הלכה יומית

Daily Halacha

Kitzur Shulchan Aruch Yomi: the whole Kitzur in a year, a few paragraphs a day

THE LAWS OF KADDISH, BARECHU, REQUIREMENTS OF MINYAN, AND THE LAWS OF THE CHAZZAN · KITZUR 15:7-13

Sunday • 21 Cheshvan

7. If there are not nine [men] listening to the chazzan he should not say Kaddish at all because a sacred prayer should not be said with less than ten; that is one reciting and nine listening. Nevertheless, if one of the ten is in the middle of his Shemoneh Esrei although he cannot respond with them he may be counted [in the ten]. The same applies to two, three or four, [who are in mid Shemoneh Esrei] as long as there is a majority responding, then the response of the minority is not a necessity. However, if one of them is asleep, he should be wakened because one who is sleeping cannot be counted in the ten.

8. After the chazzan says half-Kaddish, he says aloud: Barechu es Hashem hamevorach, and the congregation responds: Baruch Hashem hamevorach le'olam va'ed, and the chazzan, as well, repeats: Baruch Hashem hamevorach le'olam va'ed, so that he does not exclude himself from the congregation, by telling them to bless [God] and he himself does not do so. There are some whose custom it is to respond Amein to the chazzan. But the chazzan should not respond after the congregation's blessing. If the chazzan prolongs the melody while saying Barechu, the congregation says Yisbarach etc. [However,] it should be said only while he (the chazzan) sings, but while he says the words, they should say nothing, but rather listen to what he is saying. Even if you did not hear the chazzan saying Barechu but only heard the congregation respond Baruch etc., you may respond along with them.

9. The Kedushah of Yotzeir should preferably be said with the congregation. But, if this is not possible you may also say it individually.

10. If there is only an exact minyan, in the synagogue it is prohibited for any of them to leave. Of one who leaves it is said: "Those who abandon God will be consumed." But, if ten will remain, the rest may leave if they have already heard Barechu, Kedushah and the Kaddishim after Aleinu.

In the event that less than ten were left they may conclude the prayers, even with less than ten (provided that they are a majority of a minyan). If the chazzan had started to repeat the Shemoneh Esrei, he may complete the entire repetition of the Shemoneh Esrei and the congregation may say Kedushah, and he (the chazzan) also says: Elokeinu veilokei avoseinu barecheinu baberachah etc. However, the kohanim do not bless the congregation. Also, the Kaddish that follows the Shemoneh Esrei is not said because these are different subjects.

If they began the Torah reading with ten men and some [congregants] leave, the reading may be completed, but no additional [aliyahs] are permitted, and no one is called for maftir, but, rather, the last of the allotted olim reads the Haftarah without the berachos.

11. The chazzan must be a worthy person for it is said: [God says of His nation]: "She raises her voice at Me, I therefore, have contempt for her," and our Rabbis of blessed memory, said, that this refers to an unworthy chazzan who, [nevertheless,] goes down to the Amud. Who is considered worthy? One

who is free of sin and who is respectful, that is, his reputation is untarnished, and was unblemished even during his youth; and one who is humble and acceptable to the congregation so that they agree that he lead the prayers. He should have a pleasant and a sweet voice, which draws [appeals to] the heart, and he should be one who regularly reads the Scriptures, so that the verses in prayer are fluent in his mouth. If a person cannot be found with all these attributes, [then] they (the congregation) should choose one among them who excels in wisdom and good deeds.

12. No person may pray [at the Amud] against the will of the congregation. If one does pray without permission, through intimidation and arrogance, [the congregation] should not respond: Amein after his berachos, as it is said: "And the brazen utters a blessing, he has mocked Hashem."

13. No one should be appointed a permanent chazzan whose beard is not fully grown. But, on occasion, any male who has passed his thirteenth year may "go down" to the Amud.

LAWS CONCERNING INTERRUPTIONS DURING THE BERACHOS OF KERIAS SHEMA AND DURING KERIAS SHEMA · KITZUR 16:1-5

Monday • 22 Cheshvan

1. Kerias Shema and its three berachos which are: Yotzer or, Ahava rabba, [and] Emes veyatziv (likewise at the ma'ariv service—Kerias Shema and its berachos) are more stringent [in regard to interruptions] than pesukei d'zimrah. They (i. e. Kerias Shema and its berachos) are divided into "sections." The following are considered "between sections." between Yotzer hameoros and Ahava rabba between habocher beamo Yisrael beahava and Shema Yisrael, between uvish'arecha and ve'haya im shamo'a, [and] between al ha'aretz and vayomer.

2. "Between sections" you are permitted to answer Amein to any berachah that you hear. And, of course, you are permitted to respond to Kedushah, to Kaddish and to Barechu. But, Baruch hu uvaruch shemo may not be said. Also, if you hear the congregation reciting Kerias Shema, you should not say the [entire] verse of Shema Yisrael with them, but, rather say, whatever you are reciting, aloud, in the same manner that the congregation is saying Shema Yisrael, so that it appears as if you are reading along with them.

3. In "mid-section" you should not respond Amein except following the berachah—ha'el hakadosh, and following the berachah Shomea Tefillah. [Upon hearing] Kaddish you may respond: Yehei shemei rabba mevorach le'olam ule'olmei almaya; and when the chazzan says: da'amiran be'alma ve'imru amein, you may also respond: Amein. However, to the rest of the Amein's of the Kaddish, you may not respond, because they are not of the essence of the Kaddish.

[Upon hearing] Kedushah, you should remain silent and listen to the chazzan, and [then] say with the congregation: Kadosh, kadosh, kadosh Hashem Zeva'os melo chol haaretz kevodo and then remain silent; [then] say along with the congregation: Boruch k'vod Hashem mimekomo. You may not say the rest for it is not of the essence of Kedushah. Upon hearing Barechu from the chazzan, or from one who was called to [the reading] of the Torah, you may respond: Baruch Hashem hamevorach le'olam va'ed, as well as Amein which follows the berachos of the oleh. If the congregation is saying Modim, you should also bow [with them] and say: Modim anachnu lach, but no more.

Upon hearing the sound of thunder, some hold, that you are permitted to interrupt and recite the berachah. Others maintain that you may not interrupt for this.

4. If these interruptions which are permitted in mid-section, if they occur in the berachos [of Shema], you should manage to make the interruption at the completion of a subject; and if it is during Kerias Shema, you should manage to make the interruption between verses. If this is not

possible, [then] you may interrupt even in mid-sentence, and then start again from the beginning of the verse.

5. The rule we stated [above] —that it is permitted to interrupt in mid-section for those things which we enumerated above does not apply to the verse: Shema Yisrael etc. and: Baruch sheim kevod malchuso le'olam va'ed, because when reciting these two verses it is prohibited to interrupt in any circumstance. Even if the king greets you, you may not interrupt to respond. Between Ani Hashem Elokeichem and Emes veyatziv you should also not interrupt because Scripture states: "And Adono-y Elohi-m is true." Therefore, [to fulfill this verse], it is not permitted to interrupt between elokeichem and emes. It is preferable to take care not to interrupt until after you have also said the word veyatziv (because it also means "truth.") Afterwards after having said emes veyatziv you may interrupt just as any other place in mid-section. (The practice of greeting or responding to a greeting nowadays is not insisted upon and you should not interrupt for this purpose even [when you are] between sections.)

THE LAWS OF READING THE SHEMA · KITZUR 17:1-7

Tuesday • 23 Cheshvan

1. The earliest time for reading the morning Shema is the same as that for putting on tefillin, (See Chapter 10 section 2) and the time period extends until the end of the first quarter of the day, regardless if the day is long or short. The length of the day is reckoned from daybreak until the stars are visible.

The commandment is fulfilled in its excellence when it is read in the manner of the Vasikin (these were pious men who treasured the mitzvos) who were careful to read it shortly before sunrise, in order to complete the Shema and its berachos at sunrise, and proceed with the Amidah immediately thereafter. He who is able to accomplish this, will merit great reward.

In any case, you must be very careful not to delay [reading Shema] past the first quarter of the day, especially during the summer when the days are long. In our country, the latest time [for reading the Shema] is before seven o'clock [in the morning.

] Nevertheless, as a last resort, if the time limit has passed, you are permitted to read the Shema with its berachos until one third of the day. However, after one third of the day it is forbidden to recite the berachos but the Shema itself may be read at any hour of the day. (Some authorities hold that the berachos may also be recited the entire day.)

2. The Shema may be read either sitting or standing. However, if you are sitting, you are forbidden to follow the stricter view which requires one to stand. However, you may not read the Shema while reclining, but if you were already reclining, you should turn completely on your side and then read it. If you are ill and it is difficult to lie completely on your side, you must nevertheless incline somewhat to one side.

3. Before beginning you should have the intention of fulfilling the commandment to read the Shema, as the Holy One, Blessed is He, commanded us. When saying Shema Yisrael you should concentrate on its meaning [which is:] Hear Israel, Adonoy Who is our God, He is the one God, singular and unique in the heavens and on earth.

You should prolong the sound of the ches in the word echad, [to give you enough time in which] to acknowledge the kingship of the Holy One, Blessed is He, over heaven and earth. The sound of the daled should also be prolonged, giving yourself enough time to reflect that the Holy One, Blessed is He, is singular in His world, and rules over the four corners of the universe; but you must not prolong the sounds longer than this.

You should be careful not to distort the pronunciation of the word echad by over emphasizing the letters, for some people [actually]

distort the word; some say: echa-ad, and others say echadeh. It is better not to prolong the sounds at all, than to prolong them and distort the word.

It is customary to say the verse of Shema Yisrael aloud, in order to stimulate your concentration; and to put your right hand over your eyes. After saying echad, pause momentarily and say: Baruch sheim kevod malchuso leolam va'ed, in an undertone (except on Yom Kippur) [because then it is said aloud.] Here too, you must concentrate on the meaning of the words.

4. You should pause for a moment and then say: Ve'ahavta (and you shall love). Similarly, between this paragraph and the paragraph of Vehayah im shamo'a, (and it will be if you listen etc.), you should pause momentarily. Similarly, before saying: Vayomer (and He said) you should also pause. You should have the intention, when reciting the paragraph of Vayomer, to fulfil the positive commandment to remember the exodus from Egypt.

5. The Shema must be read with great exactness from a very carefully edited prayer book. You should make audible to your ears the words uttered by your mouth. Take care not to pronounce an accentuated letter in place of an unaccentuated letter, or an unaccentuated letter in place of an accentuated letter. A short pause should be made whenever this symbol appears, (I). Also when reciting Pesukei D'zimrah, it is necessary to follow these rules. The ayin should be clearly enunciated in the word, nishba (swore) so that it does not sound as if you said nishbah, ending with hei. Likewise; the zayin in the word tizkeru and the zayin in the word uzechartem, must be pronounced correctly, so that it does not sound as if it were pronounced like a sin.

6. When reading the Shema you may not signal with your eyes, nor move your lips, nor indicate with your fingers; but for the purpose of [fulfilling] a commandment, it is permitted to signal when reading the second paragraph.

7. Before reading the Shema, when saying; Vahavi'enu, (and bring us) etc. take the tzitzis of the tallis in your hand and hold them while reading the Shema. They should be held with the left hand, grasped between the ring finger and little finger and held near the heart. When Vayomer, the section concerning tzitzis is read, the tzitzis should also be held in the right hand. When saying Ure'isem oso, (and you will look upon it) touch them to your eyes, look upon them and kiss them. It is customary to kiss them each time the word tzitzis is said. They should be held until the words, Venechemadim la'ad are said; after which they should be kissed and released.

THE LAWS OF READING THE SHEMA · LAWS OF SHEMONEH ESREI (AMIDAH) · KITZUR 17:8-18:2

Wednesday • 24 Cheshvan

8. After saying Ani Hashem Elokeichem, you should immediately add the word, emes, without interruption. The Chazzan must also say it this way [privately] and when he repeats it, he should say: Hashem Elokeichem emes (Hashem, your God is true.) Everyone must listen attentively to these three words recited by the Chazzan, because these three words complete the two hundred forty-eight words of the Shema, corresponding to the two hundred forty-eight limbs in a man's body. After Shema, we begin saying Veyatziv (and firm) but it is forbidden to repeat the word emes. When praying privately [without a minyan], before reading the Shema, you should say: Eil Melech ne'eman, (Almighty, faithful king) so that these three words will complete the number of two hundred forty-eight.

9. If you interrupted while reading the Shema, (i. e. from Shema Yisrael till al ha'aretz,) [which is the end of the second paragraph] or if through no fault of yours you were forced to interrupt, for example if you had to go out to relieve yourself, or if excrement were found in the house, and the interruption was

of such duration that you would be able to read the entire Shema, you must repeat the Shema from the beginning.

10. If you had already read the Shema and entered the synagogue and found the congregation reading the Shema, you must read the entire Shema with them, so that it does not appear as though you are unwilling to accept the yoke of the Kingdom of Heaven with the congregation. Your reward [for reading the Shema again], will be that of one who reads the Torah.

The same rule applies if you are in a synagogue reciting supplications or verses [of Torah] where interruptions are permitted, (the procedure to follow if you are at a place where interruptions are prohibited, has been previously explained [See Chapter 16: 2.]) and you have not yet read the Shema, you should read it with the congregation but with the intention not to fulfill your obligation [at this time], so that you can read it later with its berachos.

This rule also applies to other prayers that the congregation is reciting such as the psalm Tehillah leDavid [Ashrei], and Alenu and the like. Even Piyutim should be said with them, for you must never separate yourself from the congregation.

1. The ideal time for praying the morning Amidah is at sunrise, as it is written: "So they will fear You when the sun shines." Nevertheless, if you prayed after day-break, your obligation is fulfilled. The time for prayer continues until the [first] third of the day, and must not be delayed longer. Nevertheless, if it so happened that you delayed longer, even intentionally, you may pray till noon. Even though the reward is not the same as when you pray at the proper time, you will still be rewarded for praying. If you willfully delayed until noon without praying, you can no longer make up for it, and concerning such a person it is said: "What is crooked cannot be made straight." Cases where the delay was unintentional or because of circumstances beyond control, will be discussed in Chapter 21.

2. Before saying, Tehillos le'eil elyon, you should stand and prepare yourself for the prayer of Shemoneh Esrei [Amidah]. You should rid yourself of phlegm and saliva, and anything that may distract your thoughts; then walk back three steps and say: tehillos le'eil elyon, and continue till [Ga'al Yisrael], then return [to your position] by walking three steps forward in the manner of one approaching a king.

You should not make any interruption between Ga'al Yisrael and Shemoneh Esrei, not even [in response] to Kaddish, Kedusha, or Barechu, because [the prayer of] redemption must be joined to the [Amidah] prayer. It is best to be precise in concluding the berachah of Ga'al Yisrael simultaneously with the chazzan, because should you finish first and the chazzan afterwards, there is a question whether to answer Amein to the berachah of the chazzan; but when you conclude the berachah with him, you are certainly not required to answer Amein, because you do not answer Amein to your own berachah. (See Chapter Six, paragraph eleven.)

In the ma'ariv service, since the berachah preceding the Shemoneh Esrei [does not] end with Ga'al Yisrael, an interruption is permitted, as it is permitted at any place between one chapter and another. [See Chapter 16 paragraph 2] Before praying Shemoneh Esrei, we say the verse: "Hashem, sefasai tiftach" [My Master open my lips]. This is not [considered] an interruption because it is relevant to the prayer; but the verse: "Ki Sheim Hashem ekra," etc. should not be said [before the Amidah], except at musaf and minchah prayers, before saying, Hashem, sefasai tiftach.

Thursday • 25 Cheshvan

3. When praying, you should be mindful that the Divine Presence is before you as it is said in Scriptures: "Pour out your heart like water before the Presence of Hashem." Arouse your concentration, and rid yourself of all disturbing thoughts, so that your thoughts and concentration are purely on the prayers. Consider, if you were speaking before a mortal king, how well you would organize your words and concentrate on them properly, taking care not to blunder. Certainly then, before the King, Who is King of kings, the Holy One, blessed is He, you must concentrate your thoughts before Him; because to Him, blessed is His Name, thought is the same as speech, and He scrutinizes all thoughts. Before praying, consider the exalted [majesty] of the Almighty, blessed is His Name, and the insignificance of man, and banish [the thoughts] of all humanistic pleasures from your heart.

4. When praying you must concentrate on the meaning of the words that you utter with your lips, as it is said: "Guide their heart, let your ear be attentive." Many prayer books have been published with translations, enabling everyone to study and understand the meaning of the prayers. If you are unable to concentrate on the meaning of the words, at the very minimum, while praying, you should think about matters that humble the heart and direct your thoughts towards your Father in heaven. Should a profane thought enter your mind in the midst of the [Amidah] prayer, you should be silent [cease praying] and wait until the thought vanishes.

5. Your feet should be placed next to each other as if they were only one, to resemble the angels, of whom it is said: "And their feet were straight feet." Which means their feet [ragleihem] appeared as one foot [regel]. Your head should be bent slightly, and your eyes closed, so as not to gaze at anything. If you are praying from a Siddur do not remove your eyes from the Siddur. Your hands should be upon your heart, the right hand upon the left. You should pray wholeheartedly with fear, reverence and humility, as a poor man standing at the door; and pronounce the words with concentration and exactness.

Everyone should pray according to his [accustomed] form [of prayer], whether it be Ashkenazic or Sefardic, or another, [for] they are all based on sacred origin. However do not intermingle words from one form with another, because the words of each form are numbered and counted, based on important mystical concepts, and nothing should be added or subtracted from them.

6. Take care to pray quietly so that only you yourself may hear what you are saying, but someone standing next to you should not hear your voice, as Scripture says of Hannah: "Only her lips moved [but] her voice could not be heard."

7. You should not lean on anything [for] even the slightest support [is forbidden]. If you are slightly ill you may pray even while sitting or lying down, provided that you are able to concentrate. If you are unable to utter the words you should meditate in your heart.

8. Nothing should be held in the hand while praying the Shemoneh Esrei except the Siddur or Machzor, if needed. Before praying, you should mark the places to be read in the Siddur or Machzor, avoiding the need to search for them in the midst of your prayer.

There should be no barrier between you and the wall, as it is said: "And Hezekiah turned his face toward the wall and he prayed." Something is considered a barrier only if it is ten tefachim high and four tefachim wide, but a small[er] article is not considered a separation. Even a large article, when installed permanently, such as a chest or cabinet, is not considered a separation; neither is a person considered a barrier. When there is no other choice, you need not be concerned, since you close your eyes [anyway] or pray from a Siddur, so that your concentration is not disturbed.

You should also not pray in front of a picture, but should it happen that you are praying in front of a garment or decorated wall, you should [certainly] close your eyes. It is forbidden to pray in front of a mirror, even with your eyes closed.

You should not pray in an open space, such as a field, for praying in an enclosed area causes one to be imbued with awe of the King, and the heart to be contrite and humbled. When traveling on the road, it is permissible to pray in the field; if possible however, you should pray among the trees.

9. You must not belch or yawn [when praying the Shemoneh Esrei] but if you cannot help yourself, place you hand over your mouth, so that your open mouth is not visible. It is also forbidden to spit, but if there is saliva in your mouth and it is so annoying that you are distracted from your prayers, you may cause it to be absorbed in a napkin or handkerchief. If you find this distasteful, turn to the left and spit behind you. If you are unable to spit behind you, spit towards your left, if you cannot spit to your left, you may spit towards your right.

If an insect is stinging you, you should remove it by moving your clothing, so that your concentration is not diverted, but do not remove it with your bare hand. If your tallis slips off your shoulders, you may retrieve it even though most of it has fallen off, but if it falls off completely, you may not enwrap yourself in it, because that is considered an interruption.

If a [sacred] book falls in front of you and it is on the ground, and this distracts your concentration, you may pick it up between berachos. All things that are forbidden during the prayer of Shemoneh Esrei are prohibited until you have stepped three paces backward. (However, regarding interruptions there is a difference. See paragraph 14)

LAWS OF SHEMONEH ESREI (AMIDAH) · KITZUR 18:10-14

Friday • 26 Cheshvan

10. [During Shemoneh Esrei,] we must stand facing the Land of Israel, as it is said: "And they pray to You toward their land." We should also face Jerusalem, [the place of] the Holy Temple and the Holy of Holies. Therefore, we, in our country, who dwell West of the Land of Israel, must stand facing Eastward. (Not exactly Eastward but toward Southeast.)

Those living North of the Land of Israel should face Southward, and those living East, face Westward, and those living South, face Northward. Thus, all Jews turn their faces toward one place when they pray, namely toward Jerusalem and the Holy of Holies, for there is the Gateway to Heaven, through which all prayers ascend.

Therefore, the Holy Temple is called talpiyos, as it is written: "Your neck is like the tower of David, built magnificently." It is the hill to which all mouths turn. Should you be praying in a place in which you are unable to face the Land of Israel, you should direct your heart [thoughts] to your Father in Heaven, as it is said: "And they pray unto God."

If you were facing North or South and remembered during the Shemoneh Esrei that you were not standing correctly, you should not shift your feet, but turn your face Eastward. If you are unable to do so, or if you are facing Westward, you may conclude your prayers in this position and direct your heart [thoughts] towards the Holy of Holies, but do not shift your feet.

Also, if you pray in a place where there are pictures on the Eastern wall, you may pray facing any side, even though it is not East.

11. You must bend your knees and bow four times during the Shemoneh Esrei, at the beginning of the first berachah and at its conclusion, and at the berachah of Modim, at its beginning and end. When saying Baruch, bend your knees; and when you say atah bow until the vertebrae of the spinal column protrude, and you must also bow your head. Before pronouncing the Name [Hashem], straighten up slowly (as it is said;) "Hashem straightens the bent." Similarly, when saying Modim, bend your knees and bow, and before pronouncing the Name [Hashem], you should straighten up. Do not bend too low, so that your mouth is opposite your belt, because this

is an act of ostentation. For an old person or an invalid to whom bending the knees is painful, just nodding the head is sufficient. It is forbidden to bow additionally at the other berachos, either at their beginning or their end.

12. After the Shemoneh Esrei recite the prayer, Elokai Netzor. Before saying Oseh Shalom, bow and take three steps backward, in the manner of a servant taking leave of his master. These steps should be of average size, the minumum of which is that the toe should touch the heel. Do not take large steps, and do not take more than three steps. Step back with your left foot first and then with the right foot, then step back again with the left foot. While still bowed, turn your face to the left, which is to the right of the Divine Presence which is before you at the time of prayer, and when you step back from [your position of] prayer you should say: Oseh shalom Bimeromav; turn your face to the right which is to the left of the Divine Presence, and say: Hu ya'aseh shalom aleinu, then bow forward and say: ve'al kol Yisrael ve'imeru Amein.

Then straighten up and say: Yehi ratzon... sheyiboneh Beis Hamikdash. Because prayer takes the place of sacrifices, we pray for the rebuilding of the Holy Temple, so that we might do the actual service speedily in our days. The reason for taking the first step with the left foot is because people usually start walking by moving the right foot first, and therefore we take our first step with the left foot, as though to indicate how difficult it is to leave the Presence of God, blessed is He. Therefore a left-footed person, should move his [so called] left foot first [which is actually his right or weaker foot] which corresponds to everybody else's right.

13. At the place where your three steps end, you should remain standing, feet together, as when you were praying. Do not turn your face toward the West, and do not return to your place until the chazzan says Kedushah. Similarly, when praying privately, you should remain standing the same length of time. If the place is narrow and crowded, or when Piyutim are recited, you may return to your place when the chazzan begins the prayer.

14. When saying Shemoneh Esrei, you should not signal with your eyes, or move your lips, or indicate with your fingers. You may not interrupt even in response to Kaddish, Kedushah, or Barechu. You should remain silent and concentrate on what is being said by the chazzan and the congregation, and this will be accounted to you as if you had responded and fulfilled your obligation; and nevertheless it is not considered an interruption [of your Shemoneh Esrei.] However, when saying: Elokai Netzor, interruptions are permitted for those things for which you may interrupt in the middle of a section of the berachos of Shema, or the Shema itself. (See Chapter 16) Nevertheless if possible you should first recite: Yiheyu leratzon imrei fi; and if there is still time, you should also take three steps backward.

LAWS OF SHEMONEH ESREI (AMIDAH) · KITZUR 18:15-22

Shabbat • 27 Cheshvan

15. Some are accustomed to say, immediately after Hamevareich es amo Yisrael bashalom, the verse: Yiheyu leratzon etc. and then recite Elokai netzor, followed by Yiheyu leratzon a second time, and this is the proper way. It seems to me that in this manner, it is permissible to interrupt the saying of Elokai netzor to answer Amein [to any berachah or Kaddish.] Some hold that before saying the verse: Yiheyu leratzon, it is advisable to recite a verse from the Torah or Prophets or from the Writings which begins with the same letter that your name begins, and ends with the same letter with which your name concludes. It seems to me that if you say Yiheyu leratzon twice, the above mentioned verse should be said before the second saying of Yiheyu leratzon.

16. It has already been clarified (Chapter 12: 3) that if you feel even the slightest need to use the bathroom, you are forbidden to pray until you purge yourself. This is certainly true of the Shemoneh Esrei, which you may not pray when you feel the

slightest need to use the bathroom, until you purge yourself. However, if at first you didn't feel the need but later while praying the Shemoneh Esrei, you felt the need, whether it be to defecate or urinate, you should restrain yourself until the end of Shemoneh Esrei. you should not interrupt even if the need is great. You should rather restrain yourself as long as possible and not interrupt by going out during the Shemoneh Esrei, until you have concluded [by saying] Hamevareich es amo Yisrael bashalom.

17. If you feel that you are about to flatuate and cannot restrain yourself [then] if you are praying at home (privately) you should move backward four amos or [four amos] sideways, and flatuate, and wait until the odor vanishes, then return to your [original] place and say: "Master of [all] the worlds, You created us with many openings with many hollows (blood vessels, ducts, etc.). Our shame and embarrassment is obvious to You; shame and embarrassment during our lifetime, gnats and worms in our death," and complete your prayer. And if you flatuated in your place [of prayer] accidentally, or if you are praying with a congregation [where] it would be embarassing to move backwards [in the midst of Shemoneh Esrei], you are not required to move or say the prayer: "Master...," but you should wait until the odor vanishes and then conclude your prayer.

18. It is forbidden to sit within four amos in front, behind or along side of a person praying the Shemoneh Esrei prayer. But, if the person seated is also engaged in that which is related to the "Order of the prayers," he is permitted [to remain seated]. There are [poskim] who are lenient [and permit him to remain seated] even if he is not engaged in matters relating to prayer, but is only studying Torah orally. But a God-fearing man should not sit in front of a person praying the Shemoneh Esrei prayer within his line of vision even if he (the seated person) is saying Kerias Shema. But [to be seated] behind or alongside [a person praying Shemoneh Esrei] is not objectionable, and it is permitted to stand in all situations even in front of [the person praying].

19. If the one sitting [within four amos] is a weak [or sickly] person he should not be chastised (corrected).

20. If the seated person was first, and afterwards the other one came to stand and to pray [Shemoneh Esrei] alongside him or in front of him so that the seated person is behind the person [praying], he need not stand, because the second person came into his "territory." However [if the second person] stood to pray [Shemoneh Esrei] behind him so that the seated person is in front of him, he should use discretion and rise. This applies only when he is praying at home, but if he is praying in a house (room) assigned to a regular minyan, and certainly in a synagogue that is designated for everyone [equally] to pray there even if he was seated first he should rise since the place is designated for prayer to everyone.

21. It is forbidden to pass within four amos in front of a person praying the Shemoneh Esrei prayer. Therefore, if one prayed and concluded his prayer, and the person standing behind him in prayer has not yet completed [Shemoneh Esrei], he (the person in front) should not take the [three backward] steps because, in essence [it would be considered] as if he were passing in front of the person praying [Shemoneh Esrei]. But to pass by alongside, and certainly behind him, is permitted.

22. A person who has drunk intoxicating beverages, if he is incapable of speaking before a great person and/or a dignitary, he is forbidden to pray. If he transgressed and did pray, his prayer is an "abomination," and he is required to repeat his prayer when "his wine is removed from him." If, by then, the time of that prayer has passed, he must "make up" [the missed prayer] at the next prayer, according to the law [of a person who missed a prayer] inadvertently or by accident, as explained further on in chapter 21.

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