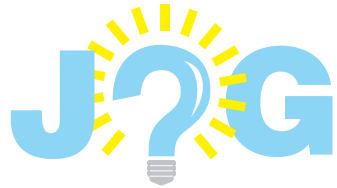


Words of Transcendent Sanctity

A Guide to Kaddish



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A Guide to Kaddish



The inspiration for this booklet came from seeing many dedicated heroes who, after the death of a loved one, come loyally to recite Kaddish in the Synagogue. This booklet is intended to assist those who already do recite Kaddish, and those who would like to know more. I also felt that whilst many mourners focused on navigating the tricky words of Kaddish, very few understand the (beauty of the) text. In our professional lives we seek to understand everything we do - our religious lives should not be lagging behind in this respect. Indeed, it may surprise many that Kaddish was initially nothing to do with mourners; the text of Kaddish dates back to the destruction of the second Temple, with mourners reciting Kaddish a phenomenon which began hundreds of years later in medieval times. Yet, as we shall see, the themes of Kaddish date much further back, and readily apply to mourners.

The booklet is aimed at increasing our understanding of what Kaddish is and what it achieves: both in micro and in macro. What is the purpose of Kaddish? How do the words reflect this purpose? And what are the pertinent laws regarding its recital?



I. Kaddish in General

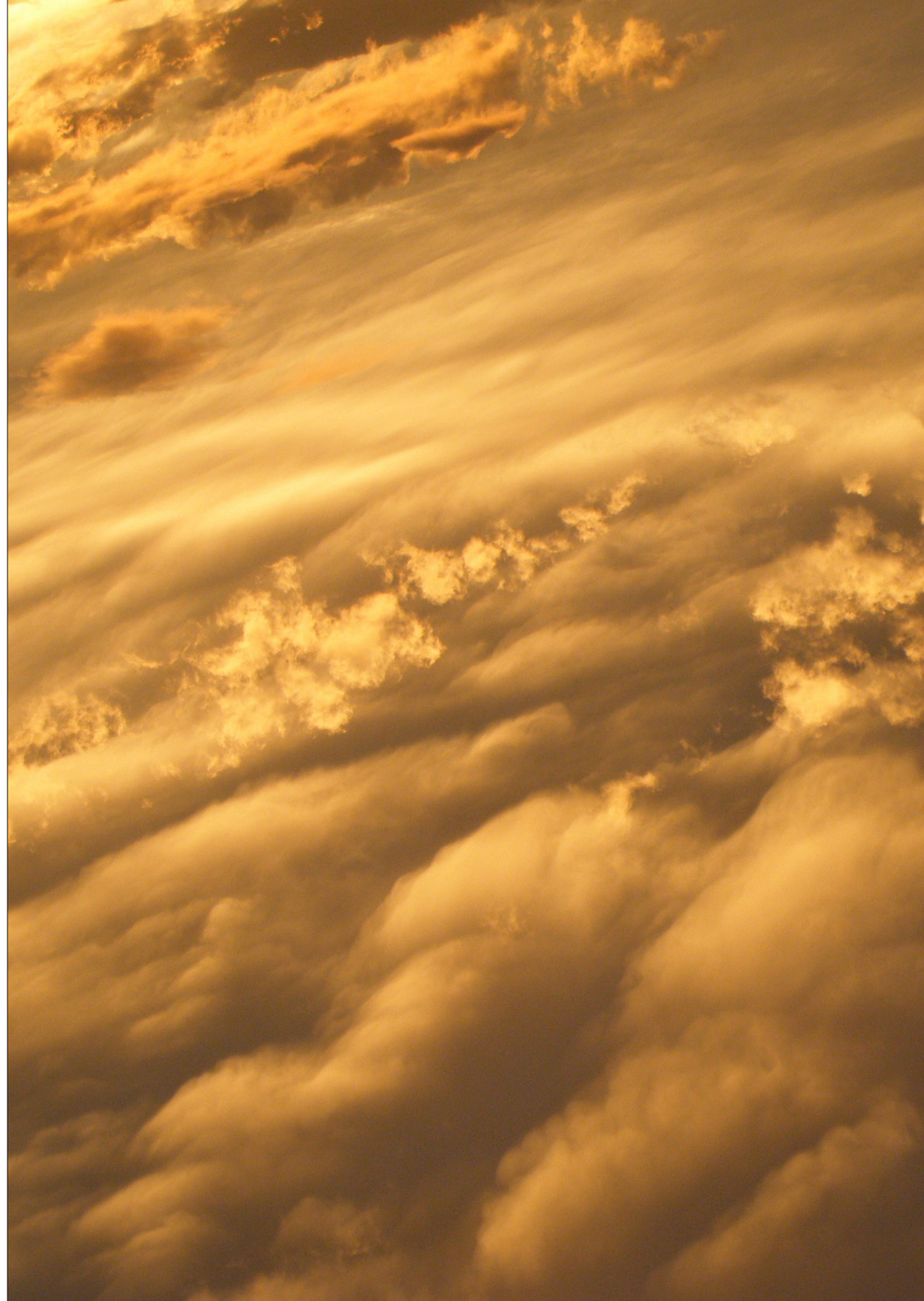
The word Kaddish means sanctification, particularly the sanctification of God's Name (Kiddush Hashem). We will be unable to understand Kaddish without understanding the notion of Kiddush Hashem. Kiddush Hashem does not simply mean 'creating a positive image of the Jewish People.' Kiddush Hashem is both a particular mitzvah (Leviticus 22:32) and an overarching goal of creation. Kiddush Hashem means expressing God's will in this world.

God does not need us. He is infinite and has no needs; He is perfect. Why did He create the world? Put differently, Jewish thought does not regard death as an end per se - we believe that there is a stage after this world - the World to Come - and that people/souls will be reunited. What is the goal of this world then? In as much as we can approach the question of fathoming God on several levels, our commentaries tell us that 'the nature of goodness is to bestow good to others.' God is good and therefore created a world in order to give goodness to us. Creation sees us placed in a purpose-built arena for a specific amount of time: this arena provides us with the freewill opportunity to choose between associating with our God-given souls or defining ourselves by our earthly bodies. In choosing to perform actions which are Godly, we both elevate ourselves and elevate the physical elements of the world too. Our choice is to either connect the world (and our selves) to its Source or detach it from its Source.

The reason this world is such an apt arena for freewill growth is that it is a world which we have to find God. The physical and material trappings of this world can have the effect of hiding God's Presence. When we choose to nevertheless recognise God and perform His will in this world we are creating a Kiddush Hashem. Essentially, in every good choice we make we are fulfilling the purpose of the world's creation: to reflect God. Of course, this is not for His sake - God is infinite; He does not need anything from us and we cannot truly give anything to Him. Rather this is ultimately for our sake - to have a hand in forging a real relationship with the Divine and perfecting the world according to His will. We may regard our actions and choices as insignificant, but they take on a whole new meaning from a spiritual vantage point: they have the power to reflect the Divine and manoeuvre ourselves to be compatible with Him.

The opposite of Kiddush Hashem is Chilul Hashem, a void of Divine Presence. When His nation is persecuted, this constitutes a Chilul Hashem on a national scale - this is what Moses prayed be avoided in asking for mercy for the Jewish People after the sin of the golden calf (Exodus 32:11-13).

The Temple was the ultimate Kiddush Hashem - it was a place on this earth that allowed us to palpably be susceptible to the Divine presence and spiritual focus: with all of its grandeur and daily miracles¹. Yet with the destruction of Temple followed a



Chilul Hashem; an apparent void of Divine presence/control in this world. The great sages, the Men of the Great Assembly, saw that something had to be done to rectify the situation. In doing so, they were fulfilling their Divine mandate and epitomising the role of the Rabbis in general: to make sure that timeless Torah themes resonate throughout history. Whether this be via the Rabbinic institution of the Purim festival years earlier to sensitise us to the power of genuine prayer and repentance, or whether it be the Chanukah festival and its themes of self-sacrifice and incandescent Jewish spiritual survival: the Rabbis are the guardians of the Divine word and bastions of its application and making them continuously relevant, within an appropriate framework. Realising the importance of Kiddush Hashem and seeing the awful Chilul Hashem of the Temple's destruction, the Rabbis instituted the recital of Kaddish - words which attested to God's presence and the spiritual destiny of our world: words of kiddush Hashem. The concept of Kiddush Hashem (and even some wording) is Biblical in source – Jacob himself uttered words which meant “*yehei shmeh rabbah mevarach*” on his death bed, as the Targum Yerushalmi writes. But the application and institution of the words of Kaddish were Rabbinic.

This was symptomatic of a post-second Temple era which was now post-prophecy. Gone was the era of prophecy and open miracles. Gone was the period of discernible spiritual clarity. The new era was ushered in. An era of darkness; a lack of spiritual clarity and a period in which it was more difficult to readily see God's involvement in this world. An era which carried with it the challenge to find God for ourselves. This was the final (long) phase of history in which we would have to create the Kiddush Hashem.

Therefore, the aim of Kaddish is to sanctify God; to praise His Name and to somehow replicate our awareness and exposure to His Presence in a way similar to the way the Temple did. As the Talmud puts it (Brachot 3a), when the Jewish People enter the synagogues and study halls and recite “*yehei shmeh rabbah*” Hashem shakes His head, saying ‘happy is the King who is praised in His home in such a way; what will be with a Father who has exiled His children?! And woe to the children who have been exiled from their Father's table!

Similarly, the Talmud (Sotah 49a) writes that with the destruction of the Temple the world stands upon the recital of kedusha in our prayers and Kaddish.

How Kaddish achieves this Kiddush Hashem is multifaceted and goes beyond us simply praising God. In Kaddish we express our yearning for a better world: a world which recognises God's Presence. A world which will achieve its purpose. Thus, the text of Kaddish mirrors verses pertaining to the post Messianic age from the prophets Ezekiel (chapter 38) and Zechariah (14). Perhaps deeper than other prayers, there are various spiritual secrets encoded within the Kaddish paragraphs. Kabbalistically, Kaddish impacts the higher spiritual worlds². Spiritually, Kaddish is of a clarity that belongs to the next world and not to our muffled and often confused physical world³. Thus, its text is Aramaic – not only because this was (fast becoming) the vernacular of

the time, but because Aramaic is the language the angels cannot fathom - as if heralding the (Messianic) day when humans will be greater than angels on every level.⁴ The deeper sources even call upon the hidden meaning behind the numeracy of Kaddish: the seven words and twenty-eight letters of the *yehei shmeh rabbah*... sentence mirroring the first verse of the Torah (1:1) and the introductory verse to the Giving of the Torah (Exodus 20:1) - Kaddish connects the beginning of creation to its Torah-fulcrum. Similarly, Kaddish is only recited in a quorum of ten, for ten is considered the minimum to constitute a community (*eidah*) - this is Kiddush Hashem existing on a communal sphere⁵. Additionally, the call and response between the Kaddish reciter and the congregation mirrors the back-and-forth conversations of the angels, as we recite in the Kedusha prayer⁶ - and in effect expresses the Divine calling for us to one day be spiritually worthy of rebuilding the Temple - our ultimate response to His call.

We will focus on the more pragmatic or relatable elements of Kaddish. Kaddish was initially to be recited after a prayer-related mitzvah had been fulfilled. Thus, each time we complete a new section of our prayers Kaddish is recited by the Chazan: after the *pesukei de'zimra* paragraphs, after the post-Amidah prayers, (with an added request for God to accept our prayers) and after the reading of the Torah. Yet a few hundred years later, Kaddish took on another facet - the mourning connection.

2. Kaddish for Mourners

Kaddish was originally nothing to do with mourners per se, despite the two being thematically connected. Nevertheless, in Medieval times our great sages felt that it was appropriate for mourners to be reciting Kaddish after the death of a family member, hence its recital by mourners.

Thematically, just as the void of the Temple's destruction left us bereft of God's apparent presence in this world necessitated Kaddish and Kiddush Hashem, so too when a person passes away there is a spiritual gap to fill. The deceased's soul has departed, leaving the world a little less holy. Deeper still, when a mourner recites Kaddish he is directing any feelings of pain (and even philosophical blame) towards recognising the notion of purpose. Instead of blaming God and dwelling on the loss of his relative, via reciting the words of Kaddish a mourner has chosen to focus on God's perspective and the destiny and ambition of the Jewish People: the presence of Kiddush Hashem in this world.⁷ Yet there is a further element here. The sources⁸ report an amazing story about the great Tannaic sage Rabbi Akiva:

Rabbi Akiva noticed a man with an odd complexion who was carrying a heavy load and was running very quickly. Rabbi Akiva enquired as to who this man was. 'I am dead,' the man replied. 'Every day I am punished anew in Heaven...for I was a tax collector in this world and I was lenient with the rich and oppressed the poor.' The man continued 'if only I had a son who would recite Kaddish for me and the people would respond, I would be released from my punishment. But I left no children in this world - my wife was pregnant when I died.' Rabbi Akiva left and immediately made enquiries about this person, locating his wife and son in Ludkia. Rabbi Akiva helped the child, arranged for his circumcision, later taught him the prayers and when he was old enough had the child lead the prayers. That night the soul appeared again to Rabbi Akiva, blessing him - after which Rabbi Akiva blessed God for His compassion.

Rabeinu Bachaye compares the recital of Kaddish for a loved one to financial investments one has undertaken in one's lifetime. Investments outlive a person. When one leaves this world one cannot take their wealth with them. But one can take their achievements and merits with them. These achievements gather compound interest if they have longevity. Each year on Rosh Hashanah the deceased are also judged, and in doing so they are accredited with the merits of the effects of their deeds in this world. For example, if one donated money to build a school, one is rewarded for the continued years of teaching there subsequently. Similarly, when Kaddish is recited for the deceased, the deceased themselves receives tremendous reward - they were the cause of these profound words of Kiddush Hashem. And a son reciting Kaddish for their parent continues that golden chain of tradition and conjures the tremendous merits of the Jewish heritage legacy that a parent has passed down to their child.

Meaning of Kaddish

The Aruch Hashulchan commentary devotes several paragraphs to explaining the meaning of the Kaddish paragraphs; we shall summarise what he says.

Kaddish is a call and response between the Kaddish-sayer and the congregation. The Kaddish-sayer asks for God's Name to be enhanced (His Presence felt more, the world's purpose to be realised) and the congregation respond in kind:

Yitgadal ve'yitkadash shmeh rabbah - this means 'may His great Name be increased and sanctified.' It is taken from the verses in Ezekiel (38:23) which refer to the Messianic era.

Be'alma di vara chi'rutei - this is a continuation of the request. We are asking that this Kiddush Hashem occur 'in the world that He created according to His will'. It is critical to realise that in essence the world is a perfect one. Similarly, since we reflect the world (and the Torah)⁹ we too are internally perfect: our souls are pristine. Any problem in the world (or within us) is effectively caused by any subsequent error of choice we (or others) might make. Yet since the world is perfect deep down, it will one day return to that state: things always return to their essence. The world is created according to His will (and will be seen as such one day).

Ve'yamlich malchutei - this is a slight addition to the request. We ask that the Kiddush Hashem not be flippant. We ask for His kingship (His overt presence) to be effected. Some Sephardi customs add a prayer for the arrival of Moshiach here *v'yatzmach purkanei v'karev meshichei*. Ashkenazim hold that such a request has been included already in the previous words.

Be'chayechon u'veyomechon u'vechayei de'chol beit yisrael - We ask for this request to be fulfilled 'in our days and in the days of the wider Jewish People'

Ba'agala u'vizman kariv - We ask that this should occur 'speedily and in our days'. (Sometimes we are happy for events to occur as long as we do not need to experience them ourselves. Asking for a Kiddush Hashem to occur in our days means that we are invested in it - we would like to bring it about and experience it)

Ve'imru amen - the mourner calls upon the congregation to respond in kind.

The congregation now respond with *amen yeheh shmeh rabbah mevarach le'alam ul'almei almaya*. This has the same meaning as the opening yitgadal request of the Kaddish-sayer, just this time it is in pure Aramaic (the *yitgadal ve'yitkadash* opening two words are in Hebrew). The congregation ask for His great Name to be blessed - to be a source of blessing - forever. They add the word forever, to ask that the Kiddush

Hashem not be rescinded or be temporary. Unlike the glory of the first and second temple periods which came to an end, the congregation asks for this Kiddush Hashem to be permanent.

The Kaddish-sayer then underlines his request by adding a further eight words asking for Hashem's name to be blessed/increased. Together with the opening two similarly-themed words of Kaddish this makes a sum total of ten, corresponding to the Ten Commandments.

As with birkat ha'mazon, the priestly blessing and the Amidah, Kaddish ends with a request for peace: *oseh shalom...* Nothing else can be achieved without peace, and peace has the effect of placing everything and everyone in order - it is thus mentioned last. (Note that the Mourners Kaddish has a further line requesting peace too *yeheh shlamah rabbah...* one request is for peace, another for peaceful resolution: we ask for peace initially, and then add that any arguments or friction that does happen should be speedily resolved. Note also the double reference to both *aleinu v'al kol yisrael* (He should grant peace over us and over all of Israel): the us is referring to the immediate community who are currently praying together. We thus recognise our status as an individual community, but do so whilst also acknowledging the grander tapestry that is the Jewish People.

Yehei Shmeh Rabbah

Before focussing on the translation of the words of Kaddish, it is important to home in on the powerful words *amen yehei shmeh rabbah mevarach, ule'alam u'le'almei almaya*. These words are uttered by the congregation in response to the mourner. Our sources teach that these words are extremely profound. The Talmud in (Shabbat 119b) writes that one who says *amen yehei shmeh...* with all their strength will see evil decrees rescinded. The 'all their strength' instruction either refers to physically saying the world loudly, or uttering them with devotion, or even pronouncing them fully accurately.¹⁰ It was the words yehei shmeh which the Talmud in Brachot cited above focussed on too in arousing Divine mercy. These words are the pinnacle of the Kiddush Hashem recited in the Kaddish prayer - they are recited by the congregation together, and are a deep request that God's great Name be blessed forever: that His Name be a source of blessing, and that His presence be felt in the world.

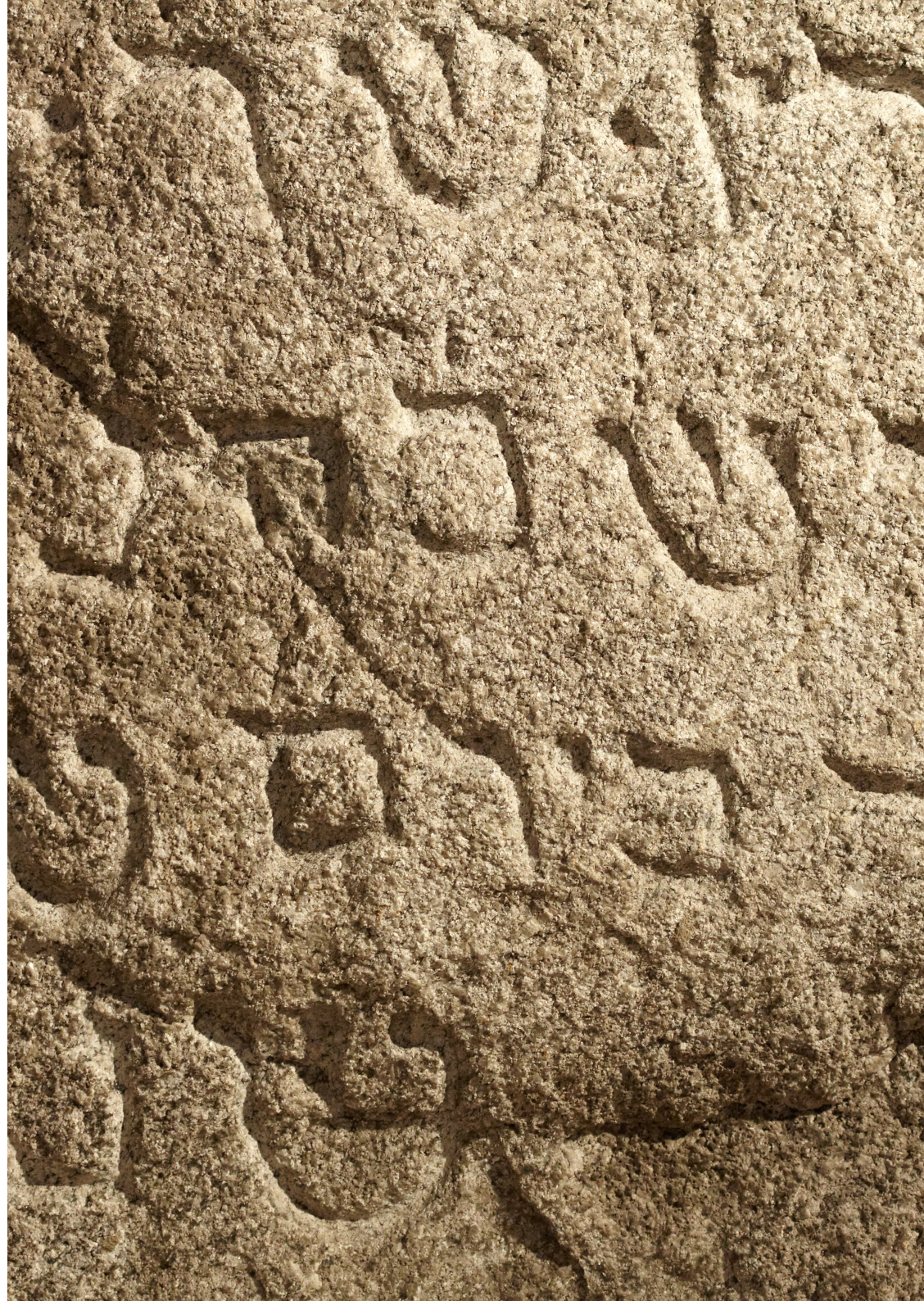


4. Practical Laws

There are five forms of Kaddish:

- I. **Chatzi Kaddish** - literally 'half kaddish'; this was the original Kaddish, and is recited by the Chazan before barchu
 - II. **Kaddish Shalem** - literally 'full kaddish'; this is recited by the Chazan before Aleinu. This is the half-kaddish plus a request to accept our prayers (*titkabel tzelot'hon*) and then two requests for peace (*yeheh shlamah rabbah and oseh shalom*)
 - III. **Kaddish Yatom** - literally 'mourners Kaddish'. This is recited by mourners for eleven months following the death of a parent; this is the one recited during the prayers. This is the same as the Kaddish Shalem, minus the post-prayer request for one's prayers to be answered.
 - IV. **Kaddish Derabanan** - literally 'the Rabbis' kaddish.' This is recited after Torah study; mourners recite it after the Rabbi Yishmael paragraph, the culmination of the Mishnayot texts pertaining to the sacrifices. This is the same as Kaddish Yatom, with an added two paragraphs asking for the longevity and success of those who engage in Torah study.
 - V. **Kaddish after Burial/at a siyum** - Fascinatingly, the same kaddish is recited at a burial or at a celebration of completion of a tractate of Torah study. This underlines our belief that the real achievements in this world are spiritual and that the Torah one has studied is everlasting. This adds a paragraph towards the beginning of Kaddish Drabanan which expresses further requests for the rebuilding of the Temple and return of the Jews to the Land of Israel.
- Kaddish is recited standing up, and the congregation should stand up too. In some Sephardi communities the congregation remains seated for Kaddish. One should not walk in front of the Kaddish-sayer during Kaddish, nor should one speak during Kaddish.
 - Kaddish is recited when facing the same way one faces when davening the Amidah: towards Jerusalem (east, in England).
 - Kaddish by a mourner is recited for eleven (Jewish) months from the Hebrew date of a parent's death.

- Kaddish is only recited when a minyan - a quorum of ten males over barmitzvah age - is present.
- If a mourner has already recited Kaddish for that prayer and enters a different minyan/synagogue where they are reciting the same Kaddish, he does not need to recite Kaddish again. However, if the second synagogue know that he is a mourner and might be unaware that he has already recited Kaddish he may recite Kaddish again.¹¹
- At the end of Kaddish the reciter takes three steps back, faces left and says oseh..., then faces right and says hu..., then bows forward and says ve'al... The three steps back are his departing from the Divine Presence. The bowing to the left and then right represent acknowledging Divine attributes of justice and mercy (symbolised by left and right respectively), and that only He can balance them both.¹²
- Kaddish may be said for more than one deceased relative, or by many people for the same deceased person.
- When attending a levaya or shiva for someone else, please consult the local Rabbi as to local custom - many say the Kaddish in a quiet undertone.



Kaddish Texts, Translation and Transliteration

Mourner's Kaddish

Exalted and sanctified

Be His great name

CONGREGATION RESPONDS: Amen

In the world that He created according to His will, and may He establish His kingship

In your lifetime and in your days

And within the life of the entire house of

Israel, speedily and in the near future

- And let's say to it, Amen.

CONGREGATION RESPONDS:

Amen, may His great name be blessed

Forever and ever!

יִתְגַּדֵּל וְיִתְקַדֵּשׁ

שְׁמֵהּ רַבָּא

הַקָּהֵל: אָמֵן

בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מְלָכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דִי-כָל-בֵּית

יִשְׂרָאֵל, בְּעִגְלָא וּבְזְמַן קָרִיב

- וְאָמְרוּ אָמֵן:

הַקָּהֵל עֻנִים:

אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעַלְמֵי עַלְמֵי עַלְמֵי:

MOURNERS CONTINUE:

May His great name be blessed

Forever and ever!

Blessed and praised,

Glorified and exalted,

Uplifted, honoured, elevated and lauded be

The name of the holy one, blessed be He.

CONGREGATION RESPONDS:

Blessed be He

Beyond any blessing

Between Rosh Hashanah and Yom Kippur

Substitute [far beyond any blessing]

And hymn, praise and consolation

That is ever spoken in the world

- And let's say to it, Amen.

CONGREGATION RESPONDS: Amen

הַאֲבֵלִים מִמְּשִׁיכִים:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעַלְמֵי עַלְמֵי עַלְמֵי:

יִתְבָּרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרַמֵּם

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דִּי-קְדוּשָׁא בְּרִיךְ הוּא:

הַקָּהֵל:

בְּרִיךְ הוּא

לְעַלְמֵי מֵן-כָּל-בְּרִכָּתָא

בְּעֶשְׂרֵת יָמֵי תְּשׁוּבָה אֹמְרִים:

[לְעַלְמֵי לְעַלְמֵי מְכַל בְּרִכָּתָא]

וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא,

דִּי-אָמִירָן בְּעָלְמָא

- וְאָמְרוּ אָמֵן:

הַקָּהֵל: אָמֵן

May there be abundant peace
From Heaven
And life
For us and for all Israel
- And let's say to it, Amen.

CONGREGATION RESPONDS: Amen

MOURNERS TAKE 3 STEPS BACK, AND SAY:

He who makes

Between Rosh Hashanah and Yom Kippur

Add: [the] peace on high,

May He make peace

For us and for all Israel

- And let's say to it, Amen.

CONGREGATION RESPONDS: Amen

יְהֵא שְׁלָמָא רַבָּא

מִן שְׁמַיָּא

וְחַיִּים

עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל

- וְאָמְרוּ אָמֵן:

הַקָּהֶל: אָמֵן

פוסעים שלוש פסיעות לאחור ואומרים:

עֲשֵׂה

בעשרת ימי תשובה מוסיפים:

[ה] שְׁלוֹם בְּמִרוֹמָיו

הוא יַעֲשֵׂה שְׁלוֹם

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל

- וְאָמְרוּ אָמֵן:

הַקָּהֶל: אָמֵן

Transliteration

Pronounce italicised 'ch' as in the Scottish word 'loch'

Yitgaddal v'yitkaddash sh'mey rabbah,
b'almah diy ve'ra chi'rutei
ve'yamlich malchutei
bechayeychon uvyomechon, uvechayyey
diy chol bet yisrael, ba'agal uvizman
kareev ve'imru Amen.

Y'hey sh'mey rabbah m'varach l'alam
Ulal'emey al'my-ah.

Yitbarach v'yishtabach, v'yitpa-ar v'yitromam
V'yitnasseh, v'yit-haddar v'yit-alloh v'yit-hallal,
Sh'mey de kudshah, b'reech hu.
L'eylah min kol birchatah v'shiratah,
Tush-b'chatah v'nechematah,
Da'amiran b'alemah, v'imru Amen.
Y'hey sh'lamah rabbah min sh'mayah,
V'cha-yim aleynu v'al kol yisra-el,
V'imru Amen.

TAKE THREE STEPS BACK, FACES LEFT AND SAYS OSEH...

Oseh shalom bimromav,

FACE RIGHT AND SAY HU...

Hu ya-aseh shalom aleynu

BOW FORWARD AND SAYS VE'AL...

v'al kol yisra-el,
V'imru Amen

Kaddish After Burial

As usually recited at US Burial Grounds

Exalted and sanctified

be His great name

CONGREGATION RESPONDS: Amen

In the world that in the future

[will] be renewed,

and [where] He will revive the dead,

and raise them up to eternal life

rebuild the city of Jerusalem

and establish His Temple in it;

uproot alien worship

from the world and restore

the service of Heaven to its place,

and may the Holy One Blessed is He
reign

in His sovereignty and His splendour

יִתְגַּדֵּל וְיִתְקַדֵּשׁ

שְׁמֵהּ רַבָּא

הַקָּהָל: אָמֵן

בְּעֹלָמָא דִּי הוּא עָתִיד

לְאַתְחַדְתָּא

וּלְאַחֲיָאָה מְתִיָּא

וּלְאַסְקָא יְתְּהוֹן לְחַיֵּי עֹלָמָא

לְמִבְנֵי קִרְתָּא דִּי-יְרוּשָׁלַם

וּלְשַׁכְּלֵל הִיכְלָהּ בְּגוֹיָהּ

וּלְמַעְקֵר פְּלִחְנָא נִכְרָאָהּ

מֵאֶרְעָה וּלְאַתְבָּא

פְּלִחְנָא דִּי-שְׁמֵיָא לְאַתְרָהּ

וְיִמְלֹךְ קֹדֶשׁא בְּרִיךְ הוּא

בְּמַלְכוּתָהּ וְיִקְרָהּ

in your lifetime and in your days

and within the life of the entire House
of

Israel, speedily and in the near future

- and let's say to it, Amen.

CONGREGATION RESPONDS:

Amen, May His great name be blessed

forever and ever!

MOURNERS CONTINUE:

May His great name be blessed

forever and ever!

Blessed and praised,

glorified and exalted,

uplifted, honored, elevated and lauded
be

the name of the Holy One, blessed be
He.

CONGREGATION RESPONDS:

Blessed be He

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דִי-כָל-בֵּית

יִשְׂרָאֵל, בְּעֹלָמָא וּבְזְמַן קָרִיב

- וְאָמְרוּ אָמֵן:

הַקָּהָל עֲוִינִים:

אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֹלָם וּלְעֹלְמֵי עֹלְמֵיָא:

הַאֲבֵלִים מִמְּשִׁיכִים:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֹלָם וּלְעֹלְמֵי עֹלְמֵיָא:

יְתִבְרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרַמֵּם

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל

שְׁמֵהּ דִּי-קֹדֶשׁא בְּרִיךְ הוּא:

הַקָּהָל:

בְּרִיךְ הוּא

beyond any blessing

Between Rosh Hashanah and Yom Kippur

substitute [far beyond any blessing]

and hymn, praise and consolation

that is ever spoken in the world

- and let's say to it, Amen.

CONGREGATION RESPONDS: Amen

May there be abundant peace

from Heaven

and life

for us and for all Israel

- and let's say to it, Amen.

CONGREGATION RESPONDS: Amen

MOURNERS TAKE 3 STEPS BACK, AND SAY:

He who makes

between Rosh Hashanah and Yom Kippur

add: [the] peace on high,

may He make peace

for us and for all Israel

- and let's say to it, Amen.

CONGREGATION RESPONDS: Amen

לְעֵלָא מִן-כָּל-בְּרָכָתָא

בעשרת ימי תשובה אומרים:

[לְעֵלָא לְעֵלָא מְכָל בְּרָכָתָא]

וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא,

דִּי-אַמְרוּן בְּעֵלְמָא

- וְאַמְרוּ אָמֵן:

הקהל: אָמֵן

יְהֵא שְׁלָמָא רַבָּא

מִן שְׁמַיָּא

וְחַיִּים

עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל

- וְאַמְרוּ אָמֵן:

הקהל: אָמֵן

פוסעים שלוש פסיעות לאחור ואומרים:

עֲשֵׂה

בעשרת ימי תשובה מוסיפים:

[ה] שְׁלוֹם בְּמִרְוָמֵי

הוא יַעֲשֵׂה שְׁלוֹם

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל

- וְאַמְרוּ אָמֵן:

הקהל: אָמֵן

Transliteration

Pronounce italicised 'ch' as in the Scottish word 'loch'

Yitgaddal v'yitkaddash sh'mey rabbah,
b'almah diy hu atid le-it chadata,
ul'achaya'ah meytaya, ulassaka
Yat-hon lechayey al'emah, ulmivney
karta diy yerushaleym, ulshachleyl
heychley begavah, ulme'kar polchana
nuchra'a mey'ara, vela'atava polchana
diy shmaya le'atrey: veyimlach kudsha
berich hu bemalchutey veyikarey,
bechayeychon uvyomechon, uvechayyey
diy chol bet yisrael, ba'agal uvizman
kareev ve'imru Amen.

Y'hey sh'mey rabbah m'varach l'alam
Ulal'emey al'my-ah.

Yitbarach v'yishtabach, v'yitpa-ar v'yitromam
V'yitnasseh, v'yit-haddar v'yit-alleh v'yit-hallal,
Sh'mey de kudshah, b'reech hu.
L'eylah min kol birchatah v'shiratah,
Tush-b'chatah v'nechematah,
Da'amiran b'olmah, v'imru Amen.
Y'hey sh'lamah rabbah min sh'mayah,
V'cha-yim aleynu v'al kol yisra-el,
V'imru Amen.

TAKE THREE STEPS BACK AND SAY, 'Oseh...', **BOW RIGHT AND SAY,** 'hu ya'aseh...',
BOW FORWARD and say, 'v'al kol yisrael v'imru Amen'.

Oseh shalom bimromav,
Hu ya-aseh shalom,
Aleynu v'al kol yisra-el, V'imru Amen

Kaddish Derabanan

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. אָמֵן:

בְּעֶלְמָא דִּי בְּרָא כְּרֻעֻתָּהּ וְיִמְלִיךְ מַלְכוּתָּהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמָא וּלְעָלְמֵי עָלְמֵי:

יִתְבָּרַךְ. וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל (בעשי"ת
לְעֵלְמָא לְעֵלְמָא מְכָל) בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאֻמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי
תַּלְמִידֵיהוֹן. וְעַל כָּל מָאן דְּעִסְקִין בְּאוֹרֵיתָא. דִּי בְּאַתְרָא
קֻדְשָׁא הָדִין וְדִי בְּכָל אֶתְרָא וְאֶתְרָא. יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא
חֲנָא וְחֶסֶדָא וְרַחֲמִין וְחַיִּין אֲרִיכִין וּמְזוּנִין וְרוּיְחִי וּפְרָקְנָא מִן
קָדָם אַבוּהוֹן דְּבִשְׁמֵי אֶרְעָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵי וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עוֹשֶׂה שְׁלוֹם (בעשי"ת הַשְּׁלוֹם) בְּמְרוֹמָיו הוּא יַעֲשֶׂה בְּרַחֲמָיו
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

Transliteration

Pronounce italicised 'ch' as in the Scottish word 'loch'

Yitgadal v'yit-kadash sh'mei rabba (Congregation – Amen)

B'allma dee v'ra chir'utei v'yamlich malchutei,

B'chayeichon, uv'yomeichon, uv'chayei d'chol beit yisrael,

Ba'agala u'vizman kariv, v'imru: Amen

(Congregation – Amen. Y'hei sh'mei rabba m'varach l'allam u'lallmei allmaya)

Y'hey sh'mey rabbah m'varach l'alam ulal'emey al'my-ah.

Yit'barach, v'yishtabach, v'yitpa'ar,

v'yitromam, v'yit'nasei,

v'yit'hadar, v'yitaleh, v'yit'halal,

sh'mei d'kudsha b'rich hu (Congregation – b'rich hu)

L'ayla min kol b'irchata v'shirata,

tush'b'chata v'nechemata,

da'ami'ran b'all'ma, v'imru: Amen (Congregation - Amen)

Al yisrael v'al rabanan v'al talmiedi'hon

V'al kol talmidei talmidei'hon

V'al kol man d'askin b'oray'ta

Dee v'atra ha'din, v'dee b'chol atar va'atar

Y'hei l'hon u'l'chon shla'ma rabba,

Chee'na v'chisda v'rachamin,

V'chayin arichin, u'm'zanei r'vichei,

U'furkana min kadam avu'hone dee vish'ma'ya

V'imru: Amen (Congregation – Amen)

Y'hei shlama rabba min sh'maya,

v'chayim aleinu v'al kol yisrael v'imru: Amen (Congregation - Amen)

**TAKE THREE STEPS BACK AND SAY, 'Oseh...', BOW RIGHT AND SAY, 'hu ya'aseh...',
BOW FORWARD and say, 'v'al kol yisroel v'imru Amen'.**

Oseh shalom bim'ro'mav,

hu b'rachamav ya'aseh shalom aleinu,

v'al kol yisrael v'imru: Amen (Congregation - Amen)

REMAIN STANDING IN PLACE FOR A FEW MOMENTS AND THEN TAKE THREE STEPS FORWARD.

Translation of Kaddish Derabanan:

Exalted and hallowed be His great Name. (**CONGREGATION RESPONDS:** “Amen.”)

Throughout the world which He has created according to His Will. May He establish His kingship, bring forth His redemption and hasten the coming of His Moshiach. (**CONG:** “Amen.”)

In your lifetime and in your days and in the lifetime of the entire House of Israel, sword, famine and death shall cease from us and from the entire Jewish nation, speedily and soon, and say, Amen.

(**CONG:** “Amen. May His great Name be blessed forever and to all eternity, blessed.”)

May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled, honored, adored and lauded be the Name of the Holy One, blessed be He. (**CONG:** “Amen.”)

Beyond all the blessings, hymns, praises and consolations that are uttered in the world; and say, Amen. (**CONG:** “Amen.”)

Upon Israel, and upon our sages, and upon their disciples, and upon all the disciples of their disciples, and upon all those who occupy themselves with the Torah, here or in any other place, upon them and upon you, may there be abundant peace, grace, kindness, compassion, long life, ample sustenance and deliverance, from their Father in heaven; and say, Amen. (**CONG:** Amen.)

May there be abundant peace from heaven, and a good life for us and for all Israel; and say, Amen. (**CONG:** “Amen.”)

He Who makes peace (**Between Rosh Hashanah and Yom Kippur substitute:** “the peace”) in His heavens, may He make peace for us and for all Israel; and say, Amen. (**CONG:** “Amen.”)

(Endnotes)

1. See Sefer Hachinuch #95
2. Nefesh Hachaim 1:20
3. Maharal
4. Kol Bo, Tur, Beit Yosef Orach Chaim 46
5. Shibolei Haleket
6. They turn to each other and say...
7. Rav Chaim ben Betzalel, Sefer HaChaim
8. Rabeinu Bachaye Deuteronomy 21:6, Eliyahu Zuta, Ohr Zarua, Menorat Hamaor, Masechet Kallah
9. Ibn Ezra, Divrei Hayamim
10. Views of Tosafot, Rashi and Maharal respectively
11. Rav Moshe Feinstein
12. Rav Munk

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Published by The US

Registered Charity No. 242552



A Guide to Kaddish