

**סדר תפילות
בבית עלמין**

**THE AUTHORISED
SERVICES FOR
USE AT THE
CEMETERY**



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INTRODUCTORY VERSES

The officiating rabbi or minister introduces and leads the following prayers.
For further reading about the funeral service, please turn to page 121.

אָנוֹשׁ כְּחֻצֵיר יָמִיו כְּצִיץ הַשָּׂדֶה כֵּן יִצִיץ.

כִּי רוּחַ עֲבָרָה־בוֹ וְאֵינָנוּ וְלֹא־יִכְיֶינּוּ עוֹד מִקוֹמוֹ.

וְחֻסֵד יִהוּהוּ מֵעוֹלָם וְעַד־עוֹלָם עַל־יִרְאָיו וְצַדִּיקְתּוֹ לְבָנֵי
בָּנִים.

בְּאֶרֶח צְדָקָה חַיִּים וְדָרָךְ נְתִיבָה אֶל־מּוֹת.

וַיֵּשֶׁב הָעֶפְרַיִם עַל הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים
אֲשֶׁר נִתְּנָה.

מִי לִי בְשָׂמִים וְעִמָּה לֹא־חִפְצָתִי בְּאָרֶץ.

כָּל־הָ שְׂאֵרֵי וּלְבָבֵי צוּר־לְבָבֵי וְחֻלְקֵי אֱלֹהִים לְעוֹלָם.

מִה־יִקָּר חֻסְדֵךְ אֱלֹהִים וּבְנֵי אָדָם בְּצַל כְּנַפֶּךָ יִחְסִיוּ.

כִּי עִמָּה מִקוֹר חַיִּים בְּאֶרֶח נְרָאֵה־אֹר.

INTRODUCTORY VERSES

The officiating rabbi or minister introduces and leads the following prayers.
For further reading about the funeral service, please turn to page 121.

As for mortals, their days are like grass; they flourish like a
flower of the field.

For the wind buffets it and it blows away, and leaves behind no
trace.

But the loving-kindness of the Lord is for all eternity towards
those who fear Him; His righteousness is with their children's
children.

In the way of righteousness there is life; along that path there
is no death.

When the dust returns to the earth as it was, the spirit returns
to God who gave it.

Whom have I in heaven but You? And having You, I desire
nothing else on earth.

My flesh and my heart may fail, but God is the strength of my
heart and my portion for ever.

How precious is Your unfailing love, O Lord; mortals seek
refuge under the shadow of Your wings.

For with You is the fountain of life; in Your light we see light.

צידוק הדין

On Friday afternoons, festive days in the Hebrew calendar and other occasions when *Tachanun* is omitted, Psalm 16 on page 8 is recited instead.

הַצּוֹר תְּמִים פָּעָלוּ. כִּי כָל־דַּרְכָּיו מְשֻׁפָּט. אֵל אֱמוּנָה וְאֵין עוֹל. צַדִּיק וְיֵשֶׁר הוּא.

הַצּוֹר תְּמִים בְּכָל־פְּעַל. מִי־יֹאמֶר לוֹ מֵה־תִּפְעַל. הַשְּׁלִיט בַּמָּטָה וּבַמַּעַל. מִמֵּית וּמְחִיָּה. מוֹרִיד שָׁאוֹל וַיַּעַל.

הַצּוֹר תְּמִים בְּכָל־מַעֲשֵׂהוּ. מִי־יֹאמֶר אֱלֹו מֵה־תַּעֲשֶׂהוּ. הָאֹמֵר וַעֲשֵׂהוּ. חֶסֶד חֲנָם לָנוּ תַעֲשֵׂהוּ. וּבְזָכוֹת הַנֶּעֱקָד כְּשֵׁהוּ. הַקְּשִׁיבָה וַעֲשֵׂהוּ.

צַדִּיק בְּכָל־דַּרְכָּיו. הַצּוֹר תְּמִים. אַרְךְ אַפַּיִם וּמְלֵא רַחֲמִים. חֲמוּל־נָא וְחוּס־נָא עַל־אֲבוֹת וּבָנִים. כִּי לָךְ אֲדוֹן הַסְּלִיחוֹת וְהַרְחֲמִים.

צַדִּיק אַתָּה יְהוָה לְהַמִּית וּלְהַחַיֹּת. אֲשֶׁר בִּיָּדְךָ פְּקֻדוֹן כָּל־רוּחוֹת. חֲלִילָה לָךְ זְכוֹרֵנוּ לְמַחֹת. וַיְהִי־נָא עֵינֶיךָ בְּרַחֲמִים עָלֵינוּ פְּקוּחוֹת. כִּי לָךְ אֲדוֹן הַרַחֲמִים וְהַסְּלִיחוֹת.

אָדָם אִם בֶּן־שָׁנָה יְהִיָּה. אוֹ אֶלְף שָׁנִים יְחִיָּה. מֵה־יִתְרוֹן לוֹ. כֹּל־אֲהִיָּה יְהִיָּה. בְּרוּךְ דֵּינְךָ הָאֵמֶת מִמֵּית וּמְחִיָּה.

THE ACCEPTANCE OF JUDGEMENT

On Friday afternoons, festive days in the Hebrew calendar and other occasions when *Tachanun* is omitted, Psalm 16 on page 9 is recited instead.

The Rock, His work is perfect, for all His ways are just; a faithful God who does no wrong; righteous and fair is He.

The Rock, perfect in every deed: who can say to Him, "What have you done?" He rules below and above; He brings death and gives life, bringing down to the grave and raising up again.

The Rock, perfect in every act: who can say to Him, "Why do You so act?" You who speak and act: show us kindness we do not deserve, and in the merit of the one who was bound like a lamb, hear us and act.

Righteous in all His ways, the Rock who is perfect, slow to anger and full of compassion. Please have pity and spare parents and children, for Your attributes, Lord, are forgiveness and compassion.

You are righteous, Lord, in bringing death and giving life.
In Your hand is the safekeeping of all spirits.
Far be it from You to erase our remembrance.
May Your eyes be open to us in compassion, for Yours Lord, are compassion and forgiveness.

If a person lives for a year or a thousand years, what does it profit them?

They shall be as if they had never been.

Blessed is the true Judge, who brings death and gives life.

בְּרוּךְ הוּא. כִּי אָמַת דִּינוּ. וּמְשׁוּטֵט הַכֹּל בְּעֵינָיו.
וּמְשָׁלִים לְאָדָם חֲשֹׁבוֹנוּ וְדִינוּ. וְהַכֹּל לְשִׁמוֹ הוֹדִיָּה יִתְּנוּ.

יִדְעֵנוּ יְהוָה כִּי צֶדֶק מְשַׁפְּטִיהָ. תִּצְדֵּק בְּדַבְרָהּ. וְתִזְכֶּה
בְּשִׁפְטָהּ. וְאֵין לְהִרְהֵר אַחַר מִדַּת שִׁפְטָהּ. צִדִּיק אֶתָּה
יְהוָה וַיִּשֶׁר מְשַׁפְּטִיהָ.

דִּין אָמַת. שׁוֹפֵט צֶדֶק וְאָמַת. בְּרוּךְ דִּין הָאָמַת.
שְׁכַל־מְשַׁפְּטִיו צֶדֶק וְאָמַת.

נִפְשׁ כָּל־חַי בִּיְדֶהּ. צֶדֶק מְלֶאָה יְמִינָהּ וַיְדֶהּ.
רַחֵם עַל־פְּלִיטַת צֶאֱן יְדֶהּ. וְתֹאמַר לְמֶלֶאָהּ, הֲרַף יְדֶהּ.

גְּדוֹל הָעֵצָה. וְרַב הָעֲלִילָהּ. אֲשֶׁר־עֵינֶיהָ פְּקָחוֹת
עַל־כָּל־דַּרְכֵי בְנֵי אָדָם. לִתֵּת לְאִישׁ כְּדַרְכֵּיו וְכִפְרֵי מַעַלְלָיו.
לְהַגִּיד כִּי־יִשֶׁר יְהוָה. צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ.

יְהוָה נָתַן. וַיִּי לְקַח. יְהִי שֵׁם יְהוָה מְבֹרָךְ.

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית. וְהִרְבֶּה לְהַשְׁיֵב אָפוֹ.
וְלֹא יַעִיר כָּל־חַמַּתּוֹ.

The service continues on page 10.

Blessed be He for His judgement is true, and in His sight He surveys all.

He repays in accord with one's account and just desert, and all must render acknowledgement to His name.

We know, Lord, that Your judgement is just.
You are just when You speak and fair when You judge.
It is not for us to criticise Your manner of judgement.
You are righteous, Lord, and Your judgements are fair.

True Judge, Judge of righteousness and truth: Blessed is the true Judge for all His judgements are righteous and true.

In Your hands is the soul of every living thing. Your right hand and power are full of righteousness. Have compassion on the remnant of the flock of those who serve You, and say to the angel [of death], "Stay your hand".

Great in counsel and mighty in deed, Your eyes are open to all the ways of mortals, giving each according to their ways, and according to the fruit of their deeds: to proclaim that the Lord is upright, He is my Rock, in whom there is no wrong.

The Lord has given and the Lord has taken away: blessed be the name of the Lord.

He is compassionate; He forgives iniquity and does not destroy. Repeatedly He suppresses His anger, not rousing His full wrath.

The service continues on page 10.

PSALM 16

This psalm is recited on Friday afternoons, festive days in the Hebrew calendar, and other occasions when *Tachanun* is omitted.

מִכְתָּם לְדָוִד, שְׁמַרְנִי אֵל כִּי־חָסִיתִי בָךְ.

אָמַרְתָּ לַיהוָה, אֲדַנִּי אַתָּה, טוֹבַתִּי בִלְעָלְיָהּ.

לְקַדּוֹשִׁים אֲשֶׁר־בְּאֶרֶץ הַמָּה, וְאֲדִירִי כָל־חִפְצֵי־בָם.

יִרְבוּ עֲצָבוֹתָם אַחַר מְהָרוּ, בִּלְאִסְיָהּ נִסְכִּיָּהֶם מַדָּם, וּבִלְאִשָּׂא אֶת־שְׁמוֹתֶם עַל־שִׁפְתָי.

יְהוָה, מִנְתַּחֲלָקִי וְכוֹסִי, אַתָּה תוֹמִיךָ גּוֹרְלִי.

חֲבָלִים נָפְלוּ־לִי בִנְעָמִים, אֶף־נִחַלְתָּ שִׁפְרָה עָלַי.

אֲבַרְךָ אֶת־יְהוָה אֲשֶׁר יַעֲצָנִי, אֶף־לֵילוֹת יִסְרוּנִי כְלִיּוֹתַי.

שְׁוִיתִי יְהוָה לְנֶגְדֵי תְמִיד, כִּי מִימִינִי בִלְאִמּוֹט.

לֵכֵן שָׁמַח לְבִי וַיִּגַּל כְּבוֹדִי, אֶף־בְּשָׂרִי יִשְׁכַּן לְבִטָּח.

כִּי לֹא־תַעֲזֹב נַפְשִׁי לְשָׂאוֹל, לֹא־תִתֵּן חֲסִידְךָ לְרֹאוֹת־שָׁחַת.

תוֹדִיעֵנִי אֲרַח חַיִּים, שִׁבַּע שְׁמָחוֹת אֶת־פְּנִיךָ, נְעֻמוֹת בְּיַמִּינְךָ נֶצַח.

PSALM 16

This psalm is recited on Friday afternoons, festive days in the Hebrew calendar, and other occasions when *Tachanun* is omitted.

Protect me, God, for in You I have found refuge.

I have said to the Lord: You are my Lord: from You alone comes the good I enjoy.

All my delight is in the holy ones, the mighty in the land.
Those who run after other gods multiply their sorrows.

I shall never offer them libations of blood, nor will their names pass my lips.

The Lord is my allotted portion and my cup: You direct my fate.

The lines have fallen for me in pleasant places; I am well content with my inheritance.

I will bless the Lord who has guided me; at night my innermost being admonishes me.

I have set the Lord before me at all times. He is at my right hand: I shall not be shaken.

Therefore my heart is glad, my spirit rejoices, and my body rests secure.

For You will not abandon me to the grave, nor let Your faithful one see the pit. You will teach me the path of life.

In Your presence is fullness of joy; at Your right hand, bliss for evermore.

THE HESPED – EULOGY

The Eulogy is usually now given by the officiating rabbi, minister, a close relative or friend. On days when Psalm 16 is recited either no Eulogy or a brief overview of the deceased's life is given instead at this point.

LEVAYAH – ESCORTING THE DECEASED TO BURIAL

The mourners, close relatives and the officiating rabbi or minister lead the procession behind the coffin as it is accompanied to its final resting place. The officiating rabbi or minister chants this blessing.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יֵצֵר אֶתְכֶם
 בְּדִין. וְזָן וְכִלְכַּל אֶתְכֶם בְּדִין, וְהִמִּית אֶתְכֶם בְּדִין. וַיִּוְדַע
 מִסֵּפֶר כָּלְכֶם בְּדִין. וְעֵתִיד לְהַחְזִיר וּלְהַחְיוֹתְכֶם בְּדִין. בְּרוּךְ
 אַתָּה יְהוָה מְחַיֵּה הַמֵּתִים.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
 מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
 נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ
 לַיְשָׁנֵי עָפָר.

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מֶלֶךְ מִמִּית וּמְחַיֵּה
 וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיוֹת מֵתִים.

As the coffin is taken to burial, psalms are recited by the officiating rabbi or minister and any others who wish. On days when Tachanun is said, three brief stops are made en route to show our sadness at taking leave of the deceased.

Kohanim should follow the guidance of the officiating rabbi or minister.

THE HESPED – EULOGY

The Eulogy is usually now given by the officiating rabbi, minister, a close relative or friend. On days when Psalm 16 is recited either no Eulogy or a brief overview of the deceased's life is given instead at this point.

LEVAYAH – ESCORTING THE DECEASED TO BURIAL

The mourners, close relatives and the officiating rabbi or minister lead the procession behind the coffin as it is accompanied to its final resting place. The officiating rabbi or minister chants this blessing.

Blessed are You, Lord our God, King of the universe. Who justly formed you, and justly nourished and sustained you, and justly brought death to you, and justly knows you, one by one, and is one day justly to bring you back and revive you; blessed are You, Lord, who revives the dead.

You are eternally mighty. You give life to the dead and have great power to save. He sustains the living with loving-kindness, and with great compassion revives the dead. He supports the fallen, heals the sick, sets captives free, and keeps His faith with those who sleep in the dust.

Who is like You, Master of might, and to whom can You be compared, King who brings death and gives life, and makes salvation grow? Faithful are You to revive the dead.

As the coffin is taken to burial, psalms are recited by the officiating rabbi or minister and any others who wish. On days when Tachanun is said, three brief stops are made en route to show our sadness at taking leave of the deceased.

Kohanim should follow the guidance of the officiating rabbi or minister.

KEVURAH – BURIAL

Once the coffin has been lowered into the ground, the officiating rabbi or minister, and any others following his lead who wish to, may say the following together:

For a man:

עַל מְקוֹמוֹ יָבֵא בְּשָׁלוֹם.

Al mekomo yavo veshalom.

May he come to his eternal resting place in peace.

For a woman:

עַל מְקוֹמָהּ תָּבֵא בְּשָׁלוֹם.

Al mekomah tavo veshalom.

May she come to her eternal resting place in peace.

On leaving the burial ground, some follow a custom to pluck some grass, and to say one of the following sentences.

וַיֵּצֵאוּ מֵעִיר כְּעֵשֶׂב הָאָרֶץ.

Veyatzitzu mei'ir ke'aisev ha'aretz.

People shall thrive in the cities like grass in the fields.

זְכוֹר כִּי־עָפָר אֲנַחְנוּ.

Zachur ki afar anachnu.

Remember that we are but dust.

AFTER BURIAL

Upon leaving the burial area, our practice is to wash our hands in the basins provided. Using a cup we wash each hand three times, right followed by left alternating between hands each time. No blessing is said over this washing of hands, however a verse from the Biblical prophet Isaiah (25:8) is recited by individuals in Hebrew or English.

בְּלֵעַ הַמָּוֹת לְנֶצַח. וּמָחָה יְהוָה אֱלֹהִים דִּמְעָה מֵעַל כָּל־
פָּנִים. וְחָרְפַת עַמּוֹ יִסִּיר מֵעַל כָּל־הָאָרֶץ. כִּי יְהוָה דִּבֶּר.

*Bi-la ha-ma-vet la-netsach u-mah-cha Adonay
Elohim dim-ah mey-al kol panim ve'cherpat amo
ya-sir me-al kol ha'aretz, ki Adonay dib-air.*

He will destroy death for ever, and the Lord God will wipe away the tears from all faces and remove the reproach of His people from the whole earth; for the Lord has spoken it.

THE SERVICE AFTER BURIAL

The officiating rabbi or minister introduces and leads the following prayers.

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יַדָּינוּ כּוֹנֵנָה עָלֵינוּ,
וּמַעֲשֵׂה יַדָּינוּ כּוֹנֵנָהוּ.

PSALM 91

יֵשֵׁב בְּסִטְרֵי עֲלִיּוֹן, בְּצֵל שִׁדֵי יִתְלוֹנֵן.
אֲמַר לַיהוָה מַחְסִי וּמִצּוֹדֹתַי, אֱלֹהֵי אֲבֹתַי.
כִּי הוּא יַצִּילֵךְ מִפֶּחַ יְקוּשׁ, מִדְּבַר הַוּוֹת.
בְּאֲבָרְתוֹ יִסֹּף לְךָ, וְתַחַת כַּנְּפֵיו תִּחְסֶה, צְנָה וְסַחֲרָה
אֲמַתּוֹ.
לֹא-תִירָא מִפֶּחַד לַיְלָה, מִחַץ יַעֲוֹף יוֹמָם.
מִדְּבַר בְּאִפְלֵ יְהִלֵּךְ, מִקֶּטֶב יִשׁוּד צְהָרִים.
יִפֹּל מִצְדָּה אֶלְפֵי, וּרְבֵבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ.
רַק בְּעֵינֶיךָ תִּבְיֹט, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה.
כִּי-אֲתָה יְהוָה מַחְסִי, עֲלִיּוֹן שְׁמַת מְעוֹנֶךָ.
לֹא-תֵאָנֶה אֵלֶיךָ רָעָה, וְנִגַּע לֹא-יִקְרַב בְּאֶהְלֶךָ.
כִּי מִלְּאֲכִיו יִצְוֶה-לְךָ, לְשִׁמְרָה בְּכָל-דַּרְכֶיךָ.
עַל-כַּפָּיִם יִשְׁאוּנֶךָ, פֶּן תִּגַּף בְּאֶבֶן רַגְלֶךָ.
עַל-שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין.
כִּי בִי חָשַׁק וְאֶפְלָטָהוּ, אֲשַׁגְּבֶהוּ כִּי-יָדַע שְׁמִי.
יִקְרָאֵנִי וְאֶעֱנֶהוּ, עִמּוֹ אֲנֹכִי בְּצָרָה, אַחֲלִצֶהוּ וְאֶכַּבְּדֶהוּ.
אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאֲרֹאֲהוּ בִישׁוּעָתִי.
אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאֲרֹאֲהוּ בִישׁוּעָתִי.

THE SERVICE AFTER BURIAL

The officiating rabbi or minister introduces and leads the following prayers.

May the pleasantness of the Lord our God be upon us.
Establish for us the work of our hands, Establish the work of
our hands.

PSALM 91

He who lives in the shelter of the Most High dwells in the shadow of the Almighty. I say of the Lord, my Refuge and Stronghold, my God in whom I trust, that He will save you from the fowler's snare and the deadly pestilence. With His pinions He will cover you, and beneath His wings you will find shelter; His faithfulness is an encircling shield. You need not fear terror by night, nor the arrow that flies by day; not the pestilence that stalks in darkness, nor the plague that ravages at noon. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. You will only look with your eyes and see the punishment of the wicked. Because you said "The Lord is my refuge", taking the Most High as your shelter, no harm will befall you, no plague come near your tent, for He will command His angels about you, to guard you in all your ways. They will lift you in their hands, lest your foot stumble on a stone. You will tread on lions and vipers, you will trample on young lions and snakes. [God says:] "Because they love Me, I will rescue them; I will protect them, because they acknowledge My name. When they call on Me, I will answer them, I will be with them in distress, I will deliver them and bring them honour. With long life I will satisfy them and show them My salvation. With long life I will satisfy them, and show them My salvation."

BURIAL KADDISH

One of two types of *Kaddish* prayer is recited, depending on circumstances.

The extended *Burial Kaddish* (the "Great *Kaddish*") is usually recited by a child for a parent, other than on Friday afternoons, festive days in the Hebrew calendar, other occasions when *Tachanun* is not recited and some other particular circumstances. When the *Burial Kaddish* is not recited – or if *Kaddish* is being recited by other mourners other than children – the regular Mourner's *Kaddish* on page 20 is recited. The officiating rabbi or minister will guide the mourners appropriately as to which one to say.

Transliterations of *Burial Kaddish* can be found on pages 18 and 19.

Mourners יתגדל ויתקדש שמה רבא. (אמן Cong.) בעלמא
 די הוא עתיד לאתחדתא ולאחיא מתיא ולאסקא יתהון
 לחיי עלמא. ולמבנא קרתא דירושלים ולשכלל היכלה
 בגוה. ולמעקר פלחנא נכראה מארעא ולאבתא פלחנא
 די שמיא לאתרה. וימלך קדשא בריך הוא במלכותה
 ויקרה בחייכון וביומיכון ובחיי דיכל בית ישראל בעגלא
 ובזמן קריב, ואמרו אמן. (אמן Cong.)

All & Mourners יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners יתברך וישתבח ויתפאר ויתרום ויתנשא ויתהדר
 ויתעלה ויתהלל שמה די קדשא בריך הוא (ברוך הוא Cong.)
 לעלא (לעלא: Between Rosh Hashanah and Yom Kippur add: מן כל-
 ברכתא ושירתא תשבחתא ונחמתא, די אמירן בעלמא.
 ואמרו אמן. (אמן Cong.)

יהא שלמא רבא מן שמיא, וחיים עלינו ועל כל ישראל.
 ואמרו אמן. (אמן Cong.)

Bow, take three steps back, then bow, first left,
 then right, then centre, while saying:

עשה שלום במרומיו, הוא יעשה שלום עלינו, ועל כל-
 ישראל, ואמרו אמן. (אמן Cong.)

BURIAL KADDISH

One of two types of *Kaddish* prayer is recited, depending on circumstances.

The extended *Burial Kaddish* (the "Great *Kaddish*") is usually recited by a child for a parent, other than on Friday afternoons, festive days in the Hebrew calendar, other occasions when *Tachanun* is not recited and some other particular circumstances. When the *Burial Kaddish* is not recited – or if *Kaddish* is being recited by other mourners instead of children – the regular Mourner's *Kaddish* on page 20 is recited. The officiating rabbi or minister will guide the mourners appropriately as to which one to say.

Transliterations of *Burial Kaddish* can be found on pages 18 and 19.

Mourners **Magnified and sanctified may His great name be, (Cong. Amen) in the world that will in future be renewed, reviving the dead and raising them to eternal life. He will rebuild the city of Jerusalem and in it re-establish His Temple. He will remove alien worship from the earth and restore to its place the worship of heaven. Then the Holy One, blessed be He, will reign in His Sovereignty and splendour. May it be in your lifetime and in your days, and in the lifetime of all the House of Israel, swiftly and soon – and say: Amen. (Cong. Amen)**

All & Mourners **May His great name be blessed for ever and all time.**

Mourners **Blessed and praised, glorified and exalted, raised and honoured, uplifted and lauded be the name of the Holy One, blessed be He, beyond (Between *Rosh Hashanah* and *Yom Kippur* add: well beyond) any blessing, song, praise and consolation uttered in the world – and say: Amen. (Cong. Amen)**

May there be great peace from heaven, and life for us and all Israel – and say: Amen. (Cong. Amen)

Bow, take three steps back, then bow, first left,
then right, then centre, while saying:

May He who makes peace in His high places, make peace for us and all Israel – and say: Amen. (Cong. Amen)

TRANSLITERATION OF BURIAL KADDISH –
 MODERN HEBREW PRONUNCIATION

Pronounce italicised "ch" as in the Scottish word "loch".

Mourners *Yitgadal v'yitkadash sh'mey rabbah, (Cong. Amen) b'al'mah
 dee hu atid le-it-chadata, ul'achaya'ah meytaya, ulsaka yat-hon
 lechayey al'ma, ulmivney karta dee-roosh'leym, ulshachleyl heychley
 begavah, ulmekar polchana nuchra-a mey'ara, v'la-atava polchana
 dee-shmaya l'atrey v'yimlach kudsha berich hu b'malchutey vee-karey,
 b'chayeychon uvyomechon, uvechayey dee chol beit yisrael, ba'agal-a
 uvizman kareev v'imru Amen. (Cong. Amen)*

All & Mourners ***Y'hey sh'mey rabbah m'varach
 L'alam ulal'mey al'my-ah.***

*Yitbarach v'yishtabach, v'yitpa-ar v'yitromam v'yitnasseh, v'yit-hadar
 v'yit-aleh v'yit-hallal, sh'mey dee kudshah, b'reech hu. (Cong. b'reech
 hu) l'eylah (Between Rosh Hashanah and Yom Kippur: L'eylah l'eylah) min
 kol birchatah v'shiratah, tush-b'chatah v'nechematah, dee'amiran
 b'al'mah, v'imru Amen. (Cong. Amen)*

*Y'hey sh'lamah rabbah min sh'mayah, V'cha-yim aleynu v'al kol
 yisra-el, V'imru Amen. (Cong. Amen)*

Bow, take three steps back, then bow, first left,
 then right, then centre, while saying:

*Oseh shalom bimromav, Hu ya-aseh shalom, Aleynu v'al kol yisra-el,
 V'imru Amen (Cong. Amen)*

TRANSLITERATION OF BURIAL KADDISH –
ASHKENAZIC PRONUNCIATION

Pronounce italicised "ch" as in the Scottish word "loch".

Mourners *Yisgadal v'yiskadash sh'mey rabboh*, (Cong. Ohmen) *b'ol'moh dee hu osid le-is-cha-dosoh ul'achayoh-oh meysayoh, ul-asohkoh yos-hon lechayey ol'moh, ulmivney karsoh dee-roosh'leym, ulshachleyl heychley begavah, ulmekar polchonoh nuchroh-oh mey'ar-oh, vela-asovoh polchonoh dee-shmayoh l'asrey v'yimlach kudshoh berich hu b'malchusey vee-kaohrey, b'chayeychon uvyomechon, uv'chayey dee chol beis yisroel, ba'agol-oh uwizman kohreev v'imru Ohmen.* (Cong. Ohmen)

All & Mourners *Y'hey sh'mey rabboh m'vohrach*
L'olam ulol'mey ol'my-oh.

Yisbohrach v'yishtabach, v'yispoh-ar v'yisromam v'yisnasseh, v'yis-hadar v'yis-aleh v'yis-hallal, sh'mey dee kudshoh, b'reech hu. (Cong. b'reech hu) *l'eyloh* (Between Rosh Hashanah and Yom Kippur: *L'eyloh l'eyloh*) *min kol birchohsoh v'shirohsoh, tush-b'chohsoh v'nechemohsoh, dee'amirohn b'ol'moh, v'imru Ohmen.* (Cong. Ohmen)

Y'hey sh'lohmo rabboh min sh'mayoh, V'cha-yim ohleynu v'al kol yisroh-el, V'imru Ohmen. (Cong. Ohmen)

Bow, take three steps back, then bow, first left,
then right, then centre, while saying:

Oseh shohlom bimromohv, Hu ya-aseh shohlom, Ohleynu v'al kol yisroh-el, V'imru Ohmen (Cong. Ohmen)

MOURNER'S KADDISH

Transliterations of Mourner's *Kaddish* can be found on pages 22 and 23.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן Cong.) **בְּעֶלְמָא** Mourners
 דִּי־בְרָא כְרַעוּתָהּ. וְיִמְלִיךָ מַלְכוּתָהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.
 (אָמֵן Cong.)

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. All & Mourners

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר Mourners
 וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דִּי־קִדְשָׁא בְרִיךְ הוּא (בְרִיךְ הוּא Cong.)
 לְעַלָּא (לְעַלָּא Between Rosh Hashanah and Yom Kippur add: מִן־כָּל־
 בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דִּי־אָמִירוֹן בְּעֶלְמָא.
 וְאָמְרוּ אָמֵן. (אָמֵן Cong.)

יְהִיא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל.
 וְאָמְרוּ אָמֵן. (אָמֵן Cong.)

Bow, take three steps back, then bow, first left,
 then right, then centre, while saying:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל־כָּל־
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. (אָמֵן Cong.)

MOURNER'S KADDISH

Transliterations of Mourner's *Kaddish* can be found on pages 22 and 23.

Mourners Magnified and sanctified may His great name be, (**Cong. Amen**) in the world He created by His will. May He establish His kingdom in your lifetime and in your days, and in the lifetime of all the House of Israel, swiftly and soon – and say: Amen. (**Cong. Amen**)

All & Mourners **May His great name be blessed
for ever and all time.**

Mourners Blessed and praised, glorified and exalted, raised and honoured, uplifted and lauded be the name of the Holy One, blessed be He, beyond (*Between Rosh Hashanah and Yom Kippur add: well beyond*) any blessing, song, praise and consolation uttered in the world – and say: Amen. (**Cong. Amen**)

May there be great peace from heaven, and life for us and all Israel – and say: Amen. (**Cong. Amen**)

Bow, take three steps back, then bow, first left,
then right, then centre, while saying:

May He who makes peace in His high places, make peace for us and all Israel – and say: Amen. (**Cong. Amen**)

TRANSLITERATION OF MOURNER'S KADDISH –
MODERN HEBREW PRONUNCIATION

The following Mourner's *Kaddish* is said by children after the burial of their parents. Pronounce italicised "ch" as in the Scottish word "loch".

Mourners *Yitgadal v'yitkadash sh'mey rabbah, (Cong. Amen) b'al'mah dee-v'ra chirootey, v'yamlich malchutey, b'chayeychon uvyomechon, uvechayey dee chol beit yisrael, ba'agal-a uvizman kareev v'imru Amen. (Cong. Amen)*

All & Mourners *Y'hey sh'mey rabbah m'varach
L'alam ulal'mey al'my-ah.*

Yitbarach v'yishtabach, v'yitpa-ar v'yitromam v'yitnasseh, v'yit-hadar v'yit-aleh v'yit-hallal, sh'mey dee kudshah, b'reech hu (Cong. b'reech hu). L'eylah (Between Rosh Hashanah and Yom Kippur: L'eylah l'eylah) min kol birchatah v'shiratah, tush-b'chatah v'nechematah, dee'amiran b'al'mah, v'imru Amen. (Cong. Amen)

Y'hey sh'lamah rabbah min sh'mayah, V'cha-yim aleynu v'al kol yisra-el, V'imru Amen. (Cong. Amen)

Bow, take three steps back, then bow, first left,
then right, then centre, while saying:

*Oseh shalom bimromav, Hu ya-aseh shalom, Aleynu v'al kol yisra-el,
V'imru Amen (Cong. Amen)*

Please see notes to Mourner's *Kaddish* on page 130.

TRANSLITERATION OF MOURNER'S KADDISH –
ASHKENAZIC PRONUNCIATION

The following Mourner's *Kaddish* is said by children after the burial of their parents. Pronounce italicised "ch" as in the Scottish word "loch".

Mourners *Yisgadal v'yiskadash sh'mey rabboh*, (Cong. Ohmen)
b'ol'moh dee dee-v'ra chiroosey, v'yamlich malchusey, b'chayeychon
uvyomechon, uv'chayey dee chol beis yisroel, ba'agol-oh uvizman
kohreev v'imru Ohmen. (Cong. Ohmen)

All & Mourners *Y'hey sh'mey rabboh m'vohrach*
L'olam ulol'mey ol'my-oh.

Yisbohrach v'yishtabach, v'yispoh-ar v'yisromam v'yisnasseh, v'yis-
hadar v'yis-aleh v'yis-hallal, sh'mey dee kudshoh, b'reech hu (Cong.
b'reech hu). *L'eyloh* (Between Rosh Hashanah and Yom Kippur: *L'eyloh l'eyloh*)
min kol birchohsoh v'shirohsoh, tush-b'chohsoh v'nechemohsoh,
dee'amirohn b'ol'moh, v'imru Ohmen. (Cong. Ohmen)

Y'hey sh'lohmo rabboh min sh'mayoh, V'cha-yim ohleynu v'al kol
yisroh-el, V'imru Ohmen. (Cong. Ohmen)

Bow, take three steps back, then bow, first left,
then right, then centre, while saying:

Oseh shohlom bimromohv, Hu ya-aseh shohlom, Ohleynu v'al kol
yisroh-el, V'imru Ohmen (Cong. Ohmen)

Please see notes to Mourner's *Kaddish* on page 130.

אזכרה – MEMORIAL PRAYER

The officiating rabbi or minister recites the Memorial Prayers (*Azkarah*).

The *Azkarah* is normally followed by the Mourner's

Kaddish which appears on the preceding page.

אָנָא יְהוּה מְלֶךְ מְלֵא רַחֲמִים, אֱלֹהֵי הַרוּחוֹת לְכָל־בְּשָׂר,
אֲשֶׁר בִּידָה נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים, אָנָא קַבֵּל בְּחַסְדְּךָ
הַגָּדוֹל אֶת־נַשְׁמַת

For a man, say:

(פלוני בן פלוני) אֲשֶׁר נֶאֱסַף אֶל עַמּוֹ. חוּס וְחַמוּל עָלָיו, סֶלַח וּמַחֵל
לְכָל־פְּשָׁעָיו, כִּי אָדָם אֵין צְדִיק בְּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טוֹב וְלֹא יִחַטָּא.
זְכוֹר לוֹ צְדָקְתּוֹ אֲשֶׁר עָשָׂה, וְיִהְיֶה שְׂכָרוֹ אִתּוֹ, וּפְעָלְתּוֹ לְפָנָיו. אָנָא
הַסְתֵּר אֶת־נַשְׁמַתּוֹ בְּצֵל כְּנַפְיָךָ, הוֹדִיעָהוּ אַרְח חַיִּים, שְׂבַע שְׂמֵחוֹת
אֶת־פְּנֵיךָ נְעִימוֹת בְּיַמֵּינְךָ נֹצֵחַ, וְתִשְׁפִּיעַ לוֹ מֵרֵב טוֹב הַצָּפוֹן
לְצְדִיקִים.

For a woman, say:

(פלונית בת פלוני) אֲשֶׁר נֶאֱסָפָה אֶל עַמָּהּ. חוּס וְחַמוּל עָלֶיהָ, סֶלַח
וּמַחֵל לְכָל־פְּשָׁעֶיהָ, כִּי אָדָם אֵין צְדִיק בְּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טוֹב וְלֹא
יִחַטָּא. זְכוֹר לָהּ צְדָקְתָהּ אֲשֶׁר עָשְׂתָהּ, וְיִהְיֶה שְׂכָרָהּ אִתָּהּ, וּפְעָלְתָהּ
לְפָנֶיךָ. אָנָא הַסְתֵּר אֶת־נַשְׁמַתָּהּ בְּצֵל כְּנַפְיָךָ, הוֹדִיעָהּ אַרְח חַיִּים,
שְׂבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ נְעִימוֹת בְּיַמֵּינְךָ נֹצֵחַ, וְתִשְׁפִּיעַ לָהּ מֵרֵב טוֹב
הַצָּפוֹן לְצְדִיקִים.

For a young boy, say:

(פלוני בן פלוני) אֲשֶׁר נֶאֱסַף אֶל עַמּוֹ. זְכוֹר לוֹ צְדָקְתּוֹ אֲשֶׁר עָשָׂה,
וְיִהְיֶה שְׂכָרוֹ אִתּוֹ, וּפְעָלְתּוֹ לְפָנָיו. אָנָא הַסְתֵּר אֶת־נַשְׁמַתּוֹ בְּצֵל כְּנַפְיָךָ,
הוֹדִיעָהוּ אַרְח חַיִּים, שְׂבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ נְעִימוֹת בְּיַמֵּינְךָ נֹצֵחַ,
וְתִשְׁפִּיעַ לוֹ מֵרֵב טוֹב הַצָּפוֹן לְצְדִיקִים.

AZKARAH – MEMORIAL PRAYER

The officiating rabbi or minister recites the Memorial Prayers (*Azkarah*).
The *Azkarah* is normally followed by the Mourner's
Kaddish which appears on the preceding page.

Lord and King, full of compassion, God of the spirits of all flesh,
in whose hand are the souls of the living and the dead, receive,
we pray You, in Your great loving-kindness the soul of

For a man, say:

(name of person) who has been gathered to his people. Have mercy
on him, pardon all his transgressions, for there is no one so righteous
on earth as to have done only good and never sinned. Remember
the righteousness that he did, and let his reward be with him and his
recompense before him. Shelter his soul in the shadow of Your wings.
Make known to him the path of life. In Your presence is fullness of
joy, at Your right hand bliss for evermore. Bestow upon him the great
goodness that is stored up for the righteous.

For a woman, say:

(name of person) who has been gathered to her people. Have mercy
on her, pardon all her transgressions, for there is no one so righteous
on earth as to have done only good and never sinned. Remember the
righteousness that she did, and let her reward be with her and her
recompense before her. Shelter her soul in the shadow of Your wings.
Make known to her the path of life. In Your presence is fullness of joy, at
Your right hand bliss for evermore. Bestow upon her the great goodness
that is stored up for the righteous,

For a young boy, say:

(name of child) who has been gathered to his people. Shelter his soul
in the shadow of Your wings. Make known to him the path of life. In
Your presence is fullness of joy, at Your right hand bliss for evermore.
Bestow upon him the great goodness that is stored up for the righteous,

For a young girl, say:

(פלונית בת פלוני) אֲשֶׁר נֶאֱסָפָה אֶל עַמָּהּ. זְכוּר לָהּ צְדָקָתָהּ אֲשֶׁר עָשָׂתָהּ, וַיְהִי שְׂכָרָהּ אֶתָּהּ, וּפְעֻלָּתָהּ לְפָנֶיךָ. אָנָּה הִסְתֵּר אֶת־נִשְׁמָתָהּ בְּצֵל כְּנָפֶיךָ, הוֹדִיעָה אֶרְח חַיִּים, שָׁבַע שְׂמֵחוֹת אֶת־פָּנֶיךָ נְעִימוֹת בְּיָמֶיךָ נֶצַח, וְתִשְׁפִּיעַ לָהּ מֵרַב טוֹב הַצָּפוֹן לְצַדִּיקִים.

כְּמוֹ שְׂפָתוֹב, מָה רַב טוֹבָךָ אֲשֶׁר־צָפַנְתָּ לִירְאִיָּה פְעֻלָּת לַחֹסִים בְּךָ, נֶגְדַּ בְּנֵי אָדָם.

אָנָּה יְהוּה הָרוֹפֵא לְשִׁבוּרֵי יָב, וּמַחְבֵּשׁ לְעַצְבוֹתֵם, שְׁלָם נַחוּמִים לְאַבְלִים.

For a young boy, add:

וְתִהְיֶה פְטִירַת הַיֶּלֶד הַזֶּה קִיץ לְכָל־צָרָה וְצוּקָה לְאַבְיוֹ וּלְאִמּוֹ.

For a young girl, add:

וְתִהְיֶה פְטִירַת הַיֶּלְדָּה הַזֹּאת קִיץ לְכָל־צָרָה וְצוּקָה לְאַבְיָהּ וּלְאִמָּהּ.

חֲזִיקִים וְאִמְצִים בְּיוֹם אָבֶלֶם וַיְגוֹנָם, וְזִכְרָם (וּבְנֵי בֵיתָם) לְחַיִּים טוֹבִים וְאַרְפִּים. תֵּן בְּלִבָּם יִרְאָתְךָ וְאַהֲבַתְךָ לְעַבְדְּךָ בְּלִבָּב שְׁלָם, וְתִהְיֶה אַחֲרֵיתָם שְׁלוֹם, אָמֵן.

Often, the following paragraph is recited in unison:

כְּאִישׁ אֲשֶׁר אָמַר תְּנַחֲמֵנוּ, כֵּן אֲנֹכִי אֲנַחֲמְכֶם, וּבִירוּשָׁלַיִם תְּנַחֲמֵנוּ. לֹא־יָבֹא עוֹד שְׂמֵשֶׁה, וַיִּרְחַף לֹא יֵאָסֵף. כִּי יְהוּה יְהִי־לָהּ לְאוֹר עוֹלָם. וְשָׁלְמוּ יָמֶי אָבֶלְךָ. בְּלַע הַמּוֹת לְנֶצַח, וּמַחָה יְהוּה אֱלֹהִים דְּמָעָה מֵעַל כָּל־פָּנִים, וְחִרְפַת עַמּוֹ יִסִּיר מֵעַל כָּל־הָאָרֶץ, כִּי יְהוּה דִּבֶּר.

For a young girl, say:

(name of child) who has been gathered to her people. Shelter her soul in the shadow of Your wings. Make known to her the path of life. In Your presence is fullness of joy, at Your right hand bliss for evermore. Bestow upon her the great goodness that is stored up for the righteous.

as it is written, "How great is Your goodness which You have stored up for those who revere You, which You bestow on those who trust in You before the children of mankind."

May the Lord who heals the broken-hearted and binds up their wounds, grant consolation to the mourners.

For a young boy, add:

May the death of this boy mark the end of all anguish and sorrow for his parents.

For a young girl, add:

May the death of this girl mark the end of all anguish and sorrow for her parents.

Strengthen and support them in the day of their sadness and grief; and remember them (and their loved-ones) for a long and good life. Put into their hearts love and reverence for You, so that they may serve You with a perfect heart; and let their end be peace. Amen.

Often, the following paragraph is recited in unison:

As a mother comforts her child, so will I comfort you; and in Jerusalem you shall find comfort. Your sun shall no more set and your moon shall no more withdraw itself, for the Lord shall be your everlasting light, and your days of mourning shall be ended. He will destroy death for ever; and the Lord God will wipe away the tears from all faces, and remove the reproach of His people from the whole earth; for the Lord has spoken it.

COMFORTING THE MOURNERS

The officiating rabbi or minister and the congregation
say the following to the mourners:

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

*Hamakom yenachem etchem betoch she'ar
avelei Tzion Vee'rushalayim.*

May the Almighty comfort you among the
other mourners of Zion and Jerusalem.

Turn to page 57 if *Mincha* (the afternoon service) is now going to be recited.