

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

קלז:ג-ד

Outline

1. Today's Topics
 - a. Omissions in קריאת התורה for טוב
 - b. Incomplete readings
2. קלז:ג: דילוג בפרשיות המועדים
 - a. If one skips a פסוק in קריאת התורה for טוב, he need not return as long as he read ten פסוקים because the skipped פסוקים are read on their respective שבתות (שו"ע)
 - i. Q: What is the case to which this הלכה applies?
 1. Each of the five עולים read at least three פסוקים (משנ"ב יא)
 - ii. Q: What if a פסוק in מפטיר is skipped on טוב יום?
 1. Nonetheless, one need not return as long as the essence of the פסוקים was read
 - a. For example, if on the first day of סוכות חוה"מ, one read only "וביום השני" but not "וביום השלישי", then he must return because nowadays, we know that the day is actually the third day (משנ"ב יא מובא במשנ"ב שם)
 - i. Q: What if one skipped "וביום השני" but read "וביום השלישי"?
 1. He returns for "וביום השני" but without a ברכה (משנ"ב שם)
 - b. For example, one omitted on the first day of פסח between "והקרבתם" and "לכפר עליכם" or on the first day of סוכות between "והקרבתם" and the end of the section or one of the פסוקים of "וביום השלישי" when the first day of סוכות חוה"מ falls out on שבת (א"ר, שערי אפרים מובא במשנ"ב שם) שבת
 - i. Q: Under what circumstances should omitted פסוקים that are not essential be filled in? (הע' 11)
 1. Only if the ברכה אחרונה was not yet made (מקור"ח, שערי אפרים)
 3. קלז:ד: קראו פחות מכשיעור
 - a. If one עולה reads only two פסוקים, he must return to read more (שו"ע)
 - i. Q: To what case does the שו"ע refer?
 1. Even if ten פסוקים in total are read, if one עולה read only two, he must read more because definitional to קריאה is that it be at least three פסוקים. This applies to all עליות on שבת as well (משנ"ב יב)
 - a. Q: What if half of third פסוק was read? (הע' 15)
 - i. זכור לאברהם, הר צבי או"ח א: סו, בדיעבד, this suffices
 - ii. Q: Must one make a new ברכה ראשונה when he returns to read more? (משנ"ב יג)
 1. If a ברכה אחרונה was not yet made, then no
 2. If a ברכה אחרונה was made, then yes, and one must begin from where he began the previous reading because the previous reading does not register
 - a. Q: What if the two פסוקים that were read were very long? (הע' 16)
 - i. It is best to call up a new עולה just in case the breakup of the two long פסוקים should have been three פסוקים (אגר"מ או"ח א: לה)
 - b. Q: What if the next עולה was already called up?
 - i. He should wait at the בימה until the previous עולה reads again
 - c. Q: What if the next עולה began or finished his ברכה?
 - i. He should read from the beginning of the previous reading, fill in one more פסוק, and then make the ברכה אחרונה
 - ii. He should read from the beginning of the previous reading and add three more פסוקים (י"א)
 - d. Q: What should the טועה do while the next עולה reads?
 - i. He should wait at the בימה and then receive the next עלייה, and if he returned to his seat, a new עולה may be called
 - e. Q: What if the כהן is the one who omitted a פסוק?

- i. If this happened during the week, then the לוי should begin from where the כהן skipped and then add; he should not read the two פסוקים that the כהן read because it will be a disgrace to the כהנים for the לוי to read those פסוקים. Then two ישראלים should be called up to complete the required number of עליות.
- f. Q: What if a לוי read two פסוקים and the congregation notices only after the ישראל made his ברכה (הע' 20)?
 - i. The ישראל should read the two פסוקים that the לוי read and add one פסוק, and then another ישראל should be called to complete the required number of עליות (גר"נ קרליץ) עולים
- g. Q: What if two פסוקים are read on שבת or יו"ט?
 - i. Some say that another עולה should be called because there is no concern with adding עליות on שבת ויו"ט, as opposed to the weekdays when there is such concern. Others say that the same עולה should fill in the פסוק
- b. If only nine פסוקים are read in total, three for each עולה, they need not return to read more, as evidenced by פרשת עמלק, which is only nine פסוקים; however, if only eight were read in total, then they must read more (שו"ע)
 - i. Q: Why is nine sufficient?
 1. Since there is an instance in which nine is sufficient (i.e. פרשת עמלק), therefore it is always sufficient (משנ"ב יד) בדיעבד
 - ii. Q: Do all agree?
 1. No; the גר"א and פנים מאירות disagree (שם) (משנ"ב שם)
 - iii. Q: למעשה, what should be done?
 1. Even according to the first opinion, three more פסוקים should be read without a ברכה (משנ"ב שם)
 - iv. Q: What is the case in which only eight פסוקים were read?
 1. Each עולה read three פסוקים, but two of the עולים read the same פסוק (משנ"ב טו)
 - v. Q: Do all agree that if eight פסוקים were read, then more must be read?
 1. No; some say that since all three עולים read three פסוקים, no more must be read (משנ"ב שם) בדיעבד
 - vi. Q: What is the meaning of "צריכים"?
 1. The plural language is not literal, and it refers to the עולה who repeated an already read פסוק (משנ"ב טז) פסוק read
 - a. Q: What should he read? (הע' 22)
 - i. Three פסוקים from where he left off (דרך החיים)