The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Dec 30 2022 ■ ו' טבת, תשפ"ג
סימן רל"ו סעיף א'-ב'

Overview

Siman 236 Seif 1:

At night one recites two berachos before krias shema and two afterwards.

- The custom is to recite והוא רחום before ma'ariv. One should be aware that what was discussed in the Mishnah Berurah siman 54:13 that after ברכו one is considered to be in the midst of a paragraph applies to ma'ariv as well. Accordingly, one must be careful not to speak after ברכו even though one has not yet begun the first beracha if one will be davening ma'ariv. (M.B. 1)

Siman 236 Seif 2:

One should not speak between the beracha of geulah and shemone esrei and even those who have the custom to recite eighteen pesukim and יראו עינינו should not interrupt between that beracha and shemone esrei. However, the announcement of Rosh Chodesh that the shaliach tzibbur makes between kaddish and shemone esrei does not constitute an interruption since it is necessary for davening. Similarly, one may recite ברכו for someone who did not hear it and it is not considered an interruption. See above siman 69. I have seen meticulous people who have the custom to stand when they recite the 18 pesukim of ברוך ה' לעולם וכו' and it is a proper custom since it was enacted in place of shemone esrei, accordingly, it is appropriate to stand during its recitation.

- Tur explains that the custom to recite pesukim, יראו עינינו and kaddish originated when the Bais HaKnesses was located in the fields and they were afraid to wait until the time for maa'riv so they enacted the recitation of these 18 pesukim which contain Hashem's Name 18 times corresponding to the 18 berachos in ma'ariv and they would conclude with kaddish. Even though nowadays we daven in the Bais HaKnesses that custom has not been nullified. One should not interrupt with other things and there are gedolim who did not have the practice to recite them. (M.B. 5)
- Not only may one announce Rosh Chodesh which is Biblical or ותן טל ומטר which if one does not recite he must repeat shemone esrei but even על הנסים may be announced. (M.B. 7)
- ברכו is also a tefila need. (M.B. 8)
- Many authorities maintain that one should not stand to demonstrate that one does not intend to fulfill his obligation to recite shemone esrei. Magen Avrohom in the name of Maharshal asserts that one should read הושיענו א-לקי ישענו which is from Divrei HaYamim rather than הושענו ה' א-לקי ישענו since that adds an additional Name of Hashem. (M.B. 10)

Halacha Highlight

ברוך ה' לעולם

Shulchan Aruch Siman 236 Seif 2

ואף הנוהגין לומר שמונה עשרה פסוקים

And even those that have the custom to recite the 18 pesukim

Shulchan Aruch (סע' ב') mentions the practice to recite 18 pesukim followed by the beracha of יראו עינינו and rules that one may not interrupt between יראו עינינו and shemone esrei. Mishnah Berurah (סק"ה) cites Tur who explains that there was a time when the Batei Keneisiyos were located in the fields and people were afraid to wait there until it was dark. In response to this fear, they enacted the practice of reciting these pesukim which contain Hashem's Name 18 times corresponding to the 18 berachos of shemone esrei. Following this recitation they would recite kaddish and go home. Although nowadays we daven ma'ariv in the Bais HaKnesses, the ancient custom was not discarded. It is unclear historically when this practice was instituted. According to some it began during the time of the Talmud whereas according to another school of thought it was instituted in the time of the Savoraim (סידור צלותא דאברהם).

This practice, however, was not universally adopted. Although Shulchan Aruch mentions the recitation of the pesukim and the beracha that follows, common practice amongst Sephardim is not to recite these pesukim. Even amongst the Ashkenazim there were communities that did not recite it altogether and in other communities it was recited only when davening with the tzibbur but not when one davened by himself. In Eretz Yisroel it is well known that the custom to recite these pesukim was never adopted. On the other hand, many Chassidim extolled the virtues of reading these pesukim although there are different customs whether it is recited on Motzai Shabbos, Yom Tov and Chol HaMoed. If someone who does not have the custom to recite these pesukim is davening with a minyan that does recite them, he is not obligated to recite it with them and should read shema more slowly so that it does not appear that he is separating himself from the tzibbur. If he serves as shaliach tzibbur he is not permitted to deviate from the local custom (פסקי תשובות אות ז').