

Kad-dish Sha-leim

Yit-gad-dal v'yit-kad-dash sh'meih rab-ba.
 B'a-l'ma di v'ra chir-u-teih,
 v'yam-lich mal-chu-teih,
 b'chay-yei-chon, u-v'yo-mei-chon
 u-v'chay-yei d'chol beit Yis-ra-eil,
 ba-a-ga-la, u-viz-man ka-riv. V'im-ru:

**A-mein! Y'hei sh'meih rab-ba m'va-rach
 l'a-lam ul-a-l'mei a-l'may-ya.**

Yit-ba-rach v'yish-tab-bach
 v'yit-pa-ar v'yit-ro-mam v'yit-nas-sei
 v'yit-had-dar v'yit-al-leh v'yit-hal-lal
 sh'meih d'kud-sha

B'rich hu!

L'éil-la (*l'éil-la) min kol bir-cha-ta
 v'shi-ra-ta, tush-b'cha-ta v'ne-che-ma-ta,
 da-a-mi-ran b'a-l'ma. V'im-ru: **A-mein!**

**Add "l'éilla" on the Shabbat before Yom Kippur*

Tit-kab-bal tz'lo-t'hon u-va-u-t'hon
 d'chol beit Yis-ra-eil
 ka-dam a-vu-hon di vish-may-ya. V'im-ru: **A-mein!**

Y'hei sh'la-ma rab-ba min sh'may-ya,
 v'chay-yim a-léi-nu, v'al kol Yis-ra-eil.
 V'im-ru: **A-mein!**

O-seh sha-lom bim-ro-mav,
 hu ya-a-seh sha-lom a-léi-nu,
 v'al kol Yis-ra-eil,
 v'al kol yo-sh'vei tei-veil.
 V'im-ru: **A-mein!**

קדיש שלום

יתגדל ויתקדש שמה רבא,
 בעלמא די ברא כרעותה,
 וימליך מלכותה,
 בחייכון, ובימיכון,
 ובחיי רכל בית ישראל,
 בעגלא, ובזמן קריב. ואמרו:

**אמן! יהא שמה רבא מברך
 לעלם ולעלמי עלמיא.**

יתברך וישתבח
 ויתפאר ויתרומם ויתנשא
 ויתהדר ויתעלה ויתהלל
 שמה דקדשא
 בריך הוא!

לעלא (*לעלא) מן כל ברבכתא
 ושירתא, תשבחתא ונחמתא,
 דאמירן בעלמא. ואמרו: **אמן!**

**Add "לעלא" on the Shabbat before Yom Kippur*

תתקבל צלותהון ובעותהון
 דכל בית ישראל
 קדם אבוהון די בשמיא. ואמרו: **אמן!**

יהא שלמא רבא מן שמיא,
 וחיים עלינו, ועל כל ישראל.
 ואמרו: **אמן!**

עשה שלום במרומו,
 הוא יעשה שלום עלינו,
 ועל כל ישראל,
 ועל כל יושבי תבל.
 ואמרו: **אמן!**

Complete Kaddish

May God's great Name be hallowed
 and enhanced through all creation!
 May God's dominion soon be manifest
 in our lives -- and in our lifetimes --
 and in those of all Israel! And say:

Congregation responds, reader repeats and continues:

Amein! May God's great Name
 be blessed forever, and through
 an infinity of worlds and eternities.

Bless God!	Praise God!
Hallow God!	Worship God!
Acclaim God!	Honor God!
Thank God!	Exalt God!

Blessed be the holy God!

Blessed be God (*far) beyond all the words and
 songs and tributes that human beings can utter!

And say: Amein!

**Add "far" on the Shabbat before Yom Kippur*

May God, our loving and divine parent,
 hear all of our prayers and meditations!

And say: Amein!

May God provide an overflow of life and peace
 to us, to all of Israel,

and to all humankind! And say: Amein!

May the One who makes peace in the heavens
 create peace in our world as well,
 peace for us, peace for all of Israel,
 peace for all people, and peace for all peoples.

And say: Amein!

GUIDEPOSTS

Complete Kaddish – Kaddish Shaleim.

The Kaddish is a hymn of praise that separates parts of the service; in this instance, the Kaddish separates Shacharit from the remainder of the service. Kaddish is recited only when a minyan is present.

This version of the Kaddish is called "Kaddish Shaleim – complete Kaddish – קדיש שלום" because it has three more verses than the Chatzi Kaddish or "half" Kaddish (see p. 41), which separates P'sukei d'Zimrah from Shacharit. It is recited after each Amidah.

The three added verses are the last three verses on this page. The first of these verses, asking that God accept our prayers, is a clear reference to the prayers of the Amidah. The remaining two verses echo the final b'rachah of the Amidah, focusing on the blessing of shalom. (Although the Kaddish is in Aramaic, the final verse and half of the preceding one are in Hebrew.)

Kaddish Yatom or "Mourner's Kaddish" (see p. 111) is the same as Kaddish Shaleim, except that it is missing the verse that, as noted above, refers to the Amidah.

Kaddish d'Rabbanan or "Kaddish for our Teachers" (see p. 125) is the same as Kaddish Shaleim, except that the first of the three final verses is replaced by a prayer for all those engaged in Jewish learning. Kaddish d'Rabbanan is recited after a period of study.

Reciting the Kaddish. At the conclusion of the Shacharit service, the leader of the service traditionally recites the Kaddish, and the congregation responds with each of the bold phrases in the transliteration.

ALTERNATIVES

Since the Kaddish is a participatory prayer – with responses by congregants – and was written in Aramaic, presumably in order to accommodate those unfamiliar with Hebrew, it seems to make sense for the service leader to consider chanting parts of the Kaddish in English, perhaps concluding with a chant of Oseh Shalom.