The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Apr 23, 2026 ■ ו' אייר, תשפ"ו
סימן ס"ו סעיף ו'-ח'

Overview

Siman 66 Seif 6:

If one interrupted out of fear or honor or if one finished *shema*, meaning he read the words ה' א-לוקכם אמת before the *chazzan* and awaits the *chazzan* to read those words he is not required to repeat the word אמת.

Siman 66 Seif 7:

One does not answer אמן after גאל ישראל since it would constitute an interruption. Some maintain that one should answer אמן and our custom is to answer אמן to the *shaliach tzibbur*. When *davening* by one's self he should not answer אמן as discussed below in *siman* 215.

- גאל ישראל is past tense because it refers to the redemption from Egypt, whereas in *shemone esrei* we say גואל ישראל in the present because it is a request for redemption. (M.B. 33)
- The opinion cited in Rema maintains that one answers אמן even to his own *beracha* of גאל ישראל, therefore, Rema wrote that answering אמן to the *shaliach tzibbur* is correct but not to answer אמן to one's own *beracha*. (M.B. 34)
- Preferably, one should finish גאל ישראל simultaneously with the *shaliach tzibbur* or slightly ahead of the *shaliach tzibbur* so that one already began *shemone esrei* by the time the *shaliach tzibbur* finishes גאל ישראל to avoid all questions. (M.B. 35)
- If one happens to finish ahead of the *shaliach tzibbur* and didn't start *shemone esrei* he may answer אמן but there is no requirement to wait so that one should wait to be able to answer אמן. (M.B. 36)

Siman 66 Seif 8:

One is required to juxtapose גאולה to תפלה and not to interrupt after גאל ישראל. It is only in a circumstance of *ones*, for example one's *tefillin* arrived between גאולה and תפלה, that one may put them on at that point but the *beracha* should not be recited until after *davening*. One should not put on his *talis* at that point. If before he reached גאל ישראל his *talis* and *tefillin* arrived he should put them on without reciting the *beracha* until after *davening*. Some say that before גאל ישראל he should recite the *beracha* on his *tefillin* and that is the correct custom.

- One should not pause even in silence. (M.B. 38)
- After saying גאל ישראל one may only interrupt if there is a concern for danger. (M.B. 39)
- If one does not have *tefillin* when the *tzibbur* is ready to *daven* it is best to miss *davening* with the *tzibbur* and borrow someone else's *tefillin* after they finish *davening* than to *daven* with the *tzibbur* without *tefillin*. (M.B. 40)
- Pri Chadash disagrees and contends that once one is permitted to put on *tefillin* he is permitted to recite the *beracha* as well. (M.B. 42)
- Before גאל ישראל putting on *talis* and *tefillin* is not considered an interruption since one could also continue working at that point. (M.B. 45)
- When putting on *tefillin* before גאל ישראל he may not say ברוך שם nor should he even recite the second *beracha*. (M.B. 47)

Stories to Share

Ill-Informed Custom

מ"ב ס' ס"ו, ס"ק ל"ו: "אבל יש עצה אחרת ונכון לעשותה..."

Certain shtetl ignoramuses had a particularly irksome custom to recite an enthusiastic "Boruch Hu umvorach shemo" as the chazzan recited the blessings of shema. No matter how often or emphatically the rabbis explained that this was an error, these simple souls would not cease this practice.

The rabbis were at a loss of what to do. The Botchacher Rav offered a novel suggestion. "There is no obligation for the chazzan to say the blessings of shema out loud. Although the prevalent custom is for the chazzan to recite them in their entirety aloud, it is not required since everyone says them for themselves. Why not just say the blessings silently and avoid the problem altogether?"

אשל אברהם, ס' ס"ו

On today's amud, we find a machlokes whether one should say amen after the chazzan recites גאל ישראל. Although the Mishnah Berurah states that one should say this blessing with the chazzan to avoid this problem, the Botchacher Rav explicitly mentions גאל ישראל as one of the blessings that the chazzan should intone in silence. Of course this is another way to avoid saying "amen" since the congregation doesn't hear the blessing.

Rav Moshe Feinstein recounted, "I recall during my youth that the prevailing custom in the yeshivos was for the chazzan to say the words גאל ישראל silently to avoid the problem of saying amen."

ספר עיוני הלכה, ח"א, ס' י"ז

But when Rav Moshe Sternbuch, shlit"a, was asked about this custom he ruled that one should not follow it. "Why do you suppose that saying the blessing silently is not mentioned by the Magen Avraham and the Mishnah Berurah? It must be that the chazzan should indeed say גאל ישראל out loud. One should therefore follow the Mishnah Berurah's advice and conclude the blessing with the chazzan to avoid saying amen in the very best way."

שו"ת תשובות והנהגות, ח"א, ס' ק"ה

Halacha Highlight

Answering אמן to the *beracha* of גאל ישראל

Shulchan Aruch Siman 66 Seif 7

אינו אומר אמן אחר גאל ישראל משום דהוי הפסק

One does not answer אמן after גאל ישראל since it would be an interruption

The Gemara Berachos (9b) relates that one who juxtaposes the *beracha* of *geulah* to *shemone esrei* will not be harmed the entire day and is a *ben olam haba*. For this reason Shulchan Aruch (סעי' ז) rules that one does not answer אמן to the *beracha* of גאל ישראל since it would constitute an interruption. Rema first cites an opinion who maintains that we do answer אמן to the *beracha* of גאל ישראל and then he writes that our custom is to answer אמן when the *shaliach tzibbur* finishes the *beracha*. Mishnah Berurah (ס"ק ל"ד) explains that the first opinion cited by Rema maintains that since the *beracha* of גאל ישראל is the end of a series of *berachos* one may answer אמן even to his own *beracha* and it is not an interruption between גאל ישראל and *shemone esrei*. The reason he writes that our custom is to answer אמן when the *shalaich tzibbur* finishes גאל ישראל, as opposed to one's own *beracha* is based on another factor. It is true that אמן is not considered an interruption but on the other hand we follow the opinion that generally a person does not answer אמן to his own *beracha* and for that reason we only answer אמן to the *shaliach tzibbur*.

Mishnah Berura (ס"ק ל"ה) mentions that there are those who strive to fulfill all opinions and offers two approaches that accommodate the differing positions. One approach is to finish the *beracha* simultaneously with the *shaliach tzibbur* and by doing so one is not obligated to answer אמן to the *shaliach tzibbur's beracha*. The other option is to begin *shemone esrei* before the *shaliach tzibbur* reaches the words גאל ישראל and at that point one certainly would not answer אמן. Chasan Sofer (ח"ב משער התפילה) suggests that the *shaliach tzibbur* should conclude the *beracha* of גאל ישראל quietly so that others do not hear and then there is no question of whether the *tzibbur* should answer אמן. Rav Chaim Kanievski (אשי ישראל בשו"ת בסוף הספר תשובה נ"ב) writes favorably of the practice but Rav Shlomo Zalman Auerbach writes that the *shaliach tzibbur* should conclude the *beracha* out loud. His reasoning is that since this simple suggestion is not found in the writings of earlier authorities it must be that they rejected it.