



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.

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

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.

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



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 ויה)

Yesterday'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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