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

Overview

Siman 54 Seif 3:

Speaking between ישתבח and יוצר is a terrible transgression and grounds for one to return from war. According to some it is permitted to interrupt for communal needs or to address the *tzedaka* needs of someone who requires *financial* support. This opinion led to the custom in many places to bless the ill or to announce in *shul* that his grievance should be addressed between ישתבח and יוצר since these are also considered *mitzvah* needs. After the interruption the *shaliach tzibbur* should read a few *pesukim* from *pesukei d'zimra* and then recite *kaddish* since *kaddish* may not be recited without a praise beforehand. For that reason *ma'ariv* begins without *kaddish*. Similarly, someone who did not have *talis* and *tefillin* and they arrived between ישתבח and *kaddish,* he may put them on at that time with a *beracha* but between *kaddish* and ברכו one should not interrupt at all and certainly one should not interrupt after the *shaliach tzibbur* said ברכו before beginning the *beracha* of יוצר.

- Kesavim writes that ממעמקים קראתיך ה' should be read between ישתבח and יוצר between Rosh HaShanah and Yom Kippur but the practice requires further investigation. (M.B. 4)
- *Pesukei d'zimra* is designed to help *tefilos* ascend and if one interrupts by talking it does not allow the *tefilos* to ascend. (M.B. 5)
- Other *mitzvah* activities may also be addressed but only between ישתבח and יוצר. (M.B. 6)
- The wording of Shulchan Aruch indicates that even if only the *shaliach tzibbur* read the *pesukim* he may recite *kaddish*. (M.B. 7)
- Without reading *pesukim* one may not recite *kaddish* since *kaddish* is only recited after *pesukim* or after *shemone esrei*. (M.B. 8)
- After studying the Oral Torah *kaddish* may be recited but Magen Avrohom maintains that he should fist read some aggada. Therefore, the custom is to read a short aggadaic statement after reading *Mishnayos* before saying *kaddish*. *Kaddish* may be recited after studying *Tanach*, even if only three *pesukim* were studied but there must be ten people present for the learning even if only two or three people actually learned. *Kaddish* may be recited by one who did not learn the studied material. (M.B. 9)
- If the *shalaich tzibbur* puts on his *tefillin* between ישתבח and *kaddish* he does not have to say *pesukim* before *kaddish*. (M.B. 12)
- An individual must be certain that he can finish putting on his *talis* and *tefillin* before the *shaliach tzibbur* reaches אמן יהא שמיה רבא and ברכו or he should wait until after ברכו to put them on. (M.B.12)
- Rema means that once the *shaliach tzibbur* begins *kaddish* one should not interrupt since *kaddish* is connected to ברכו.(M.B. 13)
- Later authorities write that between *kaddish* and ברכו is considered "between paragraphs" whereas after ברכו is considered "in the middle of a paragraph" even though he did not begin יוצר. (M.B. 13)

Stories to Share

At Their Own Pace

ש"ע ס' נ"ד, ג': "וכל שכן שלא יפסיק לאחר שאמר השליח צבור ברכו..."

A certain man liked to daven slowly. Since it took him longer than anyone else, he would arrive at his minyan early to begin davening long before anyone else arrived. By the time the minyan began he was already up to ashrei. When the chazzan said kaddish and borchu this man was almost up to shema. That way he reached shemonah esrei with the minyan. Although when he completed shemonah esrei the minyan was almost done with the tefillah, he would go into another shteibel to hear chazaras hashatz and finish davening.

But a friend pointed out to him that he might be making a mistake. "In Orach Chayim 54:3 we find that one should not interrupt between borchu and yotzer ohr. Presumably, this means that it is better to start yotzer after borchu. Perhaps you should wait at yotzer to hear borchu and then continue as usual? Instead of going to another shteibel after shemonah esrei, you can go earlier!"

When this question reached Rav Chaim Kanievsky, zt"l, he ruled that this man could continue doing what he had always done. "There is no difference whether you start yotzer ohr before you hear borchu or not."

Another man once came late to shul. When the minyan said borchu he was in the middle of pesukei d'zimrah. This man davened fairly quickly and the minyan he liked to attend went at a slower pace. When he reached the end of yishtabach he was unsure how to proceed. Either he could go into another shteibel which was reading the Torah and hear borchu there, or he could continue davening and say kedushah of yotzer with the minyan.

When this question was brought before Rav Chaim Kanievsky, he ruled concisely, "צריך עיון"!

שאלת רב, ע' קס"ה

Halacha Highlight

Reading ממעמקים between ישתבח and יוצר

Shulchan Aruch Siman 54 Seif 3
המספר בין ישתבח ליוצר עבירה היא בידו
It is a transgression to speak between ישתבח and יוצר

Shulchan Aruch writes that it is a transgression for one to speak between ישתבח and יוצר and is a reason for a soldier to return home from war since he will not merit the Diavine protection needed for battle. A second opinion maintains that communal needs may be discussed during that time. Rema writes that based on this second opinion the custom is to address other communal matters between ישתבח and יוצר, for example, to bless those who are ill. Mishnah Berurah (סק"ה)writes that negative forces (קליפות) have the capacity to weigh down a *tefila* from ascending before Hashem. A function of *pesukei d'zimra* is that it cuts away those negative forces thus allowing the *tefila* to ascend before Hashem. If a person talks that transgression allows the negative forces to return so that once again the *tefilos* are not able to ascend before Hashem.

Mishnah Berurah (סק"ד) cites the "Writings" of Arizal that between the days of Rosh HaShanah and Yom Kippur there is a custom to read ch. 130 of Tehillim (ממעמקים). Mishnah Berurah in the name of Magen Avrohom questions the appropriateness of this custom since one may not interrupt between ישתבח and יוצר and leaves the matter unexplained. Toras Chaim (סק"ב) expresses surprise that this custom troubles Magen Avrohom. Why should the reading of ch. 130 of Tehillim be any worse than blessing the ill that Rema mentioned is permitted between ישתבח and יוצר? In fact, Dagul M'revavah references Rambam who writes that that there were those who had the custom to read *Shiras Ha'Azinu* between ישתבח and יוצר. Accordingly, ch. 130 of Tehillim should be no worse. Aruch HaShulchan also expresses surprise at Magen Avrohom's opposition to this practice when as a result of the custom it became a part of the order of *davening*. Sefer Chaye Moshe suggests that Magen Avrohom's opposition is correct according to the first opinion cited in Shulchan Aruch that doesn't allow for any interruption between ישתבח and יוצר but according to the second opinion it would be permissible.