

הלכות קריאת ספר תורה (סימן קלה: סדר קריאת התורה ביום ב' וה')

קלה:א-ב

Outline

1. Today's Topics
 - a. קריאת התורה on Mondays and Thursdays and Shabbos Mincha
2. קלה:א) קריאת התורה בב' וה' ושבת מנחה
 - a. On Mondays and Thursdays and Shabbos Mincha, we read three עליות, no fewer and no more, and we do not do הפטרה from נביאים.
 - i. Q: What is the background to the מצוה of קריאת התורה?
 1. The רמב"ם (תפילה יב) writes that משה רבינו established that we do קריאת התורה on Shabbos, Mondays, and Thursdays so that we do not wait for three days without hearing תורה, and עזרא established we read on Shabbos Mincha for those who are too busy with work to hear the תורה even on Mondays and Thursdays. He added that we do three עליות and no fewer than ten פסוקים. The ירושלמי, quoted by the רי"ף and שבת, יו"ט, ר"ח, חוה"מ on קריאת התורה established that משה רבינו (משנ"ב הקדמה)
 - a. Q: Who is obligated in קריאת התורה? (הע' 2)
 - i. חובת הציבור or חובת היחיד whether it is לחקור (גר"ח מובא בברכת שמואל יבמות כא) to consider it a חובת היחיד, but the חזו"א is reported as ruling that fundamentally, it is a חובת הציבור
 1. some (חזו"א, גר"ח, גרי"ד) למעשה, Women are obligated but don't seem to be careful to fulfill this obligation (מג"א רפב:יב); however, nowadays that women understand the language, they should listen to קריאת התורה (רב אלישיב) (הע' 3)
 - ii. Women are obligated but don't seem to be careful to fulfill this obligation (מג"א רפב:יב); however, nowadays that women understand the language, they should listen to קריאת התורה (רב אלישיב) (הע' 3)
 - ii. Q: When do we do קריאת התורה?
 1. At שחרית; although fundamentally the entire daytime is fit for קריאת התורה, the ideal מצוה is to do it at its earliest time (משנ"ב א)
 - a. Q: May קריאת התורה be done after עלות השחר when necessary? (הע' 4)
 - i. Yes (שו"ת מהרש"ם א:קנח)
 - ii. No (רב אלישיב)
 - iii. Q: Why do we not add עליות or do מפטיר?
 1. To prevent people from having to miss work (משנ"ב ב)
 - b. If there are two חתנים in shul and both are ישראלים, one may add an עלייה because for them, the day is considered like a יו"ט on which we are permitted to add עליות. The same applies to two בעלי ברית (רמ"א)
 - i. Q: Why are additions permitted in these cases?
 1. So that both grooms can get עליות (משנ"ב ג)
 - a. Q: למעשה, do we add for חתנים?
 - i. No, and certainly not for בעלי ברית (משנ"ב שם)
 3. קלה:ב) במה קוראים בב' וה'
 - a. Wherever we pause קריאת התורה on Shabbos morning, we continue from there at Shabbos Mincha and on Mondays and Thursdays (שו"ע)
 - i. Q: What if the congregation mistakenly reads from the previous week's פרשה or the following week's פרשה?
 1. פתח"ת מובא במשנ"ב ד) מח' הפוסקים
 - b. If the congregation misses the reading of one Shabbos, it makes up that reading the next Shabbos together with that Shabbos's reading (רמ"א)
 - i. Q: What is the case to which the רמ"א refers?
 1. If there is strife in a community that causes the congregation to miss the reading, it should read the entire פרשה at Shabbos Mincha; if the strife continues and it misses the reading throughout שבת, then it should not be made up during the week because

- of concern for causing people to miss work (משנ"ב ה); in this case, the Monday and Thursday reading of the following week remains the same because we don't override the current obligation for a previous obligation, and we don't want people to have a misimpression about the week's פרשה (דגול מרבבה מובא שם)
- ii. Q: What if a shul misses קריאת התורה because it didn't have a מניין (הע' 7)?
1. No obligation to make up the reading; instead, each person should read the פרשה from a גרשז"א (חומש)
 2. The obligation to make up the reading applies (פוסקים בשו"ת בצל החכמה א:ז:יב)
- iii. Q: What if a congregation misses multiple Shabbos readings?
1. Some, including the גר"א, say that only the previous פרשה is made up while others say that all missed פרשיות are made up (משנ"ב ו); however, the גר"א was מחמיר for himself to read all of the פרשיות he missed while in jail (הע' 10)
 - a. Even according to the first opinion, if a יו"ט interrupts, a פרשה can be made up at the next opportunity (גר"ח קניבסקי הע' 9)
- iv. Q: What if a congregation misses a double-פרשה?
1. It cannot be made up because three פרשיות are not read at once, and one of the פרשיות cannot be made up because such would be an incomplete make-up; the same applies if the next week is a double-פרשה (מהר"ם מינץ מובא במשנ"ב ז)
 2. It is made up like other missed פרשיות (הגהת מנהגים, א"ר, מגן גבורים מובא שם)
- v. Q: What if a congregation misses פרשת ויחי?
1. Some say that it should not be made up together with פרשת שמות because the last עלייה of the missed פרשה is combined with the first עלייה of the current פרשה, which should not be done in this case because they are from two different ספרים; others disagree and say to make it up, and those who follow this practice should not be criticized (משנ"ב שם), but this option does not apply to וזאת הברכה and בראשית (גר"ח קניבסקי הע' 14)
- vi. Q: What if a shul misses a פרשה but most of its congregants heard the פרשה in a different shul?
1. The shul need not make up the reading (שערי אפרים מובא שם)
- vii. Q: When making up a missed פרשה, how should the reading be done?
1. It should be done in sequential order of the פרשיות because משה רבינו established that the תורה be read in its completion according to its פרשיות in order to teach the nation all of the laws (משנ"ב ח)
- viii. Q: Can ד' פרשיות (הע' 12) be made up?
1. No (משנ"ב תרפה:ב)
- ix. Q: Can ד' פרשיות (שם) be read at מנחה?
1. Yes (גר"נ קרליץ)
 2. For a זכור, פרשת זכור is read at מנחה without a ברכה (שבט הלוי ד:עא)
 3. פרשת שקלים
 - a. Yes (זכור לאברהם)
 - b. No (יוסף אומץ כז)
- x. Q: If a בן חו"ל travels to א"י and in so doing misses a פרשה, is he obligated to make it up? (הע' 18)
1. No (רב אלישיב), but he should try to hear it (גר"מ פיינשטיין, גרשז"א)