

## הלכות קריאת ספר תורה (סימן קלט: סדר קריאת התורה וברכותיה)

### קלט:א-ג

#### Outline

1. Today's Topics
  - a. Preparation for קריאת התורה
  - b. A כהן or לוי who doesn't know the קריאה
  - c. Calling up for an עלייה
  - d. Blind person receiving an עלייה
2. קלט:א) סידור הפרשה
  - a. If a shul's מנהג is for the עולה to do the קריאה, then one should be עולה only if he prepared the פרשה two or three times (ש"ע)
    - i. Q: What if he is called up? (משנ"ב א)
      1. Nonetheless, he should not be עולה; although חז"ל say that if one is given a ס"ת to read and he doesn't read, his life is shortened, he should not do so because he must first prepare, as alluded to by the פסוק "או ראה ויספרה הכינה וגם חקרה", פסוק "אז ראה ויספרה הכינה וגם חקרה", פסוק "אז ראה ויספרה הכינה וגם חקרה"
        - a. Q: Based on the aforementioned מאמר חז"ל, must one agree to layn if asked? (הע"א 1)
          - i. He should not refuse (גרשז"א)
    - b. If a קורא does the קריאה, he must prepare the פרשה (רמ"א)
      - i. Q: What if no one prepared?
        1. One who knows the trup should do the reading, and we assist him quietly from a משנ"ב ב, קמב:ח) סידור חומש
      - ii. Q: Who else should be prepared?
        1. חזן, the עולה should be prepared so that he can read along with the חזן (משנ"ב ג) (לבוש הע"א 4), and prior to מקרא וא' תרגום suffices for preparation (משנ"ב ג)
          - a. Therefore, it is best to do מקרא וא' תרגום in case one is called for an עלייה (שעה"צ ב' הע"א 5) עלייה
  3. קלט:ב) אינו יודע לקרות
    - a. If one does not know the קריאה, he must be dissuaded from being עולה (ש"ע)
    - b. If the only כהן or לוי is someone who doesn't know the קריאה, if he can read the words from the writing when a ש"ץ reads with him word-for-word, only then he may be עולה (ש"ע)
      - i. Q: May one call up לכתחילה one who will need word-for-word assistance?
        1. No (משמע מהש"ע לפי המשנ"ב ד)
        2. Yes (רא"ש וטור מובא שם, מהרי"ל לפי המשנ"ב שם)
      - ii. Q: Why does the מחבר imply that if one cannot read from the writing then he should not be עולה?
        1. Because it is forbidden to read even one letter not from the writing; however, our practice is to be lenient about this as is clear in סעיף ג' (ה) (משנ"ב ה)
  4. קלט:ג) אמירה לעלות וסומא
    - a. Even the head of the shul or the חזן should not go up for an עלייה until he is called up (ש"ע)
      - i. Q: Why?
        1. Because it is not proper for one to honor himself and in order to avoid strife (משנ"ב ו)
    - b. The מנהג is that the ש"ץ may read without permission because from the time he was appointed as ש"ץ, he is considered to have permission (ש"ע)
      - i. Q: What is the meaning of the ש"ע?
        1. It is as if the congregation gave permission from the time it appointed him as the ש"ץ (משנ"ב ז); since nowadays, the ש"ץ reads in place of the עולים, then once one is appointed as the ש"ץ, he is given permission to read, and presumably people will not care if he also makes the ברכה (משנ"ב ז)
    - c. In אשכנז, no one goes up for an עלייה without being called. Even the חזן does not do so, but when the חזן is called, he is not called as others are called "פלוני בר פלוני" (רמ"א)

- i. Q: Why is he not called up like others are called?
  1. Because he is already standing at the בימה (משנ"ב ה)
- d. If one's father is a מומר לע"ז, then he is called up by his grandfather's name, and not only with his name, so that he is not embarrassed; if he is an adult and has been called up many times by his father's name and then his father betrayed the religion, he continues to be called by his father's name so that he is not embarrassed or because of the potential harm of the מומר (רמ"א)
  - i. Q: If one uses the name of a מומר, how should the name be called?
    1. Without adjectives and quickly so that the congregation doesn't notice (משנ"ב ט)
  - ii. Q: How is the son of a מומר called up in a different city from where he lives?
    1. By his grandfather's name (משנ"ב שם)
  - iii. Q: How should one reference his father's name? (הע' 6)
    1. רב אלישיב "בן רבי פלוני"
  - iv. Q: How should a גבאי call up his father? (שם)
    1. שו"ת ארץ צבי צו "יעמוד אבי מורי פלוני בן פלוני"
    2. רב אלישיב, גרב"צ אבא שאול "יעמוד אבי מורי"
- e. If one is an אסופי (i.e. his lineage is unknown) or a שתוקי (his father is known), he is called by his maternal grandfather's name, and if the name is not known, he is called up by "אברהם"
  - i. Q: What is the case?
    1. A woman attests to being the mother of the child prior to his being collected from the marketplace (משנ"ב י)
  - ii. Q: Do all agree?
    1. No; the ט"ז and ח"י אדם say that he should be called up as "בן אברהם" because if he is called up by his maternal grandfather's name, he may come to divorce his wife with that name, in which case the גט would be invalid because paternal family names must be written (ט"ז שם הע' 8)
  - iii. Q: Why do we use "בן אברהם" when the name is not known?
    1. Based on the פסוק – "כי אב המון גוים נתתיך" – פסוק (משנ"ב יא)
  - iv. Q: How is an adopted child called up? (הע' 9)
    1. With his biological father's name (מנח"א: קלו)
    2. By his adopting father's name (שו"ת לב אריה א:נה), and certainly if his biological father's name is not known (גרשז"א)
- f. A blind person may not read because it is forbidden to read even one letter not from the writing (שו"ע); nowadays, however, a blind person is called just as an uneducated person is called (רמ"א)
  - i. Q: Nowadays, why do we call up a blind person?
    1. Because the בעל קורא is reading from the writing, and we can apply שומע כעונה to the (משנ"ב יב) עולה
  - ii. Q: What is the proof from an uneducated person?
    1. We call up an uneducated person even if he cannot read every word from the writing, which demonstrates that because the בעל קורא reads every word from the writing, we are not concerned about the עולה (משנ"ב יג), but the עולה should still say the words by heart (משנ"ב קלה: טו הע' 12)
  - iii. Q: What if one is deaf but not mute? (הע' 10)
    1. He may be called up and should read along with the בעל קורא (פרמ"ג)
  - iv. Q: למעשה, how do we rule?
    1. Like the leniency of the רמ"א in the name of the מהרי"ל (משנ"ב שם)
      - a. Q: Are there any exceptions?
        - i. לכתחילה, for פרשת זכור and פרשת פרה, we do not call up these people (משנ"ב שם)
          1. Q: Why are we stringent for these? (הע' 14)
            - a. Because שומע כעונה may not make one considered to have read from the writing (שאלת יעב"ץ א:עה, עמק ברכה עמ' מה)