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

Halacha Highlight

Interruptions during א-לקי נצר

Rema Siman 122 Seif 1

לכן מפסיקין גם כן לקדשה ולקדיש ולברכו

Therefore we interrupt for *kedusha*, *kaddish* and *borchu*

Shulchan Aruch (סי' קכ"ב סע' א') writes that one may not interrupt between the end of *shemone esrei* and יהיו לרצון even to answer *kaddish* and *kedusha*. His reason is that יהיו לרצון is considered part of *shemone esrei* and as such one may not interrupt at that point. Rema (שם) limits this to where people are accustomed to recite יהיו לרצון immediately after *shemone esrei* but where supplications are added before the recitation of יהיו לרצון one may even interrupt for *kaddish* and *kedusha*. He then relates that in our places we interrupt for responses during the recitation of א-לקי נצר before יהיו לרצון; therefore, it is also appropriate to interrupt for *kaddish*, *kedusha* and *borchu*. Mishnah Berurah (סק"ד) relates that that same guidelines that apply for interrupting in *birchos krias shema* applies for interrupting in א-לקי נצר before יהיו לרצון.

Teshuvas Levushai Mordechai (ח"ג סי' כ"ז) writes that on Shabbos night if one is saying א-לקי נצר and the *tzibbur* begins reading ויכלו he may interrupt to read ויכלו together with the *tzibbur*. His rationale is that the reading of ויכלו is no worse than answering a standard אמן that is permitted while reciting א-לקי נצר. Teshuvas Vayevarech Dovid (סי' כ"ג) disagrees and rules that even those who maintain that one is permitted to answer אמן would agree that one may not read ויכלו with the *tziibur*. His reasoning is that there is an obligation to answer אמן but it is not clear that there is an obligation to read ויכלו together with a *minyan* that would warrant interrupting א-לקי נצר. Teshuvas Vayevarech Dovid (סי' כ"ג) also ruled that one should not interrupt א-לקי נצר in order to recite the 13 attributes of mercy together with the *tzibbur*. The same position is found in Da'as Torah (סי' ס"ו סוף סע' ג').

Stories to Share

Personal Prayers

ש"ע, ס' קכ"ב, א': "ומיהו הרגיל לומר תחנונים אחר תפלתו..."

Today's amud discusses the halachos of one who often petitions Hashem with personal prayers after shemonah esrei.

Rav Shach once traveled to the Kosel with a close student. When they were on the way home Rav Shach explained what had touched him so deeply. "I remembered that a certain person is very ill but I also recalled the Nefesh Hachaim who writes that Hashem renews the world every instant of each day. I pleaded with Hashem, 'Master of the world! Just like you renew creation at all times, you can make it that this man will have a complete recovery. After all, the world is completely recreated. Surely in this new world, You can cause him to feel entirely better!"

לולי תורתך

The Chofetz Chaim, zt"l, would often slip out of his house after midnight, enter a shul, and remain there for many hours. A certain student noticed this and wondered what his rebbe was doing there. He hatched a plan to find out what the Chofetz Chaim was actually doing after midnight alone in the shul. He entered the women's section of the shul somewhat before midnight so he would be able to observe the area easily. He would be unnoticeable, but would surely see and hear everything that the Chofetz Chaim did.

Around midnight, the Chofetz Chaim entered the shul, proceeded to the front, and threw open the holy ark. He began to cry profusely. In a voice choked with tears he cried, "Ribono Shel Olam! Yisroel Meir is a kohein and kohanim are easily angered. So please, Hashem, help me overcome my tendency to get angry..."

The Chofetz Chaim stood there for hours petitioning Hashem over and over again to protect him from anger—the cause of so much destruction and machlokes!

שאל אביך ויגדך, חלק ג' ע' קס"ז

Overview

Siman 121 Seif 1:

We bow at the beginning and end of *modim*.

- One bows at the beginning of *modim* and stands up straight when he says ה'. (M.B. 3)
- At the end of the *beracha* one bows at ברוך אתה and straightens up when he says ה'. (M.B. 4)

Siman 121 Seif 2:

One who says מודים מודים should be silenced.

- Even if one does not bow twice he should be silenced regardless of whether he repeats the words or the ideas since it appears as though he recognizes two gods. (M.B. 5)

Siman 121 Seif 3:

An individual does not say *birkas kohanim*. This is the primary opinion and it appears to me that this position should be practiced but common custom is not in accordance with this opinion and individuals say it whenever it is a time for *birkas kohanim* but it does not appear to me to be correct.

- If one recites *birkas kohanim* he is not required to go back and one should not protest someone who follows this practice. (M.B. 6)
- *Birkas kohanim* is not recited in an *avel's* house. (M.B. 6)

Siman 122 Seif 1:

One may not interrupt to answer *kaddish* or *kedusha* between *shemone esrei* and יהיו לרצון since יהיו לרצון is part of *tefila* but between יהיו לרצון and the other supplications he may interrupt. This applies only in a place where they are accustomed to recite יהיו לרצון immediately after *davening* but in a place where the custom is to recite supplications before יהיו לרצון one may interrupt for *kaddish* and *kedusha*. In these places the custom is to interrupt during א-לקי נצור before יהיו לרצון, therefore, they may interrupt for *kedusha*, *kaddish* and *borchu*. **Nevertheless, one who is accustomed to recite supplications after his *davening* and the *shaliach tzibbur* began the next section of *davening* and reached *kaddish* or *kedusha* he should quickly finish and if he did not quickly finish he may interrupt following the rules of interrupting in the middle of *birchos krias shema*.**

- One may even answer a regular אמן. According to our custom to regularly recite א-לקי נצר one may not answer a regular אמן whether it is before he started or whether he is in the middle of those supplications. (M.B. 1)
- Even if one did not yet start the supplications and the opportunity to answer אמן יהא שמיה רבא or *kedusha* before יהיו לרצון presents itself and does not have time to first recite יהי לרצון he may answer *kaddish* and *kedusha* but one should make an effort to assure that this does not happen since there are authorities who maintain that one may not respond in this circumstance. (M.B. 2)
- It is preferred to recite יהיו לרצון before and after the supplications. (M.B. 3)
- *Siman* 66 has parameters for interrupting *birchos krias shema* and the same *halachos* apply in this case. If one finished *davening* but could not step backwards because the person behind him was still *davening* he may answer אמן and Ma'amar Mordechai maintains that he may even respond ברוך הוא וברוך שמו. (M.B. 4)
- Even though one may answer *kaddish* and *kedusha* between יהיו לרצון and the supplications, nevertheless, if he can shorten the supplications so that he could first take his steps back that is preferable since as long as he remains in place he still stands before the King. (M.B. 5)
- Shulchan Aruch means that one should interrupt in the middle of the supplications and step back since there is no obligation to recite the supplications every time he *davens*. If there is no time to take three steps back and one did not recite יהיו לרצון before the supplications he should recite יהיו לרצון before answering *kaddish* and *kedusha*. (M.B. 6)