The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Dec 24 2022 ■ ל' כסלו, תשפ"ג
סימן רל"ג סעיף א'

Overview

Siman 233 Seif 1:

One who davened mincha after 6 ½ hours into the day has fulfilled his obligation. The primary time is from 9 ½ hours into the day until nightfall according to Rabanan or until plag hamincha which is the end of 10 ¾ hours according to R' Yehduah. Hours are calculated according to the day and even if the day is long it is divided into 12 parts and each part is a halachic hour (שעות זמניות) and this is the method of calculation any time Chazal discuss hours. **The Gemara's conclusion is that one could follow either opinion but one must always follow one of the opinions so if one follows Rabanan and davens mincha until nightfall he may not daven ma'ariv after plag hamincha and if he follows R' Yehudah and davens ma'ariv after plag hamincha he may not daven mincha at that time. Nowadays that the custom is to daven mincha until nightfall one may not daven ma'ariv before shekiah. B'dieved if one davened ma'ariv after plag hamincha he fulfilled his obligation and in a pressing circumstance he may daven ma'ariv after plag hamincha.** In our countries where we daven ma'ariv after plag hamincha one should not daven mincha at that time but b'dieved or in a pressing circumstance he has fulfilled his obligation if he davened mincha before nightfall which is tzeis hakochavim.

- Since the tamid shel bein ha'arbayim was brought after 9 ½ hours that is considered the primary time to daven mincha but if one davened after 6 ½ hours he fulfilled his obligation since Biblically that is the earliest time to offer the korban. Some Rishonim maintain that l'chatchila one may daven after 6 ½ hours. If by waiting until after 9 ½ hours one will not be able to daven with a minyan all opinions agree that l'chatchila he should daven after 6 ½ hours. (M.B. 1)
- Some authorities maintain that b'dieved if one davened after midday but before 6 ½ hours he need not daven again. (M.B. 2)
- There is a disagreement how to calculate halachic hours. Some calculate from amud hashachar until tzeis hakochavim whereas others calculate from haneitz until shekiah. (M.B. 4)
- One should not follow one opinion and then another time follow the second opinion even the next day since that is contradictory and certainly on the same day one should not daven mincha after plag and ma'ariv before nightfall. (M.B. 6)
- Shulchan Aruch refers to the end of shekiah which is a small amount of time before tzeis hakochavim. (M.B. 9)
- If one davened ma'ariv before plag he did not fulfill his obligation even b'dieved. (M.B. 10)
- One may not be lenient unless at least on that day he davened mincha before plag but if on that day he did not daven before plag he may not daven ma'ariv after plag since that would involve a contradiction on the same day. This applies to an individual but if a tzibbur will not be able to gather again to daven ma'ariv one may be lenient and daven ma'ariv shortly after mincha. (M.B. 11)
- According to Rema one should not daven mincha after plag even if he plans to daven ma'ariv that day after tzeis hakochavim. (M.B. 12)
- Being that it is a pressing circumstance one may even l'chatchila daven mincha during a time that he normally davens ma'ariv. (M.B. 13)
- Rema means a ¼ hour before tzeis hakochavim. One should know that even though Shulchan Aruch and Rema imply that one who davens ma'ariv after tzeis hakochavim may daven mincha after shekiah there are many Poskim who disagree and maintain that mincha must be davened before shekiah. Therefore, l'chatchila one should be careful to daven before shekiah and it is preferred to daven alone in the correct time than to daven with a minyan after shekiah. B'dieved in a very pressing circumstance, one may rely on the lenient opinions that permit davening mincha until ¼ hour before tzeis hakochavim but one should daven as early as possible. (M.B. 14)

Halacha Highlight

The ideal time to daven mincha

Shulchan Aruch Siman 233 Seif 1

ועקר זמנה מתשע שעות ומחצה

The primary time is from 9 ½ hours into the day

Shulchan Aruch writes that one who davens mincha after 6 ½ hours into the day – mincha gedolah (appr. 12:30) has fulfilled his obligation. However, the primary time to daven mincha is after 9 ½ hours into the day – mincha ketanah (appr. 3:30). Mishnah Berurah (סק"א) explains that tefilas mincha was enacted to correspond to the afternoon Tamid, and Biblically the afternoon Tamid could be slaughtered from 6 ½ hours into the day. Ordinarily, the korban was not offered so early in order to allow people to bring private korbanos that could not be offered subsequent to the afternoon Tamid. Since the afternoon Tamid was regularly offered at 9 ½ hours into the day, that is considered the preferred to time to daven mincha as well. However, if one davens mincha after only 6 ½ hours into the day he has fulfilled his obligation.

Mishnah Berurah (שם) then notes that according to many Rishonim, one may daven mincha even l'chatchila after only 6 ½ hours into the day. Although he does not issue a definitive ruling about the matter, he writes that if one wants to eat or will be travelling later on during the day or if one has the opportunity to daven with a minyan now but if he waits a minyan will not be available, he may daven even l'chatchila after only 6 ½ hours into the day. Certainly if waiting to daven after 9 ½ hours into the day will cause a person to lose time to study Torah it is permitted to daven l'chatchila after only 6 ½ hours into the day. However, when all things are equal it is preferred for one to daven after 9 ½ hours into the day to satisfy Shulchan Aruch's preference. Furthermore, it is cited in the name of Arizal that the preferred time to daven mincha is close to shekiah (פסקי תשובות אות ב').