

הלכות תפילה (סימן קח: מי שלא להתפלל לסבת טעות או אנס או במזיד)

קח:ט-י

Outline

1. Today's Topics
 - a. תשלומין בשבת ור"ח
 2. שו"ע קח:ט) לא התפלל מנחה בער"ש
 - a. If one mistakenly misses מנחה on Friday, he should daven a תשלומין at מעריב with the נוסח of שו"ע) תפילת שבת
 - i. Q: What is the חידוש of this הלכה?
 1. The תשלומין follows the נוסח of the current time and not the תפילה that was missed (משנ"ב כה)
 - ii. Q: What if one davens של חול תפילה for תשלומין?
 1. He is exempt from davening again, unless the של חול precedes the של שבת (משנ"ב שם)
 - a. Q: Does the same apply to a case in which one is מקבל שבת early after missing מנחה?
 - i. No; in that case, לכתחילה, one must use של שבת for both and בדיעבד, perhaps, one is יוצא if the first is של חול for מנחה and the second מעריב של שבת
 - iii. Q: If one misses שחרית on שבת, what נוסח should he use for his תשלומין at מנחה?
 1. (ערה"ש הע' 52) "אתה אחר"
 2. (מקור"ח שם) "ישמח משה"
 - b. The same is true for one who missed מנחה on ערב ר"ח. If one forgot יעלה ויבוא in the first תפילה but said it in the second, he must daven again. However, if he didn't say יעלה ויבוא in either or said it in the first but not the second, then he need not daven again. (רמ"א)
 - i. Q: Do all agree that the תשלומין must be the נוסח for ר"ח?
 1. No; the לבוש disagrees (משנ"ב כו)
 - ii. Q: What if one misses מעריב on ר"ח and forgets יעלה ויבוא in תשלומין at שחרית?
 1. He need not daven again because the תשלומין is not more stringent than the original (משנ"ב כו) תפילה
 - iii. Q: What if one misses מנחה on a two-day ר"ח and forgets יעלה ויבוא in תשלומין at מעריב?
 1. He need not daven again because the תשלומין is not more stringent than the present (משנ"ב שם) תפילה
 - iv. Q: Why must one repeat if he doesn't say יעלה ויבוא in the first but does say it in the second?
 1. Because it is clear that he intends for the first to be תשלומין (משנ"ב כז)
 - a. Q: What are the exceptions to this rule?
 - i. If he does this on the second night of a two-day ר"ח, then he need not repeat (משנ"ב שם)
 - ii. If he intends for the first one to be the obligation and the second to be תשלומין, then he need not repeat (משנ"ב שם), and he may even say (שעה"צ קח:מא) "יעלה ויבוא" in the second.
 3. שו"ע קח:י) לא התפלל מנחה בשבת
 - a. If one mistakenly misses מנחה on שבת, he should daven a תשלומין at מעריב with the נוסח of תפילת חול. He should say "אתה חוננתנו" in the first but not the second. If he says it in the second but not the first, then he must daven once more. If he says it in both or in neither, his תפילות count. (שו"ע)
 - i. Q: Why doesn't one say הבדלה in the תשלומין?
 1. (משנ"ב כה) the need be said only once
 - ii. Q: If one says הבדלה in the first but not the second תפילה, why doesn't the first count?
 1. Because by doing so, one demonstrates that his intention is for the first to be תשלומין and the second to be the obligation (משנ"ב כט)
 - a. Q: What are the exceptions to this rule?

- i. If he intends for the first one to be the obligation and the second to be תשלומין, then he need not repeat (משנ"ב שם). (However, the second cannot be with נוסח of שבת 62' הע' (תו"ח הע' 62).)
- iii. Q: Under what circumstances is he יוצא if he says הברלה in both or in neither?
 - 1. As long as one doesn't have the intention for the first תפילה to be תשלומין (משנ"ב ל')
- iv. Q: Why is one יוצא if he omits הברלה in both?
 - 1. Because we don't repeat שמו"ע for הברלה since one can say it on a כוס (משנ"ב לא)
 - a. Q: What if one becomes obligated to repeat מעריב because he eats prior to הברלה?
 - i. He need not repeat the תשלומין because at the time he said it, he was exempt from adding הברלה (משנ"ב שם)