



Praying WITH Passion

GIVING MORE MEANING TO OUR TEFILLAH - ONE WEEK AT A TIME ISSUE NO. 176

Tefillah Focus Of The Week: קדיש יתום Powerful Praise

**אמן. יהא שמה רבא
מברך לעלם ולעלמי
עלמיא. יתברך וישתבח ויתפאר...**

Meaning:

The simple translation of the prayer

Amen, May His great Name be blessed forever and ever. Blessed, praised, glorified...

Theme:

An essential concept of the prayer

A Chance to Make a Difference

Saying **אמן יהא שמה רבא** with sincere *kavanah* has a great impact on a person and brings blessing to Klal Yisrael because it is a powerful sanctification of Hashem's Name.

Insight:

Deeper meanings of the theme

The Power to Change Everything

How powerful is **אמן יהא שמה רבא**...? It is strong enough to change a person's *mazal*. *Chazal* (*Shabbos 119b; see Mishneh Berurah 56:1*) teach, "When a person answers **אמן יהא שמה רבא** with all his might, even a decree of seventy years is torn up." Thus, even if a person's sins are preventing Hashem's blessings from coming to him, he is able to change a decree that determines whether or not he will have, for example, wealth, intelligence, tranquility and long

life. That is because when a Jew says **אמן יהא שמה רבא** with sincere *kavannah*, G-d's Name is sanctified beyond imagination. The *Zohar* (*Terumah*) teaches that **אמן יהא שמה רבא** has enormous spiritual power, far beyond that of any other acknowledgment of G-d's holiness. By exalting G-d in Aramaic, a language that lacks the holiness of Hebrew, we bring holiness to the dark corners of the earth. Moreover, when we respond in a loud voice **אמן יהא שמה רבא**...

we bring Hashem's mercy upon all of Klal Yisrael (*Zohar, Parashas Noach*).

*Rav Simcha Zissel of Kelm teaches that each Jew is so important that it would be worthwhile for G-d to create the whole world for 6000 years (see Sanhedrin 97a) to have just one Jew answering "baruch Hu u'varuch Shemo" once in his lifetime. One **אמן יהא שמה רבא**, says Rav Simcha Zissel, is 'worth' one thousand "baruch Hu u'varuch Shemo's". One **אמן יהא שמה רבא** is "equal" to answering **אמן** a thousand times.*

Word to the Wise: Meaning within the word

אמן יהא שמה רבא is Aramaic for "May His Great Name be blessed always and forever and ever." Obviously, such an important sanctification of Hashem's Name should be said in the proper way.



The congregants should pause a little in between the word **אמן** and the words **יהא שמה רבא**. *Bais Yosef* (cited in *Mishneh Berurah 56:2*) explains that this is because the word **אמן** serves as a response to what the prayer leader has said, whereas the words **יהא שמה רבא** are an independent statement.

Congregants should not make a silent interruption between the words **יהא שמה רבא** and the word **מברך** (*Mishneh Berurah, ibid:4*) nor between the words **יהא שמה רבא** and the word **מברך** (*Rama, Siman 56:1*). However, one is not required to say the words together in one breath (*Mishneh Berurah, ibid:3*).

Finally, the prayer leader must also say quietly **יהא שמה רבא**.... He should not repeat the word **אמן**, but should just begin **יהא שמה רבא**.... After that he should begin saying **יתברך** and continue the rest of *Kaddish* aloud (*ibid, 56:2*).

Inside This Issue: Focus on קדיש יתום

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קדיש יתום Powerful Praise

Visualize:

Images that bring the prayer to life

Long Live the King!

There they were again, as always. The loyal subjects of the most benevolent, powerful king anywhere. Three times a day, they gathered outside the palace – thousands of citizens – and shouted with all their heart, “The king is great! Long live the king!” And every time the king saw the throngs and heard their words of love and praise pouring forth, his heart opened wider to

them. There was nothing he would not do for those who undertook this daily commitment to proclaim the king’s name. Not only did they show their own loyalty through this act, but they enhanced the king’s power and position throughout the kingdom, for everyone who saw or heard about their declaration came to realize that a king who engenders such vigorous, consistent praise must indeed be greater than any other ruler.

Likewise, Hashem ‘delights’ in the Jewish people’s declaration of His greatness

and power. This is not because He needs our affirmation for any reason, but solely because it represents our desire to strengthen within ourselves and spread throughout the world our knowledge of His presence and His glory bringing blessing to the world. When we do this with all our focus and energy, we are doing what we were put on earth to do. Then, the difficulties Hashem sends our way to wake us up and cause us to acknowledge Him are no longer necessary. When we sincerely sanctify His name, we are fulfilling our highest purpose.

Try This!

- ▶ Imagine that when you are hearing *Kaddish* said, you are standing outside Hashem’s “palace window,” knowing that because He hears you respond to *Kaddish* with אמן יהא שמיה רבה in the proper way, He will help you with whatever you need.

Did You Know

▶ Potential for Yeshuah

The “Insight” section cited Chazal’s teaching that, “When a person answersאמן יהא שמיה רבה with all his might, even a decree of seventy years is torn up.” “All his might” means all his *kavannah*, with heart and soul. Therefore, a person should be sure to focus his mind on the words his lips are pronouncing (*Mishneh Berurah* 56:1). He should also respond in a loud voice (*Siman* 56:1).

The Chofetz Chaim wrote: “...It is impossible to fathom the number of salvations that could be brought about for Klal Yisrael if the inhabitants of each city were indeed to assemble in the Shul and daven together, and respondאמן יהא שמיה רבה in unison every day. In this way, thousands of people could be saved from death (*Michtavei Chofetz Chaim*, pp. 167).