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

Overview

Siman 282 Seif 4:

The custom is to call seven aliyos who complete the parsha, kaddish is recited and then the maftir reads what was read by the one who received the 7th aliyah. On Yom Tov, as well, the custom is that the maftir does not count towards the required number of aliyos. During the week when it is prohibited to add aliyos the third aliyah is the maftir. On a day when they use two or three sifrei Torah, the maftir reads last. A minor may read the section of the mussaf or one of the four special readings in Adar and this is the custom even though there are authorities who disagree. Kaddish is read before the maftir aliyah irrespective of whether they added aliyos or not and irrespective of whether they took out one Torah or three.

- There is support for selling the 6th aliyah separately and the final aliyah is sold separately but this should never, G-d forbid, lead to fighting. (M.B. 18)
- In order to make it clear that the maftir is not one of the seven aliyos Chazal enacted that one should interrupt with kaddish between the reading of maftir and the other readings. (M.B. 19)
- Even on Yom Tov the custom is that the maftir does not count towards one of the required number of aliyos; rather they read the parsha of the day and then kaddish before the maftir. (M.B. 21)
- Even though parshas zachor is Biblical it is acceptable since the ba'al koreh reads the parsha for the tzibbur. Some authorities are stringent that a minor should not read parshas zachor or parshas parah since there are opinions that maintain that parah is also Biblical. On the first day of Shavuos, the seventh day of Pesach and Shabbos shuvah we do not call a minor for maftir. Teshuvas Perach Shoshan maintains that minor's should not receive the maftir for the four parshiyos. (M.B. 23)
- The dissenting opinion maintains that on Shabbos when the maftir reads what was read in the 7th aliyah he may be called for maftir as opposed to when the maftir reads something new. (M.B. 24)
- This is true on Shabbos but during the week when the maftir is one of the aliyos kaddish is recited after maftir [which is after the Torah is returned to the aron kodesh] since kaddish is not recited until after the minimum number of aliyos are read. On chol hamoed Pesach and Sukkos kaddish is recited after the fourth aliyah since that completes the minimum number of aliyos. (M.B. 26)

Halacha Highlight

A child reading maftir

Rema Siman 282 Seif 4

וקטן יכול לקרות בפרשת המוספין

A child may read the parsha containing the mussaf korban

Rema writes that it is acceptable for a child to read mafir even when it relates to the korban mussaf that is brought on that day (e.g. Yom Tov) or the four special maftirs that are added for the month of Adar (Shekalim, Zachor, etc.). He then confirms that this is the custom even though there are dissenting opinions about the matter. Mishnah Berurah (ס"ק כ"ג) explains that although Parshas Zachor is Biblical and a minor cannot read and discharge the obligation of adults, nevertheless, since nowadays, it is read by a ba'al koreh the tzibbur will fulfill their obligation with his reading and the fact that a minor was called for that aliyah is inconsequential. He then cites authorities who adopt a stringent approach to certain special maftirs, e.g. Zachor, Parah, Shabbos Shuvah, etc. and do not permit calling a child for maftir on those weeks. As for the dissenting opinion cited by Rema, Mishnah Berurah (ס"ק כ"ד) explains that they maintain that a child may be called for maftir only if the maftir will reread what was read during the 7th aliyah but whenever the maftir will read something that has not been read, a minor may not be called for that maftir.

Poskim write that a child should not be called for the maftir for Parshas Zachor or Parah but if a child was called he may take the aliyah. On those days when we read the parsha of the week but there is a special maftir (e.g. Shekalim, Rosh Chodesh, Chanukah and Purim), it is preferable not to call a child for the maftir but when there is a need it is acceptable. On those days when there is a special Torah reading in honor of the day and a maftir that reads about the korban brought on that day (Yom Tov) it is acceptable for a minor to be called for maftir but out of honor for the tzibbur when there is no pressing reason for a child to receive that aliyah it is preferable to call an adult. On a regular Shabbos when the maftir repeats what was read in the 7th aliyah it is perfectly acceptable to call a child for maftir (פסקי תשובות אות ח' וע"ש שיש עוד פרטים בזה).