The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Oct 29, 2026 ■ י"ח חשון, תשפ"ז
סימן קל"ג סעיף א'-קל"ד סעיף א'

Overview

Siman 133 Seif 1:

On Shabbos and Yom Tov we do not say ברכו following the last *kaddish*. Even in a place that has the custom to recite it during the week for those who may not have been in the *Bais HaKnesses* when ברכו was said, on Shabbos and Yom it is not said since everyone arrives in the *Bais HaKnesses* before ברכו.

- Even if someone came after ברכו it is assumed that he heard ברכו from someone who received an *aliyah*. (M.B. 2)

Siman 134 Seif 1:

(The custom is to add supplications on Monday and Thursday and we say) **והוא רחום. This should be said out loud and if it was not recited while standing one violates the enactment and is considered one who "breached a fence."** We are accustomed to recite this while standing but it is said quietly. The reason we add supplications on Monday and Thursday is that they are ימי רצון and that is the reason for the custom to fast on these days.

- Some places have the custom to recite the thirteen attributes of mercy and *viduy* before והוא רחום. (M.B. 1)
- One should concentrate as it is read and it should be read slowly without hurrying. (M.B. 2)
- Some write that one "breaches a fence" only if he skips והוא רחום altogether. (M.B. 3)
- א-ל ארך אפים that is recited after the half-*kaddish* should be recited while standing since it mentions חטאנו and *viduy* must be recited while standing. (M.B. 4)
- There is a disagreement whether someone who finishes והוא רחום before the *shaliach tzibbur* should wait for the *shaliach tzibbur* before he begins *tachanun*. (M.B. 5)

Halacha Highlight

The paragraphs of והוא רחום and א-ל ארך אפים

Rema and Shulchan Aruch Siman 134 Seif 1

ואומרים והוא רחם

And we recite והוא רחום

Shulchan Aruch (סי' קל"ד סע' א') writes that the paragraphs of והוא רחום should be recited out loud (According to Rema it is recited quietly) and if one did not recite it while standing he has transgressed the enactment and is called a פורץ גדר—one who breached the fence. Mishnah Berurah (סק"ג) cites authorities who maintain that one is not called a פורץ גדר unless he skips והוא רחום altogether but if it is recited without standing one is not considered a פורץ גדר. In the event that one did not have a chance to complete all the paragraphs of והוא רחום one may finish its recitation later during the day (שו"ת רבבות אפרים ח"ו סי' ס"א). Furthermore, one should make sure that he finishes all the paragraphs later during the day since one who does not complete the recitation of all of these paragraphs is also considered a פורץ גדר. (פסקי תשובות הע' 10)

Mishnah Berurah (סק"ד) notes that א-ל ארך אפים that is recited after the half-*kaddish* must also be recited while standing. Since that prayer includes the word חטאנו—we have sinned – it is considered a *viduy* and as such it must be recited while standing. Rav Shlomo Zalman Auerbach (אשי ישראל פכ"ו הע' ז') writes that א-ל ארך אפים is not recited when someone *davens* by himself since the prayer was introduced as a *viduy* before *krias haTorah*. There are two versions of the prayer א-ל ארך אפים and the correct custom according to the *Rishonim* is to recite both of them. In the first version we ask for redemption from exile which is the ultimate salvation. In the second version we ask for mercy since during the time that we will remain in exile it is Hashem who will save us from evil, troubles and decrees imposed upon us by our enemies (ע' פסקי תשובות אות ג' בשם אבודרהם).

Stories to Share

The Poor Section of Town

ש"ע ס' קל"ד, א': "ולכן נוהגין גם כן להתענות בם..."

On today's amud we find that it used to be the custom to fast on Mondays and Thursdays, but in recent times this is generally discouraged. Rav Meir Shapiro of Lublin explained why with a parable. "There was once a poor man who had to collect money for his daughter's dowry. He went from city to city in an attempt to raise money for the wedding. When he arrived at one town, he somehow found himself in the poorest section of the shtetl. When he knocked on the door of a destitute family asking for alms they set him right. 'If you want to raise money you shouldn't do it in this part of town. Here everyone is poor and, unfortunately, we cannot really help you. Go instead to where the wealthier Jews live. They have the means to help you marry off your daughter.'

"The stomach is considered needy since one must feed it fairly frequently or die. The eyes, ears, mouth and brain are comparatively wealthy. One does not need to see, hear, speak or think much about the material world to survive. It follows that one who wishes to inflict suffering on himself to goad himself into doing teshuvah should not do so by merely fasting, since this is comparable to one who raises money in a poor neighborhood. Instead one should focus on the wealthier body parts. Let him think in learning perpetually, avoid seeing or hearing bad, and only speak positive words. In this manner he will ascend much higher than one who merely fasts."

כוכבי אור, שמות, תשס"ה, ע' ב'