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

Halacha Highlight

Listening to other prayers during *shemone esrei*

Shulchan Aruch Siman 104 Seif 1
אינו פוסק לא לקדיש ולא לקדשה
One does not interrupt for *kaddish* or *kedusha*

Shulchan Aruch (סי' ק"ד סע' ז') writes that one may not interrupt his *davening* even to answer to *kaddish* or *kedusha*. Rather than interrupt, he should stand silently and concentrate on what the *shaliach tzibbur* is saying and it is considered as though he answered. Sefer Shulchan Shlomo (סע' ג') explains that the part of *kedusha* that one recites during *shema* is the part of kedusha for which one must remain silent. According to Mishnah Berurah, (סי' ס"ו ס"ק י"ז) this is limited to קדוש קדוש וכו' and ברוך כבוד וכו'. If one chooses to remain silent and listen to the entire *kedusha* he may do so (אשי ישראל פל"ב הע' נ"ג). Mishnah Berurah (ס"ק כ"ו) adds that the same thing is true for *borchu*, meaning, one should not interrupt to respond to *borchu*, rather one should pause and listen to what the *shaliach tzibbur* says. Rav Chaim Kanievski (אשי ישראל פל"ב הע' מ"ח) maintains that the same *halacha* is true when one hears *borchu* from someone who is receiving an *aliyah*.

Shulchan Aruch below (סי' ק"ט סע' א') writes that if one is saying *shemone esrei* and the *shaliach tzibbur* reaches *modim* he should bow so that it does not appear as though he does not recognize the One to whom the *tzibbur* is bowing. Rav Moshe Feinstein (שו"ת אג"מ או"ח ח"ד סי' כ"א סוף אות ב') also contends that if one is saying *shemone esrei* and it is time for *birkas kohanim* one should stand quietly and listen to the words of the *beracha*. Rav Shlomo Zalman Auerbach (שש"כ פ"ס הע' מ"ו) writes that if one hears *havdalah* while saying *shemone esrei* one may only pause to listen if he is between *berachos* but not if he is in the middle of a *beracha*. The reason is that since the obligation in *havdalah* is stronger than the obligation of *kaddish* and *kedusha* it is possible that *havdalah* would constitute an interruption.

Stories to Share

Davening Correctly

ש"ע ס' ק"ד, ח': "אחר שסים שמונה עשרה ברכות קדם אלקי נצור יכול לענות..."

Although one who is hard-pressed for time can skip parts of pesukei d'zimrah to reach shemonah esrei with his minyan, the poskim do not delineate a similar method to shorten shemonah esrei. One man who was careful to daven slowly found that he lagged behind the rest of the minyan. He would just miss kedusha in every day's shacharis. He enjoyed davening slowly but hated missing kedushah. He thought long and hard to figure out any possible way he could recite kedushah. After a while he had a great idea. Why not say שלום רב instead of שלום שים? After all, one who accidentally recites שלום רב instead of שלום שים has discharged his obligation.

If this was halachically viable, he would reach אלוקי נצור just as the chazzan began reciting kedushah. As we find on today's amud, if one reaches right before אלוקי נצור he can recite the main stanzas of kedushah. Although he was very excited, he obviously could not put this idea in practice without a competent posek's approval.

When this question reached Rav Yosef Shalom Elyashiv, zt"l, he ruled that it is forbidden. "Someone who has reached the end of Shachris shemonah esrei and will miss kedushah unless he says שלום רב may not do so. He must recite the proper nusach for Shachris even though he will miss kedushah.

תפילה כהלכתה, פי"ב, ס"ק ט'

Overview

Siman 104 Seif 7:

One does not even interrupt for *kaddish* or *kedusha*; rather one stands silently and pays attention to what the *shaliach tzibbur* says and it is as if he responded (If one was *davening* and was called to the Torah he does not interrupt).

- *Kaddish* refers to יהא שמיה רבא and the same halacha applies to ברכו. (M.B. 26)
- One remains silent until the word יתברך. (M.B. 27)
- If one incorrectly answered kaddish or kedusha it is comparable to one who talks intentionally during shemone esrei and according to some Poskim he must start *shemone esrei* again but if he thought it was permitted to respond he does not start again from the beginning. (M.B. 29)

Siman 104 Seif 8:

It is permitted to answer *kedusha*, *kaddish* and *borchu* between *shemone esrei* and נצור-לקי-א.

- Meaning that one also recited the *pasuk* יהיו לרצון. (M.B. 30)

Siman 105 Seif 1:

One who will *daven* two *tefilos*, one after the other, must wait between them the amount of time it takes to walk four *amos* so that his mind will be settled to *daven* in a manner of supplication.

- Examples would be someone who will *daven shacharis* and *mussaf* or if someone is *davening shemone esrei* twice because he missed a *tefila*. According to the conclusion in *siman* 108 that one who is *davening* a *tashlumin* for a missed *maariv* or *shacharis* must recite *ashrei* between the two *tefilos* the only time Shulchan Aruch's ruling applies is when one is making up a missed *mincha*. (M.B. 1)
- This period of time is measured from after one has taken his steps back and recited עשה שלום וכו'. (M.B. 2)
- Shulchan Shlomo ruled that one who finished shemone esrei but did not yet take his steps back and then realized that he erred in his *shemone esrei* should wait this amount of time before starting *shemone esrei* again. (M.B. 3)

Siman 106 Seif 1:

Anyone who is exempt from *krias shema* is exempt from *tefila* and anyone who is obligated in *krias shema* is obligated in *tefila*. An exception to the rule are those who accompany the deceased who are not needed to carry the corpse who are obligated to read *shema* but are exempt from *tefila*. Regarding women and slaves, although they are exempt from *shema* they are obligated in *tefila* since it is a positive command that is not time bound. Children who have reached the age of education must be trained to *daven*.

- Shulchan Aruch's position is based on Rambam who maintains that the primary obligation to *daven* is Biblical. Magen Avrohom suggests that women rely on this position when they do not *daven shemone esrei* regularly and instead recite a short prayer when they first wake up in the morning. Ramban, however, maintains that the origin of prayer is Rabbinic and although women are exempt even from Rabbinic positive time bound commandments, since *tefila* involves a plea for mercy Chazal obligated them. Ramban's opinion is the more authoritative opinion; therefore women should be instructed to *daven shacharis* and *mincha*. Additionally, a woman should accept upon herself the yoke of Heaven by reciting the first *pasuk* of *shema*. They should also recite the *beracha* of אמת ויציב. *Ma'ariv* is optional and there is a disagreement whether women are obligated to *daven mussaf*. (M.B. 4)
- Children who have reached the age of *chinuch* should *daven* in the morning and evening but they are permitted to eat before *davening*. (M.B. 5)