



## Overview

### Siman 66 Seif 4:

If a kohen was reading *shema* and was called for an *aliyah* there is an opinion who maintains that he should interrupt reading *shema* and another opinion maintains that he should not interrupt and the *halacha* follows the latter opinion.

- ❖ The same *halacha* applies for one saying *birchos krias shema* whether he is between paragraphs or in the middle of a paragraph. (M.B. 24)
- ❖ The rationale to interrupt is to give honor to Hashem and thus the same *halacha* applies to a *yisroel*. According to the second opinion not taking an *aliyah* because one is *davening* is not a sign of disrespect and even a *yisroel* could replace the kohen. (M.B. 25)
- ❖ Later authorities write that custom follows the first opinion and even a *yisroel* should interrupt if he is called for an *aliyah* and one should not deviate from that custom but when it is possible to read quickly so that one does not have to interrupt a paragraph or at least an idea he should do so. (M.B. 26)
- ❖ One who must interrupt to receive an *aliyah* should not read with the *ba'al koreh* and certainly should not make a *מי שברך* but if the *gabbai* asks him for his name for a *מי שברך* he is permitted to respond. When he resumes reading *shema* he resumes from the place he left off. (M.B. 26)
- ❖ There is a disagreement whether the custom allows the *gabbai* to call a kohen for an *aliyah* if he is in the middle of *shema* and one could be lenient if he is between paragraphs. The best approach is for the kohen (or levi) to walk out of the *shul* before calling up the first *aliyah*. (M.B. 26)
- ❖ If no one else can read the Torah it is permitted for one who is saying *shema* to read but if he could first finish the paragraph he should try to do so. (M.B. 26)

### Siman 66 Seif 5:

The following is "between paragraphs:" between the first *beracha* and the second, between the second *beracha* and *shema*, between *shema* and *שמע* and *והיה אם שמע*, between *שמע* and *והיה אם שמע* and *ויאמר*, but between *ויאמר* and *ויאמר* one should not interrupt since one should not interrupt between *אני ה' א-לוקיכם* and *אמת* and *ויציב* *אמת*. Rather one should say *אני ה' א-לוקיכם* and *אמת*. *אמת* and then interrupt according to the rules for interrupting in the middle of a paragraph.

- ❖ The laws of "between paragraphs" at night is the same as the *halachos* during the day. (M.B. 27)
- ❖ One may not even pause in silence between *אמת* and *א-לוקיכם*. (M.B. 29)
- ❖ There is a disagreement whether one is allowed to pause between *אמת* and *ויציב* and one should avoid doing so. (M.B. 30)

## Halacha Highlight

### Interrupting *shema* to receive an *aliyah*

Shulchan Aruch Siman 66 Seif 4

כהן שהיה קורא קריאת שמע וקראוהו לקרות בתורה

#### A kohen who was reading *shema* and was called for an *aliyah*

Shulchan Aruch (סעי' ד') presents two opinions about what a kohen should do if he is reading *shema* and is called for an *aliyah*. According to the first opinion, he should interrupt his reading of *shema* to accept the *aliyah*. The reason, explains Mishnah Berurah (ס"יק כ"יה), is that if one is technically permitted to interrupt *shema* to honor people, one should certainly be permitted to interrupt *shema* to honor Hashem. Based on this he contends that there is no difference between a kohen or a non-kohen. The second opinion cited by Shulchan Aruch is that one is not permitted to interrupt to take the *aliyah* and Mishnah Berurah (ה"י"ל) explains that not taking the *aliyah* does not constitute a disrespect to Hashem due to the principle that once one is involved in a *mitzvah* he is exempt from another *mitzvah*. Furthermore, even if he is the only kohen present and a non-kohen would replace him we are not concerned that refusing the *aliyah* will cast a doubt on his lineage since everyone will realize that he cannot take the *aliyah* since he is in the middle of *shema*.

Shulchan Aruch states that *halacha* follows the latter opinion and Kaf HaChaim (אות כ"יו) confirms that Sephardi practice is that a kohen does not interrupt to take an *aliyah* if he is reading *shema*. Mishnah Berurah (ס"יק כ"יו) reports that later authorities disagree with Shulchan Aruch and maintain that one is allowed to interrupt *shema* to take an *aliyah* if he was already called up. The exact details of how he should conduct himself are explained by Mishnah Berurah (ס"יק כ"יו).

Mishnah Berurah also mentions that if one reading *shema* is needed to read the Torah he is permitted to do so. It is also permitted for one who is reading *shema* to interrupt to blow *shofar* for the *tzibbur* during the month of Elul if there is no one else capable of blowing *shofar*. One should not, however, say *kaddish* even if no one else is available. However, one who is obligated to say *kaddish* and will not have an opportunity later who says *kaddish* has basis for doing so (פסקי תשובות אות ח').

the beis midrash while a *yisrael* gets the *aliyah* since some say this is an implied insult. His little shul left him nowhere else to go daven during the first *aliyah*—unless he wanted to go outside in the freezing cold. And he was the only kohen of the little minyan. And he really hated to miss the Torah reading. So what should he do?

When this question reached Rav Yosef Shalom Elyashiv, zt"l, he ruled that the kohen was obligated to pray on time regardless of the other factors. "You are definitely obligated to pray by the *zeman tefillah*, even if you miss the reading."

After hearing this, the man tried very hard to get to shul on time. One week he was a bit late and again was in a quandary. Should he miss the reading even if he could pray the entire davening before the *zeman*? After all, although he would not complete *shemoneh esrei* before the *zeman* for the sake of the reading, b'dieved one can say *shemoneh esrei* until midday according to all authorities. Perhaps it would be better to hear the entire reading if the only sacrifice was not finishing *shemoneh esrei* before the *zeman tefillah*?

But Rav Yosef Shalom Elyashiv rejected this reasoning out of hand. "If in order to hear laining you will not finish *shemoneh esrei* before the *zeman tefillah*, it is preferable to complete *shemoneh esrei* in time."

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## Stories to Share

### The Tardy Kohen

מ"ב ס' ס"ו, ס"יק כ"יה: "ויש חולקין..."

A certain kohen arrived late to shul one Shabbos morning. He knew that if he waited until after the Torah reading to daven he would miss the *zeman tefillah*. He was not certain how to proceed since, as we find on today's *amud*, although a kohen who is called up to the Torah may take the *aliyah*, it is better not to call him up at all. And he should not stay in