כ. מנהג אחינו האשכנזים לעמוד תמיד בקדיש ו"ברכו". וספרדי שמתפלל עם אשכנזים, נכון שיעמוד איתם בעת הקדיש וברכו. [יחו"ד ח"ג סו"ס ד, וכ"פ באור לציון ח"ב עמ' מו]

כא. שליח צבור שאומר הקדיש, ורואה שבאו בני אדם אחר שהתחיל הקדיש והם עומדים, לא יאריך בניגון הרבה, אלא יקצר, כדי שלא יהיה הקדיש עליהם למשא כבד ח"ו. [כה"ח פאלאג'י סי' יג ה"ז, הובא בכה"ח סופר ס"ק כב]

כב. מצוה על הרואה בחבירו שבא לישב באמצע הקדיש, שיזכירנו שלא ישב, כי על הרוב הבא ליכנס לבית הכנסת הוא מבוהל וטרוד ולאו אדעתיה. [כה"ח פאלאג'י סי' יג ה"ז, כה"ח סופר ס"ק כב]
ומי שלא יודע דין זה שאין לישב באמצע הקדיש, או ששכח הדין, וישב באמצע אמירת הקדיש, אין להעיר לו שצריך לקום, אם יש לחוש שיגרום לו הדבר לבושה, ורק אם יודע שאינו מקפיד, יעיר לו ויזכירנו שצריך לקום. [הליכו"ע ח"א עמ' צ]

Ashkenazic custom

20) The custom of Ashkenazic Jews is to always stand up while kaddish and *Barekhu* are being recited. If a Sefardic Jew is praying with an Ashkenazic congregation, it is recommended that he stand up with the congregation at those times.[405]

The cantor should be considerate

21) If the cantor has begun kaddish while the congregation is seated, and then he notices that some people have entered the synagogue, he should make an effort to recite the kaddish without lengthy singing. The people who have just entered might feel uncomfortable standing up while everyone else is seated, and the lengthy singing would be a burden for them rather than a pleasure.

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Stopping people from sitting down

22) If one person notices someone nearby about to take his seat after the cantor has begun reciting kaddish, the first person should signal to him that he should remain standing. It often happens that someone rushes into the synagogue and sits down without paying attention to what the cantor is saying at the moment. If the person who is sitting down does not know that the halakha requires him to stand up, or if he once knew it and has now forgotten it, no one should tell him to stand up in a way that might embarrass him. If one is certain that this can be done without embarrassing the person who has sat down, one may motion to him to stand up.[406]

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405. This is the ruling of Maran the Rishon Letziyon (responsa *Yehave Da'at* Vol. III, #4) and of the *Or Letziyon* (Vol. II, page 46). Although the *Or Letziyon* stated that the Sefardic Jew must stand up to avoid transgressing the prohibition of *lo titgodedu*, Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #108:25) ruled that this prohibition does not apply to customs, as he explained in responsa *Yehave Da'at* (Vol. IV #36). His instructions for the Sefardic Jew to stand up along with the congregation are based on the Talmudic teaching (tractate *Derekh Eretz* 4:5) that one should always avoid displaying one's customs if they are unusual to others since this is likely to spawn an argument.

The *Or Letziyon* added that if some of the regular members of the Ashkenazic congregation also remain seated during kaddish, either because they are weak or because they follow the Arizal's instructions, the visiting Sefardic Jew may remain seated as well.

406. The *Pekudat El'azar* (*Siman* 56) deduced from the *Sha'ar Hakavanot* that it is forbidden to sit down

כג. מי שהיה יושב בשעת אמירת הקדיש, ועבר לידו זקן או תלמיד חכם, וקם על רגליו לכבודו, לא יחזור לשבת עד שיסיים עניית "יהא שמה רבא" עד "דאמירן בעלמא". ומכל מקום אם לא עמד ממש על רגליו לכבוד הזקן או התלמיד חכם, אלא עשה הידור בלבד, (וכגון שהוא עצמו גם כן זקן או תלמיד חכם), רשאי להמשיך בישיבתו. [הליכו"ע ח"א עמ' צא, וראה באו"ח פי' ויחי ה"ח]

כד. מי שרוצה להחמיר על עצמו ולעמוד תמיד בשעת אמירת הקדיש, יש אומרים שיש לחוש בזה ליוהרא. ולכן שב ואל תעשה עדיף.

ויש נוהגים להגביה עצמם ממקום מושבם בשעה שעונים "ברוך ה' המבורך לעולם ועד", כעין הידור שעושים מפני הזקנים. ואף על פי שאין חיוב לעשות כן, מכל מקום העושים כן יש להם על מה שיסמוכו. [הליכו"ע ח"א עמ' צב] וראה לקמן בסימן נ"ז הלכה ח'.

Standing up in honor of a Torah scholar

23) If someone was seated when the cantor began kaddish, but then a Torah scholar or elderly Jew passes by him, he must stand up in that person's honor. Once he has stood up, he may not sit down until he has responded *Amen Yehe Shemeh rabba* until *da'amiran be'alma*. If the person seated is a Torah scholar himself, he is not obligated to stand to his full height in honor of the other scholar; it is sufficient to momentarily lift his body off the cushion of his seat. Since he did not rise to a standing position, he may sit down again while listening to the kaddish.

Displaying one's piety

24) According to some authorities, it is incorrect to adopt a stringency to always stand up whenever someone is reciting kaddish. This is because it appears that he wishes to display that he is more devout than everyone else. It is best not to adopt such a stringency.[407]

Some people have the practice of lifting themselves momentarily from their seats (as people commonly do to honor an elderly person who passes by) while they respond to *Barekhu*. There is no obligation to do this, but there is a basis to permit this practice.[408] See below Siman 57 halakha 8.

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once the cantor has begun reciting kaddish, but only if the entire congregation is standing. If the congregation is seated, then an individual who was standing when the cantor began may still sit down. Maran the Rishon Letziyon (*Halikhot Olam*, footnote on page 91) noted that this contradicts the ruling of the *Ben Ish Hai*.

The *Kaf Hahayim* Palachi (13:7) stated that if someone enters the synagogue just as the cantor begins kaddish, and he sits down, his neighbor should signal to him that he must stand up. Maran the Rishon Letziyon ruled that if this might cause the person embarrassment, no one should signal to him to stand. After all, according to the *Pekudat El'azar* he is permitted to sit down. If it is possible to stop him before he takes his seat, it will probably not cause him any embarrassment.

407. This is the opinion of Maran the Rishon Letziyon (*Halikhot Olam* Vol I, page 91), based on the Tosafot to *Berakhot* 34b. The responsa *Kol Eliyahu* issued a similar ruling regarding someone who wishes to adopt the stringency of standing up while the Torah scroll is being read. In fact, he ruled that if anyone adopts such a practice, he deserves to be severely chastised. Despite this consideration, Harav Yehezkel Medini testified in his *Sede Hemed* (*Pe'at Hasade ma'arekhet bet* #29) that he personally adopted the practice of standing up whenever kaddish is recited. [Perhaps, since he was the rabbi of his community he was expected to adopt stringencies in halakha and he would not be suspected of showing off.]

408. The *Od Yosef Hai* (*parashat Vayehi* halakha 10) testified that this was the common practice in Baghdad, although there seems to be no source for it in

לעבור לפני האומר קדיש

כה. כשם שאסור לעבור לפני המתפלל, כך אסור לעבור לפני מי שאומר קדיש. [הליכו"ע ח"א עמ' צב] **ואיסור** זה הוא מתחילת הקדיש עד "דאמירן בעלמא ואמרו אמן", אבל אחר כך כשאומר "על ישראל" וכו', או "יהא שלמא וכו', אין בזה חשש, שזו היא מנהגא בעלמא ולא מן נוסח הקדיש. [כה"ח סופר סי' נה ס"ק ט. וכ"ה בבא"ח ויחי ה"י]

Walking in Front of Someone Reciting Kaddish

Crossing in front of someone reciting kaddish

25) Just as it is forbidden to walk in front of someone who is reciting the *Amida*, it is forbidden to walk in front of someone reciting kaddish.[409] This restriction applies only while he is reciting the section called half-kaddish, meaning until the words *da'amiran be'alma ve'imru Amen*. It is permissible to walk in front of him after that point although he is reciting the passage of *Al Yisrael* or that of *Yehe shelama*. Those passages are not really part of kaddish, although our custom is to add them to kaddish.[410]

halakhic literature. The *Mishna Berura* (*Bi'ur Halakha* to *Siman* 113:3) suggested a source from the verse in *Divre Hayamim I* (29:20). The responsa *Zekher Yehosef* (#90) testified that the common custom is to [stand up and] bow when responding to *Barekhu*, and he ruled that since this is the common practice no one can be accused of displaying his piety by practicing it. This is likewise the ruling of the *Arokh Hashulḥan* Epstein (113:5) and Maran the Rishon Letziyon (*Halikhot Olam* Vol. I, footnote on page 92).

The *Or Letziyon* (Vol. II, page 48) ruled that since there is no obligation to stand up and bow when responding to *Barekhu*, it is forbidden to do so. He explained that we are allowed to bow during our prayers only at those points where our Sages instructed us to bow, and it is forbidden to bow at any other point. The custom of Sefardic Jews, he asserted, is that the congregation does not bow at all when responding to *Barekhu*, although the cantor bows while reciting *Barekhu*, following the instructions of the *Maḥzor Vitri* (#166) and the *Kol Bo* (#8).

409. Harav ḤIDA (*Birke Yosef* 55:9) cited a manuscript of Harav Yaakov Molkho containing this ruling, and it is repeated in the *Ben Ish Ḥai* (*parashat Vayeḥi* halakha 10) and the *Kaf Haḥayim* Sofer (55:9). The *Minḥat Aharon* (10:24, on page 61d) likewise advised that people avoid walking in front of someone reciting kaddish in order not to disturb his concentration, but he fell short of equating it to crossing in front of someone reciting the *Amida*. He pointed out that no *Poskim* suggest that it is forbidden to sit down within four *amot* of someone reciting kaddish, while this is forbidden within four *amot* of someone reciting the *Amida*. Nevertheless, he concluded that we ought to respect the ruling of Harav ḤIDA. Maran the Rishon Letziyon (*Halikhot Olam* Volume I, page 92) upheld the comparison of kaddish to the *Amida* regarding the prohibition of walking in front of someone reciting it. He explained that although it is permissible to sit down within four *amot* of someone reciting kaddish, that is because the person seated still joins the congregation in responding *Amen Yehe Shemeh rabba*; he therefore demonstrates that he is not ignoring the kaddish although he is seated. It is no worse than someone who is busy reciting some portion of the prayers and therefore is permitted to remain sitting in front of someone reciting the *Amida*, as the *Shulḥan Arukh* (102:1) ruled. Maran the Rishon Letziyon in responsa *Yehave Da'at* (Vol. V, #11) ruled that it is forbidden to sit down next to the cantor while he repeats the *Amida*, but it is permissible to sit next to someone reciting kaddish since the person sitting actually participates by responding to the kaddish.

410. This is the ruling of the *Kaf Haḥayim* Sofer (55:9). The *Ben Ish Ḥai* (*parashat Vayeḥi* halakha 10) states: "It seems to me that if the person reciting kaddish has reached the passage of *Al Yisrael* and you need to cross in front of him, it is permissible. In fact, this is our common practice." Apparently he held that, unless there is some necessity to cross in front of the person reciting the kaddish, one should not cross in front of him although he has completed the half-kaddish. Usually, anyone who wishes to cross has some need to reach the other side.