

הלכות קריאת ספר תורה (סימן קלז: כמה פסוקים צריכים לקרא לכל אחד)

קלז:א-ג

Outline

1. Today's Topics
 - a. The required number of פסוקים for קריאת התורה
 - b. What to do if one skips a פסוק
2. קלז:א (א: פסוקים)
 - a. On a day when we call up three עליות, at least ten פסוקים must be read, and "וידבר" counts as one of the פסוקים (ש"ע)
 - i. Q: To what do the ten פסוקים correspond?
 1. The עשרת הדברות or the ten statements with which Hashem created the world or the ten בטלנין who remain in shul (משנ"ב א, הע' 1)
 - ii. Q: Why must the מחבר say that "וידבר" counts?
 1. Even though we don't learn anything from it, nonetheless, it counts (משנ"ב ב)
 - b. If a section concludes in fewer than ten פסוקים, such as פרשת עמלק, which has nine פסוקים, such is sufficient (ש"ע)
 - i. Q: Why did חז"ל not add פסוקים to the קריאה of פרשת עמלק?
 1. To allude to the fact that עמלק causes שם ה' and the כסא הכבוד to be incomplete and likewise, its sections in the Torah are incomplete (משנ"ב ג)
 - a. Q: In practice, how do we read פרשת עמלק on פורים? (הע' 2)
 - i. We repeat the last פסוק (ד: ש"ע תרצג) as a מנהג (פ"ח) (ש"ע)
 - ii. We read only the nine פסוקים (שם) (רמ"א שם)
3. קלז:ב (ב: ג' פסוקים לכל עלייה)
 - a. Each עלייה must have no fewer than three פסוקים, such that two עולים each read three פסוקים and one עולה reads four פסוקים; whoever reads four פסוקים is most praiseworthy (ש"ע)
 - i. Q: What is the meaning of "most praiseworthy?"
 1. Whichever עולה reads the most פסוקים is most praiseworthy, even if he is the first עולה because we find contexts in which the most חשוב goes first or the middle (e.g. מנורה) or last (i.e. מעלין בקודש ולא מורידין), and therefore, we are not nitpicky about which of the three עולים reads four פסוקים (משנ"ב ד)
 - ii. Q: Nowadays that a בעל קורא reads for each עלייה, which עלייה should have four פסוקים?
 1. (משנ"ב שם) מח' אחרונים
 - a. Q: Why would we save the four פסוקים for last when a בעל קורא reads but not when each עולה reads? (הע' 3)
 - i. Because "מעלין בקודש" applies to one individual but not between multiple people (לבושי שרד)
 - iii. Q: What do we read on ושבת מנחה ב', ה', ויום?
 1. The first section of the following week's סדרה according to the pauses that have been established (משנ"ב שם)
 - a. Q: What if one veers from the established breaks?
 - i. This is not מעכב, as long as each עולה has at least three פסוקים (משנ"ב שם)
4. קלז:ג (ג: דלג פסוק אחד)
 - a. If one skipped a פסוק in the reading on Shabbos Mincha, Monday, or Thursday and read ten פסוקים without the skipped פסוק, then he need not return to the skipped פסוק; if not, he must return (ש"ע)
 - i. Q: What is the case of this הלכה?
 1. Each עולה read three פסוקים and between the three עולים, ten פסוקים were read (משנ"ב ה)
 - ii. Q: Why?
 1. Because ten פסוקים were read, in accordance with עזרא's institution, and the skipped פסוק is not necessary for the day and can be read on the next Shabbos (משנ"ב ו)
 - iii. Q: What if one mispronounced a word? (הע' 4)

1. Changing the meaning of a word may be considered worse than skipping a פסוק (ביאור הלכה קמב:א)
- iv. Q: In what case must one return?
 1. If he read only nine פסוקים because he both read fewer than ten פסוקים and also skipped a פסוק (משנ"ב ז)
- v. Q: How does one go about returning to the skipped פסוק?
 1. He makes a new ברכה ראשונה, reads the skipped פסוק together with two other פסוקים, and then makes a ברכה אחרונה (משנ"ב שם)
- b. If one skipped a פסוק on Shabbos morning, he must return to that פסוק. Even if the Torah was returned and Kaddish was said or הפטרה was read and מוסף was davened, he must return to that פסוק and repeat two others with it (שו"ע)
 - i. Q: For how much of a skip must one return?
 1. Even for some of a פסוק or one word; when he returns to that פסוק, he should begin from its beginning and read it with another two פסוקים (משנ"ב ח)
 - a. Q: Must one return for the omission of one letter? (הע' 5)
 - i. Yes (גר"א מובא בביה"ל קמב:א), but one should not make a new ברכה if he already finished the קריאה (ביה"ל שם)
 - ii. Only if it changes the meaning of the word (רמ"א שם)
 - b. Q: Must one return for a mispronunciation that changed the meaning of a word or for a mistake in trup that changed the meaning of a word?
 - i. Yes (משנ"ב שם, שלחן עוזי שטים)
 - c. Q: What two פסוקים should one add? (הע' 6)
 - i. The two פסוקים that follow the omitted פסוק, unless it was prior to a פרשה סתומה or פרשה פתוחה, in which case one should start three פסוקים prior to that פרשה (ערה"ש)
 - ii. Q: In what case must one return for a missed פסוק on שבת?
 1. Even if there were seven עליות without the missed פסוק (משנ"ב ט)
 - iii. Q: What is the meaning of "return?"
 1. One must return and make a ברכה before and after (משנ"ב ט)
 - iv. Q: What if one began the ברכה on הפטרה and then realized he must return to an omitted פסוק? (הע' 7)
 1. He should conclude the הפטרה with its ברכות and then fill in the missing פסוק (כף החיים)
 - v. Q: Must one fill in a פסוק that was read during the week on Monday or Thursday? (הע' 8)
 1. Yes (דעת תורה)
 2. No (שערי אפרים, מאמר מרדכי, כף החיים)
 - vi. Q: What if the skipped פסוק was in שביעי or הוספות?
 1. One need not make an additional ברכה for the skipped פסוק because the מפטיר can begin from the skipped פסוק until the end of the פרשה (משנ"ב י); indeed, the ביאור הלכה cites a case in which the מפטיר counts towards the seven עליות even if he doesn't read any additional פסוקים