

## And Yitzchak went out to supplicate in the field towards evening. (24:63)

*Chazal* infer from this *pasuk* that Yitzchak initiated *Tefillas Minchah*. The afternoon prayer, *Tefillas Minchah*, is different from the morning prayer, *Tefillas Shacharis*, and the evening prayer, *Tefillas Arvis*. In the morning, a person arises rested after a night's sleep. He has not yet become involved in the hustle and bustle of his daily endeavor. His thoughts are still peaceful, his emotions are relaxed. He can supplicate Hashem with a relaxed, peaceful frame of mind. He can have the proper *kavanah*, concentration and intention. Likewise, at the end of the day, regardless of the day's trials and frustrations, business is now complete. He can relax, because nothing is going to change. Tomorrow is another day. Tonight he can pray to Hashem relaxed and at peace. Thus, *Shacharis* and *Arvis* are both *tefillos* that are prayed at a time when one's frame of mind is attuned to prayer.

*Tefillas Minchah* is different. Because *Minchah* is recited in the middle of the afternoon, at a time when one must invariably take time out from his hectic schedule, it is difficult to maintain the proper concentration. One must block his thoughts regarding a favorable business deal, rid one's mind of his daily business affairs, in order to *daven* with total *kavanah*. *Horav Shlomo Yosef Zevin, zl*, explains that this is the reason for the uniqueness of *Tefillas Minchah*. It is, indeed, a difficult prayer to *daven*. *Minchah* is a prayer in which one sanctifies the material, one transcends the "field," the symbol of material pursuit, in order to consecrate his thoughts to serve Hashem. Yitzchak instituted *Minchah* while he was yet in the "field." He sanctified the field with *Tefillas Minchah*. Thus, *Minchah* is recited during the time of day which offers us the opportunity to reach further with our prayers, if we are able to transcend the physical/ material world in which we are currently involved.