



# Daf HaYomi B'Halacha

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## Today's LIMUD

**Hilchos Tefila 119-120 (page 290)**  
מסעיף ג עד סימן קכא

## Today's TOPICS

**Reciting the Berachos in Order**  
**Aneinu on a Ta'anis Tzibur**  
**Grouping the Words V'ishei Yisrael**



### Reciting the berachos in order

The *berachos* of *Shemoneh Esrei* were arranged based on an order culled from *pesukim*. It is necessary to preserve this order when reciting *Shemoneh Esrei*. If someone made a mistake in one of the middle *berachos* from *Ata Chonein* through *Shomea Tefilla* and is required to repeat the *beracha* (e.g. he recited *v'sein tal umatar* in the summer), he must return to the place where the *beracha* belongs and continue from there. If he completed the *tefilla*

before realizing the error, he must repeat the entire *Shemoneh Esrei*.  
(סימן קיט, סעיף ג וס"ק יג ו"ט; ביאורים ומוספים דרשו, 13-14)



### Aneinu on a ta'anis tzibur

On a *ta'anis tzibur* the *chazan* adds *Aneinu* as a separate *beracha* between the *berachos* of *Goel Yisrael* and *Refaeinu*. This *beracha* is added only if seven or more members of the *minyan* are fasting (and the others are not fasting because they are ill, etc.). Generally, it can be assumed that the clear majority of a *minyan* is fasting and it is not necessary for the *chazan* to verify this before

reciting *Aneinu*. If the *chazan* forgot to insert *Aneinu* and realized his mistake before completing the *beracha* of *Refaeinu*, he should return to *Aneinu* and then repeat *Refaeinu* and

continue as usual. If the mistake was not caught before the end of the *beracha*, *Aneinu* should be included with *Shema Koleinu*.

(סימן קיט, סעיף ד וס"ק טז וי"ח; ביאורים ומוספים דרשו, 19, 23, 24 ו-25)



### Grouping the words *v'ishei Yisrael*

There is a discussion amongst the *poskim* about how to punctuate the following phrase from the *beracha* of *Retzei* (*Avodah*): "And restore the service to the Holy of Holies of Your Temple and the fire-offerings of Yisrael and their prayer accept with love and favor." Some explain it as two requests—one asking for the restoration of *korbanos* and

the other as a request that Hashem accept our *tefillas*. This opinion places a comma between *Yisrael* and *their prayer*. A second opinion divides the concepts as follows: the first idea is "return the service to the Holy of Holies of Your Temple," and a second idea is "and the fire-offerings of Yisrael and their prayer." This opinion views the fire-offerings as a form of *tefilla*, which is equated with *korbanos*, or - alternatively - as the souls of the righteous, which are offered as sacrifices on the Heavenly *mizbayach*.

(סימן קכ, ס"ק א)

### Yesterday's HIGHLIGHTS

- A person may add his personal requests to each of the middle *berachos* of *Shemoneh Esrei*. The request must be related to the topic of the *beracha*. The request should be brief and limited to current needs, without addressing issues that could arise in the future.
- In the *beracha* of *Shema Koleinu* (*Shomea Tefilla*) it is permissible to add general requests on any topic, even concerns about the future (e.g. asking Hashem to prevent one from becoming ill). It is wise for everyone, including the wealthy, to add supplications about *parnasa* and to recite a brief *viduy*.
- Although it is permissible to add personal requests in *Shomea Tefilla*, it is advisable to wait and add them after the completion of *Shemoneh Esrei* in case it becomes necessary to respond to *kaddish* or *kedusha*.

### Tomorrow's TOPICS

- Reciting the *pasuk yehiu l'ratzon* after *Shemoneh Esrei*
- Responding to *kaddish* or *kedusha* when reciting *E-lokai, nitzor*
- The time between completing *Shemoneh Esrei* and taking the three steps back

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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.

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