

הלכות תפילה (סימן קא: שצריך לכוון בכל הברכות ושיכול להתפלל בכל לשון)

קא:א-ב

Outline

1. Today's Topics
 - a. תפילה during כוונה
 - b. Proper enunciation and volume for תפילה
2. (שו"ע קא:א) כוונה בכל הברכות
 - a. One who davens must have intent for all ברכות, and if he cannot do so, he must have intent for at least the first ברכה (i.e. אבות). If one lacks כוונה for אבות, he must repeat (שו"ע) שמו"ע
 - i. Q: For what else should one be sure to have כוונה?
 1. For the conclusion of each ברכה (משנ"ב א)
 - a. Q: Why?
 - i. Each conclusion is praise, and it is more important to have כוונה for praise than for requests (ב"ח הע' 1)
 - ii. Together, all of the conclusions total 613 words, and the letters "לב" are written 613 times in the תורה (טור שם)
 - ii. Q: What is the meaning of "כוונה"?
 1. The meaning of the words; therefore, everyone should learn at least the meaning of the words of אבות and מודים (ב משנ"ב)
 - iii. Q: Why is כוונה during אבות an absolute requirement?
 1. Since the words of אבות are praise for Hashem, it is inappropriate for one to be thinking of other things while saying those words (משנ"ב ג)
 - iv. Q: Is כוונה an absolute requirement for any other part of תפילה?
 1. Some say that it is required for מודים (ג משנ"ב)
 - a. Therefore, one should be extremely careful to have כוונה for מודים if he didn't have כוונה for אבות (גרי"י קניבסקי הע' 3)
 - v. Q: What should one do if he cannot muster כוונה for אבות?
 1. He should wait to daven until he clears his mind (משנ"ב שם), unless the זמן תפילה will pass (גר"ח קניבסקי הע' 4)
 - vi. Q: What words of אבות are subject to the כוונה requirement?
 1. All of them (גרי"י קניבסקי הע' 5)
 2. Only the words that are necessary for the essence of the ברכה (גרשז"א, גר"ח קניבסקי שם)
 - b. Qualification: Nowadays, we do not repeat because we are not confident that we will have כוונה during the repetition (רמ"א)
 - i. Q: Are there any circumstances in which one should return?
 1. Yes
 - a. If he has yet to finish the ברכה, he should return to "אלקי אברהם..." (חיי אדם מובא במשנ"ב ד)
 - b. If one didn't have כוונה because of something he was holding onto, he should repeat שמו"ע without that object (שעה"צ צו:ב הע' 6)
 3. (שו"ע קא:ב) חיתוך דברים
 - a. One should not daven only in his mind but rather should enunciate the words to the degree that he hears them but his voice remains quiet (שו"ע)
 - i. Q: Do all agree that one should hear his own words?
 1. No; some rule based on the זוהר that one should not hear the words; however, the מג"א and מג"א argue that even the זוהר agrees that one should hear the words (משנ"ב ה)
 - ii. Q: Is one יוצא if he doesn't hear the words?
 1. Yes, as long as he enunciated the words (משנ"ב שם)
 - iii. Q: Why should one be careful not to raise his voice?
 1. Because חנה was careful not to do so (משנ"ב ו)

- iv. Q: To whom is one who raises his voice compared?
 - 1. נביאי שקר and תפילות because he suggests that Hashem hears only loud who would scream (משנ"ב שם)
- v. Q: How quiet must one be?
 - 1. The person standing next to him should not hear his words (ברכי יוסף וח"א מובא במשנ"ב שם)
 - a. Exception: if one will lose כוונה, he may speak more loudly but must make sure not to disturb others (משנ"ב שם)
- vi. Q: During what parts of תפילה must one refrain from raising his voice?
 - 1. Even during פסוקי דזמרא (משנ"ב ז)
 - a. Exception: on שבת, one person may say פסוקי דזמרא loudly (משנ"ב שם)
- vii. Q: What parts of davening may be said loudly? (הע' 18-19)
 - 1. The (קלד: א) שו"ע writes that "והוא רחום" prior to תחנון may be said loudly while the רמ"א disagrees. The (שם ה) משנ"ב explains that each place should follow its custom.
 - 2. (ערה"ש קא: ח) סליחות and תהלים
- viii. Q: May one say "מוריד הגשם" or "יעלה ויבוא" loudly in order to remind the ציבור?
 - 1. No; one should refrain from doing so (ביאור הלכה קיד: ב, חזו"א, גרשו"א הע' 15)
- b. If one cannot muster intent without raising his voice, then he may do so when davening privately but not in a congregation because he will distract others (שו"ע)
 - i. Q: If one can focus when quiet but not as well as when loud, may he daven loudly at home?
 - 1. Yes (ט"ז מובא במשנ"ב ח)
 - 2. No (ביאור הלכה מובא שם)
 - ii. Q: Under what circumstances may one raise his voice?
 - 1. Only if speaking loudly without raising his voice is insufficient for his כוונה (משנ"ב ט)
 - iii. Q: When davening in a congregation, what degree of loudness is prohibited?
 - 1. Not only must one refrain from raising his voice but even speaking somewhat loudly is prohibited (משנ"ב י)
- c. One may raise his voice when davening at home so that his family learns from him (רמ"א)

¹ However, see (נא סעף כ) who quotes many who advise saying פסוקי דזמרא out loud as one would speak to another person without screaming it.