Dirshu דף היומי בהלכה
Daf HaYomi B'Halacha

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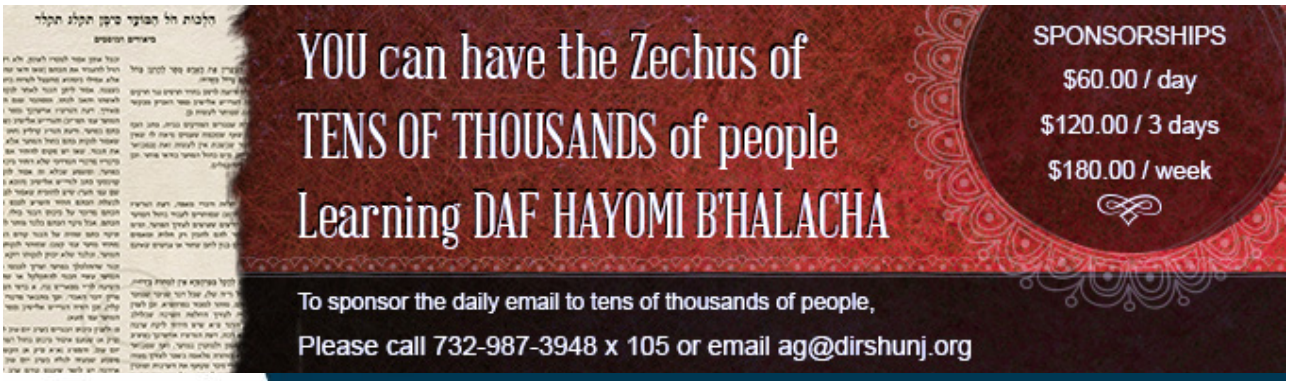

Today's LIMUD

***Hilchos Kriyas Shema* 65 (page 197)**
מסימן סה סעיף ב עד תחילת סימן סו

Today's TOPICS

***Kabbolas Ol Malchus Shamayim* (Accepting The Yoke Of Heaven) With The Congregation**
Responding "*Shema*" Not Of *K'riyas Shema* With The Congregation
Saying *Aleinu* With The Congregation

Kabbolas ol malchus shamayim (accepting the yoke of Heaven) with the congregation

If one finds himself among a congregation reciting *K'riyas Shema*, he is obligated to join with them in *kabbolas ol malchus shamayim* (accepting the yoke of Heaven) and to recite the first verse and *Boruch Sheim* together with them. It is preferable that he recite the entire *K'riyas Shema* with them, and some even hold that this is required. If he has not yet prayed, he should have intention not to fulfill his obligation of *K'riyas Shema*, in order to be able to recite it together with *Birchos K'riyas Shema* when he later prays. If he has not yet recited *Birchos Hatorah*, he should only say the first verse and *Boruch Sheim*. If he is in middle of *p'sukei d'zimrah*, according to the Mechaber he should not interrupt it with *Shema*; rather he should recite the words that he is up to in the tune with which the congregation is reciting *Shema*. Most *poskim* maintain that he should interrupt with the first verse and *Boruch Sheim*.
(**סעיף ב-ג וס"ק ח, י ו-יא; ביאורים ומוספים דרשו, 15 ו-20**)

Responding "*Shema*" not of *K'riyas Shema* with the congregation

If one finds himself among a congregation that is not reciting *K'riyas Shema*, but is reciting the verse of *Shema Yisroel*, such as upon removing the *Sefer Torah*, during *kedusha* of *Musaf*, or *Yom Kippur Koton*, there is an opinion that he must respond along with them, but not during *p'sukei d'zimrah*. Others say that one need not respond at all. There is an opinion that even *K'riyas Shema*, if it is being recited by the congregation after the *zman* (required time), is not considered accepting the yoke of Heaven, and does not require one to join with the congregation.
(**ביאורים ומוספים דרשו, 18 ו-22**)

Saying *Aleinu* with the congregation

When the congregation recites *Aleinu*, one should join them even if he is not holding in the same place. However, he should not interrupt *p'sukei d'zimra*, nor between *Shemoneh Esrei* and *Tachanun*. He also does not need to interrupt while reciting *Ashrei* and *Uva L'tziyon* (the prayers immediately before *Aleinu*). One whose *nussach* is *Ashkenaz* (which recites *Aleinu* after *Uva L'tziyon*) and is praying in a *S'fard* congregation (which recites *Aleinu* at the very end of *Shacharis*, after *Ein Keilokeinu*) should not recite *Aleinu* until the end when the congregation recites it. There are those who say that one whose *nussach* is *S'fard* and is praying in an *Ashkenaz* congregation should recite *Aleinu* along with the congregation (after *Uva L'tziyon*) and repeat it at the end (in accordance with *nussach S'fard*).
(**ס"ק ט; ביאורים ומוספים דרשו, 17**)

Yesterday's HIGHLIGHTS

- While reciting a blessing, *K'riyas Shema*, *Shemoneh Esrei*, *Hallel* or *Megilas Ester*, one should not pause for longer than *kdei ligmor es kulah* (the amount of time it takes to complete that section from beginning to end).
- If one interrupted *K'riyas Shema* with a pause longer than *kdei ligmor es kulah*, according to the Mechaber he may continue; according to the Rama, if the pause was halachically necessary, he must repeat from the beginning.
- If one interrupted *Shemoneh Esrei* with a pause longer than *kdei ligmor es kulah*, according to the Mechaber he must begin anew; according to the Rama this is only

Tomorrow's TOPICS

- People who may be greeted during *K'riyas Shema*
- Responding to people in today's times
- Writing during *Birchos K'riyas Shema*

required if the pause was involuntary.

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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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