



IMPORTANT RULES FOR THE *Shliach Tzibbur*

Reviewed by HaRav Yisroel Belsky Shlita

GENERAL

- **AFTER** completing a brocha do not continue until the Tzibbur has completed answering Amen. Otherwise, you have caused the Tzibbur to answer an improper Amen *Yesoma*. —Orach Chayim 124:9, Mishne Brurah 37
- **DO NOT** stretch out the last word at the very end of a brocha. This can cause the Tzibbur to answer Amen too early, which is an improper Amen *Chatufa*. —O.C. 124:8, M.B. seif katan 30
- **DO NOT** recite the davening with such speed that it seems to be, *Chas V'Shalom*, a burden that you are trying to relieve yourself of. —See O.C. 51:8
- **THE SHATZ** should not feel any hatred or anger towards anyone in the Tzibbur. —O.C. 53:19, M.B. seif katan 57
- **AFTER SAYING** "*Borchu*" the Shatz should recite "*Boruch Hashem Hamevoruch*" together with the Tzibbur, in order to be part of the Tzibbur. —O.C. 57:1, M.B. seif katan 3
- **THE FIRST POSUK** of Shema Yisroel should be said aloud so that the whole Tzibbur is *Mekabel Ol Malchus Shomayim* together. —O.C. 62:5

KADDISH

- **WHEN** reciting the words "*B'Olmo Dee Vra Chirusei*" —"*Dee*" and "*Vra*" are two separate words. —O.C. 56:1, M.B. seif katan 2
- **STOP** between "*Chirusei*" and "*V'Yamlich*", as they are two separate thoughts. —Ibid
- **DO NOT** stop between "*Yehei Shmei Rabboh*" and "*Mevorach*." —O.C. 56:1, M.B. seif katan 3
- **AT THE END** of Kaddish, one bows and takes three steps back (similar to the end of Shemone Esrei), then turns his head as follows: "*Oseh Shalom Bimromav*" — to his left "*Hu Yaaseh Shalom Aleinu*" — to his right "*V'Al Kol Yisroel V'Imru Amen*" — facing forward. —O.C. 123:1 and 56:5

CHAZORAS HASHATZ

- **IF THERE** are exactly ten mispallilim, have in mind that your Chazoras Hashatz is a *Tefillas Nedava*, in case not all nine answer Amen to each brocha of Chazoras Hashatz. —O.C. 124:4, M.B. seif katan 19
- **RECITE** "*Hashem Sefasei Tiftach*" after taking three steps forward to begin Chazoras Hashatz. —See O. C. 111:2; Tefilla K'Hilchasa 12:21
- **IN KEDUSHAH**, the Shatz should say "*Kadosh, Kadosh*" and "*Boruch Kavod*" aloud while the Tzibbur is still reciting it, in order for him to be part of the Tzibbur, and to be motzei those who cannot say Kedushah with the Tzibbur because they are still reciting their own Shemone Esrei. —O.C. 104:7; O.C. 125, Biur Halacha dibur hamaschil Eloh
- **EVERY** word of *Modim* should be said aloud while the Tzibbur is reciting *Modim D'Rabbonon*. —O.C. 127:1, M.B. seif katan 3
- **"YEHIYU L'Ratzon Imrei Fee"** should be said after Chazoras Hashatz, before continuing to *Tachanun*, but three steps need not be taken back, unless the same Shatz will no longer be at the Amud at the *Kaddish Shalem* after *U'va L'tzion*. —See O.C. 123:5,6, M.B. seif katan 21

- **THE SHATZ** must not interrupt his davening with conversation or the like from Chazoras Hashatz until after the *Kaddish Shalem* following *U'va L'tzion*. He should also not speak between his quiet Shemone Esrei and Chazoras Hashatz unless absolutely necessary. —O.C. 111:2, M.B. seif katan 10; O.C. 123:5, M.B. seif katan 18

REMEMBER!

EVERY ADDITIONAL MINUTE OF TEFILLA CAN BE THE DIFFERENCE BETWEEN A RUSHED, DOWNTRODDEN DAVENING AND A RESPECTFUL AND MEANINGFUL PRAYER.