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

Overview

Siman 422 Seif 1:

In *maariv*, *shacharis* and *mincha* during *shemone esrei* we recite יעלה ויבא. If it was not recited in *maariv* one does not go back (regarding where he is when he realizes and does not go back see above *siman* 294:4-5)**, regardless of whether Rosh Chodesh is one day or two and the reason is that they did not sanctify the month at night. If it was not recited during *shacharis* or *mincha* one must go back. If one realizes before beginning מודים, it should be recited where he realizes. If one realizes after beginning מודים but before finishing *shemone esrei* he goes back to רצה and if he realizes after completing *shemone esrei* he restarts from the beginning. If one is accustomed to recite supplications after *shemone esrei* and realized after *shemone esrei* but before he moved his feet, he goes back to רצה**. If one is uncertain whether he recited it he is not required to go back. If the *shaliach tzibbur* forgot to recite יעלה ויבא during *shacharis*, see above *siman* 126.

- The *shaliach tzibbur* announces between *kaddish* and *shemone esrei* that it is Rosh Chodesh and it is not an interruption since it is necessary for *davening*. (M.B. 1)
- Once one reaches the words ברוך אתה ה' in ותחזינה he does not go back. (M.B. 2)
- Knesses HaGedolah contends that if one did not realize until after *davening mussaf* he has *b'dieved* fulfilled his obligation since he mentioned Rosh Chodesh in *mussaf* and does not have to repeat *shacharis*. Shiyurei Beracha maintains that one must go back and Mor U'ketzia adds that it should be recited as a voluntary *tefila*. If one recited the first three *berachos* with the intent to *daven mussaf* and realized that he skipped יעלה ויבא in *shacharis* he should recite *shacharis* and then *mussaf*. (M.B. 4)
- If one only said the words ברוך אתה ה' he should conclude למדני חקיך so that he should not recite a *beracha l'vatalah* and then go back to יעלה ויבא. (M.B. 5)
- It doesn't matter whether he recites the supplications before or after יהיו לרצון, in both cases it is treated as though he did not finish *shemone esrei*. (M.B. 8)
- If he finished reciting supplications but did not yet move his feet, it is treated as though he did and he must restart from the beginning. (M.B. 9)
- Since 30 days did not transpire since the last time he recited יעלה ויבא there is not such a strong presumption that he did not say it. Most authorities disagree and contend that when in doubt we assume it was not recited and he must go back since it is assumed he recited a regular *shemone esrei*. (M.B. 10)
- It explains there that he does not go back since it would involve טירחא דצבורא and he may rely on the fact that he will *daven mussaf*. (M.B. 11)

Halacha Highlight

Responding to *kedusha* when one forgot יעלה ויבא

Shulchan Aruch Siman 422 Seif 1
חוזר לרצה
He goes back to רצה

Shulchan Aruch addresses a person who forgot to recite יעלה ויבא in *shacharis* or *mincha* on Rosh Chodesh. He rules that if a person realizes after beginning מודים but has not yet finished *shemone esrei* he goes back to רצה but if he does not realize until he finished *shemone esrei* he must restart *shemone esrei* from the beginning. Mishnah Berurah (סק"ח) explains that it doesn't matter whether he recites supplications before or after the recitation of the *pasuk* יהיו לרצון since either way he is categorized as one who has not yet completed *shemone esrei*. He then adds that one who is accustomed to recite supplications at the end of *shemone esrei* and he realizes after completing *shemone esrei* but before he uprooted his feet, he may go back to רצה.

Poskim discuss the proper approach for one who forgot יעלה ויבא and is in the midst of reciting the paragraph of אלקי נצור and the *shaliach tzibbur* reaches *kedusha*. Should he answer *kedusha* with the *tzibbur* or not? Rav Shmuel HaLevi Wosner (שבט הלוי ח"ג סי' י"א וח"ה סי' כ"ג) ruled that one should not respond to *kedusha*. His reasoning is that responding to *kedusha* indicates that one has finished *shemone esrei* and as such he may no longer go back to רצה, he must restart *shemone esrei* from the beginning and this is true even if he did not yet recite יהיו לרצון. Chazon Ish (הגר"ח קניבסקי בשמו דעת נוטה תפלה הע' 139) also ruled that one should not respond. His reasoning was that since he is obligated to go back to רצה he is considered in the middle of *shemone esrei* in which case it is prohibited to interrupt. Rav Moshe Feinstein (או"ח ח"ג סי' נ"ו), on the other hand, ruled that it is permitted to respond to *kedusha* and then go back to רצה. He also emphasized that this ruling is true even according to the opinion that maintains that one must recite יהיו לרצון before responding to *kedusha*. Rav Shlomo Zalman Auerbach (הליכות שלמה תפלה פ"ח סע' ל"ט) also ruled that one should respond to *kedusha* in such a circumstance.