The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רל"ו סעיף ג'-סימן רל"ז סעיף א'

Overview

Siman 236 Seif 3:

If one finds the tzibbur reading shema and about to say shemone esrei one should daven with them and then read shema with the berachos.

- If they are still saying shema and one estimates that he will be able to read shema and the berachos before the tzibbur reaches shemone esrei he should do so. He should skip ברוך ה' לעולם in order to say shemone esrei with the tzibbur since it is only a custom. According to some authorities it should be recited after shemone esrei but Ma'aseh Rav maintains that one does not read the pesukim after shemone esrei. Therefore, it would seem that one should not recite the concluding beracha of יראו עינינו. (M.B. 11)
- In places where they daven ma'ariv early and one who has not yet davened mincha arrives at the Bais HaKnesses and finds the tzibbur about to daven ma'ariv he should daven the mincha amidah while they are reading shema, recite the ma'ariv amidah with them and then read shema and the berachos afterwards. If there will be another minyan for ma'ariv he should say mincha while the tzibbur is saying ma'ariv and then daven ma'ariv with the second minyan. (M.B. 11)
- Davening with the tzibbur is more advantageous than saying shemone esrei following the beracha of גאולה. This assumes, however, that one will not find another minyan but if one can daven with another minyan he should not give up saying shemone esrei following the beracha of גאולה. (M.B. 12)

Siman 236 Seif 4:

Following the beracha of שומר עמו ישראל לעד one answers אמן to his own beracha but one does not answer אמן to the beracha of המלך בכבודו (See above siman 215).

- This beracha is not connected to krias shema and it is comparable to any other independent beracha after which one does not answer אמן to his own beracha. (M.B. 14)
- When saying תמיד ימלך עלינו one is not making a request; rather one is praising Hashem Who will always rule over us. (M.B. 15)
- Rema writes there that in our countries the custom is that one does not answer אמן after his own beracha, even after the beracha of שומר עמו ישראל לעד. (M.B. 16)

Siman 237 Seif 1:

There is no chazaras hashatz during ma'ariv. (We do not "fall on our face" after ma'ariv.)

- Ma'ariv is a mtzvah rather than an obligation and even nowadays that it was established as an obligation it is not a strong enough custom that it becomes obligatory and warrants having the shaliach tzibbur repeat shemone esrei. (M.B. 1)
- Even if they davened ma'ariv during the day. Even if one was making up a missed mincha he does not "fall on his face." Shiltei Giborim records the custom to recite שיר המעלות before ma'ariv since it is advantageous to read shema following Torah study. (M.B. 2)

Halacha Highlight

Davening a tefila different from the tzibbur

Mishnah Berurah Siman 236 Seif Koton 11

ימתין בתפלת מנחה להתפלל בשעה שהתבור מתפללין ערבית

He should wait to daven mincha until the time that the tzibbur will be davening ma'ariv

Mishnah Berurah (סי' רל"ו ס"ק י"א) discusses a place where they daven ma'ariv before sunset and someone arrives in shul who has not yet davened mincha and the tzibbur is about to say borchu to begin ma'ariv. He writes that in this circumstance he should daven mincha while the tzibbur is reading shema and its berachos. He should then daven shemone esrei of ma'ariv together with the tzibbur as they daven ma'ariv. When the tzibbur is finished davening ma'ariv he should then read shema and the berachos by himself. Teshuvas Mishnah Halachos (ח"ו סי' נ') writes that even if he answers borchu with the tzibbur he has not accepted that it is night and may still daven mincha. On erev Shabbos, however, once one answered borchu it is considered as though he has accepted Shabbos and as such he may no longer daven mincha (לקמן סי' רס"ג ס"ק ס"ב). However, if he had in mind specifically not to accept Shabbos he may still daven mincha (שו"ת אג"מ או"ח ח"ג סי' ל"ז). This procedure may be followed only if he will not be able to daven ma'ariv with a minyan later on that night but if he will be able to daven ma'ariv with a minyan later that night he should wait to daven shemone esrei of mincha as the tzibbur davens shemone esrei of maariv and he should daven ma'ariv in its entirety and in order later on with the second minyan.

Below (סי' רס"ג סע' ט"ו) Shulchan Aruch rules that once the tzibbur accepted Shabbos one may no longer daven mincha in that Bais HaKnesses. The reason is that it is contradictory since mincha is from erev Shabbos. The reason it is not a concern during the week, explains Rav Moshe Feinstein, (אג"מ שם) is that during the week the text of each shemone esrei is the same as opposed to mincha on erev Shabbos and shemone esrei on Shabbos night.