The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ס"ט סעיף א'-ב'

Overview

Siman 69 Seif 1 (b):

After the one who is עובר לפני התבה finishes the first three *berachos* he should finish *davening* without interrupting even if he already *davened* but the others may interrupt. Certainly if the one leading this procedure has not yet *davened* he should finish *shemoneh esrei* even though it means that he will say *krias shema* and will not juxtapose גאולה and תפילה. It is prohibited to interrupt for this procedure between גאולה and תפילה or in *shema* or its *berachos*, therefore, it is prohibited for a *shaliach tzibbur* to interrupt between *shema* and *shemoneh esrei* or in *birchos krias shema* to be פורס על שמע for those who arrived after the *kaddish* and ברכו and already began יוצר אור. During the *berachos* for *ma'ariv* one may interrupt to discharge the obligation of others. Another person, however, may be פורס על שמע or *daven* the entire *tefila* even in a Bais HaKnesses where a *minyan* already *davened* to discharge the obligation of others but the second *chazzan* should not stand where the first *chazzan* stood since that appears disrespectful to the first *minyan*, as if the second *minyan* is saying that the first group did not fulfill their obligation. It appears to me that this is limited to where the people of the first *minyan* did not yet leave but once they left the second *chazzan* may stand in the same place as the first.

- Rema means that one should not interrupt since he needs to say *shemone esrei* even though this will cause him to have to read *shema* later without juxtaposing גאולה and תפילה. (M.B. 13)
- There is a disagreement what one who comes late to *shul* who did not hear ברכו or *kedusha* and is concerned that he will not have a *minyan* later. Should he follow the procedure described here or should he *daven* in order so that he could juxtapose גאולה and תפילה. (M.B. 13)
- If there are regularly multiple *minyanim* it is not an issue for the second *chazzan* to stand where the first *chazzan* stood. (M.B. 16)
- If there is no *chazzan* for the second group the *chazzan* from the first group may assist them as well. (M.B. 17)

Siman 69 Seif 2:

Someone who is blind and has never in his lifetime seen light may be פורס על שמע and read יוצר המאורות since he benefits from the lights by virtue of the fact that others see the light and guide him on the path that he walks.

- A child should not be פורס על שמע but once he is thirteen there is no need to examine him further. (M.B. 19)

Stories to Share

The Belzer Rebbe's Custom?

מ"ב סי' ס"ט, ס"ק י"ח "כתב במשפטי שמואל..."

A certain chassidic shul had a regular sunrise minyan for many years. When the congregation grew, some of them wanted to start a later minyan. Others objected for various reasons, one of which is outlined on today's amud. There we find an opinion that a second minyan may not read from the Torah in the same place where there was an earlier minyan. And the same holds true for davening in the same place as an earlier minyan according to this opinion. Since they had heard that Rav Yissachar Dov of Belz had once refused to go to a shul where a previous minyan had davened, they wondered if they should follow his example.

When this question was brought to the author of Tiferes Adam, he disregarded this consideration. "It is true that the Mishpatei Shmuel prohibits. But the Nodah B'Yehudah permits, adding that this is the prevalent custom. He also permits one to pray where many minyanim daven one after the other. I also allow this since there are so many who wish to daven at various times in the same shul.

"As far as the story with the Belzer Rebbe is concerned, I heard this story from the Satmar Rav, who heard it from someone who was there. The way he told it, the Belzer Rebbe was on his way to a shul which davened minchah on erev Shabbos after an earlier minyan davened an earlier kabbalas Shabbos and maariv. When the rebbe encountered people leaving this shul he understood what had happened and found somewhere else to daven. I would agree with him there. Once the first minyan declared Shabbos in that shul how can a second minyan daven minchah? But I believe that the Belzer Rebbe would agree that on an ordinary weekday this is not a problem."

שו"ת תפארת אדם, ח"ב, ס' ב'

Halacha Highlight

May a blind person serve as the permanent *shaliach tzibbur*?

Shulchan Aruch Siman 69 Seif 2

סומא אף על פי שלא ראה מאורות מימיו פורס על שמע וכו'

A blind person who his entire life never saw the constellations may be פורס על שמע etc.

Shulchan Aruch rules that someone who is blind may serve as the *shalaich tzibbur* to be פורס על שמע. Even though the *shalaich tzibbur* says the *beracha* of יוצר מאורות out loud and he never saw the heavenly constellations, he may say the *beracha* since he benefits from other people's ability to see the constellations who then show him the correct way. This is consistent with the general ruling of Shulchan Aruch that allows a blind person to serve as *shalaich tzibbur*. This position is based on the fact that halacha maintains that blind people are obligated in all the *mitzvos* and thus can serve as *shaliach tzibbur* to discharge the obligations of others (שו"ע לעיל סי' נ"ג סע' י"ד ומ"ב שם ס"ק מ"א).

There is a disagreement amongst later authorities whether a blind person could serve as the *shaliach tzibbur* on a permanent basis. Teshuvas Chavos Yair (סי' קע"ו) ruled that a blind person may not serve as the permanent *shaliach tzibbur*. Even though we are taught that Hashem uses broken utensils, that statement refers to those who have a broken heart and are contrite but it does not extend to those who are physically broken, e.g. those who are blind. Magen Avrohom (סי' נ"ג סק"ח) also proves from the Zohar that someone who is physically blemished is unfit to serve as the *shaliach tzibbur* as we find that a kohen with a physical blemish was not fit to serve in the Bais HaMikdash. Maharam M'Rotenberg (דפוס קרימונה סי' רמ"ט) disagrees with that position and writes that a person who lost both arms may serve as *shalaich tzibbur* and he is actually well qualified since Hashem prefers to use broken utensils and physical blemishes disqualify kohanim from serving in the Bais HaMikdash but is not an impediment in other areas of service. Sefer Bnai Yehudah also writes that he is not fluent in matters related to the secrets of Torah but it is clear that Rambam and Shulchan Aruch maintain that a blind person may serve as *shaliach tzibbur* (ע' הלכה ברורה סי' נ"ג בבירור הלכה אות כ').