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

Overview

Siman 268 Seif 5:

If one davened the weekday amidah on Shabbos and did not mention Shabbos: If he uprooted his feet he must go back to the beginning but if he did not uproot his feet, even though he finished davening he goes back to the beracha that discusses Shabbos. (If a shaliach tzibbur forgets to mention Shabbos in shacharis see above siman 126).

- Even if he realized before modim he should not include it in that beracha since l'chatchila it should be mentioned as a beracha to itself but b'dieved he would fulfill his obligation. (M.B. 13)

Siman 268 Seif 6:

If one said the wrong Shabbos amidah he is not required to repeat the amidah. Some authorities maintain that if one recited one of the others instead of mussaf or if one recited mussaf instead of one of the others he must repeat the amidah.

- The primary element of the beracha is the paragraph of רצה במנוחתינו and that is recited in each of the berachos. (M.B. 14)
- This opinion is, in fact, universally held. (M.B. 15)
- The reason is that he did not mention the korban. Chaye Adam writes that if one realizes before he began the paragraph of רצה he should say ונעשה לפניך קרבן מוסף and will thereby fulfill his obligation. (M.B. 16)
- He must repeat the amidah since he lied by mentioning the Korban Mussaf. There is no need to repeat mussaf later since it was already recited. If he realized before uprooting his feet he should go back to the paragraph ישמח משה even if he is in the middle of one of the last three berachos. (M.B. 17)

Siman 268 Seif 7:

We repeat the paragraph of ויכלו because when Yom Tov and Shabbos coincide it is not said in the amidah. Additionally, it is repeated to discharge the obligation of those who do not know how to say it. It should be said out loud while standing.

- We testify that Hashem is the Creator and testimony is said while standing. It should preferably be recited with the tzibbur but at the least with another person. There is a dispute whether an individual repeats it and it is best for an individual to repeat it but should have in mind that he is reading pesukim rather than testifying. (M.B. 19)

Siman 268 Seif 8:

The shaliach tzibbur recites ברכה אחת מעין שבע but individuals do not recite it. If an individual wants to be stringent he may recite it without the opening and concluding beracha and the custom is for the tzibbur to recite it with the shaliach tzibbur without the opening and concluding beracha.

- It was enacted so that the people who arrived late would not be left alone in the bais haknesses which would be dangerous. (M.B. 20)
- In other words he begins מגן אבות and concludes זכר למעשה בראשית. (M.B. 21)
- For this reason a shaliach tzibbur who says מגן אבות quietly is not conducting himself properly; rather he should repeat the paragraph out loud after the tzibbur finishes. (M.B. 22)

Siman 268 Seif 9:

When Yom Tov falls on Shabbos, Yom Tov is not mentioned in the beracha in מעין שבע (meaning the beracha of א-ל עליון).

Siman 268 Seif 10:

מעין שבע is not recited in a chosson's house or a mourner's house since the concern of people arriving late and being subject to harm is not applicable.

- This is certainly true when people daven occasionally in their home but if they set themselves up for a few days and have a sefer Torah it is comparable to a bais haknesses and it should be recited. (M.B. 24)
- There is a disagreement whether one should protest if people have the custom to recite it in their private home. (M.B. 25)

Siman 268 Seif 11:

On Shabbos that falls after Yom Tov it is recited.

Halacha Highlight

ברכה אחת מעין שבע

Shulchan Aruch Siman 268 Seif 8

ואומר שליח צבור ברכה אחת מעין שבע

And the shaliach tzibbur recites ברכה אחת מעין שבע

Shulchan Aruch (סעי' ח') writes that on Shabbos night the shaliach tzibbur recites ברכה אחת מעין שבע—a shortened version of the amidah. Mishnah Berurah (סק"כ) explains that it was instituted in response to the dangerous forces that existed in their batei k'neisiyos. Since the bais haknesses was located in the field, if individuals came late to davening they would be left alone in the bais haknesses subjecting them to danger from the evil forces. Consequently, Chazal instituted that the shaliach tzibbur should recite ברכה אחת מעין שבע so that while he is reciting this prayer the person will be able to finish his prayers and won't be left alone in the bais haknesses. Although the concern no longer applies the enactment remains in force.

Poskim disagree whether the shaliach tzibbur should bow at the beginning of מעין שבע. Teshuvas Zecher Yehosef (סי' צ') rules that the shaliach tzibbur should bow at the beginning of the prayer whereas Teshuvas Levushei Mordechai (תנינא יו"ד סי' צ"ז אות ב') notes that he has not observed or heard that the shaliach tzibbur bows at the outset of this prayer. Rav Shlomo Zalman Auerbach (הליכות שלמה תפלה פ"ט הע' 34) initially maintained that the shaliach tzibbur does not bow, but after the sefer Mikor Chaim written by the author of Teshuvas Chavos Yair was published and he saw that Chavos Yair wrote that the shaliach tzibbur should bow he withdrew his opinion in deference to Chavos Yair.

Shulchan Aruch rules that individuals do not recite this prayer but Rema writes that if an individual wants to recite it he may and then reports that the custom is for the tzibbur to recite it with the shaliach tzibbur. Mishnah Berurah (סק"כ כ"ב) emphasizes the importance of the recitation of the shaliach tzibbur out loud and therefore writes that after the tzibbur recites the middle section of מגן אבות the shaliach tzibbur should repeat it out loud.