

יִתְגַּדֵּל Let us magnify
and let us sanctify in this world
the great name of God
whose will created it.
May God's reign come in your
lifetime, and in your days,
and in the lifetime of the family of
Israel - quickly and speedily
may it come.

Amen.

**May the greatness of God's being
be blessed from eternity to eternity.**

Let us bless and let us extol,
let us tell aloud and let us raise aloft,
let us set on high and let us honour,
let us exalt and
let us praise the Holy One,
whose name is blessed,

who is far beyond any blessing or song,

During the Ten Days of Penitence:

who is far above and beyond any blessing

any honour
or any consolation
that can be spoken of in this world.
Amen.

May great peace from heaven and
the gift of life be granted to us
and to all the family of Israel.

Amen.

May the Maker of peace
in the highest bring this peace
upon us and upon all Israel
and upon all the world.

Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אָמֵן)
בְּעֲלָמָא דִּי-בְרָא כְרַעוּתָהּ:
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דִי-כָּל-בֵּית יִשְׂרָאֵל
בְּעֲגָלָא וּבְזָמַן קָרִיב.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דִּי-קָדְשָׁא.
בְּרִיךְ הוּא.

לְעֵלְא מִן-כָּל-בְּרַכְתָּא

During the Ten Days of Penitence:

לְעֵלְא לְעֵלְא מִכָּל-בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דִּי-אֲמִירָן בְּעֲלָמָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וּחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְעַל-כָּל-הָעוֹלָם.
וְאָמְרוּ אָמֵן:

מִתְּחִיל קְדִישׁ יְתוֹם Mourners' Kaddish

The *Kaddish*, composed in Aramaic, in its various forms is a hymn of praise to God that is used to mark the conclusion of different sections of the service. At the end

of the service it is customary for mourners to recite it during the period of mourning after the death of a relative and on the anniversary of that death. In some congregations it is the custom, following the

יִתְגַּדַּל Yitgaddal v'yitkaddash sh'meih rabba (*amen*),

b'alma di v'ra chiruteih,
v'yamlich malchuteih,
b'chayyeichon uv'yomeichon
uv'chayyei di chol beit yisra'el,
ba'agala u'vizman kariv,
v'imru amen.

Y'hei sh'meih rabba m'varach,
l'alam ul'almei almaya.

Yitbarach v'yishtabbach v'yitpa'ar
v'yitromam v'yitnassei v'yit-haddar
v'yit'alleh v'yit-hallal,
sh'meih di kudsha,

b'rich hu,

l'eilla min kol birchata

During the Ten Days of Penitence:

l'eilla l'eilla mikol birchata

v'shirata tushb'chata v'nechemata,
di amiran b'alma,
v'imru amen.

Y'hei sh'lama rabba min sh'maya,
v'chayyim aleinu v'al kol yisra'el,
v'imru amen.

Oseh shalom bimromav,
hu ya'aseh shalom
aleinu v'al kol yisra'el,
v'al kol ha-olam,
v'imru amen.

tradition, for the mourners alone to recite it; in others the entire congregation recites it, taking on this responsibility of behalf of those, like victims of the *Shoah*, who have no survivors to recite it.

During the High Holydays the word *l'eilla*, 'above', in the third paragraph, is repeated as God is understood to ascend to the judgment seat.