

Wednesday, Feb 18, 2026 ■ תשפ"ז א' אדר

סימן נ"ט סעיף א'-ב'

Overview

Siman 59 Seif 1:

ברוך אתה ה' אלוקינו מלך העולם יוצר אור ובורא חושך the enactment of *Chazal* was to mention night during the day to reject the thought of the heretics who claim that the one who created light did not create darkness.

- ❖ One should pause between the words **אור** and **יוצר** so that it should not sound like **יוזרור**. (M.B. 1)

Siman 59 Seif 2:

and אשר בדרכו מעריב ערבים if one began the *beracha* with the words *ערבים* then realized and said *ויצר אור* and concluded with the words *המאורות* he has fulfilled his obligation. If he said *ויצר אור* or if he did not conclude with the words *המאורות* he did not fulfill his obligation. If he said *ויצר אור ובראה חושך* אשר בדרכו מעריב ערבים and concluded *מעריב ערבים* he did not fulfill his obligation. Similarly, if he began with the words *ערבים* and concluded *ויצר אור* he did not fulfill his obligation. But if he concluded with *המאורות* he has fulfilled his obligation since he began with the words *ויצר אור* even though he interrupted in the middle with *ערבים*.

- ❖ He must correct himself within **תיק כדי דברו** immediately after he says but if the correction is after that he did not fulfill his obligation. Derech Chaim maintains that as long as he corrected himself before he concluded the beracha and then read the correct wording of the *beracha* he has fulfilled his obligation and one should follow his ruling. (M.B. 2)
- ❖ Even if one concluded correctly since the beginning and middle part of the *beracha* was said incorrectly he did not fulfill his obligation. (M.B. 3)
- ❖ All opinions agree that the conclusion of the *beracha* must be said correctly. (M.B. 4)
- ❖ Rema means that even if the *beracha* was said correctly and the error was in the conclusion he did not fulfill his obligation. (M.B. 5)
- ❖ If one concluded the *beracha* incorrectly but then corrected himself within **תיק כדי דברו** he fulfilled his obligation. (M.B. 6)
- ❖ If one does not realize his error until he began the *beracha* of **אהבה רבה** he should conclude that *beracha* and then correctly read **יוצר אור**. (M.B. 7)
- ❖ A synopsis of this *seif* is the one must read the beginning or the middle of the *beracha* correctly and the conclusion must be said correctly. The same rules apply when saying **מעריב ערבים**. (M.B. 8)

Stories to Share

Ascending worlds

ש"ע ס' נ"ט, א': "ברוך אתה ה' אלוהינו מלך העולם יוצר אור..."

Today's *amud* discusses the halachos of the blessings of the *She-ma*.

It is known that many great tzaddikim recited these blessings with unusual fervor. Some chassidic rebbes were even known to interject exclamations of "heiliger Bashefer!" and the like, to express their immense yearning for Hashem during this time.

There were those who belittled this practice, however, claiming that it smacked of ignorance since it is forbidden to speak out during

Halacha Highlight

One who errs in his recitation of

ואם טעה ולא נזכר עד שהתחילה אהבה רבה וכו'

If one erred and did not realize until he began אהבה רבה etc.

Shulchan Aruch (ס"ב) discusses different mistakes that a person can make when reading the *beracha* of יוצר אור and whether he is required to repeat the *beracha* or not. Mishnah Berurah (ס"ק ז) writes that if someone made an error that requires repeating the *beracha* but did not realize until he began the *beracha* of אהבה רבָה, he should finish the *beracha* of אהבה רבָה and then recite the *beracha* of אהבה אור correctly before reading *shema*. The reason is that Shulchan Aruch maintains that the order of *birchos krias shema* is not essential and even if one reads the second *beracha* before the first he has fulfilled his obligation (ס"י ס"ג). Rav Chaim Kanievsky wrote that it is possible that even if the person merely said the word אהבה it is already considered as though he began the *beracha* and should then finish the entire *beracha*.

Magen Avrohom and Shulchan Aruch HaRav maintain that if one began the *beracha* of אהבה and then realized that he erred in the *beracha* of יוצר אור he should repeat after *shemoneh esrei*. *Toras Chaim* (סק"י) expresses surprise at Magen Avrohom's ruling. Why didn't he rule that one should repeat before *krias shema* since it is part of *birchos krias shema*? The concern of some *Poskim* that one should not interrupt between אהבה and *krias shema* does not represent something unique about the connection between אהבה and *shema*. The concern is that there should not be an interruption between *birchos krias shema* and *shema*. He leaves the matter unresolved. *Tehilah L'dovid* (סק"ה) explains that Magen Avrohom is taking into account Ramban's position that אהבה is a *beracha* on the *mitzvah* of *shema*. Consequently, it would be problematic for one to interrupt between them so it is preferable to push off the *beracha* of יוצר אור to after *shemoneh esrei*. (ספר חי' משח).

prayer. Yet Rav Moshe Sternbuch, shlit"a, recounts that his own rebbi, Rav Schneider, would do so even during shemoneh esrei.

In Rav Sternbuch's own words: "My rebbe, the gaon and tzaddik, Rav Moshe Schneider, zt"l, would sometimes shed copious tears during tefillah and cry out, 'heiliger Tateh, help us!' (תשובהות והנהגות, ח"א, ס' ע) Surely, the blessings of Shema are no less.

Interestingly, in a rare correspondence, the previous rebbe of Toldos Aharon wrote to Rav Sternbuch to tell him that he had asked his father-in-law, Rav Aharon Roth, the author of *Shomer Emunim*, this very question. "My father-in-law responded that this is prohibited since it is an interruption during *tefillah*. Nevertheless, he added that if the words burst out of their own accord, this is permitted."

But how is one to come to such devotion while reciting these
verses?

blessings?
The Yesod V'shoresh Ha'avodah explains. "From Yotzer Ohn onward it is fitting to daven with even greater intensity than earlier. The Arizal explains that during davening we ascend supernal worlds until we are one with Hashem during shemonah esrei. Our tefillos should be like Shira (song)."