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Rosh Hashanah
Daf 35

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

SHOFAR BY THE BROCHOS

➤ The Mishna had stated that if one davened Mussaf without hearing the shofar and later a shofar became available to him, he should blow the shofar then. It can be implied from the Mishna that if he would have had the shofar at the time that he was davening Mussaf, he should blow then according to the order of the brochos even though he is davening by himself.

The Gemora records a connected incident. Rav Pappa was davening by himself and he told his attendant that when he signals to him that he finished one of the brochos, he should blow the shofar for him. Rava said to Rav Pappa that shofar is blown together with the brochos only by the congregation and not when an individual is davening.

The Gemora cites a braisa which supports Rava’s viewpoint. The braisa states explicitly that the shofar is blown according to the brochos when the congregation is davening and not by the tefillah of an individual.

The braisa continues that one who did not blow shofar may hear it from someone else but one

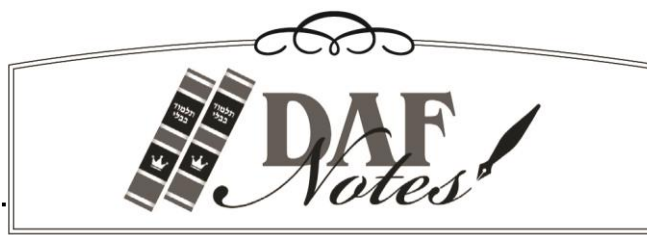
who did not recite the brochos of Mussaf may not fulfill his obligation by hearing it from someone else.

The final halacha in the braisa is that the Biblical mitzva of hearing shofar takes precedence over the Rabbinical mitzva of davening Mussaf. If there is one city that he can certainly hear tefillas Mussaf and another city where he might hear the shofar (if he arrives on time), he should go to the city where the shofar will be blown even though he might arrive too late and thereby miss the blowing of the shofar. (34b)

DISPUTE REGARDING THE CHAZAN’S TEFILLAH

➤ The Mishna had stated that each individual must recite the tefillah himself and cannot rely on the tefillah of the leader to fulfill his obligation. Rabban Gamliel disagreed and maintains that the leader can discharge the congregation’s obligation for them.

Rabban Gamliel is cited in a braisa explaining as to why the congregation davens before the leader davens out loud. He says that it is to give the leader time to prepare his tefillah. Rabban



Gamliel asked the Sages why the leader davens out loud if the congregation does not fulfill their obligation by listening to him. They responded that one who doesn't know how to daven will fulfill his obligation by listening to him. Rabban Gamliel replied that just like the leader can discharge the obligation of someone who cannot daven, so too he can discharge the obligation of someone who has the ability to daven himself and chooses not to.

There is a discussion in the Gemora if the Sages ultimately agreed with Rabban Gamliel that the leader can discharge the congregation's obligation for tefillah even though they are able to daven themselves.

Rabbi Meir conceded to the opinion of Rabban Gamliel in regards to the tefillah of Rosh Hashanah and Yovel. The Gemora explains that since the tefillah contains many lengthy brochos and people can become confused, the leader can discharge the congregation's obligation for this tefillah. (34b – 35a)

PREPARING YOUR TEFILLAH

➤ Rabbi Elozar states that one should prepare his tefillah in advance and only then should he begin to daven. Rabbi Abba qualified this ruling to be referring to the tefillah of Rosh Hashanah, Yom Kippur and other festivals; however this would not be necessary for the

tefillah of the entire year, which are commonly recited.

Rav Yehuda would finish reviewing his learning every thirty days and only then would he have time to daven. He would prepare his tefillah beforehand since he only davened once every thirty days. (35a)

DISTINCTION BETWEEN PEOPLE IN THE FIELDS AND IN TOWN

➤ It was said in the name of Rabbi Shimon Chasida that Rabban Gamliel exempted only the people working in the fields from davening themselves and they can rely on the leader's tefillah because they are preoccupied with their work; however people who are in the city must daven themselves. This is analogous to the halacha regarding the people who stand behind the kohanim during the Priestly Blessing. The people in the shul are not included in the kohanim's brocha since they have the opportunity to stand before the kohanim. The people in the fields are included in their brocha since they are preoccupied with their work and are unable to come. (35a)

INSIGHTS TO THE DAF

WHICH NUSACH SHOULD THE CHAZZAN USE BY HIS QUIET SHEMONEH ESREI?

➤ Rabban Gamliel is cited in a braisa explaining that the congregation davens prior to the chazzan davening out loud because we want to give the chazzan time to prepare his tefillah.

Harav Moshe Feinstein in Igros Moshe (O”C 2:29) writes that this is true even according to the Sages who disagree with Rabban Gamliel. The reason the chazzan davens quietly beforehand is in order to prepare him for his recitation out loud.

Rav Moshe rules that the chazzan, in his quiet Shemoneh Esrei, is required to daven in the same nusach as he will be using when he davens out loud. The reason he is davening the quiet Shemoneh Esrei is to prepare him for the recitation out loud and it can only be regarded as preparing if he is using the same nusach. Rav Moshe cites support for his opinion from the Magen Avraham (O”C 124:3) who writes that the reason the chazzan is davening the quiet Shemoneh Esrei is to prepare him for the recitation out loud.

Rav Elyashiv Shlita disagrees and maintains that the chazzan can recite the quiet Shemoneh Esrei according to his usual nusach of tefillah. Rav Elyashiv maintains that the Magen Avraham only

means that one should prepare himself for anything that will prevent him from discharging his obligation of Tefillah. The nusach of Tefillah, however, will not preclude him from fulfilling his obligation of Tefillah. Thus, he is permitted to daven according to his usual nusach of Tefillah.

The editor of Rav Elyashiv’s sefer relates an incident that took place with the Cahfetz Chaim in Radin. A chazzan asked of him if he was required to daven in his quiet Shemoneh Esrei with the same nusach as he will be using in the repetition. The Chafetz Chaim responded that logically he is correct, however the ruling is that he can daven in his usual nusach.

Dayan Weiss (6:31) was asked this question and he ruled that the chazzan is not required to daven with the same nusach that he will be using during the Repetition of Shemoneh Esrei. His reason is based on Shulchan Aruch (101) that we now use a siddur and therefore there is not such a concern that he will make a mistake when he repeats the Shemoneh Esrei.

Rav Elyashiv writes that one can argue with the reasoning of the Magen Avraham, as perhaps it is only Rabban Gamliel who maintains that the congregation davens prior to the chazzan davening out loud because we want to give the chazzan time to prepare his tefillah. This rationale, however, will not apply according to the Sages, because the reason the chazzan

davens quietly is for the same reason that the congregation davens. Although the congregation has already fulfilled the mitzvah of tefillah when they daven their tefillah, the Chachamim instituted that the congregants should listen to the tefillah of the chazzan. The chazzan is equivalent with the rest of the congregation and he must daven his own Shemoneh Esrei first and then recite the tefillah out loud. [Rav Elyashiv also writes that according to Kabbalah, every worshipper must daven twice, once quietly and then a second time with the chazzan.]

DAILY MASHAL

Tefillah on Rosh Hashanah

The *Yesod V'Shoresh Ha'avodah* writes that all the *Tefillos* that we recite on *Rosh Hashanah* and *Yom Kippur* are that the Name of *Hashem* should be sanctified amongst the nations and throughout the whole world. One should be distressed and cry on this Day of Judgment, as we are praying regarding the desecration of *Hashem's* great Name. One should pray with this intention regarding *Hashem's* Name even more than the intentions that he has concerning his own welfare. In exile, one should always cry and be distressed on the desecration of *Hashem's* Name amongst the nations who worship wood and stone, the handiwork of man. The nations taunt us and wonder, "where is your G-d, let Him stand and help you."

The strategy that one must adopt to

awaken his heart to crying is by reciting the words of the *Tefillos* with deliberation, and he should pause wherever there is a break in the recital, and this will arouse him to weeping. For example, when reciting *u'vchen ten pachdecha Hashem Elokeinu al kol maassecha*, he should have in mind the following: "until when will Your great Name be desecrated amongst the nations, and for this reason instill Your awe upon all Your works, that they should all recognize that there is no G-d other than You, and Your Name will grow exalted amongst the nations." These are the intentions that one should have with great weeping and tremendous distress. Similarly, when reciting the words *v'aimascho al kol mah shebarasa..v'yeiasu kulam agudah echos...* one should weep with the same intention mentioned previously.

When one recited the words *u'vchen ten kavod Hashem le'amecha*, he should have the following intention: "grant honor to Your people, not for our sake, rather for Your great Name that will grow exalted and sanctified amongst the nations, because now, we, the Holy Nation, are at a low and in great disgrace, and the nations scorn us and wonder, "where is your G-d?" The same intentions apply to the rest of the *bracha*, specifically the words: *V'simloch atah Hashem levadecha*. Then You, *Hashem*, will reign alone over all Your works. One should have *kavanah* when reciting these words, and he should weep and be in great distress.

