

VEBDE REBDE

When to Make Up P'sukei D'zimra

Question: Someone in shul did something I see as strange. He came late, skipped to Yishtabach when the tzibbur got up to it, but then was making up few p'sukim of P'sukei D'zimra at each of the pauses in Birchot Kri'at Sh'ma and during chazarat hashatz (we barely had a minyan, and it was unclear to me how often he was answering AMEIN). Is that the right way to do things?

Answer: Your shul-mate was correct to skip parts of P'sukei D'zimra in order to daven with the tzibur, preferably finishing Yishtabach together and, more crucially, starting Shemoneh Esrei together (Shulchan Aruch, Orach Chayim 52:1). For Sephardim, one may even skip all of P'sukei D'zimra, including Baruch She'amar and Yishtabach (ibid.), whereas Ashkenazim should say at least those berachot and Ashrei (Mishna Berura 52:6).

However, it was wrong to say parts of P'sukei D'zimra during pauses in Birchot Sh'ma, during which one may not speak non-crucial things. There are two sets of rules of speech at that time: in between b'rachot and sections of Kri'at Sh'ma (bein hap'rakim), and in their midst (see Shulchan Aruch, OC 66:1). Actually, most of the "pauses", i.e., when we wait for the

chazan, are in the midst of b'rachot of Kri'at Sh'ma or other times when it is particularly bad to speak, even for mitzva purposes. (The exception is after "...yotzer ham'orot.")

Even bein hap'rakim, the list of permitted recitations is very limited. The Shulchan Aruch (ibid.) rules that one who did not put on tallit and tefillin previously may do so with a b'racha during bein hap'rakim. However, the Rama cites an opinion that one does not recite the b'racha until later, even though putting on tefillin at that time is important (see Shulchan Aruch, OC 25:4), and rules this way regarding tzitzit/tallit. The Mishna Berura (66:15) explains that since having a tallit on at that time is only desirable and not a real requirement, the b'racha is an unjustified interruption during the Kri'at Sh'ma section.

How critical is P'sukei D'zimra at that point? For one who skipped all of P'sukei D'zimra (see above), arguably, if he now realizes that he can fit it in bein hap'rakim, it might be important enough to do. After all, according to the Shulchan Aruch, a make-up P'sukei D'zimra will be without Baruch She'amar/Yishtabach. We find a machloket whether a passing opportunity to make a non-critical b'racha (see Mishna Berura 66:19 regarding the b'racha on lightning) justifies recitation bein hap'rakim. However, assuming the person said a shortened P'sukei D'zimra, why recite individual

mizmorim at this sensitive point? After all, there already was a basic pre-tefilla praise of Hashem (P'sukei D'zimra's main function), and the fact that one may shorten it shows the rest is not critical. Whatever he recited was out of its normal framework (i.e., between Baruch She'amar and Yishtabach), and the mizmorim can and should be done after tefilla. There is a better idea, for one who hopes to get in more of P'sukei D'zimra than if he just skips to Yishtabach and knows he davens faster than the chazan. He can continue P'sukei D'zimra, answering Kaddish and Barchu while in its midst, and then catch up to the tzibur during Birchot Kri'at Sh'ma (Mishna Berura 52:6).

What about P'sukei D'zimra during chazarat hashatz? The basic halacha is that it is only forbidden to speak mundane matters during chazarat hashatz (Shulchan Aruch OC, 124:7). However, poskim consider it bad precedent to even learn Torah or recite supplications when people should be concentrating on chazarat hashatz (Mishna Berura 124:17). If it is unclear if there are ten (perhaps, nine - see Living the Halachic Process vol. I, A-10) people listening to every word (Igrot Moshe, OC IV 19) then it is certainly wrong to be involved in anything else. If (as is likely) recitation of P'sukei D'zimra will cause him to miss answering some AMEINs and this may cause the loss of the quorum for AMEIN during some b'rachot (others

in shul likely also sometimes lose concentration), this is severe (Shulchan Aruch, OC 124:4).

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