

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

קמא: ד-ז

Outline

1. Today's Topics
 - a. עלייה בעל קורא who gets an עלייה
 - b. Answering אמן to the ברכה and starting the reading
 - c. Family receiving consecutive עליות
 - d. How to ascend and descend the בימה when receiving an עלייה
2. (קמא: ד) ש"ץ המברך וקורא
 - a. If the בעל קורא wishes to also make the ברכה, another person must stand next to him because just as the תורה was given via a middleman, so too we must have a middleman (שו"ע)
 - i. Q: Who was the middleman?
 1. (משנ"ב טו) "אנכי עומד בין ה' וביניכם", משה רבינו
 - ii. Q: What is our practice regarding the additional person who stands at the בימה?
 1. Either the גבאי or one who purchases מצות is the additional person (משנ"ב טז)
 - iii. Q: Why do we insist on having three people stand next to the תורה?
 1. The גבאי is considered like הקב"ה because he calls up people to read, the בעל קורא is like the middleman in place of משה, and the עולה is considered like the representative of כלל ישראל to receive (לבוש מובא במשנ"ב טז)
 2. There should be three in correspondence to the אבות (מס' סופרים מובא שם)
 - iv. Q: In what order should the three stand at the בימה? (הע' 7)
 1. The עולה stand on the right of the בעל קורא and the גבאי stands to the left of the (יעב"ץ, כף החיים) בעל קורא
 2. The בעל קורא and גבאי should surround the עולה (ז: ערה"ש קמא); the גבאי stands to the right of the בימה next to the עולה (קצות השלחן כה)
 - v. Q: What if the בעל קורא is the עולה? (שם)
 1. A third person should be sent to the בימה so that the ס"ת is surrounded by three people (יעב"ץ)
 - vi. Q: Who should be chosen as the גבאי?
 1. A respected person who is of good deeds and well-liked so that he is not suspected of honoring for his own good someone who is undeserving (משנ"ב שם)
 - vii. Q: How should the congregation relate to the גבאי?
 1. It should not suspect the גבאי and should judge him favorably, and if it sees something wrong, it should assume it was a mistake; even if one deems that he was disrespected, he should withhold himself and not confront the גבאי but instead should draw a ק"ו that if someone of mere substance is bothered when his honor is slightly attacked, how much the more so should he be concerned about הקב"ה's honor and the honor of His holy תורה not to make a riffraff (משנ"ב שם)
 - viii. Q: What if one starts a riffraff with the גבאי?
 1. The גבאי must suffer the riffraff and not forgo his position, and if he does depart from the ס"ת because of the mistreatment, he is deserving of punishment because ס"ת did not embarrass him (משנ"ב שם)
3. עניית אמן (ה: קמא)
 - a. The congregation may not respond אמן until the עולה finishes his ברכה (שו"ע)
 - b. The קורא may not begin reading until the congregation's אמן concludes (שו"ע)
 - i. Q: What if some prolong their אמן?
 1. Nonetheless, the בעל קורא must wait for them because everyone needs to hear the reading (משנ"ב יז)
 - ii. Q: When should the בעל קורא answer אמן?
 1. He should answer out loud together with the congregation and continue his אמן slightly past the congregation's so that everyone knows he is about to start reading such that he will pay attention (משנ"ב שם)

- iii. Q: How loudly should the בעל קורא answer (הע' 9)?
1. Although the גמ' (ברכות מה.) says that one may not answer אמן more loudly than the מברך, the א"א מבוטשטאש says that the practice is for the קורא to answer אמן at the same volume with which he reads. This is permitted because it is for the purpose of notifying the ציבור to pay attention to the reading (ש"ת שלמת חיים) (קצות השלחן, שו"ת שלמת חיים)
- iv. Q: When should the בעל קורא begin to read?
1. He should pause slightly between his אמן and the reading so that it doesn't appear as if the אמן is part of the reading (משנ"ב שם)
4. (קמא ז: ב' אחים ובן ואב)
- a. Two brothers or a father and son may receive consecutive עליות, but we refrain from doing so because of עין הרע (שו"ע)
 - i. Q: What is the meaning of this הלכה?
 1. Fundamentally, they may read consecutively, and therefore, after the fact, they should not descend; however, ideally, we don't call them up consecutively because of עין הרע (משנ"ב יח)
 - a. Q: Does everyone agree? (הע' 10)
 - i. No; the ארחות חיים says that it is fundamentally forbidden to call up these relatives consecutively because they are לעדות and the תורה is called "עדות ה' נאמנה" - b. Q: What if the second עולה has yet to go up? (הע' 11)
 - i. He should not go up (שערי אפרים) - ii. Q: May two brothers be given הגבהה and גלילה? (הע' 12)
 1. Yes (רב אלישיב, גר"נ קרליץ) - iii. Q: Who is included in this עין הרע?
 1. Either maternal brothers or paternal brothers (משנ"ב יט)
 2. Even those who are not concerned for the עין הרע (משנ"ב שם)
 3. A grandfather and grandson, but when necessary, this is permitted (משנ"ב שם)
 - a. However, this applies only to a grandson born to his son but not to his daughter (כף החיים הע' 13) - iv. Q: When three ס"ת are used, may they get ששי and שביעי? (הע' 14)
 1. Yes (פתחי שערים)
 2. (שערי אפרים) קדיש יש להחמיר because there is no - v. Q: May two brothers receive חתן תורה and חתן בראשית (שם)
 1. (מקו"ח) צ"ע
 2. Yes (שערי אפרים)

b. Even if one receives שביעי and the next receives מפטיר, the מפטיר should not be called up by name because of עין הרע (רמ"א)

 - i. Q: What is the רמ"א's ruling?
 1. Even though there is a קדיש that separates שביעי before מפטיר, nonetheless, these עליות are considered consecutive (משנ"ב כ) - ii. Q: What are the exceptions to the רמ"א's ruling?
 1. If a different ס"ת is used for מפטיר or if מפטיר is given to a child (משנ"ב שם) - iii. Q: What if the a shul has the practice not to call up by name for מפטיר?
 1. In this case, brothers and fathers/sons may receive consecutive עליות; however, if a shul has the practice to call up by name, they cannot be called up consecutively even without mentioning their names (משנ"ב כא)
 - a. Q: To what else does this apply?
 - i. If a shul has a practice not to call up by name for שביעי (משנ"ב כא)

5. (קמא ז: איך לעלות למגדל)

 - a. When one goes up to the בימה for an עלייה, he should ascend via the shortest path to the בימה, and afterwards he should descend via a different and longest path to his seat; if the two paths are equal, he should ascend via the direction to his right and descend via the opposite direction (שו"ע)
 - i. Q: Why should he ascend using the shortest path?
 1. כבוד הציבור so that the congregation need not wait for him and כבוד התורה to demonstrate that the תורה is precious to him and that he rushes to read it (משנ"ב כב) - ii. Q: Why should he descend using the longest path?

1. So that the תורה doesn't seem like a burden to him (משנ"ב כג)
- iii. Q: Why should he use the right side when equal?
 1. Because we generally turn first to the right (משנ"ב כד)
- iv. Q: Why does he leave using the opposite side?
 1. Based on the פסוק in (מו) יחזקאל that says not to leave using the same gate through which he entered (משנ"ב כה)
- v. Q: Who else should ascend via the right and leave via the opposite direction?
 1. The חזן who carries the ס"ת to the בימה (משנ"ב שם)
- vi. Q: Do all agree with the רמ"א's ruling?
 1. Some say that for bringing the תורה ספר, one should always ascend using the right, and nowadays that the בימה stands in the middle of the shul and the two paths are equal, one should use the right (משנ"ב שם)
- vii. Q: How should an עולה walk to the בימה?
 1. He should walk with pace but not run because of כבוד ביה"כ and כבוד הציבור (משנ"ב שם)
- b. One should not descend until the next עולה has arrived (רמ"א)
 - i. Q: Why?
 1. So that the ס"ת is not left alone (משנ"ב כו)
 - ii. Q: What is our practice?
 1. The custom is to wait until the next עולה begins his ברכה (משנ"ב שם)
 2. Those who are scrupulous are concerned they will not hear the קריאה when returning to their seat and therefore wait until the next עולה finishes his עלייה, including the ברכה (חיי אדם הע' 18), and then return between עליות (משנ"ב שם)
 - iii. Q: How should one return from the בימה?
 1. With calm and without running so that the תורה doesn't seem like a burden (מג"א קלב: ו הע' 16) בימה (משנ"ב שם); his back should not be turned to the