נוסח הקדיש, וביאורו

כט. מנהגינו לומר "יתגַדַל ויתקַדַש" בפת"ח. אולם האשכנזים אומרים "יתגֶדֵל ויתקֶדֵש" בציר"י.

ל. ידגיש הגימ"ל ד"יתגדל", כדי שלא יהיה נשמע "יתקדל", לשון עורף, (שתרגום עורף קדל, ראה שמות לב, ט). [משנ"ב ס"ק ב]. וגם ידקדק לומר "יתגדל" ולא "ידגדל".

לא. "די ברא" ב' תיבות הן. [משנ"ב ס"ק ב]

לב. הנכון לומר בנוסח הקדיש: "בעלמא די ברא כִּרעותיה", בכף דגושה, כמו כל אותיות בג"ד כפ"ת בראש מילה. [יבי"א ח"ט סי' כב אות ב]. ורבים נוהגים לומר "כְּרעותיה" בכ"ף רפויה. ויש להם על מה שיסמוכו, ראה בהערה.

Text of Kaddish and Its Interpretation

Yitgadal or *yitgadel*

29) The custom of Sefardic Jews is to pronounce the first words of kaddish as *yitgadal veyitkadash*, with the vowel *patah* under the letter *dalet* in each word. Some Ashkenazic Jews pronounce them *yitgadel veyitkadesh*, with the vowel *tzere* under the letter *dalet*.[416]

Yitgadal, not *yitkadal*

30) The person reciting kaddish must make sure to pronounce the word *yitgadal* correctly, and not mistakenly say *yitkadal*, replacing the *gimel* sound with that of a *qoph*. That word means "he will grow a neck," and it is altogether inappropriate for kaddish. Likewise, he must not pronounce the word as *yidgadal*.

Di bera, two words

31) The words *di bera* should be pronounced as two words, and not *dibera*.

Kir'uteh or *khir'uteh*

32) The first letter of the word *kir'uteh* should be pronounced as a *kaph* and not as a *khaph*. That is the regular rule for the first letter of a word. Many people, however, pronounced it with a *khaph* [since it follows an *alef*]. There is a basis to justify that pronunciation as well.[417]

Day 80

Kiryat Hana David, the *Shalme Toda*, the *Arokh Hashulhan* Tayeb, the responsa *Simhat Kohen* (Vol. VII #2), and the *Kaf Hahayim* Palachi (13:21). The *Yaskil Avdi* (Vol. VIII, #26:9) apparently ignored all these *Poskim* and ruled that it is unnecessary to take three steps back. See more about this in responsa *Yabia Omer* (Vol. V, #9).

416. The *Mishna Berura* 56:2) ruled that these words must be pronounced with the vowel *tzere*, since these two words are Hebrew and not Aramaic. [The word *titkabal*, in contrast, is definitely Aramaic and calls for the vowel *patah*.] Harav Meir Mazuz (*Ish Matzli'ah* glosses on the *Mishna Berura*) countered that this ruling contradicts the spelling found in all the ancient prayer books. Moreover, there is no proof that we are supposed to use the Hebrew forms of these words rather than their Aramaic equivalents. Besides, the use of the *patah* vowel in these words is acceptable even according to the rules of Hebrew grammar.

417. The six letters *bet*, *gimel*, *dalet*, *kaph*, *pe*, and *tav*, when appearing at the beginning of a word or of a syllable, usually contain a *dagesh kal*, which signifies that they are to be pronounced as hard consonants. When appearing at the end of a syllable, they have no *dagesh* and are pronounced as soft consonants – *vet rhimel thalet khaph fe* and *thav*.

לג. יזהר העונה קדיש להפסיק מעט בין "אמן" ובין "יהא שמיה רבא", כי "אמן" זה קאי אדלעיל, ומתחיל השבח מן "יהא שמיה", מאמר בפני עצמו. [בא"ח ויחי הי"א, משנ"ב סק"ב, כה"ח סק"ד]

Pausing between Amen and *Yehe*

33) When responding *Amen Yehe Shemeh rabba*, it is important to pause after the word Amen before continuing. The word Amen is a response to the words of kaddish recited by the cantor, while *Yehe Shemeh rabba* is a separate praise.

[In many communities there are different practices. For example, Syrian Jews do not differentiate between the letters *bet*, *dalet*, or *tav* with a *dagesh* and without one.]

Even when a word begins with one of these six letters, the letter might have no *dagesh* if the word preceding it ends with one of the letters *alef*, *he*, *vav*, or *yod*. Following this rule, many prayer books present the word *khir'uteh* in kaddish beginning with a soft *khaph* since the word before it is *bera*, which ends with an *alef*.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #22:2), however, ruled that it is more correct to pronounce this word as *kir'uteh*, beginning with the letter *kaph*. This is because the correct interpretation of kaddish is: His great Name will be magnified and sanctified in the world that He created, as is His Will. That is, His Will is for His Name to be magnified and sanctified in the world that He created. Accordingly, the word *bera* is the end of one phrase, while the word *kir'uteh* begins another phrase. Therefore, the *alef* sound at the end of *bera* does not affect the *kaph* and change it into a *khaph*, and we are to pronounce the word *kir'uteh*. This is likewise the opinion of Harav Eliyahu of Vilna.

This interpretation matches a passage found in tractate *Soferim* (14:12): "Above all, the Name of the King, king of all kings, the Blessed Holy One, will be magnified, sanctified, praised, and glorified in the worlds that He created – this world and the World to Come – fulfilling His Will and the desire of His entire nation, the household of Yisrael." Obviously, the "will and desire" are not referring to the creation of the worlds, but to having the Name magnified and sanctified. This is likewise the correct interpretation of the kaddish.

A variant interpretation

Harav Meir Mazuz (*Asaf Hamazkir* page 98) challenged the ruling of Maran the Rishon Letziyon, since Rabbenu David Abudarham (*Dine Keriyat Hatorah*) interpreted the passage in tractate *Soferim* as follows: "...in the worlds that He created, this world and the World to Come, in accordance with His Will [as I explained in kaddish], and as is the desire of those who fear Him and of His entire nation, the household of Yisrael. His dominion over us will be revealed as those who fear Him desire [meaning that we pray for His dominion over us to be revealed, fulfilling the desire of those who fear Him and of His entire nation, the household of Yisrael]." According to this interpretation, the words "as is His Will" refer to the creation of the world, whereas the words "the desire of those who fear him and of His entire nation" refer to God's Name being magnified and sanctified. In that case, it is correct to pronounce the word as *khir'uteh* with the letter *khaph*.

Harav Mazuz admitted that, despite the clear interpretation of Rabbenu David Abudarham, the text of the passage in tractate *Soferim* lends itself more to the interpretation adopted by Maran the Rishon Letziyon. He testified that his custom, and that of the community in Tunis, was to pronounce the word *kir'uteh* with the letter *kaph*.

The custom of the communities originating in Aleppo, however, is to pronounce the word as *khir'uteh* with the letter *khaph*. This is likewise the custom of Moroccan Jews. The *Shibole Haleket*, cited in the *Bet Yosef*, pointed out that there are ten expressions of praise in kaddish, and added that they correspond to the ten utterances with which God created the world, and this is the meaning of the words "in the world that He created according to His Will," in kaddish. This clearly concurs with the interpretation of Rabbenu David Abudarham.

The *Ale Hadas* (page 115) added that this interpretation is endorsed by Ra'aba"n, Rabbenu Yehuda bar Yakar, the Roke'ah, and Harav Yosef Gikatilla. Harav Shemuel Eliezer Stern demonstrated (in journal *Bet Aharon ve Yisrael*, Tammuz, 5753, page 119) that the great majority of the *Rishonim* concurred with this. He concluded, therefore, that the custom of pronouncing the word as *khir'uteh* is clearly a valid practice.

Decades ago, we discussed this with Maran the Rishon Letziyon, and he agreed with us that those who follow the practice of pronouncing the word as *khir'uteh* are on solid ground.