

### Aliya LaTorah – The Proper Way to Get a “Lift” From Your Aliya:

1. When you hear your named being called, you should swiftly leave your seat [but do not run!] and take the shortest route to the Bimah.
2. If there are two entrances to the Bimah, which are both equidistant to it, you should enter by the right side.
3. When you reach the Bimah, you should stand to the right of the Torah reader.
4. Before saying the blessing, you must see the verse where the Torah reading will begin, so that you will know upon what section you are making a blessing.
5. After being shown the place, you should touch the margin area on the parchment, which is next to the place, with your Talis [or the Torah belt], and kiss the Talis.
6. You should keep the Sefer Torah open and make the blessing, facing the parchment, with your eyes closed.
7. You should hold both of the wooden poles of the Torah while saying the blessings, and hold the right pole during the Torah reading.
8. Some have the custom of holding both poles of the Sefer Torah before saying the blessing, and then releasing their left hand from the pole when they say the bracha.
9. If you must read the blessing (in case you do not know it by heart), the text should be placed to your left, so that you will be facing left (G-d's right) when you make the bracha.
10. There is a custom in the Sephardic tradition to say the word “Rabanan” before Bar'chu.
11. You begin by saying “Bar'chu Es Ado-nai Hamevorach” in a loud and clear voice. When you say G-d's name you should think: Master of all, He always was, He always is, and He always will be.
12. The congregation responds, “Baruch Ado-nai Hamevorach Le'olam Va'ed” and bears in mind, when saying Hashem's name, that He is the Master of the world: He was, is and always will be.
13. You should then repeat with Kavanah [directed concentration] the phrase previously said by the congregation (#12), and when you say Hashem's name you also have in mind that He is the master of the world: He was, is and always will be.
14. You then say the first Bracha on the Torah with Kavanah as above when saying Hashem, and with Kavana as above when saying Elokeinu, with the following thought in his mind: Powerful, Master of possibilities, Master of all powers.
15. Your general Kavana during the first blessing is to praise Hashem for choosing the Jewish people from among all nations and giving them the Torah.
16. The Torah blessings should not be rushed; they should be said with great deliberation. They should be said in a loud and clear voice.
17. When you reach the phrase “ViNosan Lanu Es Toraso” you lift the Torah slightly [by raising the Torah up slightly by the 2 posts]. When you finish the, the congregation responds “Amen”.
18. The Torah reader begins reading from the Torah. You should read along in a whisper, word for word after the reader, with the trop [proper cantillation].
19. If you can not read Hebrew, you should look in the Torah, listen attentively, and have in mind that the Torah reader is reading it for you.
20. It is preferable that the whisper not be audible, neither to yourself nor certainly to others.
21. Some people have a custom to bend and then bow at the time of saying the blessing (in honour of the Torah).
22. At the end of the bracha, one does not bow so that it does not look as if one has added to the decreed bowings enacted by the Sages. One is allowed to bow in the middle of the bracha.
23. After the Torah reader finishes reading the Sefer Torah you kiss the Sefer Torah via the Tallis again.
24. You close it before starting the final blessing.
25. In the last blessing you raise the Torah slightly by the 2 posts upon saying the words “Asher Nosan Lanu Toras Emes.”
26. Your general Kavana during the second blessing is thanking Hashem specifically for the written and oral parts of the Torah.
27. The Sefer Torah should be closed between Aliyos; there is no need to cover the Torah with the “mantel.”
28. Any place where you wait a long time between the Aliyos; e.g., Mishebeirach, Kaddish, singing, everyone agrees that you have to cover the Sefer Torah with the “mantel.”
29. When returning to your place from your Aliyah to the Torah, you should take a longer route.
30. When leaving the Bimah after your Aliyah, you should leave from the opposite way you came; in other words, if you entered the Bimah from the right-side entrance you should try to leave from the left side entrance.
31. Upon completion of ones Aliyah, you should not return to your seat immediately. Rather you should remain at the Bimah until the person after you complete your final bracha.
32. You should leave the Bimah in a relaxed manner and not in a rush.