



# B'NAI DAVID-JUDEA

## *Shabbat Shorts*

The Amidah of Mussaf is unlike any other Amidah that we recite. It's practically a goat (or two goats, to be exact.) By which I mean, that while a relationship of some kind clearly exists between *all* of the Amidot that we recite and the *korbanot* (sacrificial offerings) that we brought in Temple times, the relationship between the Mussaf Amidah in shul and the Mussaf offering is decidedly more specific, and more halachicly pronounced.

This tighter relationship is evidenced in a number of ways. The most obvious is the inclusion of the "menu" - the specific list of offerings - in the center of any Mussaf Amidah. While the actual enumeration of the number of goats etc. is not ultimately halachicly crucial to the Mussaf Amidah, *some kind* of explicit reference to the day's Mussaf offering is. Without one, we will not have fulfilled the Mitzvah of reciting Mussaf that day. This is in striking contrast with all the other Amidot we recite, in which *no reference* to their parallel offerings (e.g. the daily morning Tamid offering in Shacharit) is made.

Further confirming the tight bond between the Mussaf prayer and the Mussaf offering is the unusual Halachic ruling that it is impossible to "make up" a missed Mussaf Prayer. All other Amidot, if accidentally missed in their time, can be made up through the recitation of an extra Amidah at the following prayer (for example, a missed Shacharit Amidah can be made up with an extra Amidah at Mincha.) It is even halachicly possible to make up for a missed Mincha at Maariv - despite the fact that Mincha's calendrical day has passed! The Talmud explicitly rejects the contention that just as one

may not offer one day's Temple sacrifice on the next day, so too Mincha can't be made up for at Ma'ariv. For the *general* connection between our Amidot and the Temple offerings is a loose one. The latter provide a framework for the number and times of the former, but the two are ultimately distinct worship practices.

Not so, however, when it comes to Mussaf. A missed Mussaf prayer cannot be made up on Saturday night, just as a missed Mussaf offering could not be made up for on Sunday. This is because when we are reciting the Mussaf Amidah, we are hoping to fulfill what the prophet Micha urged us to do, to "compensate for cows, with our lips" (a slightly funny-sounding image, but we know what he means). The Mussaf Amidah is not merely a *parallel* to the Mussaf offering; it is an effort to fulfill and realize the Mitzva of *bringing* the Mussaf offering. Thus, the centrality of "the menu", and thus the halachic impossibility of making up for a missed mussaf on the next day.

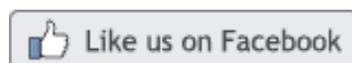
Even Rama's controversial contention that if one prayed Mussaf before Shacharit one has, post-facto, fulfilled one's obligation, is defended only on the grounds that Rama must have been of the opinion that if in the Temple the Mussaf offering were somehow made prior to the Shacharit offering, that post-facto this would have sufficed!

As close as the mussaf prayer -mussaf offering connection is though, it does not tell the entire story of Mussaf's core identity and purpose. The second half of this discussion, next time on Shabbat Shorts!

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