
Time for Davening Mussaf

ברכות דף כ"ח. – דף כ"ח: ושלחן ערוך סימן רפ"ו סעיפים א' וגי' ד' [עפ"י פסקי מ"ב]

חידושי הרשב"א מסכת ברכות דף כח עמוד א

ומ"מ מסתברא שאלו עבר והקדים תפלת המוספין לתפלת המנחה ואפילו במקום שיש לו להתפלל תפלת המנחה תחלה יצא וא"צ לחזור עוד ולהתפלל של מוספים שניה, ולא דמי לההיא דאמרינן לעיל הבדיל בשניה ולא הבדיל בראשונה שניה עלתה לו ראשונה לא עלתה לו כלומר לפי שהקדים תפלת התשלומין לתפלת חובה דשאני התם לפי שאינו בדין שיקדים תפלת התשלומים שכבר עבר זמנה לתפלת החובה שהיא בזמנה אבל מוספין כל שעתא ושעתא זימניה הוא דהא תפלת המוספין כל היום אלא דלכתחלה כיון דתפלת המנחה תדירה והגיע זמנה צריך להקדימה הא אם עבר והקדים של מוספין יצא, וגדולה מזו נראה מן התוספתא דאפי"ה הקדים של מוספין לשל שחר יצא דהא קיי"ל דתפלות כנגד תמידין תקנום וקתני בתוספתא המתפלל תפלת המוספין בין משקרב תמיד של שחר בין שלא קרב תמיד של שחר יצא.

חידושי הרא"ה מסכת ברכות דף כח עמוד א

פירוש מכיון שהגיע כלל זמן תפלת המנחה אין לו להתפלל של מוסף עד שיתפלל של מנחה, ואם התפלל של מנחה [צ"ל מוסף] לא עלתה לו כדאיתא לעיל בשל תשלומין ... ש"מ שכיון שהגיע זמן תפלת המנחה ואפילו כמלא נימא אין לו להתפלל תפלה אחרת עד שיתפלל תפלת המנחה, וכ"ש לתפלת תשלומין דלאו שעתיה כלל, דהיכא דטעה ולא התפלל כלל שחרית כיון שהגיע משש שעות ומחצה ולמעלה אפילו כמלא נימא אין לו להתפלל של תשלומין עד שיתפלל של מנחה וכו'.

What is the ideal time for מוסף?

holds that the קרבן מוסף was only sacrificed up to, and including, the seventh hour of the day; and so is the latest time for the תפלת מוסף. However, we pasken like the רבנן, who rule that they had the whole day for the קרבן מוסף; according to the רשב"א, based on the תוספתא, though one should not do so in the first instance, even if he said מוסף before שחרית, he has been יוצא. However, the גמרא warns that, one who leaves it beyond the seventh hour, is deemed a פושע. [The ביאור הלכה clarifies that this is based on the רמב"ם. From רש"י, though, it would seem that he would receive the title 'פושע', already from the half hour after חצות.]

The ביאור הלכה writes that from the לבושי שרד, it would seem that, לכתחילה, one should not daven מוסף too early; since the קרבן מוסף was not offered until the sixth hour of שבת. Therefore, if he prays with ותיקינן, they should have a gap and delay מוסף until later. However, the ביאור הלכה disagrees; not only, if it would mean separating from the ציבור to daven himself later ביחידות, but even if the whole ציבור agrees to wait, unless they will stay in the בית המדרש to learn, it is not advisable to disperse and reconvene later. Either way, whether he is a יחיד or a ציבור, he must consider the fact that he may well be sacrificing שבת and, of course, beyond חצות, it is forbidden to fast.

מוסף has taken a long time. May we interrupt to make קידוש, before שחרית?

Yes. Although *הוּנָא רַב* forbade even a *טעימה*, the *גמרא* rules against him. The *ראב"ד* cites an opinion which allows nothing more than a *טעימה*, but he, himself, permits even more than that, so long as it is not a *סעודה*. This opinion would seem to be shared by the *תלמידי רבינו יונה*, who writes that fruit is permitted, without limit, and even a small amount of bread, up to the *שיעור* of a *כביצה*, is fine. The *משנה ברורה* adds that, most definitely, types of *מזונות* would be fine. As for how much, the *שער הציון* points out that the *אחרונים* do not discuss this. He, therefore, rules that it would follow the same guidelines as the amount permitted to be eaten outside of the *סוכה*. [See the *משנה ברורה* in *סימן* that there are *דיעות* who hold that more than a *כביצה* is considered *קבע*, especially if it is *פת הבאה בכיסנין*.]

The *בי"ח* goes further to say that, strictly speaking, it is permitted to eat a larger amount of bread. True, we may be *מחמיר*, but, for one who is feeling weak, one may be lenient. Although the *ט"ז* strongly disagrees, the *מגן אברהם* already justifies the position of the *בי"ח* and the *משנה ברורה* rules like him.

I'm hungry and weak, but have no *מיני מזונות* on which to make my *קידוש במקום סעודה*. What should I do?

Just drink another *רביעית* of wine. If this is not available, the *משנה ברורה* writes that one may rely on the *פוסקים* who say that drinking the *רביעית* of the *קידוש* cup is sufficient, both for the *קידוש* and the *'סעודה'*. [The *הלכה* adds that even if he is a *כהן*, who will be doing *נשיאות כפים*, as is done in *ארץ ישראל* throughout the year, or in *חוץ לארץ*, on *יום טוב*, he need not worry, since our wines have been diluted with water, such that will not be doing the *'עבודה'* after drinking a *רביעית* of wine.]

But, I don't even have wine. What now?

The *אלי רבה*, and so is brought in the *שערי תשובה*, writes that in this pressing case, we can allow you to eat fruit and even *מזונות*, without *קידוש*. More than that, however, we cannot permit.

It is *שמחת תורה* and it is late on in the day; there are ten minutes until the end of the seventh hour of the day. Should we daven *מוסף* or *מנחה* first?

The *גמרא* records a *מחלוקת* between *רבי יהודה* and the *רבנן*, based much on their original, above mentioned, dispute, as to which comes first. The *רבנן*, who hold that one has the whole day to daven *מוסף*, and, as such, there is the same time frame left for both *מנחה* and *מוסף*, rule that *תדיר*; namely, since *מנחה* is more frequent than *מוסף*, it will come first. This is, in fact, the *הלכה*.

However, there are ראשונים, including the רי"י, the רשב"א and the רבינו יונה who rule that this only applies where he needs to pray both תפלות right now. If, however, he wishes to daven מנחה much later, he should then do as normal, davening מוסף now. In the above situation, this may well be the case, since the משנה ברורה rules that the יום טוב meal does not have the דין of a סעודה גדולה and, as such, as ruled by the רמ"א in סימן רל"ב, there is no prohibition to have such a meal in מנחה גדולה, prior to davening מנחה. However, once it has reached מנחה קטנה, the רבינו יונה rules, based on the ירושלמי, and so is cited by the רמ"א, that he should then daven מנחה first.

Moreover, the רמב"ם writes that some say that in a ציבור, in any case, one should not tamper with the normal order, for worry that people may get the wrong end of the stick and choose to pray מנחה before מוסף, even when it is before חצות.

Although the above two שיטות are cited as יש אומרים, the מחבר seems to side with תוספות and the ר"א; namely, there are no exceptions and one would have to daven מנחה first. In fact, the טור writes that, on יום כיפור, his father, the ר"א, would daven מוסף on his own, if he saw that they were approaching the half hour after חצות and had still not concluded שחרית.

In the above scenario, there is yet a further complication, though; namely, as it stands, he still has the opportunity to pray מוסף within the first seven hours of the day. If he was to daven מנחה first, he will lose this opportunity and be called a פושע. The ביאור הלכה quotes the פרי מגדים, that in this case, he is not sure, if, perhaps, all would agree, that he should give preference to מוסף.

In all cases, if one did daven מוסף first, the רשב"א writes that he is definitely יוצא. [The ר"א disagrees, but his opinion is not cited by the בית יוסף.]

There are only five minutes until שקיעה and he still has not davened מוסף or מנחה. Which should he daven?

The מגן אברהם writes that, in this case, daven מוסף, since he can always make תשלומין for the missed מנחה. The דגול מרבבה, challenges this, since the ירושלמי clearly says the opposite. רבי עקיבא איגר first writes that there is not necessarily any proof from the ירושלמי to what the צ"ח claims. Even if there is proof, one could still say that the מגן אברהם is talking of one who ended up in this situation בשוגג, whereas the ירושלמי is talking of one who, במזיד, did not daven מנחה until the late hour, and, thus, would now no longer qualify for תשלומין, even if he is now *forced* into missing מנחה, because of מוסף.