

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 29

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29

Kedushas U'vah Le'Tziyone

An Extremely Significant Prayer

The *Gemara* in *Sotah*¹ relates that after the destruction of the *Beis Hamikdash*, when we no longer have the *zechus* (merit) of the *Avodas Beis Hamikdash* (the Temple service) with the *Korbanos* (offerings, sacrifices), how can we merit to survive the *Galus* (exile)? The *Gemara* answers that in the merit of saying the *Kedusha De'Sidra* along with *Yehei Shemei Rabba* of *Aggadata*² we merit to survive the exile (*Galus*).

Torah Study for All with Kedushas (Sanctifying) Hashem).

What is so great about this prayer? What does it contain that through it we merit such great reward? *Rashi* comments that in the *Kedusha De'Sidra* we have two very important components that are the secret for the great worth of reciting this prayer every weekday. Firstly it contains several passages from the books of the *Nevi'im* with a translation to *Aramaic*, the spoken language of the time. This way, every single person whether learned or otherwise, will have the opportunity to learn a number of *pesukim* (verses) and thereby will have the merit of Torah as well as it being a sanctification of the Holy One Blessed be He when saying *Kadosh Kadosh Kadosh* and *Baruch kevode Hashem*. The same is also in the case of *Yehei Shemei Rabba* of *Aggadata* (the Rabbi's *Halachic* discourse on Shabbos) where we sanctify *Hashem's* holy Name after a public Torah learning session. These two components work together to give the *Bnei Yisrael* merit to survive *Galus* and keep the continuum of the Jewish Nation through time and history.

Teshuvah and Redemption

The *Tefilla* of *U'vah Le'Tziyone* begins with the verse in *Yeshaya*³ about the coming of the *Mashiach* to *Tziyone* (i.e. Jerusalem). The *Gemara*³ comments that *Teshuvah*³ is so

¹ *Daf* 49a

² The Rabbi's *Halachic* discourse on Shabbos

³ 59:20, 21

great that it brings the redemption closer. This is based on the *pasuk* here that states the contingency on *U'leshavei feshha be'Yaakov* (to those who repent amongst Jacob i.e. Jews). The *Maharal* points out the connection between *Teshuvah* and redemption. He explains that anyone living under the influence of the *Yetzer Hara* (the evil inclination) is a subject and is tied up in bondage of servitude to the *Yetzer Hara*. *Teshuvah* is the means to free oneself from the bondage and become free to do *Mitzvos*. To the *Ba'al Teshuvah*⁶ this accomplishment is redemption. It therefore makes sense that in the merit of a *Ba'al Teshuvah* that brought himself out of bondage *Hashem* brings the ultimate redemption a lot closer.

מקורות Background

The basic *Tefilla U'vah Le'Tziyone* is from the Talmud as mentioned in the *Gemara Sotah*⁷ that it contains the *pasuk* of *Kadosh Kadosh Kadosh ...*⁸ with the translation into *Aramaic* (*Targum*) and the *pasuk* *Baruch Kevode Hashem Mimkom*⁹ with its translation into *Aramaic* (*Targum*).

The *Shibalei Haleket* quoting *Rashi* writes that it used to be the custom for people to remain in *shul* after davening to learn parts of *Tanach* - from the books of *Nevi'im* - Prophets (in addition to the daily reading of Torah *pesukim* when we recite *She'ma*¹⁰), *Mishna* and *Gemara* to fulfill the law that one should divide his time for Torah study, a third in *Tanach*, a third in *Mishna* and another third in *Gemara*. For this reason we also begin this section of prayer with the verse *Ashrei Yashvei Veisecha* (Praiseworthy are those who dwell in Your house) because it was the custom for people to remain after davening to learn Torah. With time, it became more difficult for people to earn a livelihood and they curtailed their morning Torah study in order to pursue their livelihood. Nevertheless, the custom of reading these two verses from *Nevi'im*

⁴ *Yoma Daf*86b

⁵ Repentance

⁶ Those who return to doing the commandments (*Mitzvos*)

⁷ *Daf*49a

⁸ *Yeshaya* 6:3

⁹ *Yechezkel* 3:12

¹⁰ We also recite *pesukim* (verses) from *Kesuvim* (Scriptures) in *Pesukei De'Zimra*

(Prophets) was maintained in order not to eliminate this little bit of Torah study. On Shabbos when there is a Public Torah Reading along with the *Haftorah* Reading of *pesukim* from *Navi*, it isn't necessary to say *U'vah Le'Tzzyone*. Instead they left it to be recited by *Mincha* when there is no other reading from *Nevi'im*.

The rest of the prayer of *U'vah Le'Tzzyone* is found in a more abbreviated format in the Siddur of Rav Saadiah Gaon (892 – 942) Sura, Babylonia from the period of the *Ge'onim*. In the Siddur of Rav Amram Gaon Head of Yeshivah *Masa Machsaya* Babylonia 9th Century it is in the full text as we have with slight variations.

We will see that since this *Tefilla* (prayer) is mentioned by the Talmud it will have *Halachic* ramifications as well.

Another reason we recite *Kedusha De'Sidra* at this point of davening is mentioned by the *Shibalei Haleket*¹¹ and in the *sefer Obr Zarua*¹². There was a period in history when we were under foreign rule who decreed that we not sanctify *Hashem* with the *Kedusha* prayer. They even stationed guards in the *shuls* to enforce their decree. However, towards the end of davening when the guards usually left, they inserted the verses of *Kedusha* and they also recited its translation. The *Shibalei Haleket* adds that they put in the translation of the *Kedusha* to demonstrate their satisfaction in reciting *Kedusha*, as if to say we consider this *Kedusha* even greater than one single *Kedusha*; but like two *Kedushas* together. Additionally, since they were subjected to these cruel decrees aimed at uprooting Torah observance, they added the verse *U'vah Le'Tzzyone Go'eil* to pray for the *Ge'ulah*, the redemption from our exile amongst the nations. Although the decree has long since passed, the enactment remains in effect so not to change the custom of our ancestors for perhaps, Heaven forbid, our sins may cause this to happen again. The *Obr Zarua* adds that it remained part of our liturgy to serve as a reminder of the miracle of the salvation from the evil decree. Likewise, *She'ma Yisrael* was added to *Kedusha* of *Mussaf* of Shabbos as there was a similar decree banning the recitation of *She'ma*.

We may add that it is a remembrance to the dedication of our forefathers in fulfilling the *Mitzvos* even in difficult times when there were government decrees and soldiers enforcing them.

¹¹ Simon 44 and *Beis Yosef* Simon 132

¹² *Hilchos Shabbos* Simon 50

The **Ben Ish Chai**¹³ explains that although the decree eventually will be annulled we still recite *Kedusha De'Sidra* since according to *Kabbalistic* reasons it is appropriate to say them nowadays anyway. He posits that even if there would not have been a decree, the time had come for the world to recite *Kedusha De'Sidra*. Because the time had come for reciting *Kedusha De'Sidra*, Divine Providence allowed the decree to pass so that it would force us into the situation of reciting *Kedusha De'Sidra*. Therefore, we continued to say the *Kedusha De'Sidra* even after the decree had passed.

He adds that the name *Kedusha De'Sidra* is based on the fact that this *Kedusha* was arranged (*sidra* - an arrangement) to fill the void of the two *Kedushas* which the government prevented us from saying in their usual place in davening.

Saying the Targum (Aramaic) Quietly

The *Targum* (Aramaic translation) which we say on the verse of *Kadosh Kadosh Kadosh* and on the verse *Baruch kevod Hashem* should be recited quietly as it is customary not to recite Aramaic prayers in public. In practice, there is a dispute about this custom as according to *Kabbalists* it may be recited out loud as well. The only concern is not to recite it out loud in unison¹⁴.

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל

Ve'Atta Kadosh Yoshev tehillos Yisrael¹⁵

(For You are the Holy One Who sits and waits for the praise of the *Bnei Yisrael*).

The *Shibalei Haleket* explains that *Hashem* waits for the praise of the *Bnei Yisrael* to begin so that He can rest His Divine Presence upon them.

The *Zohar* writes that this means that *Hashem* takes His place on His Throne of Glory only when the *Bnei Yisrael* recite *Tehillos* (praise). This can be explained as follows. When is the Glory of G-d revealed to mankind in a world that is plagued

¹³ *Parshas Ki Sissa (Shana Rishona)*

¹⁴ *Simon* 132:1

¹⁵ *Tebillim* 22:4

with deceit and falsehood? Where can one recognize that there is a Glorious G-d that created all that is known to us and that which is beyond us? The answer is that it becomes noticeable when a *Minyan* of Jews come together as one to praise and exalt the Creator; who express their appreciation for all that *Hashem* does for mankind in general and for Jews in particular. When there are Jews who sing G-d's praise because they understand and recognize His greatness, that's when we can say *Hashem* is seated on His Throne of Glory. If on the other hand, people live their lives without stopping to think that *Hashem* created the world with plan and purpose and they believe that their existence is a product of Nature and not by design of *Hashem*, what kind of honor can such a way of life bring to *Hashem*?

Insights הארות

Rav Hirsch in his commentary to the *Siddur* explains that the purpose of the prayer of *Ashrei*, *Lamnatzei'ach* and *U'vah Le'Tziyone* are to take the spiritual experiences that we had in the prayers during *Pesukei De'Zimra* through *Shemoneh Esrei* and bring it into our daily lives. *U'vah Le'Tziyone* is referred to a *Kedusha De'Sidra* (the sanctification of the order) rather than *Seder Kedusha* (the order of sanctification). This lends to the explanation that we are now taking the spiritual holiness and introducing it into the "order of daily routines". The sanctification of G-d does not take place outside of society in seclusion from the lures and trappings of the physical world. To the contrary; we were given the responsibility to bring G-d's holiness into our day-to-day activities by following the directives of the Torah. That is taking the *Kedusha* (holiness/sanctification) and applying it to the *Sidra* (routine/order). In kabalistic terms this is referred to the progressive descent from the level of *Atzilus* down to *Assiya* by means of bringing those levels down to the world of *Assiya* and applying them through the *mitzvos* of the Torah. Thus, the three references of *Kadosh* do not refer to three levels of *Kedusha*; rather it refers to the *Kedusha* that exists not only in the heavens, but that very same *Kedusha* exists in our physical world as well. This is the message of the verse of *Kedusha*. In the next passage from *Yeshaya* we read how the *Navi Yeshaya* describes how he was lifted by a spirit and he then heard from behind him the noise of a great movement of certain *Malachim* that praise and speak the words *Baruch sheim kevide malchusso le'olam vo'ed* (Blessed be the glory of G-d from the abode of His Presence). The verse (*pasuk*) in *Yeshaya* describes how the foundation pillars of the *Beis Hamikdash* trembled before this proclamation of *Hashem's* holiness from the

The Rebbe of Kotzk known for his sharp wit and wisdom was once asked about the common Chassidic practice of fasting and abstaining from worldly pleasures as a method of atoning for one's sins. He answered: "Hashem doesn't seek to have more angels. He's searching for human beings". Hashem wants us to introduce holiness and sense of mission into our day-to-day activities, otherwise He would have settled with the creation of Malachim (heavenly angels).

mouth of the Angels (*Malachim*) and it seemed that the *Beis Hamikdash* was going to vanish into smoke. The trembling of the Temple did not occur because of the grandeur of *Hashem* in the Heavenly abode. Rather, it was because the Temple at that time had become somewhat estranged from the true ideals of the Torah by the outside influences that penetrated to within. It was rather the extreme closeness of *Hashem's Divine Presence* that it was unable to withstand. For one who is sullied by sin cannot be moved just by the thought of *Hashem's* grandeur. Rather it is the awareness of *Hashem's* desire to dwell amongst us that shakes the very core of his being. That is what shook the foundation of the Temple that was no longer serving its true purpose and function.

However, if we realize that it is *Hashem's* will to dwell amongst us here on Earth and that it can require making some drastic changes in our lives, we will not be shattered by this daunting task. To the contrary, it will lead us to serene bliss, which nothing can disturb or destroy¹⁶.

הלכות Laws

- ☞ Some *poskim* maintain that one should stand for *Kedusha De'Sidra* since this *Kedusha* is like the *Kedusha* of *Chazoras Hashatz*. The *Pri Megadim*¹⁷ maintains that if one is already standing he should remain standing and if one was sitting they should remain sitting. According to *Kabbalists* it's better to read it while sitting. The *Aruch Hashulchan* and the *Kaf HaChaim* both prefer sitting for *Kedusha De'Sidra*¹⁸.
- ☞ If one is not yet up to *U'vah Le'Tziyone* when the *tzibbur* (congregation) begins *Ve'Atta Kadosh ...* right before *Kadosh, Kadosh, Kadosh ...* one should skip *Asbrei* and *Lamnatzei'ach* and start from *Ve'Atta Kadosh* in order to recite the *Kedusha De'Sidra* together with the *tzibbur*¹⁹ (congregation). Even if one began saying *Asbrei* or even *Lamnatzei'ach*, one should skip over to *Ve'Atta Kadosh* in order to

¹⁶ From the Hirsch Siddur page 196-200

¹⁷ In *Aishel Avraham* 59:2

¹⁸ Simon 132

¹⁹ *Mishna Berura* 132:3

recite the *Kedusha De'Sidra* with the *tzibbur*²⁰. Afterwards, one should go back to the verses that he skipped and recite them²¹.

One is required to skip to *Kedusha De'Sidra* since it is a greater obligation as it is recorded in the Talmud while *Ashrei* or *Lamnatzei'ach* are not²².

- ☞ Rav Ovadiah Yosef *shlit"á*²³ rules that even *Tachanun* should be omitted if necessary in order to recite *Kedusha De'Sidra* since even though they are both mentioned in the Talmud; *Kedusha De'Sidra* is mentioned as a *Tefilla* that upholds the world while *Tachanun* is not mentioned to be an obligation.
- ☞ If one's time is extremely limited, it is preferable to recite *U'vah LeTzzyone* and forgo the rest of the latter portion of *Tefilla* which were only instituted after the time of the Talmud²⁴.
- ☞ One must be careful not to speak idle talk or perform any activity that will distract him from concentrating on this special prayer. This is self understood from the *Halacha* that forbids announcements in shul prior to reciting *Ashrei* and *Kedusha De'Sidra*.
- ☞ One should not remove one's *Tefillin* until after the *Tefilla* of *Kedusha De'Sidra* as mentioned in *Shulchan Aruch*²⁵. The *Rama*²⁶ writes that it is customary to wait to remove one's *Tefillin* until after hearing three times *Kaddish* and four times

²⁰ Rav Chaim Kanievsky *shlit"á* quoted by *Ishei Yisrael* 26:7

²¹ *Mishna Berura* 132:3 אף ביחוד לומר אף דנתפשט המנהג לומר אף ביחוד 3:132 *Mishna Berura* ומ"מ לכתחלה טוב יותר לומר בציבור וע"כ אם הציבור התחילו לומר ואתה קדוש והוא לא אמר עדיין אשרי ובא לציון יש לו לאמרו עמהם ואח"כ יאמר אשרי ולמנצח וגם השני פסוקים שקודם ואתה קדוש דהיינו ובא לציון ואני זאת בריתי וגו'

²² *Arnei Yoshfeh* Volume 9:58-60

²³ *Yechaveh Da'as* Volume 2:8

²⁴ *Arnei Yoshfeh* Ibid.

²⁵ Orach Chaim *Simon* 25 *se'if* 13

²⁶ Rama as explained by *Mishna Berura* S"K 56

(משנה ברורה סימן כה ס"ק נו) ג' קדושות - ט"ס הוא ובאמת צ"ל ג' קדישים וד' קדושות. כי ברכו את ד' נחשב חדא שהיא דבר שבקדושה וקדושת שפה ברורה שניה וקדושת העמידה וקדושת ובא לציון. ושלשה קדישים הוא ח"ק שקודם ברכו וחצי קדיש שאחר תפילת י"ח וקדיש שלם שאחר ובא לציון. ומ"מ משמע מפמ"ג ושאר אחרונים דבמקומות שנוהגים לומר קדיש יתום בכל יום אחר עלינו טוב שלא לחלוץ עד אחר קדיש יתום.

Kedusha. The four times *Kedusha* consist of one *Borchu* a *Chatzki-Kaddish* before *Yotzeir Ohr* again after *Tachanun* before *Ashrei* and *U'vah Le'Tzinyone*. And finally, *Kaddish Tiskabel* after *U'vah Le'Tzinyone*.

☞ Preferably, if there will be another *Kaddish Yasom* (Mourner's *Kaddish*) after *Aleinu*, one should wait to remove one's *Tefillin* until after that *Kaddish* as well²⁷.

If one davens in a *Shul* that returns the *Sefer Torah* to the *Aron Kodesh* only after *U'vah Le'Tzinyone*, then one shouldn't leave the *shul* until after the *Sefer Torah* has been returned to its place in the Holy Ark. If one davens where the *Sefer Torah* is returned right after *Krias HaTorah* then one should wait until after *U'vah Le'Tzinyone* like on any other day²⁸.

☞ One who must remove his *Tefillin* before the *Sefer Torah* is returned to the *Aron Kodesh* should not do so straight in front of the *Sefer Torah*. He should turn to the side and remove his *Tefillin*²⁹.

Giving Kedusha De'Sidra its Proper Respect

The following is an excerpt from Rav Amram Gaon about the importance of not leaving *shul* and on concentrating on saying this *Tefilla* with great fervor and emotion.

וכתב רב עמרם גאון ז"ל שאסור לאדם לצאת מבית הכנסת קודם קדושה דסידרא אלא חייב אדם לעמוד עד אחר [שיסיים] שליח ציבור לעשות סיג (safeguard) והידור לתפלה ולקבל עול תפלה באימה וברתת וחייב הוא לומר קדושה דסידרא דאמור רבנן האידינא אמאי מיקיים עלמא אקדושה דסידרא ואאמן יהא שמייה רבא דאגדתא. ודבר שהעולם מתקיים עליו אי אפשר לזלולי ביה:

(Free translation) One is forbidden to leave the *Beis Knesses* before the *Kedusha De'Sidra* so to create an aura of fear and reverence for this prayer which our Sages have declared to be the foundation for the continued existence of this world after the destruction of the *Beis Hamikdash*. **A prayer upon which the very existence of the world depends on cannot be taken lightly or scoffed at.**

²⁷ Ibid.

²⁸ Orach Chaim *Simon* 25 *se'if* 13

²⁹ *Magen Avraham S"K* 29

The Kedusha De'Sidra consists of Two Verses

These are the main parts of the regular *Kedusha* that the *chazzan* recites during *Chazoras Hashbatz* of *Shacharis* and of *Mincha* of any weekday. Although the *Kedusha* of *Shacharis* may only be recited with a *Minyan* as it is a *Davar She'bikdusha* (a matter of sanctification) which always require a *Minyan*, this *Kedusha* according to many *poskim* doesn't have that requirement. It is similar to the *Kedusha* of *Yotzeir Obr* where the *Halacha* states that even an individual may recite it. Hagaon Rav Chaim Kanievsky *sblit"a*, although by *Yotzer Obr* one should read it with its *trop*³⁰ when reading it individually, we do not find this requirement for *Kedusha De'Sidra*. Additionally, one who is not davening with this *Minyan* doesn't recite it with them³¹. The basic reason why these two recitals of these *pesukim* differ from its recital during *Chazoras Hashbatz* is because in these two instances it is not recited as a specific praise to *Hashem*. Rather, we recite it as part of a description of what the *Malachim* (heavenly angels) recite with much fervor only as a result of the prior sanctification here on earth during our *Tefilla* of *Kedusha*. This theme is the main intention of the prayer of *U'vah Le'Tziyone*. That is to say that everything that transpires here on Earth is closely related to its counterpart in the heavenly spheres. In the time of the *Beis Hamikdash* the connection between Heaven and Earth was conspicuous and recognized even by non-Jews. We find that *Shlomo Hamelech* in his inaugural *Tefilla* at the dedication ceremonies of the *Beis Hamikdash* prayed specifically that any gentile that comes to the *Beis Hamikdash* to pray should have an immediate response in his favor. This connection was a tremendous loss for us in particular as well as for gentiles in general. *Chazal* tell us that had the gentile nations realized that through the service in the *Beis Hamikdash* they reap benefits in their material pursuits, they would have never destroyed our holy *Beis Hamikdash*. On Succos, we offered seventy *Korbanos* (sacrifice offerings).

The 70 Korbanos of Succos represent the 70 Nations of the World

These offerings (*Korbanos*) were offered up for the welfare of the Nations. This connection was severed with the destruction of the Holy Temple; but the events that transpire here in this world are a result of spiritual realities in the world above that are the result of our actions in the world down below. So even after the destruction of the *Beis Hamikdash* the principle remains the same except that it is more difficult now to reach the same spiritual heights as when we enjoyed *Hashem's* Divine Presence in the *Beis Hamikdash*. This is the meaning behind the *Gemara* in *Sotah*.

³⁰ The tune to which it is read when reading from a scroll in public

³¹ *Ishei Yisrael Perik* 26 footnote 17

“What does the world exist by in our present state of exile?”

The answer is

- 1) *Kedusha De'Sidra*
- 2) and *Yehei Shemei Rabba le'olam ule'olmei olmaya* of *Aggadata*³²

The *Kedusha De'Sidra* relates the effects of our prayers amongst the *Malachim* while *Yehei Shemei Rabba's* effect is *le'olam ule'olmei olmaya* for this world and the heavenly world above. The connection between our positive deeds and the heavenly world above is what keeps on bringing continued existence to our world. Likewise, we consider the recital of *Kedusha De'Sidra* an important recital as it contains in it selections from the books of *Nevi'im* (Prophets) and it is studied by the masses bringing together all segments of Jews from the learned to the uneducated in unified Torah study. At the same time it makes reference to *Hashem's* holiness and sanctity, making this a particularly momentous and powerful prayer.

The *Maharal* points out that there are two ways we receive benefit from *Hashem*.

- 1) One is through *Kedusha*
- 2) and one is through *Bracha*. These two benefits are reaped from *Hashem's* influence upon us when we perform the *Mitzvos* of the *Torah*.

Bracha is Hashem's bestowal of blessing and good fortune.

Kedusha is an elevation of the soul and spirit that we experience.

This is signified by the two statements of *Kadosh* and *Baruch*. When we say *Kadosh Kadosh Kadosh* we mention *Hashem's* Name after the *Kedushas*, which indicates that through the sanctification down here we add *Bracha* in the heavens above which in turn give us blessing down here. This is according to the principle that we mentioned before that all that transpires down here is a result of the spiritual matters happening up above. This is the order of *Kedusha De'Sidra*. In the order of *Yehei Shemei Rabba Mevorach* the Name of *Hashem* is mentioned before the mention of *Bracha*. This indicates that there is blessing coming from *Hashem* down to us.

³² The Rabbi's *Halachic* discourse on Shabbos

The Spiritual World affecting the World we live in

The *Mabaral* explains the Way the world we live in is affected by the spiritual world above even after the destruction of the *Beis Hamikdash*. He notices that the *Gemara* comments that the world's existence depends on *Kedusha De'Sidra* and not just *Kedusha* that we recite during the repeat *Shemoneh Esrei* of the *Chazzan*. He says that the difference is that here by *Kedusha De'Sidra* we also have the translation into Aramaic and not just the *Lashon Kodesh*. He explains that Aramaic is a non-specific language that is not attributed to any of the seventy nations specifically. Since the destruction of the *Beis Hamikdash*, the sustenance of the world cannot be from the *Beis Hamikdash* or from *Lashon Kodesh* which is exclusive to *Bnei Yisrael*. Rather it comes from a much more general language, Aramaic that has its source in heaven as a non-specific language. This language is used in *Kedusha De'Sidra*. It has the quality to bring blessing into the world in general through our order of sanctification which continues the connection between Heaven and Earth even after the destruction of the main conduit of *Kedusha* into this world, the *Beis Hamikdash*. Likewise *Yehei Shemei Rabba Mevorach* is in Aramaic and is a supplication seeking to restore G-d's Glory in this world after the destruction of the *Beis Hamikdash* and the exile of the Jewish Nation from the Holy Land.

Questions:

- 1) What is the significance of *Kedusba De'Sidra* according to the *Gemara* in *Sotah*?
- 2) What decree led to the composition of *Kedusba De'Sidra*?
- 3) What does the **Ben Ish Chai** write regarding the retention of *Kedusba De'Sidra* after the decree was annulled?
- 4) Explain what it means that *Hashem* doesn't sit on His Throne of Glory unless we sing His praise?
- 5) What does the *Pri Megadim* posit regarding sitting or standing during *Kedusba De'Sidra*?
- 6) Should someone skip *Ashrei* or *Lamnatzei'ach* to join the *tzibbur* for *Kedusba De'Sidra*?
- 7) When can one remove his *Tefillin*?
- 8) What was the benefit of the 70 animals sacrificed on Yom Tov of Succos?
- 9) What does the *Mabaral* stress with regard to the destruction of the *Beis Hamikdash* and heavenly influences?

Answers:

- 1) The significance is that it contains two phrases which is Torah study, studied by all, and *Kedushas Hashem*, which is a key in maintaining the existence of the world after the destruction of the *Beis Hamikdash*.
- 2) The decree not to let us recite *Kedusha* by *Shacharis*.
- 3) He explains that it was the time for the world to recite it anyway according to *Kabbalah* just that *Hashem* allowed the decree to happen so that we would establish it in our davening.
- 4) If we recognize that *Hashem* is guiding us with Divine Providence, we will recognize Him and sing His praise. This is the glory of *Hashem* for this is the purpose of creation.
- 5) If one is sitting, he should remain seated. If one is anyway standing, he should recite it standing.
- 6) Yes. Then he should recite the verses which he skipped.
- 7) After *U'vah Letziyone* is completed. It's preferable to wait until after *Kaddish Tiskabel*. If there will be an additional *Kaddish Yasom* after *Aleinu*, it's best to wait.
- 8) It was a benefit for the welfare of the nations of the world.
- 9) He stresses that even after the destruction of the *Beis Hamikdash* the heavenly influences still affects this world directly?