

## הלכות קריאת ספר תורה (סימן קלח: שלא לשייר בפרשה פחות מג' פסוקים)

### קלח:א

#### Outline

1. Today's Topics
  - a. Ending fewer than three פסוקים before the end of a section or into a section
  - b. Starting and ending on a positive note
2. קלח:א) שיור פחות מג' פסוקים
  - a. One who reads the תורה should not end an עלייה with fewer than three פסוקים before the end of a פרשה because people may leave then and assume that the next עולה will read only the two remaining פסוקים (ש"ע)
    - i. Q: What is the meaning of the ש"ע?
      1. One should not end an עלייה with fewer than three פסוקים prior to a פרשה break because of the people who leave between עליות who will assume that the next עולה will read only the two פסוקים that remain and will conclude that it is permitted to read fewer than three פסוקים per עלייה (משנ"ב א)
    - ii. Q: What if an עולה ends his עלייה with fewer than three פסוקים prior to a פרשה break?
      1. If the topic ends, the next עולה should repeat one פסוק; if the topic does not end, the next עולה should read the two remaining פסוקים and an additional three or more (משנ"ב שם)
    - iii. Q: What is the meaning of a "פרשה"?
      1. "פרשה" refers to a פתוחה or סתומה, a paragraph break (משנ"ב שם)
        - a. Q: Must one be careful not end an עלייה within two פסוקים of when the next עלייה is supposed to begin? (הע' 3)
          - i. Yes (שעה"צ א), but on a תענית and on שבת חוה"מ, we conclude one פסוק after the beginning of an עלייה
    - b. One who reads the תורה should not begin an עלייה within three פסוקים of a פרשה because people who enter then will assume that the previous עולה read only the two previous פסוקים (ש"ע)
      - i. Q: What is the meaning of the ש"ע?
        1. One עולה should not end his עלייה within three פסוקים of a new פרשה because people who enter between עליות will assume that that the previous עולה read only two פסוקים (משנ"ב ב)
      - ii. Q: Does this הלכה apply to all עליות?
        1. Yes, regardless of whether they are essential or additions or מפטיר, and even if the מפטיר must repeat what was just read (משנ"ב שם)
          - a. Q: Why does this הלכה apply to the מפטיר? (הע' 4)
            - i. Because the מפטיר used to begin from where the previous עולה concluded and because some may not know that the מפטיר is מפטיר (מג"א)
      - iii. Q: If the מפטיר does begin within three פסוקים of a new פרשה, must he return to read more?
        1. No (משנ"ב שם)
      - iv. Q: If an עולה ends his עלייה within three פסוקים of a new פרשה, from where does the next עולה read?
        1. He reads from where the previous עולה stopped (משנ"ב ג)
    - c. These הלכות apply to both open and closed פרשה breaks (רמ"א)
    - d. If a פרשה has only two פסוקים, one may end an עלייה before it or after it (רמ"א)
      - i. Q: Why is it permitted to end an עלייה prior to or after a פרשה of just two פסוקים?
        1. Because there is nothing abnormal in this case, and therefore, people will not assume that only two פסוקים were read or will be read (משנ"ב ד)
      - ii. Q: Do all agree that this is permitted?
        1. No; some are stringent that one should not end before or after a פרשה with only two פסוקים except on ר"ח, when we end after "וביום השבת", which has just two פסוקים, but this should not be done when we read פרשת פינחס or in other cases (משנ"ב שם)

- iii. Q: May one end an עלייה before a פרשה that is in the middle of a פסוק?
  - 1. Yes, because people will not assume that the next עולה will read until the פרשה break because everyone knows that half-פסוקים are not read (משנ"ב שם); **the same applies to ending immediately after that פרשה break (5 שערי אפרים הע' 5)**
- e. One should see to it that he begins and ends an עלייה on a positive note (רמ"א)
  - i. Q: What is considered a "positive note" or "negative note"
    - 1. Something positive or negative for כלל ישראל (ה משנ"ב)
  - ii. Q: For what else are careful with respect to who receives an עלייה?
    - 1. A blind or lame person should not receive the עלייה of "עורת או שבור", and a bald person should not receive the עלייה of פרשת נתקים, and a person suspected of עריות should not be called up for פרשת עריות (שם) **so that he is not embarrassed (8 הע' 8)**
      - a. Q: If one certainly violated an עבירה, should he be called up? (9 הע' 9)
        - i. Yes; he should be called up for the פרשה that warns against the עבירה (א"ר), unless he is a מומר for the עבירה, in which case he should not receive an עלייה (פרמ"ג)
      - b. Q: What are other applications of this הלכה?
        - i. **"ולחם וקלי וכרמל לא תאכלו" one who was not careful about איסור חדש nowadays (טו שו"ת חת"ס או"ח טו)**
- iii. Q: When the בעל קורא reads the ברכות and קללות, what should he have in mind?
  - 1. He should not intend the ברכה or קללה for one person because his intent must be to read the תורה for its own sake and not for ulterior motives (משנ"ב שם)
- iv. Q: About what should one be careful when he ends an עלייה?
  - 1. He should not conclude with a bad deed (משנ"ב ו)