

קדיש WITHIN לשון THE

קדיש consists of Hebrew and Aramaic words. Several reasons are given for the interspersing of both Hebrew and Aramaic words within קדיש:

מהזור ויטרי סימן פז-פי של קדיש: לכך תקנו רבותינו קדיש לאומרו בלשון ארמית כדי שלא יבינו המלאכים. שאילו יהיו מבינים בקדיש כשאומרים אותו למטה יבלבלו את כולם ויהיו דוחים אותו מלעלות למעלה לפי כי עצבון רב יש למעלה בשעה שעונין למטה יהא שמיה רבא מברך. אומר הקדוש ברוך הוא במסכת ברכות. אוי לאב שככה מקלסין אותו בניו ודיחקם מעל שלחנו. ומנענע הקדוש ברוך הוא בראשו ואומר אשרי המלך שמקלסין אותו כך בביתו; אוי לאב שהגלה את בניו. אוי לבנים שגלו מעל שלחן אביהם. וכשהמלאכים שומעין את העצב הזה מתבהלין ונרתעין ביניהן. ולא לתר הציבור מתחילין לשון עברית. יתברך וישתבח כדי שיבינו המלאכים שבה משובח שישראל משבחים לאביהם שבשמים ולא ירגישו בעצב מחמת מה הוא בא. וכשצריכין לנחמו מזה העצב הופכין הלשון לארמית כדי שלא יבינו. שהכל יודעין שאין נחמה באה אלא על העצב. שנחמה באה על העצבון. ואומרים לעילא מכל ברכתא יתברך. ולעילא מכל שירתא תושבחתא ישתבח. ומכל נחמתא יתנחם אותו עצב של מעלה:

פירושי סידור התפילה לרוקה [לט] קדיש עמוד רנב-יהא שמיה רבה מברך חייב אדם למשוך בכל כחו בתיבת רבה, כדי שיחשוב במחיית עמלק כאשר נשבע הקב"ה, ולהשלים שמו של ד' אותיות ויהיה שמיה רבה, וכשישמע הקב"ה שישראל מערימים לחשוב בלבם השבועה שנשבע על עמלק לאבד זכרו, ומתפללין בכל כחן אילו ד' תיבות (ו) יהא שמיה רבה מברך, כנגד ד' אותיות של שם, כדי לגדל שמו של ד' אותיות (ויהא שמיה רבה מברך) אומר אוי לבנים שגלו מעל שולחן אביהם, ואוי לאב שכך מקלסין לו בניו ורחקם מעל שולחנו, ועל כן רב עצבון שבשמים באותה שעה שמזכירין ישראל בלבם את עמלק שהכעיס כלפי מעלה, וגרם לשם מד' אותיות להחלק כדאי' לעיל, כי השם מב' אינו אלא הצי השם מד' אותיות, וכששומעין ורואין המלאכים השרת את העצבון שהיה לפני הקב"ה נודעזעין ומתחללין מפני שאינם יודעין על מה העצבון, לפי שאינם מבינים בלשון ארמי. כשאנו מתחילין קדיש יתגדל ויתקדש הוא לשון עברית על שם הפסוק והתגדלתי והתקדשתי, ומתיבה שלישית ולהלן דוהו שמיה רבה לשון ארמית, ואילו היו אומרים שמיה רבה בלשון עברית והיינו אומרים שם רב, יהיו מבינים המלאכים כי העיצבון הוא על עסק עמלק, שהיה הקב"ה נשבע שלא יהא שמו של ד' אותיות שלם עד שימחה זכר עמלק, ויהיו המלאכים מבלבלין התפלה של קדיש מלעלות למעלה, ולא יהיו ישראל משבחיין שבה

מעולה כזה, ויהיה קדיש בטל, ולכך אנו אומרים משמיה רבה ולהלאה בלשון ארמית, שלא יבינו המלאכים על מה העיצבון. וכן מצינו במס' ברכו' דיש עצבון לפני הקב"ה כשישראל אומ' יהא שמיה רבה, והמלאכים מזדעזעין ותומהי' זה לזה על העצבון. ומיד חוזרים הקהל משבח זה בלשון עברי ואומ' יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל, אילו השבעה שבחות כנגד שבעה רקיעים, וצריכין להאריך בכולן כדי ליפות את השבח ונגנונו, ובאילו השבחות אין בהם שום תבה שיש בהם שום רמז שיכול שום בריה להבחין על מה העצב שבא למעלה.

פירושי סידור התפילה לרוקה [עז] קדיש עמוד תמ-ולמה תיקנו הקדיש בלשון ארמי, לפי שנעשה הקדיש בארץ ישראל, וכשעלו מבבל נעשה בלשון ארמי, שהרי כל לשון המשנה בלשון ארמי, העיד רבי יוסי בן יעזר על בית מטבחיא דכן, הלל אומר על דאטפת אטפוך. לפי שהילל אומר זה ויוסי בן יעזר בפני כל הגולה שמדברין בלשון ארמית, וגם בירושלם רובם מדברים ארמית שהרי תרגום ירושלמי ארמי ומירושלמי עיקר הברכות, ובשביל שיבינו תיקנו קדיש לשון ארמית. ועוד, לפי שהקדיש תקנת אחרונים, לכך תיקנוהו בלשון ארמי שידעו שהוא תקנת אחרונים ולא מתקנת ראשונים, אבל יתגדל ויתברך לשון הקודש תיקנו.

ספר אבודרהם הקדיש ופירושו-ומה שתקנו הקדיש בלשון ארמית יש אומרים מפני מלאכי השרת שלא יתקנאו בנו שאנו משבחין שבח נאה הזה כמו שאמרו בפ"ק דברכות (ג, א) אשרי המלך שמקלסין אותו בביתו כך וגם לפי שבשעה שישראל עוני' אמן יהא שמיה רבא מברך הקב"ה נזכר לחורבן הבית וגלות ישראל כמו שאמרנו ואם יבינו זה מלאכי השרת יקטרגו עלינו, על כן תקנו אותה בלשון ארמית כדי שלא יבינו המלאכים שאינם מכירין אותו כדאיתא בסוטה בפרק אלו נאמרי' (לג, א). והקשו בתוספות והלא אפי' מחשבות אדם הם יודעים ומכירים אלא לשון זה הוא מגונה ביניהם להזקק לו. ור"י פירש טעם אחר לקדיש בלשון ארמית מפני שהיו רגילין לומר אותו אחר הדרשא כדאימרי' בשלהי סוטה (מט, א) אמאי קאי עלמא אסדרא דקדושא ויהא שמיה רבא דאגדתא, והיו שם עמי הארץ שאינם מכירים אלא ארמית שהוא לשונם לכך תקנו לאמרו בלשון ארמית שהכל מבינים אותו.

One can argue that the composition of קדיש was an innovation that חז"ל undertook to minimize the theological damage that was caused by the destruction of the בית המקדש. Undoubtedly it was composed with Aramaic words so that everyone could understand its meaning. Perhaps the theme of קדיש, that each day the רבונו של עולם feels the pain we feel concerning the גלות, is the magic formula that sustains our existence as a people.

TRANSLATION OF SOURCES

מהחזור ויטרי סימן פז-פי של קדיש-The reason that our Sages authored Kaddish in Aramaic was so that the angels would not understand what the congregation was reciting. If the angels understood the words of Kaddish, then at the time that the congregation below recited Kaddish, the angels would interfere with the transmission of the words and would confuse the words because of the great sadness that is caused in the world above when the congregation below recites: YiHai Shmai Rabbah M'Voruch. As we learned in Masechet Brachot: G-d says: Oy to the Father whose children still praise Him even though He chased his children away from His table. And G-d shakes His head and says: How nice it is for the King that his children praise Him in His House; How sad it is for the Father who exiled His children. How sad it is for the children who were exiled from their Father's table. When the angels hear G-d's sadness, they become agitated. Immediately thereafter the congregation begins reciting words in Hebrew: Yitbarach V'Yishtabach so that the angels understand the words of praise that the congregation are reciting in honor of their Father in Heaven. The angels will not know for what reason G-d feels sadness. When the congregation then comforts G-d because of G-d's sadness the language switches back to Aramaic so that the angels will not understand that the congregation is comforting G-d. Everyone knows that the purpose of comfort is to relieve sadness. Then the congregations says: OO'L'Aila Mikal Birchata Yitbarach and OO'L'Aila Mikal Shirata Tooshbichata Yishtabach. The words: OO'Mikal Nechemata are meant to comfort the sadness that G-d feels in His world.

פירושי סידור התפילה לרוקה [לט] קדיש עמוד רנב-Yihai Shmai Rabbah Mivorach-A person is obligated to use his whole strength to emphasize the word "Rabbah" (Great) so that the person is reminded of the need to eradicate Amalek as G-d promised. By doing so a person completes the name of G-d that consists of four letters (י-ק-ו-ה) and then G-d's name will once again be great. And when G-d hears how the congregation takes time to remember in their hearts the oath that G-d took to destroy the memory of Amalek and the congregation recites with its whole heart the four words: Yihai Shmai Rabbah Mivorach then G-d says: Oy to the sons that were exiled from their Father's table and Oy to the Father that is praised by his children who were sent away from their Father's table. Because of these words, there is great sadness in G-d's world when the congregation remembers the story of Amalek and how Amalek angered the heavens and caused the name of G-d that consists of four letters to split apart. The name that has two letters (י-ה) is only half the name which consists of four letters. When the angels hear and see the sadness that surrounds G-d they are excited and confused because they do not know what is causing the sadness because they do not understand Aramaic.

We begin Kaddish with words in Hebrew: Yitkadal V'Yitkadash which are based on a verse from Ezekiel, V'Hitgadalti V'Hitkadashti. From the third word and forward, i.e. Shmai Rabbah, the words are in Aramaic. Had we said those words in Hebrew, we would have used the words: Shem Rav and the angels would have understood that G-d's sadness was the result of the incident with Amalek when G-d took an oath that His name of four letters would not be complete until He destroyed the memory of Amalek. If the angels understood they would have interfered with and confused the prayers of Kaddish so that it would not reach G-d. Then the congregation would

have been prevented from reciting such a beautiful prayer of praise and the Kaddish would have been recited for no reason. As a result, from the words: Shmai Rabbah and forward, we recite the words in Aramaic so that the angels do not know the source for G-d's sadness. That is the meaning of the gemara in Masechet Brachot which tells us that there is sadness surrounding G-d when the congregation recites Yihai Shmai Rabbah Mivorach and the angels look at each other trying to figure out the source for G-d's sadness. Then the congregation switches back to Hebrew when the congregation wants to recite words of praise and they say: Yitbarach V'Yishtabach V'Yitpaer V'Yitromom V'Yitnasai. V'Yithadar V'Yitalaeh V'Yithallal. These seven words of praise symbolize the seven heavens. One should dwell on each word of praise so as to enhance each word. These words of praise which are recited in Hebrew provide no clue as to the source of G-d's unhappiness.

תמ פירושי סידור התפילה לרוקה [עז] קדיש עמוד תמ-Why did they compose Kaddish in Aramaic? Kaddish was authored in Israel but when they went in exile to Babylonia the words were translated into Aramaic. We know that the language of the Mishna is in Aramaic as we learned: Rabbi Yossi the son of Yeazer testified about the Temple slaughterhouse and Hillel said: because you drown others, you drown. Why did both Rabbi Yossi and Hillel say those words in Aramaic? Because the whole exile spoke in Aramaic. Even in Jerusalem, those who returned spoke in Aramaic as we see that the Targum Yerushalmi was written in Aramaic and from the Yerushalmi we learn most of the blessings. Because they wanted the public to understand, they composed Kaddish in Aramaic. Also Kaddish was authored in a later historical period. It was composed in Aramaic so that everyone would know that it was composed in a later historical era and that it was not composed in an earlier period. But the opening words: Yitgdal and Yitkadash they composed in Hebrew.

ספר אבודרהם הקדיש ופירושו-The reason that they composed Kaddish in Aramaic some say is because of the Ministering Angels who might be jealous that we praise G-d with such beautiful words of praise as was written in Tractate Brachot (page 3 side 1): Happy is the King who receives praise of Him in His house. Also because when Jews answer: Yihai Shmai Rabbah M'Vorach, G-d remembers the destruction of the Temple and the exile of the Jews as we said. If the Ministering Angels understood the words they would argue against us. Therefore they composed Kaddish in Aramaic so that the Angels would not understand because they were not familiar with it as it is written in Tractate Sotah in the chapter entitled: Elu Neemarim (page 33 side 1). There Tosaphot asked: isn't it true that the angels know Man's thoughts and recognize them. Tosaphot answered that the angels did not like the Aramaic language and so they did not learn it. Rabbi Yehuda gave a different reason why Kaddish was composed in Aramaic. He based it on the fact that Kaddish was recited after a public lecture as we learned at the end of Tractate Sotah (page 49 side 1): for what reason does the world remain standing? Because of Kedusha D'Sidra and the words Yihai Shmai Rabbah that are recited after a public lecture. There were unlearned people at the lectures. They only understood Aramaic because it was their native tongue. They composed Kaddish in Aramaic so that everyone could understand its words.

SUPPLEMENT

SUMMARY OF THE ORIGINS OF קדיש יתום

קדיש יתום was established so that minors and individuals who were not qualified to be a שליח ציבור could perform a religious act that would benefit a deceased parent. Why was קדיש chosen as the act by which minors and those not qualified to be a שליח ציבור could perform a religious act that could benefit a deceased relative? Two factors came together. First, after the מעשה ברבי עקיבא became well known, a custom developed that a mourner would be the שליח ציבור so that through his efforts the congregation would be reciting ברכו and קדיש. Second, as part of a child's חינוך, he would be invited to recite the final קדיש in synagogue. The custom first began as a part of תפלת מעריב after שבת and was then expanded to include the conclusion of the daily תפלת שחרית and תפלת מעריב.

Why did חז"ל choose being a שליח ציבור to be the method by which a child benefits a deceased parent? Prior to the invention of the printing press, תפלה was led by a שליח ציבור who recited the תפילות from memory. His recitation had to be error free. To qualify to be a שליח ציבור, an individual needed to memorize the תפילות and practice them to deliver them error-free. Because that effort resulted in the individual becoming an asset to the community, it was considered the kind of action that could lead to כפרת המת. In which era were there so many orphans under the age of 13 that חז"ל felt compelled to institute the practice of mourners reciting קדיש so that minors could fulfill the obligation of ברא מזכה אבא? The introduction of קדיש יתום appears to parallel the era of the Crusades.

Why was reciting קדיש considered an act that can benefit a decedent? קדיש was authored after the הרבן בית שני to be a תפלה by which the congregation could perform קידוש השם. It was based on a מדרש that indicated that the רבוננו של עולם shared the pain that the Jewish People was suffering in the גלות. The מדרש serves as an important example of the steps that חז"ל took to counteract the theological damage that was caused to Jewish thought by the destruction of the בית המקדש. Initially קדיש was recited only after לימוד תורה and in particular after learning

אגדתא. Its purpose was later expanded to include performing קידוש השם after performing a מצוה such as קריאת התורה or פסוקי דזמרה. At the same time it was

included in burials either because ten people had assembled to perform the מצוה of קבורה or because דברי תורה were spoken in honor of the deceased. When the lesson of מעשה ברבי עקיבא spread and the concept of ברא מזכה אבא became popular, the custom grew that an אבל should be the שליח ציבור in order to recite ברכו and קדיש.

The fact that the custom began that a minor should recite the final קדיש even if he was not a mourner in order to train the child to be able to recite קדיש reflects the problem that Judaism faced in educating children before the invention of the printing press. Handwritten manuscripts of religious material including סידורים were not that readily available. In fact, historians tell us that a handwritten סידור was often given as a wedding gift. As a result, Jewish education must have been quite different at that time than it is now. Teachers must have recited material repeatedly to the students until the students could repeat the material on their own. The only way teachers could know if students were learning the material was by having the students recite the material from memory. Hence, the custom to have a minor recite the final קדיש arose so that a minor would learn to recite קדיש.

Tracing the origin of קדיש יתום reveals how חז"ל never hesitated to innovate in reaction to historical events. קדיש was authored to ease the theological issues that arose after the destruction of the בית המקדש. The concept that a child can relieve the punishment of a deceased parent must have grown popular when a large number of Jews began dying על קידוש השם. In reaction to the fact that decedents were leaving behind minors, חז"ל then felt compelled to provide a means by which even a minor could perform some act that would benefit the deceased parent.

That קדיש is now recited by all mourners does not take away from the significance of reciting it. It reminds us of the pain we feel each day and that the רבנו של עולם feels each day because of the destruction of the בית המקדש. But perhaps חז"ל meant to teach us one additional thought. When the time comes that the רבנו של עולם has to extinguish a life, He too shares in the sadness that the family feels.