



## Overview

## Halacha Highlight

### Prioritizing between a *rov* and a *shaliach tzibbur*

Shulchan Aruch Siman 53 Seif 24

צבור שצריכין לשכר רב ושליח צבור וכו'

**A *tzibbur* that must hire a *rov* and a *shaliach tzibbur* etc.**

Shulchan Aruch (סעי' כ"ד) discusses a community with limited funds that is in need of both a *rov* and a *shaliach tzibbur*. Shulchan Aruch rules that if the *rov* is an outstanding *rov*, excels in Torah and is an expert at issuing *halachic* rulings he should be hired ahead of the *shaliach tzibbur*. If the potential *rov* does not possess these characteristics the *shaliach tzibbur* should be hired ahead of the *rov*. The rationale for this ruling is that having a *rov* who is capable of instructing and guiding the members of the community is a higher priority than someone who will serve as the *shaliach tzibbur*. If, however, the *rov* will not be able to offer proper guidance to members of the community it is preferable to have a *shaliach tzibbur* who will at least assist people to discharge their *davening* obligation. Rav Yaakov Emden (מור וקציעה) writes that nowadays since people *daven* for themselves and do not rely upon the *shaliach tzibbur* to discharge their obligation, hiring a *rov* will always take precedence.

Bur Halacha (ד"ה שליח צבור) comments that the *halacha* in Shulchan Aruch emphasizes the obligation of a community to hire for themselves a *rov* who will guide them in Torah, *mitzvos* and proper conduct rather than those who walk around blindly without any guidance. Even if a town hires a slaughterer and animal examiner which assures that they will eat kosher food they still need a *rov* to teach them the halachos of Shabbos, Yom Tov, Pesach, immersion in the *mikvah* and the numerous and detailed halachos of *nidah*. He also highlights the folly of those towns that spend large amounts of money to hire a *shaliach tzibbur* who sings beautifully when with that same money they could have hired a qualified *rov* who could guide them in the ways of Hashem and they could hire someone as a part time *shaliach tzibbur* for Shabbos, Yom Tov and the *Yomim Noraim*.

learns."

דברי ישראל, פרשת נח, ע"י י"א

This is similar to the following recollection of the Michtav M'Eliyahu, zt"l: "Every Shabbos night my father and uncle would wake up around midnight and learn until davening Shabbos morning. During the long winter months, the nights were so long their weekly seder often lasted a total of nine hours.

"As a boy, I would also wake up several hours before davening to learn. My mother, the daughter of the Alter of Kelm, zt"l, would also be up to study Midrash, Ramban and Malbim on the weekly sedrah. When my mother woke up it was the greatest pleasure for me since she would serve us coffee and very tasty baked goods.

Rav Dessler concluded, "Although I woke up for the learning, I must admit that the delicious cakes were a big part of my zeal to spring out of bed as soon as I woke up!"

מכתב ממליהו, ח"א, ע"י 24

### Siman 53 Seif 23:

The wages of the *shaliach tzibbur* are paid from the communal fund. Even though the *shliach tzibbur* discharges the obligation of the poor and rich alike, nevertheless, the poor do not pay as much as the rich. Some say that half of the wage is collected according to each person's wealth and half is collected equally by all citizens and that is the custom of these communities.

- ❖ The communal fund is collected according to each person's relative wealth. (M.B. 68)
- ❖ There is reason to say that the poor and the rich benefit from the *shaliach tzibbur* equally but there are also times that the wealthy want to pay more for a *shaliach tzibbur* with a better voice so they struck this compromise. (M.B. 69)
- ❖ Darkei Moshe further elaborates on the method of collection to pay for the *shaliach tzibbur*. Levush maintains that if there is not a specific custom the money should be collected according to each person's wealth. (M.B. 70)
- ❖ Darkei Moshe implies that this method of paying for the *shaliach tzibbur* is limited to the *shaliach tzibbur* for the *Yomim Noraim* but for the rest of the year the money is collected according to each person's relative wealth. (M.B. 70)

### Siman 53 Seif 24:

**A *tzibbur* that needs to hire a *rov* and a *shaliach tzibbur* and cannot afford both – if the *rov* is exceptional, is an outstanding scholar and an expert in *hora'ah* he takes precedence but if not the *shaliach tzibbur* takes precedence.**

- ❖ Chasam Sofer writes that everyone must contribute to the fund and no one can exempt himself with the claim that he doesn't need a *rov*; rather every person must contribute the same as each person must contribute to the *mikvah*. (M.B. 71)

## Stories to Share

### For the Sake of Heaven

ש"ע ס' נ"ג, ס' כ"ג: "שכר שליח צבור פורעים מקפת הקהל..."

Today's amud discusses the halachos of paying a chazzan's salary. But how can we allow a chazzan to take money? Won't this detract from his kavanah?

The Divrei Yisrael of Modzhitz, zt"l, addressed this question with the following parable: "There is a well known parable regarding a tightrope performer. True, he takes money for his work, but clearly has his mind only on what he is doing while on the tightrope. We all know that if he is distracted he will surely fall. Similarly, although chazzanim take money, while they sing their mind is on the davening, not the money. It is possible to apply the famous dictum of our sages who explained that one should learn Torah even not lishmah since, "mitoch shelo lishmah ba lishmah"—although the underlying intention is not lishmah, from doing it for not lishmah reasons one does come to learn lishmah, because he is only thinking about what he is learning as he