The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Jun 26, 2026 ■ י"א תמוז, תשפ"ו
סימן ק' סעיף א'-סימן ק"א סעיף ב'

Halacha Highlight

Arranging one's *tefilos*

Shulchan Aruch Siman 100 Seif 1
צריך להסדיר תפלתו קדם שיתפלל
He must arrange his *tefilos* before he *davens*

Shulchan Aruch (סי' ק' סע' א') teaches that one must arrange, meaning to read and think about its meaning, the *tefilos* of the festivals and Rosh Chodesh before *davening* so that one will be able to read them fluently. This applies to all the *tefilos* that we say from time to time, which is defined as more than thirty days from one recitation to the next. Mishnah Berurah (סק"א) cites authorities who maintain that the necessity to arrange one's *tefilos* is not limited to a special *amidah*; any prayer that is read infrequently must also be reviewed. Therefore, in advance of reading יעלה ויבא and על הניסים one must arrange those paragraphs, even though if one skipped them altogether he may not be required to repeat *shemone esrei*. Rema then relates that in the opinion of some authorities this requirement applies to one who *davens* by heart but one who will *daven* from a *siddur* is not required to arrange his prayers ahead of time and he states that custom follows the lenient opinion. Birkei Yosef (אות ב') also reports that amongst the Sephardim they also follow the lenient opinion and relates that he never saw any of the scholars of his day arrange their *tefilos* ahead of time since they *daven* from a *siddur*.

The Gemara in Rosh HaShanah (35b) which is the source for this *halacha* also relates that the *shaliach tzibbur* should say the silent *shemone esrei* so that he will be fluent in the words when he reads them out loud for the *tzibbur*. Aruch HaShulchan (סי' קכ"ד סע' ד') adds that even if the *shaliach tzibbur* will *daven* from a *siddur* he must *daven* the silent *shemone esrei* out of concern that he will be intimidated by the *tzibbur* and become confused. Accordingly, Rav Moshe Feinstein (שו"ת אג"מ או"ח ח"ב סי' ע"ט) writes that when one serves as *shaliach tzibbur* for a *Bais HaKnesses* that *davens* a different *nussach* he should say his silent *shemone esrei* in accordance with the *tzibbur's nussach* so that it will be fluent. Rav Elyashiv (שבות יצחק נר שבת פי"ח אות ה'), however, disagrees and contends that it is acceptable for the *shaliach tzibbur* to say the silent *shemone esrei* according to his regular *nussach* and *chazaras hashatz* according to the *tzibbur's nussach*.

Stories to Share

Proper Focus

ש"ע ס' ק"א, א': "המתפלל צריך שיכוין בכל הברכות..."

The Sefer Chareidim explained that through prayer we can get an idea of our standing in the next world. How? From the way we recite shemonah esrei. One who recites the shemonah esrei with deep focus and no extraneous thoughts knows for certain that he is a tzaddik. If one says shemonah esrei while his thoughts are far away, he knows that he must work hard to purify his soul. This works in levels. The more one is able to habitually focus on prayer the closer he is to being a tzaddik. One who davens half the tefilah with focus is halfway there, and the same is true with how often and how much of this prayer he can focus on.

מובא בספר אהבת דוד לחיד"א, ריש דרוש י"ב

When someone asked Rav Chatzkel Levenstein, zt"l, how he was supposed to daven an entire shemonah esrei without an extraneous thought, the mashgiach gave him powerful practical advice. "Your first thought must be on the first line of kriyas shema, since this is a Torah obligation. Once you have become used to reciting shema with kavanah, you should focus exclusively on the first blessing of shemonah esrei. This brochah takes precedence since lacking kavanah in it presents a problem in its halachic fulfillment. Once you have accustomed yourself to reciting this with focus you should turn your attention to modim. Slowly but surely you should increase what you focus on until you are saying the entire prayer with proper concentration."

שמעתי ממורי דודי רב שמחה ליב גולשבסקי ז"ל

Overview

Siman 100 Seif 1:

One must review the *tefilos* of Yom Tov and Rosh Chodesh before *davening* so that it will be fluent in one's mouth. Some maintain that this is limited to one who *davens* by heart but when *davening* from a *siddur* it is permitted to *daven* without reviewing since one can see what to say and this is the custom.

- The reference is to *mussaf* since it is only recited occasionally. According to others the *halacha* also refers to יעלה ויבא and על הניסים. Sha'arei Teshuvah writes that the first time one recites על הניסים or יעלה והבא it should read from inside a *siddur*. (M.B. 1)
- Prayers and *piyutim* that are difficult to understand one must study beforehand since reading inside is not sufficient. (M.B. 3)

Siman 101 Seif 1:

One must have proper concentration for all the *berachos* and one who cannot concentrate on all of them should at least concentrate on the *beracha* of *avos*. One who did not concentrate when reading *avos* must *daven* again even if he concentrated on the remaining *berachos*. Nowadays we do not repeat *shemone esrei* for lack of concentration since it is likely that he will not concentrate the second time so why repeat it?

- One should accustom himself to concentrate at least on the conclusion of the beracha. (M.B. 1)
- It is important to teach the people the meaning of the words of *tefila* and at the very least one should study the meaning of the *berachos* of *avos* and *modim*. (M.B. 2)
- *Avos* contains the praises of Hashem so it is certainly inappropriate to think about other matters. According to some *Poskim modim* has the same status as *avos*. If one realizes that he will not be able to focus on *avos* he should wait to *daven* until his mind has settled. (M.B. 3)
- According to Chaye Adam if one realizes before the words ברוך אתה ה' at the end of the *beracha* that he did not concentrate properly he should go back to the words א-לקי אברהם. (M.B. 4)

Siman 101 Seif 2:

One should not say the words of *tefila* in one's mind; rather he should articulate the words so that he can hear himself but softly enough that his voice is not heard. One who cannot concentrate *davening* quietly may raise his voice but only when *davening* by himself but when with a *tzibbur* it is prohibited since he will thereby disturb the *tzibbur*. If one makes his voice heard in his home so that others will learn to *daven* it is permitted.

- Someone who *davens* in an audible tone is considered to have little faith since it is as if he believes that Hashem will not hear him if he is quiet. One who raises his voice is comparable to a false prophet who would scream out to his idol. According to Birkei Yosef and Chaye Adam one should be quiet enough that the person standing next to him cannot hear what you are saying. (M.B. 6)
- Even during *pesukei d'zimra* one should not raise his voice since Hashem can hear even quiet prayers. (M.B. 7)
- Taz writes that one who does not concentrate as well when he *davens* quietly is categorized as one who cannot concentrate while *davening* silently. Biur Halacha, however, writes that one should not be lenient about this matter. (M.B. 8)