

הלכות תפילה (סימן קכד: דין הנהגת ש"ץ בי"ח ברכות ודין עניית אמן)

קכד: ג-ד

Outline

1. Today's Topics
 - a. A congregation in which everyone knows how to daven
 - b. What the congregation does during חזרת הש"ץ
2. קהל שהתפללו כולם (קכד: ג)
 - a. Even if everyone in a congregation davened personally, the ש"ץ does חזרת הש"ץ nonetheless to satisfy the institution of the חכמים (שו"ע)
 - i. Q: Why?
 1. Because the תקנה does not distinguish between cases but rather establishes that there should always be a חזרת הש"ץ lest in one case there is someone who needs it in order to daven (משנ"ב יב)
 - b. If some in the congregation are prolonging their תפילה, the ש"ץ need not wait for them, even if they are important people (רמ"א)
 - i. Q: Why?
 1. Because of טירחא דציבורא (ג)
 - ii. Q: What is the practice nowadays?
 1. The ש"ץ waits until the אב ב"ד finishes his תפילה because most people daven quickly and one who davens word-for-word will not have the chance to respond to קדושה (משנ"ב שם)
 - a. Q: What if there is no אב ב"ד?
 - i. The ש"ץ should wait for one who davens carefully word-by-word. However, one need not wait for someone who prolongs. (משנ"ב שם)
 - b. Q: May a ציבור decide together not to follow the מנהג to wait for the רב?
 - i. No; רעק"א הע' 20) מנהגים חס ושלום
 - iii. Q: How long should the ש"ץ take for his personal שמו"ע?
 1. He shouldn't take so long that there would be a טירחא דציבורא (22) ר"י מיגאש קפ הע' 22)
 - iv. Q: What should one do if he needs to prolong his תפילה?
 1. If he is afraid that others will mock him and his intent is לשם שמים, he may walk backwards when the ש"ץ begins and then return to his place and conclude his תפילה (ספר חסידים הע' 23) כוונה הע' 23). He may do so because of concern for his מו"ק (משנ"ב שם).
 - c. If there is a מנין, one need not wait for an important person or a גדול to come until he begins (רמ"א)
 - i. Q: To what case does the רמ"א refer?
 1. Even if זמן תפילה is not about to pass (משנ"ב יד)
 - ii. Q: Why don't they have to wait?
 1. Because once there are ten people, the שכניה is present (משנ"ב טו)
 - iii. Q: Nowadays, what is the practice?
 1. We wait to daven until the אב ב"ד arrives because the practice is to learn with the ב"ד after davening and if the congregation davens without him, everyone will leave after davening and there will be ביטול תורה and a lost opportunity for תורה after תפילה, which is a significant thing (משנ"ב שם).
 - a. Q: What are the limitations on this practice?
 - i. משנ"ב שם) זמן תפילה should not pass
 - b. Q: How should the רב practice?
 - i. He should come to shul early so the ציבור need not wait for him (א"ר מובא במשנ"ב שם)
 3. קכד: ד) כוונת הקהל לחזרת הש"ץ
 - a. When the ש"ץ says חזרת הש"ץ, the congregation should be quiet and should listen to the ברכות and respond (שו"ע). אמן (שו"ע)
 - i. Q: May the congregation say the words along with the חזן?

1. Certainly, it should not say entire ברכות because such would be a ברכה לבטלה, and even saying a few words is not proper because we must be concerned that due to his habit of speech, he will say the actual ברכה. More so, one should not raise his voice and sing with the ש"ץ because doing so is haughty, and he should be critiqued for lightheadedness. (משנ"ב טז)
 - a. Q: Are there any exceptions?
 - i. On ר"ה ויזה"כ, some have the practice to say words along with the חזן, but they shouldn't raise their voice and shouldn't say the conclusion of the ברכות (שער"ת הע' 24)
 - ii. Q: What are the ramifications of the requirement to listen to חזרת הש"ץ?
 1. One should not say personal prayers or learn תורה during חזרת הש"ץ. Even if one pays attention to the conclusion of each ברכה and ensures that his אמן is not an orphaned אמן, nonetheless, he should not do so because if he learns, others who are less knowledgeable will not listen and will engage in idle speech, such that those who are learning are harming the public. (משנ"ב יז)
 - a. Q: If one learns שמורה during חזרת הש"ץ, is he יוצא?
 - i. Perhaps not (גר"ח קניבסקי הע' 28)
 - b. Q: Does this apply if one finishes his תפילה after the ש"ץ begins חזרת הש"ץ?
 - i. Yes (גרשז"א הע' 26)
 - c. Q: May one think דברי תורה?
 - i. Yes, but it is best not to (גר"ח קניבסקי הע' 27)
 - d. Q: May one write דברי תורה?
 - i. No (גר"ח קניבסקי שם)
 - e. Q: May one learn if he is not davening in this מניין?
 - i. Yes (משנ"ב צ: נה)
 - b. If there are not nine people paying attention to חזרת הש"ץ, the ברכות are close to being ברכות לבטלה. Therefore, everyone should consider himself needed, as if there are not nine people paying attention, and should focus on the ברכות. (שו"ע)
 - i. Q: What are the consequences of the need for nine people to pay attention?
 1. One should pay attention to the entirety of the ברכה and not only the end of the ברכה (משנ"ב יח)
 - ii. Q: What is the מנהג העולם regarding who counts towards the ציבור for חזרת הש"ץ?
 1. The מנהג העולם is to include even those who we know are talking and not paying attention (משנ"ב יט)
 - a. Q: What should the ש"ץ do in this case?
 - i. He should stipulate to himself that if nine people do not listen and respond then his תפילה should be a נדבה (משנ"ב שם)
 - c. Some say that the congregation should stand during חזרת הש"ץ (רמ"א)
 - i. Q: Why?
 1. Since people are listening and focusing and via שומע כעונה, it is as if they are davening themselves. (משנ"ב כ)
 - a. Nowadays, everyone does as he sees fit and some even sit and talk! (משנ"ב שם)
 - b. All agree that within 4 אמות of the ש"ץ, one must stand (משנ"ב שם)
 - ii. Q: May one lean on a schtender?
 1. Yes, as long as he wouldn't fall if it were taken away (שלחן שלמה הע' 31)