כורייתא

coriyya customarily precedes the funeral service. As the garment or ribbon is torn, the mourner says the following:

כורייתא אותיה יהוה אלוהים מלך עולם דבר

казалם.

Praised are You, Adonai our God, who rules the universe, who is the Judge of Truth.

[The rabbi recites together with the mourners:]

יהוה נתן יהוה לקוח, יהי שם יהוה מבך.

Adonai has given and Adonai has taken; praised be the name of Adonai.
The rabbi begins the ceremony with either of the following introductions, to be followed by psalms, prayers, and readings.

INTRODUCTIONS

1.

The Jewish people respond to death with three words of blessing. In English the words mean “Praised is the Judge of Truth.” Let us begin our service with the wisdom of our tradition. Please repeat these words of blessing after me:

ברוך דן אלמן.

Praised is the Judge of Truth.

יהוה נתן והיה לקח, יהוה שם יהוה מברך.

Adonai has given and Adonai has taken; praised be the name of Adonai.
2.

In the words of Ecclesiastes—
A season is set for everything,
a time for every experience under heaven:
A time for dancing and a time for wailing;
A time for birthing and a time for dying;
A time for speaking and a time for silence;
A time for seeking and a time for losing.

The time of mourning is a complicated time, filled with many emotions and memories, both bitter and sweet. We begin our service with the recitation of psalms and prayers, thus linking ________’s life with the 3,000-year-old tradition of the people Israel and the eternity of God.
A Psalm of David—
Do we deserve to enter God’s sanctuary?
Can we merit a place
in the presence of God?
Live with integrity, do what is right,
Speak the truth without deceit.
Have no slander upon your tongue,
do no evil to others,
Do not mistreat your neighbor.
Spurn a contemptible person,
But honor those who revere Adonai.
Never retract a promise once made,
Though it may bring you harm.
Lend no money at unfair rates,
Accept no bribe against the innocent.
Make these deeds your own;
Then shall you stand firm forever.

[After Psalm 15]
With the loyal, You deal loyally;
   With the blameless, blamelessly.
With the pure, You act purely,
   And with the perverse, You are wily.
It is You who deliver lowly folk,
   But haughty eyes you humble.
It is You who light my lamp;
   Adonai, my God, lights up my darkness.
With You, I can rush a barrier,
   With my God I can scale a wall;
The way of God is perfect;
   The word of Adonai is pure;
God is a shield to all who seek refuge.

[AAfter Psalm 18:26–31]
For a contemporary rendering of Psalm 23, see pages E-48–E-49.

A Psalm of David—
The Lord is my shepherd, I shall not want;  
He makes me to lie down in green pastures;  
He leads me beside the still waters.  
He restores my soul;  
He guides me in straight paths  
for His name’s sake.

Yea, though I walk through the  
valley of the shadow of death,  
I will fear no evil, for Thou art with me;  
Thy rod and Thy staff, they comfort me.

Thou prepare a table before me  
in the presence of mine enemies;  
Thou hast anointed my head with oil;  
my cup runs over.
Surely goodness and mercy shall follow me all the days of my life. And I shall dwell in the House of the Lord forever.

[Psalm 23]
A monarch is not delivered by a large force;
A warrior is not saved by great strength;
A horse is a false hope for deliverance;
For all its great power it provides no escape.

Truly the eye of Adonai is on those who revere,
Who wait for God’s faithful care,
To save them from death,
To sustain them from famine.

We set our hope in Adonai,
Our help and shield;
In God our hearts rejoice,
In God’s holy name we trust.

May we enjoy, Adonai, Your faithful care,
As we have our hope in You.

[Psalm 33:16–22]
As a father has compassion for his children
Adonai has compassion for those
who show reverence.

God knows how we are fashioned,
God remembers that we are dust.

The days of mortals are like grass;
We flourish as the flowers of the field.
A wind passes over them and they are no more;
And no one can recognize where they grew.

But Adonai’s compassion is everlasting.
God’s kindness to children’s children,
To all the reverent ones,
Endures, age after age, unchanging.

[Psalm 103:13–17]
True instruction was on (his / her) lips,
And (he, she) did not give voice to injustice.
(He / She) walked with Adonai
    in peace and honesty,
And (he / she) turned many away from sin.

[AFTER MALAKHI 2:6]
There is no replacing a person of wisdom.
There are mines for silver,
And places where gold is refined.
Iron is taken from the earth,
And copper is smelted from the rock.
But where can wisdom be found?
And where is the source of understanding?
There is no replacing a person of wisdom.

[After Job 28:1–2, 12]
לכל זומן עדת לכל-זומן חומת השמים.
עד ליכוד עדת ליכוד.
עד ליכוד עדת עדת לבנה.
עד ליכוד עדת לבנה.
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עד ליכוד עדת לבנה.
עד ליכוד עדת לבנה.
A season is set for everything,
    a time for every experience under heaven:
A time for planting and a time for reaping;
A time for keeping and a time for discarding;
A time for loving and a time for hating;
A time for embracing and a time for refraining;
A time for slaying and a time for healing;
A time for laughing and a time for weeping;
A time for dancing and a time for wailing;
A time for birthing and a time for dying;
A time for speaking and a time for silence;
A time for seeking and a time for losing.
[AFTER ECCLESIASTES 3:1–8]
Blessed is one who was reared in Torah, who labored in Torah, who pleased our Creator, who lived with a good reputation, and who died with a good name. [Talmud Bavli, Berakhot 17a]
What a precious find is an *Eishet Ḥayil* — a Woman of Valor!
Her worth is far beyond rubies.
Her husband puts his confidence in her
And lacks no good thing.
She is good to him, never bad,
All the days of her life . . .

She opens her hand to the needy,
And extends her hand to the poor . . .
She is clothed with strength and splendor,
She looks to the future cheerfully.
She opens her mouth with wisdom;
Her tongue is guided by kindness.
She oversees the activities of her household
And never eats the bread of idleness.
Her children come forward and bless her,
Her husband praises her (and says):
“Many women have done superbly,
But you surpass them all.”

Charm is deceitful and beauty—vain,
But a God-revering woman
is much to be praised.
Extol her for the fruit of her hand,
Wherever people gather,
her deeds speak her praise.

*Proverbs 31*
The kindness of Adonai has not ended,
God’s mercies are not spent.
They are renewed every morning—
    Ample is Your grace!
“Adonai is my portion,” I say with full heart;
Therefore will I hope in God.

Adonai is good to those with trust,
To the one who seeks God;
It is good to wait patiently
Till rescue comes from Adonai.
[Lamentations 3:22-26]

Let us search and examine our ways,
And turn back to Adonai;
Let us lift up our hearts with our hands
And turn toward God in heaven.
[Lamentations 3:40-41]
Rabbi Tarfon taught:
The day is short, the task is great, the workers are sluggish, the reward is bountiful, and the Master is insistent! This was a favorite teaching of his: You are not obliged to finish the task, but neither are you free to abandon it. If you have studied much Torah, you will earn great reward, for our Master is sure to repay you for your efforts. But know that the reward of the righteous is reserved for some future time. [Pirkei Avot 2:20–21]
This is my prayer to You, my God:
Let not my spirit wither and shrivel
In its thirst for You
And lose the dew with which You sprinkled it
When I was young.

May my heart be open
To every broken soul,
To orphaned life,
To every stumbler
Wandering unknown
And groping in the shadow.

Bless my eyes, purify me to see
Humanity’s beauty rise in the world,
And the glory of my people
in its redeemed land
Spreading its fragrance over all the earth.

Deepen and broaden my senses
To absorb a fresh
Green, flowering world,
To take from it the secret
Of blossoming in silence.
Grant strength to yield fine fruits,
Quintessence of my life,
Steeped in my very being,
Without expectation of reward.

And when my time comes—
Let me slip into the night
Demanding nothing, God, of humanity,
Or of You.

[Dr. Hillel Bavli; translation by
Rabbi Norman Tarnor]

Communal consciousness

אֶרֶם הַמַּכֵּבדָּה יִהְיֶה אֵת הַמְּכָבָּר

Who is honored? One who honors, loves, and cares
for other human beings. [Pirkei Avot 4:1]

The deepest wisdom man can attain is to know
that his destiny is to aid, to serve. [Rabbi Abraham
Joshua Heschel]
Death following an illness

We are all destined to die. We share it with all who ever lived, with all who ever will be. Cry for the dead, hide not your grief, do not restrain your mourning, but remember that continuing sorrow is worse than death. When the dead are at rest, let their memory be a source of peace, and be consoled when the soul departs.

Death is better than a life of pain, and eternal rest is better than constant sickness.

Let us not seek to understand what is too difficult for us, nor search for what is hidden, nor be preoccupied with what is beyond, for we have been shown more than we can comprehend.

As a drop of water in the sea, as a grain of sand on the shore are our few days in eternity. The good things in life last for a short time, but a good reputation endures forever.

[Adapted from Ben Sira]
Dignity in old age

אברךיה וקו בא כימים.

Abraham was now old, advanced in years.  
[Genesis 24:1]

אמר רבי אאה: ישים קדם שבוה בקינה ואינה
בקינים, בימים איננו בקינה, כאלו בניםKnife
בניהם, בניהם בננים בקינה.

The Midrash states in the name of Rabbi Aåa: Some have the dignity of old age without length of days, while others have the length of days without the dignity of old age; but in the case of Abraham, the dignity of age coincided with long life.  
[Bereishit Rabbah 59:6]

Expressions of grief

There are three ways to mourn. The first is to cry. The second is to grow silent. The third is to transform sorrow into song. [From a lecture by Abraham Joshua Heschel]
Thus said Rabbi Yohanan: Our father Jacob is not dead. He [Rabbi Nahman] countered: Was it for nought that Jacob was mourned, prepared for eternal rest, and buried? The other replied: as Jacob’s children are alive, so too is (Jacob) alive. [Ta’anit 5b]
The Torah calls our attention to the fact that the עארק קדש which held the Ten Commandments in the wilderness was to be covered with gold, outside and inside. We could readily understand why the outside should be covered with gold. Decoration should be seen. What need, however, was there for gold on the inside? The commentators answer that the inside should be identical to the outside, חוכר כברה, and such is the case with goodness—its open expression must be matched by an inner conviction. [Yomah 72b]
Leadership

Let us now praise distinguished leaders, those who came before us. They are a great glory to Adonai who created them; their lives proclaim God’s majesty. They were honored in their generation, and were a source of pride in their times. Some of them have left a name so that all declare their praise. And there are some who go unremembered, who have perished as if they had not existed, as though they had never been born.

Not so our loyal leaders whose good deeds have not been forgotten. Their good fortune is transmitted to their descendants, their heritage to future generations. Their posterity shall endure forever, and their glory will not be blotted out. Their bodies will lie buried in peace, and their names will live forever. People will recall and recount their wisdom, and the congregation will sing their praise.

[Adapted from Ben Sira 44:1, 7–15]

Parents as teachers

When parents who have taught their children pass on, that passing is not a death. As long as the child lives, there is a part of the parent that cannot die. When alive, a parent rejoices with children; in death, that parent will not grieve. [After Ben Sira 30:3–5]
A prayer for the caregiver

There are many pressures involved in living. Sometimes there are even greater pressures in dying. The responsibility of caregiving is all-consuming and exhausting. For the caregiver to crave relief is a longing as ancient as the book of Psalms itself. And so we read:

From the end of the earth I call to You; When my heart is faint, You lead me to a rock that is high above me.  
[Psalm 61:3]

I said: "O that I had the wings of a dove! I would fly away and find rest; Lo, I would flee far off; I would lodge in the wilderness; I would soon find a refuge From the sweeping wind, From the tempest."

[Psalm 55:7–9]
The sweeping wind has blown its last. The tempest is no more. Now is a time for refuge and solace, for lodging in the wilderness. For those of us blessed with having witnessed the care that one human being can show another, we know that wilderness does not last forever. Pain and sorrow may challenge our faith, but the courage to persevere in the face of adversity is a miracle. As long as there is compassion in the human heart and the will to act on a virtue both human and divine, there is reason to believe.
Terminal illness

Why does God give light to those who suffer?
Why does God give life to
those who find it bitter,

Those who long for death which does not come,
Those who seek it more eagerly than treasure,
Who would rejoice to be covered over at last,
Who would be glad to reach the grave?

Why does God continue to guide
Those who have lost the way?

[Job 3:20–23]
Untimely death

A good person,
    Though taken from us too soon,
    Will rest in peace,
For honor in old age
    Does not come from length of life.
Honor in old age
    Does not come from length of years.
Understanding
    Is the gray hair of humanity;
A blameless life
    Is ripeness of age.
Perfection in limited years
    Is like living for many years.
So a good person,
    Though taken from us too soon
    Will rest in peace.
Let us, then,
    With peace of mind,
    Let that good soul rest.

[After the Wisdom of Solomon, 4]
Tragic death

Adonai is close to the brokenhearted,
And helps those crushed in spirit.
[Psalm 34:19]

Tell us, Adonai, what our term is,
Tell us the measure of our days;
Were we to know,
we would know then certainly
How fleeting life is, how quickly we gray.

You have made our life just handbreadths long;
Its span is as nothing in Your sight;
No one endures any longer than a breath.

We walk about as mere shadow;
Mere futility is our hustle and bustle,
Amassing treasure and not knowing
who will gather in.
What, then, can we depend on, Adonai?
We shall depend on You;
In You lies our hope.

[AFTER Psalm 39:5–8]

■ This would be an appropriate point for the eulogy.

אזכרות follow.
The Committee on Jewish Law and Standards permits the recitation of אלמלא rahmim on all days, including those days when התננין is omitted. Nevertheless, on days when התננין is omitted, one may legitimately choose to either omit אלמלא rahmim or recite אלה סליחת rahmim in its place.

תננין is not recited on: Erev Shabbat and Erev Yom Tov, Yom Tov, Rosh Ḥodesh, the day before Rosh Hashanah, from the day before Yom Kippur until after Rosh Ḥodesh Ḥeshvan (including Sukkot), Hanukkah, Tu B’Shevat, Purim, Shushan Purim and Purim Katan, the entire month of Nisan (including Pesah), Yom Ha’atzmaut (fifth of Iyyar), Pesah Sheini (fourteenth of Iyyar), Lag Ba’omer, Yom Yerushalayim (twenty-eighth of Iyyar), from Rosh Hodesh Sivan until the eighth of Sivan, Tishah B’Av, and Tu B’Av.
In memory of a male

In memory of a female
For either male or female

Exalted, compassionate God, grant infinite rest, in Your sheltering Presence, among the holy and pure, to the soul of ________, who has gone to (his / her) eternal home. Merciful One, we ask that our loved one find perfect peace in Your eternal embrace. May (his / her) soul be bound up in the bond of life. May (he / she) rest in peace. And let us say: Amen.
—God of Forgiveness, You who are gracious and compassionate, patient and abundantly kind, grant infinite rest, in Your sheltering Presence, among the holy and pure, to the soul of ______ who has gone to (his / her) eternal home. Merciful One, we ask that You remember all the worthy and righteous deeds (he / she) performed. May our loved one find perfect peace in Your eternal embrace. May (his / her) soul be bound up in the bond of life. May (he / she) rest in peace. And let us say: Amen.
CONCLUDING PRAYERS

1.

—Almighty God of the living and the dead, send comfort to Your children who grieve. Overcome by the pain of loss, they need Your help to focus on the triumph and joy in _______’s life. Help them to meet grief with courage, to face sorrow undaunted. Help them to treasure what is now theirs because _____________ has lived. Should despair threaten or faith falter, sustain us all, Adonai, for You are our refuge and strength, our ever-present help in troubled times. And let us say: Amen.

2.

— Master of the Universe, Creator of heaven, earth, man, and woman, be gracious to Your children who mourn. May the light of Your Presence dispel the gloom of absence so keenly felt on this sad day. Bless them with Your compassion, empower them with Your love, touch them with the fullness of Your heart that they may be granted inner peace. Was it not You who said, “Do not be dismayed, for I am your God. I will strengthen you, I will help you, I will sustain you with My power”? As we remember the blessings in ________________’s life, we ask You, Eternal One, to remember Your promise to us. And let us say: Amen.
3.

The mysteries of life and death are beyond human understanding. We are perplexed and overwhelmed when pain and anguish befall those whom we love. In sorrow, confronted by death, which has taken ________ from our midst, we feel our frailty. Like morning dew, we glisten for an hour or two, and disappear into a new day.

— Shepherd of Israel, guide us, Your flock, with love and compassion. If in our grief and desolation we grow distant, do not abandon us, but draw us closer to You. Grant solace and comfort to those who mourn. May they sustain each other with the blessing of memory, the memory of the life of their beloved __________. In the valley of the shadow of death, beside the still waters and in the green pastures, You, Adonai, are our Shepherd. Be our strength, our shield, our guide, and be our comfort throughout all our days. And let us say: Amen.
— Our God and God of our ancestors, a thousand years in Your sight are as a passing day, an hour of night. The generations come and go while You endure forever. We are always in Your hand, Adonai, in death as in life. Help us who mourn the loss of __________ to look beyond this moment, to realize that death cannot destroy the bonds of Your everlasting love. Sustain us with the knowledge afforded by faith that You will not allow us to suffer oblivion; for You, Eternal One, have taught us the way of life. Through You we gain eternity. And let us say: Amen.
During the procession of the pallbearers, either the following Psalm 23 or Psalm 91, as found on pages E-50–E-53 may be recited. On days when מכתם is not recited, Psalm 91 is omitted and (page E-53) or an alternative psalm is recited.

A Psalm of David—
Adonai is my shepherd, I shall not want—

Giving me repose in green meadows,

Leading me beside the still waters to revive my spirit,

Guiding me on the right path, for that is God’s essence.

Though I walk through a valley of the shadow of death,

I fear no harm, for You are with me.
Your staff and Your rod comfort me.

You prepare a banquet for me in the presence of my foes.

You anoint my head with oil; my cup overflows.

Surely goodness and kindness shall be my portion all the days of my life.

And I shall dwell in the House of Adonai forever.

[Psalms 23]
Mourners follow the casket as it is taken to the grave. Traditionally, the procession halts seven times, a ritual which may be coordinated with the seven paragraphs below or with the seven words of Psalm 91:11, beginning כי מלאתיך (see the top of page E-52). On days when התונות is not recited, recite mecami לדור (see page E-53) without halting the procession.

For you who dwell in the shelter of the Most High
And abide in the protection of Shaddai—
I say of Adonai, my refuge and stronghold,
My God in whom I trust,
Adonai will save you from the fowler’s trap,
From the destructive plague.
God will shelter you.
You will find refuge,
For God’s fidelity is an encircling shield.
You need not fear the terror by night,
Or the arrows that fly by day,
The plague that stalks in the darkness,
Or the scourge that ravages at noon.

A thousand may fall at your side,
Ten thousand close at hand,
But death shall fall short of you.

You will see it with your eyes,
You will witness the punishment of the wicked.
Because you took Adonai as your haven,
No harm will befall you,
No disease will touch your tent.

Understanding:

A thousand may fall at your side,
Ten thousand close at hand,
But death shall fall short of you.

You will see it with your eyes,
You will witness the punishment of the wicked.
Because you took Adonai as your haven,
No harm will befall you,
No disease will touch your tent.
For God will order angels
To guard you wherever you go.

They will carry you in their hands
Lest you hurt your foot on a stone.
You will safely tread on cubs and vipers;
Fearlessly step on lions and asps.
As God has said,
I will deliver those devoted to Me;
I will protect those who know My name.
When they call on Me I will answer;
By being there in time of trouble;
By rescuing and honoring;
By satisfying with long life;
And revealing My salvation.

[Psalm 91]

ALTERNATIVES TO PSALM 91
ON DAYS WHEN תהונן IS NOT RECITED

■ For days when תהונן is omitted, see page E-41.

1.
A Mikhtam of David—
Protect me, O God, for You are my refuge.
I have said to Adonai:
You are my Guide, my Benefactor;
There is no divine being beyond You.
I delight in the saintly of the world,
In them, and in those of unshaken faith.
Others may multiply idols and
seek strange gods.
I will not share in their bloody libations,
I will not utter their names with my lips.
Adonai, You are my alloted portion;
You are my cup of life.
I have been allotted pleasantness;
Lovely indeed is my heritage.
I will praise Adonai who has given me counsel;
My conscience admonishes me at night.
I have set Adonai before me always;
God is so close, I shall not be shaken.
Therefore my heart exults, my spirit rejoices,
And my body rests secure.
For You will not abandon me to Sheol
Or forsake Your faithful to the Pit.
You will show me the path to life,
To the full joy of Your Presence,
To the bliss of being close to You, forever.

[After Psalm 16]
2.

For Adonai’s faithful,
   There are no traps and there are no plagues.
The imprisoned escape captivity;
The wounded bandage injury;
The stricken resist despondency;
The ailing battle infirmity.
In one lifetime alone,
   The uninspired may die a thousand deaths,
   But the faithful discover
   Ten thousand ways to live.
Though they meet with failure and sorrow,
They travel like angels:
   Skimming over the rockiest roads,
   Maintaining direction in the face of detour,
   Making the stops without slowing the pace.
Their devotion to others is their
   deliverance by God.
They believe in life’s goodness for they bring
   God’s goodness to life.
When we call on God, God answers—
   God answers by being with us in distress;
   God answers by rescuing us from despair;
   God answers by honoring us
   for standing firm.
May we all live to a ripe old age,
   But however long we live,
   May we witness God’s ultimate salvation,
   In the countless good deeds rendered
   by all who have faith.
A Song for Ascents—
I turn my eyes to the mountains
From where will my help come?
My help comes from Adonai,
Maker of heaven and earth.
Adonai will not let your foot give way;
Your guardian will not slumber.
The guardian of Israel
Neither slumbers nor sleeps!
Adonai is your protection,
A guardian at your right hand.
By day the sun will not strike you,
Nor the moon by night.
Adonai will guard you from all harm,
And guard your life.
Adonai guards your going and coming,
Now and forever.

[Psalm 121]
[As the קבר is lowered into the grave, recite the following:]

לזוכר: על מקופת יבאה נשלח.
להביבה: על מקופת חבה נשלח.

May __________ go unto God in peace.

Since there are those who view קבר as little more than throwing dirt at the deceased and, therefore, an act of disrespect, it is advisable to explain that our tradition regards קבר as an act of תקר—an act of pure kindness and an honor. All those who are capable and willing should be encouraged to place three shovelfuls of earth gently into the grave.
In this reading, rich with biblical verses, we express our sense of resignation and our continuing faith in God, despite the pain and loss we feel. The death we have witnessed is beyond understanding. Still we take comfort in our faith that God’s compassion will continue in our lives. We take comfort in the immortality of the soul, binding our beloved with us in an eternal bond of life.
היהי נא עניך ברוחם עליון פקוחת, כי לך,
אודות, ברכה רבה והשכירות.

אוף עוף בן שמעיה או אלף שנה יחי, פיי
יתרון, כי עליון פקוחת, כרת כי נון טמא,
במות ומותה.

ברהו הוה כי אמת דיה, ומשמשו חוכל בעינו,
发展方向 אלא את השבון ורינו, והכה אלשו
והריה יהנה.

נערער י患וי כי זרק משגשך, הצדק ברבה
הנהכת בשמות, מי לחרר אתר מהת שטשך.
🚛ץך אתחו יAdminController, ויש מושפוך.

 DEN אמת, שсмерт זרק אמת, ברך כי נון טמא,
שכל משלפיו זרק אמת. נשבל ויibe, זרכ מלאה ימין, רוח על פليسא צאן ידך.

האמר לפלאלא: זרכ ברך!

גדל ושעצו חבר העולמות, אשר ענייה פקוחת
על כל-ורב בין אדם, לחת לאיש בברכה
ובשפרים מקוללים. להודא כי ישרו היהת צורי ולא
ע 않을ה בור.

יהוה תוש יאדו כלח, יודי שש היהת ממברך.
ודא רחש ובפור עזוי לא ישיחת, והרהבה
לשוב אופי, ולא יעיי באל-Nation.
The Rock, His work is perfect and all His ways are just; a faithful God, never false, true and upright is He. The Rock is perfect in every way. Who can question Him about His deeds? God rules below and on high, causing death and giving life to the dead, bringing down to the grave and raising up.

The Rock, perfect in every deed. Who can ask Him, “What are you doing?” His word is fulfillment. Graciously deal with us; through the merit of Isaac who was bound like a lamb, hearken and fulfill.

Just in all His ways, the Rock is perfect, patient, and compassionate. Have pity for parents and children, as forgiveness and compassion are Yours, Adonai.

You are just, Adonai, in causing death and in giving life to the dead. In Your hand are all spirits. Far be it from You to blot out our remembrance. Consider us with mercy, for compassion and forgiveness are Yours, Adonai.

What advantage is there for a mortal to live for one or one thousand years? He shall be as though he had not been. Praised is the Judge of Truth, who causes death and gives life to the dead.

Praised be He whose judgment is true, who discerns everything, who settles accounts with mortals, whom all acknowledge with praise.
We know, Adonai, that Your judgment is righteous. You are righteous in Your word and pure in Your judgment, and one does not murmur about Your judgment. Just are You and upright are Your judgments. Judge of Truth and Righteousness, praised is the Judge of Truth, all of whose judgments are just and true.

The soul of all life is in Your hand. Your might is filled with justice. Have mercy on the remnant of Your flock and say to the destroying angel, “Stay your hand!”

Wondrous in purpose, mighty in deed, You see all the way of mortals, giving each according to his ways and the fruit of his deeds. Proclaim that Adonai is just. He is my Rock in whom there is no flaw.

Adonai has given and Adonai has taken; praised be the name of Adonai. God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath and refuses to let rage be all-consuming.
AN INTERPRETATION OF "זודק הוהי"

There is no way to define God. Every attempt to further our understanding of God is an exercise in poetic language. When we need leadership, we call to מָלְכֹּנְו; if we need guidance, we address אֱוִי נְשׁמָמְא; should the marvels of the universe fill us with awe, we sense God’s בָּכָנָה. And when we need strength, as we all do today, we call to חָזָר, the Rock—an image of God as the one who is stable, strong, impenetrable, and unbreakable. As skyscrapers are built on firm foundations yet must sway in the wind to survive, we can weather any storm, for חָזָר, God our Rock, will be our support.

חָזָר חַמִימ The perfect Rock,
Whose work, we perceive, reveals
A faithful God, true, upright, and honest.
The Rock is perfect in every way.
Dare we ask God to account for any deed?

כַּלֵּי בַּמֶּשֶּה בַּבֶּמֶל God rules below and on high,
causing death, giving life,

מִרְדָּע שָאָו רֶעֶל Bringing down to the grave,
but raising up, as well.
The Rock is inscrutable.  
Dare we question:  
“מה עשה?—What have You done?”  
When God’s every word comes to be,  
immediately.

The Rock is unfathomable,  
but just and patient and  
Filled with compassion.

God, have pity for  
Parents and children—  
As forgiveness and compassion are Yours.

You are just, Adonai,  
In the giving and in the taking.  
In Your hand is  
The essence of all spirit.  
You would never permit  
The impact we made to fade.  
So consider us keenly,  
For You are the Master of compassion  
and forgiveness.
Were a mortal to live but a single year
Or even a thousand,
It would not seem enough.

We therefore praise the Judge of Truth,
Who takes, but who also gives life.

We know, Adonai, that Your discretion
is beyond us.
We know, Adonai, that Your word is good,
But Your judgments, at times, puzzle us.
And though we may brood over harsh realities,
We place our trust in Your righteousness
And accept our lot, our loss,
And the love that remains with us forever.

Have mercy upon us,
and strengthen us to maintain our courage
at this time of sorrow.

Adonai has given,
And Adonai has taken;
Praised be the name of Adonai.
CONCLUDING PRAYERS

1.

The dust returns to the earth as it was, but the spirit returns to God, who gave it. May _____’s soul be bound up in the bond of life eternal. Send comfort, Adonai, to those who mourn. Grant strength to those whose burden is sorrow. And let us say: Amen.

2.

Eternal God, Creator of all life, You give the gift of Your spirit and we are formed. You take it in return and we turn to dust. We are grateful for the many blessings in ____________’s life. We now turn to You, seeking comfort and light. [הברכה]— Compassionate One, grant us solace and strength; reinforce our faith, for You are our Rock and Redeemer. And let us say: Amen.
Eternal God who comforts mourners, the life of one we love and long for is now a memory. Although our gratitude for that precious life is great, our anger and misery over the loss can sometimes overwhelm us. Yours, Adonai, is the fountain of life. By Your light do we see light. Illumine our darkness; send us comfort and consolation. Help us to embody the worthy qualities of our beloved. Grant us the determination and strength to extend that life by helping us enrich the lives of others. Thus will __________’s presence continue among us. Thus will our family’s life continue in spite of loss. Thus will (his / her) memory endure as a blessing, forever. And let us say: Amen.

In memory of a male

עֹזֵר בֵּצֵרָו חַיִים אֵת נַשְׁפֵּת, יָוהָה הַזָּהָה. וּכְלַהוּ, יָנוּת בְּשָלוֹם עַל מְשַׁבְּבּוֹ, נָא מְרָם. אֲבָלִים / E-66
In memory of a female

Exalted, compassionate God, grant infinite rest, in Your sheltering Presence, among the holy and pure, to the soul of ____________, who has gone to (his / her) eternal home. Merciful One, we ask that our loved one find perfect peace in Your eternal embrace. May (his / her) soul be bound up in the bond of life. May (he / she) rest in peace. And let us say: Amen.
For those who wish to have the mourners recite קדיש לאלטר הכבודה, the indented paragraph replaces the first paragraph. קדיש לאלטר הכבודה is recited only on days when תחון is said.

Hallowed and enhanced may God be throughout the created world. May God’s sovereignty soon be accepted, during our own life and the life of all Israel. And let us say: Amen.
Hallowed and enhanced may God’s great name be throughout the world which will be renewed. God will then restore the dead, raise them up to eternal life, rebuild the city of Jerusalem, complete the Temple within it, uproot idolatry from the earth, and return our worship of God to the point where heaven and earth meet. May the Holy One establish a magnificent sovereignty during our own life and the life of all Israel. And let us say: Amen.
Let us praise God’s great name throughout all time. Glorified and celebrated, lauded and worshipped, acclaimed and honored, extolled and exalted may the Holy One be, praised beyond all song and psalm, beyond all tributes which mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life’s goodness for us and for all the people Israel. And let us say: Amen.

May the One who brings peace to the universe bring peace to us and to all the people Israel. And let us say: Amen.

Form two lines, creating a path, leading away from the grave. As the mourners walk down the path, ask those present to repeat the following words:

תֶּהָקָם נִיהָם (אַתָּכָם / אֶתָּכָה) בַּתּוֹךְ
שָׁאֵר אֱבָלִי צִיּُון וִירֶשֲׁלִּים.

—God is with us, whenever and wherever needed. May God comfort you and all who have mourned for Zion and Jerusalem.
 Shibua

LIGHTING THE CANDLE

1.
The light of life is a finite flame. Like the Shabbat candles, life is kindled. Like the Hanukkah candle, it is enough for one day yet a beacon through the ages. It burns, it glows, it radiates warmth and beauty, and then it fades and is no more.

We must not despair. We are more than a memory vanishing in the darkness. With our lives we give life. With our light we illumine the darkness. Something of us can never die; we move in the eternal cycle of darkness and death, of light and life.

As the light burns pure and bright, so may the memory of our dear __________ brighten and purify our lives.

The human spirit is the light of God, (a light) penetrating one’s most intimate being.

[Proverbs 20:27]

Hear, O Israel: Adonai is our God, Adonai is One.