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קדמה

KITZUR

SHULCHAN ARUCH

שולחן ערוך

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SHULCHAN  
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by  
Rabbi Shlomo Ganzfried

The ArtScroll Series®

Published by

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THE KLEINMAN EDITION

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# RITZUR

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## **THE CODE OF JEWISH LAW**

TRANSLATED AND ELUCIDATED,

INCLUDING RULINGS OF

THE MISHNAH BERURAH AND IGROS MOSHE

by a team of Torah Scholars  
under the General Editorship of  
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Rabbi Yosaif Asher Weiss  
*Editorial Director*

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**ARTSCROLL SERIES® / THE KLEINMAN EDITION**  
**KITZUR SHULCHAN ARUCH — CODE OF JEWISH LAW**  
**SPECIAL PREVIEW EDITION — SIMAN 18**

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**T**his edition is dedicated in loving memory of our grandparents, kedoshim who lived their lives and died at Kiddush Hashem. We were not privileged to know them, but their influence and inspiration still shape our lives.

**ז"ל הי"ד Aleksander and Sima Leah Kleinman (Weiss)**  
**ר' אלכסנדר ב"ר צבי אריה ז"ל הי"ד**  
**מרת סימא לאה בת ר' אברהם ע"ה הי"ד**

**H**e was born in what was then Russian Carpathia. Livelihood was difficult. Six days a week were a struggle, but Shabbos was a day of bliss, in shul, beis medrash, and at the Shabbos table. The heartfelt zemiros and divrei Torah at the Shabbos tisch made the weekday hardship disappear.

She worked hard to help support the family, but Yiddishkeit was never a burden. It was an honor and a joy. She was wise and talented. Her neighbors in Brod and the surrounding area came to her for practical insight, chizuk, and medical advice.

Theirs was a home where shemiras halashon and dikduk b'mitzvos were paramount, and where there was one priority: that their sons must have the finest possible yeshivah education, and that their daughter be a true bas Yisrael.

**ז"ל הי"ד Rabbi Elimelech and Yita Brocha Fischman**  
**הרב אלימלך ב"ר ישראל ז"ל הי"ד**  
**מרת יוטא ברכה בת ר' אברהם ע"ה הי"ד**

**H**e was born near Marmarosh-Sighet. A talmid of the Kedushas Yom Tov and the Arugas Habosem, he won early recognition as an exceptional talmid chacham. He was a brave yarei Shamayim who was freed from army service because he refused to cut his beard and payos, despite being threatened with prison — and even a bullet.

She descended from a family of distinguished rabbis, among them Rav Chaim Yoseph Gottlieb, the Stropkover Rav זצ"ל, a descendant of the Sh'lah Hakadosh.

He was a chavrusa and respected colleague of the future Satmar Rav, R' Yoel זצ"ל. Then he became gabbai to the legendary chassidic master, R' Shayaleh Keresztirer זצ"ל and his successors. Our zaide wrote many sefarim, including Lechem Abirim al haTorah. He was a renowned baal tefillah, and composer of soul-stirring niggunim. People traveled from afar to hear his Yom Tov davening.

She stood proudly by his side to keep a home known for its vibrant spirit of Yiddishkeit, where they raised a houseful of children who distinguished themselves for their erudition and askanus.

יהי זכרם ברוך

**אלימלך אלכסנדר וברכה קליינמאן ומשפחתם**  
**Elly And Brochie Kleinman**  
**and Family**





## *Publisher's Preface to this Preview Edition*

It is with great pleasure that MESORAH HERITAGE FOUNDATION presents this preview booklet, which showcases a *siman* (chapter) from an upcoming major new ArtScroll project: the five-volume **KLEINMAN EDITION of the KITZUR SHULCHAN ARUCH — CODE OF JEWISH LAW**. This classic work of halachah was written by Rabbi Shlomo Ganzfried in 1864.

The author's goal was to provide a concise, clear guide that covers virtually the complete spectrum of Jewish law. This is especially important — even vital — for the typical school, shul, and household. The “Kitzur” provides a good, general knowledge of the corpus of Halachah. That is why it has been part of the standard curriculum of yeshivos and day schools for generations. As an important reference guide in the home, the Kitzur is especially important when a halachic question arises and people need to know quickly what to do. It can be every family's first reference and, as many leading rabbis have said, it lets people understand when to ask and how to ask if they have to consult a halachic authority.

The popularity of the Kitzur in Jewish communities around the world proves that Rabbi Ganzfried's work filled a major need. The Kitzur was reprinted twenty times in the author's lifetime, and many more times since then. It has been universally embraced by all segments of Ashkenazic Jewry, and it has achieved the unusual distinction of winning the respect of scholar and layman alike. In fact, the greatness of the Kitzur is perhaps appreciated most by halachic experts, because they can best see how the author was able to distill complex subjects into clear and deceptively simple language.

This new edition of the Kitzur Shulchan Aruch has been carefully designed to combine the best of the old and the new. For the text, we use the Lemberg edition of 1884 — the last edition of the Kitzur that was annotated and approved by the author himself, and which includes his own corrections to earlier editions. We are grateful to the MUNK FAMILY of Bnei Brak for lending us their rare copy of that edition לעילוי נשמת הרב ר' אליקים ישראל הכהן מונק זצ"ל.

For ease of reading, we present a fully vowelized text of the Kitzur. Beneath the Hebrew text, this edition provides a phrase-by-phrase translation and elucidation, following the much-admired style that is familiar to anyone who has used a volume of ArtScroll's Schottenstein Edition of the Talmud, or the Rashi or Ramban commentaries on the Torah. Also included are notes that provide necessary explanations. Another very important feature is that each topic is introduced with background information, so that the reader can have a clear understanding of the relevant laws.

We have added an important new feature, which will make this work much more useful to its readership: we include relevant rulings from the *Mishnah Berurah* and from *Rabbi Moshe Feinstein* זצ"ל, where they differ from the Kitzur.

The entire edition is dedicated by ELLY AND BROCHIE KLEINMAN, dear friends of ArtScroll/Mesorah and benefactors of a host of worthy causes, including our *Daily Dose of Torah — Limud Yomi*. We are privileged by their friendship and their judgment that our work is worthy of their generous support.

This preview booklet contains Siman 18, which discusses the laws of *Shemoneh Esrei*. Since it deals with a subject that is part of everyone's daily life, it provides the public with not only a very useful guide, but also a basis to judge the quality of this project. We are confident that the stature of the *talmidei chachamim* who are producing the work will be unmistakably evident on every page. It also contains the Table of Contents for the full first volume of the edition, which will cover Simanim 1-34, and which will היא be released later this summer.

The full volume will also contain appendices that provide more detailed explanations of the measurements and *shiuim* used by the Kitzur. Also included will be the original editorial glosses written by the author himself, which appeared in his 1884 edition.

We hope that this booklet will succeed in providing an exciting first look at a project that we hope will be of great value to the Jewish public, and find a place in every Jewish home, school, library, and shul.

## ACKNOWLEDGMENTS

**W**e are deeply grateful to the many editors, writers, and graphics experts who have created this Preview Edition, and are working on the soon-to-be-published first volume of the ArtScroll's five-volume KLEINMAN EDITION of the KITZUR SHULCHAN ARUCH — CODE OF JEWISH LAW.

RABBI ELIYAHU MEIR KLUGMAN, an American-born Rosh Yeshivah now living in Jerusalem, is the General Editor of this project who reviews the work for halachic accuracy; RABBI YOSAIF ASHER WEISS, Rosh Yeshivas Ohr HaDaas, Staten Island, serves as the Editorial Director, in addition to serving as the General Editor of the Kleinman Edition of the *Daily Dose of Torah — Limud Yomi* series, and an editor of the Schottenstein Editions of Talmud Bavli and Yerushalmi. RABBI CHAIM MALINOWITZ reviews and comments upon the entire manuscript, as he does for ArtScroll's Schottenstein Editions of Talmud Bavli and Yerushalmi. This preview chapter of the *Kitzur* was written and edited by RABBI MORDECHAI SONNENSCHNEIN. These four distinguished scholars are to be commended for producing a work of halachic, literary, and pedagogic excellence.

We are grateful also to the other outstanding Torah scholars contributing their talents to this project, who are in the closing stages of writing and editing the entire volume from which this chapter is taken: RABBI DOVID ARYEH KAUFMAN, RABBI SHMUEL KIRZNER, RABBI ELI LEFKOWITZ; RABBI YEHUDA WISCHNITZER, a new member of our editorial team who is working on volume two; and RABBI MOSHE YEHUDA GLUCK, who is composing a comprehensive index. RABBI MOSHE ROSENBLUM and RABBI AVROHOM YITZCHOK DEUTSCH reviewed and corrected the *nikkud*.

MRS. AHUVA WEISS provided skilled literary editing; MRS. CHUMIE LIPSCHITZ paginated with her customary typographic skill; MRS. TZIPORAH FRANKEL of Jerusalem provided editorial expertise, SURY REINHOLD and DEVOIRY WEISBLUM typed and corrected the manuscript; and MRS. MINDY STERN proofread and made many important suggestions.

Our dear friend and colleague RABBI SHEAH BRANDER has set the standard for graphics beauty for over thirty years. The clarity of the page design of this work is further testament to his expertise and vision. ELI KROEN designed the sculpted embossed cover with his customary imagination and good taste.

The stellar staff members mentioned above, as well as the publishers, are grateful to the people who coordinate the production of, and facilitate the communication between, staff members on two continents. SHMUEL BLITZ, director of our Jerusalem office, is an indispensable colleague who, as per the popular saying, uncomplicates problems; AVROHOM BIDERMAN and MENDY HERZBERG oversee the often complex task of keeping the workflow smooth and efficient.

We are profoundly grateful to all the staff members who enable ArtScroll/Mesorah to carry out its mission of maintaining the highest possible standard of quality in bringing Torah classics to the English-speaking public with clarity and accuracy.

We express our appreciation to the trustees and committee members of the MESORAH HERITAGE FOUNDATION, whose names are listed earlier. They are all accomplished, busy men who contribute time and expertise to the cause of Torah literacy.

Finally, אחרון אחרון חביב, we thank Hashem Yisbarach for the indescribable privilege of bringing His Word to His people. May He bless all those who take part in this work with good health and the ability to continue to serve Him.

Rabbi Meir Zlotowitz / Rabbi Nosson Scherman

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## סימן ל: איסור רכילות, לשון הרע, נקימה ונטירה

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## סימן לא: שכל כוונות האדם יהיו לשם שמים

### SIMAN 31: THAT ALL ONE'S INTENTIONS BE FOR THE SAKE OF HEAVEN

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### SIMAN 32: PROTECTING ONE'S HEALTH THROUGH NATURAL MEANS

§1 Maintaining a Healthy Body / §2-5 Natural Heat and the Digestive Process / §6 How to Engage in Eating / §7-9 Foods that Promote Health / §10-11 Proper Times of Eating / §12 Order of Foods Within a Meal / §13 Chewing Before Swallowing / §14-16 Foods That are Detrimental to One's Health / §17-18 Healthy Drinking Habits / §19-20 Elimination / §21 Exercise / §22 Emotions / §23 Sleep / §24 Bathing / §25-26 Air Quality / §27 Vision

## סימן לג: דברים האסורים משום סכנה

### SIMAN 33: MATTERS THAT ARE PROHIBITED BECAUSE OF DANGER

§1-2 Fish With Meat / §3 Human Sweat / §4 Swallowing Saliva / §5 Uncovered Beverages / §6 Food Under the Bed / §7 Avoiding Danger / §8 The *Tekufah* / §9 Repulsive Food / §10 Animals That Were in Mortal Danger / §11 Cutting Down a Fruit Tree / §12 Utensil of Hot Water on the Stomach / §13 Crossing Swift Running Water / §14 Mentioning Misfortune

**סימן לד: הלכות צדקה**  
**SIMAN 34: LAWS OF CHARITY**

§1 The Obligation / §2 Who Is Obligated / §3 How Much Should the Poor Receive / §4 *Maaser Kesafim* — Tithing One's Earnings / §5 Giving Generously / §6 The Order of Precedence / §7-8 The Appropriate Demeanor / §9-10 Pledges to Charity / §11 Collecting Charity From Others / §12-13 Elevated Forms of Charity / §14 The Torah Scholar / §15-16 Avoiding Accepting Charity

❁ סימן יח ❁

הִלְכוֹת תְּפִלַּת שְׁמוֹנֵה-עֶשְׂרֵה

וּבֹ כִב סְעִיפִים

א. זמן תפלת השחר מצוּתה שיתחיל עם הנץ החמה, כדכתיב (תהלים עב, ה):  
 "ויראוך עם שמש", ובדיעבד אם התפלל לאחר שעלה עמוד השחר וצא,  
 ונמשך זמנה עד שליש היום, ואסור להתאחר יותר. ומכל-מקום בדיעבד, אם עבר  
 והתאחר יותר, אפילו במוזר, יכול להתפלל עד חצות היום, אף-על-פי שאין לו

❁ SIMAN 18 ❁

THE SHEMONEH ESREI PRAYER

CONTAINING 22 SE'IFIM

§1 Earliest and Latest Time / §2 Beginning *Shemoneh Esrei* / §3-6 Concentra-  
 tion, Understanding, and Comportment / §7-9 How and Where to Stand While  
 Praying / §10 Facing Eretz Yisrael / §11 Bowing / §12-13 Concluding *Shemoneh*  
*Esrei* / §14-15 Interruptions / §16 Clean Body / §17 The *Ribon HaOlamim*  
 Prayer / §18-20 Sitting Near One Who Is Praying *Shemoneh Esrei* / §21 Passing  
 Before One Praying *Shemoneh Esrei* / §22 Praying While Intoxicated

§1 זמן תפלת השחר — The time when one should recite the morning Prayer (i.e.,  
*Shemoneh Esrei*):<sup>[1]</sup> מצוּתה — The optimal way of performing the mitzvah  
 שיתחיל עם הנץ החמה — is for its recitation to begin with sunrise,<sup>[2]</sup> כדכתיב — as it is  
 written (*Tehillim* 72:5): "ויראוך עם שמש" — *They will fear You with [the rising of] the*  
*sun*. וְבִדְיַעְבַּד אִם הִתְפַּלֵּל — However, after the fact, if one prayed the *Shemoneh Esrei*  
 לְאַחַר שֶׁעָלָה עֲמוּד הַשַּׁחַר — earlier than sunrise, after the first light of dawn,<sup>[3]</sup> וְצָא —  
 he has fulfilled his obligation.<sup>[4]</sup>  
 עַד שְׁלִישׁ — The time for the recitation of *Shemoneh Esrei* extends עד שליש  
 הַיּוֹם — until a third of the day has passed;<sup>[5]</sup> וְאָסוּר לְהִתְאַחֵר יוֹתֵר — it is forbidden to  
 דְּיַעְבַּד אִם עָבַר וְהִתְאַחֵר — Nevertheless, ומכל-מקום — Nevertheless, בדיעבד אם עבר והתאחר  
 אַחֲרֵי הַיּוֹם — after the fact, if one violated this halachah and delayed the Prayer until later  
 יָכוֹל לְהִתְפַּלֵּל עַד — even if he did so deliberately, אפילו במוזר — even if he did so deliberately,  
 אף-על-פי שאין לו — he can still recite the *Shacharis* Prayer until midday.<sup>[6]</sup> חצות היום

1. The centerpiece of the morning prayers is the *Shemoneh Esrei*; all other parts of the morning prayer service revolve around this recitation. The *Shemoneh Esrei* is therefore referred to here as simply תפלה, the Prayer.

2. See above, 17:1 note 10.

3. This refers either to the very first rays of dawn that appear on the eastern horizon, or to the spread of light across the entire eastern horizon, which occurs a bit later; see above, 17:1 and Appendix A.

4. This refers only to his obligation regarding the *Shemoneh Esrei* Prayer. However, one should not recite the *Shema*, nor don *tefillin*, before the time of *mi'she'yakir*, which occurs after the *alos ha'shachar* [see above, 17:1] (*Mishnah Berurah* 89:4).

5. Until after four "seasonal hours" have passed from the beginning of the day; see above, 17:1, and Appendix A.

6. See Appendix A. *Mishnah Berurah* (89:6) writes that in a case where a person deliberately

שָׁכַר בְּתַפְלָה בְּזִמְנָהּ, שָׁכַר תַּפְלָה מִיְהוּ אִיכָּא. עֵבֶר בְּמוֹזֵיד עַד חֲצוֹת הַיּוֹם וְלֹא הַתְּפִלָּל, אֵינן לוֹ עוֹד תְּשׁוּמִינן, וְעָלְיוֹ נֶאֱמַר (קהלת א, טו): "מֵעֵת לֹא יוּכַל לְתַקֵּן", וְאִם שָׁגַג אִם נֶאֱנַס יִבְאֵר בְּסִמָּן כ"א.

ב. בְּשִׁמְגִיעַ ל'תְּהִלּוֹת לְאֵל עֲלִיּוֹן', יַעֲמוֹד וְיִכִּין אֶת-עַצְמוֹ לְתַפְלַת שְׁמוֹנֵה עֶשְׂרֵה, וְיִסִּיר בִּיחוּ וְנִיעוּ, וְכָל דָּבָר הַמְּבַלְבֵּל אֶת מַחְשַׁבְתּוֹ, וְיִלֵּךְ שְׁלֹשׁ פְּסִיעוֹת לְאַחֲרָיו, וְיֹאמֶר "תְּהִלּוֹת לְאֵל עֲלִיּוֹן" וְכוּ' עַד "גָּאֵל יִשְׂרָאֵל", וְאִזּוֹ יִחְזוֹר לְפָנָיו שְׁלֹשׁ פְּסִיעוֹת, דֶּרֶךְ קִירוּב וְהִגְשָׁה לְמֶלֶךְ. לֹא יַפְסִיק בֵּין גָּאֵל יִשְׂרָאֵל לְשְׁמוֹנֵה-עֶשְׂרֵה, אֲפִילוֹ לְקָדִישׁ וְקְדוּשָׁה ו'בְּרַכּוֹ", מִפְּנֵי שְׁצָרִיךְ לְהַסְמִיךְ גְּאוּלָּה לְתַפְלָה. וְטוֹב

— In this case, although he does not receive a Heavenly reward for a Prayer recited in the proper time, שָׁכַר תַּפְלָה מִיְהוּ אִיכָּא — he does, however, receive some reward for his Prayer.

— If he deliberately did not pray until after midday, עֵבֶר בְּמוֹזֵיד עַד חֲצוֹת הַיּוֹם וְלֹא הַתְּפִלָּל — he has no way of making up this Prayer; and regarding this violation it is stated (*Koheles* 1:15): "מֵעֵת לֹא יוּכַל לְתַקֵּן" — *A twisted thing cannot be made straight*. — However, if he missed the time of Prayer due to a mistake or unavoidable circumstance, וְיֹאמֶר בְּסִמָּן כ"א — then he can recite a compensatory Prayer, as will be explained below, in *Siman* 21.

§2 — When one reaches the words *Tehillos l'El Elyon, Praises to the Supreme God*,<sup>[7]</sup> יַעֲמוֹד וְיִכִּין אֶת-עַצְמוֹ לְתַפְלַת שְׁמוֹנֵה עֶשְׂרֵה — he should stand and ready himself for the *Shemoneh Esrei* Prayer: וְיִסִּיר — He should clear his nose and throat from extraneous phlegm and saliva, — בִּיחוּ וְנִיעוּ — and remove anything else that would disturb his concentration. — וְיִלֵּךְ שְׁלֹשׁ פְּסִיעוֹת לְאַחֲרָיו — He should then take three steps back, — וְיֹאמֶר "תְּהִלּוֹת לְאֵל עֲלִיּוֹן" וְכוּ' — and recite from *Tehillos l'El Elyon* etc. — וְגָאֵל "יִשְׂרָאֵל" — until the conclusion of the blessing with the words *Ga'al Yisrael, Who redeemed Israel*. — וְאִזּוֹ יִחְזוֹר לְפָנָיו שְׁלֹשׁ פְּסִיעוֹת — He should then return to his place by taking three steps forward — דֶּרֶךְ קִירוּב וְהִגְשָׁה לְמֶלֶךְ — in the manner of one who draws near to and approaches a king. — לֹא יַפְסִיק בֵּין "גָּאֵל יִשְׂרָאֵל" לְשְׁמוֹנֵה-עֶשְׂרֵה — One may not interrupt between the words *Ga'al Yisrael* and the beginning of *Shemoneh Esrei*, — אֲפִילוֹ לְקָדִישׁ וְקְדוּשָׁה ו'בְּרַכּוֹ", — even to respond to *Kaddish, Kedushah, or Borchu*, — מִפְּנֵי שְׁצָרִיךְ לְהַסְמִיךְ גְּאוּלָּה לְתַפְלָה — because one must recite the blessing of Redemption immediately prior to beginning the *Shemoneh Esrei* Prayer.<sup>[8]</sup> וְטוֹב

delayed praying until after a third of the day has passed, there are authorities who hold that he can no longer pray *Shacharis*. He recommends that the person should therefore pray, but with the condition that if the halachah follows those authorities, then his prayer is offered as a תַּפְלַת נְדָבָה, *voluntary prayer*. (See *Shulchan Aruch, Siman* 107 for the laws and parameters of תַּפְלַת נְדָבָה; see also *Siman* 21.)

7. The closing sentence of the *Ezras Avoseinu* paragraph in the Blessing of Redemption following the *Shema*.

8. For this reason, the halachah with regard to interruption is even more stringent at this point in the prayers than in "the middle of a *perek*"; see above, 16:3. *Mishnah Berurah* (111:2) adds that one may not even wait silently at this point for more than the time of *k'dei dibbur* (the time it takes for a disciple to greet his teacher; see Appendix A). According to some authorities, on Shabbos one may respond to *Kaddish, Kedushah, or Borchu* even between *Ga'al Yisrael* and *Shemoneh Esrei*; see *Mishnah Berurah* 66:50

שׁוֹצְמִצִּים לְגִמּוֹר בְּרַבַּת 'גְּאֵל יִשְׂרָאֵל' עִם הַשְּׁלִיחַ-צְבוּר בְּשׁוּה, כִּי אִם יִגְמֹר הוּא תַחֲלָה וְאַחֲרֵי-כֵן הַשְּׁלִיחַ-צְבוּר, יֵשׁ סֶפֶק אִם יַעֲנֶה אָמֵן עַל בְּרַבַּת הַשְּׁלִיחַ-צְבוּר אוֹ לֹא, אֲבָל בְּשֵׁהוּא גַם-כֵּן גּוֹמֵר אֶת הַבְּרָכָה, וְדַאי אֵין צָרִיף לַעֲנוֹת אָמֵן, דְּאֵין עוֹנִין אָמֵן עַל בְּרַבַּת עֲצָמוּ [וְעֵינֵין לַעֲיֵל סִימָן וּ סְעִיף יֵא]. וּבְמַעֲרִיב, כִּינֵן שְׂאֵין הַבְּרָכָה שְׁלַפְנֵי הַשְּׁמוֹנֶה-עֶשְׂרֵה מְסִיּוּמַת בְּגְאֵל יִשְׂרָאֵל, מוֹתֵר לְהַפְסִיק כְּמוֹ בְּשֵׂאֵר מְקוּם בֵּין פְּרָק לְפָרָק. קוֹדֵם הַשְּׁמוֹנֶה-עֶשְׂרֵה אוֹמֵר הַפְּסוּק (תהלים נא, יז) 'אֲדַנִּי שְׁפֹתַי תִּפְתָּח' וְגו',

It is a good practice to synchronize one's conclusion of the blessing of *Ga'al Yisrael* — עם השליח-צבור בשוה — so that it coincides with that of the *chazzan*, — כי אם יגמור הוא תחלה — and afterward, the *chazzan* concludes his, — ואחר-כך השליח-צבור — there is a halachic doubt — whether he should respond with Amen to the blessing of the *chazzan* or not.<sup>[9]</sup> — אָמֵן עַל בְּרַבַּת הַשְּׁלִיחַ-צְבוּר אוֹ לֹא — However, if he is also concluding the blessing at the same time, — וְדַאי אֵין צָרִיף לַעֲנוֹת אָמֵן — then certainly, he need not respond with Amen, — דְּאֵין עוֹנִין אָמֵן עַל בְּרַבַּת עֲצָמוּ — see above, 6:11].<sup>[10]</sup>

The *Shemoneh Esrei* of the evening (*Maariv*) prayer is also preceded by the recitation of *Shema* and its accompanying blessings. One of these blessings, although not the last, is the blessing of Redemption, *Ga'al Yisrael*. While it is also important not to interrupt between the blessing of Redemption and the *Shemoneh Esrei* of the *Maariv* prayer,<sup>[11]</sup> the halachah is not identical to that of *Shacharis*:

With regard to the *Maariv* prayer, — ובמעריב — since the blessing that immediately precedes *Shemoneh Esrei* does not conclude with the words *Ga'al Yisrael*, — מוֹתֵר לְהַפְסִיק — it is permitted to interrupt after *Ga'al Yisrael*, before beginning *Shemoneh Esrei*, — כמו בשאר מקום בין פרק לפרק — like at any other point between sections of the blessings accompanying the *Shema*.<sup>[12]</sup>

Before beginning the first blessing of the *Shemoneh Esrei*, — קודם השמונה-עשרה — one recites the verse (*Tehillim* 51:17): *Adonoy sefosai tiftach, My Lord, open my lips etc. that my mouth may declare Your praise.*

ד"ה ויטוב 111:1 to *Beur Halachah* and 111:9; and להחמייר.

9. According to some authorities, one may not recite Amen, as the response constitutes an interruption between the individual's recitation of *Ga'al Yisrael* and *Shemoneh Esrei*. Others maintain that Amen is considered part of the blessing itself, and therefore it does not constitute an interruption (see *Shulchan Aruch* 111:1 and *Mishnah Berurah* *ibid.* 5).

10. Another way to avoid this situation of doubt is to begin one's recitation of *Shemoneh Esrei* (with the words *אֲדַנִּי שְׁפֹתַי תִּפְתָּח*) slightly

before the *chazzan's* conclusion of *Ga'al Yisrael*. Since at the point that he hears the blessing he is already in the middle of *Shemoneh Esrei*, he certainly may not respond Amen to the *chazzan* (*Mishnah Berurah* 66:35).

11. The intermediate blessing of the *Lay us down* (as well as that of *May our eyes see*, where it is customary to recite it), is not considered an interruption between the blessing of Redemption and the *Shemoneh Esrei*; see *Berachos* 4b, 9b; *Mishnah Berurah* 236:6.

12. See above, 16:1-2.

ואינו הפסק, כי הוא שניף להתפלה. אבל הפסוק (דברים לב, ג) "כי שם ה' אקרא" וגומר לא יאמר, כי אם במוסף ובמנחה יאמרו, קודם "אדני שפתי תפתח".

ג. המתפלל צריך שידע, שהשכינה כנגדו, כמו שנאמר (איכה ב, יט): "שפכי במים לבך נבח פני אדני". ועיר הכונה ויסיר כל המחשבות הטורדות אותו, עד שתשאר מחשבתו וכוונתו זכה בתפלתו, ויחשוב כי אלו היה מדבר לפני מלך בשר ודם, בודאי היה מסדר דבריו ומכוין בהם יפה, לבל יבשל, קל וחומר לפני מלך מלכי המלכים הקדוש ברוך הוא, שצריך לכוין לפניו את מחשבתו, כי לפניו יתברך שמו המחשבה כמו דיבור, וכל המחשבות הוא חוקר. וקודם התפלה יחשוב מרוממות האל יתברך שמו ושפלות האדם, ויסיר כל תענוגי אדם מלבו.

— This verse does not constitute an interruption between the blessing of Redemption and *Shemoneh Esrei*, כי הוא שניף להתפלה — since it is connected to the *Shemoneh Esrei* Prayer.<sup>[13]</sup> However, the verse — אכל הפסוק "כי שם ה' אקרא" וגומר — (Devarim 32:3): *Ki Shem Hashem ekra, When I call out the Name of HASHEM etc., ascribe greatness to our God, לא יאמר — he should not recite, since it is not part of the Shemoneh Esrei Prayer*<sup>[14]</sup> and would constitute an interruption. — כי אם במוסף ובמנחה — Therefore, only before the *Shemoneh Esrei* of *Mussaf* and *Minchah*, where there is no prior blessing of Redemption, "אדני שפתי תפתח" — should he recite it — but it should be said before the verse of *Adonoy sefosai tiftach*.<sup>[15]</sup>

**§3** — One who is praying *Shemoneh Esrei* must be aware שהשכינה שידע — as the verse states כמו שנאמר — that the Divine Presence is facing him, כנגדו — *Pour out your heart like water in the Presence of the Lord*. (Eichah 2:19): "שפכי במים לבך נבח פני אדני" — He should arouse his concentration ויסיר כל — and remove from his mind any thoughts that disturb him, עד — until his thoughts and his concentration become clearly focused on his Prayer. — And he should consider כי אלו היה מדבר לפני בודאי היה מסדר — that if he were speaking to a king of flesh and blood — ומכוין בהם יפה, לבל יבשל — he would surely organize his words beforehand, קל וחומר לפני מלך — and concentrate well while speaking so that he does not stumble; מלכי המלכים הקדוש ברוך הוא — all the more so, when speaking before the King of kings, the Holy One, Blessed is He, — he must concentrate his thoughts when praying before Him! — כי לפניו יתברך שמו — For before Hashem, may His Name be blessed, — any thoughts that a person has are as revealed as the spoken word, — and He examines all of man's thoughts. — Before prayer — he should think of the exaltedness of God, may His Name be blessed, — and of the lowliness of Man, — and he should remove from his mind any thoughts of pleasures in which Man engages.

13. Since the Sages instituted its recitation at this point, it is considered a part of the *Shemoneh Esrei* Prayer (*Mishnah Berurah* 111:1, from *Berachos* 4b).

14. Its recitation is only customary; see *Tur* 111.

15. It cannot be recited after תפתח אדני שפתי תפתח, since after reciting this verse one is considered to have begun the *Shemoneh Esrei* Prayer (*Mishnah Berurah* 111:1).

ד. המתפלל צריך שיכוון בלבו פירוש המלות שהוא מוציא בשפתיו, שנאמר (תהלים י, ז): "תכין לבם, תקשיב אזנך". וכבר נדפסו הרבה סידורים עם פירוש אשכנז, ויכול כל אדם ללמוד ולהבין מה שהוא מתפלל. ואם אינו יכול לכונן פירוש המלות, לכל הפחות צריך שיחשוב בשעת התפלה בדברים המכניעים את הלב, ומכוונים את לבו לאביו שבשמים, ואם תבא לו מחשבה זרה בתוך התפלה ישתוק וימתין עד שתתבטל המחשבה.

ה. יכוין רגליו זה אצל זה כאלו אינן אלא אחד, להדמות להמלאכים, שנאמר (יחזקאל א, ז): "ורגליהם רגל ישרה", כלומר רגליהם נראות כרגל אחד.

§4 — One who is praying *Shemoneh Esrei* — must think in his mind פירוש המלות שהוא מוציא בשפתיו — the meaning of the words that he utters from his mouth, שנאמר — as the verse states (*Tehillim* 10:17): "תכין לבם, וכבר נדפסו הרבה סידורים — *Direct their heart; let Your ear be attentive.*<sup>[16]</sup> עם פירוש אשכנז — Many *Siddurim* have been printed with a German translation<sup>[17]</sup> of the words of the prayers — and every person can learn the meaning of the words — ויכול כל אדם ללמוד — and understand what he is saying when he prays.<sup>[18]</sup> — ואם אינו יכול לכונן פירוש המלות — If one cannot concentrate on the meaning of the words, — לכל הפחות צריך שיחשוב בשעת התפלה — then he should at least think while praying — thoughts that subdue the heart — ובדברים המכניעים את הלב — and that direct his heart to his Father in Heaven. — ואם תבא לו מחשבה זרה בתוך התפלה — If, while one is praying, an irrelevant thought comes to him, — ישתוק — he should fall silent, i.e., stop praying, — וימתין עד שתתבטל — and wait until the thought ceases to disturb him.

§5 — When praying *Shemoneh Esrei*, one should align his legs so that they are adjacent to one another, כאלו אינן אלא אחד — in order that they give the appearance as if they are one. — להדמות להמלאכים — This is in emulation of the angels,<sup>[19]</sup> שנאמר — as it is stated (*Yechezkel* 1:7): "ורגליהם רגל ישרה" — and their legs were a straight leg; — meaning, כלומר — they positioned their legs so that they appeared to be one leg.<sup>[20]</sup>

16. In this verse, David HaMelech prays that Hashem direct the hearts of the humble in their Prayers, so that He heed their Prayers. It is thus apparent that a prayer recited with concentration is accepted by Hashem.

*Kitzur* here speaks of the obligation to concentrate throughout the entire *Shemoneh Esrei*. *Mishnah Berurah* writes that a person should at least accustom himself to concentrate at the conclusion of each blessing (... ברוך אתה ה'...). One who cannot clear his mind sufficiently to concentrate on the entire Prayer should, at a minimum, concentrate when reciting the first blessing, the blessing of *Avos* [*Patriarchs*] (*Shulchan Aruch* 101:1). [Some authorities hold that this minimum includes the blessing of *Modim* [*We gratefully thank You*] as well (*Mishnah*

*Berurah* *ibid.* 3).] One who is in a state in which he cannot clear his mind enough to concentrate when reciting *Avos*, should not pray until he feels that he can (*Mishnah Berurah* *ibid.*).

17. This of course is a reference to the days of the *Kitzur*; nowadays, this is true for many other languages as well.

18. At the very least, one is required to know the meaning of the words of the blessings of *Avos* and *Modim* (*ibid.* 2).

19. When a person speaks to Hashem, he must divest himself of all physical concerns, thus emulating the angels who are removed from all things physical (*Mishnah Berurah* 95:2).

20. One's feet should touch at both the toes and the heels (*Igros Moshé, Orach Chaim* V, §38.5).

וְיִכּוּף רֵאשׁוֹ מֵעֵט לְמִטָּה, וְיִסְגּוֹר עֵינָיו שְׁלֵא יִסְתַּכֵּל בְּשׁוֹם דְּבָר, וְאִם מִתְפַּלֵּל בְּתוֹךְ סִידוֹר לֹא יִסִּיר עֵינָיו מִן הַסִּידוֹר, וְיִנִּיחַ יָדָיו עַל לְבוֹ, וְיִמִּינוּ עַל שְׁמָאלוֹ וְיִתְפַּלֵּל בְּלֵב שְׁלֵם, בְּאִימָה וּבִירְאָה וּבְהִכָּנְעָה, בְּעֲנֵי הָעוֹמֵד בַּפֶּתַח. וְיוֹצִיא אֶת הַמְּלוֹת מִפִּיו בְּכוֹנָה וּבְדִקְדוּק, וְיִתְפַּלֵּל כָּל אֶחָד כְּפִי הַנוֹסְחָא שְׁלוֹ, הֵן אֲשַׁכְּנֵנוּ הֵן סִפְרָד וְכַדוּמָה, כּוֹלֵם יְסוּדָתָם בְּהַרְרֵי קָדֵשׁ, אֲכַל אֵל יַעֲרֵב תִּיבוֹת מִנוֹסְחָא לְנוֹסְחָא, כִּי כָּל נוֹסְחָא תִיבוֹתֶיהָ מְנוּיּוֹת וְסִפִּירוֹת עַל-פִּי סוּדוֹת גְּדוּלוֹת, וְאִין לְהוֹסִיף אוֹ לְגָרוּעַ.

ו. יִזְהַר לְהִתְפַּלֵּל בְּלִחְשׁ, רַק שֶׁהוּא בְּעֲצֻמוֹ יִשְׁמַע מֶה שֶׁהוּא אוֹמֵר, וְחִבְרוֹ שֶׁבְּסָמוּךְ לוֹ לֹא יִשְׁמַע קוֹלוֹ, כְּמוֹ שֶׁנֶּאֱמָר בְּחֻנָּה (שְׁמוּאֵל-א א, יג): "רַק

— וְיִסְגּוֹר עֵינָיו — He should incline his head slightly downward, and close his eyes — וְיִכּוּף רֵאשׁוֹ מֵעֵט לְמִטָּה — and close his eyes — וְיִסְתַּכֵּל בְּשׁוֹם דְּבָר — so as not to look at anything.<sup>[21]</sup> — לֹא יִסִּיר עֵינָיו מִן הַסִּידוֹר — If he is praying from a *Siddur* — מִתְפַּלֵּל בְּתוֹךְ סִידוֹר — he should not avert his eyes from the *Siddur*. — וְיִנִּיחַ יָדָיו עַל לְבוֹ — He should place his hands upon his heart, — וְיִמִּינוּ עַל שְׁמָאלוֹ — with his right hand over his left hand,<sup>[22]</sup> — בְּאִימָה וּבִירְאָה וּבְהִכָּנְעָה — and pray to Hashem with all his heart, — וְיִתְפַּלֵּל בְּלֵב שְׁלֵם — with awe, reverence, and submission, — כְּעַנֵּי הָעוֹמֵד בַּפֶּתַח — as an impoverished person who stands begging in the doorway.<sup>[23]</sup>

— בְּכוֹנָה וּבְדִקְדוּק — He should express the words verbally, — וְיוֹצִיא אֶת הַמְּלוֹת מִפִּיו — with concentration and precision. — וְיִתְפַּלֵּל כָּל אֶחָד כְּפִי הַנוֹסְחָא שְׁלוֹ — Each person should pray following his own version of the text of the prayers, — הֵן אֲשַׁכְּנֵנוּ הֵן סִפְרָד וְכַדוּמָה — whether *Nusach Ashkenaz* or *Nusach Sefard* or the like, — כּוֹלֵם יְסוּדָתָם בְּהַרְרֵי קָדֵשׁ — for all of these established versions of the prayers have their foundations in the holy mountains, i.e., the sources of all these versions are lofty and holy. — אֲכַל אֵל יַעֲרֵב תִּיבוֹת — However, one should not mix words from one version with that of another, — מִנוֹסְחָא לְנוֹסְחָא — for every version — כִּי כָּל נוֹסְחָא — has its words counted and numbered — עַל-פִּי סוּדוֹת גְּדוּלוֹת — according to great secrets of the Torah, — וְאִין לְהוֹסִיף אוֹ לְגָרוּעַ — and, therefore, one should not add to or subtract from the set number and order of the words of that *nusach*.<sup>[24]</sup>

§6 רַק שֶׁהוּא בְּעֲצֻמוֹ יִשְׁמַע — One should take care to pray quietly — וְיִזְהַר לְהִתְפַּלֵּל בְּלִחְשׁ — so that only he himself hears what he is saying, — וְחִבְרוֹ שֶׁבְּסָמוּךְ — but his fellow standing next to him should not hear his voice.<sup>[25]</sup> — כְּמוֹ — This is derived from that which is stated with regard to the prayer of — שֶׁנֶּאֱמָר בְּחֻנָּה

21. Before one begins to pray, or if he finds his concentration disturbed in the middle of his prayers, he should lift his eyes to the heavens to arouse his concentration (see *Mishnah Berurah* 90:8, 95:4).

22. This posture is required in those places where people in fact stand in this position when addressing a king and requesting their needs; people in other places should stand as they would when having an audience with their king (*Mishnah Berurah* 95:6).

23. I.e., he should speak in an unhurried

manner, as one who is begging for mercy. He should bear in mind when praying that there is no power or force in the world that is able to fulfill his request if it is not Hashem's will (see *Mishnah Berurah* 98:8).

24. See *Mishnah Berurah* 68:4 who explains that there are numerous gates in Heaven (through which the prayers ascend), with one designated for each of the traditional versions of the prayers.

25. One who prays loudly displays a lack of conviction that Hashem could hear him



שִׁפְתֶיהָ נִעוֹת וְקוֹלָהּ לֹא יִשְׁמָע.”

ז. לֹא יִסְמוֹךְ עַצְמוֹ עַל שׁוֹם דָּבָר, אֲפִילוֹ סְמִיכָה כָּל דָּהוּ. וְאִם הוּא חוֹלָה קָצֵת, יְכוּל לְהִתְפַּלֵּל אֲפִילוֹ יוֹשֵׁב אוֹ שׁוֹכֵב, וְהוּא שִׁיכוּל לְכוּיִן דַּעְתּוֹ. וְאִם אִי-אֶפְשָׁר לוֹ לְהִתְפַּלֵּל בְּפִיו, מִכָּל-מְקוֹם יִהְרָהּ בְּלִבּוֹ.

ח. לֹא יֵאָחַז בְּיָדוֹ בְּשַׁעַת תְּפִלַּת שְׁמוֹנֵה-עֶשְׂרֵה רַק הַסִּידוֹר אוֹ הַמְחֻזָּר אִם צָרִיךְ לוֹ. וְיֵשׁ לוֹ לְרִשׁוֹם תַּחֲלָה אֶת הַמְקוֹמוֹת שֶׁהוּא צָרִיךְ לְהִתְפַּלֵּל בְּסִידוֹר וּבְמֻחֻזָּר,

Chanah (*I Shmuel* 1:13): “רק שִׁפְתֶיהָ נִעוֹת וְקוֹלָהּ לֹא יִשְׁמָע.” — *Only her lips moved, but her voice was not heard.*<sup>[26]</sup>

§7 — When praying *Shemoneh Esrei*, a person should not support himself on anything; אֲפִילוֹ סְמִיכָה כָּל דָּהוּ — this includes leaning in such a fashion in which he receives only a slight support.<sup>[27]</sup> וְאִם הוּא חוֹלָה — If he is slightly ill — he may pray *Shemoneh Esrei* even while sitting<sup>[28]</sup> or lying down,<sup>[29]</sup> — but only if he can concentrate. — If one cannot pray verbally, — ואִם אִי-אֶפְשָׁר לוֹ לְהִתְפַּלֵּל בְּפִיו — מִכָּל-מְקוֹם יִהְרָהּ בְּלִבּוֹ — he should nevertheless think the words of the Prayer in his heart.

§8 — One should not hold anything in his hand during the *Shemoneh Esrei* Prayer<sup>[30]</sup> — except a *Siddur* or a *Machzor*,<sup>[31]</sup> if he needs it. — When necessary, a person should mark, before the prayers, אֶת הַמְקוֹמוֹת שֶׁהוּא צָרִיךְ לְהִתְפַּלֵּל בְּסִידוֹר — those places in the *Siddur* or *Machzor* from which he must pray on that

even if he would pray quietly. However, one who is praying alone may raise his voice if he cannot concentrate on his prayers otherwise. When praying with others, however, he must make sure not to disturb their prayers (see *Shulchan Aruch* 101:2; *Mishnah Berurah* ibid. 6,8). With regard to the prayers of Rosh Hashanah and Yom Kippur, see below, 129:2.

26. While she was barren, Chanah (who would ultimately be the mother of the prophet Shmuel) visited the Mishkan at Shiloh and poured her heart out in prayer. The verses of her prayer are expounded by the Sages to teach many important halachos of the proper form for all prayers; see *Berachos* 31a,b.

27. Any leaning at all detracts from the awe with which a person must comport himself when praying *Shemoneh Esrei* (see *Mishnah Berurah* 94:22). However, *Mishnah Berurah* there does write that, in cases of pressing need, one may lean slightly on an object as long as he is not completely supported by it (i.e., if the

object would be removed he would still remain standing).

28. When traveling on an airplane, if it is difficult to stand and one will be disturbed if he does so, it is better to pray *Shemoneh Esrei* while seated, standing only to bow in the required places [see *se'if* 11] (*Igros Moshe, Orach Chaim* IV, §20).

29. On his side (see *Shulchan Aruch* 94:6). One who can, should at least stand at the four points in the *Shemoneh Esrei* where one is required to bow (see below, *se'if* 11) (*Mishnah Berurah* 94:20).

30. The attention necessary to ensure that the items do not fall can detract from the required concentration on his prayers (*Shulchan Aruch* 96:1; see *Mishnah Berurah* ibid. 5). This halachah applies to the recitation of the *Shema* and *Pesukei D'Zimrah* as well (*Mishnah Berurah* ibid. 1).

31. A special prayer book for Rosh Hashanah, Yom Kippur, or festivals.

שלא יצטרך לחפש באמצע תפלתו. לא יהיה דבר חוצץ בינו לבין הקיר, שנאמר (ישעיה לח, ב): "ויסב חזקתו פניו אל הקיר ויתפלל". ולא מקרי חציצה אלא דבר שגבוה עשרה טפחים ורחב ארבעה טפחים, אבל דבר קטן לא חשיב הפסק, ואפילו דבר גדול אם הוא דבר קבוע, כגון ארון ותיבה לא חשיב הפסק, ואדם נמי אינו חוצץ. ובשעת הדחק בכל ענין אין להקפיד, כיון שסוגר עיניו או מתפלל מתוך הסיודור שלא תתבטל בנותו. וכן לא יתפלל בנגד איזה ציור, ואם יקרה לו להתפלל בנגד בגד או פותל מצויר, יסגור עיניו, וכנגד מראה (שפיגעל) אסור להתפלל אפילו בעינים סגורות. לא יתפלל במקום פרוץ, כגון בשדה, מפני שכשהוא במקום צניעות

particular occasion — so that he should not have to search for the proper place in the middle of his prayer.

— לא יהיה דבר חוצץ בינו לבין הקיר — When praying *Shemoneh Esrei* there should be nothing separating between him and the wall,<sup>[32]</sup> שנאמר — as the verse states (*Yeshayah 38:2*): "ויסב חזקתו פניו אל הקיר ויתפלל" — *Chizkiyahu turned his face to the wall and prayed.* — ולא מקרי חציצה אלא דבר — An object is not considered a separation with regard to this halachah unless it is שגבוה עשרה טפחים ורחב ארבעה טפחים — ten *tefachim* high and four *tefachim* wide;<sup>[33]</sup> אפילו דבר גדול — *Moreover,* even a large object, אם הוא דבר קבוע — if it is a permanent fixture, כגון ארון ותיבה — such as the Ark or the table upon which the Torah is read,<sup>[34]</sup> לא חשיב הפסק — it is not considered a separation.<sup>[35]</sup> ואדם נמי אינו חוצץ — People also do not constitute a separation. — ובשעת הדחק בכל ענין אין להקפיד — In a pressing situation, there is no need to insist on proximity to a wall, — כיון שסוגר עיניו או מתפלל מתוך הסיודור — as long as he closes his eyes or prays from a *Siddur* — שלא תתבטל בנותו — so that his concentration is not disturbed.<sup>[36]</sup>

— לא יתפלל בנגד איזה ציור — Likewise, so as not to disturb his concentration,<sup>[37]</sup> וכן — he should not pray facing any illustration. — ואם יקרה לו להתפלל — If it happened to him that he had to pray — כנגד בגד או פותל מצויר — facing a tapestry or decorated section of wall, — יסגור עיניו — he should pray with his eyes closed. — ובנגד מראה (שפיגעל) אסור — However, it is forbidden to pray facing a mirror — אפילו בעינים סגורות — even with closed eyes.<sup>[38]</sup>

— לא יתפלל במקום פרוץ — One should not pray in an open area — כגון בשדה — such as a field,<sup>[39]</sup> מפני שכשהוא במקום צניעות — because when a person is in a private area, i.e.,

32. See above, 12:10, where *Kitzur* discusses the preference of making one's place of prayer next to the wall. This halachah speaks about those whose set place is not by the wall, and dictates that they should nevertheless ensure that there is nothing separating between them and the wall.

33. See Appendix.

34. See *Tosafos* to *Berachos 5b* יהא שלא יהא. [This would also apply to any closet or table in the synagogue.]

35. In addition, anything that is used for the prayers, even if it is movable (such as a *shtender*, a podium upon which prayer books

are placed to be read), is not considered a separation (*Mishnah Berurah* 90:66).

36. One should certainly not leave to go to a different place to pray for lack of a clear path between him and the wall (see *Mishnah Berurah* 90:63).

37. *Mishnah Berurah* 90:70.

38. One who prays facing a mirror appears to be bowing to his own reflection (see *Mishnah Berurah* 90:71).

39. An enclosed area that does not have a ceiling is not considered open with regard to this halachah (*Mishnah Berurah* 90:12).

חלה עליו אימת המלך, ולבו נשבר ונכנע. ואם הוא בדרך מותר לו להתפלל בשדה, ואם אפשר לו יתפלל בין האילנות.

ט. לא יגהק ולא יפהק (גיהוק, היינו מה שלפעמים אדם מוציא מגופו לפיו נפיקה מחמת שובעו כריח המאכל שאכל, ויש אומרים דהיינו שפושט גופו וזרועותיו מחמת כובד, ופיהוק היינו שפותח מלקוחיו, באדם שרוצה לישן, או שעמד משינה), ואם נצטרך לכך מחמת אונסו, יניח ידיו על פיו, שלא יתראה פתיחתו. וכן אסור לו לרוק, ואם בא לו רוק לתוך פיו, ומצטער בו הרבה עד שנטרד מתפלתו, מבליעו בתוך מטפחת או בגד. ואם מאוס לו, יטה לשמאלו וירוק לאחוריו, ואם אי אפשר לאחוריו, ירוק לשמאלו, ואם אי אפשר לשמאלו, ירוק לימינו.

an enclosed space — the awe of the King, Hashem, comes over him, — and his heart is broken and submissive. — ואם הוא בדרך — However, if he is traveling — he is permitted to pray in a field; but if he can, — he should pray among the trees.<sup>[40]</sup>

§9 — A person should not burp<sup>[41]</sup> nor yawn while reciting *Shemoneh Esrei*.

(*Kitzur* now explains the unfamiliar Hebrew terms of “גיהוק” and “פיהוק”:  
 — מה שלפעמים אדם מוציא מגופו לפיו — גיהוק היינו — where a person occasionally expels from his body to his mouth — נפיקה מחמת שובעו — which has the odor of the food that he has eaten. — Some offer a different explanation and say that it refers to a stretch, — שפושט גופו וזרועותיו מחמת כובד — where a person stretches out his body and arms due to a feeling of heaviness of limbs. ופיהוק — The term “*pihuk*” refers to a yawn, — שפותח מלקוחיו — in the manner of one who feels the need to sleep, or one who just woke up from a sleep.) — If one feels an unavoidable urge to do so, — יניח ידיו על פיו — so that the opening of his mouth not be seen. — It is also forbidden for one to spit during *Shemoneh Esrei*. — ואם בא לו — ומצטער בו הרבה עד שנטרד מתפלתו — If phlegm comes into his mouth, — and it causes him distress to the point that his concentration on his Prayer is disturbed, — he should expel it into a handkerchief or cloth, so that it is not visible.<sup>[42]</sup> — ואם מאוס לו — If this causes him revulsion, — ואם אי אפשר לרוק — he should lean to his left and spit behind himself. — ואם אי אפשר לאחוריו — If he cannot spit behind himself, — ירוק לשמאלו — he may spit to his left;<sup>[43]</sup> — ואם אי אפשר לשמאלו — ירוק לימינו — he may spit to his right.<sup>[44]</sup>)

40. Since it is slightly more secluded (*Mishnah Berurah* 90:11).

41. This follows *Kitzur*’s first explanation; see below.

42. See *Shulchan Aruch* 97:2.

43. See above, 3:4, which states that the right

side of a person is given preference and respect. Here too, one should seek not to spit on the right side.

44. However, if that too is not possible and it is causing him distress, he may even spit in front of him (*Mishnah Berurah* 97:8).

ואם בינה עוקצתו, ימשמש בבגדיו להסירה, שלא תתבטל פוננתו, אבל לא יסירה בידו. אם נשמת הטלית מעליו, וכול להחזירו אפילו נפל רובו, אבל אם נפל כולו, אינו רשאי להתעטף בו משום דהוי הפסק. ואם נפל ספר לפניו על הארץ, ומתוך זה מתבלבל מכוונתו, מותר להגביה בין ברכה לברכה. כל הדברים האסורים בתוך תפלת שמונה-עשרה, אסורים עד לאחר שיפסע הפסיעות (ואף לעגני הפסק יש חילוק, כמו שאכתוב בסעיף יד).

י. צריך לעמוד בפניו לצד ארץ-ישראל, שנאמר (מלכים-א ח, מח): "והתפללו אליך דרך ארצם", ויכוין גם כנגד ירושלים וכנגד המקדש וכנגד בית

— If a louse bit him — ימשמש בבגדיו להסירה — If a louse bit him — ואם בינה עוקצתו to dislodge it,<sup>[45]</sup> — שלא תתבטל פוננתו — so that his concentration is not disturbed by it. However, he should not remove it directly with his hand.<sup>[46]</sup> — אבל לא יסירה בידו — If, while praying, his *tallis* slipped off him, — ואם נשמת הטלית מעליו — he may return it to its place, — אפילו נפל רובו — even if most of it had fallen off his body. — אינו רשאי להתעטף בו — However, if it had fallen off completely,<sup>[47]</sup> — אפילו נפל כולו — he may not wrap himself in it again — משום דהוי הפסק — as that would constitute an interruption in his Prayer.<sup>[48]</sup>

— If, while praying *Shemoneh Esrei*, a *sefer* fell down on the floor in front of him, — ומתוך זה מתבלבל מכוונתו — and this causes his concentration to be disturbed, — מותר להגביה בין ברכה לברכה — he may pick it up when he reaches a point between blessings.

— All things that one is prohibited to engage in during the *Shemoneh Esrei* Prayer — אסורים עד לאחר שיפסע הפסיעות — are forbidden until he takes the three steps back following the Prayer.<sup>[49]</sup> — ואף לעגני הפסק — It is only with regard to interruptions for congregational responses that there is a difference between the recitation of the blessings themselves, and one who has completed the blessings but has not yet taken the three steps back, — כמו שאכתוב בסעיף יד — as will be explained below, *se'if 14.*)

**§10** בפניו לצד — When praying *Shemoneh Esrei*, one must stand — צריך לעמוד — facing toward Eretz Yisrael, — ארץ-ישראל — as the verse states (*I Melachim* 8:48): "והתפללו אליך דרך ארצם" — *And they shall pray to You by way of their land.*<sup>[50]</sup> — ויכוין גם כנגד ירושלים — He should also direct his heart toward Yerushalayim, — וכנגד המקדש — and toward the place of the Holy Temple, — וכנגד בית

45. That is, he may grasp the louse through his garment and remove it from his body.

46. See above, 2:9, which states that one who touches a louse must wash his hands.

47. I.e., none of it was on his body. Even if he was still holding it in his hands, it is considered to be completely off his body (*Mishnah Berurah* 97:14).

48. See above, 9:10. *Mishnah Berurah* writes (97:16) that if standing without his *tallis* will cause him to lose his concentration on his

Prayer, he may put it back on between blessings.

49. See below, *se'if 12.*

50. King Shlomo, in the prayer he recited at the inauguration of the Temple, refers in various ways as to how prayers should be offered toward the Temple. Each of these ways is explained in the Gemara (*Berachos* 30a) to refer to a different situation. The verse cited here is understood to refer to those who are praying from outside the Land of Israel.

קדשי־קדשים. ולכן אנו במדינתנו שיושבים במערבה של ארץ־ישראל, צריכין לעמוד בפנים לצד מזרח (לא למזרח ממש אלא לצד קרן מזרחית דרומית. עיין ט"ז ומגן אברהם בשם הלבוש), והיושבים בצפון של ארץ־ישראל, פניהם לדרום, והיושבים במזרח פניהם למערב, והיושבים בדרום פניהם לצפון. נמצא כל ישראל פונים בתפלותיהם למקום אחד, דהיינו נגד ירושלים ובית קדשי־קדשים, ששם שער השמים, שכל התפלות עולות דרך שם. ולכן נקרא בית־המקדש תלפיות, כמו־שכתוב (שיר השירים ד, ד): "במגדל דויד צנארף בנוי לתלפיות", תל שכל פיות פונים אליו. ואם מתפלל במקום שאינו יכול לבוין לצד שבנגד ארץ־ישראל,

Therefore, — ולכן — and toward the chamber of the Holy of Holies.<sup>[51]</sup> — קדשי־קדשים — who live — שיושבים במערבה של ארץ־ישראל — we, in our countries,<sup>[52]</sup> — אנו במדינתנו to the west of Eretz Yisrael, — צריכין לעמוד בפנים לצד מזרח — must stand facing east,<sup>[53]</sup> — אלא לצד קרן מזרחית דרומית — but rather toward a southeasterly direction; — עיין ט"ז ומגן אברהם בשם הלבוש — see *Taz* [94:2] and *Magen Avraham* [ibid. 4] citing the *Levush* [ibid. 3].<sup>[54]</sup> — והיושבים בצפון של ארץ־ישראל — Those who live in the north of Eretz Yisrael — פניהם לדרום — face south; — והיושבים במזרח פניהם למערב — those who live in the east of Eretz Yisrael, face west; — והיושבים בדרום פניהם לצפון — and those who live in the south, face north. — נמצא — It thus emerges — כל ישראל פונים בתפלותיהם למקום אחד — that each and every Jew directs his prayers to one place, — דהיינו נגד ירושלים — that is, toward Yerushalayim, — ובית קדשי־קדשים — and the chamber of the Holy of Holies. — ששם שער השמים — For there, in the Holy of Holies, is the gateway to Heaven, — שכל התפלות עולות דרך שם — in that all prayers rise Heavenward by way of that place. — ולכן נקרא בית־המקדש תלפיות — It is for this reason that the Holy Temple is called "Talpiyos," — כמו־שכתוב "במגדל דויד" — as it is written (*Shir HaShirim* 4:4): *Like the tower of David is your neck* (referring to the Temple),<sup>[55]</sup> *built as a landmark*; — תל שכל פיות פונים אליו — the word *talpiyos* means that it (i.e., the Temple Mount) is a hill (*teil*) toward which all mouths (*piyos*) turn. — שאינו יכול לבוין לצד שבנגד ארץ־ישראל — ואם מתפלל במקום

51. I.e., he should physically face the Land of Israel, and then imagine that he is standing in the Holy Temple in Yerushalayim, in the place of the Holy of Holies (*Mishnah Berurah* 94:3). One who is praying in the Land of Israel should turn to face Yerushalayim and direct his heart toward the Holy Temple and the chamber of the Holy of Holies; one who is praying in Yerushalayim should face the place of the Holy Temple and direct his heart to the chamber of the Holy of Holies (*Shulchan Aruch* 94:1).

52. The *Kitzur* was written in Hungary, in Central Europe.

53. Because of this halachah, synagogues to the west of Israel are constructed with the Ark on the eastern wall. In this way, when the congregation faces east, toward the Land of

Israel, for the prayers, they will be facing the Ark as well (*Mishnah Berurah* 94:9).

54. This *Levush* is also cited at length in *Beur Halachah* to 94:2 עושין ד"ה אין עושין. The *Levush* points out that Europe is northwest of the Land of Israel. Therefore, were the synagogues to face due east, they would not be facing the Land of Israel. In addition, praying in that direction could give the impression that they were worshipping the sun, which rises in the east. Therefore in those lands the synagogues should face southeast.

55. The "neck" of the Jewish people refers to the Holy Temple: Just as the neck rests atop the body, so is the Temple the "height" and the glory of the Jewish people (*Maharsha* to *Berachos* 30a).

יכוין לבו לאביו שבשמים, שנאמר (מלכים א ח, מד): "והתפללו אל ה'". ואם עמד כנגד צפון או דרום, ונזכר באמצע שמונה עשרה שאינו עומד כראוי, לא יעקור רגליו, אלא יטה פניו למזרח. ואם אי-אפשר לו, או שהוא עומד במערב, יגמור תפלתו כה ויכוין לבו לבית קדשי-קדשים, ולא יעקור רגליו, וכן אם הוא מתפלל במקום שיש צורות במזרח, יתפלל לצד אחר אף שאינו מזרח.

יא. צריך לכרוע ולהשתחוות ארבע פעמים בשמונה עשרה, בתחלת ברכה הראשונה ובסופה, ובברכת מודים בתחלתה ובסופה. כשאומר "ברוך" בורע בברכיו, וכשאומר "אתה" משתחוה כל-כף עד שהקשרים של חליות השדרה בולטים, וגם ראשו יכוף, וקודם שאמר את השם זוקף בנחת

where he cannot discern which direction faces Eretz Yisrael, ויכוין לבו לאביו שבשמים — he should direct his heart toward his Father in Heaven, שנאמר "והתפללו אל ה' — as it states (*I Melachim 8:44*): *And they will pray to HASHEM.*<sup>[56]</sup>

If a person mistakenly began *Shemoneh Esrei* while standing facing north or south, — and he realizes, while in the middle of *Shemoneh Esrei*, שאינו עומד כראוי — that he is not standing facing in the proper direction, לא יעקור רגליו — he should not step out of his place;<sup>[57]</sup> אלא יטה פניו — rather, he should merely turn his head eastward. — If he cannot do this, ואם אי-אפשר לו — or he was standing facing west and therefore cannot turn his head to the east, או שהוא עומד במערב — he should complete his Prayer in that position, יגמור תפלתו כה — and direct his heart toward the chamber of the Holy of Holies, ויכוין לבו לבית קדשי-קדשים — but he should not step out of his place. וכן — Likewise, if he was praying in a place — in which there are images of idols in the east of the room — he should pray in another direction, יתפלל לצד אחר — even though it is not east.

§11 ארבע פעמים — צריך לכרוע ולהשתחוות — בתחלת ברכה — four times during the *Shemoneh Esrei*: הראשונה ובסופה — when reciting the opening and the conclusion of the first blessing,<sup>[58]</sup> — and when reciting the opening and the conclusion of the blessing of *Modim*.<sup>[59]</sup> — When he says the word "Baruch" he should bend his knees, וכשאומר אתה משתחוה — and when he says the word "Atah" he should bow; כל-כף — he must bow low enough עד שהקשרים של חליות השדרה בולטים — that the vertebrae of the spinal column protrude from the skin of his back, וגם ראשו יכוף — and he must also bow his head. וקודם שאמר את השם — Before saying the Name of Hashem, — he should straighten up

56. In this verse, King Shlomo does not specify a specific direction to pray, but simply that his prayers should be "to HASHEM." Thus, the Gemara (*Berachos 30a*) explains that this refers to one who is blind or is unable to determine the directions, who should rather direct his heart toward his Father in Heaven.

57. Literally, *uproot his feet*.

58. The Blessing of *Avos, Patriarchs*: אתה

ה' אלהינו ואלהי אבותינו . . . ברוך אתה ה' מגן אברהם, *Blessed are You, Hashem, our God and the God of our forefathers . . . Blessed are You, Hashem, Shield of Avraham.*

מודים אנחנו לך שאתה הוא ה' אלהינו . . . ברוך אתה. *We gratefully thank You, for it is You Who are Hashem, our God . . . Blessed are You, Hashem, Your Name is "The Beneficent One" and to You it is fitting to give thanks.*

(על-שם שְׁנֵאמַר (תהלים קמו, ח): "ה' זקף כפופים"), וכן ב'מודים" בורע ומשתחוה, וקודם שאומר את השם זוקף. לא ישתחוה יותר מדאי, דהיינו עד שיהיה פיו כנגד החגור, כי זהו דרך ייהרא. וזקן וחולה שמצטער בכריעה, בין שהריבין ראשו דיו. אסור להוסיף השתחויות ב'יתר הברכות לא בתחלתן ולא בסופן.

יב. לאחר השמונה-עשרה אומרים "אלהי נצור" וכו'. וקודם "עושה שלום" וכו', בורע ופוסע אך שלש פסיעות, בעבד הנפטר מרבו. הפסיעות יהיו בינוניות, ולכל הפחות כדי שיתן אגודל בצד עקב. ולא יפסע פסיעות גסות ולא יפסע יותר משלש פסיעות. פוסע תחלה ברגל שמאל ואחר-כך ברגל ימין, ושוב פוסע ברגל

gradually (because of the verse that states (*Tehillim* 146:8): *HASHEM straightens the bent*). — When saying the opening words of the blessing of *Modim* also, he should bend his knees and bow,<sup>[60]</sup> and before reciting the Name of Hashem he should straighten his body.

— He should not bow excessively low, — that is, — דהיינו — לא ישתחוה יותר מדאי — he should not bow until his mouth is level with his belt, — שיהיה פיו כנגד החגור — for this is an arrogant manner of bowing. — זהו דרך ייהרא — בכריעה — For an old or ill person, for whom bowing causes pain, — בין שהריבין ראשו — it is sufficient to only bow his head.

— It is forbidden for one to add additional bows — אסור להוסיף השתחויות — while reciting the rest of the blessings (aside from those mentioned), — לא בתחלתן — neither when reciting the openings of the blessings nor at their conclusions.<sup>[61]</sup>

**§12** — After reciting the blessings of the *Shemoneh Esrei* — one recites the supplication of *Elohai Netzor, My God, guard etc. my tongue from evil*. — Before the concluding prayer of *Oseh shalom, He Who makes peace etc.*, — he should bow and step back only three steps, — בעבד הנפטר מרבו — in the manner of a servant taking leave of his master. — The steps should be of average size, — ולכל הפחות כדי שיתן אגודל בצד עקב — but at least long enough that the big toe of one foot is behind the heel of the other foot. — One should not take very wide steps, — ולא יפסע יותר משלש פסיעות — and he should not take more than three steps.

The exact procedure of taking these steps is as follows:

— He takes the first step back with his left foot, — פוסע תחלה ברגל שמאל — and then steps back with the right foot,<sup>[62]</sup> — ושוב פוסע ברגל שמאל — and then

60. See, however, *Mishnah Berurah* 113:12, who says that when saying the word *Modim*, he should bow without bending his knees, and remain in that position until the word "Hashem."

61. One may, however, assume a bowed position when reciting the middle of the

blessings (*Shulchan Aruch* 113:1).

62. This second step is a longer step than the previous one, since he must pass the entire length of the left foot so that his right toe is right behind his left heel (see *Mishnah Berurah* 123:13; see also *Igros Moshe, Orach Chaim* IV, §122.2).

שמאל. ועודה בכריעה, הופך פניו לשמאלו, שהוא ימין השכינה שהיא כנגדו בשעת התפלה ובצאתו מן התפלה, ואומר "עושה שלום במרומיו", והופך פניו לימינו שהוא שמאל השכינה, ואומר "הוא יעשה שלום עלינו", ואחר-כך משתחוה לפניו ואומר "ועל כל ישראל ואמרו אמן". אחר-כך זוקף ואומר "יהי רצון וכו' שיבנה בית המקדש" וכו', כי התפלה היא במקום העבודה ולכן אנו מתפללים על בנין בית המקדש שנוכל לעשות את העבודה ממש במהרה-בימינו. והטעם שפוסעין תחלה ברגל שמאל, לפי שדרך הליכות האדם הוא לעקור רגל ימין תחלה, ולכן עוקר כאן שמאל תחלה, להראות כאלו כבד עליו ליפטר מלפני המקום ברוך-הוא. ולכן [אטר-רגל] עוקר תחלה רגל שמאלו, שהוא ימין כל אדם.

הופך פניו — ועודה בכריעה <sup>[63]</sup> — *While still bowing,* again steps back with the left foot. <sup>[64]</sup> — *he turns his face toward his left, — since this is the right of the Divine Presence,* — *which faces him, as it were, both during the Shemoneh Esrei Prayer* — *and when he is withdrawing from the Prayer.* — *Turning left, he recites the words: Oseh shalom bimromav, He Who makes peace in His heights;* — *he then turns his face to his right, — which is to the left of the Divine Presence facing him,* — *and recites: Hu yaaseh shalom aleinu, may He make peace upon us;* — *after this, he bows forward,* — *and recites: ve'al kol Yisrael, ve'imru Amen, and upon all Israel. Now respond: Amen.*

— *After this,* — *he straightens up and recites the prayer: 'יהי רצון וכו' שיבנה בית המקדש' וכו' — Yehi ratzon . . . sheyibaneh Beis HaMikdash, May it be Your will etc. that the Holy Temple be rebuilt etc.* — *This prayer is recited after Shemoneh Esrei because our Prayer takes the place of the Divine services of the Holy Temple,* — *so we therefore pray for the rebuilding of the Holy Temple* — *so that we may be able to perform the actual Divine service* — *speedily in our days.*

— *The reason that the first step back is taken by the left foot* <sup>[65]</sup> — *is because the usual manner of a person walking from a stationary position* — *is to take the first step with his right foot.* — *Therefore here he begins the step back with his left foot,* — *to demonstrate by his actions that it is difficult for him* — *to take leave of the Omnipresent, Blessed is He.* — *Therefore,* — *[אטר-רגל — a left-footed person]* <sup>[66]</sup> — *takes the first step with his "left" i.e., weaker foot,* — *which is the right of people in general, i.e., his right foot.*

63. This last step brings his left foot even with his right (*Mishnah Berurah* 123:13).

64. The right side is always favored; see above, 3:4.

65. Although usually the right side takes

precedence; see above, 3:4.

66. [Although the bracketed words do not appear in the Lemberg edition, *Kitzur* clearly is speaking here of an אטר-רגל; we have added these words as per later editions.]



יג. במקום שכלו הפסיעות יעמוד ברגלים מכוונות כמו בתפלה, ולא יחזור פניו למערב, ולא יחזור למקומו עד שיגיע השליח-צבור לקדושה. וכן בשמתפלל ביחידות יעמוד בשיעור זה, ואם המקום צר ורחוק, וכן בשאומרים פיוטים, חוזר בשמתחיל השליח-צבור התפלה.

יד. בתפלת שמונה-עשרה, לא ירמוז בעיניו, ולא יקרוץ בשפתיו, ולא יראה באצבעותיו, ואינו פוסק אפילו לקדיש וקדושה ו'ברכו', אלא ישתוק ויכוין למה שאומרים השליח-צבור והצבור ויחשב לו בעונה לענין זה שיוצא,

§13 במקום שכלו הפסיעות יעמוד — After concluding the *Yehi ratzon* prayer, he should stand in the place where he completed his three steps back, ברגלים מכוונות — with his feet together as they are during the *Shemoneh Esrei* Prayer,<sup>[67]</sup> כמו בתפלה — and he should not turn his face to the west, i.e., behind him,<sup>[68]</sup> ולא יחזור פניו למערב עד שיגיע השליח-צבור — and he should not return to his place — ולא יחזור למקומו until the *chazzan* reaches the *Kedushah* in his repetition of the *Shemoneh Esrei*. — When he prays alone as well, וכן בשמתפלל ביחידות — after stepping back, he should wait this length of time before returning to his place.<sup>[69]</sup> ואם וכן בשאומרים — If he is standing in a narrow and crowded area — המקום צר ורחוק חוזר בשמתחיל — and similarly, if it is a day when *piyutim* are recited,<sup>[70]</sup> פיוטים — he may return to his place when the *chazzan* begins his repetition of the *Shemoneh Esrei* Prayer.

§14 לא — While engaged in the *Shemoneh Esrei* Prayer, — ולא יקרוץ בשפתיו — nor mouth words silently with his lips — one may not signal with his eyes — ירמוז בעיניו — ולא יראה באצבעותיו — nor point with his fingers;<sup>[71]</sup> ואינו — even for — אפילו לקדיש וקדושה ו'ברכו' — and he may not interrupt his Prayer — פוסק — Rather, if he hears these prayers he should remain silent,<sup>[72]</sup> — ויכוין למה שאומרים השליח-צבור והצבור — and concentrate on that which the *chazzan* and the congregation are saying;<sup>[73]</sup> ויחשב לו — and it will be considered as if he had responded for the purposes

67. *Beur Halachah* (123:2) writes that this is not necessary after one has finished the *Oseh shalom* prayer.

68. So as not to disturb the concentration of those who are still praying (see *Mishnah Berurah* 123:12).

69. *Mishnah Berurah* (123:11) writes that in a case of pressing need, one praying alone should wait at least the amount of time it takes to walk four *amos* (approximately 6-8 feet, see Appendix A); see *Rama* 123:2, and *Ba'er Heitev* *ibid.* §7.

70. [Such as during Rosh Hashanah or Yom Kippur.] Since it is difficult for him to stand in one place for the lengthy *piyutim* that are recited before the *Kedushah*, he may return to his place earlier.

71. However, a person may motion if by doing so he can alleviate a situation that is disturbing his concentration, such as motioning to quiet a crying child (*Mishnah Berurah* 104:1).

72. When hearing *Kaddish*, he should wait and listen until the *chazzan* reaches (Mishnah *Berurah* 104:27).

73. One who is praying *Shemoneh Esrei* during *Bircas Kohanim* (the Priestly Blessing) should pause in his prayer and listen to the blessing. If he is standing behind the Kohanim on the eastern wall, he is required to move to stand in front of them even in the middle of his *Shemoneh Esrei*, as this is a halachic requirement, and hence not considered an interruption (*Igros Moshe, Orach Chaim* V, §20.23).

ומכל-מקום לא נחשב להפסק.

טו. אבל בתפלת "אלהי נצור" מותר להפסיק לדברים שמפסיקין באמצע פרק של ברכות קריאת-שמע וקריאת-שמע לעיל סימן טו. ומכל-מקום, אם אפשר לו יאמר תחלה "יהיו לרצון" וגו', ואם אפשר עוד יפסע גם-כן שלש פסיעות. ויש נוהגין לומר מיד לאחר "המברך את עמו ישראל בשלום" את הפסוק "יהיו לרצון" וגו', ואומרים "אלהי נצור" ופעם שנית "יהיו לרצון" וגו', וכן נכון לעשות. ונראה לי דבענין זה מותרין להפסיק בתפלת "אלהי נצור" לענות כל "אמן". יש אומרים דקודם שאומר את הפסוק "יהיו לרצון" טוב לומר פסוק אחד מן התורה או מנביאים או מכתובים, המתחיל באות בהתחלת שמו ומסיים באות כמו סיום שמו

of his fulfilling his obligation of responding. — And this "silent response" is nevertheless not considered an interruption in his *Shemoneh Esrei*.

§ 15 — However, while in the middle of the Prayer of *Elohai netzor* that concludes the *Shemoneh Esrei*, — מותר להפסיק — it is permitted to interrupt — לדברים שמפסיקין — to respond to those things for which one may interrupt — באמצע פרק של ברכות קריאת-שמע וקריאת-שמע לעיל סימן טו — as set forth above, *Siman 16*.<sup>[74]</sup> — ומכל-מקום — Nevertheless, — אם אפשר לו — if it is possible for him, before he responds, — יאמר תחלה "יהיו לרצון" וגו' — he should first recite the verse of *yihyu leratzon* etc.<sup>[75]</sup> — ואם אפשר עוד — If he has more time and it is possible for him, — יפסע גם-כן שלש פסיעות — then he should also take three steps back before responding. — ויש נוהגין — It is the practice of some — לומר מיד לאחר "המברך את עמו ישראל בשלום" — to always recite, immediately after concluding the blessing of *Hamevarech es amo Yisrael bashalom, Who blesses His people Israel with peace* (the conclusion of the final blessing of the *Shemoneh Esrei*), — את הפסוק "יהיו לרצון" וגו' — the verse of *yihyu leratzon* etc., — ואומרים "אלהי נצור" — and they then recite the *Elohai netzor* prayer, — ופעם שנית "יהיו לרצון" וגו' — and then say the verse of *Yihyu leratzon* etc. a second time; — וכן נכון לעשות — it is proper to follow this practice. — ונראה לי — Moreover, it seems to me — דבענין זה — that when following this practice — מותרין להפסיק בתפלת "אלהי נצור" — it is permitted to interrupt, even in the middle of the *Elohai netzor* prayer — לענות כל "אמן" — to respond Amen to any blessing, not only those responses mentioned above.<sup>[76]</sup>

— Some authorities say — דקודם שאומר את הפסוק "יהיו לרצון" — יאמר — that before reciting the verse of *yihyu leratzon* — טוב לומר פסוק אחד — it is a good practice to recite one verse — מן התורה או מנביאים או מכתובים — from the Torah, the Prophets, or the Writings — המתחיל באות בהתחלת שמו — that starts with the letter that begins his own name — ומסיים באות כמו סיום שמו — and ends with the letter with which his own name ends<sup>[77]</sup>

74. *Se'if 3*.

75. The entire verse reads: יהיו לרצון אמרי פי ונהגיון: לבי לפניך, ה' צורי וגאלי *My mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer* (*Tehillim* 19:15). This verse is recited as a

conclusion to the prayers of *Shemoneh Esrei*.

76. For further discussion, see Appendix of *Kitzur's* editorial glosses.

77. For example, someone named מרדכי may recite the verse from *Tehillim* (119:97): מה אהבתי תורתך כל היום היא שיחתי

(אליה רבה בשם כתר יוסף) ונראה לי דהאומר "יהיו לרצון" שני פעמים, לא יאמרו אלא קודם "יהיו לרצון" השני.

**טז.** כבר נתבאר בסימן יב סעיף ג דאם מרגיש בעצמו אפילו קצת הרגשה לצרכיו אסור לו להתפלל עד שינקה את עצמו, ומכל שכן לתפלת שמונה-עשרה שאסור לו לעמוד להתפלל בשהוא מרגיש קצת לצרכיו עד שינקה את עצמו. ואולם אם מתחלה לא הרגיש כלל, ואחר-כך באמצע תפלת שמונה-עשרה הרגיש שהוא צריך לצרכיו בין לגדולים בין לקטנים, יעצור את-עצמו עד שיגמור השמונה-עשרה ולא יפסיק. אפילו אם ההרגשה היא גדולה, מכל-מקום יעצור את עצמו כל זמן שיכול, ולא יפסיק לצאת באמצע שמונה-עשרה עד לאחר שסיים "המברך את עמו ישראל בשלום".

**יז.** הרגיש שיצא ממנו רוח מלמטה, ואי אפשר לו לעצור, אם מתפלל בביתו,

— ונראה לי (Elyah Rabbah (122:2), citing Keser Yosef). — אליה רבה בשם כתר יוסף) It seems to me — דהאומר "יהיו לרצון" שני פעמים — that one who recites *yihyu leratzon* twice, as described above, — לא יאמרו אלא קודם "יהיו לרצון" השני — should recite the verse for his name only before the second recitation of *yihyu leratzon*.

**§16** דאם — It has already been set out above, 12:3, — כבר נתבאר בסימן יב סעיף ג — that if a person feels even a slight urge to relieve himself — אסור לו להתפלל — until he cleanses himself, i.e., relieves himself. — אַת עצמו ומכל שכן לתפלת שמונה-עשרה — This is especially applicable with regard to the *Shemoneh Esrei* Prayer, — שאסור לו לעמוד להתפלל — that it is forbidden for one to begin to pray — עד שינקה את עצמו — if he feels even a slight need to relieve himself — until he cleanses himself.

— However, — ואולם — אם מתחלה לא הרגיש כלל — if, when he began *Shemoneh Esrei* he did not feel any need to relieve himself, — and only after he began, when he was in the middle of his recitation of the *Shemoneh Esrei* Prayer, — הרגיש שהוא צריך לצרכיו — did he feel the need to relieve himself, — בין יעצור את-עצמו — whether he felt the need to defecate or to urinate, — לגדולים בין לקטנים — he should restrain himself until he finishes reciting the *Shemoneh Esrei*, — עד שיגמור השמונה-עשרה — אפילו אם — and he should not interrupt his Prayer. — ולא יפסיק — Even if the urge to relieve himself is pressing, — ההרגשה היא גדולה מכל-מקום יעצור — he should nevertheless restrain himself as long as he can, — לא — אַת עצמו כל זמן שיכול — and he should not interrupt his Prayer and leave in the middle of reciting *Shemoneh Esrei* to attend to his needs, — עד לאחר שסיים "המברך את עמו ישראל בשלום" — until after he has concluded the blessing of *Hamevarech es amo Yisrael bashalom*.

**§17** ואי אפשר — One who feels that he will pass gas<sup>[78]</sup> — הרגיש שיצא ממנו רוח מלמטה — and he cannot restrain himself, — אם מתפלל בביתו — if he is praying

78. One who can, must restrain himself as much as possible from passing gas while in the middle of *Shemoneh Esrei* [there is no prohibi-

tion of תשקצו] (see above, 4:1) with regard to restraining oneself from passing gas] (*Mishnah Berurah* 103:3; see also *ibid.* 92:11).

הולך לאחוריו ארבע אמות או לצדדיו, ומוציא הרוח וממתין עד שיכלה הריח, וחוזר למקומו ואומר: "רבון העולמים יצר תנו נקבים נקבים חלולים חלולים גלוי וידוע לפניך חרפתינו וכלימתנו, חרפה וכלימה בחיינו, רמה ותולעה במותנו", וגומר תפלתו. ואם יצא ממנו הרוח במקומו לאונסו, וכן אם מתפלל בצבור שיתבייש אם יתרחק לאחוריו, אינו צריך להרחיק את עצמו, וגם לא יאמר ה"רבון", אלא ימתין עד שיכלה הריח וגומר תפלתו.

יח. אסור לישוב בתוך ארבע אמות של המתפלל תפלת שמונה עשרה, בין מלפניו בין לאחוריו בין מן הצדדיו. ואם היושב עוסק גם בן במה דשויף לסדר התפלה,

alone in his house, and pass the gas.<sup>[80]</sup> — and return to his place, — and then recite the following Prayer: — *Master of the worlds, You formed us with many openings and many cavities; our shame and our humiliation are revealed and known before You; when we are alive our lot is humiliation and shame, when we are dead, worms and maggots.* — He then should conclude his *Shemoneh Esrei* Prayer.<sup>[81]</sup>  
 — If he passed gas involuntarily while standing in his place, — and likewise, if he is praying with the congregation, where he would be embarrassed to distance himself to step back four *amos*, — then he need not distance himself, — and he also should not say the *Ribon HaOlamim* prayer;<sup>[82]</sup>  
 — rather, he should wait until the odor dissipates, — and then finish his Prayer.

§18 It is forbidden for one to sit<sup>[83]</sup> within four *amos* — of one who is praying the *Shemoneh Esrei* Prayer, — regardless of whether it is in front of him, behind him, — or to his side.<sup>[84]</sup> — However, if the person sitting is also engaged — in something that is part of the prayer

79. According to *Mishnah Berurah* (103:4), he may only step backwards and not to his sides. This is so he will still be facing the place where he was praying, thus indicating his desire to return to his Prayer.

80. If he is wearing *tefillin*, he must move them out of place so that he will not be considered to be wearing them, as it is forbidden to pass gas while wearing *tefillin* (*Mishnah Berurah* 103:3).

81. [The purpose of this prayer is to beg forgiveness for having inadvertently committed this act during Prayer. One therefore acknowledges the human frailty that did not allow him to restrain himself (see *Rabbeinu Yonah; Ritva to Berachos* 24b).]

82. He does not say the *Ribon HaOlamim* prayer since he did not move away from the place in which he was praying, so his "shame and humiliation" are not apparent. However, he should think the words of the *Ribon HaOlamim* prayer before continuing his *Shemoneh Esrei* Prayer (see *Mishnah Berurah* 103:2,9).

83. Or even to support himself by leaning on an object (see *Mishnah Berurah* 102:1).

84. When one sits adjacent to one who is praying *Shemoneh Esrei* and he is not also engaged in prayer, it appears as if the person sitting does not wish to join in accepting upon himself the authority of Hashem (*Mishnah Berurah* 102:6).

מותר. ויש מקילין דאפילו אינו עוסק בענייני תפלה, אלא שלומד תורה בפיו, אינו צריך להתרחק. והירא דבר ה' לא ישב לפני המתפלל תפלת שמונה-עשרה במלא עיניו, אפילו אומר קריאת שמע, אבל לאחוריו ולצדדין אין להקפיד ולעמוד מותר בכל ענין, אפילו לפניו.

יט. אם זה היושב הוא אדם חלוש, אין למחות לו.

כ. אם זה היושב יושב קודם ואחר-כך בא זה ועמד להתפלל מצדו או מלפניו, שנמצא זה היושב לאחוריו, אין צריך לעמוד, בין שזה בא בגבולו.

services<sup>[85]</sup> מותר — it is permitted. ויש מקילין — Some authorities take the lenient position — דאפילו אינו עוסק בענייני תפלה — that even if one is not engaged in matters of prayer, אִלּוּ שְׁלוֹמַד תּוֹרָה בְּפִי — as long as he is studying Torah verbally, אינו צריך — he need not distance himself.<sup>[86]</sup> והירא דבר ה' — However, a God-fearing person — לא ישב לפני המתפלל תפלת שמונה-עשרה — should not sit in front of a person who is praying *Shemoneh Esrei* — כמלא עיניו — as far as his eyes can see, i.e., even beyond four *amos*, אפילו אומר קריאת שמע — even if he is reciting *Shema*.<sup>[87]</sup> אכל — But even a God-fearing person need not be strict with regard to sitting outside of four *amos* behind or beside a person who is praying *Shemoneh Esrei*. — ולעמוד מותר בכל ענין — Moreover, standing is permitted in any case, אפילו לפניו — even in front of one who is praying *Shemoneh Esrei*.<sup>[88]</sup>

§19 אם זה היושב — If the one sitting adjacent to the one who is praying *Shemoneh Esrei*<sup>[89]</sup> הוא אדם חלוש — is a weak person, אין למחות לו — one should not protest to him.<sup>[90]</sup>

§20 ואחר-כך בא זה — and afterward the other person came — ועמד להתפלל מצדו או מלפניו — and stood to pray *Shemoneh Esrei* either beside him or in front of him, שנמצא זה היושב לאחוריו — so that now it emerges that the person sitting is sitting behind or beside the one who is praying, בין שזה בא בגבולו — he need not stand, אין צריך לעמוד — since the one

85. I.e., even if he is not engaged in actual prayer, as long as it is somewhat connected to the prayer services, he may sit there. An example of this is the chapter of Mishnah recited before *Pesukei D'Zimrah* (איודה מקומן) (*Shulchan Aruch* 102:1), or the chapters of Tractate *Avos* recited with the *Shabbos Minchah* services (*Mishnah Berurah* *ibid.* 5).

86. According to these authorities, as long as one is visibly studying Torah (not merely thinking Torah thoughts) it does not appear as if he is declining to accept upon himself the authority of Hashem (*Mishnah Berurah* *ibid.* 6,7). *Mishnah Berurah* (*ibid.* 6) writes that when possible, one should not rely on these authorities to sit in front of or beside one who is praying.

87. Even though, when one is actively accepting upon himself the authority of Hashem with

his recitation of *Shema*, the above reason (see note 84) does not apply, there is another reason to refrain from sitting in front of one who is reciting *Shemoneh Esrei*: When one sits in this position, it appears that the person praying and bowing behind him is bowing to him (*Mishnah Berurah* *ibid.* 8).

88. Since when he is standing, it does not look like he is being bowed to (*Mishnah Berurah* *ibid.*).

89. Even in a manner proscribed in the previous *se'if*.

90. There are opinions that permit a weak person to sit, since it is readily apparent that he is sitting only due to his weakness [and therefore he does not appear to be declining to accept upon himself the authority of Hashem (see *Shulchan Aruch* 102:2 and *Mishnah Berurah* *ibid.* 10,11).



ואם עבר והתפלל, תפלתו תועבה, וצריך לחזור ולהתפלל כשיסור יינו מעליו. ואם עבר זמן תפלה, משלים אותה בתפלה שלאחריה כדין שוגג ואונס לקמן סימן כא. (דין תפלה באישה נדה עיין לקמן סוף סימן קי"ג.)

ואם עבר והתפלל — If he violated this halachah and prayed anyway, תפלתו תועבה — his Prayer is considered an abomination, וצריך לחזור ולהתפלל — and he must pray again — ואם עבר זמן תפלה — when the effects of the wine leave him. משלים אותה בתפלה — If the time for the Prayer passed before he is able to pray, שלאחריה — he can make up the Prayer that he missed at the time of the following Prayer — following the halachah regarding one who inadvertently or unavoidably missed a Prayer,<sup>94</sup> לקמן סימן כא — as set forth below, *Siman* 21. (דין תפלה) עיין לקמן סוף — Regarding the law of praying for a woman who is a *niddah*, סימן קי"ג — see below, end of *Siman* 113, *se'if* 16.)

94. Providing that he did not begin to drink to excess close to the end of the time of that prayer

[for this would be considered a deliberate skipping of the prayer] (*Mishnah Berurah* 99:6).

❦ APPENDIX OF KITZUR'S EDITORIAL GLOSSES ❦

**סימן י"ח סעיף ט"ו**

בח) סימן י"ח סעיף ט"ו. הט"ז כתב דבתחנונים שאינו רגיל בהם אלא לפרקים אומרם בזה לאחר שאמר יהיו לרצון מותר לענות כל אמן. אבל בתחנונים שאומר תמיד שעשאים קבע גם לאחר שאמר יהיו לרצון אינו עונה רק קדושה וברכו וקדיש. ולפענ"ד מאחר שהרשב"א כתב טעמא משום שאין חובה לומר בכל פעם תחנונים. א"כ אמאי לא יענו כל אמן. וכי עדיפי מפסוקי דזמרה [בשלמא להנהגים לומר תחלה אלהי נצור ואח"כ יהיו לרצון (כהרמ"א) י"ל דעשאוהו קבע ונחשב קצת מעין התפלה. אבל להרשב"א וסיעתי צ"ע.] ואולי גם הרשב"א רק על מה שנשאל (בסי' תת"ז) השיב ולדינא יודה דגם שאר אמן יענה. והנה יש אומרים דגם באמצע ק"ש וברכותי יש לענות כל אמן (ע' טור סי' ס"ו בחדושי הגהות בשם מהרל"ח). וניהו דאנן לא פסקינן חכי מ"מ נראה לפע"ד דבתחנונים שאומרים לאחר שאמר יהיו לרצון יש לענות כל אמן. וכן ראיתי אחר כך בספר שלחן שלמה.