

הלכות תפילה (סימן צ: מקום הראוי להתפלל, תפילה בציבור, הולך בדרך)

צ: יט-כב

Outline

1. Today's Topics
 - a. מקום קבוע
 - b. Davening at the entrance of a shul
 - c. Davening in front of various items and other people
2. מקום קבוע (שו"ע צ: יט)
 - a. One should have a set place for תפילה that he doesn't change other than when necessary, and having a set shul does not satisfy having a "מקום קבוע" (שו"ע)
 - i. Q: What is the source for this הלכה?
 1. משנ"ב נט established a place for davening (משהם אבינו)
 2. שו"ע צח: ד' במקום קרוב תפילה
 - ii. Q: Does this הלכה apply outside of shul?
 1. Yes, it applies at home as well so that others do not disturb his davening (משנ"ב שם)
 - iii. Q: What constitutes a "מקום קבוע"?
 1. Within ד' of one's established place is considered his מקום קבוע (משנ"ב ס)
 - a. Therefore, when an אבל is obligated to change his seat, he should move at least ד' away from his seat
(פתח"ת יו"ד שצג: ז' הע' 71)
 - iv. Q: To what parts of davening does this requirement apply? (הע' 67)
 1. Only to תו"ח כה שמו"ע
 2. Even to רבינו יונה ג', טור) פסוקי דזמרא
 - v. Q: Can one change his מקום קבוע? (הע' 68)
 1. Yes; even if one has one מקום קבוע per season, this registers as מקום קבוע (פרמ"ג)
 - vi. Q: If one must choose between מקום קבוע and saying דזמרא, which is preferable? (הע' 69)
 1. גרשז"א) מקום קבוע
 - vii. Q: If one must choose between ביה"כ קבוע and saying קדיש as an אבל, which is preferable? (הע' 69)
 1. רב אלישיב) קדיש
 2. גרשז"א, גר"י קמנצקי) ביה"כ קבוע
 3. (שו"ע צ: כ) כניסה לביה"כ
 - a. One should enter the amount of two פתחים into a shul and only then daven. (שו"ע)
 - i. Q: What is the meaning of "פתחים ב' פתחים"?
 1. דעה 1: Enter 8 טפחים into the shul
 - a. Q: Why?
 - i. Reason 1: Because if one davens at the door, he demonstrates that being in shul is a burden to him (שו"ע)
 1. Exception: therefore, if one has an established seat near the door, then there is no problem to daven near the door
 - ii. Reason 2: Because one will look at outside and get distracted
 1. Exception: therefore, if the door does not open to the public domain, then there is no problem to daven near the door
 2. דעה 2: Wait the amount of time it takes to walk the distance of ב' פתחים until davening
 - a. Q: Why?
 - i. So that one can collect his thoughts and focus (משנ"ב סב)
 3. הלכה למעשה: We are concerned for both opinions
 - b. Q: How should the entrance to the ביה"כ be structured?
 - i. There should be a lobby that leads into the shul just as there was an אולם in front of the היכל (ב"ה ומג"א מובא במשנ"ב סא)

- c. Q: Who should be the first to enter the shul?
- i. The גדול because he is most fit for the מזוזה (משנ"ב סב)
 - 1. Likewise, the גדול should be honored by leaving first (ברכ"י יו"ד רמב: כד הע' 72)
 - 2. Likewise, an honorable person should be honored by entering first (ערה"ש ש צ: מח הע' 72)
 - 3. Q: To what degree should one honor the גדול?
 - a. Even if it comes at the cost of being amongst the first ten to shul (פרמ"ג הע' 73)
 - 4. (שו"ע צ: כא) חציצה
 - a. There should not be anything that interrupts between a person davening and the wall
 - i. Source: חזקיהו davened opposite a wall (משנ"ב סג)
 - ii. Q: Is this an absolute requirement?
 - 1. No; it is a מצוה מן המובחר (שם)
 - a. Q: If one cannot avoid davening in front of a חציצה, how should he conduct his תפילה?
 - i. He should close his eyes or keep his eyes on his siddur in order to maintain כוונה (שם)
 - iii. Q: To what degree does this requirement apply?
 - 1. Opinion 1: Even if there is much distance between the person and the wall (משנ"ב סד)
 - 2. Opinion 2: If the חציצה is 4 אמות or more away from the person, then it is considered a different רשות (שם) (פרמ"ג, מגן גיבורים מובאים שם)
 - b. Exceptions
 - i. Set items, like an ארון or chest, are not considered interruptions
 - 1. Q: What is the definition of "קבוע"?
 - a. Something that is not moved, even if it is not attached to the ground (גר"ח קניבסקי הע' 76)
 - 2. Q: What is the status of our beds? (משנ"ב סה)
 - a. דעה 1 שם) דבר קבוע
 - b. דעה 2 שם) חציצה
 - i. הלכה למעשה: we should be מחמיר when possible (משנ"ב שם)
 - 3. Q: What is the status of benches in shul?
 - a. (משנ"ב סח) דבר קבוע
 - ii. People are not considered interruptions
 - iii. Animals
 - 1. Not considered interruptions (שו"ע)
 - 2. Considered interruptions (רמ"א)
 - c. Items that are smaller than 4 טפחים of width and 10 טפחים of height are not considered interruptions (רמ"א)
 - i. This applies even if the 4 טפחים of width are only towards the top of the item's height (משנ"ב סז)
 - ii. Exception: even large items that are necessary for תפילה are not considered חציצות (ט"ז מובא במשנ"ב סז)
 - 1. Therefore, shtenders are not חציצות (שם) (משנ"ב שם), even if one uses it for תפילה without putting a siddur on it (גר"ח קניבסקי הע' 75)
 - iii. Q: Do all agree with the רמ"א?
 - 1. No (משנ"ב סח)
 - 5. (שו"ע צ: כב) תפילה אחורי אדם
 - a. Some say that one should not daven behind other people, and it is good to be concerned for their opinion (שו"ע)
 - i. Q: Is this an absolute requirement?
 - 1. No; rather, one should be careful to do so only when possible (מאמר מרדכי מובא במשנ"ב ט)