The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Jun 21 2025 ■ כ"ה סיון תשפ"ה
סימן תכ"ב סעיף ד'-ז'

Overview

Siman 422 Seif 4:

Regarding interruptions, even in the middle of a paragraph one may inquire about the well-being of one that he is required to honor and may respond to anyone but one may not interrupt for other reasons. This applies to Rosh Chodesh and Pesach when we do not complete *hallel* but on days that it is completed, the laws of interrupting are the same as interrupting during *krias shema* and see below *siman* 488:1.

Siman 422 Seif 5:

If one interrupted in silence, even if he paused the amount of time it takes the complete *hallel*, he is not required to restart from the beginning.

- This is true even if the interruption was due to circumstances beyond his control, e.g., the place was not clean. (M.B. 24)
- Some are stringent so it is proper to restart without repeating the *beracha*. (M.B. 25)

Siman 422 Seif 6:

One who reads *hallel* out of order has not discharged his obligation. (If one erred, he goes back to the place of his error.)

- Seemingly the issue is to read the *pesukim* out of order rather than the paragraphs but many authorities maintain that even reading the paragraphs out of order is problematic. Therefore, one should be stringent and reread it but it is not clear that the *beracha* should be repeated. (M.B. 26)
- One begins from the *pasuk* where he erred and reads from there until the end. If one does not know the exact place, he should go back to the beginning of the paragraph that contains his uncertainty. (M.B. 27)

Siman 422 Seif 7:

The *mitzvah* is to recite *hallel* while standing.

- *Hallel* testifies about Hashem's wonders and miracles and testimony is delivered while standing. If it was recited while sitting one fulfills his obligation even if *hallel* is obligatory. (M.B. 28)

Halacha Highlight

Interrupting *hallel*

Shulchan Aruch Siman 422 Seif 4
לענין הפסקה
Concerning interruptions

Shulchan Aruch (סעי' ד') addresses interrupting during the recitation of *hallel* on Rosh Chodesh. He rules that in the middle of a chapter it is permitted to greet a person whom he must treat with respect and he may return a greeting to anyone. Other interruptions, however, are not permitted. Mishnah Berurah (ס"ק כ"ב) explains that the restriction against other interruptions applies even between chapters. Rema then adds that these guidelines apply specifically on Rosh Chodesh and Pesach (other than the first two days) when *hallel* is not completed, but on days that *hallel* is completed we follow the stricter guidelines that apply to interrupting during the recitation of *shema*. Rema (סי' ס"ו סע' ג') rules that one may interrupt to answer *kaddish, kedusha* and *borchu* which means that one may also interrupt *hallel* to respond to these matters.

In the event that one has not yet finished the paragraph of יהללוך but the *shaliach tzibbur* has finished the paragraph, Rav Chaim Kanievski (ספר אשי ישראל תשובות שבסוף הספר שכ"ה) wrote that it seems to him that one should not answer אמן. He bases his ruling on Biur Halacha (סי' נ"א סע' ב' ד"ה ברוך) that one who is in the middle of ישתבח should not answer אמן when the *shaliach tzibbur* finishes ישתבח. If one finishes the *beracha* concurrently with the *shaliach tzibbur* one may answer אמן. Although generally the *halacha* is that one does not answer אמן in such a circumstance, since there are numerous *Poskim* who rule that it is generally appropriate to answer אמן to his own *beracha* of *hallel* it is acceptable to answer אמן when one finishes the *beracha* at the same time as the *shaliach tzibbur*. If one is called for an *aliyah* Sefer Sha'arei Rachamim (על שערי אפרים שער א' סק"ה) rules that it is permitted to take the *aliyah*, even on days that we recite the complete *hallel*. This is based on Mishnah Berurah's ruling (סי' ס"ו ס"ק כ"ו) that one who is called for an *aliyah* while he is reciting *shema* may go up for that *aliyah*.