

HALOCHOSCOPE ^{TOI}

Krias Shema, the Mitzvah to read Shema, has time limitations. At some periods of the year the time that the congregation says it in the morning is too late. On such occasions one recites it before davening. Someone forgot to do so and only remembered while he was saying *Pesukei Dezimra*. In all probability, the congregation he is with will not make the time. Assuming he should he interrupt *Pesukei Dezimra* to say it, how much of it should he say?

The issues:

- (A) *Zman Krias Shema*, the timing of Krias Shema in the morning
 - (B) How much is considered the actual Mitzvah?
 - (C) What to do if one thinks he will not make it with the congregation?
 - (D) Interruptions during *Pesukei Dezimra*
- (A) *Zman Krias Shema*

The Torah commands us the Mitzvah to recite Shema “when retiring and rising.” This refers to the timing of the Mitzvah. The Mitzvah applies both by day and by night, and the times of day and night are hinted at in this verse. “Rising” teaches us that the daytime Mitzvah is recited when people rise due to the light. The earliest time is *Misheyakir*, when one can recognize a casual acquaintance at a distance of four cubits. Its preferable time is right before *Shemone Esrei’s* ideal time, at sunrise. The Brocha recited after Shema, known as *Geulah*, redemption, should be connected to the beginning of *Shemone Esrei*, which mentions redemption. Deep and profound reasons dictate this as a Halachic necessity. Accordingly, since Shema is said with this Brocha, and *Shemone Esrei* follows it immediately, and the ideal time for *Shemone Esrei* is right at sunrise, Shema is ideally said right before sunrise. Some maintain that the ideal time for Shema, independent of *Shemone Esrei*, is right before sunrise.

The latest time for Shema is the latest time anybody normal would arise to begin his day. It is presumed that princes and other spoiled people who have no work do not rise past the third quarter of the day. If the daylight is divided into twelve parts, each part is considered a seasonal hour. *Krias Shema* must be recited before the end of the third of these each day. This varies throughout the year, due to fluctuations in the length of the daylight hours. It also fluctuates

with the distance one is from the equator and tropics.

Calculating the seasonal hours of daylight is debated by the Poskim. Some calculate the time the sun shines, from sunrise to sunset. Others calculate it by the time that sky is light, from dawn to nightfall. Nightfall is itself a major matter of debate. Let us assume that it is seventy-two minutes after sunset. Dawn is a further matter of discussion. Some say measure it as a variable, depending on the angle of the sun behind the horizon (below the world's curvature). Others say it is a constant seventy-two minutes before sunrise. This is because the amount of the earth's rim, i.e., the area all around just behind the half exposed to the sun, is an equal band all round the earth all year round. As a proportion of the entire rotation, it will not vary. To be practical, due to all of the possible combinations, common practice presumes the seventy-two minute lapse for both the time between dawn and sunrise and between sunset and nightfall. Thus, the longer seasonal day will be a total of one hundred forty four minutes longer. A quarter of this is thirty-six minutes. Thus, if one knows the latest time for Shema in sunrise-to-sunset seasonal hours, he could subtract thirty-six minutes to find the earlier end of Zman Krias Shema.

In a real emergency it may be said at dawn. If the requisite time passed, one should still say it, ~~having~~ in mind that at ~~least~~ it is like studying words of Torah. Some even maintain that one can make it up by reading it by night. [See Brochos 9b Poskim. Tur Shulchan Aruch Orach Chaim 58, commentaries.]

(B) How much is the actual Mitzvah?

The actual Mitzvah is to be *Meyached Hashem*, to declare the unity of Hashem. It includes the concept of accepting the authority of Hashem over oneself, as a yoke. One must subjugate himself and subordinate his personal wishes, as an animal yoked to its masters work. The Mitzvah is to recite three chapters for each reading. The first Passuk is where one accepts the yoke of Heaven. Some say this extends to the first three Pesukim. After the first Passuk one inserts the words Baruch Shem ..., taken from a Midrash that relates that as Yaakov gathered his sons to bless them before his death, they said these things. Since these words do not appear with the first Passuk in the Torah, we say them silently, except on Yom Kippur. (In contrast, the main part of Shema is said audibly, and the first Passuk should be said loudly.) The rest of the first passage includes Mitzvos associated with the idea of imbuing every time and place with this recognition.

The second passage repeats the same themes in the context of consequences of reward and punishment, and is called the yoke of Mitzvos, individual commandments. The third passage is that discussing the Mitzvah of *Tzitzis*. It is recited for

five ideas that are included in it. The main one of these is the mention at the end of the exodus from Egypt. There is a separate Mitzvah to mention this every day and night. A minority opinion equates the timing of this Mitzvah with that of Shema, while the majority maintain that it may be recited all day. However, Rabbically it is attached to the recital of Shema. In fact, the Poskim debate whether the Mitzvah to recite Shema daily is Scriptural or Rabbinical (based on interpretation of Talmudic passages). Yet, all agree that mentioning Yetzias Mitzrayim is Scripturally mandated, though this particular Parsha was chosen by the Rabbis. The Brocha recited after Shema is included in this Mitzvah as well, making mention of some of the critical events of Yetzias Mitzrayim.

The Poskim debate which of the three Parshiyos are included in the Scriptural Mitzvah of Shema. Some maintain that only the very first Passuk is Scripturally required, and the rest is required Rabbinically. Others say the first Parsha is Scripturally mandated, and the rest Rabbinically mandated, while others maintain that the first two must be read in their entirety Scripturally, and the third is added Rabbinically. [See e.g. Pri Chadash O.C. 67, Shaagas Arye 1-2.]

(C) If one will miss the time

Shema must be said together with the rest of davening, in order. Apart from the necessary connection to its Brochos, and its juxtaposition to the beginning of Shemone Esrei, the earlier part of the Siddur also leads up to it in meaningful way. It should also be said together with the congregation, whenever possible. If the Shul will be missing the Zman, all individuals must recite it earlier. If they might catch the Zman, one recites it with a provision. "If I catch the Zman, let this be like Torah study." This way, he leaves open the possibility of fulfilling it in the preferred way.

One of the sources for reciting it separately in such circumstances, is the passage describing the school of Rebi. he would recite it when the time came, interrupting his studies. The Talmud says he would try to connect it to a study section about Yetzias Mitzrayim. We learn from here that one need not say the Parsha of Tzitzis to fulfill that part of it. Evidently, Rebi felt it sufficient to recite less than the entire portion. The Poskim debate whether he recited more than the first Passuk, Parsha or both first two Parshiyos. When reciting Brochos, we say the first Passuk of Shema. If time is running out, one should have the aforementioned provision in mind, and add Baruch Shem (so it does not look like just quoting the first Passuk in the Brocha). Some say that one must recite all Parshiyos, to satisfy the most stringent views, including those who say that Yetzias Mitzrayim must be said by the same time that Shema is said. Others say that for Yetzias Mitzrayim one

may rely on saying verses in Pesukei Dezimra in time. [See Brochos 13b 14b, Poskim Tur Sh. Ar. O.C. 46:9, commentaries.]

(D) Interrupting Pesukei Dezimra

This portion of davening is based on allotting time to prepare for Shema and Shemone Esrei, and to the idea of completing Tehilim every day. It is purely praise of Hashem. Since it begins with a Brocha, Baruch She'amar, and ends with one, Yishtabach, it is like an extended Brocha service. Therefore, one may not interrupt unnecessarily. However, just as one may interrupt Shema and its Brochos for certain responses, so may one interrupt Pesukei Dezimra. According to some Poskim one may even recite Brochos that come up in the middle, such as *Asher Yatzar*, or the Brocha for thunder. These praises can be added to the rest of this service. Similarly, one may interrupt for a Mitzvah, including, says a major Posek, reciting Shema if one remembers that he did not say it and thinks he might miss the time. [See Sh. Ar. O.C. 51:4-5, commentaries.]

Our question is, how much of it may be said? Shema itself is not praise. Although it is a time-bound critical Mitzvah, it is enough that one interrupts to do the minimum. May one do the entire thing or not?

We have already cited an opinion that one need not say the Parsha of Tzitzis before a late davening. Its main ingredient, Yetzias Mitzrayim, will anyway arise during Pesukai Dezimra. Since there is a viable opinion considering the first Passuk or Parsha sufficient, may one finish the second Parsha as well? It appears that the initial interruption is the main problem. Once one has gained leeway to interrupt for the beginning of Shema, his completing the rest is not a new interruption, but a continuation of the first interruption. When responding to Kaddish or Kedusha during Shema, one may not add the parts that are not considered part of the main Responsive Tefilah. However, the parts that are debated about, one may include. He includes them due to the possibility that they are all part of one long interruption. [See Sh. Ar. O.C. 65:3, commentaries.]

In our case, too, since one does not recite the second Parsha as a separate obligation (unlike Yetzias Mitzrayim), but to satisfy those who consider it part of the obligation to recite the first, he may continue with it.

This issue of HalochoScope is dedicated to the memory of the Rosh Yeshiva, Maran Harav Aharon, and Mashgiach, Maran Harav Noson, zt"l, whose Yahrzeits are on this Shabbos, 2nd of Kislev.

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