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# Connecting Redemption and Tefillah

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ברכות דף ד': ושלחן ערוך סימן רל"ו

## Does one have to connect גאולה and תפלה in מעריב?

This is a matter of dispute between ר' יוחנן and ר' יהושע בן לוי. Although all agree that in שחרית, it is absolutely obligatory, the latter maintains that in מעריב, as in מנחה, there is no reason to do so. However, contrary to the minority opinion, we follow ר' יוחנן and endeavour to do so in מעריב too.

## If so, why do we insert various prayers between the two?

Once חז"ל saw the need to institute and insert an additional prayer, it can be seen as an extension of either the גאולה or תפלה. For example, השכיבו – necessary for protection from harmful spirits at night – connects to the preceding blessing of גאולה.

Likewise, the פסוקים of גוי לעולם וגוי ברוך די לעולם were instituted as a shortened version of שמונה עשרה – either for the latecomers or even for the whole congregation – due to the dangers of spending time in the deserted fields at night. It was followed by קדיש, once again an expression of גאולה.

The רמב"ן and רשב"ם did not recite ברוך די לעולם וגוי in מעריב, since it was no longer deemed necessary and so is the custom in ארץ ישראל and many communities in חוץ לארץ. However, rather than abandon the age-old custom, many maintain the prayers and see them as a part of the גאולה.

As for the recital of ושמרו on Friday night, although the Vilna Gaon would not say it, the טור [in סימן רס"ז] explains that it is a perfect follow-on from השכיבו, for it promises that one who keeps שבת, will not need protection. Moreover, since שמירת שבת will bring the final redemption, it has a perfect connection to the blessing of גאולה.

However, we are warned not to interrupt with anything else, such as conversation.

## Is anything permitted between the two?

Whatever is necessary for the sake of תפלה, is not seen as an interruption. Hence, the announcement of ותן טל ומוטר on the appropriate night or a reminder for יעלה ויבא on ראש חודש, are no problem. Even the proclamation of על הניסים may be done before שמונה עשרה. However, in שחרית, this is strictly forbidden, for in the morning, סמיכות גאולה לתפלה, is absolutely mandatory.

## Does this leniency apply between any other ברכות in מעריב?

No. Once one has recited ברכו – assuming he is planning to daven with that מנין – he has begun the ברכות and must observe the same הלכות as in the blessings of קריאת שמע in שחרית.

### **If one arrives to מעריב late, what is the correct practice?**

In מעריב [as opposed to שחרית], davening שמונה עשרה with the congregation – תפלה בציבור – is the priority, over and above סמיכות גאולה לתפלה. Hence, **if he will be unable to find another מנין later** and here, the ציבור are already davening the עמידה, begin immediately to daven שמונה עשרה [assuming there are no other issues involved] and recite שמע and its ברכות afterwards. So too, if they have not yet begun the עמידה, but still, there is insufficient time to say שמע and ברכות before they do so, one should wait to start שמונה עשרה with them and fill in the rest afterwards.

If time allows, one should say שמע with the ברכות, leaving out ברוך ד' לעולם וגו', a תפלה which some ראשונים and many today have the custom not to say anyway. However, one should make it up afterwards, just omitting the closing ברכה, in deference to the Vilna Gaon who holds that it cannot be said after תפלה.

### **One has not yet prayed מנחה. He arrives to find the ציבור beginning מעריב. What should he do?**

He should begin מנחה immediately. Upon finishing and finding that the ציבור is ready to begin מעריב, he should proceed as above. If, however, he will be able to attend another מנין for מעריב later, he should wait and begin his מנחה prayer with the congregation's recital of the evening עמידה. Although it may not have the bonus of תפלה בציבור, he will at least have the advantage of praying at an opportune time.