The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ק"ד סעיף ב'-ד'

Overview

Siman 104 Seif 2:

If one is *davening* on the road and an animal or wagon is heading for him he should move to the side and should not interrupt. One should not move from where he is *davening* for other matters until he finishes unless he is in the midst of reciting the supplications after *davening*.

- It is prohibited for one who is *davening* to call someone to hit the animal or for the wagon driver to change direction. (M.B. 6)
- A *chazzan* who moves from his place to bow during *mussaf* on Yom Kippur should be rebuked. Rather, a shtender should be placed before him and during the avodah section it should be removed so that he may bow without moving his feet. (M.B. 8)
- During the supplications it is permitted for one to uproot his feet for something that is even nominally a *mitzvah*. For example, it is permitted for the *shaliach tzibbur* to sit down for *tachanun* or to go to the *bimah* for *krias hatorah* even though he hasn't yet reached *kaddish* during which he will take his three steps back. He may not, however, move if there is no necessity. (M.B. 9)

Siman 104 Seif 3:

Even if a snake is wrapped around his leg he should not interrupt (but he is permitted to walk to another place so that the snake should fall off of his leg)**. If it is a scorpion on one's leg he may interrupt since they are more prone to harm people. It is even permitted to interrupt if one sees that the snake appears angry and prepared to harm.**

- Interruption refers to an interruption of speech but it is permitted to walk to another location since walking does not constitute an interruption. Walking for no purpose is considered a minor interruption. (M.B. 10)
- Even if the [angry] snake is not on his leg but is approaching he may interrupt. If he is able to save himself by moving to the side before the snake approaches he should do so rather than speak. (M.B. 11)

Siman 104 Seif 4:

If one sees a bull approaching one may interrupt since one should distance himself from an ordinary bull (meaning one that is not accustomed to damage) **fifty amos and from a warned bull** (meaning one that is accustomed to damage) **as far as one can see. If the bulls in that place are presumed to not be dangerous one does not interrupt.**

Halacha Highlight

Interrupting due to the presence of a snake

Shulchan Aruch Siman 104 Seif 3
ואפילו נחש כרוך על עקבו לא יפסיק

Even if a snake is wrapped around one's heal he may not interrupt

Shulchan Aruch (סעי' ג') writes that even if there is a snake wrapped around one's heal he may not interrupt his *shemone esrei*. However, if it is clear that the snake is angry and prepared to hurt someone one may interrupt. Biur Halacha (ד"ה ואפילו נחש) explains that it is not permitted to interrupt since usually a snake will not hurt someone and when there is a concern that the snake will hurt someone it is permitted to interrupt. Nimukei Orach Chaim expressed great surprise at this ruling. Maintaining a person's life is such a great value that it even overrides Shabbos. Furthermore, there is a principle that we don't take percentages into account when it comes to matters of life and death (אין הולכים בפקוח נפש אחר הרוב). How then could Shulchan Aruch rule that one may not interrupt *shemone esrei* when a snake is wrapped around his heal because most times the snake does not bite?

Rav Elchonon Wasserman (קובץ שיעורים פסחים אות ל"ב) answers that even though we do not follow the majority when it comes to life and death matters, since the majority of snakes do not kill, the potential for danger is considered uncommon. Therefore, one who is performing a *mitzvah* may rely upon the protection assigned to those who fulfill a *mitzvah* and he need not worry about an uncommon danger from occurring (ע"ע שש"כ פכ"ה הע' ט"ו בשם הגרשז"א). Nimukei Orach Chaim answers that snakes that are found near people are not dangerous snakes and for that reason one may not interrupt *shemone esrei*. If, however, one is approached by a snake and one does not know with certainty whether it is dangerous one should immediately interrupt his *shemone esrei* to call for assistance or to alert others of the presence of a snake.

Stories to Share

He Acted Properly

ש"ע ס' ק"ד, ג': "אפילו נחש כרוך על עקבו לא יפסיק..."

Today's amud discusses when it is permitted to interrupt during shemonah esrei.

One man forgot to shut his cellular phone when he came to shul. He did not know if he would get a call, but if his phone rang it would disturb everyone present. He wondered if he could shut the phone while he was in the middle of tefillah to preempt a call.

When this question reached Rav Chaim Kanievsky, zt"l, he ruled that it is permitted to shut the phone to avoid a possible disturbance.

Another man lost his hat in the middle of tefillah. Without thinking, the man standing next to him quickly grabbed it to avoid it falling on the floor and potentially getting soiled in a way which would cost money to clean—if a potential stain could be cleaned at all. He immediately returned the hat to his neighbor's head, who was obviously gratified by this unexpected help. Yet this man was immediately plagued with doubts whether he had done the right thing. After all, who said that to avoid damage to another's property he could interrupt shemonah esrei?

When this question came to Rav Chaim Kanievsky he ruled concisely as usual. "He acted properly."

דולה ומשקה, ע' ע"א