



Spitting during *Shemoneh Esrei*

It is forbidden to spit during *Shemoneh Esrei*. If someone's mouth fills with spittle and he cannot swallow it or *daven* with it in his mouth, he may expel it into a tissue or something similar. If that is not possible, he may spit it out behind him. After he does either of those things, he must pause for the time it takes to walk four *amos* before continuing his *tefilla*. The purpose of this wait is to

make sure that all the spittle has been removed, and also to avoid the appearance of being disgusted with what he is about to say.

(סעיף ב' וס"ק ד-ז; וראה עוד שם; ביאורים ומוספים דרשו, 3-4)

Yesterday's HIGHLIGHTS

- While davening, one is forbidden from holding *sefarim* and other holy objects, weapons/dangerous materials, or fragile objects that could be damaged if they drop. Holding such objects would distract him from proper *kavanah*, preoccupying him with concerns about their falling and getting damaged or causing harm. Some *poskim* extend this rule and prohibit holding any item.
- If someone began *Shemoneh Esrei* without a *siddur* but in the middle of *davening* realizes that he needs one (e.g. he forgot what to say next, he needs to check a halacha pertaining to the *tefilla*, etc.), he should signal someone to bring the *siddur* or relevant *sefer*. If he cannot get help, he may walk -- in the middle of *Shemoneh Esrei* -- to get the object for himself.
- *Kedusha* opens with the phrases "...as they sanctify His name on high" or "...the eloquent speech of fiery angels." It is proper to emulate the angels by keeping one's feet together when reciting *Kedusha* just as one does during *Shemoneh Esrei*.

Tomorrow's TOPICS

- Preparing the mind for *davening*
- The pace for *tefilla*
- Kissing one's children in shul

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Important Note: The halachic summaries are to assist you with your learning. Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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