

Overview

Siman 56 Seif 1:

One must concentrate while answering *kaddish* and should not interrupt between the words **יהא שמה רבא** and **מברך** (according to some one should not interrupt between **שמה** 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 **יתגדל**. The *shaliach tzibbur* should also say **יהא שמה רבא** and when he begins **יתגדל** one should say **ועתה יגדל נא כח וגוי** זכר רחמיך וגוי.

- ❖ *Chazal* taught that answering **אמן** 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 **אבות** and *kaddish*. Even to contemplate Torah matters is prohibited during *kaddish*. (M.B. 1)
- ❖ The "ד" in the words **יתגדל ויתקדש** have a **צירי** beneath them since it is Hebrew rather than Aramaic. The *shaliach tzibbur* should say the phrase **בזמן קריב ואמרו אמן** without interruption. When answering **יהא שמה רבא** **אמן** one should pause after the word **אמן** and the same is true regarding the **אמן** that precedes **מודים**. The *shaliach tzibbur* should also say **יהא שמה רבא** and then resume loudly from the word **יתברך**. During the year the phrase is **מן כל ברכתא** and during the *Yomim Noraim* the phrase is **מכל ברכתא**. (M.B. 2)
- ❖ According to Magen Avrohom one should not pause between the phrase **יהא שמה רבא**. (M.B. 4)
- ❖ One should not respond **יהא שמה רבא** so loud that it causes others to mock him. (M.B. 5)
- ❖ **מודים** is more important than *kedusha* and **יהא שמה רבא**, therefore when forced to choose one should answer **יהא שמה רבא**. (M.B. 6)
- ❖ According to some one should stand until after **וכי** **יהא שמה רבא** whereas according to others one should stand until **יתברך** **וכי** ואמרו **אמן**. (M.B. 7)
- ❖ If one arrives as the *tzibbur* is finishing **יהא שמה רבא** one should merely respond **יהא שמה רבא** without **אמן** but if one arrives while most of the *tzibbur* is still answering one may even answer **אמן** if one can have in mind what is being answered with **אמן**. (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)

Stories to Share

A Golden Opportunity

ש"ע ס' נ"ו, א': "יש לכוין באמירת הקדיש..."
Rav Shamai Kehas Gross, shlit"a, once gave an inspiring talk about intoning **יהא שמה רבא** **מברך** 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 שמה רבא** **אמן** will be rewarded greatly. Many people do not consider the ramifications of a famous gemara that we find in the beginning of Berachos:

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 (סק"י) in the name of Magen Avrohom writes that answering **יהא שמה 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 **יהא שמה רבא** from one *minyan* and *kedusha* from a second *minyan* he should answer **יהא שמה רבא** rather than *kedusha*. Eshel Avrohom (סי' ק"ב) writes that answering **יהא שמה 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 (סי' נ"ה סעי' כ"י) 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 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 **אמן** if one did not hear the *beracha* may constitute an "orphaned **אמן** אות ג'". (עי' פסקי תשובות אות ג')

"When the Jewish people go to shul and the Beis Midrash and praise Hashem with **יהא שמיא 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 **יהא שמיא 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, סי' נ"ו

"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?'"

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