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

Overview

Siman 124 Seif 4:

While the *shaliach tzibbur* recites *chazaras hashatz* the *tzibbur* should be quiet and attentive and respond אמן to the *berachos* that he is saying. If nine people are not paying attention it is likely that the *berachos* are *l'vatalah*; therefore each person should imagine that without him there are not nine people paying attention to the *shaliach tzibbur*. (Some say that the *tzibbur* should stand when the *shaliach tzibbur* repeats *shemone esrei*.)

- Members of the *tzibbur* should not even recite a few words together with the *shaliach tzibbur* out of concern that someone may end up saying the *beracha*. Those that raise their voice to sing with the *shaliach tzibbur* should be rebuked since it is haughty to do so. (M.B. 16)
- One should not recite supplications or study Torah during *chazaras hashatz* even if he answers אמן after each *beracha*. (M.B. 17)
- One should be attentive to the entire *beracha* and not merely to the end of the *beracha*. (M.B. 18)
- The custom is to recite *chazaras hashatz* even if people do not pay attention and for this reason it is appropriate for the *shaliach tzibbur* to stipulate that if nine people do not listen, it should be considered a voluntary *tefila*. (M.B. 19)

Siman 124 Seif 5:

Whenever one hears a *beracha* he should say ברוך הוא הברוך שמו.

- If one is in a place where he may not interrupt he may not respond ברוך הוא וברוך שמו. Similarly, if one is listening to a *beracha* that will discharge his obligation he should not respond ברוך הוא הברוך שמו although *b'dieved* one need not be stringent. (M.B. 21)
- When the conclusion of a *beracha* is short, e.g. פוקח עורים the *shaliach tzibbur* must be careful not to finish the *beracha* right away; rather he should pause for a moment so that the *tzibbur* should be able to respond ברוך הוא וברוך שמו and still be able to hear the *beracha* that he is saying to answer אמן immediately after the *beracha*. (M.B. 22)

Halacha Highlight

Baruch hu u'varuch sh'mo

Shulchan Aruch Siman 124 Seif 4

אומר ברוך הוא וברוך שמו

One should say *baruch hu u'varch sh'mo*

Shulchan Aruch (סעי' ה') writes that one should respond ברוך הוא וברוך שמו every time he hears a *beracha*. Mishnah Berurah (ס"ק כ"ב) offers two reasons for this *halacha*. His first explanation is that the obligation is alluded to in the *pasuk* (Devarim 32:3) כי שם ה' אקרא הבו גדל לק-לוקינו—When I call out Hashem's name ascribe greatness to Hashem. The second reason is that if there is an obligation to bless a *tzadik* every time his name is mentioned there is certainly an obligation to bless Hashem. The implication of Shulchan Aruch is that one responds ברוך הוא וברוך שמו when one hears a *beracha* but not every time one hears someone say Hashem's name. Aruch HaShulchan (סעי' י') asks why it is not required to answer ברוך הוא הברוך שמו each time one hears Hashem's name. One of the reasons is that if one blesses a *tzadik* he should certainly bless Hashem and seemingly this rationale applies any time one hears Hashem's name. In fact, Sefer Yosef Ometz (סי' רצ"ו) writes that one should say ברוך הוא וברוך שמו each time he hears Hashem's name.

Mishnah Berurah (ס"ק כ"ב) cautions the *shaliach tzibbur* that he should not *daven* too quickly because if he *davens* quickly, during the time that the *tzibbur* is responding ברוך הוא וברוך שמו they could miss hearing the end of the *beracha* and possibly answer an "orphaned" אמן. Sha'ar HaTzion (ס"ק כ"ד) in the name of Ma'aseh Rav comments that this concern is the basis of the practice of some to refrain from responding ברוך הוא וברוך שמו since אמן is more important than ברוך הוא הברוך שמו. Kaf HaChaim (אות כ"ח) also writes that if one knows that a *shaliach tzibbur davens* quickly and he will miss אמן if he responds ברוך הוא וברוך שמו it is better to skip ברוך הוא וברוך שמו in order to be able answer אמן.

Stories to Share

The Chazan's Repetition

ש"ע ס' קכ"ד, ד': " יש אומרים שכל העם יעמדו כשחוזר השליח צבור התפלה"

The Shelah Hakadosh recounts that he saw many "chareidim l'dvar Hashem" who participated with the repetition of the amidah. These people would place their siddur in front of them during the repetition, looking inside with their eyes and their hearts, refusing to allow anything to distract them, as they followed along word for word.

The Arizal had a different custom. He would not look in his siddur but would instead close his eyes and focus his mind, listening carefully to every word recited. When bringing both opinions, the Kaf Hachaim comments, "Each person should do what helps him concentrate best"

כף החיים, ס' קכ"ד, אות כ"ב

Rav Aharon of Belz carefully focused on the repetition of the shemoneh esrei. In addition, he would fulfill the halachah brought on today's amud to stand during the repetition. When he was in Vienna, he felt very weak and had a difficult time standing. He would therefore sit during the repetition. Nevertheless, he was careful to rise before bowing and reciting modim d'rabanan.

שלחן רבותינו, ס' קכ"ד

When someone asked Rav Elyashiv, zt"l, whether it was preferable to stand for the repetition of the amidah or while the aron hakodesh was opened, he was surprised by his response. "It is better to stand during the repetition of the amidah than while the aron hakodesh is opened."

Rav Elyashiv added an important point. "It is preferable for one to sit rather than to walk around, however. Standing in one's place—or even sitting—is halachically considered שומע כעונה. One who walks around or paces is not in this category, however."

תפילה כהלכתה, פי"ג, הערה ע"ח