

Tefillas Hashachar

In

Charts

Noson S. Yanofsky

לזכר נשמת סבתי מרים בת משה שמעון

שם אמה רחל

Acknowledgment:	Rabbi Dovid Kestenbaum was very encouraging with this work. His support is deeply appreciated. I have the <i>zchus</i> to be learning with a <i>chabura</i> led by Rabbi Tzvi Steinwurz, whose extraordinary knowledge and deep understanding have greatly enriched my learning. I gained much from him and from all the members of the <i>chabura</i>. I am forever grateful to all of them. Several people edited parts of this text. Boruch Yanofsky was very helpful with editing the Gemara section. I am grateful to all of them. (Of course, all errors are my own fault.) I am deeply indebted to my wife, Shayna Leah, and my children, Hadassah, Rivka, Boruch, and Miriam, who have provided me with the strength, joy, and inspiration to complete this work.
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Chapter Four - תפלת השחר

26a) Mishnah: The Correct Time for Prayers

The first Mishnah discusses the correct time for prayers. Two opinions are offered for each prayer. The Gemara will elaborate on every idea of the Mishnah.

Our Mishnah		
	Tanna Kamma	R' Yehudah
Shachris Prayer	Until noon	Until four (halachic) hours after sunrise
Minchah Prayer	Until evening	Until <i>plag haMincha</i> (the midpoint of the afternoon)
Maariv Prayer	No time limit	
Mussaf Prayer	All day	Until seven (halachic) hours after sunrise

26a) The Time for Shachris

Our Mishnah described the proper times for one to pray Shachris. Here the Gemara offers two rulings that seem to contradict these rulings.

A seeming contradiction:	Our Mishnah Both the Tanna Kamma and R' Yehudah say that one can pray Shachris until sometime in the middle of the day.	A Baraisa It is a <i>mitzvah</i> to say <i>Shema</i> with the sunrise, then say the Redemption prayer צור ישראל קומה בעזרת ישראל ופדה כנאמך יהודה וישראל, גאלנו יהנה צבאות שמו קדוש ישראל: ברוך אתה יהנה גאל ישראל and then Shemoneh Esrei. We see that one should pray Shachris right after sunrise.
A resolution:	Ordinary people can pray Shachris until the middle of the day.	Special holy people (<i>vatikin</i>) will pray Shema and Shachris at sunrise. As R' Yochanan said "The devoted ones should say Shema together with the sunrise."
Another seeming contradiction:	Our Mishnah Both the Tanna Kamma and R' Yehudah say that one can pray Shachris until sometime in middle of the day.	Rav Mari the son of Rav Huna the son of R' Yirmiyah bar Abba said in the name of R' Yochanan • If one did not pray Maariv, then one should pray Shachris twice, and • <u>If one did not pray Shachris, then one should pray Minchah twice.</u> It seems from the second rule that one can pray Shachris later in the day. time.
A resolution:	Only if one prays until the middle of the day will they get rewarded for praying in the proper time.	One can pray Shachris all day. However, if they pray late, then they will not be rewarded for praying at the proper time.

26a) Making Up a Missed Minchah

(Part one.) This Gemara brings up the topic of making up a missed prayer. If one misses a prayer, they might be able to make it up by praying the next prayer twice. This is called תַּשְׁלֻמִּין *tashlumim* and will be a major topic in the coming pages. If one missed Maariv, then he can pray Shachris twice. Also, if one missed Shachris, he can pray Minchah twice. What about a missed Minchah? Two possible answers are offered.

A question and two possible answers:	Can one who missed praying Minchah make it up by praying Maariv twice? Two possible answers: <table border="1"> <thead> <tr> <th data-bbox="381 577 933 661">No</th><th data-bbox="933 577 1437 661">Yes</th></tr> </thead> <tbody> <tr> <td data-bbox="381 661 933 1417"> Prayer is in place of sacrifices. The reason why one can make up a missing Maariv by praying Shachris twice, and make up a missing Shachris by praying Minchah twice, is because the next prayer is still in the same day. In contrast, when one misses Minchah, the next prayer is Maariv which is the next day. As the <i>posuk</i> says, Bereshis 1:5 וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיַּהֲרֹעַרְב וַיַּהֲבֹקֶר יוֹם אֶחָד And Hashem called the light day, and the darkness He called night, <u>and it was evening, and it was morning, one day.</u> A prayer is like a sacrifice and when the day passed, it cannot be made up. </td><td data-bbox="933 661 1437 1417"> Prayer is a request for mercy and one can always make up a missed request for mercy. </td></tr> </tbody> </table>	No	Yes	Prayer is in place of sacrifices. The reason why one can make up a missing Maariv by praying Shachris twice, and make up a missing Shachris by praying Minchah twice, is because the next prayer is still in the same day. In contrast, when one misses Minchah, the next prayer is Maariv which is the next day. As the <i>posuk</i> says, Bereshis 1:5 וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיַּהֲרֹעַרְב וַיַּהֲבֹקֶר יוֹם אֶחָד And Hashem called the light day, and the darkness He called night, <u>and it was evening, and it was morning, one day.</u> A prayer is like a sacrifice and when the day passed, it cannot be made up.	Prayer is a request for mercy and one can always make up a missed request for mercy.
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A proof of an answer:	Rav Huna said in the name of R'Yitzchak who said in the name of Rav Yochanan: He should make up the missed Minchah prayer by praying Maariv twice. The rule that “once the day passed, then the sacrifice is cancelled” does not apply.				

26a) Making Up a Missed Minchah

(Part two.) The Gemara offers a proof that one cannot make up a missed Minchah.

A challenge to the answer:	A Baraisa The <i>posuk</i> says, Koheles 1:15 מִעֲוֹת לֹא-יִיכַל לְתַקֵּן וְחֲסָרִים לֹא-יִשְׁלֹם What is crooked will not be able to be straightened, and what is missing will not be able to be counted. “What is crooked will not be able to be straightened” is about someone who decided not to say • the evening Shema, or • the morning Shema, or • the evening prayers, or • the morning prayers. The main point is that if he missed any prayer, it cannot be made up. “What is missing will not be able to be counted” is about someone who was offered to join a group to perform, a <i>mitzvah</i> and he did not join.	
The challenge is resolved:	R’ Yitzchok said in the name of R’ Yochanan This rule is for one who intentionally missed praying. One cannot make up an intentionally missed prayer.	In contrast, one who accidentally missed a prayer can make up the prayer.
In support of the resolution:	R’ Ashi Here it says the person was בטל or “suspended” praying. That is intentional and cannot be made up.	

26b) Forgetting אתה חוננתני in the end of Shabbos Shemoneh Esrei

The Gemara discusses whether one must say over Shemoneh Esrei if he forgot to say Havdalah in Shemoneh Esrei of Maariv.

A rule:	A Baraisa • If one forgot to pray Minchah on Friday afternoon, then he prays Maariv twice on Friday night. • If one forgot to pray Minchah on Shabbos afternoon, then he prays weekday Maariv twice on Shabbos night. ○ The first time, one says <u>אתה חוננתני</u> (Havdalah) in Shemoneh Esrei; the second time he does not say it. ○ If one says <u>אתה חוננתני</u> (Havdalah) in the second time, and not in the first time, then he did not satisfy his requirement and must say Maariv a third time. We see one must go back to say Maariv again if he did not say <u>אתה חוננתני</u> (Havdalah) in Shemoneh Esrei.	
A seemingly contradictory ruling:		A Baraisa If • one forgot to say <u>משיב דבר</u> or <u>ומוריד הגשם</u>, or one forgot to say <u>מוריד הטל</u>, then he must go back and say it again. If • <u>one forgot to say אתה חוננתני</u>, then he does not need to repeat Shemoneh Esrei because he will say Havdalah on a cup of wine later.
A response:	Kasha! It is a contradiction.	

26b) The Origin of Various Prayers

(Part one.) Two possibilities are given for the origin for some prayers. They either were instituted by our forefathers, or they correspond to the daily sacrifices in the Beis HaMikdash. Proofs are given for both ideas. Two prayers are dealt with on this page.

Two possibilities:	R' Yose the son of Chanina The prayers were instituted by the three forefathers. תפילות אבות תקנום	R' Yeshuah the son of Levi The prayers correspond to the three <i>tamid</i> offerings. תפילות פנגד תמידין תקנום
Proofs:	A Baraisa	A Baraisa
Shachris:	Avraham made Shachris because it says, Bereshis 19:27 וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר אֶל־הַמָּלֶוֶם אֲשֶׁר־עָמַד שָׁם אֶת־פָּנָיו יְהוָה <u>And Avraham arose early in the morning to the place where he had stood</u> before Hashem. “Stood” means prayer, as it says, Tehillim 106:30 וַיַּעֲמֵד פִּינְחָס וַיַּכֵּל וַתִּעֲצָר הַמַּגֵּפָה <u>Pinchas stood up and executed justice (prayed)</u>, and the plague was stopped.	- Why did the Rabbonim say that Shachris can be prayed until noon? Because the morning <i>tamid</i> could be given until noon. - R' Yehudah said that Shachris can be prayed until four hours into the day, because the morning <i>tamid</i> can be offered until four hours into the day.
Minchah:	Yitzchok made Minchah because it says, Bereshis 24:63 וַיֵּצֵא יִצְחָק לְשׁוֹחַ בַּשָּׂדֶה לַפְּנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה גַמְלִים בָּאִים <u>And Yitzchak went forth to speak in the field towards evening</u>, and he lifted his eyes and saw, and behold, camels were approaching. “Speak” means to pray, as it says, Tehillim 102:1 תַּפְּלֶה לְעַנִּי כִּי־יַעֲטֹף וּלְפָנֶי יְהוָה יִשְׁפֹּף שִׁיחוֹ A prayer for a poor man when he enwraps himself and pours out his speech before Hashem.	- Why did the Rabbonim say that Minchah can be prayed until the evening? Because the afternoon <i>tamid</i> could be given until the evening. - R' Yehudah said that Minchah can be prayed until <i>plag</i> “half” of Minchah, because the afternoon <i>tamid</i> can be offered until <i>plag</i> “half” of Minchah.” (Tosafos says that this was the time of the <i>ketoros</i> which came with the <i>tamid</i>.)

26b) The Origin of Various Prayers

(Part two.) The two possible origins of Maariv and Mussaf are offered here.

Maariv:	Yaakov made Maariv because it says, Bereshis 28:11 וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשָּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיָּשֶׂם מִרְאשֵׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא <u>And he arrived at the place and lodged</u> <u>there</u> because the sun had set, and he took some of the stones of the place and placed them at his head, and he lay down in that place. וַיִּפְגַּע means prayer, as it says, Yirmiyahu 7:16 וְאַתָּה אֱלֹהֵי־תִתְפַּלֵּל בְּעַד־הָעָם הַזֶּה וְאַל־תִּשָּׂא בָעֵדָם רִנָּה וּתְפִלָּה וְאַל־תִּפְגַּע־בִּי כִי־אֵינֶנִּי שֹׁמֵעַ אֹתָךְ And you, pray not on behalf of this people, neither lift up cry nor prayer, and <u>entreat</u> Me not for I will not hear you.	Why did the Rabbonim say that Maariv does not have a fixed time? Because all the limbs and the fats of the evening <i>tamid</i> that were not consumed could be brought all night.
Mussaf:	(Rav Yaakov Emden quotes a Zohar which says that Mussaf was instituted by Yossef.)	- Why did the Rabbonim say that Mussaf can be said all day? Because the Mussaf sacrifice can be brought all day. - R' Yehudah said that Mussaf can be prayed until the seventh hour because R' Yehudah said that the Mussaf sacrifice can be brought until the seventh hour.

26b) The Origin of Various Prayers

(Part three.) The Baraisa had mentioned *plag* “half” of Minchah. The Baraisa and the Gemara clarify when is this time period.

A clarification about what the second Baraisa meant:

In the discussion of Minchah, the second Baraisa which was about sacrifices used the term *plag* “half” of Minchah. The Baraisa explains when this period is. There are two possible Minchah time periods: Minchah Gedolah and Minchah Ketanah.

Question: When is Minchah Gedolah? **Answer:** From 6.5 hours and on.

Question: When is Minchah Ketanah? **Answer:** From 9.5 hours and on.

							Minchah Gedolah						
										Minchah Katana			
0	1	2	3	4	5	6	7	8	9	10	11	12	
0 is sun rise						6 is noon			9.25 is <i>plag</i> Minchah Gedolah	10.75 is <i>plag</i> Minchah Katanah		12 is night- fall	

- Minchah Gedolah starts at 6.5 and ends at 12. This means it is 5.5 hours long. The halfway point is $6.5 + (5.5/2) = 6.5 + 2.75 = 9.25$.
- Minchah Ketanah starts at 9.5 and ends at 12. This means it is 2.5 hours long. The halfway point is $9.5 + (2.5/2) = 9.5 + 1.25 = 10.75$.

A question: When the second Baraisa states that R' Yehudah says Minchah can only be said from *plag* “half” of Minchah, does it mean *plag* “half” of Minchah Gedolah (“the earlier Minchah”) or *plag* “half” of Minchah Ketanah (“the latter Minchah”)?

The answer:

A Baraisa

They stated that when R' Yehudah said *plag* “half” of Minchah, he meant *plag* “half” of Minchah Ketanah (“the later Minchah”).

This means 10.75 (= “11-0.25”).