

**Hilchos Tefila 89 (page 239)**  
**מסעיר ג עד סעיר ה**

**Eating before *Davening***  
**Drinking before *Davening***  
**Traveling before *Davening***



beforehand. The contemporary *poskim* discuss whether or not he should intend to fulfill his obligation with this recitation. If he must eat a complete meal, he should don his *tefillin* and recite the entire *Shema* first, because it is forbidden to eat before performing those *mitzvos*. (סעיף ג-ד, ס"ק כא, כב, כד י-כה, וביה"ל ד"ה ולא וד"ה וכן; ביאורים ומוספים דרשו, 30, 32 ו-33)



Technically it is forbidden to drink before *davening*, but there are many exceptions. It is permissible to drink water or coffee/tea, but according to the early *poskim*, only without milk or sugar. Later *poskim* permitted using milk and sugar, since it is difficult for us to tolerate these drinks without them. Some permit light drinks, but strong drinks like wine or beer are forbidden. Drinking, even when permitted, should not be done socially, since – among other reasons – it is easy to get distracted and

miss the time for *davening*. It is permissible to drink on Shabbos and Yom Tov, since the obligation to recite *kiddush* doesn't begin until after *Shacharis*.

(סעיף ג וס"ק כב-כג; ביאורים ומוספים דרשו, 29 ו-31; וראה שם רפ"ט, 8, לענין אשה בשבת וביו"ט)



### Traveling before *davening*

Traveling before *davening Shacharis*, *Mincha* or *Ma'ariv* is forbidden because it is wrong to get involved in one's own needs before *davening*. Travel also has the potential to overwhelm people and cause them to neglect *davening*. According to some *poskim*, the first reason (tending to one's own needs before Hashem) only applies to *Shacharis*, but not *Mincha* or *Ma'ariv*. Therefore, this opinion holds that it is permissible to take a short trip or

travel before *Mincha* or *Ma'ariv* if he knows he will be able to *daven* with a clear head later. Likewise, if he is not ready to *daven* at the time he sets out (i.e. if it is early afternoon and he plans to *daven Mincha* close to sunset), he may travel without *davening*. In a time of need (e.g. a long wait until the next bus, the ability to avoid heavy traffic if one leaves right away, etc.), it is permissible to set out before *davening Shacharis*.

(סעיף ג וס"ק יט-כ; ביאורים ומוספים דרשו, 25-27)

### Yesterday's HIGHLIGHTS

- Once the time for *Shacharis* has arrived, it is forbidden to go out of one's way to greet people, even parents or teachers. It is forbidden to go to a person's house or place in shul and greet him with *shalom* or 'good morning.'
- Basic halacha permits greeting people that one meets in passing with the word *Shalom*. It is customary, however, to alter common greetings to less common ones as a reminder that one has not *davened* yet and should not get involved with other matters.
- *Shacharis* may be recited until a third of the day has passed. According to most *poskim*, someone who has not *davened* before that time -- whether by choice, mistake or *ones* - has until noon to *daven*. There are *poskim* who do not permit *davening* this late, however.

### Tomorrow's TOPICS

- Studying Torah before *davening*
- The opinion of the Zohar about eating in the middle of the night
- Showering before *davening*

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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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