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דירשו
הלכה היומית

Daf HaYomi B'Halacha

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Today's

LIMUD

Hilchos Brachos 53 (page 161)
מסעיף ג עד אמצע סעיף ד ושלא יצא עליו

Today's TOPICS

**If the *Minyan* Has Not Arrived by the Time the *Tzibur* Completed *Pesukei D'zimra*
Donning *Tallis* and *Tefillin* in the Middle of *Pesukei D'zimra*
Appointing a Disabled *Chazan***



If the *minyán* has not arrived by the time the *tzibur* completed *pesukei d'zimra*

If a *minyan* did not arrive by the time the *chazan* completes *pesukei d'zimra*, he should wait for the *minyan* before beginning *Yishtabach*. The rest of the congregation, however, should recite *Yishtabach* right away in order for the *beracha* to be recited immediately after the *mizmorim*. If the *chazan* mistakenly said *Yishtabach* beforehand, when the *minyan* arrives he or the entire congregation should recite three *pesukim* from *pesukei d'zimra* in order to enable the proper recitation of *kaddish*.

(סעיף ג' וס"ק ט ו"א; ביאורים ומוספים דרשו, 17)

Donning *tallis* and *tefillin* in the middle of *pesukei d'zimra*

Someone who did not have *tallis* and *tefillin* when he began *pesukei d'zimra* but received them in the middle of their recitation should complete any passage that he is in the middle of saying and then don the *tallis* and *tefillin* with the appropriate *berachos*. (In this case, he should not recite the *pesukim* that are commonly said when donning *tallis* or *tefillin*.) If he already completed *pesukei d'zimra* but has not yet said *Yishtabach*, he should wait put on the *tallis*



and *tefillin* until after *Yishtabach* (so that the *beracha* can be directly connected to the *mizmorim* that precede it).

However, the *chazan* should don the *tallis* and *tefillin* before *Yishtabach* in order not to interrupt between the *beracha* and *kaddish*.

סעיף ג, ס"ק ה, ו ויח, וביה"ל ד"ה אין; ביאורים ומוספים
(דרשו, 13)



Appointing a disabled *chazan*

A disabled person can serve as *chazan*. He brings the added benefit of a 'broken heart,' which - as the *pasuk* in Tehillim says -- Hashem will not reject. Some *poskim* disapprove of having a disabled person serve as *chazan*, particularly on Rosh Hashana and Yom Kippur. They do not consider him disqualified, however, because even a disabled *Levi* was permitted to sing in the Beis Hamikdash; thus, if no one else is qualified, he may *daven* before the *amud*. Some hold that if the disabled *chazan* is unable to stand, another person should be appointed, even if that person is less qualified.

סעיף ד, ס"ק יג, ושעה"צ ס"ק יד ויטו; ביאורים ומוספים
(דרשו, 23)

Yesterday's HIGHLIGHTS

- Ideally, all of *Birchos Hashachar* should be recited prior to *davening Shacharis*. Otherwise, they should be recited before the end of *zman tefilla*. *B'dieved*, they can be recited until *chatzos* (noon).
- If *E-lokai*, *Neshama* was not recited before *Shacharis*, according to some *poskim* the obligation is fulfilled with the *beracha* of *Mechaye Hameisim* in *Shemoneh Esrei*. It is proper to specifically intend not to be *yotzei E-lokai*, *Neshama* with *Mechaye Hameisim* so that one can recite the *beracha* after *Shemoneh Esrei*.

Tomorrow's TOPICS

- Choosing a *chazan* on a *ta'anis tzibur*
- Appointing a modern day *ba'al teshuva* as *chazan*
- Must the *chazan* recite his personal *Shemoneh Esrei* in the same *nusach* he will recite *chazaras hashatz*?

- There are fifteen praises of Hashem in the *beracha* of *Yishtabach*, starting with *sirushevacha* until *berachos v'hodaos*. One who must respond to *kaddish* or *kedusha* in the middle of the praises should repeat them from the beginning after responding.

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: dirshu@dirshu.co.il

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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