



**Dirshu**  
**דף היומי בהלכה**  
Daf HaYomi B'Halacha

# Daf HaYomi B'Halacha

**הקלות חל הפדיון ביטול תהלת הקהל**

**מיוחדים**

הקלות חל הפדיון ביטול תהלת הקהל... (text continues in small font)

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*Today's*

**LIMUD**

**Hilchos Tefila 107 (page 268)**  
**מתחילת סימן קז עד סעיף ג**

*Today's* **TOPICS**

**'Adding' to Shemoneh Esrei**  
**Someone Who Realized During Shemoneh Esrei That He Already Davened**  
**Someone Who is Unsure Whether He Davened Ma'ariv**



### 'Adding' to Shemoneh Esrei

*Shemoneh Esrei* corresponds to the daily *korban Tamid* which could be offered only once. Offering the *korban* a second time would be a violation of *ba'al tosif*. Likewise, a person who *davened Shemoneh Esrei* may not repeat that *tefilla* as an obligation. Nevertheless, it is permissible to repeat the *tefilla* as a voluntary act by adding something new, just as it is possible to offer a new *korban* voluntarily.

The additional piece establishes the prayer as a supplication rather than an obligation. According to the Mechaber, the addition must be inserted into one of the middle *berachos* (and not the first or last three, which are designated for praise alone) and should consist of supplications that are not regularly inserted. According to the Rama, the additional supplication should relate to a newly-perceived need on the part of the person who is *davening*. The Rama also holds that a person should not *daven* a voluntary *tefilla* unless he can be fully focused on all of its *berachos*.

(סעיף א-ב, ס"ק ג, ד ר"ח, וביה"ל ד"ה אם, ד"ה ועל וד"ה ואם; ביאורים ומוספים דרשו, 15)

### Someone who realized during *Shemoneh Esrei* that he already davened

Voluntary *tefillas* are not always permitted. They are forbidden on Shabbos and Yom Tov, just as voluntary *korbanos* are forbidden on those days. They cannot be recited for *Mussaf* (whether on Shabbos, Yom Tov, Rosh Chodesh or Chol Hamoed), just as a *korban Mussaf* cannot be brought voluntarily. If someone started a *tefilla* with intent to fulfill an obligation, but realized partway through that he was not obligated in that *tefilla* (e.g. he remembered that he already recited that prayer, or - if he was repeating *Shemoneh Esrei* because of an omission -



he realized that he was not required to repeat the *tefilla*), he should stop immediately, even in middle of a *beracha*. Such a *tefilla* cannot be turned into a voluntary one because a *tefilla* must be either entirely obligatory or entirely voluntary, like a *korban* which cannot be half obligatory and half voluntary. (One opinion holds that if a person was in the middle of a *beracha* when he realized that he was not obligated in the *tefilla*, he should complete the *beracha* if he already recited *baruch atah Hashem*.)

(סעיף א, ס"ק ה-ז; ביאורים ומוספים דרשו, 11-12)



### Someone who is unsure whether he davened *Ma'ariv*

Theoretically, someone who is not sure whether he already *davened* should be exempt from *davening*. The requirement to recite *Shemoneh Esrei* is *mid'rabanon*, and the halacha regarding all *mitzvos d'rabanon* is to be lenient. Nevertheless, he should *daven*, since he can do so as a voluntary *tefilla*. Before beginning to *daven* he should stipulate that this *tefilla* should fulfill his obligation

if he is obligated or serve as a voluntary *tefilla* if he is not obligated. For *Shacharis* and *Mincha* it is not necessary to add anything to the *tefilla*, but he should add something for *ma'ariv* (which is not as clearly obligatory). There is an opinion which holds that someone one in this situation is required to *daven Shacharis* and *Mincha*. According to all, someone who is unsure if he *davened* a Shabbos or Yom Tov *tefilla* or *Mussaf* should not recite that *tefilla* as a volunteer, since those *tefillas* cannot be recited voluntarily. Someone who started a *tefilla* out of doubt, but partway through remembered that he had already *davened*, should complete the prayer. The *poskim* discuss whether or not he must to add to it. The *poskim* discuss whether someone who got confused about which *beracha* of *Shemoneh Esrei* he was up to should continue from the *beracha* he is uncertain about or whether he should resume at a place which has clearly not been recited yet.

(סעיף א, ס"ק ב, ה-ז, וביה"ל ד"ה על; ביאורים ומוספים דרשו, 2 ו-5)

### Yesterday's HIGHLIGHTS

- A person who is primarily occupied with Torah study (i.e. he does not interrupt his study for any reason) must pause his studies to perform all *mitzvos* incumbent upon him, both *d'oraisa* and *d'rabanon*. Regarding *tefilla*, however, he must break only for *kriyas Shema* (with the *berachos*) which is a *mitzva d'oraisa*, but not for *Shemoneh Esrei* which is *d'rabanon*. Today there is no one who qualifies for this exemption.
- Generally, an individual studying Torah does not need to interrupt for *davening* if he will have time to attend to it later. Someone who plans to *daven* alone at home should not start learning, but if he began he may continue.

### Tomorrow's TOPICS

- Compensating for missed *tefillas*
- Compensating for intentionally missed *tefillas*
- Why the present *tefilla* precedes the makeup *tefilla*

- Someone who teaches Torah to the public does not need to stop until close to the end of *zman kriyas Shema/tefilla*. If the group will disperse and will cease learning for the day as a result of his stopping, the leader should recite only the first *pasuk* of *Shema* and include a halacha or verse that mentions *yetzias Mitzrayim* in the lecture.

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: [dirshu@dirshu.co.il](mailto: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.

Dirshu International, Inc., 212 Second St, Suite 404B, Lakewood, NJ 08701

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