

Overview

Siman 428 Seif 8:

After the 17th of Tamuz we read the three *haftaros* of tragedy, seven of consolation and two of repentance. The three of tragedy are שמעו דבר ה', דברי ירמיהו and תנאמר. The seven of consolation are נחמו, שוש אשיש, קומי אורי, רני עקרה, אנכי, עניה סערה, ציון. On Tzom Gedalyah during *mincha* we read דרשו and during the Shabbos between Rosh HaShanah and Yom HaKippurim we always read שובה. When Rosh HaShanah falls on Monday or Tuesday so that there is a Shabbos between Yom HaKippurim and Sukkos we read האזינו and the *haftorah* is וידבר דוד. Some maintain that when Rosh HaShanah falls on Monday or Tuesday we read וילך between Rosh HaShanah and Yom HaKippurim and the *haftorah* is דרשו and on the Shabbos between Yom HaKippurim and Sukkos we read האזינו and the *haftorah* is שובה. The custom is in accordance with the former opinion. The remainder of the year the *haftorah* will be reminiscent of the *parsha*. When we read two *parshiyos* the *haftorah* follows the 2nd *parsha* except for אחרי מותקדשים when the *haftorah* is הלא כבני כשיים which is the *haftorah* for אחרי מות. The custom is to read for a wedding שוש אשיש but we do not push aside for this any *hafotrah* mentioned here, the four *parshiyos*, Rosh Chodesh, מחר חדש, Chanukah or *shirah* but other *haftaros* we do push aside. We explained above in *siman* 425 that we do not skip from one Navi to another. (We also explained there in *seif* 2 whether we push aside one of these *haftaros* for Rosh Chodesh.)

- ❖ If they skipped the first of these *haftaros* they should make it up the following week and read two. (M.B. 22)
- ❖ Since the *haftorah* for Shabbos Shuva ends on a bad note we add additiona *pesukim*. Some add from Sefer Micha, some add from Sefer Yoel, Some add both and some maintains that it depends on which *parsha* was read. Sha'arei Teshuvah writes that the matter is subject to local custom. (M.B. 23)
- ❖ Levush maintains that even in a double *parsha* we read the 2nd one from Kedoshim but Bach and other authorities write that the custom follows Rema. The same is true when אחרי מות falls on erev Rosh Chodesh and we read מחר חדש that for Kedoshim we will read הלא כבני כשיים. (M.B. 26)

Halacha Highlight

The *haftorah* for Shabbos Shuvah

Shulchan Aruch Siman 428 Seif 8
מפטירים לעולם 'שובה'
We always read "שובה"

Shulchan Aruch writes that from the 17th of Tamuz we begin a series of *haftaros* that are related to the period on the calendar rather than the ideas contained within the *parsha* that is read. During the Three Weeks we read three *haftaros* that relate to the tragedy of the destruction of the *bais hamikdash*. Following Tisha B'Av we read seven *haftaros* that relate to Hashem comforting the Jewish People following the destruction and the new year begins with two *haftaros* that relate to *teshuvah*. The last of the *teshuvah* related *haftaros* is the one that is read on the Shabbos between Rosh HaShanah and Yom HaKippurim which is from Sefer Hoshea and is known by the opening words ה' אלקיך שובה ישראל עד ה'.

Mishnah Berurah (ס"ק כ"ג) writes that since the *haftorah* ends with the words ופשעים יכשלו בם which are not words with which to conclude a *haftorah*, we add more *pesukim*. Some add *pesukim* from Sefer Micha beginning with the words מי קל כמוך whereas others add words from Sefer Yoel beginning with the words תקעו שופר. Elya Rabba reports that in Prague the custom was to add the *pesukim* from Micha and Yoel whereas Dagel Mairvavah writes that it is not necessary to add *pesukim* from both Micha and Yoel. When we read וילך on Shabbos Shuva we add the *pesukim* from Micha and when we read האזינו we add the *pesukim* from Yoel. In those places where they read both sets of *pesukim*, Sefer Aderes (עובר אורח סי' קמ"ד סעי' ב') writes that the order is the *pesukim* from Yoel and then Micha since they should be read in order and Sefer Yoel precedes Sefer Micha. Chazon Ish (קובץ בית אהרן וישראל גליון מ"ט עמ' קכ"ט) explains that the requirement to read *pesukim* in order is limited to when they are read from a Navi written on parchment but if it is read from a *chumash* there is no requirement to read them in order. Rav Moshe Feinstein (אג"מ או"ח ח"א סי' קע"ד) writes that when the *haftorah* is read from a *chumash*, out of consideration for the time of the *tzibbur* they should only read the *pesukim* from Micha. When the *haftorah* is read from parchment, they should only add the *pesukim* from Yoel.