

הלכות תפילה (סימן צ: מקום הראוי להתפלל, תפילה בציבור, הולך בדרך)

צ: יג-יח

Outline

1. Today's Topics
 - a. Emitting saliva in shul
 - b. Being amongst the first ten to shul
 - c. Waiting for the last person to finish davening
 - d. How far one must travel for a מנין
 - e. Leaving a city that has a מנין
 - f. Davening in a ביה"מ
 - g. Learning while others are davening
2. (שו"ע צ: יג) לרוק בבית הכנסת
 - a. It is permitted to spit saliva in shul, and one should scrub it with his foot or cover it with a reed (שו"ע)
 - i. Q: During what parts of davening is this permitted?
 1. During קר"ש וברכותיה but not during שמו"ע (משנ"ב מד)
 - ii. Q: Why must one scrub it?
 1. Because of כבוד ביה"מ
 - iii. Q: What should one do if he wants to prevent himself from needing to spit in shul?
 1. He should chew on licorice prior to davening (משנ"ב מה)
 - a. However, one ערב יוה"כ וערב ט"ב, one should not do so because the sweetness of the licorice will remain in his mouth, and it will be prohibited for him to swallow his saliva (משנ"ב שם) יוה"כ וט"ב
 - iv. Q: If one can cover the saliva, must he scrub it as well?
 1. No; either is sufficient (משנ"ב מו)
3. (שו"ע צ: יד) השכמה לביה"מ
 - a. One should be early to shul so he is counted amongst the first ten (שו"ע)
 - i. Q: What is the reward for being amongst the first ten?
 1. One receives the reward of all who come after him, even those within the first ten (46 כח הע' ז: מחצה"ש צ: כח הע' 46)
 - ii. Q: What must one do to be counted?
 1. One is counted only if he davens as well (משנ"ב מז)
 - iii. The ten should enter shul together (זוהר מובא במשנ"ב מז)
 - iv. Q: To what תפילות does this apply?
 1. Certainly to שחרית, and even to מנחה ומעריב (47 צט הע' 47)
 - v. Q: Should one wait to go to shul until he can put on his תפילין before entering?
 1. No, this is not necessary (48 ח הע' 48)
4. (שו"ע צ: טו) נשאר אדם יחידי
 - a. If one person remains behind davening מעריב in a field or in shul, then another should wait for him to finish so that he doesn't get confused in his תפילה (שו"ע)
 - i. Some apply this even to תפילות during the day and in our city shuls (רמ"א)
 - ii. Q: What is the reasoning for this requirement?
 1. Waiting is considered a great גמ"ח; the ערה"ש (צ: יט) says that there is no greater גמ"ח (49 הע' 49)
 - iii. Q: Under what circumstances does requirement apply? (משנ"ב מה)
 1. Only if the two entered shul together because if the יחיד entered later, then clearly he is not afraid to be alone

- a. However, there is a מדה חסידות to wait even if the יחיד entered later
 - b. However, one need not wait for someone who is delaying with בקשות ותחנונים (שו"ע)
5. צורך לחזור להתפלל ב'י
- a. If one is traveling and arrives at his destination, he must travel up to four מילין ahead and up to one מיל backward for a מנין (שו"ע טז)
 - i. Likewise, if on one's way, there is a מנין within 4 מילין ahead, one should wait to daven until he reaches the מנין (משנ"ב מט)
 - ii. Q: Does this הלכה apply to parts of תפילה other than שמו"ע (הע' 51)
 1. It does not apply to ברכו, קדושה, קדיש, קלג (שו"ת שלמת חיים קלג)
 2. א"א מבוטשאטש מהד"ת טו) קריאת התורה whether it applies to צ"ע
 - b. Q: What constitutes "לפניו"?
 - i. A place that he would otherwise pass anyway (משנ"ב נ)
 - c. Qualifications
 - i. This הלכה applies only if קר"ש ותפילה will not pass (משנ"ב מט)
 1. Q: If one must choose between תפילה גאולה לתפילה and תפילה בציבור, which is preferred?
 - a. Here, the משנ"ב implies that תפילה גאולה לתפילה is preferred, but in (משנ"ב רלה: ט) he implies that תפילה בציבור is preferred (הע' 53)
 - ii. This הלכה applies only if one need not go alone and during the day (משנ"ב נא)
 1. Nowadays, one may enter at night if there are streetlights (גר"ח קניבסקי הע' 55)
 - iii. It is preferred to מנה"ג with a מנין on the road than to wait until later to daven (משנ"ב נא) מנה"ק
 - d. Q: If one is at home, how far must he travel for a מנין?
 - i. One מיל (משנ"ב נב) [According to the חזו"א, this is about 3/4 of a mile (הע' 50)]
 1. Q: Is this applicable even for a shul within his city? (הע' 58)
 - a. Yes (פרי השדה א: קז)
 - b. No (בנין עולם או"ח ג)
 2. Q: Does this distance apply even to one who is traveling by car?
 - a. Yes (שבט הלוי ח"ט הע' 59)
 - b. No (גר"ח קניבסקי, רב אלישיב שם)
 - i. Rather, one must travel 18 minutes (רב אלישיב שם)
6. (שו"ע צ: יז) נסיעה מעיר שיש בה י'
- a. Some say that one should not depart from a city in which there is a מנין if one can reach his destination during the daytime and will not need to travel alone after תפילה (שו"ע)
 - i. Qualification
 1. This applies only to one who is traveling for a דבר רשות (משנ"ב נג)
 - a. Q: What is travel for פרנסה considered?
 - i. A דבר מצוה (60 ערה"ש הע' 60)
 - ii. Q: This הלכה implies that if one will not miss תפילה בציבור then he may travel before davening while in פט: ג, the שו"ע implies that one may not travel prior to davening?! (פרמ"ג שם)
 1. A: Here, the assumption is that one has recited ברכות (משנ"ב שם)
7. Davening in a ביה"מ (שו"ע צ: יח)
- a. Halacha 1: An established ביה"מ is holier than a shul, and it is a מצוה to daven in the ביה"מ more so than the shul
 - i. Q: What if there is no מנין in the ביה"מ?
 1. Better to daven with a מנין (שו"ע)
 2. Better to daven in the ביה"מ if one is considered "תורתו אומנתו" (רמ"א)
 - a. Qualification: one should not accustom himself to doing so lest others begin to learn from him (רמ"א)

- b. (משנ"ב נו) "תורתו אומנתו" of הלכות
- i. Such a person is someone who pauses from his learning only for his bodily needs
 - ii. Likewise, such a person should not go to shul to daven even if he does not have a מנין because he will be מבטל his learning while walking
 - iii. If one teaches תורה ברבים, he should not cancel his learning to go to shul
- ii. Q: What if the shul has "ברב עם"?
1. Nonetheless, the מ"מ is preferable (משנ"ב נה)
 - a. Q: To whom does this preference apply?
 - i. Only to those who learn in the מ"מ and would lose learning time by going to the shul (משנ"ב שם)
 1. However, this qualification applies only to an individual's מ"מ but not to a communal (משנ"ב שם) מ"מ
- iii. Q: What constitutes a "מ"מ" with respect to this הלכה (הע' 62)?
1. Only a מ"מ that has learning throughout the day but not a מ"מ that has shiurim for 1-2 hours a day (תו"ח כג)
- iv. Q: If one davens in his מ"מ, where should he daven?
1. He should daven where he learns (מעדני יו"ט ברכות א:ז:ע הע' 63)
- v. Exception: If the shul needs people for a מנין, then one should go to the shul (משנ"ב נה:עג הע' 64)
- b. Halacha 2: One should not learn in shul while the congregation is saying (רמ"א) סליחות ותחינות
- i. This applies also to קריאת התורה (משנ"ב נח)
 - ii. Exception: If one already davened, he may learn during חזרת הש"ץ (משנ"ב נח) חזרת הש"ץ
 1. Q: If one hears ברכות while he is learning, must he answer them? (הע' 66)
 - a. No, if it disturbs his learning (א"א מבוטשאטש רטו:ב, פתח"ת קכד:ה, שבט הלוי ט:מג)
 - b. Only אגר"מ ג:פט) י"ג מדות (א) and (גרשז"א) קדושה, ברכו, ומודים