The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Jul 11 2023 ■ כ"ב תמוז תשפ"ג
סימן רפ"ד סעיף ה'-ז'

Overview

Siman 284 Seif 5:

If the one reading the haftorah became silenced in the middle of the haftorah the one who will finish it should not begin from where the first person stopped, instead he should begin from where the first person began, similar to Torah reading. Two people should not read the haftorah at the same time since voices cannot be heard.

- There is a disagreement whether the second person should recite the berachos beforehand and Pri Megadim wrote that out of doubt one should be stringent. (M.B. 9)
- Two people should also not read pesukim alternately since the one who read maftir should read the haftorah. (M.B. 10)
- It is permitted to read quietly and, in fact, it is preferable to read with the ba'al koreh since it assists in listening to the haftorah. When the haftorah is read from klaf everyone should listen and if everyone reads out loud to themselves the beracha of the ba'al koreh was in vain. (M.B. 11)

Siman 284 Seif 6:

The reader should not begin the haftorah until the golel finishes wrapping the Torah.

- The reason is so that the golel could also listen to the haftorah which is obligatory upon everyone to hear similar to Torah reading. One should not remove from the bimah the Navi or Chumash used for reading the haftorah until after the beracha so that one can recite the beracha on what was used for the haftorah. (M.B. 12)

Siman 284 Seif 7:

On Shabbos when two parshiyos are read, we read the haftorah related to the second parsha. See below siman 428. The custom is to recall the souls of the deceased after Torah reading and to bless those who are involved in community needs, each place according to its custom. The custom is to recite יקום פרקן and this is not considered a supplication of Shabbos. We are also accustomed to recite אב הרחמים but on days that צדקתך is not recited אב הרחמים is also not recited. Similarly, when there is a wedding or a bris it is not recited and there are places that do not recite it when they bless the new month except during sefirah and these matters follow the local custom.

- These prayers should not be recited after אשרי since the kaddish that is recited before the amidah goes back on אשרי, therefore one should not interrupt. יהללו is not an interruption. (M.B. 15)
- When Tisha B'Av falls on Shabbos we recite אב הרחמים even though we do not recite צדקתך. Pri Megadim writes that it is also permitted to recall the souls of the deceased. On Shabbos when we bless the month of Av or when Rosh Chodesh Av falls on Shabbos we do not recite אב הרחמים or recall the souls of the deceased. (M.B. 16)
- There is a disagreement whether it is permitted to recall the souls of the deceased whose yahrtzeit is that Shabbos on Shabbos when the new month is blessed and Pri Megadim maintains that we do not recall the souls of the deceased altogether. (M.B. 17)
- Even if a bris is done on these Shabbosim we recite אב הרחמים. When Rosh Chodesh Iyar falls on Shabbos we do not recite אב הרחמים or recall the souls of the deceased. In the month of Nissan, as well, even after Pesach we do not recall the souls of the deceased but we do recite אב הרחמים since it is sefirah. (M.B. 18)

Halacha Highlight

When to begin reading the haftorah

Shulchan Aruch Siman 283 Seif 6

אין המפטיר מפטיר וכו'

The one reading the haftorah does not begin…

Shulchan Aruch (סעי' ו') writes that the one who will read haftorah should not begin even the berachos (מ"ב סי' קמ"ז ס"ק כ"ב) until the one performing gelilah finishes rolling the sefer Torah. Mishnah Berurah (ס"ק י"ב) explains that Shulchan Aruch means that one may not begin reading until gelilah is completed. The reason is that the one performing gelilah is also obligated to listen to the reading of the haftorah. Sha'arei Ephraim (שער י' סע' כ"ה) notes that in those places where each person reads the haftorah to himself, there is no requirement to wait. Since all that is necessary is to hear the maftir recite the berachos, the act of rolling the sefer Torah is not so distracting that one should not be able to roll the sefer Torah and also listen to the recitation of the berachos. Others write that it is disrespectful to the sefer Torah for the reading of the haftorah to begin before the Torah is properly rolled. An alternative reason is the concern that people will mistakenly think that the berachos on the haftorah are directed to the Torah. According to these explanations, however, it would be sufficient to wait for the Torah to be rolled closed and it would not be necessary to wait until the gartel and mantel are placed on the Torah (פסקי תשובות אות י"ב).

Mishnah Berurah (שם) also writes that the sefer from which the haftorah was read should not be removed until after the berachos that follow the reading of the haftorah. Sha'arei Ephraim (שער ט' סע' ל"ד) adds that the sefer should remain open during the recitation of the berachos but certainly it should not be removed altogether. Similarly, before reciting the beracha that precedes the haftorah the sefer from which the haftorah will be read should be open to the correct place. B'dieved, however, these practices are not essential and even if the sefer was removed altogether after the reading of the haftorah the berachos are still recited.