הלכה יומית

# Daily Halacha

*Kitzur Shulchan Aruch Yomi: the whole Kitzur in a year, a few paragraphs a day. The Kitzur Shulchan Aruch was written in 19th-century Hungary. Times and directions of prayer reflect the author's location; ask your rabbi for local practice.*

LAWS OF MEZUZAH · KITZUR 11:12-20

## Sunday • 14 Cheshvan

12. If the doorway has two doorposts without a lintel, but there is above them an arched top, like a bow or even if there are no doorposts at all but rather the arch itself extends upward from the ground in a curve, if the entrance has a height of ten tefachim and a width of four tefachim it requires a mezuzah.

In the case of stores where one doorpost is made to reach from the ground until the lintel, and another doorpost that does not reach until the lintel but rather the wall above that post is cut out approximately an amah or more, as illustrated in the diagram: if the doorpost which extends to the lintel is to the right of the entrance, the mezuzah is placed on that doorpost.

If the smaller doorpost is on the right side of entry, if it is ten tefachim high the mezuzah is placed on it, and if it is not ten tefachim high it is affixed to the wider part of the wall.

13. There are some Halachic authorities who maintain that even if there are no doors on the entrance, it still requires a mezuzah, and there are others who maintain that there must be a door; and therefore you should not affix a mezuzah until you first hang the door. You should not first affix the mezuzah and then hang the door because we must comply with the scripture, "You shall make" and not from what is already made.

14. A house that is not designated for permanent dwelling does not require a mezuzah, therefore the sukkah "on Sukkos" requires no mezuzah. Similarly, those stores that are constructed on the market day solely for the duration of the market, and are afterwards dismantled; or if they remain without being used [these] likewise require no mezuzah. However, stores that are permanently open for business require a mezuzah.

15. A porch which has three partitions and a ceiling above them, but is open on the fourth side, even though it has two columns (on the fourth side) in the form of a doorway, requires no mezuzah, because the columns are not made for the purpose of forming doorposts but rather to support the ceiling. However, if there is also a partition on the fourth side, even though the partitions are low and do not extend to the ceiling, and even though they are constructed with many open spaces, a mezuzah is required.

16. A gate house which is a small hut near the gate of a courtyard, in which the watchman stays, or a hallway which serves as a passageway to go up to an attic, or a garden or a corral, are exempt from mezuzah, because [these enclosures] are not made for dwelling.

However, if a house which requires a mezuzah is open to any of these enclosures or to a porch, these enclosures then require a mezuzah; even for those doors that people enter from a public thoroughfare. And therefore gates of courtyards and gate of alleyways and gates of provinces and cities all require mezuzos, since houses that require mezuzos open into them.

Even if there are ten houses and one is open to the other, and that one in turn is open to another (even if the outer nine houses are all exempt from mezuzah), if the inner house requires a mezuzah,

they all require a mezuzah, and therefore a gate which opens from a garden to a courtyard is required to have a mezuzah.

Others maintain, however, that a gate house or a hallway must have a mezuzah even if no house opens into them, and therefore one should affix a mezuzah but without reciting the berachah.

17. A bathhouse and a tannery and a mikvah (ritualarium) are exempt from mezuzah because they are not used as dignified dwellings. A stable, or a room in which birds are raised, or a house in which straw or wood is stored, or storehouses of wine, or other drinks, that have the dimensions of a house require a mezuzah but others maintain that they are exempt.

18. In a place where children are usually found or in a room where people sometimes bathe, or urinate the mezuzah should be covered. It is only when these practices are occasional that we may rely on the covering; however, if something odious is permanently installed, for example, when a urinal is placed near the mezuzah, we cannot rely merely on covering the mezuzah.

19. A house or a courtyard in which a gentile also resides, is exempt from the mitzvah of mezuzah.

20. A cellar whose doorposts and doorway are flush with the ground is exempt from the mitzvah of mezuzah, because it is not considered a doorpost unless it is standing.

## LAWS OF MEZUZAH · PREPARATION OF THE BODY FOR PRAYER AND THE PLACES IN WHICH IT IS FITTING TO PRAY · KITZUR 11:21-12:4

# Monday • 15 Cheshvan

21. If you rent a house outside of Eretz Yisrael you are exempt from mezuzah for thirty days. because it is not considered a permanent dwelling [during this time].

22. If you move away from your house and it is to be occupied by another Jew you should not remove the mezuzos but should leave them there and the new occupant should pay for them.

23. One must be very diligent to observe the commandment of mezuzah because it is the obligation of everyone at all times. Wherever you enter or leave your home, you will encounter the Oneness of Hashem, the Name of the Holy One, blessed is He, and recalling His love you will awaken from your lethargy and cease going astray after the vanities of the times. You will then realize that nothing endures forever except the knowledge of the Eternal One, and will immediately return to your senses, and walk in the path of the righteous.

Our Sages of blessed memory say: "He who has tefillin on his head and on his arm, and wears tzitzis on his garment, and has a mezuzah on his doorpost, is sure not to sin, because he has many reminders and these are the guardian angels who save him from sin." And it is said: "The angel of Hashem encamps around those who fear Him and sets them free."

Our Sages of blessed memory also say: "Because of the sin of mezuzah his sons and daughters may die young, whereas one who is diligent to observe the mitzvah of mezuzah will have his days lengthened," as it is said: "In order that your days be lengthened and the days of your children."

24. Since the mezuzah serves as a reminder of the Oneness of Hashem's Name, therefore, when leaving the house and when entering you should kiss the mezuzah. But you should not place your hand directly on the mezuzah itself; it is therefore important to have a glass encasement cover the Name of Hashem. When leaving the house and placing your hand on the mezuzah, you should say: "Hashem is my keeper Hashem is my protector by my right hand. Hashem will preserve my going out and my coming in from now until eternity."

25. The mezuzah of an individual should be examined two times every seven years, and one belonging to a group (in order to avoid excessive bother) should be examined two times every fifty years.

1. It is written: "Prepare to meet your God, O Israel." Preparing yourself before Hashem, Blessed is He, means that you should dress yourself in the same type of respectful clothing when you pray, as you would when meeting a high official. Even if you pray privately in your home you should dress properly. In those places where the custom is to wear a special sash [during prayers], it is forbidden to pray until you gird yourself [with such a sash].

2. It is good to give charity before praying, as it is said: "As for me, with righteousness I will behold Your Presence." You should also resolve before each prayer to fulfill the mitzvah to "Love your neighbor as yourself." You must determine to love every Jew as yourself, because if there is, God forbid, dissension within Israel in this world, there is no harmony in the world above. However, when there is unity in this world it causes spiritual unity of our souls in the world above, and as a result, our prayers are unified; and when our prayers are unified, they are accepted favorably before Him, Blessed is His Name.

3. It is written: "Guard your feet when you walk to the house of God." Our Sages, of blessed memory, explain that "your feet," refers to the openings that are near the legs. Therefore, before praying you must check if you need to relieve yourself. If you feel even the slightest urge for relief, you are forbidden to pray. It is even forbidden to study Torah when the body is feculent until you relieve yourself.

If, however, you prayed when you had the urge to relieve yourself, if you approximated that you could have restrained yourself the length of time it takes to walk a parsah (an hour and a fifth) your prayer is valid. If you could not have restrained yourself even though you have already prayed, your prayer is an abomination and you must pray again.

Some authorities hold that if you can restrain yourself for the period of a parsah, you may even begin praying in this condition. You may rely on this opinion in a situation where if you relieve yourself the time limit for prayer will elapse. See chapter 18, paragraph 16.

4. If you are sure that you cannot restrain yourself from flatulating until after completing the Shema and the Amidah it is preferable to let the period of Shema and the Amidah elapse rather than pray with an unclean body. If the prayer period then elapses, you are considered a victim of circumstance (and you may pray later as is explained further in Chapter 21). If you feel that you can restrain yourself during the reading of Shema you should put on the tefillin between the blessing of habocheir be'amo Yisraeil be'ahavah and the Shema and recite the berachah upon them.

## PREPARATION OF THE BODY FOR PRAYER AND THE PLACES IN WHICH IT IS FITTING TO PRAY · KITZUR 12:5-10

# Tuesday • 16 Cheshvan

5. The hands must be washed with water until the wrist, before praying. Therefore, even though you washed your hands in the morning, if your hands touched an unclean spot i. e., parts of the body that are normally covered, where there is an accumulation of sweat, or if you scratched your head, or if you did not wash them until the wrist [in the morning], you must wash them again before praying. If there is no water available you must attempt to acquire some; even traveling four mil (72 minutes) or backward one mil. If you are afraid that meanwhile the time limit for prayer will elapse, you may clean your hands on a rock or earth or with any other substance that cleans and then pray, as it is written: "I will wash my hands in purity etc." "I will wash," with water if possible, and if not "with nikayon," with any substance that cleanses.

6. If you washed your hands in the morning correctly, but you do not know if they became soiled, nevertheless, because your mind was diverted in the interim, even if you had studied Torah in the interim, this too constitutes a diversion, and you are obligated to wash them again in preparation for prayer. However, in this case, you are not required to search exclusively for water; for if there is no water available and by searching for water you will be late for tefilah betzibur, you need not search for water but should clean your hands with anything that cleanses and pray with the congregation.

7. You should make a serious effort to pray with a congregation, as it is written; "As for me, may my prayer to You Hashem be at a favorable time." When is the time favorable? When the congregation prays together. It is [also] written: "Thus said Hashem; at a favorable time I have answered you." The Holy One blessed is He never disdains the prayer of the multitude even though there are sinners in their midst, as it is written: "Behold, Hashem is mighty, (meaning He is the God of the multitude) yet He does not despise anyone." It is [also] written: "He has redeemed my soul in peace from impending battle for the sake of the many that were with me."

8. If you are traveling and reach the place where you wish to lodge, and ahead of you within a distance of four mil there is a place where a congregation prays, and you are able to reach that place while it is daylight so you will not have to travel alone at night, you must go four mil ahead in order to pray with the congregation. You must also go back one mil in order to pray with the congregation. Needless to say that you should not depart from a place where a congregation prays if you will be able to reach your desired destination while there is still daylight.

9. It is a great mitzvah to pray in a synagogue or in a Beis Midrash because these are sacred places. Even if it happens that there is no minyan, it is nevertheless a mitzvah to pray there even when praying alone, because these are holy places.

If you usually study in a Beis Midrash you should also pray there, with ten people, even though in your city there is also a synagogue. However, if you are not accustomed to study in a Beis Midrash, you should pray in a synagogue where there is a multitude of people, for "In the multitude of people is the glory of the king."

If there are two synagogues in your city, you should go to the more distant one, in order to earn a reward for the added steps. Said Rabbi Yehoshua ben Levi: "A person should always awaken early and go to a synagogue in order to be counted among the first ten people, because even if a hundred come after him, he receives a reward equal to all of them."

Our Sages, of blessed memory, have also said: "Whoever goes morning and evening to the synagogue or to the Beis Midrash in the proper time, and remains there the proper amount of time, and conducts himself there with proper sanctity, will merit long life, as it is written: 'Fortunate is the man who listens to Me, watching daily at My gates, waiting at the posts of My door.' And it is written following this: 'For whoever finds Me finds life.'",

10. You should select a synagogue or a Beis Midrash in which to pray regularly. You also should designate for yourself a specific place for prayer. The area within a radius of four amos is [still] considered "your" place. It is preferable to designate a place near a wall, [if possible], as did King Chizkiyahu, as it is written: "And Chizkiyahu turned his face to the wall etc." When praying, you should not stand or sit near an evil person. When you pray in your house [privately] you should also designate a place for yourself so that you will not be disturbed by the members of the family.

PREPARATION OF THE BODY FOR PRAYER AND THE PLACES IN WHICH IT IS FITTING TO PRAY · LAWS CONCERNING THE SANCTITY OF THE SYNAGOGUE AND THE BEIS MIDRASH · KITZUR 12:11-13:1

# Wednesday • 17 Cheshvan

11. It is a mitzvah to rush when going to the synagogue, or to the Beis Midrash, or to perform any other mitzvah as it is said: "Let us run to know God." It is also written: "In the way of Your commandments I will run." Therefore, even on Shabbos it is permissable to run in order to do a mitzvah. However, in the synagogue or in the Beis Midrash, it is forbidden to run. Upon arriving at the entrance (of the synagogue), it is proper to pause slightly in order not to enter suddenly. You should tremble with awe before the splendor of His glory, Blessed be His Name, and recite the verse: "As for me, through Your abundant kindness etc. which is like a request for permission to enter; and then you should enter and walk with reverence and fear as one who walks before a king.

In those communities where the Jewish people have their own streets, it is a mitzvah to put on the tzitzis [talis] and tefillin at home, and proceed to the synagogue [in that attire.] In a place where they reside among the gentiles, or if a person must walk through filthy alleys, it is preferable to put on the tzitzis and tefillin in the corridor of the synagogue, because it is of great merit to enter the synagogue enwrapped in tzitzis and crowned with tefillin.

12. If because of some emergency you cannot attend the synagogue or the Beis Midrash; or any other regular minyan, you should make an effort to gather ten men to pray in your own home with a minyan. If this too is impossible you should at least pray at the same hour that the congregation prays, because that is a time of Divine favor. Similarly, if you live in a place where there is no minyan, you should pray at the time that the congregations pray in the city. However, if you must study Torah or do work which you are prohibited to begin before praying as it is explained in Chapter 8, you are permitted to begin early and pray immediately after sunrise.

13. Similarly, if you are weak and find it difficult to wait until the congregation's prayer is completed before eating it is permissible to pray earlier, in your home, in order to eat immediately (as stated previously in Chapter 8 par. 2). However, it is only in your home that you are permitted to pray earlier in this manner, but if you come to the synagogue in which a congregation is present, it is forbidden to pray before the congregation prays. Even if you want to leave the synagogue to pray before the congregation starts, it is forbidden, unless you see that the congregation is delayed in prayer, then in order to pray before the time of prayer elapses, you may pray alone. Similarly, if you are sick or are in some other unavoidable circumstance, you are permitted to pray earlier even in the synagogue. [In such a case] it is even better to go home and pray.

14. Some poskim maintain that if one minyan prayed in the synagogue and another minyan comes to pray there, the second Chazzan should not stand in the place where the first stood, because this is considered an affront to the first minyan, unless the first minyan had already left the synagogue. If the first minyan took out a Seifer Torah and read from it, the second minyan should not take out the Seifer Torah again to read from it in that synagogue. However, in many communities they are not mindful of these protocols, and these matters are governed by local custom.

15. The inhabitants of a city can force each other to build a synagogue or Beis Midrash and to buy books in which to study. In a place where there is no regular minyan the people can force each other by imposing fines to assemble regularly for a minyan, so that there be no interruption of the daily service. Even those who are preoccupied with Torah study, and will thus be prevented from studying Torah can be forced to attend the minyan, because there is a time for study and a separate time for prayer.

1. The sanctity of a synagogue and Beis Midrash is very great, and we are commanded to fear the One Who dwells in them, blessed be His Name; as it is written, "Revere My Sanctuary." A Synagogue and Beis Midrash are also called "Sanctuaries," as it is written: "I will be to them as a miniature Sanctuary" and it is explained that this refers to the Synagogue and the Batei Midrash. Therefore, it is forbidden to engage there in idle talk, or to make calculations, except those that pertain to a mitzvah, such as the calculations of charity funds, or the like. Such places must be treated with respect, they must be kept meticulously clean, and candles must be lit in them to show our respect. You should not kiss your small children there, because it is not proper to demonstrate any other love except the love of Hashem, blessed be His Name.

## LAWS CONCERNING THE SANCTITY OF THE SYNAGOGUE AND THE BEIS MIDRASH · THE LAWS OF PESUKEI D'ZIMRAH · KITZUR 13:2-14:3

# Thursday • 18 Cheshvan

2. Before entering you should wipe the mud off your shoes, and you should be careful that there is no dirt on your person or on your clothing. It is permissible to expectorate [if you must], but it must be rubbed out with your feet immediately.

3. You should not enter in the summer in order to find shelter from the heat, nor to find refuge from the rain. You may enter to call a friend, but you must first recite a few verses of Scripture, or study a mishnah, or say a prayer, or listen to a Torah discourse, or, at least, sit down for a short while, for even sitting in a holy place is a mitzvah, and then you may call your friend.

4. It is forbidden to eat or drink or sleep in a holy place, even if it is only a short nap. However, for the sake of a mitzvah, for example, if you wish to spend Yom Kippur night [in the synagogue,] it is permissible to sleep there, but you should keep a distance from the Aron HaKodesh. Similarly, eating there for the sake of a mitzvah, provided there is no drunkenness or levity connected with it, is permitted. Likewise, those who study regularly in the synagogue are permitted to eat there and to sleep normally, in order not to lose time from their studies.

5. When building a synagogue it is necessary to consult a Torah scholar to determine how it should be constructed.

1. Pesukei D'zimrah consists of psalms and prayers beginning with Hodu until after the Shirah (Oz Yashir). Baruch She'amar is the preceding berachah and Yishtabach is the concluding berachah. It is prohibited to speak, even in Hebrew, between Baruch She'amar until after Shemoneh Esrei. (Similarly, wherever interruption is prohibited it is prohibited even in Hebrew.)

There is a difference between pesukei d'zimrah and its berachos, and Kerias Shema and its berachos regarding an interruption for the purpose of a mitzvah. During pesukei d'zimrah even in mid-Baruch She'amar or in mid- Yishtabach, if you hear any berachah you may answer: Amein. Similarly, if you hear the congregation saying Kerias Shema, you may recite Shema Yisroel with them. Certainly for Kaddish, for Kedushah, and for Barechu you may interrupt and respond with the congregation. However, if you can arrange to interrupt for these prayers at a pause, such as between psalms, or at least between verses, you should do so.

Baruch hu u'varuch shemo should not be said in mid pesukei d'zimrah even at a pause (since baruch hu u'varuch shemo is not mentioned in the Talmud.) Also, the words: Yisbarach veyishtabach etc. that are said when the chazzan sings Barechu should not be said [during pesukei d'zimrah], since it is only a custom.

Similarly, if you went to the lavoratory and washed your hands, it seems to me that you should not recite the berachah, Asher Yatzar, since you can recite it afterwards.

2. You should hold the two front tzitzis and say Baruch She'amar while standing, and upon completing mehulall batishbachos, kiss them and release them. The entire pesukei d'zimrah should be said calmly, in a pleasant and unhurried [manner]. Be careful of every word as if you were counting money. Pay attention to the meaning of the words, especially [while saying] the verse, poseach es yadecha etc. [You open Your hand]. This verse should be said with great concentration and prayer for your own sustenance as well as the sustenance of all Israel. If you did not concentrate at all, even after having completed [the verse] you must read it again attentively. Between [the word:] Elilim [idols] and [the words:] v'Adon-y sho'maim osoh, you should pause momentarily, so that it not seem as if referring to the above.

3. You must be careful not to touch places of the body which are normally covered, or the covered area of the head when saying pesukei d'zimrah and certainly until after all the prayers. The mucus in the nose as well as within the ear is also not to be touched unless by means of a cloth. If you did touch [the above] with your hand, wash your hand with water. If you are in mid-Shemoneh Esrei when you cannot go for water, it is sufficient to cleanse with a stone, or by rubbing your hand against the wall, or by any similar means.

THE LAWS OF PESUKEI D'ZIMRAH · KITZUR 14:4-8

# Friday • 19 Cheshvan

4. [The Psalm] Mizmor Lesodah should be said while standing and with joy for [this psalm] represents the Thanksgiving sacrifice. Similarly, from Vayevarach David until atah hu Hashem Ha'elokim, should be said while standing. The Shirah, too, should be said while standing, with concentration and with joy. During the berachah—Yishtabach, you should also stand.

5. At the time of the Beis HaMikdosh a Thanksgiving sacrifice, Korbon Todah, was brought by: 1) A person released from prison, 2) A seriously ill person who recuperated, 3) A person returning from a sea voyage, 4) A person travelling through the wilderness and arriving at his destination. As with other sacrifices, after the destruction of the Temple, we now substitute prayer and discussion of the korbonos. It is for this reason that in our prayers we mirror some aspects of the actual korbonos. Thus, on a day that a particular korbon is not brought, we do not say the prayer that represents that korbon.

Only communal sacrifices which have a set period within which they must be brought are permitted on Shabbos and Yom Tov. Individual korbonos, such as the Todah, or communal sacrifices that have no allotted time may not be brought on Shabbos and Yom Tov. A Todah (or any other korbon, for that matter) is not brought when the full time allotted for the eating of the korbon is not available (in this case —one day and the following night).

On Shabbos and Yom Tov Mizmor Lesodah is omitted because the Todah sacrifice is voluntary, and voluntary sacrifices may not be brought on Shabbos and Yom Tov. It is also omitted in the intermediary days of Pesach because a Todah sacrifice is not brought then, since, along with the Todah, ten leavened breads are also required. Pesach eve, too, [the Todah is not brought] since, [the breads] may possibly not be eaten by the time the chametz prohibition begins and they will have to be burnt. Yom Kippur eve, [too, the Todah is not brought] because the time for eating is diminished, causing sacrifices to become invalid.

6. If you did not arrive at the synagogue, until after the congregation had begun to pray, and by praying in the proper order you will not manage to recite the Shemoneh Esrei along with them, and, whereas, the main objective is that one pray the

Shemoneh Esrei together with the congregation, you may, therefore omit [part of pesukei d'zimrah] as will [soon] be explained.

However, [in any circumstance,] the berachah—al netilas yadayim, the berachos on the Torah, and the berachah—Elokai Neshamah, must always be said before praying. Therefore, if you did not say them at home, you must say them at the synagogue, even if, as a result, you will lag behind [and be unable] to pray with the congregation.

Also Kerias Shema with its berachos, which are said during shacharis prayers, must be said before Shemoneh Esrei; that is, you must begin with the berachah—Yotzeir Or and [continue] praying in the proper order until after Shemoneh Esrei without any interruption. (The berachah of Ga'al Yisroel must be adjoined with the Shemoneh Esrei without interruption.)

However, the rest of the berachos, the rest of the order and pesukei d'zimrah (omitting "Baruch She'amar" and "Yishtabach") can be said also after Shemoneh Esrei.

7. Therefore, if after having said the three above-mentioned berachos and having put on tallis and tefillin, you realize that you do not have sufficient time to reach and pray Shemoneh Esrei together with the congregation, unless you skip and begin with the berachah: Yotzer Or, then you should begin there. If you have enough time to say: Baruch She'amar and: Tehillah leDavid until the end, that is; [until:] sheim kodsho l'olam va'ed and Yishtabach, then you should say them. If you have more time, then you should also say: Halleluyah, hallelu keil bekodsho until: kol haneshama tehalleil y-oh, halleluyah. If you have even more time, then you should also say: Halleluyah, hallelu es Hashem min hashamayim etc. If you have yet more time, you should say the rest of the Halleluyah's. If you have even more time, then you should also say: Vayevarech David until: lesheim tifartecha. And if you have yet more time, then you should also say: Hodu until: vehu rachum, then skip until the vehu rachum which precedes Ashrei and begin there.

Regarding the psalms that are added on Shabbos and Yom Tov, if you do not have sufficient time to say them, then all the psalms and verses that are said every day, have preference. If you have sufficient time to say some of those that are added, then it seems to me, that on Shabbos and Yom Kippur, Mizmor Shir leyom HaShabbos and the Great Hallel (which is Hodu lashem ki tov etc. have preference, whereas, on the other Yamim Tovim, only the Great Hallel has preference; followed by the psalm: Lamnatzeach, leDavid beshanoso, [then] Tefilla leMoshe.

All of these psalms and verses should be said before Yishtabach. After completing the prayers you should make up all that you skipped; except: Baruch She'amar and Yishtabach which are not said after prayers. If you realize that even if you begin with the berachah: Yotzeir Or, you will still not manage to pray the Shemoneh Esrei together with the congregation unless you rush, then, it is better to pray individually in the proper order, slowly and with concentration. (see above 20: 11, 12)

8. If you arrive at the synagogue and the congregation is beginning to recite the pesukei d'zimrah, and you have no tallis and tefillin, but you expect that they will be brought to you you may also pray pesukei d'zimrah, and when the tallis and tefillin are brought, you should put them on after Yishtabach, before the berachah: Yotzeir Or, and then recite the berachah over them. If you are concerned that as a result of putting them on you will be prevented from praying Shemoneh Esrei together with the congregation, then you may skip from vehu rachum of Hodu until vehu rachum preceding Ashrei, or from Vayosha until Yishtabach and say only the major psalms as was written above (para. 7), so that you may have sufficient time to put them on after you have said Yishtabach, before the chazzan says Kaddish. (See above Chapter 10: 23).

THE LAWS OF KADDISH, BARECHU, REQUIREMENTS OF MINYAN, AND THE LAWS OF THE CHAZZAN · KITZUR 15:1-6

# Shabbat • 20 Cheshvan

1. After [completing] Yishtabach the chazzan says half-Kaddish. Kaddish, Barechu and Kedushah cannot be said and the Torah cannot be read unless there are ten adult men present. If ten men were not present when Yishtabach was said but, the minyan was completed afterwards, then, the chazzan may not say Kaddish, because Kaddish is said only following something that was said by ten men. They should, therefore, wait to say Yishtabach until ten [men] arrive. They may wait until almost a half-hour. They should not wait longer, but, rather, they should say Yishtabach and then wait. When ten [men] arrive they should first say a few verses, and afterwards the chazzan says half-Kaddish.

2. An adult, is one whose thirteenth year has passed and he has entered his fourteenth year (we may rely on the assumption that he has probably grown two pubic hairs.) For example: If he was born on Rosh Chodesh Nissan, he does not attain adulthood until Rosh Chodesh Nissan; that is, at the beginning of the night of Rosh Chodesh Nissan; thirteen years after birth, he becomes an adult. If he is born in the month of Adar during a regular year and when reaching adulthood it is a leap year, he does not attain adulthood until the second Adar. But, if he is born on the first Adar of a leap year, he also attains adulthood during the first Adar. If he is born during a leap year and he reaches adulthood during a regular year, regardless of whether he was born during the first Adar or during the second Adar —he attains adulthood on his birthday during the Adar of the present [year].

Thus, at times, the result is that a boy born before his friend, may attain adulthood later than his friend who was born after him. For example: they were both born during a leap year; one on the twentieth of Adar I, and the second on the tenth of Adar II, and the year they attain adulthood is a regular year.

3. Care should be taken not to take a head-count of people to verify whether there is a minyan, because it is forbidden to take a head-count of Jews even for the purpose of a mitzvah, for it is written: "And Saul gathered the nation and counted them by means of lambs." It is customary to count them by reciting the verse: Hoshiah es amecha etc which contains ten words.

4. It is necessary that all ten [men] be in one place and the chazzan with them. If some are in one room and some in another room, they are not considered combined, though the door between them is open. Even if the majority are in the synagogue and the minority are in the vestibule in front of the synagogue, they are not drawn to the majority to be combined with them. Even those standing on the threshhold, within the opening on its outer flank, that is—when the door is closed — that place is on the outside, though the door may now be open, nevertheless, it is considered outside.

All this applies to combining ten [for a minyan], but, if there were ten and they are saying Kaddish, Barechu or Kedushah, then, whoever hears them may respond with them, even if many houses separate them [from the main minyan], because even an "iron curtain" cannot separate Israel from their Father in Heaven, provided that there was no excrement or idolatry present there.

5. You should take great care to listen to the Kaddish and respond with concentration. Certainly at Amein, yehei shemei rabba ... you should concentrate well, for, who ever responds, Amein, yehei shemei rabba ... with all his strength and concentration his decree of seventy years is nullified. The response should be loud, because with this sound you can shatter all the indictments and nullify all evil decrees. Nevertheless, you should not overshout so that people will not ridicule you thereby, causing them to sin. Amein,yehei shemei rabba etc. is said along with the word: yisbarach. Afterwards you should listen to the chazzan and respond: Amein.

6. Some authorities maintain that you are not required to stand during Kaddish. But, if you are already standing when Kaddish is to be said for

instance, after Halleil, you should remain standing until after: Amein, yehei shemei rabba. Others hold the opinion that you should always stand during Kaddish as well as during other prayers of Kedushah. This can be derived by means of a kal v'chomer from the case of Eglon, king of Moab, for it is written: "Ehud came to him etc. and Ehud said: 'I have brought you a word of God. ' And he (Eglon) stood up from his throne." If Eglon King of Moab, who was an idol worshipper, rose [to hear] the word of God, how much more so, [should] we, who are His people. Therefore, it is preferable to be stringent.

*Translation: Kitzur Shulchan Aruch, trans. Rabbi Avrohom Davis, Metsudah Pub., 1996 (CC-BY), via Sefaria*