

Anatomy of the Kaddish

Limmud 2015, Birmingham

1. Mourner's kaddish (*kaddish yatom*) – recited by mourners during and anniversaries
2. Rabbi's kaddish (*kaddish d'rabbanan*) – recited at the conclusion of a learning session
3. Half kaddish (*hetzi kaddish*) – recited as a separation between sections of the service
4. Full kaddish (*kaddish shalem/titkabal*) – recited at the conclusion of the main service

	English	Transliteration
All four main versions of the kaddish start with lines 1-15.		
1	May God's name be exalted and sanctified	Yitgadal ve-yitkadash shmey rabba
2	in the world which God created according to God's will!	Be'alma di'vra hir'utey
3	May God establish God's kingdom	veyamliḥ malḥutey
4	[and may God's salvation blossom and God's anointed be near.]	[veyatzmaḥ purkaneḥ vikarev ketz meshiḥeh]
5	during your lifetime and during your days	beḥayeḥon u-vyomeḥon
6	and during the lifetimes of all the House of Israel,	uvḥaye d'ḥol bet yisrael
7	speedily and very soon! And say, Amen.	be'agala uvizman kariv ve'imru amen
8	May God's great name be blessed	yehei shmey raba mevorah
9	for ever, and to all eternity!	le'alam ul'alme 'almaya
10	Blessed and praised, glorified and exalted,	Yitbarah veyishtabah veyitpa'ar veyitromam
11	extolled and honoured, adored and lauded	ve-yitnasey ve-yithaddar ve-yit'alley ve-yithallal
12	be the name of the Holy Blessed One,	shmeh de-kudsha beriḥ hu,
13	above and beyond all the blessings,	le'ella l'ella mikkol min kol birhata
14	hymns, praises and consolations	veshirata tushbeḥata venehemata
15	that are uttered in the world! And say, Amen.	da'amiran be'alma, ve'imru amen.
The Mourner's kaddish continues with lines 28-33 below. Half kaddish ends here.		
Full kaddish continues with 16-18 and ends with lines 28-33 below.		
16	May the prayers and supplications	Titkabbal tzelotehon uva'utehon
17	of all Israel	d'ḥol bet yisrael
18	be accepted by their Father who is in Heaven; And say, Amen.	kodam avuhon di bishmayya, v'imru amen
The Rabbi's kaddish continues from line 15 to lines 19-33 below.		
19	To Israel, to the Rabbis and their disciples	'Al yisrael ve'al rabbanan ve'al talmidehon
20	to the disciples of their disciples,	v'al kol talmidey talmidehon
21	and to all those who engage in the study of the Torah	ve'al kol man de'os'kin b'orayta
22	in this [holy] place or in any other place,	di b'atra [kadisha] haden vedi beḥol atar v'atar
23	may there come abundant peace,	y'he lehon ul'ḥon sh'lama rabba
24	grace, lovingkindness and compassion, long life	hinna v'hisda v'rahamey v'hayye ariḥe
25	ample sustenance and salvation	um'zone r'viḥe ufurkana
26	from the Father who is in heaven;	min kodam avuhon di vishmayya,
27	and say, Amen.	v'imru amen.
All versions of the kaddish (except Half Kaddish) conclude with the following lines.		
28	May there be abundant peace from heaven,	Yehe shlama raba min shemayya
29	life for us	ve'hayyim 'aleinu
30	upon all Israel; and say, Amen.	v'al kol yisrael v'imru amen
31	May God who makes peace in Heavenly places	'Oseh shalom bimromav
32	grant peace upon us	hu ya'ase shalom 'alenu
33	and upon all Israel [and all the world]; and say, Amen.	ve-al kol yisra'el [ve-al kol yoshvey tevel], ve-imru amen.

Sources of the Kaddish

Joseph Karo (1488-1575), author of the *Shulchan Aruch* (Code of Jewish Law)

The Zohar teaches that we intentionally use a secular language for kaddish because we are thereby subjugating the external forces, energies that are, so to speak, outside the realm of the holy. By using a mundane, human and earthly language to extol God's greatness, we accomplish the profound goal expressed in the opening words of the kaddish, *yehei shmey raba mevorah* (*Shulchan Aruch, Orach Chayim 56*).

Talmud Bavli, Sotah 49a

From the day the Jerusalem was destroyed, no day is without curse. Rava (Rabbi Abba ben Yosef, c. 280–352 CE) said, 'And the curse of each day is more severe than that of the preceding day, as it is stated: In the morning you shall say, *Would God it were evening!* and at evening thou shalt say: *Would God it were morning* (Devarim 28:67). Which morning would they long for? As tomorrow is filled with uncertainty, they longed for the morning that had just gone. How, in that case, can the world endure? — Through Torah study, and the response of *yehei shmey raba mevorah*—*May God's great name be blessed*, which is recited after studying the *aggadah*, as it is stated, *A land of thick darkness, as darkness itself, a land of the shadow of death, without any order* (Job 10:22).' Hence, if there are scriptural readings, light will emerge from darkness.

Talmud Bavli, Berachot 3a

Whenever Jews enter their synagogues and schoolhouses and respond, *yehei shmey hagadol mevorah*, the Holy Blessed One, shakes God's head and says: 'Happy is the king who is thus praised in this house!'

The Lord's Prayer (Matthew 6:9–13)

Our Father in heaven, hallowed be your name.
Your Kingdom come, your will be done, on earth as in heaven.

Give us today our daily bread. Forgive us our sins,
as we forgive those who sin against us.

Lead us not into temptation, but deliver us from evil.

For the kingdom, the power and the glory are yours.

Now and for ever. Amen

Pirke' Avot (Ethics of the Elders) 1.2

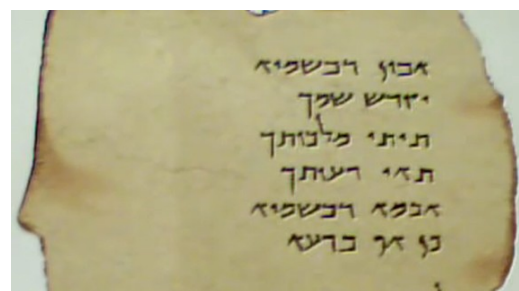
Shimon Ha-Tzaddik was among the last surviving members of the Great Assembly. He would say: The world stands on three things: **Torah, the service of God, and deeds of loving-kindness.**

ב. סוטה מט.א.

מיום שחרב בהמ"ק אין יום שאין בו קללה. רשב"ג אומר משום ר' יהושע מיום שחרב בהמ"ק אין וכו': אמר רבא בכל יום ויום מרובה קללתו משל חבירו שנאמר (דברים כח) בבקר תאמר מי יתן ערב ובערב תאמר מי יתן בקר הי בקר אילימא בקר דלמחר מי ידע מאי הוי אלא דחליף ואלא עלמא אמאי קא מקיים אקדושה דסידרא ואיהא שמייה רבא דאגדתא שנאי ארץ עפתה כמו אופל צלמות ולא סדרים (איוב י), הא יש סדרים תופיע מאופל.

ב. ברכות ג.א.

בשעה שישראל נכנסין לבתי כנסיות ולבתי מדרשות ועונין יהא שמייה הגדול מבורך הקב"ה מנענע ראשו ואומר, אשרי המלך שמקלסין אותו בביתו כך.



משנה אבות א,ב

שמעון הצדיק היה משיירי אנשי כנסת הגדולה. הוא היה אומר, על שלושה דברים העולם עומד--על התורה, ועל העבודה, ועל גמילות החסדים.