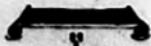


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Treatise - on  
the  
- Kaddish -  
by  
Joseph S. Koefeld.

  
Hebrew Union Coll.,  
Cincinnati O.

1898

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## Preface

The writer of this treatise has examined all of the available sources, gathered together whatever scattered material on the subject was accessible to him and <sup>has</sup> undertaken to mould the same into one organic whole. Deductions were made with the greatest precaution; however, such as are ventured upon, are accompanied by their reasons. In short, the work though not exhaustive, is the result of tedious and patient labor and is in-

tended to acquaint the reader with the history, the developement, the importance and the influence of the Kaddish. Whether it reaches its intended mark, others will have to judge. One thing, however, it is hoped to accomplish. May it serve as a stimulus for others to further develop the subject and thus to lead to the enlightenment of men and put to flight the shadows of superstition that have long clustered around this prayer.

Of the scholars, who have

pointed out to me various suggestions in the different sources and have aided me otherwise, I acknowledge my grateful indebtedness to the Reverend Professors Drs. Gothard Dietrich and Moses Mielziner, my respected teachers.

J. S. R.  
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## - Chapter I.

### Introduction.

#### - The Evolution of the Kaddish.

Evolution has been defined as the procedure from the simple to the complex, from the homogeneous to the heterogeneous. Evolution is not limited to living organisms. It extends its almighty influence over the entire region of existence. Whatever moves between the extremes of the Infinitesimal and the Infinite is subject to the universal law of developement. This developement is furthermore not an arbitrary matter. It is the direct result of antecedent events. The changes anything undergoes, are always

proportional to its original effect. Given, therefore, a complex law, we can say with certainty that its enactment was not a wild growth which sprung forth unexpectedly. It is rather the budding of a rose, the seed of which were sown on rich and cultivated soil. In other words the law of Action and Reaction is not confined to the phenomena of physical science. It holds with equal if not greater strength in the science of psychical phenomena.

This fact is especially to be insisted upon in our study of ancient laws and rites where we are most prone to disregard this otherwise accepted first premise. For, having

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a fallacious first premise, the entire building of conclusions, being built on quick-sand, falls to pieces. We but too often imagine things spoken by the ancients as puerile or nonsensical and therefore useless, because, we say, they are products of an infantile imagination. But grant this, even then we labor under a sad misunderstanding. Nothing was ever said or written without any adequate reason. Not a single iota exists in this world's literature but that there was a cause for it in the mind of its author. He certainly did not need to have the same reason that we have

for it, but a reason he had.

In our study of the Kaddish, we shall therefore have to show first what prompted those ancient men to give expression to such words and why just in such form. We shall first consider it from the material side and then from the formal.

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## Chapter II

The Kaddish

Materially

Treated.

## Chapter II

### The Kaddish Materially Treated.

No prayer in the Jewish Synagogue Service is so little understood or so badly misunderstood as the Kaddish. The class of the type of Mandeville, which is ever ready to brand everything - sacred as commercial, has extended its baleful and blasphemous influence upon this prayer also. Not a few are those who claim that this prayer is precisely like the Sale of Indulgences of the Roman Catholic Church, thus proving their gross ignorance of the origin of this prayer. Some again with

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good intention though misguided judgment have fallen into a not less grievous error. Even as great a philosopher as Mr. Herbert Spencer claims that it is a survival of "Mane Worship". Speaking on the subject of the worship of the dead, the writer says, "Part of this extreme desire for sons, is rooted in the fact that men alone can really pray, that men only can repeat the Kaddish, a prayer that has almost become a corner-stone of Hebraism, for there is deemed inherent in it a marvellous power. It is held that this prayer spoken by the children over their parents

graves releases their souls from Purgatory that it is able to penetrate graves, and tell the dead parents that their children remember them."

Now we read in Dt. ~~xii~~<sup>xvii</sup>-1, "Ye are the children of the Lord, your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead." We know both from books on primitive rites and from this very verse that this was a mode of venerating the dead.\* The children of Israel are commanded to serve a Unity, therefore they are required to discard these idolatrous practices. There are also numerous sources where the consultation with the departed spirits is strictly for-

\* Vide: F. Starb's "First Steps in Human Progress" p. 262

bidden, and unless the author above quoted believes in the Depravation theory, his position is certainly untenable. If then it is neither the former nor the latter, the question stands, what is the Kaddish?

Before we can say what the Kaddish is, we have to set forth what it was. This prayer, the central thought of which is the "Holiness of God" was originally nothing more nor less than a pure profession of faith. It was a simple prayer of Thanksgiving recited on all occasions. At the celebration of an unexpected triumph of Israel, as proven by Psalm CXLII, the chorus

leader invokes the assembly in the words: "Praise ye the Lord, praise O ye servants of the Lord, Praise the name of the Lord." and the audience responds in unison, "Blessed be the name of the Lord, from this time forth and forevermore." Job, in the darkest hour of his life, robbed of his fortune, friends and children, seeks and finds his consolation not in weeping but in the heartfelt recital of the verse, "the Lord gave and the Lord hath taken away; blessed be the name of the Lord." Daniel commissioned to interpret the dream of Nebuchadnezzar, did not flinch under the awful feeling of uncertainty. In order to put himself

into the proper attitude or Stim-  
mung to receive the spirit of God,  
gave utterance to the same verse:  
Blessed be the name of God forever  
and ever. The feelings of joy, sorrow  
and suspense, so different in nature,  
have to the godly man one thing in  
common. They are all the will of God  
and therefore, "blessed be His holy Name".  
The Kaddish, then, was the most con-  
cise expression of the thoughts and feel-  
ings of men whose hearts, hopes and  
fears, and prayers were God. Let us  
now see what the Kaddish is.

The Kaddish is a summary of the  
philosophy of Jewish History. In words  
most brief, it tells us of the develop-  
ment of the Optimism of the Jew.

In order to show the truth of this assertion, a short digression is necessary so as to bring before us a few well known facts of the Jewish history.

The Jew when we first meet him in the person of father Abraham is a henotheist, that is a worshiper of a God whom he considers the mightiest of all other divine beings. The patriarch makes a covenant with his God and henceforth they are to be united forever. Israel is, as it were, joined in holy wedlock with her God, as is so beautifully portrayed by Hosea. And just as the magnanimous lover sometimes rebukes but never forsakes his truant sweetheart, so God would

never discard Israel, be she ever so  
perverse. When in the course of cent-  
uries, the Jew develops into a Mono-  
theist, that is, a worshiper of the  
absolute and only God, the Father  
of all mankind, then this relation-  
ship between God and Israel must  
assume a different form. Israel  
now becomes the "chosen people".

(cf. Dt 14, 2; Ib. 26, 18; Ps. 135, 7) It is the favorite  
of God and its mission is to be "a  
light unto the nations." (vid. Is. 49, 6).  
In order to be this, all that Israel  
is required to do is to guard the  
Law from sinking into oblivion.  
As long as Israel bears this condi-  
tion <sup>in</sup> mind, she is safe. \* But whenever  
she forgets her raison d'être, then

\* לא חרבא ירושלים אלא בשביל שביטלובה תינוקות

של בית רבן. Sabbath 1195.

God inspired a doomed nation with  
 i'βp1s and this madly infatuated and  
 ill-fated nation, declares war  
 against God's pet. Israel is no  
 longer in the land of milk and  
 honey. Her children are led into  
 captivity; her temple is in ruins.  
 Still does the lamp of hope burn  
 brightly within the breasts of these  
 scattered captives. And why should  
 they lose heart? Has not God  
 faithfully promised to bring them  
 back to their former possession (De 30, 2-4)  
 "God will not forsake Israel for the  
 sake of His great name." As soon as they  
 shall have realized the import of the  
 lesson thus conveyed to them, so soon  
 shall they be restored, for the pu-

God inspired a doomed nation with  
 "Eps and this madly infatuated and  
 ill-fated nation, declares war  
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 "God will not forsake Israel for the  
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 shall have realized the import of the  
 lesson thus conveyed to them, so soon  
 shall they be restored, for the pu-

eyes from tears", there sits Job, the philosopher and questions the absolute justice of this doctrine. Shall not the individual as such be rewarded for the pains and sorrows which he suffered during his terrestrial journey? And Isaiah plainly answers, "he hath swallowed up death forever; and the Lord God will wipe the tears from off all faces; and the reproach of his people, shall he take away from off the earth, for the Lord God hath spoken it." (vid. Is. 25, 8) On that day, there shall be nothing to mar the happiness of mankind, is the final words of the prophecy.\*

As we now turn our attention

\* Vid. Dr. G. Deutch's "Philosophy of Jewish History"  
Part I Chap. III.

to the Kaddish\*, we find that it represents these three phases in the developement of the optimism of the Jew, traced in the Bible with great exactness, only that in the Bible these beliefs in the coming of a personal Messiah and individual resurrection, are still in their embryonic stage and as such are not distinctly emphasized, whereas now intensified by the hardships which the Jew suffers and the influence of Christianity on Judaism, they have become cardinal doctrines of the Jewish religion and hence received due emphasis. From the standpoint of matter, then, the Kaddish in its highest stage of developement is a profession of

\* See Note on next page.

Jewish faith as it has been elaborated during the Talmudic and Gaonic period. It is a glorification of God who is all just and therefore will surely resurrect the dead, restore Zion, rebuild the Temple and reinstate the pure worship of Jehovah.

[Note.] In order to make this presentation clearer, it is best here to quote the *Kaddish* (though it properly belongs to the chapter on the *Formal Kaddish*.) and also to present it in such a form as shall show these three phases most lucidly, for which purpose, the *קדיש דרבנן* of Maimonides ~~indeed~~ Hatfield serves the best.

יתגדל ויתקדש שמויה רבא דעתיד לחדתא עילמא ולא חייא

מיתא וליפרך חייא ולמיבני קרתא דירשלם ולשכללא היכלא קדישא

ולמעקר פולחנא נוכראה מן ארעא ולא תבא פולחנא דשמיא לאתריה

בניויה ויחודיה ויפליך מלכותיה ויצמח פורקניה דיקרב משיחיה

צמיה בייפון וביומיון ובחיהוין דכל ישראל בעגלה ובזמן קריב  
ואמרו אמן

יהא שמיא רבא מברך לעלם ולעלמי עלמיה ייתברך וישתבח ויתפאר  
ויתרומם ויתגשא ויתגדר ויתעלה ויתהלל שמיא דקודשא בריך  
הוא לעלה מן כל ברכתא ושירתא תשבחתא ונחמיתא דאמירן  
בעלמא ואמרו אמן

על רבנן ועל מלמדיהון ועל תלמידי תלמידיהון דעסקין  
באוריתא דיבאתרא הדין ודי בכל אתר ואתר יהא להון ולכון  
חונא וחסדא ורחמי וסייעתא ורויחא מדקם אבוהון דבשמיא  
ואמרו אמן

עושה שלום במרומי הוא ברחמי יעשה שלום עלינו ועל כל  
ישראל ואמרו אמן

## Chapter III.

The Kaddish  
Formally  
Treated.

### Chapter III.

#### The Kaddish Formally Treated.

The word קדוש, the Aramaic translation of קדוש (holy), is first applied to this prayer in Masseketh Soferim, Chapter 19. The nucleus of this prayer is the line:

יְהוָה שְׁמוֹ יְהוָה רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמֵיָא

which is the Aramaic translation of

יְהוָה שֵׁם יְהוָה מְבָרַךְ מִעַתָּה וְעַד עוֹלָם

(Blessed be the Name of the Lord from this time forth and forever) found first in the Psalm C<sup>XIII</sup>, 2, then in Job I-22.

But the most significant biblical passages for our purpose are Nehemiah IX, 5 and Daniel II, 20. The former is the basis of the tautological portion

of the prayer; the latter seems to indicate that already at this time the *יהא שמיה* as such was known as a prayer.

In Nehemiah IX-5, we read, "then the Levites, Joshua and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Sheb-aniah and Pethaliah, said, Stand up and bless the Lord, your God from everlasting to everlasting, and blessed be thy glorious name *והנחמם על ברכה ותהלה*"

In Daniel II-20, we read, "Daniel began his prayer by saying, 'Blessed be the name of God forever<sup>and</sup> ever'. Zung maintains that this was one of the first prayers\* instituted by the men of the Great Synagogue. Dr Wise (J. M.) holds that it was

\* Vid. Zung G. V. page 379.

\* Berachoth 33, a *אנשי כנסת הגדולה תקנו ברכות ותפלות קדושות*

the first prayer\* introduced into the Ritual and was recited before<sup>and</sup> after the reading of the Torah. He claims that it is based on Deut. XXXII, 3

† כִּי שֵׁם יְהוָה אֲקִרָא דָּבוּר גָּדֹל לְאֱלֹהֵינוּ

Leaving the Bible, we find this prayer in Sifree to Deut. chap. 306, only here the reader recites יְהוָה שְׁמִיךְ רַבָּא מְבָרַךְ and the congregation responds לְיִשְׂרָאֵל וְלְעוֹלָמֵינוּ. As we come to the Talmud, we find that this prayer has risen to remarkable prominence and is found in the following places: Berachoth 33a. we find in a Beraitha in which Rabbi Jose relates the strange experience he had while praying in a ruin. He tells Elijah, the prophet that while he was praying, he heard

\* "Religion According to the teaching of Judaism." Am. J. Oct. 1911, p. 77.

† Vid. Sifree to Deut. Chap. XXXII

a voice (בת קול) solemn and deep, bewail the sad lot that had befallen the prodigal Israel. Thereupon Eliah informs the rabbi that this is not the first time it happened, but whenever the Israelites enter the synagogue or the school houses and respond יהא שמיה הגדול מברך, this lamentation may be heard.

Berachoth 21b. Rab Dimi says that both Rabbi Judah and Rabbi Simon, - both disciples of Rabbi Jochanan ben Zakkai said that for no prayer may one interrupt his silent devotion except for the יהא שמיה הגדול מברך.

Berachoth 57a The recital of this prayer secures to the reciter everlasting happiness (עולם הבא)

Sabbath 119b Rabbi Joshua ben Levi says that the efficiency of the אמון יהא שמייה depends upon the manner in which it is recited.

Succah 39a Rabba says, "one may not pause between יהא שמייה רבא and מברך."

Sota 49a Rava says, "the world stands because of the שמייה רבא דאגדה. From a Possaphoth on the same page headed יהא אקדושה דסידרה we learn that the יהא שמייה רבא מברך was recited after the lecture (הגדה).

Among all these passages, there is only one which points to the accepted theory that this שמייה רבא was recited by the congregation. The fact that we find in Sabbath 119b: אמון יהא שמייה רבא is certainly a proof in

favor of this theory. A proof to  
 the contrary may, however, be sug-  
 gested by the absence of אָמֵן in the  
 other sources. Moreover in Sifre to  
 Deut. XXXII, we read אָמֵן לְאִמּוֹר יְהוָה שְׁמִידָה רַבָּה. These facts  
 would indicate that this was  
 recited by the leader and not by  
 the congregation. But when we  
 read the stories in Tana debe Elisha  
 Sutta concerning Jochanan ben Zakkai,  
 on the one hand, and that of Seder  
 Hadoroth concerning Rabbi Akiba,  
 on the other hand, we find a sol-  
 ution to this apparent contradic-  
 tion, above pointed out. These stories  
 are the same in all respects save  
 that in the former, the redemption

of the sinner is brought about by  
the son's recital of the ברכו את יהוה המבורך,  
and in the latter, by his recital  
of the קדיש and of the congregation's  
response of יְהוָה שְׁמִיךְ רַבָּא מְבָרַךְ. So it  
seems that what was known in  
Rabbi Akiba's time as the קדיש, was  
some time before, the ברכו and the  
line recited by the שליח צבור or reader  
was almost the same as that of  
the Congregation. In favor of this  
theory, viz. that the קדיש was the  
ברכו of our daily prayer, speaks  
the striking similarity between  
the second part of the Haddish  
and the prayer recited by the  
Congregation, while the reader says  
ברכו את יהוה המבורך, only that in the

Kaddish, it is already translated into Aramaic whereas in the Borechu, it is in Hebrew. Following is a comparison of the Kaddish and Borechu.

Kaddish

Borechu

יתברך וישתבח ויתפאר ויתרומם  
ויתנשא ויתהדר ויתעלה שמיא  
דקודשא בריך הוא לעילא מן  
כל ברכתא ושירתא ותושבחתא  
דאמירן בעלמא ואמרו  
אמן

יתברך וישתבח ויתפאר ויתרומם  
ותשנא שמו של מלך מלכי  
המלכים הקדוש ברוך הוא  
שהוא ראשון והוא אחרון  
ומבלעדיו אין אלהים סלו  
לרכב בעדבות ביה שמו  
ועלזן לפניו ושמו מרומם  
על כל ברכה ותהלה

That the change, however, from this (Borechu) to our present invocation, was an early one, is evident from the

fact that in Massecheth Sofrem, this prayer is already known as the Kaddish, a name it certainly derived from the second word of the invocation. It is based upon Ezek. ~~XXXVIII~~, 23 and its earliest reading must have been:

תגדל ויתקדש שמוה רבא בעלמא די-ברא כרעותיה וימליך

מלכותיה How early this second step

in the upbuilding of this ritual took place, we cannot ascertain with certainty as there are no sources extant. But if it be not too hazardous an assertion, I would say that it was introduced just about the time of Jesus of Nazareth. I base this conjecture upon the following two facts: In the first place, the hope for a Messiah was at this time most intense. What

are the conditions upon which the Mes-  
siah will make his appearance? First,  
Israel must be purged of her sins<sup>and</sup>  
second, there must be a קדוש השם. Now  
what words could have been more  
effective than those of the noble  
Ezekiel all of whose encouraging  
prophecies were verified by the Res-  
toration of Israel. Secondly, Compar-  
ing this invocation with the first  
part of the "Lord's Prayer", one finds  
such a striking similarity between  
the two that there seems to be  
appreciable grounds for the as-  
sumption that the קדוש was the  
prototype of the "Pater Noster".

The second part of the Kaddish,  
viz., the יתברך וישתבח וגו' is based upon

Nehemiah IX, 5. Its date can not be ascertained but as we have shown, it is the translation of the silent prayer in ברכו and was, likely, instituted by the men of the Great Synod. The closing verses are:

יהוה שלכנא רבא מן שמייה וחיים עלינו ועל כל ישראל ואמרו אמן  
עושה שלום במרחק הוא יעשה שלום עלינו ועל כל ישראל

ואמרו אמן

The first verse is manifestly nothing but an Aramaic translation of the second, which forms the closing verse of the י"ד ברכות.

So far as we have seen how this simple prayer of Thanksgiving developed into an expression of hope in the Universality of God and consequently the Restoration of Zion

and the reestablishment of the  
Universal Church. But when we  
come to examine the various forms  
of the Kaddish, we will find the  
former idea was entirely lost sight  
of and that the resurrection of the  
Dead and the speedy restoration be-  
came the vital point.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Chapter III  
(Continued)

The Kaddish  
Formally  
Treated

### Chapter III

(Continued)

From the standpoint of matter, there is no such thing as different kinds of Kaddish. After the Kaddish had received its present invocation יתגדל ויגדל, one form differs not from the other except in so far that in one form, the idea of national and individual resurrection is emphasized more or less than in the other. When we consider the Kaddish from the standpoint of form, this division is not only excusable but necessary. The Kaddish is divided into five different forms (1) חצי קדיש

or קדיש לעילא Kaddish between pray-  
ers (2) קדיש בתרא or קדיש תתקבל (2)  
at the conclusion of the service.

(3) קדיש דרבנן Kaddish recited after a  
lecture or study of the Talmud  
and Midrash (4) קדיש יתום Kaddish  
recited by the mourners (5) קדיש

דאחזדנתא Kaddish recited on the 9th  
day of Ab and at burials immedi-  
ately after the interment.

Accordingly we can group  
these different forms according  
to the purpose they serve. The  
first three would, then, fall  
under the head of the Kaddish  
of תפילה, the fourth under  
the Kaddish for the mourners  
and the fifth, not having

a more convenient term, we shall call the common Kaddish.

The Kaddish of the תפילה

① The form of the חז"קדיש is first found in Maimonides סדר התפילה and it reads:

יתגדל ויתקדש שמיא רבא בעלמא דברא כרעותיה וימליך מלכותיה ויצמח פורקניה ויקרב משיחיה ויפרוק עמיה בחייו וביומיו ובחיייהו דכל בית ישראל בעגלה ובזמן קריב ואמרו אמן. יהא שמיא רבא מברך לעלם ולעלמי עלמיה יתברך וישתבח ויתפאר ויהרומם ויתנשא ויתגדר ויתעלה ויתהלל שמיא דקודשא בריך הוא לעילא מן כל ברכתא שירתא תשבחתא ונחמיתא דאמירן בעלמא ואמרו אמן

Variants between the German and Portuguese

German Lit. (מנהג אשכנז) Portuguese Rit. (מנהג ספרד)

יצמח פורקניה plus ויתגדל ויתקדש שמיא רבא בעלמא ויקרב משיחיה דברא כרעותיה וימליך מלכותיה בחייו וביומיו ובחיי דכל בית ישראל בעגלה ובזמן קריב ואמרו אמן יהא שמיא רבא וגו'

The same.

(2) The קדיש תתקבל of Maimonides Consists of the recital of the חצי קדיש and in addition:

תתקבל בלזותהון ותתעבד בעיותהון וצלזותהון ובעיותהון דכל בית ישראל קדם אבוהון דבשמיא יהא שלמא רבא וסייעתא ופורקנא משמיא עליכון ועלנא ועל קהלהון דישראל ואמרו אמן עשה שלום במרוסין הוא ברחמין יעשה שלום עלינו ועל כל ישראל אמן

Variants.

German

(חצי קדיש)

Portuguese

תתקבל בלזותהון ובעיותהון דכל

The same.

ישראל קדם אבוהון דבשמיא ואמרו אמן

יהא שלמא רבא מן שמיא והיים

The same plus ונחמה

ושיזבא ורפועה וגאלה וסליחה וכפרה

עלינו ועל כל ישראל

ורוח והצללה לנו ולכל עמו ישראל

ואמרו אמן

עשה שלום במרוסין הוא יעשה

The same.

שלום עלינו ועל כל ישראל ואמרו אמן

(3) The קדיש דרבנן is to be recited only after reading some portion of the law or its Commentaries and after a religious discourse\*. The older form of this Kaddish is almost the same as our קדיש דאחדתא אלג. This alone, however, would not warrant one to say that it is the same. But when we find in Masseketh Soferim the words ואין אומד בעלמא דעתיד לאתחדתא אלג and when we see that Maimonides, under the title of קדיש דעתיד וגו' cites the קדיש דרבנן, then we can say with some degree of certainty that originally they were identical and the distinction known to us is of late origin. This fact corroborates

\* In Sefer Kalbo, we find this statement: שכן דרך

what was said in the second chapter. The קדיש דאמרינא is par excellence a prayer for the resurrection. It is to be recited (as told in Massecheth Soferim) on no other occasion except after the study of the Law. The Law possessed this saving power. The Law restores, hence the prayer for Restoration is efficacious only when preceded by the study of the Law.

In this connection, it is of interest to note the striking similarity between the קדיש דרבנן and the יקום פורקן already pointed out by Hamburger\*. But what we want to emphasize is the

\* Hamburger Real-Enc. "Kaddish"

fact that this prayer concerning the Restoration, though under a different title is recited only after the reading of the Torah, thus again showing that the reciting of the Kaddish is proper only after the study of the Law.

The form of the קדיש דרבנן as found in the סדר התפילה is as follows:

יגדל ויתקדש שמוה רבא דעתיך לחדתא עלמא  
ולאחייא מיתא ולמפרק חייא ולמיבני קרתא די שלם ולשכלא  
דיכלא קדישא ולמיעקר כולחנא נוכראה מן ארעא ולא תבא  
פולכנא דשמיא לאתריה בזויה ויחודיה וימליך מלכותיה ויצמח  
פורקנה ויקרב מטחיה ויפרוק עמיה בחייכון וביומיון ובחיייהון  
בית ישראל בעגלה ובזמן קריב ואמרו אמן  
יהא שמוה רבא מברך לעלם ולעלמי עלמיא . יתברך —  
ונחמתא דאמירן בעלמא ואמרו אמן .

על רבנן ועל תלמידיהון ועל תלמידי תלמידיהון דעסקין באוריתא די  
באתרא דדין ודי דכל אתר ואתר יהא להון ולכון חנינא וחסדא  
ורחמי וסיעתא ורווחא מקדם אבוהון דבשמיא ואמרו אמן  
יהא שלמא רבא - ואמח אמן

German Ritual

Portuguese

ייתגדל ויתקדש שמיא רבא בעלמא  
דברא כרעותיה וימליך מלכותיה  
בחיכון וביומיוון ובחיי דכל בית ישראל  
בעולה ובזמן קריב ואמרו אמן  
יהא שמיא רבא מברך לעלם ולעלמי  
עלמיא - יתברך וישתבח - ואמרו אמן  
על ישראל ועל רבנן ועל תלמידיהון  
ועל כל תלמידו תלמידיהון  
ועל כל סן דעסקין באוריתא  
די באתרא דדין ודי בכל אתרא ואתר  
יהא לנא ולהון חנא וחסדא ורחמי  
מקדם מארה שמיא וארעה ואמ  
וסרקנא מן קדם אבוהון דשמיא וארעא  
ואמרו אמן

The same plus זימח  
פוחקניה וקרב משיחה

The same

The same + קדשנא

omitted.

יהא שלום רבא מן שמיא *the same*

חיים וחיים טובים

Omitted.

שבע יסועה ונחמה וטיובא  
זרפועה ונחמה וסליחה וספדה

עלינו ועל כל ישראל ואמרו אמן

ורוח זה צלה לנו וכל ישראל

ואמרו אמן

עשה שלום בפרומיז הוא ברחמי

עשה שלום עלינו ועל כל ישראל ואמרו

*the same.*

אמן

### The Kaddish for Mourners.

The קדיש יתום forms a class by itself though there is implied in the prayer the belief in resurrection as has been so often shown; still the thought is not dwelt upon at length as in the קדיש דאמחדא and the קדיש דרבנן. In the prayer-book of the Hamburg Temple, we find that adequate ex-

pression has been given to the thought  
this prayer is meant to embody\*.  
The Union prayer-book incorporates  
the same into its ritual.

קדיש יתום

German (orthodox)

Portuguese

יתגדל ויתקדש זגו' - ונחמותא דאמין תגדל ויתקדש זגו' - ונחמותא דאמין

בעלמא ואמרו אמין

בעלמא ואמרו אמין

יהא שלמא רבא מן שמיא חיים וטבע --- יהא שלמא רבא מן שמיא חיים - אמין

עשה שלום במרומוי הוא יעשה -

אמן עשה שלום במרומוי הוא

אמין

ברחמיו ועשה - אמין

The Kaddish of the Reform prayer-book  
is a combination of the מנהג אשכנז and the  
מנהג ספרד and it reads, as follows:

יתגדל ויתקדש שמיא רבא בעלמא די ברא כרעותיה זימליך מלכותיה

בחייכון וביומיוכון ובחיי דכל בית ישראל בעגלא ובזמן קריב ואמרו

אמן

יהא שמיא רבא מברך לעלם ולעלמי עלמיא

\* Regarding its origin, vid. Chap. 5.

\* For translation see Union Prayer Book

יִתְבַּךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֶם וַיִּתְנַשֵּׂא וַיִּתְהַדָּד וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמִיה

דְּקוֹדֶשׁא בְּרִיךְ הוּא לְעֵילָא מִן כָּל בְּרַכְתָּא וּשְׁיָרָתָא תְּשַׁבְּחָתָא וְתַחֲמַתָּא

דְּאַמְרוּן בְּעֵלְמָא וְאַמְרוּ אֲמֵן

מִלְּיִשְׂרָאֵל וְעַל צְדִיקֵיָא וְעַל כָּל מִן דְּאַתְפִּטֵּר מִן עֵלְמָא הָדִין כְּרַמְזִיתִּיה

דְּאַלְהָא יִדְא לְהוֹן שְׁלָמָא רַבָּא וְדוֹלְקָא טוֹבָא לְחַיֵּי עֵלְמָא דְּאַתְנִי, וְחִסְדָּא

וְרַחֲמֵי מִן קִדְשׁ מִרָה שְׁפִיָּא וְאַרְפַּע וְאַמְרוּ אֲמֵן

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא זַחֲיִים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאַמְרוּ אֲמֵן

קֶשֶׁה שְׁלוֹם בְּמַרְזֵינוּ הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵנוּ וְעַל כָּל יִשְׂרָאֵל וְאַמְרוּ אֲמֵן

### קדיש דאתחדתא

This Kaddish has been called the "Common Kaddish" because it serves a double purpose. In the תפילה, it finds its place as a prayer recited on the 9th of Ab., and as a special prayer for the mourners, it is recited by the orphans immediately after the interment of the parent. It is an old custom to recite this Kaddish

at burials, in as much as Rabbi  
 Eliezer Ben Nathan in the first part  
 of the thirteenth century speaks of it as  
 a מצוה In Maimonides, it is quoted  
 under the title of קדיש דרבנן and as  
 such I have accordingly spoken of it  
 on a previous page under the קדיש דרבנן

\* קדיש דאחדותא

German

Portuguese.

|                                                          |                                 |
|----------------------------------------------------------|---------------------------------|
| יתגדל ויתקדש שמייה רבא בעלמא                             | יתגדל ויקדש שמייה רבא דהוא עתיד |
| דהוא עתיד לאתחדתא ולאחיאמתיא                             | לחדתא עלמא                      |
| ולאסקא לחיי עלמא ולמבני קרתא                             | ולאחאח מתיא ולשכלל א היכלא      |
| ולמפרק חייא ולמבני קרתא דירושלם ולשכלל היכלא בזה, ולמעקר | ולמפרק חייא ולמבני קרתא דירושלם |
| פולחנא נזכרא מארעא, ולאחאח                               | ולמעקר פולחנא דאליילא מארעא     |
| פולחנא דשמיא לאתרה וימליך קודשא                          | ולאחאח פולחנא יקירא דשמיא       |
| ברוך הוא במלכותיה ויקריה                                 | להדריה וזיויה ויקריה בחייכון    |
| בחייכון ובזמייכון ובחיי דכל בית ישראל                    | ובזמייכון ובחיי דכל בית ישראל   |
| בעולא ובזמן קריב ואמרו אמן                               | בעולא ובזמן קריב ואמרו אמן      |

\* Known in Portuguese as קדיש דהשכבה. Translation of which may be found in appendix, page 11

|                                 |                                |
|---------------------------------|--------------------------------|
| יהא שמייה רבא מברך וגו' דאמין   | יהא שמייה רבא זג'... ונחמתא    |
| בעלמא ואמרו אמן                 | דאמין בעלמא ואמרו אמן          |
| תהכלי חרבא וכפנא ומותנא ומרעין  | יהא שלמא רבא מן שמיא           |
| בישין יעדי מננא ומנכון ומעל     | וחיים עלינו ועל כל ישראל ואמרו |
| עמיה ישראל ואמרו אמן            | אמן                            |
| יהא שלמא מן שמיא חיים ושבע וגו' |                                |

As was above stated; the American Reform Ritual makes use of the קדיש יתום alone. The Kaddish is not recited between prayers; and after burials, instead of the קדיש דא תחדתא, the קדיש יתום is employed.

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## Chapter IV

### The Kaddish of the Mourners.

## Chapter IV.

### The Kaddish of the Mourners.

Of the three groups, or the five different forms of the Kaddish, that one known as the קדיש ימים holds the first rank. Though of comparatively late origin, it exerts a wide-spread influence over our people. According to the Orthodox belief, only a son may recite the Kaddish, therefore when in such cases, there is no male issue, to recite the prayer, it is regarded, indeed, as a peculiar misfortune. The exact or even approximate date of its introduction into the Jewish service

cannot be ascertained. We cannot tell whether it was known in the time of the Talmud. No mention of it is made anywhere in Masseketh Soferim 19. where the Kaddish is spoken of. Neither Rabbi Amram nor Maimonides nor Jacob ben Asher give us any light on the question. These facts prove, negatively, at least, that it did not then exist. We read of it for the first in a commentary on the תורה of Jacob bin Asher, written by Joseph Caro (1488-1575). Commenting on Article 376 of the Ture Jore Dea, the author says that the <sup>דבר of visiting the</sup> Kaddish of mourners has its origin in the story narrated by Rabbi Akiba. The story is quoted

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in סדר הדורות is to this effect: Rabbi Akiba visited a graveyard. Here he met a man gathering wood, who presented a strange and pitiable spectacle. Thereupon the Rabbi asked him whether he was a slave; if so he would buy his manumission; or if he was poor, then would he enrich him. But the man besought him not to detain him lest upon his return, his overseers might deal harshly with him. But being importuned to explain his strange demeanor, the man unbosomed himself to the Rabbi. He said that he was a dead man, and was expiating the sins he committed during his

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life, having been a tax-farmer  
and especially partial to the rich.  
The wood which he gathers, is to  
be fuel for the fire that will  
consume him on his return. The  
Rabbi asked the man this ques-  
tion, "Have you any hope of  
freeing yourself?" and the stranger  
replied that he had heard it  
remarked that if he had a boy  
who among other things <sup>would</sup> learn  
to recite the Shaddish before the  
Congregation and the Congregation  
would respond *יהא שמיה רבא מברך*, then  
would he be released. Rabbi Aki-  
ba accordingly proceeded to teach  
the boy *יהא שמיה רבא קדיש, ק"ש, י"ח ברכות, ברכת המדון*  
*רבא*. Not long after, the Rabbi dreamed

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that the parent of the boy was released from Gehenna.

Another commentator on the same article of the Tur - Moses of Is serles (1500-1572) bases the 2710 on the story found in Tana debe Elijah Sutta (chap. 17). This story is in its general features similar to the one above related, the name, Jochanan ben Zakai, however, taking the place of Akiba. Whether the narrative really formed the basis of its introduction, is not so certain. The Midrash Tana debe Elijah is dated about the Eleventh Century and we should expect to find it in the סדר התפילה of Maimonides or in

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Jacob ben Asher's Turim. So evidently it is a later product. Cassel thinks that it was introduced in the latter half of the 15<sup>th</sup> Century. Now apart from the fact that there is no documentary evidence, it is unlikely that this was the correct time, for the following argumentum ad impossibile: Joseph Caro does not seem to be clear about the facts which caused the introduction of the קדיש יום into the service.

Now if it were a product of the latter half of the 15<sup>th</sup> Century, having lived in closing part of the 15<sup>th</sup> and the beginning of

the sixteenth centuries, he ~~could~~ have learned of the facts by mere inquiry. But what seems to me more plausible is that it was a direct outgrowth of the Crusades<sup>and</sup> introduced about the 14<sup>th</sup> Century. At first it most likely was recited only for those who died the death of martyrdom, this being known as a קידוש השם. We read in Deut x-3, "Then Moses said to Aaron, this it is that the Lord spoke, saying: 'I will be sanctified in them that come nigh to me\* and before all the people, I will be glorified.'

\* Note expression קרובי אקדש

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And Aaron was silent." The scripture if it teaches anything, teaches us, firstly, that God was sanctified by the death of the sons of Aaron and secondly, that the fact that God's glory was magnified, ought to be sufficient consolation to Aaron in his bereavement. Now that this thought should be uppermost in the minds of the survivors of those persecuted during the Crusades, is natural. It was with joy, and song and praise on their lips that those noble brave went to their death. It was the glory of God that

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that impressed these men. Hence  
the recital of the <sup>וידוי</sup>. That this  
should be made more general,  
is expected. Death is decreed by  
God. Gods will is manifested in  
all things. Hence anyone who  
dies, indirectly yields to the  
will of God and thus His  
name is sanctified. The interest  
taken in an average individual  
is certainly limited to his sur-  
vivors. Hence the recital of  
the <sup>וידוי</sup> by the orphans.

This is one view of the Kaddish.  
But there is an acquiescence to  
the will of God from a lower  
motive. We have seen how the  
idea of Restoration first dreamed

of by the idealists of Israel gradually became a dogma. We have also seen how the idea of a personal Messiah rooted itself in the mind of the Jewish people. This Messiah would have to resurrect the dead, till Satan, no sin, hence no death. This will be brought about when Israel shall by observance of the Law have rendered herself fit to become "a light to the nations." Now that the Kaddish in its earliest form\* - which was recited before <sup>and</sup> after the study of the Law, and later on in behalf of the dead, these ideas naturally formed

\* Vid. Chap III

\* Sabbath 19b Berachoth 57a

of the reciter. The loss was to  
be rectified by the all-just.  
Soon all of the quotations of  
the Talmud and Midrash were  
brought in support of this the-  
ory and the selfish idea  
overshadowed the purely al-  
truistic one.

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## Appendix.

### Translations

קדיש אתקבל

May His great name be exalted, and sanctified throughout the world, which He hath created according to His will; may He establish His kingdom, cause His redemption to spring forth, and hasten the advent of His anointed. In your life-time <sup>and</sup> in your days, and in the life-time of the whole house of Israel; speedily <sup>and</sup> in a short time; <sup>and</sup> say ye, Amen.

May His great name be blessed, <sup>and</sup> glorified forever <sup>and</sup> ever. May His hallowed name be praised; glorified, exalted, magnified, honored <sup>and</sup> most excellently adored, blessed is He, far exceeding all blessings, hymns, praises <sup>and</sup> benedictions, that are repeated throughout the world; <sup>and</sup> say ye, Amen.

May the prayers <sup>and</sup> supplications of the whole house of Israel be accepted in the presence of their Father, who is in Heaven; <sup>and</sup> say ye, Amen.

May the fulness of peace from Heaven, with life

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plenty, salvation, consolation, freedom, health, redemption,  
pardon, expiation, enlargement and deliverance, be granted  
unto us and to all, His people, Israel; say ye, Amen.

May He who maketh peace in His high heavens, thro'  
His mercy bestow peace on us and all Israel; say ye, Amen.

קדיש דרבנן

May His great name be exalted.....  
.. benedictions that are repeated throughout the world etc  
(מגילת 52) Unto Israel, their rabbins, their disciples and  
all their successors, who diligently study the holy law,  
who are in this and every other place; may there  
be grace, favour, and mercy, from the presence of the  
Lord of heaven and earth, both to them and to us; say  
ye, Amen.

May the fulness of peace from heaven, with  
life, plenty, salvation, consolation, deliverance,  
health, redemption, pardon, expiation, enlargement, and  
freedom, be granted unto us, and to all His people

Israel; and say ye, Amen.

May he who maketh peace in his high heavens, thro' His mercy, bestow peace on us, and all Israel; and say ye, Amen.

קדיש המעבד

May the name of the great Sovereign be exalted and Sanctified; for he will in the future time renew the world, revive the dead, restore the temple, save the living, rebuild the city of Jerusalem, destroy utterly the worship of idols from the earth, and restore the precious worship of Heaven to its former glory, splendour, and effectiveness, in your life-time, and in your days, and in the life-time of the whole house of Israel, speedily, and in a short time; and say ye, Amen.

May His great name be blessed etc. -----  
praises and benedictions that are repeated throughout the world etc.

May the sword, famine, death & evil occurrences  
forever be removed from us, from you & from all  
thy people, Israel; & say ye, Amen.

May the fulness of peace from Heaven, with  
life, plenty, salvation, consolation, deliverance  
health, redemption, pardon, expiation, enlargement,  
& freedom, be granted unto us, to all Israel;  
& say ye, Amen.

May He who maketh peace in this high heavens,  
through His infinite mercy, bestow peace on us,  
& all Israel; and say ye, Amen.