



B'NAI DAVID-JUDEA

Shabbat Shorts

In the next two Shabbat Shorts, we will explore the practical laws of Musaf on Shabbat.

As with most halachic discussions around prayer, the question starts with when. The Shulchan Aruch records that the time for Musaf is immediately following Shacharit and extends throughout the day. But ideally Musaf should be done from Shacharit up until the end of the seventh halachic hour of the day, corresponding with the timing of the Korban Musaf (Shulchan Aruch 286:1).

What happens if for some reason we miss the time for Musaf?

With other davening, we normally have the option of tashlumin, which means doubling up on the next Amidah (if you miss Mincha, you daven two Maarivs, if you miss Maariv, you daven two Shacharits, for example. The first davening applies to the current prayer service and the second applies to the missed prayer. Note: Tashlumin can only be used once in a row, and so if we miss Mincha *and* Maariv, we cannot daven three Shacharits).

But with Musaf, tashlumin may not be done. As the Mishnah Berurah explains: אין לא תשלומין כיון שנזכר בה קרבן מוסף וקרבן מוסף אין לה תשלומין משא"כ שארי תפלות, "It cannot be compensated for. For the Musaf sacrifice is mentioned in the Musaf services and the Musaf sacrifice, if it is not offered at the proper time cannot be compensated for. This is unlike the other Amidah prayers which may be compensated for-- that do not mention the sacrifices" (Mishnah Berurah 286:1:3).

So practically, what should we do if we miss the time for Musaf? Ideally, we daven Musaf between Shacharit and the end of the seventh hour. But, if this is

not possible, a person may daven Musaf between daybreak and sunset (Shulchan Aruch and Rama 286:1, and Mishnah Berurah 286:1:5). In such a case, a person may daven Musaf even if he/she has already davened Shabbat Mincha. But one may not daven two Minchas on Shabbat to cover Musaf, nor two Maarivs to cover Musaf on Motzei Shabbat.

When we step back, we can see that tashlumin uncovers a profound insight about prayer: God recognizes that sometimes we mess up, we get distracted, we miss the mark-- and so He built in the opportunity for tashlumin on a regular basis. It's a safety net, but not something to rely upon regularly. And yet, on Shabbat (and days when we say Musaf), it reveals that we should strive even more than usual to be fully present-- not distracted by obligations or disconnected from our observance.

Shabbat is the time when we can immerse ourselves fully in living in spiritual time-- which is epitomized in saying Musaf *only* at its prescribed time. Musaf is the opportunity to recenter ourselves in the right now. And to remind ourselves to just enjoy the moment and be-- be with each other and be with God. This value informs the entire Shabbat day-- just as Musaf technically extends through the entire day.

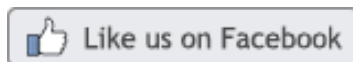
And so this Shabbat, when we say Musaf, let's each make an extra effort to be fully present in our davening, because there will be no time like the present.

Stay tuned for next time on Shabbat Shorts when we will explore eating during Musaf!

I love feedback!
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