

הלכות קריאת ספר תורה (סימן קמא: דיני קורא והמקרא)

קמא:א-ג

Outline

1. Today's Topics
 - a. Standing for קריאת התורה
 - b. בעל קורא along with the קורא
2. עמידה (א: קמא)
 - a. One must read while standing, and even leaning on a wall or the עמוד is forbidden unless one is very heavy (שו"ע)
 - i. Q: What is the source for this obligation?
 1. We derive the obligation from "וואתה פה עמד עמדי", which implies that even הקב"ה, Who read to משה, was standing, as if it were. Therefore, certainly כלל ישראל was standing out of awe of הקב"ה giving the תורה, and just as the תורה was given in a state of awe, so too we must treat it in a state of awe (משנ"ב שם)
 - ii. Q: What if the תורה is read while sitting?
 1. After the fact, the obligation is nonetheless fulfilled (משנ"ב שם)
 - iii. Q: What type of leaning is forbidden?
 1. Even a partial leaning such that if the object on which one is leaning is removed, one wouldn't fall, because one must stand in a state of awe (משנ"ב ב)
 - iv. Q: What is the "עמוד" ?
 1. The table at which the קריאה is done and the like (משנ"ב ג)
 - v. Q: What are the exceptions to this הלכה?
 1. An elderly or sick person may lean if necessary, but if possible, he should lean in a way in which if the object on which he leans is removed, he wouldn't fall (משנ"ב ד)
 - a. Q: On what must he not lean?
 - i. On the cloth that covers the table because it is considered a תשמיש קדושה (משנ"ב שם)
 1. Q: What is the status of the table? (הע' 3)
 - a. The table is considered "תשמיש דתשמיש" and therefore, one may lean on it; however, it should be disposed in גניזה because sometimes, the ס"ת is placed directly on it (משנ"ב קנ"ד; י, שעה"צ שם)
 2. If the ס"ת is long and large, and the בעל קורא and עולה cannot see the words without bending and leaning on the table, they may do so because it is clear that their leaning is not out of arrogance since he is bent and appears to be in a state of awe; however, once he reaches the middle of the column and can see without bending, he should stand up straight (משנ"ב ה)
 3. The גבאי may bend and lean to show the בעל קורא the place from which to read (משנ"ב ה)
 - b. Likewise, the בעל קורא must stand together with the עולה (רמ"א)
 - i. Q: Who else must stand?
 1. The גבאי who stands next to the ס"ת (משנ"ב ה)
 3. קריאת העולה (ב: קמא)
 - a. Two people should not read the תורה together; rather, either the עולה should read and the בעל קורא should remain quiet or vice versa; if the בעל קורא reads, the עולה must read along quietly, without making the words audible to his ears, with the בעל קורא so that his ברכה is not in vein (שו"ע)
 - i. Q: Why should two not read together?
 1. Because two voices cannot be heard at once (משנ"ב ו)
 - ii. Q: When should the ש"ץ speak to the עולה?
 1. To assist him quietly with the trup or the vowels (משנ"ב ז)
 - iii. Q: What is our practice nowadays?

1. The בעל קורא always reads because we don't want the עולה to be embarrassed and because the עולה may not know the reading, and if we prevent him from reading, strife will ensue (משנ"ב ח)
- iv. Q: How should the עולה read along?
 1. From the writing (משנ"ב ט)
- v. Q: Why must the עולה read along?
 1. Because it is not sensible for the עולה to make a ברכה on behalf of the בעל קורא (משנ"ב י)
- vi. Q: If the עולה is in the middle of davening, should he read along? (הע' 4)
 1. Yes in the middle of פסוקי דזמרא but no in the middle of ברכות קר"ש (משנ"ב נא; י, גרשז"א)
- vii. Q: Why should the עולה read along quietly?
 1. Because there is no issue of two voices when one of them is quiet (משנ"ב יא)
- viii. Q: How quiet should the עולה be?
 1. The words should not be audible to himself (ב"י ע"פ הזוהר מובא במשנ"ב יב)
- b. If one reads along quietly but hears the words, there is no concern for קריאת התורה is no different from שמונה עשרה (רמ"א)
 - i. Q: What is the preferred practice?
 1. Best is for the words not to be audible, but if they are, there is no concern because (משנ"ב יג) תפילה must also be quiet and nonetheless, the words should be audible
4. מקרא (ג: קמא)
 - a. Some have the practice to appoint one person to read each word for the עולה, and after the person finishes the word, the עולה says it (שו"ע)
 - i. Q: Why does the עולה say it after the appointee finishes?
 1. To avoid a concern that two voices cannot be heard at once (משנ"ב יד)