

Halacha Highlight

Finishing *shemone esrei*

Rema Siman 123 Seif 1

ונהגו לומר אחר כך יהי רצון שיבנה בית המקדש

The custom is to recite afterwards the prayer for the rebuilding of the Bais HaMikdash

Rema (סי' קכ"ג סעי' א') mentions the custom to recite the paragraph of עושה שלום במרומי after reading the *pasuk* after reading the *shemone esrei* as a replacement for the service of the Bais HaMikdash it is appropriate to *daven* for the rebuilding of the Bais HaMikdash after *davening* as a prayer that we should be able to do the actual service. If one finishes *shemone esrei* at the same time that the *shaliach tzipbur* begins *chazaras hashatz*, Rav Chaim Kanievski rules that he should say the יהי רצון immediately and is not required to wait until after *chazaras hashatz*. His rationale is that once one is engaged in one *mitzvah*, reciting the יהי רצון, he is exempt from another *mitzvah*, paying attention to *chazaras hashatz*. Rav Shlomo Zalman Auerbach disagrees and contends that one should recite the יהי רצון after *chazaras hashatz* so that he should be able to pay attention to *chazaras hashatz* (אשי ישראל פכ"ג העי' רכ"ד).

Shulchan Aruch (סי' קכ"ג סעי' ב') writes that after one takes three steps back he should remain standing in that place until *kedusha* or at least until the *shaliach tzipbur* begins *chazaras hashatz*. Sefer Orei'ach Ne'eman (סי' ז') maintains that during *ma'ariv* it is sufficient for one to stand in his place the amount of time it takes to walk four *amos* since there is no *kedusha* and it is unnecessary to stand in that place until the *shaliach tzipbur* begins *kaddish*. Rav Shlomo Zalman Auerbach (הליכות שלמה תפלה פ"ג הלכה י"ב) disagrees and asserts that one should stand in place until the *shaliach tzipbur* begins *kaddish*. On Shabbos night one should remain in place until the beginning of the recitation of ויכלו. If, however, one began reciting ויכלו before taking his steps forward he should remain in place for the remainder of ויכלו and step forward after he finishes reciting ויכלו.

Stories to Share

Receiving the Shechinah

ש"ע ס' קכ"בב, ג': "זוכה ומקבל פני השכינה"

Today's amud discusses one way to receive the Shechinah.

Once, guests came to the house of Rav Chaim of Volozhin, זי"ל, and he received them before davening. As he ushered them in he explained why he was putting off going to shul for their sake. "In Bava Basra we find that our sages call prayer receiving the Shechinah. This is discussed in the context of giving charity before davening. Since our sages say that receiving guests is greater than receiving the Shechinah, it is my duty to first receive you and then go to pray.

Rav Chaim clarified, "Now, if I was needed to make the minyan it is clear that I would be obligated to go to shul, since this is a mitzvah d'rabim which cannot be overridden by receiving guests. A clear proof to this is the gemara in Berachos 47 which states that Rabbi Elazar freed his slave to make a minyan, even though freeing a slave violates a positive commandment."

ליקוטי בתר ליקוטי, ח' ט"ז, ע' רצ"ט

The Baal Shem Tov, זי"ל, learned another message from the statement on today's daf. "One should never judge others unworthy of the privilege of being a guest even if they speak lashon hara. Although our sages tell us that lashon hara drives the Shechinah away, it is still incumbent upon us to provide such guests with accommodations. We learn this from the gemara in Shevuos 36 which says that receiving guests is higher than receiving the Shechinah. This teaches that even if the guests push

Overview

Siman 122 Seif 2:

It is not proper to recite supplications before יהיו לרצון; rather immediately after *tefila* one should recite יהיו לרצון and if one wants to repeat the *pasuk* after the supplications he may do so.

- ❖ There is no prohibition to recite supplications before יהיו לרצון but *l'chatchila* it is appropriate to say יהיו לרצון before א-לקי נצר. (M.B. 7)
- ❖ A proper recitation of יהיו לרצון makes one's *tefila* more acceptable and one will not be sent away empty handed. (M.B. 8)
- ❖ Chaye Adam writes that a person should *daven* every day for his needs, e.g. his *parnasa*, that the Torah should not leave him or his offspring, all his offspring should be honest servants of Hashem, his children should not be found to be *pasul* and anything else that he needs. Preferably one should recite these prayers in *lashon kodesh* but they may be said in foreign languages as well. (M.B. 8)
- ❖ It is preferable to add one's additional prayers after *shemone esrei* rather than in שומע תפלה so that he could answer *kaddish* and *kedusha*. (M.B. 8)

Siman 122 Seif 3:

One who is accustomed to recite the following four things will merit to greet the face of the Divine Presence: עשה למען שמך, עשה למען ימינך, עשה למען תורתך, עשה למען קדשתך.

Siman 123 Seif 1:

One bows and takes three steps back while bent over. After stepping back while still bent over he turns to the left and says עושה שלום במרומי and then turns to the right and says והוא יעשה שלום עלינו and then he bows straight ahead similar to a slave who takes leave of his master. The custom is to recite יהיו רצון שיבנה וכי afterwards since *tefila* is a replacement for the service of the Bais HaMikdash; therefore we ask for the Bais HaMikdash so that we should be able to do the actual service.

- ❖ It is improper to recite עושה שלום as one is taking his steps back. The same *halachos* regarding stepping back apply to taking steps back after *kaddish*. (M.B. 3)

Siman 123 Seif 2:

One should stand in the place where he finished his three steps and should not return to his place until the *shaliach tzipbur* reaches *kedusha* or at least until the *shaliach tzipbur* begins *chazaras hashatz*. The *shaliach tzipbur* should stand for the amount of time it takes to walk four *amos* before returning to his place for *chazaras hashatz*. An individual should also stand in place where he finished his steps before returning to his place. If an individual *davening* with a *tzipbur* finishes his *tefila* before the *shaliach tzipbur* he may not turn and face the *tzipbur* until the *shaliach tzipbur* finishes his *tefila*.

- ❖ One's feet should be aligned as they are during *shemone esrei* since he is turning towards the Divine Presence. (M.B. 6)
- ❖ According to Magen Avrohom one should take three steps forward when he returns back to his place. (M.B. 8)
- ❖ If one's *shemone esrei* was long and as he is taking his steps back the *shaliach tzipbur* reaches *kedusha*, he may immediately return to his place. (M.B. 9)
- ❖ Bach agrees that *l'chatchila* one should remain in place until *kedusha* but when *piyutim* are recited one may be lenient and return to his place when the *shaliach tzipbur* begins *chazaras hashatz*. (M.B. 10)
- ❖ Bach contends that in all circumstances one must wait the amount of time it takes for the *shaliach tzipbur* to reach *kedusha* or at least until he would begin *chazaras hashatz*. (M.B. 11)

away the Shechinah with their harmful words, the mitzvah of receiving guests applies even to them."

זכרון דברים, ע' נ"ד