

תפלות אבות תקנום הרב צבי קרקוער

The *gemara Yoma 28b* cites a *memra* from R. Safra that Avrohom Avinu davened the *tefila* of *Mincha*. *Rishonim* ask, why does the *gemara Brachos 26b* state that Yitzchok was *mesaken Tefilas Mincha* if we have the *gemara Yoma* that states Avrohom davened *Mincha*? *Tosafos* in that *gemara Brachos* answers that R. Safra's story of Avrohom Avinu davening *Mincha* was only subsequent to Yitzchok being *mesaken* it as a *tefilah*.

According to this explanation, we understand well why Avrohom Avinu only davened *Tefilas Mincha* and not *Tefilas Maariv*. Yaakov Avinu was *mesaken* the *tefilah* of *Maariv* only after Avrohom Avinu's *petirah* and therefore Avrohom Avinu only davened *Mincha* [and *Shacharis*].

Tosafos Yeshonim in *Yoma* offers a different answer to the question. He says that Avrohom Avinu davened *Mincha* as a private *hanhaga*. While Yitzchok was *mesaken Mincha* as a standard *tefilah* for his descendants, Avrohom Avinu already kept that practice privately.

According to this *mehalech*, we can why R. Safra states that Avrohom Avinu davened *Mincha* but makes no mention of *Maariv*? Another question is based on a Rambam in *Hilchos Melachim (9: 1)*. He states that the mitzvah is to daven one *tefilah* every day. When discussing how the *Avos* were *mesaken* the different *tefilos*, he writes that Avrohom was *mispalel Shacharis* and Yitzchok was “*v'hosif tefilah acheres lifnos hayom*.” However, he then states that Yaakov was *mesaken tefilas Arvis*. Why is *Arvis* not described as being a *tefilah nosafes* just like *Mincha*?

The *Ramchal* in *Sefer Derech Hashem (Perek 4)* explains that there are two *hanhagos* with which HaKadosh Boruch Hu is *manhig* the world. One is called *hanhogas hayom* and the other is called *hanhogas halayla*. He says that this explains why we recite *krias shema* twice daily, once in the morning and the other at night in order to have *kabolas Ol Malchus Shomayim* by each *hanhaga*. The *Ramchal* even adds that *Mincha* is such a short *tefilah* because we have already davened *Shacharis* which is the *tefilah* for *hanhogas hayom*, and *Mincha* just serves as a continuation of that.

What does it mean that HaKadosh Boruch Hu is *manhig* us with *tefilas hayom* and *tefilas halayla*?

I would like to base an explanation upon a Rashi in *Tehilim (92: 3)* on the words “*l'hagid baboker chasdecha v'emunas'cha baleilos*.” Rashi is *mefarsh* that “*boker*” refers to *geula*. It refers to a time when we see clearly *hashgochas haBorei* and appreciate that HaKadosh Boruch Hu is running the world. “*Hagadda*” is an expression used when there is clarity. *Layla*, however, refers to *galus*. It refers to *hester ponim* and a time that we do not see the *yad, kaviyachol*, of HaKadosh Boruch Hu. It is at that time which our *avodah* to Him is based upon *emunah*, knowing that HaKadosh Boruch Hu is there running the show even when we cannot see or understand what is happening.

In fact, it is interesting to note that when the *Yerushalmi Brachos (29b)* discusses the different *tefilos*, it describes *Shacharis* as a *hoda'a* to HaKadosh Boruch Hu for being *motzi* us from *afeila l'orah*. *Tefilas Mincha* is when we say, “just like we were *zoche* to see the *Shemesh* in the *mizrach* so too we are

zoche to see the *Shemesh* in the *maarov*.” However, the *tefilah* of *Maariv* changes to be a *bakosho*. It is a *bakosho* for HaKadosh Boruch Hu to take us out of the *afeila* to *orah*.

With this understanding, perhaps we can explain why the Rambam describes Yitzchok as being *mosif tefilah* instead of *mesaken Mincha*. In truth, *Mincha* is only a *hosafa* to *Shacharis*. It is yet another *tefilah* of showing gratitude to HaKadosh Boruch Hu where we can see the *hashgochas haBorei* and showing appreciation to Him for being in *geula*, in the light of *yom*. However, the *tefilah* of *Maariv* is a whole separate *parsha*. Rambam describes it as Yaakov Avinu was *mesaken Maariv* because it is not a *hosafa* on *Shacharis* and *Mincha*. It is a *tefilah* for *Layla* and *galus*.

With this, perhaps we can understand why R. Safra says that Avrohom Avinu davened *Mincha* but made no mention of *Maariv*. Avrohom Avinu and Yitzchok Avinu were the *Avos* that experienced the *hashgochas* HaKadosh Boruch Hu, the *yom* and clarity of *yad Hashem*. They davened *Shacharis* and *Mincha*. However, Yaakov Avinu was the *Av* who went down to *Mitzrayim* into *galus*. Only he was *shayich* to daven *Maariv*, the *tefilah* of *galus*.

It is even interesting to note that Yaakov Avinu was *mesaken Maariv* when he left his parents' house and had to go down to *Choron* to live with *Lavan*. The *posuk* says, “*Arami oved avi va'yeired mitzraymo... ma be'keish Lavan, la'avor es hakol...*” It was at this point in his life that Yaakov was *mesaken* the *tefilah* of *Maariv*.

It is even more interesting to note that the *pesukim* and the *gemara Chulin (91b)* are *mashma* the following: When Yaakov passed by *makom haMikdosh* on his way to *Choron*, Rashi cites *Chazal* that he did not stop to daven. He realized this once he already reached *Choron* and therefore returned to *makom haMikdosh* to daven and had the famous *kefitzas haderech* to *Har HaMoriya*. It was then that he davened *Maariv*. The question is asked why Yaakov only decided to do this once he already reached *Choron* and not when he originally passed *Har HaMoriya*? Maybe we can answer that *kol zman* he was still in Eretz Yisroel he was still living in the state of *yom* and *hashgochas HaBorei*, and only davened *Shacharis v'Mincha*. It was only once he reached *Choron*, the *makom* of *Lavan*, that he realized how he had entered the different phase of *layla (galus)* and therefore wanted to daven *Maariv*.

It also seems that Yaakov davened *Maariv* while it was still daylight. After he finished (“*Vayifga bamakom*”), he had to stay there because, “[*vayolen shom] ki vo hashomesh*.” In actuality, Yaakov davened *Maariv* while it was still day time even though we daven it at night. Why do we daven it at night if Yaakov Avinu, who was *mesaken* it, davened it before night?

The way we are understanding it, the whole *tefilah* of *Maariv* is a *tefilah* of *layla*. Yaakov Avinu's *tefilah* was one of *galus*. This is why we daven it at night. It is a *tefilah* of *bakosho* where we beg HaKadosh Boruch Hu to be *motzi* us from *galus l'geula*, from *choshech l'or*.

L'maaseh, in today's day and age we don't really appreciate the darkness of night. We have electricity and lights. We can't appreciate how dark the night can really be. This is true as well in our *galus*. Baruch Hashem, it is true that we have a lot of *or* in our *galus*. We have the freedom to be *bnei Torah*, we have economic success, and in general we live *b'shalom* which is truly a real *bracha* in this *galus*. But *l'maaseh*, especially with recent events in the past few weeks, we *takeh* have to realize how dark and oppressive this *galus* truly is. Therefore, we must also appreciate how important it is for us to daven this *tefilah* of *Maariv*, the *tefilah* of Yaakov Avinu, where we *bet'zoch* the *Ribono Shel Olam* to take us out of this *galus* to *geula*, from the *choshech* to *or*, and from *afeilah l'orah* to the *Orah Shel Moshiach*.