

קורס אזרח חיים

Krias Hatorah



Takana of Congregational Torah Reading

Fundamental Categories

Foundations of the *takana*

An **individual's** obligation

The reading on **Monday and Thursday**

Prioritizing the **Kohen and Levi**

Permissible **ending points** for *aliyos*



Takana of Congregational Torah Reading

Fundamental Categories

בבא קמא פב, א

"וַיֵּלְכוּ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר וְלֹא מָצְאוּ מַיִם" (שמות טו, כב)
דורשי רשומות אמרו: אין מים אלא תורה,
שנאמר: "הוי כל צמא לכו למים", כיון
שהלכו שלשת ימים בלא תורה – נלאו,
עמדו נביאים שביניהם ותיקנו להם, שיהו
קורין בשבת ומפסיקין באחד בשבת, וקורין
בשני ומפסיקין שלישי ורביעי, וקורין
בחמישי ומפסיקין ערב שבת, כדי שלא
ילינו שלשה ימים בלא תורה

"They went three days in the wilderness, and found no water" (Shemos 15:22). **Those who interpret verses metaphorically said that water here is referring to nothing other than Torah, as it is stated metaphorically, concerning those who desire wisdom: "Ho, everyone who thirsts, come for water"** (Yeshaya 55:1). The passuk means that **since the Jews traveled for three days without hearing any Torah they became weary, and therefore the prophets among them arose and instituted for them that they should read from the Torah each Shabbos, and pause on Sunday, and read again on Monday, and pause on Tuesday and Wednesday, and read again on Thursday, and pause on Shabbos eve, so they would not tarry three days without hearing the Torah.**



Takana of Congregational Torah Reading

Moshe Rabbeinu

The mitzvah of Torah study is a constant obligation

Nevertheless:

They saw a need to designate a set framework in communal setting



Takana of Congregational Torah Reading

Ezra's addition

רמב"ם הלכות תפילה
פרק יב הלכה א

משה רבינו תיקן להם לישראל: שיהו קורין בתורה
ברבים בשבת ובשני ובחמישי בשחרית, כדי שלא ישהו
שלשה ימים בלא שמיעת תורה, ועזרא תיקן: שיהו קורין
כן במנחה בכל שבת משום יושבי קרנות, וגם הוא תיקן
שיהו קורין בשני ובחמישי שלשה בני אדם ולא יקראו
פחות מעשרה פסוקים

Moses Rabbeinu ordained that the Jews should read the Torah publicly on Shabbos and on Monday and Thursday mornings, so the people would never have three days pass without hearing the Torah.

Ezra ordained that the Torah be read during mincha on Shabbos, because of the shopkeepers. He also ordained that on Mondays and Thursdays, three people should read from the Torah, and that they should read no fewer than ten pesukim.

Takana of Congregational Torah Reading

Reading from Torah scroll



Primary *takana*: to hear reading from Torah scroll

Therefore the scroll is lifted for congregation to see



Takana of Congregational Torah Reading

Number of *aliyos* – based on day's sanctity

ירושלמי פרק ד הלכה א

משה התקין להם לישראל
שיהו קורין בתורה בשבתות, ובימים
טובים, ובראשי חדשים ובחולו של
מועד, שנאמר: "וידבר משה את מועדי
ה' אל בני ישראל"

Moshe ordained for the Jewish people to read the Torah on **Shabbos**, **Yom Tov**, **Rosh Chodesh**, and **Chol Hamoed**, as the passuk says, "Moshe told the Jewish people of Hashem's festivals."



Takana of Congregational Torah Reading

Number of *aliyos* – based on day's sanctity

משנה מסכת מגילה
פרק ד משנה ב

בראשי חודשים ובחולו של
מועד – קורין ארבעה . .
זה הכלל: כל שיש בו מוסף
ואינו יום טוב, קורין ארבעה.
ביום טוב – חמישה.
ביום הכיפורים – ששה.
בשבת – שבעה

On Rosh Chodesh and on Chol Hamoed, four people read from the Torah... **This is the principle: Any day on which there is an additional offering** sacrificed in the Beis Hamikdosh **and that is not a Yom Tov**, i.e., Rosh Chodesh and Chol Hamoed, **four people read** from the Torah; **on a Yom Tov, five** people read; **on Yom Kippur, six** people read; and **on Shabbos, seven** people read.



Takana of Congregational Torah Reading

Number of *aliyos* – based on day's sanctity

Corresponding to Kohen, Levi, Yisrael

3 aliyos

Monday, Thursday, Fasts, Chanuka

Added kedusha – musaf

4 aliyos

Rosh Chodesh, Chol Hamoed

Added kedusha –
prohibition of melacha

5 aliyos

Yom Tov

Added kedusha –
more melachos prohibited

6 aliyos

Yom Kippur

Added kedusha – liable for stoning

7 aliyos

Shabbos

Takana of Congregational Torah Reading

Number of *aliyos* – based on day's sanctity

Mincha of Shabbos

3 aliyos – since not the primary reading of Shabbos

Ezra's institution was for '*yoshvey kroonis*' ("those who sit on the street corners")

Idle people who are likely to waste the time of Shabbos afternoon by getting drunk and the like

They are involved in commerce throughout the week and don't come to hear Torah reading on Mondays and Thursdays

Nature of *Takana* and to Whom It Applies

According to most poskim

Obligation isn't min hatorah, rather derabonon like other ordinances of the nevi'im and chachomim

Nature of *Takana* and to Whom It Applies

Krias Hatorah is congregational obligation

To what extent must the individual try to hear Torah reading?



Nature of *Takana* and to Whom It Applies

An individual's obligation

סוטה לט, א

כיון שנפתח
ספר תורה -
אסור לספר
אפילו בדבר
הלכה

Once a Torah scroll has been opened, it is prohibited to converse, even about a matter of *halacha*.

ברכות ח, א

רב ששת מהדר
אפיה וגריס,
אמר: אנן בדידן
ואינהו בדידהו

Rav Sheishes would turn his face away from the Torah while it was being read **and study. He said: We are engaged in ours,** the study of the Oral Torah **and they are engaged in theirs,** listening to the Written Torah.



Nature of *Takana* and to Whom It Applies

An individual's obligation

Four answers are offered for when study is permitted:

Silently

There are 10
without him

For one whose entire
occupation is Torah

If he turns his
face away

Nature of *Takana* and to Whom It Applies

An individual's obligation – view of Shulchan Aruch

"כיון שהתחיל הקורא לקרוא בספר תורה – אסור לדבר אפילו בדברי תורה, ואפילו בין גברא לגברא"
Once the reader began reading from the Torah, it is forbidden to speak even words of Torah,
and even between one aliya and the next.

Shulchan Aruch adds (as understood by Yabia Omer): Since individual isn't obligated to hear,
study is permitted in any of these cases:

Silently

10 without him

Occupation is Torah

He turns his face away

But he concludes:

"והנכון, שבכל הפרשיות ראוי למדקדק בדבריו, לכוין דעתו ולשומעם מפי הקורא"
It is proper that for all the *parshiyos*, it is fitting for one who is scrupulous
to pay attention and hear them from the reader.

Nature of *Takana* and to Whom It Applies

An individual's obligation – view of Shulchan Aruch



Shnayim Mikra

May be studied during reading



Parshas Zachor and Parah

Individual is obligated to hear these



Nature of *Takana* and to Whom It Applies

An individual's obligation – view of Mishna Berura

When he is in shul:

He is obligated to listen and not study

One may be lenient and study only when
all these conditions are met:

There are 10 listening without him
He studies quietly
He already heard the reading, or will hear later
He turns his face away or sits at the side



Reading on Monday and Thursday

3 aliyos

3 aliyos – no less and no more, to not infringe on work time

Lechatchila should be read in morning, b'dieved entire day



Reading on Monday and Thursday

3 aliyos

If there are 2 chassanim who are both Yisraelim

Rama

It is permitted to add fourth aliya

Acharonim

In practice we don't do this

Reading on Monday and Thursday

Kohen Levi Yisrael

גיטין נט, א

תנא דבי רבי
ישמעאל: "וקדשתו"
לכל דבר שבקדושה
— לפתוח ראשון,
ולברך ראשון וליטול
מנה יפה ראשון

The school of R. Yishmael taught: "You shall sanctify him," giving a priest priority **for every matter of sanctity: To open** the discussion in the study hall **first, to recite the blessing** of Birkas Hamazon **first, and to take a fine portion** at a meal **first**

דברים פרק לא פסוק ט'

"וַיִּתְּנָהּ אֵל הַכֹּהֲנִים
בְּנֵי לֵוִי" "He gave it to
the **Kohanim**,
the descendants
of **Levi**..."

Reading on Monday and Thursday

If Kohen forgoes honor

Kohen has option to forgo his honor by matters of sanctity

Does this apply even by Krias Hatorah?

Alter Rebbe

He may forgo – since this honor involves physical satisfaction

Mishna Berura

He may not forgo – to prevent conflict

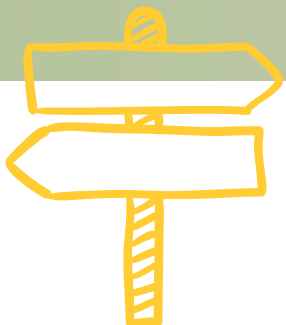
Reading on Monday and Thursday

If Kohen forgoes honor

When Kohen forgoes his honor

The *gabbai* shouldn't say: אין כאן כהן
Rather: ברשות הכהן

Some say: Kohen should leave room



Prioritizing Kohen and Levi

Unlettered Kohen

Rishonim differ as to who comes first when Kohen is unlettered and Yisrael is Torah scholar

The custom: Kohen comes first to preserve peace

Prioritizing Kohen and Levi

If Kohen isn't able to go up

He's in middle of Shema

Call Yisrael instead

He's in middle of Shema's blessings

Call Yisrael instead

He's in between paragraphs or in Pesukei Dezimra

He may be called

If he was already called up:

He may go even if in middle of Shema (but he shouldn't read along)

Prioritizing Kohen and Levi

If Kohen isn't able to go up

By Torah reading for fast day and Kohen isn't fasting

Kohen shouldn't be called up, rather someone else who is fasting
(preferable for Kohen to leave shul)

Prioritizing Kohen and Levi

Kohen entered after Yisrael began *bracha*



If Kohen entered after Yisrael was called up and already began bracha:

Already began “Boruch atah..”

He should continue

Only said “*Borchu es Hashem*”

He should wait by side and Kohen should be called

Prioritizing Kohen and Levi

When no Kohen present

Levi or Yisrael may be called

Say: "במקום כהן"

Called Yisrael

Don't call Levi afterwards
(so latecomers don't think that the Yisrael is a Kohen)

If Yisrael is more knowledgeable

Yisrael takes precedence over Levi.

Prioritizing Kohen and Levi

When no Levi present

Original Kohen should be called again in place of Levi

Not a different Kohen

So people don't think
first one is blemished

Not a Yisrael

So people don't think
that the first isn't a Kohen



Prioritizing Kohen and Levi

When no Levi present

If they called Kohen again, and then noticed a Levi

Already began “Boruch atah..”

Only said “Borchu es Hashem”

Continue

Call Levi instead

Prioritizing Kohen and Levi

Calling Kohen or Levi from fourth *aliya* onward

Mechaber (Sefardic custom)

There's no concern
to call Kohen or Levi again
starting from fourth aliya onward

Rama

Kohen or Levi shouldn't be called
again for the requisite amount; only
for additional aliyos or maftir

Acharonei Ashkenaz

Kohen or Levi shouldn't be
called again besides for last
added *aliya* or *maftir*

Everyone
agrees

**Two Kohanim may not be called
consecutively without interruption**
(e.g. Yisrael, Kaddish, or separate Torah)



Prioritizing Kohen and Levi

Calling Kohen or Levi from fourth *aliya* onward

When needed (e.g. on Simchas Torah)
we may rely on Mechaber's view

Preferable to follow this order:

Kohen

Levi

Yisrael

Kohen

Levi

Yisrael

Prioritizing Kohen and Levi

Calling Kohen or Levi from fourth *aliya* onward



When 3 Torahs are taken out

Simchas Torah

Kohen may be called for final
aliya in each Torah

Shabbos Rosh Chodesh Teves, Adar, or Nissan

Kohen may not be called for final aliya in first Torah
since it doesn't complete the day's obligation

Takana of Congregational Torah Reading

Fundamental Categories

During shiva it is forbidden to study Torah

Thus, a Kohen in middle of shiva shouldn't be called up

On Shabbos there is no public display of mourning
Thus, if he's the only Kohen he may be called up

But still preferable for him to leave room

Not to Leave Over Less Than 3 Pesukim in a Parsha

Decree because of latecomers and those who leave early

From Ezra's ordinance

Each oleh should read minimum of 3 pesukim

Therefore

We may not end an aliya within 3 pesukim to beginning
or end of a parsha (paragraph)

Not to Leave Over Less Than 3 Pesukim in a Parsha

Decree because of latecomers and those who leave early

They instituted:

Not to end an aliya within
3 pesukim to end of a parsha

Not to end an aliya within
3 pesukim to beginning of a parsha

So those who leave early won't
think that the next aliya will be
less than 3 pesukim

So latecomers won't think that
aliya only had those two pesukim

Not to Leave Over Less Than 3 Pesukim in a Parsha

What if the reader mistakenly ended within 3 pesukim to end?

If the following paragraph has connection to the reading

Begin next aliya right there, but continue at least 3 pesukim into next paragraph.

If the following paragraph isn't related to the day's reading

Begin next aliya earlier, at 3 pesukim from end of paragraph.

Not to Leave Over Less Than 3 Pesukim in a Parsha

Situations when there is no concern

{ה} וַעֲשִׂירִית הָאִפָּה סֵלֶת לַמִּנְחָה בַּלֹּלָה בַּשָּׁמֶן כִּתִּית רְבִיעֵת הֶהָיִן: {ו} עֲלֹת
תָּמִיד הָעֲשִׂיָּה בַּהֶר סִינִי לְרֵיחַ אֲשֶׁה לַיהוָה: {ז} וְנִסְכּוֹ רְבִיעֵת הֶהָיִן לַכֶּבֶשׂ
הָאֶחָד בַּקֹּדֶשׁ הַסֵּדֶף גִּסְדֹּף שֶׁכֶר לַיהוָה: {ח} וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֲרֻבִים
כַּמִּנְחַת הַבֶּקָר וְכִנְסֻכּוֹ תַעֲשֶׂה אֲשֶׁה רֵיחַ נִיחֹחַ לַיהוָה: {ט} (פ) וּבִיּוֹם הַשַּׁבָּת
שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת מִנְחָה בַּלֹּלָה בַּשָּׁמֶן וְנִסְכּוֹ:
{י} עֲלֹת שַׁבַּת בַּשַּׁבָּתוֹ עַל-עֲלֹת הַתָּמִיד וְנִסְכָּה: (פ) {יא} וּבָרְאשֵׁי חֳדָשֵׁיכֶם
תִּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאַיִל אֶחָד כִּבְשִׁים בְּנֵי-שָׁנָה שְׁבַעַה

Permissible to end before or after paragraph of **וביום השבת**
Even though it contains only 2 pesukim

Not to Leave Over Less Than 3 Pesukim in a Parsha

Situations when there is no concern

{ה} וַעֲשִׂירִית הָאִפָּה סֵלֶת לַמִּנְחָה בַּלֻּלָה בַּשָּׂמֶן כִּתִּית רְבִיעֶת הֶהָיִן: {ו} עֲלֹת
תָּמִיד הַעֲשֵׂיָהּ בַּהֶר סִינִי לְרֵיחַ אֲשֶׁה לַיהוָה: {ז} וְנִסְכּוֹ רְבִיעֶת הֶהָיִן לִכְבֹּשׁ
הָאֶחָד בַּקֹּדֶשׁ הַסֹּדֶף גִּסְדָּף שֶׁכָּר לַיהוָה: {ח} וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֲרֻבִים
כַּמִּנְחַת הַבֶּקָר וְכִנְסֻכּוֹ תַעֲשֶׂה אֲשֶׁה רֵיחַ נִיחֹחַ לַיהוָה: (פ) {ט} וּבְיוֹם הַשַּׁבָּת
שְׁנֵי-כֶבֶשִׂים בְּנֵי-שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת מִנְחָה בַּלֻּלָה בַּשָּׂמֶן וְנִסְכּוֹ:
{י} עֲלֹת שַׁבַּת בַּשַּׁבָּתוֹ עַל-עֲלֹת הַתָּמִיד וְנִסְכָּהּ: (פ) {יא} וּבְרֵאשִׁי חֹדְשֵׁיכֶם
תִּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי-בֶקָר שְׁנַיִם וְאַיִל אֶחָד כֶּבֶשִׂים בְּנֵי-שָׁנָה שִׁבְעָה

וביום השבת
Besides on Rosh Chodesh (since no other choice)

Not to Leave Over Less Than 3 Pesukim in a Parsha

Situations when there is no concern

במדבר פרק-כו

{א} וַיְהִי אַחֲרֵי הַמִּגְפָּה (פ) וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאַל אֲלַעְזֶר בֶּן אֶהֱרֹן הַכֹּהֵן
לֵאמֹר: {ב} שְׂאוּ אֶת-רֹאשׁ | כָּל-עֵדֻת בְּנֵי-יִשְׂרָאֵל מִכֵּן עֹשְׂרִים שָׁנָה וּמַעֲלָה

If paragraph ends in middle of passuk:
Permissible to end aliya at beginning of that passuk
Since no one will think next aliya will be only half a passuk

Not to Leave Over Less Than 3 Pesukim in a Parsha



We try to end each aliya only on positive note
(I.e. positive for the Jews)