

Hilchos Brachos 51 (page 157)
מסימן נא סעיף ד עד סעיף ו

Someone who was called for an *aliyah* while he was in the middle of *pesukei d'zimra* should go up for the *aliyah*, recite the *berachos*, and read along with the *ba'al korei*. He may respond when asked his name for the *aliyah*. Nevertheless, it is not appropriate to call someone who is in the middle of *davening* for an *aliyah*. An exception may be made for a *kohein* or *levi* if no other is available. Likewise, someone in the middle of *pesukei d'zimra* may serve as the *ba'al korei* if there is no one else available.

(ס"ק י וביה"ל ד"ה ואפילו; ביאורים ומוספים דרשו, 17)

Amen is answered in the middle of *pesukei d'zimra* and even in the middle of a *pasuk*, though it should not be inserted in the middle of a concept (i.e. between words that constitute a phrase). *Kaddish*, *barchu* and *kedusha* (only the *pesukim kadosh* and *baruch* and, according to some *poskim*, *yimloch*) should be answered even in middle of a phrase. According to one opinion, the longer passages said in the Shabbos *kedusha* may also be recited in the middle of *pesukei d'zimra*.

(סעיף ד, ס"ה ת, וביה"ל ד"ה צריך; ביאורים ומוספים דרשן, 13)



Responding Amen while *davening*

Someone who is studying Torah or *davening* while another person nearby is saying *berachos* out loud does not need to respond *Amen* to the *berachos* if doing so will disturb his learning or prevent him from *davening* with the *tzibur*. According to some *poskim*, it is not necessary to interrupt *davening* or learning to respond to the *kaddish* or *kedusha* of a different *minyan*. Other *poskim*, however, require a person to respond to *devarim sheb'kedusha* of another *minyan* in this case.

(ביאורים ומוספים דרשו, 7 ו-14)

Yesterday's HIGHLIGHTS

- A person is required to study some *Mikra*, *Mishna* and *Gemara* every day. To fulfill this obligation, it is customary to recite *Parshas Hatamid* as *Mikra*, the *perek* of *Eizehu Mekoman* as *Mishna*, and the opening passage of *Toras Kohanim*— the *braisa* of *Rebbe Yishmael* — as *Gemara*.
- *Baruch Sheamar* is a *beracha* of *pesukei d'zimra* and should be said immediately before reciting those *pesukim*. Ideally, there should not be a pause of more than *k'dei dibur* between the *beracha* and the *pesukim*.
- Chazal considered it disgraceful to respond *Amen* to one's own *beracha*. It is even inappropriate to respond to someone else who is reciting the same *beracha* simultaneously. It is permissible to respond to someone who concludes a different *beracha* at the same time.

Tomorrow's TOPICS

- The pace for reciting *Pesukei D'zimra*
- Days when *Mizmor L'sodah* is omitted
- The special emphasis for the *pasuk* "*Poseiach es Yadecha*"

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Important Note: The halachic summaries are to assist you with your learning.
Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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