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PART I  
THE CONCISE LAWS  
OF THE HAFTARAH

*From Sefer Sha'arei Ephraim*

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## CHAPTER 1

### The Concise Laws of the Haftarah

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#### Laws from *Sha'arei Ephraim, Sha'ar 9*

1. On *Shabbat*, after the entire *sidrah* has been read, the *sheliach tzibbur* / representative of the congregation [typically the *ba'al koreh* / Torah-reader] recites the half-*kaddish*,<sup>1, 2</sup> calls one person for *maftir*,<sup>3, 4</sup> and reads with him several verses from the end of the

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<sup>1</sup> *Tosfot* (*Megillah* 23a, כ"ח ד"ה) and *Mishnah Berurah* (282:19) give the following reason for reciting *kaddish*: There is a dispute in the *Gemara* whether the *shevi'i* should be the *maftir* or whether an eighth person should be the *maftir*. When the custom was finally settled in accordance with the latter view, it was decided to recite *kaddish* after *shevi'i* in order to make a clear demarcation between the seven primary *aliyot* and the *maftir*. According to *Tosfot*, this decision occurred sometime after the *Gemara* was sealed. (For an extensive discussion of the above explanation and the problems it presents, see R' Zvi Hirsch Grodzinski, *Mikraei Kodesh*, 17:2.)

<sup>2</sup> If *kaddish* was not recited before *maftir*, it should be postponed until after the reading of the haftarah (*Mikraei Kodesh* 17:4, citing *Pri Megdim*).

<sup>3</sup> The word "*maftir*" refers both to the person who reads the haftarah and to the Torah verses that are read by or for that person.

<sup>4</sup> If a *kohen* or *levi* is called for *maftir*, the one calling him should say "*hakohen*" or "*halevi*," as the case may be (*Mishnah Berurah* 135:33).

If there were two people in *shul* with the same name and the wrong one went up when *maftir* was called (thinking that he had been called), *maftir* should be read a second time without the *berachot* while the correct person  
(continued...)

*sidrah*.<sup>5,6</sup> The verses read are from the same verses that were just read with the *acharon* / the last person who received an *aliyah* [typically, the *shevi'i*]. As with any *aliyah*, no fewer than three verses should be read for the *maftir*. If there are only five verses between the end of the *sidrah* and the preceding *parashah* / paragraph break, all five verses should be read. If, inadvertently, only two verses were read and the *maftir* has already recited the *berachah* after the Torah reading, it is necessary to go back and read three verses without repeating the *berachah*.

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<sup>4</sup>(...continued)

stands by and then that second person may read the haftarah (*Sefer Chaim* 25:11). If the person who was scheduled to read *maftir* was inadvertently called for another *aliyah*, see paragraph 5 and footnote 20 below.

There are places where it is customary not to call the *maftir* to the Torah by name. Among the *Sephardim* of London and Amsterdam, the *maftir* was called simply: “וגם המפטיר יעמוד בכבוד” / “And also the *maftir* should arise with due honor.” (*Keter Shem Tov* p. 398; see further Chapter 7 below). In a place where the *maftir* is not called by name, it is permitted to call the father, child or brother of the *shevi'i* (*Mishnah Berurah* 141:21). (Ordinarily, many congregations do not call these relatives to consecutive *aliyot*.)

<sup>5</sup> The *Gemara* (*Megillah* 23a) states that the *maftir* reads verses from the Torah because of “כבוד התורה” / “the Torah's honor.” Most *poskim* explain that if one recites a *berachah* over the haftarah and not over the Torah, it is as if he is equating the Torah and the haftarah. This is not the case if we do not permit someone to say the *berachot* on the haftarah unless he has said the *berachot* on the Torah (see *Mishnah Berurah* 282:28).

*Korban Netanel* (*Megillah* א' אות א) בדפי הרא"ש offers another explanation. The minimum number of verses of which a *sidrah* may consist is 21, i.e., three verses each for seven people. Also, the minimum number of *psukim* allowed in a haftarah is 21. Thus, they appear to be of comparable status. However, if we require the *maftir* to read three verses from the Torah, then the *parashah* will have 24 to the haftarah's 21.

<sup>6</sup>The *Mishnah* (*Megillah* 24a) states that the *maftir* should lead certain of the prayers (see Chapter 7). *Ketzot Hashulchan* (*siman* 88, note 4) wonders why none of the *poskim* mentions this.

2. The *maftir* always reads from the last *Sefer Torah*. Even on a day when three *Sifrei Torah* are taken out, the *maftir* reads from the third *Sefer*.

3. A minor, i.e., under the age of *bar mitzvah*, may be called as the *maftir* so long as he has reached the age of *chinuch* and he knows how to read the haftarah well.<sup>7</sup> Nevertheless, we may not call a minor for the haftarah of *Parashat Zachor*; also for the haftarah of *Parashat Parah* it is appropriate to be strict and not call a minor.<sup>8</sup> Also for the haftarot of *Parashat Shekalim* and *Parashat Hachodesh*, one should refrain from calling a minor, except if it is necessary to do so to maintain peace or for a similar reason.<sup>9, 10</sup> It also is customary not to call a minor for *maftir* on the seventh day of *Pesach*, on the first day

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<sup>7</sup> Even an adult should not be called for *maftir* if he does not know how to read the haftarah properly. However, in a community where the haftarah is read by an appointed *ba'al koreh* from a *klaf* / parchment scroll, and the *maftir* only recites the *berachot*, it does not matter whether the *maftir* can read the haftarah (*Mishnah Berurah* 284:8).

Even where no *klaf* is used, it may be argued that one may be called as *maftir* if he is capable of repeating after an adult who reads to him (*Be'ur Halachah, siman 282* די"ה או בדי' פרשיות). See further Chapter 2.

<sup>8</sup> Some permit calling a minor for *Parashat Zachor* and *Parah* when, as is our custom, an adult reads from the Torah (*Rema O.C. 282:4*; see *Mishnah Berurah* 282:23). (At one time, it was customary that each person receiving the *aliyah* read the Torah himself.)

<sup>9</sup> The reason for the *halachot* discussed in the previous sentence is explained in Chapter 3.

<sup>10</sup> The *Vilna Gaon* used to be the *maftir* on the four weeks just mentioned ("the *Arba Parshiyot*") (*Ma'aseh Rav* § 133). This custom is followed today by some *chassidic rebbes* including those of *Vizhnitz* and *Satmar*.

In some places, it was customary not to call any unmarried person for *maftir* on these days. One reason for this may be to ensure that a minor is not accidentally called (*Sha'arei Chaim* p. 116).

of *Shavuot*<sup>11</sup>, and on *Shabbat Shuvah*. On *Rosh Hashanah* and on the morning of *Yom Kippur* it also is not appropriate to call a minor for *maftir* because those are the days of judgment.<sup>12</sup> A minor may not be the *maftir* in *minchah* of *Yom Kippur* or on *Tishah B'Av* because the *maftir* on those occasions receives one of the three mandatory *aliyot*.<sup>13</sup>

4. A *kohen* or *levi* may be called for *maftir*,<sup>14</sup> except in *minchah* of *Yom Kippur*,<sup>15</sup> *Tishah B'Av* and a public fast day. However, a *kohen* or *levi* who already received an *aliyah* should never be called as the *maftir*, and even a *yisrael* who already received an *aliyah* may not go up a second time for *maftir*. If there is no one present in *shul* who knows how to read the haftarah other than those who already received *aliyot*, then the law is as follows:

- a. If *kaddish* was not yet recited and the one who received the *shevi'i aliyah* knows how to read the haftarah, another person

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<sup>11</sup> When the haftarah is the mystical first chapter of *Yechezkel*, which is inappropriate for a child to read (see *Chagigah* 11b). For this reason, a child should not be called as the *maftir* for *Parashat Yitro*, when the haftarah is a mystical chapter from *Yishayah* (*Sha'arei Rachamim*).

<sup>12</sup> Some say that a minor may not be called as *maftir* on any day when two or more *Sifrei Torah* are taken out (*Mishnah Berurah* 282:24 and *Be'ur Halachah*, *siman* 282 פרשיות או בדי' דייה; see footnote 7 above). Some say that whenever a minor may not be called, a boy who has turned 13 but has not reached puberty also may not be called (R' Yosef Cohen, in his notes to his grandfather, R' Zvi Pesach Frank's, *Mikraei Kodesh: Purim* p.71).

<sup>13</sup> The same *halachah* would seemingly apply on every fast day.

<sup>14</sup> This is the widely accepted view. However, some disagree (see *Teshuvat Rabbeinu Avraham Klausner* printed in *Moriah*, Fifth Year, No. 9-10, p. 5 [Tevet 5735].)

<sup>15</sup> In *She'eilot U'teshuvot Har Zvi*, O.C., No. 68, R' Zvi Pesach Frank discusses the case of an individual who had been reading this haftarah for many years and then discovered that he was a *levi*. R' Frank permitted this person to continue reading this haftarah, but only because he was skeptical of the evidence that this person really was a *levi*. Even so, R' Frank required a "definite" *yisrael* to recite the *berachot* over the haftarah.



should not be called for *maftir*, and *kaddish* should not be recited; rather, the one who was called as *shevi'i* should read the haftarah from the *Nevi'im*, recite the *berachot* after the haftarah, and then recite *kaddish*. If the *shevi'i* does not know how to read the haftarah, and someone else who already received an *aliyah* does know how, that person should be called for *maftir* and the Torah should be read for him with the usual *berachot*.

b. If *kaddish* has already been recited and the *shevi'i* is the only person present who knows how to read the haftarah, then the *shevi'i* must read the haftarah. However, because *kaddish* has already been recited, he must be called again, and the Torah should be read for him a second time with the usual *berachot*.<sup>16</sup> If someone other than the *shevi'i* knows how to read the haftarah, it is preferable to call that person. The reason is that if the *shevi'i* reads a second time, it will give the impression that the first reading was defective. This concern does not exist when he is the only person who knows how to read the haftarah, since it will be clear that he is reading from the Torah for a second time because

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<sup>16</sup> This may not be done on a day when two *Sifrei Torah* are taken out. The reason for this distinction is that if the *shevi'i* is called again to a second *Sefer Torah*, it will appear as if the first *Sefer Torah* was not kosher (*Kaf Hachaim* 282:50).

there is no choice, only to fulfill the teaching of *Chazal* [*Avot* 2:5], “In a place where there are no men, try to be a man.”<sup>17, 18, 19</sup>

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<sup>17</sup> The foregoing laws also apply if, on *Shabbat Chazon*, there is no one present who knows the special *trop* for that day other than someone who already received an *aliyah* (*Mishnah Berurah* 282:27; but see paragraph 27 below).

<sup>18</sup> If someone was already called for *maftir* and then it was discovered that he does not know how to read the haftarah, someone else may read the haftarah with its *berachot*. However, if the *maftir* is capable of repeating the haftarah word for word after the person reading it, the *maftir* should say the *berachot* (*Mishnah Berurah* 284:7).

<sup>19</sup> On a fast day, if there is no *yisrael* present who knows how to read the haftarah, a *kohen* or *levi* should read and a *yisrael* should repeat the words after him (*Mishnah Berurah* 135:33; *Sha'arei Ephraim* 1:17). *Chayei Adam* (31:21) disagrees and holds that even a *kohen* or *levi* may read the haftarah on a fast day if no *yisrael* is available to do so.

If a person was called for *maftir* on a fast day who does not know how to read the haftarah, then the *kohen* or *levi* who preceded him should be given precedence to read. In such a case, the *levi* takes precedence over the *kohen*. If neither the *kohen* nor the *levi* knows how to read the haftarah, a different person should read the haftarah without having received an *aliyah* (*Noda B'yehuda*, II, O.C., *siman* 110; *Sha'arei Ephraim* 8:105; *Mikraei Kodesh* 20:12). (These *poskim* do not say who should say the *berachah*.)

5. In a place where it is customary for the rabbi of the city to be the *maftir* on *Shabbat Chazon*, he may be called for *maftir* even though he has already been called for *shlishi* as he is on every other *Shabbat*.<sup>20</sup>

6. On a day when two *Sifrei Torah* are read (e.g., *Shabbat Rosh Chodesh* or *Yom Tov*), if no one knows how to read the haftarah except one of those who already received an *aliyah*, then the *halachah* is as follows: If someone other than the *shevi'i* knows how to read the *haftarah*, he should be read to from the second *Sefer* and he should read the *haftarah*. However, if only the *shevi'i* knows how to read the *haftarah*, the other *Sefer* should not be taken out; rather, the first *Sefer Torah* should be rolled to the *maftir* of the day and the *shevi'i* should go up a second time and read the *maftir*. However, if

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<sup>20</sup> In a city where the rabbi receives *shlishi* every week, it would be viewed as an insult to him if he did not receive his usual *aliyah* in addition to *maftir* (*Eliyah Rabbah* 282:14). It is reported that *Maharil* (14<sup>th</sup> century) was called for *levi* and *maftir* every week and R' Natan Adler (18<sup>th</sup> century; teacher of the *Chatam Sofer*) was called for *kohen* and *maftir* every week. R' Yom Tov Lipman Heller, author of the *Mishnah* commentary *Tosfot Yom Tov* was regularly called for *levi* and *maftir* in Krakow, Poland (*Malbushei Yom Tov*). This was also regularly permitted in the city of Izmir, Turkey (R' Ovadiah Yosef: *L'viat Chen*).

Nevertheless, *Magen Avraham* (282:14) and *Mishnah Berurah* (282:31) write that this should not be done *a priori* ("לכתחילה"). Some give as the reason for this that it is improper for one person to recite the *berachot* over the Torah more than once. However, *Malbushei Yom Tov* questions this reason because this is done all the time; for example, when there is no *levi* in *shul*, a *kohen* is called twice. Rather, he writes, the reason for not calling one person twice is (in the words of *Mishlei* 14:28): "ברוב עם הדרת מלך" / "A multitude of people is a king's glory." (The greater the number of people called to the Torah, the greater the honor shown to *Hashem*.)

R' Avraham Jaffe-Schlesinger (of Geneva) infers from the words of *Magen Avraham* that if a person who was scheduled to read the haftarah (for example due to a *yahrzeit*) was inadvertently called up for another *aliyah*, he may be called again for *maftir* (*She'eilot U'teshuvot Be'er Sarim*, No. 14). Some limit this to days when only one *Sefer Torah* is used (*Sefer Chaim* 25:12). For the reason for this, see footnote 16.



the second *Sefer* was already taken out, the *shevi'i* should read *maftir* from the second *Sefer*.<sup>21</sup>

7. If the person reading the Torah erred and completed the *sidrah* with only six people receiving *aliyot* and he also recited *kaddish*, it is not necessary to call another person to be *shevi'i* and to read the end of this *sidrah* again or the beginning of the next *sidrah*. Rather, another person should be called for *maftir* as usual and he will count as one of the seven (מפטיר עולה למנין שבעה).<sup>22</sup> However, if the *ba'al koreh* finished the *sidrah* with five *aliyot*, it is necessary to call a sixth person and a seventh person and to reread for them the part of the *sidrah* that was read for the fifth *oleh*. In this case also, the seventh *oleh* will be the *maftir*. If it is a *Shabbat* when two *Sifrei Torah* are used, the required seven *aliyot* should be completed by reading from the second *Sefer* and, again, the *shevi'i* will be the *maftir*.

8. Two people may not be called to the Torah together, and, even for *maftir*, this should not be done.<sup>23</sup>

9. After the reading for the *maftir* is finished and the *maftir* has recited the *berachah* after the Torah reading, the *gabbai* recites a *mi she'beirach* for the *maftir*. Afterwards, the *Sefer Torah* is lifted up (*hagbahah*) and rolled (*gelilah*). The *maftir* should not begin the *berachot* for the haftarah until the *magbiah* / the one who did *hagbahah* is seated and the *Sefer Torah* is rolled up and the wrapping

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<sup>21</sup> As explained in footnote 16, one person should not read from two *Sifrei Torah* because that may suggest that the first *Sefer Torah* was not kosher. Nevertheless, once the second *sefer* was removed from the *aron kodesh*, it must be used, lest the congregation think that it (i.e., the second *sefer*) is not kosher.

<sup>22</sup> See footnote 1.

<sup>23</sup> See Chapter 4 regarding two *bnei mitzvah* [plural of *bar mitzvah*] on the same day.

is placed around it.<sup>24</sup> However, many people are lenient about this and begin as soon as the *Sefer Torah* is closed, even before it is wrapped.<sup>25</sup> The *maftir* opens the *chumash* which contains the haftarah, looks at the place where the haftarah begins,<sup>26</sup> and recites the first *berachah*, “אשר בחר בנביאים וכו'” / “Who has chosen good prophets etc.”<sup>27</sup>

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<sup>24</sup> The *Gemara* (*Sotah* 39b) states only that one may not begin the haftarah before *gelilah*. This implies that one may begin the *berachot* during *gelilah*. However, *Be'er Sheva* comments that for the same reason that one should not begin the haftarah — so that the one performing *gelilah* may also concentrate on hearing the reading — one should not begin the *berachot* either. *Be'er Sheva* explains that everyone must hear the *berachot* of the haftarah so that he will fulfill his daily obligation to recite or hear 100 *berachot*.

Another reason why the haftarah should not begin before the *Sefer Torah* is closed is to demonstrate the supremacy of the Torah over the *Nevi'im*. Also, we do not want it to appear that the *berachot* that the *maftir* recites are *berachot* over the *Sefer Torah*. This is also the reason why we require the haftarah to be open in front of the *maftir* when he recites the *berachot* (*Be'er Sheva* to *Sotah* 39b; see next footnote and the accompanying text).

<sup>25</sup> This view either assumes that the *Gemara* (see previous footnote) refers to the beginning of *gelilah* (*Sha'arei Rachamim*) or assumes that every congregant will read the haftarah from his own *chumash* (*Pitchei She'arim*). See also *Pri Megadim* 147:10. This practice apparently dates back to at least the thirteenth century (*Sefer Ha'batim* [Hershler ed.] p. 244).

Support for this lenient view arguably may be found in the *Ashkenazic* custom that a person holds the *Sefer Torah* during the reading of the haftarah. It could be argued that if this person were obligated to hear the haftarah, he would not be permitted to hold the *Sefer Torah*, as his fear lest he drop the *Sefer Torah* would distract him from the haftarah. (Compare *O.C. siman* 90 regarding holding objects during *Shemoneh Esrei*.)

<sup>26</sup> Many communities read the haftarah from a book which contains all of the haftarot and has the *berachot* printed in the front. The *maftir* should be sure to find the page of the haftarah before beginning the haftarah. It would appear to be preferable to leave the book open to the haftarah and to read the *berachot* from a *siddur* or other book. See also paragraphs 14 and 34 below.

<sup>27</sup> There is a widespread practice that the *maftir* stands at the corner of the *bima* or at its side while reading the haftarah. I did not find a source for this (continued...)

10. Some have stated that the haftarot should be written on a parchment which is rolled like a *Sefer Torah*, but this is not the custom.<sup>28</sup> Rather, the haftarah is read from a printed *chumash*. If there is no *chumash* in *shul*, but there is one in someone's home (and it cannot be brought to *shul* because there is no *eruv*), even though there is someone present who knows the haftarah by heart, it should not be said by heart. Rather, the congregation should go with the *maftir* to the house where the *chumash* is and he should recite the *berachah* before the haftarah, read the haftarah from the *chumash*, and also recite the *berachot* after the haftarah.<sup>29</sup> If there is no *chumash* available at all, and there is someone who knows the haftarah by heart, he should recite it by heart, since there is no other choice.<sup>30</sup>

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<sup>27</sup>(...continued)

custom. Possibly, it comes from our desire to emphasize the lesser holiness of the haftarah compared to the Torah reading. Alternatively, it comes from the *maftir*'s desire not to have his back to the person who is sitting holding the *Sefer Torah*. It appears from the twelfth century *Hasagot Ha'Raavad* (*Hil. Sefer Torah* 10:4) that in his time the *maftir* and the translator did not stand where the *ba'al koreh* had stood.

*Rambam* was once asked whether it is permitted to return the *Sefer Torah* to the *aron kodesh* before the haftarah is read because it would be too crowded on the *bima* otherwise. He responded that, in principle, it is not important whether the *Sefer Torah* is returned to the *aron kodesh* before or after the haftarah, but that, nevertheless, a community should not change its custom (*She'eilot U'teshuvot HaRambam* No. 152).

<sup>28</sup> See Chapter 38.

<sup>29</sup> Even if only ten men go, the *berachot* may be recited (*Mishnah Berurah* 284:3).

<sup>30</sup> This is also the opinion of *Radvaz* (*She'eilot U'teshuvot Radvaz* [*Mi'ktav Yad*], VII, *siman* 10). These *poskim* do not say whether the *berachot* may be recited, although *Radvaz* appears to liken "reading" by heart to reading from a haftarah book. See the end of Chapter 38.

11. This reading from the *Nevi'im* is called "haftarah" ("הפטר") because that word means "completion" and "changing the subject," as in "אין מפטירין אחר הפסח וכו'" / "We are not *maftir* after the *Korban Pesach*."<sup>31</sup> With this reading we complete our obligatory reading, and therefore it is called the "haftarah." There are also other reasons.<sup>32</sup>

12. In the *berachah* before the haftarah (i.e., "אשר בחר בנביאים" וכו'<sup>33</sup>), one should not say "amen" after "הנאמרים באמת." The reason is that the words which come afterwards, i.e., "ברוך אתה ה' הבוחר," are the beginning of the end of the first *berachah*. "Amen" should not be said until after the words "האמת והצדק."<sup>34</sup>

13. The meaning of this *berachah* is as follows: The phrase, "ורצה בדבריהם הנאמרים באמת" / "He was pleased with their words that were uttered with truth," means that all the words of the prophets are based on the Torah, which is called "Truth."<sup>35</sup> The phrase, "בנביאי האמת והצדק" / "the prophets of truth and righteousness," refers to the fact that all of the prophets warned *Yisrael* to observe the Torah, which is truth and righteousness. The reason that we say, "ורצה בדבריהם" / "He was pleased with their words," before, "הבוחר" / "Who chooses the Torah," is that first the *berachah* praises the historical portion of the *Nevi'im* (i.e., the stories found in *Tanach*),

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<sup>31</sup> In other words, after eating the *Korban Pesach*, we do not eat again. We leave eating completely.

<sup>32</sup> Other explanations for the word "הפטר" have been presented in the Introduction.

<sup>33</sup> The full text and a translation of the *berachot* appears in Chapters 9 through 14. What follows here is the *Sha'arei Ephraim's* exposition of the *berachot*.

<sup>34</sup> Similarly, in the first *berachah* after the haftarah, "amen" should not be said after the words "אמת וצדק." Preferably, the one reciting the *berachot* should not pause at that point so that no one will answer "amen" (*Sha'arei Chaim* p. 118).

<sup>35</sup> See the quotation from R' Samson Raphael Hirsch in the Introduction.



as if to say that even for that part we must praise The One Who has chosen the prophets. Then, before the *berachah* mentions the prophetic parts of the *Nevi'im*, it mentions Moshe, from whom the prophetic part of the Prophets originates.<sup>36</sup> The word, “וְהַצְדִּיק” / “and righteousness (or justice),” means that the words of the Prophets are righteous (or just) and that the prophets themselves were just. Their prophecy did not cause them to become haughty, nor did they use their status to take advantage of people.<sup>37</sup> They did not seek to fulfill their own desires, only what *Hashem* desires, which is certainly just.

14. One should not begin the *berachah* until the *chumash* is open before him to the place of the haftarah in the *Nevi'im*. He should recite the *berachah* with the *chumash* open before him,<sup>38</sup> and after reciting the *berachah*, he should say the haftarah from the *Navi*. The subject matter of the haftarah should relate to the *sidrah* which was just read.<sup>39</sup> One does not read fewer than 21 verses on *Shabbat* — three verses of the *Navi* corresponding to each of the seven people who ascended to the Torah.<sup>40</sup> Therefore, on *Yom Tov*, fifteen verses are sufficient. Nowadays, all of the haftarot that the *Rishonim* of

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<sup>36</sup> All the words of the prophets are based on the Torah. For a discussion of this concept, see, e.g., *Be'er Moshe Al Nevi'im*, pp. 3-14 and *She'eilot U'teshuvot Shevut Yaakov*, III, No. 182.

<sup>37</sup> See *Bemidbar* 16:15; *Shmuel I* 12:3.

<sup>38</sup> See footnote 26.

<sup>39</sup> See Chapter 16.

<sup>40</sup> Although there are actually eight *aliyot* including the *maftir*, *Megilah* 23a states that the haftarah does not need three verses corresponding to the eighth *oleh*. The *Gemara* explains that the primary Torah reading is seven *aliyot*; the only reason the *maftir* reads from the Torah before reading the haftarah is to highlight the secondary nature of the haftarah compared to the Torah.

In any case, the requirement that the haftarah have 21 verses is not strictly enforced, as *Megilah* 23b itself notes. That *Gemara* says that if a self-contained unit of the *Navi* has fewer than 21 verses, reading that unit suffices. Also, the *Gemara* says that in a community where it is customary to translate the haftarah, it is not mandatory to read 21 verses.

blessed memory<sup>41</sup> established for *Shabbat*, *Yom Tov*, and fast days already have been printed in the *chumashim*.

15. One is not permitted to read the haftarah with its *berachot* except in public. If there is no *minyan*, one should not recite the *berachot*, but should read the haftarah with its *trop* without the *berachot*.<sup>42</sup>

16. If the *Sefer Torah* was taken out of the room after it was read to the *maftir*, this does not impede the reading of the haftarah, and the *maftir* should read the haftarah with its *berachot* as usual.<sup>43</sup>

17. On a *Shabbat* when two *sidrot* are joined, the haftarah which is read is the one established for the second *sidrah*, with which the Torah reading was completed.<sup>44</sup> The exception is when *Acharei Mot* and *Kedoshim* are read together; then “הלא כבני כושיים”/ “Behold,

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<sup>41</sup> This statement is taken from *Sha'arei Ephraim* 9:14. “*Rishonim*” can mean specifically the sages who flourished in the Medieval period, or it can mean simply, “the early ones.” The *Sha'arei Ephraim*'s meaning is unclear; however, it is a fact that the proper haftarah for some *Shabbatot* was not yet agreed upon in the sixteenth century, after the era of the *Rishonim* had ended.

<sup>42</sup> If there is no one present who can read the Torah reading without errors (and there is no one present who knows how to correct the *ba'al koreh*), the Torah should be read without its *berachot* and the haftarah also should be read without *berachot* (*Mishnah Berurah* 142:7).

<sup>43</sup> If at the conclusion of the Torah reading it was discovered that the *Sefer Torah* was *pasul* / not-kosher, the haftarah may be read nevertheless (*Mishnah Berurah* 284:3). However, if the congregation knew before the Torah reading began that the *Sefer Torah* was *pasul*, but it read from the Torah anyway, some say that the haftarah may be read with its *berachot* and some say that it may not. The author of *Mishnah Berurah* favors the latter opinion (*Be'ur Halachah*, *siman* 284, לקרות אסור ד"ה).

<sup>44</sup> If the first haftarah was read instead, the haftarah is not repeated. This is because the first haftarah also has a relationship to the *parashah* (*Ketzot Hashulchan*, *siman* 88, note 14; *Sefer Chaim* 25:30).

If the *parashah* was not read on one *Shabbat* (for example, if there was no *minyan*), then a double-*parashah* is read on the following *Shabbat*. In that case, some say that two *haftarot* should be read (*Mikraei Kodesh* 13:7, citing *Aruch Hashulchan*). If the *parashah* was read, but the haftarah was not read, it is not made up the following week (*ibid.*, paragraph 8).

you are like the children of the Cushites to Me” (the haftarah for *Acharei Mot*) is read.<sup>45</sup>

18. The statement in some *chumashim* that “ויברח יעקב” / “Yaakov fled,” is the haftarah for *Vayishlach* is a printer's error, as that is the haftarah for *Vayetze*. The haftarah for *Vayishlach* is from *Hoshea*: “ועמי תלואים למשובתי” / “And yet My people waver about returning to Me.”<sup>46</sup>

19. When *Rosh Chodesh* falls on *Shabbat*, the haftarah for the *parashat ha'shavua* is set aside and we read “השמים כסאי” / “The Heaven is My throne.”<sup>47</sup> If the *maftir* erred and read the haftarah of

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<sup>45</sup> See Chapters 17 and 35.

In addition to this case, there is another instance of a “double *parashah*” when the haftarah for the first *parashah* is read, i.e., when *Nitzavim* and *Vayeilech* are read together before *Rosh Hashanah*. In that situation (which occurs quite frequently), the haftarah for *Nitzavim* (“שוש אשיש”) is read.

The reason for this is as follows: The general rule is that we seek a haftarah which is as closely related to the *parashah* as possible. Since the second *sidrah* of a “double *parashah*” sits more prominently in our memories, we usually read the haftarah for the second *sidrah*. However, at the time of year when *Nitzavim* is read, the focus of the *haftarot* is not on their relationship to the *parashah*, but on the theme of consolation (from the destruction of the Temple — see paragraph 24 and Chapter 24). Because שוש אשיש is the last of the “Seven *Haftarot* of Consolation,” it must be read regardless of the intervention of another *parashah*.

<sup>46</sup> In fact, many congregations never read “ועמי תלואים.” Instead, *Ashkenazim* follow the *Vilna Gaon's* opinion that the haftarah for *Parashat Vayishlach* is the entire book of *Ovadia* (see *Mishnah Berurah* 428:22).

<sup>47</sup> This is stated in *Megillah* 31a and in *Shulchan Aruch* (425:1), and it appears to be the popular choice. However, old *siddurim* from Rome as well as some versions of *Masechet Soferim* list a different haftarah, i.e., “החצר” / “Thus said Hashem, Elokim, ‘The gate of the inner courtyard etc.’” (*Yechezkel* ch. 46). It appears that this was the ancient custom of *Eretz Yisrael* while our custom originated in Bavel (*Minhagei Yisrael* I, p.10). The connection between the section from *Yechezkel* and *Rosh Chodesh* is explained in the *midrash Pirkei D'Rabbi Eliezer* (ch.51) as being that on *Rosh Chodesh* the gates of the Temple would open on their own.

the *parashat ha'shavua*, if he has not yet recited the *berachot* after the haftarah, he should read also “השמים כסאי” and then recite the *berachot* afterwards.<sup>48</sup> If he remembered after he said the final *berachot*, then he should read “השמים כסאי” without the *berachot*.<sup>49</sup>

20. When *Rosh Chodesh* falls on Sunday, we read “מחר חדש” / “Tomorrow is the new moon” on the *Shabbat* which precedes *Rosh Chodesh*.<sup>50</sup> If the *maftir* erred, the law is the same as in the preceding

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<sup>48</sup> The rule that one may not skip from one Prophet to another does not apply in a case where one read the wrong haftarah by mistake (*Pitchei She'arim*).

<sup>49</sup> Some say that if the wrong haftarah was read and the *berachot* were recited, the *berachot* should be recited again and the correct haftarah should be read (*Maharshak*, cited in *Mikraei Kodesh* 20:28, note 30). Some say that the *berachot* should be repeated even if the *maftir* realized in the middle of the haftarah that he had begun the wrong haftarah, but this view is not favored (*Sha'arei Rachamim*). Finally, some say that whether or not the *berachot*, or even the haftarah, should be repeated depends on whether the “wrong” haftarah that was read is completely unrelated to the *parashah* or whether there is at least some custom that calls for that particular selection to be read (*Mikraei Kodesh* 20:28-30). Also, if the haftarah that should have been read is read more than once a year, it need not be read again (*ibid.*).

On the *Arba Parshiyot*, if the haftarah of the week's *parashah* was already read and then the congregation remembered that it did not read the additional reading (*Shekalim*, *Zachor*, etc.), the correct haftarah should be read without the *berachot*. If the congregation instead remembered when the *maftir* was in the middle of the *berachah* before the haftarah (after he said G-d's Name), the *maftir* should finish the *berachah* and read a few *psukim*, and then the additional Torah reading should be read. Then, the correct haftarah should be read without a preceding *berachah*, and then the after-*berachot* should be recited (*Mishnah Berurah* 685:2; see also *Noda B'Yehuda* Part II, No. 11).

<sup>50</sup> If *Rosh Chodesh* is *Shabbat* and Sunday, “השמים כסאי” is read (*Shulchan Aruch* 425:2). The *Shulchan Aruch* states that it is customary to add the first and last verses of “מחר חדש.” *Rema* (425:2) writes that this should not be done. The *Lubavitcher* custom is to follow the former opinion (*Ketzot Hashulchan*, 88:5, note 15).



paragraph. If *Rosh Chodesh* is two days (*Shabbat* and the next day), one should read only “השמים כסאי” and nothing else.<sup>51</sup>

21. When *Rosh Chodesh* coincides with *Parashat Shekalim* or *Parashat Ha'chodesh*, “השמים כסאי” is superseded by the haftarah of *Shekalim* or *Ha'chodesh*.

22. When *Rosh Chodesh Av* falls on *Shabbat*, the haftarah “שמעו” / “Hear” is set aside and “השמים כסאי” is read. In some places, “שמעו” is read, and not “השמים כסאי,” and no place should change its custom.<sup>52</sup>

23. The custom in Eastern Europe<sup>53</sup> is to read “השמים כסאי” when *Rosh Chodesh Elul* falls on *Shabbat*, and the haftarah “עניה סוערה” / “Afflicted, storm-tossed one” is superseded even though it is one of the “שבעה דנחמתא” / “Seven *Haftarot* of Consolation.”<sup>54</sup> Thereafter, on *Shabbat Parashat Ki Tetze*, when the haftarah is “רני עקרה” / “Sing out, barren one,” we read also “עניה סוערה.”<sup>55</sup> If the *maftir* made a mistake and read “עניה סוערה” on *Rosh Chodesh*, and he already said the *berachot*, he should read “השמים כסאי” without a *berachah*. If *Rosh Chodesh Elul* falls on Sunday, we read “עניה סוערה,” and the haftarah “מחר חדש” is set aside.

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<sup>51</sup> “השמים כסאי” is preferred because it refers to the eventual redemption.

<sup>52</sup> *Rema* (425:1) advocates the first view, while the *Vilna Gaon* advocates the second view (see *Mishnah Berurah* 425:8). The second view was followed in Prague, as well (*Sha'arei Chaim* p. 119).

<sup>53</sup> Also in Frankfurt, Germany (*Minhagei Frankfurt*, quoting *Yosef Ometz*). *Sephardim*, on the other hand, read “עניה סוערה” (*Chamishah Chumshei Torah Im Tefilot Le'Shabbat Mi'siddur Yechaveh Da'at* p. 474).

<sup>54</sup> See paragraph 24. The “שבעה דנחמתא” / “Seven *Haftarot* of Consolation” are discussed in Chapter 24. The reason that “השמים כסאי” may be read in place of “עניה סוערה” is that “השמים כסאי,” like “עניה סוערה,” addresses words of consolation to Yerushalayim. “השמים כסאי” has the additional benefit of containing references to *Rosh Chodesh* (*Mishnah Berurah* 425:6).

<sup>55</sup> “רני עקרה” and “עניה סוערה” are adjacent sections in *Yishayah*.

24. From the 17th of *Tamuz* onwards, we read the “ג' דפורענטא” / “Three Haftarat of Catastrophe.”<sup>56</sup> These are followed after *Tishah B'Av* by the “שבעה דנחמתא” / “Seven Haftarat of Consolation.” The acronym for these haftarat is “דשייח נוייע ארקייש.”<sup>57</sup> On the *Shabbat* between *Rosh Hashanah* and *Yom Kippur*, we read “שובה” / “Return.” If *Rosh Hashanah* falls on Monday and Tuesday such that there will be a *Shabbat* between *Yom Kippur* and *Sukkot* (when *Ha'azinu* is read), the haftarah for that *Shabbat* is “וידבר דוד” / “David spoke.”

25. If, on the first *Shabbat* after the 17th of *Tamuz*, when the haftarah should be “דברי ירמיה” / “The words of Yirmiyah,” the *maftir* erred and read the haftarah for that week's *sidrah*,<sup>58</sup> then, on the following week, he should read both “דברי ירמיה” and “שמעו” (i.e., the scheduled haftarah), since they are adjacent to each other. Also, if for *Parashat Eikev*, the *maftir* erred and did not read “ותאמר ציון” / “And Zion said,” it can be made up on the week of *Parashat Shoftim* together with the haftarah of “אנכי אנכי” / “I, only I.” Specifically, the *maftir* should read “ותאמר ציון” and then “אנכי אנכי.”<sup>59</sup> Similarly, if he erred and did not read “אנכי” for *Parashat Shoftim*, [it can be made up the following week by starting with “אנכי” and reading until the end of “רני עקרה.”] Similarly, the haftarah of

<sup>56</sup> The custom among the *Sephardim* of London, Amsterdam and Morocco was to read these three *haftarat* in a mournful tune (*Keter Shem Tov* p. 405).

<sup>57</sup> These are the initials of the first word of each of the ten haftarat: “דברי, שמעו, חזון, נחמו, עניה, אנכי, רני, קומי, שוש.”

<sup>58</sup> In other words, he read the haftarah which is printed in the *chumash* after *Parashat Pinchas*, but which is rarely read. That haftarah is read only in years in which *Matot* and *Masei* are read separately, which is scheduled to occur next in the years תשס"ה / 2005, תשס"ח / 2008, תשע"א / 2011, and תשע"ד / 2014, but then, not until תשצ"ה / 2035, תשצ"ח / 2038, and תתי"ב / 2052 (See *Arba'ah Turim*, following *siman* 428; *Maharil: Hilchot Shivah Asar Be'Tamuz*). Regarding other rarely read haftarat, see Chapters 35 and 36.

<sup>59</sup> Some disagree with this (*Sha'arei Rachamim*).

“קומי אורי” / “Arise! Shine!” (which belongs to *Parashat Ki Tavo*)]<sup>60</sup> can be made up with the haftarah of *Parashat Nitzavim*, when one would begin with “קומי אורי” and continue until the end of “שׁוֹשׁ אֲשִׁישׁ” / “I will rejoice intensely.” The reason for all of the above rules is that these haftarot are adjacent to each other in the *Nevi'im*.

26. In some places, it is customary that in a week in which there is a wedding, the regular haftarah is set aside and the haftarah of “שׁוֹשׁ אֲשִׁישׁ”<sup>61</sup> is read. Nevertheless, one should not set aside the haftarah of any of the *פרשיות ארבע* (*Shekalim, Zachor, Parah* and *Ha'chodesh*) or of *Rosh Chodesh* or “מחר חדש” or of *Parashat Beshalach* or of “דַּרְשׁוּ נוֹיֵעַ אֲרֻקִּישׁ”<sup>62</sup> or of “שובה” because of “שׁוֹשׁ אֲשִׁישׁ.” In our communities, we do not have the custom to set aside any haftarah in honor of a wedding; rather, we read the regular haftarah for that week's *parashat ha'shavuah*.

27. The haftarah should be read with a tune and cantillation (*trop*), and the haftarah of “*Chazon*” [on the *Shabbat* before *Tishah B'Av*] customarily is read in a tune of wailing and mourning.<sup>63</sup> Similarly,

<sup>60</sup> The words in square brackets are missing from many editions of the *Sha'arei Ephraim* and were added in the 5746 Machon Yerushalayim edition. As it stands, the text is clearly missing words.

<sup>61</sup> This is the same haftarah ordinarily read for *Parashat Nitzavim*. Regarding the custom of an *aufruf*, see Chapter 6.

<sup>62</sup> See paragraph 24.

<sup>63</sup> The *Chazon Ish* is said to have objected to this practice, as it constitutes public mourning, which is prohibited on *Shabbat* (*Moadim U'zmanim* Vol. VII, *siman* 256).

In Provence (southern France), it was customary in the 14<sup>th</sup> century to read *Shmuel* I, 4:21 in a week when a Torah scholar died (*She'eilot U'teshuvot Chachmei Provence* II, No. 42). That verse states: “Glory has been exiled from Israel.” This custom is mentioned by *Ramban* (*Torat Ha'adam* [Chavel ed.] p. 235) in the name of R' Saadiah Gaon. These sources arguably support our custom to allow some public mourning on *Shabbat* through the haftarah.

the haftarah for *Tishah B'Av* morning (“אסף אסיפם” / “I shall utterly destroy them”) is read to the tune of *Eichah*.

28. When the haftarah is read from the *Navi*, one may not skip from *Navi* to *Navi*, i.e., one should not say part of the haftarah from one book of the Prophets and part from another book of the Prophets. However, in *Trei Asar*,<sup>64</sup> one may skip from *Navi* to *Navi* so long as one does not skip backwards. On *Shabbat Shuvah*, some have the custom that after reading the haftarah of *שובה*, which is from the end of *Hoshea*, they add “תקעו שופר בציון” / “Blow the *shofar* in Zion,” which is from *Yoel* (which like *Hoshea*, is part of *Trei Asar*). Others add the verses beginning “מי קל כמוך” / “Who is powerful like You,” which are from *Michah*.<sup>65</sup>

29. The haftarah should not be read by two people, i.e., such that two people read alternating verses,<sup>66</sup> because the *maftir* who read from the Torah must read the entire haftarah. If the *maftir* lost his voice in the middle of the haftarah, the one who replaces him must begin the haftarah again from the place where the first one started.<sup>67</sup> If someone was called for *maftir*, he read from the Torah and he recited the *berachot* (over the Torah), and then it was discovered that he does not know how to read the haftarah, someone else may read the

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<sup>64</sup> The so-called “Minor Prophets.”

<sup>65</sup> The haftarah for *Shabbat Shuvah* is discussed in greater detail in Chapter 27.

<sup>66</sup> The *Gemara* (*Megillah* 21b) states that two people may not read together in *Nevi'im*. This has been interpreted two ways: the *Sha'arei Ephraim* here interprets this to mean that two people may not alternate verses. Others (*Rema O.C.* 284:5) interpret this to mean that two people may not read the haftarah at the same time. Interestingly, both interpretations are found in *She'eilot U'teshuvot Rivash* (Nos. 40 and 36, respectively).

<sup>67</sup> The *Sha'arei Ephraim* writes further: “Regarding the *berachah* [i.e., whether the replacement should recite the *berachah* before the haftarah], there is a dispute, and I will be brief because this situation is so unusual.”



haftarah with its *berachot*. However, this should not be done *a priori* (i.e., לכתחילה / with premeditation).<sup>68</sup>

30. It already has been stated that two people should not be called to the Torah [simultaneously], nor for the haftarah.<sup>69</sup> On *Simchat Torah*, when some have the custom that two people are called together, one should recite the *berachot* and the second should remain silent and should answer “*amen*” and have in mind to discharge his obligation with the *berachot* of the other. Some have the custom that they divide the *berachot* between themselves, i.e., that one says the *berachah* before the haftarah and the other says the *berachot* afterwards. In any case, the *berachot* after the haftarah should not be divided between two people; rather one person should recite all of them and the other should answer “*amen*” and have in mind to fulfill his obligation.

31. If the *maftir* recited the *berachah* before the haftarah with the intention of reciting the haftarah associated with *parashat ha'shavua*, and then he was reminded that he must read a different haftarah (e.g., on *Rosh Chodesh*), it is not necessary to repeat the *berachot*.<sup>70</sup>

32. If a *minyan* was present when the *maftir* began the *berachot*, but some people then left, the *maftir* may read the entire haftarah and the *berachot* after it. However, if there already was no *minyan* present before the *maftir* began the *berachah*, even though there was a *minyan* present when the *maftir* read from the Torah and then some people left, the *maftir* may not say the *berachot* at all, but rather should read the haftarah without *berachot*.

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<sup>68</sup> A custom is mentioned in *Tosfot* to *Bava Batra* 15a (ד"ה שמנה) for the *gabbai* to read in an undertone to assist the person reading the haftarah. However, *Kesef Mishnah* (*Hil. Tefilah* 12:13) states that we must rebuke those who “help the *maftir*” because it prevents others from hearing the haftarah and fulfilling their obligation. See footnote 7 above.

<sup>69</sup> See paragraphs 8 and 29 above, and see Chapter 4.

<sup>70</sup> If the wrong haftarah was read, see paragraph 23 above.

33. Strictly speaking, only the *maftir* should read the haftarah, and the congregation should follow along in an undertone.<sup>71, 72</sup> However, in some places, it is customary that everyone says the haftarah with the *maftir* in a loud voice, except that the *maftir* waits before the last verse until the congregation finishes and he then says the last few words out loud to ensure that the congregation will hear the beginning of the *berachot*. This is not a well-established custom (מנהג ותיקין), rather it comes from ignorance and should be abolished.<sup>73</sup> Ideally, it should be established that the *maftir* reads the haftarah out loud just as the one who reads from the Torah, and the congregation should follow along in an undertone from the beginning of the haftarah until its end. At the very least, it is desirable that the ten men standing closest to the *maftir* hear his voice and read along in an undertone so that the reading will have the status of קריאה בצבור / a public reading. There are others who add to the fallacious custom and drag out their own reading of the haftarah such that even after the *maftir* has begun the [concluding] *berachot*, they do not stop reading. This is not proper, for if they are reading aloud, they do not hear the beginning of the *berachot* recited by the *maftir*. Sometimes, they also

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<sup>71</sup> The obligation to read / hear the haftarah is incumbent not only on the congregation as a whole, but on each individual (*Bet Yosef, siman* 146 (ד"ה כתב ר"י)). When the congregation does read along, it should do so word-for-word (*Mishnah Berurah* 284:11; *Ketzot Hashulchan* 88:2; *Siddur Olat Re'iyah* p. 118).

<sup>72</sup> According to *Mishnah Berurah* 284:11, the *halachah* that the congregation should read along applies only in places where the *maftir* reads the haftarah from a *chumash*. However, if the *maftir* reads from a *klaf*, only he should read and everyone else should listen. See Chapter 15.

<sup>73</sup> This was the custom in fifteenth century Algiers (*She'eilot U'teshuvot Yachin U'Boaz* I, No. 26). The *Chatam Sofer* defended this custom as one which protects a less fluent *maftir* from embarrassment (*She'eilot U'teshuvot Chatam Sofer, Orach Chaim, siman* 68). It would appear that the *Sha'arei Ephraim's* ruling that this custom should be abolished is consistent with his ruling that the *maftir* must be proficient in the pronunciation and cantillation of the haftarah. See paragraphs 27 and 29, and see the footnotes to paragraph 42.

prevent those sitting around them from hearing the *berachot*.<sup>74</sup> Even if these people would lower their voices when the *berachot* are begun, nevertheless, they themselves cannot hear. Therefore, the proper way to act is that as soon as one hears that the *maftir* has concluded the haftarah and is beginning the *berachot*, one should wait silently until the *maftir* finishes the *berachot*, and then he can finish reading the haftarah. The *maftir* himself also should be careful not to begin the *berachot* until the sound of the congregation has ceased entirely.

34. When the *maftir* finishes the haftarah, he should not remove the book from which the haftarah was read from in front of him until the *berachot* are concluded. This is so that it will be evident that he is reciting the *berachot* over the haftarah which he read from that book. Ideally, the book should remain open; at the very least, it should not be taken away.<sup>75</sup>

35. In the *berachot* after the haftarah, one should not say “amen” after the words “שכל דבריו אמת וצדק,” because that is not the end of the *berachah*. Rather, the end of this *berachah* is after “בא”י” as this *berachah* begins with “ברוך” and ends with “הקל הנאמן וכו’ ברוך.” The three *berachot* which follow, i.e., “רחם,” “שמחנו” and “על התורה,” begin with “ברוך” and do not end with “ברוך,” as is the rule for a *berachah* which follows another *berachah* (a “ברכה לחברתה”). It is preferable not to pause after “אמת וצדק” but rather to continue immediately with “נאמן אתה.”

36. Regarding the conclusion of the *berachah*, there are different versions, either “כי קל נאמן ורחמן אתה” or just “כי קל נאמן”<sup>76</sup> The reason behind the latter version is so that the words immediately preceding the closing will be similar to the closing

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<sup>74</sup> This is true also of those who are praying too loudly and, certainly, of those who are talking.

<sup>75</sup> See footnote 26.

<sup>76</sup> Most *siddurim* that this writer has seen have a third version, “כי קל מלך, נאמן ורחמן אתה.” See Chapter 11.





*Ha'moed Pesach*, when the same sacrifice was brought on every day).<sup>81</sup>

38. On *Shabbat*, the *berachot* conclude with “יתברך שמך בפי כל חי.” It is not necessary to say “תמיד לעולם ועד בא”י מקדש השבת” before the closing (and likewise on *Yom Tov*). However, on *Rosh Hashanah*<sup>82</sup> and on the morning of *Yom Kippur*, we do conclude with “ודברך אמת וקים לעד בא”י וכו’.” In *minchah* of *Yom Kippur*, it is customary to say only until (and not including) “על התורה.” As far as this law is concerned, it makes no difference whether *Yom Kippur* falls on *Shabbat* or on a weekday.<sup>83</sup>

39. On *Shabbat*, *Yom Tov*, *Rosh Hashanah* and *Yom Kippur*, one must pay attention to the *berachot* of those who read from the Torah and the haftarah, and one should answer “amen” after the *berachot*. These *berachot* can count towards the 100 *berachot* that a person must recite every day, from which number we are short because we do not recite the 19 *berachot* of the daily *Shemoneh Esrei*.

40. On *Shabbat*, if an error was found in the *Sefer Torah* during the reading of the *maftir*, the reading should be completed and the *maftir* may say the *berachot* afterward. If the error was found before *kaddish* was said, the *shevi'i* should read the haftarah. If the error was

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<sup>81</sup> Some say that *Yom Tov* should not be mentioned even on *Shabbat Chol Ha'moed Sukkot* (*Minhagei Ha'Chida* 39:3 citing *Birkei Yosef* 425:2).

<sup>82</sup> There is a difference of opinion whether one should say the words “לקדושה ולמנוחה” on *Rosh Hashanah* (*Sha'arei Rachamim*). *Sdei Chemed* writes that these words should not be said, but adds that it is not a terrible error if they were said, because *Rosh Hashanah* is, after all, a day of קדושה / sanctity and מנוחה / rest from labor. Also, he writes, the day is sanctified because Yitzchak, who was sanctified by the *Akeidah*, was born on *Rosh Hashanah*. It is a day of מנוחה because the mother of one of the greatest prophets (i.e., Shmuel) was answered on this day, the word “מנוחה” being used in *Tanach* to refer to prophecy (*Sdei Chemed: Ma'arechet Rosh Hashanah* 14:27).

<sup>83</sup> See Chapter 28.

found earlier in the *sidrah* but there is no other *Sefer Torah* available, so that the congregation completed the reading in the invalid *Sefer Torah*, the *berachot* of the haftarah may not be recited. Rather, the haftarah should be read without the *berachot*. On *Yom Tov* or on any other day when the *maftir* is read from a second *Sefer Torah*, if an error was found in that second *Sefer Torah*, another *Sefer Torah* must be used in its stead.

41. One is prohibited from speaking even *Divrei Torah* while the *maftir* is reading from the *Navi*, just as during the Torah reading.<sup>84</sup>

42. It is customary that a person who is observing a *yahrzeit* on *Shabbat* is called to be the *maftir* from the *Navi*.<sup>85</sup> Likewise, someone who is observing a *yahrzeit* during the coming week is called to be the *maftir* on the preceding *Shabbat*. In some places, it is customary that if one person is observing a *yahrzeit* for his father and another person is observing a *yahrzeit* for his mother, the one who is observing for his father takes precedence over the other. In a place where there is no custom, they should draw lots. With regard to precedence to read the haftarah, it makes no difference whether one person is a *talmid chacham*, and it makes no difference whose parent died first. Even if one has been reading the haftarah for many years (because his parent died first), all are equal.

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<sup>84</sup> See Chapter 15.

<sup>85</sup> Some say that one who is observing a *yahrzeit* on *Shabbat* should read the haftarah on the preceding *Shabbat*. For the source of, and additional discussion about, this custom, see Chapter 5.