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Today's

LIMUD

Hilchos Tefila 108 (page 274)

מתחלת סימן קט עד אמצע סעיף א והוא הדין

Today's

TOPICS

Responding to *Devraim Sh'bekedusha*

Starting *Shemoneh Esrei* After the Rest of the Congregation

Selecting Between *Devraim Sh'bekedusha*



Responding to *devarim sh'bekedusha*

Someone who will begin *Shemoneh Esrei* after the congregation already started may do so only if he will be able to complete the entire *tefilla* (including *E-lokai*, *netzor*) in time to respond to *kedusha*, the *Amens* following *Hakel Hakadosh* and *Shomea Tefilla*, *modim derabonon*, and *yehei shmei rabbah* of the first *kaddish* after *Shemoneh Esrei*. (According to some poskim, this list also includes

every *kaddish* up to the final *barechu* that is recited after *Shacharis* and *Ma'ariv* in some congregations; other poskim add *birkas kohanim* to the list.) If he cannot complete *Shemoneh Esrei* in time for these responses, he must wait until after responding to all of them before beginning his *davening*. If he is in the middle of *birchos kriyas Shema* he must be careful to avoid pausing for as long as it would take to complete the *berachos*. (He should instead proceed with *davening*, stopping to insert several small breaks rather than one long one.) If the *davener* has already completed the *beracha* of *go'al Yisrael*, he should continue *davening* without waiting at all. If the *tzibur* is up to *modim derabonon*, he should bow along with them.

(סעיף א, ס"ק ב, ה ר"ו, וביה"ל ד"ה לקדושה; ביאורים ומוספים/drsho, ז ו 11)

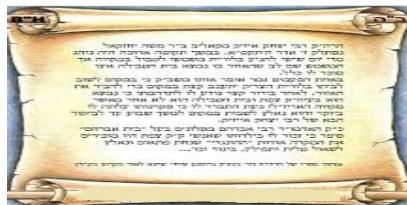
Starting *Shemoneh Esrei* after the rest of the congregation

Making sure that one has enough time for *kedusha* and the *Amens* following *Hakel Hakadosh* and *Shomea Tefilla* is required only if he has not already responded to those passages yet and does not anticipate hearing them later in the day. The poskim discuss whether the same is true of *kaddish*. The poskim debate whether it is permissible for one who wishes to start



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with the rest of the congregation to begin if he knows he will not complete his *tefilla* in time for these responses. Many *poskim* permit one to start *Shemoneh Esrei* as the *chazan* begins his repetition, to recite *kedusha* along with the *chazan*, and to pace oneself to conclude *Hakel Hakadosh* and *Shomea Tefilla* together with the *chazan*. A person should aim to reach the beginning or end of *modim* at the time that the congregation begins *modim d'rabonon*. ס"ק ב, ה ר"ז, וביה"ל ד"ה הנכנס; ביאורים ומוספים דרשו, 7,



kaddish or if he already responded to *kaddish* that day, responding to *kedusha* takes precedence), *barechu*, *modim d'rabonon* (some list *modim d'rabonon* before *barechu*; if he will be able to bow later when the *tzibur* recites *modim d'rabonon*, *barechu* takes precedence), and the *Amens* of *Hake-l Hakadosh* and *Shomea Tefilla* (which take precedence over the *Amens* to other *berachos*). Responding to these passages is of greater importance than *tefilla b'tzibur* (this is the case, at least, when one is not commencing *tefilla* at the same time as the rest of the *tzibur*).

(ביה"ל ד"ה לקדושה; ביאורים ומוספים דרשו, 12)

Selecting between *devarim sh'bekedusha*

Someone who hears *devarim sh'bekedusha* from two *minyanim* or is unable to wait to hear the *devarim sh'bekedusha* listed above because he must hurry to meet *zman tefilla* should attempt to recite at least some of them in the following order of importance: *yehei sheme rabbah*, *kedusha* (if his *minyan* will reach *kedusha* before

Yesterday's HIGHLIGHTS

- The *poskim* discuss whether or not someone who *davened* but made an error (e.g. he recited the weekday *Shemoneh Esrei* at *Mincha* on Shabbos or omitted *ya'aleh v'yavo* from *Mincha* on Rosh Chodesh) and did not realize his mistake until the day was over has fulfilled the basic obligation of *tefilla*. Therefore, he should *daven* with the stipulation that if the *tefilla* is not required, it should be considered voluntary.
- According to some *poskim*, if someone realized on Shabbos that he had switched *v'sein tal umatar* and *v'sein beracha* at *Mincha* on *erev Shabbos* (and should have repeated the *Shemoneh Esrei*), the rules are the same as in the previous case. Other *poskim* hold that making an error in this *beracha* is considered as not having *davened* at all, and that, in this case, both opinions cited above would agree that a makeup *tefilla* is required on Shabbos.

Tomorrow's TOPICS

- Davening along with the *chazan*
- Answering to other *Kedushos* during *Shemoneh Esrei*
- Pacing oneself when Davening with the *Chazan*

- If someone mistakenly recited *ya'aleh 'yavo* or *al hanisim* or the special passages inserted during *aseres yemei teshuva* that mention being written in the Book of Life on the wrong occasions, he should restart the *beracha*. If he already completed the *beracha*, he should continue on as usual.

לקבלת המיל בלשון קודש, נא ליצר קשר עם דרשו: dirshu@dirshu.co.il

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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