

**The light of God
is the soul of humankind**

Proverbs 20:27

FORWARD

This booklet of Memorial Prayers and Meditations has been provided to enable you to follow and participate in the funeral service. It can also be useful in your private meditations, at home when lighting the *yahrzeit* candle, and when you visit the grave of a departed loved one. You are therefore encouraged to take this prayer booklet home with you.

In addition to the traditional and more literal English translation of each biblical section, we have provided an alternative translation that avoids gender specific nouns and pronouns, both in reference to God and to humankind. You are encouraged to use the version that you find most meaningful.

Because biblical passages are included, and especially since the name of God appears in the Hebrew text, this book should be accorded the same respect as any Bible or prayer book.

PRONUNCIATION KEY TO HEBREW transliteration

a	pronounced <i>ah</i> , as in “top”: <i>Sh<u>ab</u>bat</i>
ai	pronounced as a long <i>i</i> , as in “pine”: <i>Adon<u>a</u>i</i>
ei	pronounced <i>ay</i> , as in “pray”: <i>Bore<u>i</u> pri</i>
e	pronounced <i>eh</i> , as in “red”: <i>Ha-gaf<u>e</u>n</i>
i	pronounced <i>ee</i> , as in “bee”: <i>Bore<u>i</u> pri ha-gaf<u>e</u>n</i>
ch	pronounced gutturally, as in “Bach”: <i>Bar<u>u</u>ch atah</i>
o	pronounced <i>oh</i> , as in “no”: <i>Shal<u>o</u>m</i>
u	pronounced <i>oo</i> , as in “pool”: <i>Halel<u>u</u>yah</i>
'	pronounced <i>ih</i> as in “avid”: <i>Yitgadal v'yitkadash</i>

Amen is pronounced *A-mein*

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INTRODUCTORY VERSES

י, מָה אָדָם וַתְּדַעְהוּ, בֶן אָנוּשׁ וַתַּחֲשֹׁבֵהוּ.
אָדָם לְהַבִּיל דָּמָה, יָמָיו כְּצֶל עוֹבֵר.
בְּבִקְרַי יִצִּיץ וְחָלַף, לְעָרֵב יְמוֹלֵל וַיִּבֵּשׁ.
תָּשֵׁב אָנוּשׁ עַד דְּכָא, וַתֵּאמֶר, שׁוּבוּ בְנֵי אָדָם.
לוֹ חֲכָמוֹ יִשְׁפִּילוּ זֹאת יְבִינוּ לְאַחֲרֵיתָם.
כִּי לֹא בְמוֹתוֹ יִקַּח הַלֵּל, לֹא יֵרַד אַחֲרָיו כְּבוֹדוֹ.
פּוֹדֶה יי נִפְשׁ עַבְדָּיו, וְלֹא יֶאֱשָׁמוּ כָּל הַחֲסִים בּוֹ.

Verses appear from:

Psalm 144:3-4, Psalm 90:6, Psalm 90:3, Deut. 32:29, Psalm 49:18, Psalm 34:23

INTRODUCTORY VERSES

LORD, what is man, that Thou takest knowledge of him?
Or the son of man, that Thou makest account of him?
Man is like unto a breath;
His days are as a shadow that passeth away.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
Thou turnest man to contrition, and sayest:
Return, ye children of men!
If they were wise, they would understand this,
They would discern their latter end.
For when he dieth he shall carry nothing away;
His wealth shall not descend after him.
The LORD redeemeth the soul of His servants;
And none of them that take refuge in Him shall be desolate.

AN ALTERNATIVE TRANSLATION

ADONAI, what are we that You have regard for us;
Or we, mere humans, that You take account of us?
We are like a breath,
Our days are like a fleeting shadow.
In the morning we flourish and grow up,
In the evening we are cut down and wither.
You turn us to contrition and You say:
Return, O My children.
If only we were wise,
We would consider our latter end.
For when we die, we shall carry nothing away:
Our glory shall not descend after us.
Those who serve ADONAI are redeemed,
And those who trust in God are not forsaken.

PSALM 23

מְזֹמֹר לְדָוִד, יי רַעִי, לֹא אֶחְסֶה.
בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי, עַל מֵי מְנַחוֹת יִנְהַלֵּנִי.
נַפְשִׁי יִשׁוּבָב, יִנְחֵנִי בְּמַעְגְלֵי צְדָק לְמַעַן שְׂמוֹ.
גַּם כִּי אֵלֶךְ בְּגֵיא צַלְמוֹת, לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי,
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה יִנְחֲמֵנִי.
תַּעְרֹךְ לִפְנֵי שְׁלַחַן נֶגֶד צָרְרִי,
דִּשְׁנֵת בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רוּיָה.
אֵךְ טוֹב וְחֶסֶד יְרַדְפוּנִי כָּל יְמֵי חַיֵּי,
וְשִׁבְתִּי בְּבַיִת יי לְאֶרֶךְ יָמִים.

PSALM 23

The LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul;
He guideth 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 preparest a table before me in the presence of
mine enemies;
Thou hast anointed my head with oil; my cup runneth 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.

AN ALTERNATIVE TRANSLATION

ADONAI, You are my shepherd; I shall not want.
You make me lie down in green pastures;
You lead me beside the still waters.
You restore my soul;
You lead me in straight paths for Your name's sake.
Yea, though I walk in the valley of the shadow of death,
I fear no evil, for You are with me.
Your rod and Your staff, they comfort me.
You set a table before me in the presence of my enemies.
You anoint my head with oil; my cup overflows.
Surely goodness and mercy shall follow me all the days
of my life,
And I shall dwell in the house of the Eternal forever.

PSALM 1

אֲשֶׁר־י האִישׁ אֲשֶׁר לֹא הִלְךָ בְּעֵצַת רְשָׁעִים,
וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד, וּבְמוֹשֵׁב לְצִים לֹא יָשָׁב.
כִּי אִם בְּתוֹרַת יי חִפְצוֹ, וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וְלַיְלָה.
וְהָיָה כְּעֵץ שְׁתוּל עַל פְּלִי מַיִם, אֲשֶׁר פְּרִיֹו יִתֵּן בְּעֵתוֹ,
וְעָלְהוּ לֹא יִבּוֹל וְכֹל אֲשֶׁר יַעֲשֶׂה יִצְלִיחַ.
לֹא כֵן הָרְשָׁעִים, כִּי אִם כְּמֶמֶץ אֲשֶׁר תִּדְפְּנוּ רוּחַ.
עַל כֵּן לֹא יִקְמוּ רְשָׁעִים בְּמִשְׁפָּט, וְחַטָּאִים בְּעֵדוֹת צְדִיקִים.
כִּי יוֹדַע יי דֶּרֶךְ צְדִיקִים, וְדֶרֶךְ רְשָׁעִים תֵּאבֵד.

Happy is the man that hath not walked in the counsel
of the wicked,
Nor stood in the way of sinners,
Nor sat in the seat of the scornful.
But his delight is in the law of the LORD;
And in His law doth he meditate day and night.
And he shall be like a tree planted by streams of water,
That bringeth forth its fruit in its season,
And whose leaf doth not wither;
And in whatsoever he doeth he shall prosper.
Not so the wicked;
But they are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the LORD regardeth the way of the righteous;
But the way of the wicked shall perish.

PSALM 1

AN ALTERNATIVE TRANSLATION

Happy are they who have not walked in the counsel
of the wicked,
Nor stood in the way of sinners,
Nor sat in the seat of the scornful.
But their delight is in the law of ADONAI;
And in God's law do they meditate day and night.
They shall be like a tree planted by streams of water,
That brings forth its fruit in its season,
And whose leaf does not wither;
And in whatever they do they shall prosper.
Not so the wicked;
For they are as the chaff that the wind drives away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For ADONAI regards the way of the righteous
[even in their death],
But the way of the wicked shall perish.

PSALM 15

מְזֹמֹר לְדָוִד, יי מי יגור בְּאֶהְלֵךְ,
מי יִשְׁכֵן בְּהַר קֹדֶשׁךָ.
הוֹלֵךְ תָּמִים וּפָעַל צְדָק, וְדָבַר אֱמֶת בְּלִבּוֹ.
לֹא רָגַל עַל לְשׁוֹנוֹ לֹא עָשָׂה לְרַעְהוּ רָעָה,
וְחָרְפָה לֹא נִשְׂא עַל קִרְבּוֹ.
נִבְזֶה בְּעֵינָיו גִּמְאָס, וְאֵת יְרֵאֵי יי יִכְבֵּד,
נִשְׁבַּע לְהִרְעוֹ וְלֹא יִמַּר.
כִּסְפוֹ לֹא נָתַן בְּגִשְׁוֹ, וְשָׁחַד עַל נְקִי לֹא לָקַח,
עָשָׂה אֱלֹהִים, לֹא יִמוּט לְעוֹלָם.

PSALM 15

LORD, who shall sojourn in Thy tabernacle?
Who shall dwell upon Thy holy mountain?
He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart;
That hath no slander upon his tongue,
Nor doeth evil to his fellow,
Nor taketh up a reproach against his neighbour;
In whose eyes a vile person is despised,
But he honoureth them that fear the LORD;
He that sweareth to his own hurt, and changeth not;
He that putteth not out his money on interest,
Nor taketh a bribe against the innocent.
He that doeth these things shall never be moved.

AN ALTERNATIVE TRANSLATION

ADONAI, who shall sojourn in Your tabernacle?
Who shall dwell on Your holy mountain?
They who walk uprightly, and work righteousness,
And speak the truth in their heart.
That have no slander upon their tongue,
Nor do evil to their fellow,
Nor take up a reproach against their neighbor;
In whose eyes a vile person is despised,
But they honor them that fear God;
They that swear to their own hurt and change not;
They that put not out their money on interest,
Nor take a bribe against the innocent.
They that do these things shall never be moved.

PSALM 16

מִכְתָּם לְדוֹד, שְׁמֵרְנִי אֵל כִּי חֲסִיתִי בָךְ. אִמְרַתְּ לִי אֲדֹנָי אַתָּה,
טוֹבְתִי בֵּל עֲלֶיךָ. לְקִדּוּשִׁים אֲשֶׁר בְּאָרֶץ הַמָּה, וְאֲדִירֵי כָּל חַפְצֵי
בָּם. יִרְבוּ עֲצָבוֹתֶם אַחַר מְהָרוּ בֵּל אֲסִיף נִסְפֵיהֶם מִדָּם, וּבֵל
אֲשָׂא אֶת שְׁמוֹתֶם עַל שְׁפָתַי. יי מִנֵּת חֶלְקִי וְכוֹסִי, אַתָּה תוֹמִיךְ
גּוֹרְלִי. חֲבָלִים נָפְלוּ לִי בְּנַעֲמִים, אֵף נִחַלַת שְׁפָרָה עָלַי. אֲבָרְךָ
אֶת יי אֲשֶׁר יַעֲצֵנִי, אֵף לֵילוֹת יִסְרוּנִי כְּלִיֹּתַי. שְׁוִיתִי יי לְנִגְדִי
תְּמִיד, כִּי מִיַּמִּינִי בֵּל אָמוּט. לִכֵּן שְׂמַח לְבָבִי וַיִּגַּל כְּבוֹדִי, אֵף בְּשָׂרִי
יִשְׁכַּן לְבָטָח. כִּי לֹא תַעֲזֹב נַפְשִׁי לְשָׂאוֹל, לֹא תִתֵּן חֲסִידְךָ לְרֵאוֹת
שַׁחַת. תוֹדִיעֵנִי אֵרַח חַיִּים שִׁבַע שְׁמַחוֹת אֶת פְּנֵיךָ, נַעֲמֹת
בִּימִינְךָ נֶצַח.

Keep me, O God; for I have taken refuge in Thee. I have said unto the LORD: 'Thou art my LORD; I have no good but in Thee.' As for the holy that are in the earth, they are the excellent in whom is all my delight. Let the idols of them be multiplied that make suit unto another; their drink-offerings of blood will I not offer, nor take their names upon my lips. O LORD, the portion of mine inheritance and of my cup, thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the LORD, who hath given me counsel; yea, in the night seasons my reins instruct me. I have set the LORD always before me; surely He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also dwelleth in safety. For Thou wilt not abandon my soul to the nether-world; neither wilt Thou suffer Thy godly one to see the pit. Thou makest me to know the path of life; in Thy presence is fullness of joy, in Thy right hand bliss for evermore.

PSALM 16

AN ALTERNATIVE TRANSLATION

Preserve me, O God: for in You do I put my trust. I have said to ADONAI, You are my God: I have nothing good besides You. For the holy people in the world, and the noble ones, in them is all my delight. Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood I will not offer, nor take their names upon my lips. ADONAI is the portion of my inheritance and of my cup: You maintain my lot. The boundary lines have fallen for me in pleasant places; indeed, I have a beautiful heritage. I will bless ADONAI, who has given me counsel: my reins also instruct me in the night seasons. I have set ADONAI before me always: because God is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoices: my body also rests in safety. For You will not leave my soul in the nether-world; nor will You suffer Your holy one to see corruption. You will show me the path of life: in your presence is complete joy; and in your right hand there is happiness forever.

PSALM 91

יֵשֵׁב בְּסִתְרֵי עֲלִיּוֹן, בְּצֹל שְׁדֵי יִתְלוֹנָן. אָמַר לִי מַחְסֵי וּמְצוּדֹתַי,
אֱלֹהֵי אֲבֹטְחָ בּוֹ. כִּי הוּא יִצִּילְךָ מִפֶּחַ יְקוֹשׁ מְדַבֵּר הוֹוֹת. בְּאֲבֹרְתוֹ
יִסָּד לְךָ וְתַחַת כְּנָפָיו תִּחְסֶה, צָנָה וְסַחְרָה אָמַתּוֹ. לֹא תִירָא מִפֶּחַד
לַיְלָה, מִחַץ יְעוֹף יוֹמָם. מְדַבֵּר בְּאִפְלֵ יְהִלְךָ, מִקְטָב יִשׁוּד צְהָרִים.
יִפֹּל מִצְדָּךְ אֶלְךָ וּרְבֵבָה מִימִינְךָ, אֶלֶיךָ לֹא יִגָּשׁ. רַק בְּעֵינֶיךָ תִּבְטֹחַ,
וְשָׁלַמְתָּ רַשְׁעִים תִּרְאֶה. כִּי אַתָּה יי מַחְסֵי, עֲלִיּוֹן שְׁמַת מְעוֹנֶךָ.
לֹא תֵאָנֶה אֶלֶיךָ רָעָה, וְנִגַּע לֹא יִקְרַב בְּאֶהְלֶךָ. כִּי מִלְאֲכֹו יִצְנֶה
לְךָ, לְשִׁמְרֶךָ בְּכֹל דְרָכֶיךָ. עַל כַּפִּים יִשְׂאוּנֶךָ, פֶּן תִּגָּף בְּאֲבָן רִגְלֶךָ.
עַל שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמָס כַּפִּיר וְתַנִּין. כִּי בִי חֶשֶׁק וְאִפְלָטָהוּ,
אֲשַׁגְּבֶהוּ כִּי יֵדַע שְׁמִי. וַיִּקְרָאֵנִי וְאִעֲנֶהוּ עִמּוֹ אֲנֹכִי בְצָרָה,
אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ. אַרְךָ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעֵתִי.

O thou that dwellest in the covert of the Most High, and abidest in the shadow of the Almighty; I will say of the LORD, who is my refuge and my fortress, my God, in whom I trust, that He will deliver thee from the snare of the fowler, and from the noisome pestilence. He will cover thee with His pinions, and under His wings shalt thou take refuge; his truth is a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the destruction that wasteth at noonday. A thousand may fall at Thy side, and ten thousand at Thy right hand; it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the recompense of the wicked. For thou hast made the LORD who is my refuge, even the Most High, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy tent. For He will give His angels charge over thee, to keep thee in all thy ways...

PSALM 91

AN ALTERNATIVE TRANSLATION

You who dwells in the shelter of the Most High shall dwell in the shadow of the Almighty. I will say of ADONAI, 'You are my refuge and my fortress, my God. I will trust in You.' You will deliver from the ensnaring trap and from devastating pestilence. The Lord will cover you, and you will be protected beneath the Lord's wings; shielded and armored by the Eternal's truth. You shall not be afraid of the terror of night, nor of the arrow that flies by day; nor the pestilence that walks in gloom, nor the destroyer who lays waste at noon. Let a thousand encamp at your side and a myriad at your right hand, but to you they shall not approach. You will merely peer with your eyes and you will see the retribution of the wicked. Because [you said], 'ADONAI you are my refuge'; you will have made the Most High your dwelling place. No evil will befall you, nor will any plague come near your tent. ADONAI will charge his angels for you, to protect you in all your ways...

PSALM 121

שִׁיר לַמַּעְלוֹת, אֲשָׁא עֵינַי אֶל הַהָרִים, מֵאִין יָבֵא עֲזָרִי.
עֲזָרִי מֵעַם יי, עֲשֵׂה שְׂמִים וְאָרֶץ.
אֵל יִתֵּן לַמּוֹט רַגְלִי, אֵל יָנוּם שְׁמֶרְךָ.
הֲנֵה לֹא יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל.
יִי שְׁמֶרְךָ, יִי צִלְךָ עַל יַד מִינֶךָ.
יוֹמָם הַשֶּׁמֶשׁ לֹא יִכְבֶּה, וַיָּרֵחַ בַּלַּיְלָה.
יִי שְׁמֶרְךָ מִכָּל רָע, יִשְׁמֵר אֶת נַפְשֶׁךָ.
יִי שְׁמֵר צְאֲתֶךָ וּבּוֹאֶךָ, מֵעַתָּה וְעַד עוֹלָם.

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the LORD,
Who made heaven and earth.

He will not suffer thy foot to be moved;
He that keepeth thee will not slumber.
Behold, He that keepeth Israel
Doth neither slumber nor sleep.

The LORD is thy keeper;
The LORD is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

The LORD shall keep thee from all evil;
He shall keep thy soul.
The LORD shall guard thy going out and thy coming in,
From this time forth and forever.

PSALM 121

AN ALTERNATIVE TRANSLATION

I will lift up my eyes unto the mountains:
From whence shall my help come?
My help comes from ADONAI,
Who made heaven and earth.

ADONAI shall not suffer your foot to slip;
The One that keeps you will not slumber.
Behold, the One that keeps Israel
Neither slumbers nor sleeps.

ADONAI is your keeper;
ADONAI is your shade upon your right hand.
The sun shall not smite you by day,
Nor the moon by night.

ADONAI shall keep you from all evil;
And shall keep your soul.
ADONAI shall guard your coming and going,
From this time forth and forever.

EISHET CHAYIL

אִשֶּׁת חַיִּל מִי יִמָּצָא, וְרַחֵק מִפְּגִינִים מְכָרָה.
בְּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יִחָסֵר.
גְּמַלְתָּהּ טוֹב וְלֹא רָע כֹּל יָמֵי חַיֶּיהָ.
כַּפָּה פָּרְשָׁה לְעֵנִי וַיְדִיחַ שְׁלַחָה לְאֲבִיוֹן.
עַז וְהֶדֶר לְבוּשָׁה וְתִשְׁחַק לְיוֹם אַחֲרוֹן.
פִּיהָ פְּתִיחַה בְּחִכְמָה וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה.
צוּפִיָּה הִלִּיכוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל.
קָמוּ בְּנֵיהָ וַיֵּאֲשְׁרוּהָ בַּעֲלָהּ וַיְהַלְלָהּ.
רַבּוֹת בְּנוֹת עָשׂוּ חַיִּל וְאֵת עֲלִית עַל כָּלָנָה.
שֶׁקֶר הַחֹן וְהַבֶּל הִיפִי אִשָּׁה יִרְאֵת יִי הִיא תִתְהַלֵּל.
תָּנוּ לָהּ מִפְּרֵי יְדִיָּהּ וַיְהַלְלוּהָ בְּשִׁעְרִים מְעֻשִׂיָּהּ.

EISHET CHAYIL

What a precious find is an *Eishet Chayil*—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.

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EL MALEI RACHAMIM

MEMORIAL PRAYER FOR THE DEPARTED

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים,
הַמַּצֵּא מְנוּחָה נְכוֹנָה, תַּחַת כַּנְפֵי הַשְּׂכִינָה,
בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים, כְּזוֹהַר הַרְקִיעַ מְזֹהָרִים,
אֶת נַשְׁמַת (insert name of the deceased) _____

FOR A MALE

שֶׁהָלַךְ לְעוֹלָמוֹ.
בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתוֹ,
לְכֹן בְּעַל הַרְחָמִים יִסְתִּירָהוּ בְּסִתְרֵי כַּנְפָיו לְעוֹלָמִים,
וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נַשְׁמַתוֹ.
יִי הוּא נִחְלָתוֹ,
וַיִּנּוּחַ בְּשָׁלוֹם עַל מִשְׁכְּבוֹ, וְנֹאמַר: אָמֵן.

FOR A FEMALE

שֶׁהָלְכָה לְעוֹלָמָהּ.
בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָה,
לְכֹן בְּעַל הַרְחָמִים יִסְתִּירָהּ בְּסִתְרֵי כַּנְפָיו לְעוֹלָמִים,
וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נַשְׁמָתָהּ.
יִי הוּא נִחְלָתָהּ,
וַתִּנּוּחַ בְּשָׁלוֹם עַל מִשְׁכְּבָהּ, וְנֹאמַר: אָמֵן.

EL MALEI RACHAMIM

MEMORIAL PRAYER FOR THE DEPARTED

*El malei rachamim, shochen bam'romim, hamtzei m'nucha
n'chona tachat kanfei ha-sh'china, b'ma'alot k'doshim
u-t'horim k'zohar ha-raki'a mazhirim, et nishmat*

_____ (insert name of the deceased)

FOR A MALE

*shehalach l'olamo. B'gan eiden t'hei m'nuchato. Lachen, ba'al
ha-rachamim, yastirehu b'seter k'nafav l'olamim, v'yitz'ror
bitz'ror ha-chayim et nishmato. Adonai hu nachalato,
v'yanu'ach b'shalom al mishkavo. V'nomar: Amen.*

FOR A FEMALE

*shehalcha l'olama. B'gan eiden t'hei m'nuchata. Lachen, ba'al
ha-rachamim, yastireha b'seter k'nafav l'olamim, v'yitz'ror
bitz'ror ha-chayim et nishmatah. Adonai hu nachalatah;
v'tanu'ach b'shalom al mishkavah. V'nomar: Amen.*



O God, full of compassion, who dwells on high, grant perfect rest beneath the sheltering wings of Your divine presence, among the holy and pure who shine as the brightness of the firmament, unto _____ (insert name of the deceased)

FOR A MALE

who has gone to his eternal home. Author of mercy, bring him under the shelter of Your wings and let his soul be bound up in the bonds of eternal life. May you be his inheritance and may his repose be in peace. Amen.

FOR A FEMALE

who has gone to her eternal home. Author of mercy, bring her under the shelter of Your wings and let her soul be bound up in the bonds of eternal life. May you be her inheritance and may her repose be in peace. Amen.

MOURNER'S KADDISH

Add the words in parentheses between Rosh Hashanah and Yom Kippur

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ,
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ: אָמֵן.

Congregation and Mourners

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֻלְמֵי עֻלְמֵיָא.

Mourners

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
לְעָלָא (וּלְעָלָא) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאָמִירֵן בְּעֻלְמָא. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

MOURNER'S KADDISH

Add the words in parentheses between Rosh Hashanah and Yom Kippur
*Yitgadal v'yitkadash sh'mei raba. B'alma di v'ra chir'utei,
v'yamlich malchutei, b'chayeichon u-v'yomeichon u-v'chayei
d'chol beit yisrael, ba-agala u-vi-z'man kariv, v'imru: Amen.*

Congregation and mourners

Y'hei sh'mei raba m'varach l'alam u-l'almei almaya.

Mourners

*Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei,
v'yit-hadar v'yitaleh v'yit-halal sh'mei d'kudsha, b'rich hu,
l'eila (ul'eila) min kol birchata v'shirata tushb'chata
v'nechemata, da-amiran b'alma, v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol
yisrael, v'imru: Amen. Oseh shalom bi-m'romav, hu ya'aseh
shalom aleinu v'al kol yisrael, v'imru: Amen.*



Magnified and sanctified be God's great name throughout the world that God created and governs by divine will. May the Kingdom of God be established during your lifetime, and during your days, and during the days of all the house of Israel, yea speedily and in the near future, and let us say, Amen.

Congregation and mourners

May God's great name be blessed for ever and ever.

Mourners

Exalted, glorified and honored be the name of the blessed Holy One whose glory is beyond all blessings, hymns and praises that people render, and let us say, Amen.

May great peace emanate from Heaven with good life for us and for all Israel, and let us say, Amen.

May the One who makes peace in the heavens, make peace for us and for all Israel, and let us say, Amen.

BURIAL KADDISH

Add the words in parentheses between Rosh Hashanah and Yom Kippur

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּי הוּא עֵתִיד לְאַתְחַדְּתָא וּלְאַחֲיָא מִתְיָא,
וּלְאַסְקָא יְתְהוּן לַחֲיֵי עֻלְמָא.
וּלְמַבְנֵי קַרְתָּא דִּי יְרוּשָׁלַם, וּלְשַׁכְלָלָא הֵיכְלָה בְּגוּוּה,
וּלְמַעְקַר פְּלַחְנָא נְכַרְאָה מִן אַרְעָא,
וּלְאַתְבָּא פְּלַחְנָא דִּי שְׁמֵיָא לְאַתְרָה,
וְיִמְלִיךְ קַדְשָׁא בְּרִיךְ הוּא בְּמַלְכוּתָהּ וְיִקְרָה,
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ: אָמֵן.

Congregation and Mourners

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עֻלְמֵיָא.

Mourners

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
לְעָלָא (וּלְעָלָא) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאִמְרוּן בְּעֻלְמָא. וְאִמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ: אָמֵן.

BURIAL KADDISH

Add the words in parentheses between Rosh Hashanah and Yom Kippur

Yitgadal v'yitkadash sh'mei raba.

*B'alma di hu atid l'itchadata, u-l'achaya'a meitaya,
u-l'asaka yat-hon l'chayei alma,*

*u-l'mivnei karta di y'rushleim, u-l'shach'lala heich'lei
b'gava, u-l'me'ekar polchana nuchra'a min ar-a,*

v'la-atava polchana di sh'maya l'atrei,

v'yamlich kudsha b'rich hu b'malchutei vi'karei,

*b'chayeichon u-v'yomeichon u-v'chayei d'chol beit yisrael,
ba-agala u-vi-z'man kariv, v'imru: Amen.*

Congregation and mourners

Y'hei sh'mei raba m'varach l'alam u-l'almei almaya.

Mourners

Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei,

*v'yit-hadar v'yitaleh v'yit-halal sh'mei d'kudsha, b'rich hu,
l'eila (ul'eila) min kol birchata v'shirata*

tushb'chata v'nechemata,

da-amiran b'alma, v'imru: Amen.

Y'hei sh'lama raba min sh'maya

V'chayim aleinu v'al kol yisrael, v'imru: Amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu,

v'al kol yisrael, v'imru: Amen.

INDIVIDUAL PRAYERS & MEDITATIONS

FOR A FATHER

As I remember my father and the love, care and devotion that he lavished upon me, I am mindful of the profound debt I owe to his blessed memory. In addition to the gift of life, he provided inspiration by word and example to make me appreciate the true meaning of life and to strive to fulfill the best potential within me. I pray that his memory may reverberate in my life so that I may be a similarly positive example for my children and for others whose lives I touch, that they may be faithful to the cherished ideals and values we have inherited. Amen.

FOR A MOTHER

As I remember my mother and the love, care and devotion that she lavished upon me, I am mindful of the profound debt I owe to her blessed memory. In addition to the gift of life, she provided inspiration by word and example to make me appreciate the true meaning of life and to strive to fulfill the best potential within me. I pray that her memory may reverberate in my life so that I may be a similarly positive example for my children and for others whose lives I touch, that they may be faithful to the cherished ideals and values we have inherited. Amen.

INDIVIDUAL PRAYERS & MEDITATIONS

FOR A HUSBAND OR PARTNER

In remembering the poignant loss of my husband, my pain is tempered by memories of our love, the warmth of shared smiles and laughter, and the joy of our merged lives. Together we built a home and family, creations of our love. Our togetherness gave meaning and depth to our lives, and enabled us to face the vicissitudes of life with greater fortitude, because we confronted them hand in hand. Without him my life cannot be as full. But I pray that I may not succumb to the despair of loneliness, but rather live in as vibrant a manner as I possibly can, and thus reflect honor upon the memory of one who was so precious to me in life. Amen.

FOR A WIFE OR PARTNER

In remembering the poignant loss of my wife, my pain is tempered by memories of our love, the warmth of shared smiles and laughter, and the joy of our merged lives. Together we built a home and family, creations of our love. Our togetherness gave meaning and depth to our lives, and enabled us to face the vicissitudes of life with greater fortitude, because we confronted them hand in hand. Without her my life cannot be as full. But I pray that I may not succumb to the despair of loneliness, but rather live in as vibrant a manner as I possibly can, and thus reflect honor upon the memory of one who was so precious to me in life. Amen.

INDIVIDUAL PRAYERS & MEDITATIONS

FOR A SON

Words cannot express the combination of dull pain and searing heartache I feel as I recall the memory of my beloved son who was taken from me. Yet I am grateful for the time we had, woefully brief as it was, in which I experienced the wonder of sharing and shaping a growing life. I am especially grateful for the unselfish love my child evoked in me, a depth of love I had not experienced until he was born. May the sacred memory of my darling child inspire me to extend that same unselfish love to those who still need me, and to all others of God's children who are in need. Amen.

FOR A DAUGHTER

Words cannot express the combination of dull pain and searing heartache I feel as I recall the memory of my beloved daughter who was taken from me. Yet I am grateful for the time we had, woefully brief as it was, in which I experienced the wonder of sharing and shaping a growing life. I am especially grateful for the unselfish love my child evoked in me, a depth of love I had not experienced until she was born. May the sacred memory of my darling child inspire me to extend that same unselfish love to those who still need me, and to all others of God's children who are in need. Amen.

INDIVIDUAL PRAYERS & MEDITATIONS

FOR A BROTHER OR SISTER

Your passing, dear (brother/sister), is made even more poignant by my memories of our shared childhood years. We grew up together in one home; our family gathered together around the table; and together we celebrated the significant and meaningful occasions in our lives. The bonds we forged in our growing years became even stronger as we matured and appreciated what we meant to each other. Though sometimes separated by distance, I always knew that your love was constant and that we could always rely on each other in times of need. Without you, dear _____, there is a great void in the constellation of my life. I pray that the memory of your love will help me fill that void by extending my love and concern for all our family. Amen.

FOR A GRANDPARENT, RELATIVE, OR FRIEND

As I recall the memory of my dear (uncle/aunt/cousin/friend), I am acutely aware that life becomes most meaningful through our relationships with others. While I miss _____ and the many experiences we shared, I am profoundly grateful for the impact that (he/she) had on my life and the fact that my life was fuller and my spirit enriched through our relationship. I pray that in (his/her) memory, I may treasure ever more the people close to me, and that I may be an enriching and fulfilling influence in their lives. Amen.

WE REMEMBER THEM

In the rising of the sun and in its going down,
We remember them.

In the blowing of the wind and in the chill of winter,
We remember them.

In the opening of the buds and in the rebirth of spring,
We remember them.

In the blueness of the sky and in the warmth of summer,
We remember them.

In the rustling of the leaves and in the beauty of the autumn,
We remember them.

In the beginning of the year and when it ends,
We remember them.

When we are weary and in need of strength,
We remember them.

When we are lost and sick at heart,
We remember them.

When we have decisions that are difficult to make,
We remember them.

When we have achievements that are based on theirs,
We remember them.

So long as we live, they too shall live,
For they are now a part of us,

As we remember them.

—RABBI SYLVAN KAMEN AND RABBI JACK RIEMER

SELECTED JEWISH LAWS OF DEATH AND MOURNING

Please note: Since the following is not a complete compendium of Jewish mourning practices, and since the customs of different communities may vary, you should always consult a rabbi for guidance.

1) Jewish tradition mandates that the deceased be brought to burial as soon as possible. It is considered disrespectful for the deceased to be left unburied for an unnecessarily prolonged period of time. However, the burial may be somewhat delayed if the delay would result in greater honor to the deceased.

2) The following relatives are those for whom one is obligated to observe mourning: father, mother, husband, wife, child, sibling (including half-brother and half-sister).

3) Immediately following the death and before the burial, the bereaved is termed an *onen*. During that period, the *onen* may engage in all activities necessary to arrange for the burial and also whatever is necessary to arrange his/her personal affairs in anticipation of the mourning period when the mourner will not be able to attend to them.

4) At the funeral, *keriah* is performed. This consists of making a tear in the mourner's garment. Today, some substitute a special ribbon which is torn. After the burial, the *onen* becomes an *avel* (mourner). The *avel* returns home and the period of *shiva* begins. It is customary to provide water and towels in front of the door of the mourner's home so that the mourner and all who come directly from the cemetery may wash their hands before entering the house. A special candle that is designed to burn for seven days is lit. There is no special prayer or *bracha* attendant upon the lighting of that candle.

5) The *shiva* lasts for seven days, with the day of burial counting as the first day. On the seventh day, only one hour has to be observed in mourning. During the *shiva* the mourner does not leave his/her home and a *minyan* (a prayer quorum of ten) assembles there for the regular daily services, affording the mourner the opportunity to recite the Mourner's *Kaddish*. On the Sabbath occurring in the *shiva* week, there is no public mourning. The mourner therefore attends the synagogue on that day and recites the *Kaddish* there in the context of the synagogue service. The mourner resumes the *shiva* on Saturday evening. Should a

major Jewish holiday occur during the *shiva* week, the mourning period is terminated. If the death and burial occur during *chol hamoed* (the intermediate days of Passover and Sukkot), the *shiva* begins after the holiday, with the last day of the holiday counting as one day. If the full seven day period would constitute extreme financial burden, the *shiva* period may be shortened. One should consult with a rabbi for guidance.

6) During the *shiva*, it is customary for the mourner to sit in a low position. Some sit on a low stool; some sit on the sofa or club chair with the cushion removed. Since mirrors are a symbol of vanity, upon the loss of a dear one, when we become especially aware that the external aspects of our lives are not the truly important values that make life meaningful, it is customary to cover the mirrors in the house of mourning. Similarly, since at one time leather shoes were a luxury, it became customary for the mourner to sit without shoes, avoiding anything that would be ostentatious.

7) The mourner's friends and community are obligated to visit and comfort the mourner. The first meal that the mourner and family eats upon return from the burial is called *se'udat havra'ah* ("recovery" meal) and is prepared by others who are not family members. Similarly, it is a *mitzvah* (called *nichum aveilim*) to express condolences to the mourner. The traditional formula of condolence is: "*Hamakom y'nachem etchem b'toch sh'ar avelei tziyon vi-rushalayim.*" (May God comfort you among all the mourners of Zion and Jerusalem).

8) Upon the termination of *shiva*, the mourner may return to his/her normal activities. However, one refrains from amusements until the thirtieth day following the burial. This period is called *shloshim*. Most people also wear the cut *keriah* ribbon until the end of the *shloshim* period. While the obligation to mourn a parent continues for a whole year, *Kaddish* is only recited for eleven months.

9) *Kaddish* is thereafter recited on the *yahrzeit* (anniversary). It is customary to observe the first *yahrzeit* on the anniversary of the burial and in subsequent years on the anniversary of the death. A special candle is lit on the eve of the *yahrzeit* that burns until the following evening.

10) It is a *mitzvah* to erect a permanent memorial at the grave so that the name of the deceased and his/her resting place is perpetuated. Upon the placing of the memorial, it is customary to dedicate it with appropriate prayers and words of meditation.