

## הלכות תפילה (סימן צג: קדם שיתפלל צריך לשהות)

### צג:א-ד

#### Outline

1. Today's Topics
  - a. Waiting before davening
  - b. Proper preparation for davening
2. (ש"ע צג:א) שהייה קודם תפילה
  - a. One should wait for an hour before davening so that he focuses his mind on Hashem and for one hour after תפילה so that davening doesn't seem like a burden that he runs from (ש"ע)
    - i. Q: What is the meaning of "שעה" ?
      1. One full hour (תר"י מובא במשנ"ב א)
    - ii. Q: To whom does this requirement apply?
      1. חסידים; however, for others, a little waiting time (i.e. the time it takes to walk 8 מטפחים) is sufficient (משנ"ב שם)
    - iii. Q: How long should one wait before leaving shul?
      1. If possible, one should wait until there are fewer than ten people remaining (סדר היום מובא במשנ"ב שם)
        - a. Q: Why?
          - i. So that one is not the reason why the שכניה departs (סדר היום הע' 2)
          - ii. Because sitting in shul is a מצוה (משנ"ב שם)
      - iv. Q: What else should one do to maintain כוונה?
        1. The (משנ"ב ב) סידור would daven from the אריז"ל
          - a. Indeed, the (קכד:כו) משנ"ב writes that it is best to do so even during חזרת הש"ץ (הע' 3)
          - b. The (נג:פז) משנ"ב writes that it is proper to daven from a siddur, and the גר"א says that the "ובבאה עם הספר ישוב מחשבתו הרעה", פסוק "Hashem does the will of those who fear Him" and "Hashem guards those who love Him" (הע' 4). However, the (צא:ו, צה:ה) משנ"ב says that there is an advantage to davening with one's eyes closed. The ברכה מחזיק ברכה says that each person should decide for himself what is better for his כוונה (הע' 5). But, for תפילות שבת, the שער"ת quotes the אריז"ל that one should daven from a סידור (הע' 5).
  3. (ש"ע צג:ב) איך לעמוד לתפילה
    - a. One should daven with feelings of awe and humility. One should not daven with an attitude of play and light-headedness or mundane matters or anger but rather with joy, such as comforting תורה, which one does by davening adjacent to מצרים or גאלת לדוד, תהלה לדוד, which says "Hashem does the will of those who fear Him" and "Hashem guards those who love Him" (ש"ע)
      - i. Q: What is the source for this requirement?
        1. "עבדו את ה' ביראה" (משנ"ב ג)
      - ii. Q: How do the two statements of the ש"ע (awe vs. joy) cohere with one another?
        1. Best is to daven with awe and trembling, but since many are unable to, they should be careful not to daven with light-headedness but rather שמחה של מצוה (משנ"ב ד)
      - iii. Q: In what other states should one refrain from davening?
        1. Distress, anger, difficulty of travel (משנ"ב צה:ה)
  4. (ש"ע צג:ג) דין והלכה קודם תפילה
    - a. One should not daven after adjudicating a Torah matter or halakhic discourse so that his mind is not distracted. Rather, he should daven after learning a clearcut Halacha (ש"ע)
      - i. Indeed, this is also considered davening in a state of joy because Torah makes one joyous (רמ"א)
      - ii. Q: What is considered the type of Torah one should avoid prior to תפילה?
        1. That which does not require investigation and is not subject to debate (משנ"ב ה)
          - a. However, if one is engaged in such Torah and the congregation begins to daven, one should daven with them nonetheless (משנ"ב שם)

5. (שו"ע צג:ד) עסק בצרכי ציבור קודם תפילה

a. One who engages in the needs of the community is considered like one who learns תורה in that:

i. Qualifications

1. This halacha applies only if the communal engagement is not distracting (משנ"ב ו')

a. However, even if it is, one should not miss תפילה or בציבור תפילה on its account (משנ"ב שם)

ii. 2 Explanations

1. He may daven afterwards because such engagement is joyous for him (דעה 1)

2. He need not pause in order to daven (דעה 2)

a. Q: How do we rule?

i. The אחרונים rule like the first explanation (משנ"ב ז')

b. Q: According to the second explanation, what is the scope of the היתר?

i. One may even miss תפילה entirely if there is no one but he who can do the matter at hand (משנ"ב שם)

1. Therefore, doctors and nurses who are needed are exempt from קר"ש and תפילה (גרשז"א הע' 8)

2. Q: If one misses תפילה, must he do תשלומין?

a. No, because at the time of תפילה he was exempt from תפילה (משנ"ב שם)

i. Q: This is because he is considered "עוסק במצוה" (משנ"ב ע:טז הע' 9). Indeed, one who is considered "עוסק במצוה" even when resting in order to continue what he is needed for (משנ"ב עא:יג הע' 9).

ii. Qualification: this applies only if one was already engaged in communal matters when the זמן תפילה arrived (משנ"ב עא:ד הע' 10)