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

# Overview

Siman 1 Seif 2:

**One should strive to daven about the destruction of the Bais HaMikdash and the exile at each third of the night since that is the time that tefillos are most acceptable.**

Siman 1 Seif 3:

**It is appropriate for those who have Yiras Shamayim to be troubled by the destruction of the Bais HaMikdash.**

- Details related to the recitation of Tikun Chatzos are presented. (M.B. 9)
- It is better to sleep and be well rested than to rise early and be left without strength. (M.B. 9)
- One should rise an hour or at least half an hour before davening so that he will have time to prepare his body for davening. (M.B. 9)
- Shelah writes that one should read chapter 137 (על נהרות בבל) of Tehillim at all meals and on days that Tachanun is not recited one should read chapter 126 (שיר המעלות) and it is important to understand what one is reciting. (M.B. 9)

# Stories to Share

**"Great is Your Emunah!"**

מ"ב ס"ק ח': "מודה אני לפניך מלך חי וקים..."

The Mishnah Berurah writes that the moment we wake up we should say מודה אני.

The Gaon Rav Yechezkel Abramsky was exiled to Siberia in 1929 by the Communists. The cold was unbearable; at times the temperature dropped to forty degrees below zero. Rav Yechezkel had been taken by the authorities without a moment's notice in the middle of the night, and arrived in Siberia bereft of everything. He only had the lightweight clothes that had been on his back and had no means of obtaining warmer ones while in gulag.

On the first morning after his arrival, the head of the camp commanded the Jews to remove their shoes and run barefoot on the ice for an hour for "exercise." Rav Yechezkel had always had a delicate constitution, and he feared for his very life. He lifted his eyes to heaven and pleaded, "Ribbono Shel Olam, You commanded us in Your holy Torah to guard our health and protect ourselves from the cold. Here, it's impossible to protect ourselves, so the obligation must fall on You. Please, Hashem, protect us!" Rav Abramsky remained healthy throughout the duration of his exile in Siberia and did not fall ill even once.

Rav Yechezkel Abramsky ztz"l was exiled to Siberia without his tefillin, without his seforim, and while he was in Siberia he was prevented from observing the mitzvos. Even so, upon waking in the morning he would comfort himself with the closing words of Modeh Ani: "Your emunah is great…"

Rav Abramsky would then ask Hashem, "Why is Your emunah so great, Hashem Yisbarach? Because it is the one thing that no one has the power to take away from me!"

# Halacha Highlights

## Is one required to recite *Tikun Chatzos*

Mishnah Berurah s.k. 9

**והמקובלים האריכו מאד בגדל מעלת קימת חצות**

**The Kabbalists elaborated on the great advantage of waking at *chatzos***

Mishnah Berurah (א:ט) relates that the *mekubalim* elaborate on the importance of saying *Tikun Chatzos*. His language implies that although it is an important tefilla to recite it is not an absolute obligation. Sefer Mor U'Ketzia (ביאורו לסי' א' סע' ב') also writes that he did not find even a hint in the Gemara that one should arise to daven at *chatzos*. When the Zohar discusses the recitation of *Tikun Chatzos* the intent was not to establish a binding obligation on everyone. Only *talmidei chachamim* living in Eretz Yisroel are obligated to recite this tefilla. Sefer Machazik Beracha (סימן א') disagrees with Mor U'Ketzia and maintains that it is an obligatory tefilla and in his work Shem Gedolim (מערכת גדולים ר' אלשזר בעל ספר) he explains why it is not mentioned in the Gemara. Rav Chaim Kanievski (מובא דבריו בספר מאיר עוז סימן א' אות כ"ב:א') maintains that the practice of reciting *Tikun Chatzos* is the same as all Kabbalisticly based practices that do not generate an obligation for all to observe.

A number of explanations are given why it is not so common for people to recite *Tikun Chatzos* nowadays. Eshel Avrohom (סימן א') suggests that we are no longer as strong as earlier generations and physically we could not handle waking each night to recite *Tikun Chatzos*. Another explanation (ע' פסקי תשובות סי' א' אות י') is that due to the duration of the exile and all of the burdens that weigh on our minds regarding our immediate needs it is difficult for people to generate the sadness that is supposed to accompany the recitation of *Tikun Chatzos*. Mishnah Berurah (א:ט) also writes that those who know that if they were to rise for *Tikun Chatzos* would not be able to wake up to daven do not have to rise for the recitation of *Tikun Chatzos*.