



YAD LATORAH

LAWS AND CUSTOMS OF THE TORAH SERVICE

A GUIDE FOR GABBA'IM AND TORAH READERS

by

KENNETH S. GOLDRICH



THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM AND
THE RABBINICAL ASSEMBLY



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DEDICATION

I am dedicating this book to my children, now all young adults – Keren Aliza, Zev Noam, and Yaron Moshe. Given the nature of this publication, it would be sufficient reason to dedicate it to them since each has demonstrated proficiency in the skills of reading Torah and teaching those skills to others. Yet, while important, proficiency in Torah reading is still only a mechanical skill. More significantly, each of my three children, in his or her own way, demonstrates daily a commitment to the *mitzvah* of *la'asok b'divrei Torah*, of being involved in living the words and values of Torah.

This dedication is written on behalf of their mother and myself. Our children have always had our unconditional love. By their compassion and concern for all humankind, and, specifically, their love of the people Israel, the land of Israel, and the God of Israel, they have each earned a *keter shem tov*, a fine reputation. By their devotion as children and their *l'vavot tovim*, good hearts, Keren, Zev, and Yaron have also earned their parents' respect and admiration and this dedication.

FOREWORD

A preliminary version of this text benefitted substantially from thoughtful and extensive review by Rabbis Joel Roth and Avram Kogen. I am indebted to them for their generous allocation of time. I learned much from their informed and informative comments. Rabbi Roth, particularly, has always been most gracious in sharing with me his expertise in matters of *halakhah* (and grammar, style and editorial judgment as well) first in regards to the *Luah* — *Order of Prayers, Blessings and Torah Readings for Synagogue and Home Table*, published annually by The United Synagogue of Conservative Judaism and The Rabbinical Assembly, and now in this publication. Thanks to Dr. Hugh Pollack, a master *ba'al koreh*, for his assistance in Section 9. Thanks to Matthew Mosenkis and Dan Mosenkis for their expert assistance with Appendix A and to Dr. Saul Shapiro for his careful review of, and recommendations for, Appendix D. The keen eye and sound judgment of Rabbi Robert Abramson, Director of the Department of Education of The United Synagogue of Conservative Judaism, which yearly enhance the *Luah*, have improved every section of this publication as well. My thanks to Rabbi Jerome Epstein, Executive Vice-President of the United Synagogue, whose ongoing support and encouragement for this project, and for the *Luah*, have meant a great deal.

The final text was reviewed by and reflects those helpful comments made by the Subcommittee on Jewish Liturgical Publication of the Rabbinical Assembly's Committee on Jewish Law and Standards, under the chairmanship of Rabbi Judah Kogen, which provided insight and guidance.

Aharonah, aharonah, b'hirat libi, my wife Lois, who lives through each of these labors of love with me and shares with me her skills as an editor and her judgment in matters of style and format. Most significantly, she continues to tolerate my obsession for matters related to Jewish ritual and liturgy.

In the end, I alone accept responsibility for any errors contained herein.

As with many issues of Jewish law and ritual practice, there are various *minhagim* which are recognized and considered acceptable and within *halakhah*, Jewish law. No guide can present every variant. **Any questions should be presented to the Rabbi of the synagogue, school, camp or other institution, who, as *mara d'atra*, the local decisor, has the authority to determine such issues.**

PREFACE

Most aspects of public worship¹ involve only one “leader,” a *shaliah tzibur*.² Everyone else prays individually as a member of the congregation, perhaps joining in communal singing but not taking an active “leadership” role. The major exception to this rule occurs in the Torah Service. At this service there are many participants, including the Torah reader (or perhaps more than one), *gabba'im*, *olim* (the recipients of *aliyyot*), those who lift (*hamagbiah/hamagbihah*) and roll (*hagolel/hagolelet*) the Torah, and, on certain occasions, the *maftir* who recites the *haftarah*.

The Torah Service provides numerous opportunities for lay participation. Often, however, individuals who wish to participate may lack some of the knowledge and skills required. The Torah reader and *gabba'im* particularly have demanding roles which require detailed knowledge of often intricate rules regarding the assigning of *aliyyot* and numerous technicalities regarding the Torah reading. This guide is meant to help to insure that all who take on these sacred responsibilities possess the requisite knowledge.

The current generation is now presented with a new challenge. With most synagogues in the Conservative Movement having accepted the practice of calling women to the Torah, we need to address the proper vocabulary for calling up women. A similar challenge presents itself when, for example, a husband and wife are called for a joint *aliyyah*. The “traditional” form for calling an *oleh* will not do. It assumes an individual male alone. Suggestions for a new “grammatical etiquette” are included in this guide.

This booklet is intended to present an authoritative overview of the various laws which pertain to the Torah Service and the reading of the Torah. I have consulted and relied upon numerous sources, including most importantly: the classic code, the *Shulhan Arukh* (Rabbi Joseph Caro); the glosses reflecting Ashkenazi tradition (Rabbi Moshe Isserles); the invaluable reference work, *Sha'arey Efrayim* (by Rabbi Efrayim Zalman Margaliyot); the commentary of the *Mishna B'rurah* and *Beur Halakhah* (by the *Hafetz Hayyim*, Rabbi Israel Meir haCohen); and the opinions of the Conservative Movement's Rabbinical Assembly Committee on Jewish Law and Standards. In all responsa and commentaries by the *aharonim*, later authorities (including the above sources), with regard to the procedures of the Torah Service, due respect is given to the *minhagim*, practices, that have become well established in contemporary synagogues. Similarly, I have attempted to reflect today's prevalent *minhagim* in describing the practices and procedures of the Torah Service within the confines of accepted halakhic guidelines.

This booklet is intended to assist and encourage those who have not yet taken an active role in the Torah Service but would like to learn the various rules involved and further develop their skills in this area. For those already serving as Torah readers and *gabba'im*, this guide is intended to provide some additional insights into the *halakhah* and provide a handy tool for occasional review.

Laws and traditions are presented here which reflect the practice in many Conservative congregations to call women to the Torah. Occasionally, for the sake of brevity, the masculine form has been used. This is not to suggest that women are not included in all honors. Matters dealing exclusively with men or women are specifically noted as such.

¹ Public worship takes place in the presence of a *minyan*, a quorum of ten. Certain prayers — e.g., *Barkhu*, *Kedushah* and *Kaddish* — are recited only in the presence of a *minyan*. The Torah is also read only in the presence of a *minyan*.

² The *shaliah tzibur* may, but need not be a professional *hazzan*. In the context of the prayer service, the rabbi may function as guide; however, a rabbi is not necessary for the conduct of public worship.

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SECTION 1 INTRODUCTION

1.A **The Torah is Publicly Read Only on Certain Occasions.** Please note that the number of *aliyyot* indicated for a particular day represents both the minimum and maximum number permitted, i.e., generally, we neither increase nor decrease the number of *aliyyot*. The most significant exception occurs on *Shabbat*, when the basic number of *aliyyot* may be increased. [*Simhat Torah* is another exception, both in number of *aliyyot* and procedure. See Section 8, p. 29.] Where it is not otherwise stated, the Torah is read at the *Shaharit* service.¹

Monday and Thursday ²	Three <i>aliyyot</i>
<i>Shabbat</i> Morning (on all occasions)	Seven <i>aliyyot</i> plus <i>maftir</i>
<i>Shabbat</i> Afternoon	Three <i>aliyyot</i>
<i>Rosh Hodesh</i> (Weekdays)	Four <i>aliyyot</i>
(see <i>Hanukkah</i> for <i>Rosh Hodesh Tevet</i>)	
<i>Yom Tov</i> (<i>Pesah</i> , <i>Shavuot</i> , <i>Sukkot</i> and <i>Rosh Hashanah</i>)(Weekdays)	Five <i>aliyyot</i> plus <i>maftir</i>
On <i>Shabbat</i>	Seven <i>aliyyot</i> plus <i>maftir</i>
<i>Hol Hamo'ed</i> of <i>Pesah</i> and <i>Sukkot</i>	
On Weekdays	Four <i>aliyyot</i>
On <i>Shabbat</i>	Seven <i>aliyyot</i> plus <i>maftir</i>
<i>Yom Kippur</i> Morning	
On Weekdays	Six <i>aliyyot</i> plus <i>maftir</i>
On <i>Shabbat</i>	Seven <i>aliyyot</i> plus <i>maftir</i>
<i>Yom Kippur</i> Afternoon	Three <i>aliyyot</i> including <i>maftir</i>
<i>Tisha B'Av</i> (Morning and Afternoon)	Three <i>aliyyot</i> including <i>maftir</i>
Fast Days Morning	Three <i>aliyyot</i>
Fast Days Afternoon	Three <i>aliyyot</i> including <i>maftir</i>
<i>Hanukkah</i> (Weekdays)	Three <i>aliyyot</i>
<i>Rosh Hodesh Tevet</i> (Weekdays)	Four <i>aliyyot</i>
<i>Purim</i>	Three <i>aliyyot</i>
<i>Yom Ha'atzma'ut</i>	Three <i>aliyyot</i> including <i>maftir</i>

1.B **Minyan.** The presence of a *minyan* is required whenever the Torah is read publicly with *olim* called up.

1.C **Women and Aliyyot.** Within the Conservative Movement there are different views. Many congregations call women to the Torah and some do not. The "default" language contained in this booklet is masculine for the sake of brevity and ease of reading. Where special questions arise if women are included (e.g., regarding the *kohen* and *levi aliyyot*), or as to proper grammar (e.g., in calling up *olim* or in reciting a *mi sheberakh*), the language indicates both masculine and feminine forms for those synagogues that call women to the Torah. Otherwise, all other matters apply equally to men and women, notwithstanding the use of the masculine gender.

¹ As to the details of specially designated readings involving occasions when two or three *sifrei Torah* are used, see Appendix C, p. 51.

² When there is no holiday.

1.D **Shabbat Readings Annual Cycle.** Immediately after *Simḥat Torah*, we begin the annual cycle of reading with the book of Genesis. The Torah is divided into fifty-four *sidrot*. Generally, a different *sidrah* is read each week. When *Shabbat* coincides with *Yom Tov*, however, the cycle is interrupted. Thus, in order for the fifty-four *sidrot* or *parashot* to be completed by the next *Simḥat Torah*, occasionally two *sidrot* will be read on a single *Shabbat*. How many times this occurs in the year will be dependent upon how often *Yom Tov* occurs on *Shabbat*, and whether the year in question is a leap year in the Jewish calendar, in which an entire month is added. (See Appendix D, p. 67.) The weekly reading for any particular *Shabbat* is easily found in any Jewish calendar or *Luah*.³

1.E **Shabbat Readings Triennial Cycle.** It was the custom in ancient Palestine to read the entire Torah not in one year but rather in three years. In those days, the Torah was begun in one year and read straight through until completed in the third year. While an annual reading (which was the custom in Babylonia) became the universal custom, today some Conservative synagogues read the Torah in a modified triennial cycle. So as to be reading the same portion as other synagogues, approximately one-third of the weekly *sidrah* is read each week. Because of the numerous rules and complications involved, occasionally, more than one-third will be read. There is a formal schedule (which appears in The United Synagogue of Conservative Judaism Art/Engagement Calendar and in the *Luah*) indicating which section is to be read each week. There is also a formally adopted division of *aliyyot* approved by the Committee on Jewish Law and Standards of the Rabbinical Assembly. While the use of the traditional annual schedule is preferred and to be encouraged, if a triennial cycle is used it is important that the formally approved and uniform cycle be utilized. See Appendix E, p. 91, for the complete schedule of the triennial cycle approved by the Committee on Jewish Law and Standards of the Rabbinical Assembly.

1.F **Readings for Shabbat Minhah, Monday and Thursday.** The beginning of the *parashah* for the next (non-*Yom Tov*) *Shabbat* is read, broken down into three *aliyyot*. Where *Yom Tov* intervenes and occurs on *Shabbat*, the same *parashah* may be read for several weeks. The only exception to this rule is after the reading of *Parashat Ha'azinu* on *Shabbat* morning. At *Shabbat minhah* and intervening non-holiday Mondays and Thursdays, we read from the beginning of *Parashat V'zot Ha'Brakhah* until *Simḥat Torah*. Only after *Simḥat Torah* do we begin to read from *Parashat B'reishit*. Usually, the first *aliyyah* is read; however, on rare occasions, technical reasons necessitate reading more or less than the first *aliyyah*.⁴

³ Special care must be taken if one is travelling to Israel or is attempting to use an Israeli calendar in the diaspora or vice versa. Occasionally (and this occurs only in the spring or early summer), the weekly reading will be different in Israel and the diaspora. This is because the second day of *Yom Tov* (observed only outside of Israel) may be on *Shabbat*. Thus, in Israel, they will continue on to the next weekly *sidrah* on *Shabbat*, while outside of Israel the reading will be that specified for *Yom Tov*. The readings will come back "into sync" when two *sidrot* are combined later in the season in the diaspora. These variants are reflected in Appendix D, p. 67.

⁴ These readings are often found at the end of weekday *siddurim*. They can be found in *Siddur Sim Shalom* (Personal Edition).

1.G

Torah Readings for Special Occasions. On holidays, fast days and *Rosh Hodesh*, there are specially designated readings. These specially designated readings supercede (and thus interrupt) the regular cycle of Torah reading. Readings and breakdown of *aliyyot* are found in Appendix C, p. 51. Both those congregations following the annual and triennial cycles utilize the same readings for these occasions.

SECTION 2
RESPONSIBILITIES OF TORAH READERS
AND GABBA'IM

- 2.A **The Masoretic Tradition.** The Torah is to be read strictly according to the Masoretic tradition,¹ which provides detailed guidance as to both vocalization (proper pronunciation of words) and trope (cantillation or melody). The only exceptions are those words for which tradition has provided both a *k'tiv* (the designated form in which the word is written) and a *k'rei* (the designated form by which the word is read aloud) which differs from its written form.
- 2.B **Institution of the Designated Torah Reader.** In talmudic times it was the practice for each person called up to the Torah to read the text for that *aliyyah*. Subsequently, since many were incapable of reading from the unvocalized text of the Torah scroll, it became and remains the predominant practice for a designated reader [*ba'al(at) k'riyah*] to chant from the Torah and for each person called up simply to recite the blessings before and after the reading.
- 2.C **Current Practice.** Today there are synagogues where either a professional *ba'al(at) k'riyah* is engaged or where one or more congregants volunteer as designated readers for all or a portion of the reading. This is not to suggest that an individual called to the Torah may not, as in talmudic times, read the designated section for that *aliyyah*.
- 2.D **Assuring the Quality of Torah Reading.** Whether the designated readers are paid professionals or volunteers, care must be taken to ensure that they are capable of reading from the Torah properly. The honor and respect due the Torah require that, if necessary, readers be tested in advance. This will help prevent dishonor to the Torah as well as possible embarrassment to the unprepared reader and a *tirḥa d'tzibura*,² a burden on the congregation.
- 2.E **Advance Preparation.** Torah readers must prepare thoroughly so that they can read from the Torah scroll, the non-vocalized and unmarked text, in a fluent manner, correct as to both pronunciation and cantillation.
- 2.F **Gabba'im.** At each Torah reading, in addition to the Torah reader and *olim* (those called to the Torah), there are two *gabba'im*, one standing on each side of the reader. They remain present throughout the reading. While a variety of reasons are given, it is known to have been an ancient practice to have at least three people present at the reader's desk during the public reading of the Torah.
- 2.G **Responsibilities of Gabba'im.** Today it is the general practice for one *gabbai* to call up the *olim* (and, if it is the practice at that service, recite the *mi sheberakh*). There are also synagogues where the *ba'al(at) k'riyah* will call up the

¹ The *masoretes* were individuals who — for a period of over 1,000 years from the time of the Second Temple until the 8th century CE — served to safeguard the integrity of the biblical text and facilitate its study. After finalizing the text itself, efforts were devoted to providing vocalization and cantillation.

² *Tirḥa d'tzibura*, lit. "a burden on the congregation," is an often-used principle of rabbinic law. In connection with the public synagogue worship service, this principle is often cited in the various codes and responsa with respect to matters that might, even briefly, delay or prolong the service. In this specific instance, the delay would occur as the result of having to correct the reader frequently if numerous errors occur.

olim. Both *gabba'im* are charged with the responsibility of carefully following and, if necessary, correcting or prompting the *ba'al(at) k'riyah* to assure a proper reading.

2.H **Procedure for Calling Up *Olim*.** See Section 4, p. 20 below, and Appendix A, p. 35.

2.I **Correcting the Torah Reader — The Need for Precision.** The care and precision required in the reading of the Torah is succinctly stated in the *Shulhan Arukh*: "If one read (from the Torah) and made a mistake, even with respect to the pronunciation of a single letter, it must be repeated." (*Orah Hayyim* 142:1) While Rabbi Moshe Isserles explains that this is only necessary if the sense of the text is changed, the various examples provided in the Codes and rabbinic commentaries confirm that even the slightest error — whether it be a single vowel or letter — requires correction. This is the accepted practice. Thus, the correction and prompting of the Torah reader are matters that require much care and skill. Particularly where there are non-professional volunteer readers, the responsibility of the *gabba'im* is that much greater. *Gabba'im* must, therefore, be capable of reading Hebrew quickly and accurately in order to follow the reader and promptly correct any errors. For this reason, *gabba'im* should be carefully selected — and, if necessary, trained and tested — to assure their competency.

2.J **Trope (Cantillation).** Trope, while a crucial element of Torah reading (since it essentially serves as a form of punctuation which gives form and meaning to the text), does not generally require correction. However, the *gabba'im* should be familiar with the trope since a Torah reader may need assistance or prompting, and it is best done with the trope.

2.K **Prompting the Torah Reader.** Occasionally a Torah reader will "lose" the cantillation or the reading in general. This can be a particular problem if the reader is not sufficiently prepared, for example, if (s)he received insufficient advance notice. Under such circumstances, the responsibility of the *gabbai* is to prompt the reader, even going so far as to sing the reading, word by word or phrase by phrase. The reader then repeats the word or phrase after the *gabbai*. While this situation is to be avoided, should it happen that it becomes necessary (if, for example, a reader becomes ill), care must be taken that only one person speaks at a time — that is, the *gabbai* should quietly prompt the reader and then the reader should repeat the reading aloud. This is based upon the principle of rabbinic law that "two voices cannot be heard" at the same time.

2.L **Assisting *Olim*.** Often times those who are given an honor involving coming up to the Torah are guests at a *simhah*. They may not be regular attendees at a synagogue, and are thus less familiar with the procedure of the Torah service. Assistance begins even before they ascend the *bimah*. For example, ushers and those who might be charged with assigning *aliyyot* should be prepared to answer any questions that are raised and, if sensing some apprehension or confusion, ask the *oleh* or *olah*, "Do you have any questions before you go up?"

Upon approaching the Torah reading desk, the *gabbai* should assess the comfort level of the *oleh/olah* and consider the following assistance:

- i) Directing the honoree as to when and how to ascend the *bimah*.
- ii) Directing the honoree as to where to stand — both when reciting and

- when finished with the *brakhot*.
- iii) Directing the honoree as to how to kiss the Torah scroll.
- iv) Directing the honoree's attention to the appropriate *brakhah* (pointing toward the transliteration if necessary).
- v) Congratulating the honoree at the appropriate time.
- vi) Advising the honoree when to take leave of the Torah and how to descend the *bimah*.

At all times, directions should be given with appropriate discretion and in a manner intended never to embarrass the *olim*. Advance guidance is helpful. After the fact, however, a *gabbai* should exercise great restraint in pointing out or seeking to correct an error already made. It is important to remember that the honoree who is less familiar with the appropriate procedures is likely to form an impression of the synagogue based on the guidance and treatment received.

2.M

Preparing to Be a Gabbai. The above is not intended to intimidate or dissuade one from serving as a *gabbai*. Jewish law recognizes that nothing is perfect, not even a Torah scroll (see Section 7, p. 27) — and certainly not people. There may be few, if any, in certain synagogues who can meet all of the above qualifications. Similarly, however, there is no one who cannot develop or improve skills in this area. Not only are books available, there are also professionals (either a rabbi or cantor) who would gladly assist. Perhaps the most important step, however, for one who is to serve as *gabbai* is to take the responsibility seriously and prepare in advance. Reading through the designated reading several times and familiarizing oneself with the words, the cantillation and the breaks (between *aliyyot*) will greatly enhance one's skills and abilities.³

³ The *Shabbat* morning Torah reading is traditionally the culmination of a week of review and study of the weekly *parashah*. The Rabbis speak of a *mitzvah* — *sh'nayim mikra v'ehad targum* — the Hebrew text of the Torah should be read twice and the translation (traditionally understood as the classic Aramaic translation, *Onkelos*) once. Thus, by engaging in such advance preparation, the *gabbai* is carrying on an ancient and valuable exercise in *talmud Torah* — Torah study.

SECTION 3 ASSIGNING ALIYYOT

- 3.A **Priorities and Entitlements.** There are certain priorities and entitlements to *aliyyot*. While there are different *minhagim* (traditions) in some congregations, the following are those generally recognized.
- 3.B **Kohen Aliyyah.** The first *aliyyah* traditionally belongs to a *kohen* if one is present in the synagogue.¹ This practice was instituted *mipnei darkhei shalom*, for the sake of communal harmony, i.e., so that there be no disagreement as to who is entitled to the first *aliyyah*.²
- 3.C **Calling a Yisrael for the First Aliyyah.** There is a ruling by the Rabbinical Assembly Committee on Jewish Law and Standards (C.J.L.S.) which gives the Rabbi of the synagogue the right to dispense with the traditional practice of calling a *kohen* and *levi* for the first two *aliyyot*.³ If adopted by the Rabbi, then a *yisrael* could be called for either of the first two *aliyyot*. The Rabbi might determine that the ruling of the C.J.L.S. dispenses with any distinction based on status, thus allowing a *kohen*, *levi* or *yisrael* to be called for any *aliyyah*.⁴ It might also be determined that while we can dispense with the requirement (if they are present) to call a *kohen* and *levi* to the first two *aliyyot*, this would not change the limitations placed on calling a *kohen* or *levi* after a *yisrael* (see below, Sections 3.F and 3.K).
- 3.D **Women and the Kohen Aliyyah.** With respect to those synagogues where women receive *aliyyot*, there is a difference of opinion as to whether a female who is a *bat kohen* (a daughter of a *kohen*) may receive the honor of the *kohen aliyyah*.⁵ The question is whether the status of being a *kohen* can (at least for some purposes) be passed on by a father to his daughters as well as his sons. The question is complex and its resolution subject to disagreement. Some rabbis do not permit women to be called up for the *kohen aliyyah*. Others permit the daughters of *kohanim* to receive this honor. Even those who permit this, however, differ as to the proper terminology to be used in calling up a female. One alternative is to utilize the formula, *plonit* (so-and-so) *bat ploni hakohen u'flonit*.

¹ One exception to this rule is on a public fast day when *aliyyot* are preferably assigned to those who are fasting. If there are three individuals who are fasting, they should receive the *aliyyot* in preference to a *kohen* who is not fasting.

² This justification is explicitly set forth in the *Mishnah* (*Mishnah Gittin* 5:8; *T.B. Gittin* 59a). As a practical matter, its application can be seen in an exception to the rule that the *kohen* receives the first *aliyyah*. In the very rare occurrence of a congregation with all *kohanim* save one person (or not enough *yisraelim* for all of the remaining *aliyyot*), a non-*kohen* receives the first *aliyyah*, with the remaining *aliyyot* going to *kohanim*.

³ On weekdays particularly, when only three *aliyyot* are available, if a *kohen* and *levi* are called, there would be only one *aliyyah* left for *yisraelim*. Occasionally, a situation occurs where more than one *yisrael* has a claim to an *aliyyah* as a result of an entitlement (see below, 3.M). It is not uncommon, though it is not proper practice, to ask the *kohen* to leave the sanctuary. Somewhat more acceptable is the situation whereby the *kohen* voluntarily absents himself (assuming a *minyan* remains). The option stated above, whereby the Rabbi may open up even the first two *aliyyot* to everyone, obviates the need for such a practice.

⁴ There are those who — in the presence of a *kohen* or *kohanim* — utilize the formula *bimhilat hakohen/hakohanim* when calling up a non-*kohen* to the first *aliyyah*.

⁵ According to *halakhah*, priestly status (i.e., whether one is a *kohen* — or a *levi* for that matter) is patrilineal (passes through the father alone), just as the religion (i.e., whether one is a Jew) is matrilineal (passes through the mother alone). These rules are accepted as binding by the Conservative Movement.

Some utilize the term *bat kohen* or *kohenet* after the name of the *olah* and her parents — e.g., *plonit bat ploni u'flonit bat kohen* or *plonit bat ploni u'flonit hakohenet*. [See Appendix A, p. 35, for suggested standardized language for calling up male and female *olim* to the Torah.] If women are given this honor, it is appropriate that they also be subject to the same limitations as male *kohanim* with respect to receiving subsequent *aliyyot* as set forth below. [See 3.H and 3.I below as to the *levi aliyyah*.]

- 3.E **Limitations on Kohanim as Regards to Receiving Other Aliyyot.** After a *kohen* receives the first *aliyyah*, it would be inappropriate to call another *kohen* for a subsequent *aliyyah* (except as below, 3.F) since it could imply that one or other of them is disqualified, less worthy or not, in fact, a *kohen*. In order not to cast such an aspersion, it is the generally accepted practice not to call another *kohen* for any of the remaining *aliyyot* **except** for *maftir* and, on *Shabbat* morning, for added *aliyyot* (*hosafah* or *aharon*) after the minimum number of seven *aliyyot* have been called.
- 3.F **Calling Kohanim for Subsequent Aliyyot.** In the event that there is a need to call additional *kohanim* (see below, 3.M, for specific priorities and entitlements which might create such a need),⁶ one may rely upon the opinion that after calling a *kohen*, *levi* and *yisrael* one may again call a *kohen* (or *levi*). Two matters are to be noted. First, two *kohanim* (or *levi'im*) should not be called up in succession. Second, it is preferable, according to many authorities, to again call a *kohen*, *levi* and *yisrael* in that order if a *kohen* is called again. If a *kohen* is called by name⁷ to a subsequent *aliyyah*, it should be stated after his name *af al pi she'hu kohen*⁸ (even though he is a *kohen*). In this way, those who are aware of and knowledgeable in such matters will recognize that there is no disability attributed to either *kohen*.
- 3.G **No Available Kohen.** If there is no *kohen* present and available,⁹ the first *aliyyah* may be given to anyone. While it is not necessary to call a *levi* in place of the *kohen*, it is common practice to do so. However, as a matter of *halakhah*, either a *levi* or a *yisrael* may be called *bimkom kohen* for the first *aliyyah* if no *kohen* is present and available.
- 3.H **Second Aliyyah.** The second *aliyyah* is traditionally reserved for a *levi*, assuming that a *kohen* was called for the first *aliyyah*.
- 3.I **Women and the Levi Aliyyah.** The comments above with respect to women and the *kohen aliyyah* apply equally to calling women for the *levi aliyyah*. If women are called for this honor, then the formula used for calling the *olah* will either be *plonit bat ploni halevi u'flonit* or the insertion of the designation *bat levi* or

⁶ On most occasions when the Torah is read (i.e., weekdays), there is only one *aliyyah* available for a *kohen*. On *Shabbat*, there is the possibility of calling the *kohen* for the *aharon aliyyah* as explained above. On occasions when a *haftarah* is recited, if the *kohen* can recite the *haftarah*, he may be called for this *aliyyah* as well.

⁷ I.e., this does not apply if the practice in the synagogue is to call *olim* without using their names (see Appendix A, p. 35, for the language used to call *olim*, both with and without names).

⁸ Or, in a synagogue where women are called for the *kohen aliyyah*, *af al pi she'hee bat kohen* (or *kohenet*).

⁹ If the only *kohen* has stepped out or is in the midst of saying the *Sh'ma* or *Amidah* (i.e., and thus cannot interrupt his prayers), there is no need for the congregation to wait.

leviyyah after the name of the *olah* and her parents. [See Appendix A, p. 35, for suggested standardized language.]. (See 3.D, above.)

3.J Second Aliyyah If Kohen Is Present and No Levi Is Present.

If a *kohen* is called for the first *aliyyah* and there is no *levi* present, the traditional practice is that the same *kohen* who was called for the first *aliyyah* also receives the honor of the second *aliyyah*. As a member of the tribe of *Levi*, the *kohen* is entitled to this honor as well. Another *kohen* should not be called for the reason set forth in 3.E. Since the *kohen* is already present at the Torah, (s)he does not have to be called but simply recites the appropriate blessings.

3.K Second Aliyyah If a Kohen Was Not Called First.

If a *levi* or *yisrael* was called *bimkom kohen* for the first *aliyyah*, a *levi* is not called for the second *aliyyah*. Instead, a *yisrael* is called for the second *aliyyah*. It would be inappropriate to call one *levi* after another *levi* since it could imply that one or the other of them is disqualified, less worthy or not, in fact, a *levi*.

3.L Remaining Aliyyot. Except as noted above, a *yisrael* is called for each of the remaining *aliyyot*.

3.M Specific Entitlements and Priorities. The following individuals, generally in the order presented, have *hiyyuvim*, entitlements or priorities in receiving *aliyyot*:¹⁰

- i) A groom and/or bride¹¹ on their wedding day.
- ii) A groom and/or bride on the *Shabbat* before a wedding (*aufruf*).¹²
- iii) A *bar/bat mitzvah* on or after the thirteenth birthday (boy) or twelfth birthday (girl)¹³ and the *Shabbat* immediately thereafter (or on any *Shabbat* thereafter when the *Bar/Bat Mitzvah* is formally celebrated in the synagogue).
- iv) The parent of a newborn boy or girl, including the day of and/or the *Shabbat* before a *simhat bat* (naming ceremony for a girl) or a *brit milah* (boy).
- v) A groom and/or bride during the week of *sheva brakhot*, i.e., generally during the first six days after the wedding day.¹⁴
- vi) A person observing a *yahrzeit* for a parent on the day of and on the *Shabbat* before the *yahrzeit*.
- vii) A mourner on the *Shabbat* after the end of *shiva*.
- viii) A mourner on the last day for reciting *Kaddish*.

¹⁰ There is an opinion, though it is not the generally accepted one, which allows the number of *aliyyot* on weekdays to be increased in one or two situations. If the *minhag* is to call a *kohen* for the first *aliyyah* and a *levi* for the second (i.e., if the first two *aliyyot* are spoken for) and there are two *yisraelim* with priorities, *hiyyuvim*, specifically two brides/grooms or two families with a *brit milah* or baby naming, at least one authority allows the addition of an *aliyyah*. This is because even though it is a weekday (when there are generally only three *aliyyot* and only one *yisrael aliyyah* is available), it is like a *yom tov*, i.e., a special day for the celebrants, thus raising the possibility of adding *aliyyot*.

¹¹ See 3.R below as to calling two people jointly for one *aliyyah*.

¹² If the wedding is held in a distant city, the *aufruf* may take place more than one week before the wedding, and the priority noted would still apply.

¹³ For this purpose, the birthday is determined according to the Jewish calendar.

¹⁴ In the Sefardi ritual, the *Shabbat* immediately following the wedding is referred to as *Shabbat Hattan*.

- ix) A person who has the obligation to recite *birkat hagomel* (e.g., after an extended trip, dangerous journey or serious illness).¹⁵

3.N **Additional Priorities.** On *Rosh Hashanah* and *Yom Kippur* historically some congregations call the *ba'al(at) tokeah* (*shofar* blower) and *ba'al(at) musaf* for an *aliyyah* on the day of their honor.¹⁶ A paid professional who performs these functions does not have a priority entitlement.

3.O **Assigning Special Aliyyot.** There are *aliyyot* that are sometimes given to a particular person for a particular reason:

i) There may be times in communities when individuals, for particular historical reasons, have a *hazakah*, a preferential position in respect to receiving a particular *aliyyah*. In all such cases, however, there may be countervailing needs (e.g., a family *simhah* or the presence of an honored guest, coupled with the need to avoid a *tirha d'tzibura*, a burden on the congregation, occurring if additional *aliyyot* are added on *Shabbat*) which must be considered. The decision as to whether or not there is a countervailing need is the Rabbi's.

ii) *Shabbat Shuvah Maftir.* On *Shabbat Shuvah*, the *Shabbat* between *Rosh Hashanah* and *Yom Kippur*, it was customary that the Rabbi give a special *d'rashah*, sermon, focusing on the issue of atonement. The *haftarah* (the exact composition of which may vary) always begins with Hosea 14:2-10. This *Shabbat* derives its name from the first words of the reading from Hosea: *Shuvah Yisrael*, Return O Israel. Given the content and context of the prophetic message, this *maftir aliyyah* is traditionally given to the Rabbi of the congregation.¹⁶

iii) *Tokhahah* — An *Aliyyah* to Avoid? In two places in the Torah, we find the *tokhahah*, the rebuke and chastisement of the Jewish people. They are in *Parashat B'hukotai* — Numbers 26:14-45 — (in the annual cycle — the third *aliyyah* when *B'hukotai* is read independently and the fifth *aliyyah* when it is read together with *Parashat B'har*) and in *Parashat Ki Tavo* — Deuteronomy 28:15-68 — (the sixth *aliyyah* in the annual cycle). Because of the harsh content of these verses, they are generally recited by the Torah reader in a more hushed tone, though still assuring that the words are audible. Many feel it is a bad omen to be called for these particular *aliyyot*. If one does not object, there is no reason that these *aliyyot* cannot be assigned and called in the usual manner. In congregations where there is a reluctance to accept these *aliyyot*, there is a custom for the Torah reader to be given the *aliyyah* containing the *tokhahah*. One explanation for this custom is that, since the Torah reader is already present on the *bimah*, there is no need to call him or her by name, i.e., the *oleh/olah* is not being “called” and his/her name is not being publicly associated with the harsh language of the *tokhahah*. Others assign this *aliyyah* to the Rabbi or the *gabbai* — particularly if the Torah reader is a *kohen* or *levi*, and thus ineligible for the *aliyyah*.

3.P **The Preclusion of Mourners.** On weekdays during the period of *shiva*, a mourner does not receive an *aliyyah*. Even if (s)he is inadvertently called, the *aliyyah* should be declined. On *Shabbat* during *shiva*, when the mourner attends synagogue, (s)he should not be called for an *aliyyah*; however, if (s)he is inadvertently called on *Shabbat*, (s)he should go up for the *aliyyah* since declining

¹⁵Note, however, that *birkat hagomel* can be recited publicly in the presence of a *minyan* without the need to receive an *aliyyah*. Therefore, if there are no available *aliyyot*, one should still be given the opportunity, without an *aliyyah*, to recite this *berakhah*.

¹⁶Since in many synagogues these customs are no longer in practice, one must check with the Rabbi.

the honor would give the appearance of mourning publicly on *Shabbat*, which is prohibited.

3.Q **Relatives Receiving Aliyyot in Succession.** There is a *minhag* (tradition) that parents and children as well as siblings are not called up to successive *aliyyot*, i.e., one immediately after the other. This *minhag* only applies for *aliyyot* from the same Torah scroll. This practice is not prohibited by law but is based on avoiding the *ayin hara* (evil eye). If applying this *minhag* in an egalitarian setting, one would not call up spouses for successive *aliyyot*.¹⁷

3.R **Joint Aliyyot.** With the exception of *Simhat Torah* (see below, Section 8, p. 29), it is preferable that only one person be called for each *aliyyah*. Exceptions may be made for a husband and wife on a special occasion (e.g., a wedding anniversary) or a bride and groom immediately before, on the day of, or after their wedding [see 3.M (i),(ii) and (v) above]. Other *aliyyot* for more than one person may be permitted by the Rabbi after review on a case-by-case basis.

3.S **Minors Receiving Aliyyot.** The proper practice is for *aliyyot* to be given only to adults (i.e., those past the age of *bar/bat mitzvah*). However, it is permissible on *Shabbat* for a minor to be called up to the *maftir aliyyah*, but only when the *maftir aliyyah* is a repetition of the end of the reading from the first Torah. If the *maftir* is an independently required reading from a second or third scroll, a minor may not be called for this *aliyyah*. This leniency is not intended to permit a *bar/bat mitzvah* ceremony to occur before the thirteenth birthday for a boy and the twelfth birthday for a girl (according to the Jewish calendar).

3.T **Adding Aliyyot.** On *Shabbat* it is permissible to add to the minimum number of seven *aliyyot* read prior to the *maftir* reading.¹⁸ This necessitates dividing the Torah reading into more sections than are traditionally noted.¹⁹ Generally, the following rules should be followed in deciding where to stop and begin a reading:

- i) An *aliyyah* must have at least three verses.
- ii) An *aliyyah* should not end on a discouraging or pessimistic note.
- iii) A natural break occurs in the text, e.g., by context or where a *p'tuhah* or *s'tumah* (see 7.D, p. 27, fns. 1 and 2) are found.
- iv) Whenever possible, divisions should be near the end of the Torah reading, i.e., in the sixth or seventh *aliyyah*.
- v) When *Yom Tov* or *Hol haMo'ed* occur on *Shabbat*, only the prescribed seven *aliyyot* are read.

3.U **No Need to Add Aliyyot.** On a *Shabbat* when we read from three *sifrei Torah*, it is permissible but not necessary to add to the minimum number of *aliyyot*. It is also proper to combine what are ordinarily the sixth and seventh *aliyyot* from the first scroll and call the seventh *aliyyah*, *shvi'i*, for the second scroll and *maftir* for the third scroll.

¹⁷ On a practical level, this procedure precludes one family from dominating the available *aliyyot*.

¹⁸ This is generally done to accommodate those participating in a *simhah*.

¹⁹ In the triennial cycle, where the *aliyyot* are shorter, it is more difficult to break the reading into more than seven *aliyyot*.

SECTION 4
CALLING UP OLIM AND RECITING THE MI SHEBERAKH

- 4.A **Calling Up Olim for the First Aliyyah.** Except on *Shabbat*, *Yom Tov* and *Hoshanah Rabbah* mornings, the *gabbai* responsible for calling up the *olim* begins by reciting the paragraph beginning *v'tigaleh v'taira'eh*. At the *Shaharit* (morning service) of *Shabbat*, *Yom Tov* and *Hoshanah Rabbah*, the *gabbai* recites the paragraph beginning *v'ya'azor v'yagen*. The paragraph is concluded with the calling up of the person receiving the first *aliyyah* (generally a *kohen*; see 3.B through 3.D, above).
- 4.B **Minhagim for Calling Olim.** There are different *minhagim* for calling up individuals to the Torah. In all cases, the *gabbai* first says *ya'amod* (for a male), *ta'amod* (for a female) or *ya'amdu* (for a joint *aliyyah*, see 3.R above). In some synagogues, this is followed by the individual's name. In all cases, whether or not the name is specified, the specific *aliyyah* for which the individual is called up is mentioned. For the second and subsequent *aliyyot*, each *oleh* is called immediately after the preceding *oleh* completes the blessing after the Torah reading [except for *maftir(ah)*, see 4.D, and except when any subsequent *aliyyot* are read from a different scroll(s), see 4.E].
- 4.C **Grammatical Forms for Calling Olim.** Since Hebrew reflects both gender and number in its nouns, verbs and adjectives, the words used for calling up the honoree(s) for each *aliyyah* will change depending upon whether the recipient is a male or female or (possibly) two individuals (3.R, above). Questions have arisen with respect to the proper grammar for calling *olim*. In addition to the verb (*ya'amod*, *ta'amod* or *ya'amdu* — masculine singular, feminine singular and plural, respectively), the modifier must also change. When we say, for example, *sh'lishi* or third, this is actually an abbreviation for *oleh ha'shlishi*, the third *oleh*. If we refer to the *aliyyah* itself, since the word *aliyyah* is feminine, it would be *ha'aliyyah ha'shlisheit*. (Suggested grammatically correct uniform terminology for calling up *olim* is set forth, in detail, in Appendix A, p. 35.)
- Since *aliyyot* are usually assigned during the service (which often occurs on days when writing is prohibited), it is recommended that there be a procedure for notifying the *gabba'im*, if not of the names, then at least, whether an *aliyyah* has been assigned to a male, a female or a couple. One possibility is color coded (by gender) index cards for each *aliyyah* (and perhaps the proper terms for calling the *olim*) listed on each card.
- 4.D **Calling Up Maftir.** Most often [though not always, e.g., see 6.B (ii) and (iv)], the *maftir aliyyah* is read after the recitation of *Hatzi Kaddish*. When this occurs and if the *maftir aliyyah* is read from the same scroll (i.e., on those occasions when only one Torah is taken out), the *maftir(ah)* is called up immediately after recitation of the *Hatzi Kaddish*. If the *maftir aliyyah* is read from another scroll, the *maftir(ah)* is called up after the prior scroll has been raised and while it is being rolled and dressed.
- 4.E **Calling an Oleh for a New Scroll.** Whenever there is more than one Torah scroll, the *oleh* whose reading will be in the new scroll is called after the prior scroll has been raised, while being rolled and dressed.

- 4.F **Calling Up Honorees for Hagbahah and G'lilah.** Individuals called for the honors of *hagbahah* and *g'lilah* are called immediately after the completion of the blessing that follows the reading of the last *aliyyah* from that Torah and, if applicable, the recitation of the *Hatzi Kaddish* (see 6.B and 6.C, below).
- 4.G **Recitation of Mi Sheberakh for an Oleh.** After the completion of an *aliyyah*, it is customary in some congregations to recite a short request that God bless the *oleh* and his/her family. Various traditions may be followed. Some recite a separate *mi sheberakh* after each *aliyyah*. If this practice is followed, then it is recited immediately after the next *oleh* is (or, in the case of the final *aliyyah* from a particular scroll, after *hagbahah* and *g'lilah* are) called and is (are) approaching the Torah.¹ Others recite a joint *mi sheberakh* for all *olim* after the last *aliyyah* is completed. Some, particularly on weekdays and at *Shabbat Minhah*, do not recite any *mi sheberakh* for the *olim*, although if there is a special occasion being celebrated (e.g., a baby naming or *aufruf*), a special *mi sheberakh* is recited.
- 4.H **Recitation of a Special Mi Sheberakh.** There are also various forms of the *mi sheberakh* for special occasions, e.g., for an individual who is ill, for the birth of a child, for a *bar/bat mitzvah*, etc. While some are found in *siddurim*, it is not uncommon to “design” one for a particular occasion (e.g., an anniversary). Generally an *oleh* will advise the rabbi or a *gabbai* in advance so that the appropriate wording can be recited. If at all possible, it is easier for the *gabbai* when the necessary names are written down in advance. If the *aliyyah* occurs on *Shabbat* or on a holiday, the preparations must, of course, be made earlier, since writing is forbidden at those times. Suggested wording for various forms of the *mi sheberakh* are found in *Siddur Sim Shalom for Shabbat and Festivals (Revised Edition)* and in Appendix B, p. 41.
- 4.I **Forms of Names.** It is appropriate in both calling up *olim* and reciting a *mi sheberakh* to use Hebrew names. The correct form is the person's first (and middle) Hebrew name followed by *ben* (son of) or *bat* (daughter of) and then the parents' Hebrew names. Family (i.e., last) names are not used. Within the Conservative Movement, it has become a common practice to utilize both the father's and mother's names. With respect to a convert, one says *ben/bat Avraham avinu v'Sarah imenu*. However, in the case where the convert is an adopted child (by Jewish parents), the adopted parents' names may be used. When reciting a *mi sheberakh* for a person who is ill, it is customary to reverse the order of the parents' names, reciting the mother's name first, followed by the father's name. One may, however, also use the formula used for one called up to the Torah, i.e., the father's name followed by the mother's name. Occasionally (for example, when someone wants to recite a *mi sheberakh* for an acquaintance or relative who is ill), a Hebrew name is unknown. The English name may then be used.

¹ The standard text of the *mi sheberakh* is found in most *siddurim*. The wording changes slightly, depending upon whether it is recited on a weekday, *Shabbat*, festival or the High Holidays. It should also be noted that the traditional text assumes that the *oleh* is a male. There are grammatical changes which must be made for a *female* called to the Torah. The Conservative Movement's *Siddur Sim Shalom* (published by the Rabbinical Assembly and The United Synagogue of Conservative Judaism) provides the appropriate forms for both male and female. A similar grammatical adjustment must be made in the event of a joint *aliyyah*. All three forms of the *mi sheberakh* are found in *Siddur Sim Shalom for Shabbat and Festivals (Revised Edition)* and Appendix B, p. 41.

SECTION 5 PROCEDURES FOR OLIM

- 5.A **Approaching the Torah and Commencing the Aliyyah.** Upon being called up to the Torah, one should choose the shortest route and proceed directly to the right side of the Torah reader. If the distances are the same, one approaches the Torah from the right. It is customary for the reader to indicate to the *oleh* with a *yad*, the pointer used by the reader, the word where the reading will start. The *oleh* takes the corner of the *tallit*, lightly touches the Torah scroll at that spot, and then kisses the *tallit*.¹ If an *oleh/olah* is not wearing a *tallit*, then the belt with which the Torah is tied or another ritual object might be used as an alternative.
- 5.B **Blessings Before the Reading.** Next, the *oleh* proceeds to hold the *atzei hayyim* (Torah handles²) and begins to recite the blessing. It is preferable that the scroll not be rolled closed during the recitation of the blessings. The *oleh* recites the first introductory line, beginning *Barkhu et Adonai ham'vorakh*, to which the congregation responds with the line *Barukh Adonai ham'vorakh l'olam va'ed*, which the *oleh* repeats.³ The *oleh* continues with the blessing before the reading which begins *Barukh atah... asher bahar banu...* and concludes *Barukh atah... noten haTorah*. When reciting the last part of this blessing, the *atzei hayyim* may be carefully and slightly (a few inches) lifted and then immediately put down.
- 5.C **The Torah Reading.** The congregation and reader recite *amen* after the blessing. If the *oleh* is also serving as the reader, the congregation alone recites *amen*, as one does not generally respond *amen* to one's own recitation of a blessing. The reader then commences to chant the prescribed section. The *oleh* should follow the reading carefully in the Torah scroll and, if (s)he is able, recite the words with the reader in a whisper audible only to him/herself. During the reading, the *oleh* holds the Torah handle on the right. The reader generally holds the handle on the left. If the Torah reader is left handed and finds it more comfortable to hold the *yad* in the left hand, a *gabbai* may hold the left Torah handle.
- 5.D **The Blessing After the Reading.** Upon reaching the end of the prescribed reading, the *oleh* once again touches the scroll lightly with the *tallit*, or another ritual object, (this time at the word where the reading ended or at the bottom of the column; see footnote¹) and then kisses the *tallit*. Again, the *atzei hayyim* are held by the *oleh*, although this time the scroll is rolled closed. The blessing after the reading is recited beginning *Barukh atah... asher natan lanu*

¹ The Torah scroll, particularly the letters, are never touched with one's hands or fingers. Even when touched lightly with the *tallit*, the scroll should not be pressed or rubbed. The very practical reason is that oils from the skin (or even rubbing with a cloth) can smear and smudge the letters. Thus, there are some who kiss the Torah at the bottom of the column and not on the words where the *aliyyah* begins or ends. Nevertheless, since the *oleh/olah* should follow the reading in the Torah, it is still appropriate that the beginning of the *aliyyah* be pointed out.

² The term *atzei hayyim* (literally, "trees of life") is derived from the verse "It (the Torah) is a tree of life to those who hold it, and all who uphold it are fortunate" (Proverbs 3:18).

³ This is the same *Barkhu* and response, a form of "call to prayer," found after *psukei d'zimrah* at the beginning of the *Shaharit* service and also at the beginning of the *Ma'ariv* service. (As a historical note, in earlier times when the *olim* each read their designated portion from the Torah scroll, the first *oleh* would recite this "call to prayer" and then the preliminary blessings before reading his portion, without reciting an after-blessing. Subsequent *olim* recited no blessings, reading only their sections. The last *oleh* would recite the concluding blessings after he had concluded the day's reading.)

and concluding with *Barukh atah... noten haTorah*. Once again, when reciting the last part of the blessing, the *atzei hayyim* may be carefully and slightly (a few inches) lifted and then immediately put down.

5.E ***Birkat haGomel***. If an *oleh* is required to say the blessing known as *gomel* (e.g., after an extended trip, dangerous journey or serious illness), that blessing (found in most *siddurim* immediately after the blessings for the Torah reading) is recited and the congregation says *amen* followed by the prescribed response.

5.F **Taking Leave of the Torah**. The *oleh* remains at the Torah at least until the next *oleh* comes up to the Torah. However, it is the nearly universal practice to remain at the Torah until the next *oleh* is finished. This provides the benefit of giving one leaving the maximum time to return to his seat between *aliyyot* and not during the Torah reading. We approach the Torah by the shortest route, but one should never rush to leave the Torah. Thus, the *oleh* should leave by the longer route. If the distances are the same, one should take leave of the Torah to the left.

SECTION 6
MISCELLANEOUS PROCEDURES
DURING THE TORAH SERVICE

- 6.A **Treatment of the Torah Between *Aliyyot*.** In between *aliyyot*, it is preferable to roll the Torah closed (i.e., so that the words are not visible), however it is not necessary to also cover the Torah. It has even been suggested by one commentator that to do so is an “extra burden” to be avoided. The “burden” here is the occasional delay experienced when the place is lost. When the Torah is closed and covered, it is more likely to be rolled to another column, making it harder to locate the correct place to begin the reading. As noted above (see Section 2.D, fn. 2), any delay, even a slight one, in the synagogue service is considered a *tirḥa d’tzibura*, a burden on the congregation. However, if *Hatzi Kaddish* is recited between the *aliyyot*, or if there is an unusual delay (e.g., extended multiple *mi sheberakh*’s or a commentary between the *aliyyot*), it is appropriate to both roll the scroll closed and to cover the Torah.
- 6.B **Recitation of *Hatzi Kaddish*.**
- i) **Weekday *Shaharit* Torah Reading Without *Maftir*.** At weekday *Shaharit* when there is no *maftir*, *Hatzi Kaddish* is recited after the conclusion of the Torah reading before calling *hagbahah* and *g’lilah*.
- ii) **Weekday *Shaharit* Torah Reading With *Maftir*.** On *Tisha b’Av* and on *Yom ha’Atzma’ut*, the *Hatzi Kaddish* is recited after the third *aliyyah* and before *hagbah* and *g’lilah* are called. The third *oleh* is also the *maftir aliyyah*.
- iii) **Weekday *Shaharit* Torah Reading, Two Torah Scrolls.** On *Rosh Hodesh Tevet*, which occurs during *Hanukkah*, and during *Hol Hamo’ed Pesah*, the *Hatzi Kaddish* is recited after the reading from the second scroll is completed and before *hagbahah* and *g’lilah* are called for the lifting of the second Torah.
- iv) ***Minḥah* Torah Reading.** When the Torah is read at the *Minḥah* service — whether there is no *maftir* (*Shabbat*) or there is a *maftir* (on fast days including *Yom Kippur*) — there is no *Hatzi Kaddish* immediately after the completion of the Torah reading. The *Hatzi Kaddish* recited before the *Amidah* suffices for this purpose.
- v) ***Shabbat*, One Torah.** On a *Shabbat* when we read from only one Torah scroll, the *Hatzi Kaddish* is recited after the completion of the weekly reading and before the repetition of the last several verses for the *maftir aliyyah*.
- vi) ***Shabbat* and Festivals, Two Torah Scrolls.** On those *Shabbatot* and Festivals when we read from two Torah scrolls, after the reading from the first scroll is completed, the second Torah scroll is placed on the reader’s desk. At that point, the *Hatzi Kaddish* is recited. After the recitation of the *Hatzi Kaddish*, individuals are called for both *hagbahah* and *g’lilah*, lifting and rolling closed the first Torah.
- vii) ***Shabbat* and Festivals, Three Torah Scrolls.** On those *Shabbatot* and Festivals when we read from three Torah scrolls, the *Hatzi Kaddish* is recited after the reading from the second scroll as follows: After the reading from the second scroll is completed, the third Torah scroll is placed on the reader’s desk. At that point, the *Hatzi Kaddish* is recited. After the recitation of the *Hatzi Kaddish*, individuals are called for both *hagbahah* and *g’lilah*, lifting and rolling closed the second Torah.
- 6.C ***Hagbahah* and *G’lilah*.** After the completion of a reading from a scroll (and after *Hatzi Kaddish* if it is recited, see 6.B), individuals are called for *hagbahah*

and *g'lilah*. If another Torah scroll is yet to be read (i.e., if the Torah being lifted is the first of two/three or the second of three) then the next (i.e., second or third) scroll is placed in the reader's desk before individuals are called for *hagbahah* and *g'lilah* for the scroll just completed.

The individual honored with *hagbahah* lifts the Torah and opens it so that several (generally at least three) columns are visible. Before lifting the Torah, it is rolled so a seam shows in the middle of the open section. This is done so that if the Torah should accidentally tear, it will likely occur on the seam and, therefore, can be more easily repaired. The Torah is raised sufficiently and displayed so that the congregation is afforded an opportunity to view the opened scroll. The *magbiah/magbihah* (individual honored with *hagbahah*) sits with the scroll opened and facing him/her. The *golel(et)* (individual honored with *g'lilah*) winds the scroll and places the *etz hayyim* (handle and spindle) with the *B'reishit* (Genesis) side on top. The scroll is then tied and the cover is replaced. If the Torah is not immediately returned to the ark (e.g., another Torah is to be read or a *haftarah* is to be recited), an individual is assigned to sit and hold the Torah or it may be placed in a special holder reserved for that purpose.

6.D

If the Torah is Dropped. The Torah is lifted and it begins to tilt to the side. Some congregants instinctively reach forward as if to keep the Torah upright. There is an audible gasp or two or three. All present, with any Jewish background, sense that the Torah is holy and, if it falls, it will be desecrated. Rarely, in fact, does this happen. When it does, the congregation feels the need for expiation — atonement — for the Torah is the single most sacred object that Jews possess. The question is what is to be done when a Torah scroll is dropped and falls to the ground. (If the Torah does not touch the ground, these strictures do not apply.)

The need of the community is to underscore the seriousness of dropping a Torah scroll and to provide an act to compensate for the “disrespect” the Torah has suffered. There is a widely known custom that the one who drops a Torah fasts for a period of forty days.¹ Others have the custom of having those present, other than the one who dropped the scroll, fast for only one day. Even if the custom of fasting is followed, it should be noted that only days, not nights, are included; nor does the fast take place on *Shabbat* or *Yom Tov*. The basis for this custom is that the act which compensates for having dropped the Torah scroll is an act of *tikun*, repair. Moses spent forty days on Mt. Sinai receiving the Torah, so we dedicate ourselves for forty days of fasting.

However, today fasting is less common and protracted fasts are not likely to be observed. Therefore, modern authorities have recommended other compensatory acts. Such acts might even be deemed more appropriate. For example, if a Torah is dropped, any of the following might be suggested to all present: (1) The giving of *tzedakah*, especially for a related purpose — the writing of a Torah, the checking and repair of Torah scrolls, acquiring a new Torah cover, or, if these options are not available, giving to a fund which encourages Torah study; (2) The study of Torah by all who are present; (3) Taking the opportunity to study and teach others about laws and practices of handling the Torah so as to reduce the possibility of another mishap. Those present or the whole congregation can take

¹ While the view is widespread that there is a custom that all who are present in the synagogue are to fast for this period of time, there is scant evidence that this was ever the practice nor is there a sound basis for it in Jewish law.

on themselves a fixed amount of time each day (in addition to any Torah study they regularly engage in) for studying a specific text or texts for forty days, including *Shabbat* and *Yom Tov*.

6.E

Unavailability of a Torah. Whether there is simply no Torah available to a *minyán* at the time the Torah is normally read, or the only Torah available has an error in it (see Section 7, below), or there are insufficient scrolls available (e.g., on a day when two or three scrolls are called for), accommodations need to be made. The appropriate resolution will depend on the exact situation faced.

i) **No Torah.** If there is no Torah available, then the appropriate Torah reading should be recited from a printed *humash*, though no *olim* are called and no blessings are recited. The purpose is to preserve the practice of publicly reading the biblical text. If a Torah is only unavailable on Monday, there is a practice to read the Torah at Tuesday morning *Shaharit* (since the purpose of the weekday reading was to prevent three days from passing without a public reading of the Torah).

ii) **Insufficient Number of Scrolls.** Generally it is inappropriate to burden the congregation by rolling the Torah from one place to another. This is the purpose of having multiple scrolls, for example, when a *maftir* is read from a different book of the Torah. If the requisite number of scrolls is not available, we do roll the Torah despite the delay imposed.

iii) **An Error in a Torah Scroll.** See 7.D, below, for a detailed description of the errors which disqualify a Torah and what to do if an error is found during a public reading. With respect to an error which disqualifies a Torah that is discovered before the reading begins (i.e., before the first *oleh* begins the blessing), there are those authorities who preclude the use of the Torah scroll entirely. Others permit its use on a temporary, emergency basis (*sha'at ha'd'hak*) only when no other suitable scroll is available. Every effort must be made to have the faulty scroll repaired or replaced as promptly as possible. See 7.G, below, for procedures when an error is discovered after the Torah reading begins and a new scroll is required and available.

SECTION 7 ERRORS IN A TORAH SCROLL

- 7.A **The Torah Scroll Is To Be Free from Errors.** The Torah scroll is written according to strict rules and traditions. As a general rule, a Torah scroll in which there is even one error or which is in disrepair¹ is considered *pasul*, not fit for use, unless and until it is repaired.
- 7.B **The Role of the Sofer.** All questions regarding the fitness of a scroll and, of course, any repairs, should be presented to and carried out by a competent *sofer*, or scribe. Simple ability at calligraphy is insufficient to qualify an individual to repair a Torah. All materials used in the Torah (e.g., parchment, ink, thread) and all materials that come into contact with the Torah (e.g., quill, eraser, knife, parchment patches) are strictly limited and regulated. Only one who is specially trained and knowledgeable in all these rules and requirements can carry out the necessary repairs.
- 7.C **Discovering an Error.** Sometimes an error (or potential error) is discovered before or during a Torah reading. At least a preliminary and immediate determination must be made as to whether a particular Torah scroll is fit for use before it can be inspected and, if necessary, repaired by a *sofer*. Since there are many fine points and the rules and regulations are quite complex (and subject to some disagreement among rabbinic commentators), a rabbi should be consulted. The following (Section 7.D) gives general guidelines to be followed.
- 7.D **Errors Disqualifying a Torah.** The following (while not an exhaustive list) are considered errors which disqualify a Torah from use:
- i) A single word or even a single letter is missing or added.
 - ii) If a *krei* (form in which the word is read) appears in place of a *ktiv* (form in which the word is to be written).
 - iii) If a *p'tuḥah* (open)² passage appears where a *s'tumah* (closed)³ passage should be or vice versa.
 - iv) If a *p'tuḥah* or *s'tumah* was inserted where it did not belong or was left out.
 - v) If two words are not sufficiently separated and it appears to an average child⁴ that the two words are one.
 - vi) If the letters of a single word are spread apart and it appears to an average child that the one word is two.
 - vii) If the letters of a single word are spread over two lines.
 - viii) If a letter or letters are sufficiently faded or partially erased to the extent that an average child cannot easily read them (see 7.F, below).

¹ Other than textual errors noted in 7.D, disrepair of a scroll includes seams that are torn, a hole or tear in the parchment, or if the parchment is becoming detached from the *atzei ḥayyim*.

² An "open passage" is denoted with a א in printed *ḥumashim*. The א appears in a space which is at least nine letters in length and extends to the end of the line with the next passage starting at the beginning of the following line.

³ A "closed passage" is noted with a ב in printed *ḥumashim*. The ב appears in a space of at least nine letters in length in the middle of a line of text so that the next passage starts on the same line.

⁴ An "average child" for this purpose is one who is sufficiently knowledgeable but will not know the answer from the context.

7.E **Result of Discovering an Error Prior to Reading.** With respect to an error which disqualifies a Torah that is discovered before the reading begins (i.e., before the first *oleh* begins the blessing), there are those authorities who preclude the use of the Torah scroll entirely. Others permit its use on a temporary emergency basis (*sha'at ha'd'hak*) only when no other suitable scroll is available. Every effort must be made to have the faulty scroll repaired or replaced as promptly as possible.

7.F **Result of Discovering an Error During the Reading.** If any of the above listed errors are discovered during the course of the public reading, the treatment depends upon the nature and extent of the deficiency. In the event of a letter or letters which are sufficiently faded or partially erased, we ask a child (old enough to recognize the Hebrew letters but not sufficiently knowledgeable to know which letter is intended from the context) to identify the letter(s) in question. If the child can identify the letter(s), then the reading may continue [7.D, (viii)]. In all other circumstances [7.D, (i) through (vii)] and if the letters cannot be identified, another scroll should be removed from the ark and substituted⁵ for the disqualified scroll.

7.G **Procedure When an Error is Discovered and a New Scroll Is Required and Available.** The procedure is somewhat complex, and there are differing opinions; however, the prevalent opinion among Ashkenazi authorities is as follows:

i) If fewer than three verses have been read (after the *oleh* recites the preliminary blessings), the Torah is closed and the new, kosher Torah scroll is opened and the reading continues from the beginning *aliyyah*. No new preliminary blessing is recited. The *oleh* recites the concluding blessings after the reading has been completed in the second scroll.

ii) If three or more verses have been recited and at least three verses remain in the designated portion, the reading stops in the *pasul*, disqualified, Torah scroll and the *oleh* recites the concluding blessing. The next *oleh* is called, and the remaining *aliyyot* are read from a new, kosher scroll with the reading picking up where it left off, i.e., at least repeating the verse in which the error occurred.

iii) If three or more verses have been read and only one or two (i.e., fewer than three) verses remain in the designated reading, the reading is completed in the *pasul* Torah scroll, and the *oleh* recites the concluding blessing.

⁵ If no other Torah scrolls are available, see 6.E, above.

SECTION 8
SIMHAT TORAH

- 8.A **Simhat Torah: The Exception to the Rule.** Due to the *minhag* of calling all congregants up to the Torah for an *aliyyah* on the morning of *Simhat Torah*, many of the above rules are relaxed and there are a wide variety of acceptable *minhagim* (practices).
- 8.B **The Evening of Simhat Torah.** After the *Amidah*, *Kaddish Shaleim* (full *Kaddish*) is recited. Then, prior to the actual *hakafot*, a series of biblical verses known by the introductory words *atah horeita*, is recited. Usually, each is chanted by a different congregant and then repeated by the entire congregation. (It might also be recited responsively.) Afterwards, the Torah scrolls are removed from the ark and carried around the synagogue in seven *hakafot*, or circuits. Each *hakfafah* begins with a special passage and continues with other songs as well as dancing with the Torah scrolls which are given to various members of the congregation. All of the Torah scrolls except one are returned to the ark. The Torah Service now continues with *Sh'ma* as is usually recited when the Torah is removed from the Ark. While it is not usual to read the Torah at night, it is considered a sign of disrespect to remove the Torah without reading from it. Therefore, it is customary to read from the beginning of the last portion in Deuteronomy (*V'zot haBrakhah*), and three people are called up. The three *aliyyot* are Deuteronomy 33:1-7, 8-12 and 13-17. The Torah is returned and *Hatzi Kaddish* is recited before the conclusion of the evening service, as is usual on *Yom Tov*.
- 8.C **The Morning of Simhat Torah — Taking the Torah from the Ark.** The service for taking the Torah from the ark is NOT as on a usual Festival. Instead, we recite the same introductory verses as on *Simhat Torah* evening, remove all of the Torah scrolls and have seven *hakafot* (processionals) as on the prior evening. [Thus, we OMIT the Thirteen Attributes (*Hashem, Hashem, El rahum v'hanun...*)]. After the *hakafot*, some Torah scrolls are returned and at least three Torah scrolls are left out (additional Torah scrolls may remain out if there are parallel readings as described below). The service continues with *Sh'ma* as is usually recited when the Torah is removed from the Ark.
- 8.D **The Morning of Simhat Torah — Reading From the First Torah.** The reading from the first Torah is *Parashat V'zot haBrakhah*. The reading is Deuteronomy 33:1 - 34:12. The first five *aliyyot* — 33:1-7; 33:8-12; 33:13-17; 33:18-21; 33:22-26 — are repeated until all are called to the Torah. It is customary that every congregant receive an *aliyyah* on *Simhat Torah*. To accommodate all congregants, the Torah reading is repeated several times. Many different procedures are used; we will suggest two here. In each, the underlying pattern remains the same. In all but the final round, five *aliyyot* are called to the Torah. In the final round, the fifth and remaining *aliyyot* are kept for special honors:
- i) There are several parallel Torah readings where individuals or small groups (for example, families) are called up to the Torah and the first five *aliyyot* (Deut. 33:1-26) are repeated until each person (except the special honorees) receives an *aliyyah*. The parallel groups join together for the final reading of the fifth *aliyyah* and the remaining *aliyyot*.

ii) Another option, particularly suitable if there are an insufficient number of qualified Torah readers, is to hold one reading in the sanctuary with all present. Larger groups are called to the Torah. Depending on the numbers, this can be done in one or more rounds.

If the first option (parallel readings) is utilized, then (assuming the synagogue maintains the priority of reserving the first two *aliyyot* for *kohanim* and *leviyim*, see Section 3.C, above) in each repetition of five *aliyyot* — as long as there remains a *kohen* who has not received an *aliyyah* — the first *aliyyah* should be given to a *kohen* (or a group of *kohanim*, or a *kohen* and his/her family), the second to a *levi* (or a group of *leviyim*, or a *levi* and his/her family) and the remainder to *yisra'elim*.

If the second option is chosen and there are repetitions of the first five *aliyyot*, then the procedure is identical to the first option. If there is a single reading, only then (assuming the synagogue maintains the priority of reserving the first two *aliyyot* for *kohanim* and *leviyim*, see Section 3.C., above) *kol hakohanim* (and in congregations where women are called for this honor, *u'vnot hakohanim*) are called to the first *aliyyah* and *kol haleviyim* (and in congregations where women are called for this honor, *u'vnot haleviyim*) are called for the second *aliyyah*. *Yisra'elim* are called for the remaining *aliyyot*.

The last reading of the fifth *aliyyah* (Deuteronomy 33:22-26) is traditionally reserved for the children (*kol ha'na'arim v'hana'arot*). An appropriate congregant is called up with the children accompanying the honoree (the children join under a large *tallit* on the *bimah* during the *aliyyah*). The sixth and last *aliyyah*, Deuteronomy (33:27 - 34:12) is also a special honor, referred to as *hatan* (groom of) or (in congregations where a woman is called up for this honor) *kallat* (bride of) *haTorah*. A special announcement is made calling up this honoree. As always at the conclusion of one of the five books of the Torah, the congregation rises before the recitation of the final verse (Deuteronomy 34:12) and, when the reader concludes the reading the congregation recites: *hazak hazak v'niithazek*. The reader then repeats this phrase to a special trope (see 9.D, below).

8.E **The Morning of Simhat Torah — Reading from the Second Torah.** From the second Torah we read Genesis 1:1-2:3. After the completion of the reading from Deuteronomy, the Genesis Torah is then placed on the desk, and *hagbahah* and *g'lilah* are called for the first Torah. The honoree for the first *aliyyah* of Genesis is called — *hatan* or (in congregations where a woman is called up for this honor) *kallat B'reishit*. Again, a special announcement is made for the *aliyyah*.

8.F **B'reishit — Genesis.** In the reading from the first *sidrah* on *Simhat Torah* (i.e., Genesis, ch. 1) at the end of the description of each of the six days of creation appear the words, *vay'hi erev vay'hi voker yom* (*ehad, sheni, sh'lishi, r'vi'i, hamishi, ha'shishi*). Each time before those six words are recited, the congregation recites them to the festive trope and they are then repeated by the reader in that trope. Along with the last of these six phrases, it is customary for the congregation to chant (and the reader then to repeat) the next three verses (Genesis 2:1-3, *va'y'khulu hashamayim... asher bara Elohim la'asot*) familiar to many from the introduction to *Shabbat* evening *Kiddush*, in the regular trope.

8.G

The Morning of *Simhat Torah* — Reading From the Third Torah. After the reading from *B'reishit*, the third Torah is placed on the desk (where the second Torah remains), *Hatzi Kaddish* is recited, and *hagbahah* and *g'lilah* are called for the second Torah. The *maftir* is called to the third Torah from which we read the *maftir aliyyah*, Numbers 29:35 - 30:1. After the *maftir* reading, *hagbahah* and *g'lilah* are called for the third scroll. The *Haftarah* is Joshua 1:1-18. After the Torah scrolls are returned to the ark and before *Musaf*, *Hatzi Kaddish* is again recited.

SECTION 9
SPECIAL TORAH READING *MINHAGIM*

- 9.A **Torah Trope.** Generally speaking, there are three distinct melodies used in the reading of the Torah.¹ One melody is used on *Rosh Hashanah* and *Yom Kippur* mornings. Some use the same melody for *Hoshana Rabbah*. (It is a practice in some places to use this melody for some of the *aliyyot* on *Simhat Torah*.) One melody is used for selected sections on special occasions (the festive trope, see 8.F, 9.B, 9.C, and 9.D, below). Another melody is used throughout the remainder of the year. The trope itself is beyond the scope of this booklet. There are many fine books and tapes regarding the trope — including both theory and cantillation. There are, however, certain exceptions to the usual practice and melody of the Torah reading which are not generally set forth in printed *humashim* and not evident from the trope markings. They are set forth below.
- 9.B **Shabbat Shirah — Parashat B'shalah.** The song of Moses is recited each morning as part of *p'sukei d'zimrah*. Just as we stand during its recitation each morning, many stand as it is recited during the cycle of the annual reading. While it is generally sung to the same melody used for the rest of the Torah reading, certain verses or the final parts of certain verses are chanted to the festive melody. While traditions vary in designating which sections are read to this special melody, the following is one traditional selection: Exodus 15:1 (*ashirah... va'yam*); 15:2 (*o'zi... va'aro'm'menhu*); 15:3 (entire verse); 15:6 (entire verse); 15:11 (entire verse); 15:16 (*ad ya'avor... am zu kunita*); 15:18 (entire verse); and 15:21 (*shiru... va'yam*).
- 9.C **The Journeys.** There are verses which relate the travels of the Israelites and which are read in pairs to the festive trope. Traditions vary in designating which verses are read to this special melody. All read verses from *Parashat Masei* in the festive trope. There are traditions selecting different verses. One selection of verses from *Parashat Masei* is Numbers 33:11-12, 17-18, 19-20, 21-22, 23-24, 25-26, 27-28, 29-30, 31-32, 33-34, 35-36, 41-42, 43-44, and 45-46. There are some who include verses from *Parashat B'ha'alotkha* — Numbers 10:15-16, 19-20, 23-24, and 26-27.
- 9.D **Hazak Hazak.** Upon the completion of each of the five books of the Torah, the congregation rises before the recitation of the final verse, and the reader concludes the reading of the final verse. The congregation then recites, *hazak hazak v'nithazek* to the festive trope and the reader then repeats this phrase in the same melody. In those congregations using the triennial cycle, the recitation of *hazak hazak v'nithazek* is always recited in the third year of the cycle upon completion of the entire book; however, it is permissible to, and some congregations do, recite *hazak hazak v'nithazek* each year upon concluding the reading of the last *parashah* in each of the five books of the Torah.

¹ A separate trope (utilizing the same markings but a different melody assigned to those markings) is used for the *haftarot*. Yet another trope, again using the same markings but a different melody, is used for *Megillat Eikhah* (Lamentations, read on *Tisha B'Av*) and the *haftarah* read on *Shabbat Hazon*, the *Shabbat* immediately preceding *Tisha B'Av* (except, generally, for the first and last verses, which are recited to the regular *haftarah* trope) and on *Tisha b'Av* morning. Similarly a unique melody is used for the various *Megillot* read throughout the year — one melody for Esther (read on Purim) and another melody for *Shir haShirim* (Song of Songs, read on Passover), Ruth (read on *Shavuot*) and *Kohélet* (Ecclesiastes, read on *Sukkot*).

9.E

Ten Commandments. The Ten Commandments (*Aseret Ha'Dibrot*) appear twice in the Torah in slightly different forms — once in Exodus, chapter 20, *Parashat Yitro*, and once in Deuteronomy, chapter 5, *Parashat Va'ethanan*. In addition to being read during the regular yearly cycle, the version in Exodus is read on *Shavuot*. Unlike the remainder of the Torah, which has only one set of *trope* (see Section 2.A, above), the Ten Commandments appear in printed *humashim* with two sets of *trope*. One set is known as *ta'am ha'elyon* (the upper markings), and the other is known as *ta'am ha'tahton* (the lower markings). There are different *minhagim*, traditions, concerning the function and use of the two sets of *trope*.

According to many, the *ta'am ha'tahton* (lower markings) are used only for study, while the *ta'am ha'elyon* (upper markings) are always used in the public reading of the Torah (i.e., twice during the regular yearly cycle in *Parashat Yitro* and *Parashat Va'ethanan* and on *Shavuot*). Whenever the Ten Commandments are read according to the *ta'am ha'elyon* (upper markings), it is appropriate and customary for the congregation to stand.

According to others, the *ta'am ha'elyon* (upper markings) are only used for the public reading of the Ten Commandments on *Shavuot*. During the twice yearly reading in *Parashat Yitro* and *Parashat Va'ethanan*, these congregations read according to the *ta'am ha'tahton* (lower markings). When the Ten Commandments are read in accordance with the *ta'am ha'tahton* (lower markings), the congregation does not stand.

9.F

Torah Reading for Fast Days. There are three points in the reading for fast days (Exodus 32:11-14; 34:1-10) when the reader pauses and the congregation recites the next phrase, which the reader then repeats as he continues the reading. In the first *aliyyah* the congregation recites before the reader *shuv meharon... l'amekha* (in 32:12). In the third *aliyyah* the congregation anticipates the reader with two phrases *hashem, hashem... v'hata'ah v'nakeh* (in 34:6) and *v'salaha la'avoneinu... un'hal'tanu* (in 34:9).

9.G

Parashat D'varim. On the *Shabbat* before the fast of *Tisha B'Av*, called *Shabbat Hazon*, we always read *Parashat D'varim*. Sometimes the ninth of *Av* occurs on *Shabbat*, in which case the fast is postponed to the tenth of *Av*. This *Shabbat* is *Shabbat Hazon*, and *Parashat D'varim* is read. One verse (Deut. 1:12) which begins with the word *eikhah*, the introductory word in the book of Lamentations, may be chanted to the special mournful tune used for Lamentations which is read on *Tisha B'Av*. The first *aliyyah* on *Shabbat* morning ends with verse 10 so as not to begin the second reading with the word *eikhah*. However, at *Shabbat Minhah* and on Monday and Thursday mornings preceding *Shabbat Parashat D'varim*, we read through verse 11 as if it were the end of the first *aliyyah*.

PART 1: The Call

Honorees to recite the blessings are called up to the Torah with the appropriate introductory phrase: (For special occasions see part 2.)

For a male	יְעַמֵּד הָעוֹלָה
For a female	תְּעַמֵּד הָעוֹלָה
For more than one	יְעַמְדוּ הָעוֹלָיִם

Honorees for the *maftir / maftirah* and the *aliyyot* to RAISE and ROLL and BIND the scroll:

For a male	יְעַמֵּד
For a female	תְּעַמֵּד
For more than one	יְעַמְדוּ

(If you call people to the Torah by name, use Part 2, followed by the appropriate designation in Part 3. If you do not call people by name, go directly to Part 3.)

PART 2: The Name

For a male [פְּלוֹנִי]¹ בֶּן [פְּלוֹנִי] (הַכֹּהֵן / הַלֵּוִי)² וְ[פְּלוֹנִית]³
[so-and-so¹ son of so-and-so, (*Kohen/Levi*)², and so-and-so...]

For a female [פְּלוֹנִית]¹ בַּת [פְּלוֹנִי] (הַכֹּהֵן / הַלֵּוִי)² וְ[פְּלוֹנִית]³
[so-and-so¹ daughter of so-and-so, (*Kohen/Levi*)², and so-and-so...]

For two individuals [פְּלוֹנִי]¹ בֶּן [פְּלוֹנִי] (הַכֹּהֵן / הַלֵּוִי)² וְ[פְּלוֹנִית]³
וְ[פְּלוֹנִית]¹ בַּת [פְּלוֹנִי] (הַכֹּהֵן / הַלֵּוִי)² וְ[פְּלוֹנִית]³

When a man and a woman are called up together by name, a vav (u) is inserted between their names.

For Special Occassions

Bar Mitzvah

יְעַמֵּד הַבְּחוּר הַבֶּר-מִצְוָה [פְּלוֹנִי]¹ בֶּן [פְּלוֹנִי] (הַכֹּהֵן / הַלֵּוִי)² וְ[פְּלוֹנִית]³ (מִפְּטִירָה)⁶
חֲזָק

Bat Mitzvah

תְּעַמֵּד הַבְּחוּרֶת הַבֶּת-מִצְוָה [פְּלוֹנִית]¹ בַּת [פְּלוֹנִי] (הַכֹּהֵן / הַלֵּוִי)² וְ[פְּלוֹנִית]³ (מִפְּטִירָה)⁶
חֲזָקִי

For a Groom

יעמוד הַחֵתָן [פלוני] בֶּן [פלוני] (הַכֹּהֵן / הַלְוִי) וְ [פלוני] (מַפְטִיר⁶) חֲזַק

For a Bride

תעמוד הַכֹּלֶה [פלוני] בַּת [פלוני] (הַכֹּהֵן / הַלְוִי) וְ [פלוני] (מַפְטִירָה⁶) חֲזַקִּי

For a Bride and Groom

יעמדו הַחֵתָן [פלוני] בֶּן [פלוני] (הַכֹּהֵן / הַלְוִי) וְ [פלוני] (מַפְטִיר) וְ הַכֹּלֶה [פלוני] בַּת [פלוני] (הַכֹּהֵן / הַלְוִי) וְ [פלוני] (מַפְטִירָה⁶) חֲזַקוּ
When a man and a woman are called up together by name, a vav (u) is inserted between their names.

PART 3: The Designation Of The *Aliyyah*

Add the appropriate phrase corresponding to the *aliyyah*:

For the first <i>aliyyah</i>	לְעֹלֶיךָ הָרִאשׁוֹנָה
For the second <i>aliyyah</i>	לְעֹלֶיךָ הַשֵּׁנִיָּה
For the third <i>aliyyah</i>	לְעֹלֶיךָ הַשְּׁלִישִׁית
For the fourth <i>aliyyah</i>	לְעֹלֶיךָ הַרְבִּיעִית
For the fifth <i>aliyyah</i>	לְעֹלֶיךָ הַחֲמִישִׁית
For the sixth <i>aliyyah</i>	לְעֹלֶיךָ הַשִּׁשִּׁית
For the seventh <i>aliyyah</i>	לְעֹלֶיךָ הַשְּׁבִיעִית
For the supplemental <i>aliyyah</i>	לְעֹלֶיךָ הַחֹסֶפֶה
For the final <i>aliyyah</i> (prior to <i>maftir/ah</i>)	לְעֹלֶיךָ הָאַחֲרוֹנָה

For the *aliyyah* of *maftir / maftirah*:⁷

For a Male (to the <i>haftarah</i>)	מַפְטִיר
For a Female (to the <i>haftarah</i>)	מַפְטִירָה

For the *aliyyot* to RAISE and ROLL and BIND THE SCROLL:

To lift the scroll:	
For a Male	הַמַּגְבִּיהַ
For a Female	הַמַּגְבִּיָּה
To roll and bind the scroll	
For a Male	(ו) הַגּוֹלֵל
For a Female	(ו) הַגּוֹלֵלָת
When more than one scroll is used many add:	
For the first scroll	לְסֵפֶר הָרִאשׁוֹן ⁵
For the second scroll	לְסֵפֶר הַשֵּׁנִי ⁵
For the third scroll	לְסֵפֶר הַשְּׁלִישִׁי ⁵

NOTES

1. So-and-so is a translation of the Hebrew פְּלוֹנִי (masculine) or פְּלוֹנִיָּת (feminine).
2. When the father of the individual called up is either a *kohen* or *levi*, that designation is added to the father's name.
3. The conjunction "and" is represented in Hebrew by the letter *vav* (ו) which is attached as a prefix to the second word.

If the name to which it is attached begins with the letter "פ," "מ," "ר," or "ב" or if the vowel under the first letter is a שוא (,) the *vav* is vocalized "ו."

If the name begins with the letter "י" which is vocalized by a שוא as in יהודה, the *vav* is vocalized "י" and it is pronounced "יהודה."

For names beginning with any other letter, the *vav* is vocalized "ו."

4. If the *magbiah/magbihah* and *golel/golelet* are called up together and without a name, we add a *vav* (ו).
5. When more than one Torah scroll is used, many add a qualifier designating which Torah scroll an individual is being called to raise or to roll and bind.
6. If the honoree is being called to the final *aliyyah* and will be chanting the designated *haftarah*, then add *maftir/maftirah* as shown.
7. The designation *maftir/maftirah* is eliminated here if it has already been included, as noted above, when calling a special honoree, e.g., a *bar/bat mitzvah* or a *hattan/kallah*.

ברכות לעליה לתורה
BLESSINGS FOR GOING UP TO THE TORAH

Each congregant receiving an aliyah recites these b'rakhot:

Before the Reading:

בָּרַכּוּ אֶת־יְהוָה הַמְּבַרֵּךְ.

Congregation responds:

בְּרוּךְ יְהוָה הַמְּבַרֵּךְ לְעוֹלָם וָעֶד.

Congregant repeats above response, then continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בְּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.

Before the Reading:

Bar'khu et Adonai ha-m'vorakh.

Congregation responds:

Barukh Adonai ha-m'vorakh l'olam va'ed.

Congregant repeats above response, then continues:

*Barukh atah Adonai, Eloheinu melekh ha'olam,
asher bahar banu mikol ha'amim, v'natan lanu et torato.
Barukh atah Adonai, noten haTorah.*

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

Praised are You Adonai our God, who rules the universe,
choosing us from among all peoples by giving us the Torah.
Praised are You Adonai, who gives the Torah.

After the reading:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.

*Barukh atah Adonai, Eloheinu Melekh ha'olam,
asher natan lanu torat emet, v'hayei olam nata b'tokheinu.
Barukh atah Adonai, noten haTorah.*

Praised are You Adonai our God, who rules the universe,
giving us the Torah of truth, planting within us life eternal.
Praised are You Adonai, who gives the Torah.

ברכת הגומל BIRKAT HAGOMEL

A b'rakhah is recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth):

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת שְׂגֻמָּלָנִי כָּל-טוֹב.

Congregation responds:

מִי שְׂגֻמָּלְךָ (שְׂגֻמָּלְךָ/שְׂגֻמָּלְכֶם) כָּל-טוֹב
הוּא יְגֻמָּלְךָ (יְגֻמָּלְךָ/יְגֻמָּלְכֶם) כָּל-טוֹב סְלָה.

*Barukh atah Adonai, Eloheinu melek ha'olam
ha-gomel l'hayavim tovot, she-g'malani kol tov.*

Congregation responds:

*Mi she-g'malkha (she-g'malekh/she-g'malkhem) kol tov,
hu yigmol'kha (yigm'lekh/yigmol'khem) kol tov, selah.*

Praised are You Adonai our God, who rules the universe,
showing goodness to us beyond our merits, for bestowing favor upon me.

Congregation responds:

May God who has been gracious to you continue to favor you with all that is good.

ברכות בר/בת המצוה BLESSINGS FOR A BAR/BAT MITZVAH

In many congregations, one of the following b'rakhot is recited by parents of a Bar/Bat Mitzvah:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
א. שֶׁהֵחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְיָמֵינוּ הַיּוֹם.
ב. (שְׂפָטָרְנִי/שְׂפָטָרְנוּ) מֵעַנְשׂוֹ שֶׁל זֶה.
(שְׂפָטָרְנִי/שְׂפָטָרְנוּ) מֵעַנְשֵׁהּ שֶׁל זֶה.

Barukh atah Adonai, Eloheinu melek ha'olam,

- A. *shehehyanu, v'kiy'manu, v'higi'anu laz'man hazeh.*
B. *(she-p'tarani / she-p'taranu) me'onsho shel zeh.*
(she-p'tarani / she-p'taranu) me'onshah shel zo.

A. Praised are You Adonai our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.

B. Praised is the One who has brought us to this time when our child assumes the obligation of mitzvot.

מי שברך

BLESSINGS FOR THOSE CALLED UP TO THE TORAH

A male:

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה הוא יברך את- _____ בן _____ שעלה היום לכבוד המקום ולכבוד התורה (ולכבוד השבת/ולכבוד הרגל). הקדוש ברוך הוא ישמר אותו ואת-כל-משפחתו וישלח ברכה והצלחה בכל-מעשה ידיו (ויזכה לעלות לרגל) עם כל-ישראל אחיו ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah with reverence for God, the Torah (and Shabbat / and the Festival). May the Holy One watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

A female:

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה הוא יברך את- _____ בת _____ שעלתה היום לכבוד המקום ולכבוד התורה (ולכבוד השבת/ולכבוד הרגל). הקדוש ברוך הוא ישמר אותה ואת-כל-משפחתה וישלח ברכה והצלחה בכל-מעשה ידיה (ותזכה לעלות לרגל) עם כל-ישראל אחיה ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah with reverence for God, the Torah (and Shabbat / and the Festival). May the Holy One watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

Plural:

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה הוא יברך את- _____ ואת- _____ (ואת-הקרואים) אשר עלו היום לכבוד המקום ולכבוד התורה (ולכבוד השבת/ולכבוד הרגל). הקדוש ברוך הוא ישמר אותם ואת-משפחותם וישלח ברכה והצלחה בכל-מעשה ידיהם (ויזכו לעלות לרגל) עם כל-ישראל אחיהם ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (_____ and _____, and all those) who have been called to the Torah with reverence for God, the Torah (and Shabbat / and the Festival). May the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married:

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה הוא יברך את החתן
בן _____ ואת הכלה בת _____ אשר בקרוב יכנסו לחפה
(ועלה/ועלתה/ועלו) היום לכבוד המקום ולכבוד התורה (ולכבוד השבת/ולכבוד הרגל).
הקדוש ברוך הוא ידריךכם לבנות בית בישראל אשר בו ישפנו אהבה ואחוה ושלוה ורעות
וישלח ברכה והצלחה בכל מעשה ידיהם ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Hatan _____ and the Kallah _____, soon to be joined under the Huppah, who has/have been called to the Torah with reverence for God, the Torah (and Shabbat / and the Festival). May the Holy One help them to build a Jewish home filled with love and harmony, peace and companionship. May God bring them fulfillment in all their worthy endeavors. And let us say: Amen.

For a Bar Mitzvah:

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה הוא יברך את בן _____
שהגיע למצוות ועלה לכבוד המקום ולכבוד התורה (ולכבוד השבת/ולכבוד הרגל).
הקדוש ברוך הוא ישמרהו ויחיהו ויכונן את לבו להיות שלם עם יהוה אלהיו להגות
בתורתו וללכת בדרכיו ולשמור מצוותיו וישלח ברכה והצלחה בכל מעשה ידיו. יהי רצון
שיזכו הוריו לגדלו לתורה ולחפה ולמעשים טובים וימצא חן ושכל טוב בעיני אלהים ואדם
ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah upon reaching the age of mitzvot, with reverence for God, the Torah (and Shabbat / and the Festival). May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May his parents rear him to maturity, guiding him to a love of Torah, to the Huppah, and to a life of good deeds. May he find favor before God and the community. And let us say: Amen.

For a Bat Mitzvah:

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה הוא יברך את בת _____
שהגיעה למצוות ועלתה לכבוד המקום ולכבוד התורה (ולכבוד השבת/ולכבוד הרגל).
הקדוש ברוך הוא ישמרה ויחיה ויכונן את לבו להיות שלמה עם יהוה אלהיה להגות
בתורתו וללכת בדרכיו ולשמור מצוותיו וישלח ברכה והצלחה בכל מעשה ידיה. יהי רצון
שיזכו הוריה לגדלה לתורה ולחפה ולמעשים טובים ותמצא חן ושכל טוב בעיני אלהים ואדם
ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah upon reaching the age of mitzvot, with reverence for God, the Torah (and Shabbat / and the Festival). May the Holy One protect and sustain her, helping her to be wholehearted in her faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May her parents rear her to maturity, guiding her to a love of Torah, to the Huppah, and to a life of good deeds. May she find favor before God and the community. And let us say: Amen.

מי שברך לחולים
BLESSING FOR HEALING

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה...

A male:

הוא יברך וירפא את החולה _____ בן _____. הקדוש ברוך הוא ימלא רחמים עליו להחזיקו ולרפאותו וישלח לו מהרה...

A female:

היא יברך וירפא את החולה _____ בת _____. הקדוש ברוך הוא ימלא רחמים עליה להחזיקה ולרפאותה וישלח לה מהרה...

Plural:

הוא יברך וירפא (את _____) את כל החולים בקהילה קדושה _____. הקדוש ברוך הוא ימלא רחמים עליהם להחזיקם ולרפאותם וישלח להם מהרה...

Continue for all here:

רפואה שלמה מן השמים רפואת הנפש ורפואת הגוף בתוך שאר חולי ישראל (שבת היא/יום טוב הוא) מלועוק ורפואה קרובה לבוא השתא בעגלא ובזמן קריב ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah...

A male:

bring blessing and healing to _____. May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being...

A female:

bring blessing and healing to _____. May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being...

Plural:

bring blessing and healing to (_____, and) all those who suffer illness within our congregational family. May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being...

Continue for all here:

together with all others who are ill. And although Shabbat / Yom Tov is a time to refrain from petitions, we yet hope and pray that healing is at hand. And let us say: Amen.

For the well-being of a mother after childbirth:

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה הוא יברך את האשה היולדת
בת _____ ואת _____ (בנה הנולד/בתה הנולדה) לה במזל טוב. בשכר זה
הקדוש ברוך הוא ימלא רחמים עליה להחלימה ולרפאותה ולהחזיקה ולהחיותה וישלח לה
רפואה שלמה מן השמים רפואת הנפש ורפואת הגוף בתוך שאר חולי ישראל ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has given birth to a son/daughter. May the Holy One restore her to health and vigor, granting her physical and spiritual well-being, along with all who are in need of healing. And let us say: Amen.

For the parents of a newborn daughter:

(At the naming of a daughter)

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה הוא יברך את האשה היולדת
בת _____ ואת בעלה _____ בן _____ ואת בתם
הנולדה להם במזל טוב. ויקרא שמה בישראל _____ בת _____. יהי רצון שיזכו הוריה
לגדלה לתורה ולחפה ולמעשים טובים ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the daughter born to them. May her name be known among the people Israel as _____. May these parents be privileged to raise their daughter to a love of Torah, to the Huppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter:

(At the naming of a daughter)

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה הוא יברך את האשה היולדת
בת _____ ואת בתה הנולדה לה במזל טוב. ויקרא שמה בישראל
בת _____ יהי רצון (שתזכה אמה/שיזכו הוריה) לגדלה לתורה ולחפה
ולמעשים טובים ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the daughter born to her. May her name be known among the people Israel as _____. May she be privileged to raise her daughter to a love of Torah, to the Huppah, and to a life of good deeds. And let us say: Amen.

*For the parents of a newborn son:
(The son is named at the מילה.)*

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה הוא יברך את האשה היולדת
בת _____ ואת בעלה _____ בן _____ ואת בנם הנולד להם במזל
טוב. יהי רצון שיזכו הוריו לגדלו לתורה ולחפה ולמעשים טובים ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the son born to them. May these parents be privileged to raise their son to a love of Torah, to the Huppah, and to a life of good deeds. And let us say: Amen.

*For the mother of a newborn son:
(The son is named at the מילה.)*

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאה הוא יברך את האשה היולדת
בת _____ ואת בנה הנולד לה במזל טוב. יהי רצון (שתזכה אמו/שיזכו
הוריו) לגדלו לתורה ולחפה ולמעשים טובים ונאמר אמן.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the son born to her. May she be privileged to raise her son to a love of Torah, to the Huppah, and to a life of good deeds. And let us say: Amen.

