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

Overview

Siman 108 Seif 3:

One may only make up a missing *tefila* during the time of *tefila* but when it is not the time for *tefila* one may not make up a missing *tefila*.

- There is a disagreement whether a delay between the two *tefilos* prevents one from making up the missing *tefila* or is it only a problem if the time for the obligatory *tefila* passes. Derech Chaim asserts that if one is *davening shacharis* after four hours he may *daven* the make-up *tefila* at that time as well. (M.B. 15)
- If one is making up a missed *mincha* there is a dispute whether one must recite the make-up tefila before chatzos. (M.B. 15)
- If one missed shacharis it is made up after *mincha* until *bein hashemashos* even if one *davened mussaf* beforehand. Preferably, if one did not *daven* the make-up immediately after the obligatory *tefila* it should be said as a voluntary *tefila* stipulating that if he is obligated it should discharge his obligation and if he is not obligated it should be a voluntary *tefila*. (M.B. 15)

Siman 108 Seif 4:

One may only make up a missing *tefila* in the *tefila* that immediately follows. If one missed *shacharis* and *mincha* he *davens shemone esrei* at *ma'ariv* twice, the second being the make-up for *mincha* but *shacharis* can no longer be made up and the same is true for other *tefilos*.

- If one forgot *shacharis* on a day that *mussaf* is recited one does not make up *shacharis* by *davening* a second *mussaf*. If one forgot *shacharis* but already *davened mussaf* he may still *daven shacharis* as long as it is still in the correct time. If one realizes at *mincha* that he did not *daven shacharis* or *mussaf* he should *daven mincha*, then *mussaf* followed by *shacharis* and if he *davened mussaf* before *mincha* he discharged his obligation. (M.B. 16)

Siman 108 Seif 5:

Even though one may only make up a missing *tefila* in the *tefila* that immediately follows and the other missed *tefilos* are lost, nevertheless, if one wants to *daven* a voluntary *tefila* and add something new to that *tefila* he may do so and it is appropriate for one to do this.

- Someone who was sick or in a place that was not clean when he is able he should *daven* all the *tefilos* that were missed. As such he should *daven ma'ariv, mincha* and then *shacharis* and if he is released on Rosh Chodesh he should recite יעלה ויבא in all those *tefilos*. (M.B. 18)
- Pri Megadim writes that one should stipulate that the *tefila* should be for one's obligation and if he is not obligated it should count as a voluntary *tefila*. (M.B. 19)

Siman 108 Seif 6:

If the day passes and one did not *daven mussaf* it cannot be made up.

Siman 108 Seif 7:

If one intentionally skipped a *tefila* it can not be made up even in the *tefila* that immediately follows. If he would like to *daven* a voluntary *tefila* he may do so and is not required to add something new if he *davens* that *tefila* after the *tefila* that immediately follows.

- One who *davened* in a place that required a search to confirm that it was clean but he davened there without checking only to discover that the area was not clean he is considered a meizid and if the time for davening passed the tefila cannot be made up. (M.B. 21)
- Some authorities maintain that one is required to add something new. (M.B. 22)

Halacha Highlight

The time in which to make up a missing *tefila*

Shulchan Aruch Siman 108 Seif 3

הא דמשלים התפלה שהפסיד דוקא בזמן תפלה

When making up a missing *tefila* it must be *davened* during the time of *tefila*

Shulchan Aruch (סעי' ג') writes that the option to make up a missed *tefila* is limited to the "time of *davening* – בזמן תפלה" but one may not make up a missing *tefila* if it is not the "time of davening." Mishnah Berurah (ס"ק ט"ו) presents two explanations for this ruling. According to the first explanation, Shulchan Aruch is teaching that one may only make up a missing *tefila* if he is engaged in the primary *tefila* that he is currently obligated to *daven*. If, however, the person *davened* his obligatory *tefila* and then waited a long period of time, he may no longer make up the missing *tefila*. According to the second explanation, although it is true that one should strive to *daven* the make-up *tefila* after the obligatory *tefila* but the emphasis is that one must *daven* the make-up *tefila* within the preferred *davening* time of the nest *tefila*. In other words, when making up a missing *ma'ariv* one should *daven* the make-up *tefila* during the first four hours of the morning. When making up a missing *shacharis* it should be recited before *shekiah* and a missing *mincha* should be recited before *chatzos*.

Certainly one who must make up a missing *tefila* should make an effort to make it up in a way that fulfills both opinions. Consequently, one should *daven* the make-up *tefila* right after the obligatory *tefila* and one should not interrupt between the two *tefilos* to eat or engage in any other activity. Additionally, one should make sure that he is *davening* the make-up *tefila* in the preferred time frame of the following *tefila*. In the event that one was not able to *daven* the make-up *tefila* immediately after the obligatory *tefila* one should still *daven* that missed *tefila* but one should make the following stipulation. "If this *tefila* can count as my make-up *tefila* it should count towards that obligation but if it cannot it should be considered a voluntary *tefila*."

Stories to Share

A Voluntary Offering

ש"ע, ס' ק"ח, ב': "אם רצה להתפלל אותה נדבה ושיחדש בה שום דבר הרשות בידו ..."

On today's amud we find that sometimes one can daven a second shemonah esrei as a conditional nedavah. That way, if he is obligated to daven a second time, he is covered. And if not, the prayer is considered like a voluntary offering. In general, one who davens a tefilas nedavah must add some extra petition to his prayer.

Although we begin saying משיב הרוח ומוריד הגשם on Shemini Atzeres, we do not switch over to ותן טל ומטר לברכה until weeks later. This point is very confusing. It is not unusual for someone to accidentally say ותן טל ומטר לברכה.

When Rav Yosef Shalom Elyashiv, zt"l, was asked about this, he replied that the shemonah esrei need not be repeated. "If someone requested טל ומטר in the days between Simchas Torah and when one should ask for rain, he need not repeat the shemonah esrei. By rights we should all request rain from Simchas Torah since then we begin to say משיב הרוח ומוריד הגשם.

מבקשי תורה, קובץ מ"ג, ע' צ'

He added, "Nevertheless, one who erred in this manner should say a tefilas nedavah. When he does so, he should recite an additional petition during shomea tefilah."

שו"ת אבני ישפה, ח"א, ס' ט"ז