The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קכ"ה סעיף א'-ב'

Overview

Siman 125 Seif 1:

The *tzibbur* does not recite נקדישך with the *shaliach tzibbur*; rather they remain silent and listen to the *shaliach tzibbur* until he reaches *kedusha* and then they respond קדוש.

- *Kedusha* was enacted for the *shaliach tzibbur* to act as the agent of the *tzibbur*, therefore the obligation of the *tzibbur* is to listen to the *shaliach tzibbur* and then respond appropriately. For this reason one may not even think about learning related matters once the *chazzan* begins נקדש or *kaddish*. However, the part that is added on Shabbos during *mussaf* is not part of *kedusha* and one is not obligated to listen to the *chazzan*. Some authorities maintain that even ימלך is not part of *kedusha* and certainly לעמתם and ובדברי are not part of *kedusha*. (M.B. 1)
- The custom nowadays is for the *tzibbur* to say נקדש. (M.B. 2)
- The *shaliach tzibbur* should make sure to finish לעמתם and ובדברי before the *tzibbur* begins ברוך and ימלך. Similarly, any time the *tzibbur* responds to something that is said by the *shaliach tzibbur* the *shaliach tzibbur* should not extend the end of the recitation so that the *tzibbur* does not begin their response before he is finished. (M.B. 2)

Siman 125 Seif 2:

It is appropriate for one to keep his feet together when he says *kedusha* with the *shaliach tzibbur*. One should lift his eyes towards the heavens while saying *kedusha* and he should also move his body and lift it off the ground. One should not speak during *kedusha*. If one already recited *kedusha* and when he comes to *shul* finds the *tzibbur* reciting *kedusha* he should join them and recite *kedusha*.

- While saying *kedusha* one should have in mind to sanctify Hashem's Name and in that merit one will become sanctified from Heaven. (M.B. 4)
- The word מקדישים is said with a "ם" at the end rather than a "ן". One should pause slightly between the words שמקדישים and אותו. (M.B. 4)
- Hashem has no greater pleasure than when we (Hashem and Klal Yisroel) look at one another during the recitation of *kedusha*. (M.B. 5)
- There is a disagreement whether one's eyes should be open or closed and Magen Giborim indicates that they should be open. (M.B. 6)
- Shelah relates that he has a tradition that one should lift up his heals and body when he says ברוך and ימלך similar to what is done when one says קדוש. (M.B. 7)
- Later authorities write that although *kaddish* is greater than *kedusha* if one already heard *kaddish* but has not yet heard *kedusha* if given the choice he should listen to *kedusha* to fulfill that obligation. Pri Megadim writes that if one began *kedusha* and then he hears *kaddish* he should not interrupt to answer *kaddish* unless he is past the words כבודו. (M.B. 8)
- Darkei Moshe cites Maharil who did not speak from the beginning of *kedusha* until after הא-ל הקדוש. (M.B. 9)

Stories to Share

A Confusing Position

ש"ע ס' קכ"ה, ב': "טוב לכון רגליו בשעה שאומר קדשה עם השליח ציבור..."

Although one is obligated to give gentle rebuke when he notices his fellow deviating from the halachah, he must first be certain that his friend is not just as much in line with halachah as himself!

One young man who learned well but was not an expert in halachah would give others direction, claiming that one must stand until הקל הקדוש.

When he finally learned the halachah on today's amud, he became confused. Not only does the Mishnah Berurah bring no limit to how long one should stand with his feet together, the language of the Shulchan Aruch is merely טוב certainly not something that one should rebuke his fellow about. Although the Aruch Hashulchan and the Kaf Hachaim both write that one should keep his feet together until הקל הקדוש, perhaps the Mishnah Berurah's silence on this issue indicates that one should not?

ערו"ה וכף החיים בסימן צ"ד

But then he realized that he had another question: what about the davening during the yomim noraim? He would always keep his feet together until הקל הקדוש, spending an enormous amount of time with his feet together. But now he wondered whether this was really necessary.

When he asked a posek these questions, the rav replied in an interesting manner. "You are correct that the Mishnah Berurah is not clear on the matter—and you are correct that it is inappropriate to rebuke anyone on this particular. In terms of what you should do yourself, I suggest looking at what the great halachic authorities do themselves to glean an answer. Rav Yosef Shalom Elyashiv, zt"l, would always stand until הקל הקדוש, like the Aruch Hashulchan and the Kaf Hachaim. But on the yomim noraim, he only stood until after ימלך.

מובא במבקשי תורה, ח"ד, ע' ת"ל-תל"א

Halacha Highlight

Kedusha

Shulchan Aruch Siman 125 Seif 1

ואז אומרים הציבור קדוש

And then the *tzibbur* answers *kadosh*

Shulchan Aruch (סע' א') mentions the custom that only the *shaliach tzibbur* recites נקדישך and upon completion of that sentence the *tzibbur* says קדוש קדוש וכו'. Biur Halacha (ד"ה אלא שותקין) asks whether the *shaliach tzibbur* should say קדוש קדוש וכו' with the *tzibbur* or not. He explains that there is no reason he should exclude himself from the *tzibbur*. Since he says נקדש—Let us sanctify, it follows that he should also participate in the sanctification of Hashem's Name. Furthermore, one should not argue that since the *shaliach tzibbbur* is discharging the obligation of others he is considered comparable to a *tzibbur* and may say *kedusha* by himself since Chazal enacted *kedusha* to be recited by each person individually. On the other hand, since it was mentioned that those who are saying *shemone esrei* when the *tzibbur* reaches *kedusha* should stand silently and listen to the *shaliach tzibbur* perhaps that allows him to say it by himself to discharge the obligation of those who are in the middle of *shemone esrei*. His conclusion is that if the *shaliach tzibbbur* begins his recitation when the *tzibbur* is almost finished it is considered as though he said *kedusha* with them. Rav Moshe Feinstein (ח"ג סי' ד') rules that the *shaliach tzibbur* should say *kedusha* out loud after the *tzibbur* finished their recitation so that he could discharge the obligation of those who are in the middle of *shemone esrei*.

Rav Moshe Feinstein (ח"ב סי' כ"ג) ruled that an individual should not deviate from the *nussach* that the *tzibbur* is using for *kedusha*. For example, if someone who *davens nussach ashkenaz* is *davening* in a *shul* that *davens nussach sefard* he should say the *nussach sefard kedusha*. His reasoning is that *kedusha* is to be recited by the *tzibbur* and when someone recites a different *nussach* than the *tzibbur* he is essentially reciting *kedusha* by himself. Rav Ovadiah Yosef and Rav Shlomo Zalman Auerbach disagree and contend that since the essence of *kedusha* is קדוש, ברוך and ימלוך and these lines are the same in all *nuschaos* one may say the rest of it in the *nussach* of his choice (חיי משה).