

הלכות קריאת ספר תורה (סימן קמ: דיני הפסק בברכת התורה)

קמ:א-ג

Outline

1. Today's Topics
 - a. Becoming mute during the קריאה
 - b. Interruptions after the ברכה לפנייה
 - c. Being shown the wrong starting place for the קריאה
2. קמ:א) קרא ונשתתק
 - a. If one is reading the תורה and becomes unable to speak, he who continues should begin from where the first reader began and should make a ברכה before and after the reading; according to the רמב"ם, a ברכה before is not made (שו"ע). This הלכה applies even if the בעל קורא is reading (רמ"א).
 - i. Q: According to the first opinion, when must the second קורא make a ברכה לפנייה?
 1. Even if the first קורא began reading and certainly if he didn't begin reading (משנ"ב א)
 - ii. Q: Why must the second קורא begin from where the first קורא began?
 1. Because otherwise, the פסוקים that the first קורא read would be preceded by a ברכה but not followed by a ברכה; and if the second קורא would only make a ברכה after the פסוקים that the first קורא did not read, then the first set of פסוקים would be preceded but not followed by a ברכה and the second set of פסוקים would be followed but not preceded by a ברכה (משנ"ב ב)
 - iii. Q: According to the first opinion, why must the second קורא make a ברכה לפנייה?
 1. Because the first קורא's ברכה was not made on behalf of others since each of the עולים makes his own ברכות (משנ"ב ג)
 - iv. Q: When the second קורא says a ברכה לפנייה, what does he say?
 1. He says the ברכה without ברכו (משנ"ב ג)
 - v. Q: What is the reasoning for the רמב"ם's opinion?
 1. The second קורא can rely on the ברכה of the first קורא (משנ"ב ד)
 - vi. Q: למעשה, what opinion do we follow?
 1. The first opinion that the second קורא says both ברכות (משנ"ב ד)
 - vii. Q: Why does this הלכה apply even when a בעל קורא is used?
 1. Because the עולה is considered to say what the בעל קורא says (משנ"ב ה)
 - viii. Q: If a בעל קורא becomes unable to speak, from where does the next בעל קורא take over?
 1. Some say from the beginning and some say from where the first left off, and we hold from the beginning (כף החיים) (הע' 3)
3. קמ:ב) דיבר באמצע הקריאה
 - a. If one makes the ברכה prior to reading and then says some פסוקים and דברי תורה or דברי חול, his speech does not constitute an interruption and he need not repeat his ברכה (שו"ע)
 - i. Q: What if he did not say any פסוקים?
 1. If he interrupts, even with דברי תורה and even with one word, he must repeat his ברכה because they were not related to the קריאה because the מצוה has nothing on which to take effect (משנ"ב ו)
 - a. Q: What if one interrupts for the purpose of the קריאה?
 - i. One need not repeat the ברכה, but לכתחילה, it is forbidden to do so, regardless of whether one uses לשון הקודש or not (משנ"ב שם)
 - ii. Q: Should an עולה say "חזק חזק ונתחזק"?
 1. No, because of הפסק (ב: רב: ז) (שבט הלוי ז: רב: ב) הפסק (הע' 4)
 - iii. Q: In what way is this speech not an interruption?
 1. One need not make another ברכה when continuing to read (משנ"ב ז)
 - iv. Q: What if one changes his mind and decides to read more?
 1. (משנ"ב שם) מח' הפוסקים
 - a. Q: In practice, how do we rule?
 - i. ספק ברכות להקל (משנ"ב שם)

- v. Q: What should one have in mind when making the ברכה לפנייה?
1. He should have in mind that even if he has a היסח הדעת, he will continue to read based on this ברכה (משנ"ב שם)
- vi. Q: If one doesn't have a היסח הדעת, may he interrupt in the middle of the קריאה?
1. (משנ"ב שם) no, לכתחילה
- vii. Q: May the ש"ץ make interruptions? (הע' 7)
1. (שערי אפרים ג:ג) no, לכתחילה
4. (קמ:ג) הראו לו מקום שאינו נכון
- a. If one gets an עלייה and is shown from where to read, makes his ברכה, and begins reading, or even doesn't yet begin reading, and is then told that a different section should be read such that the תורה is rolled to the different section, some say he must repeat his ברכה and others say he need not repeat his ברכה (שו"ע)
- i. Q: Why would one not need to make a new ברכה?
1. Because his intent was for his ברכה to pertain to all of the פרשיות that are in front of him (משנ"ב ח)
- ii. Q: Why would one need to make a new ברכה?
1. Because his intent was for his ברכה to pertain to the פרשה that was shown to him (משנ"ב שם)
a. Q: Must ברכו be said as well? (הע' 10)
i. No (קצוש"ע, ערה"ש)
- iii. Q: למעשה, how do we practice?
1. Like the second opinion (משנ"ב שם)
- iv. Q: In what case must one make a new ברכה? (משנ"ב שם)
1. A new פרשה, or even the same פרשה but a place to which one must roll and is not seen before the עולה (א' דעה)
2. Only a new פרשה (ב' דעה)
- v. Q: In what case does one not need to make a new ברכה?
1. If the פרשה from which he is to read is open before him because his intent is for all that is open before him, even if the place shown to him originally was from a previous week's פרשה and even if the relevant פרשה is in a different column or in a different position of the column (משנ"ב שם)
- vi. Q: If one is shown a place on the bottom of a column and the proper place is at the top, what should he do?
1. He should return to the place at the top and read though the place at the bottom together with some additional פסוקים (משנ"ב שם)
- vii. Q: What if the עולה doesn't look at the place and assumes that the תורה is scrolled to the right place? (הע' 11)
1. (גר"ג קרליץ) He need not repeat the ברכה