



# Daf HaYomi B'Halacha

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הוא שיש להקל על התורה... (text continues in small font)

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*Today's*

**LIMUD**

**Hilchos Tefillin 46 (page 150)**  
מסעיף ט עד תחילת סימן מז

## *Today's* TOPICS

- Is it Permissible to Recite *Ma Tovu* Before *Birchos Hashachar*?**
- Reciting *Shema* in *L'olam***
- Reciting *Shema* Ahead of the *Minyan***



### Is it permissible to recite *Ma Tovu* before *Birchos Hashachar*?

Every morning *Birchos haTorah* are recited to cover the day's Torah studies. It is forbidden to study Torah prior to reciting these *berachos*. According to the Mechaber, it is forbidden to recite *pesukim* as part of *tefilos* before *Birchos HaTorah*. According to the Rama and others, it is technically permissible to recite *pesukim* as part of *tefilos* but customary not to. Accordingly, *Birchos haTorah* should be recited prior to reciting *selichos*, *Ma Tovu* and other *pesukim* said in the morning.

סעיף ט, ס"ק כז-כח, ושעה"צ ס"ק כד; ביאורים ומוספים) (דרשו, 34)

### Reciting *Shema* in *L'olam*

The *pasuk* of *Shema Yisrael* (and in some *siddurim* the entire first *parsha*) was incorporated into *L'olam* for those times when it is necessary to fulfill the *mitzva* of *Shema* at that juncture in *davening* (see below). According to the Gra, the complete *pasuk* is said only when attempting to fulfill the *mitzva* during *L'olam*. Otherwise, only half the *pasuk* (*Shema Yisrael* or *Hashem E-lokenu*, *Hashem Echad*) is said. The *poskim* discuss whether the passage should conclude with a *beracha*.



(סעיף ט, ס"ק לא, וביה"ל ד"ה כי)



### Reciting *Shema* ahead of the *minyan*

According to the Mechaber and Rama, if a *minyan* will conclude the *berachos* and *Shemoneh Esrei* before the time of *Shemoneh Esrei* but will miss, or possibly miss, reciting *Shema* before its correct time, an individual should include the entire *Shema* (all three *parshios*) when reciting *L'olam*. He may then *daven* along with the *minyan*. It is possible that some *poskim* disagree. If the *minyan* will miss reciting the *berachos* and *Shemoneh Esrei* before the correct time, all *poskim* agree that an individual should recite the entire *davening* on time without the *minyan*.

סעיף ט, ס"ק לא-לב, וביה"ל ד"ה כי וד"ה ויוצא; ביאורים)  
(ומוספים דרשו, 43, עם הרחבת המקור)

## Yesterday's HIGHLIGHTS

- There is an opinion that women should recite the morning *berachos* in the feminine form, and that is the Sefardi custom. The Ashkenazi custom is that women recite these *berachos* in the masculine form.
- A *ger tzedek* does not recite the *beracha* "...Who did not make me a *goy*." There is discussion as to whether it is appropriate for him to recite a blessing "...Who made me a *ger*" or whether this phrasing is inappropriate since he chose to become a *ger* on his own volition.
- According to the Mechaber, *Birchos Hashachar* are to thank Hashem for every individual's blessings. As such, a blind man cannot recite *pokeiach ivrim* ("...Who opens the eyes of the blind") since he is blind. According to the Rama, these *berachos* speak of the general blessings in the world, and an

## Tomorrow's TOPICS

- Are *Birchos HaTorah* required *mid'oraisa* or *mid'rabonon*?
- Which types of study are forbidden prior to *Birchos HaTorah*?
- What is the *beracha* upon concluding sleep?

individual who does not benefit from a particular blessing himself can still recite the *beracha* over it.

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Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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