

Tefillah Focus Of The Week:

קדיש יתום

Unity and Peace

MEANING: The simple translation of the prayer

Blessed, praised, glorified, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He ... He Who makes peace in His heights, may He, in His compassion, **make peace upon us**, and upon all Israel. Now respond: Amen.

יתברך וישתבח ויתפאד
ויתרום ויתנשא ויתהדר
ויתעלה ויתהלל שמה
דקדשא, בריך הוא... עושה
שלום במרומיו הוא **יעשה**
שלום עלינו ועל כל
ישראל ואמרו, אמן.

WORD TO THE WISE: Meaning within the word

Kaddish, which ends by inviting the congregants to respond אמן together, invites them to confirm their belief in G-d.

ArtScroll/Mesorah, pp. 20-21).

Dovid Hamelech wrote in Tehillim (Chapter 119) "I chose the way of emunah and found Torah." This means that by answering "אמן", which is an expression of faith and belief in Hashem, one merits attaining a greater level of Torah (Keser Melucha, page 99).

Just as when one answers אמן as he should, he merits having the gates of Gan Eden opened before him; in this world, too, gates are opened for him—the gates of Torah learning and mitzvos. He merits receiving a greater level of wisdom and understanding of Torah, and thus is spiritually elevated (From a letter written by author of Siddur HaGra, cited in Keser Melucha, page 99).



The Gemara (Shabbos 119b) states that the word אמן is the acronym of the words "Ei-l melech ne'eman,"—G-d, trustworthy King. Our belief in G-d encompasses a complete trust in the absolute truth and trustworthiness of G-d's every word. This level of faith is the foundation that had to be laid before the Jewish people were capable of receiving and embracing G-d's holy Torah and it is at the core of the covenant between G-d and Israel (Adapted from Hearts Full of Faith, Rabbi Mattisyahu Salomon,

THEME:

An essential concept of the prayer

Do-It-Yourself Peace

The Torah and Jewish history teach us that when we are unified in service to Hashem, we achieve peace.

INSIGHT:

Deeper meanings of the theme

The Recipe for Peace

We end the *Kaddish* with a request for peace: עושה שלום במרומיו הוא יעשה שלום, עלינו ועל כל ישראל, "He Who makes peace in His heights, may He, in His compassion, make peace upon us, and upon all Israel." But what is the elusive recipe for this longed-for peace? When the Jews approached Mount Sinai to accept the Torah, "Israel encamped there, opposite the mountain" (*Shemos* 19:2). Rashi (*Ibid*) explains that the verb "*vayichan* — and [Israel] encamped," is written in the singular, in contrast to the previous verbs, which reflect the multitude. This use of the singular teaches that the huge multitude encamped like a single person, with a single aspiration.

and love peace and they encamped as one, now I will give them the Torah." How were they able to rise from a slave mentality to this exalted level in so short a time? The simple answer is that their desire for G-d enabled them to completely subjugate themselves to Him. Freed from their emotional armor, they melded easily, achieving the sublime unity that can be reached only in the service of a spiritual purpose (*Ohr Gedalyahu, Shemos*, p. 126, s.v. *K'mo she'haya*).

The same dynamic brought the Jews together to fend off the national catastrophe planned by Haman. Mordechai tells Esther, "Go and gather all the Jews" (*Esther* 4:16). Maharal (*Ohr Chodosh*, cited in *Ohr Gedalyahu, Devarim*, p. 163, fn. 3) explains that the fact that the Jews gathered together to reach out to G-d resulted in complete *teshuvah*, which in turn resulted in salvation.

The Midrash (*Maseches Derech Eretz, Perek Shalom, Halachah* 5) expounds: "*Hakadosh Baruch Hu* said: 'Because the Jewish people hate disagreements

VISUALIZE:

Images that bring the prayer to life

Getting to the Point

There is a model of Jewish marriage that counselors use to help couples understand the goals of their union. It is a pyramid, with each spouse at one corner of the base and G-d at the pinnacle. The



greater the distance from G-d that they stand, the farther apart are the spouses. As they climb spiritually — toward

the pinnacle — they come ever closer to each other.

This model works for us as a nation, too. When our striving is toward G-d, the distance between us diminishes. Rather than having our unity thrust upon us by our enemies, we can embrace it, and thereby stand ready to be redeemed.

Try This!

▶ The well-known aphorism that "G-d helps those who help themselves," is born out in the Torah's view of peace among the Jewish people. Working together toward the goal of sanctifying Hashem automatically causes us to overlook our differences, and the unity that results automatically evokes Hashem's compassion and protection. When one asks Hashem to bring peace עלינו הוא יעשה שלום at the conclusion of *Kaddish*, have in mind one way in which you can help make it happen.

Did You Know

▶ **Standing for Kaddish**

One should stand up when responding to *Kaddish* (*Rama*, 56:1). *Mishneh Berurah* (*Ibid*:10) explains that there are authorities who say that one is not required to stand up. However, whenever the *Kaddish* finds one in a standing position (for example, after reciting Hallel) he should not sit down until he has responded ...יהא שמה רבא. However, *Mishneh Berurah* (*Ibid*:8) suggests that in all situations one should have regard for the words of the stringent authorities and stand when responding to *Kaddish*.