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

Overview

Siman 282 Seif 5:

If no one knows how to read the haftorah other than one of the people who already received an aliyah and the shaliach tzibbur already recited kaddish following the reading of the parsha, the one who will read haftorah must read again and recites the berachos before and after reading from the Torah. If kaddish was not recited the one who read shevi'i should read haftorah if he knows how to read it. If others know how to read haftorah one who already received an aliyah should not be called to read haftorah.

- The same is true on Shabbos Chazon and even if someone can read the haftorah but does not know how to wail as is customary, the halacha is the same as though no one knows how to read the haftorah. (M.B. 27)
- Even if shevi'i wants to read haftorah he must read again in the Torah since kaddish was already recited and those who enter will not realize that the one reciting haftorah already read from the Torah and this will be disrespectful to the Torah. It is preferred if kaddish was already recited that someone other than shevi'i read haftorah. (M.B. 28)
- In other words, he should read the haftorah and it is not necessary to read from the Torah and what was read as shevi'i at the conclusion of the parsha is considered the maftir and kaddish is recited following the berachos after the haftorah. Pri Megadim writes that whenever kaddish was not recited and they realized after the maftir was read kaddish should then be recited after the berachos that follow the haftorah. (M.B. 29)
- On Shabbos Chazon in a place where the custom is to call the rov for maftir he should not be called to read shlishi. (M.B. 31)
- If someone was called to the Torah in a second bais hakness-es for an aliyah that he already received, he must repeat the berachos. (M.B. 32)

Siman 282 Seif 6:

If the ba'al koreh erred and completed the parsha in six aliyos and recited kaddish it is unnecessary to call someone else; rather the maftir should read what was read in the 6th aliyah since we rule that the maftir aliyah counts towards one of the seven aliyos.

- If he realizes before he recites kaddish someone must be called for the 7th aliyah and he will read what was already read and they will complete the parsha and recite kaddish. Afterwards someone should be called for maftir and read a few pesukim as is customary. (M.B. 33)

Siman 282 Seif 7:

If they read the parsha Shabbos morning and skipped a pasuk they must go back and read that pasuk together with two other pesukim, even if they read the haftorah and recited mussaf they must go back and read the missing pasuk.

- The berachos before and after should be recited on the reading of those three pesukim. (M.B. 36)

Halacha Highlight

Receiving maftir in addition to a regular aliyah

Shulchan Aruch Siman 282 Seif 5
אם לא נמצא מי שיודע להפטיר
If one cannot find someone who can read haftorah

Shulchan Aruch (סי' רפ"ב סע' ה') addresses the circumstance in which it is realized that the only ones capable of reading the haftorah are those who already received one of the seven aliyos on that day. He rules that in such a circumstance if kaddish was already recited the one who will read the haftorah should be called for the maftir aliyah and should recite the berachos before and after the maftir. In the event that they realized there was no one else to read haftorah after the maftir aliyah but before the recitation of kaddish, the one who received the 7th aliyah should read the haftorah without rereading the maftir aliyah, relying on the halacha that the maftir counts as one of the seven aliyos and the kaddish is recited after the berachos that follow the haftorah.

Many different reasons are suggested for why it is preferred to give the maftir aliyah to someone other than one of the people who received the first seven aliyos. Levush (סע' ה') suggests that the reason is that there is no reason one should recite birchas hatorah twice without a compelling reason. Malbushei Yom Tov rejects this explanation since when there is no Levi we allow a Kohen to receive two consecutive aliyos. Rather the reason to give maftir to someone else is based on the principle of ברב עם הדרת מלך—in the multitudes of the nation is the glory of the King. For that reason Or Zarua only wrote that it is preferred for someone else to receive the aliyah rather than writing that it is prohibited for someone who already received an aliyah to receive the maftir aliyah. Although there are authorities who would receive a regular aliyah and then the maftir aliyah one should follow Mishnah Berurah's ruling that it should be avoided. Therefore, when there is only one Kohen in shul who wishes to receive the maftir aliyah as well, e.g. a yahrtzeit, it is preferable for him to walk out before the first aliyah so that a Yisroel could be called up for the first aliyah and avoid receiving the Kohen aliyah as well as the maftir (פסקי תשובות אות ט').

Siman 283 Seif 1:

The reason that we do not take out two sifrei Torah to read the parsha that discusses the Korban Mussaf is that it contains only two pesukim.

- It is not possible to read additional pesukim with the two necessary pesukim. Tosafos explains that the haftorah must match the Torah reading and if they read a maftir related to Shabbos each week, the haftorah would also have to relate to Shabbos and all of the haftaros would relate to a single topic. (M.B. 1)