

בְּרֻכּוֹת וּקְלָלוֹת. אֵין מַפְסִיקִין בְּקְלָלוֹת,
אֲלָא אֶחָד קוֹרֵא אֶת כּוֹלָן.

בְּשֵׁנִי וּבְחֻמִּישִׁי, בְּשַׁבָּת בְּמִנְחָה – קוֹרֵין
בְּסֻדְרָן, וְאֵין עוֹלִים לָהֶם מִן הַחֲשׁוּבֹן.

שְׁנָאֵמַר: 'וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי ה' אֶל
בְּנֵי יִשְׂרָאֵל' – מִצְוֹתָן שֶׁיְהִי קוֹרֵין כָּל אֶחָד
וְאֶחָד בְּזִמְנוֹ.

גַּמ' תִּנּוּ רַבְנֵי: בְּפֶסַח קוֹרֵין בְּפִרְשֵׁת
מוֹעֲדוֹת, וּמִפְטִירֵין בְּפֶסַח גִּלְגָּל. וְהָאֵידְנָא
דְּאֵיבָא תְרֵי יוֹמֵי, יוֹמָא קָמָא בְּפֶסַח גִּלְגָּל,
וּלְמַחֵר – בְּפֶסַח יֵאֻשְׁיָהוּ.

וְשִׁאֵר יְמוֹת הַפֶּסַח מְלַקְט וְקוֹרֵא מֵעַנְיָנוּ
שֶׁל פֶּסַח. מַאי הֵיא? אָמַר רַב פַּפָּא: מֵאִפְיוֹ
סִימָן.

יוֹם טוֹב הָאֲחֵרוֹן שֶׁל פֶּסַח קוֹרֵין 'וַיְהִי
בְשִׁלְח', וּמִפְטִירֵין 'וַיְדַבֵּר דָּוִד'. וְלְמַחֵר
'כָּל הַבְּכוֹר', וּמִפְטִירֵין 'עוֹד הַיּוֹם'.

אָמַר אַבְיִי: וְהָאֵידְנָא נְהוּג עֲלֵמָא לְמִיקְרֵי:
מְשֻׁךְ תוֹרָא, קָדֵשׁ בְּכִסְפָּא, פְּסֹל בְּמִדְבָּרָא,
שְׁלַח בּוֹכְרָא.

they read the portion of **blessings and curses** (Leviticus, chapter 26). **One should not interrupt** the reading of the **curses** by having two different people read them. **Rather, one person reads all of them.**

On Mondays, and on Thursdays, and on Shabbat during the afternoon service, they read in accordance with the regular weekly order, i.e., they proceed to read the first section of the Torah portion that follows the portion that was read on the previous Shabbat morning. However, these readings are not counted as a progression in the reckoning of reading the Torah portions, i.e., they do not proceed on Monday to read the section that immediately follows the section read on Shabbat during the afternoon, and then the following section on Thursday. Rather, until the reading on the following Shabbat morning, they return to and read the same first section of the Torah portion that follows the portion that was read on the previous Shabbat morning.

On Festivals and holidays, they read a portion relating to the character of the day, as it is stated: **“And Moses declared to the children of Israel the appointed seasons of the Lord”** (Leviticus 23:44), which indicates that part of the **mitzva** of the Festivals is that the people should read the portion relating to them, **each one in its appointed time.**^N

GEMARA The Sages taught in a *baraita*: **On the first day of Passover, the congregation reads from the portion of the Festivals** (Leviticus 22:26–23:44), **and they read as the haftara** the account of the Passover celebrated at **Gilgal** (Joshua 5:2–14).^H The Gemara comments: **And nowadays, in the Diaspora, when there are two Festival days of Passover, on the first day they read as the haftara the account of the Passover celebrated at Gilgal, and on the next day they read from the account of the Passover observed by Josiah** (II Kings 23).^H

The *baraita* continues: **And on the other days of Passover, one collects and reads from various Torah portions of matters relating to Passover.** The Gemara asks: **What are these portions?** Rav Pappa said: **A mnemonic for them is mem, alef, peh vav.** Each letter stands for a different reading: *Mem* for the portion of: “Draw out [*mishkhu*] and take your lambs” (Exodus 12:21–51); *alef* for the portion of “If [*im*] you lend money to any of My people” (Exodus 22:24–23:19); *peh* for the portion of “Hew [*pesol*] for yourself” (Exodus 34:1–26); and *vav* for the portion “And the Lord spoke [*vaydabber*]” (Numbers 9:1–14).

The *baraita* continues: **On the last Festival day of Passover, they read the portion of “And it came to pass, when Pharaoh let the people go”** (Exodus 13:17–15:26), because it includes the account of the splitting of the Red Sea, **and they read as the haftara the portion “And David spoke”** (II Samuel 22), which is the song of David. **And in the Diaspora, on the next day, the eighth day of Passover, they read the portion “All the firstborns”** (Deuteronomy 15:19–16:17), **and they read as the haftara the portion of “This very day”** (Isaiah 10:32–12:6), because it discusses the downfall of Sennacherib, which occurred on the night of Passover.

Abaye said: **And nowadays, on the eight days of Passover in the Diaspora, everyone is accustomed to read portions that are indicated by the mnemonic phrase: Draw the bull, sanctify with money, hew in the wilderness, send the firstborn.** This alludes to the following portions: “Draw out and take your lambs” (Exodus 12:21–51) and “A bull or a sheep” (Leviticus 22:26–23:44); “Sanctify to Me all the firstborn” (Exodus 13:1–16) and “If you lend money to any of My people” (Exodus 22:24–23:19); “Hew for yourself” (Exodus 34:1–26) and “And the Lord spoke to Moses in the wilderness of Sinai” (Numbers 9:1–14); “And it came to pass, when Pharaoh let the people go” (Exodus 13:17–15:26) and “All the firstborns” (Deuteronomy 15:19–16:17).^H

NOTES

The order of reading from the Torah – קוֹרֵי: The order of readings presented in the mishna was not fully practiced, even in the talmudic period, as is evident from the ensuing Gemara. Even the order established by the Gemara was later changed in accordance with the order set by tractate *Soferim* and the customs established by the *ge'onim*. Essentially, the precise selection of the portions was never absolute *halakha*, and the *ge'onim* already established that each place should follow its own customs in this regard.

HALAKHA

The Torah reading on the first day of Passover – קְרִיאַת בְּיּוֹם רִאשׁוֹן שֶׁל פֶּסַח: On the first day of Passover, two Torah scrolls are removed. From the first scroll, five people read the portion of “Draw out and take your lambs” (Exodus 12:21–51). From the second scroll, the portion of the offering of the day is read as *maftir* (Numbers 28:16–25). The *haftara* is the account of the observance of Passover in Gilgal. The Ashkenazic custom is to read from Joshua 3:5–6:1, while the Sephardic custom is to read from Joshua 5:2–6:1 (*Shulhan Arukh, Orah Hayyim* 488:3).

The Torah reading on the second day of Passover – קְרִיאַת בְּיּוֹם שֵׁנִי שֶׁל פֶּסַח: In the Diaspora, on the second Festival day of Passover, the portion of “A bull or a sheep” (Leviticus 22:26–23:44) is read. The *maftir* is the same as on the first day. The *haftara* is taken from the account of the Passover of Isaiah (II Kings 23:1–25; *Shulhan Arukh, Orah Hayyim* 490:1).

The Torah reading during the days of Passover – קְרִיאַת בְּיַמֵּי פֶסַח: During the days of Passover, the Torah reading follows the order delineated by Abaye with the mnemonic phrase: Draw the bull-ock, sanctify with money, hew in the wilderness, send the firstborn. This order is fixed, except when the first day of Passover occurs on Thursday. In such a case, since the third day of Passover is a Shabbat, the portion of “Hew for yourself” (Exodus 34:1–26) is read then rather than on the fifth day (see *Tosafot; Shulhan Arukh, Orah Hayyim* 490:5).

The Torah reading on *Shavuot* – קריאה בעצרת: On *Shavuot*, the portion of “In the third month” (Exodus 19–20) is read. The Ten Commandments, which are part of that portion, is read using the special, higher trop, which breaks up the commandments into ten distinct parts (*Magen Avraham*).

In Ashkenazic communities, the liturgical poem *Akdamot* is recited. Some are accustomed to recite it after completing the first verse of the Torah reading. While one should not oppose such a custom, it is more correct to recite it before the Torah reading (*Taz*; see *Shulhan Arukh HaRav*). Sephardic communities have the custom to recite the liturgical poem *Ketuba LeShavuot*.

For the *maftir*, the portion of “And on the day of the first fruits” (Numbers 28:26–31) is read from a second Torah scroll. The *haftara* is the description of God’s Chariot (Ezekiel 1). In the Diaspora, on the second day, the portion of “All the firstborns” (Deuteronomy 15:19–16:18) is read from the first scroll, and the *maftir* is read from the second scroll, as on the first day. The *haftara* is taken from Habakkuk. The Ashkenazic custom is to read chapter 3, while the Sephardic custom is to read 2:20–3:19 (*Shulhan Arukh, Orah Hayyim* 494:1–2).

The Torah reading on Rosh HaShana – קריאה בראש השנה: On the first day of Rosh HaShana, the portion of “And the Lord visited Sarah” (Genesis 21) is read. The *maftir* is the portion of “In the seventh month” (Numbers 29:1–6), and the *haftara* is the story of Hannah (1 Samuel 1:1–2:10). On the second day, the account of the binding of Isaac is read (Genesis 22). The *maftir* is the same as on the first day, and the *haftara* (Jeremiah 31:1–20) is the portion of “Is Ephraim My dear son?” (*Shulhan Arukh, Orah Hayyim* 584:2, 601:1).

The Torah reading on Yom Kippur – קריאה ביום הכפורים: On Yom Kippur, during the morning service, the portion of “After the death” (Leviticus 16) is read. The *maftir* is the portion of “On the tenth of the month” (Numbers 29:7–11), and the *haftara*, is the portion of Isaiah (57:14–58:14): “For thus says the High and Lofty One” (*Shulhan Arukh, Orah Hayyim* 621:1).

The Torah reading of the afternoon service on Yom Kippur – קריאה במנחת יום הכפורים: In the afternoon service on Yom Kippur, three people read the portion detailing forbidden sexual relations (Leviticus 18). The last person who reads is considered to be the *maftir*, and then the book of Jonah is read as the *haftara* (*Shulhan Arukh, Orah Hayyim* 622:2).

NOTES

They read from the portion detailing forbidden sexual relations – קורין בעריות: Given the solemnity and holiness of the day, this choice of Torah portion is quite surprising. Various suggestions for the choice have been offered. Some suggest that the selection was made in order to mention the merit of the Jewish people on this day, for they always distance themselves from these relationships (*Gan Naul*). See also Rashi and *Tosafot* here.

God’s might and humility – גבורתו וענוותנותו: Some connect this concept with the previous Gemara concerning the selection of the Torah reading. The selection was made in order to stir one to improve his ways. So too, this teaching is designed to humble a person (*Zikkaron BaSefer*). The scholars of ethics explain that in essence God’s might and His humility are functions of each other: His might is that He reveals His splendor to mankind, but that itself is an expression of humility, for in comparison to God man is of insignificance (*Bina Letmittiv; Ya’arot Devash*).

בעצרת “שבועה שבועות” ומפטירין בחבוקוק, אחרים אומרים: “בחדש השלישי” ומפטירין במרכבה. והאידנא דאיכא תרי יומי – עבדינן בתרויהו, ואיכא.

בראש השנה “בחדש השביעי” ומפטירין “הבן יקיר לי אפרים”, ויש אומרים “וה’ פקד את שרה” ומפטירין בחנה.

והאידנא דאיכא תרי יומי, יומא קמא – ביש אומרים, למחר “והאלהים נסה את אברהם” ומפטירין “הבן יקיר”.

ביום הכפורים קורין “אחרי מות” ומפטירין “כי כה אמר רם ונשא”, ובמנחה קורין בעריות ומפטירין ביונה.

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא אתה מוצא ענוותנותו. דבר זה כתוב בתורה ושני בנביאים ומשולש בכתובים.

כתוב בתורה “כי ה’ אלהיכם הוא אלהי האלהים ואדוני האדונים” וכתוב בתורה “עושה משפט יתום ואלמנה”. שני בנביאים “כה אמר רם ונשא שוכן עד וקדוש” וגו’ וכתוב בתורה “ואת דבא ושפל רוח”. משולש בכתובים דכתוב “סולו לרוכב בערבות ביה שמו” וכתוב בתורה “אבי יתומים ודיין אלמנות”.

The *baraita* continues: On *Shavuot* they read the portion of “Seven weeks,” and they read as the *haftara* from Habakkuk, chapter 2, since it mentions the giving of the Torah at Sinai. Others say: They read the portion of “In the third month” (Exodus 19:1–20:23), which describes the giving of the Torah, and they read as the *haftara* from the account of the Divine Chariot (Ezekiel 1). The Gemara comments: And nowadays, in the Diaspora, when there are two days of *Shavuot*, we act in accordance with both opinions, but in the reverse order. On the first day they read the portion of “In the third month,” and on the second day they read the portion of “Seven weeks.”^H

The *baraita* continues: On Rosh HaShana they read the portion of “On the seventh month on the first of the month” (Numbers 29:1–6) and they read as the *haftara* “Is Ephraim My dear son?” (Jeremiah 31:1–20), as it contains the verse: “I earnestly remember him still,” which recalls God’s love for His people. And some say that they read “And the Lord visited Sarah” (Genesis 21), which describes how God blessed her that she should have a child, and, according to tradition, God blessed her on Rosh HaShana. And they read as the *haftara* from the account of Hannah (1 Samuel 1:1–2:10), who, according to tradition, was also blessed on Rosh HaShana that she should have a child.

The Gemara comments: And nowadays, when there are two days of Rosh HaShana, on the first day they read Genesis 21 in accordance with the opinion cited as: Some say. And on the next day they read “And God tested Abraham” (Genesis 22), in order to mention the merit of the binding of Isaac on the day of God’s judgment, and they read as the *haftara* “Is Ephraim My dear son?”^H

The *baraita* continues: On Yom Kippur they read the portion of “After the death” (Leviticus 16), and they read as the *haftara* the portion of “For thus says the High and Lofty One” (Isaiah 57:14–58:14), which deals with fasting and repentance.^H And during the afternoon service they read from the portion detailing forbidden sexual relations (Leviticus 18)^N to convey the severity of these transgressions, so that if anyone transgressed any of these prohibitions he will repent on Yom Kippur. And they read as the *haftara* the book of Jonah, which mentions the repentance of the people of Nineveh.^H

Having mentioned the *haftara* read on Yom Kippur, the Gemara cites that which Rabbi Yohanan said: Wherever you find a reference in the Bible to the might of the Holy One, Blessed be He, you also find a reference to His humility adjacent to it.^N Evidence of this fact is written in the Torah, repeated in the Prophets, and stated a third time in the Writings.

It is written in the Torah: “For the Lord your God is the God of gods and the Lord of lords” (Deuteronomy 10:17), and it is written immediately afterward: “He executes the judgment of the fatherless and widow” (Deuteronomy 10:18), displaying his humility in caring for even the weakest parts of society. It is repeated in the Prophets: “For thus says the High and Lofty One that inhabits eternity, Whose name is sacred” (Isaiah 57:15), and it is written immediately afterward: “In the high and holy place I dwell with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones” (Isaiah 57:15). It is stated a third time in the Writings, as it is written: “Extol Him Who rides upon the clouds, Whose name is the Lord” (Psalms 68:5), and it is written immediately afterward: “A father of the fatherless, and a judge of widows” (Psalms 68:6).

The *haftarot* of Shabbat of the intermediate days – הפקרות שבת חול המועד: Rav Hai Gaon records a tradition that the revival of the dead will occur on the intermediate days of Passover, and the battle of Gog will occur on the intermediate days of *Sukkot*. This explains the respective selection of these portions for the *haftarot*.

יום טוב הראשון של חג קורין בפרשת מועדות שבתורת בהנים, ומפטירין "הנה יום בא לה", והאידינא דאיכא תרי יומי, למחר מיקרא הכי נמי קרינן, אפטורי מאי מפטירין? ויקהלו אל המלך שלמה.

The *baraita* continues: On the first Festival day of *Sukkot*, they read from the portion of the Festivals found in Leviticus (Leviticus 22:26–23:44), and they read as the *haftara* the portion of “Behold the day of the Lord comes” (Zechariah 14), which mentions the festival of *Sukkot*.^H The Gemara comments: **And nowadays, in the Diaspora, when there are two Festival days of *Sukkot*, on the next day, they read the same Torah portion. But what do they read as the *haftara*? They read the portion of “And all the men of Israel assembled themselves to King Solomon” (1 Kings 8:2–21), which describes events that took place on the festival of *Sukkot*.**^H

ושאר כל ימות החג. קורין בקרבנות החג יום טוב האחרון קורין כל הבכור מצות והוקים ובכור, ומפטירין ויהי ככלות שלמה, למחר קורין וזאת הברכה ומפטירין ויעמד שלמה.

The *baraita* continues: **And on all the other days of *Sukkot*, they read selections from the portion of the offerings of *Sukkot* found in the book of Numbers, chapter 29. On the last Festival day of *Sukkot*, i.e., the Eighth Day of Assembly, they read the portion of “All the firstborns,” starting with the portion of “You shall tithe,” since it includes many *mitzvot* and statutes relating to gifts for the poor, who should be helped during this period of rejoicing, and it concludes with the *halakhot* governing firstborns (Deuteronomy 14:22–16:17). And they read as the *haftara* the portion of “And it was so, that when Solomon had made an end of praying” (1 Kings 8:54–9:1), which occurred on that day.^H On the next day, the second day of the Eighth Day of Assembly in the Diaspora, they read the portion of “And this is the blessing” (Deuteronomy, chapters 33–34) until the end of the Torah, and they read as the *haftara* “And Solomon stood” (1 Kings 8:22–53).^H**

אמר רב הונא אמר רב: שבת שקל להיות בחולו של מועד, בין בפסח בין בסוכות, מקרא קרינן ראה אתה, אפטורי בפסח העצמות היבשות, ובסוכות ביום בא גוג.

Rav Huna said that Rav said: When Shabbat occurs on one of the intermediate days of a Festival, whether on Passover or on *Sukkot*, they read the Torah portion of “See, You say to me” (Exodus 33:12–34:26), as it includes the *halakhot* of the Festivals and the intermediate days. They read as the *haftara*, on Passover, from the portion of the dry bones (Ezekiel 37:1–14), which portrays redemption from servitude, and on *Sukkot* they read “And it shall come to pass on that day when Gog shall come” (Ezekiel 38:18–39:16), which speaks of the future redemption.^{NH}

HALAKHA

קריאה ביום – קריאה ביום: The Torah reading of the first Festival day of *Sukkot* – טוב הראשון של סבות: On the first Festival day of *Sukkot*, the portion of the Festivals is read (Leviticus 22:26–23:44). The *maftir* is the portion detailing the additional offering of the day (Numbers 29:11–16), and the *haftara* is from Zechariah, chapter 14 (*Shulhan Arukh, Oraḥ Hayyim* 659:1).

קריאה ביום שני – קריאה ביום שני: The Torah reading of the second day of *Sukkot* – קריאה ביום שני: In the Diaspora, where the second day of *Sukkot* is also a Festival day, the Torah reading is the same as the first day, and the *haftara* is the portion of “And all the men of Israel assembled themselves to King Solomon” (1 Kings 8:2–21). In Eretz Yisrael, the second day is already one of the intermediate days, and the reading is as on the rest of the days: Four read the portion detailing the additional offering of that day (*Shulhan Arukh, Oraḥ Hayyim* 662:3).

קריאה בשמיני – קריאה בשמיני: The Torah reading of the Eighth day of Assembly – קריאה בשמיני: In Eretz Yisrael, where the Eighth Day of Assembly is also *Simḥat Torah*, three Torah scrolls are removed. From the first, the portion of “And this is the blessing,” the final portion of the Torah, is read in its entirety. From the second scroll, the opening portion of Genesis (1:1–2:3) is read. From the third scroll, the *maftir* is read from “And on the eighth day” (Numbers 29:35–30:1). The *haftara* is from the opening chapter of Joshua (1:1–18). This is in accordance with the custom of the *ge'onim*.

In the Diaspora, where *Simḥat Torah* will occur only on the following day, only two Torah scrolls are removed. From the first, five people read from the portion of “All the firstborns” (Deuteronomy 15:19–16:17), and if it occurs on Shabbat, then seven read, and the reading begins slightly earlier, from the verse “You will tithe” (Deuteronomy 14:22). The Ashkenazic custom is to always begin from “You will tithe” (*Maghen Avraham*). The *maftir* is from

the portion of “And on the eighth day” (Numbers 29:35–30:1). The *haftara*, from 1 Kings (8:54–61), is the portion of “And it was so, that when Solomon had made an end of praying” (*Shulhan Arukh, Oraḥ Hayyim* 662:14, 22, 868:2).

קריאה בשמחת תורה – קריאה בשמחת תורה: In Eretz Yisrael, where there is only one Festival day of the Eighth Day of Assembly, *Simḥat Torah*, i.e., the completion of the cycle of reading the entire Torah and the accompanying celebration, is held then. However, in the Diaspora, where there are two Festival days of the Eighth Day of Assembly, the celebration of *Simḥat Torah* is reserved exclusively for the second day. The reading with which the Torah is completed is considered a special honor, and the person who reads it is designated as the groom of the Torah. Similarly, the one privileged to read the opening portion is designated as the groom of Genesis. Various other customs and honors exist in this regard. Generally, the honors are given to important members of the community. It is a day of great joy. The established customs are based on those described in the writings of the *ge'onim*. Although these customs are not mentioned in the Talmud, they have been universally accepted by all communities in varying forms (*Shulhan Arukh, Oraḥ Hayyim* 669:1).

קריאה בחולו של מועד – קריאה בחולו של מועד: The Torah reading of the intermediate days – קריאה בחולו של מועד: On the Shabbat of the intermediate days, two Torah scrolls are removed. From the first, the portion of “See, You say to me” (Exodus 33:12–34:26) is read, both on Passover and *Sukkot*. The *maftir* is the same as for the rest of the intermediate days: The portion of the additional offerings of that day is read. On Passover, the *haftara* is the portion of the dry bones (Ezekiel 37:1–14), and on *Sukkot* it is the portion from Ezekiel (38:18–39:9): “On the day Gog comes” (*Shulhan Arukh, Oraḥ Hayyim* 663:3).

And on the latter one they read from the portion of the lamps of Solomon – בְּתַרְיִיתָא בְּנֵרוֹת שְׁלֹמֹה – The commentaries explain that the portion of the lamps of Zechariah is read first because it occurred during the Second Temple period, which is when the miracle of Hanukkah took place.

בְּחֲנוּכָה – בְּנֵשִׂיאִים, וּמִפְטִירֵי בְּנֵרוֹת דְּזִכְרִיָּה. וְאִי מִיִּקְלְעֵי שְׁתֵּי שַׁבָּתוֹת, קְמִיִּיתָא – בְּנֵרוֹת דְּזִכְרִיָּה, בְּתַרְיִיתָא בְּנֵרוֹת שְׁלֹמֹה.

The *baraita* continues: **On each day of Hanukkah** they read a selection from the portion of the dedication of the altar by the tribal princes (Numbers 7), and they read as the *haftara* from the portion of the lamps of Zechariah (Zechariah 2:14–4:7). The Gemara comments: **And if it occurs that there are two Shabbatot during Hanukkah, on the first Shabbat they read from the portion of the lamps of Zechariah, and on the latter one they read from the portion of the lamps of Solomon^N** (1 Kings 7:40–50), which discusses the lamps in the Temple.^H

בְּפִוְרִים – וְיִבְא עַמְלֵק. בְּרֵאשֵׁי חֲדָשִׁים – וּבְרֵאשֵׁי חֲדָשִׁיכֶם. רֵאשׁ חֲדָשׁ שְׁחַל לְהֵיוֹת בְּשַׁבַּת מִפְטִירֵי חֲדָשׁ מִיָּדֵי חֲדָשׁ בְּחֲדָשׁוֹ. חַל לְהֵיוֹת בְּאַחַד בְּשַׁבָּת, מֵאַתְמוֹל מִפְטִירֵי וְיֵאמֵר לוֹ יְהוֹנָתָן מִחֵר חֲדָשׁ.

The *baraita* continues: **On Purim** they read the portion of “**And Amalek came**” (Exodus 17:8–16).^H **On the New Moon** they read the portion of “**And in the beginnings of your month**” (Numbers 28:11–15). When the **New Moon occurs on Shabbat, they read as the *haftara*** the portion that concludes with “**And it shall come to pass that every New Moon, and every Shabbat, shall all flesh come to bow down on the ground before Me**” (Isaiah 66), as it mentions both Shabbat and the New Moon.^H When the **New Moon occurs on Sunday, on the previous day, i.e., Shabbat, they read as the *haftara*** the portion of “**And Jonathan said to him: Tomorrow is the New Moon**” (1 Samuel 20:18–42), which describes events that took place on the eve of the New Moon.^H

אָמַר רַב הוּנָא: Rav Huna said:

HALAKHA

The Torah reading on the Shabbat of Hanukkah – קְרִיאָה – On the Shabbat of Hanukkah, two Torah scrolls are removed: From the first, the regular weekly Torah portion is read, and from the second scroll the account of the gifts of the tribal princes for that day is read as *maftir*. The *haftara* is the portion of the lamps of Zechariah (Zechariah 2:14–4:7). If there are two *Shabbatot* in Hanukkah, the portion of the lamps of Solomon (1 Kings 7:40–50) is read on the second Shabbat (*Shulḥan Arukh, Oraḥ Ḥayyim* 684:2).

The Torah reading on Purim – קְרִיאָה בְּפִוְרִים – On Purim, three people read from the portion of “**And Amalek came**” (Exodus 17:8–16). Since there are only nine verses, the portion is split into three sections of three verses. Sephardic communities are accustomed to repeat the last verse, so that the minimum of ten verses for a portion will have been read (*Kaf HaḤayyim*). Ashkenazic Jews do not follow this custom (Rema). When Shushan Purim occurs on Shabbat, the regular weekly portion is read, and then the portion of “**And Amalek came**” is read as *maftir* (*Shulḥan Arukh, Oraḥ Ḥayyim* 693:4).

The Torah reading when the New Moon occurs on Shabbat – קְרִיאָה בְּרֵאשׁ חֲדָשׁ בְּשַׁבָּת – When the New Moon

occurs on Shabbat, the *maftir*, which is read from a second scroll, is the portion that combines both the sections of Shabbat, i.e., “**And on the day of Shabbat**” (Numbers 28:9–10) and of the New Moon, i.e., “**And on the New Moons**” (Numbers 28:11–15). The *haftara* is the portion “**The heaven is My throne**” (Isaiah 66). On the *Shabbatot* leading up to the Ninth of Av, a series of *haftarot* describing the destruction of the Temple are read, and then on the *Shabbatot* following the Ninth of Av a series of *haftarot* with prophecies of conciliation are read. Various customs exist with regard to which *haftara* is read when the New Moon occurs on one of these *Shabbatot* (*Shulḥan Arukh, Oraḥ Ḥayyim* 425:1).

The Torah reading when the New Moon occurs on Sunday – קְרִיאָה בְּרֵאשׁ חֲדָשׁ בְּיוֹם רֵאשׁוֹן – If the New Moon occurs on Sunday, the *haftara* on the Shabbat immediately beforehand is “**Tomorrow is the New Moon**” (1 Samuel 20:18–42). In the event that there are two days of the New Moon, and Shabbat is the first day, the *haftara* is “**The heaven is My throne**,” and the first and last verses of the portion “**Tomorrow is the New Moon**” are also read. Some disagree and say that in such a case only the portion “**The heaven is My throne**” is read (*Shulḥan Arukh, Oraḥ Ḥayyim* 424:2, and in the comment of Rema).

ראש חדש אב שחל להיות בשבת מפטירין "חדשיכם ומועדיכם שנאה נפשיו היו עלי לטורח". מאי "היו עלי לטורח"? אמר הקדוש ברוך הוא: לא דיין להם לישראל שחוטאין לפני, אלא שמטריחין אותי לידע איזו גזירה קשה אביא עליהם.

בתשעה באב גופיה מאי מפטירין? אמר רב: "איכה הייתה לזונה", מקרא מאי? תנא. אחרים אומרים: "ואם לא תשמעו לי" רבי נתן בר יוסף אומר: "עד אנה ינאצוני העם הזה", ויש אומרים "עד מתי לעדה הרעה הזאת". אמר אביי: האידינא נהוג עלמא למיקרי "כי תוליד בגים" ומפטירין "אסוף אסופים".

"[במעמדות] במעשה בראשית" וכו': מנהגי מילי? אמר רבי אמי: אלמלא מעמדות לא נתקיימו שמים וארץ, שנאמר "אם לא בריתי יומם ולילה חוקות שמים וארץ לא שמתי".

וכתיב "ואמר ה' אלהים במה אדע כי אירשנה" אמר אברהם לפני הקדוש ברוך הוא: רבוננו של עולם! שמא חס ושלום ישראל חוטאים לפניך ואתה עושה להם כדור המבול וכדור הפלגה? אמר לו: לאו.

אמר לפניו: רבוננו של עולם, במה אדע? אמר לו: "קחה לי עגלה משולשת" וגו'. אמר לפניו: רבוננו של עולם, תינתן בזמן שבית המקדש קיים, בזמן שאין בית המקדש קיים מה תהא עליהם? אמר לו: כבר תקנתי להם סדר קרבנות, כל זמן שקוראין בהן מעלה אני עליהן כאילו מקריבין לפני קרבן, ומוחל אני על כל עונותיהם.

When the New Moon of Av occurs on Shabbat, they read as the *haftara* the portion that includes the verse "Your New Moons and your Festivals,^N My soul hated; they were a burden to Me" (Isaiah 1:14). The Gemara asks: What is the meaning of: "They were a burden to Me"? The Gemara explains: The Holy One, Blessed be He, said: It is not enough for the Jewish people that they sin before Me, but in addition, they burden Me to reconsider what harsh decree I shall bring upon them, for they are petitioning Me to annul those decrees.

The Gemara asks: On the Ninth of Av itself, what do we read as the *haftara*? Rav said: The portion containing the verse "How did the faithful city become a harlot?" (Isaiah 1:21). The Gemara asks: What Torah portion do they read? It is taught in a *baraita* that others say: They read the portion containing the verse "But if you will not hearken to me" (Leviticus 26:14). Rabbi Natan bar Yosef said: They read the portion containing the verse: "How long will this people provoke me?" (Numbers 14:11). And some say: They read the portion containing the verse: "How long shall I bear with this evil congregation?" (Numbers 14:27). The Gemara comments that Abaye said: Nowadays, everyone is accustomed to read the portion of "When you shall beget children" (Deuteronomy 4:25-40), and they read as the *haftara* the portion of "I will utterly consume them" (Jeremiah 8:13-9:23).^H

S The mishna states: In the non-priestly watches they read the act of Creation. The Gemara asks: From where are these matters derived, i.e., why do they read the account of Creation? Rabbi Ami said: To allude to the fact that were it not for the non-priestly watches, heaven and earth would not endure, as it is stated: "Were it not for My covenant day and night, I would not have set the statutes of heaven and earth" (Jeremiah 33:25). God's covenant is referring to the offerings sacrificed in the Temple, which sustain the world.

And with regard to Abraham it is written: "And he said, O Lord God, by what shall I know that I shall inherit it?" (Genesis 15:8). Abraham said before the Holy One, Blessed be He: Master of the Universe, perhaps, Heaven forbid, the Jewish people will sin before You, and You will do to them as You did to the generation of the Flood and as You did to the generation of the Dispersion, i.e., You will completely destroy them? God said to him: No, I will not do that.

Abraham then said before Him: Master of the Universe: "By what shall I know this?" God said to him: "Take Me a heifer of three years old" (Genesis 15:9). With this, God intimated to Abraham that even if his descendants will sin, they will be able to achieve atonement through sacrificing offerings. Abraham said before Him: Master of the Universe, this works out well when the Temple is standing and offerings can be brought to achieve atonement, but when the Temple will no longer be standing, what will become of them? God said to him: I have already established for them the order of offerings, i.e., the verses of the Torah pertaining to the *halakhot* of the offerings. Whenever they read those portions, I will deem it as if they sacrificed an offering before Me, and I will pardon them for all of their iniquities.

NOTES

חדשיכם ומועדיכם – Your New Moons and your Festivals – Why does the verse emphasize specifically "your," i.e., the Jewish people's, Festivals? The Maharsha explains that the verse is referring to the Festivals that the Jewish people improperly established for themselves, similar to those established by Jeroboam. It is therefore understandable that they are considered a burden to God. Others explain that the reference is to the fast days instituted following the destruction of the Temple, which express the Jewish people's mourning. Why, then, were they a burden to God? They are an expression of the decrees that God, so to speak, has to exert Himself in imposing upon the Jewish people.

HALAKHA

קריאה בתשעה באב – The Torah reading on the Ninth of Av – Nowadays, the custom is in accordance with the opinion of Abaye. Three people read from the portion "When you shall beget children" (Deuteronomy 4:25-40), and the *haftara* is the portion (Jeremiah 8:13-9:23) "I will utterly consume them" (*Shulhan Arukh, Orach Hayyim* 559:4, and in the comment of Rema).

On fast days the congregation reads the portion of blessings and curses – בתעניות ברכות וקללות: The *ge'onim* write that already in their time the custom on fast days was to read only the portion of “And he assembled” (Exodus 22:11). However, Rav Hai Gaon and others explain that the fast days referred to in the Gemara here are those instituted in response to crisis, such as a lack of rain. Only on those occasions would the portion of the blessings and the curses be read.

Because one does not say a blessing over a calamity – לפי שאין אומרים ברכה על הפורענות – In the Jerusalem Talmud and tractate *Soferim* additional reasons are recorded: God states: It should not be that My children are being cursed while I am being blessed. Also, it is fitting for the one who reads the Torah to start and finish with something positive. Accordingly, nowadays the custom is to always ensure that when portions are divided between multiple readers, each section begins and ends on a positive note.

And Moses said them on his own – ומשה מפי עצמו אמרן – This does not mean that the covenant was forged by Moses, for the Torah states explicitly that the covenant was between God and the Jewish people. Rather, the language and formulation of the rebuke was from Moses, delivered through his Divine Spirit (Rid). Despite this, the entire Torah certainly has equal sanctity. The Gemara argues here that since the curses in Deuteronomy were formulated by Moses, when one interrupts this portion one is not breaking up something that is called God’s direct rebuke.

Ezra enacted – עזרא תיקן – This enactment is not listed as one of the ten enactments of Ezra. This may be because it is included in the enactment to regularly read the Torah for the public (Rid).

בתעניות ברכות וקללות ואין מפסיקין בקללות: מנא הני מילי? אמר רבי חייה בר גמדיא אמר רבי אסי: דאמר קרא “מוסר ה’ בני אל תמאס”

ריש לקיש אמר: לפי שאין אומרים ברכה על הפורענות. אלא היכי עביד? תנא: כשהוא מתחיל – מתחיל בפסוק שלפניהם, וכשהוא מסיים – מסיים בפסוק שלאחריהן.

אמר אביי: לא שנו אלא בקללות שבתורת כהנים, אבל קללות שבמשנה תורה – פוסק. מאי טעמא? הללו – בלשון רבים אמורות, ומשה מפי הגבורה אמרן. והללו – בלשון יחיד אמורות, ומשה מפי עצמו אמרן.

לוי בר בוטי הוה קרי וקא מגמגם קמיה דרב הונא בארורי אמר לו: אכנפשתך, לא שנו אלא קללות שבתורת כהנים, אבל שבמשנה תורה – פוסק.

תנא, רבי שמעון בן אלעזר אמר: עזרא תיקן להן לישראל שיהו קורין קללות שבתורת כהנים קודם עצרת, ושבמשנה תורה קודם ראש השנה. מאי טעמא? אמר אביי ואיתימא ריש לקיש: כדי שתכלה השנה וקללותיה.

The mishna states: **On fast days** the congregation reads the portion of blessings and curses (Leviticus, chapter 16),^{NH} and one may not interrupt the reading of the curses^H by having two different people read them. Rather, one person reads all of them. The Gemara asks: **From where are these matters derived?** Why does one not interrupt the reading of the curses? **Rabbi Hiyya bar Gamda said that Rabbi Asi said: For the verse states: “My son, do not despise the chastening of the Lord, nor be weary of His correction”** (Proverbs 3:11). If one makes a break in the middle of the curses, it appears as if he loathes rebuke.

Reish Lakish said a different answer: It is because one does not say a blessing over a calamity.^N If a second person were to begin to read in the middle of the portion of the curses, the blessing upon his reading would be considered a blessing over a calamity. **Rather, what does one do? It is taught in a baraita: When one begins the reading, one begins with the verse before the curses, and when one concludes the reading, one concludes with the verse after them.** In this way, neither the blessing before the reading nor after it relates directly to verses of calamity.

Abaye said: **They taught this only with regard to the curses that are recorded in Leviticus, but with regard to the curses that are recorded in Deuteronomy, one may interrupt them by having two different people read them. What is the reason for this distinction? These curses in Leviticus are stated in the plural, and Moses pronounced them from the mouth of the Almighty. As such, they are more severe. However, these curses in Deuteronomy are stated in the singular, and Moses said them on his own,^N like the rest of the book of Deuteronomy. They are therefore less harsh and may be interrupted.**

It was related that Levi bar Buti was once reading the portion of the curses before Rav Huna, and he was stammering in his reading, as it was difficult for him to utter such harsh pronouncements. Rav Huna said to him: **If you wish, you may stop where you are and a different reader will continue, for they taught one may not have two people read the curses only with regard to the curses that are recorded in Leviticus. But with regard to the curses that are recorded in Deuteronomy, one may interrupt them by having two different people read them.**

It is taught in a *baraita*: **Rabbi Shimon ben Elazar said: Ezra enacted^N for the Jewish people that they should read the portion of the curses that are recorded in Leviticus before *Shavuot* and the portion of the curses that are recorded in Deuteronomy before *Rosh HaShana*.**^H The Gemara asks: **What is the reason for this? Abaye said, and some say that it was Reish Lakish who said: In order that the year may conclude together with its curses, and the new year may begin without the ominous reading of the curses.**

HALAKHA

The Torah reading on a fast day – קריאה בתענית: Nowadays, the custom is not to read the portion of the blessing and curses on a public fast day (*Soferim* 17:5; see *Tosafot*). Instead, “And he beseeched” is read, skipping over the mentions of the Golden Calf in Exodus 33:1–14 and 34:1–10 (*Dagul MeRevava; Tur, Orah Hayyim* 579).

One may not interrupt the reading of the curses – אין מפסיקין בקללות: The curses in Leviticus should not be broken up by being read by two people. Rather, one person should read the entire portion. The first person should start reading from the verses immediately preceding the portion of the curses. This is in accordance with the opinion of Reish Lakish. The custom is to begin three verses beforehand (*Magen Avraham*, citing *Beit Yosef* and *Tosafot*).

It is permitted to break up the curses in Deuteronomy. However, the custom is to have a single person read all of them (Rema). In certain places, there is a custom not to call a person to

the reading by his name. Rather, it is announced: Arise whoever wishes. This custom was not fully embraced (see Rema and *Arukh HaShulhan*). There are some places where the rabbi is called up, so that it is as if he were rebuking his community, and it is not considered an affront to the rabbi’s honor (*Shulhan Arukh, Orah Hayyim* 428:6).

The times when the portions of rebuke are read – זמני קריאת: Ezra enacted that the curses in Leviticus be read before *Shavuot*. In practice, this occurs naturally as part of the regular cycle of Torah readings, in which the end of Leviticus, which contains the curses, is always read in the weeks preceding *Shavuot*. Usually it is read two weeks, and sometimes three weeks, before *Shavuot*, which means the first and sometimes second Torah portions of the book of Numbers are read on the intervening *Shabbatot*. So too, the portion of the curses in Deuteronomy is always read before *Rosh HaShana* (*Shulhan Arukh, Orah Hayyim* 428:4).

If old men say to you: Demolish – אם יאמרו לך זקנים – וקטור: What is the connection between this teaching and the previous Gemara? Some suggest that the Gemara here warns: Even if one's judgment tells him that it would be better not to read the curses so near to the new year, nevertheless, he should rely on the old men, i.e., Ezra and the Men of the Great Assembly who enacted these readings, and act based on their wisdom and experience (*Re'ah Duda'im*).

HALAKHA

The place in the Torah where the congregation concludes – מקום שִׁמְפָּסִיקִין – It is from the place in the Torah where the congregation concludes the reading on Shabbat morning that they read in the afternoon service on Shabbat, on Monday morning, on Thursday morning, and on the coming Shabbat (*Tur, Orah Hayyim* 292).

בְּשִׁלְמָא שְׁבַמְשַׁנְה תּוֹרָה אִיבָא
בְּדֵי שְׁתַּכְלָה שְׁנָה וְקִלְלוֹתֶיהָ, אֲלָא
שְׁבַתוֹת כְּהֻנָּם, אִטּוּ עֲצַרְתָּ רֵאשׁ
הַשָּׁנָה הֲיֵא? אִין, עֲצַרְתָּ נְמִי רֵאשׁ
הַשָּׁנָה הֵיא, דְּתַנְּן: וּבְעֲצַרְתָּ עַל פְּרִוֹת
הָאֵילָן.

The Gemara asks: **Granted**, with regard to the curses that are recorded in Deuteronomy, there is relevance to the reason: **In order that the year may conclude together with its curses**, for Rosh HaShana is clearly the beginning of a new year. **However**, with regard to the curses that are recorded in Leviticus, what relevance does that reason have? **Is that to say Shavuot is a new year?** The Gemara answers: **Yes**, indeed, *Shavuot is also a new year*, as we learned in a mishna (*Rosh HaShana* 16a): **And on Shavuot**, divine judgment is made **concerning the fruit of the trees**, which indicates that *Shavuot* also has the status of a new year.

תַּנְיָא, רַבִּי שְׁמַעוֹן בֶּן אֶלְעָזָר
אוֹמֵר: אִם יֹאמְרוּ לְךָ זְקֵנִים סְתוֹר,
וְיֹלְדִים בְּנֵה – סְתוֹר וְאֵל תְּבַנֶּה,
מִפְּנֵי שְׁפִתֵי־זְקֵנִים – בְּנִין, וּבְנֵי
נְעָרִים – סְתִירָה, וְסִימָן לְדַבְּרִי: וְחִבְעָם
בֶּן שְׁלֹמֹה.

It is taught in a *baraita*: **Rabbi Shimon ben Elazar says: If old men say to you: Demolish^N and children say to you: Build**, then **demolish and do not build**, because the demolishing of old men is ultimately as constructive as **building**, despite the fact that it appears destructive, and the **building of children** is as destructive as **demolishing**. An indication of this matter is **Rehoboam, son of Solomon**. He ignored the advice of the Elders and did not lower himself before his people, which ultimately led to the people rebelling against him.

תַּנּוּ רַבְּנָן: מְקוֹם שִׁמְפָּסִיקִין בְּשַׁבָּת
שְׁחָרִית שֶׁם קוֹרִין בְּמִנְחָה, בְּמִנְחָה –
שֶׁם קוֹרִין בְּשַׁנַּי בְּשַׁנַּי – שֶׁם קוֹרִין
בְּחֻמֵּשִׁי, בְּחֻמֵּשִׁי – שֶׁם קוֹרִין לְשַׁבָּת
הַבָּאָה, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה
אוֹמֵר: מְקוֹם שִׁמְפָּסִיקִין בְּשַׁבָּת
שְׁחָרִית – שֶׁם קוֹרִין בְּמִנְחָה, וּבְשַׁנַּי
וּבְחֻמֵּשִׁי וְלְשַׁבָּת הַבָּאָה.

The Sages taught in a *baraita*: With regard to the place in the Torah where the congregation concludes^H the reading on Shabbat morning, it is from there that they continue to read in the afternoon service on Shabbat. Where they conclude in the afternoon service on Shabbat, from there they continue to read on Monday morning. Where they conclude on Monday, from there they continue to read on Thursday morning. Where they conclude on Thursday, from there they continue to read on the coming Shabbat. This is the statement of Rabbi Meir. **Rabbi Yehuda says:** With regard to the place in the Torah where they conclude the reading on Shabbat morning, it is from there that they continue to read in the afternoon service on Shabbat. **And from that same place they continue to read on Monday morning, and on Thursday morning, and on the coming Shabbat.**

אָמַר רַבִּי זֵירָא: הֲלָכָה, מְקוֹם
שִׁמְפָּסִיקִין בְּשַׁבָּת שְׁחָרִית – שֶׁם
קוֹרִין בְּמִנְחָה וּבְשַׁנַּי וּבְחֻמֵּשִׁי וְלְשַׁבָּת
הַבָּאָה. וְלֵימָא: הֲלָכָה כְּרַבִּי יְהוּדָה!

The Gemara notes that **Rabbi Zeira said: The halakha** is that with regard to the place where they conclude the reading on Shabbat morning, it is from there that they continue to read in the afternoon service on Shabbat. **And from that same place they continue to read on Monday morning, and on Thursday morning, and on the coming Shabbat.** The Gemara asks: If so, let him simply say: **The halakha is in accordance with the opinion of Rabbi Yehuda.** Why did he have to explicitly state the whole *halakha*?

Perek IV

Daf 32 Amud a

משום דאפכי להו.

The Gemara answers: **Because there are those who reversed the names^N in the baraita and attributed the position of Rabbi Yehuda to Rabbi Meir, and vice versa.** Therefore, in order to avoid any lack of clarity, Rabbi Zeira stated the *halakha* explicitly.

NOTES

משום – משום: Because there are those who reversed the names – דאפכי להו: Why didn't Rabbi Zeira simply state that the *halakha* is in accordance with the mishna, which also expresses Rabbi Yehuda's opinion? Some explain that even this would be insufficient, because the mishna itself is somewhat ambiguous. From

the formulation of the mishna, one could have understood that the reading on Monday continues from where the reading on Shabbat afternoon concluded, and then the reading on Thursday continues from where the reading on Monday concluded. Therefore, it was necessary for him to state the *halakha* explicitly (Ran).