The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, July 12 2022 ■ י"ג תמוז, תשפ"ב
סימן קפ"ט סעיף א'-ב'

Overview

Siman 189 Seif 1:

In the 4th beracha one does not say תתברך nor refer to Hashem with the term החי except in a mourner's house. One must mention Hashem's Kingdom three times by saying: ברוך אתה ה' א-לוקינו מלך העולם הא-ל אבינו מלכנו וכו' המלך. One should also mention Hashem's goodness three times: הוא הטיב לנו הוא מטיב לנו הוא ייטיב לנו and Hashem's benevolence three times: הוא גמלנו הוא גומלנו הוא יגמלנו.

- In some siddurim it read המלך החי הטוב וכו'. (M.B. 2)
- One should say א-ל בכל יום וכו' rather but א-ל שבכל יום וכו' more preferred is not to mention א-ל altogether. (M.B. 5)
- When reciting the beracha for the host (ע' מג"א סק"א דאיתא שם "בברכת בעל הבית") one should say ונאמר אמן since one cannot instruct the others to answer אמן but when saying עשה שלום במרומיו that is praise of Hashem which everyone is obligated to do, one says ואמרו אמן. (M.B. 5)
- After הרחמן one should answer אמן and the same is true after any supplication or request. The custom is that on Shabbos, Yom Tov and Rosh Chodesh one says מגדול and during the week one says מגדיל. (M.B. 5)

Siman 189 Seif 2:

In a mourner's house they say: ברוך אתה ה' א-לוקינו מלך העולם הא-ל אבינו מלכנו בוראנו גואלנו קדושנו קדוש יעקב המלך החי הטוב והמטיב א-ל אמת דין אמת וכו'. (See Yoreh Deah siman 379).

- This is true whether others are reciting the beracha or whether the mourner is reciting the beracha. See Yoreh Deah siman 379 whether a minyan is necessary. (M.B. 6)
- Accordingly in the mourner's home Hashem's goodness and benevolence are not mentioned times but others disagree. (M.B. 7)

Halacha Highlight

Answering אמן to supplications

Mishnah Berurah Siman 189 Seif Katan 5

אחר הרחמן יש לענות אמן

After הרחמן one should answer אמן

Mishnah Berurah (סק"ה) writes that after one recites one of the הרחמן stanzas one should answer אמן. Similarly, any time one hears a supplication or a request one should answer אמן even if that supplication or request does not contain the name of Hashem. Mishnah Berurah also mentions this idea below (סי' רט"ו סק"ט) and there he references a Midrash that states that when one hears his friend daven or bless another Jew he is obligated to answer אמן. This is the source for answering אמן to a מי שברך that is recited during krias haTorah. Aruch HaShulchan (שם סע' א') writes that answering אמן constitutes a fulfillment of the mitzvah of ואהבת לרעך כמוך. Rav Shlomo Zalman Auerbach (הליכות שלמה תפלה פי"ב הע' 68) emphasized the importance of answering אמן to a מי שברך. Eshel Avrohom (בוטשאטש סי' רט"ו) wrote that one who is studying Torah and would find answering אמן to be distracting is not obligated to answer אמן during that time. Teshuvas Shevet HaLevi (ח"ט סי' מ"ג) also writes that one who is davening or learning does not have to answer אמן if doing so would be distracting to the task at hand.

It is common practice to answer אמן during chazaras hashatz when the shaliach tzibbur reaches the words זכרנו ה' א-לוקינו בו לטובה וכו'. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה ח"ג פנ"ז בהגה"ה שבסעיף א') contends that this practice is limited to chazaras hashatz, but during birkas ha-azon one does not answer אמן even if he is between berachos. There were some people who had the practice to not answer אמן after the words אל יחסרנו that conclude the fourth beracha. Vilna Gaon (תוספת מעשה רב אות כ"ג) and Aruch HaShulchan (סע' ז') both note that this practice is mistaken. Since the words אל יחסרנו complete the fourth beracha one should answer אמן.

Stories to Share

True Consolation

ש"ע ס' קפ"ט, ב': "בבית האבל אומר..."

Today's amud discusses how one should comport himself in a mourner's home.

The following is from a letter that Rav Wolbe, zt"l, sent to another gadol who lost his mother in 1977:

"...During your shivah I was unable to visit and comfort your precious family...so I write the following lines in an effort to comfort you. Comforting a mourner does not mean trying to help him forget his mourning, as many mistakenly believe. We see this from the verse in Parshas Chayei Sora, 'And Yitzchak was comforted after his mother...' He was comforted when he returned to the tent and saw that everything was on exactly the same spiritual level as when his mother was alive. From here we learn the definition of true consolation. When someone loses a relative, they often find that they had been leaning on the parent to enable their spiritual level. For this reason, people often fall spiritually after the death of a close relative. This then is the definition of nechamah: to encourage the mourners and help prevent them from falling spiritually.

The letter continued, "...Your mother, the daughter of gedolim, surely helped you stand at your present exalted level... To one as understanding as yourself, it is surely apparent that this is an opportunity for spiritual growth to ensure that the new generation without her will not fall short of the earlier generation in any way, but will continue to grow spiritually, maintaining the high standards of the past. This is an aspect of: "כי אבי ואמי עזבוני וה' יאספני"—For my father and mother have abandoned me, but Hashem will gather me in'..."

אגרות וכתבים, אגרות ע"ח