



THE DEEPER CONNECTION BETWEEN THE TORAH READING AND THE HAFTARAH

There is a rabbinic institution to read the haftarah, a section from Nevi'im, on Shabbos and Yom Tov. The choice of which section of Nevi'im is read seems to relate to the theme of the day (*inyanei d'yoma*). Usually this means that there is a connection between the parashas hashavua and the haftarah, but this is not always the case. For example, the haftarah that is read when Rosh Chodesh occurs on Sunday "*Machar Chodesh*" (tomorrow is Rosh Chodesh) doesn't relate at all to the parashas hashavua. We also find that during the "Three Weeks" we read three sections of *puranus* (suffering), and for the next seven weeks we read sections relating to *nechama* (comfort). The haftarah doesn't even have to correspond to a day on the calendar. Rama, *Orach Chaim* 285:7, quotes a minhag from the Ba'alei HaTosafos that if a groom is present, we read the section from Yeshayahu 61 that contains the verse "*k'choson yechahen pe'er v'chakallah ta'deh keileha*" — like a groom adorned in glory and like a bride in her finest

jewelry. Similarly, when Rav Hai Gaon was appointed as rosh yeshiva after his father's death, they read from the beginning of Yehoshua "*Vayehi achareim mos Moshe*" — And it was after the death of Moshe. All of these haftarah selections relate in general to *inyanei d'yoma* but not specifically to the Torah reading.

Many times there is an obvious superficial connection between the Torah reading and the haftarah, but when we explore further, we can find a deeper connection. Here are some examples from the haftaros we read around Shavuot time.

Haftarah for Bamidbar

Parashas Bamidbar begins with the counting of Bnei Yisrael. The haftarah, from Hoshea ch. 2 begins with the following verse:

וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא יִמְדּוּ
וְלֹא יִסְפָּר וְהָיָה בְּמִקְוֵם אֲשֶׁר יֹאמַר לָהֶם לֹא עָמְי
אַתֶּם יֹאמַר לָהֶם בְּנֵי אֵ-ל הָיָה
The number of the people of Israel shall

be like that of the sands of the sea, which cannot be measured or counted; and instead of being told, "You are Not-My-People," they shall be called Children-of-the-Living-God.

On a superficial level, we read this section for haftarah because it also discusses counting the Jewish people. On a deeper level, however, there is another connection. At the end of Parashas Bamidbar (4:20) we read:

וְזֹאת עֲשׂוּ לָהֶם וְחָיו וְלֹא יָמָתוּ בְּגִשְׁתָּם אֶת קֹדֶשׁ
הַקְּדוֹשִׁים אֲהַרֵן וּבָנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ
עַל עֲבֹדָתוֹ וְאֵל מִשְׁאֹו. וְלֹא יָבֹאוּ לְרֵאוֹת כְּבָלַע
אֶת הַקֹּדֶשׁ וּמָתוּ.

Do this with them, that they may live and not die when they approach the holy of holies: let Aaron and his sons go in and assign each of them to his duties and to his load. But let not [the Kehasim] go inside and witness the wrapping of the vessels, lest they die.

The prohibition against looking at the Aron (Ark) is not listed as a mitzvah by the Rambam and other *monei mitzvos* (those who list the 613 mitzvos), presumably because this

commandment was only applicable in the desert and not in future generations. However, Rav Yerucham Fishel Perlow, in his commentary on Rav Saadia Gaon's list of mitzvos (*Lo Sa'aseh* 212 pg. 234a) presents an argument why it should be counted. The Gemara, *Yoma* 54a, records the following story:

מעשה בכהן אחד שהיה מתעסק וראה רצפה משונה מחברותיה ובא והודיע את חבירו ולא הספיק לגמור את הדבר עד שיצתה נשמתו וידעו ביחוד ששם ארון גנוז.

An incident occurred with a Kohen who was exploring and noticed one floor tile was different from the others. He went to tell a friend but didn't get to finish his account before he died. They knew [by piecing together the events] that this is where the Ark was buried.

The kohen died because he discovered the Aron and looked at it. This seems to indicate that the prohibition against looking at the Aron applies in all generations. Rav Perlow adds that the Gemara there notes that the prohibition against looking at the Aron depends on our relationship with Hashem. While we were in the desert, our relationship was like an *arusa* (someone who is betrothed but still living in her father's home). When we have the status of *arusa*, we don't have the right to look at the Aron. When the Beis Hamikdash was built, we attained the status of *nesuah* (fully married) and we were entitled to look at the Aron. The story involving the Kohen who found the Aron took place during the Bayis Sheni period when we had the status of a divorcee, and therefore, we could no longer look at the Aron. As such, the mitzvah generally applies in all generations, and when we have the status of *nesuah* we are exempted.

Will we ever attain the status of *nesuah* again? The Mishneh Lamelech in his *Parashas Derachim* (no. 26) suggests

that the answer can be found in a pasuk at the end of the haftarah for Bamidbar:

וְהָיָה בְיוֹם הַהוּא נֹאֵם ה' תִּקְרְאִי אִישִׁי וְלֹא תִקְרְאִי לִי עוֹד בְּעָלִי.

And in that day — declares the Lord — You will call [Me] Ishi, And no more will you call Me Baali.

What is the difference between *Ishi* and *Baali*? The Gemara, *Kesuvos* 71b, explains that *Ishi* means fully married and *Baali* means betrothed and still living in her father's house. The Mishneh Lamelech suggests that we might have thought that after two rounds of exile, we could never restore our status of *nesuah*. The pasuk is teaching us that when the Third Beis Hamikdash is rebuilt, we will have the status of *nesuah* and as such, we will once again have the ability to look at the Aron. We see a deeper connection between Parashas Bamidbar and its haftarah.

Haftarah for Beha'alosecha

Parashas Beha'alosecha opens with the mitzvah of lighting the Menorah. The haftarah for Beha'alosecha is a section from Zecharya that includes a vision that he had of a menorah with seven candles. This is the superficial connection between the Torah reading and the haftarah. However, on a deeper level, the end of Beha'alosecha contains the episode where Miriam speaks *lashon harah* about Moshe Rabbeinu. It is in this episode where Hashem tells Aharon and Miriam a lesson about prophecy that is one of the fundamentals of our faith:

וַיֹּאמֶר שְׁמְעוּ נָא דְבַרִּי אִם יִהְיֶה נְבִיאֵכֶם ה' בְּמִרְאָה אֱלֹוֹ אֲתוֹדַע בְּחִלּוֹם אֲדַבֵּר בּוֹ. לֹא כֵן עֲבַדִּי מִלְשָׁה בְּכֹל בֵּיתִי נְאֻמֵּן הוּא. פֶּה אֵל פֶּה אֲדַבֵּר בּוֹ וּמִרְאָה וְלֹא בְּחִידָת וּתְמִנַּת ה' יִבִּיט וּמְדוּעַ לֹא יִרְאֶתֶם לְדַבֵּר בְּעַבְדֵי בְּמִלְשָׁה.

And He said, "Hear these My words: When a prophet of the Lord arises among

you, I make Myself known to him in a vision, I speak with him in a dream. Not so with My servant Moses; he is trusted throughout My household. With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of the Lord. How then did you not shrink from speaking against My servant Moses!"

Bamidbar ch. 12

Moshe Rabbeinu is the *adon hanevi'im*, the master prophet, and his prophecies were qualitatively different than those of the other prophets. Chazal (*Yevamos* 49b) describe the prophecies of the other prophets as comparable to one who looks through an obscure glass (*aspaklaria she'aina me'irah*), whereas Moshe Rabbeinu's prophecies were comparable to someone who looks through a clear glass (*aspaklaria hame'irah*). The Rambam in *Moreh Nevuchim* (2:43) uses the prophecy of Zecharya that is found in the haftarah as an example of how obscure some of the prophecies were. In the haftarah, Zecharya sees a vision of a menorah and asks the malach to explain the vision. We see that in addition to the superficial connection between the Torah reading and haftarah, there is a deeper connection; the haftarah highlights the idea that the prophecies of other prophets were comparable to looking through an obscure glass.

Parashas Korach

The predominant theme of Parashas Korach is the rebellion of Korach. The haftarah comes from Shmuel Aleph (ch. 11 and 12), in which Shmuel rebukes the people for rejecting his leadership and choosing to be led by a king. This is the superficial connection. There is also a deeper connection. The Rama, *Orach Chaim* 187:4, writes that if one forgets *Al Hanissim* in Birkas Hamazon for Chanukah, there is no need to repeat it, but one can insert

it into the “Harachaman” section by reciting the following:

הרחמן הוא יעשה לנו נסים כמו שעשה בימים
ההם.

May the All-Merciful perform miracles for us like He did in those days.

The *Sha'arei Teshuva* there asks: The Gemara, *Berachos* 60a, states that it is prohibited to pray for a miracle. How then can the Rama suggest that we pray for miracles? The *Sha'arei Teshuva* answers that there are three exceptions to the rule that one may not pray for miracles. First, one may pray for hidden miracles. Second, one may pray for miracles that benefit all of the Jewish people. Third, a great tzadik may pray for a miracle.

The third exception — that a great tzadik may pray for a miracle — has support both from Parashas Korach and its haftarah. In Parashas Korach, Moshe Rabbeinu says:

אם כמות כל האדם ימתון אלה ופקודת כל
האדם יפקד עליהם לא ה' שלחני. ואם בריאה
יברא ה' ופצתה האדמה את פיה ובלעה אתם
ואת כל אשר להם וירדו חיים שאלה וידעתם כי
נאצו האנשים האלה את ה'.

If these men die as all men do, if their lot be the common fate of all mankind, it was not the Lord who sent me. But if the Lord brings about something unheard of, so that the ground opens its mouth and swallows them up with all that belongs to them, and they go down alive into Sheol, you shall know that these men have spurned the Lord.

Bamidbar 16:29-30

We see that Moshe Rabbeinu requested an open miracle to protect his own honor and the honor of Aharon and the other Kohanim and Levi'im. Similarly, in the haftarah, Shmuel asks for rain and wind during the dry season to prove that Klal Yisrael was wrong in asking for a king. This too was a miracle to show that Shmuel should

have remained the leader of the Jewish people. It was a miracle to protect Shmuel's honor. We see that in both the Torah reading and the haftarah that there is a reference to the idea that a great tzadik may pray for an open miracle, thus highlighting a deeper connection between the Torah reading and the haftarah.

Addendum: Reciting Mi Sheberachs between the Maftir and the Haftarah

While the Torah reading and the haftarah share a common theme, the haftarah is not a replacement for the Torah reading. Chazal were concerned that the haftarah would be perceived as a replacement or an equal to the Torah, and therefore they instituted that whoever reads the haftarah must first read from the Torah (*Megillah* 23a, and Rashi s.v. *Mipnei*). This reading of the Torah is what is known as “maftir.” By reading the Torah first, the maftir demonstrates that the reading of the haftarah is simply a continuation of what he started and not a separate event.

There was once an incident at Yeshiva where a mistake was found in a sefer Torah after the completion of the seventh aliyah. The congregation followed the ruling of the *Magen Avraham* 143:4 and the *P'ri Megadim* there (based on *Magen Avraham* 282:16), that the person who received the seventh aliyah should read the haftarah and Kaddish should not be recited until after the completion of the haftarah. The reason for this ruling is that technically speaking, the last aliyah can be counted as the maftir. In general, we add an extra aliyah to show deference to the opinion that the last aliyah cannot be counted as the maftir. However, in situations where an added aliyah is not possible (such

as fast days), the last aliyah can serve as maftir. In this situation, the last aliyah can serve as maftir and therefore, one should not take out a second Torah just to fulfill the more stringent opinion. Since the seventh aliyah will count towards maftir, Kaddish is not recited until after the haftarah because the institution that the same person reads from the Torah and the haftarah implies that there should be no interruption between the two readings.

For this reason, Rabbi Akiva Eiger, in his glosses on *Orach Chaim* 559:4, questions common practice to recite Kaddish on Tisha B'Av morning between the third aliyah and the haftarah. The person receiving the third aliyah is the one who reads the haftarah. If so, how can we separate between his aliyah and the haftarah with the recitation of Kaddish? [The *Shibolei Haleket* no. 79 records a minhag to recite Kaddish on fast days at Mincha between the third aliyah and the haftarah. This despite the fact that we ordinarily don't recite Kaddish after reading the Torah at Mincha on Shabbos. Rabbi Soloveitchik in his shiurim discussed why the *Shibolei Haleket's* minhag does not contradict the *Magen Avraham* and Rabbi Akiva Eiger. See *Shiurei Harav* to Tisha B'Av no. 32.]

Although common practice is to recite Kaddish after the third aliyah on Tisha B'Av morning, still the idea that we should not unnecessarily separate the Torah reading from the haftarah holds true. Recently, congregations have adopted the practice of reciting *Mi Sheberach L'Cholim* and other *Mi Sheberachs* between the maftir and the reading of the haftarah. This practice is not correct. These *Mi Sheberachs* should be recited elsewhere because there should be no unnecessary breaks between the maftir and the haftarah.