The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רפ"ד סעיף א'-ד'

Overview

Siman 284 Seif 1:

We read a haftorah from Navi about something related to the parsha. We do not read less than 21 pesukim unless an idea is completed in less than that, for example עלותיכם ספו על זבחיכם. It is only a Shabbos that 21 pesukim are necessary, three pesukim for each one of the readers but on Yom Tov where there are only five readers it is sufficient to read 15 pesukim. The enactment to read haftorah is upon the tzibbur after Torah reading but otherwise it is prohibited to read with the berachos before and afterwards. It is permitted to read it without the berachos.

- Levush expressed surprise that people read the haftorah from a printed Chumah rather than from a klaf. Taz and Magen Avrohom justify the practice but Magen Avrohom requires the haftorah to be read from a complete Navi. If all that is available is the haftorah from a Chumash one may read from it but every tzibbur should make an effort to obtain a set of Nevi'im written on klaf. (M.B. 1)
- An example would be if they do not have a sefer Torah. If a mistake was discovered after Torah reading they may still read the haftorah with the berachos. If there is no eruv to bring a Navi or Chumash to shul, a minyan of people should go to the place where one is found and read there the haftorah with the berachos since there was a krias hatorah. (M.B. 3)

Siman 284 Seif 2:

When Rosh Chodesh falls on Shabbos the one reciting haftorah does not mention Rosh Chodesh at all. Some maintain that although Rosh Chodesh is not mentioned in the concluding beracha, it is mentioned in the middle of the beracha with the phrase, את יום המנוח הזה ואת יום ראש חדש הזה but the custom is in accordance with the first opinion.

- The haftorah is read only because it is Shabbos. (M.B. 4)

Siman 284 Seif 3:

One must pay attention to the berachos recited by those who receive aliyos as well as the berachos of the maftir and respond אמן since they count towards the 100 berachos to be recited daily and on Shabbos we fall short of that number.

- For this reason it is a mitzvah for one who receives an aliyah to recite the beracha out loud so that others should be able to answer אמן. (M.B. 5)

Siman 284 Seif 4:

A child may recite the haftorah. If someone was called for maftir who does not know how to read the haftorah, someone else may read it but l'chatchila it is prohibited to do this.

- Although l'chatchila the one who recites haftorah should first read from the Torah, b'dieved it is acceptable for someone else to read the haftorah. Pri Megadim writes that if the one called for maftir can repeat each word with the ba'al koreh it is preferred for the one who received maftir to recite the berachos and repeat what someone else reads. (M.B. 7)
- In places where the haftorah is read from a klaf and the reader discharges the obligation of those listening, even l'chatchila it is acceptable to call someone for haftorah who does not know how to read the haftorah himself and he will recite the berachos and the ba'al koreh will read out loud for the tzibbur. (M.B. 8)

Halacha Highlight

Reading the haftorah from a Navi

Shulchan Aruch Siman 284 Seif 1

מפטירין בנביא

We recite the haftorah from a Navi

Shulchan Aruch (סע' א') writes that we read the haftorah from Navi on a topic that relates to the parsha. Mishnah Berurah (סק"א) cites Levush who expresses surprise that communities are not particular to read the haftorah from a klaf since in his opinion the obligation is not fulfilled by reading it from a chumash. Taz and Magen Avrohom, however, justify the practice and contend that reading from printed paper is acceptable. Magen Avrohom does require that it should be read from a complete sefer, which means that one is not required to read from a complete Tanach, it is sufficient if the entire sefer from which the haftorah was taken is complete. In the event that all that is available is a printed version of the Navi, it is acceptable to read the haftorah from a printed version of the Navi.

Different communities have different practices regarding this matter. Mishnah Berurah (שם) writes that when a tzibbur only possesses a printed sefer of Tanach they may rely on the lenient opinion that permits reading the haftorah in such a circumstance but preferably each tzibbur should make an effort to obtain nevi'im that was written on klaf. He then reports that Vilna Gaon followed this opinion and those who are careful about this matter will be blessed. On the other hand, there are authorities who write that since in all matters they follow Magen Avrohom's position, for this matter as well they follow Magen Avrohom's position permitting reading the haftorah from a printed version of Navi rather than one written on klaf. Moreover, in some communities they follow Arizal's position that the correct way to fulfill the obligation to read haftorah is for each person to read the haftorah for himself rather than merely listening someone else read it. For a variety of reasons in order to satisfy this opinion it is preferred for each person to read from a chumash rather than a full Navi (פסקי תשובות אות ה').