



Overview

Stories to Share

Siman 66 Seif 2:

If one forgot to put on *tallis* and *tefillin* he may interrupt between paragraphs to put them on and recite their respective *beracha* as well. Some say that one should not recite the *beracha* until after *davening* and that is the custom regarding the *talis*.

- ❖ The same *halacha* applies if one did not put on his *talis* and *tefillin* due to an *ones*. (M.B. 14)
- ❖ If one's *talis* or *tefillin* arrive while one is in the middle of a paragraph he should wait until he is between paragraphs to put them on. During *krias shema*, however, he should put them on immediately since there is an obligation to wear *tefillin* for every word of *shema*. (M.B. 15)
- ❖ The difference between *talis* and *tefillin* is only with regards to the *beracha* but one could put on his *talis* and after davening he should touch it and then recite the *beracha*. If one is sitting in *shul* and embarrassed to sit there without his *talis* he may even recite the *beracha* between paragraphs. (M.B. 16)

Siman 66 Seif 3:

For *kaddish*, *kedusha* and ברכו one must interrupt even in the middle of a *pasuk* and the same holds true for *modim*, although one should not say any more than the word מודים. Similarly, when answering ברכו one may not say וישתבח וכו' . יתברך וישתבח וכו' . Some contend that answering שומע תפלה and הקל הקדוש to אמן is comparable to answering *kedusha* and one may respond to them during *krias shema* and that opinion should be followed. One may certainly respond to these prayers while reading supplications.

- ❖ One may answer אמן and אמן יהא שמה רבה following דאמירן בעלמא. For *kedusha* one answers קדוש but ברוך כבוד and ימלך or any of the other additions. (M.B. 17)
- ❖ One may respond ברכו with the phrase ברוך הי המברך לעולם ועד and there is a disagreement whether one may respond אמן or the *berachos* on an *aliyah*. (M.B. 18)
- ❖ There is a disagreement whether one is permitted to say the *beracha* on thunder and Chaye Adam

Rushing to Minyan

רמ"א ס' ס"ו, ב': "והכי נהוג לענין טלית..."

A certain bochur was running very late for the minyan in yeshiva. He quickly had a relative drive him to the minyan which was quite a ways from his home. During the long ride, this bochur opened his siddur and began davening. He knew that if he was very lucky he would have just enough time to put on his tefillin before borchu. Obviously, he wished to be holding there in his davening to ensure that he would at least be able to daven at a normal pace from yotzer on.

When he got to shul he had indeed reached the end of pesukei d'zimrah and he quickly donned his tefillin, making a loud blessing as he donned these precious objects which he knew enabled him to fulfill such precious mitzvos.

After davening a bochur who was known to be very well versed in halachah approached him and explained that he believed that putting on the tefillin and making a blessing between the end of yishtabach and borchu had been an error. He clarified, "In Siman 66 the Rema rules that if one forgot or was unable to put on his tefillin before the blessings of shema he should put them on between the segments of the blessings of shema. But between yishtabach and borchu seems to be an inferior place to put these on since one should not interrupt with anything between the end of yishtabach and borchu. Doesn't it seem that the blessing constitutes a hefsek?"

But when this question was brought to Rav Yosef Shalom Elyashiv, zt"l, the great posek disagreed. "The blessing on tefillin between the end of yishtabach and borchu does not constitute an interruption."

דברי חכמים, תשובה נ'

indicates that between paragraphs it is permitted. (M.B. 19)

- ❖ One answers אנתנו לך even between paragraphs. (M.B. 20)
- ❖ One may certainly respond to the above prayers during *pesukei d'zimra*. Whether one is allowed to answer אמן to other *berachos* is disputed. (M.B. 23)
- ❖ After relieving one's self one should wash his hands and recite אשר יצר after *davening*. (M.B. 23)