



HOME BIOGRAPHY ALEPH SCHEDULE CONSULTING & TEACHING WRITING CONTACT LINKS MEDIA CONTACT

KADDISH•PUBLIC AND PRIVATE

Posted by Daniel in Prayer on Jan 2, 2013

Dear Friends,

In the fall of 2004, I had the great joy of learning together with eight rabbinical and rabbinic students. We studied comparative *nuscha'ot*, the different ways in which the same prayers were formed in various liturgical traditions of various Jewish communities. In the course of that study, we came upon the *siddur* of Rav Amram Ga'on meant for recitation by individuals. This caught us all by surprise since we had all been taught that *kaddish*, being a call and response, could only be recited in the presence of a *minyan* that there were no equivalents for private prayer.

The custom of having mourners recite the *kaddish* had not yet been established when Rav Amram lived, much less the idea of setting aside or creating opportunities for a *kaddish* identified as specific to individual mourners. At the same time, today we are all aware that people who, for various reasons, cannot form a *minyan* but still want to honour the relative or friend who passed away by reciting a *kaddish* alone. So this *kaddish* of Rav Amram's, available in all the places where a regular *kaddish* is recited, is a wonderful opportunity to create what so many needed while still respecting the tradition of call and response for when there is a *minyan*.

(Each unit of the *kaddish* ends with the recitor saying, "And say ye: Amen" to which we respond "Amen.")

Each student worked with this text independently and then, with assistance from Reb Ruth and with input from Reb Hanna Tiferet and Reb Zalman, I arrived at a composite version which reflects the thoughts of the students and our needs as a community committed to Jewish spiritual renewal. I hope that you will find it useful where a *minyan* is not or cannot be present and yet people desire to recite *kaddish*.

The link below will take you to a series of pages formatted for *Siddur Kol Koreh*. First you will see the original version from Rav Amram's *siddur*, with a gender specific translation (on purpose) to

comments and suggestions.

Finally, last month Reb Zalman prepared a new translation of the *kaddish* which we now call *Kaddish*. You will see that it is a call and response and so follows the tradition of being said Both Reb Chaya Gusfield and I made a few adjustments to which Reb Zalman agreed. I also about adding it to *Kol Koreh*, which I am now doing in at least some of the places where the *kaddish*.

[Kaddish Versions•Kol Koreh](#)

With thanks to the Holy Blessed One and the *Sh’chinnah* for this privilege, I offer it to you with thanks to the students who contributed: Ed Stafman, Robert Saunders, Ellen Weaver, Jan & Gusfield, Lori Klein, Eli Cohen, Rachel Leah Feinberg.

With blessings for a good secular new year and prayers that this is the moment when we tackle the real issues of our time by letting go of war and greed and replacing them with praise of concern for all humanity.

Daniel

Subscribe by Email

Your email:

Or Subscribe via RSS



[Follow new writings via RSS:](#)

ONE COMMENT

POSTED BY RABBI RACHEL BARENBLAT

I’m so glad you’ve shared this online. It’s a beautiful prayer and very valuable

community here it's sparked some wonderful conversations about kaddish

LEAVE A REPLY

Your email address will not be published. Required fields are marked *

Name *

Email *

Website

Comment

You may use these HTML tags and attributes: <abbr title=""> <blockquote cite=""> <cite> <code> <del datetime=""> cite=""> <strike>

