The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ס"ה סעיף ב'-ג'

Overview

Siman 65 Seif 2:

If someone read *shema* and entered the *Bais HaKnesses* and found the *tzibbur* reading *shema* he should read the first pasuk with them so that it does not appear as though he is not interested in accepting the yoke of Heaven with his friends. Similarly, if one is in the *Bais HaKnesses* saying supplications or *pesukim* when he is in a place that he could interrupt he should read with the *tzibbur*, however, if he is in a place where he may not interrupt, for example, from ברוך שאמר and onwards he should not interrupt; rather he should read the words that he was about to say with the tune that the *tzibbur* uses so that it appears as though he is reading together with them.

- Certainly, if one has not yet read *shema* he must read with them the first *pasuk* but he should not have in mind to fulfill the *mitzvah* of reading *shema* at that time. Even if he has not yet recited *birkas hatorah* he should read the first *pasuk* with them. (M.B. 8)
- The same rule applies for other *tefilos* recited by the *tzibbur*, for example, *ashrei* and *aleinu* one should read together with them. (M.B. 9)
- ברוך שם כבוד is included in the "first *pasuk*." Gra asserts that one should read with them all of *shema* but during *pesukei d'zimra* one should not read any more than the first *pasuk*. (M.B. 10)
- Later authorities write that while reading ברוך שאמר, ישתבח and *pesukei d'zimra* one should interrupt in order to accept the yoke of Heaven but during *birchos krias shema* and between paragraphs one should not interrupt at all; rather he should read the words with the tune the *tzibbur* uses for *krias shema*. (M.B. 11)

Siman 65 Seif 3:

If one read *shema* and entered the *Bais HaKnesses* and found the *tzibbur* reading *shema* it is appropriate for him to read all of *shema* with them and receive reward for having read Torah. However, he is not obligated to read more than the first *pasuk* as was explained.

Halacha Highlight

Joining the *tzibbur* as they *daven*

Shulchan Aruch Siman 65 Seif 2
צריך לקרות עמהם פסוק ראשון
One must read with them the first *pasuk* of *shema*

Shulchan Aruch (סע' ב') writes that one who has already read *shema* who enters a Bais HaKnesses and finds the *tzibbur* reading *shema* must read together with them the first *pasuk* of *shema,* including ברוך שם כבוד וכו' (מ"ב סק"י) so that it should not appear as though he does not want to accept upon himself the yoke of Heaven. Mishnah Berurah (סק"ח) notes that even if one did not yet read *shema* he must read *shema* with the *tzibbur* but he should have in mind that he does not intend to fulfill the *mitzvah* of *shema* with this reading since he is not wearing *tefillin* and one should not read *shema* to fulfill the *mitzvah* if he is not wearing *tefillin*.

Mishnah Berurah (סק"ט) writes that this same principle applies for anything that the *tzibbur* is reading. Therefore, if one finds the *tzibbur* reading *ashrei* or *aleinu, derech eretz* dictates that he should read those paragraphs with them. *Poskim* disagree whether this *halacha* applies when the *tzibbur* reads *shema* in other parts of *davening*. Rav Elyashiv (תפילה כהלכתה פי"ג הע' קי"ט) maintains that the *pasuk* of *shema* that is said as part of *kedusha* in *mussaf* is included in this *halacha* and must be read together with the *tzibbur*. Rav Kanievski, however, writes that the custom is that one who is not *davening mussaf* with the *tzibbur* does not read *shema* with them as they respond to *kedusha*. Similarly, the custom is that one who is not *davening* with the *tzibbur* does not read the *pasuk* of *shema* that is read when taking out the Torah (אשי ישראל השו"ת שבסוף הספר תשובה מ"ט). Aruch HaShulchan (סע' ו') contends that the custom is that one responds with the *tzibbbur* only *shema* and when *modem* and *aleinu* are recited one should bow together with the *tzibbur*. He then adds that some have the custom to also read *aleinu* together with the *tzibbur*.

Stories to Share

The Pleasures of the Shteiblach

ש"ע ס' ס"ה, ב': "צריך לקרות עמהם פסוק ראשון שלא יראה כאלו אינו רוצה"

A certain man lived near a shteibel but was unhappy with the rushed pace of the prayers there. When he mentioned this to a friend, he heard a very encouraging teaching.

"You know Rav Wolbe said that he enjoyed bein hazemanim when he was able to daven at the shteiblach since he never had to rush his davening. He said pesukei d'zimrah while one minyan reached shemoneh esrei and then continued from yotzer until shemoneh esrei while another minyan davened from the beginning. He would daven shemoneh esrei with them and then would hear the chazzan's repetition and complete the davening with yet another minyan!"

This man decided to at least start before his minyan so that he would have ample time to say everything with kavanah but he quickly ran into a halachic question. Since he was always ahead of his minyan he was towards the end of shema while they were up to the first verse. As we find on today's amud, one who hears a minyan saying shema must recite along with them. This man wondered whether that even applied to someone who had already said shema in the same room with the minyan and was in the middle of his recital of shema? It seemed to him that saying the verse of shema was unnecessary in this case, but just to make sure he asked Rav Chaim Kanievsky, zt"l.

The gaon answered, "You must definitely say shema again with the minyan."

שאילת רב, ע' קע"ח