The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ק"ח סעיף י"א-י"ב

Overview

Siman 108 Seif 11:

If one forgot to mention Shabbos when he *davened* on Shabbos afternoon he must *daven ma'ariv* twice and does not recite *havdala* in the second *tefila* and he should intend for that *tefila* to be voluntary but he is not required to add something new. The same *halacha* applies to one who forgot יעלה ויבא during *mincha* on Rosh Chodesh.

- One must stipulate that if he is obligated this will discharge his obligation and if he is not obligated this will constitute a voluntary tefila. Pri Megadim writes that anytime there is a dispute between authorities one should daven a voluntary tefila with this stipulation. (M.B. 33)
- If one did not daven after Shabbos he should daven twice during shacharis and does not say אתה חוננתנו in either tefila. (M.B. 33)
- Shulchan Aruch means that one should daven a second tefila as a make-up in the form of a voluntary tefila. If that night is also Rosh Chodesh all opinions would agree that one should daven a second tefila since he will be able to recite יעלה ויבא. (M.B. 34)
- Magen Avrohom writes that one who davened a weekday shemone esrei on Yom Tov should daven twice the second night since he will be able to daven the correct tefila but Tzlach disagrees. (M.B. 34)
- If Rosh Chodesh was erev Shabbos and one forgot to recite יעלה ויבא there is no reason to make up that tefila. (M.B. 36)
- If one missed shacharis on the first day of Pesach, Shemini Atzeres or mincha on the day before we switch to ותן טל ומטר לברכה one should daven the make-up tefila according to the way one davens now even though in the missed tefila he would have davened differently. If he *davened* the make-up *tefila* according to the old way he is not required to *daven* again. (M.B. 36)

Siman 108 Seif 12:

One who errs by adding in a reference to a special day when it is not that day it is not considered an interruption. However, if one realizes he erred he should stop even if he is in the middle of a *beracha*.

- For example, if one mentioned יעלה ויבא or mentioned Shabbos or Yom Tov on a weekday and does not realize until after the beracha is completed. (M.B. 37)
- Most authorities disagree with Shulchan Aruch and contend that adding something improperly is comparable to talking and one must *daven* again. Derech Chaim emphasizes that this applies when one added something that is not true but if one merely added praises that are not mandated; although improper it is not comparable to have interrupted by speaking. (M.B. 38)
- Chaye Adam writes that whether one spoke or whether one added a prayer in the wrong time if he did not restart the *beracha* from the beginning, once he finished the *beracha* he is not required to *daven* again. (M.B. 38)

Stories to Share

Proper Chinuch

ש"ע, ס' ק"ח, י"א: "מתפלל שתים ..."

Today's amud concludes our siman's discussion of when one should repeat the shemonah esrei.

Children are only obligated to fulfill most mitzvos to train them to keep mitzvos when they come to majority. This principle has many halachic ramifications. For example: should a child who eats on Yom Kippur make kiddush? Although an adult should, the Avnei Nezer ruled that a child need not make Kiddush on Yom Kippur. Since a child will not usually be obligated to make kiddush on Yom Kippur when he is an adult, there is no need to educate him in the mitzvah when he is a child.

When one man's son erred in his shemoneh esrei, he figured that the same logic applied to making up the shemoneh esrei. After all, hopefully he would not be messing up his shemoneh esrei when he grew older. Yet he wondered if this was true. "Even if the halachah follows the Avnei Nezer, it is normal for an adult to mix up shemoneh esrei occasionally."

When this question reached Rav Yosef Shalom Elyashiv, zt"l, he ruled that a child should repeat the shemoneh esrei at times. "If a child is nine or ten and he forgot or was unable to daven, we evaluate him. If he is sharp enough to understand that one should make up his tefilah, we tell him to make it up."

תפילה כהלכתה, פ"א, סי"ג

Halacha Highlight

Mentioning an event at the wrong time

Shulchan Aruch Siman 108 Seif 12

הטועה ומזכיר מארע שאר ימים בתפלה שלא בזמנה

If one errs and mentions an event during *davening* at the wrong time etc.

Shulchan Aruch (סעי' י"ב) writes that if someone mistakenly mentioned an event when it is not time for that event it is not considered an interruption that would require him to *daven* again (ע' מ"ב ס"ק ל"ח). Two explanations for this ruling are recorded in the *Poskim*. According to some authorities, Shulchan Aruch is referring to where one is repeating a *shemone esrei* because he missed a *tefila*. While *davening* the make-up *tefila* he mentioned an event that he was obligated to mention in the missed *tefila* but that is no longer relevant at the time that he making up that missing *tefila*. For example, someone missed *mincha* on Rosh Chodesh and he is making up that missing *tefila* in *ma'ariv* when it is no longer Rosh Chodesh. While *davening* the make-up *tefila* he added יעלה ויבא. In this instance Shulchan Aruch ruled that he is not obligated to repeat *shemone esrei* but if he added יעלה ויבא on a regular day when it is not Rosh Chodesh or Chol HaMoed one would be required to repeat *shemone esrei*. According to the second understanding, Shulchan Aruch's ruling applies in all circumstances, even when one adds יעלה ויבא on a regular day.

Shulchan Aruch HaRav (סעי' י"ח) agrees with Shulchan Aruch's ruling that one need not repeat *shemone esrei*. However, since Chazal have taught that it would be a wonderful thing if one were to be capable of *davening* the entire day, in this circumstance one should *daven* a voluntary *tefila* without the need to add something to that *tefila*. Mishnah Berurah (ס"ק ל"ח) cited numerous authorities who disagree with Shulchan Aruch and contend that there is no difference between mentioning an event outside of its proper time and regular talking in the middle of *shemone esrei*. As such if one mentioned an event at the wrong time he must restart that *beracha* and if this occurs during the first three or last three *berachos* he must start that set of three *berachos* again.