סימן נו

דיני קדיש

מנין הקדישים

א. אין פוחתין משבעה קדישים בכל יום, על שם הפסוק (תהלים קיט, קסד) "שבע ביום הללתיך". [ב"י ר"ס נה] ולדברי האר"י, צריך להיות בכל יום י"ב קדישים: ששה בשחרית, שנים בתפלת מנחה, וארבעה בערבית. ונהגו עוד לומר קדיש בתפלת מנחה אחר למנצח, ונעשו הכל י"ג קדישים כנגד י"ג מדות. [כה"ח סי' נה ס"ק א]

והאשכנזים נוהגים לומר קדיש אחר "עלינו לשבח", מפני הפסוקים שיש בו. [ראה ט"ז סי' נה ס"ק א]. אולם מנהג הספרדים אינו כן, אלא אין אומרים קדיש אחר עלינו לשבח. ומנהג בני מרוקו לומר חצי קדיש אחר עלינו לשבח, וכן מנהג חלק מבני תוניס. [ראה עלי הדס סטבון עמ' קצו ועוד]

Siman 56

Kaddish

Day 71

Kaddish – How Many?

Kaddish recited through the day

1) The *Ge'onim* taught that our daily prayers must include no less than seven renditions of kaddish, based on the verse (*Tehillim* 119:164), "I praise you seven times daily." According to the Arizal, the prayers must include twelve renditions of kaddish, including six during *shaḥarit*, two during *minḥa*, and four during *arvit*. The common custom is to recite a third kaddish during *minḥa* after the passage of *Lamnatze'aḥ*, making a total of thirteen during the three daily prayers.

Ashkenazic Jews recite kaddish after *Alenu* of each prayer, since there are several verses included in its text. Most Sefardic Jews do not recite kaddish after *Alenu*, but the custom of Moroccan Jews and of some Tunisian communities is to recite the half-kaddish after *Alenu*.[380]

380. The custom of the daily seven renditions of kaddish is first recorded by the *Shibole Haleket*, cited in the *Bet Yosef*. According to the Arizal, cited by the *Kaf Haḥayim* Sofer (55:1), we must attend at least twelve renditions of kaddish each day. That includes six during *shaḥarit* – one before *Hodu*, one before *Yotzer or*, one after the *Amida*, one after *Uva leTziyon*, one before *Kave el Hashem*, and one before *Alenu*. During *minḥa* we recite one kaddish before the *Amida* and one after it. During *arvit*, we recite one before the blessings of the *Shema*, one before the *Amida*, one after the *Amida*, and one before *Alenu*. In many communities a third kaddish is recited during *minḥa* between *Lamnatze'aḥ* and *Alenu*. That makes a total of thirteen, corresponding to the Thirteen Attributes of Mercy. The *Kaf Haḥayim* adds that whoever worships with joy and concentration, feeling a thrill for the powerful effects of each element of the prayers, is indeed fortunate.

ומלבד הקדישים הקבועים בכל יום, אומרים קדיש "יהא שלמא" אחר קריאת פסוקים מן התורה או אחר קריאת תהלים. וכן אומרים קדיש "על ישראל" אחר לימוד תורה שבעל פה, ואין אומרים אותו על לימוד תנ"ך. [מקבציאל ויחי הלכות מח, נו]. ונוהגים לומר קודם קדיש על ישראל המשנה: "רבי חנניא בן עקשיא אומר רצה הקב"ה לזכות את ישראל וכו'". [כה"ח סי' נה ס"ק ד]. וראה עוד לקמן הלכות מ"ו והלאה, דיני קדיש יתום ומעלתו.

ואם לא היו עשרה בשעת הלימוד וקריאת הפסוקים, ואחר שסיימו קריאתם באו לשם עשרה, נכון להחמיר שיאמרו שוב הלימוד או הקריאה, וכפי שנתבאר לעיל בסימן נ"ה הלכה ט"ו.

ב. כשם שצריך להזהר מברכה שאינה צריכה, כך יזהר שלא להרבות בקדישים. [באו"ח ויחי ה"ט. משנ"ב סי' נה סק"א, כה"ח שם סק"ח]. מיהו אם למד תורה שבכתב ורוצה לומר קדיש "יהא שלמא", ואחר כך למד תורה

Besides reciting kaddish as part of the daily prayers, we recite the kaddish of *Yehe shelama* after chanting a passage from the Written Torah, and we recite the kaddish of *al Yisrael* after studying the Oral Torah. It is incorrect to recite the kaddish of *al Yisrael* after reciting passages from the Written Torah. The common custom is to recite the Mishnah of *Ribbi Hananya ben Akashya omer ratza* (*Makkot* 3:16) at the end of the study session in the Oral Torah, and then to recite kaddish of *al Yisrael*.[381] This will be explained below, beginning with halakha 46, where the rules regarding the mourner's kaddish are presented.

If there were less than ten people present during the Torah-learning session, but others arrived after the session was over, it is best to repeat some of the Torah that the group learned before they recite kaddish. This was explained above in *Siman* 55:15.

Avoid reciting extra kaddish

2) Just as we must avoid reciting unnecessary blessings, we must take care not to recite the kaddish too many times when it is unnecessary.[382] Even so, if a group of people chanted a portion of the Written Torah and wish to recite the

381. In a responsum, Rambam ruled: "Kaddish may be recited only at the designated points of the prayers, after studying a passage of the Torah, or a commentary on it. We should not recite kaddish after reciting a supplication such as those composed by Rav Saadya Ga'on." This ruling is cited by several *Aharonim*, as listed in the *Kaf Hahayim* Sofer (55:4). The *Hesed La'alafim* added: "Therefore it is incorrect for kaddish to be recited after a circumcision ceremony unless it is prefaced by a *mizmor* of *Tehillim*. The common custom is for the congregation to recite the Mishnah of Ribbi Hananya ben Akashya after studying the Oral Torah and then to recite the *kaddish derabbanan*. After reciting a passage of the Written Torah, the custom is to recite the verses of *Utshu'at tzaddikim Badonay* and then to recite the *kaddish* of *Yehe shelama*."

Nowadays, the custom is to recite the verses of *Utshu'at tzaddikim Badonay* after reciting *mizmorim* of *Tehillim*, but not after chanting other passages from the Written Torah. Whether or not the verses are recited, the kaddish of *al Yisrael* is recited only after a session devoted to the study of the Oral Torah. See the *Halakha Berura* (page 192).

382. The source for this ruling is a handwritten responsum cited by the *Kenesset Hagedola* (gloss to the *Arba'a Turim*). The responsa *Devar Shemuel* (#183) likewise complained about those who repeat the kaddish several times by breaking up a Torah-learning session into several parts. Instead, he ruled, the group should recite one kaddish for all the passages from the Written Torah that they recite, and one kaddish for all the passages from the Oral Torah that they study. The *Kaf Hahayim* Sofer (55:8)

שבעל פה ואומר קדיש "על ישראל", או להפך, לית לן בה, שאין בזה מרבה בקדישים. ולכך יש נוהגים לומר כל יום אחר קביעות תורה שבעל פה קדיש "על ישראל", ואחר כך לומדים תהלים ואומרים קדיש "יהא שלמא". וכן עושים בליל חג השבועות והושענא רבא. [בא"ח שם. מקבציאל ויחי הכ"ב]

עניה על הקדיש

ג. יש לכוין בעניית הקדיש [ש"ע סי' נו ס"א], כי אמרו חז"ל [שבת קיט ע"ב] כל העונה "אמן יהא שמיה רבא מברך" בכל כחו, קורעין לו גזר דינו. ופירשו הראשונים, הכוונה 'בכל כחו' בכל כונתו ובכל איבריו,

kaddish of *Yehe shelama*, and afterward they study a portion of the Oral Torah together, they may afterward recite the kaddish of *Al Yisrael*. The same is true if they first studied the Oral Torah and then chanted a portion of the Written Torah. In these cases, they are not guilty of reciting an unnecessary kaddish [since each kaddish applies to the portion of Torah that they just studied].

Therefore, in some communities the custom is to recite the kaddish of *Al Yisrael* after a Torah-study session, and then to recite a number of Psalms from *Tehillim*, followed by the kaddish of *Yehe shelama*. This is likewise the common practice during the nights of Shavuot and Hosha'na Rabba.

Day 72

Responding to Kaddish

Concentrating on the words' meaning

3) It is imperative to concentrate on the meaning of one's words when responding to kaddish, especially since our Sages promised that: "Heaven will rip up any sentence of punishments for anyone who responds, '*Amen, Yehe*

added that the ruling of the *Hesed La'alafim* and the *Ben Ish Hai* concurred with this ruling.

The half-kaddish before *arvit*

Based on the above, the *Halakha Berura* (page 194) ruled that when a congregation joins for a Torah-learning session in the evening followed by *arvit*, once they recite the kaddish of *Al Yisrael* at the conclusion of the learning session they should not recite another half-kaddish before *arvit*. Instead, they should continue directly with *Vehu rahum*.

In fact, this was the daily practice of Maran the Rishon Letziyon, as the *Yalkut Yosef* testified (*Siman* 237). Nevertheless, it is difficult to understand the connection between this issue and the halakha of avoiding the repetition of kaddish unnecessarily. That halakha applies to people who repeat the same type of kaddish for the same purpose unnecessarily. In this case, the first kaddish is connected to the Torah-learning session, while the second half-kaddish is connected to the *arvit* prayer. It is no worse than reciting one kaddish after reciting passages from the Written Torah and then another kaddish after studying the Oral Torah.

Apparently, the opinion of Maran the Rishon Letziyon was that, since the group recites the first kaddish only moments before beginning *arvit*, the one kaddish can serve both purposes. This was likewise the opinion of Harav Mordekhai Shar'abi and Harav Ben Tziyon Abba Shaul, as testified in the *Tif'eret Tziyon* (p. 349).

This ruling applies when the congregation continues after the kaddish directly into *arvit*. If there is an interruption, they should recite the half-kaddish before beginning *arvit*. Harav Meir Mazuz (*Makor Ne'eman*) issued a similar ruling regarding *arvit* on Friday evening: After the rabbi's Torah lecture, the cantor should go directly to the half-kaddish preceding *Barekhu*. If people in the congregation insist on reciting the kaddish of *Al Yisrael* after the lecture, they should schedule another section of the prayers such as *Lekhu neranena* or *Shir Hashirim* after the congregation's kaddish, and then the cantor repeats the verse of *Edutecha* and recites the half-kaddish. See also *Shema Shelomo* (Vol. VIIII, *Y.D.* #7).