The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ס"ו סעיף ט'-י'

Overview

Siman 66 Seif 9:

One should not respond to *kaddish* or *kedusha* between the *beracha* of גאל ישראל and *shemoneh esrei*; rather he should wait at the words שירה חדשה to respond.

- ברכו and מודים are in the same category as *kaddish* and *kedusha*. (M.B. 49)
- Some authorities maintain that on Shabbos one could respond to *kaddish, kedusha, etc*. (M.B. 50)
- Preferably one should pause after עשה פלא but *b'dieved*, if one did not yet read ברוך אתה ה' he may answer and then he should go back to שירה חדשה or צור ישראל. (M.B. 52)

Siman 66 Seif 10:

If one did not read אמת ויציב in the morning or אמת ואמונה at night he did not fulfill the *mitzvah* as it should be fulfilled. One who is pressed and does not have time to say *shemone esrei* immediately after *krias shema* should read *shema* through the word אמת and he should then wait before saying the other *beracha* until he is ready to *daven shemone esrei*. At that point he should he should begin with the word ויציב and *daven* though *shemone esrei* in order to juxtapose גאולה to *shemone esrei*.

- The *mitzvah* of *krias shema* was fulfilled, it is just that he did not fulfill the *mitzvah* in the preferred manner. (M.B. 53)
- Tur in the name of Yerushalmi writes that in the *beracha* of אמת ויציב one must mention the exodus, Hashem's Kingdom, the splitting of the sea and the death of the first-born. (M.B. 53)
- If one switched the day *beracha* with the night *beracha* he is not required to repeat the *beracha* but if he catches himself before he says ברוך אתה ה' he should start again. (M.B. 53)
- When a person knows that he will not be able to read *shemone esrei* and *shema* and fears that the time for *shema* will pass, he should read *shema* by itself. (M.B. 54)

Halacha Highlight

Skipping part of אמת ויציב

Shulchan Aruch Siman 66 Seif 10

כל מי שלא אמר אמת ויציב שחרית וכו'

Whoever did not say אמת ויציב in the morning etc.

The Gemara Berachos (12a) states: One who does not say אמת ויציב in the morning or אמת ואמונה at night has not fulfilled his obligation. Tur explains that the Gemara means that one did not fulfill the *mitzvah* of *krias shema* as it should have been fulfilled but one certainly fulfilled the *mitzvah* since the *berachos* are not essential to the *mitzvah* of *shema*. Tur in the name of Yerushalmi(ברכות פ"א ה"ו) writes that one must mention in the *beracha* of אמת ויציב the exodus from Egypt, Hashem's Kingdom, the splitting of the sea and the plague of the first born. Furthermore, Rashba seems to indicate that the mention of these events is essential to the *beracha*.

Sefer Leket HaKemach HaChadash (אות מ"א) cites Sefer Me'orai Ohr who indicates that if a person is behind the *tzibbur* he may skip the middle part of the *beracha* of אמת ויציב in order to catch up to the *tzibbur*. Teshuvas Afrakasta D'Anya (ח"ב סי' כ"א) was also asked whether one may skip parts of אמת ויציב in order to catch up with the *tzibbur*. The one who posed the question argued that it should be permitted since the wording of the *beracha* is not mentioned by Chazal or in the Rambam. Granted, the Tur in the name of Yerushalmi mentions key concepts that must be mentioned but that indicates that the rest of the wording is flexible and if needed one should be able to skip parts. Furthermore, Sefer Seder HaYom reports that the original wording was composed by those who did not return to Eretz Yisroel in the time of Ezra. In order that they should not be accused of being wicked, they composed this praise of Hashem. However, there is no indication that Chazal established a rigid wording of this *beracha* that would restrict someone from shortening it if necessary. Despite all of these arguments, Teshuvas Afrakasta D'Anya is concerned that skipping parts of the *beracha* may violate the injunction against changing the wording of Chazal (משנה ממטבע שטבעו חכמים) and as such he concludes that it is not a proper practice.

Stories to Share

Eight Truths

ש"ע ס' ס"ו, י': כל מי שלא אמר אמת ויציב שחרית...לא יצא ידי חובתו כתיקונה

The Seder Hayom tells a fascinating story of who composed the ויציב prayer and why he did so. "After the destruction of the first beis hamikdash, the Jewish people were exiled to Bavel for seventy years. After this time elapsed, Ezra led many Jews back to Eretz Yisrael. But many Jews did not want to return to the land—some for good reason and some for no good reason. Ezra sent after then all to return and even fined some who refused to comply.

"In the distant city of Toledo and its environs, there were a multitude of Jews who did not wish to return. But instead of ignoring Ezra or rejecting his messenger out of hand, they sent back a logical reason why they did not wish to join their brethren. 'We have a tradition that the second beis hamikdash will also be destroyed. Why should we uproot ourselves from our homes and return to our land when we know we will suffer the anguish of bitter exile a second time.'

"But they did not wish for the people in Eretz Yisrael to think that they were wicked people who lack faith, G-d forbid, so they composed this beautiful prayer which hints to the exiles and our redemption from them. The word אמת is mentioned eight times in this prayer [the first emes is אמת ויציב]. Four of them allude to the four languages of redemption from Egypt and the other four to our redemption from other exiles."

ספר סדר היום