The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Apr 18, 2026 ■ א' אייר, תשפ"ו
סימן ס"ה סעיף א'

Overview

Siman 65 Seif 1:

If one reads *serugin*, meaning he began to read and then stopped, whether in silence or whether by speaking, and then returned to his reading to complete *shema*, even if he paused the amount of time it takes to complete the entire *shema* he has fulfilled the *mitzvah* even if the pause was the result of an *ones*. Some say that if there was an *ones* and he paused the time it takes to complete *shema* he must go back to the beginning and this is the custom. We calculate the delay according to the reader and not by an objective standard of how long it takes to complete *shema*.

- Even if one spoke intentionally he is only required to return to the place where he stopped. The same *halacha* is true if one spoke in the middle of Hallel, Megilla, *Birkas HaMazon* or any other long *beracha*. In Biur Halacha he writes that if one intentionally paused during *krias shema* he should repeat all the paragraphs. (M.B. 1)
- Magen Avrohom writes that this *halacha* applies when the *ones* is due to something that made the person incapable of reading *shema* but if one is forced to pause by others it is not considered an interruption according to this opinion. For *shemone esrei* one is required to go back to the beginning even if it is an external *ones*. (M.B. 2)
- "To complete *shema*" means to read *shema* from the beginning to the end even if he was near the end. (M.B. 3)
- *L'chatchila* one should not pause the amount of time needed to complete *shema* even if it is not the result of an *ones*. (M.B. 4)
- It seems from Magen Avrohom that the *shaliach tzibbur* must be careful not to sing too much during *birchos krias shema* since it could result in a pause longer than the amount of time it takes to finish the *berachos*. It is permitted to answer *kaddish* and *kedusha* even if one will pause the amount of time it takes to complete the entire section. (M.B. 4)
- If one interrupts during *krias shema* for the amount of time to finish *shema* he must go back to the beginning of *shema*. If he pauses during *birchos krias shema* he goes back only if he paused the amount of time it takes to read from the beginning of ברכת יוצר אור until גאל ישראל. (M.B. 5)
- In Biur Halacha it is explained that pausing between the *berachos* of *birchos krias shema* does not necessitate that a person repeat a *beracha* but if one pauses between paragraphs of *shema* he must go back to the beginning. (M.B. 5)
- Later authorities maintain that the same *halacha* as per Rema applies for *shemoneh esrei,* Hallel, Megilla and *birkas kohanim*. (M.B. 6)

Stories to Share

Conflicting Duties

מ"ב ס' ס"ה, ס"ק ד': "ואפילו בשתיקה בעלמא..."

A certain person liked to learn before davening, so he would go to pray in a shul which had a fairly late minyan that nevertheless made the zeman tefillah. The first thing he would say after birchas haTorah was shema to discharge his obligation. Once someone asked him a question while he was reciting shema. Since he was afraid that interrupting was forbidden, he waited to answer the query until after he completed the shema. The man who had asked the question was somewhat annoyed at this. "Why didn't you answer me? It's not as though there is any halachic problem with interrupting while reciting shema unless it is said with the blessings."

But this man wondered if this was really true.

When his question reached Rav Chaim Kanievsky, zt"l, he ruled that there is indeed a problem with interrupting while reciting shema. "If a person wishes to discharge his obligation by reciting shema he may not interrupt even if he is saying shema before davening to make the zeman."

A certain man one found himself part of a minyan without kohanim. The minyan that started a few minutes earlier included kohanim, but they said birkas kohanim while his minyan was still reciting shema. If he went to the other minyan to hear birkas kohanim he would surely miss the chazzan's repetition of Hashem Elokeichem emes. Could he forgo this duty in order to hear birkas kohanim?

When this question reached Rav Chaim Kanievsky, he was himself unsure of the halachah. "Possibly," he replied, without further explication.

שאילת רב, ע' קע"ח

Halacha Highlight

Interruptions in the middle of a prayer

Shulchan Aruch Siman 65 Seif 1

שהתחיל לקרות והפסיק בין בשתיקה בין בדבור

He began reading and then interrupted, whether with silence or whether with speech

There is a fundamental disagreement between Shulchan Aruch and Rema regarding one who pauses in the middle of a *tefila* (ע' בספר הלכה ברורה שמפרט כל ההלכות האלו). Shulchan Aruch rules that one who interrupts in the middle of *shema,* even if the interruption took longer than it takes to complete *shema* should finish reading *shema* and the *mitzvah* is fulfilled even if the interruption was the result of an *ones*. It does not matter whether the interruption involved a lengthy silence or whether he spoke even intentionally in the middle of *shema*. Rema, however, rules that if one interrupted for the amount of time it takes to complete *shema* due to an *ones* he must go back and reread *shema* from the beginning. *Ones* in this context refers to where the person was in a circumstance in which he was not allowed to read *shema*. For example, if he interrupted *shema* to relieve himself or if he found himself in a place that was filthy to the extent that it prohibited him from reading *shema*. On the other hand, if the *ones* was due to an external force that did not allow him to read *shema* he is only required to resume reading from the place where he paused. An example of this type of *ones* is if thieves did not allow him to finish reading *shema*.

The parameters for interruptions in *shemoneh esrei* are as follows. According to Ashkenazim, if one interrupted but it was not due to an *ones* he resumes from the place where he interrupted even if the interruption took longer than the time it takes to finish all of *shemoneh esrei*. If one interrupted the amount of time it takes to read all of *shemoneh esrei* due to an *ones*, regardless of whether the *ones* was due to his own inability to read *shemoneh esrei* or whether it was an external force that prevented him from concluding *shemoneh esrei* he must restart *shemoneh esrei* from the beginning. For Sephardim, if one interrupted for the amount of time it takes to complete *shemoneh esrei*, he must restart *shemoneh esrei* regardless of whether the interruption was due to an *ones* or some other factor.