

[26b] Our Rabbis taught: If a man erred and did not say the afternoon prayer on the eve of Sabbath, he says the [Sabbath] *Tefillah* twice on the night of the Sabbath. If he erred and did not say the afternoon *Tefillah* on Sabbath, he says the [weekday] *Tefillah* twice on the outgoing of the Sabbath; he says *habdalah*<sup>6</sup> in the first but not in the second;<sup>7</sup> and if he said *habdalah* in the second and not in the first, the second is counted to him, the first is not counted to him. This is equivalent, is it not, to saying that since he did not say *habdalah* in the first, it is as if he had not said the *Tefillah* and we make him say it again. To this was opposed the following: If one forgot and did not mention the miracle of rain<sup>8</sup> in the benediction for the resurrection of the dead<sup>9</sup> and prayed for rain in the benediction of the years,<sup>10</sup> he is turned back; if he forgot *habdalah* in 'who graciously grants knowledge',<sup>1</sup> he is not turned back, because he can say it over wine!—This is indeed a difficulty.

It has been stated: R. Jose son of R. Hanina said: The *Tefillahs* were instituted by the Patriarchs. R. Joshua b. Levi says: The *Tefillahs* were instituted<sup>2</sup> to replace the daily sacrifices. It has been taught in accordance with R. Jose b. Hanina, and it has been taught in accordance with R. Joshua b. Levi. It has been taught in accordance with R. Jose b. Hanina: Abraham instituted the morning *Tefillah*, as it says, *And Abraham got up early in the morning to the place where he had stood*,<sup>3</sup> and 'standing' means only prayer, as it says, *Then stood up Phineas and prayed*.<sup>4</sup> Isaac instituted the afternoon *Tefillah*, as it says, *And Isaac went out to meditate in the field at eventide*,<sup>5</sup> and 'meditation' means only prayer, as it says, *A prayer of the afflicted when he fainteth and poureth out his meditation before the Lord*.<sup>7</sup> Jacob instituted the evening prayer, as it says, *And he lighted [wa-yifga'] upon the place*,<sup>8</sup> and 'pegi'ah' means only prayer, as it says, *Therefore pray not thou for this people neither lift up prayer nor cry for them, neither make intercession to [tifga'] Me*.<sup>9</sup> It has been taught also in accordance with R. Joshua b. Levi: Why did they say that the morning *Tefillah* could be said till midday? Because the regular morning sacrifice could be brought up to midday. R. Judah, however, says that it may be said up to the

fourth hour because the regular morning sacrifice may be brought up to the fourth hour. And why did they say that the afternoon *Tefillah* can be said up to the evening? Because the regular afternoon offering can be brought up to the evening. R. Judah, however, says that it can be said only up to the middle<sup>10</sup> of the afternoon, because the evening offering could only be brought up to the middle of the afternoon. And why did they say that for the evening *Tefillah* there is no limit? Because the limbs<sup>11</sup> and the fat<sup>12</sup> which were not consumed [on the altar] by the evening could be brought for the whole of the night. And why did they say that the additional *Tefillahs*<sup>1</sup> could be said during the whole of the day? Because the additional offering could be brought during the whole of the day. R. Judah, however, said that it can be said only up to the seventh hour, because the additional offering can be brought up to the seventh hour. Which is the 'greater afternoon'? From six hours and a half onwards.<sup>2</sup> And which is the 'small afternoon'? From nine hours and onwards.<sup>3</sup> The question was raised: Did R. Judah refer to the middle of the former afternoon-tide or the middle of the latter afternoon-tide?<sup>4</sup> Come and hear: for it has been taught: R. Judah said: They referred to the middle of the latter afternoon-tide, which is eleven hours less a quarter.<sup>5</sup> Shall we say that this is a refutation of R. Jose b. Hanina?<sup>6</sup> R. Jose b. Hanina can answer: I can still maintain that the Patriarchs instituted the *Tefillahs*, but the Rabbis found a basis for them in the offerings. For if you do not assume this,<sup>7</sup> who according to R. Jose b. Hanina instituted the additional *Tefillah*? He must hold therefore that the Patriarchs instituted the *Tefillahs* and the Rabbis found a basis for them in the offerings.<sup>8</sup>

R. JUDAH SAYS: TILL THE FOURTH HOUR. It was asked: Is the point mentioned itself included in the UNTIL or is it not included?<sup>9</sup>—Come and hear: R. JUDAH SAYS, UNTIL THE MIDDLE OF THE AFTERNOON. If you say that the point mentioned is included in the UNTIL, then there is no difficulty; this is where the difference lies between R. Judah and the Rabbis.<sup>10</sup> But if you say that the point mentioned is not included,<sup>1</sup> then R. Judah says

(5) V. Glosses. Vilna Geron. (6) V. P.B. p. 46. (7) Because the one which is said in compensation is always said second. (8) Lit., 'the (divine) power (manifested) in rain'. (9) The second benediction. (10) The ninth benediction. (1) The fourth benediction. (2) By the Men of the Great Synagogue. (3) Gen. XIX, 27. (4) Ps. CVI, 30. (5) Gen. XXIV, 63. (6) E.V. 'complain'. (7) Ps. CII, 1. (8) Gen. XXVIII, 11. (9) Jer. VII, 16. (10) The precise time meant is discussed *infra*. (11) Of the burnt-offerings. (12) Of the other offerings. (1) Said on Sabbaths, New Moons, and holy days. (2) From 12.30 p.m. to 6 p.m. taking the day from 6 a.m. to 6 p.m. (3) From 3.30 onwards. (4) I.e., does he in his statement in the Mishnah mean midway between 12.30 and 6 or between 3.30 and 6? (5) Viz., midway between

9½ hours and 12. (6) According to him it was the Patriarchs who instituted the prayers, and the time of the sacrifice should have no bearing on the time of the recital of the prayers. (7) That R. Jose admits that the Rabbis based the *Tefillah* on the offerings. (8) And accordingly added a *musaf tefillah* to those instituted by the Patriarchs, and for the same reason they made the time of the prayers to be determined by the time of the sacrifices. (9) I.e., does he mean the beginning or the end of the fourth hour? (10) Assuming that R. Judah meant the middle of the latter afternoon-tide, i.e., eleven hours less a quarter. (1) So that 'until' means until the end of the point fixed by him.