





with the rest of the congregation to begin if he knows he will not complete his *tefilla* in time for these responses. Many *poskim* permit one to start *Shemoneh Esrei* as the *chazan* begins his repetition, to recite *kedusha* along with the *chazan*, and to pace oneself to conclude *HakeI Hakadosh* and *Shomea Tefilla* together with the *chazan*. A person should aim to reach the beginning or end of *modim* at the time that the congregation begins *modim d'rabonim*. (ס"ק ב, ה ר"ז, וביה"ל ד"ה הנכנס; ביאורים ומוספים דרשו, 7)

10)



### Selecting between *devarim sh'bekedusha*

Someone who hears *devarim sh'bekedusha* from two *minyanim* or is unable to wait to hear the *devarim sh'bekedusha* listed above because he must hurry to meet *zman tefilla* should attempt to recite at least some of them in the following order of importance: *yehei sheme rabbah*, *kedusha* (if his *minyan* will reach *kedusha* before

*kaddish* or if he already responded to *kaddish* that day, responding to *kedusha* takes precedence), *barechu*, *modim d'rabonon* (some list *modim d'rabonon* before *barechu*; if he will be able to bow later when the *tzibur* recites *modim d'rabonon*, *barechu* takes precedence), and the *Amens* of *HakeI Hakadosh* and *Shomea Tefilla* (which take precedence over the *Amens* to other *berachos*). Responding to these passages is of greater importance than *tefilla b'tzibur* (this is the case, at least, when one is not commencing *tefilla* at the same time as the rest of the *tzibur*).

(ביה"ל ד"ה לקדושה; ביאורים ומוספים דרשו, 12)

Yesterday's HIGHLIGHTS	Tomorrow's TOPICS
<ul style="list-style-type: none"> <li>The <i>poskim</i> discuss whether or not someone who <i>davened</i> but made an error (e.g. he recited the weekday <i>Shemoneh Esrei</i> at <i>Mincha</i> on Shabbos or omitted <i>ya'aleh v'yavo</i> from <i>Mincha</i> on Rosh Chodesh) and did not realize his mistake until the day was over has fulfilled the basic obligation of <i>tefilla</i>. Therefore, he should <i>daven</i> with the stipulation that if the <i>tefilla</i> is not required, it should be considered voluntary.</li> <li>According to some <i>poskim</i>, if someone realized on Shabbos that he had switched <i>v'sein tal umatar</i> and <i>v'sein beracha</i> at <i>Mincha</i> on <i>erev</i> Shabbos (and should have repeated the <i>Shemoneh Esrei</i>), the rules are the same as in the previous case. Other <i>poskim</i> hold that making an error in this <i>beracha</i> is considered as not having <i>davened</i> at all, and that, in this case, both opinions cited above would agree that a makeup <i>tefilla</i> is required on Shabbos.</li> </ul>	<ul style="list-style-type: none"> <li><i>Davening</i> along with the <i>chazan</i></li> <li>Answering to other <i>Kedushos</i> during <i>Shemoneh Esrei</i></li> <li>Pacing oneself when <i>Davening</i> with the <i>Chazan</i></li> </ul>

- If someone mistakenly recited *ya'aleh yavo* or *al hanisim* or the special passages inserted during *aseres yemei teshuva* that mention being written in the Book of Life on the wrong occasions, he should restart the *beracha*. If he already completed the *beracha*, he should continue on as usual.

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Important Note: The halachic summaries are to assist you with your learning.  
Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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