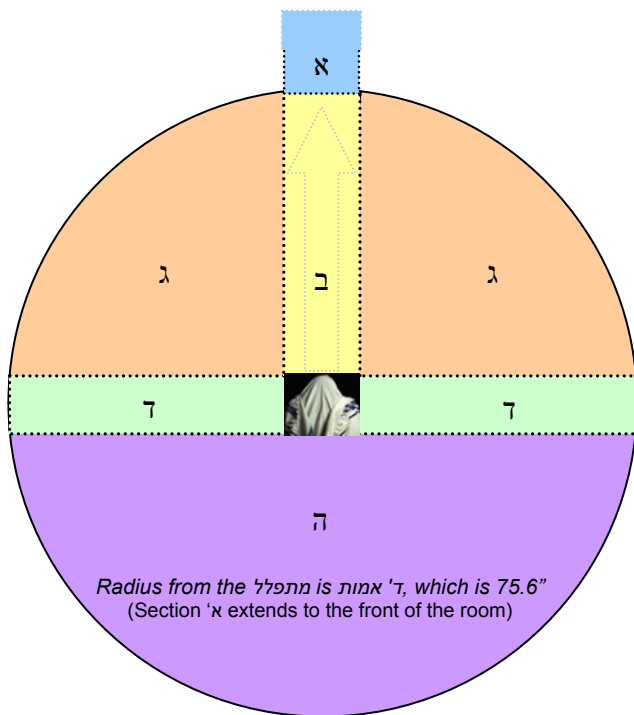


## SUMMARY OF THE LAWS OF SITTING, STANDING AND PASSING AROUND SOMEONE WHO IS DAVENING שמונה עשרה



Radius from the מתפלל is אמות ד', which is 75.6"  
(Section א extends to the front of the room)

### Additional Points

- **One who davens for a prolonged period of time should daven in the front so as not to inconvenience other מתפללים.**
- Leaning is like sitting. בשעת הדחק, one may lean on an object so long as he won't fall if the object is removed.
- One is permitted to sit if there is a permanent object that is ten טפחים high and four טפחים wide between himself and the מתפלל.
- One is permitted to pass if the מתפלל is not visible behind him due to a physical barrier (for example, the מתפלל is behind a column).
- One is permitted to sit, even within four אמות, if the מתפלל is located in another רשות (for example, if the מתפלל is davening in front of a room by the door and one is sitting right outside the room).
- One is required to remain standing (sections א, ב), even if the מתפלל is saying personal תפילות, until the מתפלל has taken three steps back.
- If the מתפלל finished davening and is waiting for a second מתפלל behind him to finish, one davening in front of the 1<sup>st</sup> מתפלל may be lenient and take three steps back as long as he is only entering the אמות ד' of the 1<sup>st</sup> מתפלל and not the 2<sup>nd</sup>.
- When necessary, one is permitted to pass in front of a מתפלל if the מתפלל is davening in a public place where it is not at a time or in a place authorized for davening. However, one may not pass in a case where the מתפלל began davening during an appropriate time and he remains there due to a prolonged davening.
- If one is already sitting in a place where he is permitted to sit and then someone begins davening שמו"ע, if it is in Shul at the normal time for davening, one should stand up. Otherwise, one is not required to stand but it is a מדת חסידות to do so.

### א

- One should be stringent and not sit, even for תחנון.
- One who is ill should preferably sit in another place. בשעת הדחק, one who is ill may sit if it is difficult to sit elsewhere.
- Standing and passing are permitted.

### ב

- Sitting is prohibited (even for תחנון).
- Sitting is permitted if the individual is known to be ill or weak (or anyone who is weak on יו"כ), and another place is not easily accessible.
- One who is already standing should remain standing in place.
- Entering or passing is prohibited except where one can't pass somewhere else and it is for a מצוה that is time sensitive, such as: דוכן going up to כהן; completing a מנין of 10; going to take out a ספר תורה for *laining*; going to take out a child who is disturbing davening; going to the bathroom.
- One may not enter this area or move within this area in order to take three steps back after completing שמו"ע.
- בשעת הדחק: one may move in a direction that is further away from the מתפלל, and if one is standing at the edge of section ב' he may move into section ג'.

### ג

- Sitting is permitted if one is verbally davening.
- Sitting is permitted בשעת הדחק if one is verbally learning.
- Sitting is permitted if the individual is known to be ill or weak (or anyone who is weak on יו"כ), and another place is not easily accessible.
- One may not enter this area or move within this area in order to take three steps back after completing שמו"ע.
- One who is already standing may remain standing in place.
- Passing is permitted בשעת הדחק or for a מצוה גמורה that is time sensitive, such as: davening with a מנין; listening to קריאת התורה; going to learn תורה.
- Passing is forbidden for a מצוה that is not time sensitive, or for a מצוה שאינה גמורה, such as: sitting for תחנון; collecting צדקה במקומו הקבוע; להתפלל במקומו הקבוע; taking three steps back before שמו"ע.
- A דוכן should remain standing in place rather than going to wash the hands of a כהן who is going to דוכן.

### ד

- Sitting is permitted if one is verbally davening.
- Sitting is permitted בשעת הדחק if one is verbally learning.
- Sitting is permitted if individual is known to be ill and another place is not easily accessible.
- Walking and passing are permitted (except according to the זוהר).

### ה

- Sitting is permitted if one is verbally davening.
- Sitting is permitted if one is verbally learning.
- Sitting is permitted in all cases for a חולה.
- Walking and passing are permitted

The halachos above are based upon the rulings of the משנה ברורה and other poskim. However, there are lenient opinions who maintain that if the מתפלל has his eyes closed, one may pass before him. In addition, there are opinions that if the מתפלל placed himself in a spot where others need to walk, one may pass in front of him. Initially, one should not rely on these opinions. However, if davening is over and it is difficult to wait for the מתפלל to finish, one may rely on these leniencies.