HALOCHOSOPE

This week's question:

If one begins reciting *shemone esrai* with the *sha'tz* on a fast day, what should he do about the *brocha 'anainu'?*

The issues:

A) *Tefilah Betzibur,* the importance of joining with the congregation for *shemone esrai.*

B) *Chazaras Hashatz,* the repetition by the *chazan.*

C) Reciting one's personal *shemone esrai* together with the *shatz.*

D) *Anainu* on a fast day

A) Tefilah Betzibur

Tefilah betzibur, communal prayer service, is highly recommended by the Talmud. If one cannot join a *tzibur*, he should *daven* alone at the same time that the *tzibur davens*. However, there is a question whether it is indeed an **obligation** in its own right. Clearly, if one is unable to pray with a *minyan* he must still pray privately. The only occasion when this is even debated by the Talmud is regarding *Musaf*. However, the question is, is it a *chiyuv*, strong obligation, a *mitzvah*, or simply a *maaleh*, advantage?

The most obvious advantage of the *minyan* is that *kadish, kedusha* and *borchu* may only be said with a *minyan.* However, even if one is not together with the *tzibur* in their location, he still gains an advantage by *davening* with them, at the time of their service. This time is an *ais ratzon*, time of Divine benevolence. Hashem is 'open' and positively disposed at this time. Some say that this is because a large group has approached Hashem at this time, or because when a *minyan* assembles, and are qualified to say *devarim shebikedusha*, the *Shechinah*, Divine Presence, is present, or that at this time, all *tefilos* are gathered up together, including those of one was not present with the *tzibur*.

If ten are needed for the reciting of *devarim shebikedusha*, there is something about the number ten that has in it the secret of the sanctity of Hashem in it. When a group does a *mitzvah* together the combined efforts add up to much more than the sum of the parts, much like a group doing something physical together. Furthermore, just as a team functions as a group, each contributing his unique part, so too, a group of Jews has different parts to it. Each contribution to the whole makes a difference in the result. The complete group is able to accomplish some things that none of the individuals can do by themselves. This is learned from the inclusion in the blend of incense in the *bais hamikdash.* One ingredient had a natural bad odor. It was added in, according to some, because when combined with the others, it brought out hidden qualities in them, and they brought out hidden benefits in it. As an individual, one needs to be sure that his prayer is pure. This involves aspects that could be lacking in the average individual. The *tzibur* has a special quality of its own. Even if individuals are unable to focus and concentrate on their personal *tefilos*, when said with a group, the group's *tefilah* is accepted. Often a group in-

cludes some who are not deserving. Yet, in general, a group is judged by its majority.

If *tefilah* is to make one's voice heard by Hashem, and there is a chance that when *davening* alone it will not be heard, but with a *tzibur* there is a guarantee that it will be heard, it follows that one is obliged to *daven* with a *tzibur*. Thus, the Talmud does not specify the obligation, but highlights the advantages. Furthermore, since one fulfills a *mitzvah* when *davening* alone, the Talmud, and later on, the poskim do not use terminology that implies that there is something wrong with *davening* without a *minyan*.

Perhaps the *mitzvah* of *tefilah* is essentially different when done with a *tzibur*. *Tefilah* is *rachamim*, to plead one's cause, or *avoda*, service of Hashem with the heart, or both. There is a big difference between one presenting it as an individual and a group presenting the *rachamei* of the entire Israel. There is a difference between individual *avoda*, such as an individual's offering in the *bais hamikdash*, and the *avoda* of the *tzibur*. Therefore, there is an additional obligation on anyone who is part of the *tzibur*.

When traveling, one is obliged to go a certain distance out of his way in order to catch a *minyan*, but no further. As a *maaleh*, it would not make sense to oblige one to make accommodations for it. Furthermore, how could one be exempted if the *minyan* is past than the limit? In summary, it is certainly an advantage, apparently a *mitzvah*, and possibly an obligation to participate in *tefilah betzibur*. To qualify as *tefilah betzibur*, some suggest that one must begin with the *tzibur*. However, others point out that it is impossible for people in a group, all praying silently, to ensure that every word is said together. Clearly, as long as one is generally saying his personal *shemone esrai* in a group setting, at approximately the same time, it counts as *tefilah betzibur*. [See Brochos 7b-8a 21a-b 30a-b, Megillah 19b, Poskim. Tur, B.Y. Sh. Ar. OC 55:22 (Rema), 90:9, etc. commentaries. Bais Elokim II:11. Igros Moshe OC II:27, III:4 7.]

B) Chazaras Hashatz

The Talmud debates the role of the *shatz* is his repetition of the *shemone esrai*. In one view he exempts an individual of his own obligation at all times. In the other view he only does this for one who does not know the words himself. In former times, one had to memorize *tefilos*. The *shatz* was fluent in them, and he would say them aloud. Those who were not fluent would listen and fulfill their obligation by hearing the words.

Once people became familiar with the *tefilos*, the institution remained in place. An additional reason is given for the institution of the *chazaras hashatz*. Responsive parts of the services can only be said if there is a leader. These include *kedusha* and *modim derabanan*. In order to fulfill these obligations there is a separate obligation of *chazaras hashatz*. The poskim point out that both reasons apply. Even nowadays, an individual might need to rely on the *chazaras hashatz*, due to ignorance or special circumstances.

In general, if a *tzibur* joins together for *tefilah*, they are obliged to hear a *chazaras hashatz*. The tzibur must remain silent and listen to each word of the *shatz*. It is recommended to follow in a *siddur*. Everyone must respond *amein*. If there are less than nine people listening and responding the *chazaras hashatz* might well be considered being recited in vain. If so, the *tzibur* would be held to blame. [See Rosh Hashana 33b-35a, Brochos 21b, Poskim. Tur Sh. Ar. OC 124:, commentaries.]

C) Reciting Along With the Shatz

The Talmud discusses one who arrives in *shul* late. If he begins *davening* as usual, he will not be able to respond to the *shatz* when he reaches the responsive parts. He must try to work around his *davening* and the *chazaras hashatz*, to fit everything in. This way, he would be allowed to respond to those parts, even in the middle of his own *davening*, or by taking certain short-cuts of his own. In the middle of *shemone esrai*, he should stop and listen to the *shatz*. This is a situation where the individual would be fulfilling his own obligation with the recital of the *shatz*. If this is not possible, there is a way to combine his personal *davening* with that of the *shatz*. He says his personal *shemone esrai* word for word with the *shatz*. When the *shatz* reaches *kedusha* he says it together with him. He even says the interceding parts. He then continues to say his *shemone esrai*.

Since the *amein* after *shema kolainu* is also very important, the question then arises, should he hurry to finish before the *shatz* gets there? Then he will be able to respond to those parts. Or should he say it all along with the *shatz*? A further question arises, one should bow with the *tzibur* for *modim*, regardless of the part of *davening* he is in the middle of. However, if one is beginning or ending *brochos* of *shemone esrai* other than the first or *modim*, he may not bow. Therefore, one would need to arrange it such that this does not happen. All of this can cause a major disruption in *kavanah*, focusing on his *tefilah*. Accordingly, it might be advantageous to say the entire thing with the *shatz*, despite the fact that he will not be able to respond certain parts.

Furthermore, some say that when one says his personal *shemone esrai* with the *shatz* he has the advantages of *tefilah betzibur*. This is contested by others. On the other hand, remaining silent and listening to the *tzibur* responding as a 'verbal response' also raises questions. Is he effectively interrupting where he may not do so? Or is this an inferior response? If so, it would not constitute a true interruption, but nor would it be the preferred way to respond. Furthermore, according to some poskim, if one has the choice, it is better to wait, respond to *kedusha* and *amein* on the third *brocha*, then proceed with *shemone esrai*, trying to finish before the *shatz* says *shema kolainu*. Saying it along with the *shatz* is a last resort. Others maintain that it is ideal. For our question, let us assume that the person decides to say the entire *shemone esrai* with the *shatz*. [See Brochos 21b, Poskim. Tur, Sh. Ar. OC 52, 109, commentaries. Kaf Hachayim. Igros Moshe OC III:9.]

D) Anainu

The main additions on fast days include *anainu* and special Torah readings. The individual adds it during *shema kolainu*. If one forgets it, he recites it at the end of *shemone esrai*, before taking his three steps backwards. In modern times it is only recited at *Mincha*. If one adopts a private fast, he adds it in his *Mincha*. In *chazaras hashatz, anainu* is recited as its own *brocha* in *shemone esrai*. It is placed right after *go'ail yisroel*, the *brocha* relating to the hardships of the day, both at *shacharis* and at *mincha*.

Since it was instituted as a separate *brocha* for the *shatz*, it is evidently a *tzibur* obligations. This is an example of something only fulfilled by listening to the *shatz*. Therefore, one must be careful to hear every word. This is especially true during *shacharis*.

The poskim say that if one recites his own *shemone esrai* together with the *chazan*, he should not say *anainu* with him. *Anainu* is not part of the personal *shemone esrai*, but a separate *brocha*. Though the person is relying on the *shatz* for his responses, and even for *tefilah betzibur* according to some, this is not part of that.

However, if one recites *shemone esrai* at *mincha* with the *shatz*, when the individual

has his own obligation to say it, what should he do? Must he listen to the *shatz* anyhow, like the *tzibur*, since this is also an institution by the Rabbis? Should he insert it in *shema kolainu*, risking losing his continuity for the *amein* and *modim*? Should he hurry ahead, say it in *shema kolainu* and try to finish before the *shatz* gets there?

The poskim say one should say it in *shema kolainu*. There is no discussion about whether he should also listen to the *shatz*, to fulfill his obligation as part of the *tzibur*. The poskim discuss a similar situation. One who observes a private fast and is reciting *shemone esrai* with the *shatz*, needs to say *anainu*. The assumption is that he says the entire *shemone esrai* with the *shatz*. If he says *anainu* during *shema kolainu*, he will fall behind for the *amein* and *modim*. The poskim debate whether he should say it then or at the end of *shemone esrai*. It is unclear why the issue does not arise on a communal fast day. Maybe, while the *shatz* says it the individual moves ahead. Then when the individual says it in *shema kolainu* the *shatz* catches up. Accordingly, the individual would not listen to the *shatz*. On the other hand, maybe the individual should listen to the *shatz*, like everybody else. Since he must say *anainu* during *shema kolainu*, the issue of choosing does not arise. A private fast, in which the addition of *anainu* is personal, raises this issue. Generally, one may add personal requests in either *shema kolainu* or at the end. On a communal fast the addition is an official institution, so the conflict is not raised. Accordingly, he should indeed wait and listen to the *shatz* when he says *anainu*.

Anainu is a part of the *tefilah* that one can only fulfill with the recital of the *shatz*. Bowing for *modim* can be done with the *tzibur* during *chazaras hashatz*. The *amein* on *shema kolainu* will not be sounded anyhow, but by ending his own *brocha* at the same time, he will be joining with them. As for the *shatz's anainu*, he will not be able to do this at all if he does not wait to hear the *shatz*. This also comes first, chronologically. Therefore, it would appear that it is preferable to stop and listen for that. This way, he will also be able to recite most of the rest of *shemone esrai* together with the *shatz*. [See Taanis 13b, Poskim. Tur, BY, Sh. Ar. OC 565:1-3, 109:2, commentaries, Kaf Hachaim 27.]

On the Parsha ... *The middle briach, pole, went right through the mishkan from end to end. [26:28].* This pole was thirty *amos* long. Chaza'l say that this was from the tree that *Avraham* planted in *Be'er Sheva*. When the Jews crossed the *Yam Suf*, the angels removed the tree and placed it on the sea for the Jews to take. They announced 'this pole came from *Avraham's* tree.' When the *mishkan* was assembled it curled through the boards miraculously. When it was dismantled it straightened out. While other poles were for carrying the vessels, these poles were for holding it together. Why was it necessary for such extraordinary miracles for this pole? It seems that this pole represented the concept that the *tzibur* of *Yisroel* was made up of many parts. They all need to be held together. While the *choshen* and other parts of the *mishkan* and its vessels also denote the combined participation, this pole went right through the entire *mishkan*. It came from *Avraham Avinu*, the father of us all, who introduced *avoda* to *Yisroel*. It is meant to show how *tefilah betzibur*, as *avoda*, might be made up of many different individual *avodos*, but all are connected as one whole.

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