and Rava, who would bend their heads⁸ and not actually prostrate themselves on the ground.

Who is the tanna of the mishna? If you say it is Rabbi Yishmael, it is difficult due to the ruling with regard to adding, as the mishna states that one may add additional readers but Rabbi Yishmael holds that one may not do so. If you say it is Rabbi Akiva, it is difficult due to the ruling concerning the days on which there are six and seven readers.

Rava said: It is the tanna of the school of Rabbi Yishmael, as it was taught in the school of Rabbi Yishmael: On a Festival, five people read from the Torah; on Yom Kippur, six people read; and on Shabbat, seven people read. One may not decrease these numbers but one may add to them. This is the statement of Rabbi Yishmael.

The Gemara comments: If so, there is a contradiction between the opinion of Rabbi Yishmael, as expressed in the mishna, and the opinion of Rabbi Yishmael himself, as recorded in the baraita. The Gemara responds: Two tanna'im, students of Rabbi Yishmael, expressed different opinions in accordance with the opinion of Rabbi Yishmael.

The Gemara asks: Who is the tanna who taught that which is taught in a baraita: On a Festival, one is slow to arrive at the synagogue because one is busy preparing for the festive meal, and one is quick to leave in order to eat; on Yom Kippur, one is quick to arrive at the synagogue and slow to leave; and on Shabbat, one is quick to arrive, as the meal has been prepared before Shabbat, and quick to leave in order to eat the Shabbat meal? Let us say it is Rabbi Akiva, who holds that an additional man reads from the Torah on Yom Kippur, which prolongs the service on that day. The Gemara rejects this suggestion: Even if you say it is Rabbi Yishmael, one leaves the synagogue late because of the order of the day, i.e., the prayer service, is very long, as it includes many supplications and confessions.

Who would bend their heads – רבי ישמא. There is a dispute as to why Abaye and Rava did not completely prostrate themselves. Some explain that the prohibition against prostrating oneself on a stone floor was extended by rabbinic decree to include prostration on other surfaces as well, and that is the reason that Abaye and Rava did not prostrate themselves. Conversely, Rashi explains that they did not prostrate themselves because an esteemed person is prohibited to fall on his face in public. According to this explanation, the Gemara does not indicate that it is prohibited to prostrate oneself on a floor that is not made from stone.

On Yom Kippur, seven people read – רבי ישמא. The Turei Even wonders why Rabbi Akiva accords Yom Kippur greater honor than Shabbat. He considers it improbable that the reason is due to the prohibition against eating. Perhaps the unique service in the Temple on Yom Kippur indicates that the sanctity of the day is greater than the sanctity of any other day.

Who holds that an additional man reads from the Torah on Yom Kippur – רבי ישמא. There is an alternate version of the baraita in tractate Sederin, which states that on Shabbat people are quick to arrive and slow to leave. They are quick to arrive in order to recite the Shema in its proper time, and slow to leave because they stay and listen to a halachic discourse. On the Festivals, however, it was not customary for there to be public discourses about halakha, and therefore congregants were quick to leave.

On a Festival, one is slow to arrive at the synagogue – רבי ישמא. On Festivals, the prayer service in the synagogue starts later in order for people to be able to prepare the meal, and one is quick to leave, due to the obligation to rejoice on the Festivals. On Rosh HaShana, it is customary to arrive early at the synagogue (Magen Avraham). In a place where liturgical poems are added to the prayer service on Festivals, it is fitting to start early, so that the time for saying the Shema does not pass (Magen Avraham, Shiḥul Anukh Hollay, Shiḥul Anukh, Ohah Hayim 529:1, and in the comment of Rema).

And on Shabbat one is quick to arrive and quick to leave – רבי ישמא. On Shabbat, the evening prayers are started earlier than on weekdays. The morning prayers begin earlier on Shabbat morning than on the morning of a Festival, but it is permitted to begin the prayer service later than it begins on a weekday. On Shabbat and Festivals, it is best not to extend the prayer service to the point that people will not be able to eat before midday (Shulhan Arukh, Ohah Hayim 267:2; 281:1 in the comment of Rema).
Jerusalem Talmud, that the number of readers from the Torah
The Maharsha wrote that this is indicated in the verse itself,

These three, five, and seven readers – רashi
Rashi explains that these are the seven advisors of King Aha-
suerus (Esther 1:14), five of whom were more prominent than
the others. Tosafot express astonishment that the number of
people called to the Torah would be established to corre-
spond to the number of advisors of a gentle king. It has been
suggested in defense of Rashi’s explanation that since the
Gemara is referring to those who saw the king’s face, which
is an expression based upon the verse in Esther, it is clear
that the Gemara is alluding to the advisors of King Ahaseurus.
Later commentaries have added that just as Ahaseurus had
seven advisors, Jewish kings also had seven primary advisors
(Ramot Shmuel). It has also been suggested, based upon the
Jerusalem Talmud, that the number of readers from the Torah
corresponds to the number of advisors to a gentle king in
order to nullify the evil decrees of gentile governments. The
Ritva and Ozar Hakdosh explain that the number of advi-
sors to earthly kings merely parallels the number of angelic
ministers in heaven.

Zecheriah is the same as Meshullam – halakha
The Maharsha wrote that this is indicated in the verse itself,
as the letter ש, indicating the word “scribe,” appears between
most of the names but not between the names Zecheriah
and Meshullam.

All people count toward the quorum of seven readers – halakha
All people count toward the quorum of seven readers, including women. However, on days when
fewer than seven readers are called to the Torah, this is not the
case (Magen Avraham; Oliot Shabbat). The Sages said that
a woman should not read the Torah in public out of deference
to the congregation. A minor who understands the concept
of a blessing may also read from the Torah. However, nowa-
days the custom is to call up a minor only for maftir (Magen
Avraham; Shulhan Arukh, Orah Hayim 282:3).

The reader who concludes the Torah reading… does he count
toward the quorum – halakha
The Gemara did not provide a final ruling with regard to this debate. Some
hold that the reader who concludes the Torah reading and reads the haftara is included in the
quorum (Rit, Ran), while others disagree (Rid). Some say that the issue remains un-
solved (ge’amon). In practice, the custom is to call seven read-
ers to the Torah without the maftir. Kiddush is then recited,
and then the maftir reads some verses that the previous
reader already read, and then he reads the haftara. This is the
practice on Shabbat and Festivals. However, when a haftara
is read on public fasts, when it is prohibited to add additional
readers, the third reader also reads the haftara (Shulhan Arukh,
Orah Hayim 282:4).

A question is raised with regard to the number of readers on
different days. Corresponding to what were these three,
five, and seven, readers instituted? Rabbi Yitzchak bar
Naḥmani and one other Sage was with him disagree
about this. And who was that other scholar? Rabbi Shimon
ben Pazi. And some say that this was a matter of dispute
between Rabbi Shimon ben Pazi and one other scholar
who was with him. And who was that other scholar? Rabbi
Yitzchak bar Naḥmani, and some say it was Rabbi Shmuel
bar Naḥmani. One said: These numbers correspond to
the number of Hebrew words in the three verses of the Priestly
Benediction. And one said: These numbers correspond
to the three guards of the door (1 Kings 25:18), five of
the officers who saw the king’s face (11 Kings 25:19), and
the seven officers who saw the king’s face (Esther 1:14).

Similarly, Rav Yosef taught a beraita: The three, five,
and seven people who read from the Torah correspond
to the three guards of the door, five of the officers
who saw the king’s face, and the seven officers who saw
the king’s face. When Rav Yosef taught this, Abaye said to him: What is the
reason that until now the Master did not explain the matter
to us in this way? Rav Yosef said to him: I did not know
that you needed this information, as I thought that you were
already familiar with the beraita. Have you ever asked me
something and I did not tell you?

Yaakov of Mina said to Rav Yehuda: Corresponding to
whom were these six readers on Yom Kippur instituted? Rav
Yehuda said to him: The number six corresponds to the six
people who stood to Ezra’s right and the six people
who stood to his left, as it is stated: “And Ezra the Scribe stood
upon a platform of wood, which they had made for the
purpose, and beside him stood Mattithiah, and Shema,
and Anaiah, and Uriah, and Hilkhiah, and Maaseiah,
on his right hand, and on his left hand, Pediah, and Michael,
and Malchiah, and Hashum, and Hashbadanah, Zechariah,
Meshullam” (Nehemiah 8:4).

The Gemara challenges this answer: Those that stood to his
left were seven and not six. The Gemara responds: Zechariah
is the same as Meshullam,9 that is to say, they are not two
separate people, but rather one person with two names. And
why was he called Meshullam? Because he was perfect
[mishlham] in his actions.

S The Sages taught in a Tosefta (Megilla 3:11): All people
count toward the quorum of seven readers,11 even a minor
and even a woman. However, the Sages said that
a woman should not read the Torah, out of respect for
the congregation.

A dilemma was raised before the Sages: With regard to the
reader who concludes [maftir] the Torah reading and reads
from the Prophets [haftara], what is the halakha; does he
count toward the quorum of seven readers? Rav Huna and
Rabbi Yirmeya bar Abba disagreed about this matter. One
said: He counts, and one said: He does not count. The one
who said that he counts toward the seven readers holds that
opinion because he reads from the Torah.

And the one who said that he does not count holds in accord-
ance with the opinion of Ulla, as Ulla said: For what reason
must the one who concludes with a reading from the Proph-
ets read from the Torah first? It is due to respect for the
Torah; so that those present should not conclude that he was
called up only to read from the Prophets because the honor
due the Torah and the honor due the Prophets are equal.
And since he reads only out of respect for the Torah, he is not
included in the quorum of seven readers.
The Gemara raises an objection based upon the following baraita: The one who concludes with a reading from the Prophets may not read fewer than twenty-one verses, corresponding to the seven who read from the Torah. Each one who reads from the Torah must read at least three verses, for a total of at least twenty-one verses. And if it is so, that the one who reads the haftara does not count toward the quorum of seven readers, and he is an eighth reader, the minimum number of verses that must be read from the Torah is twenty-four and not twenty-one. The Gemara answers: Since the one who reads the haftara reads from the Torah first only due to respect for the Torah, it is not necessary to also add corresponding verses in the haftara.

Rava strongly objects to this baraita: But there is the haftara that begins with the words: “Add your burnt offerings” (Jeremiah 7:1-28), which does not have twenty-one verses, and nevertheless we read it. The Gemara answers: There it is different, as the topic is completed in fewer than twenty-one verses, and it is not necessary to begin another topic merely to complete the number of verses.

The Gemara asks: But is it true that where the topic is not completed, we do not read fewer than twenty-one verses? Didn’t Rav Shmuel bar Abba say: Many times I stood before Rabbi Yohanan as a translator, and when we had read ten verses he would say to us: Stop. This indicates that a haftara need not be twenty-one verses. The Gemara answers: In a place where there is a translator, who translates each verse into Aramaic and adds additional explanation, it is different. In that case, it is not necessary for the haftara to consist of twenty-one verses, so as not to overburden the congregation, as Rav Tabalifa bar Shmuel taught: They taught that twenty-one verses must be read from the haftara only in a place where there is no translator; but in a place where there is a translator, one may stop even before that.

**NOTES**

In a place where there is a translator – אֲלֵי אֲלֵי. The Meiri explains that since the translator translates every verse, the ten verses and their translations are counted as twenty. The reader then repeats the last verse for a total of twenty-one. Alternatively, Rashi and others explain that the reason one need not read twenty-one verses is so that the congregation be not overly burdened. This is also mentioned explicitly in the Jerusalem Talmud. According to this explanation, it is possible to suggest that since the Torah reading itself was very lengthy, it is not necessary to read twenty-one verses, and it is possible that one may conclude after even fewer than ten verses.

**HALAKHA**

May not read fewer than twenty-one verses – לא יפסיקו מ פרשתא על פרשתא. The haftara is read from the Prophets on Shabbat, and no fewer than twenty-one verses are read. However, if one concludes an entire topic, he need not continue even if he has read fewer than twenty-one verses. On Festivals, when only five readers are called to the Torah, the haftara need not be longer than fifteen verses (Shulhan Arukh, Orah Hayyim 28a:1, and in the comment of Rema).

**BACKGROUND**

Translator – מֵהָדַר. During the talmudic era, it was customary to read the Aramaic translation of the Torah, written by Onkelos, as part of the Torah reading on Shabbat morning. The purpose of this was to allow those unfamiliar with biblical Hebrew to understand the reading. The translation would greatly extend the time of the reading. If the translation of the haftara was also recited, that would extend the time even more, especially since the translation of the Prophets incorporates more explanation of the text than the translation of the Torah itself. Therefore, it was necessary to shorten the haftara so that the congregation would not be overly burdened.
MISHNA One does not recite the introductory prayers and blessing [poresin] before Shema;[20] nor does one pass before the ark[21] to repeat the Amida prayer; nor do the priests lift their hands to recite the Priestly Benediction;[22] nor is the ‘Torah read in public;[23] nor does one conclude with a reading from the Prophets [haftara][24] in the presence of fewer than ten men.

And one does not observe the practice of standing up and sitting down for the delivery of eulogies at a funeral service; nor does one recite the mourners’ blessing or comfort mourners in two lines after the funeral; or recite the bridegrooms’ blessing; and one does not invite others to recite Grace after Meals, i.e., conduct a zimmun, with the name of God, with fewer than ten men present. If one consecrated land and now wishes to redeem it, the land must be assessed by nine men and one priest, for a total of ten. And similarly, assessing the value of a person who has pledged his own value to the Temple must be undertaken by ten people, one of whom must be a priest.

GEMARA The Gemara asks: From where are these matters, i.e., that ten people are needed in each of these cases, derived? Rabbi Hyya bar Abba said that Rabbi Yoḥanan said: It is as the verse states: “And I shall be hallowed among the children of Israel” (Leviticus 22:32), which indicates that any expression of sanctity may not be recited in a quorum of fewer than ten men.[25]

The Gemara asks: From where in the verse may this be inferred?[26] The Gemara responds that it must be understood as Rabbi Hyya taught: It is inferred by means of a verbal analogy [gezerah shavah] between the words “among,” “among.” Here, it is written: “And I shall be hallowed among the children of Israel,” and there, with regard to Korah’s congregation, it is written “Separate yourselves from among this congregation” (Numbers 16:21). Just as with regard to Korah the reference is to ten men, so too, the name of God is to be hallowed in a quorum of ten men.

The connotation of ten associated with the word “among” in the portion of Korah is, in turn, inferred by means of another verbal analogy between the word “congregation” written there and the word “congregation” written in reference to the ten spies who slandered Eretz Yisrael, as it is written there: “How long shall I bear with this evil congregation?” (Numbers 14:27).

Consequently, just as there, in the case of the spies, it was a congregation of ten people, as there were twelve spies altogether, and Joshua and Caleb were not included in the evil congregation, so too, here, in the case of Korah, the reference is to a congregation of ten people. The first several items mentioned in the mishna are expressions of sanctity, and they consequently require a quorum of ten.

HALAKHA

One does not recite the introductory prayers and blessing before Shema – פורסיו על שמע, או אנא עתרת בפלה והבקשה. One may go before the ark to recite the communal Amida prayer only in the presence of ten men. If there are those who have already prayed but did not hear kedusha, the sanctification prayer, one of them may recite the first two blessings of the Amida aloud, followed by kedusha and the third blessing (Shulhan Arukh, Orah Hayyim 6:1).

Nor do the priests lift their hands to recite the Priestly Benediction –.setProperty {color:red;font-weight: bold} ברכת הקדושה, 오拉着 hadakti. The priests may recite the Priestly Benediction only in a quorum of ten, and the priests are included as part of the quorum (Shulhan Arukh, Orah Hayyim 128:1).

Nor is the Torah read in public – או תקיע במצבי. The Torah is read only in the presence of a quorum of ten. However, if they began to read the Torah with a quorum and some individuals left, they may continue the reading (Shulhan Arukh, Orah Hayyim 143:1).

Nor does one conclude with a reading from the Prophets [haftara] – 오拉着 read only with a quorum of ten (Rambam Sefer Avoda; Hilkhos Temilah 8:6).

Any expression of sanctity may not be recited in a quorum of fewer than ten men – PROPERTY {color:red} ברכת הקדושה, 오拉着 read only in the presence of a quorum of ten. However, if they began to read the Torah with a quorum and some individuals left, they may continue the reading (Shulhan Arukh, Orah Hayyim 143:1).
And one does not observe the practice of standing up and sitting down with fewer than ten men present – נמי לא יราม רבי יוסי בר זましたが: The practice of standing up and sitting down for eulogies is practiced only with a quorum of ten. However, nowadays this custom is no longer observed at all (Rambam Sefer Shofetim, Hilkhot Evel 12:4; Shulhan Arukh, Yoreh Dea 306:3).

The bridegrooms’ blessing is recited only with ten men present – מرجعĕ נחלת: The bridegrooms’ blessing is recited only with ten men present; and the bridegroom may be considered one of the ten (Shulhan Arukh, Even HaZer 624).

And one does not invite others to thank God for one’s nourishment with the name of God with fewer than ten men present – פוגי: The invitation to say Grace after Meals is recited with the name of God only in the presence of ten men (Shulhan Arukh, Orah Hayyim 121:2).

Land must be assessed by nine Israelites and one priest – כל ישראל: If one consecrated land and wants to redeem it, the assessment of the value of the land is conducted by a group of ten, one of whom must be a priest (Rambam Sefer Hafla’ah, Hilkhot Arakhin 8:2).

And similarly, assessing the value of a person – כל ישראל: If an individual pledges to donate his own value to the Temple treasury, his value is assessed as though he were being sold as a slave. The assessment is conducted by a group of ten, one of whom must be a priest (Rambam Sefer Hafla’ah, Hilkhot Arakhin 8:2).

Mourners themselves are not included in the count – כל ישראל: Rashi and many others explain that this is because the consolers would recite a blessing of consolation to the mourner, and the mourner would recite a separate blessing for those who had come to console him. Therefore, the quorum of ten must be in addition to the mourner himself. The Ritz explains that since mourners are preoccupied in their mourning, they do not pay close attention to the blessing and do not count for the quorum. This is not the case with regard to bridegrooms.

The word priest is written ten times – פוגי כל ישראל: To reread question why an even number of people would participate in this formal appraisal of value, as it seems to contradict the general rule that a court may not be composed of an even number of judges. The Rashi explains that since the number of appraisers is derived from a verse, it need not follow general court procedures. Others explain that an appraisal of value is not equivalent to a court case, and the appraisers are not considered a court (see Ritva and Tum HaEven).

Say that the assessment must be carried out by five priests – כל ישראל: This question has been explained in the commentary to the Gemara based upon the interpretation of Rashi. The Ran offers another explanation based upon the general principle: It is sufficient for the conclusion that emerged from the inference to be like the inference, which means that the conclusion of an inference cannot be applied more broadly than the source of that inference. In this case, since it is derived from the term “priest” that even non-priests may participate, it can be derived only that the number of non-priests who may participate is equal to the number of priests who must be included; it cannot be derived that the number of non-priests may exceed the number of priests.

The Gemara concludes: Indeed, it is difficult, as the derivation has not been sufficiently explained.

We learned in the mishna: And similarly, assessing the value of a person who has pledged his own value to the Temple must be undertaken by ten people, one of whom must be a priest. The Gemara asks: Can a person become consecrated and thereby require redemption?

We learned further in the mishna: And one does not observe the practice of standing up and sitting down for eulogies at a funeral service with fewer than ten men present. As this is not an expression of sanctity, it is therefore necessary to explain why a quorum is required. The Gemara explains: Since the leader of the funeral procession is required to say: Stand, dear friends, stand; sit down, dear friends, sit down, when there are fewer than ten it is not proper conduct to speak in such a dignified style.

We also learned in the mishna: And one does not recite the mourners’ blessing and the bridegrooms’ blessing with fewer than ten men present. The Gemara asks: What is the mourners’ blessing? The blessing recited in the square next to the cemetery. Following the burial, those who participated in the funeral would assemble in the square and bless the mourners that God should comfort them, as Rabbi Yitzḥak said that Rabbi Yoḥanan said: The mourners’ blessing is recited only with ten men present, and mourners themselves are not included in the count. The bridegrooms’ blessing is also recited only with ten men present, and bridegrooms themselves are included in the count. Consequently, only nine other men are needed.

We learned further in the mishna: And one does not invite others to recite Grace after Meals, i.e., conduct a zimmun, in order to thank God for one’s nourishment, with the name of God, with fewer than ten men present. Since one is required to say: Let us bless our Lord, in the presence of fewer than ten it is not proper conduct to mention the name of God.

If one consecrated land and now wishes to redeem it, the land must be assessed by nine Israelites and one priest, for a total of ten. And similarly, assessing the value of a person who has pledged his own value to the Temple must be undertaken by ten people, one of whom must be a priest. The Gemara asks: From where are these matters, that consecrated land must be assessed by ten people, one of whom is a priest, derived?

Shmuel said: The word priest is written ten times in the Torah portion that addresses the redemption of consecrated property, indicating that ten people are required to assess the value of such property (Leviticus, chapter 27). One instance of the word is needed for itself, to indicate that a priest must participate in the assessment. And one instance is needed to exclude all non-priests from fulfilling that role. And all the other instances of the word are restrictions following other restrictions, and there is a general hermeneutical principle that one restriction after another serves only to amplify. Therefore, each additional time the word priest is repeated, it extends the criteria applied to appraisers, so as to allow non-priests to participate. Consequently, the assessment may be carried out by nine ordinary Israelites and one priest.

The Gemara asks: And on the basis of this principle, say that the first usage of the term is restrictive and requires a priest for the assessment; the second usage amplifies and allows for a non-priest; the third usage again requires a priest; the fourth usage allows for a non-priest; and so on. Consequently, the assessment must be carried out by five priests and five ordinary Israelites. The Gemara concludes: Indeed, it is difficult, as the derivation has not been sufficiently explained.

We learned in the mishna: And similarly, assessing the value of a person who has pledged his own value to the Temple must be undertaken by ten people, one of whom must be a priest. The Gemara asks: Can a person become consecrated and thereby require redemption?
HALAKHA

One who reads from the Torah should not read fewer than three verses —אָמַר רַבִּי יַעֲנוֹנָן: בָּאָמְרוּ דָוִד קָרָא יֵשֵׁם וְיָשמֶה —טַוָּא. Three verses are the minimal number that can be publically read from the Torah. If there is a translator, the reader should read one verse at a time before the translator translates it for the congregation (Shulhan Arukh, Daf Hayyiim 137:2, 143).

And with regard to the Prophets, three verses at a time —וְאֶלֶף בָּאָמְרוּ וַיַּעֲמֹד עֹלָם —טַוָּא. And with regard to the Prophets, three verses at a time —דִּכְתִיב: “וְאֶלֶף בָּאָמְרוּ וַיַּעֲמֹד עֹלָם.” If the three verses are from three distinct paragraphs, one should read the verses one at a time and allow the translator to translate each one separately (Rambam Sefer HaHasaka, Hilkhot Tefillah 12:14).

One may skip while reading the Prophets, but one may not skip while reading the Torah —נְבִיאִים וְאֵין בַּתּוֹרָה. It is permitted to skip from one section to another while reading the Torah, as long as both sections address the same topic. Conversely, while reading the Prophets, it is permitted to skip from one section to another within one book of the Prophets even if they address different topics. However, one should not cause the congregation to have to wait for the reader to continue. It is prohibited to skip from one book of the Prophets to another; unless the sections address the same topic, in which case it is permitted (Per HaDaShi). Within the twelve books of Prophets that are grouped together, it is permitted to skip from one book to another, but only if one skips ahead to a section that comes later (Shulhan Arukh, Daf Hayyiim 141:1).

And with regard to the Prophets, one may read to the translator three verses at a time. How with respect to the Torah, an incorrect translation might lead to an error in practice, but this concern does not apply to the Prophets. If the three verses constitute three separate paragraphs, that is to say, if each verse is a paragraph in itself, one must read them to the translator one by one.

One may skip from one place to another while reading the Prophets, but one may not skip from one place to another while reading the Torah. How far may he skip? As far as he can, provided that the translator will conclude his translation while the reader is still rolling the scroll to the new location. The reader may not cause the congregation to wait for him after the translator has finished, as that would be disrespectful to the congregation.

GEMARA

The Gemara asks: Corresponding to what were these three verses, i.e., the minimal Torah reading, instituted? Rav Asi said: They correspond to the Torah, Prophets, and Writings.

We learned in the mishna: And when it is being translated, one should not read to the translator more than one verse at a time. And with regard to the Prophets, he may read to the translator three verses at a time. If the three verses constitute three separate paragraphs, he must read them to the translator separately, for example, the verses: “For thus says the Lord, You were sold for naught” (Isaiah 52:1); “For thus says the Lord God, at first My people went down to Egypt” (Isaiah 52:4); “Now therefore what have I here, says the Lord” (Isaiah 52:5). These are three adjacent verses, each one constituting an independent paragraph.

We learned further in the mishna: One may skip from one place to another while reading the Prophets, but one may not skip from one place to another while reading the Torah. The Gemara raises a contradiction from a mispika (Yoma 68b): On Yom Kippur, the High Priest reads the section beginning with the verse: “After the death” (Leviticus 16:1), and then he reads the section beginning with the verse: “Only on the tenth day” (Leviticus 23:27). Doesn’t he skip from the first section to the second section?

Abaye said: This is not difficult. Here, where it says that one may not skip in the Torah, the translator will conclude his translation before the reader is ready to continue reading. There, where it is permitted to skip, the translator will not conclude his translation before the reader is ready to continue reading.