

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 33

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33

Mincha: The Afternoon Prayer

Background מקורות

The *Gemara* in *Berachos*¹ teaches that the Patriarchs instituted the three daily prayers. *Avraham Avinu* instituted the Morning Prayer - Tefillas Shacharis; *Yitzchak Avinu* instituted the Afternoon Prayer - Tefillas Mincha; *Yaakov Avinu* instituted the Nighttime Prayer - Tefillas Ma'ariv. The *Gemara* also states that the three daily prayers correspond to the two daily sacrifices – the *Korban Tamid* of the Morning and of the Evening and to the burning of limbs and fats of the *Korbanos* which were placed on the *mizbei'ach* at night.

Intimation רמז

The *Menoras Hamaor*² brings a well known reference that the Patriarchs instituted the respective *Tefillos* which is encoded in their names.

- § *Avraham* אברהם the second letter in his name in Hebrew stands for *Boker* בוקר – Morning.
- § *Yitzchak* יצחק – the second letter in his name in Hebrew stands for *Tzaharayim* צהרים – Noon.
- § *Yaakov* יעקב - the second letter in his name in Hebrew stands for *Erev* ערב – Evening.

Additionally, in the letters corresponding to the *At-bash* order of the Hebrew alphabet, i.e. the first letter *Aleph* א pairs with the last letter *Taf* ת which gives the sound of *At* את. Then the second letter *Beis* ב pairs with the second last letter which gives the sound of *Bash* בש and so on.

Accordingly,

¹ *Daf*26b

² Chapter 2 *Tefilla*

- Š *Avraham* אברהם the first letter represents the letter *Taf* ת for *Tefillas* תפלת and *Beis* ב the second letter represents the letter *Shin* ש for *Shacharis* שחרית.
- Š *Yitzchak* יצחק and *Yaakov* יעקב both begin with the letter *Yud* י which corresponds to the letter *Mem* מ in *At-bash* alphabet, for *Mincha* מנחה and *Ma'ariv* מעריב respectively.

Why Tefillas Mincha is called Mincha

Why do we call *Tefillas Mincha*, "*Mincha*", more than any other *Tefilla*? Some say it is because according to Torah law one is obligated to daven (pray) one time a day³. Accordingly, the second prayer, *Mincha*, is an added offering; something more than necessary; a gift. *Mincha* also means a gift as it says that *Yaakov Avinu* sent a *Mincha*, a gift, to appease his brother *Eisav*.

The *Abudraham* writes that the name *Mincha* alludes to the sin of *Adam* who sinned during the tenth Halachic Hour (*Sha'ah Zemanis*) of the day that he was created which is in the middle of the afternoon. According to *Targum Onkelos*, the word used in this *pasuk* to express the time of day of *Adam's sin* is the root word *Mincha*⁴.

Mincha Gedolah, Mincha Ketanah

Mincha is the afternoon prayer which begins at half past noon and can be prayed until the end of the day, nighttime⁵. There are two basic times for *Mincha*; *Mincha Gedolah* and *Mincha Ketanah*. *Mincha Gedolah* is the earliest time one can daven *Mincha* which is at half past noon. This was the earliest time that the afternoon daily sacrifice would be brought during the year. That would be on the busiest day the *Kohanim* had in the *Beis Hamikdash*, when *Erev Pesach* (Passover eve) would fall on *Erev Shabbos* (Sabbath eve). It was so busy because there were so many *Korban Pesach* offerings being brought and time was short because it was *Erev Shabbos* and all the *Pesach* sacrifices had to be roasted before nighttime. Since that was the earliest possible time for the *Korban Tamid* of the afternoon, it is also the earliest time for *Tefillas Mincha*. The

³ *Rambam Hilchos Tefilla* 1:1

⁴ ונקראת זאת התפלה מנחה מפני שבשעה עשירית מן היום שנברא בו אדם הראשון חטא והוה שכתוב (ברא' ג, ח) לרוח היום ומתרגמי' למנח יומא.

⁵ This is according to the opinion of the *Rabbanan*. The term "nighttime" is not an exact time because everyone agrees that within fifteen minutes of "nighttime" it is considered *Bein Hashemashos* ("twilight") and too late for *Tefillas Mincha* (*Mishna Berura* 233:2). According to *Rebbe Yehudah* the latest time for *Mincha* is at *Plag HaMincha* which is explained later in the lesson.

second time for *Tefillas Mincha* is called *Mincha Ketanah* which officially begins at nine and a half hours into the day. This calculation is based on Halachic Hours which takes all the daylight hours⁶ and divides into twelve equal parts – *Sha'os Zemaniyos*. The amount of minutes in each Halachic Hour will vary according to the length of the day. If there are just ten daylight hours in a winter day, then each hour will consist of fifty minutes. If there are fourteen hours in a summer day, then there will be seventy minutes in each hour. In order to figure out *Mincha Ketanah* when a day begins at 6:15 A.M. and ends at 8:15 P.M. one would count nine and a half hours of seventy minutes each⁷ and add it to 6:15 A.M. when the day began which would come out at about 5:23 P.M. The same formula is repeated for any length of day, whether short or long.

Earliest Time for Mincha Gedolah

Mincha Gedolah is the earliest time one can pray (*daven*) *Mincha*.

The Mechaber⁸ rules that one who *davens* before six and a half Halachic Hours into the day has not fulfilled his obligation to pray (*daven*) *Mincha*. The *Mishna Berurah*⁹ brings that there are opinions that consider davening right after *Chatzos* (noon) to be valid *be'dieved* (*post facto*). Likewise, one who wasn't able to pray (*daven*) *Shacharis* on time, can *daven Shacharis* up until *Chatzos* (noon). Once *Chatzos* arrives, it is now time for *Tefillas Mincha*, although we don't *daven Mincha* then either because one can easily make a mistake to *daven* before *Chatzos*. The correct order of Prayer (*Tefilla*) in this case is to first pray (*daven*) *Mincha* and then another prayer (*Tefilla*) for *Shacharis* as a makeup *Tefilla* for the one he missed. If one *davened Shacharis* before *Mincha* during the first half hour after *Chatzos* (noon) one need not repeat that *Shemoneh Esrei* because some opinions maintain that the time for *Shacharis*¹⁰ has not yet elapsed until half past *Chatzos* (noon).

⁶ There are different opinions whether to calculate the hours between sunrise and sunset or from *Alos Hashachar* until *Tzeis Hakochavim*.

⁷ $(9.5 \times 70 \text{ minutes}) \div 60 \text{ minutes} = 11:08 \text{ (HH:MM)}$

⁸ *Simon* 233

⁹ *Ibid.* *S"K* 2 quoting "some *Achronim* (later day authorities)". However, in practice the *Chafetz Chaim* argues that one who prayed (*davened*) then has possibly fulfilled his obligation to *daven* since the first half hour after noon is invalid only because one can easily mistakenly think even before noon is after noon. *Tefillas Nedava* would be the best option in case of doubt if one can concentrate properly and add a portion to his *Tefillas Nedava*.

¹⁰ *Simon* 89 *S"K* 7

Plag HaMincha

Plag HaMincha represents the time by which the *Afternoon Tamid* was completed according to the opinion of *Rebbe Yehudah* but not according to the *Rabbanan* as we will now see.

The *Mishna* in *Berachos*¹¹ brings an argument between the *Rabbanan* who say the time for *Mincha* is until evening while *Rebbe Yehudah* maintains only until *Plag HaMincha*. The *Gemara* explains that according to the *Rabbanan* the time for the *Afternoon Korban Tamid* sacrifice was until evening. According to *Rebbe Yehudah* it was only until *Plag HaMincha*. Therefore, *Tefillas Mincha* is also until these respective times as well¹².

Plag HaMincha literally means half of *Mincha*. This means that when we calculate the time from *Mincha Ketanah* until sundown we have two and a half Halachic Hours. That is from nine and a half hours which is *Mincha Ketanah* until sundown which is the end of the twelfth hour of the day. When we take this amount of time and divide it into half, one and a quarter Halachic Hours, it gives us the time for *Plag HaMincha*.

Both according to the *Rabbanan* and according to *Rebbe Yehudah*, once the time for *Mincha* has passed, one may pray (daven) *Ma'ariv*.

The Halachic Ruling

The *Gemara* does not conclude with a definitive ruling whether to follow the opinion of the *Rabbanan* and daven *Mincha* until sundown or like the opinion of *Rebbe Yehudah* who allows praying (*davening*) *Mincha* only until *Plag HaMincha*. The *Shulchan Aruch*¹³ rules accordingly that one may choose to follow either opinion. In case of necessity, one may daven *Mincha* before *Plag HaMincha* and *Ma'ariv* after *Plag HaMincha* even if normally one davens *Mincha* until nighttime. One must still be careful not to daven *Mincha* after *Plag HaMincha* and *Ma'ariv* before sundown because then one is contradicting his actions of considering the same time frame both as day and as night. If one needs to do this in order that the *Minyan* doesn't disperse, one may even daven

¹¹ *Mishna daf 26a* and *Gemara daf 26b*

¹² See *Pnei Yehoshua* who explains that the Rabbis held that one would normally finish the sprinkling of the blood of the sacrifice before sunset as prescribed for all *Korbanos* even though technically the day continues until night when the "stars emerge" (*Tzeis Hakochavim*). The burning of its fats and limbs would preferably be completed before the end of the day which ends at that time (*Tzeis Hakochavim*). According to *Rebbe Yehudah* the *Korban Tamid* must be completed by *Plag HaMinchah*. However, the burning of the fats and limbs were still permitted past sunset and even at night, except that he doesn't consider that portion of the sacrifice which is not integral to the validity of the *Korban* to correspond to *Tefillas Mincha*, as does the sprinkling of the blood.

¹³ 233:1

Mincha after *Plag HaMincha* and *Ma'ariv* before *Shekia* (sunset) during the same time frame¹⁴.

The Latest Time for Davening *Mincha*

Tefillas Mincha needs to be recited in time, either before *Plag HaMincha* like *Rebbe Yehudah* or before night like the *Rabbanan*. One needs to be especially mindful not to wait until the last moment to pray (*daven*) *Mincha* since this Prayer (*Tefilla*) is very easy to forget as its time is in the middle of the day when people are usually still at work. Because of this consideration our great Sages (*Chazal*) gave specific warning that one shouldn't forget to daven *Mincha* as well as not starting activities that may get drawn out and cause one to miss davening *Mincha*. One who does so will be greatly rewarded for this¹⁵. The *Elya Rabba* writes that it was because of this reason itself that

Eliyahu at Har HaCarmel:

Eliyahu Hanavi was forced to bring the idol-worshippers of Bal to a showdown at Har HaCarmel. So many people were being led astray by these people that something drastic had to be done. Although during this period of time, it was forbidden to sacrifice animals on a private altar, it was permitted for Eliyahu Hanavi to do so as a special dispensation for the sake of stemming the tide towards idol worship. He taunted the worshippers of the Bal to bring down a heavenly fire to consume the animal sacrifice they had brought up onto their altar. After they unsuccessfully tried in front of all the onlookers, Eliyahu turned in prayer to Hashem imploring Him to send down a fire from Heaven to consume the animal sacrifice on the altar which he erected for Hashem's sake. It was at Mincha that Hashem sent out a fire to consume his sacrifice, proving to all those present that Hashem is G-d and no other power exists. In fact, our Sages teach us that Eliyahu had cried out in prayer with a double expression "Aneini Hashem Aneini" (answer me Hashem, answer me!). The two expressions were for Hashem to answer his prayer that a fire should consume the sacrifice and that no one should attribute his miraculous feat to witchcraft or sorcery. Rav Yerucham Levovitz zt"l commented how despite the fact that this mirade came from G-d, it was still possible for non-believers to attribute the open miracles to sorcery and to continue to discredit belief in Hashem. However, this didn't happen as Eliyahu's prayer at Mincha time was fully accepted and a tremendous Kiddush Hashem transpired.

Eliyahu HaNavi's prayer (tefilla) was accepted by Mincha as the pasuk states, And it was at the time of Mincha and Eliyahu approached...

The *Levush* writes that although one can daven *Mincha* at *Mincha Gedolah* time which would normally have been the preferred time since *Zerizin makdimin le'Mitzvos* (one should always seek to perform a *Mitzvah* at the first opportunity), we still do not do this *Mitzvah* at that time. This is because davening later by *Mincha Ketanah* during the time when the *Korban* was usually brought, is a greater merit for our Prayers (*Tefillos*) to be accepted.

According to the opinion of the *Rabbanan* one may daven *Mincha* until nighttime. In defining "nighttime" according to *Halacha* there are different opinions amongst the *Poskim* (*Halachic* authorities). We will not go into the reason for this dispute; suffice to say that the question revolves

¹⁴ 233:1

¹⁵ *Tur, Levush* 232:1

around whether the beginning of sunset or the end of sunset marks the end of the day.

Simon 232

In this Simon of Shulchan Aruch the following issues are discussed:

- § What does one do when there is not enough time to pray (*daven*) a full *Mincha* with *Chazoras Hashatz*?
- § Which activities are forbidden before *Mincha*?
- § Which *Mincha* does this refer to, *Mincha Gedolah* or *Ketanah*?
- § Does it apply only to activities that are time consuming or to anything which may end up taking more time than one thinks?

The following are some Halachic conclusions:

- § The consensus is that one must be careful a half-hour before the time for *Mincha Ketanah* not to start a large formal meal¹⁶, like a wedding, Bar Mitzvah, *Bris* and *Pidyon Haben*.
- § Haircuts are generally permitted nowadays since most barbers have back up equipment in case one of his haircutting appliances breaks in middle of the haircut.
- § One who davens with a specific *Minyan* can be lenient to perform work up until his regular time for *Tefillas Mincha*. One who doesn't have a particular *minyan* that he attends on a regular basis may not get involved in work or other activities that tend to take a long time to complete.
- § One who wishes to engage in Torah study at a half-hour before the time for *Mincha Ketanah* or later, may do so if he davens *Mincha* at a fixed time. Otherwise he may appoint someone else to remind him or use an alarm clock as a reminder. If one is studying in a *shul* where a *Minyan* will gather for *Mincha* it is also permissible.
- § *Dayanim* (Jewish Judges) who want to start deliberating over a case must appoint an individual to remind them to daven *Mincha*.

¹⁶ *Mishna Berura* s"v 26

Š It is preferable that one davens *Mincha* even at *Mincha Gedolah* before sitting down to each lunch.

Tefillas Nedava

A *Tefillin Nedava* is an extra voluntary *Shemoneh Esrei* that one wishes to add in order to supplement his prayer. Some of the rules about *Nedava Prayer* are that one needs to make an additional request in each one of the middle section *brochos* of *Shemoneh Esrei*. This is done by adding something which is relevant to the theme of that particular blessing. One must be sure that he can concentrate properly when davening such a *Tefilla*. On *Shabbos*, *Yom Tov* or *Tefillas Mussaf* *Tefillas Nedava* is not allowed.

In practice, *Tefillas Nedava* is discouraged nowadays since we find it very difficult to concentrate on our prayer from the beginning of *Shemoneh Esrei* until its end. In cases of doubt, when one is unsure whether an integral part was omitted from one's obligatory *Shemoneh Esrei*, *Tefillas Nedava* can be recited as an option if in case his first *Shemoneh Esrei* was indeed valid. In such a case, one need not add additional request in each of the middle-section's *brochos*.

Mincha Gedolah and Mincha Ketanah... anyone?

The Rosh¹⁷ was asked an interesting question regarding a congregation that accepted upon themselves for a period of time to pray both *Mincha Gedolah* and *Mincha Ketanah*, which one should they consider the obligatory *Mincha* and which one the additional *Nedava* prayer? The Rambam¹⁸ mentions that some of the Sages (*Ge'onim*) consider the first one the *Nedava* prayer since that was the less common time for bringing the *Korban Mincha* in the *Beis Hamikdash*. However, if one davened the first *Mincha* as the obligatory one, then the next *Mincha* at *Mincha Ketanah* is the *Nedava* prayer. The Mechaber¹⁹ rules according to the Rambam that one should rather daven the main *Tefilla* at *Mincha Ketanah* and if one wishes to daven at *Mincha Gedolah* as well, that *Tefilla* should be the *Nedava*. The *Mishna Berura*²⁰ adds that although whenever one davens two *Shemoneh Esreis* back to back when davening *Tefillas Nedava* the first one is

¹⁷ *Klal* 4:9

¹⁸ *Hilchos Tefilla* 3:3

¹⁹ *Simon* 234:1

²⁰ 234:2

always the current obligatory *Shemoneh Esrei* and the second is the *Nedava*, here the first one has to be the *Nedava* as it is still before the preferred time for *Mincha*.

The *Mishna Berura* in his notes²¹ in fact brings the opinion of the Rosh who prefers davening *Mincha Gedolah* and accordingly would daven it as a *Tefillas Chovah* (obligatory prayer) and then if he wishes to pray (*daven*) again later at *Mincha Ketanah* time he would pray (*daven*) that one as a *Nedava*. This opinion is also the opinion of the *Tur*, the *Taz* as well as the *Gra*. He ends off commenting that it is unusual that none of the commentaries to the *Shulchan Aruch* make this observation.

The Preferred Time

There is a disagreement when the preferred time for *Mincha* is. Some say the best time is right at the beginning at *Mincha Gedolah*. Others say it is at *Mincha Ketanah* time while others prefer davening *Mincha* close to sundown.

The *Mechaber* rules that the preferred time is when the *Korban Tamid* (Daily Sacrifice) of the afternoon was commonly brought which is at *Mincha Ketanah*. One who davens *Mincha* at *Mincha Gedolah* is *yotzei* (fulfills) the *Mitzvah* anyway. However, there are other early sources that maintain the opposite, that *Mincha Gedolah* is the preferred time for praying (*davening*) *Mincha* and this is also the ruling of the *Vilna Gaon* the *Gra*.

It would seem that in this case one should be consistent with his preference for the time to daven *Mincha*, and when one can easily daven either at *Mincha Gedolah* or at *Mincha Ketanah* one should always choose the same each day. Of course, if one cannot schedule to daven always at his preferred time, he should pray (*daven*) at the other less preferred time with a *Minyan* since in such a case everyone agrees that both times are *Halachically* valid for davening *Mincha*.

Mincha's Structure

The *Abudraham* writes that the basic structure for *Mincha* is *Ashrei* followed by the half-Kaddish (*Chatzi-Kaddish*) then *Shemoneh Esrei*. The *Chazzan* then says the review of the *Shemoneh Esrei* (*Chazoras Hashatz*) without *Birchas Kohanim* (except on Fast days). Then *Tachanun* is said with the accompanying *Tefillos* followed by *Kaddish Shaleim* (*Tiskabel*). Then a chapter from *Tehillim* (the common custom is to recite *Aleinu* instead)

²¹ *Sha'ar Hatziyun* s"v k 1

followed by *Kaddish Yehei Shaloma* (commonly referred to as *Kaddish Yasom*²²). He also adds that *Rabbeinu Yonah*²³ would recite the portion of the *Korban Tamid*²⁴ since this Prayer (*Tefilla*) represents the Afternoon *Korban Tamid*. By saying these verses (*Pesukim*)*pesukim* of *Korbanos* one is considered as if one is bringing the *Korbanos* themselves. This is derived from the verse (*pasuk*)²⁵ *U'neshalma parim sefaseinu*²⁶ (and let us render [for] bulls [the offering of] our lips²⁷). The *Abudraham* concludes that some congregations follow this custom of reciting the *Parshas HaTamid* like the custom of *Rabbeinu Yonah*.

One who did not recite *Ashrei* before davening *Mincha* should recite it afterwards unless it is already night. Even when reciting it after *Mincha* according to the *Zohar* one should rather recite like one who is studying a portion from *Tehillim* as a *Mitzvah* of Torah study rather than doing so as an obligation. The reason for this is based in *Kabbalistic* writings²⁸.

Ashrei needs to be recited with a *Minyan* present since *Kaddish* will be recited for those *pesukim*²⁹. The *Rama* writes (234:1) that one should not recite *Ashrei* before there is a full *Minyan* present since *Kaddish* needs to be recited after *Ashrei* before davening *Mincha*. The *Magen Avraham* adds that if *Ashrei* was recited without a *Minyan* they should then say a chapter of *Tehillim* in order to recite *Kaddish*. Similarly, when reciting *Kaddish* after a lesson (*shiur*) of Torah study, one needs to be sure that there were ten (10) people present during the time they were learning Torah. The reason for this is

²² Although customarily this *Kaddish* is recited by one whose parent/s is/are deceased, in principle this *Kaddish* is said as a completion of the *Tefilla* one of the Seven *Kaddishim* hinted to by the *pasuk*: *Sheva bayome hillalticha* (Seven times a day I sing Your praise). *Rama Simon* 132:2

²³ *Iggeres HaTeshuva* 70

²⁴ *Bamidbar* 28:2

²⁵ The *pasuk* begins: 14:3. Take *words* with yourselves and return to *Hashem*. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips.

²⁶ *Hoshe'ah* 14:3

²⁷ *Rashi* - And let us render [for] bulls that we should have sacrificed before you, let us render them with the placation of the words of our lips.

²⁸ *Mishna Berura* 108:14

²⁹ *Simon* 234:1, *Magen Avraham* S"K 1, *Mishna Berura* S"K 5

because the main purpose of *Kaddish* is to exalt *Hashem's* Name after it was sanctified through Torah study.

If the time for *Mincha* is running short, then the leader of the congregational prayers (*Shaliach Tzibbur*) can begin by reciting *Shemoneh Esrei* out loud so that they can recite *Kedusha* and finish before night. The rest of the congregation (*Tzibbur*) can either wait until the *Shaliach Tzibbur* finishes *Kedusha* and the *bracha* of *HaKeil HaKadosh* if there will remain enough time for them to finish before night, or they can begin reciting *Shemoneh Esrei* together with the *Shaliach Tzibbur* word for word, reciting *Kedusha* and the *bracha* of *HaKeil HaKadosh* together with the *Shaliach Tzibbur*. In this case, those congregations where the *Shaliach Tzibbur* recites the *nusach* (version) of *Le'dor va'dor naggid... Baruch Atta Hashem HaKeil HaKadosh*, the *Tzibbur* will say the same instead of the usual *nusach* of *Atta Kadosh* ...³⁰

The *Yalkut Yosef*³¹ writes that in the above case it is preferable for the congregation (*Tzibbur*) to daven along with the *Shaliach Tzibbur* rather than wait until after *Kedusha* and the *bracha* of *HaKeil HaKadosh*. He maintains that in general it is better to have the *Shaliach Tzibbur* recite *Chazoras Hashatz* after the *Tzibbur* daven (prays) the quiet *Shemoneh Esrei* first for themselves. Only if there are less than ten people who will pay attention and respond *Amen* to the *brochos* of the *Shaliach Tzibbur* then it is better that the *Shaliach Tzibbur* start saying the *Shemoneh Esrei* out loud with the entire congregation. This *Halacha* applies not only to *Tefillas Mincha*, but to *Shacharis* as well. The *Aruch Hashulchan* in *Simon* 232 writes that this is the *Halacha* according to the opinion of the *Rama*. However, nowadays we wait for the *Chazzan* to start and finish until *HaKeil Hakadosh* before starting the *Shemoneh Esrei* ourselves. This way we can at least answer *Amen* to the first three *brochos* of the *Chazzan's Shemoneh Esrei*. According to the *Rama* there is no real concern for these three *Amens* since in this case, the *Shaliach Tzibbur* is not repeating *Shemoneh Esrei* and there are no issues of wasted *brochos* if no one answers *amen*. If one is concerned by *Chazoras Hashatz* (the repeating of the *Shemoneh Esrei*) that there are not nine people answering *Amen* then it is better for the *Chazzan* to start with the loud *Shemoneh Esrei* first and say it out loud until *HaKeil Hakadosh*, and then everyone says *Shemoneh Esrei* quietly to themselves.

Notwithstanding, some *Yeshivas* (School for Torah study) have adopted the custom of reciting *Shemoneh Esrei* out loud until after *Kedusha* and the *bracha* of *HaKeil HaKadosh* in order to benefit the learning schedule of the *Yeshiva*.

³⁰ See *Simon* 232:1 and 124:2 with *Mishna Berura* commentary

³¹ 132:3

Questions:

- 1) What do our three daily prayers correspond to?
- 2) What hint do we have through the *At-bash* alphabet?
- 3) What does it mean that *Mincha* represents a gift?
- 4) When is *Mincha Gedolah*?
- 5) When is *Mincha Ketanah*?
- 6) When is *Plag HaMincha*?
- 7) What does the time of *Plag HaMincha* effect in the time of the *Beis Hamikdash* and nowadays?
- 8) When is the most preferred time for *Tefillas Mincha*?
- 9) What can one do if there's not enough time to pray both the quiet *Shemoneh Esrei* as well as *Chazoras Hashatz*?
- 10) When does everyone suggest that it would be better for the *Shaliach Tzibbur* to start the loud *Shemoneh Esrei* immediately before the congregation's quiet *Shemoneh Esrei*?

Answers:

- 1) They correspond to the three prayers that the Patriarchs instituted. The daily prayers also correspond to the two daily *Korban Tamid* sacrifices as well as the fats and limbs that burned on the *mizbei'ach* at night.
- 2) We find that the first two letters of *Avraham* represent the letters *Taf* and *Shin* - *Tefillas Shacharis*. *Yitzchak* and *Yaakov* the first letter of their names corresponds to the letter *Mem* מ representing *Mincha* and *Ma'ariv*.
- 3) Since according to the Rambam the Torah only obligates us to daven once a day, this second *Tefilla* is considered as a gift.
- 4) *Mincha Gedolah* is at half past noon.
- 5) *Mincha Ketanah* is at nine and a half hours into the day.
- 6) *Plag HaMincha* is at the mid point between *Mincha Ketanah* and nighttime.
- 7) In the *Beis Hamikdash* it was the ending time for bringing the *Korban Tamid* according to *Rebbe Yehudah*. Nowadays it is the latest time for davening *Mincha*.
- 8) The Mechaber maintains that it is at *Mincha Ketanah* while the Rosh and some other *poskim* maintain that *Mincha Gedolah* is the main *Tefilla*.
- 9) One can begin immediately with the *Chazzan* reciting the first three *brochos* of *Shemoneh Esrei* before anyone davens the quiet *Shemoneh Esrei* and then the congregation will recite the quiet *Shemoneh Esrei* together. Or, the congregation should begin reciting *Shemoneh Esrei* along with the *Chazzan* and then continue after *HaKeil HaKadosh* quietly together.
- 10) If there are only ten in the *Minyan* and one knows that the congregants will not all pay attention and *Amen* to *Chazoras Hashatz* (the repeat *Shemoneh Esrei*).