

## Overview

### Siman 50 Seif 1:

It was established that one should study מקומן and the *Beraisa* of ישמעאל after *Parshas HaTamid* so that one will study *Tanach, Mishnah* and *Gemara* every day. The *Beraisa* of ישמעאל is read in place of actual *Gemara* since *Midrash* is like *Gemara*.

- ❖ Some places mistakenly do not read מקומן in a mourner's house. (M.B. 1)
- ❖ Reading these *Mishnayos* and *Beraisos* has value only if he understands what he is reading but it is not like *davening* that has value even if a person does not understand the words that he reads. (M.B. 2)
- ❖ Shelah writes that when reading *Mishnayos* during *davening* one should read it with the tune that is customarily used for the study of *Mishnayos*. (M.B. 2)

### Siman 51 Seif 1:

We read ברוך שאמר before *Pesukei D'Zimra* and ישתבח afterwards.

- ❖ One should say שאמר ברוך while standing. One should also hold his front two *tzitzis* and when he finishes he should kiss them. (M.B. 1)
- ❖ The "פי" in the phrase בפה עמו should be read with a "segol." (M.B. 1)

### Siman 51 Seif 2:

If one finishes שאמר ברוך before the *shaliach tzibbur* he should answer אמן.

- ❖ The restriction against answering אמן to the *shaliach tzibbur* is only if one began the second half that begins with the words ברוך אתה ה'. (M.B. 2)
- ❖ One is permitted to answer אמן to other *berachos* even if one already reached the *beracha* section of שאמר. However, if one began the final *beracha* of בתשבוהות one may not answer אמן. (M.B. 2)
- ❖ If one finishes the *beracha* at the same time as the *shaliach tzibbur* he should not answer אמן. The same *halacha* applies for other *berachos* except for ישתבח, the *beracha* that concludes *hallel* and שומר עמו ישראל לעד where one should answer אמן even if he finishes the *beracha* with the *shaliach tzibbur*. (M.B. 3)
- ❖ If one finishes one *beracha* and the *shaliach tzibbur* finishes another *beracha* one should answer אמן to the *shaliach tzibbur's beracha*. (M.B. 3)
- ❖ If one talks about unrelated matters between שאמר ברוך and הודו it is possible that he must repeat the *beracha*. (M.B. 4)

### Siman 51 Seif 3:

One may answer אמן after his own reading of ישתבח.

- ❖ It is explained there that our custom is not to answer אמן. (M.B. 5)

## Halacha Highlight

### ברוך שאמר Interrupting

Mishnah Berurah Siman 51 Seif Koton 2

אבל שאר אמנים מסיק המגן אברהם בסעיף קטן ג' דמתר לענות

Regarding other *amens* the Magen Avrohom concludes in *seif koton* 3 that one is allowed to answer

Mishnah Berurah (סק"ב) infers from the wording of Shulchan Aruch that once one begins the *beracha* part of ברוך שאמר that begins with the words ברוך אתה ה', he may not answer אמן when the *shaliach tzibbur* says the words מלך מהלל בתשבוהות. He then notes that according to Magen Avrohom one is permitted to answer אמן to other *berachos* during that same section. The reason for this leniency is that the *berachos* of ברוך שאמר and ישתבח are not mentioned in the *Gemara*. Many other authorities disagree with the distinction drawn by Magen Avrohom. The basis for their disagreement is that Tur and other Rishonim assert that ברוך שאמר can be traced to the work ספר היכלות attributed to R' Yishmael Kohen Gadol and later ratified by the *Anshei Knesses Hagedolah*. Therefore, they contend that ברוך שאמר is no different than any other long *beracha* wherein one may interrupt only for those things that one is permitted to answer while in the middle of *Birkas Krias Shema* (עי' פסקי תשובות אות ד' וחי' משה).

While one is saying the first half of ברוך שאמר one is allowed to answer to any דבר שבקדושה אמן, following the same rules that apply to interrupting in *pesukei d'zimra*. Ben Ish Chai (ויגש אות ט') writes that in the event that one answered אמן while saying the first half of ברוך שאמר he must return to the beginning of the paragraph and start again. His reason is that ברוך שאמר has exactly 87 words (עי' מ"ב סק"א) and one is not permitted to add or subtract any words from that total. Accordingly, if one answers אמן while saying ברוך שאמר it appears as though he has added an additional word. Kaf HaChaim (ס"ק י"א) disagrees and contends that answering אמן while saying ברוך שאמר does not require a person to start the paragraph again from the beginning.

lah. As he skipped korbanos, he wondered if this was actually what he should be doing. Perhaps there was some protocol for saying parts of korbanos he was unaware of? He assumed that *pesukei d'zimra* overrode all korbanos, since some say that one cannot make up what he skips in *pesukei d'zimra*. Regarding korbanos, it is clear that one can make this up after davening. Although the Mishnah Berurah does not discuss korbanos and implies that one should skip it all, he didn't feel comfortable with this and decided to consult with a posek.

When this question reached Rav Yosef Shalom Eliyashiv, he ruled that certain parts of korbanos do indeed override most of *pesukei d'zimra*. "It is true that any part of *pesukei d'zimra* overrides most of korbanos, *parshas hatamid* and *ketores* are an exception. These two parts of korbanos take precedence over all of *pesukei d'zimra* except ישתבח and ברוך שאמר, אשרי, הללו את ה' מן השמים, הללו קל בקדשו.

He continued, "It is true that one can say korbanos after davening according to all authorities, and *pesukei d'zimra* is disputed in the poskim. Yet these *parshios* take precedence since their proper place is before davening like the *tamid* and *ketores* in the Mikdash which were the very first sacrifices."

אבני ישפה, תפילה, פ"ט, ס' י"ב, והערה 13

## Stories to Share

### Priorities in Prayer

ש"ע סי' נ', א': "קבעו לשנות אחר פרשת התמיד איזהו מקומן..."

A certain person came to shul late. It was the only minyan in town and he didn't wish to daven without a quorum, but making it would mean that he wouldn't have enough time to say all of the tefil-