The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן נ"ג סעיף א'-ג'

Overview

Siman 53 Seif 1:

The *shaliach tzibbur* says ישתבח while standing.

- The fifteen praises in ישתבח should be recited without interruption and the sin for interrupting while saying them is great. (M.B. 1)

Siman 53 Seif 2:

One should not say ישתבח unless he said ברוך שאמר and some of *pesukei d'zimra*.

- A mourner or someone with *yahrtzeit* who comes late to *shul* should at least say ברוך שאמר and אשרי before standing up as *shaliach tzibbur* for ישתבח. The *shaliach tzibbur* on Shabbos must also read נשמת. (M.B. 4)

Siman 53 Seif 3:

One should not say the *beracha* on one's *talis* between *pesukei d'zimra* and ישתבח rather it should be said between ישתבח and the *beracha* of יוצר. If the *shaliach tzibbur* did not have a *talis* beforehand he should wrap himself before ישתבח so that he can say *kaddish* after ישתבח without an interruption. Similarly, if there is no *minyan* in shul the *shaliach tzibbur* should wait to say ישתבח until a *minyan* arrives and then he will say ישתבח and *kaddish*.

- If one's *talis* or *tefillin* arrive while one is saying *pesukei d'zimra* they should be put on between paragraphs. (M.B. 5)
- It is not appropriate for the *tzibbur* to have to wait between ישתבח and *kaddish* but if the *talis* does not arrive any earlier he should put it on between ישתבח and *kaddish*. (M.B. 8)
- Only the *shaliach tzibbur* waits before ישתבח but an individual should say ישתבח as well. (M.B. 9)
- If ישתבח was already said and then the *minyan* shows up at least three *pesukim* from *pesukei d'zimra* should be read so that the *shaliach tzibbur* could say *kaddish*. (M.B. 11)

Halacha Highlight

Pausing between *pesukei d'zimra* and ישתבח

Rema Siman 53 Seif 3

ימתין השליח צבור עם ישתבח וישתק עד שיבא מנין

The *shaliach tzibbur* should pause before ישתבח in silence until the *minyan* arrives

Rema (סע' ג') writes that if there is no *minyan* in shul the *shaliach tzibbur* should wait to say ישתבח until a *minyan* arrives so that he could say ישתבח and *kaddish*. This procedure is unique to the *shaliach tzibbur*; but others should not wait to say ישתבח; rather if an individual finishes *pesukei d'zimra* ahead of the *shaliach tzibbur* he should recite ישתבח and then wait for the *tzibbur* to catch up. Similarly, on Shabbos if one sees that the *shaliach tzibbur* will spend more time finishing *pesukei d'zimra* one should finish *pesukei d'zimra* at his own pace. The reason is that *l'chatchila* one should not pause in between *pesukei d'zimra* and ישתבח (ע' מ"ב סק"ט והרוה"ש סע' ד').

Sefer Darkei Chaim V'Shalom (אות קל"א) gives another explanation why one should be careful to recite ישתבח immediately after *pesukei d'zimra*. The last word of *pesukei d'zimra* is אחד which ends with a "ד" and the first letters of ישתבח are a "י" and a "ש." When combined the letters spell the name ש-די and one should not interrupt in the middle of Hashem's name. For this reason there are *Poskim* who write that if the *shaliach tzibbur* does have to wait for a *minyan* he should not read the last *pasuk* of "והיה ... אחד" so that he will be able to connect the word אחד with ישתבח in order to form the name of Hashem (פסקי תשובות אות ד').

Since an individual should complete *pesukei d'zimra* even before the *shaliach tzibbur,* one should make sure to ask the person who will daven *shacharis* before he completes *pesukei d'zimra* so that he will wait to say ישתבח. In the event that he was not asked ahead of time the *shaliach tzibbur* for *pesukei d'zimra* should also say ישתבח, *kaddish* and ברכו and the *shaliach tzibbur* for *shacharis* will take over with *birchas Krias Shema.* Alternatively, the *shaliach tzibbur* for *shacharis* could say some *pesukim* and then he may recite the *kaddish* and ברכו (פסקי תשובות הע' 25).

Stories to Share

The Fifteen Praises

מ"ב, ס' נ"ג, ס"ק א': "כל הט"ו שבחים שבישתבח...והמפסיק עונשו גדול..."

A certain person arrived slightly late to shul. He did his utmost to catch up and almost made it. By the time the chazzan was up to kaddish he was up to the fifteen praises in ישתבח, and he found himself in a quandary. As we find on today's amud, one who interrupts while saying these praises will be strictly punished. But perhaps that doesn't apply to answering kaddish? He couldn't prevent himself from answering amen and יהא שמיה רבא, and wondered if he had acted correctly. He then continued where he had left off. He felt certain that answering was right, but perhaps he should not have begun ישתבח until after hearing Borchu?

When this question was brought to Rav Chaim Kanievsky, zt"l, he ruled that one should indeed offer the correct responses, yet this man had still not acted exactly in accordance with halachah. "Although you were certainly required to respond to the kaddish, you should have returned to the beginning of the fifteen praises and started again. That way, the interruption is nothing. There was no need to wait to start ישתבח until after kaddish. Instead you should merely return to the beginning of the fifteen praises."

שאלת רב, ע' קס"ה

But Rav Yosef Shalom Elyashiv, zt"l, ruled somewhat differently. "Once one says the blessing at the end of ישתבח he must not answer anything since the Mishnah Berurah is unsure whether this is permitted. Although one should also avoid interrupting during the fifteen praises before the blessing, if he is presented with an opportunity to answer אמן יהא שמיה רבא, he should do so."

קונטרס קיצור הלכות איסור חובל ומזיק ושמירת הגוף, ע' 16