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► Compiled by Moishe Dovid Lebovits

- Reviewed by Rabbi Benzion Schiffenbauer Shlita
- All Piskei Horav Yisroel Belsky Shlita
are reviewed by Horav Yisroel Belsky Shlita

Many questions can arise on a daily basis regarding the *halachos* and parameters of *tefila b'tzibur*. In this issue we will discuss many of these items.

Importance and Benefits of *Tefilla B'tzibur*

The *Meiri*¹ says one should always *daven* in a *shul* because one is able to have *kavana* there. When one *davens* with a *minyan* the *shechina* is present,² and his *tefila* is accepted³ together with the *tzibur* even if his *tefila* alone was not a good *tefila*.⁴ The *Gemorah* in *Berochos*⁵ says the most preferred method to *daven* is with a *tzibur*. One who has a *shul* in his neighborhood and does not go is called a bad neighbor, and it causes *gulos* for him and his children.⁶ Today with the many *shuls* on every

block it is very easy to go to *shul* to *daven*. Hashem is not disgusted by the *tefila* of a *tzibur* even if there is a sinner among those who are *davening*.⁷ Some say one should fine those people who do not want to come to *shul* to *daven* with a *minyan*.⁸ When one *davens* with a *minyan* he is *mekadesh* the name of Hashem.⁹ One should try not to miss a *minyan*, since it is of utmost importance.

Others Reasons to *Daven* with a *Minyan*

The *Chofetz Chaim* lists many reasons why one should *daven* with a *minyan*. We will mention some of them. 1. One receives reward for just going to *shul*. 2. People will learn from you and then they will also come to *shul* 3. One is able to *daven krias shema* and *shemonei esrei* with a *minyan* 4. When a *minyan* *davens* it is an *eis ratzon* 5. One has the opportunity to answer to *kaddish* and *borchu*. 6. On Monday and Thursday one has the merit of listening to *krias ha'Torah*. 7. One is able to train his children to *daven* with a *minyan*.¹⁰

Obligation vs. Non-Obligation

Davening with a *minyan* is not just a nice thing to do. It is an obligation upon every male (above the age of thirteen) to *daven* with a *minyan* every single

¹ Mesechta Berochos 6a.

² Ibid.
³ Refer to Mesechta Berochos 6a, Rambam Hilchos Tefilla 8:1, Tur 90, Bais Yosef, Prisha 12, Machtzis Ha'shekkel, Sharei Teshuva 90:3, Aruch Ha'shulchan 90:13, 15, Mishmeres Shalom 10:4, Yesod V'shoresh Hu'avodah shar ha'ashmuros 7:pages 136-137 (new). Others say one's *tefila* is heard if he *davens* by himself in a *shul* (Rosh Mesechta Berochos 1:7, Rif, Bais Yosef, Bach).

⁴ Refer to Medrash Rabbah Eicha on posuk 3:8.

⁵ 8a. One who *davens* with a *tzibur* is as if he was *makriv* a *korbon mincha* (Yerushalmi Mesechta Berochos 1:1). The Meor V'shemesh Mishpatim page 94b says one who *davens* with a *minyan* will have an abundance of *parnasa*, see Kesav Sofer Eikev.

⁶ Shulchan Aruch 90:11, Hatefilla B'tzibur page 20. One who *davens* in a house with a *minyan* is not considered a bad neighbor (Mishnah Berurah 90:38).

⁷ Rambam Hilchos Tefilla 8:1, Mishnah Berurah 90:28.

⁸ Elya Rabba 90:10, Mishnah Berurah 90:29, Kitzur Shulchan Aruch 12:2.

⁹ Shulchan Aruch Harav 90:17.

¹⁰ Sefer Shemiras Ha'loshon (Chasimas Hasefer) pages 320-327 (new print).

day of his life.¹¹ According to many poskim this obligation is *d'rabbanan*¹² in nature, and is a very big *mitzvah*.¹³ The *Shulchan Hatohar*¹⁴ says anyone with trace of *yiddishkeit* should *daven* with a *minyan*. Although the *Shulchan Aruch*¹⁵ says one should “try” to *daven* with a *minyan*, the poskim say this does not mean to say that *davening* with a *minyan* is not an obligation.¹⁶

What is Considered *Tefilla B'tzibur*?

There is a discussion among the poskim what is considered *tefilla b'tzibur*.¹⁷ Many poskim are of the opinion that one has to start *davening shemonei esrei* exactly at the same time the *shatz* starts his quiet *shemonei esrei*.¹⁸ Others say since people do not *daven* at the same speed, one may start even later than the *shatz*.¹⁹ Some say one may even start *davening* if the *tzibur* is up to *magen avraham*²⁰ and others say most of the *shemonei esrei* should be *undavened* by the *tzibur* before starting *shemonei esrei*.²¹ One who did not start *shemonei esrei* together with the *tzibur* but finished with the *tzibur* is considered to have *davened* that *tefilla* with a

minyan.²² Many times one who is running late walks into *shul* when the *tzibur* is about to start *chazaras hashatz*. The question arises if one is permitted to start in order for his *shemonei esrei* to be considered *davening* with the *shatz* and considered *tefilla b'tzibur*. Many poskim are of the opinion that it is considered *tefilla b'tzibur*.²³ At certain times the *Chofetz Chaim* *davened* his quiet *shemonei esrei* with the *shatz*.²⁴ Some even say that this is the true *tefilla b'tzibur*.²⁵ Others question this and maintain that this is not considered *tefilla b'tzibur*, however it is advisable to do so in such a situation because he will say *kedusha* and *modim* with the *tzibur*.²⁶ One who has no other *minyan* to *daven* at may *daven* in this fashion. Many poskim say that *l'chatchilah* one should start his quiet *shemonei esrei* with the *shatz*.²⁷

Davening a Different Tefilla than the Tzibur

According to many poskim one who is *davening shacharis* etc while the *tzibur* is *davening mussaf* is not considered to have *davened* with a *tzibur*.²⁸

²² Pri Megadim Eishel Avraham 109:2, Mishnah Berurah 66:35, Vayivorech Dovid 1:22:4.

²³ Refer to Rambam Hilchos Tefilla 8:34, Pri Megadim Eishel Avraham 52:1, Eishel Avraham Butchatch 52, Eretz Tzvi 2:6, Chazzon Ish O.C. 19:7:page 54, Be'er Moshe 4:12, Betzel Hachuchma 4:3, Yabea Omer O.C. 2:7, Lehoros Nossan 3:3, Yechaveh Da'as 5:7, Tefilla K'hilchoso pages 536-538, Halacha Berurah 90:28. One who *davens* with the *shatz* his quiet *shemonei esrei* should say *kedusha* and every word of *shemonei esrei* together with the *shatz* (*Shulchan Aruch* 109:2, Mishnah Berurah 90:14). Some say one who cannot concentrate well if he does that may *daven* by himself if he bows at *modim* with the *shatz* (*Piskei Teshuvos* 109:1:page 822). One should also say *birchos hameshulash* (*birchos kohanim*) with the *shatz* (*Shevet Ha'levi* 3:15:3).

²⁴ Dugmas M'darchei Avi 63:16:page 31, see *Teshuvos V'hanhugos* 1:100, Dinim V'hanhugos of the Chazzon Ish 4:31.

²⁵ Eishel Avraham Butchatch ibid. Oz Nedberu 4:16, Yalkut Yosef 1:page 145:9.

²⁶ Horav Yisroel Belsky Shlita, see Chaveles Hashurin O.C. 2:page 4, Salams Chaim 130:page 41 (it is better than *davening* by yourself), Igros Moshe O.C. 3:9, Be'er Moshe 4:12, *Teshuvos V'hanhugos* 1:100, Vayivorech Dovid 1:22:5, Halichos Shlomo Tefilla 8:41:footnote 64.

²⁷ Elya Rabbah 66:13, Eretz Tzvi 2:6, Mishnah Berurah 66:35, Orchos Rabbeinu 1:159:page 51.

²⁸ Magen Avraham 90:17, Elya Rabbah 10, Mishnah Berurah 30, Kaf Ha'chaim 90:63, Minchas Yitzchok 2:132, Orchos Rabbeinu 1:161:page 51.

¹¹ Pri Sevua 2:68, Mishnah Berurah 90:28, Shraga Hameir 8:19:5, Orchos Yosher page 94, Rivevos Ephraim 2:48:86, 3:481:page 316, see Besamim Rosh 158 and Yad Eliyahu 6 who hold it is a *hidur mitzvah*. Refer to Yesod V'shoresh Hu'avoda shar ha'ason 2.

¹² Refer to Shulchan Aruch Harav 90:17, Aruch Ha'shulchan 90:21. See Rambam Hilchos Tefilla 1:1.

¹³ Aruch Ha'shulchan 90:21. Refer to Meor V'shemesh ibid.

¹⁴ 52:1.

¹⁵ 90:10.

¹⁶ Refer to Igros Moshe O.C. 2:27, 3:7, Minchas Yitzchok 7:6, Teshuvos V'hanhugos 1:98, see Ohr L'tzyion 2:7:20.

¹⁷ Refer to Magel 7:pages 85-89.

¹⁸ Chai Adom 19:1, Mishmeres Shalom page 51, Orchos Rabbeinu 1:159:page 51, Halichos Shlomo Tefilla 8:7, Dinim V'hanhugos of the Chazzon Ish 4:5, Sharei Aron 3:page 152. Refer to Kovetz Bais Aron V'Yisorel 114:pages 149-150.

¹⁹ Igros Moshe O.C. 3:4. See Halichos Shlomo Tefilla 8:footnote 8.

²⁰ Betzel Hachuchma 4:3, Opinion of Horav Elayshiv Shlita quoted in Avnei Yushfei Tefilla 6:footnote 24, Halichos Shlomo Tefilla 8:7. Refer to Be'er Moshe 4:11.

²¹ Horav Yisroel Belsky Shlita, see Oz Nedberu 8:41:4, Yugel Yaakov page 246. Some say if one started his *shemonei esrei* when the *shatz* was at the end of *chazaras hashatz* it is not considered real *tefilla b'tzibur* (Orchos Rabbeinu 1:162:page 52, Mivakshei Torah 3:page 283).

Six or Ten

It is very common that one finds himself in a situation where there will not be ten people starting *shemonei esrei* at the same time and one wonders if he is actually *davening* with a *tzibur*.

Most *poskim* maintain that as long as six people are *davening* together even if the other four people are in middle of a different part of *davening* or have *davened* already the *tefilla* is considered to be *b'tzibur*.²⁹ Other *poskim* say that a minimum of ten people *davening* together is required for the *tefilla* to be considered *b'tzibur*.³⁰ Based on this, one who finds himself in a place where there will be only six *mispallalem* may *daven* with them.³¹

Davening Alone

Some people say to themselves, “I want to *daven* with a *minyan*, but the *minyan* goes too fast, so instead I will *daven* by myself in *shul* at the same time that another *minyan* is going on.” Although there are *poskim* who say that doing this is permitted,³² this is only for very special people, and

one should not do so³³ unless he gets a *pesak* from his *Rav*.³⁴

Starting Before the *Tzibur*

Generally one who is *davening* with a *minyan* may not start *shemonei esrei* before the *tzibur*.³⁵ However, one may do so if he feels that by starting before the *tzibur* he will *daven* better because he has more time to concentrate.³⁶ Additionally, one who is sick and wants to start before the *tzibur* may do so.³⁷

Staying Up Late

Even one who is diligent in his learning should not learn too late at night if doing so will cause him to miss out on *tefilla b'tzibur* the next day.³⁸ This is very common with some *bochurim* who stay up learning on Thursday night and miss *shacharis* and *seder* the next morning.

Sick Person *r”l*

A sick person does not have to *daven* with a *minyan*.³⁹ A sick person who always *davened* with a *minyan* before he became ill and now cannot *daven* with a *minyan* has the same merit as if he *davened* with a *minyan* in *shul*.⁴⁰

²⁹ Rambam Hilchos Tefilla 8:4, Magen Avraham 69:4, Shulchan Aruch Harav 69:5, Mamer Mordechai 69:6, Machzei Avraham 2:9:1, Maheresham 1:19, Mishnah Berurah 90:28, Lekach Hakemach Hachodesh 69:10, Chelkes Yaakov 2:138:2, Minchas Elazar 2:77, Minchas Yitzchok 9:6, Yechaveh Da’as 5:7, Tefilla K’hilchoso 13:footnote 38, page 156:71, Vayivorech Dovid 1:22:3, Be’er Sarim 3:13, Oz Nedberu 2:57, Avnei Yushfei 5:13, Yalkut Yosef 1:page 145:8, Halacha Berurah 90:27, Kovetz Bais Aron V’yisroel 95:page 148, see Rivevos Ephraim 4:27:2. In all of Europe the custom was to rely on six people *davening shemonei esrei* at one time (Bais Avi 3:24, Kinyan Torah 4:5, see Bais Avi 4:2).

³⁰ Yad Eliyahu O.C. 7, Chai Adom 19:1, Salmas Chaim 119:page 37, Igros Moshe O.C. 1:28, 29, 30, Teshuvos V’hanhugos 1:102 quoting the opinion of the Brisker Rav, 3:33, 4:36, Moadim V’zmanim 2:166:footnote 1, Orchos Rabbeinu 1:160:page 51 quoting the opinion of the Chazzon Ish, Lehoros Nossen 1:28, E’ven Yisroel 7:9. Refer to Kovetz Bais Aron V’yisroel 89:pages 74-76, 90:page 118:1, 93:page 106. This is the opinion of Horav Yisroel Belsky Shlita. Refer to G’rach on Shas pages 166-168. The opinion of the Mari Shtieff 279 is that you need 7 people for a *minyan*.

³¹ However, one should not make this part of his life (Horav Yisroel Belsky Shlita).

³² Pri Megadim M.Z. 101:1, Biur Halacha 101 “d’usi,” Toras Hayeshiva 3:1:footnote 1.

³³ Igros Moshe O.C. 3:7, Teshuvos V’hanhugos 1:98, 2:63, Oz Nedberu 11:44:1, Tzitz Eliezer 14:5, (even at the Kosel), Rivevos Ephraim 5:122, 6:327:7, 8:436:29, Ohr L’tzion 2:7:20, Piskei Teshuvos 90:9-8. Refer to Yesod V’shoresh Hu’avodah (shar ha’ashmoros 7).

³⁴ Refer to Birchos Avraham (Tefilla) page 252. *Yeshiva* boys who always *daven* in *Yeshiva* should continue this even if they wake up late and are forced to *daven* without a *minyan* (Halichos Shlomo Tefilla page 61:footnote 8, Derech Sicha page 540, see Oz Nedberu 14:38:page 78).

³⁵ Shulchan Aruch 90:10, Magen Avraham 20-21, Pri Megadim Eishel Avraham 20, Mishnah Berurah 34.

³⁶ Mishemeres Shalom 10:6, Yabea Omer O.C. 2:7, see Be’er Moshe 4:9 where he permits starting early not to miss a *kaddish*. Refer to Lekach Hakemach Hachodesh 90:66.

³⁷ Shulchan Aruch Haraav 11, Aruch Ha’shulchan 14.

³⁸ Igros Moshe O.C. 2:27, Hatefila B’tzibur page 52, Halichos Shlomo Tefilla 5:footnote 56, Rivevos Ephraim 4:27:13. Refer to Mishnah Berurah 90:29.

³⁹ Kaf Ha’chaim 90:56, Mishnah Berurah 90:29, Nishmas Avraham 90:footnote 2.

⁴⁰ Orchos Rabbeinu 1:157:page 50.

Came to *Shul* and everyone is in middle of *Shemonei Esrei*

Some times it can happen by *mincha* or *maariv* that one comes late and finds that the *tzibur* is *davening shemonei esrei* and he contemplates if he is allowed to start *davening* with the *tzibur*. One who cannot start and finish his *shemonei esrei* before the *shatz* reaches *kedusha*⁴¹ by *mincha*, or *kaddish* by *maariv*,⁴² should not start his quiet *shemonei esrei*.⁴³ One who comes after the *shatz* said *kedusha* should only begin *davening* if he will finish his *shemonei esrei* before the *shatz* says *modim*.⁴⁴

Based on these *halachos*, the *poskim* ask how is it possible for some who *daven* slowly to start the quiet *shemonei esrei* since he knows that he will not finish before the *shatz* is up to *kedusha* or *kaddish*?⁴⁵ However, this is not a concern at all because the above *halacha* is referring to someone who was not *davening* with the *tzibur* and now came late and saw the *tzibur* in middle of *shemonei esrei*. One who *davens* with the *tzibur* all along is permitted to start *davening* even if he will always finish after the *shatz* reaches *kaddish* or *kedusha*.⁴⁶

One Can't Come to *Shul*

One who cannot come to *shul* for whatever reason should *daven* at the same time that a *tzibur* is *davening*.⁴⁷ One should have in mind which *tzibur* he wants to *daven* with and at what time.⁴⁸

⁴¹ Refer to Taz 109:1.

⁴² Magen Avraham 109:1, Mishnah Berurah 2, 4.

⁴³ Shulchan Aruch 109:1, Levush 1.

⁴⁴ Mishnah Berurah 109:6. You also have to say the *amen* of the *beracha* of *shomeya tefilla* with the *shatz* (Mishnah Berurah 7).

⁴⁵ Biur Halacha 109 "hanichnas," Aruch Ha'shulchan 5.

⁴⁶ Biur Halacha ibid, Aruch Ha'shulchan ibid, Shulchan Hatohar 52:3, Salmas Chaim 126, Orchos Rabbeinu 3:11:page 208, Oz Nedberu 8:41:1, Siach Tefilla pages 693-694, Piskei Teshuvos 109:1, Dinim V'hanhugos of the Chazzon Ish 4:22:page 43.

⁴⁷ Refer to Shulchan Aruch 90:10, Pri Megadim Eishel Avraham 17, Kaf Ha'chaim 64.

⁴⁸ Rivevos Ephraim 7:page 222, Halichos Shlomo Tefilla 5:18, see ibid:footnote 29. Children under *bar-mitzvah* should *daven* in *Yeshiva* even if there is no *minyan* (Igros Moshe O.C. 5:6).

Traveling to a Place without a *Minyan*

Many people wish to plan vacations to remote locations which have no *minyan*, and the question arises if doing so is permitted. *Davening* with a *minyan* is an obligation, and not just a nice thing to do.⁴⁹ By not *davening* with a *minyan* one misses out on answering *amen*, *kaddish*, and risks his *tefilla* not being heard by *Hashem*.⁵⁰ Many *poskim* say one who is going to a remote location just for enjoyment may not go to a place that does not have a *minyan*. However, one may go to such a place for reasons of health, *parnasa* or for a *mitzvah*.⁵¹ One should not rely on this *heter* without consulting a *Rav*.

How Far to Travel For a *Minyan*

It can happen than late at night one is in his house and he reminds himself that he did not yet *daven maariv*. The question arises as to how far a distance is one obligated to *travel* to go *daven* with a *minyan*? One who is in middle of traveling (in middle of driving,⁵² etc) and knows of a *shul* within the amount of time it takes to walk four *mil* in front of him (72 minutes), or one *mil* behind him (18 minutes) is obligated to *daven* with that *minyan*.⁵³ If the *shul* is to the side it has the same *din* as if it was

⁴⁹ Refer to Mesechta Berachos 6a, 30a, Yevomos 49b, Rambam Hilchos Tefilla 8:1, Shulchan Aruch O.C. 90:10, 16, Mishnah Berurah 90:52, Igros Moshe O.C. 2:27, Orchos Yosher page 92. See Kovetz Ohr Yisroel 46:pages 75-88 in great detail. Refer to Besaim Rosh 158, Chavos Yuer 115 who seem to argue.

⁵⁰ Refer to footnote 11, see Mesechta Berachos 6a, Teshuvos V'hanhugos 2:63, Vayivorech Dovid 2:168. One who does not *daven* with a *minyan* makes *Hashem* angry (Mesechta Berachos 6b).

⁵¹ Halichos Shlomo Tefilla 5:footnote 4, Tefilla K'hilchos 8:5, Tefilla K'hilchos page 358, Shevet Ha'Levi 6:21:3, Ishei Yisroel 12:2, Shevet Ha'kehusi 4:44:2, Piskei Teshuvos 1:page 90:22, Shruga Hameir 7:94:2, Halachos of the Country page 21, Shila D'kaita pages 14, 373-376, V'ihiy B'nsoa page 52, Modanei Yom Tov 1:pages 147-148. Refer to Divrei Malkiel 5:109. This is the opinion of Horav Yisroel Belsky Shlita.

⁵² Refer to Hatefilla B'tzibur pages 54-55, Avnei Yushfei Tefilla page 74:footnote 7, Shruga Hameir 7:17.. Refer to Shol U'meishiv 1:3:103, Shevet Ha'Levi 9:37.

⁵³ Mesechta Pesachim 46a, Chullin 122b, Shulchan Aruch 90:16, Levush 16, Kaf Ha'chaim 120. Refer to Igros Moshe O.C. 2:27, Rivevos Ephraim 4:27:1, Betzel Hachuchma 4:21. This is only if one is in a *shul* that there will be a *minyan* (Ketzos Ha'shulchan 13:2, Tefilla K'hilchos 10:footnote 116).

behind him.⁵⁴ One who is sitting in his house is only obligated to travel 18 minutes.⁵⁵ One is not obligated to go to a *minyan* that is in a place of danger.⁵⁶

Skipping Pesukei D'zimra to Daven with a Minyan

In order to fulfill the *mitzvah* of *tefilla b'tzibur*,⁵⁷ one is allowed to skip certain parts of *pesukei d'zimra*.⁵⁸ (This is only where one's *tefillin* are already on).⁵⁹ However, some *poskim* say that *pesukei d'zimra* should always be said in its entirety and one should never skip even parts of it.⁶⁰ Therefore, one should always try to come to *shul* early enough to avoid having to skip any parts of *pesukei d'zimra*.⁶¹

The most important part of *pesukei d'zimra* is *Asherি*. *Pesukei D'zimra* must also be preceded by *boruch sh'omar* and followed by *yishtabach*.⁶² One who has no time after reciting these three *tefillos* should start the *berochos* of *krias shema* with the *tzibur*.⁶³

⁵⁴ Elya Rabbah 19, Mishnah Berurah 50, Aruch Ha'shulchan 20, Kaf Ha'chaim 104.

⁵⁵ Mishnah Berurah 52.

⁵⁶ Shevet Ha'Levi 8:19.

⁵⁷ The Pri Megadim Eishel Avraham 52:1 is unsure if one should skip in order to *daven* with a *minyan* or not skip and *daven* his *shemonei esrei* together with the *shatz*. The Halichos Shlomo 8:41 says to skip and *daven* with the *tzibur*.

⁵⁸ Shulchan Aruch 52:1, Be'er Heitiv 1, Chucham Tzvi 36, Mishnah Berurah 52:3, Yechaveh Da'as 5:5, Sheilas Rav 2:3:page 164. Women can also skip *pesukei d'zimra* (Avnei Yushfei 16:6:footnote 12 quoting the opinions of Horav Elyashiv Shlita and Horav Wosner Shlita, see ibid:footnote 13 for a different view). One who is running late may skip certain parts of *pesukei d'zimra* if that will enable him to *daven* with a *minyan*. (Shulchan Aruch ibid, Rivevos Ephraim 8:167:page 91. The Igros Moshe O.C. 4:91:2 permits it if one has to teach children. In regard to skipping *krias shema* refer to Tehilla L'Dovid 52:1).

⁵⁹ Mishnah Berurah 52:2. Refer to Shulchan Aruch Harav 52:1.

⁶⁰ Be'er Heitiv 52:1, Kaf Ha'chaim 52:1-2.

⁶¹ Mishnah Berurah 52:1.

⁶² Rama 52:1, Mishnah Berurah 52:6.

⁶³ Shulchan Aruch 52:1, Mishnah Berurah 52:6, see Massei Rav 33.

One who has additional time should say the five *ha'lrukas*.⁶⁴ If time does not permit all five then one should say the third and the fifth *ha'luka*.⁶⁵ One who has more time should say:

- *Vayivorech Dovid* until *leshem t'pharteich*.⁶⁶
- Those who recite *hodu* after *boruch sh'omar* should say *hodu* until *v'hu rachum* which is found in middle of *hodu*.⁶⁷ For those who recite *boruch sh'omar* after *hodu*, everything after *boruch sh'omar* takes precedence over *hodu*.⁶⁸

On *Shabbos* and *Yom Tov*, *nishmas* is added and it can not be left out. Therefore, *boruch sh'omar*, *ashrei*, *nishmas* and *yishtabach* must be recited.⁶⁹ One who still has more time should follow the above outline. One who has more time should say *lamnatzeach*, then *l'Dovid B'shanoso*, then *Tefilla L'Moshe* followed by the other *perakim*.⁷⁰

Aside from saying certain parts of *pesukei d'zimra* in order to *daven* with a *minyan* one still has to say the *beracha* of *al netiyas yudayim*, *birchos hatorah*, and *elokay nishoma*.⁷¹

After one has finished *davening* he should say the parts of *pesukei d'zimra* that he skipped.⁷² One who did not recite *birchos hatorah* and *elokay nishoma*

⁶⁴ Shulchan Aruch 52:1, Aruch Ha'shulchan 52:7.

⁶⁵ Shulchan Aruch 52:1,

⁶⁶ Magen Avraham 52:1, Mishnah Berurah 52:4.

⁶⁷ Rama 52:1.

⁶⁸ Refer to Kaf Ha'chaim 52:3.

⁶⁹ Mishnah Berurah 52:5.

⁷⁰ Mishnah Berurah 52:5.

⁷¹ Refer to Rama 52:1, Taz 52:1, Mishnah Berurah 52:2.

⁷² Kesher Hagedol 5:10, Pe'as Sudcha 1:8, Bnei Bonim 3:page 196 and 209, Opinion of Horav Chaim Kanievesky Shlita quoted in Siach Tefilla page 689:21, opinion of Horav Aron Kotler zt"l quoted in Halichos Yisroel page 130:footnote 10, see Mishnah Berurah 52:9. The Machanei Yisroel 1:8 says one can be lenient for a soldier. The Aruch Ha'shulchan 52:4-5 says it is better not to say the parts you skipped after *davening*. Some say if one said some of the *mizmorim* during *davening* he does not have to say the rest after *davening*, but it is proper to be stringent (Oz Nedberu 3:45:1, Bais Boruch 19:25). In a pressing situation one can be lenient and there is no need to repeat the part he missed after *davening* (Oz Nedberu ibid, Opinion of Horav Chaim Kanievesky Shlita quoted in Ishei Yisroel 16:footnote 56:page 158 new).

before *davening* does not say it after *davening*.⁷³ Some say one should not say *hanosen l'sechwei vina* etc after *tefilla*,⁷⁴ while others argue with this.⁷⁵ Additionally one who mistakenly skipped *boruch sh'omar* and *yishtabach* should not recite them after *davening*.⁷⁶

Even though one may skip parts of *pesukei d'zimra* in order to *daven* with a *minyan*, one should not say *pesukei d'zimra* fast for this purpose.⁷⁷

Skipping should only be done once in a while.⁷⁸

Skipping Parts of *Mincha / Maariv*

At *mincha* one may skip *ashrei* and *daven shemonei esrei* with the *tzibur*.⁷⁹ At *maariv* one may skip the entire *birchos krias shema* and *daven shemonei esrei* with the *tzibur*, and say the parts he skipped after *davening*.⁸⁰ Others say that it is better for one to *daven* by himself then to skip *krias shema*.⁸¹ The *Mishnah Berurah*⁸² says skipping should only be done if one will not find a later *minyan*.

⁷³ Refer to Be'er Heitiv 52:6, Machtzis Ha'shekkel 52:1, Pri Chadash 52, Kesher Hagadol ibid, Mishnah Berurah 52:9, Kaf Ha'chaim 5, Yechaveh Da'as 5:5.

⁷⁴ Aruch Ha'shulchan 52:8. There is an uncertainty if *matir asurim* should be recited after *tefilla* if one skipped it (Aruch Ha'shulchan ibid).

⁷⁵ Igros Moshe O.C. 5:20:12.

⁷⁶ Mishnah Berurah 52:8. One may skip *boruch Hasem l'olom* etc as well (Refer to Shearim Metzuyanim B'halacha 70:3, Rivevos V'yovlos 2:463, Kinyan Torah 2:141). One who will be saying *krias shema* after *maariv* should recite *boruch Hashem* etc. as well (Lev Araham 39).

⁷⁷ Ketzos Ha'shulchan 18:badi 12.

⁷⁸ Sharei Teshuva 1, Orchos Yosher page 75. Opinion of Horav Moshe Feinstein zt'l quoted in Halichos Yisroel page 119.

⁷⁹ Refer to Ishei Yisroel 12:24.

⁸⁰ Shulchan Aruch 236:3, Mishnah Berurah 236:12, Rivevos Ephraim 1:178.

⁸¹ Kaf Ha'chaim 236:22.

⁸² 236:12.

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