



B'NAI DAVID-JUDEA

Shabbat Shorts

Last week on Shabbat Shorts, we discussed why Shabbat Mincha is special. We say *ואני תפילתי*, and emphasize how we are able to both enjoy the physical pleasures of this world and prioritize our relationship with God in our prayer lives. Shabbat Mincha is a special time when we focus on what matters most.

Now, let's explore the practical details that go into Shabbat Mincha. In this Shabbat Short we will discuss the role of Chatzi Kaddish at Mincha, and in the next we will unpack the tefillah of 'Tzidkatecha'.

Chatzi Kaddish has a unique rule that we see play out each Shabbat Mincha (and also on a Fast Day Mincha, since there is a Torah reading then too). That rule is that when we read Torah at Mincha, we do not say Chatzi Kaddish after the last aliyah. *במנחה א"א קדיש על הבימה לעולם*, "We never say Kaddish at Mincha at the bima after the reading of the Torah" (Mishnah Berurah 292:1:4).

To understand this rule, we have to first know what we usually do. At Shacharit when we read Torah on Monday or Thursday, we say Chatzi Kaddish right after the final aliyah ends. On Shabbat, after the seventh aliyah (which ends the Torah reading), we say Chatzi Kaddish (it's important to know here that the Maftir aliyah is considered a whole other reading).

The Mishnah Berurah explains that the reason at Shabbat Mincha we do not say Chatzi Kaddish when the reading ends is because there must always be a *hefsek* (a separation) between one Kaddish and

another (Ibid). A halachic hefsek here is not just any prayer, but specifically Ashrei. At Shabbat Shacharit, the Chatzi Kaddish after Torah reading has Ashrei to separate it from the Chatzi Kaddish before Musaf. And at weekday Shacharit, the Ashrei at the end of davening acts as a hefsek as well.

But at Shabbat Mincha, if we said a Chatzi Kaddish after Torah reading, we would still need to say another Chatzi Kaddish just a few moments later before Mincha Shemoneh Esrei-- without a halachic hefsek in place. This is because of another related rule: ולעולם ראוי י"ח להסמיך הקדיש לתפלת י"ח, "It is always best to juxtapose Kaddish with Shemonah Esrei (Mishnah Berurah 292:1:4).

And so, we see our practice makes sense-- it would otherwise be repetitive and detract from the prayer service.

It's fascinating that this specific and detail-oriented halacha comes up around Shabbat Mincha. In it, we see that even the halacha reflects what a special and different time Shabbat Mincha is. We see it in the smallest details.

Stay tuned for next time on Shabbat Shorts when we finish up our learning around Shabbat Mincha with 'Tzidkatecha'!

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rabbanitalissa@bnaidavid.com

B'nai David-Judea 8906 West Pico Blvd. Los Angeles, CA 90035
director@bnaidavid.com

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