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Digest
Mishna Berura
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סימן תקס"ה סעיף א'-ד'

Overview

Siman 565 Seif 1:

Individuals recite עננו in שומע תפלה, whether the individual committed to fast or whether he is *davening* with the *tzibbur* on a communal fast. Similarly, the *shaliach tzibbur* who arranges his *davening* silently is an individual and recites it in שומע תפלה. It is recited before the words, כי אתה שומע and one does not conclude עונה בעת צרה rather when he reaches the words בכל עת צרה וצוקה he then concludes כי אתה שומע תפלה וכו' and one should not deviate from the wording of the *beracha*. Even when observing a private fast one recites: עננו בצום תעניתנו.

- It is only for the *shaliach tzibbur* that עננו has its own *beracha* between גואל and רופא but this was not established for individuals. (M.B. 2)
- If the *shaliach tzibbur* forget to recite it in the proper place and adds it to שומע תפלה he concludes with the words כי אתה שומע וכו'. (M.B. 3)
- A person should always merge with the *tzibbur*. (M.B. 4)
- Some authorities maintain that one should use single rather plural conjugation but the custom follows Rema. (M.B. 5)

Siman 565 Seif 2:

If one forgot to recite עננו he does not go back (See above *siman* 294:4-5). **If one realized before uprooting his feet he recites it without the concluding line** (after *davening*).

- It says there that as soon as one concludes the *beracha* of שומע תפלה he does not go back and should add it to א-לקי נצר. (M.B. 6)
- It should be recited before יהיו לרצון. (M.B. 7)

Siman 565 Seif 3:

Some maintain that individuals do not add עננו other than in *mincha* out of concern that he will become afflicted with בלמוס and will turn out to be a liar when he *davened* but the *shaliach tzibbur* recites it even in *shacharis* when he *davens* out loud since it is impossible that no one from the *tzibbur* is fasting. On the four fasts even individuals recite it in all the *tefilos* because even if one becomes afflicted with בלמוס and eats, it is still appropriate to recite עננו ביום צום התענית הזה since Chazal enacted a fast on that day. The custom is that on all of the fast days to recite it only during *mincha* besides for the *shaliach tzibbur* who recites it even during *shacharis* when he *davens* out loud.

- And he will be forced to eat to revive himself. Taz writes that one may recite עננו in *shacharis* if he skips the words ביום צום תעניתנו. (M.B. 8)

Halacha Highlight

Reciting עננו in שומע תפלה

Shulchan Aruch Siman 565 Seif 1
יחיד אומר עננו בשומע תפלה
Individuals recite עננו in the *beracha* of שומע תפלה

Shulchan Aruch (סע' א') relates that when an individual recites עננו in שומע תפלה regardless of whether it is a private fast or whether it is a communal fast, it is recited in the *beracha* of שומע תפלה. In other words, עננו is not recited as an independent *beracha*; rather it is incorporated into the *beracha* of שומע תפלה. (מ"ב סק"א) Rema adds that it is recited before the words כי אתה שומע וכו' and one does not recite the concluding words of ברוך אתה ה' העונה בעת צרה. Instead after reading the words בכל עת צרה וצוקה one concludes כי אתה שומע תפלה וכו' and one should not deviate from the wording as composed by Chazal. Mishnah Berurah (סק"ג) emphasizes that even if the *shaliach tzibbur* forgot to add עננו as an independent *beracha* and therefore incorporates it into the *beracha* of שומע תפלה, he does not recite the conclusion of the paragraph עננו and instead concludes with the words כי אתה שומע וכו'.

Poskim debate the *halacha* of one who adds עננו to the *beracha* of שומע תפלה and instead of concluding the *beracha* with the words כי אתה שומע תפלה concluded with the words העונה בעת צרה. Rav Shlomo Zalman Auerbach (הליכות שלמה תעניות פי"ג סע' ח') rules that one must go back to the beginning of the *beracha* since he deviated from the wording as composed by Chazal. If one concluded with the words העונה בעת צרה and then within *k'dei dibbur* concluded שומע תפלה, Rav Shmuel HaLevi Wosner (שו"ת שבט הלוי ח"ח סי' קל"ב) ruled that since the content of the two *berachos* are similar he has fulfilled his obligation. Rav Tzvi Pesach Frank (אשי ישראל פמ"ד הע' ל"ו) asserts that one need not go back altogether since "העונה בעת צרה" shares the same sentiment as שומע תפלה. Rav Ovadiah Yosef (יביע אומר ח"ז סי' י"ג) finds support for this ruling from earlier authorities who ruled that one who concludes with the words העונה בעת צרה ושומע תפלה is not considered as though he concluded the *beracha* with two different topics, thus indicating that they share a common theme and thus could, *b'dieved* be used interchangeably.

- This includes *maariv* before the fast since the fast actually begins that night. (M.B. 9)
- Even if one *davens mincha gedola* he recites עננו. (M.B. 10)

Siman 565 Seif 4:

It is appropriate to recite in the supplications that follow *mincha* after א-לקי נצר, "רבון כל העולמים גלוי וידוע לפניך שבזמן שבית המקדש קיים אדם חוטא ומקריב קרבן ואין מקריבים ממנו אלא חלבו ודמו וכו'."