

Nighttime

Excerpted and adapted from a *shiur* by Rav Moshe Zev Granek

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https://baishavaad.org/wp-content/uploads/2022/11/BER82_005_Chayei_Sar_a_While_the_Sun_Shines_Davening_Mincha_Before_Shekia.mp3

And Yitzchak went out to converse in the field toward evening, and he raised his eyes and saw, and behold! camels were coming.

Bereishis 24:63

The Gemara (Berachos 26b) derives from this *pasuk* that Yitzchak instituted the *tfilah* of Mincha. The Gemara also cites a *machlokes* between R' Yehudah and the Chachamim whether Mincha may be recited until the end of the day or until *plag* haMincha, 1¼ *sha'os zmanios* earlier. The Gemara concludes that the halacha was not decided, so one may follow either view. This is the ruling of many *Rishonim* and the Shulchan Aruch (O.C. 233:1). According to Rabeinu Yonah, one must choose a view and follow it consistently. The Mordechai says one may change from day to day, but he may not contradict himself by following both opinions on the same day (*tartei desarei*), i.e., daven Mincha after *plag* and then Ma'ariv (whose *zman* begins after *zman* Mincha) before *shkiah*. Other *Rishonim*, including Rabeinu Tam, allow even that. Indeed, the Gra comments that the Shulchan Aruch, who permits davening Ma'ariv early in a *she'as hadchak* (pressing situation), is relying on Rabeinu Tam.

The Tur (O.C. 267) seems to say that even a person who davens Ma'ariv late on weeknights is encouraged to daven early on Shabbos. The Magein Avraham explains that this combines several factors: First, Rabeinu Tam permits davening Ma'ariv early even for someone who davens Mincha until *shkiah*. Second, the Mordechai allows changing one's Ma'ariv practice daily. Third, Ma'ariv corresponds to the burning of the *eivarim* on the *mizbeiach*, which was done before Shabbos.