



Dirshu
דף היומי בהלכה
Daf HaYomi B'Halacha

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הזכרונות של הפוסק סימן תתקל תתקל

מחבר: הרב חיים שניידר

הזכרונות של הפוסק סימן תתקל תתקל... (text continues in small font)

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Today's

LIMUD

Hilchos Krias Shema 64 (page 195)
מתחילת סימן סד עד תחילת סימן סה

Today's

TOPICS

Reciting K'rias Shema Out Of Order
How To Make Up a Skipped Word Of K'rias Shema
Losing One's Place During K'rias Shema

והיה אם	שמע
שמע	ישראל

Reciting K'rias Shema out of order

From the Torah's words , "v'hayu had'vorim ha'eileh" (and these words shall be) regarding Shema, Chazal derive that K'rias Shema must be recited in order. This means that in each *parshah*, the words must be read in the same order that they appear in the Torah. If words or verses were skipped and the following verses were read, one need not begin the entire *parshah* anew; it is sufficient to begin rereading in proper order from the first skipped verse. The separate *parshiyos* should be recited in the order that they are arranged in K'rias Shema. However, if they were read in a different order, it is *b'dieved* valid (although some question this).

(סימן סד, סעיף א, ס"ק א-ב, וביה"ל ד"ה במה וד"ה אה)

How to make up a skipped word of K'rias Shema

If a verse was skipped during K'rias Shema, or if it was improperly pronounced and needs to be repeated, one must return to that verse and repeat from there until the end of the *parsha*. If one knows that he skipped but isn't certain which verse, he must repeat from the beginning of that *parshah*. If one skipped a word or even a single letter in middle of a verse, that begins a new phrase, there are *poskim* who permit repeating merely from that phrase; others require returning to the beginning of that verse. If the skipped word or letter is in middle of a phrase, everyone requires repeating from the beginning of the verse.

(סעיף ב' וס"ק ה-ו; ביאורים ומוספים דרשו, 2)



Losing one's place during *K'riyas Shema*

One who finds himself reciting the phrase "*uch'savtam al mezuzos beisecha u'visharecha*" which appear both at the end of the first *parshah* of *K'riyas Shema* and in middle of the second *parshah*, and is uncertain which *parshah* he is reciting, should continue with the beginning of the second *parshah*. However, if he finds himself automatically continuing with the words "*lema'an yirbu y'meichem*" which appear in the second *parshah*, he may assume that he was holding there and continue. However, if one is reciting *Shema* along with the congregation, and they are all reciting together in unison, he probably is up to the same place they are and should continue along with them. (סעיף ד' וס"ק י-יא ביאורים ומוספים דרשו, 6)

Yesterday's HIGHLIGHTS

- If the first verse of *K'riyas Shema* was recited without *kavana*, it needs to be repeated from the beginning.
- While reciting the first *parshah* of *K'riyas Shema* it is forbidden to motion or signal, even for a *mitzvah* purpose. Poskim disagree whether this applies even if one pauses his recitation.
- *K'riyas Shema* consists of three *parshiyos*: *Shema*, *V'haya im shamo'a*, and *Vayomer*. The Rishonim disagree which portions of the first two *parshiyos* are *m'doraisa*.

Tomorrow's TOPICS

- Length of time permitted to pause during *K'riyas Shema*
- If *K'riyas Shema* was interrupted with too long a pause
- If *Shemoneh Esrei* was interrupted with too long a pause

לקבלת המייל בלשון קודש, נא ליצור 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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