

Overview

Siman 55 Seif 1:

Kaddish is recited and it may not be recited with less than ten adult free men who have "two hairs." **Kedusha** and ברכו also require at least ten people.

- ❖ Just as it is appropriate to limit the number of *berachos* one recites, so too, one should limit the number of *kaddishim* as well. (M.B. 1)
- ❖ Taz and Magen Avrohom disagree whether it is sufficient to have a *minyan* just for *kaddish* or whether a *minyan* is required even for the section before the *kaddish*, e.g. *pesukei d'zimra*. *Poskim* decided that one should read a *mizmor* of at least three *pesukim* before reciting *kaddish*. (M.B. 2)
- ❖ Halachos Ketanos writes that when two or three people recite *kaddish* together and they all finish within דיבור of one another a single אמן is sufficient but if there is more time between their conclusions one should answer אמן separately to each of them. (M.B. 4)
- ❖ There are at least seven *kaddishim* a day. (M.B. 5)

Siman 55 Seif 2:

If one began *kaddish* or *kedusha* in the presence of ten people and some of them left it is permitted to finish that *kaddish* or *kedusha* as long as a majority of the *minyan* remains. Nevertheless, it is a sin for one to leave and in reference to these people the pasuk states (Yishaya 1:28), "Those who abandon Hashem will be consumed." If, however, ten will remain it is permitted for one to leave.

- ❖ Any *tefila* that requires a *minyan* may be completed if some of the *minyan* left early. (M.B. 6)
- ❖ If there was a *minyan* when they began ישתבח or for אשרי before Mincha and some of the people left there is a disagreement whether *kaddish* may be recited. (M.B. 7)
- ❖ If one was allowed to recite the *kaddish* that follows ישתבח he may also say ברכו since they are connected to one another. (M.B. 9)
- ❖ The *shaliach tzibbur* is allowed to finish all of *chazaras hashatz* including אר"ה ברכנו בברכה המשלש as well as the half *kaddish* and full *kaddish* that follow. (M.B. 10)
- ❖ At least six people must remain to be able to finish the *davar she'b'kedusha*. (M.B. 11)
- ❖ It is a sin if one does not wait for that *tefila* to be completed but once that *tefila* is completed one does not have to wait any longer. (M.B. 12)
- ❖ One may leave only if he already heard *kedusha* and all of the *kaddishim* until *aleinu*. (M.B. 14)

Halacha Highlight

The number of *kaddishim* that must be recited per day

Mishnah Berurah Siman 55 Seif Koton 5
אין פוחתין משבעה קדישים בכל יום

We do not recite less than seven *kaddishim* each day

Mishnah Berurah (סק"ה) writes that there are a minimum of seven *kaddishim* that are recited each day and they correspond to the pasuk (Tehillim 119:164) שבע ביום הללתיך—Seven times a day I have praised you. The seven essential *kaddishim* are: 1) The half-*kaddish* after ישתבח, 2) the half-*kaddish* after *shemone esrei* of *shacharis*, 3) the full *kaddish* after *seider kedusha* (ובא לציון), 4) The *kaddish yasom* after *aleinu*, 5) the half-*kaddish* after *ashrei* in *mincha*, 6) the full *kaddish* after *shemone esrei* of *mincha* and 7) the half-*kaddish* after *krias shema* in *maariv*. He acknowledges that the *kaddish* after *shemone esrei* of *maariv* is also a *mitzvah* but simply directs the reader to look at Levush who explains why it is not included in the list of essential *kaddishim*.

Toras Chaim (מורה דבריו בספר חיי משה דיני קדיש אות ז' עמ' רמ"ו) questions why the *kaddish* after *aleinu* was included in the list when it is not a *kaddish* that is recited by the *shaliach tzibbur* and the implication of Bais Yosef's presentation is that there are seven *kaddishim* that are recited by the *shaliach tzibbur*. In fact, when Shulchan Aruch HaRav enumerates the seven essential *kaddishim* he does not include the *kaddish yasom* that follows *aleinu* (#4 above) and replaces it with the full *kaddish* that is recited after *shemone esrei* of *maariv*.

Mishnah Berurah (סק"ה) also writes that just as one should minimize the number of *berachos* that he recites, so too, he should minimize the number of *kaddishim* that he recites. Aruch HaShaulchan explains that one may only utilize the scepter of the King in the manner in which he was instructed and one who uses the scepter more often than that diminishes the honor of the King. Be'er Heitev (סק"ה) cites earlier authorities who criticize the practice of some who gather together ten people and read some *pesukim* or study Mishnah or Gemara in order to be able to recite *kaddish* due to this principle that one should minimize the number of *kaddishim* that one recites.

הקדוש and the minyan began davening.

Rav Yechiel Michel didn't want to leave the shul, but he wondered if he had done right davening with them. Perhaps he should have waited for them to start and then left for a regular minyan which would allow him to hear *chazaras hashatz* as was always his custom.

When he asked this question to Rav Chaim Kanievsky, zt"l, he received a decisive reply. "You are not obligated to join another minyan."
שאלת רב, ע"ק ס"ו

On another occasion a certain minyan comprised exactly ten men who took great care to begin *shemoneh esrei* together. That day was Rosh Chodesh and it had taken a long time to gather the minyan together; the minyan felt a bit rushed. Unfortunately, one of the men forgot to say *ya'aleh v'yavo*. But since they were so rushed he didn't remember his mistake until after mussaf. When he told his friends about this they were very upset.

"Who knows if our *shacharis* was considered to have been said with a minyan?" they bemoaned.

When this question reached Rav Yosef Shalom Elyashiv, zt"l, he explained that this was not a problem.

"Even though one member of a minyan of exactly ten men forgot *ya'aleh v'yavo*, their prayers still constitute *tefillah b'tzibur*."
מוריה, קובץ קליט, ע"מ"ח

Stories to Share

The Bare Minimum

ש"ע ס' נ"ה, ב': "יומכל מקום עברה היא לצאת..."

Rav Yechiel Michel Rothschild was once asked to join a certain minyan for minchah. The minyan comprised exactly ten men, but it was conveniently timed to daven exactly when he wished, so he agreed to daven with them. They began with *ashrei* as always, followed by half-*kaddish*. But apparently many of the people in the minyan were in a rush—or at least the chazzan was, since he began to recite the *shemoneh esrei* aloud. No one objected and he quickly reached *kedushah* which was recited by everyone. They then answered amen to הקל