ג. יזהר מאוד שלא להפסיק בין הי"ג שבחים. והמפסיק עונשו גדול. [משנ"ב ס"ק א]. ומכל מקום לא יאמר הי"ג שבחים בנשימה אחת, כי צריך לאומרם בנעימה כמסדר שבחו של מלך. [באו"ח פ' ויגש הט"ו, כה"ח ס"ק ב]

ד. השומע דברים שבקדושה באמצע "ישתבח", קודם שהתחיל "ברוך אתה ה'...", פוסק לכל דבר שמפסיקים באמצע פסוקי דזמרה (ראה לעיל בסימן נ"א).

ואחר שהתחיל "ברוך אתה ה'...", יענה חמשה אמנים ראשונים של חצי קדיש. וכן יענה "אמן יהא שמה רבא" עד "יתברך", ולא יענה עד "דאמירן בעלמא", וכדין הנמצא באמצע קריאת שמע **וברכותיה.** [ראה באו"ח פ' ויגש הט"ו, כה"ח סי' נד סק"ז]

stand up. The custom among Ashkenazic Jews is that everyone stands up while reciting this blessing, even if he is praying alone.

Day 51

The 13 praises without interruption

3) One should take great care to recite the series of thirteen synonyms for praise without interruption [even to pause]. If someone purposely interrupts the series, he is liable to be punished severely.[235] Nonetheless, one should not recite the series quickly in a single breath. The series should be recited with feeling and with a pleasant tune befitting someone singing the King's praises.

Interrupting to respond Amen

4) If someone suddenly hears kaddish or *Kedusha* while he is reciting *Yishtabah* and before he begins the closing *Barukh Atta Hashem* [even if he is in the middle of the series of thirteen praises], he must interrupt and respond just as he should at any point during the *Pesuke dezimra*. Once he begins the closing *Barukh Atta*..., he may respond the five Amens of the half-kaddish, but no other Amens. When responding *Yehe shemeh rabba*..., he must respond through the word *Yitbarakh* but not through to the words *da'amiran be'alma*. This rule is identical to the rule applying to someone who is in the middle of the *Shema* and hears someone reciting kaddish.

Berura (53:1) added that since the cantor is already standing at the *teva*, there will be no lapse of time between the blessing and the kaddish.

235. Of course, if someone suddenly hears kaddish or *Kedusha*, he must interrupt what he is saying in order to respond, and he will not be punished for it. The punishment mentioned here is meant for someone who interrupts to speak when it is unnecessary. [Although that is forbidden throughout the *Pesuke dezimra*, the sin is more severe if it interrupts this series of praises.] If someone realizes that he will need to respond to kaddish or *Kedusha* momentarily, he should pause so that he can respond before beginning this series. See the following halakha.

סימן נד

עוד מדיני "ישתבח"

א. ישתבח אינה פותחת ב'ברוך', לפי שהיא סמוכה לברוך שאמר, ששתיהן נתקנו על פסוקי דזמרא, זו לפניהם וזו לאחריהם. [ש"ע ס"א]

ב. אין לענות אמן אחר "מלך גדול ומהולל בתשבחות" אלא אחר "מלך אל חי העולמים", מפני ששם הוא סיום ברכת ישתבח. [ש"ע ס"ב]

Siman 54

Yishtabaḥ

Yishtabaḥ* is connected to *Barukh she'amar

1) The blessing of *Yishtabaḥ* does not have the regular opening words [*Barukh Atta...*] of most blessings. This is because it is connected to the blessing of *Barukh she'amar*. The blessing of *Barukh she'amar* introduces the section of *shaḥarit* called *Pesuke dezimra*, while the blessing of *Yishtabaḥ* marks its end. As such, the blessing of *Yishtabaḥ* has the status of a *berakha hasemukha leḥavertah*, a blessing that is connected to the preceding blessing, and as such it does not need the opening words of an independent blessing.[302]

Where does *Yishtabaḥ* end?

2) No one should respond Amen after the cantor recites the words מֶלֶךְ גָּדוֹל וּמְהוֹלָל בַּתִּשְׁבָּחוֹת since that is not the end of the blessing. The blessing of *Yishtabaḥ* ends with the words מֶלֶךְ אֵל חַי הָעוֹלָמִים.[303]

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302. For the same reason, only the first blessing of the *Amida* begins with the words *Barukh Atta*.... All eighteen blessings that follow do not begin with those words since they are all connected, forming a series of nineteen blessings. Each blessing ends with the words *Barukh Atta*, for that is what identifies the passage as a blessing. The *Sefer Haḥinukh* (#430) explained the logic of this pattern: "After completing one blessing with the words *Barukh Atta*, thus acknowledging Hashem as the Master and the King, it would not be proper to repeat that acknowledgement immediately afterward since one has not interrupted with any other statement. Instead, one progresses to the subject of the next blessing."

The *Mishna Berura* (54:1) added that in this case we recite several pages of passages between the blessings of *Barukh she'amar* and *Yishtabaḥ*. Still, this is not considered an interruption. The *Levush* explained that *Barukh she'amar* introduces passages of praise to Hashem, especially those composed by King David. Thus, all the passages of praise in *Pesuke dezimra* are a continuation of *Barukh she'amar*, and it is as if there is no gap between that blessing and that of *Yishtabaḥ*.

Another example of this concept is the blessing of *Emet veyatziv*, which follows the *Shema*. It does not begin with the words *Barukh Atta* since it is connected to the blessings that precede the *Shema*. The passages of *Shema* do not constitute an interruption between those blessings. Likewise, the blessing recited after Hallel does not begin with the words *Barukh Atta* since it is connected to the blessing that precedes Hallel, and the passages of Hallel do not constitute an interruption.

303. The blessing recited after Hallel, however, ends with the words מֶלֶךְ מְהוֹלָל בַּתִּשְׁבָּחוֹת, and the congregation responds Amen at that point.

Preface Making a Minyan

The Talmud teaches (*Megillah* 23b) that in order to recite those prayers that are considered sacred, at least ten Jews (a minyan) must be present and participating. Our Sages anchored this principle on the verse (*Vayikra* 22:32): "וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל – I will be sanctified *among* the people of Yisrael." The term *among* is found likewise regarding the followers of Korah (*Bemidbar* 16:21): "הִבָּדְלוּ מִתּוֹךְ הָעֵדָה הַזֹּאת – Distance yourselves from *among* this clique." The Hebrew term for clique – *eda* – means a group of at least ten people, since the same term is used for the *meragelim*, the spies who reported that the people would not be able to conquer the Land of Yisrael, as the verse states (ibid. 14:27): "עַד מָתַי לָעֵדָה הָרָעָה הַזֹּאת – How long [will I bear] this evil clique?" There were twelve spies, but Yehoshua and Caleb separated themselves from the evil clique, leaving ten.

The Talmud Yerushalmi (*Berakhot* 7:3) and the Midrash (*Bereshit Rabba* 91:3) offer a different source. Citing the verse of "וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל – I will be sanctified *among* the people of Yisrael," our Sages compared it to the verse regarding the sons of Yaakov Avinu (*Bereshit* 42:5): "וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לִשְׁבֹּר בְּתוֹךְ הַבָּאִים – the sons of Yisrael arrived to make a purchase *among* those who arrived." Ten of Yaakov's sons went to Egypt, as the verse testifies (ibid. 42:3): "וַיֵּרְדוּ אֲחֵי יוֹסֵף עֲשָׂרָה – ten of Yosef's brothers descended."

Rabbenu Tam, cited by Rabbenu Bahye in his commentary to *Vayikra* 22:32, asserted that the passage we have in tractate *Megillah* is mistaken, and it should be identical to the passage found in the Talmud Yerushalmi. See more about this in responsa *Yabia Omer* (Vol. IV, #9).

The *Eshkol* cited yet another source for the concept of a minyan, although this is not a source for defining a minyan as consisting of at least ten people. The verse states (*Tehillim* 68:27): "בְּמַקְהֲלוֹת בָּרְכוּ אֱלֹהִים ה' מִמְּקוֹר יִשְׂרָאֵל – Bless the Almighty in congregations; [bless] Hashem from the source of Yisrael." Harav Menahem Hame'iri (comment to *Berakhot* 45a) stated that this verse is the source for the halakha that women or non-Jewish slaves cannot be counted as members of a minyan, since the term *kahal* (congregation) does not include those people. For a deeper explanation of the *Eshkol's* teaching, see the *Halakha Berura* (page 128).

Whatever the source is, Rambam ruled (*Hilkhot Tefilla* 8:4 and 8:5) that a minyan is necessary for specific elements of our prayers. This is likewise the ruling of the *Shulhan Arukh* (*O.H.* 55:1). [What is the significance of having ten people present? It is possibly based on the Talmud's teaching (*Sanhedrin* 39a): ''The Shekhina hovers over any location where ten Jews are present.''

What is the definition of ''prayers that are considered sacred''? A careful examination of the list of prayers for which a minyan is needed reveals that each of them involve an interaction between one person and others. In kaddish, *Kedusha*, and *Barekhu*, the cantor calls for others to join him in his prayer and praise. The main purpose of the cantor's repetition of the *Amida* is for the sake of others who cannot recite it for themselves. The Torah is chanted specifically so that others can hear the reading, and the *kohanim* bless the people standing in front of them.]

Is It a Torah Law?

Rabbenu Nissim (commentary to *Megillah* 23b) asserted that although the Talmud cites a source from Scripture for the concept of needing a minyan for certain prayers, this halakha is an institution of our Sages and not a Torah law. The Talmud uses these verses as an *asmakhta*, a hint to the halakha supporting our Sages' decision. After all, Rabbenu Nissim continued, all the elements and rules of our prayers are institutions of our Sages.

Nevertheless, Harav Hayim Vital wrote (*Sha'ar Hakavanot, darush* 3 of *Hazarat Ha'amida*, page 39a; *Sha'are Kedusha* Unit 4) that the rule requiring us to recite these prayers in the presence of a minyan is a Torah law derived from the verses as described above. Despite this opinion, Maran the Rishon Letziyon (*Yalkut Yosef* Vol. I, first edition, page 88) ruled unequivocally that the need for a minyan is not a Torah law. The *Mishna Berura* (55:31) concurred with this ruling, adding that this is so even according to the *Rishonim* who ruled that the mitzvah of prayer is a Torah obligation.