

**Hilchos Tefila 90 (page 245)**  
**מסעיר יג עד סעיר יט**

## Travelling for a *Minyan* Are Torah Students Exempt from *Davening*? The Reward of the 'First Ten'



Someone whose home is located more than a *mil* (an ancient measurement akin to a mile) from the nearest shul is exempt from *tefilla b'tzibur*. There is discussion amongst the *poskim* as to whether, in modern times with improved transportation, the *mil* exemption still applies to those who live more than a *mil's* distance from shul or whether it applies only to those whose travel time to shul exceeds the time it would take to walk a *mil* (about eighteen minutes). It is proper to be stringent and attend

the *minyan* if one's travel time is less than eighteen minutes. In ancient times, someone who would have to travel the *mil* alone was exempt from joining the *minyan* for *Ma'ariv*. It is possible that this exemption no longer applies now that our streets are lit at night.

(סעיף טז-ז וס"ק נא-נב; ביאורים ומוספים דרשו, 55 ו-59; וראה שם, 58)



A person who is occupied exclusively with Torah and only attends to his essential personal needs is exempt from *davening* with a *minyan* if one is not available in the room in which he learns. He should not make a practice of excluding himself from the *minyan*, however; otherwise, people who do not qualify for this exemption might inappropriately begin to apply it to themselves. It is forbidden to [openly] study Torah while the *tzibur* recites

*selichos* and *piyutim*, and this is certainly the case during *kriyas haTorah*. Someone who is not part of the *minyan* (but came to shul to hear *kaddish* or *kedusha*) is permitted to study. (סעיף יח וס"ק נה-נח; ביאורים ומוספים דרשו, 65)



### The reward of the 'first ten'

The first ten people to arrive in shul receive a reward equal to the reward of all those who come later. Some Rishonim hold that even among the first ten, those who come earlier receive a greater reward than those who come later. Other Rishonim write that the first ten are not differentiated from one another and are rewarded equally. According to the Zohar, the initial ten should gather outside the shul and enter together. The Acharonim write that even one who missed being one of the first ten should hurry to shul in order to arrive as close to the arrival of the *Shechina* as he can. The benefit of the 'first ten' applies to *Mincha* and *Ma'ariv* as well.

(סעיף יד וס"ק מז; ביאורים ומוספים דרשו, 46-47)

### Yesterday's HIGHLIGHTS

- Someone *davening* with a *minyan* should not recite *Shemoneh Esrei* ahead of the rest of the congregation. It is considered as though he is disgracing the *tzibur* and possibly forfeiting, at least in part, *tefilla b'tzibur*.
- There is benefit in choosing a farther shul over a closer one because there is a special reward for every step taken on the way to *daven*. If the closer shul has a larger *tzibur*, the benefit of *rov am* takes precedence.
- It is a *mitzva* to hurry on the way to shul (or any other *mitzva*).

### Tomorrow's TOPICS

- Designating a place to *daven*
- Davening* near an entrance
- Davening* towards a wall

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: [dirshu@dirshu.co.il](mailto:dirshu@dirshu.co.il)

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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Dirshu International, Inc. | 212 Second St | Suite 404B | Lakewood | NJ | 08701