The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רס"ח סעיף א'-ד'

Overview

Siman 268 Seif 1:

We recite ויכלו during ma'ariv.

- The Gemara teaches that one who recites ויכלו becomes a partner with Hashem in creation. If one did not recite it he is not required to repeat the amidah. In the paragraph of אתה קדשת one must pause between the words לשמך and תכלית. And in ויכלו one must pause between the words את and א-לוקים. The custom is to say בה at night, בו during the day and בם during mincha. (M.B. 1)

Siman 268 Seif 2:

If one began reciting the weekday amidah he should complete the beracha in which he realizes his error and then begins the Shabbos beracha. It doesn't matter whether he realizes in the beracha of אתה חונן or one of the other berachos. This applies for all the tefilos but some maintain that in mussaf one stops even in the middle of the beracha.

- The same applies on Yom Tov. (M.B. 3)
- This is the position adopted by the later authorities based on the principle of ספק ברכה לבטלה. (M.B. 5)

Siman 268 Seif 3:

If one thought it was a weekday and he began with the intent to recite the weekday amidah and after reciting the word אתה but before the word חונן realized his error, he is considered to have begun that beracha and should complete it. However, if one knew that it was Shabbos and unintentionally recited the word אתה, even in the morning when the middle beracha does not begin with the word אתה, he does not finish the beracha of אתה חונן since it is considered similar to one who errs between one Shabbos tefila and another since one could recite אתה קדשת or אתה אחד.

- Bais Yosef maintains that this applies even during ma'ariv and mincha during which the middle beracha also begins with the word אתה because his intent was for the weekday amidah and thus he should finish אתה חונן. Magen Avrohom contends that this applies only during shacharis since it is evident that his intent was the weekday amidah since that amidah does not begin with the word אתה. (M.B. 6)
- One's mouth "tripped" as a result of habit but he did not intend to daven the weekday amidah. In the event that he also recited the word חונן it is evident that he was saying the weekday amidah and must complete that beracha. (M.B. 7)

Siman 268 Seif 4:

One who davened the weekday amidah on Shabbos and did not mention Shabbos did not fulfill his obligation. If he mentioned Shabbos during his amidah he fulfills his obligation even though he did not recite a beracha specifically for Shabbos. In mussaf even if one only recited ונעשה לפניך את חובותינו בתמידי יום ובקרבן מוסף he has fulfilled his obligation.

- If one is uncertain whether he recited the weekday or Shabbos amidah he must repeat the amidah since it is assumed he recited the weekday amidah. (M.B. 9)
- The same is true on Yom Tov, even the second day of Yom Tov. (M.B. 10)
- In other words he added this in one of the berachos. Certainly if he read the mussaf amidah but omitted the pesukim related to the korban he has fulfilled his obligation. (M.B. 11)

Halacha Highlight

The correct wording for the Shabbos amidah

Mishnah Berurah Siman 268 Seif Koton 1

המנהג לומר בליל שבת וכו'

The custom on Shabbos night is to say…

Mishnah Berurah (סק"א) relates that there is a custom to recite at the end of the middle beracha of the amidah on Shabbos night וינוחו בה, on Shabbos morning וינוחו בו and during mincha וינוחו בם. He notes that the source for this practice is Sh'yarei Knesses HaGedolah and instructs the reader to look there for the reason. Sh'yarei Knesses HaGedolah writes that the numerical value of the words בה, בו and בם is 57 and Sefer Mikor HaTefilos explains that 57 is three times 19 to correspond to the 19 berachos contained in the weekday amidah that one does not recite on Shabbos.

Kaf HaChaim (סק"ב) asserts that during Shabbos mincha since we recite the word בם which is plural we must adjust the wording in the beracha to correspond to that and in the previous phrase one should recite והנחילנו ה' א-לוקינו באהבה וברצון שבתות קדשך. In other words the word Shabbos must be said in the plural to match the word בם. Rav Yosef Sholom Elyashiv disagrees and maintains that one should say שבת קדשך since that is the accepted wording that has been recited for generations. Rav Yosef Chaim Sonnenfeld (שו"ת שלמת חיים סי' רל"ט) suggests that the word בם refers to the words באהבה וברצון, meaning that as a result of the fact that Hashem bequeaths to us His holy Shabbos we will rest in love and favor.

Tur (סי' רצ"ב) explains that the reason we recite a different amidah for each tefilla of Shabbos is that each tefilla represents a different Shabbos. Shabbos night we recite אתה קדשת which corresponds to Shabbos of creation. Shabbos morning we recite ישמח משה which corresponds to Shabbos of matan Torah and Shabbos afternoon we recite אתה אחד which corresponds to Shabbos of the future when it will be entirely Shabbos.