



Overview

Halacha Highlight

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, הלו את ה' מון השמים, הלו ק-ל בקצשו** and if there is additional time he should say until **והוא רחום** and then he should skip to **והוא רחום** that precedes **אשרי** since between those points are just a collection of *pesukim*, then afterwards one says **ישתבח** followed by **ויצר 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 **הלו את ה' מון השמים**. If there is even less time he should just say **ברוך שאמר, אשרי**. If the *tzibbur* began the *beracha* of **ויצר** 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 *Shemoneh 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-לקין נשמה before *davening*. (M.B. 2)
- ❖ Reading from the *neshama* until *asher yidu* comes before the *hodot* and Magen Avrohom writes that *zot* until *ibaratz* also comes before the *hodot*. (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 *tzefilah* למשה ולמנצח, *lidor shnayim* and *neshmat* 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 *ishabchah* and ברוך שאמר. (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 *neshama* he should have in mind when he reads *wanamn* that he does not want to discharge that obligation and then he must recite it after *davening*. Regarding *birchah 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"יע ס' נ"ב, א': "אם בא לבהכ"ן ומוצא 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 be missing a *shema* for which it is a *zchut*.

When this section ends, I. B. S. II. 3.1. A. 1. 1.

Skipping parts of *pesukei d'zimra*

Shulchan Aruch Siman 52 Seif 1

אם בא לבית הכנסת ומצא ציור 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:
<ul style="list-style-type: none"> על נטילת ידים, אשר יצר וא-לקי שםנה ברכות התורה חנחת טלית ותפילה ברוך שאמר אשרי ישתבח ברכות קראת שמע קראת שמע ਸਮונה עשרה 	<ul style="list-style-type: none"> הלו קל בקדשו הלו את 'ה' מן השם אשרי – כל נשמה תהלל 'ה' מזמור לתרזה ויברך – שם תפארתך וישוע וכוי איז ישיר וכוי' פסוקי הodo ויהי בזבז מזמור שר תחוכת וכוי 'ה' מלך ולמנצח בנגינות ברכות השחר עקייה וקורבנות

Mishnah Berurah (ס"ק נ"ח) writes that one who skips *pesukei d'zimra* should go back and say *pesukei d'zimra* after he finishes *davening* without ברכת שammor and תשבח. Some Poskim (פסקין תשובה אות ה') contend that according to our custom that we always recite at least one paragraph, 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*.

ruled that he should say **ברכות השיר**. "Even if this means that you should skip pesukei d'zimrah, you should definitely say **ברכת השיר**. Although the *Chayei 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?"

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. Davening is a link of kabbalah."

נרטווית גושה של וואש