Overview

<u>Siman 51 Seif 6:</u>

One must pause between the word אלילים and וה' שמים עשה.

❖ One must also pause between כי and כל, between העמים and אלילים and between שמים and עשה. (M.B. 14)

<u>Siman 51 Seif 7:</u>

One must concentrate while saying the pasuk פותח את ידך and if one did not concentrate he must go back and repeat it. We read the pasuk ואנחנו נברך י-ה after the paragraph תהלה לדוד. We repeat the pasuk כל הנשמה since that is the end of pesukei d'zimra. We also repeat the pasuk הי' ימלך לעולם ועד. When one reads the words וכל קומה לפניך תשתחוה or the pasuk ועתה א-לקינו מודים אנחנו לך one should not bow or prostrate themselves as is mentioned in siman 113. There is a custom to stand for ברוך שאמר, ויברך דוד and ישתבח.

❖ Preferably one should go back to the pasuk פותח and then finish the paragraph but if one already read other paragraphs and there is not enough time it is acceptable to repeat just that pasuk. (M.B. 16)

❖ In the name of Arizal it is written that the pasuk הי' ימלך should be read twice followed by a reading of the Aramic translation of that pasuk. One should also read the pasuk כי בא סוס וכו'. (M.B. 17)

❖ One should pause between מים and אדירים. Shirah should be read with great joy and one should imagine as if he passed through the sea. One who reads the Shirah with joy will be forgiven for his sins. (M.B. 17)

❖ Bais Yosef implies that one should stand for the pasuk הי' מלך הי' מלך וכו'. When the tzibbur reads this pasuk one should stand even if he is not reading the pasuk together with the tzibbur. (M.B. 18)

❖ One should stand until the words אתה הוא הי' א-לוקים. The Arizal gave tzedaka while standing when he read the words ואתה מושל בכל. (M.B. 19)

<u>Siman 51 Seif 8:</u>

The paragraphs should not be read quickly; rather they should be read methodically.

<u>Siman 51 Seif 9:</u>

מזמור לתודה should be read with a tune since all songs will be nullified in the future ear except for מזמור לתודה. We do not say מזמור לתודה on Shabbos, Yom Tov, during Pesach, since a Todah could not be offered due to the chometz, or on erev Pesach (siman 429) or erev Yom Kippur (siman 604) and this represents the custom in these countries.

❖ One who normally reads the parshiyos of korbanos should not read them on erev Yom Kippur since korbanos other than an Olah were not offered. מזמור לתודה is recited on erev Tisha B'Av and on Tisha B'Av. (M.B. 22)

❖ One should not skip מזמור שיר ליום השבת on Yom Tov. (M.B. 22)

Stories to Share

The Sweetness of Mizmor L'Todah

שי"ע סי' נ"א, ט': "יש לאמרה בנעימה שכל השירות עתידות לבטל חוץ ממזמור לתודה"

A certain person wondered about the directive on today's amud to say מזמור לתודה with נגינה. Does this mean he needs to sing it? If he was required he would do so, but he felt distinctly uncomfortable about this. He also thought it strange that the Mishnah Berurah doesn't dis-

Halacha Highlight

Proper recitation of *pesukei d'zimra*

Shulchan Aruch Siman 51 Seif 8

אין אומרים הזמירות במרוצה כי אם בנחת

We do not say the songs quickly; rather they should be read slowly

Shulchan Aruch (סעי' ח') writes that *pesukei d'zimra* should not be recited quickly; rather it should be recited slowly. Mishnah Berurah (סק"כ) explains that reciting *pesukei d'zimra* quickly could cause one to possibly skip or mispronounce a word. The words should be recited deliberately and accurately as one would count money. Mishnah Berurah (סי' נ"ג סק"י) referencing Magen Avrohom, indicates that it used to take half an hour to recite *pesukei d'zimra* from ברוך שאמר until ישתבח. It was also common practice that the *pesukim* were said one at a time by the *shaliach tzibbur* and the congregation, from a *siddur,* out loud since the use of one's voice in conducive to concentration (פסקי תשובות אות כי). In fact, Rav Shlomo Zalman Auerbach was not happy with the practice in some *shuls* that the *shaliach tzibbur* did not walk up to the *amud* until ישתבח. (הליכות שלמה פי"ו העי 42)

Although many *Poskim* advocate davening slowly, nevertheless, there were also *Poskim* who maintained that one should *daven* quickly. Their reasoning was out of concern that a person who *davens* slowly is more prone to become distracted by outside thoughts (וראחות רבינו חי"ג סי' רי"י בשם החזו"יא). All opinions agree, however, that *pesukei d'zimra* should be said at a pace that allows one to concentrate while he is saying the words. In fact, *Poskim* discuss the case of someone who *davens* at a *minyan* that *davens* quickly and he wants to *daven* at a slower, more deliberate pace. They write that preferably someone in such a circumstance should arrive at *shul* early and begins before the *tzibbur* so that he will be able to say everything at the pace that he prefers. If, for some reason, this was not possible, they write that it is better to skip some paragraphs, as explained in סימן נ"ב, and say the rest deliberately than to rush to be able to read all of *pesukei d'zimra* at the expense of proper concentration.

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cuss this at all.

When the question reached Rav Chaim Kanievsky, zt"l, he ruled that נגינה doesn't mean literally singing. "The intention is to say it slowly. It is also possible to explain that one should say this with נעימה, sweetly."

דולה ומשקה, עי נ"א

Another person noticed that many of the attendants of his shul stood up for מזמור לתודה. Although the Mishnah Berurah doesn't discuss this, which is surely suggestive, he did find it discussed in the Shaarei Teshuvah on today's amud. Although the Yad Aharon brings Rav Yisrael Saruk—a student of the Arizal—who rules that one stand for this, the Shaarei Teshuvah rejects this. He explains that in Sefer Hakavanos we find the exact opposite.

We find there: "The Arizal would stand for ברוך שאמר and then sit before saying מזמור לתודה." Of course that implies that one should say this while seated. And what about the custom of many to stand for מזמור לתודה? He decided to ask whether there was any halachic basis to do so.

When this question reached Rav Yosef Shalom Elyashev, zt"l, he ruled that one need not stand. "You can say מזמור לתודה either while standing or while seated. I am not aware of any compelling reason to stand while saying מזמור לתודה."

שו"ת רבבות אפרים, ח"ח, עי שט"ו