



Fri, Feb 13, 2026 ■ כ"ו שבט, תשפ"ו

סימן נ"ו סעיף א'

Overview

Siman 56 Seif 1:

One must concentrate while answering kaddish and should not interrupt between the words **יהא שם רבא** and **מברך** (according to some one should not interrupt between **שםה** and **רבא** whereas according to others one should not interrupt between **רבא** and **מברך**). **One should respond in a loud voice and should strive to run in order to hear kaddish.** One should stand while answering *kaddish* and any other *davar she'b'kedushah*. If one enters the *Bais HaKnesses* and hears the *tzibbur* answering *kaddish* he should answer with them even though he did not hear the *shaliach tzibbur* say *ויגדל*. The *shaliach tzibbur* should also say **יהא שם רבא** and when he begins *ויגדל* one should say *וועטה יידל נא* כח וגוז' זכר רחמייך גוי.

- ❖ Chazal taught that answering *amen* with full concentration rips up bad decrees. Certainly one must be mindful to not talk during *kaddish* or *kedusha*. Sefer Chassidim also reports of the negative consequence for one who talks during *ויכלו, ברכת מגן אבות* and *kaddish*. Even to contemplate Torah matters is prohibited during *kaddish*. (M.B. 1)
- ❖ The "צ" in the words *ויגדל ויתקדש* have a *צירי* beneath them since it is Hebrew rather than Aramaic. The *shaliach tzibbur* should say the phrase *בזמנן קרבן* *ואמנו* without interruption. When answering *amen* one should pause after the word *רבא* and the same is true regarding the *amen* that precedes *מודים*. The *shaliach tzibbur* should also say **יהא שם רבא** and then resume loudly from the word *ויתברך*. During the year the phrase is *ויתברך* and during the *Yomim Noraim* the phrase is *מכל ברכתא*. (M.B. 2)
- ❖ According to Magen Avrohom one should not pause between the phrase *רבא* and *יהא שם רבא*. (M.B. 4)
- ❖ One should not respond so loud that it causes others to mock him. (M.B. 5)
- ❖ *יהא שם רבא* is more important than *kedusha* and *modim*, therefore when forced to choose one should answer *amen*. (M.B. 6)
- ❖ According to some one should stand until after *ויכלי* whereas according to others one should stand until *ויתברך* and *ויכלי* *ואמנו*. (M.B. 7)
- ❖ If one arrives as the *tzibbur* is finishing *יהא שם רבא* one should merely respond *amen* without but if one arrives while most of the *tzibbur* is still answering one may even answer *amen* if one can have in mind what is being answered with *amen*. (M.B. 9)
- ❖ Rema means that the *pesukim* are recited before the *shaliach tzibbur* begins *kaddish*. (M.B. 10)
- ❖ Arizal was opposed to reading *pesukim* in conjunction with *kaddish*. (M.B. 11)

Halacha Highlight

The importance of answering *kaddish*

Shulchan Aruch Siman 56 Seif 1
ולהשתדל לרוץ כדי לשמע קדיש

And to make an effort to run in order to be able to hear *kaddish*

Shulchan Aruch extols the virtues of responding to *kaddish* and comments that one should make an effort to even run in order to be able to hear *kaddish*. Mishnah Berurah (ס"ק י"ז) in the name of Magen Avrohom writes that answering **יהא שם רבא** is more important than answering *kedusha* and *modim*. Therefore, when one is in a place that has multiple *minyanim* taking place and he hears from one *minyan* and *kedusha* from a second *minyan* he should answer (בוטשאטש סי' ק"ב) **יהא שם רבא** rather than *kedusha*. Eshel Avrohom writes that answering **יהא שם רבא** is so important that one is permitted, if necessary, to pass in front of someone who is davening in order to be able to get to the *Bais HaKnesses* to be able to answer *kaddish*.

Shulchan Aruch taught that once a *minyan* was constituted, even someone who is not physically with them may answer. He notes, however, that according to some *Poskim* one must take care that there should not be some kind of filth, an idol or an idolater between himself and the *minyan*. Therefore, one who is hears *kaddish* over the phone or by live broadcast should not answer since there is the distinct possibility that there is some filth between the one responding to *kaddish* and the *tzibbur* who are saying *kaddish*. On the other hand, if someone hears *kaddish* over a loudspeaker he should respond since he is together with the *tzibbur* even though he is not close enough to the *shaliach tzibbur* that he can hear what he is saying without the assistance of the loudspeaker. When it comes to *chazaras hashatz*, one should make an effort to stand close enough to the *shaliach tzibbur* that he could hear him read the words. The reason is that there is an opinion who maintains that the *berachos* read in *chazaras hashatz* are obligatory and answering *amen* if one did not hear the *beracha* may constitute an "orphaned *amen*."

ע"י פסקי תשובהות א"ת ג' *amen*

'When the Jewish people go to shul and the Beis Midrash and praise Hashem with *יהא שם רבא*, Hashem nods His head and says, "Fortunate is the King who is praised in His house in this manner. What is a Father who has exiled His children to do? Woe to the children who have been exiled from their Father's table."

He continued, "This teaches that the instant of our declaring *amen* *יהא שם רבא* is a favorable time when Hashem has mercy on His children and worries about us. At this auspicious time, He has a desire to deliver us from the darkness of exile, from captivity to redemption. This is the basis of the Tur's explanation of why *kaddish* is in the language of Targum. Firstly, this is a language that angels do not understand. Secondly, this ancient language reminds Hashem of the destruction of the Beis Hamikdash and our subsequent exile.

טור א"ח, ס"ג נ"ו
תור א"ח, ס"ג נ"ו
ש"ע ס"ג נ"ו, א': "יש לכובן באמירת הקדיש..."
"The Levush explains why *kaddish* in particular is in Targum so that the angels do not understand. If the angels understood what we were saying they would surely accuse us of inconsistency. How dare we say such awesome praise with only our lips, while our hearts are far away? Better that they should not be able to call us to task! That moment is our great opportunity: the sages taught when we respond to *kaddish*, Hashem says, 'When will I gather in the remnant of Yisrael from among the nations?'"

אורח כהלה, ע"י קל"א-קל"ב

Stories to Share

A Golden Opportunity

ש"ע ס"ג נ"ו, א': "יש לכובן באמירת הקדיש..."

Rav Shamai Kehas Gross, shlit'a, once gave an inspiring talk about intoning *amen* **יהא שם רבא** with proper focus. "It is essential to arouse people in our times not to speak during davening. One who listens and focuses his heart while saying **יהא שם רבא** will be rewarded greatly. Many people do not consider the ramifications of a famous gemara that we find in the beginning of Berachos: