

Hilchos Tefila 90 (page 246)
מסעיף יט עד סעיף כג

Designating a Spot to *Daven*

Davening Near an Entrance

Davening Towards a Wall



One should have a set place – a *makom kavua* – for *davening*. One reason for this is that *tefilla* is like a *korban*, and every *korban* had a set place where it was offered. A *makom kavua* is defined as a set seat in a set shul. One should not *daven* out of his set place without good cause. Even people who *daven* at home should designate a place for their *tefillas* in an area where they are unlikely to be

disturbed. If a person *davens* somewhere only occasionally (e.g. *Yamim Noraim*, vacation), he should still have a designated spot in that shul where he sits whenever he is there. It is also proper to have a set seat for Torah study.

(סעיף יט וס"ק נט; ביאורים ומוספים דרשן, 67-68)



One should not *daven* within four *tefachim* of the shul doorway. *Davening* too close to the door could give the impression that one finds sitting in shul burdensome.

Also, a person who is too close to the entrance could become distracted by the tumult outdoors. Taking both of these reasons into account, someone whose official seat is near the doorway is permitted to *daven* there if the door

is closed. It is proper to enter the shul to *daven* rather than reciting one's *tefilllos* in the lobby. (See also §90:9 and *seif koton* 38.)

(סעיף כ' וס"ק סא)



Davening towards a wall

Ideally, there should not be anything blocking a person from the wall in front of him when he *davens*. Fixed items of furniture (e.g. bookcase, table, stand) are not considered problematic separations between a person and the wall. The *poskim* discuss whether small items (less than ten *tefachim* high and four across) between a person and the wall are problematic in this regard. There is an opinion which forbids people from *davening* one behind

the other. This opinion should be followed when possible.

(סעיף כא וס"ק סג, סו, סח ו"ט; ביאורים ומוספים דרשו, 76)

Yesterday's HIGHLIGHTS

- Someone whose home is located more than a *mil* (an ancient mile) from the nearest shul is exempt from *tefilla b'tzibur*. 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 up at night.
- 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.
- The first ten people to arrive in shul receive a reward equal to all those who come later. According to the Zohar, the initial ten should gather outside the shul and enter together.

Tomorrow's TOPICS

- *Davening* facing a mural
- *Davening* near one's father
- If *tzoah* appeared during *davening*

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