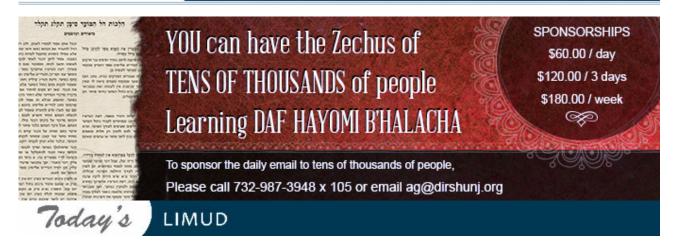


# Daf HaYomi B'Halacha



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 *minyan* 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.

(17, סעיף ג וס"ק ט ו־יא; ביאורים ומוספים דרשו,

#### 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 ו־ח, 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 ו־טו; ביאורים ומוספים) 23 דרשו,

### Mesterday'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 *yotzeiE-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.

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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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