The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ק"ג סעיף א'-סימן ק"ד סעיף א'

Overview

Siman 103 Seif 1:

If while *davening* gas escapes from below one must wait until the smell dissipates and then he may resume *davening*.

- He returns to the place where he left off. (M.B. 2)
- Later authorities write that in this case one need not recite the רבון העולמים recorded in the next *seif*. The reason is that since he did not move from his place the embarrassment and shame is not great. (M.B. 2)

Siman 103 Seif 2:

If one felt the urge to pass gas and it pains him to keep it inside he should walk back four *amos* and allow the gas to escape and wait for the smell to dissipate. He should then say רבון העולמים וכו', return to where he was standing and resume from where he left off. See above *siman* 85. According to some this *halacha* applies to one who is in his home but one who is *davening* in *shul* and will be embarrassed does not have to walk back nor does he recite the רבון העולמים; rather he waits until the smell dissipates and this is our custom.

- If one is able to restrain himself he may not release gas while *davening*. One should at least move his tefillin so that they should not be in their proper place when he passes gas since it is prohibited to pass gas while wearing tefillin. (M.B.3)
- It is prohibited for one to move to the side or forwards to pass gas. (M.B. 4)
- Chaye Adam agrees with the authorities who maintain that one should first return to his spot and then recite the רבון העולמים. (M.B. 6)
- It would seem that Shulchan Aruch's intent is to return to the beginning of the beracha in which he interrupted. (M.B. 7)
- In siman 85 we are taught that if one interrupts the amount of time it takes to finish one starts again from the beginning. Bach asserts that this is limited to the interruption that comes from the passing of gas and waiting for the smell to dissipate but we do not include the amount of time it took to step back, step forward and recite the רבון העולמים. (M.B. 8)
- It is appropriate to think the רבון העולמים prayer. (M.B. 9)

Siman 103 Seif 3:

A person who "sneezes" while *davening*, if it is from below it is a bad omen but if it is from above it is a good omen.

- Authorities disagree whether this is limited to one who "sneezes" out loud or not. (M.B. 10)

Siman 104 Seif 1:

One may not interrupt his *tefila*. Even if a Jewish king inquires about his well being he may not respond but if it is a gentile king if he can shorten his prayer, meaning he will say the beginning and the end of the *beracha*, he should do so or if he can turn from the road he should do so rather than interrupt but if this is not possible he may interupt.

- One may not even motion with his hand unless one is motioning to quiet a child so that one will not be distracted. If motioning is ineffective one should distance himself from the child rather than talk to him. Similarly, if the *shaliach tzibbur* is waiting for someone to finish *shemone esrei* and he becomes distracted by the fact that they are waiting for him he may motion to them to begin. (M.B. 1)
- One may not even interrupt to prevent a loss of money. (M.B. 2)
- Chaye Adam writes that if one is *davening* and is uncertain about a *davening* related *halacha*, e.g. he forgot to add a special paragraph, he may walk to obtain a *sefer* to look into the *halacha*. Chaye Adam is uncertain whether one may ask someone the *halacha* but Mishnah Berurah feels that it is permitted. (M.B. 2)
- According to some it is better to shorten one's *tefila* than to move out of the way but others are uncertain and entertain the possibility that walking for the sake of *davening* does not even constitute an interruption. (M.B. 4)

Halacha Highlight

Interruptions during *davening*

Shulchan Aruch Siman 104 Seif 1

לא יפטיק בתפלתו

One may not interrupt his *davening*

Shulchan Aruch (סי' ק"ד סע' א') writes that one may not interrupt his *davening* and even if a Jewish King inquires about one's well being he may not reply. Despite the Shulchan Aruch's strong words, *Poskim* identify a number of circumstances in which it is permitted to interrupt one's *tefila*. There is a disagreement whether one is permitted to walk in the middle of *shemone esrei* to research a *halacha* necessary for *shemone esrei*. Mishnah Berurah (סק"ב) in the name of Chaye Adam rules that it is permitted; however, Teshuvas HaElef L'cha Shlomo (סי' נ') rules that it is prohibited. He agrees, however, that if one will remain in his place it is permitted to research a *halacha* that is needed for *shemone esrei*. Mishnah Berurah (שם) reports that Chaye Adam is uncertain whether it is permitted to ask a *halachic* question while saying *shemone esrei* and despite the fact that Chaye Adam was hesitant, Mishnah Berurah relates that in his opinion it is permitted. Sefer Tosafos Yerushalayim (מובא דבריו בספר חיי משה) rules that it is permitted to issue a *halachic* ruling during *shemone esrei* if it can be issued with a hand motion. He adds that one should not continue *davening* while making the necessary hand motions.

Mishnah Berurah (סק"א) discusses the case of a child that is crying and rules that it is permitted to motion to the child to be quiet and if that proves ineffective one should distance himself from the noisy child. Machazik Beracha(מובא בחיי שמה הנ"ל) writes that if there are people nearby who are talking it is permitted to indicate to them to quiet down even with the sound of one's voice and not just with one's hands. Kaf HaChaim (סק"ג) references the Machazik Beracha's position and adds that in his opinion it is preferable to signal with one's voice than to walk to another place. Aruch HaShulchan (סע' ד') disagrees and contends that one should not signal at all and should not even walk away; rather he should double his

Stories to Share

The Dangers of Pride

מ"ב ס' ק"ד,ס"ק א': "והוא אינו מרצה בכך שימתינו עליו..."

On today's amud we find that if the minyan wishes to wait for a great person but he is disturbed by this, he can motion them to begin without him. When Rav Eliyahu Lopian—mashgiach of Kfar Chassidim—noticed that the chazzan would wait for him, this bothered him very much. He would motion the chazzan to start, but would be ignored. The chazzan would not begin to daven until Rav Elya had taken three steps back.

Rav Krozner once shared a room overnight with Rav Eliyahu Lopian and woke up early to find Rav Elya standing near the window speaking softly to himself so as not to wake him. He listened carefully and heard him repeat time after time, "Do not bring an abomination into your house."

Rav Krozner asked, "Please explain why you are repeating this verse?"

Rav Elya answered, "You know that we are about to daven in the yeshiva, where I sit in the mizrach and the students honor me by standing up for me. They even wait for me before starting chazaras hashatz. I worry: perhaps a prideful thought will hit me, G-d forbid! So I remind myself: תועבת ה' כל גבה לב - Any haughtiness of heart is an abomination unto G-d. Any pride, even the pride of a Rosh Yeshivah who has no choice but to accept honor, is an abomination. Even though this kind of pride is a mitzvah, for the verse says also: ויגבה לבו בדרכי ה'—who am I to say that I am free of the plain arrogance that being honored can lead to?"

כן שמעתי בשמו