

## תפלת מוסף INTRODUCTION TO

תפילות is different than the other תפלות מוסף:

לבוש אורח חיים סימן קח' סעיף ו'—שכת או נאנס ולא התפלל מוסף אין לה תשלומין, שאין תשלומין אלא לבקשת רחמים דהיינו שאר תפלות, אבל מוספים שהם כנגד הקרבת קרבן ממש שמזכירין אותה בה, אחר שעבר זמנו שוב אין תשלומין למוספים, שכבר עבר זמן ובטל קרבנו. ואין מקריבין מוספים בלילה, אבל תמידין מצינו שהיו מקריבין אימורי תמידין של בין הערבים כל הלילה אע"פ שעבר זמן מנחה. ועוד דשאני תפלות ערבית שחרית ומנחה שהם כולם נתקנו לתפלה דרחמי, והלואי שיתפלל אדם תפלה דרחמי כל היום כולו, ואין שייך לומר בהן עבר זמנו בטל קרבנו, אבל תפלת מוסף לא נתקנה לשם רחמי אלא משום ונשלמה פרים שפתינו, ובוזה ודאי שייך לומר עבר זמנה בטל קרבנו:

*Translation: If one forgot or accidentally failed to recite Tefilas Mussaf, it is not possible to compensate for omitting Tefilas Mussaf by reciting a second Shemona Esrei during Tefilas Arvis<sup>1</sup>. Compensating for an omitted Tefila is a rule that applies only for Tefilos that represent requests for compassion. That would include all Tefilos except for Tefilas Mussaf. Tefilas Mussaf is different than the other Tefilos in that it was instituted for one purpose only; to commemorate the bringing of the Korban Mussaf. We do so by referring to the particulars of the sacrifice during Shemona Esrei. Because of the close connection between Tefilas Mussaf and the Korban Mussaf, the rules of Korbanos apply to Tefilas Mussaf. Concerning Korbanos, once the time to bring the Korban expires, no means of compensating for failing to bring the Korban are afforded. That same rule would apply to reciting Tefilas Mussaf. If the opportunity to recite Tefilas Mussaf expires, no opportunity is given to compensate for missing Tefilas Mussaf. Should we not apply the same rule to the other Tefilos that were essentially established to commemorate sacrifices that were brought in the morning, afternoon and evening? The rules for bringing the Korban Mussaf provided that it could not be brought at night. However, concerning the Korban Tamid (the morning and afternoon sacrifice) we find that the sacrifice was allowed to burn even after the time of Mincha. Tefilas Mussaf differs from the other Tefilos in a second way as well. Tefilas Arvis, Shacharis and Mincha represent prayers of compassion. If a person wants to pray that type of prayer continuously, he may do so. That is why one can compensate for missing one of those Tefilos. When compensating for missing one of those prayers, one is simply acting like a person who is praying continuously. We cannot say that by missing the deadline for reciting the prayer the person is barred from reciting a similar prayer. However, Tefilas Mussaf was not composed to be a prayer of compassion but was composed to commemorate a sacrifice based on the rule provided by the Prophet Hosea: let the words of our mouths be accepted as a substitute for bringing the actual sacrifices. As a result the rules for sacrifices are applied to Tefilas Mussaf. If one missed the deadline to recite Tefilas Mussaf, he has forever lost the opportunity to commemorate that sacrifice.*

הג"ה ועיין לקמן סימן רפ"ו סעיף א': מיהו מוסף זמנה כל היום עד שתחשך, לפיכך כל זמן שלא חשבה עדיין זמן תפלת מוסף הוא, ויכול להתפלל אותה אפילו אחר שהתפלל מנחה שעדיין יום הוא, ולא משום שם תשלומין אלא משום היא גופה שהרי עדיין זמנה הוא, דהא לפעמים אפילו לכתחילה יכול להקדים תפלת מנחה לתפלת מוסף כמו שיתבאר בסימן רפ"ו, ס"ד, בעזה"י. ומה שאמרנו שאין לה תשלומין היינו בתפלת ערבית שעבר כל היום שהוא זמנה, אבל בלילה עבר

1. Not in Tefilas Mincha because the time to recite Tefilas Mussaf overlaps the time to recite Tefilas Mincha.

זמנה ובטל קרבנה.

*Translation: Keep in mind that the deadline to recite Tefilas Mussaf is until darkness. As a result, so long as darkness has not fallen, one can still recite Tefilas Mussaf. He can recite Tefilas Mussaf until darkness even if he recites Tefilas Mussaf after he has recited Tefilas Mincha because it is still not the end of the day. In that case, he is not reciting a Tefila that compensates for having missed the prayer. He is reciting the prayer within its proper time. In fact, there are circumstances when you might intentionally plan to recite Tefilas Mussaf after Tefilas Mincha as I will explain in Siman 268, paragraph 4, with G-d's help. When we said that one cannot compensate for missing Tefilas Mussaf by reciting another prayer twice, we were referring to the possibility of reciting Shemona Esrei twice in Tefilas Arvis, once to fulfill the obligation of Tefilas Arvis and once to compensate for missing Tefilas Mussaf. It would be during Tefilas Arvis because Tefilas Arvis is recited when the prior day has ended which represented the deadline for reciting Tefilas Mussaf. Once night falls, the time to recite Tefilas Mussaf has ended and one can no longer commemorate the Korban Mussaf of the prior day.*

The **לבוש** sets forth several important rules about **תפלה**. Why may we compensate for missing an opportunity to recite **מנחה**, **שחרית**, or **ערבית**? Because they are **בקשת רחמים**, requests for compassion. Since it is appropriate for a person to engage in requests for compassion from G-d all day and all night, he may compensate for missing an opportunity to recite a prayer by adding a second recital of **שמונה עשרה** into the next prayer service (but only to the next prayer service). We previously encountered the fact that our prayers are considered requests for compassion when we came across the rule set forth by the **רמב"ם** that **תפלה** is not a **מצוה**, **מצוה** that is time bound. The **רמב"ם** used that fact as his basis for holding that women are obligated to fulfill the **מצוה** of **תפלה**:

**רמב"ם** הלכות תפילה ונשיאת כפים פרק א' הלכה ב'—ולפיכך נשים ועבדים חייבין בתפלה לפי שהיא מצוה עשה שלא הזמן גרמא אלא חיוב מצוה זו כך הוא שיהא אדם מתחנן ומתפלל בכל יום ומגיד שבחו של הקדוש ברוך הוא ואחר כך שואל צרכיו שהוא צריך להם בבקשה ובתחנה ואחר כך נותן שבת והודיה לה' על הטובה שהשפיע לו כל אחד לפי כחו.

*Translation: As a result, women and Canaanite slaves are obligated to fulfill the Mitzvah of Tefila because it is a Mitzvah that is not time bound. Rather the Mitzvah is fulfilled as follows: each person must pray and supplicate each day by first issuing praises to G-d, then by making his personal requests and then by closing with praise and words of thanks for the good that G-d bestowed upon him, each person expressing himself to the best of his ability.*

The **לבוש** set forth a second rule: **תפלת מוסף** is unlike other **תפילות** in that if you miss the opportunity to recite **תפלת מוסף**, you do not recite a second **שמונה עשרה** during the following **תפלה**. A question needs to be asked about this rule; i.e. which is the next **תפלה** that follows **תפלת מוסף**? The **לבוש** teaches us that the **תפלה** that follows **תפלת מוסף** is not **מנחה**. It is **ערבית**. That is the **תפלה** at which you would have compensated for missing **תפלת מוסף**, if compensating for **תפלת מוסף** was permitted. Why is it not **מנחה**? Because the time to recite **תפלת מוסף** overlaps the time to recite **מנחה**.

# להבין את התפלה

The **לבוש** provided a third rule: **תפלת מוסף** was established for one reason only, to be a substitute for the **קרבן מוסף** based on the rule: **ונשלמה פרים שפתינו**, let the words of our months be accepted as a substitute for bringing the actual sacrifices. That is why the deadline for reciting **תפלת מוסף** matches the deadline for bringing the **קרבן מוסף**; i.e until darkness, the same time limit for reciting **תפלת מנחה**. That also explains why the key words in **מוסף שמונה עשרה** are the words that portray the **קרבן מוסף**. We can confirm that the key words in **מוסף שמונה עשרה** are the words that portray the **קרבן מוסף** from the following:

שולחן ערוך אורח חיים הלכות שבת סימן רסח' סעיף ד'—מי שהתפלל תפלה של חול בשבת ולא הזכיר של שבת, לא יצא. ואם הזכיר של שבת בתוך י"ח אע"פ שלא קבע ברכה לשבת, יצא. *הגה*: במוסף אפילו לא אמר רק ונעשה לפניך את חובותינו בתמידי יום ובקרבן מוסף, יצא. (ב"י בשם הרא"ש פרק מי שמתו).

*Translation: One who on Shabbos accidentally recited the words of Shemona Esrei as they are recited for the weekday and failed to make any reference to Shabbos, did not fulfill his obligation to pray on Shabbos. If however, he refers to Shabbos at some point as he recites the Brachos of the weekday Shemona Esrei, even if he did not recite a special Bracha for Shabbos, he fulfilled his obligation to pray on Shabbos. RAMAH: Concerning Tefilas Mussaf, even if all he said was: and we shall perform our obligations to bring the Tamid sacrifice and the Korban Mussaf, he fulfilled his obligation to recite Mussaf Shemona Esrei for Shabbos. (Beis Yosef in the name of the Rosh, in the chapter: Mi Sh'Maiso).*

According to the **רמ"א** a person who recites the weekday form of **שמונה עשרה** in place of the **מוסף שמונה עשרה** of **שבת** can fulfill his obligation to recite **תפלת מוסף** provided that he includes the words: **ונעשה לפניך את חובותינו בתמידי יום ובקרבן מוסף**.

Further proof can be found in the following:

רא"ש מסכת ברכות פרק ג'—סימן יז—וכן משמע בירושל' שאכתוב בסמוך שהיו מתפללים במוסף של ראש חודש וחול המועד י"ח ברכות וכן היה ראוי בשבת ויום טוב אלא שהקלו בתפלת המוספין כמו שהקלו בשאר תפלות, הלכך במוסף נמי בר חיובא הוא ואם התחיל גומר.

*Translation: It also appears from the Talmud Yerushalmi, about which I will write soon, that for Rosh Chodesh and Chol Ha'Moed, their form of Shemona Esrei for Mussaf consisted of the weekday Shemona Esrei. In truth, reciting the weekday Shemona Esrei on Shabbos and Yom Tov would be appropriate except that Chazal wanted to keep the Shemona Esrei of Tefilas Mussaf short just as they shortened the Shemona Esrei for Shabbos and Yom Tov. That is why if a person accidentally recited the weekday Shemona Esrei in place of the Mussaf Shemona Esrei, he need not stop and he completes the weekday Shemona Esrei that he is reciting.*

The following represents a by product of these rules:

אליה זושא סימן קה ס"ק ו—ואם שכח שחרית בשבת לא ישלימה בתפלת מוסף אלא אחר תפלת מנחה (נחלת צבי). ונראה דהוא הדין בששכח ערבית ולא התפלל עד אחר מוסף, דמותר להתפלל עוד כשעדיין זמן שחרית דמוסף דלא מעלה ולא מוריד בזה, ועיין עוד מאלו הדינים בסימן תכ"ב:

*Translation: If a person forgot to recite Tefilas Shacharis on Shabbos, he does not compensate by reciting Shemona Esrei twice at Tefilas Mussaf. Instead he recites Shemona Esrei twice at Mincha. A similar rule applies if a*

*person forgot Tefilas Arvis and did not remember until after he recited Tefilas Mussaf. He can still compensate for failing to recite Tefilas Arvis if the deadline for reciting Tefilas Shacharis had not passed. The fact that one recited Tefilas Mussaf does not interfere with his ability to compensate for failing to recite Tefilas Arvis. We will discuss this further in Siman 422.*

The time to recite תפלת מוסף overlaps not only the time to say תפלת מנחה. It also overlaps the time to recite תפלת שחרית:

לבוש אורח חיים סימן רפ"ו סעיף א'—תפלת מוסף היא במקום קרבן מוסף וקרבן מוסף היה זמנו מיד בבוקר, לפיכך זמן התפלה ג"כ מתחלת מיד בבוקר, אלא שלכתחלה אין להתפלל אותה קודם תפלת השחר, לפיכך לא יאחר אותה ויתפלל אותה מיד אחר תפלת שחרית, ואם התפלל אותה קודם תפלת שחרית יצא, שזמנה מיד בבוקר, ועיקר זמנה נמשך עד ז' שעות ביום, ואם התפלל אותה אחר ז' שעות נקרא פושע, ועליו הכתוב אומר (צפניה ג', יח') נוגי ממועד אספתי ממך היו משאת עליה חרפה. מכל מקום יצא שזמנה כל היום, ואם שכח ועבר אותה כל זמנה אין לה תשלומין, שכן קרבן מוסף לא היה לו תשלומין. וכן התפלה כיון שאומרים בה את מוסף יום חג פלוני הזה אין ראוייה להתפלל אותה אלא בזמנה, אע"פ ששאר התפלות ג"כ כנגד קרבנות תקנום: הג"ה ועיין לעיל סימן צ"ח סעיף ד': מכל מקום אינו מזכיר בהן הקרבנות אלא בלשון רחמים ניתקנו, לפיכך יש להן תשלומין שאין זמן של בקשת רחמים עובר, ואפילו בשבת שאינה אלא שבת, מכל מקום כיון שהיא כנגד תפלה של כל יום שהיא רחמים יש לה תשלומין כמותה, מה שאין כן במוסף.

*Translation: Tefilas Mussaf was established to be a substitute for the Mussaf sacrifice. Since the time to bring the Mussaf sacrifice began in the morning, the time to recite Tefilas Mussaf also begins in the morning. However, it is preferred that Tefilas Mussaf not be recited before Tefilas Shacharis. By the same token, the recital of Tefilas Mussaf should not be delayed. Rather, it should be recited immediately after Tefilas Shacharis. If by chance one recited Tefilas Mussaf before Tefilas Shacharis, he has fulfilled his obligation of reciting Tefilas Mussaf since the time to recite Tefilas Mussaf begins in the morning. The preferred time to recite Tefilas Mussaf ends at the seventh hour of the day. However, if one recites Tefilas Mussaf after that time, he has fulfilled his obligation to recite Tefilas Mussaf but he is considered a sinner based on the verse (Tzefaniya 3, 18): I will gather those who mourn far away for the solemn assembly, who were of you, who had borne for you the burden of insult. He has fulfilled his obligation to recite Tefilas Mussaf since Tefilas Mussaf may be recited all day. If he forgot to recite Tefilas Mussaf and night fell, he has no opportunity to compensate for missing Tefilas Mussaf because of the rule that if the Mussaf sacrifice was not brought on the day it was scheduled to be brought, there is no means of compensating for not bringing it. Similarly one who fails to recite Tefilas Mussaf in the right time is not given an opportunity to compensate for missing the prayer because within the Mussaf Shemona Esrei prayer we refer to the Mussaf sacrifice of the day. It would not be appropriate to say those words except on the day when the sacrifice could be brought. Not so concerning the other prayers. Although all the prayers were established as memorials to the sacrifices, the prayers other than Tefilas Mussaf are different in that we do not refer to the daily sacrifices within the words of the prayers. Instead the words were written in the plural number as a means of representing the whole of the Jewish People. Therefore we can compensate for missing those prayers when we miss one of those prayers on Shabbos even though on Shabbos those prayers consist primarily of words of praise. Since the Tefilos of Shabbos were meant to mimic the weekday prayers, in that they are prayers of compassion, we can compensate for missing one of them but we cannot compensate for failing to recite Tefilas Mussaf.*