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 לעשות רצונך
 בלבב שלם



שע"י "חדר הוראה" שבגנת מנחת יצחק פעה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Dinim of

Tefillah B'tzibur

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"תקופת תע"ס"
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Tefillah B'Tzibbur

Parshas Toldos 5784

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The Obligation of Tefillah B'Tzibbur

"עת צרה היא ליעקב וממנה יושע"

1. Klal Yisroel is in a time of distress. All we have is the "trade of our forefathers" – tefillah. In the posuk "הקול קול יעקב והידים ידי עשו" the repetition of the word קול is a reference to the voice of Torah and the voice of tefillah. Chazal expound that "When the voice is the voice of Yaakov, the hands are not the hands of Eisav" (מדרש רבה ס"ה, כ'). The word "קול" contains the last letters of the three enemies of Klal Yisroel - עמלק, עשו, and ישמעאל – to hint that with the tefillah, we will see the end of our enemies, and the hands will not be Eisav's hands. In light of this, we devoted the last few weeks' issues to the topic of tefillah, with a tefillah to our Father in Shomayim that He hear the voice of our tefillah with mercy and desire and that He say to our troubles, "Enough."

Advantages of Tefillah B'Tzibbur

2. **Does not come back emptyhanded.** The Medrash (דב"ר פרשה ב) on the posuk, "ואני תפילתי לך ה' עת רצון", (תהלים ס"ט) says: "Because Dovid was alone, he said 'עת רצון' ["a favorable time"]. However, the tefillah of a tzibbur does not come back to the world emptyhanded. An individual's tefillah needs the help of the malachim, but a tzibbur's does not need them, as it says, 'הן אל כביר ולא ימאס' – Hashem does not detest public tefillah (רש"י סוטה לג).
3. **Other advantages.** An individual's tefillah is examined to see if there is any reason to disqualify it, but a public tefillah is not examined (זוה"ק). An individual's tefillah needs extra concentration with awe, fear, and self-surrender, but every tefillah with a minyan is accepted (רוח חיים אבות פ"ב מ"ג). It is also a segulah to make a livelihood, as the posuk "ולעבדו בכל לבבכם" [avodah of the heart is tefillah, and "לבבכם" is plural, signifying public tefillah] is followed by, "ונתתי מטר ארצכם בעתו." One will not lose out financially by davening with a minyan (כת"ס עה"ת פ' עקב).
4. **Sinner's tefillah.** Even a sinner's tefillah is heard when it is with a minyan (רמב"ם פ"ה תפילה ה"א). An allegory: People were making a crown for the king and a certain poor person made his own contribution. Will the king say, "I will not accept the crown because of the poor person"? He immediately took it and put it on his head. Similarly, if ten tzaddikim are standing in tefillah and a rasha stands among them, will Hashem say, "I will not accept their tefillah because of this rasha" (מדרש איכה פ"ג)? It has been said that the word "tzibbur" is an acronym for tzaddikim, beinonim, u'reshaim.

Obligation to Daven with a Minyan

5. Every person should strive to do everything within his ability to daven all tefillos with a minyan (ש"י ס"ז צ"ט), as tefillah b'tzibbur is desirable and accepted by HaKadosh Boruch Hu (מ"ב ס"ז נ"ב סק"ג). Some poskim hold that it is a full-fledged obligation as part of the mitzvah of tefillah, not just something to strive for (ש"י אג"מ א"ח ח"ב). Some say that when the Shulchan Aruch wrote that a person should "strive," he meant one should strive to daven specifically in a shul as opposed to at home, but tefillah b'tzibbur is an absolute obligation (ש"י מנח"י ח"ז ס"ז).

Answering Devarim Shebikdushah

6. Apart from the obligation of tefillah with a minyan, davening with ten men also enables a person to answer devarim shebikdushah, thereby fulfilling "ונקדשתי בתוך בני ישראל" (ברכות כ"א).

Tefillah in a Shul

7. There is also special importance attached to davening in a shul. Thus, even if a person for some reason has to daven alone, it is preferable to daven in a shul or beis medrash. Nevertheless, tefillah with a minyan at home is preferable to tefillah alone in a shul (מ"ב ס"ז צ"ס קכ"ח).

What Is Considered Tefillah B'Tzibbur?

Shmoneh Esrei with a Minyan

8. Tefillah b'tzibbur is primarily Shmoneh Esrei, i.e., ten gedolim davening Shmoneh Esrei together (מ"ב ס"ז צ"ס קכ"ח). Thus, people need to know the halachic particulars of davening Shmoneh Esrei together. A person could make sure to go to shul every day to daven with a minyan and even answer devarim shebikdushah – amein, Kaddish, etc. – but not fulfill his obligation of tefillah b'tzibbur. There are several levels and preferences in the overall determination of "davening Shmoneh Esrei together," as will be explained, and we will list them in descending order of preference.
9. **Starting together.** The best possible fulfillment of tefillah b'tzibbur is for everyone to start at the exact same time as the shliach tzibbur, right after he finishes "Go'al Yisroel" [or Kaddish at Minchah and Maariv] (מ"ב ס"ז ס"ו סק"ה). If one is a few seconds early or late, that is also called starting at the exact same time (מ"ב ס"ז). The same is true if one starts toch kedei dibbur. It could be that starting to say "ה' שפתי תפתח וכי" is called starting together, as that is part of the tefillah (מ"ב ס"ז ק"א סק"א וסק"י).
10. **First brochoh.** Some poskim hold that starting Shmoneh Esrei while the tzibbur is in the middle of the first brochoh of Shmoneh Esrei is also considered the ideal tefillah b'tzibbur (הגרש"א הליכות שלמה פ"ח ס"ז).
11. **First three brochos.** Some poskim say that perhaps while the tzibbur is within the first three brochos, it is still called tefillah b'tzibbur (ש"י). (ש"י באר משה ח"ד ס"ז א"א).
12. **Still in Shmoneh Esrei.** Some poskim hold that as long as the tzibbur is still in the middle of Shmoneh Esrei, regardless of the exact spot, someone who starts davening is credited with tefillah b'tzibbur. Anyway, over the course of the silent Shmoneh Esrei, not everyone is up to the same spot: one person is in Refo'einu while another is in Al Hatzaddikim (ש"י אג"מ א"ח ח"ג ס"ד).
13. **Together with the shliach tzibbur.** Some poskim hold that davening word for word along with the shliach tzibbur is not considered tefillah b'tzibbur (פמ"ג א"א ס"ז נ"ב סוף סק"א, וסי' ק"ט סק"ד). Some say that an individual davening along with the shliach tzibbur is only credited with tefillah b'tzibbur if nine people are answering to the shliach tzibbur and concentrating on his brochos (תשו"ב ח"א ס"ק).
14. However, most poskim hold davening along with the shliach tzibbur is considered tefillah b'tzibbur (ש"י חת"ס החדש ס"ז). (ד, חו"א ארחות רבינו ח"ג עמ"ד ר"ח).
15. **One person still davening.** One posek writes that even if the whole tzibbur besides for one person finished Shmoneh Esrei, or the shliach tzibbur is still saying Chazoras Hashatz, someone who starts davening is considered to be davening b'tzibbur (ש"י חו"א ארחות רבינו ח"ג עמ"ד ר"ח). Some write that all he means is that it is better than davening alone, but not actually tefillah b'tzibbur (אג"מ ש"י).

Came Late to Shul

Shacharis

16. Lechatchilah, one should come to shul early, or at least on time, so that he can daven unhurriedly together with the shliach tzibbur; daven Shmoneh Esrei with the tzibbur; and not need to skip sections of davening in order to do so (מ"ב סי' נ"ב סק"א). Thus, one should not waste time talking, lingering in the mikveh or shower, drinking coffee, or reading a newspaper.. before davening so that he will be able to daven Shmoneh Esrei with the tzibbur.
17. **Davening in order.** It is very important to say everything in the order the Anshei Knesses Hagedolah established and not skip. One who davens out of order "inverts the pipelines" ["מהפך הצינורות"] – a Kabbalistic concept] (מ"ב סי' נ"ב סק"א). However, the Maggid also warned not to come late to shul, thereby having to skip in order to daven Shmoneh Esrei b'tzibbur (שם); it is best to be careful about this. If one came late though, strictly speaking, he should skip to daven Shmoneh Esrei b'tzibbur (מ"ב שם) unless he always conducts himself according to the Zohar Hakadosh.
18. **Davening in order, Shmoneh Esrei with the shliach tzibbur.** If one came late, and if he davens in order, he will only get up to Shmoneh Esrei along with Chazoras Hashatz, it could be it is better not to skip and daven with the shliach tzibbur (פמ"ג סי' נ"ב א"א סק"ב, פסקי תשובות שם) as doing so also has the advantage of tefillah b'tzibbur (above, 14).

Before Davening

19. **Tefillin.** One should always daven with tefillin, even if he came late to shul, since Birchos Krias Shema and Shmoneh Esrei with tefillin takes precedence over tefillah b'tzibbur (מ"ב סי' ס"ז סק"מ).
20. **Al Netilas Yodayim, Elokai Neshamah.** Even if one came late to shul, he should first say the brochoh of Al Netilas Yodayim, which was instituted to be said before davening. He should also say Elokai Neshamah since if he doesn't, he might be yotzei with the brochoh of Atah Gibor and then be unable to say Elokai Neshamah after davening, unless he has in mind during Atah Gibor to not be yotzei Elokai Neshamah (מ"ב סק"ב).
21. **Birchos Hashachar.** Lechatchilah, one should say Birchos Hashachar before davening (ש"ע מ"ו ס"ב). Bedieved, if one doesn't have time to say them before davening and is afraid he will miss tefillah b'tzibbur, he should say them after davening (רמ"א סוף סי' נ"ב) until the end of the fourth hour of the day, or at least chatzos. As a major bedieved, he can say them the whole day (מ"ב סק"י).
22. If one estimated that he would not have time to say them but then got to Yishtabach and has time to say them and still get tefillah b'tzibbur, it is better to say them before or immediately after Yishtabach than to wait until after davening (מעורר ישנים אות ה"י).
23. **Birchos HaTorah.** Lechatchilah, one should also say Birchos HaTorah before davening because if he doesn't, he might be yotzei when he says Ahavah Rabbah/Ahavas Olam and then be unable to say Birchos HaTorah after davening [if we assume that krias Shema that follows is considered learning after the brochos] (ש"ע סי' מ"ז) (פמ"ג סי' נ"ב ו"ח, מ"ב סי' נ"ב סק"ב). Also, he might forget to learn a bit right after davening (מ"ב סק"י).
24. If one estimates that he will not make tefillah b'tzibbur if he says Birchos HaTorah before davening, he should have in mind when he says Ahavah Rabbah/Ahavas Olam to be yotzei Birchos HaTorah, and immediately after davening, he should learn a bit and not say the brochos (מ"ב סק"ט). Alternatively, he can specifically have in mind that it should not cover Birchos HaTorah, and then he can say them after davening (פמ"ג סי' נ"ב, ביאה"ל סי' נ"ב).

Pesukei D'Zimrah

25. **Very late.** If one came very late, e.g., the shliach tzibbur is already in the middle of Birchos Krias Shema, and he does not have time to say any of Pesukei D'Zimrah, the Mechaber holds that he should start with Yotzeir Or and krias Shema, continue in order until Shmoneh Esrei, and start Shmoneh Esrei with the tzibbur. After davening, he cannot make up Boruch She'amar and Yishtabach (ש"ע נ"ב). At Shacharis, one should never just start Shmoneh Esrei with the tzibbur without first saying krias Shema and its brochos since going straight from Go'al Yisroel into tefillah לתפילה takes precedence over tefillah b'tzibbur (מ"ב סק"י).
26. However, other poskim hold that one should never skip all of Pesukei D'Zimrah; at the very least, one should say Boruch She'amar, Ashrei, and Yishtabach. If there is not enough time for that, it is better to daven in order and forgo saying Shmoneh Esrei with the tzibbur (משכנתו יעקב, מ"ב סי' נ"ב סק"ז).

27. **A little late.** If one was a little late to shul and the tzibbur is in the middle or at the end of Pesukei D'Zimrah, he should at least say Boruch She'amar, Ashrei, and Yishtabach (רמ"א שם). If he has some more time, he should say more mizmorim according to the following order of precedence: "הללו את ה' מן השמים"; (ש"ע שם) "הללו אל בקדשו"; Pesukei D'Zimrah from Ashrei through "כל הנשמה תהלל יה" (מ"ב) (מקור חיים לחו"י, ערוה"ש ס"ז) "מומור לתודה"; (סק"ד סק"ד) "ויברך דוד"; (ערוה"ש ס"ז) "ויושע וכו' אז ישיר וכו'"; (מ"ב סק"ד) "לשם תפארתך"; the pesukim of "הודו" and "הי כבוד"; the Akeida; and Korbanos.

Shacharis on Shabbos

28. **Shabbos additions.** If one comes late to davening on Shabbos after making sure to say krias Shema before the end of the zman, and he is afraid he will miss tefillah b'tzibbur, he should skip all the additional Shabbos mizmorim and prioritize saying the whole weekday Pesukei D'Zimrah since it is more frequently said ["tadir"]. If there is time to say more, he should add according to the following order of precedence: "לדוד בשנותו"; "למנצח"; and then the other mizmorim (מ"ב סק"ה) and then the other mizmorim "למשה".
29. **Nishmas.** One must say Nishmas as part of Pesukei D'zimrah under all circumstances. Thus, if one is very late on Shabbos, he should at least say Boruch She'amar, Ashrei, Nishmas, and Yishtabach (מ"ב סק"ה).
30. **לא ל"הכל יודוך" or "לא ל"הכל יודוך".** One should not skip "לא ל"הכל יודוך" even at the cost of tefillah b'tzibbur since they are part of the text of the brochoh established by the Anshei Knesses Hagedolah (מ"ב סי' רפ"א סק"ג).

How Far Must One Go to Daven with a Tzibbur?

Traveling to a Vacation Spot without a Minyan

31. **For a mitzvoh.** When traveling for a mitzvoh, livelihood purposes, health purposes, or the like, one is exempt from tefillah b'tzibbur. Thus, if necessary, one may travel somewhere even if he knows there will not be a minyan there.
32. **Noncompulsory travel.** One should not leave the city early for a noncompulsory reason if he will miss tefillah b'tzibbur (ש"ע סי' צ"א). Based on this, many poskim write that one shouldn't travel to a vacation spot if he knows that there will not be a minyan for tefillah b'tzibbur there (ש"ע סי' כ"א), especially nowadays that there are many places with a minyan that one can go for a vacation (בשבת הקהתי ח"ד סי' מ"ד).
33. **A great need.** If a person has a great need to go to a particular spot, e.g., somewhere with very pure air, a therapeutic spa town, or a tranquil place without people, and he cannot achieve this in a regular place, he may travel to these spots even if he knows there will not be a minyan there since it is a great need.

How Far to Travel for Tefillah B'Tzibbur

34. **On the road.** If someone is traveling on foot and does not currently have a minyan for tefillah b'tzibbur, but there is a minyan on the way or in the direction he is traveling in, if it is within four mil of him, he must go there to daven with a minyan (ש"ע סי' צ"ט ו"ב) (סק"מ"ט) as long as that will not cause him to miss zman krias Shema or zman tefillah. If the minyan is behind him or to the side, i.e., he would have to travel in a direction other than that of his destination, he only has to go one mil (ש"ע שם ו"ב סק"ג).
35. **Mil.** A mil is 960 meters [Rav Chaim Naeh], or 1,152 meters [Chazon Ish]. This is an 18-minute walk. Thus, one must walk 18 minutes out of the way or 72 minutes in the direction he is going.
36. **At home.** Someone who is at home does not need to go to another city to daven with a minyan. He only needs to go one mil – an 18-minute walk (מ"ב סק"ב). However, some poskim say that within the city, one must go up to four mil to daven with a minyan (כפה"ח סק"ו) (בשם ש"ת בנין עולם סי' ג' ועוד). Others hold that even within the city, one only needs to travel one mil. When possible, one should be machmir (ש"ע בצל החכמה ח"ד סי' כ"א).
37. **Vehicle.** The poskim deliberate about how far one must travel by car to daven with a minyan. Do we measure based on distance or travel time? (ע"י מ"ב לענין נ"ט לתפילה צ"ב סק"ז, ולענין נ"ט לסעודה ביה"ל קס"ג) (ס"א ד"ה ברחוק).
38. The consensus of many poskim is that since traveling by car today is not dangerous or burdensome like on a wagon or a horse, we should measure based on travel time, not distance. Thus, if a person has a car and is at home, he would have to drive up to 18 minutes to daven with a minyan (הג"ח קנייבסקי, אשי ישראל פ"ח הע"ע). However, unless one wants to go beyond what is required, he does not need to spend a significant amount of money for this, e.g., to take a taxi or rent a car.

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