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

Overview

Siman 423 Seif 1:

We say *kaddish* תתקבל and then remove two *sifrei* Torah and read four *aliyos*. There may not be any fewer or more than this and there is no *haftorah*.

- Any day we recite *mussaf* we recite *kaddish* תתקבל after *hallel*. (M.B. 1)

Siman 423 Seif 2

The *kohen* reads three *pesukim*: וידבר, צו, and ואמרת. The Levi rereads ואמרת and then reads את הכבש האחד and ועשירית האיפה. The Yisroel reads from עלת תמיד until ובראשי חדשיכם and the fourth *aliyah* reads from ובראשי חדשיכם until the end.

- According to some authorities the 3rd *aliyah* reads until וביום השבת but Pri Megadim supports our custom. According to Gra the Kohen reads three *pesukim*, the Levi reads the remaining five of the paragraph, the 3rd *aliyah* rereads the last three plus וביום השבת and the 4th *aliyah* reads the paragraph about Rosh Chodesh. (M.B. 3)

Siman 423 Seif 3:

We then recite *kaddish*, *ashrei* and ובא לציון but not למנצח. We then return the *sifrei Torah* and the *tzibbur davens mussaf*. The *shaliach tzibbur* repeats *mussaf* and the *tzibbur* says כתר. When they reach מלא כל הארץ כבודו they say לעמתם משבחים as we say in *kedusha* of *shacharis*. After *chazaras hashatz* we say *kaddish* and ברכי נפשי את ה'.

- This is the half-*kaddish* recited after *krias hatorah*. (M.B. 4)
- Our custom is to return the *sefer torah* to the *aron* immediately after *krias hatorah*. (M.B. 5)
- Some say the words ולכפרת פשע whereas others only say it in a leap year and even then only until the end of the extra month and each place should follow their custom. If one recited regular *shemone esrei* instead of *mussaf*, even if he included יעלה ויבא, he did not fulfill his obligation since he did not mention the *korban*. (M.B. 6)
- Ashkenazim recite נקדש as they would for *kedusha* during *shacharis*. (M.B. 7)

Siman 423 Seif 4:

The custom is to remove *tefillin* before *davening mussaf*.

- Mentioning the *korban mussaf* is an אות. Pri Megadim writes that one should remove his *tefillin* before the words יהי רצון שנשמר חקיך while others only remove the straps from their middle finger at that time. On Chol HaMoed *tefillin* is removed before *mussaf*. (M.B. 10)

Halacha Highlight

Removing *tefillin* before *mussaf*

Shulchan Aruch Siman 423 Seif 4

נוהגים לחלץ תפילין כשרוצים להתפלל מוסף

The custom is to remove one's *tefillin* before *davening mussaf*

Shulchan Aruch (סע' ד') wrote that the custom is to remove one's *tefillin* before *davening mussaf*. Mishnah Berurah (סק"י) explains that just as we do not wear *tefillin* on Yom Tov since the day of Yom Tov itself is a sign (אות), so too on Rosh Chodesh at least while *davening mussaf* we remove our *tefillin*. Mishnah Berurah then notes that according to Pri Megadim one should remove his *tefillin* during the paragraph of ובא לציון before the words יהי רצון שנשמר חקיך. He then adds that according to others one only removes the wrappings around one's finger before יהי רצון.

In *hilchos tefillin* Mishnah Berurah (סי' כ"ה ס"ק נ"ט) referenced Magen Avrohom who maintains that one should remove his *tefillin* after *kaddish* before *davening mussaf*. He then noted there that according to Elya Rabba they should be removed while reading ובא לציון before reaching the words יהי רצון in order to refrain from interrupting between *kaddish* and *mussaf*. Rav Shmuel HaLevi Wosner (שבט הליו ח"ט סי' מ"ט) further explains that although the *kaddish* is recited on אשרי and ובא לציון rather than on the upcoming *mussaf*, nevertheless, it is best to minimize the interruption between *kaddish* and *mussaf* to the degree possible.

In general when removing one's *tefillin* Mishnah Berurah (סי' כ"ח סק"ח) writes that one should not remove his *shel yad* until he has wrapped and put away his *shel rosh*. The reason is to avoid confusion later on since if the *shel yad* is placed in the bag first on the following morning he will touch his *shel rosh* first raising the issue of passing over a *mitzvah* – מעבירין על המצוות. On Rosh Chodesh as well Sefer Shvivei A"sh (להרא"צ שור הלכות תפילין סי' כ"ה) reports that Rav Yosef Chaim Zonenfeld was particular to wrap his *shel rosh* and put it away entirely before removing his *shel yad*.