

On שבת morning, we add the verses for the קרבן מוסף from פנחס to the סדר קרבנות recited prior to דזמרה. This custom is mentioned by the אבודרהם. Some also have the custom to include the verses for מוסף ראש חודש as well in the daily סדר קרבנות. Why do we have this custom only for שבת and ראש חודש? Why not include the verses for the מוסף for other special days like the 3 festivals, the intermediate days of the festivals or the High Holidays? Also, when שבת and ראש חודש coincide, we begin קריאת התורה from וביום השבת rather than ובראשי חדשיכם. Since we are “in the neighborhood”, why not begin the קריאה a little before that and include the verses that describe the קרבן תמיד as well? As the sections are contiguous there should be no issue with gaps that would block the sequential reading. In fact, why not get around the requirement that an Aliyah must contain a minimum of three verses that precludes reading the section for קרבן מוסף של שבת every Shabbos, by starting from the פרשת התמיד that immediately precedes it? That would give us an Aliyah of more than 3 verses.

The Gemara says (ברכת כו:ב) that the daily prayers were established by the patriarchs, Abraham, Isaac and Jacob. Abraham established שחרית, Isaac established מנחה and Jacob established מעריב. The Gemara offers another basis for the daily prayer, that they were established to coincide with and represent the daily sacrifices, תמיד של שחר ותמיד של בין הערביים. We preface the morning Amidah with the recitation of the section that details the תמידי היום, the daily morning and afternoon sacrifices. Indeed, some have the custom to repeat this section prior to the afternoon service that coincides with the time the afternoon תמיד was offered. If that is the case, why do we mention the קרבן מוסף for either שבת or ראש חודש in the morning סדר הקרבנות since at first glance they are unrelated to the קרבן תמיד?

קרבן מוסף means an additional sacrifice, above and beyond the daily requirement of the morning and afternoon תמיד. Indeed, the section of פנחס that details the קרבן מוסף for each of the festivals and intermediate days is restricted to the additional sacrifices for the specific day above and beyond the קרבן תמיד for the day. On the other hand, the sacrifices detailed in פרשת אמור deal with the specific sacrifices for the day that were not connected to the קרבן תמיד. The Gemara above is discussing the connection between שחרית מנחה ומעריב to the תמידי היום. The addition of a קרבן מוסף on a specific day requires an additional prayer, just like the שחרית מנחה ומעריב require תמידי היום.

The fundamental principle is that the קרבן מוסף is connected to the תמיד של שחר. The Torah reinforces the requirement that on שבת וראש חודש these קרבנות מוסף are added above and beyond the תמיד של שחר by adding the phrase על עולת התמיד. On Shabbos we connect the verses we recite for the תמיד של שחר in our קרבנות סדר that precedes the עמידה with the verses for the שבת של קרבן מוסף, to comply with the mandate of על עולת התמיד. פרשת ראש חודש also specifies על עולת התמיד, a connection between מוסף של שחר and מוסף של ראש חודש. Therefore we also add the verses about מוסף של ראש חודש from פנחס to the קרבנות סדר preceding the שחרית.

Not only is this phrase omitted by the rest of the festivals, the Torah instead uses the phrase מלבד עולת התמיד. The Torah explicitly notes that these קרבנות מוסף, while still being an addition to the daily תמיד, are different, separate in some way. They have some sort of a disconnect from the תמיד של שחר. Therefore they are not mentioned in the סדר קרבנות recited in connection with the תמיד של שחר and its associated Amidah.

When **פרשת פנחס** coincides with **ראש חודש**, we incorporate both sections from **פרשת פנחס** into a single reading as they are contiguous and share the common connection with the **קרבן תמיד**. Why don't we start the reading on **שבת וראש חודש** from **פרשת התמיד** as it immediately precedes the section for **שבת מוסף של שבת**? For that matter, why don't we read weekly the **פרשת התמיד** together with the 2 verses for the **שבת מוסף של שבת** to create a unit that would be at least 3 verses long? Because after we prayed **תפלת שחרית** we have fulfilled the requirement to pray based on **שחרית של שחר**. There would be no benefit to include the **פרשת תמיד** as part of the **קריאת התורה** at this point. Since it is no longer germane, we omit it and are left with a unit of 2 verses for **שבת מוסף**, less than the minimum required. When **שבת** coincides with **ראש חודש**, both share the common trait that they are **על עולת התמיד** and can be read together.

Note that this analysis suggests that one should make sure on שבת and ראש חודש to read the verses related to מוסף שבת ומוסף ראש חודש together with the פרשת תמיד in the תפלת שחרית סדר קרבנות recited before תפלת שחרית.

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