

## הלכות תפילה (סימן קיט: הרוצה להוסיף בברכות)

### קיט:א-ב

#### Outline

1. Today's Topics
  - a. Adding to the middle ברכות
  - b. Adding for an individual's need
2. (קיט:א) רצה להוסיף מעין הברכה
  - a. If one wishes to add within one of the middle ברכות an addition that thematically similar, one may do so. If one wants to daven for a חולה, he may ask for mercy for the חולה during רפאנו, or if he wants to daven for פרנסה, he does so during עלינו פסוק (שו"ע)
    - i. Q: For what type of needs may one daven?
      1. During the specific ברכות, one may daven for an existing need but not to prevent a harm in the future. However, one may daven even for future needs during (משנ"ב א) שומע תפילה
        - a. Q: May one make requests for the future in order to enhance his כוונה?
          - i. Yes (2' הע' 2) (שבט הלוי ח: כא הע' 2)
    - ii. Q: How should one express his requests?
      1. He must articulate his requests well as Hashem desires. However, if he is davening for a חולה who is present, he need not specify the חולה's name, as we see from the (משנ"ב ב) "קל נא רפא נא לה" – פסוק
    - iii. Q: May one make personal requests for others benefit?
      1. Yes (1' רבה הע' 1) (אליה רבה הע' 1)
  - b. When one adds, he must first begin the ברכה and then add (רמ"א)
    - i. Q: Why?
      1. Because one's personal request should be secondary to the text that the חכמים established (משנ"ב ג) established
    - ii. Q: How much of the ברכה must one say?
      1. A complete thought relevant to the ברכה; for example, if one davens for wisdom, he must say (משנ"ב שם) "אתה חונן לאדם דעת", not just "אתה חונן", (משנ"ב ד) (מקו"ח הע' 5)
  - c. During שומע תפילה, one may request any of his needs since it is all-inclusive (שו"ע)
    - i. Q: What should one daven for during שומע תפילה?
      1. It is good to do admission of one's sins and to ask for sustenance, even if one is wealthy (משנ"ב ד) (מקו"ח הע' 5)
      2. If one has just sinned, he should mention it during his next תפילה in a manner of cowering and weeping and should accept upon himself not to willingly do the sin again. If he doesn't, then ח"ו, he will face prosecution in שמים (משנ"ב שם)
      3. One should daven for his needs, his פרנסה, that the תורה should not leave his progeny, that his progeny be כשר (6' חיי אדם הע' 6)
    - ii. Q: May one daven in English for personal needs?
      1. Yes (חיי אדם שם)
    - iii. Q: When is best to daven for one's personal needs?
      1. At the end of תפילה so that he can respond to קדיש or קדושה (חיי אדם שם)
  - d. According to רבינו יונה, if one adds for all of ישראל, he should do so in the plural and at the end of the ברכה. If one adds for his own need, he may do so in the singular and during the middle of the ברכה. However, during שומע תפילה and before or after "יהיו לרצון...", one may make any request in either singular or plural (שו"ע)
    - i. Q: What requires the plural language?
      1. Any request for many, even if not all of ישראל (משנ"ב ה)

<sup>1</sup> The שעה"צ הע' 7 disagrees and writes that one should not add to the ברכות in a permanent way.

- ii. Q: Why is the plural required?
  1. Because one prays for the many (משנ"ב ו)
- iii. Q: When at the end of the ברכה should one add the request?
  1. Prior to "ברוך אתה ה'", but afterwards it seems prohibited to add (משנ"ב ז)
- iv. Q: Why should requests for the many be at the end?
  1. If one adds them to the middle, he appears as if he is adding to the text of חז"ל (משנ"ב ח)
- v. Q: To whom does the condition that request for the רבים be at the end apply?
  1. Only to a יחיד but not to a ציבור, which is why a ציבור may add סליחות during סלח לנו or (משנ"ב ט) שם יוה"כ on
- vi. Q: Why must a personal request be in the singular if it is in the middle of the ברכה?
  1. Because if it is in the plural, it will appear as if one is adding to the text of חז"ל (משנ"ב ט)
- vii. Q: למעשה, how do we rule on plural and singular requests?
  1. (משנ"ב שם) רבינו יונה, one should follow the opinion of לכתחילה
- viii. Q: Do all agree that one may use the plural even in the middle of תפילה?
  1. No; (ב"ח מובא במשנ"ב י) רבינו יונה would disagree
3. (קט"ב) מוסיף לצורך יחיד
  - a. Some say that when adding for an individual, one should not prolong his request (שו"ע)
    - i. Q: To what ברכות does this apply?
      1. Even to שומע תפילה and of course to other ברכות (משנ"ב יא)
    - ii. Q: Does this apply after תפילה?
      1. No; even prior to לרצון, one may prolong his requests (משנ"ב שם)
    - iii. Q: May the ציבור add to the middle of a ברכה for the sake of a יחיד?
      1. The ציבור added סליחות during סלח לנו for the sake of the מהרי"ל, but there is no proof from that case because since his תורה was needed, he was considered like the "רבים" (משנ"ב שם)