

# Pathway to Prayer - Kaddish

## Inspiration to Answer Kaddish Properly

Rabbi Yehoshua ben Levi said, anyone who answers *Amen; Yehay Shehay Rabbah Mevorach* with all his strength [the Avudraham explains that this means with all his concentration, i.e., that he should not think about anything else while answering], an evil decree that was to fall upon him is ripped up. Rabbi Chia bar Abba said in the name of Rabbi Yochanan that even if he had done something that borders on idolatry, he is forgiven (*Shabbos 119b*).

The Rabbis taught that anyone who answers *Amen; Yehay Shehay Rabbah Mevorach* with all his strength is guaranteed to a share in the World-to-Come (this *Chazal* is quoted by several *Rishonim*, amongst them the *Manhig* Ch. 25 and *Siddur Rokeach* p. 247. See also *Gemara Berachos 57a*).

When Jews enter synagogues and say '*Yehay Shehay Rabbah Mevorach*' with a loud voice, harsh decrees are annulled in Heaven (*Tosafos Shabbos 119b* in the name of *Chazal*).

Answering *Amen. Yehay Shehay Rabbah Mevorach*' is a very great *Mitzvah!* (*Mishnah Berurah 56:6*. This is the only place where the *Mishnah Berurah* writes that something is a great *mitzvah*.)


## Laws of Answering Kaddish Properly

The *Shulchan Aruch* (56:1) writes that one has to concentrate while answering Kaddish and to answer it with a loud voice.

The *Mishnah Berurah* comments that one must be exceedingly careful not to talk during Kaddish and brings *Sefer Mateh Moshe* (Ch. 411) that quotes a *Midrash* about a *chacham* that appeared to his student in a dream with a mark on his forehead. The student asked him why did this happen? He replied, because I was not careful from speaking while the *chazan* was saying Kaddish! The *Mishnah Berurah* continues that even to think in words of Torah is forbidden while the *chazan* says Kaddish because one must concentrate very much when answering Kaddish.

Concerning that which the *Shulchan Aruch* said that one must answer with a loud voice, the *Mishnah Berurah* comments, that answering in a loud voice arouses one's concentration, and through this loud voice harsh decrees are annulled in Heaven. Nevertheless, one should not say it so loudly that people will laugh at him (*M.B. 56:5*).

The *Aruch Hashulchan* (56:5) writes that Kaddish requires concentration to know what he's saying and to pay attention to this holy prayer, for without concentration it is worthless, and it would be better not to say it.



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The Hebrew version of this card received the warm approval of *Harav HagaonR' Chayim Kanievsky shlit*a.

May they be accepted תִּקְבַּל

the (standard) prayers and (private) supplications צְלוֹתָהוֹן וּבְעוֹתָהוֹן

of all of Israel דְּכָל יִשְׂרָאֵל

before their Father in Heaven קִדְמֵי אֲבוּהוֹן דִּי בְּשָׁמַיָא

and you should all say Amen to what I have said. וְאָמְרוּ אָמֵן:

May it come true that our prayers be accepted. אָמֵן.

There should be abundant peace (among us) from Heaven יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָא

and life וְחַיִּים

for all of us here עָלֵינוּ

and for all Israel וְעַל כָּל יִשְׂרָאֵל

and you should all say Amen to what I have said. וְאָמְרוּ אָמֵן:

May it come true that all of Israel should have abundant peace, and life. אָמֵן.

The One Who makes peace in Heaven (amongst the angels) עֲשֵׂה שְׁלוֹם בְּמַרוֹמָיו

may He make peace (also) on those of us here (so that if there is a dispute He will help us make peace) הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

and for all Israel וְעַל כָּל יִשְׂרָאֵל

and you should all say Amen to what I have said. וְאָמְרוּ אָמֵן:

May it come true that He should make peace on all of Israel. אָמֵן.

(We ask concerning His Name) that everyone should recognize it as the source of all blessing

וְתִבְרַךְ

and the recognition of its greatness through natural occurrences should be increased

וְיִשְׁתַּבַּח

and it should be increased through the miracles Hashem will do

וְיִתְפָּאֵר

and it will be exalted even beyond that

וְיִתְרוֹמֵם

and uplifted above all earthly things

וְיִתְנַשֵּׂא

and proclaimed in its majesty

וְיִתְהַדָּר

and recognized that it is elevated above all the powers of the world

וְיִתְעַלֶּה

and extolled for all the good things Hashem has done for us

וְיִתְהַלָּל

the Name of the Holy One Who is the Source of Blessing שְׁמֵהּ דְקֹדְשָׁא בְרִיךְ הוּא

[It is true that] He is the Source of Blessing

בְרִיךְ הוּא

(The Name of Hashem should be praised) above all blessings (that we say)

לְעֵלְא מִן כָּל בְּרִכְתָּא

and (above) all the songs of David (in Psalms)

וְשִׁירְתָּא

and (above) all the praises (that we praise Him every day)

תְּשִׁבְחָתָא

and (beyond) all the verses of consolation (mentioned in Scriptures)

וְנַחֲמָתָא

that are said in the world [above all these He should be praised by the Ultimate Redemption]

דְאָמִירוּן בְּעֵלְמָא

and you should all say Amen to what I have said.

וְאָמְרוּ אָמֵן:

May it come true that His Name be praised.

אָמֵן.

## Kaddish

*This prayer is concerning the Ultimate Redemption when the Name of Hashem will become great and holy. There is no praise in Kaddish, just prayers for the future (Bach ch. 56 and Machatzis Hashekel 124:10).*

This color indicates the reponse of the congregation.

(We are requesting that) everyone should recognize the greatness (for He does more than anyone else) and the separateness (uniqueness) from everything

וְיִתְגַּדֵּל וְיִתְקַדֵּשׁ

of His great Name (which will occur during the days of Moshiach)

שְׁמֵהּ רַבָּא

We wish it would only come true, that His Name be recognized as great and holy

אָמֵן

in the world that He created according to His will (His Name should become great and holy)

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ

and may His Kingdom be publicized in the world (with the coming of Moshiach)

וְיִמְלִיךְ מְלְכוּתָהּ

and He should make the salvation sprout and hasten the coming of Moshiach (וְיִצְמַח פְּרֻקְנָהּ וְיִקְרַב מְשִׁיחָהּ)

in your lives and in your days (i.e., while you have good)

בְּחַיֵּינוּ וּבְיָמֵינוּ

and in the life of all the House of Israel

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

quickly and in a soon time (i.e., in our days Hashem's Kingdom should reign)

בְּעֵגְלָא וּבְזָמַן קָרִיב

and you should all say Amen to what I have said.

וְאָמְרוּ אָמֵן:

May it come true that His Name should be recognized as great and holy and that His Kingdom be publicized soon and in our days.

אָמֵן.

May His great Name be praised by all people (that they should recognize that He is the source of all blessing)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

forever and for all eternity (which refers to: this world, the days of Moshiach and the World to Come)

לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא: