

☞ chapter three ☞

## The General *Halachos* of *Davening*

### The Obligation

**E**ven a person who is weak by nature is obligated to arrive in *shul* on time and to *daven* the complete *davening* with the *tzibbur*.<sup>1</sup> Being that this is so, one should not say to himself that since it is still early he won't go into the *shul* to wait, since doing so will cause him to come late. One who comes late and/or leaves early disgraces *עבודתו של הקב"ה*, and it is as if he does not believe that the *shechina* is found in the *beis haknesses*. One should not attempt to excuse his lateness by claiming that some *Rabbonim* and other *choshuva* people sometimes come late and/or leave early, since one is required to be *dan lekaf zechus* that they have a good reason for doing so. One should be very careful in the way he acts, so that he does not cause other people to mimic his wrong doings, for a person will be punished for all the people who learn from his wrong doings.<sup>2</sup>

### Washing One's Hands Prior to *Davening*

One should wash his hands prior to every *tefilah*. The *Vilna Gaon* writes that one

1. סי' א' סק"ט, וכן איתא באורחות יושר, ועיי' לעיל בפ"ב בהע' 21 מש"ש שם.  
2. אורחות יושר.

should use a cup when washing before *davening*.<sup>3</sup> The *Rambam* holds that one who did not wash his hands before *davening* was not *yotze* his obligation of *tefilah*.<sup>4</sup> At the very least, one should rub his hands on a piece of wood or stone prior to *davening*. One should not wash his hands before *davening* while inside a bathroom. If there is no other sink available, he may wash his hands while inside the bathroom, but should dry his hands outside the bathroom.<sup>5</sup>

### Concentration

One may not talk or even think about *Torah* during *kaddish*. Saying *אמן יהא שמיה רבה* is even more *chamur* than *kedusha*.<sup>6</sup> During *kaddish* or any other *bracha*, one should not do any sort of *melacha*.<sup>7</sup> One should stand in one place and concentrate on what he is saying and in front of Whom he is speaking. One is obligated to concentrate on the meaning of the words *פותח את ירך ומשביע לכל חי* - 'You open your hand and provide sustenance to every living being', during *ashrei*. One who did not have this in mind, is obligated to repeat it at the point where he

3. עיי' מעשה הרב השלם סעי' ג', אכן עיי' קיצוה"ש סי' י"ב סעי' ד'.  
4. רמב"ם פ"ד הל' ב' ועיי' סי' צב סק"י"ג אבל לדינה אין חוזר ומתפלל.  
5. אג"מ אה"ע ח"א סי' ק"ד.  
6. סי' נ"ו סק"א וסק"ו.  
7. סי' כ"ה סק"ג נ"ו.

realizes that he did not have it in mind (provided that he is holding in a place where it is permitted to talk out).<sup>8</sup>

### פסוקי דזמרה

One may not speak between ברוך שאמר and ישתבח even in *lashon kodesh*.<sup>9</sup> Some *poskim* say that this also includes writing.<sup>10</sup> One who is holding in the middle of a phrase may only respond to certain שבקדושה דברים. Therefore, one should complete the phrase where he is permitted to answer *amen* to any *bracha*.<sup>11</sup> However, one may not answer ברוך ברוך, no matter where he is holding.<sup>12</sup> During פסוקי דזמרה one may answer *borchu*. (Some *poskim* say that one should have in mind not to be *yotze* with this *borchu*, because if one does have *kavana* to be *yotze*, he may not be permitted to proceed with פסוקי דזמרה. Other *poskim* disagree and permit one to continue reciting פסוקי דזמרה even if one did have *kavanato* to be *yotze* with that *borchu*. It may be a good idea for one to stipulate in his mind that if the *halacha* does not permit one to continue saying פסוקי דזמרה, then he should not *beyotze* with this *borchu*, but if the *halacha* does permit one to continue with פסוקי דזמרה, then he should be *yotze* with this *borchu*).<sup>13</sup> One may answer *amen* upon hearing someone say *kaddish*, except for the *amen* said after ויקרב משיחיה, יהא שלמא רבה, and the *amen* following עושה שלום.<sup>14</sup> Likewise, one should not respond to בריך הוא. Upon hearing *kedusha*, one may only respond to the following *posukim*: קדוש...ממקומו, קדוש...כבודו, and

One who has to say *asher yatzer* should preferably wait until after ישתבח before *kaddish*.<sup>15</sup>  
<sup>16</sup>

### One Who Arrives Late

One who arrives late and wants to *daven tefilah be'tzibbur* should do as follows: One should put on his *tefilin* and say *birchos hashachar*, followed by ברוך שאמר, אשרי, and ישתבח. There is a question whether one is permitted to make up *birchos hatorah* and some of the other *birchos hashachar*. Therefore, one should put in a great deal of effort to recite these *brachos* before coming to *shul*.<sup>17</sup> If one has more time, he should say the הלל...הלל. If one has even more time, one should add the following *tefilos* (listed in order of importance): the הלל...הלל, every other לשם תפארתך until ויברך דוד, and הלל...הלל until והוא רחום. After reaching ישתבח, one should continue saying the *birchos krias shema* without skipping until the end of *davening*.<sup>18</sup> Many *poskim* say that after *davening* one is obligated to repeat all the *tefilos* that he skipped.<sup>19</sup> One may only use the method of skipping if it occurs occasionally. One should not plan to come late every day and figure that he will skip.<sup>20</sup> There is basically no other reason to permit one to skip parts of פסוקי דזמרה other than for *tefilah be'tzibbur*. Furthermore, one may not skip parts of פסוקי דזמרה even for *tefilah be'tzibbur*, if there is a later *minyan* that he can *daven* with, which will not disturb his schedule.<sup>21</sup>

8. סי' נ"א ס"ק ט"ז, ועי' שם שצ' לומר עד סוף המזמור פעם אחרת, אבל עי' אג"מ א"ח ח"ב סי' ט"ז דאם נזכר אחר שאמר שאר המזמורים ואין לו שהות לחזור, יאמר אותו אחר המזמורים שהסדר אינו לעכובה, דלא כמ"ב ע"ש.  
9. סי' נ"א סעי' ד' וסק"ז.  
10. עיין שלמת חיים סי' מ"ט וא"מ ח"ב סי' ח'.  
11. כך שמעתי מהגר"י בעלסקי, ועי' סי' נ"א סק"ח.  
12. מ"ב שם.  
13. במבקשי תורה סיון תשנ"ה דין כח הביא הגר"ז אויערבך שסבר שצריך למכוון שלא לצאת בזה, אכן שמעתי מהגר"י בעלסקי ומהגר"ד פיינשטיין שיכול גם לכוון לצאת בזה. והסכימו עמי שהתנאי הכתוב בפנים מועיל.  
14. אג"מ א"ח ח"ב סי' ט"ז וחד"ד סי' י"ד, וכן דעת הגר"ש אלישב (תפילה כהלכתה).

15. עי' ערוה"ש סי' ט"ז סעי' ו', וע"ע מ"ב שם ס"ק י"ז, ועי' אשי ישראל פ' ט"ז הע' כ'.  
16. עי' א"ח ח"ד סי' י"ד, אמנם עי' שם שהוא עצמו ברוך אחר התפלה כח"א.  
17. עי' תפלה כהלכתה פ"י הע' ע"ג.  
18. סי' נ"ב סק"ז.  
19. כן משמע ממחבר שם ומ"ב שם, וגם עי' תפלה כהלכתה. אכן עי' בערוה"ש סעי' ה' רשב ואל תעשה עדיף. ושמעתי מהגר"י בעלסקי שגם הערוה"ש יסכים שצריך לתשלום כל ההלל...ואז ישיר אחר התפילה מפני שצריך לומר הלל הגדול והשירה בכל יום.  
20. עי' אורחות יושר.  
21. אורחות יושר ועי' כה"ח סי' נ"ב סעי' א'.

## Standing During Davening

One should stand during *kaddish* and during *chazaras hashatz*. One should also stand during all the *tefilos* that the *shul* is accustomed to recite standing. One who sits while the rest of the *shul* is standing is considered a *פורץ גדר* - one who separates himself from the *shul*. Furthermore, one also embarrasses and disgraces *כבוד שמים* and violates that which is written *לא תהי יושב בין ברוך שאמר*.<sup>22</sup> One should stand during *ברוך* and hold his *tzitzis* in his hands. One should also stand during *ויברך דוד* until *אתה הוא ה'* and during *ישתבח* and *האלוקים*. Most people are accustomed to stand the entire time between *ישתבח* and *ויברך דוד*. As mentioned before, even one whose personal custom is not to stand, is obligated to stand in a *shul* where the custom is to stand. One should sit during *קריאת ברכות* until *תהילות לא-ל עליון שמע*. One should hold his *tzitzis* in his left hand between his fourth finger and his pinky while reciting *krias shema*. During the *parsha* of *ויאמר*, one should switch hands and hold the *tzitzis* with his entire right hand.<sup>23</sup>

## סמיכת גאולה לתפילה

One is not allowed to interrupt for any purpose between *גאל ישראל* and *shemonah esrai*. There is a controversy whether one is allowed to answer *amen* after *גאל ישראל*. Therefore, one should either say the *bracha* of *גאל ישראל* together with the *chazan*, or start *shemonah esrai* before the *chazan* finishes the *bracha*.<sup>24</sup> *Rav Henkin* strongly urged all *chazanim* to end *גאל ישראל* in a loud voice, despite the *minhag ha'olam* which is to say it quietly. (As a matter of fact, *Rav Henkin* made them announce this *halacha* by his own *levayah*). The reason for his opinion is that there is a *takanas chachamim* which requires

the *chazan* to say all the words of every *bracha* out loud.<sup>25</sup>

## Shemonah Esrai

One should take three steps forward prior to starting *shemonah esrai*. (One should take three steps back prior to starting *shemonah esrai*, even if there is enough room to step forward without doing so).<sup>26</sup> One should *daven shemonah esrai* with awe and trepidation, as if he were standing in front of a human king. Some have a custom to place their two hands over their heart (with the right hand covering the left), tucking the two thumbs behind the two hands.<sup>27</sup> When bowing during *shemonah esrai*, one should bow until his vertebrae protrude from his back. The *Gemara* tells us that if one does not bow in this fashion, his spine will turn into a snake seven years after his death. After bowing, one should lift himself up as a snake does, head first, then his chest, followed by the rest of his upper body.<sup>28</sup> It is forbidden to talk during *chazaras hashatz*. One who does talk, commits an *aveira* that is greater than he can bear.<sup>29</sup> One may not be *maveir sedra* during *chazaras hashatz*. (Perhaps, one who is *maveir sedra* during *chazaras hashatz* may not be *yotze* his obligation of being *maveir sedra*, since it may be considered a *מצוה הבאה בעבירה*). Some say that one who learns during *chazaras hashatz* will not see any success from that learning.<sup>30</sup> One who finished *shemonah esrai* earlier than the rest of the *minyan* may not turn around towards the back of the *shul*, but should remain standing quietly in the place he stepped out of *shemonah esrai*, facing forward until *kedusha*.<sup>31</sup> One may not talk between *shemonah esrai* and *tachnun*.<sup>32</sup>

25. עי' עדות לישראל דף קס"א (להגרי"א הנקין זצ"ל) אמנם עי' חתן סופר אר"ח ח"ב שער התפלה (מובא בתפלה כהלכתה).

26. סי' צ"ה סק"ג, אבל מנהג העולם לילך לאחוריו.

27. סק"ז בשם האר"י והרמ"ק.

28. סי' קי"ג סעי' ד' וסעי' ו'.

29. סי' קכ"ד סעי' ז'.

30. אורחות יושר.

31. סי' קכ"ג סעי' ב'.

32. סי' קל"א סעי' א', ועי' מ"ב שדוקא כשמפסיק ועוסק בדברים אחרים

22. שם באורחות יושר.

23. עי' מ"ב סי' כ"ד סעי' ב' סק"ד וסק"ו, ועי' סי' ס"א סעי' כ"ה.

24. סי' ס"ו סעי' ז', ומ"ב ס"ק ל"ה.

### Tachnun

One should sit during *tachnun* until the words **ואנחנו לא נדע**.<sup>33</sup> While saying *tachnun*, one should not cover his face with his bare arm, but should use his shirt or some other object to cover his face.<sup>34</sup> One should fall on his arm, then lift his head a bit, and say **רחום וחונן**.<sup>35</sup> On Mondays and Thursdays one should stand the entire time while saying **רחום**. Some say that one who sits during **רחום** is referred to as a **פורץ גדר**.<sup>36</sup>

### Krias Hatorah

The correct time to say **ברוך שמיא** is *after* the *sefer Torah* is removed from the *aron*.<sup>37</sup> If the *chazan* is saying **ברוך שמיא** while the *sefer Torah* is still inside the *aron*, the congregants may then say **ברוך שמיא** before the *sefer Torah* is removed from the *aron*. One should stand during *krias hatorah*.<sup>38</sup> One who cannot stand the entire time, should, at the very least, stand during the *brachos*.<sup>39</sup> The *poskim* dispute whether or not one should bow for *borchu* by *krias hatorah*. One who does bow, should only bow a little.<sup>40</sup> The *baal korei* should not answer *amen* louder than the one making the

*bracha*.<sup>41</sup> Many *poskim* say that when making the *brachos* prior to the *leining*, one should keep the *sefer Torah* open. However, one should close the *sefer Torah* during the *brachos* following the *leining*. Some people have a custom to keep the *Torah* closed during the first *bracha* as well.<sup>42</sup>

### סוף התפילה

One should sit during *ashrei* and **ובא לציון**. The *Chazon Ish* was to stand while saying the words **קדוש קדוש קדוש** of **ובא לציון**.<sup>43</sup> Nevertheless, the general custom is to sit. One should not remove his *tefilin* until after the *kiddush* following *aleinu*. In cases of *extreme necessity* one may be lenient and take it off after the *kaddish* following **ובא לציון**.<sup>44</sup> One should not take off or roll up his *tefilin* during *kaddish*, for, as mentioned above, one may not perform even the slightest *melacha* during *kaddish*.

41. סי' קכ"ד סעי' י"ב.

42. רמ"א סי' קל"ט סעי' ד, ועי' מ"ב משום טרחא דצבורא, וע"ע ערוה"ש

סעי' י"ב וי"ג.

43. אורחות יושר.

44. סי' כ"ה ס"ק נ"ו.

לגמרי, אבל שיחה בעלמה לית לן בה.

33. סק"ט.

34. סק"ג דאין הגוף יכול לכסות את עצמו.

35. סעי' א'.

36. סי' קל"ד סעי' א', ועי' מ"ב די"א דלא מקרי פורץ גדר אלא אם לא

אמרו כלל.

37. עי' אג"מ או"ח ח"ד סי' ע' סק"ט.

38. רמ"א בסי' קמ"ז סעי' ד, אבל דעת הגר"א והשו"ע דא"צ, ועי' מ"ב ס"ק

י"ט.

39. ס"ק י"ח.

40. סי' קל"ט ס"ק י"ט, ועעי' ערוה"ש סעי' י"ד.