

## קריאת התורה בראש חודש

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In *Parshas Pinchas* we find the (במדבר פרק כח) פרשת המועדים, which begins with the *kriah* we *layin* every Rosh Chodesh. The *pesukim* we *layin* for Rosh Chodesh is the *parsha* of the *korban tomid*, which is comprised of eight *pesukim*.

The Gemara in כג: דף מגילה asks how we can make three *aliyos* out of only eight *pesukim*. The Gemara answers by saying what the *Anshei Ma'amad* did during the week of *Parshas Bereishis*: On the first day of the week, for the first two *aliyos* they would *layin* the *parsha* of "בראשית ברא" and for the third *aliya* they *layined* that of "יהי רקיע". In the *parsha* of "בראשית ברא" there are only five *pesukim*. The Gemara brings that Rav and Shmuel have a *machlokes* how to make two *aliyos* out of these five *pesukim*; one says to split the middle *posuk* into two so each *aliya* gets its own three *pesukim*, while the other holds to repeat the middle *posuk* in the second *aliya*.

So, the Gemara comes out that we should do the same thing by Rosh Chodesh. The Levi repeats the last *posuk* from the Kohen's *aliya* ("ואמרת עליהם..."). The *Shelishi* starts from "עולת תמיד" and includes the two *pesukim* of "וביום השבת". The Gemara goes through the *cheshbon* of why there is no other option in how to use the eight *pesukim* for three *aliyos*.

*L'ma'aseh*, there is a *beraisa* in מסכת סופרים which argues with the בבלי. That *beraisa* says to read four *pesukim* for each the Kohen and Levi *aliyos*, and then for the *Shelishi* to repeat from "עולת תמיד" through the two *pesukim* of "וביום השבת". This is how the Gaon holds *l'halacha*, and that's exactly what they do in Eretz Yisroel as well.

The question which bothers me is, what is the *peshat* in the *machlokes*? What is the issue here with the difference of *mehalchim* in *layining* for Rosh Chodesh? I think this also brings up issues in other places.

On Chanukah, our *minhag* is to split that day's *pesukim* into two *aliyos* and then read the next day's *pesukim* for the third *aliya*. For example, on the second day we divide "וביום השני" into two *aliyos* and then read "וביום השלישי" for the third *aliya*, even though it is only the second day of Chanukah. There is no *sefeka diyoma* involved so there is not a specific necessity to read "וביום השלישי", we only do so for a requisite third *aliya*. Again, in Eretz Yisroel they do not do this. They simply *layin* "וביום השני" over again.

This is puzzling to me. I understand that sometimes we have to read different days because of *sefeka diyoma* (e.g. Chol Hamo'ed Sukkos). Why should we not just *layin* "וביום השני" over again on Chanukah? Why don't we do the same as Eretz Yisroel?

There is another place where this *machlokes* crops up and that is, how to *layin* on Chol Hamo'ed Sukkos in *Chutz la'Aretz*. In Eretz Yisroel, where there is no *sefeka diyoma*, they *layin* "וביום השני" four times, and then so on for the next few days. We in *Chutz la'Aretz*, however, *layin* "וביום השני" for the first *aliya*, "וביום השלישי" for the second, "וביום הרביעי" for the third *aliya*, and then repeat both "וביום השני" and "וביום השלישי" for the fourth *aliya*.

Tosafos in נה דף מסכת סוכה has a different take than us. He says to read "וביום השני" for the first *aliya*, "וביום השלישי" for the second, back to "וביום השני" for the third, and then "וביום השלישי" again for the fourth. *Dus haste*, you repeat that day's *layining* instead of going to "וביום הרביעי". The question is, why didn't we ever adopt Tosafos' *mehalech* for *krias haTorah* on Chol Hamo'ed?

I believe that there is a very *yesodosdigge machlokes* at work here. The Gemara brought the *rayuh* from the *Anshei Ma'amad*, and *lichora* they did what they did because they wanted to *layin* the day of the week that they were *zoche* to stand by the *korban tamid*, to be in the Beis Hamikdosh to represent Klal Yisroel. The Gemara says that for the third *aliya* they read "יהי רקיע". Why didn't they just repeat "בראשית ברא"? While we have to split the five *pesukim* for the first two *aliyos*, why not just read them all again for the third *aliya*?

The answer is that for whatever reason, the בבלי is *makpid* that the *Shelishi* must read fresh *pesukim* for his *aliya*. They cannot be a repeat of *pesukim* which were already *layined* in a previous *aliya*. That is why the Gemara comes out that for Rosh Chodesh we repeat a *posuk* only in the second *aliya* and go to new *pesukim*

for the third. *Memayla*, that is also why on Chol Hamo'ed Sukkos we read "ויביום הרביעי" for the third *aliya* and only repeat *pesukim* by the fourth *aliya*. The *Shelishi* has to have his own *kriah*.

On the other hand, the *beraisa* in מסכת סופרים does not subscribe to this *klal*. That is why it says that the Levi can finish up "עולת תמיד" completely, and the *Shelishi* repeats from "עולת תמיד". (We cannot say that the two *pesukim* of "ויביום השבת" make it qualify as a new *kriah* because that is not enough to be a *kriah* in and of itself. Therefore, it won't count as being a special *kriah* for *Shelishi*.)

This will also be *pshat* in the Tosafos in סוכה. Tosafos seems to be going with the *shita* of the מסכת סופרים. Therefore, he holds that you can repeat the day's *pesukim* during the *Shelishi* and *Revi'i aliyos*. This is also why in Eretz Yisroel they repeat *pesukim* for the *Shelishi* both on Rosh Chodesh and on Chol Hamo'ed Sukkos. However, we in *Chutz la'Aretz* who learn like the בבלי and have the *mekor* from the *Anshei Ma'amad*, read fresh *pesukim* for the *Shelishi* in all three instances.