**לח.** כשיאמר 'לעלם ולעלמי עלמיא', ימשוך מלת "יתברך" עם מלת "עלמיא", שלא יפסיק בין "עלמיא" למלת "יתברך". [באו"ח ויחי הי"א]

**לט.** יש לומר: לעילא "מן כל" ברכתא, ולא "מכל". [יבי"א שם] והאשכנזים כופלים בעשרת ימי תשובה 'לעילא ולעילא', ובימים אלו אין להם לומר רק, 'מכל' ברכתא, כדי שלא יהא בסך הכל רק כ"ח תיבות. [משנ"ב סוף סק"ב]



***Almaya yitbarakh* without pausing**

**38)** When reciting the response of *Yehe Shemeh rabba*, one should not pause between the word *almaya* and the word *yitbarakh*. These words should be pronounced as if they were part of one phrase although in reality the word *almaya* is the end of a sentence.[422]

***Le'ela min kol***

**39)** The correct text is *le'ela min kol* – לְעֵילָא מִן כָּל – and not *le'ela mikol*.[423] During the Ten Days of Teshuvah, Ashkenazic Jews recite the word *le'ela* twice

not pause between them. In practice, we follow this ruling, especially since it is the decision of Rama. Therefore, the spelling of the word *Shemeh* without a letter *yod* is unquestionably valid. [Besides, Rama insisted that as long as the word is pronounced with a *mapik he*, it suggests the interpretation of the *Mahzor Vitri* even without the letter *yod*, as explained in the previous footnote.]

The *Od Yosef Hai's* ruling concurs with that of Harav HIDA (*Kesher Godal* 8:16), the *Shalme Tzibbur* (page 81c), the *Kaf Hahayim* Palachi (13:17), and other *Aharonim*. Nevertheless, Maran the Rishon Letziyon insists that they were mistaken, and that they loyally followed the opinion of leading kabbalist Harav Shemuel Vital without examining the facts. The ruling of Maran in the *Bet Yosef* follows the traditional text of the kaddish, and there is no need to alter it. Harav Yaakov Rakah (*Sha'are Tefilla*, *Dine Hakaddish*, page 20a) demonstrated that the great majority of the *Rishonim* and *Aharonim* concurred with the ruling of Maran that the correct text is *ul'alme almaya*, and that the word *Shemeh* is spelled without the letter *yod*. Based on this ruling, Maran the Rishon Letziyon instructed his son Harav Yitzhak to use this text when publishing his prayer book *Hazon Ovadya*.

In responsa *Yabia Omer* (Vol. VIII, #11:10), Maran the Rishon Letziyon noted that the *Me'orot* (commentary to *Berakhot*, page 39) cited both these opinions and concluded that most communities follow the opinion to spell the word *Shemeh* without the letter *yod* and to say *le'alam ul'alme almaya*.

The prayer book *Ish Matzli'ah* uses the text of *le'alme almaya*, but the *Ale Hadas* (page 117) states that we cannot verify which text was customary in Tunis. It is likely that some people used one while others used the other. The *Yafe Lalev* (*Siman* 56) concludes his discussion on this subject while leaning toward the text of *le'alme almaya*. See more about this in *Yosef Hayim* Mizrahi (page 48).

**Custom of Aleppo**

The responsa *Mehkere Aress* (Vol. VI, #40) testified that most people in Aleppo used the *Bet Oved* prayer book, in which kaddish is printed with the text of *le'alam le'alme almaya*. This text appears as well in the prayer books published by Harav Avraham Hamway, and it concurs with the ruling of Harav Yeshayahu Dayan, *Av Bet Din* of Aleppo.

According to the testimony of Moshe Mishan, a young man in Aleppo began using the text of *ul'alme almaya* in kaddish, and the *Av Bet Din*, Harav Moshe Mizrahi, protested vehemently that one must not change the established traditions.

Despite all this, the popular prayer book *Kol Yaakob* used by Syrian Jews in the United States has the text of *ul'alme almaya*. Apparently, this is an oversight.

**422.** This is the ruling of the *Ben Ish Hai* (*parashat Vayehi* halakha 11). Above in the footnote to halakha 8, it was pointed out that the ruling in *Od Yosef Hai* is to pause between these two phrases, but that we follow the ruling stated here.

**423.** Harav Shemuel Vital cited the *Sha'ar Hakavanot* (page 15b) stating that there are 28 words beginning with *Yehe Shemeh* until *da'amiran be'alma*, and he complained that he counted only 27 words. To reconcile this problem, he suggested that the following word *ve'imru* is included in the 28 words. Harav Shemuel insisted that the problem cannot be solved by dividing the word *mikol* into the two words *min kol*, for that is incorrect Hebrew and it even changes the words' intent. When we say *mikol*, we mean "from all [of them]." When

**ומה שאומרים "לעילא מן כל ברכתא ... ונחמתא", משום שהקב"ה מתאונן על גלותנו** (כמבואר בברכות ג' ע"א: שבשעה שישראל עונין יהא שמיה הגדול מבורך, הקב"ה אומר מה לו לאב שהגלה את בניו כו'), **על כן אנו מתפללין שיתנחם בקרוב וימהר לגאלנו.** [טור. ועי' במו"ק שדחאו ופירש בע"א. וע"ע ביפה ללב אות כו]

**מ.** מן 'וישתבח' עד 'ויתהלל', כל תיבה מאלו השבע מתחילה באות וא"ו, והם שבע וי"ן. [מקבציאל ויחי הלכה מא, כה"ח ס"ק יג]. **ויאמר התי"ו ראשונה של 'תשבחתא' בחי"ק.** [שם ובבא"ח ויחי הי"א]

in kaddish. In order to maintain the limit of 28 words even during those days, they contract the words *min kol* to the one word *mikol*.[424] We pray that God's Name be exalted לְעֵילָא מִן כָּל בִּרְכָתָא...וְנֶחֱמָתָא – above every blessing, song, and consolation. This is based on the Talmud's teaching (*Berakhot* 3a) that when the people of Yisrael respond *Yehe Shemeh rabba mevarakh*, the Blessed Holy One cries out, "What does a father have if he has banished his children?" We therefore pray that God will soon be consoled fully through the redemption of His people.

*Tishbehata*

**40)** The seven terms from *veyishtabah* through *veyit'halal* are all prefaced with the letter *vav*.[425] The correct pronunciation is *tishbehata* – תִּשְׁבְּחָתָא, and not *tushbehata*.

we say *min kol* we are saying "beyond the level of the Omnipresent," and that would be heresy, he claimed.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VII, #7:7) refuted Rav Shemuel's suggested reconciliation of the problem, since it is clear from the Talmud that the 28 words are the congregation's response to kaddish, and the word *ve'imru* is recited by the cantor only. The responsa *Rav Pe'alim* (Vol. II, *O.H.* #13) cited a scholar who pointed out that in Aramaic the words *min kol* are the equivalent of the Hebrew *mikol*, citing examples from *Daniyel* (1:15 and 7:23). Harav Shalom Mizrahi Sharabi likewise ruled (*Nehar Shalom*) that the correct text is *min kol*. See also responsa *Rav Pe'alim* (Vol. III, #3:2).

**424.** Sefardic Jews do not observe the custom of reciting the word *le'ela* twice during the Ten Days of Teshuvah. The text of kaddish remains the same as it is all year long. This is the ruling of the *Kaf Hahayim* Sofer (582:39), responsa *Hazon Ovadya* (*Yamim Nora'im* page 82), and repeated in *Yalkut Yosef Yamim Nora'im English Edition* 582:41). The *Ish Matzli'ah* (glosses on the *Mishna Berura*) ruled that if a Sefardic Jew recites kaddish in an Ashkenazic congregation, he should recite the word *le'ela* twice and say *mikol* instead of *min kol*.

**425.** The *Sha'ar Hakavanot* (*Darush Kaddish* #1) explains that the letter *vav* has the numerical value of six, and when multiplied by seven we get 42, equaling the numerical value of the letters that make up one of God's Names.

**Ten expressions of praise**

The *Shibole Haleket* (#8), cited in the *Bet Yosef* (*Siman* 56), noted that there are ten expressions of praise in the text of kaddish: יִתְגַּדַּל, יִתְקַדַּשׁ, יִתְבָּרַךְ, יִתְפָּאַר, יִתְרוֹמַם, יִתְנַשֵּׂא, יִשְׁתַּבַּח, יִתְעַלֶּה, יִתְהַלַּל, יִתְהַדַּר. According to some authorities, the number ten corresponds to the ten statements through which the world was created. The expressions *yitgadal veyitkadash* are set apart from the others based on the Midrash teaching that the ten statements of Creation correspond to the Ten Commandments. In the Ten Commandments, the first two are distinct from the others, since the people of Yisrael heard them directly from God, whereas they heard the other eight commandments through Moshe Rabbenu.

The *Peri Hadash* (56:1) added that one must not add any expressions of praise to these ten, and he offered an alternate explanation for the number ten – it corresponds to the ten expressions of praise used by King David in *Tehillim*: אִישׁוּר, נִיצוּחַ, נִיגּוּן, שִׁיר, מִזְמוֹר, הַשְׂכֵּל, רִנָּה, תּוֹדָה, תְּפִלָּה, בְּרָכָה.