

קריעה

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, דִּין
הָאֱמֶת.

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

[The rabbi recites together with the mourners:]

יְהוָה נָתַן וַיְהוּהוּ לְקַח, יְהִי שֵׁם יְהוָה מְבֹרָךְ.

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

הספד

■ *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:

בְּרוּךְ דֵּינֵן הָאֱמֶת.

Praised is the Judge of Truth.

יְהוָה נָתַן וַיְהוּדָה לָקַח, יְהִי שֵׁם יְהוָה מְבָרָךְ.

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.

מִזְמוֹר לְדָוִד. יְהוָה, מִי־יִגּוֹר בְּאַהֲלָךָ, מִי־יִשְׁכֵּן
 בְּהַר קֹדְשְׁךָ. הוֹלֵךְ תַּנְמִים וּפְעֵל צֶדֶק, וְדִבֵּר אֱמֶת
 בְּלִבּוֹ. לֹא־רָגַל עַל־לִשְׁנוֹ, לֹא־עָשָׂה לְרַעְהוּ רָעָה,
 וְחָרְפָה לֹא־נָשָׂא עַל־קֶרְבוֹ. נִבְזָה בְּעֵינָיו נִמְאָס
 וְאֶת־יְרֵאֵי יְהוָה יִכְבֵּד, נִשְׁבַּע לְהִרְעֹ וְלֹא יִמִּיר.
 כִּסְפוֹ לֹא־נָתַן בְּנִשְׁךָ וְשֹׁחַד עַל־נַקִּי לֹא לָקַח,
 עָשָׂה אֱלֹה לֹא יִמוֹט לְעוֹלָם.

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]

עִם־חֲסִיד תִּתְחַסֵּד, עִם־גִּבֹר תִּמְיָם תִּתְמָם.
 עִם־נָבֵר תִּתְבַּרֵּר, וְעִם־עֵקֶשׁ תִּתְפַּתֵּל.
 כִּי־אַתָּה עִם־עֲנִי תוֹשִׁיעַ, וְעֵינַיִם רָמוֹת תִּשְׁפִּיל.
 כִּי־אַתָּה תִּאִיר נְרִי, יְהוּה אֱלֹהֵי יַגִּיָּה חֲשָׁכִי. כִּי־
 בָךְ אֶרְץ גְּדוּד, וּבְאֱלֹהֵי אֲדֹלְג־שׁוּר. הֲאֵל תִּמְיָם
 דִּרְכוֹ, אִמְרַת־יְהוּה צְרוּפָה, מִגֵּן הוּא לְכָל
 הַחֹוסִים בּוֹ.

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.

[After Psalm 18:26–31]

■ For a contemporary rendering of Psalm 23, see pages E-48–E-49.

מִזְמוֹר לְדָוִד. יְהוָה רֹעִי לֹא אֶחְסָה. בְּנֵאוֹת דֶּשֶׁא
יִרְבִּיצֵנִי, עַל־מֵי מְנוּחֹת יִנְהַלֵּנִי. נַפְשִׁי יִשׁוּבֵב,
יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ. גַּם כִּי־אֵלֶךְ בְּגִיא
צַלְמוֹת לֹא־אִירָא רָע כִּי־אֶתֶּה עִמָּדִי. שְׁבִטָּךְ
וּמִשְׁעַנְתֶּךָ הִמָּה יִנְחַמְנִי. תַּעְרֶךְ לִפְנֵי שְׁלֹחַן נֶגְדַּ
צִרְרֵי, דִּשְׁנַת בִּשְׁמֵן רֹאשִׁי, כּוֹסֵי רוּיָהּ. אֵךְ טוֹב
וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי, וְשִׁבְתִּי בְּבֵית־יְהוָה
לְאֶרְךָ יָמִים.

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]

לְכוּ-בָנִים שְׁמְעוּ-לִי, יִרְאַת יְהוָה אֶלְמֹדֶכֶם. מִי־
הָאִישׁ הַחֲפִיץ חַיִּים, אֲהֵב יָמִים לְרֵאוֹת טוֹב. נֹצֵר
לְשׁוֹנָךְ מִרָע וּשְׁפָתֶיךָ מִדִּבֵּר מְרָמָה. סוּר מִרָע
וַעֲשֵׂה-טוֹב, בִּקֵּשׁ שְׁלוֹם וְרַדְּפֵהוּ.

Come, my children, and listen carefully—
You will learn what it means to fear Adonai.
Who is eager for life,
Who desires years of good fortune?
Guard your tongue from evil,
Your lips from deceitful speech.
Shun evil and do good,
Seek amity and pursue it.

[Psalm 34:12–15]

אִין־הַמֶּלֶךְ נוֹשָׁע בְּרַב־חַיִל, גְּבוּר לֹא־יִנָּצֵל בְּרַב־
 כֹּחַ. שֶׁקֶר הֶסוּס לַתְּשׁוּעָה, וּבְרַב חַיִלוֹ לֹא יִמָּלֵט.
 הִנֵּה עֵין יְהוָה אֶל־יִרְאָיו, לְמִי־חַלִּים לְחַסְדּוֹ.
 לְהַצִּיל מִמּוֹת נַפְשָׁם וּלְחַיּוֹתָם בְּרָעַב. נַפְשָׁנוּ
 חִבָּתָה לַיהוָה, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא. כִּי־בוֹ יִשְׂמַח
 לְבָנוּ, כִּי בְשֵׁם קִדְשׁוֹ בְּטַחָנוּ. יְהִי־חַסְדְּךָ יְהוָה
 עָלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ.

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]

כְּרַחֵם אָב עַל־בָּנָיִם, רַחֵם יְהוָה עַל־יִרְאָיו. כִּי־
 הוּא יָדַע יִצְרָנוּ, זָכוֹר כִּי־עָפָר אֲנַחְנוּ. אָנוּשׁ
 כְּחֻצֵיר יָמָיו, כְּצִיץ הַשָּׂדֶה כֵּן יִצִיץ. כִּי רוּחַ
 עֲבָרָה־בוּ וְאִינָנוּ, וְלֹא־יִפְיֶרְנוּ עוֹד מִקוֹמוֹ. וְחֻסָּד
 יְהוָה מֵעוֹלָם וְעַד־עוֹלָם עַל־יִרְאָיו, וְצַדִּיקְתּוֹ
 לְבָנֵי בָנִים.

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]

תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ, וְעוֹלָה לֹא־נִמְצָא
בְּשִׁפְתָיו; בְּשָׁלוֹם וּבְמִישׁוֹר הֶלַךְ אֶתִי, וְרַבִּים
יָשִׁיב מֵעוֹן.

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]

תִּלְמִיד חָכָם אִם מֵת, מִי מֵבִיא לָנוּ תְּמוּרָתוֹ.
כִּי יֵשׁ לַכֶּסֶף מוֹצֵא, וּמְקוֹם לְזָהָב יִזְקוּ.
בְּרֹזֶל מֵעֶפֶר יִקָּח, וְאֶבֶן יִצוּק נְחוֹשֶׁה.
וְהַחֲכָמָה מֵאֵין תִּמְצָא, וְאִי־זֶה מְקוֹם בִּינָה.
תִּלְמִיד חָכָם אִם מֵת, מִי מֵבִיא לָנוּ תְּמוּרָתוֹ.

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]

לְכֹל זְמַן וְעַת לְכָל־חֶפֶץ תַּחַת הַשָּׁמַיִם.
עַת לְלֹדֶת וְעַת לָמוּת
עַת לְטַעַת וְעַת לְעִקּוֹר נְטוּעַ.
עַת לְהַרוֹג וְעַת לְרַפֹּא
עַת לְפָרוֹץ וְעַת לְבָנוֹת.
עַת לְבִכּוֹת וְעַת לְשַׁחֵק
עַת סְפוֹד וְעַת רְקוֹד.
עַת לְהַשְׁלִיךְ אֲבָנִים וְעַת כְּנוֹס אֲבָנִים
עַת לְחַבּוֹק וְעַת לְרַחֵק מִחֶבֶק.
עַת לְבַקֵּשׁ וְעַת לְאַבֵּד
עַת לְשָׁמוֹר וְעַת לְהַשְׁלִיךְ.
עַת לְקַרְוֵעַ וְעַת לְתַפּוֹר
עַת לְחַשׂוֹת וְעַת לְדַבֵּר.
עַת לְאַהֲבֵב וְעַת לְשֹׂנֵא
עַת מְלַחֶמָה וְעַת שְׁלוֹם.

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]

אֲשֶׁרִי מִי שְׁגָדַל בַּתּוֹרָה, וְעָמְלוּ בַתּוֹרָה, וְעוֹשֶׂה
נַחַת רוּחַ לְיוֹצְרוֹ, וְגָדַל בְּשֵׁם טוֹב, וְנִפְטָר בְּשֵׁם
טוֹב מִן הָעוֹלָם.

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*]

אִשֶּׁת חַיִּל מִי יִמְצָא וְרַחֵק מִפְּנִינִים מְכָרָה.
בֵּטַח בָּהּ לֵב בְּעֵלָה וְשָׁלַל לֹא יִחָסֵר.
גִּמְלָתָהּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ.

כַּפֶּה פָּרְשָׁה לְעֵנִי וַיְדִיחַ שְׁלַחָה לְאַבְיוֹן.
עַז וְהֶדְר לְבוֹשָׁה וְתִשְׁחַק לְיוֹם אַחֲרוֹן.
פִּיחָה פְּתִיחָה בְּחִכְמָה, וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָה.
צוּפִיחָה הֶלִיכוֹת בֵּיתָה וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל.
קָמוּ בְנֵיהָ וַיֵּאֲשְׁרוּהָ, בְּעֵלָה וַיְהַלְלָה.
רְבוֹת בְּנוֹת עָשׂוּ חַיִּל, וְאֵת עֲלִית עַל־כַּלְנֶה.

שָׁקַר הַחֵן וְהֶבֶל הַיָּפִי, אִשָּׁה יִרְאֵת־יְהוָה הִיא
תִּתְהַלֵּל.
תְּנוּלָה מִפְּרֵי יְדִיעָה, וַיְהַלְלוּהָ בְּשַׁעֲרִים מַעֲשִׂיהָ.

What a precious find is an *Eishet Hayil*—
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*]

חֶסְדֵי יְהוָה כִּי לֹא־תִמְנוּ, כִּי לֹא־כָלוּ רַחֲמָיו.
 חַדְשִׁים לְבִקְרִים, רַבָּה אַמוּנַתְךָ. חֶלְקִי יְהוָה
 אֲמַרָה נַפְשִׁי, עַל־כֵּן אוֹחִיל לוֹ. טוֹב יְהוָה לְקַוּוֹ,
 לְנַפֵּשׁ תִּדְרָשֶׁנוּ. טוֹב וַיִּחַל וְדוּמָם, לְתַשׁוּעַת
 יְהוָה.

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]

נַחֲפֹשֶׁה דְרַכֵּינוּ וְנַחֲקֶרְהָ, וְנָשׁוּבָה עַד־יְהוָה.
 נִשְׂא לְבַבְנוּ אֶל־כַּפַּיִם, אֶל־אֵל בְּשָׁמַיִם.

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]

רַבִּי טַרְפוֹן אוֹמֵר: הַיּוֹם קָצֵר, וְהַמְּלָאכָה מְרֻבָּה,
וְהַפּוֹעֲלִים עֲצֵלִים, וְהַשָּׂכָר הַרְבֵּה, וּבְעַל הַבַּיִת
דוֹחֵק. הוּא הָיָה אוֹמֵר:

לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוֹר, וְלֹא־אֲתָהּ בֶּן־חֹרֵין
לְהַבְטִיל מִמֶּנָּה. אִם לְמַדַּת תּוֹרָה הַרְבֵּה נוֹתְנִים
לָךְ שָׂכָר הַרְבֵּה, וְנֶאֱמָן הוּא בְּעַל מְלֹאכְתְּךָ
שִׁישְׁלֵם לָךְ שָׂכָר פְּעֻלָּתְךָ. וְדַע שְׂמִתָּן שְׂכָרָם
שֶׁל־צְדִיקִים לְעֵתִיד לָבוֹא.

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

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

אִיזְהוּ מְכַבֵּד? הַמְכַבֵּד אֶת־הַבְּרִיּוֹת.

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

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים.

Abraham was now old, advanced in years.

[Genesis 24:1]

אָמַר רַבִּי אֲחָא: יֵשׁ לָךְ אָדָם שֶׁהוּא בְּזָקְנָה וְאִינוּ
בַּיָּמִים, בַּיָּמִים וְאִינוּ בְּזָקְנָה, אֲבָל כָּאֵן זָקְנָה
כְּנֻגַד יָמִים, וְיָמִים כְּנֻגַד זָקְנָה.

The Midrash states in the name of Rabbi Aḥa: 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]

Immortality

הָכִי אָמַר רַבִּי יוֹחָנָן: יַעֲקֹב אָבִינוּ לֹא מֵת. אָמַר
לֵיָהּ: וְכִי בְּכַדִּי סִפְדוּ סִפְדֵּנִיא וְחִנְטוּ חִנְטֵיִיא
וְקָבְרוּ קְבָרֵיִיא? אָמַר לֵיָהּ: מִקְרָא אָנִי דּוֹרֵשׁ,
שְׁנֵאֲמַר [ירמיהו ל: מו:כו]: "וְאַתָּה אֶל־תִּירָא
עַבְדֵּי יַעֲקֹב, נְאֻם־יְהוָה, וְאֶל־תַּחַת יִשְׂרָאֵל, כִּי
הִנְנִי מוֹשִׁיעַךְ מִרְחֹק, וְאֶת־זֶרְעֶךָ מֵאֶרֶץ שְׁבִים."
מְקִישׁ הוּא לְזֶרְעוֹ: מַה זֶרְעוֹ בְּחַיִּים – אֵף הוּא
בְּחַיִּים.

Thus said Rabbi Yoḥanan: Our father Jacob is not dead. He [Rabbi Naḥman] 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]

Integrity

”מִבֵּית וּמִחוּץ תִּצְפֹּנּוּ. “ אָמַר רַבָּא: כָּל-תְּלִמִיד
חָכָם שֶׁאֵין תּוֹכוֹ כְּבָרוֹ — אֵינוֹ תְּלִמִיד חָכָם.

The Torah calls our attention to the fact that the אָרוֹן קֹדֶשׁ 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, תּוֹכוֹ כְּבָרוֹ, 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:

מִקְצֵה הָאָרֶץ אֵלֶיךָ אֶקְרָא, בְּעֵטֶף לִבִּי, בְּצוֹר־
יְרוּם מִמֶּנִּי תִנְחֵנִי.

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]

וְאָמַר: מִי־יִתֶּן־לִי אֶבֶר בַּיּוֹנָה, אֶעֱוֹפָה וְאֶשְׁכָּנָה.
הִנֵּה אֶרְחִיק נְדוּד, אֶלֵּין בַּמִּדְבָּר, סֶלָה. אֶחֱיֶשֶׂה
מִפְלֹט לִי מֵרוּחַ סָעָה, מִסַּעַר.

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

לָמָּה יִתֵּן לְעֵמֶל אוֹר, וְחַיִּים לְמָרִי נַפֶּשׁ. הַמַּחֲכִים
לְמֹות וְאִינָנוּ, וַיַּחֲפְּרוּ מִמַּטְמוֹנִים. הַשְּׂמֵחִים
אֶל־יָגִיל, יִשְׂשׂוּ כִּי יִמְצְאוּ-קֶבֶר. לְגֵבֶר אֲשֶׁר-
דָּרְכוּ נִסְתָּרָה וַיִּסַּף, אֱלֹהֵי בַעֲדוֹ.

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

קָרוֹב יְהוָה לְנֹשְׁבְרֵי־לֵב,
וְאֶת־דֹּכְאֵי־רוּחַ יוֹשִׁיעַ.

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

הוֹדִיעֵנִי יְהוָה קְצֵי, וּמִדַּת יָמֵי מֵה־הִיא, אֲדַעָה
מֵה־חֹדֶל אָנִי. הֲנֵה טַפְחוֹת נִתְּתָה יָמֵי, וְחֻלְדֵי
כְּאֵין נִגְדָה, אֶךְ־כֹּל־הֶבֶל כֹּל־אָדָם נֹצֵב סֵלָה.
אֶךְ־בְּצֶלֶם יִתְּהַלֵּךְ־אִישׁ, אֶךְ־הֶבֶל יִהְיֶינָה יַצְבֵּר,
וְלֹא־יָדַע מִי־אֶסְפָּם. וְעַתָּה מֵה־קִּוִּיתִי אֲדָנִי,
תּוֹחַלְתִּי לָךְ הִיא.

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.*

אזכרות

■ *The Committee on Jewish Law and Standards permits the recitation of אל מלא רחמים on all days, including those days when תחנון is omitted. Nevertheless, on days when תחנון is omitted, one may legitimately choose to either omit אל מלא רחמים or recite אלוה סליחות in its place.*

תחנון is not recited on: Erev Shabbat and Erev Yom Tov, Yom Tov, Rosh Hodesh, the day before Rosh Hashanah, from the day before Yom Kippur until after Rosh Hodesh Heshvan (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

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמְצֵא
מְנוּחָה נְכוֹנָה תַּחַת פְּנֵי הַשְּׂכִינָה, בְּמַעְלוֹת
קְדוּשִׁים וְטְהוּרִים כְּזֶהר הַרְקָע מִזְהִירִים, אֶת־
נִשְׁמַת _____ בֶּן _____ שְׁהֶלֶךְ
לְעוֹלָמוֹ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתוֹ. אָנָּה, בְּעַל
הַרְחָמִים, הַסְתִּירָהוּ בְּסִתְר כְּנַפְיָךְ לְעוֹלָמִים,
וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נִשְׁמָתוֹ, יְהוּה הוּא
נִחְלָתוֹ, וְיָנוּחַ בְּשָׁלוֹם עַל מִשְׁכְּבוֹ, וְנֹאמֵר אָמֵן.

In memory of a female

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמְצֵא
מְנוּחָה נְכוֹנָה תַּחַת פְּנֵי הַשְּׂכִינָה, בְּמַעְלוֹת
קְדוּשִׁים וְטְהוּרִים כְּזֶהר הַרְקָע מִזְהִירִים, אֶת־
נִשְׁמַת _____ בֵּת _____ שְׁהֶלְכָה
לְעוֹלָמָהּ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָה. אָנָּה, בְּעַל
הַרְחָמִים, הַסְתִּירָהּ בְּסִתְר כְּנַפְיָךְ לְעוֹלָמִים,
וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נִשְׁמָתָהּ, יְהוּה הוּא
נִחְלָתָהּ, וְתָנוּחַ בְּשָׁלוֹם עַל מִשְׁכְּבָהּ, וְנֹאמֵר אָמֵן.

For either male or female

אֵל מְלֵא רַחֲמִים—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.



E-43

אֱלֹהֵי סְלִיחוֹת, חֲנוּן וְרַחוּם, אֲרַךְ אַפַּיִם וְרַב
חֶסֶד, הַמַּצֵּא כַפַּרְת פֶּשַׁע וְהַקְרֵבֵת יֵשַׁע וּמְנוּחָה
נְכוֹנָה תַּחַת בְּנֵפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים
וְטְהוּרִים כְּזֹהֵר הַרְקִיעַ מְזֹהֲרִים, אֶת־נַשְׁמַת
_____ (בֶּן / בֵּת) _____ (שְׁהֲלֵךְ לְעוֹלָמוֹ /
שְׁהֲלֵכָה לְעוֹלָמָה). אָנָּה, בְּעַל הַרְחָמִים, זְכָרָה
(לוֹ / לָהּ) לְטוֹבָה כָּל־ (זְכוּיוֹתָיו וְצַדִּיקוֹתָיו /
זְכוּיוֹתֶיהָ וְצַדִּיקוֹתֶיהָ) בְּאַרְצוֹת הַחַיִּים וּפְתַח
(לוֹ / לָהּ) שְׁעָרֵי צֶדֶק וְאוֹרָה, שְׁעָרֵי חַמְלָה
וְחֲנִינָה. בְּסִתֵּר כְּנִפְיָךְ (הַסְתִּירָהוּ / הַסְתִּירָה)
לְעוֹלָמִים, וְצָרוֹר בְּצָרוֹר חַיִּים אֶת־ (נִשְׁמָתוֹ /
נִשְׁמָתָהּ), יְהוּהָ הוּא (נִחְלָתוֹ וַיִּנּוּחַ / נִחְלָתָהּ
וְתַנּוּחַ) בְּשָׁלוֹם עַל (מִשְׁכָּבוֹ / מִשְׁכָּבָהּ), וְנֹאמַר
אָמֵן.

אֱלֹהֵי סְלִיחוֹת—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.

אל שדי — 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.

רבנו של עולם — 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.

רוֹעֵה יִשְׂרָאֵל — 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.

4.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ — 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 תחנון is not recited, Psalm 91 is omitted and מכתם לדוד (page E-53) or an alternative psalm is recited.

— מְזִמּוֹר לְדָוִד. יְהוּה רֵעִי, לֹא אֶחָסֵר —

A Psalm of David—

Adonai is my shepherd, I shall not want—

בְּנֵאוֹת דֶּשֶׁא יִרְבִּיצָנִי,

Giving me repose in green meadows,

עַל מֵי מְנַחוֹת יְנַהֲלֵנִי. נַפְשִׁי יִשׁוּבֵב,

Leading me beside the still waters
to revive my spirit,

יְנַחֲנִי בַמַּעְגָּלִי-צֶדֶק לְמַעַן שְׁמוֹ.

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

גַּם כִּי אֵלֶךְ בְּגִיא צְלָמוֹת,

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

לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי.

I fear no harm, for You are with me.

שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הִמָּדָה יִנְחַמְנִי.

Your staff and Your rod comfort me.

תַּעֲרֹךְ לְפָנַי שְׁלֶחֶן נֶגֶד צָרָי,

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

דִּשַׁנְתָּ בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רוּחָה.

You anoint my head with oil;
my cup overflows.

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי,

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

וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים.

And I shall dwell in the House of Adonai forever.

[Psalm 23]

קבורה

■ *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 מלאכיו (see the top of page E-52). On days when תחנון is not recited, recite מכתם לדוד (see page E-53) without halting the procession.*

יֵשֵׁב בְּסֶתֶר עֲלִיוֹן,
 בְּצֵל שְׁדֵי יִתְלוֹנָן.
 אִמַּר לַיהוָה מַחְסֵי וּמְצוּדָתִי,
 אֱלֹהֵי אֲבֹטְחָבוּ.
 כִּי הוּא יִצִּילְךָ מִפֶּחַ יָקוֹשׁ,
 מִדְּבַר הַהוּת.
 בְּאַבְרָתוֹ יִסֹּךְ לָךְ וְתַחַת־כְּנָפָיו תִּתְחַסֶּה,
 צִנָּה וְסִחָרָה אֲמַתּוֹ.

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.

לֹא תִירָא מִפְּחַד לַיְלָה,
 מִחָץ יַעֹף יוֹמָם.
 מִדְּבַר בְּאֶפֶל יַהֲלֶךְ,
 מִקָּטָב יִשׁוּד צַהֲרִים.

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.

יִפֹּל מִצִּדְךָ אֶלֶף,
 וּרְבֵבָה מִיְמִינֶךָ,
 אֲלֵיךָ לֹא יִגָּשׁ.

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

רַק בְּעֵינֶיךָ תִּבְיֹט,
 וְשִׁלְמַת רְשָׁעִים תִּרְאֶה.
 כִּי־אַתָּה יְהוָה מְחַסֵּי,
 עֲלִיוֹן שְׁמַת מְעוֹנֶיךָ.
 לֹא־תֵאָנֶה אֵלֶיךָ רָעָה,
 וְנִגַּע לֹא־יִקְרַב בְּאַהֲלֶיךָ.

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.

כִּי מִלְאָכָיו יִצְוֶה לְךָ,
לְשַׁמְרֶךָ בְּכָל־דַּרְכֶּיךָ.

For God will order angels
To guard you wherever you go.

עַל כַּפַּיִם יִשְׂאוּנֶךָ,
פֶּן־תִּגּוֹף בְּאֶבֶן רִגְלֶךָ.
עַל־שַׁחַל וּפְתָן תִּדְרֹךְ,
תִּרְמַס כְּפִיר וְתַנִּין.
כִּי בִי חָשַׁק וְאִפְלָטָהוּ,
אֲשַׁגְּבֶהוּ כִּי יָדַע שְׁמִי.

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.

יִקְרָאֵנִי וְאֶעֱנֶהוּ,
עֲמוּ אֲנֹכִי בְצָרָה,
אֲחַלְצֶהוּ וְאֲכַבְדֶּהוּ.
אֶרְךְ יָמִים אֲשַׁבֵּיעֶהוּ,
וְאֶרְאֶהוּ בִישׁוּעָתִי.
אֶרְךְ יָמִים אֲשַׁבֵּיעֶהוּ,
וְאֶרְאֶהוּ בִישׁוּעָתִי.

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 תַּחֲנוּן IS NOT RECITED

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

1.

מִכְתָּם לְדוֹד. שְׁמַרְנִי אֵל כִּי־חֲסִיתִי בָךְ. אָמַרְתָּ
לִיהוָה, אֲדַנִּי אַתָּה, טוֹבַתִּי בְל־עֲלֶיךָ. לְקְדוּשִׁים
אֲשֶׁר־בְּאָרֶץ הַמָּה, וְאֲדִירִי כָל־חִפְצֵי־בָם. יִרְבוּ
עֲצֻבוֹתָם אַחַר מָהָרוּ בְל־אֲסִיף נִסְכֵיהֶם מִדָּם,
וּבְל־אֲשֵׁא אֶת־שְׁמוֹתֶם עַל־שַׁפְתִּי. יְהוּה מְנַת־חֲלָקִי
וְכוֹסִי, אַתָּה תוֹמִיךָ גּוֹרְלִי. חֲבָלִים נִפְלוּ־לִי
בְּנַעֲמִים, אַף־נִחַלְתָּ שִׁפְרָה עָלַי. אֲבָרַךְ אֶת־
יְהוָה אֲשֶׁר יַעֲצֵנִי, אַף־לִילוֹת יִסְרוּנִי כְלִיוֹתַי.
שׁוֹיֵתִי יְהוָה לְנִגְדֵי תְמִיד, כִּי מִיָּמִינִי בְל־אֲמוּט.
לְכֵן שָׁמַח לְבִי וַיִּגַּל כְּבוֹדִי, אַף־בְּשָׂרִי יִשְׁכַּן
לְבַטָּח. כִּי לֹא־תַעֲזוֹב נַפְשִׁי לְשָׂאוֹל, לֹא־תִתֵּן
חֲסִידְךָ לְרֵאוֹת שָׁחַת. תוֹדִיעֵנִי אֲרַח חַיִּים, שְׁבַע
שְׁמַחוֹת אֶת־פְּנֶיךָ, נְעִימוֹת בִּימִינְךָ נִצַּח.

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 allotted 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.

שִׁיר לַמַּעֲלוֹת. אֲשָׂא עֵינַי אֶל־הַהָרִים, מֵאֵין יָבֵא
 עֲזָרִי. עֲזָרִי מֵעַם יְהוָה, עֲשֵׂה שָׁמַיִם וָאָרֶץ.
 אֲל־יִתֵּן לַמּוֹט רַגְלֶךָ אֲל־יָנוּם שְׁמֶרְךָ הִנֵּה לֹא־
 יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. יְהוָה שְׁמֶרְךָ,
 יְהוָה צִלְּךָ עַל־יַד יְמִינֶךָ. יוֹמָם הַשֶּׁמֶשׁ לֹא־
 יִכְפֹּה, וַיִּרְחַ בַּלַּיְלָה. יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע, יִשְׁמֹר
 אֶת־נַפְשֶׁךָ. יְהוָה יִשְׁמֵר־צִאתְךָ וּבֹאֶךָ מֵעַתָּה
 וְעַד־עוֹלָם.

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 ארון is lowered into the grave,
recite the following:]

[לזכר:] עַל מְקוֹמוֹ יָבֵא בְּשָׁלוֹם.
[לנקבה:] עַל מְקוֹמָהּ תָּבֵא בְּשָׁלוֹם.

May _____ go unto God in peace.

■ Since there are those who view קבורה as little more than throwing dirt at the deceased and, therefore, an act of disrespect, it is advisable to explain that our tradition regards קבורה as an act of חסד של אמת—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.

צדוק הדין

■ **צדוק הדין** *is recited only on days when תחנון is said. For days when תחנון is omitted, see page E-41.*

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.

הַצּוֹר תָּמִים פָּעָלוּ כִּי כָל־דֶּרֶכָיו מִשְׁפָּט, אֵל
אֲמוּנָה וְאֵין עוֹל, צְדִיק וְיֵשֶׁר הוּא. הַצּוֹר תָּמִים
בְּכָל־פֶּעַל, מִי יֹאמֶר לוֹ מָה תַּפְּעַל, הַשְּׁלִיט
בְּמָטָה וּבְמַעַל, מִמִּית וּמְחִיָּה, מוֹרִיד שָׁאוֹל
וַיַּעַל.

הַצּוֹר תָּמִים בְּכָל־מַעֲשֵׂה, מִי יֹאמֶר לוֹ מָה־
תַּעֲשֵׂה, הָאֹמֵר וְעֵשֶׂה, חֶסֶד חֲנָם לָנוּ תַעֲשֵׂה,
וּבְזָכוֹת הַנֶּעֱקָד בְּשָׂה, הַקְּשִׁיבָה וְעֵשֶׂה.

צְדִיק בְּכָל־דֶּרֶכָיו הַצּוֹר תָּמִים, אָרַךְ אַפַּיִם וּמָלֵא
רַחֲמִים, חָמַל נָא וְחוּס נָא עַל אָבוֹת וּבָנִים, כִּי
לָךְ, אֲדוֹן, הַסְּלִיחוֹת וְהַרְחֲמִים.

צְדִיק אַתָּה יְהוָה לְהַמִּית וּלְהַחַיֹּת, אֲשֶׁר בְּיַדְךָ
פְּקֻדוֹן כָּל־רוּחוֹת, חָלִילָה לָךְ זְכוֹנָנוּ לְמַחוֹת,

וַיְהִי נָא עֵינֶיךָ בְּרַחֲמִים עָלֵינוּ פְּקוּחוֹת, כִּי לָךְ,
אֲדוֹן, הֲרַחֲמִים וְהַסְּלִיחוֹת.

אָדָם אִם בֶּן שָׁנָה יִהְיֶה אוֹ אֶלֶף שָׁנִים יִחְיֶה, מִה
יִתְרוֹן לוֹ, כֹּלָּא הָיָה יִהְיֶה. בְּרוּךְ דִּין הָאֱמֶת,
מִמִּית וּמְחִיָּה.

בְּרוּךְ הוּא כִּי אֱמֶת דִּינוֹ, וּמְשׁוּטֵט הַכֹּל בְּעֵינֵינוּ,
וּמְשָׁלֵם לְאָדָם חֲשׁוֹנוֹ וְדִינוֹ, וְהַכֹּל לְשִׁמוֹ
הוֹדִיָּה יִתְנוּ.

יִדְעֵנוּ יְהוָה כִּי צַדִּיק מְשַׁפֵּטָה, תִּצְדֵּק בְּדַבְרָךְ
וְתִזְכֶּה בְּשַׁפְטָה, וְאִין לְהַרְהֵר אַחַר מִדַּת שַׁפְטָה.
צַדִּיק אַתָּה יְהוָה, וַיֵּשֶׁר מְשַׁפֵּטָה.

דִּין אֱמֶת, שׁוֹפֵט צַדִּיק וְאֱמֶת, בְּרוּךְ דִּין הָאֱמֶת,
שְׁכַל־מְשַׁפְטֵיו צַדִּיק וְאֱמֶת. נֶפֶשׁ כָּל־חַי בִּיְדֶךָ,
צַדִּיק מְלֵאָה יְמִינְךָ, רַחֵם עַל פְּלִטַת צֶאֱן יְדֶיךָ,
וְתֹאמַר לְמֵלֶאךָ: הֲרַף יְדֶךָ!

גָּדַל הָעֶצְמָה וְרַב הָעֲלִילָה, אֲשֶׁר עֵינֶיךָ פְּקוּחוֹת
עַל כָּל־דַּרְכֵי בְנֵי אָדָם, לָתֵת לְאִישׁ כְּדַרְכּוֹ
וּכְפָרֵי מַעֲלָלוֹ. לְהַגִּיד כִּי יֵשֶׁר יְהוָה צוּרֵי וְלֹא
עוֹלְתָהּ בּוֹ.

יְהוָה נָתַן וַיְהוּדָה לָקַח, יְהִי שֵׁם יְהוָה מְבֹרָךְ.
וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה
לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר כָּל־חַמַּתּוֹ.

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 צוּק הַרִּין

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 מְלִכֵּינוּ; if we need guidance, we address אֲבֵינוּ שְׁבַשְׁמִים; should the marvels of the universe fill us with awe, we sense God's שְׁכִינָה. And when we need strength, as we all do today, we call to הַצּוּר, 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 הַצּוּר, God our Rock, will be our support.

הַצּוּר תָּמִים

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?

הַשֵּׁלִיט בַּמָּטָה וּבַמַּעַל

God rules below and on high,
causing death, giving life,
מוריד שְׂאוֹל וַיַּעַל
Bringing down to the grave,
but raising up, as well.

הַצּוֹר תָּמִים

The Rock is inscrutable.

Dare we question:

“מִהַתְּעַשֶׂה?—What have You done?”

When God’s every word comes to be,
immediately.

הַצּוֹר תָּמִים

The Rock is unfathomable,
but just and patient and

מָלֵא רַחֲמִים

Filled with compassion.

God, have pity for

Parents and children—

כִּי לְךָ אֲדוֹן הַסְּלִיחוֹת וְהַרְחָמִים

As forgiveness and compassion are Yours.

You are just, Adonai,

In the giving and in the taking.

In Your hand is

פְּקֻדוֹן כָּל-רוּחוֹת

The essence of all spirit.

You would never permit

The impact we made to fade.

So consider us keenly,

כִּי לְךָ אֲדוֹן הַרְחָמִים וְהַסְּלִיחוֹת

For You are the Master of compassion
and forgiveness.

אָדָם אִם בֶּן שָׁנָה יִהְיֶה

Were a mortal to live but a single year

Or even a thousand,

כֹּלֵא הֵיָה יִהְיֶה

It would not seem enough.

בְּרוּךְ דִּין הָאֱמֶת

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,

צְדִיק אַתָּה

We place our trust in Your righteousness

And accept our lot, our loss,

And the love that remains with us forever.

רַחֵם עַל פְּלִטַּת צֶאן יִדְיָךְ

Have mercy upon us,

and strengthen us to maintain our courage

at this time of sorrow.

יְהוָה נָתַן

Adonai has given,

וַיְהוּה לָקַח,

And Adonai has taken;

יְהִי שֵׁם יְהוָה מְבֹרָךְ.

Praised be the name of Adonai.

CONCLUDING PRAYERS

וְיָשָׁב הָעֶפְרַר עַל־הָאָרֶץ כְּשֶׁהָיָה,
וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נִתְּנָה.

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. הַרְחֵמֵנוּ—Compassionate One, grant us solace and strength; reinforce our faith, for You are our Rock and Redeemer. And let us say: Amen.

מְנַחֵם אֲבֵלִים — 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

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצֵא
 מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת
 קְדוּשִׁים וְטְהוּרִים כְּזֹהר הַרְקָע מְזֹהֲרִים, אֶת־
 נַשְׁמַת _____ בֶּן _____ שְׁהֶלֶךְ
 לְעוֹלָמוֹ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתוֹ. אָנָּה, בְּעַל
 הַרְחָמִים, הַסְתִּירָהוּ בְּסִתְר כַּנְפֵיךָ לְעוֹלָמִים,
 וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נַשְׁמָתוֹ, יְהוּה הוּא
 נִחַלְתוֹ, וַיְנַוַח בְּשָׁלוֹם עַל מְשֻׁכְבוֹ, וְנֹאמַר אָמֵן.

In memory of a female

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצֵא
מְנוּחָה נְכוֹנָה תַּחַת פְּנֵי הַשְּׁכִינָה, בְּמַעְלוֹת
קְדוּשִׁים וְטְהוּרִים כְּזֶהר הַרְקֵעַ מִזְהִירִים, אֶת־
נַשְׁמַת _____ בַּת _____ שֶׁהִלְכָה
לְעוֹלָמָהּ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָה. אָנָּה, בְּעַל
הַרְחָמִים, הַסְתִּירָהּ בְּסִתְרֵךְ כְּנַפְיֶךָ לְעוֹלָמִים,
וְצָרוּר בְּצָרוּר הַחַיִּים אֶת־נַשְׁמָתָהּ, יְהוּה הוּא
נִחַלְתָּהּ, וְתַנּוּחַ בְּשָׁלוֹם עַל מִשְׁכְּבָהּ, וְנֹאמַר אָמֵן.

For either male or female

אֵל מְלֵא רַחֲמִים—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.

קדיש יתום וקדיש לאחר הקבורה

■ *For those who wish to have the mourners recite קדיש לאחר הקבורה, the indented paragraph replaces the first paragraph. קדיש לאחר הקבורה is recited only on days when תחנון is said.*

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
 כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ אָמֵן.

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.

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי הוּא
 עֵתִיד לְאַתְחַדְתָּא וּלְאַחֲזִיָּא מִתִּיָּא וּלְאַסְקָא
 יְתֵהוּן לְחַיֵּי עֵלְמָא. וּלְמַבְנָא קִרְתָּא דִּי
 יְרוּשָׁלַם וּלְשַׁכְלָלָא הֵיכְלָהּ בְּגוּהָ. וּלְמַעַקֵּר
 פְּלַחְנָא נִכְרָאָה מִן אַרְעָא וּלְאַתְבָּא פְּלַחְנָא
 דִּי שְׁמִיָּא לְאַתְרָהּ. וְיִמְלִיךָ קֳדָשָׁא בְּרִיךְ
 הוּא בְּמַלְכוּתָהּ וְיִקְרָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן
 קָרִיב, וְאָמְרוּ אָמֵן.

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.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוּמַם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ
הוּא, לְעֵלָא (מִן כָּל- / לְעֵלָא מְכַל-) בְּרַכְתָּא
וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאַמִּירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

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:*

הַמָּקוֹם יִנַּחֵם (אֶתְכֶם / אוֹתְךָ / אוֹתְךָ) בְּתוֹךְ
שָׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם.

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

שבעה

LIGHTING THE שבעה 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 שבעה light burns pure and bright, so may the memory of our dear _____ brighten and purify our lives.

נֵר יְהוָה נְשִׁמַת אָדָם, חִפֵּשׁ כָּל-חֲדָרֵי-בֵּטָן:

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

[Proverbs 20:27]

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

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