

הלכות תפילה (סימן קיט: הרוצה להוסיף בברכות)

קיט:ג-ד

Outline

1. Today's Topics
 - a. Mistakes in the middle ברכות
 - b. ענינו forgetting ש"ץ
2. (קיט:ג) טעה או דילג
 - a. If one makes a mistake in one of the middle ברכות or skips it, he must return only to the beginning of that ברכה (ש"ע)
 - i. Q: What is the difference between mistakes and skipping?
 1. Skipping means that one omitted the ברכה entirely while a mistake refers to saying something in the ברכה that would require one to say the ברכה again (משנ"ב יג)
 - ii. Q: What if one purposefully says the wrong text?
 1. He must return to the beginning of שמו"ע (משנ"ב שם)
 - iii. Q: What if one remembers the mistake during the ברכה?
 1. He should return to where he made the mistake (משנ"ב יד)
 - iv. Q: If one makes a mistake and returns to the ברכה in which he made the mistake, must he say all of the succeeding ברכות?
 1. Yes, because he must say the ברכות in the order that חז"ל established them (משנ"ב טו)
 - v. Q: After making a mistake, should one finish the ברכה he is in the middle of saying?
 1. No (תהלה לדוד קכד: י' הע' 10)
 - vi. Q: What if one remembers after finishing תפילה that he skipped a ברכה?
 1. He must repeat all of תפילה (דעת תורה ע' 14)
3. (קיט:ד) שכח ענינו
 - a. If the ש"ץ forgets, ענינו, he should not return to say it, even if he is in the middle of רפאנו, and if he does so, it is a ברכה לבטלה (ש"ע)
 - i. Q: What is the meaning of the "middle of רפאנו"?
 1. If one already said "ברוך אתה ה'" without finishing the ברכה, he should finish the ברכה instead of saying ענינו; if not, he should say ענינו and then רפאנו (משנ"ב טז)
 - ii. Q: What should an individual do if he forgets ענינו?
 1. If he completes שומע תפילה, even if he does not begin רצה, he does not return to say ענינו (משנ"ב שם)
 - iii. Q: What is the difference between יחיד and ש"ץ?
 1. Because for an individual, ענינו is included within שומע תפילה, if he would say that ברכה again, it would be a ברכה לבטלה; however, for the ש"ץ, ענינו is its own ברכה, so unless one has already said the "ברוך אתה ה'" of רפאנו, he can return to it (משנ"ב שם)
 - iv. Q: Why would it be a ברכה לבטלה?
 1. Once one returns for ענינו, he would have to repeat רפאנו, which would be a ברכה לבטלה (משנ"ב יז)
 - v. Q: What if the ש"ץ says ענינו prior to נא ראה?
 1. One should say ענינו again afterward (מג"א, דה"ח מובא שם)
 2. One should not say it again afterward but may say it in שומע תפילה (מגן גבורים מובא שם)
 3. (פרמ"ג מובא שם) צ"ע
 - a. Perhaps, "ענינו" must come after נא ראה, or perhaps, since it is not מעכב, its placement is also not מעכב

b. Rather, the ש"ץ should say ענינו during שומע תפילה as individuals would (רמ"א)

i. Q: When else should the ש"ץ say it during שומע תפילה?

1. If there were not ten people fasting in the מנין and after רפאנו, there were ten¹ (משנ"ב יח)

a. Q: Must the ten be davening?

i. No (אורח נאמן הע' 25)

2. If there were ten people and they left prior to the usual placement of ענינו (משנ"ב שם)

a. However, if the ש"ץ began ענינו and then they left, he may conclude it (משנ"ב שם)

ii. Q: When the ש"ץ says it during שומע תפילה, how should he conclude the ברכה?

1. Normally, as an individual would do (משנ"ב יט)

iii. Q: What if the ש"ץ forgets it during שומע תפילה but before רצה?

1. He should not say it then but rather should say it after שים שלום prior to אלקי נצור and without a concluding ברכה (משנ"ב שם)

a. Q: When, precisely, should he say it? (הע' 28)

i. Before "יהיו לרצון" (חסד לאלפים)

ii. Say "יהיו לרצון", then ענינו, then "יהיו לרצון" (כף החיים)

¹ The (הע' 26) rules that ענינו is said even if there are not ten fasting (תקסו:יג).