

1 Our shiur began with the Mishnah which deals with several Halochos regarding the Chazzan who is leading the davening. We must remember that in the time of the Gemorah, there were no siddurim, and the davening was done by heart. Zugt de Mishnah; העובר לפני התיבה וטעה - If the chazzan made a mistake, as Rashi explains, he left out a brocho, and is unable to go back and resume davening, יעבור אחר תחתיו another person should take his place. However, ולא יהא סרבן באותה שעה - he should not decline at that time.

As the Gemora brings a Braiso; generally one should decline the first request to lead the davening. This is done to show that he feels unworthy of the honor to lead the davening. After the second request he should indicate some willingness. Only after the third request should he go to the Amud. In this case however, he should not decline at all, since prolonging the interruption, would be disrespectful of the T'fillah.

1 Our Shiur began...

הלכות regarding the הזן

העובר לפני התיבה וטעה
He made a MISTAKE
 h"ar - he left out a ברכה

יעבור אחר תחתיו
Another person takes his place

ולא יהא סרבן באותה שעה
He should not DECLINE

בריי"א:

1 REQUEST to lead	2 REQUEST to lead	3 REQUEST to lead
<i>decline</i>	<i>some willingness</i>	<i>accept</i>
UNWORTHY of the honor		Interruption would be DISRESPECTFUL

2 The Mishnah continues;
 מהיכן הוא מתחיל מתחלת הברכה שטעה זה - He begins from the brocho that the first person omitted. This is explained in the gemorah.

Out of concern that the chazzan might get confused, the Mishnah teaches another two Halochos.

לא יענה אמן אחר הכהנים מפני הטירוף He should not answer Amein, with the tzibbur, after each one of the Brochos of Birchas Kohanim, lest he become confused.

2 The Mishnah continues...
 מהיכן הוא מתחיל מתחלת הברכה שטעה זה
 He **BEGINS** from the **ברכה**
 the first person **OMITTED**

Out of concern
 the **חזן** might get **CONFUSED**...

לא יענה אמן אחר הכהנים מפני הטירוף

He should **NOT** answer **אמן** after the **ברכות** of **ברכת כהנים**

3 ואם אין שם כהן אלא הוא, לא ישא את כפיו Kohein, he should not perform Birchas Kohanim, because he might get confused and will be unable to continue the davening.

ואם הבטחתו שהוא נושא את כפיו וחוזר לתפלתו רשאי - If he is confident that he will be able to resume his davening, he may perform Birchas Kohanim, if there are no other Kohanim.

3 ואם אין שם כהן אלא הוא לא ישא את כפיו
כהן **ONLY**

he should **not perform** **ברכת כהנים**
 He might get **CONFUSED**

ואם הבטחתו שהוא נושא את כפיו וחוזר לתפלתו רשאי
 He is **confident** he will be able to **resume**

he **may perform** **ברכת כהנים**

4 Regarding the halocho of going back to the brocho that was omitted, the Gemora elaborates/explains as follows;
 The Shmoneh Esrei is divided into three segments.

- The first 3 Brochos -
- The middle brochos -
- The last 3 brochos -

As Rav Chanina taught;
 ראשונות דומה לעבד שמסדר שבח לפני רבו - When reciting the first 3 brochos we are like a servant praising his Master as we begin to present our T'fillah.
 אמצעיות דומה לעבד שמבקש פרס מרבו - The middle brochos are when/where we make our requests from Hashem.
 אחרונות דומה לעבד שקבל פרס מרבו - When we recite the last 3 brochos we are like a servant who had his requests fulfilled, and thanks his Master as he takes leave of Him.

4 The halocho of going back to the brocho that was omitted
THE GEMORA EXPLAINS as follows

3 SEGMENTS of **שמונה עשרה**





5 Therefore, says Rav Yehuda:
 לעולם אל ישאל אדם צרכיו לא בשלש ראשונות ולא בשלש אחרונות אלא
 באמצעיות
 One should not make personal requests during the first or last segment, because they are for the purpose of the שבח והודאה - praise and thanks, respectively. Rather, we should add our personal requests during the middle brochos which are requests. The Ritva adds, that those requests should be inserted in the brocho that relates to those matters.



6 As a result, where the second chazzan begins, depends as follows; טעה בשלש ראשונות חוזר לראש - If the first chazzan omitted/left out one of the first 3 brochos, the second chazzan has to start from the very beginning of Shmoneh Esrei. As Tosfos explain, since they are one inyan of שבח, they are like one long brocho.
 Likewise; טעה בשלש אחרונות חוזר לעבודה - If he omitted/left out one of the last 3 brochos, the second chazzan has to start from רצה, the beginning of the third segment. Here too, since they are one inyan of הודאה, they are like one long brocho.
 - If he omitted one of the middle brochos, we have a machlokes.



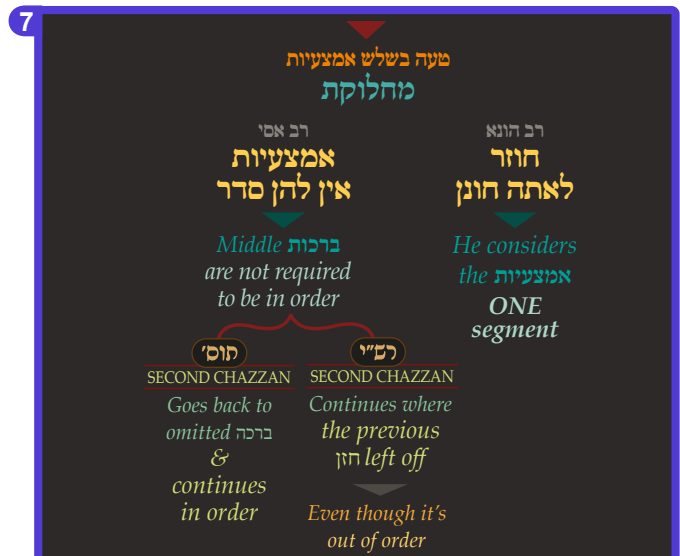


7 Rav Huna holds, חוזר לאתה חונן - He must start from the first brocho of the middle brochos. Because, like the ראשונות ג' and the אחרונות ג' - the first and last segments, he considers the אמצעיות - the middle brochos, one complete segment.

Rav Assi holds, אין להן סדר - The middle brochos are not required to be in order.

Therefore, according to Rashi, the second chazzan just says the omitted brocho, and then continues from where the previous chazzan left off, even though the omitted brocho is now out of order.

According to Tosfos, the second chazzan goes back to the omitted brocho, and continues from there in order.



8 The Gemora continues with various halochos of T'fillah. First, the gemora relates two incidents which indicate, that at times it is preferred to engage in lengthy prayer, and sometimes - when appropriate - one should rather say a very short t'fillah.

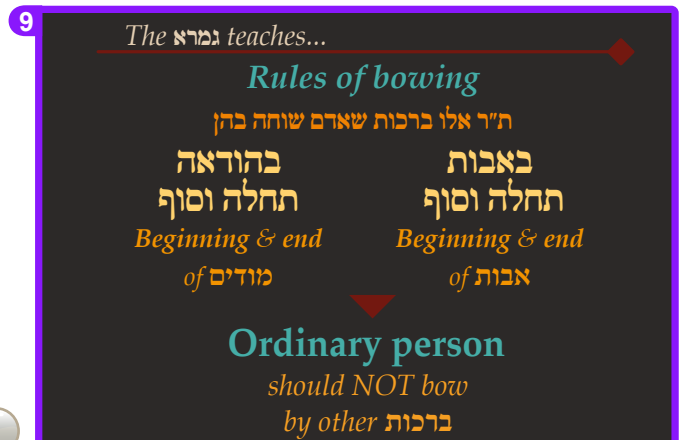
Both are learned from Moshe Rabbeinu. After the חטא העגל, he went back up to heaven, and was מתפלל ארבעים יום וארבעים יום for Miriam, he said a brief prayer of 5 words, קל נא רפא נא לה.

The Gemorah also learns from this posuk, that when you pray for someone in their presence, you need not mention their name, as Moshe did not mention Miriam by name.



9 The gemorah now teaches the rules of bowing during certain brochos.

ת"ר אלו ברכות שאדם שוחה בהן, באבות תחלה וסוף, בהודאה תחלה וסוף. One bows at the beginning and end of the first brocho of shmoneh esrei, which is called Avos. One also bows at the beginning and end of the brocho of Modim. An ordinary person should not bow at the other brochos.





10 However, we have a machlokes in the gemorah regarding a Kohein Gadol and a Melech.
According to the first opinion, the Kohein Gadol bows at the end of every brocho, and the king bows at the beginning and end of every brocho.

The second opinion is, that the Kohein gadol bows at the beginning and end of every brocho. The king, after having bowed at first, remains bowed until the end of shmoneh esrei. Rashi explains, that the greater he is, he must show more humility before Hashem.

10

<p>מלך</p> <p>FIRST opinion</p> <p>Bows at the BEGINNING & END of every ברכה</p>	<p>כהן גדול</p> <p>Bows at the END of every ברכה</p>
<p>SECOND opinion</p> <p>Bows at the FIRST and REMAINS BOWED until the end</p>	<p>Bows at the BEGINNING & END of every ברכה</p>

רש"י He must show **MORE HUMILITY** before Hashem

11 Since we mentioned bowing, the gemora explains, there are 3 Hebrew expressions of bowing. Each describes a different type of bow.
קידה - bowing and bringing the face to the ground
כריעה - kneeling - going down on the knees
השתחוואה - lying down, fully on the ground

11

The גמרא explains...

3 expressions of bowing

<p>השתחוואה</p> <p>Lying fully on the ground</p>	<p>כריעה</p> <p>Down on the knees</p>	<p>קידה</p> <p>Face to the ground</p>
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12 The next Mishnah continues the discussion of errors during davening.
Zugt de Mishnah;
לו - המתפלל וטעה סימן רע לו - If one makes a mistake during shmoneh esrei, it's a bad omen for him. And if he is the Chazzan, it's a bad omen for the entire tzibbur/congregation, for he is their שליח - their agent.
The Gemorah explains, that this applies only to אבות, the first Brocho. As Rashi explains, since it is the beginning of Shmoneh Esrei, the error is an indication from Above that his prayers are not wanted.

12

Next משנה...

המתפלל וטעה - סימן רע לו

<p>If ONE makes a mistake</p> <p>Bad omen for HIM</p>	<p>If he is the חזן</p> <p>Bad omen for the CONGREGATION</p>
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This applies only to אבות

רש"י Since it's **BEGINNING** it's an indication his prayers are not wanted





16 ושוב מעשה - And another story;
 R' Chanina ben Dosa went to learn Torah from R' Yochanan ben Zakai. At that time, the son of R' Yochanan ben Zakai got sick, and R' Yochanan ben Zakai asked R' Chanina ben Dosa to daven for him.
 הניח ראשו בין ברכיו ובקש עליו רחמים וחייה - R' Chanina ben Dosa placed his head between his knees, davened for him and he lived. R' Yochanan ben Zakai remarked, had I done that, even all day, it would not have helped. Upon which, his wife asked him וכי חנינא גדול ממך is Chanina, your student, greater than you? He replied "No." However,
 הוא דומה כעבד לפני המלך ואני דומה כשר לפני המלך - He is like a servant before the king, who is a member of his household, and goes in and out of the king's chambers all the time. Therefore his T'fillah was readily accepted. I am like a minister who only sees the king for important matters and by appointment, and therefore is not always heard.

הדרך עלך אין עומדין

16 ושוב מעשה

*The son of ר' יוחנן בן זכאי got sick
 he asked
 ר' חנינא בן דוסא to daven for him*

*הניח ראשו בין ברכיו ובקש עליו רחמים וחייה
 He davened for him & he lived*

*ר' יוחנן בן זכאי remarked
 Had I done that all day
 it would not have helped*

*His WIFE asked him
 וכי חנינא גדול ממך
 Is he greater than you*

*ר' יוחנן בן זכאי replied
 "No"
 However*

<i>ואני דומה כשר לפני המלך</i>	<i>הוא דומה כעבד לפני המלך</i>
<i>I am like a MINISTER</i>	<i>He is like a SERVANT</i>

הדרך עלך אין עומדין



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