



# Daf HaYomi B'Halacha

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## Today's LIMUD

**Hilchos Tefila 125-126 (page 300)**

מאמצע הסעף וכן מנענעים עד סימן קכו אמצע הסעף ואם היה

## Today's TOPICS

**May a Heretic Serve as *Chazan*?**  
**If the *Chazan* is Unable to Continue**  
**Bouncing on One's Toes During *Kedusha***



### May a heretic serve as *chazan*?

Someone who denies any of the tenets of Judaism (e.g. Heavenly origin of the Torah, reward and punishment, *Moshiach*, resurrection of the dead) cannot serve as a *chazan*. If such a person leads the congregation, he should be removed even in the middle of *chazaras hashatz*, and it is forbidden to respond *Amein* to his

*berachos*. If the *chazan* skips the *beracha* of *V'lamalshinim* and does not immediately correct himself, he is suspect of being a denier who purposely skipped the *beracha* to avoid cursing himself. Such a person, even if previously thought to be a *tzaddik*, should be removed from the *amud* and his replacement should begin from the *beracha* of *V'lamalshinim*. He does not need to be removed if he skipped other *berachos* at the same time.

(סימן קכו, סעיף א, ס"ק ה, וביה"ל ד"ה ברכת וד"ה מסלקין)



### If the *chazan* is unable to continue

If the *chazan* became weary in middle of *chazaras hashatz*, someone else should take over. If it happened in the middle *berachos*, the replacement should begin where the first one left off. If he left off in the middle of a *beracha*, the replacement should start at the beginning of the *beracha*. If the problem occurred on a day when *piyutim* are recited (e.g. Rosh Hashanah, Yom Kippur),

the *piyutim* do not need to be repeated. According to one contemporary *posek*, if the *chazan* who started *chazaras hashatz* has to stop during the *piyutim* following *kedusha* in the third *beracha*, the replacement should continue with the remaining *piyutim* but the original *chazan* should recite the conclusion of the *beracha*.

(סימן קכו, סעיף ב' וס"ק ח-י; וראה ביה"ל ד"ה ואם; ביאורים ומוספים דרשו, 6)



### Bouncing on one's toes during *kedusha*

The Medrash records a custom of people bouncing on their toes when reciting the words *kodosh*, *kodosh*, *kodosh* in *kedusha*. To fulfill this custom, the body, from the heels up, should be lifted as if to emulate a flying *malach*, as it says "with two [of his wings] he flies."

According to the Acharonim, this should also be done for the *pesukim* of *Baruch* and *Yimloch*. The *poskim* discuss whether a person should bounce each time he says the word *kodosh* or just once when starting the *pasuk* and whether someone listening to *kedusha* while *davening Shemoneh Esrei* should bounce.

(סימן קכה, סעיף ב' וס"ק ז-ח; ביאורים ומוספים דרשו, 15)

### Yesterday's HIGHLIGHTS

- The *mitzva* to recite *kedusha* is of Rabbinic origin, but fulfills the Biblical *mitzva* to sanctify Hashem's name, based on the *pasuk* "I will be sanctified through the sons of Israel."
- The entire congregation should recite the *pesukim* of *kedusha* at the same time. One can join and be considered as having recited it with the *tzibur* as long as some members of the congregation are still saying the *pesukim*.
- Someone *davening* with a *minyan* whose *nusach* is different than his is required to recite *kedusha* according to the shul's custom. If he began with his regular *nusach*, he should switch, even if he is partway through. Some *poskim* permit reciting it in one's regular *nusach* if one does so quietly.

### Tomorrow's TOPICS

- When a *chazan* must repeat *Shemoneh Esrei*
- *Birkas kohanim* when the *chazan* repeats his *tefilla*.
- Informing a *kohen* about a dead body during *Shemoneh Esrei*

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Important Note: The halachic summaries are to assist you with your learning.  
Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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