ה' אייר, תשפ"א ■ Shabbos, Apr 17, 2021

'סימן נ"א סעיף ד"-ה

## Overview

### Siman 51 Seif 4:

One must be careful not to interrupt by talking from when he begins שמונה עשרה until after שמונה. One should not speak between ישתבח and ישתבח even for the sake of a mitzvah.

- ❖ ברוך שאמר is the beracha before pesukei d'zimra and ישתבח is the beracha that follows. (M.B. 6)
- ❖ If one needs to interrupt before speaking he should read the pesukim ויברך דויד and ברוך הי לעולם וכוי and when he is ready to resume pesukei d'zimra he should read again these pesukim. (M.B. 7)
- In the middle of pesukei d'zimra one may not respond אמן but he may respond אמן to any beracha even in the middle of a pasuk as long as he is not in the middle of an idea. One may also recite a birchas hoda'ah, e.g. אשר יצר. One may say מודים דרבען, read the first pasuk of Krias Shema with the tzibbur, and to answer kaddish, kedushah and ברכו. (M.B. 8)
- ❖ When תחנון is said one may not interrupt until after תחנון. (M.B. 9)
- One may interrupt to read Krias Shema if one is concerned that he miss the correct time. If one forgot Birkas HaTorah he may say it during pesukei d'zimra. One saying pesukei d'zimra should not be called for an aliyah unless he is the only kohen or levi. If he is called for an aliyah he may read with the ba'al kore but should not make a שברך but if asked he may give his name. If it is possible to finish the paragraph before interrupting he should make an effort to do so. (M.B. 10)
- ❖ Some say a kaddish before ברוך שאמר and some say it before הודו. (M.B. 10)

#### Siman 51 Seif 5:

Between paragraphs one may ask about another's wellbeing as a show of honor and one may respond to anyone's greeting. In the middle of a paragraph one may ask about another's wellbeing out of fear and one may respond as a show of honor.

- ❖ If one needs to interrupt and he is near the end of a paragraph he should make en effort to quickly read to the end of the paragraph. (M.B. 12)
- Magen Avrohom (66:1) writes that nowadays we do not inquire about another's well being as a show of respect in shul and one should not interrupt to ask or respond to a greeting between paragraphs of Birkas Krias Shema or pesukei d'zimra. (M.B. 12)
- Mishnah Berurah lists the end of each paragraph in pesukei d'zimra. (M.B. 13)

# Stories to Share

#### Judging an Interruption

שייע סי נייא, די: ייצריך ליזהר מלהפסיק בדבור משיתחיל ברוך שאמר עד סוף ייח .... "Today's amud discusses the halachos of when it is permitted to interrupt after ברוך שאמר. A certain person wondered about the exact parameters of this prohibition. "What if I see a friend's tefillin straps on the floor—can I tell him about it? And if a person begins davening before the shaliach tzibbur but has an obligation to say kaddish, can

# Halacha Highlight

### Permitted responses during pesukei d'zimra

Mishnah Berurah Siman 51 Seif Koton 8 רוכן לענות קריאת שמע עם הצבור And to answer שמע together with the *tzibbur* 

Mishnah Berurah (סקיית) writes that during pesukei d'zimra it is permitted for one to interrupt to read the first pasuk of שמע together with the tzibbur. Poskim (שויית שבט הלוי חייי סיי יייז אות וי ושונה הלכות סיי סייה סעי טי) write that included in the allowance to read the first pasuk is to read the pasuk of ברוך שם since that is also considered part of the acceptance of the yoke of Heaven (עי מייב סיי סייא סייק לייא). This leniency is limited to when the tzibbur reaches with in Birchos Krias Shema but when the tzibbur recites the pasuk in the korbanos

section one is not required to read the *pasuk* together with the *tzibbur*, therefore one should not interrupt *pesukei d'zimra* to read the *pasuk* with them.

Mishnah Berurah also mentions that one is permitted to respond to kaddish during pesukei d'zimra. Rav Shlomo Zalman Auerbach (הליכות שלמה תפלה פייו הלכה יייב) writes that if one hears *kaddish* recited in another *minyan* he is permitted to interrupt and respond. However, in the event that one finds responding distracting to one's reading of *pesukei d'zimra* he is not required to respond to that kaddish. Poskim note that one who is saying pesukei d'zimra is permitted to not only answer kaddish but he may say kaddish as well. (עי שויית רב פעלים חייב סיי יייד) Rav Moshe Feinstein wrote that one should not interrupt *pesukei d'zimra* to answer אמן to the phrase ויצמח פורקניה. Even though Rambam includes those words in his version of *kaddish* he does not write that the *tzibbur* should answer אמן to that phrase. Rather one should only answer the first אמן, אמן followed by the sentence יהא שמיה, the אמן, the words אמירן בעלמא, the תתקבל of תתקבל and the אמן after the paragraph על ישראל ועל רבנן.

he say kaddish while in the middle of pesukei d'zimra?"

When these questions came before Rav Chaim Kanievsky, shlit"a, he replied that even such speech is problematic during pesukei d'zimra. "You may not tell someone about straps on the floor. As far as a person who is obligated saying kaddish while he is already in the middle of pesukei d'zimra, apparently this is also prohibited."

דולה ומשקה, עי ני

Another person arrived late and was davening pesukei d'zimra while the tzibbur was saying birchas kohanim. He wondered whether he could say amen to birchas kohanim while he was in the middle of pesukei d'zimra. Since the minyan he davened with was nusach Sefard, every kaddish had an additional amen of ויצמח פירקוניה. But it could be argued that the Mishnah Berurah never meant to discuss this particular amen since Nusach Ashkenaz doesn't include it.

When these questions reached Rav Yosef Shalom Eliyashiv, zt"l, he ruled briefly and to the point, as is his practice. "You may definitely say amen to birchas kohanim. But not for ויצמח פירקוניה."

תפילה כהלכתה, פייי, הערה צייח, ושם סי גי

Interestingly the Brisker Rav never said amen to ויצמח. When asked why he explained, "Although the Rambam puts ויצמח in the nusach of kaddish he does not mention that one should say amen there. I follow his psak and refrain from saying this amen."

כן שמעתי