The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רפ"א סעיף א'

Overview

Siman 281 Seif 1:

We do not bow when we recite the words, "ולך לבדך אנחנו מודים" since we only bow in those places specified by Chazal. The custom on Shabbos is to come to the bais haknesses later than one does during the week since regarding the weekday Tamid the Torah uses the term בבקר whereas on Shabbos it says וביום השבת which implies later. The custom is to recite more זמירות on Shabbos, each place in accordance with their custom. One is not required to go back if he misses any of the additional prayers recited on Shabbos except for one who skipped "לא-ל אשר שבת וכו'" who must go back to recite it. One should extend the recitation of these additions and sing them. One should not protest against those who extend them even though their intent is to prevent the loss of time that could have been spent studying Torah. On Shabbos and Yom Tov one should not take too long so that one can eat before the sixth hour and this will be discussed below in siman 288.

- One must be careful that the time for krias shema does not pass. Rashi implies that even on Shabbos there is a mitzvah to read shema k'vasikin. (M.B. 1)
- Rema does not mean that one must start the beracha of יוצר אור again; rather after the amidah one recites the paragraph without a beracha beginning with the words שבת נותנים וכו'. If one realized before reciting the words ברוך אתה ה' יוצר המאורות it may be that he should restart from the words לק-ל אשר שבת. It seems to me that one should not skip the sections לק-ל אשר שבת or הכל יודך in order to be able to daven with the tzibbur. (M.B. 3)
- In earlier generations they already disparaged the custom of singers who extend words and thereby separate one letter from another or one word from another. Even more common is when they sing at the end of a beracha and the tzibbur responds אמן before the beracha is completed or as a result of singing after the beracha the אמן is answered after a significant break. (M.B. 4)
- One should be careful that singing should not cause the tzibur to miss the time for shema or tefila. (M.B. 5)

Halacha Highlight

Davening later on Shabbos

Rema Siman 281 Seif 1

ונוהגים שבשבת מאחרין יותר

The custom on Shabbos is to begin later…

Rema writes that on Shabbos the custom is to daven later than one does during the week. The source for this practice is the fact that when the Torah discusses the weekday Korban Tamid it uses the term בבקר and yet when it addresses the Korban Tamid brought on Shabbos the term used by the Torah is וביום השבת. That phrase implies a later time than the time referenced by the term בבקר. Maharil (סי' ל"ז) suggests that the rationale behind this practice is to refrain from limiting one's sleep in the morning since sleep is one of the pleasures of Shabbos.

Poskim emphasize, however, that none of these reasons warrant davening after the time for tefila since davening after the time of tefila raises the question of reciting berachos in vain and that prohibition applies during the week and on Shabbos the same. If one knows that the tzibbur will daven after the time for tefila, he should daven by himself forgoing davening with the tzibbur in order to daven within the correct time. In the event that one is davening and realizes that the end of the time for davening is approaching he should skip some of the paragraphs of pesukei d'zimra in order to be able to daven during the proper time. When the Rishonim and Rema discussed davening on Shabbos later than one does during the week, they were referring to the recitation of shema and the amidah later than the time of vasikin in order to refrain from diminishing the time one has to sleep on Shabbos and Yom Tov but they did not intend that one should sleep so late that he will miss the time for tefila altogether. Furthermore, there are numerous authorities who disagree altogether with the halacha that on Shabbos and Yom Tov one should daven later than he normally does during the week (פסקי תשובות אות א').