon realizing his mistake, and reread the verse correctly, starting from the phrase containing the error.

49. Optimally, it is not proper to divide the Sidrah among several Ba'alei Keriah, with each reading only a part.
50. This regulation is even more important with regard to the reading of the Megillah. Some opinions maintain that listeners do not fulfill their obligation even bedi'eved if they hear the Megillah read by more than one person.
51. When the Ba'al Keriah himself is honored with an Aliyah, the Gabbai does not call Ya'amod ploni ben ploni. He merely recites the Mi Sheberakh following the Aliyah just completed, whereupon the Ba'al Keriah continues with Barekhu.
52. It is customary to read the Tokhehah softly. Nonetheless, the Ba'al Keriah should be careful to read loudly enough to insure that every person in Shul hears every word.
53. According to the Iggerat Moshe, it is improper for the Ba'al Keriah to keep a Humash next to him to refer to, even though he will read afterwards from the Sefer Torah.
54. The Ba'al Keriah should not touch the Torah text with the tip of his pointer, even for the purpose of keeping the place, lest he contribute to the wear and tear, and eventual fading of the letters. For the same reason, the Oleh should not touch the actual words with his Talit before beginning his Aliyah.
55. The Kaddish recited after Keriat Hatarah does not especially "belong" to the Ba'al Keriah. Anyone who is a hiyuv (one who is obligated to say Kaddish that day), may insist on reciting this Kaddish, as well.

VII Mi Sheberakh

56. While Mi Sheberakh is being recited, it is proper to cover the Sefer Torah with a special cover, or mentileh. The mentileh should not be placed over the Sefer until after the Oleh has completed the Berakhah following his Aliyah.
57. When one recites a Mi Sheberakh, it is improper to say ba'avur sheploni mevarekh atam. Instead, one should pledge a gift to charity, and insert ba'avur sheploni nader tzedakah ba'avuram.

VIII Dinim of Hagbahah and Gelilah

58. The one who lifts the Sefer Torah for Hagbahah should open it wide enough to show the congregation at least three columns. He should first show the open Sefer Torah to those on his right, and then to those on his left.
59. The one honored with rolling up the Torah (the galel) should arrange to have the connecting stitch showing in the center on the outside. It is a common practice that one set the Bereishit side of the Torah above the Devarim side.
60. He should bind the Torah with its special belt (or gartel) on the upper half of the Sefer. In doing so, he should not start the tying between the magbiah and the Torah, pulling the gartel and the Torah towards himself to complete the tying on his side. This might cause the Torah to slip and fall, God forbid. Instead, he should begin on his side, extending the gartel around the Torah and always pulling towards the magbiah, ultimately completing the tying between the magbiah and the Sefer.
61. On Shabbat or Yom Too, it is not proper to make even a bow which will last for more than twenty-four hours. In the event that this Sefer will not be used again within the next twenty-four hours, the galel should wind the gartel around several times, and then tuck it in so that it will hold together without any knot or bow.

IX More Than One Sidrah More Than One Sefer

62. When the Keriah consists of two Sidrot, the common practice is to read half of the basic seven obligatory Aliyot from each Sidrah, with Revi'i connecting the two Sidrat. This rule may be overlooked when there is a need to include more than three and a half Aliyat in the first Sidrah.
63. If the majority of the Minyan missed Keriat Hatorah one Shabbat, they should read both Sidrot in Shul the next Shabbat, in the same manner as one would read two Sidrot which are mehubarim.
64. On a day when we read from two Sifrei Torah, the second Torah should be placed on the Shulhan next to the first before the Kaddish is recited.
65. On a day when we read from three Sifrei Torah, the Kaddish is recited after reading from the second. The third Sefer should be placed on the Shulhan next to the second Sefer before the Kaddish is said. It is generally assumed that the first Sefer need not be returned to the Shulhan before the Kaddish.

X The Haftarah

66. In the event that the Haftarah is not being read from a parchment (Klaf), some authorities maintain that one can only fulfill his obligation by reading along with the Ba'al Maftir. According to these Poskim, if nine people have not recited the Haftarah along with the Ba'al Maftir, the Mitzvah of Keriat Hahaftarah has not been fulfilled.
67. According to the Iggerot Moshe, it is not permissible for one to stand for the Keriah in a Shul where the custom is to sit. Other Poskim dispute this point.

XI Lesser Known Pronunciations and Practices

68. In Shirat Hayam, the Ba'al Keriah should pause between bemayim and adirim.
69. In Parshat Ki Tisa, the Ba'al Koreh should pause between vayikra beshem and Adonai.
70. He should also be careful to pause between venakeh and lo yenakeh, in the thirteen attributes of mercy.
71. In Shirat Ha'azinu, the correct pronunciation is Eloah rather than Elohah.
72. In the Haftarah of Parshai Lekh Lekhu, according to the Radak, the correct pronunciation is vekoyei hashem yahalifu ko'ah.
73. In the Haftarah of Shabbat Rosh Hodesh, the correct reading is miziz kevodah.
74. When Rosh Hodesh Av occurs on Shabbat, most authorities prescribe that Shimu, the second of the three Haftarah of Puranuta, be read. Some communities do, however, have the custom of reciting the Haftarah of Hashamayim Kisi, as on any other Shabbat Rosh Hodesh.
75. According to many customs, the Haftarah of Shabbat Shuvah consists of verses from three prophets: Hoshea, Micha and Yoel. The Gemarah stipulates however, that one must arrange such various verses in the order in which they appear in TaNaKH. (Hoshea first, then Yoel, and finally Micha).
76. In the Haftarah of Shavuot, the two names of Hashem are read Elohim Adonai.
77. The paragraph of Berakhot following the Haftarah which ends emet vatzedek is not the end of the Berakhah and the congregation should not answer Amen! The reason ne'eman is written as a

separate paragraph is that the Minhag used to be for the congregation to say this part along with the Ba'al Maftir until the word lo yashuv rekam.

78. According to Rabbi Soloveitchik, one should pause between midoarekha ohor and lo yashuv rekam.
79. According to the Ba'al Hatanya, the word verahaman should be deleted from the concluding line, with the amended version reading: Ki Kel melekh ne'eman atah.
80. here is a minority opinion among the Poskim that the Kaddish after U'venuhoh Yomar and before Musaf is not the introduction to the Musaf Tefillah, but rather the conclusion of the verses that preceded it. Therefore, when the Hazzan chants the Hineni prayer, and if the Rabbi preaches a sermon before a Musaf, the Hazzan should repeat softly a minimum of three verses before reciting the Kaddish aloud.

SOURCES AND REFERENCES

Abbreviations: O.H. - Orah Hayyim; M.B. - Mishnah Berurah

1. Iggerol Moshe, O.H. vol. 4, p.129.
2. Sha'arei Efraim, chap. 10, section 5, and Pishei She'arim there note 9. One might perhaps suggest an additional reason for beginning with Vaya'avor etc. The Tosafot to Rosh Hashanah 17b (beginning Shelosh) presents two views as to whether the thirteen Divine attributes begin with Hashem Hashem; or one should read Vaya'avor Hashem al ponov, vayikro Hashem (and God declared): Hashem kel rahum vehanun etc. According to the latter opinion the first Hashem is not the beginning of the listing of the thirteen Divine attributes. According to that view, if one were to recite Hashem Hashem etc., the first mention of God's name would constitute a violation of mentioning God's name in vain. Perhaps it is for this reason that some Poskin recommend starting from Vayavor to avoid getting involved in this controversy.
3. See Bamidbar (9,23), and Shaarei Rahamim (10,15).
4. Yoma (70a). If by error the Sefer Torah removed from the Aron Hakodesh was not the one that was prepared for that day's reading, the proper practice is that the Tzibbur be mochel on their kavod, and have the Sefer rolled to the proper place, rather than return it to the Aron, and remove the Sefer that was rolled to the proper place. (See Iggerol Moshe O.H. vol. 2, no. 37).
5. Shaarei Teshuvot to O.H., chap. 667 and Hidushai R. Akiva Eiger there.
6. Meg. (32a); M.B. (147, no. 2).
7. O.H. (147, 1) and M.B. there no. 4.
8. Yoreh De'ah (282, 1); Taz and Oruch Hashulhan (ibid); Shaarei Hayyim (notes on Shaarei Efraim) 10, 19.
9. See Peri l'v'egadim to O.H. (150, 2) in Mishbetzos; Pardes Mordechai (Williger), p. 134.
10. R. Soloveitchik based on Tosafot Sot. (39a), beginning Kivan.
11. Git. (59b), and Rashi (ibid) beginning Nispardah. Rabbi Soloveitchik used to insist on following this opinion. See Jubilee Volume honoring R. Soloveitchik, (Mosad Horav Kook, 1984) vol. I, p. 444 regarding this matter.

12. See M.B. (135, 36); Rema (ibid, section 10); M.B. (note 37).
13. Maharam Shick, O.H., no. 61.
14. O.H. vol. 2, no. 34; vol. 3 no. 20. See however M.B. (135, 9) quoting Peri Megadim and Oruh Hashulhan (ibid) sec. 10 who assume that nowadays the Minhag is never to allow the Kohen to forgo his first Aliyah.
15. Cit. (59b), and Tosafot (ibid) beginning Aval.
16. See Edul Leyisrael, by R. Henkin, p. 164, who offers a suggestion regarding why in many communities they were not so careful about the Kohen Aliyah.
17. Rema to O.H. (135, 5); M.B. there (no. 17).
18. Avnei Nezer Hoshen Mishpat no. 103. See also Shaarei Rahamim (no. 19) and Shaarei Hayyim (no. 20) to Sha'arei Efraim (1, 26). See also Shaarei Rahamim (no. 21), that several Poskim were very insistent on not calling up to the Torah with the title Moreinu unless the Oleh was actually one who taught Torah publicly.
19. See M.B. (141, no. 21), In some communities Maflir is not calling up by name. See same M.B.
20. Rema O.H. (282, 1), and M.B. there (no. 6).
21. M.B. above. Rabbi Soloveitchik mentioned that the Minhag of many communities in Lithuania was not to allow any Hosafot even when Yom Tov occurred on a Shabbat. The rationale behind this apparently was that a Yom-Tov'dige leinen does not lend itself to Hosafot, while a Shabbos' dige leinen did lend itself to Hosafot. Therefore, on Simhat Torah, when the Keriah consists of Parshat Vezot Haberakhah, rather than a Yom-Tov'dige Keriah, we do allow Hosafot.
22. R. Soloveitchik in name of his father, R. Moshe Soloveitchik. This is to avoid getting involved in the dispute among the Poskim, regarding how the two Sidrot should be divided (see M.B. 282, Sha'ar Halziyun, no. 7); The two Sidrot should each "be honored" equally, by having each getting the same number of Aliyot (see section IX, no. 62). It is for this reason that we read three and a half Aliyot from each Sidrah, connecting the two Sidrot with Revi'i. In the event that Hosafot are read, most Poskim feel that Revi'i should still connect the two Sidrot. Our insistence on giving each Sidrah an equal number of Aliyot only applies to the basic seven Aliyot. According to the view of the Levush, the Gabbai must decide in advance how many Hosafot he plans to be giving, and divide all of the Aliyot equally between the two Sidrot. If he plans to add thirteen Hosafot to the basic seven Aliyot, making a sum total of twenty Aliyot, he must have ten Olim read from the first Sidrah, and ten from the second Sidrah. In order to avoid getting involved in this dispute, R. Moshe Soloveitchik recommended that no Hosafot be allowed when two Sidrot are read.
23. See Binyan Shelomo by the Villner Dayan, (no. 20), and Edul Leyisrael, p. 164. See also note 11 of Shaarei Hayyim to chapter 7 of the Sha'arei Efraim.
24. Ber. (55a) quoted by M.B. (139, no. 1). Rabbi Soloveitchik relates that his grandfather, R. Chaim Brisker, was of the opinion that one holding a Sefer Torah may 'not give it away to someone else, unless that other person needs it, and asks for it. On Simhat Torah evening R. Chaim, as rabbi of the town, would be honored with the first Hakafah. At the end of the Hakafah, he would not volunteer on his own to give away the Torah he was holding to someone else; and the Baalei-baiim did not have the nerve to ask him for his Sefer for the next Hakafah. It often occurs, that R. Chaim would be holding the Sefer he was given for the first Hakafah until the end of all the Hakafot.
See Iggerot Moshe O.H. vol. 1, no. 38, that it is improper to have a special chair upon which to

put the Sefer after completing the Ge'ilah, See however, the end of that responsa, that according to some commentaries this practice existed in the days of the Talmud.

25. O.H. (141, 7), The Gra in note 14 writes that this has no source anywhere, not in Toseita nor in the Talmud. See also Birkhal Eliyahu (commentary on Biur HaGra) who quotes that the Halam Sofer had the same practice as the Gra.
26. See M.B. (91, nos. 6, 12), and (183, no. 11); Yehaneh Do'at (by Rabbi Ovadiah Yosef). vol. 4, no. 1.
27. Meg. (32a) and Tosfot beginning Golelo
28. M.B. (139, no. 17) and Biur Halakhah there beginning Veroeh. R. Soloveitchik's practice is not to close the Sefer while reciting the Berakhah before the Aliyah. He recalls that many great rabbis in Europe had this practice as well. See Rema to O.H. (139, 4) and M.B. (no. 19). The M.B. prefer's closing one's eyes to turning away from the Sefer.
29. Tosafot mentioned above in note 27.
30. M.B. (147, no. 2) quoting from Noda Biyehudah.
31. Tosafot Meg. (21b) beginning Tanna; M.B. (139, no. 13) and Sha'ar Halziyun there (no. 6). Regarding the Oleh'e reading along with the Ba'al Keriah see O.H. (141, 2) that it is preferable that he read in such a whisper, that even he should not be able to hear himself read. However, if he should read so loud that he should be able to hear himself read, this would also be acceptable. See M.B. there (no. 13).
32. Rabbi Soloveitchik was opposed to the common practice of having a Bar Mitzvah boy read the entire Sidrah including his own Aliyah. He felt that this constituted a violation of the Minhag, not to allow anyone to lein his own Aliyah. From the Rema to O.H. (139,3) this would not seem to be the Minhag in his times. In Even Ha'ezer (34, 1) a similar Minhag is recorded not to allow any Haian to recite Birkhol Eirusin for himself, in order not to embarrass the Haianim who will not be able to recite the Berakhah on their own. This is why the rabbi recites the Berakhot for all couples, And yet if the rabbi is single, when he gets married, the Poskim allow him to recite Birkhol Eirusin for himself. The situation of the Baal Keriah taking an Aliyah and reading for himself seems parallel to the rabbi reciting Birkhol Eirusin at his own wedding. Regarding the Tokhehah see Magen Avraham to O.H. (428, no. 8). See Rema to O.H. (139, 3) that the Baal Keriah is not called up by name, since he is standing there already. According to this custom of the Rema, when a Bar Mitzvah boy is reading the Sidrah and is honored with Maflir, he is not "called up" by name, but merely recites the Berakhot over his Aliyah.
33. Iggerot Moshe, O.H. Vol. 2, no. 35.
34. See Shulhan Hakriah to O.H. (end of 139) Mishne Halakhah vol. 7, no. 22. In the Luach printed by Kollel Chabad of Jerusalem, the Lubavicher Minhag is recorded, allowing the Oleh to recite Hazak Hazak along with the Tzibbur, assuming that it does not constitute a Hefsek.
35. See Pishei She'arim to Sha'arei Efraim (10-46); Shaarei Rahamim there, end of note 57.
36. O.H. (124, 8).
37. FF. (nos. 38-50).
38. Meg. (22a). R. Soloveitchik explained that reading two Pesukim together as if they were one, would be a violation of the same principle.

39. See *Mekor Hayyim* (by author of *Havvot Ya'ir*) to O.H. (61, 14) concerning pausing slightly at *Etnahta* in the middle of a *Pasuk*, See also *Shulhan Hakriah* to O.H. (141, 8), about the same point.

40. R.H. (31a), M.B. to O.H. (428, 5), and *Shaar Halziyun* (no. 7). See *Devar Avraham* (vol. 1, no. 36) w

48 *Hayei Adam*. See *Sha'arei Rahamim* to *Sha'arei Efraim* (chap. 3, no. 18).

49 *Sha'arei Efraim* (3, 6).

50 *Magen Avraham* (692, no. 2). See *Sha'arei Teshuvah* there (no. 2) and M.B. there (no. 2).

51 See above note 32.

41 O.H. (428, 5), *Peri Hadash* and *Shiyarei Knesset Hagedolah* there. R. Soloveitchik did not follow the view of the *Rema*, based on his understanding of the nature of this *Halakhah*, that if the *Shirat Ha'azinu* is broken up improperly this would constitute a *Keriah shelo kikhtavah*.

52 *Peri Hadash* (428, 7).

53 O.H. vol. 3, no. 19.

54 *Sha'arei Rahamim*, chap. 4 note 4; *Edut Leyisrael*, p. 159.

55 See *Sha'arei Hayyim* to *Sha'arei Efraim* (chap. 10, note 11).

42 *Abudraham*. See *Sha'arei Efraim* (7, 25) and note 27 of *Sha'arei Rahamim* there; *Taanugei Yisrael* vol. I, no. 37.

56 See O.H. (139, 5), *Sha'arei Efraim* (421).

43 Quoted by M.B. (428, no. 21); *Shaarei Rahamim* to *Sha'arei Efraim* (chap. 7, no. 26). See comment of *Rashash* to *Men.* (30a) regarding the exact calculation of the forty-two sojourns.

57 *Edut Leyisrael*, p. 164. R. Soloveitchik was also very adamant about this.

58 O.H. (134, 2); *Masekhet Soferim* (14, 14), quoted by *Sha'arei Efraim* (10, 13).

59 *Sha'arei Efraim* (10, 17).

According to *Hayom Yom*, the *Minhag* of Lubavitch is to be careful about this point even on Monday and Thursday mornings. This is also the practice of R. Soloveitchik.

60 *Sha'arei Hayyim* (10, 21); *Rema* to O.H. (147, 4). See M.B. there (no. 17) where he explains why this is not commonly practiced today.

44 *Iggerot Moshe*, O.H. vol. 4, p. 41.

61 See *Sha'arei Rahamim* (no. 18) and *Sha'arei Hayyim* (no. 22) to *Sha'arei Efraim* chap. 10.

45 R. Soloveitchik in name of his grandfather, R. Chaim Soloveitchik based on *Rambam Hilkhos Tefillah* (12, 6); O.H. (142, 1), and M.B. there (no. 4).

62 See note 22 above; *Sha'arei Rahamim* (to chap. 7, no. 21).

63 See *Pishei She'arim* (7, 10).

46 See *Tosafot Anshei Shem* to *Mishnayot Berakhot* (2, 3).

64 M.B. (147, 27).

65 *Ibid.*

47 R. Soloveitchik.

66 *Sha'arei Havvim* (9, 11).

- 67 O.H., vol. 4., no. 22; *Devar Yehoshua* (Ehrenberg) vol. 2, end of no. 15.
- 68 M.B. (51 no. 17).
- 69 M.B. (581, no. 4).
- 70 R. Soloveitchik.
- 71 the same applies to the pronunciation of same word in the *Hallel* and in *Nishmat*.
- 72 —
- 73 See *Minhat Shai*.
- 74 See *Rema*, *Dagul Mervavah*, *Gra*, and M.B. to O.H. (425, 1). *Sha'arei Efraim* (9-22) records that the *minhag* was like the *Rema* to recite *Hashomayim Kisi*. See also *Ta'anugei Yisrael* (5741), no. 44.
- 75 *Sha'arei Efraim* (9-28). See however note 9 there in *Shaarei Hayyim*, where he explains the widespread practice to recite the *pesukim* out of order. See *Iggerot Moshe* (O.H. vol. 1, no. 174), that there is no need to conclude the *Haftarah* with *pesukim* from both Yoel and Micha. In the event that the *Haftarah* is read from a *Klaf*, one should read from Hoshia and conclude with Yoel; if the *Haftarah* is read from a printed *Humash*, one should read from Hoshea and conclude with Micha.
- Regarding the closing two *pesukim* of the *Haftarah* of *Parshat Mishpatim*, see note by R. David Feinstein in *Le'Torah Ve'Horaah*, vol. 3, p. 20, in the name of his father, R. Moshe Feinstein. The last two *pesukim* of chap. 35 of *Yirmiyah* should be substituted in place of the last two *pesukim* of chap. 33, so that the reading will not be out of order.
- 76 Care should be taken to pronounce God's name properly: *Ah-do-noi* is the correct pronunciation, as opposed to *Ah-di-noi*, or other common distortions. See *Geonei Polin Hoaharonim*, Aaron Surski, (5743), p. 265.
- 77 *Tsafot* to Pes. (104b) starting *Hutz*.
- 78 The meaning of the phrase *midvarekha ahor* is "Your words of the past." See note at the end of *Torah Temimah Humashim* regarding this phrase.
- 79 See *Sha'ar Hakolel* (25, 3).
- 80 See *Maharam Shick*, O.H. no. 126; M.B. to O.H. (25, no. 59), and *Os Hayyim Vesholom* (there) by Munkatcher Rebbe; *Matteh Ephraim* (591, 38).