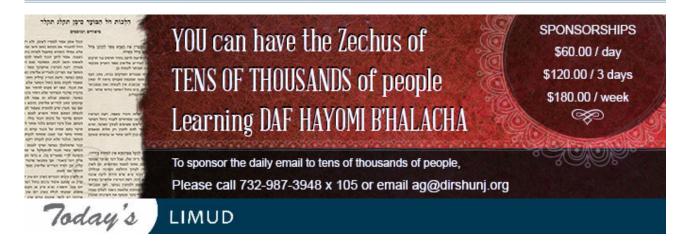


Daf HaYomi B'Halacha



Hilchos Tefillin 51 (page 156) מתחילת סימן נ עד סימן נא סעיף ד



Required Daily Study
Pausing Between *Baruch She'amar* and the Rest of *Pesukei D'zimra*Which *Berachos* Do Not Get an Amen



Required daily study

A person is required to study some *Mikra*, *Mishna* and *Gemara* every day. To fulfill this obligation, the Geonim instituted the daily recitation of *Parshas Hatamid* (*Mikra*), the *perek* of *Eizehu Mekoman* (*Mishna*) and the opening passage of *Toras Kohanim*, the *braisa* of *Rebbe Yishmael* (as *Gemara*). It is necessary to comprehend the content of these passages in order for the recitation to be considered Torah study.

(3 סימן נ, סעיף א וס"ק ב; ביאורים ומוספים דרשו,

Pausing between Baruch She'amar and the rest of Pesukei D'zimra

The beracha of Baruch Sheamar was instituted by the Anshei Knesses Hagedolah, although the wording does not appear in the Gemara and is recorded first in the writings of the Geonim. Baruch Sheamar is a beracha over pesukei d'zimra and should be said immediately before reciting those pesukim. Ideally, one should not pause for longer than k'dei dibur between the beracha and the pesukim. Likewise, it is forbidden to interrupt between the beracha and the pesukim by speaking. Saying Amen, however, is permitted; like pesukei d'zimra, Amen is a form of praise to Hashem and is therefore not considered an interruption.

(3 סעיף ב וס"ק א, ב ו־ד; ביאורים ומוספים דרשו,





Which berachos do not get an Amen

Chazal considered it disgraceful for a person to respond *Amen* to his own *beracha*. It is even inappropriate to respond to someone else who is simultaneously reciting the same *beracha*. It is permissible to respond to someone who concludes a different *beracha* at the same time. According to the Mechaber, the *berachos* of *Yishtabach* in *Shacharis*, *Hashkiveinu* (*Shomer Amo Yisrael la'ad*) in *Ma'ariv*, and *Yehallelucha* after *Hallel* are exceptions, and an individual should answer *Amen* after his own *beracha* in those cases. According to the Rama, these *berachos* are not exceptions and an individual does not respond *Amen* to his own *beracha* in these cases. If someone else concludes the same *beracha* along with him, however, he does answer *Amen*.

(סעיף ג וס"ק ג ו־ה)

Westerday's HIGHLIGHTS

- There is a universal custom to recite the parsha of the korban Tamid before davening Shacharis (and many recite it before Mincha also). This recitation is considered obligatory for men and women alike.
- Some poskim recommend shukeling when davening in fulfillment of the verse "My entire being will declare 'Hashem, who is like You?". Other poskim are opposed to this custom because tefilla is to be recited as though standing before a human king, when any movement is improper.
- It is generally forbidden to recite passages of the Written Torah by heart. The poskim discuss whether this rule is limited to public ceremonies (e.g.

Tomorrow's TOPICS

- Interrupting pesukei d'zimra for an aliyah
- Interrupting *pesukei d'zimra* for a *davar sheb'kedusha*
- Responding *Amen* while davening

kriyas haTorah) or if it applies to individuals also.

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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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