The Chicago Center
Digest
Mishna Berura
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סימן קמ״ג סעיף ד׳

Halacha Highlight

Skipping around when reading the *haftorah*

Shulchan Aruch Siman 144 Seif 1
ובלבד שלא ידלג מסוף הספר לתחלתו
As long as they do not skip from the end of the *sefer* to the beginning

Shulchan Aruch (סי׳ קמ"ד סע׳ א׳) rules that when reading *haftorah* it is acceptable to skip from one place to another. This allowance applies even if the topic switches from the first location to the second location. This is in contrast with Torah reading where one may skip only if the topic remains the same. Even when skipping around in Navi from one topic to another, Shulchan Aruch rules that they may only skip from one place to another within the same *sefer* but they may not skip from one *sefer* to another. Furthermore, in Trei Asar it is permitted to skip from one *sefer* to another since Trei Asar is considered a single *sefer,* but they may not skip backwards. Mishnah Berurah (סק"ט) records a disagreement whether the restriction against going backwards applies when skipping from one *sefer* to another or does it apply even when skipping within the same *sefer*.

On Shabbos Shuva the *haftorah* ends with a statement about sinners and Mishnah Berurah (סי׳ תכ"ח ס״ק כ״ג) writes that one should not end the *haftorah* with such a statement; rather one should add *pesukim* from Sefer Michah or Sefer Yoel. Aderes (קונטרס עובר אורח) notes that those printers who printed the *pesukim* from Sefer Michah before the *pesukim* from Sefer Yoel erred since one may not skip backwards in Trei Asar. Rav Moshe Feinstein also makes a similar observation and then makes the following note. Since the *pesukim* from Sefer Michah or Sefer Yoel are added only so that the *haftorah* does not end on a bad note, it seems logical that one should only have to read one or the other but not both. It was the printers who erred and decided to include both additional sections. He therefore suggests that when reading from a printed *sefer* they may read the *pesukim* from Michah but when reading from a Navi scroll they should read the *pesukim* from Sefer Yoel since Sefer Michah is far away and would burden the *tzibbur* to have to wait for the navi to be rolled (משנה ברורה הוצאת דרשו).

Stories to Share

Bring Joy to a Chosson

ש״ע, סי׳ קמ״ד, ב׳: ״נוהגין בשבת שיש בו חתן לומר אחר הפטרת השבועה...שוש אשיש״

On today's amud we find that on a week when there is a wedding, there may br an addition to the haftorah to gladden the chosson's heart.

Rav Moshe Shmuel Shapiro attended the sheva berachos of a close student and wished to arouse those present to gladden the chosson. He said, "In order to make the chosson joyous, we must really feel his happiness ourselves. This will make us elated and we will naturally do the mitzvah of gladdening the heart of the chosson and kallah!"

He started to sing a joyous refrain. Everyone joined in and things turned very lively. Everyone was warmed by the joy of that sheva brochos which continued long into the night.

Whenever Rav Shapiro would dance at a wedding, one would see how to properly gladden the heart of the chossson and kallah. It was almost as if sparks were flying up from beneath his feet.

The rosh yeshiva would share in his fellow Jew's joy. He was fond of quoting the Iggros HaGra: "They say to a person during his judgment, 'Did you allow your friend to rule over you—did you make his will your own?' This ought to be done in a pleasant way, because most of the underpinning of the Torah is the duty to impart joy to one's fellow man!"

Rav Shapiro would say, "The Gaon is teaching us a novel concept. One must give sovereignty to his friend, not as an obligation or chore, but with pleasure, since most of Torah is to gladden one's fellow man!" Even the most learned person who fails in this area has failed to fulfill most of the Torah!"

מי דעת, ח״א, ע׳ 247-248

Overview

Siman 143 Seif 5:

If a *Bais haKnesses* has only one person who knows how to read, he should read a few *pesukim* and recite the *berachos* that follow, then read another few *pesukim* with the *berachos* until he finishes the number of *aliyos* required for that day.

- Shulchan Aruch refers to where they cannot even repeat each word after the *ba'al koreh*. According to Rema (*seif* 3) who allows an *am ha'aretz* to be called for *aliyos* since it is the *ba'al koreh* who reads in this case different people can be called for all the *aliyos*. (M.B. 33)

Siman 144 Seif 1:

It is permitted to skip around while reading Navi but when reading the Torah it is not acceptable to skip from one *parsha* to another. This restriction is limited to two different topics where there is a concern that he will become confused. If the topic doesn't change, for example, the topic of Yom Kippur found in *acharei mos* and *emor* that was read by the *kohen gadol* on Yom Kippur it is acceptable to skip so that he should not read the *pesukim* by heart since it is prohibited to read even one word by heart. In Navi it is permitted to skip to another topic as long as the *tzibbur* is not left in silence while they skip to the second topic. Furthermore, it is only permitted to skip within the same Navi but it is not permitted to skip from one Navi to another Navi. In Trei Asar it is acceptable to skip from one Navi to another but it is not acceptable to skip backwards.

- This is based on the fact that there is no fixed reading for *haftorah* as long as it relates to the topic of the *parsha*. (M.B. 1)
- The Torah, in contrast with *nevi'im*, contains warnings and punishments related to mitzvos which requires people to pay attention and when a person jumps from one line to another he can become confused. (M.B. 3)
- The same is true on a *ta'anis tzibbur* when we skip from one section to another. (M.B. 4)
- *Poskim* note that nowadays even though we do not translate the *haftorah* into Aramaic it is permitted to skip since it is easy to mark off the correct page and quickly turn from one section to another. For this reason it is permitted to skip from one Navi to another, even if the *pesukim* are far apart from one another. (M.B. 6)
- The restriction is to skip from one topic to another but within the same topic skipping is permitted. (M.B. 7)
- There is a disagreement whether the restriction against going backwards is limited to backwards in Tanach or even within a single *sefer* it is not acceptable to skip backwards. Pri Megadim rules that one may skip backwards in one Navi. (M.B. 9)

Siman 144 Seif 2:

On the Shabos when there is a *chosson* the custom is to read after the *haftorah* (According to some the term *haftorah* is related to the phrase אין מפטירין אחר הפסח which means to remove. In other words *shacharis* is removed) **of the week two or three *pesukim* from the *haftorah* of שוש אשיש. When Rosh Chodesh occurs on Shabbos and Sunday after the week's *haftorah* we read the first and last *pasuk* from the *haftorah* of מחר חדש and one should not protest the practice** (See 425:2 and the end of 428 regarding our custom)**.**

Siman 144 Seif 3:

We do not roll a Torah in front of the *tzibbur* out of respect for the *tzibbur*. If the *tzibbur* has only one *sefer Torah* and they need to read two different sections they should roll the Torah and put aside the honor of the *tzibbur*.

- On a Shabbos when we read from two *sifrei Torah* they may roll one while the other is read but it is preferable to roll to the correct place while reading *pesukei d'zimra*. (M.B. 13)