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

Halacha Highlight

Juxtaposing גאולה and *tefila*

Shulchan Aruch Siman 111 Seif 1
צריך לסמך גאלה לתפלה
One must juxtapose גאולה and *tefila*

Shulchan Aruch (סי' קי"א סע' א') teaches that there is an obligation for one to *daven shemone esrei* immediately after the *beracha* of גאולה. The only exception is the reading of the *pasuk* ה' שפתי תפתח וגו'. Rabbeinu Yonah (ג. בדפי הרי"ף) explains that Dovid HaMelech said this *pasuk* following the incident with Batsheva, and Chazal instituted that it should be said before *shemone esrei* as a reminder that *tefila* is effective even for those who commit very severe transgressions for which even a korban does not atone. Nevertheless, *tefila* can provide such a person with atonement (פסקי תשובות אות ב').

Rema mentions that there are authorities who maintain that the requirement to juxtapose גאולה and *tefila* applies during the week and on Yom Tov, whereas on Shabbos this requirement is not in force. Two reasons are given for this distinction. Rema explains that there is reference to redemption (Tehillim 19:15) near a reference to distress (Tehillim 20:2). The close proximity of these concepts teaches that Hashem provides redemption on our days of distress. Since Shabbos is not a day of distress there is no need to *daven* immediately after the *beracha* of גאולה. The reason this requirement is in force on Yom Tov is that Yom Tov is a time of judgment and as such is considered a time of distress. Mishnah Berurah (סק"ז) suggests that the requirement is in force on Yom Tov because were it not for the fact that it is Yom Tov the day would be a day of distress,. A practical difference between these two explanations is when Yom Tov falls on Shabbos. According to the first reason, since Yom Tov is a day of distress due to the judgment, one would be required to juxtapose גאולה and *tefila* on that Shabbos. According to the second reason since Yom Tov falls on Shabbos which would not be a day of distress even if it wasn't Yom Tov there would be no requirement to juxtapose גאולה and *tefila*. Mishnah Berurah (סק"ח) writes that one should be stringent about this matter and always juxtapose גאולה and *tefila*.

Stories to Share

Knocking at the Door

ש"ע ס' קי"א, א': "צריך לסמוך גאולה לתפילה ולא יפסיק ביניהם..."

One man came late to shul. He planned to stop at שירה חדשה and hear the Torah reading from the final minyan in town. Unfortunately, he forgot and continued on, only remembering after he had already said גאל ישראל. He wondered what he should do. As we find on today's amud, one must not interrupt between גאל ישראל, even to recite kedushah or יהא שמיה רבא. Yet he wondered whether missing kriyas hatorah constituted a good reason to delay saying shemoneh erei.

When this question reached Rav Yosef Shalom Elyashiv, zt"l, he ruled that he should not interrupt to hear the Torah reading. "Not interrupting between גאל ישראל and shemoneh esrei is more important than hearing the Torah reading. Even if he will not have a way to hear the Torah reading later, it is still forbidden to interrupt between גאל ישראל and shemoneh esrei for this."

אבני ישפה, תפילה, פ"ט, סנ"ד

The gemara in Berachos brings an interesting parable regarding this matter. "One who says גאל ישראל but fails to recite shemoneh esrei immediately afterward can be compared to a friend of the king who comes to pay him a visit. The friend knocks on the door to the king's private room but then goes away. When the king opens the door and sees that no one is is waiting there, he also leaves!"

Overview

Siman 111 Seif 1:

One must connect גאולה to תפלה meaning that one should not interrupt between them even to answer אמן after גאל ישראל. One may also not recite any *pasuk* other than the *pasuk* of ה' שפתי תפתח. Some authorities maintain that it is permitted to answer אמן to the *beracha* of גאל ישראל and that is our custom. Some maintain that the requirement to juxtapose גאולה to תפלה is limited to the weekday and Yom Tov but on Shabbos it is unnecessary. (Meaning, the requirement to juxtapose גאולה to תפלה is based on the juxtaposition of the *pesukim* יענך ה' וכו' and יהיו לרצון וגו' וגואלי, and Shabbos is not a time for distress. It seems to me that the reason this does not apply to Yom Tov is that Yomim Tovim are days of judgment as taught in the second *Mishnah* of the first chapter of Rosh HaShanah: Pesach [we are judged] on grain etc.) It is correct to be stringent unless it is a circumstance in which one must be lenient.

- During mussaf and mincha it is permitted to say pesukim before ה' שפתי תפתח but not after that pasuk. (M.B. 1)
- One should not even pause the amount of time it takes for a student to greet his rebbi. (M.B. 2)
- One may not answer kaddish and kedusha as well. (M.B. 3)
- Bais Yosef disagrees and contends that the pasuk is a support for the concept but not the source and connecting גאולה to tefila is required even on Shabbos. (M.B. 8)
- Meaning it is permitted to answer אמן יהא שמיה רבא, kedusha and borchu between גאולה and תפלה on Shabbos. (M.B. 9)

Siman 111 Seif 2:

When the *chazzan* begins *shemone esrei* out loud he should say ה' שפתי תפתח וכו'.

- The *pasuk* should be said quietly. It is unnecessary to say other pesukim but if one wants to say them he is allowed. (M.B. 10)
- Pri Megadim writes that the shaliach tzibbur may not interrupt after the silent shemone *esrei* unless it is for a *mitzvah* such as answering אמן יהא שמיה רבא. (M.B. 10)

Siman 111 Seif 3:

If one has not yet read *shema* and finds the *tzibbur davening shemone esrei* he should not *daven* with them. Rather he should read *shema* and then *daven* because juxtaposing גאולה and תפלה is more important.

- He is saying birchos krias shema as well. This halacha applies in the morning but at night he should daven with the tzibbur as will be discussed in *siman* 236 *seif* 3. (M.B. 11)

Siman 112 Seif 1:

One should not ask for his needs during the first three *berachos* or the last three *berachos*. This limitation applies to private needs but one may ask for communal needs.

- Communal needs are in a sense praise of Hashem that the community is reliant upon Him. (M.B. 2)

Siman 112 Seif 2:

***Piyutim* and a קרובץ** (meaning the קרובץ for יוצר. Some say that קרובץ is an acronym for קול רנה וישועה באהלי צדיקים) **should not be said during *tefila*.** Some authorities permit this since it represents a communal need and the custom in all places is to recite them.

- Pri Chadash warns that their recitation should not cause one to miss the correct time for *shema* or *tefila* nor should one end up fasting past *chatzos* as a result of their recitation. If one sees that the *tzibbur* will miss the time for *shema* due to the length of the *piyutim* one should not wait for them. Rather when the *shaliach tzibbur* begins יוצר אור one should begin *birchos krias shema* and continue until after *shema* and then wait quietly until the *tzibbur* catches up. (M.B. 4)