

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

# The Roadmap to Prayer

## Lesson 7

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# The Roadmap to Prayer



## Yishtabach & Kaddish

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ  
נִאֶה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:  
<שִׁיר וְשִׁבְחָה הַלֵּל וְזִמְרָה עַז וּמְשֻׁלָּה נֶצַח גְּדֻלָּה וּגְבוּרָה תְהִלָּה וְתַאֲרִית  
קְדוּשָׁה וּמְלֻכוֹת >:  
<בְּרֻכּוֹת וְהוֹדָאוֹת > מַעֲתָה וְעַד עוֹלָם. בְּרוּךְ אַתָּה הַשָּׁם. אֵל מֶלֶךְ גָּדוֹל  
בְּתַשְׁבּוּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַנְּפִלְאוֹת. הַבוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חַי  
הָעוֹלָמִים:

### The Many Praises of Yishtabach

In *Yishtabach* we recite numerous praises in succession. There are 13 expressions of praise from *Shir u'Shevacha* until *u'Malchus* and there are 15 expressions of praise until *brochos ve'hoda'os* (15). Since *Yishtabach* brings the *Pesukei De'Zimra* section of prayer to a close, it contains in it all these references of praise as this is the main theme of *Pesukei De'Zimra*.

According to those who count 15 praises, they correspond to the 15 steps in the Holy Temple (*Beis Hamikdash*) between the Women's courtyard (*Ezras Nashim*) and the Israelite courtyard (*Ezras Yisrael*). On those 15 steps, the *Levi'im* (the musical instruments (*Shira*) as a musical sacrificial offerings



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<sup>1</sup> Main entrance to the Ezras Yisrael which was the area that the sacrifices were offered up to the *Mizbei'ach* (altar)

According to those who maintain that there are 13 praises enumerated, they correspond to the 13 times the word *Baruch* (blessed) is mentioned in *Baruch She'omar*, the opening *bracha* of *Pesukei De'Zimra*. According to *kabalistic literature* it represents the 13 attributes of Mercy in the verse *Hashem, Hashem Keil Rachum Ve' Chanun*... (*Hashem, Hashem, G-d, Compassionate and Gracious...*).

The Magen Avraham<sup>3</sup> writes in the name of the *She'lah Hakadosh*<sup>4</sup> that one should recite all these praises in one breath. However, most *Poskim* (Rabbinic Authorities on Jewish Law) rule that it should be said without interruption but not actually in one breath.

### Praising G-d Excessively

The Gemora relates in *Berachos*:

*There was once an individual who began praising G-d with many expressions of praise. Rebbe Chiya stood by listening intently. He waited until the individual finished his recital and then reprimanded him for finishing his recital so soon.*

*Rebbe Chiya asked him: Have you already finished reciting all of G-d's praises?*

Accordingly, one can ask, why do we recite the 13 or 15 praises in *Yishtabach*? Isn't it a violation of the above-mentioned principle? Also, why did *Rebbe Chiya* wait to reprimand this individual only when he stopped reciting praise?

The answer is, one is permitted to sing *Hashem's* praise as long as one doesn't stop short. The inherent problem is that at some point one will have to stop, leaving the impression that there are no longer any praises to be said about *Hashem*. Since it is inevitable that one will stop short of saying all of *Hashem's* praises one can only say

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<sup>2</sup> *Shemos*/Exodus 34: 6, 7

<sup>3</sup> Simon 53

<sup>4</sup> Shelah HaKodosh - R' Yeshayah Horowitz – Born: Prague, Czechoslovakia, 1565.Died: Tiberius, Israel, 1630.**Notes:** Talmudist and Kabbalist. He studied in Prague and served as Rav in Poland, Lithuania, and Germany. He returned to Prague as Rosh Yeshiva in 1615 and was appointed Rav of Jerusalem in 1622. Author of **Shnei Luchos HaBris/Sheloh**, a classical work on Halacha, customs, and Kabbalah, written around the 613 Commandments as they appear in each parsha. The author gives kabbalistic interpretations of the laws as well as its ethical implications.

<sup>5</sup> *Daf* 33b

those expressions of praise that are used by the Torah, as explained in *Berachos* regarding the praises used at the beginning of *She'moneh Esrei*. Here too, in the *bracha* of *Yishtabach*, one is only allowed to recite the many praises because we end off saying "from now until eternity" which means that in truth, *Hashem's* praises are never-ending<sup>6</sup>.

However, the above answer is apparently insufficient according to *Nusach Sefard* that substitutes the words "from now until eternity" with the words "from this world to the World to Come, You are G-d" which is a new phrase and is not connected to the praises of *Hashem*<sup>7</sup> listed in *Yishtabach*.

The answer then must be that in *Yishtabach* after finishing *Pesukei De'Zimra* which is a collection of chapters and verses of songs of praise<sup>8</sup>, we close this segment of prayer with a *bracha* that is befitting to the content of *Pesukei De'Zimra*. Unlike the individual mentioned by the Gemora who began a recital of *Hashem's* praises, this *bracha* is not meant to be a recital of *Hashem's* praises; rather it is recited as an appreciation for allowing us to praise *Hashem* with "songs of praise" i.e. the songs of *Pesukei De'Zimra*.

Rabbi Dr. Elie Munk writes the following in his book *The World of Prayer*<sup>10</sup>:

*The call issued at Baruch She'omar to praise G-d does not end with the finale of Yishtabach. To the contrary, it continues with a call to sing praise from "now until eternity". The 15 praises mentioned in Yishtabach correspond to King David's 15 Songs of Ascent which represent the amount of praise humanly possible to praise Hashem.*

*To the Talmud and the early commentators the number 15 represents Creation as in the verse "With Kah ה - י (numerical value of this Name of Hashem is 15, yud = 10 and hey = 5) Hashem created the worlds. The praises of David which were sung in Pesukei De'Zimra were the Hallelukahs which is the combination of the words Hallelu (Praise) and Kah (Hashem's Name used in Creation<sup>11</sup>). Thus, the idea of praise to G-d for the Creation of this World and the World to Come is symbolized in the Songs of Pesukei De'Zimra.*

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<sup>6</sup> Daf 33b

<sup>7</sup> *Siddur Hatehillah Ve'hatiferes*

<sup>8</sup> According to this there are only 13 praises as the 2 praises *brachos ve'hoda'os* are not counted with the rest since it starts a new phrase

<sup>9</sup> Taken from Tanach

<sup>10</sup> Page 86

<sup>11</sup> I.e. the Name of G-d which represents the concepts of the essence of the World to Come (the letter *yud*) and this World (the letter *hey*)

### Intimation רמז

The name *Shlomo* שלמה is encoded in the words that follow *Yishtabach* – **Shimcha** וְאֵד **malkeinu** הַאֵקֵיל (*Shlomo* שלמה - in Hebrew). The commentary *Tikkun Tefila*<sup>12</sup> is not sure whether this is the name of the composer or if it refers to King Solomon – *Shlomo Hamelech* for whose honor it was composed. There is an opinion - the *Kolbo* - that it was *Shlomo Hamelech* himself who composed this as indicated by the letters of his name in the opening words of *Yishtabach* followed by the word *Hamelech* (the king).

### Laws דינים

- § If one recited *Asher Yatzar* right before *Yishtabach* after completing the *Pesukei De'Zimra* one should repeat the chapter of *Ashrei* before proceeding to recite *Yishtabach*.
- § If the *chazzan* only received his *Tallis* and *Tefillin* during *Pesukei De'Zimra*, he should put it on at this point with the appropriate blessings<sup>13</sup>.
- § Other individuals who received their *Tallis* and *Tefillin* during *Pesukei De'Zimra* should wait to put it on after *Yishtabach*.

After reciting *Yishtabach*, the *chazzan* recites *Kaddish*...

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<sup>12</sup> Commentary in *Siddur Otzar Hatefilos*.

<sup>13</sup> This is because the *Chazzan* cannot interrupt between the blessing of *Yishtabach* and *Kaddish*

## Kaddish

יתגדל ויתקדש שמה רבא...

May His great Name grow exalted and  
sanctified

Yisgadal ve'yiskadash shemei rabba

יתגדל ויתקדש שמה רבא. בעלמא די ברא כרעותה, וימלך מלכותה בחייכון  
וביומיו ובחיי דכלב ית ישראל, בעגלא ובזמן קריב, ואמרו אמן.  
יהא שמה רבא מבך לעלם ולעלמי עלמיא.  
יתבך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה  
דקדשא ברוך הוא, לעלא מן כל (בעשי"ת לעלא ולעלא מכל) ברכתא ושירתא  
תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן.

### The Laws of Kaddish

In Orach Chaim *Simon* 55 the Shulchan Aruch teaches the following Laws (*Halachos*):

1. (1) We recite Kaddish (i.e. after the chazzan recites Yishtabach). However, if ten adult Jewish, free<sup>14</sup>, males<sup>15</sup>, that have signs of maturity of at least two pubic hairs<sup>16</sup>, are not present; the Kaddish is not recited. The same applies for the recitation of Kedusha or Borchu that may not be recited with less than ten men.
2. If Kaddish or Kedusha was started with ten men present and then some people left, it may be completed as long as there is still a majority of ten men present.

Rama: *However, leaving is considered an aveira (sin). Of such people the Torah writes "and those who forsake Hashem ... Yeshaya 1:28. But if ten males will still be present, he may leave (Mordechai last perek of Megillah).*

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<sup>14</sup> I.e. not an *Eh'ved Kena'ani* (non-Jewish Slave) *who* is obligated in all *mitzvos* that women are obligated in.

<sup>15</sup> Excluding women, or Androginus etc.

<sup>16</sup> At the age of Bar Mitzvah we can assume that a boy is fully mature even if no hairs are found, because we assume that he grew them but they fell out. This can be assumed when it's relevant to Rabbinic obligations. As for Biblical obligations we must be strict and only rely on a child that actually has two hairs. Magen Avraham s" k 7, Shulchan Aruch Harav se'if 6.

## Background מקורות

### The History of Kaddish

The Aruch HaShulchan explains the origins of *Kaddish*.

We find that the Gemora in *Berachos*<sup>17</sup> mentions the praise of *Yehei shemei rabba* ...

*Kaddish is recited only in the presence of a minyan; (a quorum) of ten adult males.*

He explains that the *Anshei Knesses Hagedolah* – The Men of the Great Assembly instituted it at the time of the destruction of the *Beis Hamikdash*. Since at that time the Jewish Nation was led into exile and dispersed amongst the nations, the *Kavod Shamayim* - the glory of G-d was greatly diminished. Therefore, *Kaddish* was instituted to praise *Hashem* and exalt His great Name. It is a prayer (*tefilla*) to reinstate the glory of G-d's dominion over this world and for this truth to become recognized by one and all.

*Kaddish* is such a great prayer, that it elicits a tremendous response (so to speak) from *Hashem* when we recite it. The Gemora in *Berachos*<sup>18</sup> states:

*When the Jewish people enter the synagogues (shuls) and Houses of Study (Batei Medrash) and say the praise of Amen Yehei shemei rabba ... Hashem nods His head (so to speak) and says "Praised is a King whose nation praises him so. What does the father have from exiling his nation? Woe is to the children whose father has chased them from his table".*

Although generally our *Tefillos* are in Hebrew (*Lashon Kodesh*), the recitation of *Kaddish* was instituted in *Aramaic*.

### In Aramaic

The Kolbo<sup>19</sup> gives a mystical explanation why *Kaddish* is in Aramaic. He writes that it was composed in Aramaic so that the angels (*Malachim*) shouldn't understand what

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<sup>17</sup> Daf 3a

<sup>18</sup> Ibid.

<sup>19</sup> Kolbo – R' Aharon Ben Yaakov HaKohen of Lunel -**Born:** Narbonne, France, 1280. **Died:** Majorca, Spain, 1330. **Notes:** Halachic codifier. Exiled from France to Spain in 1307. Author of **Orchos Chaim/Paths of Life**, a compilation of the opinions of earlier authorities on the laws of prayer, Shabbat, marriage, divorce, and kashrut

we are saying. Since in *Kaddish* we exalt *Hashem* and pray to Him in such a beautiful manner longing for the day that *Hashem's* glory will be restored, a time when the nation of *Hashem* will rise higher than Angels (*Malachim*); therefore we don't want to express this openly in a language that *Malachim* understand.

The Aruch HaShulchan writes that *Kaddish* usually was said after the dissertation of the Rabbi (*drasha*) which was attended by many unlearned individuals (*amei ha'aretz*) who only spoke Aramaic the common language of the *Jewish people* at that time. *Kaddish* was therefore composed in Aramaic so that everyone could understand it. Based on this, and other esoteric reasons, we continue to recite it the same as always, even though Aramaic is not the common language of the Jewish people.

## The necessity of having a Minyan

The Mishna in *Megillah*<sup>20</sup> enumerates "matters of holiness" (*Devarim she'bikdusha*) that require a *minyan* of ten adult males in order to allow their recitation. A few examples mentioned by the Mechaber are *Kaddish*, *Kedusha* and *Borchu*. The Mishna Berura<sup>21</sup> mentions that the repetition of the *She'moneh Esrei* by the *chazzan*<sup>22</sup> also requires ten people listening because *Kedusha* is inserted into it. The Mishna Berura<sup>23</sup> adds to the list, *Nesias Kapayim*<sup>24</sup>, (the Priestly Blessing) *Krias haTorah* (Torah reading) and the *Haftora* from the *Navi* (Prophets).

The Gemora in *Megillah*<sup>25</sup> states:

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etc., following and order similar to the Tur. Author of **Kol Bo** "Everything in it", an abridged version of the Orchos Chaim (some say it was written before and dispute his authorship).

<sup>20</sup> *Daf* 23b

<sup>21</sup> *S"K* 5

<sup>22</sup> This repetition is called *Chazoras Hashatz*

<sup>23</sup> *S"K* 6

<sup>24</sup> *Birchas Kohanim*, the Priestly blessings

<sup>25</sup> *Daf* 23b

How do we know that these require a minyan? Says Rebbe Chiya the son of Abba in the name of Rebbe Yochanan, the pasuk<sup>26</sup> says *Ve'nikdashti besoch B'nei Yisrael*, and I will become sanctified in the midst of the sons of Israel; any words of Kedusha (sanctification) require that they be said with no less than ten men present.

The Gemora teaches this from a series of *Gezerah Shavos*<sup>27</sup> that finally end up with the teaching that *besoch B'nei Yisrael* means in the presence of ten men. This relates to the case of the ten Spies (*Meraglim*) who are referred to by the Torah as an Evil Group (*Eidah Ha'rah*). This refers to ten of the twelve spies that consisted of one leader from each of the 12 Tribes (*Shevet*). The two that are excluded are *Yehoshua* and *Kalev*, who tried to prevent the Spies (*Meraglim*) from giving their unfavorable report about the Land of Israel, and were not considered partners to the "Evil".

## Kaddish: The Prayer

The prayer of *Kaddish* is a very special prayer expressing praise to G-d for G-d to speedily reveal His glorious kingship and sovereignty over all of Creation. The highlight of *Kaddish* is the stanza *Amen Yehei shemei rabba mevorach le'olam ule'olmei olmaya* – Confirmed; may His great Name be blessed forever and ever.

The Gemora in *Berachos*<sup>28</sup> states that when Jews go to *shul* and recite the praise of *Amen Yehei shemei rabba mevorach le'olam ule'olmei olmaya*, G-d responds to their praise first with a sense of pleasure "*Lucky is the king that is so praised in His abode*" and then in a sense of sorrow "*Woe is it for children who are chased away from their father's table. Woe is it for the father whose children are chased away*".

*Amen Yehei shemei rabba* is a beautiful praise to *Hashem* which expresses our burning desire that *Hashem's* true glory be restored and recognized to all of mankind. It elicits a feeling of longing by *Hashem* (so to speak) to have the Jewish people return to their

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<sup>26</sup> *Vayikra/Leviticus 22:32*

<sup>27</sup> This is one of the 13 methods used in interpreting the Oral law which are based upon the scriptures. If a word which is similar appears in two other unrelated verses in the Torah, this word indicates that they have a connection between one and the other. Words that are meant to be used for the purpose of a *Gezerah Shaveh* were part of the Oral Tradition.

<sup>28</sup> *Daf 3a*

land and to rebuild the *Beis Hamikdash*. In other words, when we say this great praise and prayer, we recognize our sins and feel remorse over them, which in turn causes G-d to reassess the sorrow state of Jews in exile.

The remainder of the *Kaddish* prayer is a prayer for G-d's Name to become glorified in this world which he designed and planned for a specific purpose. It's a prayer that His reign should come speedily in our lifetime. It also expresses how G-d's loftiness and His exaltedness are beyond all imaginable praise.

The Torah teaches us that G-d's Name is not considered complete in this world at present. As long as the nation of *Amalek* exists, G-d says His Name is incomplete and His throne is incomplete. This means that G-d's glory cannot be manifest in its full splendor as long as the forces of Evil still exist. As long as the nation of Amalek has not yet been eradicated the forces of Evil still prevail. *Amalek* is considered the archenemy of the Nation of *Yisrael* and for that reason they are also considered the archenemy of G-d as well. *Amalek*, a descendant of Esau (*Eisav*) is bent on destroying the Jewish Nation role as ambassadors of G-d and His Torah. They are diametrically opposed to anything sacred or holy. They represent the primary force of Evil that exists in this world. They were the first nation that dared attack the Jewish Nation after G-d having performed all kinds of miracles openly and undeniably for their sake. *Amalek's* malicious attacks against the Nation of *Yisrael* go beyond reason or justification. They literally traveled hundreds of miles to fight the Jewish Nation who were heading towards the Land of Canaan and not at all in their direction. Rather, their hatred fueled their actions. This hatred is harbored against us as descendants of Jacob, their forefather Esau's (*Eisav*), twin brother. They are a people that the Torah describes as a nation who cannot be rehabilitated as they scoff at anything genuine or serious. They are what modern day society labels as hate-mongers. Since *Amalek* is our sworn enemy G-d proclaimed that we must endeavor to eradicate *Amalek* completely, for as long as they remain, G-d's Name is (so to speak) diminished and incomplete<sup>29</sup>.

### **In Practice: The Commandment to Eradicate Amalek**

Nowadays, the primary Torah *mitzvah* to eradicate *Amalek* is to remind ourselves at least once a year of *Amalek's* baseless hatred towards G-d and us, and to despise and hate them for it to a point that we are ready to eliminate them. The Rambam notes that this *mitzvah* does not apply in practice since we cannot positively identify *Amalek* as a nation since the time of *Sancherev* who conquered the nations of the world and

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<sup>29</sup> Shemos 17: 8-16

sent refugees to other countries assimilating people from one nation into people of another. No longer were the nations native to their own country. As a result, someone identifying himself as an *Amaleki* was not necessarily a direct descendent of *Amalek*. Therefore, in practice, one may not exercise any hostility towards them.

## Kaddish: Different types

### Background מקורות

There are a number of different forms for *Kaddish*. They are called by the following names:

- Š *Chatzi Kaddish* – “Half” *Kaddish*
- Š *Kaddish Shaleim* or *Kaddish Tiskabal* – *Kaddish* that is recited after the completion (*Shalim*) of an *Amidah She'moneh Esrei* prayer with an additional phrase of a prayer for acceptance (*Tiskabal* – may it be accepted)
- Š *Kaddish De'Rabbanan*- recited when finishing learning the Oral Torah, i.e. Mishna Gemora. In the Siddur it's said over finishing *Korbanos* and *Ain Ke'Elokeinu* which is an acknowledgement of the learning of the Sages in teaching us the Oral Torah.
- Š *Kaddish Yasom* – Mourner's *Kaddish*
- Š *Kaddish* with *B'alma de'Hu assid le'ischadatah* - is recited at a graveside immediately after the burial. that the same *Kaddish* is recited at a *Siyum* (celebration for the study and completion of a Volume of Torah study)

### I Chatzi Kaddish

This literally means a “half” *Kaddish*. In truth, it is complete; only without additions. It is recited by the *chazzan* -

- a. after *Pesukei De'Zimra* and by
- b. the afternoon prayer of *Mincha* right before the *Amidah She'moneh Esrei*,
- c. before the *Amidah* of *Mussaf*,
- d. before the *Amidah She'moneh Esrei* of the evening prayer of *Ma'ariv*.

## II Kaddish Shaleim or Kaddish Tiskabal

This *Kaddish* adds three verses to the end of *Kaddish*. They are:

- a. *Tiskabal tzelos'hone* ... (May the prayers be readily accepted ...)
- b. *Yehei shaloma rabba* ... (May there be an abundance of peace) *and*
- c. *Osseh shalom bim'eromav* (He Who makes peace in His lofty places)

This *Kaddish* is always recited at some point after *She'moneh Esrei* as indicated by the words *Tiskabal tzelos'hone* ... (May the prayers be well received ...).

## III Kaddish De'Rabbanan

This *Kaddish* is recited after a group of 10 men finish studying a portion of *Mishna* or *Talmud*. It consists of the full version of *Kaddish* with one additional phrase added blessing the Teachers of Torah and their students. It is generally said after the *Mishna* of *Eizehu Mekoman* and the *Beraissa* of *Rebbe Yishmael*. The custom to recite it after a formal study session (*shiur*) only after reciting the statement of *Rav Chanaya ben Akashya* which is read after completing each chapter of *Ethics of the Fathers*.

## IV Kaddish Yasom

The mourner's *Kaddish* is said after reciting *Aleinu* and the *Daily Song of Praise* (*Shir shel Yom*). It is recited in honor of a parent during the year of mourning and every year thereafter on the anniversary of their death. It is also an opportunity for others who wish to recite a *Kaddish* for the benefit of those for other relatives or for those who do not have any relatives to say *Kaddish* on their behalf.

Although usually *Kaddish* may be recited only by an adult, *Kaddish Yasom* is recited by the children of the deceased regardless of age. The word *Yasom* in Hebrew means Orphan. The *Kaddish* as it was originally setup was called *Kaddish Yasom* in order to specifically designate this *Kaddish* for the Orphan to say.

## V Kaddish at the Graveside or Completion of a section of Learning (Siyum).

This *Kaddish* is a special version that is only recited at two occasions; a funeral or a *Siyum*. It is unique because the portion of this *Kaddish* has a piece added which is not in any other *Kaddish*.

After the first stanza of *Kaddish* we say a prayer that G-d's Name should be exalted in a world that will be renewed, and where He will resuscitate the dead, and raise them up to eternal life, and rebuild the city of Jerusalem, and complete His Temple within it, and uproot alien worship from the earth, and return the service of Heaven to its place, and where the Holy One Blessed is he will reign in His Sovereignty and splendor...

This is obviously appropriate for the Graveside *Kaddish*.

The same *Kaddish* is also recited at the completion of a tractate of learning (*Siyum*). The reason for this may be because the Gemora states that in order to merit the resurrection of the dead (*Techiyas Hameisim*) in the time of *Messiah*, one must have some association with the *Mitzvah* of Torah study.

The Gemora in *Berachos* asks:

*What merit will women have in the World to Come<sup>30</sup>?*

The Gemora answers:

*Women have great merit since they wait for their husbands to come home from their Torah study-halls and for taking their young children to study Torah.*

ישעיהו פרק כו, פסוק יט

יְהִיו מֵתֵינוּ, נִבְלָתֵי יְקוּמוּן; הַקִּיצוּ וְרִנְנוּ שְׂכְנֵי עָפָר, כִּי טַל אֲוֵרֹת טָלָה, וְאֶרֶץ, רִפְאִים תִּפְּלֵל

May Your dead live, My corpses shall rise; awaken and sing, you who dwell in the dust, for a dew of lights is your dew, and [to the] earth You shall cast the slackers. (*Yeshayah/Isaiah 26:19*)

*May Your dead Live Above (v. 14) Yeshayahu prayed that the wicked should not live, and here he prayed that the righteous should live. I beseech You that those who were slain for Your sake come to life. May a royal edict emanate from You saying, "My corpses shall rise." The corpses of My people who made themselves corpses for My sake, they shall be raised up. This is the opposite of what is written above (v. 14): "Slackers shall not rise." These, however, shall rise.*

*Awaken and sing All this the Holy One, blessed be He, shall say to them. "Awaken and sing," is an imperative form.*

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<sup>30</sup> The *Pnei Yehoshua* explains that the Gemora is asking this question because women are not obligated in many positive commands, thus what will sufficiently purify their beings to receive reward in the world to come since there are numerous *mitzvos* from which they are exempt?

*For a dew of lights is Your dew For it is fitting for You to do so, that the dew of Your Torah and Your commandments shall be to them dew of light.*

*And [to the] earth You shall cast the slackers And to the earth and to the dust You shall cast the land of (sic) the slackers who slackened their hands from Your Torah.*

*You shall cast the slackers Since he stated (v. 18) “Neither do the inhabitants of the world fall,” he repeats, “You cast them down, for our merits do not suffice to cast them down.” (Rashi)*

The Gemora in *Kesubos*<sup>31</sup> learns from here that one must be connected in some manner with Torah study in order to merit *Techiyas Hameisim* (resurrection of the dead)

From this we clearly see how great the *Mitzvah* of Torah study is, that it is the key to the resurrection of the dead (*Techiyas Hameisim*).

## Kaddish: Keeping its Sanctity

Although *Kaddish* is a tremendous praise to *Hashem*, it is necessary to limit the amount of times that we recite this praise. This praise is considered very precious and wields great power, similar to that of the scepter of the King. The Rabbinical Authorities (*Poskim*) mention that just as we are careful not to recite unnecessary blessings, so too we must be careful with *Kaddish* not to recite it unnecessarily.

There are a total of seven times that *Kaddish* should be recited throughout the course of the day. This corresponds to the *pasuk* in *Tehillim*<sup>32</sup> “Seven times a day, I praise You”. The seven *Kaddeishim* are recited, once:

1. After *Pesukei De’Zimra* (i.e. the *Kaddish* after *Yishtabach*)
2. After *She’moneh Esrei*
3. After *kedushas U’vo Le’tzion*
4. After *Aleinu*<sup>33</sup>

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<sup>31</sup> *Daf* 111b

<sup>32</sup> 119:164

5. After *Ashrei* at *Mincha*
6. After *She'moneh Esrei* at *Mincha*
7. Before *She'moneh Esrei* of *Ma'ariv*

The Kaddish after *Pesukei De'Zimra* and before *Borchu*  
Let us explore why *Kaddish* is inserted particularly at this juncture.

One Possible reason is because after saying *Pesukei De'Zimra*, which is filled with praise to *G-d*, we close this segment of prayer (*davening*) with *Kaddish*, as a divider from blessings of the *She'ma* (*Birchos Krias She'ma*). In fact the Shulchan Aruch Harav<sup>34</sup> gives this reason for all seven *Kaddeishim*. Accordingly, the *Kaddish* after *Pesukei De'Zimra* would be said after *Yishtabach*, even if there were a delay in between *Yishtabach* and *Yotzeir Ohr*. However, this line of reasoning apparently is contrary to the Rama in *Simon 54 se'if 3*<sup>35</sup> where he writes that *Kaddish* needs to connect and relate back to the previous verses (*pesukim*) since *Kaddish* is recited only after reciting some praise, or some verses (*Pesukim*) of some other learning.

The *sefer* *Divrei Shira*<sup>36</sup> asks a number of questions along this line. He asks:

- ס Why wouldn't we say *Kaddish* after *Pesukei De'Zimra* if one came late to *shul* and recited *Pesukei De'Zimra* after *She'moneh Esrei*? How would that be different than what the Rama suggests that by saying a few verses

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<sup>33</sup> The Shulchan Aruch Harav removes item #4 and inserts at the end a *Kaddish* after *She'moneh Esrei* of *Ma'ariv*

<sup>34</sup> **Simon 55: 1**- Shulchan Aruch HaRav – R' Shneur Zalman of Liadi – HaGaon Rabbeinu Zalman/Graz Born: Liazna, Russia, 1745.Died: Kursk, Russia, 1813. **Notes:** Founder of Chabad, also known as the Alter Rebbe of Lubavitch and as the Ba'al HaTanya. Author among other works of Shulchan Aruch HaRav, a major code of law following the framework of the Shulchan Aruch and incorporating later authorities, of Tanya, a major treatise of Kabbalah and Chassidic philosophy, and of Torah Or, a collection of Chassidic discourses on the weekly Parshas and Festivals, published by his grandson, the Tzemach Tzedek.

<sup>35</sup> See the previous shiur

<sup>36</sup> Simon 7, Rav Eliyahu Levin *shlit"z*, Lakewood N.J. - 5748

(*Pesukim*), one may say *Kaddish*, in a case when there was a delay between *Yishtabach* and *Yotzeir Ohr*?

- § According to the opinion of the Rambam<sup>37</sup>, *Kaddish* after learning some verses (*Pesukim*) of *Torah* can be recited only if all ten people learned *Torah*. If so, how could it be that after praying (*davening*) *She'moneh Esrei* individually, ten people can get together to say *Kaddish* and *Borchu*?
- § According to the custom (*minhag*) of some people<sup>38</sup> to say verses (*Pesukim*) before *Borchu* by *Ma'ariv* in order to say *Kaddish*. What obligates them to say *Kaddish* if there's nothing obligating them to say the verses (*Pesukim*)?

Therefore, he suggests that the obligation to say *Kaddish* is primarily part of the arrangement (*Seder*) of Prayer. As the Rambam writes; every *She'moneh Esrei* prayer requires a *Kaddish* before and after. *Kaddish* is also required after reciting ordinary prayers and supplications<sup>39</sup>. Except, since there's a rule that *Kaddish* is never said unless some verses (*Pesukim*) of praise or some learning precedes it, it can only be recited in such cases. This is only when the verses (*Pesukim*) are recited as part of the arrangement of prayer (*tefilla*). However just reciting verses (*Pesukim*) alone when said outside of the order (*seder*) of prayer (*davening*) is not reason enough to necessitate a *Kaddish*.

## The 4 Worlds of Prayer

Rav Shimshon Pinkus *zt"l* explains that at each of the points in Prayer where there is a transition from one of the 4 Worlds<sup>40</sup> to the other, there is a *Kaddish*.

He explains that *Kaddish* has the unique ability to spiritually elevate each segment of Prayer. Therefore one recites *Kaddish* for the honor of a deceased relative to elevate his *eternal soul* from one level to the next, so too we recite *Kaddish* at each point of

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<sup>37</sup> Seder Tefilos Kol Hashanah end of Hilchos Tefilla

<sup>38</sup> *Sephardim* and *Nusach Sefard*

<sup>39</sup> Seder Tefilos Kol Hashanah end of *Nusach Birchos Ha'tefillos Ve'siduron*

<sup>40</sup> of *Atzilus*, *Briyah*, *Yetzirah* and *Assiya*

transition. This means that *Kaddish* relates both to the section of Prayer that was just completed as well as to the section that is now beginning. By reciting this prayer of sanctification, it enables us to rise spiritually from one level to the next.

One glaring exception is that we do not recite *Kaddish* after the *Birchos Krias She'ma* as we start *She'moneh Esrei*.

To answer this question we must first explain what the natures of these transitions are. As we explained in our opening lesson, the different segments of Prayer correspond to the 4 spiritual worlds. This means, that just as a person who climbs the stairs of a building must pass from the first level to the second and third level in succession, so too, we must pass through each spiritual level until we get to the highest point which is *She'moneh Esrei*. Each level represents a certain aspect of spirituality which is different and higher than the one beneath it. The highest level is the Level of *Atzilus*, corresponding to *She'moneh Esrei*.

The Level of Atzilus - She'moneh Esrei

(יא) וַיְבֹאֵהֶם מִן הַצָּבָא אֲשֶׁר לְמֶלֶךְ אַשּׁוּר וַיִּלְכְּדוּ אֶת מְנַשֶּׁה בַּחֲחִים  
וַיֹּאסְרוּהוּ בַּנְּחֹשְׁתִּים וַיֹּלִיכֵהוּ בְּבֶלְהָ<sup>41</sup>:

11. And the Lord brought upon them the generals of the king of Assyria, and they seized *Menashe* with hooks and bound him with copper chains and brought him to Babylon.

(יב) וַכְּהָצֵר לוֹ חָלָה אֶת פְּנֵיהֶם מִן אֱלֹהָיו וַיִּכְנַע מְאֹד מִלְּפָנֵי אֱלֹהֵי אָבֹתָיו:

12. And when he was distressed, he entreated the Lord his G-d, and he humbled himself greatly before the G-d of his fathers.

(יג) וַיִּתְפַּלֵּל אֵלָיו וַיַּעֲתֶר לוֹ וַיִּשְׁמַע תְּחִנָּתוֹ וַיִּשְׁיבֵהוּ יְרוּשָׁלַם לְמַלְכוּתוֹ וַיִּדַע מְנַשֶּׁה כִּי־שֶׁם  
הוּא הָאֱלֹהִים:

13. And he prayed to Him, and He accepted his prayer, and He heard his supplication and He restored him to Jerusalem to his kingdom, and *Menashe* knew that the Lord was G-d.

When the wicked Jewish King *Menashe* was taken captive, he was placed by his captors into a copper pot and they started a fire beneath it. As the pot got hotter and hotter, *Menashe* was frantically praying to all kinds of idols that he was familiar with. Finally after exhausting himself crying out for their help, he suddenly remembered that as a young child, his father taught him a *pasuk* (verse) in the Torah. *Batzar lecha*

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<sup>41</sup> II Chronicles 33

*um'tze'ucho kol hadevarim ha'eileh be'achris Hayamim veshavta ad Hashem Elokecha veshamata bekolo*<sup>42</sup>.

(ל) בַּצַּר לְךָ וּמִצָּאוֹךָ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וְשָׁבַת עֲדָהשׁ ׀ אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלוֹ:

30. When you are distressed, and all these things happen upon you in the end of days, then you will return to the Lord your G-d and obey Him.

*Menashe* felt that if he was beyond the point of return and that *Hashem* cannot honor his repentance, then all powers are the same, and Heaven forbid, G-d is no better than any other idol. If G-d cannot accept his penitence, then G-d is limited in His power.

Upon hearing this, a great commotion began in heaven. The ministering angels began closing all heavenly accesses to block out *Menashe's* prayers. They argued that a man that put idols into the Holy of Holies does not deserve to be forgiven. At that point, G-d Himself said that He must accept his repentance for if not, people would give up on repenting and bettering their ways. Therefore, *Hashem* (so to speak) dug out a special path for *Menashe's Teshuva* (repentance) to be accepted.

This essentially means that even when a person is so far gone in his denial of G-d, *Hashem* himself will honor his efforts to repent even if it is out of despair as in *Menashe's* case where he first prayed to all sorts of idols.

When a person in life feels that his situation is desperate and unbearable, be it from a physical or a spiritual standpoint, there is always hope. Albeit that there is no conventional way out, but G-d Who is All-powerful can always "create" a way out.

This is the level of the World of *Atzilus* which is symbolized in our prayer of *She'moneh Esrei* when we stand with G-d and are with Him without any intermediary. At this level, nothing is out of reach.

When we enter into this World of *Atzilus* just after reciting *Krias She'ma* and proclaiming *Hashem* as the One and Only, we are already prepared to enter to the next level without further adieu, without another *Kaddish!* The *bracha* that precedes *Krias She'ma* is *Habocher be'ammo Yisrael be'ahavah* (Who chooses His nation *Yisrael* with love). This statement of *Hashem's* unconditional love for the Jewish nation is our never-ending opportunity to connect back with Him at any physical and spiritual level we may find ourselves.

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<sup>42</sup> *Devarim* 4:30

The Gemora in *Sotah*<sup>43</sup> states:

*Upon what merit does the world stand? On the merit of the Kedusha recited by U'vah le'tziyone and by the Yehei shemei rabba recited after studying Talmudic homiletic literature – Aggadata.*

Therefore, *Kaddish* deserves our fullest attention, as it is such a significant prayer.

*Whoever recites Kaddish with all his might deserves to have the Heavenly-decree to limit his lifespan to seventy years, annulled and lengthened.*

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<sup>43</sup> *Daf* 49a

## Questions:

1. How many forms of praise to *Hashem* do we use in the *bracha* of *Yishtabach*?
2. What name is encoded in the beginning of *Yishtabach*? What does this refer to?
3. What feelings does *Amein yehei shemei rabba mevorach* evoke by *Hashem* and by us?
4. Explain what the literal translation of *Chatzi Kaddish* and explain what its true meaning is.
5. Which *Kaddish* is the most different than the rest?
6. When did the *Kaddish* prayer originate? How is this indicated in its opening words?
7. Why is *Kaddish* in the *Aramaic* language? (*Aruch Hashulchan*)
8. What is the reason that *Kaddish* requires a *Minyan* of at least 10 men?
9. How many times a day should *Kaddish* be recited and where is this hinted?
10. What are the strategic points for *Kaddish* throughout the morning *Tefilla*? (as explained by Rav Shimshon Pinkus zt"l)

## Answers:

1. Either 13 or 15 forms of praise are used in *Yishtabach*.
2. The name *Shlomo*. It was either composed by someone with the name *Shlomo* or by someone in honor of *Shlomo Hamelech*. Perhaps, *Yishtabach* was composed by *Shlomo Hamelech* himself.
3. *Amen Yehei shemei rabba* is such a beautiful praise to *Hashem*. It express's our burning desire that *Hashem's* true glory be restored and recognized to all of mankind. It elicits a feeling of longing by *Hashem* (so to speak) to have the Jewish people return to their land and to rebuild the *Beis Hamikdash*.
4. *Chatzi Kaddish's* literal meaning is half a *Kaddish*. In truth it is a full *Kaddish* except that it has no additional phrases added to it as does *Kaddish Tiskabal* or *Kaddish Yasom*.
5. The *Kaddish* recited at a Graveside after the burial or at a *Siyum*.
6. It originated after the destruction of the first *Beis Hamikdash* as indicated by the prayer *Yisgadal ve'yiskadash shemei rabba* (May His great Name grow exalted and sanctified).
7. Since it was usually said after the Rabbi's discourse in the presence of unlearned people who only spoke *Aramaic*.
8. Since all matters of *sanctification* need a presence of ten adult males as it states in the *pasuk* (verse) *Ve'nikdashti besoch B'nei Yisrael* and I will become sanctified in the midst of the sons of Israel. This refers to 10 males as derived by the Gemora.
9. 7 times a day as stated by *Dovid Hamelech* in *Tehillim*<sup>44</sup> "Seven times a day, I praise You".
10. *Kaddish* is recited at the points of prayer that correspond to the four Worlds of *Atzilus, Briyah, Yetzirah* and *Assiyah*.

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<sup>44</sup> 119:164