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

Overview

Siman 286 Seif 1:

The time for mussaf is immediately after shacharis and it should not be delayed beyond the end of the 7th hour. If one davens mussaf after the 7th hour one is called a פושע but he nevertheless, fulfills his obligation since the time for the mitzvah is the entire day. If one forgot and did not daven mussaf until the entire time passed it cannot be made up. The kohanim "lift their hands" during mussaf. If one davens mussaf before shacharis his obligation is fulfilled.

Siman 286 Seif 2:

Every individual is obligated to daven mussaf irrespective of whether there is a tzibbur in town. Afterwards the shaliach tzibbur repeats mussaf as he does for other tefilos.

Siman 286 Seif 3:

It is permitted to "taste" food before mussaf which means that one may eat fruit or even a small amount of bread even if that 'taste" will be filling but one may not have a meal before mussaf.

- Even though once one davened shacharis he is obligated to recite kiddush which must be recited where one will eat a meal, it may be that drinking a cup of wine besides the wine one drinks for kiddush is considered a meal and then one may eat fruit. If one does not have so much wine he may rely on the opinions who maintain that drinking a revi'is as part of kiddush is considered a meal. (M.B. 7)
- In other words an egg's volume. It is certainly permitted to eat cooked foods made from the five grains. (M.B. 8)
- If one is weak he may even eat bread until he regains his strength even if he eats more than an egg's volume. Authorities write that one who is weak and does not have wine or other beverage for kiddush may eat fruit or food made with cooked grains before mussaf even though he did not recite kiddush. (M.B. 9)

Siman 286 Seif 4:

If one had to daven two tefilos, mincha and mussaf, for example, he delayed davening mussaf until 6 (and a half) **hours which is time one may daven mincha, he must first daven mincha and then mussaf.** However, if one davens mussaf first he fulfilled his obligation. **Some maintain that this is true only if one needs to daven both tefilos, for example, one wants to eat and it is prohibited to eat before davening mincha but if one does not need to daven mincha now he should first daven mussaf.** If mincha ketana arrived he should first daven mincha. **There is an authority who ruled that a tzibbur should not daven mincha before mussaf so that they will not err in the future.**

- Mincha takes precedence since it is recited more frequently. (M.B. 10)
- According to Rema's position above (siman 232:2) that when mincha gedolah arrives the only restriction is eating a large seudah one need not daven mincha before mussaf. (M.B. 12)
- If it is close to night and there is not enough time to daven both tefilos one should daven mussaf since mincha could be made up but other authorities contend that in this case one should daven mincha. (M.B. 13)
- They should not err into thinking that on other days one should daven mincha before mussaf even if it is before chatzos. (M.B. 14)

Siman 286 Seif 5:

On Shabbos and Yom Tov we do not recite ברכו after the final kaddish (See above siman 133).

Halacha Highlight

The latest time to daven mussaf

Shulchan Aruch Siman 286 Seif 1
ואם התפלל אותה אחר שבע שעות נקרא פושע
If one davens after the 7th hour he is a פושע

Shulchan Aruch (סע' א') writes that the preferred time to daven mussaf is immediately after shacharis. It should not be delayed after the end of the 7th hour and if one davens mussaf after the 7th hour he is a פושע, but nevertheless fulfills his obligation since technically mussaf may be recited throughout the day. Rav Yosef Shalom Elyashiv (קובץ מבקשי תורה קובץ מ"ג) explains that one who davens mussaf after the 7th hour is considered a פושע only if he davens late out of laziness, but if one spends an extended period of time reciting piyutim, for example on Yom Kippur or dancing on Simchas Torah, it is permitted even l'chatchila to daven mussaf after the 7th hour of the day. Even if the time for mincha arrived, the tzibbur should first daven mussaf relying on the opinion (ע' סע' ד' בסופו) that maintains that a tzibbur always davens mussaf before mincha. Teshuvas Shevet HaLevi (ח"ט סי' ס"ב) also justifies the practice of those who daven mussaf after the 7th hour on Yom Kippur and Simchas Torah.

On the other hand, Elef HaMagen (סי' תר"כ סק"ב) writes that even on Yom Kippur the tzibbur should not recite too many piyutim and the reason he gives is that Shulchan Aruch considers one who davens mussaf after the 7th hour is a פושע. In fact, it is reported that Rav Shlomo Zalman Auerbach (הליכות שלמה מועדים ב' פי"ב הע' 34) would pay attention to the clock on Simchas Torah so that they would not daven mussaf after the 7th hour. However, if the tzibbur will daven mussaf after the 7th hour and someone waits to daven with them so that he could daven with the tzibbur, he is not considered a פושע even though he is davening after the 7th hour. The reason is that he davened late not because of any negligence on his part, it was to daven together with the tzibbur.