

## That a *Levi* read after him

## שקרא אחריו לוי –

### OVERVIEW

לוי a someone who read first in the תורה and was followed by a לוי was ר' אמי qualifies this ruling. (מוחזק).

anticipates a difficulty: תוספות

לפירוש רבינו יצחק הלוי<sup>1</sup> שפירש בגיטין (נט, ב ושם) אם אין שם כהן נתפרדה חבילה -  
According to the explanation of the ר"י הלוי who explained that which אב"י ruled  
in גיטין; 'מס' גיטין; 'if there is no כהן, the 'bundle' is separated', to mean -  
שיקרא ישראל גדול לפני לוי<sup>2</sup> -

That a prominent ישראל should read before a לוי (who is not that as prominent) –

responds: תוספות

יש לפרש הכא שקרא אחריו לוי קטן מישראל שקרא אחריו<sup>3</sup>:  
We can explain that here in the case of ר' אמי, that the לוי who read after the  
first, עליוה, was of a lesser stature than the ישראל who read after the לוי.

### SUMMARY

According to the ר"י הלוי, when there is no כהן the עליות are in order of the  
prominence of the עולים.

### THINKING IT OVER

1. Why did not תוספות answer (as he does in גיטין) that the לוי was greater than the first עולה (proving that the first עולה is a כהן)?!<sup>4</sup>
2. According to תוספות the גמרא should have said that the third was more prominent than the second עולה; why mention the לוי at all?!<sup>5</sup>

<sup>1</sup> בד"ה נתפרדה ר' יצחק ברבי יהודה who is cited there.

<sup>2</sup> According to the ר"י הלוי, if there is no כהן, the people are called up to the תורה in the order of their prominence; the more prominent first. There is therefore seemingly no proof that the first one was a כהן (since a לוי read after him); it is possible there was no כהן, and the one who was called on first was the most prominent (לוי or ישראל), and the לוי was less prominent and the third one was the least prominent.

<sup>3</sup> Therefore it must be that the first one was a כהן, for otherwise the third one should have been called up before the לוי since he was more גדול than the לוי.

<sup>4</sup> See מהרש"א and מהרש"ל.

<sup>5</sup> See [שלמה and] תוספות הרא"ש.