



OVERVIEW of the Daf

1) **MISHNAH:** A Shaliach Tzibur who makes a mistake must sit down and the next person should not hesitate to take over. The replacement Shaliach Tzibur continues where the first one left off.

2) **The parameters of hesitating when asked to be Shalich Tzibur are spelled out.**

3) **The starting place for the replacement Shaliach Tzibur:**

Everyone agrees that if a replacement takes over during the first or last three brochos he must start from the beginning of the set. Regarding the middle brochos, R' Huna holds that one should start from the beginning of the middle brochos and R' Asi says that he should start with the brocha where the first Shaliach Tzibur stopped.

4) **Placement of requests in Shmoneh Esrei.**

5) **Length of tefilla:**

R' Eliezer teaches that the length of a person's tefilla is unimportant because we have a precedent from Moshe Rabbeinu for long and short tefillos.

6) **Bowing :**

Most people bow four times during shmoneh esrei whereas the Kohen Gadol and the King bow more frequently.

A Baraisa describes different types of bowing. The Gemara follows with a discussion of how and when certain Amoraim would bow.

7) **MISHNAH:** The implications of a good or bad tefilla are recorded.

8) **Details regarding a good or bad tefilla:**

The Gemara identifies which part of shmoneh esrei will indicate a bad omen.

The source that a good tefilla is a good sign.

9) **A discussion regarding the implication of the posuk עין לא רעתה א-לקים זולתך יעשה למחכה לו**

10) **Two stories of R' Chanina ben Dosa davening on behalf of others:**

11) **Miscellaneous halachos:**

One should daven in a room with windows.

Davening in an open field is inappropriate.

One should not publicize his sins. ■

Gemara GEM

Turning Sins into Mitzvos

דא"ר אבהו מקום שבעלי תשובה עומדים אין צדיקים גמורים אינם עומדים

The **איתן** (found in the **עין יעקב**) points out that the **בעל תשובה** mentioned in this statement refers to a person who repents due to the love of Hashem – **מאהבה**. About such a person we find (Yoma 86b) that his deeds, even if they were originally perpetrated with full intent to sin, are now transformed to be credits on his account. However, if a person's repentance is done due to his fear of retribution for his sins, there is no logic to argue that he is greater than a genuine tzaddik.

This also helps to explain a stanza found in our zemiros for Shabbos. In the song **ברוך א-ל עליון ואשרי** **ואשרי** **ברוך א-ל עליון**, we say **כפול** **לתשלומי כפול** - Fortunate are those who anticipate [through their observance of Shabbos] payment of double from the One who resides in the cloud." Now, this expectation seems to be in contrast to the dictum (Avos 1:3): "Do not serve your Master as a servant who does so anticipating reward." This is especially surprising, in that here we emphasize a double reward.

Rather, here we refer to a person who might have erred and not observed the Shabbos properly in the past. Now, however, he eagerly yearns to keep the Shabbos, thus repenting for his previous oversights. He can truly expect that his teshuva will be accepted, and even his sins will now be as merits - thus the double reward. ■

REVIEW and Remember

1. How should one respond if asked to be the shaliach tzibbur?

2. What should be a person's frame of mind during the first and last brachos of Shemoneh Esrei?

3. Which bracha in Shemoneh Esrei requires the greatest concentration?

4. What made R' Chanina ben Dosa a more effective davener than R' Yochanan ben Zakai?

HALACHAH Highlight

Should one hesitate or not?

תנו רבנן: העובר לפני התיבה צריך לסרב, ואם אינו מסרט—דומה לתבשיל שאין בו מלח. ואם מסרב יותר מדאי—דומה לתבשיל שהקדיחתו מלח. כיצד הוא עושה? פעם ראשונה יסרב. שניה מהבהב. שלישית פושט את רגליו ויורד

Our Rabbis taught: Someone who leads the communal prayer services must initially demur. If he does not at first decline, he is analogous to a food that was cooked without salt. On the other hand, if he resists too much, he resembles cooked food that has been over salted. How should he respond? At the first request, he should decline. For the second request, he should rouse as if to prepare to approach. Upon the third request, he should set forth to lead the services.

One who is asked to lead the prayers should initially refuse. Rashi¹ explains that one should act with humility as if his refusal was due to his not being worthy. The Meiri² explains similarly that one should at first decline so as not to seem ravenous for the opportunity to lead. Then again, if he refuses too vigorously, he will appear overbearing.

The Ra'ah³ explains that this teaching is dependent upon the individuals involved. If a great person makes the request, one may not refuse him at all,⁴ even upon the very first request. [This is based upon the statement⁵ that one does not refuse an important person⁶.] However, if the person making the request is not as great as the one being petitioned, then the declining should be more pronounced. The Gemara is addressing the majority of the population. It should be noted that there is a view⁷ that if the person cannot be the chazzan, for whatever reason, he may refuse even a great person.

The Tur⁸ states that this protocol of refusal does not refer to the appointed chazzan. The Beis Yosef⁹ interprets this opinion of the Tur to mean that in addition to not demurring when called, the appointed chazzan should not procrastinate at all and immediately get up and approach. This reading of the Tur is questioned by some latter authorities¹⁰ based on a phrase in Arachin¹¹

that states “as a prayer leader that must receive permission.” This indicates that even though the appointed chazzan must still be granted permission before approaching. In fact, some¹² point out that the language of the Tur suggests only that the appointed chazzan does not decline, but it does not suggest that one need not receive authorization. The Biur Halacha presents a forced resolution to this matter by explaining that the passage in Arachin is not referring to a chazzan, but rather to a community appointee for matters other than prayer¹³.

The Shulchan Aruch¹⁴ rules according to his reading of the Tur that a fixed chazzan need not hesitate, but should approach immediately. This determination is referenced by many authorities¹⁵. ■

1. ד"ה יסרב
2. שם, עמ' 121
3. שם, עמ' רמה בנדמ"ח ע"י חברת אהבת שלום
4. מג"א (סי' קע ס"ק י) שמדרך ארץ לא יעשה מיד יד שיפציר בו, אבל לגדול עושין מיד
5. פסחים פו ע"ב ובי"מ פז ע"א ומסכת כלה פ"ז
6. מג"א (סי' נג ס"ק יז) והיעב"ץ במור וקציעה שם (דף צו ע"ב בהוצאת מכון ירושלים)
7. ע"י כפה"ח (סי' נג אות ע"ז) ע"ש. וראה יפה ללב ח"א (שם אות יא) שכן כתב אבל לא הזכיר שאפשר לסרב גם לגדול
8. סי' נג. וכן מדויק הדברי הרא"ה בברכות (לד ע"א). ע"ש
9. ב"י שם
10. ביאור הגר"א שם והיעב"ץ במור וקציעה שם (דף צו ע"א בהוצאת הכון ירושלים) והגהותיו לערכין שם (ד"ה מידי דהוה). וכן בדעת תורה כאן בשם שו"ת יד אליהו לובלין (סי' ל). וע"י בביאור הלכה (ס"ה ולא ימתין)
11. יא ע"ב
12. ע"י להיעב"ץ במור וקציעה ובהגהותיו לערכין שם, וכן ראה בביאור הלכה שם
13. ע"י לרבי ראובן הרגליות בסי' נפש חיה (סי' נג סט"ו) שהיא דערכין קאי עש"ץ שאינו קבוע. ע"ש. וראה הסברו של מהרש"ק בחכמת שלמה על הגליון שם וכן דברי הרב בני ציון ליכטמאן (כאן). ואכמ"ל
14. סי' נג סט"ו
15. כן בלבוש כאן סט"ו ובשו"ע הגר"ז (כאן ס"י"ט) ובכתה"ח (אות סח) ושכן עמא דבר. ע"י אריכותו של רבי משה שטרן בשו"ת באר משה ח"ה (סי' כח). ■

STORIES off the Daf

The Power Granted to a Tzaddik

בירידתו אמר להם לכו, שחלצתו חמה

In several places in the Gemara we learn how Hashem grants true tzaddikim the power to cancel or reverse evil decrees. This is in fulfillment of the verse (Iyov 22:28): “I will decree, and you may speak. It will be granted for you.”

A story is told about the Shach who came to visit the city of Kalisz, where he delivered a drasha. The Magen Avraham

came to hear him. After the drasha, the Magen Avraham summoned one of his students to go to the Shach to speak with him. “Ask him this question... If he answers such-and-such, ask him the following question...” After receiving complete instructions, the student set out. The conversation transpired exactly as expected, with every question and answer as anticipated. Yet, it continued, and the student was not prepared for it. The Shach realized that he had been sent, and he quickly discovered that the Magen Avraham had sent him. He asked to meet him directly.

The Shach (who was a kohen) and the Magen Avraham met at the inn. The conversation was progressing, as they both enjoyed the exchange of Torah thoughts. Soon, the innkeeper came to them and said that one of the guests was close to death, and that they must leave the building immediately. The Shach rolled up his sleeve, banged on the table, and declared, “I command that he wait until we finish our conversation!” The two continued their Torah talk. When they finally finished, and the Shach got up and walked out the door, only at that moment did the ill person expire. ■