



## Overview

## Halacha Highlight

### Skipping parts of *hallel*

Shulchan Aruch Siman 488 Seif 1

גומרין ההלל

**We complete *hallel***

Shulchan Aruch (סעי' א') writes that on the Yom Tov of Pesach we complete *hallel* and then elaborates on the *halachos* of interrupting during the recitation of *hallel*. Mishnah Berurah (סקי"ב) writes that one who leaves out a *pasuk* or word must go back to the place where he skipped and cannot simply read the missing *pasuk* or word when he realizes that it was skipped since that would constitute reading *hallel* out of order. Sha'ar HaTziyun (סקי"ב) cautions that when reading *hallel* on days when it must be complete one must be careful to read the words correctly since one who reads the words incorrectly in a manner that changes the meaning is considered as though he did not read the word and would be faced with a question of reading *hallel* out of order.

If one read half *hallel* and did not realize until he completed the *beracha* at the conclusion to *hallel*, it would seem that he must repeat *hallel* and possibly the *berachos* as well. The reason is that Biur Halacha (תרי"צ סעי' י"ד סד"ה א') rules that if one skipped even a word in the *megilla* and did not realize until after he recited the *beracha* that follows the reading he must reread the *megilla* including the *berachos*. He then cites Chaye Adam who writes that if the skipped word does not change the meaning of the reading it should be reread without the *berachos*. Consequently, since Sha'ar HaTziyun (סקי"ב) writes that the *halacha* of *hallel* is the same as the *halacha* of the *megilla* it follows that this includes the *halachos* of one who skipped a word. In the event that one recited half-*hallel* rather than whole *hallel* Rav Shmuel HaLevi Vosner writes that he must repeat *hallel* but is not required to repeat the *beracha*. His reasoning is that since we recite *hallel* with a *beracha* on half-*hallel* he has fulfilled his obligation of reciting *hallel*. All that he lacks is fulfillment of Chazal's enactment to read whole *hallel* so he must do that without repeating the *beracha*.

### Siman 488 Seif 1:

In the morning we enter the *bais haknesses* and read all of the *zemiros, daven shacharis, recite hallel* (and recite the *beracha* להלל) and we do not interrupt in accordance with the rules of interrupting *krias shema*. In the middle of a paragraph one may be *shoel b'shalom* of a father or *rebbe* and may respond *shalom* to any honorable person who offered *shalom*. Between paragraphs one may inquire from an honorable person and respond to anyone. (This applies on the first two days when we complete *hallel* but on days when we do not complete *hallel* see above *siman* 422:4). If one interrupted and paused the amount of time it takes to complete *hallel*, one resumes from the place he stopped.

- ❖ Shulchan Aruch refers to the *zemiros* recited before *pesukei d'zimra*. We recite שיר ליום השבת as well as חי נשמת כל חי but after *borchu* we recite ברכת יוצר as we do during the week. (M.B. 1)
- ❖ If one missed a *pasuk* or word he must go back to the place and resume from there. (M.B. 2)
- ❖ There is no reason to change the custom in places where they recite להלל. If one arrives in the *bais haknesses* as they are about to begin the recitation of *hallel* he should join them before *davening* unless the time for *shema* or *davening* will pass. (M.B. 3)
- ❖ Shulchan Aruch implies that this is true even if he paused due to circumstances beyond his control but see above Mishnah Berurah *siman* 422:24. (M.B. 7)

### Siman 488 Seif 2:

**Even ten people may recite *hallel* simultaneously.**

- ❖ Even when reading for others it is acceptable for multiple people to read simultaneously since it is dear and people pay attention. For that reason there is a custom on Yom Tov for multiple people to recite *kiddush* together and discharge the obligation of the those assembled but it is preferred for each one to recite *kiddush* separately. (M.B. 8)