

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 11

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The 15 Praises of Yishtabach

Rav Schwab *zt"l* writes that according to the Magen Avraham one should not interrupt when reciting the fifteen praises of *Yishtabach*. Although one does not have to recite them all in one breath, still it should be said consecutively. The custom of *Chazzanim* is to begin reciting the words *Brochos ve'hoda'os*... out loud, which is in the middle of the fifteen praises. Notwithstanding, custom (*minhag*) prevails ...

Perhaps the custom began from the opinion that counts 13 praises in *Yishtabach*, and does not count the words *Brochos ve'hoda'os*. Hence, *Brochos ve'hoda'os* may be recited separately from the rest of the 13 praises. This continues to be the present-day custom as well.

After *Yishtabach*, the *Chazzan* recites *Chatzi Kaddish* and then proceeds to *Borchu*. The congregation responds *Baruch Hashem hamevorach le'olam va'ed*. The *Chazzan* himself recites the same together with everyone else in the congregation.

The Laws of Borchu

The Mechaber¹ writes:

The Shali'ach Tzibbur says *Borchu es Hashem hamevorach* (Let us bless Hashem Who is blessed) and they respond *Baruch Hashem hamevorach le'olam va'ed* and the *Chazzan* repeats *Baruch Hashem hamevorach le'olam va'ed*

The *Rama* adds:

The custom is for the Chazzan (shatz) to draw out the recital of Borchu and the congregation recites Yisborach ve'yishtabach etc. 3) while he's drawing it out.

¹ Orach Chaim *Simon* 57

The *Chazzan* says:

Borchu es Hashem hamevorach -

ברכו את השם המבורך

The Congregation responds:

Baruch Hashem hamevorach le'olam va'ed –

ברוך השם המבורך לעולם ועד

What it means to “Bless” Hashem

Whenever we recite a *bracha* saying *Baruch atta Hashem Elokeinu melech ha'olam* (Blessed are You *Hashem* King of the universe) are we really giving *Hashem* our blessing? How are we meant to understand such a concept, when *Hashem* Himself is the source of all blessing?

This question is discussed by the *Rishonim*. Rabbeinu Bachaye² discusses this topic in depth. He explains that in truth, we are praising *Hashem* that He is the source of all blessings. When we use this attribute in praising *Hashem*, we are attesting that *Hashem* created the entire universe and that He continues to maintain it constantly. By declaring this belief, we merit that *Hashem* bestows us with loving-kindness. This is what our sages taught us, that *Hashem* desires the prayers of the righteous. When we say a *bracha*, we increase the flow of good fortune from *Hashem* unto this world. In fact, the word *bracha* connotes multiplying and increasing. Therefore, a *bracha* is something that is completely for our own benefit and in no way for *Hashem's* benefit. Someone that refrains from saying a blessing is in a sense stealing from *Hashem*. Instead of recognizing that *Hashem* is the sole source of all blessing, and the provider of our needs, he is attributing his successes to himself or some other medium.

Another aspect is³ that the primary reason for creation was so that *Hashem* can exercise His kindness towards us, His creations. When we do something, whether it's performing a *mitzvah* or partaking in a physical pleasure, we need to recognize that this is an opportunity given to us by *Hashem* for our own benefit. When saying a *bracha*, we are recognizing the true purpose of creation – that G-d should bestow kindness to mankind.

² *Sefer Kad Hakemach*, subtitle: Brocha, Sefer Devarim 8:10

³ *Siddur Otzar Hatefila Hakdamas Koleles*

Background מקורות

We find a reference for *Borchu* in the Talmud in the *Mishna* in Berachos⁴. The *Mishna* states that they would recite the words *Borchu es Hashem* or *Borchu es Hashem hamevorach* in the Synagogue (*Beit Haknesses*). The commentaries say that it was originally recited in the *Beit Haknesses* by *Krias Hatorah* (the Torah Reading).

In *Tanna De'bei Eliyahu*⁵ it brings a story with *Eliyahu Hanavi* (The Prophet Elijah) who met a person who said to him that he had already died and the only way he would be released from his verdict of *Gehennom* (Purgatory) was if his son would go to *shul* and recite *Borchu*. There is a similar story with Rebbe Akiva who taught an orphan to pray and recite the Grace after Meals (*Birchas Hamazone*). Upon bringing this boy to *shul* and reciting *Borchu*, the boy's father was released from *Gehennom* (Purgatory)⁶.

Apparently, reciting *Borchu* with a *Minyan* in *shul* is similar to the custom of reciting *Kaddish* for a deceased parent or relative. In these instances their power was so great that they immediately released their father from *Gehennom* (Purgatory).

The additional word *hamevorach* was added so that the reader who is calling upon the congregation to give praise to *Hashem* – G-d, is also himself praising G-d⁷ when saying that G-d is *mevorach* – blessed. Otherwise it may seem that he is just calling others to praise *Hashem* but he himself is not joining them in this proclamation. Our custom follows the opinion of adding the word *hamevorach*.

⁴ 7: 3

⁵ *Tanna De'bei Eliyahu Zuta Chapter 17*

⁶ Otzar Hatefilos – *Tikkun Tefilla* on the prayer of *Borchu* page 257 citing several sources.

⁷ *Shenas Eliyahu*

Laws דינים⁸

- § It is customary to bow⁹ when saying *Borchu*.
- § One should bow when saying the words "*Borchu es*" and he should straighten up when saying the name of *Hashem*.
- § If someone arrives in *shul* just as they finished saying *Borchu* but the *Chazzan* has not yet started *Yotzeir Ohr*, the *Chazzan* may repeat *Borchu* again for this individual. (This Halacha is not commonly practiced)
- § It's best to start *Yotzeir Ohr* immediately after saying *Borchu*. It's unclear though if this is sufficient reason to skip parts of *Pesukei De'Zimra*.

The reason why it is preferable to begin *Yotzeir Ohr* immediately after *Borchu* is because *Borchu* serves as an introduction to *Yotzeir Ohr*. For this reason, someone who responds *Borchu* is considered as being in the midst of *Birchos Krias She'ma* with regard to the laws of interruption.

Rav Moshe Shternbuch¹⁰ *shlit"ta* suggests to skip part of *Pesukei De'Zimra* in order to say *Borchu* and begin *Yotzeir Ohr* immediately.

In order to avoid this issue, Rav Shlomo Zalman Auerbach¹¹ *zt"l* suggests that one should have in mind not to be *mitz'tareif* (joined) with the *tzibbur* (congregation)¹² in reciting the *Birchos Krias She'ma*. This will discharge him from having to recite the *Birchos Krias She'ma* at the moment.

⁸ The following *Halachos* are taken from the *Sefer Tefila K'Hilchasa* 8

⁹ *Aruch Hashulchan* 57: 1 notes that the way we bow here is different than the way we bow by *she'moneh esrey*. In this instance, one bows without bending the knees.

¹⁰ *Teshuvos ve'Hanhagos* volume 1:89

¹¹ *Halichos Shlomo* perek 6 footnote 20. See also *Mishna Berura Simon* 54 s"k 13, 14.

¹² What if there are only ten people with him? It seems that the *halacha* should require him to join. However, since it's not critical to the *minyan* for him to daven along with them, he may not be obligated to skip. *Vetzarich iyun* (it requires further study)

Š *Borchu* is a more significant praise than the *Amen* said for *Hakeil haKadosh* or for *Shome'ah Tefilla*. Therefore, if one needs to choose which to respond to, one should answer *Borchu* rather than to the *Amen*s¹³.

Places where one may not answer *Borchu* are when one is:

Š Between the *brochos* for *Tefillin shel yad* and *Tefillin shel rosh*.

Š Between *Go'al Yisrael* and *She'moneh Esrei*.

Š In the middle of *She'moneh Esrei*.

In all the above cases, one should listen to the *Shali'ach Tzibbur* and have in mind to be *yotzei*¹⁴ (fulfill their obligation) by listening (*Shome'ah ke'oneh* – listening is equivalent to reciting).

The Proper Way to Recite Borchu

The Tur mentions the following *machlokes* (dispute) with regard to the proper way of reciting *Borchu*:

Š The Maharam M'Rottenberg says it's not necessary for the *Shali'ach Tzibbur* to repeat *Baruch Hashem hamevorach le'olam va'ed*, which is the same refrain as the *tzibbur* (congregation).

Š Rav Yehudah Barceloni holds that the *Shali'ach Tzibbur* should repeat *Baruch Hashem hamevorach le'olam va'ed*¹⁵.

The *Beis Yosef* elaborates citing the *Yerushalmi* in *Berachos*¹⁶:

Shmuel said; "I never disassociate myself from the assembly"

¹³ *Biur Halacha* 109 D"h *li'kedusha*

¹⁴ *Simon* 25:10, 104: 7 and *Mishna Berura* s"k 27

¹⁵ This is the *Rambam's* opinion in *perek 7:13* of *Hilchos Tefila*

¹⁶ *Perek 7: 3*

They asked a question: "What about someone who says *Borchu* when being called to the Torah? Isn't he disassociating himself from the assembly by not responding?"

Said Rebbe Avin; "Since he says '*hamevorach*' (the Blessed) he hasn't disassociated himself from the assembly"

The point of the *Yerushalmi* is that when the assembly is giving praise to *Hashem* it is inappropriate to disassociate oneself from the assembly since it gives the impression that he is not joining everyone in praising *Hashem*. Therefore, he should be careful to include himself in the praise. The *Yerushalmi* contends that since he says '*hamevorach*', it sufficiently takes care of this concern. The *Shali'ach Tzibbur* calls to the congregation *Borchu es Hashem ...* (Bless G-d) ... '*hamevorach*' (the One Who is blessed). By saying "*hamevorach*" (Who is Blessed) he's also proclaiming that *Hashem* is praised. Therefore it's not necessary for him to repeat *Baruch Hashem hamevorach le'olam va'ed*.

Nevertheless, Rav Yehudah Barceloni contends that this is comparable to one who leads the *bentching* (Grace after meals). Just as he repeats *Baruch she'ochalnu mi'she'lo ...* (Blessed is He whose food we have eaten) by *bentching*, which is the same refrain the others said; so too he repeats *Baruch Hashem hamevorach le'olam va'ed*, when reciting *Borchu*. The Beis Yosef concludes that the Law (*Halacha*) follows the opinion of Rav Yehudah Barceloni.

Although Rav Yehudah Barceloni brings a good proof for the *Chazzan* to repeat what everyone else says, i.e. *Baruch Hashem hamevorach le'olam va'ed*, it still contradicts the *Yerushalmi* that says it's not necessary to repeat what everyone said since by saying "*hamevorach*" he includes himself in praising *Hashem*.

There's a difficulty with the opinion of the Maharam M'Rottenberg. Why is it that by *bentching* one repeats the same response that everyone said?

The Bach, commenting on the opinion of the Maharam M'Rottenberg explains that there is a difference between this case and the case of *bentching*. By *bentching* the leader of the *mezuman* (quorum) is not mentioning any praise of *Hashem* at all. He's just stating as a matter of fact the people who ate should bless *Hashem* for giving them food. Conversely, by *Borchu* he already said "*hamevorach*" which is a distinct praise of *Hashem*.

Still, Rav Yehudah Barceloni disagrees with this, because saying "*hamevorach*" doesn't necessarily mean praise. It can be interpreted just that *Hashem* is praised by others, but not that he himself is giving praise to *Hashem*, in disagreement with the *Yerushalmi*.

Other Opinions

The Levush The Levush concludes that the one leading the prayers (*Shali'ach Tzibbur*) should repeat *Baruch Hashem hamevorach le'olam va'ed* quietly.

He says the same in the previous Simon that the *Shali'ach Tzibbur* should say *Yehei shemey rabba* quietly and then raise his voice by *Yisborach*.

Elya Zuta The Elya Zuta¹⁷ explains that we understand that the *Shali'ach Tzibbur* says "*hamevorach*" (Who is blessed) to include himself in praising *Hashem*. However, why does the congregation need to say the word "*hamevorach*" in their refrain of *Baruch Hashem hamevorach le'olam va'ed*? Why not say just *Baruch Hashem le'olam va'ed*?

The Elya Zuta gives an interesting answer.

The Gemora in *Chullin*⁸ says:

Klal Yisrael is considered to be on a greater spiritual level than *Malachim* (Heavenly angels) since *Malachim* are only granted permission to say *Hashem's* Name after three words; *Kadosh kadosh kadosh Hashem*, while *Klal Yisrael* says it after just two; *She'ma Yisrael Hashem*.

The Gemora asks:

What about the verse (*pasuk*) of *Baruch kevod Hashem mim'komo* where the *Malachim* mention *Hashem's* Name just after two words?

The Gemora answers¹⁹:

Once *Hashem's* Name was said after three words, they may then subsequently say it after just two words.

Similarly, we respond *Baruch Hashem hamevorach le'olam va'ed*, saying *Hashem's* Name after just one word, since the *Chazzan* already said it previously after two words, *Borchu es Hashem hamevorach*. This answers why we repeat the word *hamevorach*, which in this context means "Who was already blessed" - i.e. since the *Shali'ach Tzibbur*

¹⁷ Commentary to the sefer Elya Rabba

¹⁸ Daf 91b five lines from bottom

¹⁹ Second answer at top of daf 92a, *ve'ee bo'iss eima ...*

blessed *Hashem's* Name after just two words, we can now already bless *Hashem* after just one word. That's why the congregation inserts the word "*hamevorach*".

Responding to Borchu When One Didn't Hear the Chazzan

If there is someone who didn't hear the *Chazzan* saying *Borchu* and he only heard the *tzibbur's* (congregation) refrain, the Magen Avraham²⁰ suggests not responding *Baruch Hashem etc.* rather he should just answer *Amen*. The Shulchan Aruch Horav²¹ brings from other *Poskim* that even if he didn't hear the *Chazzan* he can still respond with everyone else since he is responding with the *minyan*. The reason is because one doesn't have to hear the *Chazzan* himself as we see from the case of the large *Beis Haknesses* in Alexandria, Egypt, where there was someone waving a flag to signal to people to answer *Amen*. If he only heard the *Chazzan's* response of *Baruch Hashem hamevorach etc.* then everyone agrees that he should only respond *Amen*²².

The *Mishna Berura*²³ brings from the *Sha'arei Ephraim* that it's a mistake for the *Chazzan* to say *Amen* after the congregations (*tzibbur's*) response since he himself will momentarily recite *Baruch Hashem hamevorach*. He also brings from many *Poskim* (authorities on Jewish Law) who say that it's unnecessary for the congregation (*tzibbur*) to respond *Amen* to the *Chazzan (shatz)* since they already said *Baruch Hashem hamevorach*. Since *Amen* just confirms the praise that was said, it totally unnecessary where the *Chazzan* actually says the praise himself. However, it's permissible to answer *Amen* anyway and it's not considered a *hefsek* (interruption).

The *Levushei Serad* also notes that there is a difference if one just hears an individual or if he hears a congregation (*tzibbur*) saying it. In the latter case it would be fine to respond. He therefore has a difficulty why the Magen Avraham's rules in this *Simon* that he may not respond.

²⁰ Ski 1

²¹ 57: 2

²² Mishna Berura s"k 2

²³ S"k 4

The Birchei Yosef The *Yerushalmi* is bothered why by a *Zimun*, when a group of adult males ranging in numbers between 3 to 10 or more, *washed, sat down and ate a meal of bread together*, the leader of the *Zimun*²⁴ says *nevareich* (let us bentsh²⁵), which means that we should bless *Hashem* together, including himself, while by *Borchu* he is strictly calling to the others to bless *Hashem*, in a manner of speech that excludes himself?

The *Yerushalmi* answers that by saying *Borchu es Hashem hamevorach*, the word *hamevorach* means - *Hashem* Who is blessed. Thereby, he has included himself in praising *Hashem*.

The Difference between Borchu and Zimun

The Magen Gibborim asks:

Why, according to the Maharam M'Rottenberg, doesn't the *Chazzan* repeat *Baruch Hashem hamevorach* (Blessed is *Hashem* Who is blessed), while by a *Zimun*, the leader of the *Zimun* repeats the phrase *Baruch she'ochalnu mi'she'lo* (Blessed is He from Whose food we have eaten)?

The Pri Chadash answers that in fact by *Zimun* also it is not repeated according to this opinion.

However, this answer is difficult to comprehend since the Tur in his *Shulchan Aruch* brings the opinion of the Maharam M'Rottenberg and yet by *Zimun* he only mentions the opinion that the leader of the *Zimun* repeats *Baruch she'ochalnu mi'she'lo* ...

The Magen Gibborim suggests two possible answers why *Zimun* is different.

1. Either because the expression of the leader by *Zimun* is *nevareich* (let us bless), which would make it quite conspicuous that if he doesn't repeat the blessing; he's obviously not including himself in the *Zimun*. But when he says *Borchu*, he's just asking others to bless *Hashem*; therefore it's not necessary to repeat the blessing.

2. Another possible answer is according to the explanation brought by the Ra'avan⁹ in the name of Rebbe Chizkiyahu²⁶ that when saying *Borchu* it's

²⁴ I.e. The one who leads the group in *bentsching*

²⁵ Grace after Meals

²⁶ A *Rishon*

the same as when saying it by when someone is called up to make a blessing when the Torah is being read in the Synagogue (*krias haTorah*). He asks why we can't begin *Krias Hatorah* just by saying the *Birchas Hatorah* without *Borchu*. His answer is that since *Krias Hatorah* is an obligation of the *tzibbur* (congregation) and not just the person who is called to the Torah, he says *Borchu* to call to their attention that the *Krias Hatorah* is also for them to be *yotzei* by listening to his reading. Since this is the reason for the recitation of *Borchu* there's really no reason for him to respond to this call since its sole purpose is to focus their attention to his reading. This idea could also be applied to *Borchu* before *Yotzeir Ohr* as well as to *Borchu* before *Ma'ariv*, which is also for the *Chazzan* to fulfill the obligation of the congregation²⁷.

The Magen Avraham

The Magen Avraham²⁸ quotes from the *Agudah* that if there are only ten people in the *minyan* including the *Chazzan*, then the *Chazzan* must respond together with everyone else when he's part of the *minyan*.

The *Mishna Berura*²⁹ asks on the Magen Avraham, that this shouldn't be necessary since we have nine people responding, and the *Chazzan* (*shatz*) who is present is the tenth. Even if he does not respond it's not worse than someone who's sleeping. However, the *Pri Megadim* explains that the reason he needs to do this is because when the *Chazzan* says "*Borchu*" he's inviting ten people to say the praise, including himself when he's the tenth man.

The Prayer (Tefilla) of Yisborach³⁰

Blessed, praised, glorified, exalted and upraised the King Who rules over kings - the Holy One, For He is the First and He is the Last and aside is no god. Extol Him - Who rides the highest His Name "Koh" and exult before Him. His every blessing and praise. Blessed is the Name of kingdom for all of eternity. Blessed be the Name this time and forever.

Yisborach,
 Veyishtabach,
 Veyispa'ar Veyisromam
 יתבך וישתבח ויתפאר ויתרומם

is the Name of Blessed is He. from Him there heavens - with Name is beyond His glorious of Hashem from

The Rama mentions the *minhag* (custom) to recite *Yisborach*³¹, which is printed in many *Siddurim* (prayer books) although we hardly ever say it.

²⁷ As it was intended for those who couldn't daven on their own

²⁸ 57:2

²⁹ 57:3

³⁰ The version of this *tefilla* is: *Yisborach ve'yishtabach ve'yispa'ar ve'yisromam* ... (this is usually printed in *Siddurim* in a box next to *Borchu*). See Artscroll *Siddur* page 89 for a translation.

The Tur mentions that his father, the Rosh would say the “*Yisborach*” *tefilla* while the Chazzan (*shatz*) would stretch out the tune (*niggun*) for *Borchu*. The leader of the prayer would specifically do this in order that the congregation would have time to say it just like by *Modim* when the *Shali’ach Tzibbur* repeats the *She’moneh Esrei* would give the congregation (*tzibbur*) enough time for *Modim de’Rabbanan*.

If the *Chazzan* doesn’t stretch out a tune but he draws out the words themselves with a tune then it is better that it not be recited since the congregation needs to listen to the prayer of *Borchu*. This is usually the case in our synagogues and it therefore has left this prayer in disuse³².

In Closing

(1)Pesukei De’Zimra

(2)Yishtabach

(3)Kaddish

(4)Borchu

(5)Yotzeir Ohr (Birchos Krias She’ma)

The Birchei Yosef quotes the opinion of Rav Amram Gaon that:

The prohibition to speak between *Yishtabach* (2) and *Yotzeir Ohr* (5) is only if it’s not related to communal needs. Otherwise, it’s permitted. However, after such an interruption, it’s necessary to first say Kaddish (3) and then *Borchu* (5). In the “*Yeshiva*” (Central Torah Academy) where it’s uncommon to have such interruptions, the *Chazzan* just says *Borchu* without saying Kaddish.

The Birchei Yosef explains that we learn a *chiddush* (a novel idea) from this that the *Kaddish* (3) after *Pesukei De’Zimra* (1) (2) is not reverting back onto *Pesukei De’Zimra* (1) (2) that were just completed. Rather it’s was mainly for the synagogues that usually had interruptions before *Borchu* (4) with communal announcements. Therefore, it is there that they instituted to say *Kaddish* (3) as a preface to *Borchu* (4). For this reason, it is not necessary to repeat any verses (*Pesukim*) before saying *Kaddish*

This differs with the opinion of the Rama in his *sefer* Darchei Moshe Ha’Aruch *Simon* 54 where he writes that at first he changed the custom from interrupting

³¹ Sephardim have a different version of this prayer. The Sephardic version of this prayer begins *Yishtaba’h ve’Yispa’ar she’mo etc.*

³² Aruch Hashulchan 57: 1

between *Yishtabach*(2) and *Kaddish*(3) to interrupting between *Kaddish*(3) and *Borchu*(4) in order not to separate *Kaddish* from *Pesukei De'Zimra*. Then he changed his mind since there's no interrupting between *Borchu* and *Yotzeir Ohr* according to the Ge'onim as well as according to *Kabbalah*. He therefore reverted back to the custom (*minhag*) of interrupting *after Yishtabach*. Then it is absolutely necessary for the *Chazzan* to repeat some verses (*Pesukim*) from *Pesukei De'Zimra* (1) before saying *Kaddish* (3).

The Aruch Hashulchan³³ *paskens* (rules) that it is strictly forbidden to interrupt between *Kaddish* (3) and *Borchu* (2) or between *Borchu* (2) and *Yotzeir Ohr* (5). If an important announcement must be made, it should be done before *Kaddish* (3). He continues that even there, it's no longer the custom to interrupt.

Back in Simon 54:4 the Aruch Hashulchan explains that the best place to interrupt would be after *Kaddish* (3) and before *Borchu* (2). This is because it's between two distinct parts of davening. The *Kaddish* is going back on the *Pesukei De'Zimra*, while *Borchu* is the beginning of *Yotzeir Ohr*. However, in practice this is not done because according to *Kabala* (mystical writings) no interruption is allowed between *Kaddish* and *Borchu*. Therefore the interruptions were made before *Kaddish*. Except, when doing so, the *Chazzan* would have to repeat some verses (*Pesukim*) from *Pesukei De'Zimra* in order to recite *Kaddish*. The *Halacha* that if one receives his *Tallis* and *Tefillin* in the middle of *Pesukei De'Zimra* he should don them after *Yishtabach* before *Kaddish*, applies only to individuals that they are not reciting *Kaddish* themselves. However, the *Chazzan* himself should don them before *Yishtabach*. The prevalent custom nowadays is not to allow any interruption. If there is an important announcement to be made, it's should be done before the Torah reading (*Krias HaTorah*.)

Prayers (Tefillos) Inserted After Borchu

The Aruch Hashulchan³⁴ doesn't understand why the Magen Avraham³⁵ takes a strict stance with regard to the custom of reciting the perek of Tehillim *Shir hama'alos* before *Borchu* during the *Asseres yemei Teshuva* (The 10 days of Repentance³⁶). He says that there really shouldn't be any problem to say it, according to the parameters of

³³ 57:2

³⁴ 54:2

³⁵ 54:1

³⁶ Starting with Rosh Hashanah through Yom Kippur

this Law (*Halacha*), which only prohibits idle talk. Also according to the custom of the Rambam, *Oz Yashir* is always recited after *Borchu*³⁷.

³⁷ Rambam *Hilchos Tefila* 7: 13. See Aruch Hashulchan 52: 1

Questions:

1. What does the word *Borchu* mean in the context of blessings to *Hashem*?
2. Why does the *Chazzan* say the word *hamevorach*?
3. How should one bow and straighten up when reciting *Borchu*?
4. If someone finds himself at a point where he may not interrupt to respond to *Borchu*, what should he do?
5. Why does the *Chazzan* repeat the congregations refrain for *Borchu*?
6. Which two responses should the *Shali'ach Tzibbur* respond in a quiet tone (*Levush*)?
7. What is the meaning of *hamevorach* in the congregation's refrain of *Borchu*? Why is it not sufficient for the congregation to say *Baruch Hashem le'olam va'ed*?
8. If someone enters a *shul* and hears the congregation saying *Baruch Hashem hamevorach le'olam va'ed* but he didn't hear the *Chazzan*'s *Borchu*, what should he do?
9. What is the difference according to the Magen Avraham if there are exactly 10 people or if there are more with regard to the *Chazzan*'s response of *Baruch Hashem hamevorach le'olam va'ed*?
10. At what point of prayer is the blessing that begins *Yisborach ve'yishtabach etc.* said?
11. What is the main purpose of the *Kaddish* which is recited after *Yishtabach* according to the *Birchei Yosef*?
12. What is the main purpose of the *Kaddish* which is recited after *Yishtabach* according to the *Rama*?

Answers:

1. It means that the *Chazzan* is calling upon the congregation to give praise to *Hashem* with the Praise of *Baruch*. The praise *Baruch* represents that *Hashem* is the true source of all blessings.
2. When the *Chazzan* says *hamevorach*, he is giving praise by recognizing that *Hashem* is blessed (i.e. the source of all blessing).
3. When starting the word *Borchu* or *Baruch* one should bow and then straighten back up before saying *Hashem*.
4. He should remain silent and think in his mind the refrain that the congregation says to *Borchu*.
5. So that he too joins the congregation in praising *Hashem*.
6. When saying *Baruch Hashem hamevorach le'olam va'ed* with the congregation and when saying *yehei shemei rabba mevorach ...*
7. Since the congregation is saying *Hashem's* Name just after one word it is only because the *Chazzan* already said *Hashem's* Name in praise after two words, *Borchu es Hashem ...* In this context *hamevorach* means Who was blessed already by the *Chazzan's* praise of *Borchu*.
8. The Magen Avraham suggests he should just answer *Amen*. The Shulchan Aruch Horav brings from other *Poskim* that even if one didn't hear the *Chazzan* he can still respond with everyone else since he is responding with a *minyan*.
9. The Magen Avraham quotes from the Agudah that if there are only ten people in the *minyan* including the *Chazzan*, then the *Chazzan* must respond together with everyone else since he's part of the *minyan*.
10. At *Borchu* if the *Chazzan* draws it out with a tune.
11. The *Kaddish* after *Pesukei De'Zimra* is not reverting back onto *Pesukei De'Zimra* that was just completed. Rather it's prefacing the *Birchos Krias She'ma* where there was an interruption after *Pesukei De'Zimra*.
12. Its main purpose is to complete the section of *Pesukei De'Zimra* with a *Kaddish*.