

Overview

Siman 52 Seif 1:

If one arrives in shul and finds the *tzibbur* at the end of *pesukei d'zimra* he should say **ברוך שאמר, אשרי, הללו את ה' מן השמים, הללו ק-ל בקדשו** and if there is additional time he should say **והוא רחום** until **והוא רחום** and then he should skip to **אשרי** since between those points are just a collection of *pesukim*, **then afterwards one says** followed by **יוצר אור**, *Krias Shema* and its *berachos* so that he could say *Shemoneh Esrei* with the *tzibbur*. If there is not that much time, one may skip **הללו את ה' מן השמים**. If there is even less time he should just say **אשרי**, **ברוך שאמר**, and **ישתבח**. If the *tzibbur* began the *beracha* of **יוצר** and there is not sufficient time to say *pesukei d'zimra* even in an abbreviated form one should read *Krias Shema* and its *berachos* with the *tzibbur* as well as *Shemone Esrei* and then go back and read *pesukei d'zimra* without the *beracha* before and after. Nevertheless, one must say all the *berachos* that one is obligated to recite in the morning.

- ❖ One should make an effort to arrive at shul early so that he should not have to skip. Although skipping is not preferred *davening* with the *tzibbur* is more important than *davening* everything in order but missing *davening* with the *tzibbur*. (M.B. 1)
- ❖ Chaye Adam writes that one who is late should recite at least **ברכת התורה** and **נטילת ידים**, **א-לקי נשמה** and **הודו** until **כל הנשמה תהלל י-ה** comes before *davening*. (M.B. 2)
- ❖ Magen Avrohom writes that **לשם תפארתך** until **ויברך דוד** also comes before *davening*. (M.B. 4)
- ❖ Chaye Adam writes that on Shabbos one should skip the extra paragraphs that are added for Shabbos and if one has additional time he should read **לדוד שנותו** and **למנצח**. **תפלה למשה** is essential and should not be skipped on Shabbos. (M.B. 5)
- ❖ Mishkenos Yaakov maintains that it is better to *daven* alone than to skip **ברוך שאמר** and **ישתבח**. (M.B. 6)
- ❖ If one will not be able to say *Shemone Esrei* with the *tzibbur* he should *daven* everything in order. (M.B. 7)
- ❖ One must recite *birchos hashachar* after *davening*. If one began *Shemone Esrei* and realized that he did not yet say **א-לקי נשמה** he should have in mind when he reads **ונאמן** that he does not want to discharge that obligation and then he must recite it after *davening*. Regarding *birchas hatorah* one should have in mind when he reads **אהבה רבה** that he intends to discharge his obligation with the recitation of that *beracha* and then he should learn immediately after *davening*. (M.B. 9)
- ❖ One has all day to say *birchos hashachar* and one may even say it at night but it is preferable to say them within the first four hours of the day or at least before *chatzos*. (M.B. 10)

Stories to Share

Preparing for Prayer

ש"ע ס' נ"ב, א': "אם בא לבהכ"נ ומצא צבור בסוף פסוקי דזמרה..."

A certain person would often come late for shul. He wondered about whether he should say **ברכת השחר** before davening even though this would mean skipping more of *pesukei d'zimrah*.

When this question reached Rav Shlomo Zalman Auerbach he

Halacha Highlight

Skipping parts of *pesukei d'zimra*

Shulchan Aruch Siman 52 Seif 1

אם בא לבית הכנסת ומצא ציבור בסוף פסוקי דזמרה וכו'

If one arrives at *shul* and sees that the *tzibbur* is at the end of *pesukei d'zimra* etc.

Shulchan Aruch and Mishnah Berurah elaborate on the priority of paragraphs to be recited when one is pressed for time. Below is the list of paragraphs that cannot be skipped followed by the rest of the *tefilos* in the order of their importance:

Essential:	Hierarchy:
על נטילת ידים, אשר יצר וא-לקי נשמה ברכות התורה הנחת טלית ותפילין ברוך שאמר אשרי ישתבח ברכות קריאת שמע קריאת שמע שמונה עשרה	הללו קל בקדשו הללו את ה' מן השמים אשרי – כל הנשמה תהלל י-ה מזמור לתודה ויברך דוד – לשם תפארתך ויושע וכו' אז ישיר וכו' פסוקי הודו והי כבוד מזמור שיר חנוכה וכו' ה' מלך ולמנצח בנגינות ברכות השחר עקידה וקרבת

Mishnah Berurah (סק"ח) writes that one who skips *pesukei d'zimra* should go back and say *pesukei d'zimra* after he finishes *davening* without **ברוך שאמר** and **ישתבח**. Some Poskim (פסקי תשובות אות ה') contend that according to our custom that we always recite at least **אשרי**, **ברוך שאמר**, and **ישתבח**, one should not go back and say the paragraphs that were skipped out of concern for the *Rishonim* who maintain that it is disrespectful to make requests before the King and then proceed to praise Him. Others advocate making up the missing paragraphs but one should have in mind that he is merely reading *pesukim*.

“Even if this means that you should skip *pesukei d'zimrah*, you should definitely say **ברכת השחר**. Although the Chaye Adam implies that one should only say *berachos* he will be unable to say after davening, the halachah is that he should say all of the *berachos*.”

But Rav Shlomo Zalman was very particular to arrive for davening on time. He made sure to get up early enough to have plenty of time to daven the entire davening—including *korbanos*—slowly and sweetly.

Once he asked a student when the shul davened minchah. The man answered, “I am not sure. They always hit the bimah when they are about to start and I rush in to join them.”

Rav Shlomo Zalman’s response surprised him. “How could it be that you don’t know exactly when they start? Don’t you realize that you should spend a little time before davening preparing for the *tefillah*?”

הליכות שלמה, ע' ע"ו-ע"ז

Rav Chaim Kanievsky, zt"l, pointed out that one should not skip *pesukei d'zimrah* often. “The Vilna Gaon writes that the davening is ordered according to the arrangement of the upper worlds. Heaven forbid that one should skip. Although our sages permitted skipping to daven with a minyan, heaven forbid that one make a regular practice of this. Doing so is certainly forbidden.”

אורחות יושר, פ"ל, ע' צ"ה