

## הלכות תפילה (סימן צח: צריך שיהיה לו כונה בתפלתו)

### צח:א-ה

#### Outline

1. Today's Topics
  - a. Proper Focus and Intent for Davening
2. הקדמה
  - a. The (שער ה פ"א) writes that one should review צח סימן of שו"ע each week to revitalize his knowledge of this סימן!
3. כוונת פירוש המלות (שו"ע צח:א)
  - a. One who davens must have intent on the meaning of the words he utters and should perceive himself as if the שכינה is opposite him and should remove all distracting thoughts to the degree that his mind and focus are pure for תפילה. He should think of himself as if he is speaking before a king and he is organizing his words and intent on them lest he make a mistake, how much the more so before Hashem who Knows all thoughts. חסידים and אנשי מעשה would isolate themselves and focus on their prayers until their physicality was simplified and their intellect was in control, so much so that they were close to the stage of prophecy. (שו"ע)
    - i. Q: What type of כוונה should one have during davening?
      1. The meaning of the words but not mystical intents on שמות ה' and joining together of ספירות unless one knows סוד ה' with focus and will and fear (משנ"ב א)
        - a. Q: What is included in "יתפלל כפשוטו" ?
          - i. One should say the words correctly (1 כף החיים הע' 1)
      - ii. Q: When should one have the כוונות mentioned in שו"ע?
        1. Prior to תפילה, but during תפילה one should focus only on the meaning of the words (פנ"י מובא במשנ"ב א)
          - a. Moreover, before each ברכה, one should contemplate what he wants Hashem to grant him (4 שם עולם הע' 4)
      - iii. Q: What is the relationship between כוונה of עמידה לפני ה' and תפילה while the latter is the proper way to engage in תפילה (2 גר"ח תפילה פ"ד הע' 2)
        - a. Moreover, before each ברכה, one should contemplate what he wants Hashem to grant him (4 שם עולם הע' 4)
    - b. If a distracting thought chances upon a person during תפילה, he should pause until it subsides. (שו"ע)
      - i. Q: How should one get rid of a distracting thought?
        1. One should say "פי פי פי" (which stands for פלטי יוסף) and then spit slightly three times with his tongues between his lips (ספר הגן מובא במשנ"ב ב)
          - a. Q: Do all agree that one should do so?
            - i. No; the מג"א says that doing so during שמור"ע constitutes an interruption (משנ"ב ב)
        2. One should wipe his right hand on his forehead three times prior to תפילה and say each time, "לב טהור ברא לי...". Likewise, during תפילה one should wipe his right hand on his forehead and think the words of this פסוק (שם) (של"ה מובא במשנ"ב שם) פסוק of this (שם) פסוק  
          - a. Q: What is the meaning of "prior to תפילה" ?
            - i. Prior to דזמרא (8 גר"ח קניבסקי הע' 8)
      - c. One must have thoughts that humble a person and focus him on Hashem and not thoughts of lightheadedness (שו"ע)
      - d. Prior to תפילה, one should consider the greatness of Hashem and the lowliness of man and remove all human pleasures from his mind (רמ"א)
      - e. It is prohibited for one to kiss his children in shul so that he internalizes that there is no love that love for Hashem (רמ"א)
        - i. Q: What age children must one refrain from kissing in shul?
          1. All children (9 אורח נאמן ה הע' 9)
          2. Only בניו הקטנים (שם) (גר"ח קניבסקי שם)
        - ii. Q: What is the proper approach to bringing children to shul? (של"ה מובא במשנ"ב ג)

1. One should not bring small children to shul who play and desecrate the קדושה of the shul and distract other people who are davening. Doing so will also establish them with poor habits for being in shul. However, when the children reach the age of הינוך, then they should be brought to shul and be taught to sit with awe without moving all around and should be taught to respond אמן and קדיש וקדושה.
  - a. When a child answers "אמן", he merits immediately a portion in עולם הבא (רמ"א קכד: ז' הע' 12)
4. (שו"ע צח: ב) דברים הבטלים כוונתו
  - a. One should refrain from davening when he is distracted by something or some time. However, we are not careful for this nowadays because our כוונה is compromised (שו"ע)
    - i. Q: To what does the שו"ע refer?
      1. Smelly alcohol and the like (משנ"ב ד)
      2. When one is distracted by some distress or anger or travel (משנ"ב ה)
        - a. Q: If one must choose between davening some of תפילה in a place in which he will have כוונה or all of תפילה in a place where he will lack כוונה, which is preferable?
          - i. Some תפילה with כוונה (גרשז"א הע' 14)
      - ii. Qualification
        1. Although nowadays our כוונה is compromised, one should try to remove distracting thoughts before davening (משנ"ב ו)
        2. Although nowadays our כוונה is compromised, one should nonetheless try not to daven in places where he will be distracted (משנ"ב ז)
      - iii. Q: If one doesn't daven because of his distractions, may he do תשלומין?
        1. Yes; he is not considered מזיד (משנ"ב קח: א' הע' 15)
  5. (שו"ע צח: ג) אופן התפילה
    - a. One should daven like a poor man who beseeches at the door and with calmness, and תפילה should not be like a burden of which one wants to get rid (שו"ע)
      - i. Q: What is the meaning of "בפתח ובנחת"?
        1. One should say the words with calm and in a beseeching manner. One should internalize that there is nothing that can provide him with his needs aside from Hashem (משנ"ב ח)
          - a. One should be careful not to have כוונה just for the things he feels he needs because in שמים, he will be mocked for assuming that he knows all that he needs (א"א בשם ספר חסידים הע' 18)
      - ii. Q: What is included in the requirement to avoid making תפילה like a burden?
        1. One should not daven just to fulfill his obligation (משנ"ב ט)
      - iii. Q: If one davens in a way that lacks a beseeching manner, is he יוצא?
        1. Yes (משנ"ב שם)
  6. (שו"ע צח: ד) תפילה במקום הקרבן
    - a. Since תפילה is a substitute for קרבנות, one may not have a foreign thought during תפילה, תפילה must be while standing and in a fixed location, תפילה must be without any חציצה between a person and a wall, and one should have beautiful clothing for תפילה, but since not all can afford such clothing, one should at least have designated pants for תפילה for purposes of cleanliness. (שו"ע)
      - i. Q: What types of חציצות are problematic?
        1. Even between a person and the ground (טור מובא במשנ"ב י)
          - a. Q: What if they are fewer than 3 טפחים?
            - i. They don't constitute חציצה (שם)
            - ii. They do constitute חציצה (יש אוסרין שם)
          - b. Q: What is the status of grass?
            - i. It is not a חציצה because it is בטל to the ground (משנ"ב שם)
        - ii. Q: What type of bowing is problematic?
          1. One may not pray while on his knees (משנ"ב י)
  7. (שו"ע צח: ה) מחשבת דל ונבזה
    - a. One should not think that because he davened he is deserving of his request but rather should think that Hashem will fulfill his request because of His kindness (שו"ע)