

הלכות קריאת ספר תורה (סימן קלה: סדר קריאת התורה ביום ב' וה')

קלה:ו-ט

Outline

1. Today's Topics
 - a. What to do if the wrong person starts an עלייה or if there is no כהן/לוי in shul
2. קלה:ו) כהן הנכנס לביה"כ אחר שהתחיל הישראל
 - a. If a כהן enters shul after a ישראל begins ברכת התורה for ראשון, the ישראל does not pause; however, "ברכו" is not considered the beginning of the ברכה, and if the כהן enters at "ברכו", the ישראל waits at the בימה for the כהן and לוי to finish their עליות and then does his עלייה (שו"ע)
 - i. Q: What is considered the beginning of the ברכה?
 1. Once "ברוך אתה ה'" is said (משנ"ב יט)
 - ii. Q: Why does the כהן not pause?
 1. So that his ברכה is not in vain and because there is no disgrace to the כהן since people will assume he was not present when the ישראל began the ברכה (משנ"ב כ)
 - iii. Q: Does the ישראל count towards the seven עליות?
 1. Yes, and a כהן need not be called up after him; in fact, a כהן should not follow a ישראל because people may suspect him of not being a כהן (משנ"ב שם)
 - iv. Q: Why is "ברכו" not the beginning?
 1. Because it is not in vain since the congregation responds ביהל"י, but nonetheless, the כהן does repeat ברכו when called up (משנ"ב כא)
 - v. Q: Why should the ישראל stay at the בימה?
 1. So that he is not embarrassed (משנ"ב כב)
 - vi. Q: What if the ישראל buys the first עלייה (הע' 38)?
 1. Nonetheless, he doesn't have the right to it unless he already began the ברכה (שבט הלוי ח:כה)
 - b. If there is no כהן in shul, then a ישראל gets the עלייה instead, and a לוי should not follow the ישראל (שו"ע); however, the לוי may get ראשון, and when they call him up, they should say "במקום כהן" so that people don't mistake him for a כהן (רמ"א)
 - i. Q: Why should a לוי not follow the ישראל?
 1. Because people will assume that the ישראל was a כהן, and even if they said "במקום כהן", we are concerned about people who came later who didn't hear the call-up (משנ"ב כג)
 - ii. Q: Why is the לוי allowed to get ראשון?
 1. He is no worse than a ישראל, but the לוי should get it only if there is no ישראל who is greater than him (משנ"ב כד), unless the גדול forgoes (הע' 41)
 - a. Q: When does a לוי take precedence to a ישראל irrespective of their knowledge? (הע' 40)
 - i. For ברכת המזון, ברכת המוציא, ונתינת צדקה (משנ"ב רא:יג)
 - b. Q: Why is the מנהג not to search for the greatest person? (הע' 42)
 - i. To avoid strife (אגר"מ אר"ח ג:יט)
 - iii. Q: If a ישראל gets ראשון, can a לוי get שלישי or רביעי?
 1. (משנ"ב שם) מח' הפוסקים, but nowadays, our practice is to call up a כהן or a לוי only for מפטיר or אחרון (משנ"ב שם)
 - iv. Q: When should "במקום כהן" be said?
 1. Whether a ישראל or a לוי gets ראשון (משנ"ב כה)
 3. קלה:ז) כהן שהתחיל ברכה שנית
 - a. If a כהן and לוי are in shul and the כהן gets an עלייה and thinks there is no לוי and begins saying another ברכת התורה, he does not pause (שו"ע)
 - i. Q: What is considered the beginning of the ברכה?
 1. "ברוך אתה ה'", but "ברכו" alone is not considered the beginning; if only "ברכו" is said, then the לוי goes up and reads, and the כהן need not stay for an עלייה because he already received one (משנ"ב כו)

- ii. Q: Why does he not pause?
 - 1. See the reasons cited above (משנ"ב כז)
- 4. קלה:ח) אין לוי בביה"כ
 - a. If there is no לוי in shul, the כהן who got the first עלייה also gets the second עלייה; a different כהן does not get the second עלייה so that people don't say that the first כהן's status is compromised (שו"ע)
 - i. Q: What if a different כהן is called up for the second עלייה? (הע' 43)
 - 1. He should not go up, but if he began the ברכה, then he continues (גר"ש קלוגר)
 - ii. Q: How should the כהן be called up for לוי? (שם)
 - 1. "שערי אפרים" should be said (שערי אפרים)
 - iii. Q: Why should a ישראל not receive the second עלייה?
 - 1. Least people say that the first עולה was not a כהן or that his כהן status is compromised since a לוי was not called up afterwards, or because people will assume that the ישראל is a לוי (משנ"ב כח)
 - iv. Q: Why is our concern only that the first כהן will be suspected?
 - 1. In this case, both have the precedent that their fathers are כהנים; however, we may assume about the first that after he was called up, it became known that his father married a גרושה or had promiscuous relations in private, and his children are חללים. This concern does not apply to the second כהן because if he were a חלל, he would not be called in place of a לוי (משנ"ב כט)
 - v. Q: What is the scope of this rule?
 - 1. It applies even on a fast day on which a לוי is not fasting (משנ"ב כט)
- 5. קלה:ט) ב' לויים זה אחר זה
 - a. Two לויים should not get עליות back-to-back so that people do not question the first לוי's status (שו"ע)
 - i. Q: What is the basis for concern?
 - 1. Although we know that their fathers are לויים, we must be concerned that one of their fathers married a ממזרת or a נתינה such that his children are disqualified from the sanctity of a לוי, but they may still read the תורה despite their status as ממזר (משנ"ב ל)