

# HALOCHOSCOPE

**This week's question:**

**A *tzibur* began *shacharis* with nine people. They are close to *yishtabach*, and they need to call a tenth man. May they interrupt *pesukei dezimra* to call him? Is it preferable to call him before, or after, saying *yishtabach*?**

**The issues:**

**A) Interrupting *pesukei dezimra***

**B) Interrupting between *yishtabach* and *kaddish* or *borchu***

**C) *Chatzi-kaddish* with *minyan* – must there also be something else said together first?**

**A) Interrupting *pesukei dezimra***

During *davening*, one should generally not interrupt to do something else. First, this lowers the respect for the *tefilah*, and more so, for the One to Whom the person is praying. Second, it could be considered a break in the activity. If it is such that there should be continuity, this might then invalidate the entire activity. Third, it can be considered a distraction in terms of concentration and making the prayer count. Nonetheless, there are different types of interruption, some of which are permitted under certain circumstances. There are also different parts of *davening* during which interruptions are treated differently. The main rules for interruption are discussed in *shemone esrai*, in *shema*, between a *brocha* and the activity for which it was recited, and in other parts of *davening*.

During *shemone esrai* one may not interrupt unless there is a situation of danger to life. In this part of *davening* one is considered standing in the divine presence. During *shema* interruptions are permitted according to a scale. This includes: in the middle of a *pasuk*, between *pesukim* but in the middle of a paragraph, between paragraphs; the type of interruptions include to return a greeting, and to a lesser degree to greet, a person who inspires awe and a person who must be shown respect. The same rules apply to the *brochos* of *shema*, despite the fact that they are *brochos* as well.

Interruptions between a *brocha* and the activity for which it is said usually invalidate the *brocha*. If one recited a *brocha* on an apple, then answered a phone-call, he must recite a new *brocha*. The interruption is doubly concerning, because it causes his first *brocha* to have been recited in vain. However, once he takes his first bite, he may interrupt. If the *brocha* is on a series of separate activities, the issue is more complex. For example, if one was about to slaughter an animal, recited the *brocha*, then answered the phone, he would be required to recite a new *brocha*. What if he recited the *brocha* in order to slaughter two animals, then interrupted after slaughtering one of them? [A more common case would be *tevilas kailim*, where the *brocha* was actually recited in the plural. One might interrupt after immersing one of them.] The poskim discuss this case and compare it to *tefilin*, where the first *brocha* is also considered a *brocha* for the second *tefila*. Certain interruptions are allowed when they affect the performance of the activity,

such as asking about the food, like salt, or for a knife to slaughter.

*Pesukei dezimra* is based on allotting time to prepare for *shema* and *shemone esrai*. It is also connected to concept of 'finishing' *Tehilim* every day. It includes the final six chapters of *Tehilim*. It is pure praise of Hashem. It begins with a *brocha*, *baruch she'amar*, and it ends with a *brocha*, *yishtabach*. *Yishtabach* does not have the conventional beginning section of a *brocha*, but has the conventional ending of a long *brocha*. The question is, how can *yishtabach* be recited without a beginning? This usually only works when the *brocha* is connected to a preceding *brocha* with a conventional beginning. Therefore, it is assumed to be connected to *baruch she'amar*. Accordingly, the entire *pesukei dezimra* is considered an extended *brocha*-type service. Interrupting in the middle would be like interrupting between two such types of *brocha*. Furthermore, interrupting right before *yishtabach* would seem to be disconnecting the *brocha* from the activity for which it is recited. The Talmud says that one who interrupts between the two *tefilin* must be concerned whether he has enough merit to survive in battle. Many add that one who interrupts between *baruch she'amar* and *yishtabach* has the same concern.

Just as one may interrupt *shema* for certain greetings and responses, one may interrupt *pesukei dezimra*. One may also interrupt for certain *brochos* of praise, especially if they will otherwise be lost. For example, some allow interruption for the *brocha* recited on thunder, especially since it can not be recited later. If one needs to recite the *brocha* on *talis* and *tefilin*, he may do so in the middle of *pesukei dezimra*. He should say them between paragraphs. He may not say them right before *yishtabach*. This interrupts between the activity and its *brocha*. Some poskim also allow interruption for *asher yatzar*, the *brocha* recited after tending to nature's call.

However, for a regular *mitzvah* reason, one may not interrupt. One might be allowed to interrupt for something pertinent to the performance of the *mitzvah* at hand, *pesukei dezimra*. However, the suggested interruption in our case does not help in *pesukei dezimra*, but in reciting *kaddish* and *borchu*. They seem to be separate obligations [though *pesukei dezimra* is in preparation for them].

The poskim discuss a *mitzvah* that will be lost if one does not do it right then, such as *shema*. Ideally, if one is in the middle of *pesukei dezimra*, he should not be called to the Torah. [If he was called he should go and recite the *brochos*, and some permit him to quietly read along with the *korai*.] If he is the only *Kohain* or *Levi* he should be called then. This implies that an interruption is permitted for the needs of the *tzibur*. That would apply in our case. There is a slight difference, in that the *krias hatorah* must be done right then. Leaving the *sefer torah* out while waiting is not ideal. In our case, the *tzibur* could theoretically wait indefinitely for a tenth man. Practically speaking, if a tenth man does not come soon, the other nine will *daven* by themselves and leave. Therefore, waiting here is also not ideal. However, it is preferable not interrupt at this point, due to the break in the *brocha* sequence. It is more problematic to interrupt right before *yishtabach*. [See Brochos 13a-b 40a Sukah 38b Menachos 36a Chulin 86b, Poskim. Tur, Sh Ar OC 25:9-10 51:4-5 53:3 66 104:1-4109:1, YD 19:1-2 4-5 8, commentaries.]

### **B) Between *yishtabach* and *kaddish***

According to most poskim, there is a difference between the *shatz* and the respondents at this juncture in *davening*. The *shatz* needs to connect the end of *yishtabach* to his

*kaddish* [see section C]. He should not interrupt at that point. There is a widespread *minhag* to recite psalm 130 (*mima'amakim*) at this point during the *aseres yemai teshuva*. This practice is questioned, based on this issue. The congregants do not need to connect the two, since they do not recite *kaddish* themselves. Therefore, the congregants should not interrupt between *pesukei dezimra* and *yishtabach*, for example to say the *brochos* on *talis* and *tefilin*, but should say them either in the middle of *pesukei dezimra* or between *yishtabach* and *kaddish*. However, there is a minority view that maintains that the congregants also need to connect their listening and responding to *kaddish* to *yishtabach*. According to this view, there is no advantage to interrupting after *yishtabach*, and indeed they should all do the same as the *chazan*. For our purposes, we will assume that making this call is as necessary as a *mitzvah* need that affects the rest of *davening*. It would appear preferable to make the call after *yishtabach*. [See Sh Ar OC 53:3, commentaries.]

### **C) Chatzi-kaddish with minyan**

*Kaddish* is considered a *davar shebikedusha*, a part of the service that is a public sanctification of Hashem, requiring a quorum of ten men. It is often not considered an independent prayer in its own right, but connected to the preceding or following part of the service. Thus, though the nearby parts of the service might not be *devarim shebikedusha* in their own right, *kaddish* can only be recited if the parts attached to it are also recited with the *minyan*.

There are various categories of *kaddish*. *Kaddish yasom*, the orphan's *kaddish*, is recited at the end of a communal service. It is considered part of the service, and is recited following *aleinu* and other *pesukim* of *Tehilim* that are said before or after *aleinu*. It may be recited by a minor, in the presence of a *minyan* of adults. In fact, it was originally instituted to be recited by a minor. An orphan should represent the *tzibur* as *chazan* to gain merit for the deceased. An orphaned minor cannot serve as *chazan* for the main service. Therefore, the *kaddish yasom* was instituted. Once formally instituted, it becomes an indispensable part of the service. If no orphan is present, it should be recited by someone else. A *minyan* should be present for the *aleinu* or the *Tehilim* preceding the *kaddish yasom* as well. Nonetheless, the institution remains on a *minhag*-type level. This makes a difference if some of the *minyan* who were present for the beginning of *aleinu* left before *kaddish*, leaving less than ten. For certain types of *kaddish*, the linkage to the preceding part of service permits finishing off with the remaining members of the *minyan*. This *kaddish* is considered *minhag*-like in this respect, and is not recited with less than ten.

*Kaddish derabanan* is recited following Torah study. Early sources indicate that it was instituted to be said following a lecture on *agadah*. This is not part of a prayer service. Therefore, this *kaddish* seems to have the standing of a *davar shebikedusha* in its own right. Therefore, the poskim debate whether there is a requirement that the whole *minyan* participate in the Torah study first, or that they are present for it, rather than just gather for it later. It is therefore customary to say aloud a *pasuk* and/or small Torah lesson after the *minyan* gathers, before beginning *kaddish*.

*Kaddish shalem* or *tiskabel* is recited after *shemone esrai* when it is said together by a *tzibur*. It sometimes follows it immediately and at others, after some additional prayers. It serves as an additional plea for acceptance of the preceding *tefilos*. Since it is connected to the repetition of *shemone esrai*, itself including *kedusha*, a *davar shebikedusha*, it

may be recited even after some of the *minyan* leaves. At *maariv*, where there is no repetition, the poskim debate whether the *minyan* must all remain for *kaddish*. The silent *shemone esrai* is connected to its own preceding *kaddish*, which is a *davar shebikedusha*. However, this connection is itself a matter of debate.

This debate involves the status of *chatzi-kaddish* in general, as well as that particular case. *Chatzi-kaddish* is used to separate between parts of the service. For example, Torah reading on *Shabbos* is divided into seven *aliyos*, after which a *maftir* is read. The *maftir* is not a main *aliya*. To emphasize the distinction, *chatzi-kaddish* is said between them. There is some question whether *chatzi-kaddish* stands alone as a separation, or whether it can be considered connected to the preceding, the following or both parts of *davening* on either side of it. In this way, if a *minyan* is present at its beginning, it may be finished, but may a *borchu* following it be said as well? *Chatzi-kaddish* before *ashrei-uva-letzion* separates between the repetition or *tachanun* and *ashrei*. If a *minyan* was present for the repetition, may *chatzi-kaddish* be said? In our case, if a *minyan* is only present when one is ready for *chatzi-kaddish* may it be said then? If the *minyan* will remain for *borchu*, but was not present for *yishtabach*, or was present for *yishtabach*, but not for any *pesukim* preceding it, may the *chatzi-kaddish* be said?

There is no clear consensus, but the tendency is to considering this particular *chatz-kaddish* an independent stand-alone case. If the *minyan* is required beforehand, our question is moot. There would be no point in finishing *pesukei dezimra* and in saying *yishtabach* before calling the tenth man.

However, it might still make a difference. First, the majority of the *minyan* could say some of the preceding parts of the service together. One person could finish early and make the calls. Second, there is a unique *halacha* regarding *borchu*. One who missed that part of *davening* may later interject it by reciting *kaddish* and *borchu* before the *minyan* who already heard it. He fulfills his own obligation this way. Others who also missed it could rely on this. Theoretically, the entire *minyan* could rely on this method. Although the poskim debate whether this may be relied on for a complete *minyan* who already *davened shemone esrai* separately, our case does not involve this. [See Megilah 23a-b Sotah 49a, Poskim Tur Sh Ar OC 55:3 (MB 11) etc. 69 133 234, YD 376, commentaries.]

In conclusion, the phone call should be made during *pesukei dezimra* or after *yishtabach*. The *shatz* should not make the call between *yishtabach* and *kaddish*.

**On the Parsha ...** Also take your sheep and your cattle, like you said, and leave, and bless me as well .. [12:32] When did Paroh want them to bless him, right now or when they leave? Why does Paroh connect taking the livestock with the blessing he asks for? How could Paroh have the audacity to demand, or even ask for a blessing at this moment? Also, what is the meaning of the words 'also' and 'as well' in this context? Paroh was giving the Benai Yisroel livestock of his own, as Moshe had predicted. [Ibn Ezra] Perhaps, Paroh was begging forgiveness using these words. He asked for this as soon as they take the gifts and leave, with no interruption. This way, they would not get distracted.

Sponsored by 'your name here' 

© Rabbi Shimon Silver, January 2011.

Subscriptions and Sponsorships available. (412) 421-0508. halochoscope@hotmail.com