

# ליקוטי ופסקי הלכות

## "חוקי חיים"

ותלמוד  
"תקף תנים"  
לעשות רצונך  
בלבב שלם



שע"י "חדר הוראה" שבגנת מנחת יצחק פעה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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Krias HaTorah

Halachos of Haftara

Parshas Vayigash 5785

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### Institution of the Haftarah

#### The Term "Haftara"

- Finishing Shacharis.** We find multiple reasons and sources for the word "haftara" as the term for laining from Navi on Shabbos; we will mention a few. Some say it means finishing, as in "אין מפטירין אחר" (אבודרהם, סדר שחרית של שבת), "הפסח אפיקומן", "הפסח אפיקומן".
- "Patur."** Others explain it is related to the word "patur," i.e., with this laining, the members of the tzibbur exempt themselves and finish their chiyuv to lain (מחזור ויטרי).

#### Reasons for the Institution of the Haftara

- In place of Kriyas HaTorah.** Some explain the reason as follows: part of the decree against the Jews practicing religion [in the time of the wicked Antiochus, king of Yavan (ערך פטר) [תשו רבי אליהו בחור, ערך פטר] was that they were forbidden from reading the Torah. To parallel the seven aliyos, each with a minimum of three pesukim, Chazal instituted the laining of 21 pesukim from Navi (אבודרהם שם). Even after the decree was annulled, the minhag remained (שם, לבוש בי"ח, ט"ז, מ"ב).
- To learn Navi.** An additional reason given is that people back then remained in shul for an hour after davening, even during the week, and they would bring sefarim and learn Torah, Navi, Mishna, and other teachings. When poverty spread, people were preoccupied with work during the week and were unable to learn as much Torah. They continued learning Torah but stopped learning Navi. On Shabbos and Yom Tov, when melacha is assur and people were free, they resumed their original practice of reading Torah and concluding with a section of Navi related to the topic of the day (שם, לבוש בי"ח, ט"ז, מ"ב).
- Honor for the Nevi'im.** Some write haftara was instituted for the honor of the Nevi'im (תשוב"ץ ח"א סי' קל"א), and it dates back to the time of Ezra (המכריע לתוס' ר"ד סי' ל"א).
- It should be noted that although we lain from Navi, we do not finish all the Nevi'im through all the yearly haftaros as we do for the Torah. We only lain a fraction of them, with the majority of haftaros coming from Yeshaya, Trei Asar, and Melachim.

#### Number of Pesukim

- Shabbos.** On Shabbos, when there are seven aliyos, no less than 21 pesukim may be lained, unless a topic ends earlier (אבודרהם שם).
- Yom Tov.** On Yom Tov, when there are five aliyos, it is enough to lain 15 pesukim (רמ"א אור"ח סי' רפ"ד סי"א).
- Fast day.** On fast days, when there are three aliyos, it is enough to lain nine pesukim (שיירי כנה"ג בהגה"ט סק"ד).

#### Haftara on the Day's Topic

- Back in the day.** Originally, they did not have set haftaros to lain. Instead, each person chose a section of Navi related to the parsha or a seasonal topic (כסף משנה פ"ב תפילה ה"ב).
- Nowadays.** After time, communities chose set sections for each haftara related to the week's parsha. The Gemara (א"א ע"א) already mentions several set haftaros for Yomim Tovim. Different minhagim evolved among different communities.
- Deviated from the minhag.** There are certain times when it is accepted to lain special haftaros, e.g., for the Daled Parshiyos or for double parshiyos. If the regular haftara was mistakenly read instead of the special one, there is no need to lain the right haftara as the haftara lained was related to the parsha. However, if a haftara completely unrelated to the parsha was mistakenly lained, the tzibbur is not yetzei and they must lain the correct haftara with the brachos (שערי אפרים ש"ט סי' ל"א, שנות חיים ש"ת סת"ם, ה' קה"ת סי' י').

### Chiyuv to Lain the Haftara

- Not a chiyuv like Kriyas HaTorah.** Some say laining the haftara is not as great a chiyuv as Kriyas HaTorah. Thus, although one may not even speak words of halacha once the sefer Torah is open, one may speak about halacha or the parsha after Kriyas HaTorah. That is why it is called "haftara," related to the phrase "פיתור בשפה" [opening the lips] (לבוש סי"א בשם אבודרהם בשם ר"ת, תשוב"ץ ח"א סי' קל"א).
- Chiyuv like Kriyas HaTorah.** However, many poskim hold that the chiyuv of haftara is akin to the chiyuv of Kriyas HaTorah, and just like for Kriyas HaTorah, one may not speak until the maftir finishes laining from the Navi (רבינו ירוחם נ"ב, שו"ע קמו סי"ג, מ"ב רפ"ד סק"ב).
- Different trop.** The reason the tune for the trop is different than that of Kriyas HaTorah is to show that the chiyuv and institution of the haftara is not exactly the same as Kriyas HaTorah; it is on a somewhat lower level.

### Brachos of the Haftara

#### Seven Brachos

- Two birchos haTorah.** The one who gets the maftir aliyah makes a total of seven brachos, corresponding to the seven aliyos: two for the Kriyas HaTorah of maftir, and another five for the haftara. These are very great brachos: in them, we daven for Malchus Beis Dovid, the Avoda, and the Geula. The maftir is a shliach for all of us and makes the brachos on our behalf. One who thinks about it will realize it is a great mitzva, as the maftir connects the Torah with the Nevi'im and says seven brachos, which are like the Sheva Brachos for a chosson and kallah (סדר היום, סדר תפילה שבת).
- Five brachos.** There is one bracha before the haftara is lained and four after. The five brachos of the haftara correspond to the five Chumashim (אבודרהם).
- Aloud.** The brachos should be said in a strong voice so that everyone can hear and answer Amen (מ"ב סי' רפ"ד סק"ה). The tzibbur must have in mind to listen to them; then, these brachos can count toward one's hundred brachos (שו"ע שם סי"ג) (see Issue 134, par. 13).

#### Nature of the Brachos

- Birkas hamitzvos.** Some say the bracha before the haftara is like a birkas hamitzvos, and the brachos afterward are like birchos hashevach (ריטב"א מגילה דף כ"א ע"א).
- Birkas hashevach.** However, others say it is not a birkas hamitzvos. The entire mitzva came about due to hardship and a decree against laining the Torah; Chazal did not establish a birkas hamitzvos for this like for other mitzvos (חיד"א בספרו כסא רחמים).

#### Beginning the Brachos

- The maftir should not begin saying the brachos until the goleil finishes rolling up the sefer Torah (מ"ב סי' קמ"ז סק"ב). He should certainly not begin laining the actual haftara until the sefer Torah is covered (שו"ע שם סי"ז, שו"ע סי' רפ"ד סי"ו) with its mantle (רש"י סוטה) (דף ל"ט ע"ב ד"ה עד שתגלל, מ"ב שם סק"ב) so that the goleil can listen to the brachos and haftara while he is no longer preoccupied with rolling up the sefer Torah.

#### Leaving the Haftara Sefer Out During the Brachos

- The sefer the haftara was lained from, i.e., the klaf, haftara sefer, or chumash, should not be removed from the bima until the brachos following the haftara are completed. This way, the maftir can make the brachos and see what the haftara was lained from (מג"א, מ"ב סי' רפ"ד סק"ב). However, it may be closed.
- Nevertheless, if another mynian that needed the Navi sefer took it for laining, the brachos may still be made, as this halacha is just l'chatchila (שערי אפרים שער ט' סק"ז).

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## What to Lain the Haftara From

### Time of the Gemara

24. **“ספרא דאפטרותא.”** In the time of the Gemara, they had a Sefer Haftaros. This was a sefer written with all the requirements of a sefer Torah. It did not contain an entire sefer of Navi, but rather all the haftara sections lain on Shabbosos and Yomim Tovim. There is a machlokes Amora'im whether one may lain a haftara from this.
25. Raba and Rav Yosef hold one may not lain from it, as only a full sefer or Navi may be written, not sections of Torah. If one lains from such a sefer to be motzi others, it is like he lained by heart something which has to be lained from a written text which is prohibited.
26. However, the Gemara's conclusion is that one may lain from a Sefer Haftaros written on klaf due to the rule of **“ענת לעשות לה”** (התילים קי"ט), i.e., occasionally, there was a necessity to institute something l'sheim Shomayim despite the fact that it nullifies words of Torah. This was because not every tzibbur had the ability to write complete sifrei Nevi'im for themselves.

### Printed Haftara Sefer

27. The poskim discuss whether one may lain from a haftara printed in modern sefer form, with binding and on paper, or from a printed chumash that has each parsha together with its haftara.
28. Some say one is only yotzei with a haftara written on a klaf that rolls up, like a sefer Torah or Megilla, even if it is not a complete sefer Navi, like the Sefer Haftaros mentioned in the Gemara. One is not yotzei with a haftara printed on paper like a modern-day sefer (לבוש הובא במ"מ סי' רפ"ד סק"א).
29. However, most later poskim justify the minhag to lain from printed chumashim, reasoning that printing has the status of writing, as many poskim write (ש"ת רמ"ע מפאנו, משאת בנימין, דברי) (המודות). With the exception of a sefer Torah and Megillas Esther, there is no need to write sifrei kodesh with a specific type of ink [דין]. Thus, it is not an issue if a haftara is printed on paper and does not roll up (מג"א ריש הס"ל).
30. **Complete, printed sefer Navi.** Some hold the haftara may be lained from a complete, printed sefer Navi, but not from the haftara printed in the chumashim. The reason is because the whole heter in the time of the Gemara to lain from a Sefer Haftaros was because people did not have the ability to write complete sifrei Navi. Today, though, when it is cheap to print sefarim and shuls can buy complete sifrei Navi, the halacha reverts to the issur to write a sefer of just haftaros. The haftara must be lained specifically from a complete sefer, even if it is printed (א"ר).
31. **Complete Tanach.** For this reason, some lain the haftara from a complete Tanach. Although there is no need or advantage for it to be specifically from a complete Tanach [it is enough to be a complete sefer Navi], they lain from a complete Tanach for convenience, as it is a single sefer that contains all the haftaros.
32. Nevertheless, if a tzibbur only has the haftara printed after the parsha in the chumash, they can be meikel and rely on that (שם).
33. However, others hold there is no advantage to a complete sefer Navi. Once it is not written like a kosher sefer Torah [e.g., proper ink, rolls up], it is a problem of writing an incomplete sefer. We rely on the fact that it does not need to be a kosher sefer that is rolled up, in which case even the haftara printed in the chumash is kosher (ט"ז סק"ב, חו"א סי' ס' סק"א).
34. **Modern-day printing.** However, some recent poskim pointed out that the poskim only considered printing a form of writing [thereby giving printed materials kedusha] because printing used to involve engraved, inked letters and manual power. However, modern-day printing, which uses electricity, lasers, screening, offset, and the like, and which involves no manual human power, is not considered writing. Accordingly, it would not have any kedusha or advantage whatsoever even according to the Magen Avrohom (above, 30) (ש"ת שבת הלוי ח"ב סי' קמ"ג); see Issue 44, par. 7 regarding the chiyuv to put modern-day printed material in geniza).

### Haftara from a Klaf

35. Some try l'chatchila to lain the haftaros from a full sefer Navi on klaf. It is certainly fitting and proper for every tzibbur to have Nevi'im written on klaf according to halacha, as the names of Hashem are written with kedusha, as opposed to a haftara printed on paper. The Vilna Gaon did this in his community, and today this is spreading in many communities – praiseworthy is their share (חי"א כלל ל"א סי' מ"ב, מ"ב סי' רפ"ד סק"א). Many bnei Yeshiva, Litvishe communities, and Prushim in Eretz Yisroel who follow the Gra do this too. It is important to note that even according to the Gra, it is mutar to lain from a printed chumash, only it is more l'chatchila to use a klaf (תשובות והנהגות ח"ה סי' פ"ב).

36. Nevertheless, most are meikel to lain from printed chumashim (above, 29) or from a complete, printed sefer Navi (30). This is either because this is included in the heter of **“ענת לעשות לה”** (26), or because Chazal did not institute that the haftara should specifically be lained from a kosher sefer (מג"א שם, ש"ת הרשב"א ח"א סי' תפ"ז, כל בו) (ס"כ, ש"ת דברי יציב ח"א סי' קכ"ט).

## Laining the Haftara in a Tzibbur

### From a Klaf

37. There is an advantage to the laining itself when it is done from a klaf. Thus, when there is a klaf, it is best for the baal korei to be motzi everyone; the tzibbur should be quiet and not read along with the baal korei. By being yotzei with the baal korei, they have the advantage of laining from a klaf (הגר"א מעשה רב הובא במ"ב סק"א).
38. However, if saying the words quietly with the baal korei will help someone have kavana, it is better for him to say each word quietly with the baal korei. He is still yotzei his chiyuv through the baal korei (מ"ב סי' קמ"ו סק"ט, מ"ב סי' רפ"ה סק"ד).

### From a Printed Sefer

39. When the haftara is lained from a printed Haftara sefer (above, 30-31), one should listen to the baal korei lain the haftara since there is also value in laining from such a sefer. However, it is proper l'chatchila to quietly say each word along with the baal korei (מג"א הובא במ"ב סק"א).

### From a Printed Chumash

40. **Each person separately.** Based on the Arizal, each person should read the haftara to himself from a chumash and only listen to the baal korei say the brachos out loud (הדורכ' במג"א) (סק"ה); this is the minhag of Chassidim (ש"ת מנחת יצחק ח"ג סי' י"ב). This also has a halachic advantage: if one says the words himself and is not yotzei with the baal korei, there is no problem of saying Torah Shebichsav by heart. They also try and justify how this is considered laining b'tzibbur (ש"ת חת"ס א"ח סי' ט"ח).
41. There are communities which lain the haftara from a printed chumash, but one person still lains out loud. The advantage of this is that each word is said, and it is easier to understand and focus on the content of the pesukim – particularly significant according to the reason of learning the Nevi'im (above, 4). This also better fulfills laining b'tzibbur since everyone listens to the baal korei. Nevertheless, it is best for each person to say the words quietly along with the baal korei, as mentioned above (38), to avoid concerns of saying Torah Shebichsav by heart,

## Maftir to an Aveil in the First Twelve Months

### Importance

42. **Aveil in the first 12 months.** The birchos haftara contain tefillos for Malchus Beis Dovid, the Avoda in the Beis HaMikdash, and the Geula, as well as for the sanctification of Hashem's name, which is similar to Kaddish. They also contain **“tzidduk hadin”** – **“שכל דבריו”**. Therefore, the minhag is for aveilim within the first 12 months to get the Maftir aliya (רמ"א יו"ד סי' שע"ו ס"ד) (רמ"א יו"ד סי' שע"ו ס"ד). It also benefits the niftar for his son to give the tzibbur the zechus of saying Amen after the five birchos haftara (נימוקי א"ח סק"ג).
43. **12<sup>th</sup> month.** Aveilim stop saying Kaddish and davening from the amud after 11 months. Some poskim say the minhag to get Maftir also ends after 11 months (ארחות רבינו ח"ד עמ' קכ"ג).
44. However, others hold an aveil can get Maftir in the 12<sup>th</sup> month too. The purpose of the minhag is to elevate the niftar to Gan Eden, which applies all 12 months, unlike Kaddish, which is to get the niftar out of Gehinnom (משמעות הרמ"א שם, דברי סופרים פס"ג הל' א).
45. **Shabbos before yahrtzeit.** Over time, a minhag arose to get Maftir on the Shabbos before the yahrtzeit too, as according to the Zohar, the main time for the neshama to rise from one level to the next is on the Shabbos before the yahrtzeit (חיד"א). ע"פ אפרים ש"ט סמ"ב, חיד"א). (בברכת יוסף סי' רפ"ד סק"א, קיצושי"ע סי' ע"ח ס"א).
46. **Minhag, not chiyuv.** It should be noted that there is no chiyuv for an aveil in the first 12 months or on the Shabbos before a yahrtzeit to get Maftir; it is a good practice to the extent it is possible. Thus, he does not take precedence over other chiyuvim mentioned in the poskim. He certainly should not argue with others over this, as the purpose is to advance the neshama in Gan Eden; yielding to someone else will advance the neshama even further (כף החיים סק"ו).

Unfortunately, the topic of haftara is taken lightly somewhat in some places, whether by speaking during the brachos or the laining of the haftara; skipping parts; or not listening to the laining. We hope writing about the importance of the haftara and its meticulous fulfillment will give chizuk in upholding an ancient minhag throughout the generations from the time of the Gemara.

לזכות אחינו בני ישראל

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