A Few Concise Rules Regarding

PUBLIC PRAYER

and Guidelines for the

SHALIACH TZIBUR

As Translated from Siddur Avodas Yisroel

Eclectic Torah Compilations

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A FEW CONCISE RULES REGARDING

PUBLIC PRAYER

AND GUIDELINES FOR THE

SHALIACH TZIBUR

AS TRANSLATED FROM SIDDUR AVODAS YISROEL

Comprising:

Laws of Going to the בית הכנסת, General Laws of Prayer, קדיש, אמת, Laws of שילה זבורה, and Guidelines for the שליח ציבור

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A FEW CONCISE GUIDELINES REGARDING PUBLIC PRAYER AND THE SHALIACH TZIBUR

INTRODUCTION

The impetus for writing this monograph came from a long-time observation that most worshippers and, by extension Shalechei Tzibur, are either generally unaware of certain basic Laws regarding Public Prayer and Conduct in the Synagogue or simply lax in their proper observance. As such, I felt that there is a need to refresh in the minds of the general public certain fundamental regulations in these areas.

I have chosen to translate the prefatory pages relating to these matters from the classic Siddur Avodas Yisroel by Dr. Seligmann Baer, published in Rödelheim in 1868. His summary is terse, yet comprehensive, and very closely aligned with the accepted Halochoh. Although, in those instances where there is a difference from commonly accepted practice and custom, I have tried to augment his text with instructions found in the popular Siddur Tefilas Kol Peh (TKP, Shaliach Tzibur edition, published by Eshkol, Jerusalem, and which was prepared in accordance with the Mishne Berura) and other sources.

The subjects covered below have been organized as follows:

- Laws of Going to the בית הכנסת
- General Laws of Prayer
- Laws of אמן
- Laws of קדיש
- Guidelines for the שליח ציבור

The reader should take particular note of those places which discuss how one is to properly dress when praying and when going to synagogue, an area which, unfortunately, has become one where some have adopted an overly relaxed attitude.

Although this material covers a wide gamut of topics and is quite detailed in some places, it should be made clear that the laws of Prayer and the rules governing the behavior of the Shaliach Tzibur and so on are far more extensive and complex than that presented herein. There are many more chapters and pages in the Shulchon Oruch and the Poskim than can be summarized in such a short synopsis as this. The serious student is, therefore, encouraged to pursue study of these matters from the well-known Sifrei Halachoh, particularly the Mishne Berura, and with a competent teacher.

It should be G-d’s Will that this little booklet will help people in becoming more aware of these important regulations and lead to a more meticulous and scrupulous observance of the Halochoh.

Reuven Brauner 6 Iyar 5762

Any mistakes found herein are entirely my own responsibility.
LAWS OF GOING TO THE בית הכנסת

One should always make an effort to pray in a בית הכנסת. He should rise early in the morning to be of the first ten. If he is unable to pray in a בית הכנסת due to some compelling reason or if he lives in a place where there is no such place, he should, nevertheless, pray at the same time as does the (nearest) congregation.

It is a מוגבל to run to the בית הכנסת, and even on when running is not permitted.

One must wipe clean his shoes before entering a בית הכנסת. He should tarry a bit before going inside and say אין בניו ונהלך והענן ברוחו. When he says the word אין בניו ונהלך, he should bow towards the אודין קורא. When he says the word אודין הקורא he should bend his knees slightly.

It is a virtuous custom to put some money in the charity box before praying.

After taking his seat in the בית הכנסת, one should not rush and pray immediately. Rather, he should wait a bit and contemplate the greatness of the blessed G-d and the meekness of Man in order that he will pray with awe and fear. (Avodas Yisroel lists several pre-prayer Hàngיד one may say at this point.)

GENERAL LAWS OF PRAYER

It is obligatory for every Jew to pray three times each day to the Creator: נטילת מצוה in the morning, מנחה in the afternoon, and מעריב in the evening.

The time for praying נטילת מצוה begins at sunrise and concludes at the end of the fourth Relative Hour of the day, which is a third of the day. If one prays as early as Dawn (when the Morning Star rises) he has fulfilled his obligation to pray at that time.

The time for מנחה actually begins from 9½ Relative Hours of the day (that is ½ hour after the beginning of the last fourth of the day) and concludes 1¼ Relative Hours before nightfall. In pressing circumstances, it is permitted to pray close to nightfall. If one prays after 6½ Relative Hours of the day, he has fulfilled his obligation.

The time for the Evening Hàngיד begins when three small stars appear. If it is a cloudy night, then one must wait until it is certainly night. The Evening Hàngיד should be recited up to

1 “The essence of Hàngיד is when ten men say the Hàngיד שוממים השם together. A priori, one should say it with a large number of people (MB 90:28). Therefore, it is proper for the Hàngיד שוממים השם to wait until he has a large number of people with him before beginning the Hàngיד שוממים השם because of the principle ברוח נע הרוח מלכods משלו because the principle ברוח נע הרוח מלכודs משלו. Similarly, each person should hasten himself when praying, for anyone who tarries and does not say his Hàngיד שוממים השם along with the congregation loses his ‘Public Prayer’. However, if he knows that he is unable to finish his Hàngיד שוממים השם before the Wohn is כרזרה and at the Wohn is כרזרה just before the Wohn is כרזרה until he answers the Wohn רחוב and the Wohn רחוב and the Wohn רחוב and the Wohn רחוב and the Wohn רחוב as explained in 109. (Alternatively, he may begin his Hàngיד שוממים השם along with the Wohn רחוב and say the entire Wohn רחוב silently. Some say that this is considered as Public Prayer – Eshel Avrohom)” –TKP.

2 A Relative Hour is one twelfth the time between sunrise and sunset. It is shorter in the Winter and longer in the Summer during the day, and the reverse at night.

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midnight. However, if one prays later than that, but before dawn, he has fulfilled his obligation.

It is forbidden to eat or drink in the morning until one prays, unless he needs to do so for health reasons. He is, however, permitted to drink water.

Once the time for לילא has begun, one is not permitted to engage in his own affairs until he prays. Similarly for the other תפילות, one should not engage in any business or work until he prays.

It is written, “Prepare yourself Israel before your G-d”. Therefore, the one who prays must be dressed properly, and all his clothing must be clean. The hairs on his head and his beard should be combed. He should wear the kind of hat he would wear on the street, and not just a small cap. He should wear shoes and not sandals, particularly in the בית הכנסת. The rule is that one should dress as nicely and as honorably as he would were he to appear before a minister or king.

One should wash his hands before praying even if he is just getting up from his learning and his hands are clean.

One should establish a permanent place for himself in the בית הכנסת and not sit in a different seat each time.

One should not be looking here and there when praying. Rather he should face straight ahead and direct his eyes downward while his heart should be directed above. One should not pray by heart, but from a Siddur.

The worshipper should understand his תפילות and the praises he says before his Creator. He should make sure that his heart is in agreement with what his lips utter. He should remove all bothering thoughts from his mind so that his intentions in תפילה are pure.

One should be meticulous in תפילה and read and express every word properly. He should not substitute one letter with another and not change the punctuation. He must take care not err in reading a word where the accent is ultimate and read it as penultimate, and vice versa. He should not separate that which should be joined nor join that which should be separated. For even a simple substitution of any of these can easily result in blasphemy or revilement, G-d forbid. One should be careful not to read quickly together words where the first letter of the second is similar to the last letter of the first. Rather one should take care to pause between such words, such as בכלי לבך, ואבדתם מהרה. Similarly one should pause between words where the second one begins with an א and the last letter of the first word is a

3 It was not acceptable to wear rainboots in בית הכנסת either. In fact, nowadays dress when coming to Shul has become far too casual. Some people come regularly wearing shorts and sandals. Would a Gentile dream of entering his Church with such disrespectful clothing? Why have we allowed men to come as if they are on their way to the beach, and why do women come without proper hair covering? Keep in mind, you are standing before G-d the Creator of the world. Show at least as much respect for Him and the congregation as you would a great leader.

4 Unless his כוונה is better. It is forbidden to hold anything when praying except for a סידור because one cannot have full כוונה when holding an object. This surely includes the holding of small children and babies.

5 Prayer is best performed when not “read” but said. Davening in Shul is not like reading a book in a library. One should enunciate, albeit in a whisper, each word. This is particularly true for סדרי דת and such which many people gloss over.

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One should not raise his voice when praying, even when singing.

When praying, one must not touch his body in a place which is normally covered by clothing. He must not touch the hair on his head. He must not touch earwax or nasal secretions.

When praying, and especially during the שמעת נשים, one is not permitted to lean on a wall or a stand which is before him, for this is the manner of indolence. Rather, one is to pray as if he would be requesting something from a king or minister.

Neither should he draw out his breath nor answer at all. Within the recitation of the קדושהקדושהקדושהקדושה it should be said together with it without a break. The break appearing in the Siddurim reflects an old custom whereby from alternating verses were said by the קדושהקדושהקדושהקדושה before he recites קדושהקדושהקדושהקדושה to any other קדושהקדושהקדושהקדושה. This refers to up to the קדושהקדושהקדושהקדושה축דה of the קדושהקדושהקדושהקדושה. However, within the קדושהקדושהקדושהקדושה it is actually the continuation of the verse beginning with הקדושהקדושהקדושהקדושה. I have heard that it should be said together with it without a break. The break appearing in the Siddurim reflects an old custom whereby from alternating verses were said by the קדושהקדושהקדושהקדושה before he recites קדושהקדושהקדושהקדושה.

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It is forbidden to discuss matters unrelated to the קדושהקדושהקדושהקדושה, even after the recitation of the קדושהקדושהקדושהקדושה. Those who speak of idle matters when the congregation is

The reason we pause before saying כתב ההנהיה אני לא-את is that we won’t accidentally join the words לְאָדָם and נָא and it would sound like we are saying נָא לְאָדָם. In a related subject, since שמעת נשים is actually the continuation of the verse beginning with קדושהקדושהקדושהקדושה I have heard that it should be said together with it without a break. The break appearing in the Siddurim reflects an old custom whereby from alternating verses were said by the קדושהקדושהקדושהקדושה before he recites קדושהקדושהקדושהקדושה.

It seems very inappropriate that some people pray with their hands in their pockets or with their arms folded.

However, he must first say the verse קדושהקדושהקדושהקדושה when discussing matters unrelated to קדושהקדושהקדושהקדושה.

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praying and those who are accustomed to levity or mockery or light-headedness in the בית הכנסת. Their sin will be too much to bear.

It is a Torah commandment to recite קריאת שמע each day in the evening and in the morning. Therefore, one must be very careful in its reading and pronounce each word correctly. One must read it with its correct accents as they are in the Torah. One must say it next to the other as if he had one leg. When he begins and says the word כל שכב מכותר ור אם in unison and out loud.

When one says קריאת שמע, he is to intend that G-d is one and unique in Heaven and Earth, and there is no other like Him. He should not stretch out the saying of the קריאת שמע but, rather, the קריאת שמע and the קריאת שמע. The קריאת שמע must be pronounced clearly, but neither should he overly emphasize it. קריאת שמע is to be said silently, except on קריאת שמע when it is said out loud.

One must pause briefly between קריאת שמע and CARRE in order to separate the idea of acceptance of the yoke of Heaven from the concept of acceptance of the other Commandments. Similarly one must pause between the words והיה and and between CARRE in order that it not appear as if this refers only to today and not to tomorrow.

At the end of קריאת שמע the individual worshipper is to join the word אלוקיכם with the word קריאת שמע and not pause between them.

קריאת שמע contains 245 words. In order to complete 248 words in קריאת שמע to correspond with the number of organs in the human body, one should pay attention to the קריאת שמע's doubling of the words קריאת שמע. If one recites קריאת שמע alone, he should precede it with the phrase קריאת שמע א-ל מפל זאמ in order to arrive at 248 words.

If one has already recited קריאת שמע and now comes to the קריאת שמע and finds the congregation saying it, he should recite the first verse and בורך שמך ברוך and now come to the קריאת שמע and find the congregation saying it, he should recite the first verse and בורך שמך ברוך and now come to the קריאת שמע and find the congregation saying it, he should recite the first verse and בורך שמך ברוך. It is even better that he says the entire section for which he will be rewarded as one who reads from the Torah.

The קריאת שמע must only be recited when standing. One must arrange his feet one next to the other as if he had one leg. When he begins and says the word קריאת שמע, he is to bend his knees, and when he says the word קריאת שמע, he should bow his head and body. When he says קריאת שמע, he slowly rises up to an upright position. Similarly shall he do when saying קריאת שמע and התו CARDI and of קריאת שמע. This is also so when he says קריאת שמע and התו CARDI. It is forbidden to bow for any of the other קריאת שמע but when noting their conclusion.

Although it is true that we must not talk in Shul, and surely not idle talk, this does not mean that we have to be unfriendly one with another there. There are many other ways of communicating which show our respect for our fellow man including smiling, nodding and shaking hands. A properly placed CARMapן can be enormously welcomed and make others know that they are appreciated.

Within the קריאת שמע, the congregation should be careful to say the three phrases קריאת שמע, קריאת שמע and קריאת שמע in unison and out loud.

It seems as if it would be better if he says G-d’s Name when already standing upright.

At קריאת שמע one only bows his head and body without bending his knees (see Mishne Berura 113, 12).

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One must face אرار ישראל when reciting the שמעה עשה. Thus, those to the northwest of אرار ישראל would have to face to the southeast (and so on).

One must face neither a mirror nor a wall-painting when praying.

An elderly person who cannot stand may sit and pray. Similarly, one riding in a train may pray seated. One who is ill may even pray in a lying position leaning to his side.

Although the שמעה is only recited silently, one must mouth the words.

One is not permitted to interrupt his recitation of the שמעה, even were a king of Israel to ask him about his welfare. Rather, he is to stand with full concentration from the beginning until the end.

At the end of the שמעה, one is to take three average-size steps back while bowing, stepping back with his left foot first. He then bows to his left and says עלינו עלינו עלינו עלינו. He then bows to his right and says שלח שלח שלח שלח. When praying with the congregation, one must wait in place until the קדושה begins.

One who comes to the public prayer רבי הנמן and finds the congregation reciting the שמעה, should not enter the רבי הנמן proper since it is forbidden to pass in front of someone who is praying. Rather, he should stand outside until they finish their מילים, that is, until the קדושה begins.

One may not take his three steps back when he concludes his שמעה until his neighbor who is standing behind him in the מילים concludes his שמעה.

One is forbidden to sit within four אמות of someone who is saying the שמעה unless he is weak or learning (lit. involved in) Torah.

Once the מילה begins, it forbidden to say any supplications or requests אמת זכרו. Rather, everyone must pay attention to the מילה זכרו אמת זכרו saying and answer to them.

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15 Actually, we must face the site of the קדושה at the Kotel in Jerusalem.
16 My teacher Rabbi Isaiah Wohlgemuth taught us that before beginning the שמעה one should measure three steps back and move forward in three steps reciting two words per step from the opening phrase א-די שפתי רבי. The words שפתי רבי run together.
17 Similarly, people should not be standing in such a place where they can reasonably assume that other people will be walking in front of them, such as at the entrance to a Shul.
18 This “don’t pass within the four אמות in front of someone who is praying” rule is routinely violated by many. It is improper that some people will reach out in front of someone who is in the middle of his שמעה and grab a book off of a table or shelf in front of him, and so on. The four אמות rule was said both to protect the person who is praying, and because the קדושה is said to be directly in front of the one who is Praying. I have heard that if one is on his way to perform a קדשה זכרו and has no alternative, he may pass within four אמות of someone who is in the middle of his שמעה.
19 A priori, one should stand for the entire מילה זכרו. It is also proper for one to stand when the congregation is saying its מילה זכרו regardless of where he is in his מילה זכרו.
20 It is forbidden to sit within four אמות of any side of the מילה זכרו.
21 It is best not to read even a מילה זכרו during the המילה זכרו. All other זכורות should be most careful with this.

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When saying קְדוֹשׁ בָּרוֹךְ הָיָה and קְדוֹשׁ בָּרוֹךְ הָיָה in the morning, one must place his feet together as he does for the שְׁמַמְתָּנוּ וּשְׁמַמָּנוּ. He should raise himself up slightly when reciting these verses.

The congregation should say בְּרַכָּת הַנִּחְנָה when the בְּרַכָּת הַנִּחְנָה concludes the בְּרַכָּת הַנִּחְנָה (Aramaic.)

If one forgot (lit. made a mistake) or was forced due to circumstances and did not say the שְׁמַמְתָּנוּ וּשְׁמַמָּנוּ in the morning, he should recite the שְׁמַמְתָּנוּ וּשְׁמַמָּנוּ twice. The first one is for his obligation to recite the שְׁמַמְתָּנוּ וּשְׁמַמָּנוּ and the second recitation is “compensation”. Actually, he should recite the first שְׁמַמְתָּנוּ וּשְׁמַמָּנוּ, say והנה and then recite the second שְׁמַמְתָּנוּ וּשְׁמַמָּנוּ again as compensation.

If one was compelled by circumstances and missed praying the שְׁמַמְתָּנוּ וּשְׁמַמָּנוּ, he recites it twice in the evening. The first one is for הפילה וה坪ה, and the second is compensation.

If one did not pray המנה on Friday afternoon, he says the Friday night המנה twice.

If one did not pray המנה on Friday afternoon, he says the Friday night המנה twice.

Compensatory Prayers can only be recited (immediately) after that המנה which immediately follows the one missed, and only at the time for that המנה. If it is not the time for המנה, then the compensatory המנה cannot be recited. Compensatory prayers may only be recited if one made a mistake or he was compelled to miss the regular המנה, but not if he intentionally skipped a המנה. In such a case, there is no compensation.

If one has not recited המנה by the time for המנה has begun, he must first recite המנה and then המנה. If it is very close to evening and there is insufficient time to recite both, he should recite המנה המנה and double his המנה as compensation for the missed המנה.

If the entire day passes and one misses המנה, he has “lost it”, as there is no compensation for המנה.

If one does not pray המנה on שבת or any other day when המנה is recited, he may not compensate his lost המנה with המנה. Rather he is to recite the המנה שְׁמַמְתָּנוּ וּשְׁמַמָּנוּ twice for this is the adjacent המנה.

If one comes to the בית הכנסת and finds the congregation at the end of המנה, שְׁמַמְתָּנוּ וּשְׁמַמָּנוּ he should say וְשָׁמַמְתָּנוּ וּשְׁמַמָּנוּ בַּעֲמַדְתָּנֵב and then say והנה through המנה of the regular המנה. He should then say המנה: כל עֲצֵלָה הַלֵּוִיָּהוּ בְּזָרַת נֶפֶשׁ and then המנה המנה. If he has still more time, after והנה he should say והנה through והנה skipping until והנה: כל עֲצֵלָה הַלֵּוִיָּהוּ בְּזָרַת נֶפֶשׁ. If

23 Our custom is to say this phrase after each of the three verses.

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he has no time at all, he should only say ברוך ש＆אמר and then immediately. If the congregation has already begun, he should neither say ברוך nor ש＆אמר. Rather, he should begin ברכה ז＆אמר with the congregation and recite קראות with its attendant ברכ＆ים and pray the ש＆אמר with them. At the end of the servicio, he should say ברוך ש＆אמר without קראות at the beginning and ב＆קריאת ש＆אמר.

If one comes to the בית הכנסת when the congregation is reciting הלל, he should recite it with them and then pray.

If one comes to the בית הכנסת at the time and finds the congregation reciting the ש＆אמר, he should recite it immediately with them and not say ברוך עד that moment. This is said specifically in a case when he can conclude his קראות before the congregation reaches ברכ＆ים. If not, he should not pray until the תפילה concludes its קראות and says ברכ＆ים. If he is afraid that if he waits so long that the time forserviceName will pass or that he will then be unable to pray word for word with the congregation, then he should pray along with the ש＆אמר concluding each Biblical reading along with him.24 as well as the (entire) ברכ＆ים word for word. If it is a fast day and the congregation has begun ד＆ו למדים, he should not say with theみなור or with the ש＆אמר but should say it in its entirety ש＆אמר and conclude with קראות ש＆אמר.

If one comes to the בית הכנסת and the congregation has begun מ＆כibi and he has not recited ש＆אמר, he should pray ש＆אמר while they are reciting קראות ש＆אמר and its attendant קראות ברכה, wait as long as it would take to walk four meisרב ש＆אמר ממאתי and then pray the ש＆אמר of the מ＆כibi with the congregation. Afterwards, he should say ש＆אמר and its קראות ברכה at night.25

If one errs on יום Моэ and began to say the weekday ש＆אמר, he should conclude whatever he is saying when he discovers his mistake and then begin the ש＆אמר or יום ש＆אמר Prayer.

If one prays the weekday ש＆אמר on יום ש＆אמר or יום Моэ or יום ש＆אמר he does not fulfill his obligation. He must go back and recite the correct ש＆אמר for that day – יום Моэ ש＆אמר.

If one errs on יום Shabbos ש＆אמר and says that he recites ש＆אמר in place of one of the other Shabbos prayers, yet he has not fulfilled his obligation and he must recite the appropriate קראות ש＆אמר.

If one errs and says the wrong מ＆כibi for that particular day, he must go back and recite the correct one for that day.

On weekdays we add ס＆وح before he concludes that he recites ש＆אמר. If one forgets to say it, but remembers before he concludes that he has recited ש＆אמר, he may return and insert it and continue with קראות ש＆אמר. However, if he does not remember until after he says G-d's Name in the ש＆אמר – i.e. he says ברכה ז＆אמר without ש＆אמר and need not repeat it since he will be making וה bordel on the Cup anyway. However, if one forgets וה bordel on the

24 We learned that he should say the entire ש＆אמר word for word along with the ש＆אמר.
25 This ruling is difficult to understand unless we say that it means that he prays his מ＆כibi outside of the shul. Otherwise, he would be standing for his מ＆כibi ש＆אמר while the congregation is sitting for their מ＆כibi.

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When we begin reciting it, he must return to the beginning of the Cup. He then recites נא אתחנה in its proper place. He then recites והברכה on the Cup.

From the mode ofしてしまう Shibiti Zerubba, we begin to recite the Mishich Vododi Nigah before מקולך יום וnight. We continue to recite this phrase in all up until the first day of פסח26. If one forgets to say Mishich Vododi Nigah and remembers before he concludes מברכת the Hebrew, he should say it wherever he remembers it. Even if one concludes the Mishich Vododi and remembers before he begins אתחנה, he does not have to go back, but says Mishich Vododi מברכת and then begins מחז新零售. However, if he remembers after he concludes that entire מברכת and has already begun the next Mishich Vododi ניגא, he has to go back and recite the entire Mishich Vododi from the beginning.

If one is in doubt if he said Mishich Vododi or not and is within the first thirty days from when we begin reciting it, he must return to the beginning of the א(dllexport. From this time on, he does not have to repeat themission וישהו.

If one says Mishich Vododi during the summer months, he has to return to the beginning of the Mishich Vododi. If one concludes the Mishich, he has to go back to the beginning of the Mishich. However, if one says Mishich Vododi and in the same breath says instead of Mishich Vododi he need not repeat it.

We begin saying והברכה in the night of the 7th of of the 59th day after the beginning of the Autumnal Equinox27 (hookmat mishmor) and continue up until פסח.

If one forgets to request (in its proper place) but remembers after he concludesعالימ, he should immediately say מברכת והברכה and then recite Mishich Vododi וlehem. However, once he begins Mishich Vododi משומש and remembers before he concludes Mishich Vododi משומש he may request it during Mishich Vododi משומש שומש. If today is a fast day and he has to say שומש קהל שומש and he should the Mishich Vododi שומש בדוע before he remembers שומש המבית but before he should say מברכת והברכה and then מברכת והברכה. If he remembers after he begins מברכת והברכה but before he “uproots his feet”28, he goes back to the beginning of mishmor. If he remembers after he has unrooted his feet, he goes back to the beginning of mishmor.

If he says מברכת והברכה in the summer months, he goes back to the beginning of the Mishich Vododi. If he concluded the Mishich, he goes back to the beginning of the Mishich.

During the mishmor, we add the phrase שמירה מי חשה within the first mishmor, the phrase שמירה מי חשה וברכה, the phrase שמירה מי חשה והברכה within the blessing בחכמת, we conclude with השוכת instead of חכמת, and we conclude with השוכת instead of השוכת.29

If one forgets to say or כומר or כומר and he remembers before concluding the Mishich וברכה and even if he said מברכת but not G-d’s Name, he returns and says

26 When, in אرار ישרא, we begin to recite המחתון.
27 This is in אرار ישרא, we begin on the night of the 7th of המחתון.
28 To take his three steps back.
29 The custom in אرار ירא is to conclude והברכה with כומר שביחד השכתי, whereas in ר”א the standard conclusion כומר is retained, in accordance with the opinion of the Gra.
30 Lit. “signing it off”.

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However, if he remembers only after he has concluded the ברכה or even after he has only said ‘ה’ וה’, he does not go back.

If during the ברכה one concludes with השבחה and “within the same breath” he remembers and says the כלכלת השבחה he has fulfilled his obligation and need not repeat the השבחה. However, if he remembers only after he begins he must go back to the beginning of the השבחה. This is true even if he is only doubtful about his having said this.

If during the ברכה one says השבחה and within the same breath he remembers, he should say השבחה. If he remembers only after he concludes the ברכה, he does not have to go back.

We add however, if he has already uprooted his feet, he does not need to repeat the השבחה.

If he remembers after he began but within the same speech.

If one forgets to say ברכה or has already said ברכה and has already said השבחה, he must go back to the beginning of the השבחה.

If he remembers only after he has concluded the השבחה.

If he remembers after he began but within the same breath.

If he remembers after he began although he did not yet uproot his feet, he must return to the beginning of the ברכה.

A who forgets to say ברכה during his השבחה and concludes the entire השבחה does not have to repeat it. If he hasn’t concluded ברכה, he returns to the ברכה.

If one forgets to say ברכה on a fast day in השבחה and remembers before he uproots his feet, he should say it in the ברכה before אבותו but without its concluding מקדש. A who errs in the השבחה and did not sayennon שמע לפני the blessing but remembers before concluding the blessing says it where he remembers, and then goes back to the beginning of the מקדש. However, if he has already said שמע קולנו and concludes with שמעך יתברך, he should say it there too, and even if he hasn’t uprooted his feet, he must return to the ברכה.

On we say in the blessing השבחה. If one forgets to say it, he should say it adjacent to without a concluding ברכה. If he forgets to say it there too, he does not have to repeat the השבחה.

If one forgets to say ברכה on or even after he begins מדרים but remembers before saying G-d’s Name in the blessing מדרים, and even if he said ברכה but remember ויבא he has to go back and say לע נהלה. However, if he has concluded the ברכה or has already said יש או יש he does not go back.

31 Lit. "within the same speech".
32 If he remembers after he began but before the end of the מקדש, he returns to ברכה.

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One must say בְּרָכָה anytime he hears someone else make a בְּרָכָה of any type\(^{33}\) and says 'בְּרָכָה' to the one who recites בְּרָכָה. At the end of the בְּרָכָה, he must answer אָמַל\(^{34}\).

Our Rabbis of Blessed Memory have said that the one who answers אָמַל is greater than the one who makes the בְּרָכָה. Therefore, a person is to pay attention to the בְּרָכָה made by the one who is answering and not answer an “orphan” (אָמַל והתרומא אָמַל), that is, one where he did not hear the בְּרָכָה but answered אָמַל anyway. Even if one knows which בְּרָכָה someone else is making, however, since he didn’t actually hear it himself, he must not answer אָמַל\(^{35}\). One must not answer a “snatched” (אָמַל ותרומא אָמַל) which means that one must not hurry and say before the other person concludes the בְּרָכָה. Neither should he delay in answering. Rather he should say אָמַל immediately when the person concludes the בְּרָכָה. Neither should he say a “plucked” (אָמַל והתרומא אָמַל), that is one where he does not enunciate the word clearly and he swallows the final נ sound.

If the congregation has to begin another prayer immediately when the בְּרָכָה concludes a בְּרָכָה, they should be careful to first answer אָמַל to the בְּרָכָה before beginning that next prayer. For instance, when the בְּרָכָה אָמַל והתרומא אָמַל says בְּרָכָה, the congregation must answer אָמַל before beginning בְּרָכָה. Similarly, if the congregation recites בְּרָכָה מְדִים בְּרָכָה מְדִים מְדִיםְּ מְדִים on Shabbat, they must first say אָמַל to the בְּרָכָה's blessing מְדִים. Similarly, before the recitation of the בְּרָכָה אָמַל must be said at the end of the בְּרָכָה מְדִים. The rule at all times is that אָמַל must not be forgotten in the flow of the מְדִים.

One must not answer a “truncated” אָמַל, but rather a slightly elongated one; one as long as it would take him to say the words בְּרָכָה. But, neither should it be too drawn out.

He who answers אָמַל must not raise his voice louder than the person who is making the בְּרָכָה.

We answer אָמַל not only to a בְּרָכָה but to any תפילת or request with which the בְּרָכָה concludes with אָמַל. Our Rabbis of Blessed Memory have said\(^{36}\) that אָמַל אָמַל must be said when the תפילת or when the time for the next בְָרָכָה is announced. On all these, the congregation must answer אָמַל.

One must not answer אָמַל to his own בְָרָכָה except\(^{38}\) in the בְָרָכָה מְדִים of any מְדִים. The word מְדִים means different things in different contexts. After a blessing of praise and thanksgiving, such as with בְָרָכָה בְָרָכָה בְָרָכָה or a בְָרָכָה מְדִים מְדִים מְדִים מְדִים, אָמַל means “the matter is true”. אָמַל after a request (or plea), such as at the end of the בְָרָכָה מְדִים מְדִים מְדִים מְדִים, “it shall be true”. אָמַל after a בְָרָכָה which begins as a request and concludes as a praise for the Holy One, Blessed be He, as, for instance, the middle of the הַצְּרִיךְ or the blessing מְדִים מְדִים מְדִים מְדִים, means, “He is true, and we have trust in Him” or “the praise for G-d is true and He will make true the request of the one who recited the blessing”.

\(^{33}\) Unless it is a בְָרָכָה that one has himself to be מְדִים, such as with בְָרָכָה מְדִים מְדִים מְדִים מְדִים.

\(^{34}\) No אָמַל is said after the blessings מְדִים מְדִים מְדִים מְדִים.

\(^{35}\) Others disagree with this last ruling and permit the saying of אָמַל in such a case.

\(^{36}\) The custom of reading מְדִים מְדִים מְדִים מְדִים is not to say מְדִים מְדִים מְדִים מְדִים on Friday nights, in accordance with the Gra.

\(^{37}\) The Sephardic custom includes several more instances when an אָמַל can follow one's own בְָרָכָה.

\(^{38}\) The Sephardic custom includes several more instances when an אָמַל can follow one's own בְָרָכָה.

\(^{39}\) The congregation should take care to answer אָמַל to the בְָרָכָה at the end of the מְדִים מְדִים מְדִים מְדִים, i.e. toваִ וְרָאָה מְדִים מְדִים מְדִים מְדִים, and may do so even if they are within the middle of their recitation of the מְדִים מְדִים מְדִים מְדִים.

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LAWS OF קדיש

קדיש is not recited unless a minimum of ten males over the age of thirteen and one day are present. For no prayer of Holiness, such as קדיש or ברכי must be recited in the presence of less than ten.

The one who says קדיש must stand and arrange his feet together as when reciting the שמעה ומשה. He too must take three steps back when he concludes with which the congregation recites when the one who says קדיש must remain standing, however one who is sitting need not stand up.

Just as it is not permitted to pass in front of someone who is reciting his שמעה ושמעה, it is forbidden to pass in front of someone who is reciting קדיש.

When saying קדיש, one must bow when he begins שלע and as he has to when he says אמן and when he says ברכי ותאמר and and when he says the אמן before תחכמים.

The verses which the congregation recites when the קדיש begins are to be said quietly. Between 시작 and מעריב and between ספירה and ותאמר, one must not must interrupt and recite these verses at all.


One must pause briefly between the words אמן and שמעה אמן, i.e. מעריב כר. From כי אמן ושמעה רבד, we have a new praise.

After the congregation answers, the קדיש repeats and says כי והוא ושמעה but he does not say כי והוא ושמעה since he has already said אמן והוא ושמעה, and it would be as if he is answering twice.

One should not say or sing the קדיש along with the קדיש.

We recite a minimum of seven קדישim in a day as it says, “Seven times a day do I praise You” (תנ”ך 119).

קדיש in theפלה must be recited only by one who is already מזא. Other קדישim may be recited by minors, even if they have not reached the Age of מחר.

The קדיש which is recited after מחר and before מחר is said up to מחר as is the קדיש after מחר in the morning, the קדיש after מחר in the evening and before the קדיש after מחר and the one before מחר and the קדיש after מחר and the קדיש after מחר. This is called קדישים. The other קדישim in theפלה, such as the קדיש recited after מחר on a weekday morning, and the one said after מחר, are called קדישים "complete” and are called קדישים מחר.

40 The Ashkenazi custom is to stand whenever one hears קדיש being recited.
41 The custom of reciting these phrases has all but vanished.
42 Actually, he should recite this along with the them, but somewhat slower.
43 Typically, five or six years old.

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It is well-known that our כולל תפילות who stands before the תיבה is the interceder on behalf of the congregation as was the רבי who brought the Offerings for the Nation. Therefore, the שליח צبرز has to be like the תיבה in all his attributes, and be suitable to perform this holy work. He must be humble, his deeds virtuous and he should be crowned with a good name, loved and acceptable to the congregation. His voice must be pleasant. But, above all, he must beinstanter or to be the institure whereby everyone receiving any honor, including those who getיראכ, those who open the קדיש, those who do הנבה and וליגל, etc. are required to wear.

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together at all times and his hands folded right upon left. He must stand without leaning and must not move about. He must not look at anyone. He must clear his heart of all foreign thoughts. He must direct his thoughts only to his ר中关村, that it should be pure and proper, in order that the congregation fulfill its obligation. He must pray contemplatively and with a verse, the מזון, when the congregation concludes its recitation. He should calculate it so that what he says at the end of that phrase if it is within a פסוק does not begin a new verse until the congregation concludes its verses.

The must pause a bit after saying G-d’s Name within a בראש, and at the end of the בראש to enable the congregation to say אמן. Wherever the congregation has to respond after him, the must pause as, for instance, in קורש קרוש before he continues with קרוש קורש. Within those מזון or songs where the congregation is required to respond with a verse, the must not begin a new verse until the congregation concludes its verses.

The must not repeat words at the end of those בראש and he recites out loud, that is, he should not say the end quietly with the congregation and then go back and repeat them out loud. Rather, he should recite his בראש somewhat slower than does the congregation in order that he finds himself at that point he has to say out loud just when the congregation concludes its recitation. He should calculate it so that what he says at the end of that בראש approximates the idea stated in its concluding בראש. For instance, at the end of אורים דרים את יאיר he should begin with the verse אורים דרים. He should not begin much before that because of this would burden the congregation.

I find it very awkward that some rock back and forth standing with one foot in front of the other. This does not look like a very respectable way of standing before G-d.

The must not wander about once he has “taken the stand”. Excepting if he has to do something in his official capacity as the מזון, such as removing the פרד or returning it there, he must not move from his spot, but he must keep his feet together and stay put until the very end of his assignment. It is not מזון to move away and give charity, take a book, talk to someone, etc. Particularly upon concluding the reading, he must stand still in his place until he moves three steps forward for his קדש.

The must have intent for every word, particularly the first בראש of the בראש. He must take care not to think about other matters between the words of the first בראש. He is to pray in a manner of supplication. Although this is true for everyone, the מזון, in his capacity as the Messenger of the Congregation must be extra careful (SO 101, 98:3 and Be’ur Halachoh) – TKP.

Again, Whenever the מזון says אמן ororm he is instructing the congregation to say אמן. Both these words must be said out loud. Many מזון are lax and improperly swallow this phrase at the end of the קדש וקרוש מזון unlawful.

"The מזון should say קדש קרוש קדש and not begin aloof so the he will be able to exempt from obligation those who are still standing in their Silent Prayer. He should begin his saying of קדש before the congregation concludes their saying of קדש... Palestinian... and then... (BH 125:1)“ - TKP.

The must not begin a בראש until the majority of the congregation concludes answering to the previous בראש. If he does not pause, the congregation is forbidden to answer to the previous בראש. Similarly, he is to be careful with קדש and not begin קדש before the congregation concludes its saying...

Altogether, the repeating of words in the מזון is problematic. In some cases, such as the repetition of the word קדש it is outright forbidden. The general rule seems to be as follows: one may not repeat a word or phrase if it is within a פסוק from another verse or a new verse or it changes the meaning of the prayer. This is particularly so for words or phrases in the קדש. All this holds true for both the individual and the מזון.

Typically, the מזון recites a loud last verse or two and the בראש of each section of the Service. An exception is within והו המגיה on the Sabbath morning when he does not say the verse והו המגיה. Within the בראש section of והו המגיה, our custom is for the מזון to say the following verses out loud:

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Before the repetitions, he whispers, and at the end of the prayer, he says the word א-דני שמית. After the silent blessing, the congregation must not speak until the end of the paragraph out loud. If the congregation begins the following prayer before he begins the prayer, he should bow his head to the right. When he says the words א-דני שמית, he again bows toward the congregation. When he says the words יִתְנַחֵם, he should bow his head to the left. When he says the words יִתְנַחֵם, he bows towards the left. When he says the word יִתְנַחֵם, he again bows to the right.

On those days when there is a silent concluding blessing, the congregation must take care not to call out the word יִתְנַחֵם until the end of the prayer, or to any other word that is being said in vain. It is the custom that the public prayer and the Shaliach Tzibur is a call to the congregation to say the blessing. Upon hearing the word יִתְנַחֵם, he again bows to the right.

Our custom is that the word יִתְנַחֵם, in the paragraph קָרֵא, says the phrase הַלְכָּה, יִתְנַחֵם. Some say that the words יִתְנַחֵם, in the paragraph קָרֵא, say the phrase הַלְכָּה, יִתְנַחֵם. Others object.

If there are not nine men who are paying attention to the silent blessing, it is more than likely that his words יִתְנַחֵם, in the paragraph קָרֵא, are being said in vain. If the public prayer says יִתְנַחֵם, then he should make a condition (with himself) before he begins the paragraph קָרֵא that if there are not nine listening to his blessings, his words יִתְנַחֵם should be considered a Voluntary Prayer. (MB 124:19) - TKP.

The Shafi'i custom is to say this phrase aloud.

After the silent concluding blessing, the congregation should wait until there are ten men, including himself, who have concluded their silent blessings and who can pay attention to his blessings. (Without this, his blessings are almost assuredly blessings in vain.) It is the custom that the word יִתְנַחֵם waits until the יִתְנַחֵם concludes his words. In the absence of an מְלֹאך, he should wait for the one who says his Prayer word for word, unless he is drawing out his Prayer (MB 124:13,19) - TKP, unless it is becomes a "burden on the congregation" to wait.

Although the Ramoh writes that the word יִתְנַחֵם does not say "יהי ויברך יִתְנַחֵם (since he relies upon the saying of קָרֵא) the Mishne Berura brings other opinions that he, in fact, does say it (MB 123:31) - TKP.

Although he relies upon the saying of קָרֵא, the Shaliach Tzibur should say the entire line from the first word out loud. Technically, the congregation need not say it too, but it has already become the custom for many to do so anyway. The Shaliach Tzibur must pause between the saying of קָרֵא and the המракти, in order to enable the congregation to say קָרֵא. They should wait until he says the words קָרֵא, before reciting קָרֵא, in order to remember קָרֵא, after concluding קָרֵא. Although he does not have to wait for them to conclude the קָרֵא, he may be best that he does so anyway, in order that they all have the opportunity to hear his קָרֵא in its entirety. The Shaliach Tzibur should say the entire קָרֵא loud enough that at least nine can hear him (MB124:14) - TKP.

It rarely works out that this ever actually happens.

This is the custom in the Shaliach Tzibur when the reciting of קָרֵא only went to the Duchan on the Holidays. The saying of קָרֵא was instituted in place of the weekday weekday, but was, nevertheless, said on the Holidays as a "ולא פליג" – i.e. so as not to confuse the public. However, in the Duchan, when the public goes up to Duchan every day, the word קָרֵא does not say קָרֵא unless there are no public present. The call קָרֵא should be made by one of the public in an undertone.

IT SHOULD BE EMPHASIZED THAT THE MATERIAL LISTED HEREIN IS NOT MEANT TO BE AN ATTEMPT TO DECIDE THE HALACHAH. ALL QUESTIONS MUST BE ADDRESSED TO A COMPETENT RABBI.
A FEW CONCISE GUIDELINES REGARDING
PUBLIC PRAYER AND THE SHALIACH TZIBUR

congregation has concluded its saying of the бרכה recited by the קהן. Similarly, he must be careful not to begin the the words שלומך אמן and אמן until the congregation concludes its שלומך אמן. He does not say אמן nor any verses along with the congregation.

If the קהן is a and there are other present in the קהן הבטחות he should not go up to say the ברכה nor say בא-animateו-כו. Rather, he remains silent. A non-יאה should stand next to him and say בא-animateו-כו. He should also call out the ברכה for the קהן הבטחות. When the קהן הבטחות conclude their ברכה, the קהן should resume with ברכה. If there are no other קהן הבטחות except for the קהן הבטחות, then, when he reaches ברכה, he should upright his feet a bit and continue to pray until when he goes up to the Duchan and recites the ברכה for the קהן הבטחות. Another person calls out ברכה then returns and continues on with ברכה.

A who becomes weak and cannot finish his ברכה may be replaced by another who takes over from wherever the קהן leaves off. If he is within one of the middle זהים of the ברכה, the reliever should start from the beginning of that ברכה. If he was within one of the first three זהים of the ברכה, the reliever begins from the beginning of the ברכה. If he was within one of the last three זהים, the reliever begins from the זהים.

A must not read even one word by heart when reading from the Torah. Rather, he must read everything from the writing.

A who draws out his ברכה with melodies for the Sake of Heaven and for the “honor of this (special) day” and intends to make his tunes a thanksgiving to G-d, will be blessed. However, the one who does so for his own honor and in order to find favor in the eyes of those listening to him is disgraceful and is called “a flatterer”.

When singing, the קהן must be careful not to separate those words which have to be joined and nor join those words which require separation. He should not draw out words lest he mar the meaning of the matter. Neither should he overly draw out the end of the ברכה lest the congregation come to say an אמן תפלה. Rather, he should arrange his tunes intelligently and with forethought in accordance with the words and the meaning of the ברכה. In any event, he should not draw out the tunes because it will inconvenience the congregation (See Shlof, Iyun Tefilloh p. 245b).

END ההכלה

65 It would appear from this that the קהן is separating his feet. This may be Halochically problematic. Maybe he should just pivot on his heels and turn around without separating his feet.
66 The קהן must take care to say the ברכה את לציון, קהל כהנים. This ברכה is recited by the קהן ימוי גישה recited by the קהן ימוי גישה. ברכה is recited by the קהן ימוי גישה recited by the קהן ימוי גישה. Since, according to many כרכי אמנים, an individual alone may not say these lines and many are careful about this given the particular importance of this ברכה. The individual should skip his own ברכה and recite properly. The Translated versions (in Aramaic) should be said silently (MB 132:3,4). The Arizal had no qualms in saying these verses out loud - TKP. Our custom is that within אמן there three phrases are said out loud by the הכהן and קהל כהנים.
67 On Friday evening within in the silent לציון, after the congregation’s reading of the ברכה, the קהן must repeat, out loud, אמן (MB 268:22) - TKP.
68 In מערת, the congregation should recite the verses לאחר וברכה and אמן, אמן, אמן, אמן out loud and in unison. Our custom is that on the שבלום, the קהן says the verse לפני גישא בברכה out loud and joins it with the last phrase of the previous paragraph - והוד לא-לעשימ, מי לועף החדר.