מא. בקדיש תתקבל, מנהגינו לומר: "תתקבל צלותנא ובעותנא עם צלותהון ובעותהון דכל בית ישראל", כדי לכלול עצמנו עם כלל ישראל. כעין מה שאמרו בברכות (ל ע"א) לעולם ישתף אדם עצמו עם הצבור. [יביע"א ח"ח סי' יא אות יא, ח"ט סי' צב אות ח]

מב. בקדיש תתקבל יש לומר: קֳדָם אבונא "דבשמיא" ואמרו אמן. ואין לומר "דבשמיא וארעא". [יביע"א ח"ח סי' יא אות יא]

Day 83

Titkabal tzelotana im tzelotehon

41) The correct text of *kaddish titkabal* is *titkabal tzelotana uva'utana im tzelotehon uva'ut'hon dekhol bet Yisrael* – Our prayers and requests will be accepted along with the prayers and requests of the entire household of Yisrael.[426] It is important to include our entire nation in our prayers, as the Talmud teaches (*Berakhot* 30a): "One should always include himself as part of the larger community."

Avuna devishmaya

42) The correct text for kaddish of *titkabal* is to plead for our prayers to be accepted by "our Father in Heaven [*avuna devishmaya*], and thus say Amen." It is incorrect to refer to God as "our Father in Heaven and on earth [*avuna devishmaya ve'ar'a*]."[427]

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426. This is the common custom in the land of Yisrael and in several other countries, and this is the text found in the prayer book *Kol Yaakob*. It is the text used in all prayer books used in the land of Yisrael, and it is the text found in the *Mordekhi* (*Ta'anit* #635).

The text of this prayer according to Rabbenu David Abudarham, as is found in the prayer book of Rav Amram Ga'on, is "The prayers and requests of the entire household of Yisrael will be accepted." Rambam's text is "The prayers of the entire household of Yisrael will be accepted and their requests will be fulfilled." Similar texts are offered by the *Orhot Hayim* (10d) and in a responsum of the Rashb"a (Vol. V, #54). Nonetheless, this does not detract from the validity of the text we use, singling out our own prayers while including them with those of the entire nation.

The *Petah Hadevir* complained that we do not use the text taught to us by the *Rishonim*, but the *Kaf Hahayim* Palachi (13:1) demonstrated that our text is valid and either one is acceptable. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #11:11) likewise asserted that no fault can be found in the text that we use traditionally. The *Sha'are Tefilla* (*Dine Kaddish* #6) testified that the custom throughout Morocco and Tunisia is to plea for "our prayers and requests" as mentioned above, and he added that this is the text found in the unpublished manuscript *Kaf Venaki*.

Today, the *Kaf Venaki* has been published and is available for study. It is notable that the author suggested that the text should depend on the location of the congregation. Communities in Morocco, he explained, should use the text pleading for "our prayers and requests and the prayers and requests of the entire household of Yisrael," since prayers offered anywhere else in the world first are forwarded to the Land of Yisrael and from there they rise to Heaven. Communities in the Land of Yisrael, do not need to plead for their prayers to reach the Land, and therefore it is sufficient to plead directly for "the prayers and requests of the entire household of Yisrael."

427. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #11:11) asserted that this is the text of Rambam, Rabbenu David Abudarham, and Rashb"a. The *Yosef Alekhem* asserted that it is an error to say *avuna devishmaya ve'ar'a* – referring to God as "our Father in Heaven and on earth" – since human beings have another father on earth. We refer to God as "our Father in Heaven." This concurs with the ruling of the *Kaf Hahayim* Palachi (17:13) and the *Sha'are Tefilla* (*Dine Kaddish* #7), and this text is found in the prayer books of Harav Yaakov of Emden and the *Avodat Habore*. The *Ale Hadas* added that in researching ancient prayer books, one will not find the words "and on earth."

Nonetheless, it appears that the custom in Aleppo was to use the text of *avuna devishmaya ve'ar'a* – "our Father in Heaven and on earth." The *Yosef Hayim* Mizrahi (page 61) reconciled the validity of this text.

מג. בקדיש על ישראל יש אומרים "יהא לנא ולהון ולכון". ויש אומרים "יהא לנא ולכון ולהון". **ובנוסח** "יהא שלמא" יש י"ב בקשות, והם: שלמא, חיים, ושבע, וישועה, ונחמה, ושיזבא, ורפואה, וגאולה, וסליחה, וכפרה, וריוח, והצלה. הרי י"ב, למספר י"ב שבטי בני יעקב. [אבודרהם בקדיש ופירושו]

Lekhon ulhon* or *lehon ulkhon

43) There are two choices of text in the kaddish of *Al Yisrael*: One is, "*Yehe lana ulhon ulkhon* – for us, for them, and for you." The other text is, "*Yehe lana ulkhon ulhon* – for us, for you, and for them." Either one is valid and may be used.[428]

In the passage of *Yehe shelama* we pray for twelve things: peace, life, plenty, salvation, consolation, safety, health, redemption, forgiveness, atonement, relief, and deliverance. The number twelve corresponds to the twelve Tribes of Yisrael; we ask God to grant these things to us in the merit of our ancestors, the twelve sons of Yaakov Avinu.[429]

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428. The prayer book *Derekh Hahayim* has the text of *lehon ulkhon*, following Rambam's text of the prayers. The *Tosefet Berakha* (page 18) approved of this text, explaining that the words *to them* flow naturally with the words preceding them. See also the responsa *Betzel Hahokhma* (Vol. V, #58). The custom of Maran the Rishon Letziyon, however, was to say *lekhon ulhon* since the proper order when addressing people who are present along with people who are not present is to first address those who are present (*to you*) and then those who are not present (*to them*). This is likewise the text in the *Ish Matzli'ah* prayer book. The *Halakha Berura* endorsed this text, while the *Yalkut Yosef* ruled that both versions are equally valid.

The passage of *al Yisrael*

Rabbenu David Abudarham (cited in the *Shalme Tzibbur* 83b) explained: "עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַּלְמִידֵיהוֹן" that we pray on behalf of the rabbis, their students, and their students' students, corresponding to the verse (*Yeshayahu* 59:21), "וּדְבָרַי אֲשֶׁר שַׂמְתִּי בְּפִיךָ לֹא יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ וְכוּ' – My words, which I placed in your mouth, will not move away from your mouth, your children's mouths, or from the mouths of your children's children...."

"דְּעָסְקִין בְּאוֹרַיְתָא קַדִּשְׁתָּא" – Who busy themselves with Your holy Torah" – this is based on the verse (*Yehoshua* 1:8), "וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה – you will study it day and night." A common error is to say קְדִישָׁא instead of קַדִּשְׁתָּא. The term *oraita* is a female noun, and it calls for the female adjective *kadishta*.

The words "דִּי בְּאַתְרָא הָדֵין וְדִי בְכָל אֲתַר וַאֲתַר – in this location and in all other locations" refer to the rabbis and their students, not to the Torah itself.

Custom of Northwest Africa

It is pertinent to point out that the traditional text used by Jews in Morocco and Tunisia is "עַל יִשְׂרָאֵל וְעַל רַבָּנָן וכו' דְּיָתְבִין וְעָסְקִין בְּאוֹרַיְתָא קַדִּישְׁתָּא יְהֵא לָנָא וּלְהוֹן וּלְכוֹן שְׁלָמָא חִנָּא וְחִסְדָּא וְחַיֵּי אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי וְרַחֲמֵי מִן קֳדָם אֱלָהָא מָארֵי שְׁמַיָּא וְאַרְעָא – for Yisrael and our rabbis who sit and study the holy Torah, may we, they, and you have peace, grace, kindness, long life, food aplenty, and mercy in the Presence of God, Master of the Heavens and earth." This version is found in the Livorno prayer book, the *Shene Luhot Haberit*, prayer book of Harav Yaakov of Emden, *Or Hadash* prayer book, and in the *Yafe Lalev*, *Si'ah Yitzhak* Alfiya, and other sources listed in the *Ale Hadas* (page 117).

429. This explanation is from Rabbenu David Abudarham. The *Shalme Tzibbur* (83d) pointed out that Rabbenu David also wrote that in the passage of *al Yisrael* we request three things: חִנָּא חִסְדָּא וְרַחֲמֵי, but he did not explain why. The *Shalme Tzibbur* suggested that the number three corresponds to our Patriarchs, in whose merit we make these requests. This is followed by the 12 requests corresponding to Yaakov's 12 sons.