

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

### קלט: ד-ה

#### Outline

1. Today's Topics
  - a. The ברכה before and after התורה
  - b. Covering the ספר תורה between עליות
2. (קלט: ד) ברכות לפניה ולאחריה
  - a. Each קורא recites a ברכה before and after his קריאה (שו"ע)
    - i. Q: Why is the נוסח of "אשר קדשנו במצותיו וצונו" (הע' 16) not used for the ברכה?
      1. The ברכה of "לעסוק בדברי תורה" registers for the קריאה regardless of הפסק, and therefore one should make this ברכה before receiving an עלייה (פרמ"ג)
    - ii. Q: Why must each עולה make his own ברכות?
      1. Because of concern for those who enter and leave in the middle lest they assume that ברכות were not made (משנ"ב יד)
    - iii. Q: What is the stature of these ברכות?
      1. The ברכה לאחריה is דרבנן, and some say that the ברכה לפניה is דאורייתא if one hasn't yet said it, but if he has said it, then it is דרבנן and for כבוד הציבור
    - iv. Q: What if one says the wrong ברכה ראשונה?
      1. If he remembers before saying ה' שם at the end of the ברכה, then he should return to "אשר בחר בנו"; if he remembers afterwards, he should finish the ברכה and say "אשר בחר בנו" after the קריאה (שם)
    - v. Q: What if one says the correct ברכה ראשונה and the wrong אחרונה?
      1. If he remembers before saying ה' שם at the end of the ברכה, then he should return to "אשר נתן לנו"; if he remembers after concluding the ברכה, he should return to the beginning of the ברכה of "אשר נתן לנו"; if he remembers immediately after the ה' שם at the end, he should continue "אשר נתן לנו" (משנ"ב שם)
  - b. The עולה opens the ספר תורה prior to his ברכה, sees the פסוק with which he will begin, and then recites the ברכה; after he reads, he rolls up the ספר תורה and recites the ברכה (שו"ע)
    - i. Q: Why must one see the פסוק?
      1. So that he knows on what he recites the ברכה (משנ"ב טז)
    - ii. Q: Must one roll the תורה before his ברכה ראשונה?
      1. No, because we are not concerned that people will think that the ברכות are written inside the תורה (משנ"ב יז)
        - a. Q: May one do so?
          - i. Yes, but one is not obligated to do so (ביאור הלכה שם)
    - iii. Q: Must one roll the תורה for his ברכה אחרונה?
      1. Yes, because there is no טירחא דציבורא of having to wait for the תורה to open in order to begin waiting and because the ס"ת is closed anyway between עליות (משנ"ב שם)
  - c. When one makes the ברכה לפניה, he should turn his head to the left side so that he does not appear as if he is reciting the ברכה from the תורה (רמ"א)
    - i. Q: Why should one turn his head to the side?
      1. Because there is no טירחא in doing so, and therefore one should do it to show that the ברכות are not written in the תורה (משנ"ב יח)
    - ii. Q: Why to the left side?
      1. Because one's left is הקב"ה's right, Who is opposite the עולה (משנ"ב יט)
    - iii. Q: Do all agree that one should turn his head to the side?
      1. No; some אחרונים say that one should not do so because it seems that one is not making the ברכה on what he will read since he turns his head away from it, and therefore, it is better to close one's eyes and not to look inside the ס"ת during the ברכה (משנ"ב שם); **the חז"ל had the practice close his eyes (הע' 19)**

- iv. Q: Should one bow during the ברכות?
1. Some do for כבוד התורה, but one should not bow at the end of the ברכה because he appears to add to the bowings that חז"ל instituted (משנ"ב שם)
    - a. Q: What is the reason to bow? (הע' 20)
      - i. Because the תורה is "שמותיו של הקב"ה" (פרמ"ג)
    - b. Q: May one bow at the beginning of the ברכה? (הע' 21)
      - i. Yes (שיח הלכה קיג:ב)
      - ii. No (ביאור הלכה קיג)
3. קלט: (ה) כיסוי הס"ת
- a. Between עליות, the מנהג is to cover the writing of the ספר תורה with a kerchief (שו"ע)
    - i. Q: Why do we cover with a kerchief?
      1. Fundamentally, the תורה should be rolled up, and we are lenient to suffice with a covering (משנ"ב כ)
  - b. In אשכנז, the מנהג is to roll up the ס"ה between עליות (רמ"א)
    - i. Q: According to this מנהג, is a covering necessary?
      1. No, unless there is a long delay, like a מי שברך or singing for a חזן or קדיש (ט"ז מובא במשנ"ב כא)
    - ii. Q: Why should the תורה not be left open?
      1. This would be a lack of dignity for the תורה to wait for another עולה to arrive (משנ"ב שם)