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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רל"ד סעיף א'-ב'

# Overview

Siman 234 Seif 1:

**One who wishes to daven mincha gedolah and mincha ketanah, it is not proper to daven a voluntary tefila other than during the time of mincha gedolah. If one davened his obligatory tefila during mincha gedolah he should daven the voluntary tefila during mincha ketanah. One should not daven a voluntary tefila unless he is confident that he will be careful and is capable of focusing on his tefila from the beginning to the end without losing concentration. If one cannot concentrate well we apply the pasuk, למה לי רב זבחיכם. Ashrei should not be recited before mincha unless a minyan is present so that they could recite kaddish before mincha. Some write that the custom is to recite Parshas Hatamid before Ashrei of mincha since it corresponds to the afternoon Tamid and it is a proper custom.**

- Shulchan Aruch refers to one who wants to daven mincha twice, once to fulfill his obligation and the second as a voluntary tefila which is allowed as long as one adds something new to the voluntary tefila. (M.B. 1)
- Although generally one davens the obligatory tefila first, since it is not yet 9 ½ hours into the day which is the primary time for davening mincha one first davens the voluntary tefila. (M.B. 2)
- Seemingly, if one did not have in mind to daven voluntarily it will count towards his obligatory tefila and the second tefila will be the voluntary tefila if he chooses. (M.B. 3)
- It is possible that one who knows he will concentrate well is not required to add something new but Tur's language does not imply as such. (M.B. 4)
- If Ashrei was said without a minyan and then a minyan arrived a mizmor should be read and then kaddish. The same is true when people study in a Bais HaMidrash without a minyan and then call in others to complete the minyan for the recitation of kaddish. Kaddish was instituted to follow the sanctification of Hashem's Name that is generated when people study. At the very least one Mishnah should be studied in the presence of a minyan. (M.B. 5)
- It is also appropriate to read פטום הקטורת. If the time for mincha will pass one should not spend time reading פטום הקטורת. (M.B. 6)
- Poskim write that if the tzibbur davened before shekiah and the recitation of אבינו מלכנו or other supplications continued after dark one no longer recites תתקבל קדיש but if the tefila itself continued after dark it is recited. (M.B. 7)

# Halacha Highlight

## Ashrei, Parshas Tamid and Pitum HaKetores

Rema Siman 234 Seif 1
**שנוהגין לומר פרשת התמיד**
**That the custom is to recite Parshas HaTamid**

Rema (סע' א') reports that there are authorities who maintain that the custom is to recite Parshas HaTamid before Ashrei to correspond to the afternoon Tamid and this is a proper custom. Mishnah Berurah (סק"ז) relates that Magen Avrohom and Taz were of the opinion that it should be recited after Ashrei before shemone esrei but the custom is to recite it before Ashrei. Although the Avudraham who is the source for this ruling writes that it is the custom in some places, the custom has been adopted and accepted. Mishnah Berurah (סק"ו) referencing Arizal also records the practice to recite Pitum HaKetores before mincha as well. However, in the event that the time for mincha will pass or if the tzibbur already began shemone esrei one should say shemone esrei with the tzibbur and as long as it is not yet tzeis hakochavim one may recite these sections after mincha (פסקי תשובות אות א').

Mishnah Berurah (סי' קי"ח ס"ק י"ד) also writes that if someone did not read Ashrei before shemone esrei it may be read afterwards. Pri Megadim in the name of Bach disagrees and writes that one should not read Ashrei after shemone esrei and even if that means that one will not recite shemone esrei with the tzibbur one must still read Ashrei first since reading Ashrei three times a day is a greater obligation (חיי משה). Teshuvas Salmas Chaim (סי' קמ"ו) writes that one who began Ashrei with the tzibbur but since he is reading it deliberately was unable to finish together with the tzibbur, he should not skip the remainder of Ashrei to begin shemone esrei with them. One who arrives at the Bais HaKnesses and sees that the tzibbur already began shemone esrei so he anyways will not start together with them should say Ashrei and then shemone esrei if he estimates that he will finish shemone esrei before the shaliach tzibbur reaches kedusha (פסקי תשובות אות ב' והע' 14).

Siman 234 Seif 2:

**If one mistakenly did not daven mincha he should daven ma'ariv twice and should recite Ashrei beforehand since it is a make-up for mincha.**