

1

כג והתגדלתי, 23 Thus will I magnify Myself, and sanctify Myself, and I will make Myself
והתקדשתי, ונדעתי, known in the eyes of many nations; and they shall know that I am the
לעיני גוים רבים; LORD. Yechezkel 38
ונדעו, כי אני יהוה.

2

ט והיה יהוה 9 And the LORD shall be King over all the earth; in that
למלך, על-כל- day shall the LORD be One, and His name one. Zecharia
הארץ; ביום 14
ההוא, יהיה
יהוה אחד
ושו מו אחד.

4

בל העונה R' Yehoshua ben Levi said: אמר רבן הושע בן לוי
Whoever responds to the Kaddish by saying, "Amen; may His great Name be blessed
forever and ever" with all his might,^[16] קורעין לו גזר דינו - the
evil decree made in judgment against him is torn up;^[17]
as it states: במפע פרעות ישראל בהתקרב עם ברכוהו -
When calamities are averted in Israel, when the people
dedicate themselves, bless Hashem.^[18] מאי טעמא, במפע
What is the reason that calamities are averted?
Because the people dedicate themselves to
bless Hashem.

Shabbos 119b

ב

R' Yose returns to the dialogue between himself and Elijah:
מה קול - AND ELIJAH SAID TO ME: בני - MY SON, שמעת בחורבה זו
שמעתי בה - WHAT SOUND DID YOU HEAR when you were
IN THIS RUIN? ואמרתי לו - AND I SAID TO HIM: קול שפנתמה פינה ואופרת
אוי לבנים - I HEARD A HEAVENLY VOICE THAT WAS COOING LIKE A DOVE^[24] AND SAYING: WOE TO THE SONS BECAUSE OF
WHOSE SINS I DESTROYED MY HOUSE, AND BURNED MY TEMPLE. והגליתיים לבין האומות
AND EXILED THEM AMONG THE NATIONS of the world. ואמר לי - AND
[ELIJAH] SAID TO ME: חייהי וחיי ראשך - BY YOUR LIFE AND THE
LIFE OF YOUR HEAD!^[25] לא שעה זו בלבד אופרת כך - IT IS
NOT ONLY AT THIS MOMENT THAT [THE HEAVENLY VOICE] SAYS
THIS, אלא בכל יום ויום שלש פעמים אומרת כך, RUTON EACH AND
EVERY DAY IT SAYS THIS THREE TIMES,^[26] ולא זו בלבד - AND NOT
ONLY THIS, אלא בשעה שישראל נכנסין לבתי כנסיות ולבתי מדרשות
- BUT AT THE TIME THAT the people of ISRAEL ENTER THE
SYNAGOGUES AND HOUSES OF STUDY וענין יהא שמה הגדול
AND RESPOND in the Kaddish, MAY HIS (God's) GREAT
NAME BE BLESSED,^[27] תקדוש ברזך יהא מנענע ראשו ואמר -
THE HOLY ONE, BLESSED IS HE, SHAKES HIS HEAD AND SAYS:^[28]

5

Upon what [basis], then, does the world endure?^[64] ואלא עלמא אמאי קא מקיים
אקדושה דסידרא ואיהא שמייה רבא נאנחא -
Upon the Kedushah of the Order,^[65] and upon the response,
"May His great Name be blessed etc.," recited as part of the
Kaddish following public study of Aggadah.^[66] שואמר, ארץ
For the verse states: The world is dark as the gloom of death's shadow, for lack of
orders.^[67] - Thus, we may derive by inference: יש סדרים
If there are orders,^[68] then [the world] will emerge out of gloom.^[69]

Sotah 49a

FORTUNATE IS THE KING WHO IS PRAISED THIS WAY IN HIS HOUSE;^[70] מה לו לאב שנתלה אה
WHAT IS THERE FOR THE FATHER WHO HAS EXILED HIS SONS,
AND WOE TO THE SONS WHO HAVE BEEN EXILED FROM THEIR FATHER'S TABLE.^[71]

brachos 3a

6

And that is in fact the ultimate objective of the Creation itself; והיא בונה היצירה
for we have no other explanation for the first creation, ואין לעלות
and the Most High has no desire for the earthbound creatures except this, that man should know and acknowledge to his God that
[God] created him.^[103] - And the purpose of raising one's voice in the prayers, and the purpose of synagogues and the merit

of communal prayer, is this: שיהיה לבני אדם מקום יתקבצו וידו לאל שבראם והמציאם ויפרסמו זה
that people should have a place where they can gather and acknowledge to God that He created them and caused them to be, and where they can publicize this
and declare before Him, "We are Your creations!"

Plumbon שמי' ע"ה

7

The explanation of *holy convocations* is that on this day of the festival everyone shall be summoned and gathered³² to sanctify [the day].³³ For it is an obligation on all of Israel to gather at the House of God³⁴ on the day of the festival to publicly sanctify the day through prayer and praise to God³⁵ and through the donning of clean clothing,³⁶ and to make it a day of feasting and joy,

הבשר והבשר ויקרא כ"ג

8

It is as R' Shimon ben Lakish expounded. for R' Shimon ben Lakish said: *Then Jacob called for his sons and said, Gather together and I shall tell you what will befall you in the End of Days.* Jacob wished to reveal to his sons the end of the withdrawal of God's right hand from battle against the enemies of the Jewish people, but the Divine Presence departed from him and he was unable to do so. (Jacob) said to his sons: Perhaps, Heaven forbid, there is a blemish among the issue of my bed - like the case of Abraham, from whom issued Ishmael, or like the case of my father Isaac, from whom issued Esau. His sons answered him reassuringly: *Hear, O Israel. Hashem is our God. Hashem is One.* They explained their response: Just as there is only One Deity in your heart, so there is only One Deity in our heart. At that moment Jacob our forefather opened his mouth and exclaimed: Blessed is the Name of His glorious Kingdom for all eternity!

פ"ג ש"ב 56a