

Overview

Siman 59 Seif 1:

the enactment of 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 יוצר אור and יוצר אור so that it should not sound like יוצרור (M.B. 1)

Siman 59 Seif 2:

and אשר בדברו מעריב ערבים *he fulfilled his obligation*. If he said *he has fulfilled his obligation*. If he said *he did not fulfill his obligation*. If he said *he did not fulfill his obligation*. If he said *he did not fulfill his obligation*. Similarly, if he began with the words יוצר אור and concluded מעריב ערבים *he did not fulfill his obligation*. But if he concluded with יוצר אור *he has fulfilled his obligation* since he began with the words יוצר אור even though he interrupted in the middle with מעריב ערבים.

- ❖ He must correct himself within כדי דיבור immediately after he says אשר בדברו 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 כדי דיבור 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 סי' נ"ט, א': "ברוך אתה ה' אלוהינו מלך העולם יוצר אור..."

Today's amud discusses the halachos of the blessings of the Shema.

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

יוצר אור in his recitation of the beracha

Mishnah Berurah Siman 59 Seif Koton 7

ואם טעה ולא נזכר עד שהתחיל אהבה רבה וכו'

etc.אם טעה ולא נזכר עד שהתחיל אהבה רבה וכו'

Shulchan Aruch (סעי' 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 (סק"י) writes that if someone made an error that requires repeating the beracha but did not realize until he began the beracha of אהבה רבה, he should finish the beracha of אהבה רבה and then recite the beracha of יוצר 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 (סי' ס' סעי' ג'). Rav Chaim Kanievsky (אשי ישראל שו"ת בסוף הספר שאלה מ"ד) wrote that it is possible that even if the person merely said אהבה רבה 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 רבה and then realized that he erred in the beracha of יוצר אור he should repeat יוצר אור after shemoneh esrei. Toras Chaim (סק"ג) expresses surprise at Magen Avrohom's ruling. Why didn't he rule that one should repeat יוצר אור before krias shema since it is part of birchos krias shema? The concern of some Poskim that one should not interrupt between אהבה רבה and krias shema does not represent something unique about the connection between אהבה רבה 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 רבה 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 shemone esrei (ספר חיי משה).

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!'" 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."

תשובות והנהגות, ח"ג, הוספה לסי' ל"ה, ע"ל"ט

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

The Yesod V'shoresh Ha'avodah explains. "From Yotzer Ohr 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 reflect this!"

יסוד ושורש העבודה, שער ד', פרק ב'