

Thursday, Feb 5, 2026 ■ י"ח שבט, תשפ"ז

סימן נ"ג סעיף ב' - סימן נ"ד סעיף ב'

Overview

Siman 53 Seif 26:

A community that customarily hires people for specified periods of time and upon the completion of that time they are replaced, e.g. the *chazzan*, the food plate, the *gabbai tzedaka*, or any other appointed communal position. Whether the community workers are paid is irrelevant; rather once their contract expires they no longer retain their position since the employee was hired in accordance with the common custom. There is an opinion who maintains that the *shaliach tzibbur* should *daven* from the *siddur* that was designated for the *tzibbur* since it was certainly written for the sake of Heaven.

- ❖ Nowadays that it is not common to remove someone without suspicion of wrongdoing, it is clear that one cannot be removed without cause in order to not arouse suspicion. (M.B. 86)
- ❖ Regarding printed *sefarim* there is no difference between one that was made for the *shaliach tzibbur* or one that was made for an individual. (M.B. 87)
- ❖ Pri Megadim writes that it is appropriate for an individual to *daven* from a *siddur* and certainly the *shaliach tzibbur*. (M.B. 87)

Siman 54 Seif 1:

ברוך does not begin with **ברוך** since it is connected to **ישתבח** since they were both enacted for *pesukei d'zimra*, one before and one after.

- ❖ Although there are *pesukim* that interrupt between **ברוך** and **ישתבח** they do not constitute an interruption. (M.B. 1)

Siman 54 Seif 2:

מלך מהלך בתשבחות אמרן כי העולמים which is the end of the *beracha*.

- ❖ Some people read the word **כי** with a **צדי** and others with a **ה**. According to all opinions the word **ה
עולמים** should have a **ה** at the beginning. (M.B. 2)
- ❖ It is not clear whether one is permitted to answer **אמנו** **יהא שמייה רבא** and **kedusha** at the end of the *beracha*. (M.B. 3)

Stories to Share

Forgoing the ideal

ש"ע ס' נ"ג, כ"ו : "קהל שנחגו למנות אנשים על צרכי צבור..."

Today's *amud* continues its discussion of the halachos of appointing a *chazzan*.

A certain town had two *minyanim*: at sunrise and at seven o'clock. The *chazzan* for the seven o'clock *minyan* moved away from the town, and since the people attending the later *minyan* didn't feel comfortable leading the *tefillah*, the *minyan* was left without a *chazzan*. But then they remembered that there was a very talented *chazzan* who was a regular attendant at the sunrise *minyan*. Why not hire him? When they approached him, however, he explained that this was out of the question.

"I would love to help you," he demurred. "But I just cannot give up on my regular *minyan*. The *Biur Halachah* rules that one who

Halacha Highlight

Halachos related to one's siddur

Rema Siman 53 Seif 26

ש מי שכותב *דשליח צבור* יתפלל מתוק ספר מיוחז לצבור

There is an opinion who wrote that a *shaliach tzibbur* should *daven* from a *siddur* that was written especially for the *tzibbur*

Rema records an opinion that the *shaliach tzibbur* should *daven* from a *sefer* that was designated for the *tzibbur* since it was certainly written for its own sake. This ruling is limited to *siddurim* that are written by hand but when it comes to printed *siddurim* there is no difference between those that were printed for an individual and those that were printed for the *tzibbur* (מ"ב שם). Birkei Yosef writes that it is prohibited to *daven* from a *siddur* that was printed by a gentile out of concern that it was printed for the sake of his deity. Sefer Chaye Moshe infers from the Pishei Teshuva (ו"ז ס"ר רפ"א אות ב'ג) that this is not a concern.

Rav Moshe Feinstein (שו"ת אג"מ או"ח ח"ב ס"י י"ז) observed that Rema's ruling indicates that the way in which a *siddur* is written leaves an impression on the *tefilos* of one who uses that *siddur* and could possibly effect the acceptability of the *tefilos* that are *davened* from that *siddur*. Accordingly, one should be careful to not *daven* from a *siddur* that was printed on Shabbos, even if the work was done by gentiles. How could one *daven* and expect those *tefilos* to be answered if there is an accuser who does not want to allow the *tefilos* to be answered?

Sefer Da'as Torah cites Sefer Chassidim (כללים מערצת מי כלל ע"ז אות י"ח) who writes that one who *davens* from a *siddur* that was stolen does not fulfill his obligation to *daven*. Da'as Torah expresses surprise at this ruling since there is a principle that there is no such thing as stealing something which is a sound (אין בקהל מושום גול) and all one does with the *siddur* is articulate the words that are printed. Sdei Chemed writes that even if it is true that something related to sound cannot be stolen nevertheless, if one is incapable of *davening* without the stolen *siddur* it emerges that the *tefila* is a *mitzvah haba'ah b'aveirah* and one should *daven* again as a voluntary *davening*.

regularly davens *k'vasikin* is better off praying alone than with a later *minyan*. How can I lose out on such a special *zechus*?"

But those who had approached him felt his position was selfish and wrong. "But you know that those who attend the later *minyan* simply cannot *daven* for the *amud*. Some are not practiced enough in prayers, while others *daven* too slowly. All of us have never served as a *chazzan* before. Do you really think that it would be better for you to *daven* at the ideal time while abandoning your fellow Jews? What about chess? Isn't that also important?"

But the *chazzan* would not budge. "If one of the great poskim rules that I am obligated, I will do as I am told. But barring that, I disagree."

Rav Yosef Shalom Elyashiv, zt"l, ruled that the *chazzan* was wrong.

He added, "A person who is needed by the community to serve as the *shaliach tzibbur* for *shacharis* should not pursue his ideal of *vasikin*. Instead, he should serve as *chazzan* for the *minyan* that really needs him."