

הלכות תפילה (סימן קכב: בין י"ח ליהיו לרצון)

קכב:א-ג

Outline

1. Today's Topics
 - a. Interruptions between י"ח and לרצון יהיו
 - b. When to make personal requests
 - c. Adding "עשה למען שמך וכו'"
2. (קכב:א) הפסקה קודם ואחר יהיו לרצון
 - a. One should not interrupt for קדיש or קדושה prior to לרצון יהיו because it is a part of תפילה, but one may interrupt between לרצון יהיו and other requests (שו"ע).
 - i. Q: For what may one interrupt after לרצון יהיו?
 1. Any אמן, and certainly אמן of הקדוש and תפילה, שומע תפילה, יהש"ר, קדושה, and ברכו (משנ"ב א)
 - a. However, this is true only for one who occasionally adds personal requests, but if one consistently adds personal requests, one should not respond for a אמן. Therefore, since our practice is to always add נצור אמן, we do not interrupt for אמן (משנ"ב שם) סתם אמן.
 - b. The שו"ע's ruling applies to those whose practice is to say לרצון יהיו immediately after י"ח, but if one's practice is to add requests, such as אלקי נצור, prior to לרצון יהיו, then just as one interrupts with requests, one should interrupt to answer to וברכו, קדושה, קדיש, as well (רמ"א).
 - i. Q: Does the רמ"א's ruling apply even if one has yet to begin his personal requests?
 1. Yes; in fact, it applies even to someone who generally says לרצון יהיו immediately after תפילה. If such a person must answer to יש"ר or קדושה and doesn't have time to say לרצון יהיו, he should answer, even though לכהחילה, he should try to say לרצון יהיו first (משנ"ב ב)
 - a. Q: May one pause to respond to דברים שבקדושה he has already heard?
 - i. Yes (גר"ח קניבסקי הע' 3)
 - b. Q: When responding during נצור אלקי, may one continue with his personal requests in-between the פסוקים of קדושה (הע' 3)?
 - i. No (רב אלישיב)
 - ii. It is good to but one is not obligated to (גר"ח קניבסקי)
 - c. Q: If saying לרצון יהיו will cause one to be unable to start קדושה with the ציבור, should he still say it?
 - i. Yes, because one is considered to say קדושה with the ציבור as long as קדושה is still being said (שיח הלכה הע' 4)
 - ii. Q: When should one say לרצון יהיו?
 1. He should say it before and after his personal requests (משנ"ב ג)
 - iii. Q: For what may one interrupt if his practice is to add personal requests?
 1. For whatever he would interrupt during קר"ש ברכות (משנ"ב ד) and אש"ר, which includes "קדושה" of "ברוך כבוד" and "קדוש קדוש", "דאמירן בעלמא" to אמן.
 - iv. Q: For what may one interrupt if he is finished but waiting to take three steps back due to someone davening behind him?
 1. He may interrupt for all responses, even וב"ש (משנ"ב שם) and עלינו with the congregation (שלמת חיים הע' 9) and together with the congregation (גרשו"א שם).
 - b. If one is accustomed to adding requests after תפילה and the ש"ץ gets up to קדושה or קדיש, one should shorten his requests and join the ש"ץ, but if one didn't, he may interrupt just as he would in the middle of קר"ש (שו"ע) ברכות קר"ש.
 - i. Q: To what case does the שו"ע refer?
 1. One who already said לרצון יהיו because otherwise, he would not be lenient to allow for interruption (משנ"ב ה)
 - ii. Q: To what does the שו"ע's qualification refer?

1. It refers to the end of his ruling regarding shortening one's requests, and he means to say that although one may interrupt during his requests, it is preferable to shorten them in order to be able to take his three steps back prior to responding (משנ"ב ה)
 - a. After taking three steps back, it is preferable to say עושה שלום before responding (גר"ח קניבסקי הע' 10)
- iii. Q: What is the meaning of "מקצר ועולה"?
 1. One should pause in the middle of his requests and take his three steps back because there is no obligation to say personal requests during every תפילה. If one doesn't have time to take his steps back and also didn't already say יהיו לרצון, he should say יהיו לרצון before responding (משנ"ב ו)
- iv. Q: What if one remembers that he forgot יעלה ויבוא before saying the second יהיו לרצון?
 1. He is considered to have not yet finished his תפילה (ח: תכב:ח)
 - a. Q: What if the ש"ץ reaches קדושה while one is saying נצור and remembers that he forgot ויבוא יעלה?
 - i. He should not respond to קדושה (חזו"א)
 - ii. He should respond to קדושה (ג:נו)
3. (קכב:ב) תחנונים ויהיו לרצון
 - a. One should first say יהיו לרצון after תפילה and then add his personal requests, and if he wishes, he may add יהיו לרצון again after his requests (שו"ע)
 - i. Q: Is it prohibited to make requests before יהיו לרצון?
 1. No because it is no worse than during תפילה. However, it is preferable to first say יהיו לרצון before אלקי נצור (משנ"ב ז)
 - ii. Q: What is the power of יהיו לרצון?
 1. It begins and ends with "י", it has ten words, and ten "י" and 42 letters. Because it has immense power, one should say it with calm and intent, and it is very effective in making one's prayers accepted (סדר היום במשנ"ב ח)
 - iii. Q: For what should one daven every day?
 1. His needs and sustenance, that the תורה not leave his progeny, that his progeny be faithful servants of ה', that his progeny be כשר, and all that he knows he needs (חיי אדם מובא שם)
 - iv. Q: What language should one use for his personal requests?
 1. If he is not fluent in הקודש, he may use foreign languages as long as his requests are authentic (משנ"ב שם)
 - v. Q: When is best to make one's personal requests?
 1. It is better to do so after יהיו לרצון than during תפילה so that one will be able to respond to קדיש and קדושה (משנ"ב שם)
 - vi. Q: Should one add anything specific prior to יהיו לרצון?
 1. Adding a פסוק that begins with the first letter of one's name and ends with the last letter of his name is a good סגולה that one's name not be forgotten in the future (שמירת הלשון, א"ר, קצוש"ע הע' 15)
 4. (קכב:ג) ד' דברים
 - a. One who has the habit of saying "עשה למען שמך, עשה למען ימינך, עשה למען תורתך, עשה למען קדושתך" will merit to encounter the שכינה (שו"ע)