

חברה קדישא גחש"א סידני

**Sydney Chevra Kadisha**



**THE BURIAL SERVICE**

**צדוק הדין  
וסדר הקבורה**

**ASHKENAZ**



**PLEASE RETURN THIS BOOK TO CHEVRA KADISHA STAFF  
AT CONCLUSION OF SERVICE.**

## Foreword

August, 2008

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This booklet was reviewed in March 1999 at the request of the Rabbinical Council of N.S.W. by Rabbi Chaim Ingram and Rabbi Chaim Perez for use at the graveside Burial Service at Chevra Kadisha funerals.

In 2003 some minor alterations were made in translation thanks to suggestions by Rabbi Chaim Ingram and the explanations and notes were expanded. In June 2005 the booklet was further reviewed by Rabbi Raymond Apple A.O., R.F.D. and Rabbi David Rogut, O.A.M. A further review was undertaken by Mr. Sam Benjamin in 2008.

We pray for the time when there will no longer be a need for publications such as this, for the Almighty will wipe the tears from all faces with the Resurrection of the Dead — may we merit to see it.

David Sargon Ainsworth

President

Sydney Chevra Kadisha

# THE BURIAL SERVICE

## ORDER OF SERVICE AT THE CEMETERY (BET HA-CHAYYIM)

*It is a mitzvah to accompany the deceased to their final resting-place.  
The mourners and all others present assemble behind the coffin.*

*One who has not visited the cemetery for thirty days recites the following  
blessing before entering the burial area.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם. אֲשֶׁר-יֵצֵר אֶתְכֶם בְּדִין. וְזֶן  
וְכִלְכַּל אֶתְכֶם בְּדִין. וְהֵמִית אֶתְכֶם בְּדִין. וַיִּדַע מִסֵּפֶר כְּלַכְּם  
בְּדִין. וְעֵתִיד לְהַחְזִיר וּלְהַחְיוֹתְכֶם בְּדִין: בְּרוּךְ אַתָּה יְהוָה. מְחַיֵּה  
הַמֵּתִים:

*When standing at the grave recite the following:*

אַתָּה גְבוּר לְעוֹלָם אֲדָנִי. מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

מְכִלְכַּל חַיִּים בְּחָסֵד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוּמָךְ נוֹפְלִים.  
וְרוֹפֵא חוֹלִים. וּמְתִיר אֲסוּרִים. וּמְקַיֵּם אַמּוּנָתוֹ לִישְׁנֵי עֶפֶר.  
מִי כְמוֹךָ בַעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מִלֶּךְ מְכִיֵּת וּמְחַיֵּה וּמְצַמְחִים  
יְשׁוּעָה. וְנִצְמָן אַתָּה לְהַחְיוֹת מֵתִים:

### ***Tzidduk Ha-Din***

הַצּוּר תָּמִים פָּעָלוֹ. כִּי כָל-דִּרְכָיו מִשְׁפָּט. אֵל אַמּוּנָה וְאִין עוֹל. צְדִיק  
וְיֵשֶׁר הוּא:

הַצּוּר תָּמִים בְּכָל-פְּעַל. מִי-יֹאמֶר לוֹ מִה-תִּפְעַל. הַשְּׁלִיט בְּמָטָה  
וּבְמַעַל. מְכִיֵּת וּמְחַיֵּה. מוֹרִיד שָׁאוֹל וַיַּעַל:

הַצּוּר תָּמִים בְּכָל-מַעֲשֵׂה. מִי-יֹאמֶר אֵלָיו מִה-תַּעֲשֶׂה. הָאֹמֵר וַעֲשֵׂה.  
חֶסֶד חַנּוּם לָנוּ תַעֲשֶׂה. וּבְזִכּוֹת הַנְּעַקֵּד כְּשֵׁה. הַקְּשִׁיבָה וַעֲשֵׂה:

צְדִיק בְּכָל-דִּרְכָיו. הַצּוּר תָּמִים. אַרְךְ אַפְּיִם וּמְלֵא רַחֲמִים. חֲמוּל-נָא  
וְחוּס-נָא עַל-אֲבוֹת וּבָנִים. כִּי לָךְ אֲדוֹן חֲסָלִיחוֹת וְהִרְחַמְנוּ:

Blessed are You, Lord our God, King of the Universe, Who with judgement, formed you, nourished and sustained you, has taken your lives in judgement, knows the measure of you all and, in the future will restore you to life. Blessed are You, God, who revives the dead.

You, O Lord, are mighty for ever. In reviving the dead, You powerfully redeem.

You sustain the living with kindness: You revive the dead with great mercy. You support the falling, heal the sick, release the bound and keep faith with those who sleep in the earth. Who is like You, supreme in power? Who compares to You, O King who both brings death and revives and makes salvation flourish?

Faithful are You to restore the dead to life.

## **Acknowledgement of God's Justice**

The Rock, His work is perfect: for all His ways are just. God of faithfulness, devoid of corruption: righteous and upright is He.

The Rock, perfect in every deed: who can say to Him, "What have You done?" He rules above and below: He brings death and revives, He brings to the grave and brings up again.

The Rock, Your deeds match Your word; show us boundless kindness. For the sake of Isaac who was bound like a lamb, heed us and act on our plea.

Just in all Your ways, Rock of perfection, patient and merciful, please show compassion and pity on parents and children: forgiveness and mercy come from You.

צִדִּיק אֶתָּה יְהוָה לְהַמִּית וּלְהַחְיֹת. אֲשֶׁר בְּיַדְךָ פְּקֻדֹן  
כָּל־רוּחֹת. חֲלִילָה לָּךְ זְכוֹנָנוּ לְמַחֲוֹת. וַיְהִי־נָא עֵינֶיךָ  
בְּרַחֲמִים עָלֵינוּ פְּקוּחֹת. כִּי לָךְ אֲדוֹן הַרַחֲמִים וְהַסְּלִיחוֹת:

אָדָם אִם בֶּן־שָׁנָה יִהְיֶה. אוֹ אֶלֶף שָׁנִים יִחְיֶה. מִה־יִתְרוֹן לוֹ.  
כִּלְא־יִהְיֶה יִהְיֶה. בְּרוּךְ דַּיִן הָאֱמֶת מִמִּית וּמַחְיֶה:

בְּרוּךְ הוּא. כִּי אֱמֶת דִּינֹו. וּמְשׁוּטֵט הַכֹּל בְּעֵינֹו. וּמְשַׁלֵּם לְאָדָם  
חֻשְׁבוֹנוֹ וְדִינֹו. וְהַכֹּל לְשִׁמוֹ הוֹדִיָּה יִתְּנוּ:

יִדְעֵנוּ יְהוָה כִּי צַדִּיק מְשַׁפְּטִיךָ. תִּצְדֵּק בְּדַבְּרֶךָ. וְתִזְכֶּה  
בְּשִׁפְטֶךָ. וְאֵן לְהִרְהֹר אַחַר מִדַּת שִׁפְטֶךָ. צִדִּיק אֶתָּה  
יְהוָה וַיִּשֶׁר מִשְׁפָּטֶיךָ.

דַּיִן אֱמֶת. שׁוֹפֵט צַדִּיק וְאֱמֶת. בְּרוּךְ דַּיִן הָאֱמֶת.  
שְׁכַל־מְשַׁפְּטִי צַדִּיק וְאֱמֶת.

נִפְשׁ כָּל־חַי בְּיַדְךָ. צַדִּיק מְלַאֵה יְמִינֶךָ וַיִּדְרֶךָ. רַחֵם  
עַל־פְּלִיטַת צֶאֱן יִדְךָ. וְתֹאמֶר לְמַלְאָךְ. הֲרַף יִדְךָ.

גְּדוֹל הָעֵצָה. וְרַב הָעֲלִילָיָה. אֲשֶׁר־עֵינֶיךָ פְּקוּחֹת  
עַל־כָּל־דַּרְכֵי בְנֵי אָדָם. לְתַת לְאִישׁ כְּדַרְכֵּיו וּכְפָרֵי  
מַעַלְלָיו: לְהַגִּיד כִּי־יִשֶׁר יְהוָה. צוּרֵי וְלֹא־עוֹלָתָה בּוֹ:

יְהוָה נָתַן. וַיְהוָה לָקַח. יְהִי שֵׁם יְהוָה מְבָרָךְ. וְהוּא רַחוּם יְכַפֵּר  
עוֹן וְלֹא יִשְׁחִית. וְהִרְבָּה לְהַשִּׁיב אָפּוֹ. וְלֹא יַעִיר  
כָּל־חַמְתּוֹ:

Just are You, O Lord, in taking or giving life, for You are the Guardian of the spirits of all. Far be it from You to blot out our memory; please look upon us with mercy, for mercy and forgiveness come from You.

If we lived for one year or for thousand, what would be our gain? In the light of eternity, it is as if we had never been. Source of all blessing, Judge of truth, You bring death but also revive.

Blessed be He: His judgment is truth. He scrutinises everything and recompenses every person according to His reckoning and judgement, and all must acknowledge His name.

We know, O Lord, that Your judgments are just; You are justified when You speak, and correct when You judge, and it is not for us to murmur at Your method of judging. Just are You, O Lord, and upright are Your judgements.

True and righteous supreme Judge! Blessed be the true Judge, all of whose judgements are justice and truth.

The soul of all living is in Your hand, righteousness fills Your hand. Show mercy to the remnant of the flock in Your care; say to the accusing angel: "Stay your hand!"

Great in counsel and mighty in deed, forever aware of the ways of humankind: You consider the conduct and deeds of each one and reward them accordingly. We declare that God is just, He is my Rock: there is no imperfection in Him.

The Lord gave, the Lord has taken away: God's name be blessed. Being merciful, He pardons and does not destroy. Frequently He restrains His anger, and does not arouse His full displeasure.

## תהלים ט"ז

### Psalm 16

מִכֶּתֶם לְדוֹד. שְׁמֵרְנִי אֵל כִּי־חֲסִיתִי בָךְ: אִמְרַתְּ לַיהוָה אֲדֹנָי  
אֶתָּה. טוֹבֹתַי בְּלֹעֲלֶיךָ: לְקִדּוּשִׁים אֲשֶׁר־בְּאָרֶץ  
הַמָּה. וְאֲדִירִי כָּל־חֹפְצֵי־בָם: יִרְבוּ עֲצָבוֹתֶם אַחַר מְהָרוּ.  
בְּלֹא־אִסִּיף נִסְפֵיהֶם מִדָּם. וּבִל־אֶשָּׂא אֶת־שְׁמוֹתֶם עַל־שִׁפְתָי:  
יְהוָה מִנְת־חֻלְקִי וְכוֹסִי. אֶתָּה תוֹמִיךָ גּוֹרְלִי: חֲבָלִים נִפְלוּ־לִי  
בְּנַעֲיָמִים: אֶף־נִחַלְתָּ שִׁפְרָה עָלַי: אֲבָרַךְ אֶת־יְהוָה אֲשֶׁר יַעֲצֹנִי.  
אֶף־לִילוֹת יִסְרוּנִי כְּלִיֹּתַי:

שְׁוִיתִי יְהוָה לְנִגְדֵי תְמִיד. כִּי מִיְמִינִי בַּל אֲמוּט: לָכֵן שָׁמַח לְבִי  
וַיִּגַּל כְּבוֹדִי. אֶף־בְּשָׂרִי יִשְׁכֵּן לְבַטָּח: כִּי לֹא־תַעֲזוֹב  
נַפְשִׁי לְשָׂאוֹל. לֹא־תִתֵּן חֲסִידְךָ לְרָאוֹת שְׁחַת: תוֹדִיעֵנִי אֲרַח  
חַיִּים. שִׁבַּע שְׁמַחוֹת אֶת־כְּפֹנֶיךָ. נַעֲיִמוֹת בֵּימִינְךָ נֶצַח:

## תהלים כג

### Psalm 23

מִזְמוֹר לְדוֹד, יְהוָה רֹעִי, לֹא אֲחָסֵר: בְּנֵאוֹת דֹּשָׁא יִרְבִּיצֵנִי, עַל  
מִי־מִנְחוֹת יִנְהַלֵּנִי. נַפְשִׁי יִשׁוּבָב, יִנְחֵנִי בְּמַעְגְּלֵי־צֶדֶק  
לְמַעַן שְׂמוֹ: גַּם כִּי־אֵלֶךְ בְּגֵיא צַלְמוֹת, לֹא־אִירָא רָע כִּי־אֶתָּה  
עֲמָדִי, שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה יִנְחַמְנִי. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד  
צִרְרֵי, דִּשְׁנַת בִּשְׁמֵן רֹאשִׁי, כּוֹסֵי רְוִיָּה: אֵף טוֹב וַחֲסֵד יִרְדְּפוּנִי  
כָּל־יְמֵי חַיִּי, וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ יָמִים.

## **Psalm 16**

Guard me, O God, for in You I find refuge.

I say to the Lord, You are my Lord, my one source of good.

The pure souls on earth are noble people in whom I delight.

Those who rush after other gods, their sorrows will be many. I shall not be associated with their cult, nor will take their names on my lips.

The Lord is my allotted portion and my cup of contentment. You guide my destiny. The lines have fallen for me in pleasant places: beautiful is my heritage.

I bless the Lord who has given me counsel, even at dark times when my passions might overcome me.

I set the Lord before me always; since He is at my right hand, I shall not stumble.

Therefore my heart is glad and my soul rejoices; my body too remains calm.

For You will not abandon my soul to the grave, nor allow Your loving one to see the pit of destruction.

You will make known to me the path of life: in Your presence is fullness of joy, at Your right hand happiness forever.

## **Psalm 23: 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 still waters.

He revives my soul; He guides me in straight paths for His Name's sake.

Even though I walk through the valley of the shadow of death, I will fear no harm; for You are with me: Your rod and staff, they comfort me.

You prepare a table before me in the presence of my enemies; You anoint my head with oil: my cup runs over.

Surely goodness and kindness will follow me all the days of my life, and I shall dwell in the house of the Lord for evermore.



PRIOR TO BURIAL, IT IS CUSTOMARY TO REQUEST  
PARDON FROM THE DECEASED.

UPON REACHING THE BURIAL SITE, THE COFFIN  
IS GENTLY LOWERED INTO THE GRAVE.

AS IT COMES TO REST, THE FOLLOWING IS SAID:

For a male:

עַל מְקוֹמוֹ יָבֵא בְּשָׁלוֹם

May he come to his resting place in peace.

For a female:

עַל מְקוֹמָהּ תָּבֵא בְּשָׁלוֹם

May she come to her resting place in peace.

זְכוֹר כִּי עָפָר אֲנִיחָנוּ

He remembers that we are dust.

וַיֵּשֶׁב הָעָפָר עַל הָאָרֶץ כְּשֶׁהָיָה

וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַנָּהּ.

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

**THREE SHOVELS OF EARTH ARE PLACED ON THE COFFIN.**

**Family members should shovel before others.**

**THE SHOVEL SHOULD NOT BE HANDED FROM PERSON  
TO PERSON BUT PLACED IN THE GROUND FOR THE NEXT  
PERSON TO TAKE. THE GRAVE SHOULD BE FILLED.**

**תהלים צ-יז Psalm 90:17**

וַיְהִי לָעַם אֲדֹנָי אֱלֹהֵינוּ עֲלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כַּדִּינוּ כַּדִּינוּ כַּדִּינוּ כַּדִּינוּ  
יְדֵינוּ כַּדִּינוּ:

**תהלים צא Psalm 91**

יֵשֶׁב בְּסִטְרֵךְ עֲלִיּוֹן בְּצֵל שָׁדַי יִתְלוֹנֵן: אֲמַר לַיהוָה מַחְסֵי וּמִצּוֹדֹתַי  
אֱלֹהֵי אֲבֹתַי-כִּבּוֹ: כִּי הוּא יִצְלָךְ מִפָּח יִקּוּשׁ מִדְּבַר הַוּוֹת:  
בְּאֲבָרְתוֹ יִסָּךְ לָךְ וְתַחַת כַּנְּפִיו תִּחְסֶה צִנּוּה וְסַחֲרָה אֲמַתּוֹ: לֹא-תִירָא  
מִמִּפְחָד לִילָה מִחֶץ יַעֲוֹף יוֹמָם: מִדְּבַר בְּאִפְלֵ יַחְלָךְ מִקֶּטֶב יִשׁוּד צְהָרִים:  
יִפֹּל מִצִּדְךָ אֵלֶיךָ וּרְבֹבָה מִימִינֶךָ אֵלֶיךָ לֹא יִגָּשׁ: רַק בְּעֵינֶיךָ תִּבְטֵא  
וְשִׁלְמַת רְשָׁעִים תִּרְאֶה: כִּי-אֲתָהּ יְהוָה שִׁמְתָּ מֵעוֹנֶךָ: לֹא-תֵאָנֶה אֵלֶיךָ  
רָעָה וְנִגַּע לֹא-יִקְרַב בְּאֵהָלֶךָ: כִּי מִלְּאֲכִיו יִצְוֶה-לָךְ לִשְׁמֹרְךָ  
בְּכָל-דִּרְכֶיךָ: עַל-כַּפְּתַיִם יִשְׁאוּנֶךָ פֶּן תִּגָּף בְּאֲבֵן רִגְלֶיךָ: עַל-שַׁחַל וּפְתָן  
תִּדְרֹךְ תִּרְמַס כַּפִּיר וְתַנְיִן: כִּי בִי חֲשַׁק וְאִפְלֹטָהוּ אֲשַׁגְּבֶהוּ כִּי-יִדַע  
שְׁמִי: יִקְרָאֵנִי וְאֶעֱנֶהוּ עִמּוֹ אֲנַכִּי בְּצָרָה אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ: אֲרֹךְ יָמִים  
אֲשׁוּבִיעֶהוּ וְאֲרָאֶהוּ בִישׁוּעָתִי:

## **Psalm 90:17**

May the favour of the Lord our God be upon us.

Establish for us the work of our hands: establish the work of our hands.

## **Psalm 91**

Dwelling in the shelter of the Most High, abiding in the shade of the Almighty.

I say of the Lord: "My refuge, my fortress, my God in whom I trust".

He will save you from the hunter's snare and from devastating sickness.

He will cover you with His wing; beneath His canopy you will find shelter — His truth is a shield and protector.

Do not fear the terrors of the night, the arrow that flies by day, the plague that stalks the darkness, the fever that ravages at noon.

A thousand may fall at your side, ten thousand at your right hand: it will not come near you.

You have only to look and you will see the punishment of the wicked.

For You, O Lord, are my refuge, the Most High is my shelter: no harm will befall you, no calamity will come near your home.

For He will charge His angels to guard you in all your paths.

They will lift you up on their hands, lest you strike your foot on a stone.

You will tread upon lions and vipers and trample on young lions and snakes.

God will say: Because you have yearned for Me, I shall deliver you; because you acknowledged My Name, I shall lift you up high.

When you call Me, I will answer; I will be with you in trouble; I will release you and bring you honour.

I will sustain you with long life; I will show you My power of redemption.

## Memorial Prayer for a Male

### לזכר

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה תַּחַת  
כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים כְּזֹהֵר הַרְקִיעַ  
מְזוּהָרִים. אֶת נִשְׁמַת (שם הנפטר) בֶּן (שם אביו, אם מבחינה הלכתית לא היה  
לנפטר אב, קוראים אותו על שם אמו) שֶׁהֲלֵךְ לְעוֹלָמוֹ. בְּגֵן עֵדֶן תִּהְיֶה  
מְנוּחָתוֹ. אָנָּה בַּעַל הַרְחָמִים יִסְתִּירָהוּ בְּסֶטֶר כַּנְּפָיו לְעוֹלָמִים.  
וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתוֹ. יְהוָה הוּא נִחְלָתוֹ, וַיִּנּוּחַ  
בְּשָׁלוֹם עַל מִשְׁכְּבוֹ, וְנֹאמַר אָמֵן:

## Memorial Prayer for a Female

### לנקבה

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה תַּחַת  
כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים כְּזֹהֵר הַרְקִיעַ  
מְזוּהָרִים. אֶת נִשְׁמַת (שם הנפטרה) בֵּת (שם אביה, אם מבחינה הלכתית לא  
היה לנפטרה אב, קוראים אותה על שם אמה) שֶׁהֲלָכָה לְעוֹלָמָהּ. בְּגֵן עֵדֶן  
תִּהְיֶה מְנוּחָתֶיהָ. אָנָּה בַּעַל הַרְחָמִים יִסְתִּירָהּ בְּסֶטֶר כַּנְּפָיו  
לְעוֹלָמִים. וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתָהּ. יְהוָה הוּא  
נִחְלָתָהּ, וְתִנּוּחַ בְּשָׁלוֹם עַל מִשְׁכְּבָהּ, וְנֹאמַר אָמֵן:

## **Memorial Prayer for a Male**

O God, full of compassion, who dwells on high, grant perfect rest beneath the shelter of Your Divine Presence, in the exalted places among the holy and pure who shine as the brightness of the heaven's expanse, to (Hebrew name of deceased) who has gone to his eternal rest. Lord of compassion, shelter his soul for evermore under the cover of Your Divine Presence; and let his soul be bound up in the bond of eternal life. The Lord is his inheritance; may he rest in peace. Let us say. AMEN

### **TRANSLITERATION**

Ayl mo-lay ra-chamim, sho-chayn ba-m'romim, ham-tzay m'nucho n'chonoh tuchus kan-fey hash-chinoh, b'ma-alos k'doshim ut'horim k'zohar ho-roki-a maz-hirim, es nish-mas (mention his Hebrew name and that of his father) she-holach l'olomo, b'gan ay-den t'hay m'nucho so, ana ba-al ho-racha-mim yas-tiray-hu b'sayser k'nofov l'olo-mim, v'yitz-ror bitz'ror hacha-yim es nish-moso, adonoy hu nacha-losa, v'yonu-ach b'shalom al mish-kovo, v'no-mar omayn.

## **Memorial Prayer for a Female**

O God, full of compassion, who dwells on high, grant perfect rest beneath the shelter of Your Divine Presence, in the exalted places among the holy and pure who shine as the brightness of the heaven's expanse, to (Hebrew name of deceased) who has gone to her eternal rest. Lord of compassion, shelter her soul for evermore under the cover of Your Divine Presence; and let her soul be bound up in the bond of eternal life. The Lord is his inheritance; may she rest in peace. Let us say. AMEN

### **TRANSLITERATION**

Ayl mo-lay ra-chamim, sho-chayn ba-m'romim, ham-tzay m'nucho n'chonoh tuchus kan-fei hash-chinoh, b'ma-alos k'doshim ut'horim k'zohar ho-roki-a maz-hirim, es nish-mas (mention her Hebrew name and that of her father) she-hol-choh l'olomoh, b'gan ay-den t'hay m'nuchosoh, ana ba-al ho-racha-mim yasti-reyho b'sayser k'nofov l'olo-mim, v'yitz-ror bitz'ror hacha-yim es nish-mosoh, adonoy hu nacha-losoh, v'sonu-ach b'sholom, al mish-kavah, v'no-mar omayn.

# Memorial Prayer for a Male

## לזכר

אָנָּא יְהוָה מִלֶּךְ מִלֶּא רַחֲמִים. אֱלֹהֵי הַרוּחֹת לְכָל־בָּשָׂר.  
אֲשֶׁר בִּידֶךָ נַפְשֹׁת הַחַיִּים וְהַמֵּתִים. אָנָּא קַבֵּל בְּחַסְדֶּךָ  
הַגָּדוֹל אֶת־נַשְׁמַת (Hebrew name of deceased)

אֲשֶׁר נֶאֱסַף אֶל עַמּוֹ:

*\*In the case of a young child  
omit from חוּס to לְפָנָיו*

\*חוּס וְחַמוּל עָלָיו. סְלַח וּמַחֵל לְכָל־פְּשָׁעָיו. כִּי אָדָם אֵין צַדִּיק  
בְּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טוֹב וְלֹא יִחָטָא: זְכוּר לוֹ צַדִּיקְתּוֹ  
אֲשֶׁר עָשָׂה וַיְהִי שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו\*:

אָנָּא הַסְתֵּר אֶת־נַשְׁמַתוֹ בְּצֵל כְּנַפְיָךָ. הוֹדִיעָהוּ אֶרַח חַיִּים  
שְׁבַע שְׂמַחוֹת אֶת־פְּנֵיךָ נְעִימוֹת בִּימֵינֶךָ נְצַח. וְתִשְׁפִּיעַ  
לוֹ מֵרַב טוֹב הַצָּפוֹן לְצַדִּיקִים:

כְּמוֹ שְׂפָתוֹב. מָה רַב טוֹבֶךָ אֲשֶׁר־צִפְנַתָּ לִירְאִיֶּךָ פְּעֻלָּתְךָ  
לְחוּסִים בְּךָ נִגְדַּד בְּנֵי אָדָם:

אָנָּא יְהוָה הַרוּפָא לְשַׁבּוּרֵי לֵב וּמַחֲבֵשׁ לְעַצְבוֹתָם. שְׁלָם  
נַחוּמִים לְאַבְלִים.

## **Memorial Prayer for a Male**

LORD and King, full of compassion; in whose hand are the souls of the living and departed — please receive in Your great kindness the soul of (Hebrew name of deceased) who has been gathered to his people.

In the case of a young child omit the following paragraph from Have mercy . . . recompense.

Have mercy upon him, pardon all his transgressions, for there are none so righteous upon earth that they do only good and never stray. Remember to his merit the good deeds he did, and grant him his reward and recompense.

Please shelter his soul in the cover of Your wings. Make known to him the path of eternal life; in Your presence is fullness of joy, at Your right hand happiness forever. Bestow upon him the abundant good that is treasured up for the righteous.

As it is written. How great is Your goodness which You have stored up for them that revere You; which You bestow upon those who trust in You in the face of humanity.

O Lord who heals the broken-hearted and binds their wounds, please grant perfect consolation to the mourners.

In the case of a male child include the following paragraph in brackets:-

(וּתְהִי פְטִירַת הַיֶּלֶד הַזֶּה קֶץ לְכָל־צָרָה וְצוּקָה לְאָבִיו וּלְאִמּוֹ:)

חֻזְקָם וְאִמְצָם בְּיוֹם אָבְלָם וַיְגוּנָם וְזָכָרָם [וּבְנֵי בֵיתָם] לְחַיִּים  
טוֹבִים וְאֲרָכִים: תֵּן בְּלִבָּם יְרֵאתְךָ וְאֶהְבְּתְךָ לְעִבְדְּךָ  
בְּלִבָּב שָׁלֵם: וּתְהִי אַחֲרֵיתָם. שְׁלוֹם אָמֵן:

כְּאִישׁ אֲשֶׁר אָמוּ תִנְחַמְנוּ בֵּן אֲנָכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַיִם  
תִּנְחַמוּ: לֹא־יָבֵא עוֹד שְׂמִישׁךָ וִירְחֹךָ לֹא יֵאֲסֹף. כִּי יִהְיֶה  
יְהִי־לְךָ לְאֹזֶר עוֹלָם. וְשָׁלְמוּ יָמֵי אָבִלְךָ. בְּלַע הַמָּוֶת לְנִצְחָה.  
וּמָחָה יִהְיֶה אֱלֹהִים דְּמָעָה מֵעַל כָּל־פָּנִים. וְחֲרַפְתָּ עִמּוֹ יָסִיר  
מֵעַל כָּל־הָאָרֶץ. כִּי יִהְיֶה דְבָר:

In the case of a male child include the following paragraph in brackets.

[May the passing of this child mark the end of all anguish and sorrow for the parents.]

Strengthen and support them at the time of their grief and sorrow, and remember them [and their loved ones] for a long and good life. Put into their hearts reverence and love for You that they may serve You wholeheartedly; and may they know only peace in their future lives. Amen.

Like a mother who comforts her children, so shall I comfort you (says God); and in Jerusalem you will ultimately be comforted. Your days will no longer seem empty of sunshine, your nights will no longer feel dark; for God will light up your world and the days of your grief will be ended. He will destroy death for ever. He will wipe away tears from off all faces, and the disgrace of His people will He remove throughout the earth, for thus has the Lord promised.



## Memorial Prayer for a Female

# לנקבה

אָנָא יְהוָה מְלַךְ מְלֵא רַחֲמִים. אֱלֹהֵי הַרוּחֹת לְכָל־בָּשָׂר. אֲשֶׁר בְּיָדָךְ  
נַפְשֹׁת הַחַיִּים וְהַמֵּתִים. אָנָא קַבֵּל בְּחַסְדֶּךָ הַגָּדוֹל  
אֶת־נַשְׁמַת (Hebrew name of deceased)

אֲשֶׁר נִאֶסְפָה אֶל עַמָּה:

*\*In the case of a young child  
omit from חוּס to לַפְנִיָּה*

\*חוּס וְחִמּוּל עָלֶיךָ. סְלַח וּמַחַל לְכָל־פְּשָׁעֶיךָ. כִּי אָדָם אֵין  
צְדִיק בְּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טוֹב וְלֹא יִחָטָא: זְכוֹר לָהּ  
צְדַקְתָּהּ אֲשֶׁר עָשִׂתָּהּ וַיְהִי שְׂכָרָהּ אֵתָּהּ וּפְעַלְתָּהּ לַפְנִיָּה\*:

אָנָא הַסְתֵּר אֶת־נַשְׁמָתָהּ בְּצֵל כְּנָפֶיךָ. הוֹדִיעָה אֶרַח חַיִּים  
שְׂבַע שְׂמָחוֹת אֶת־פְּנֵיךָ נְעִימוֹת בֵּימִינְךָ נְצַח. וְתִשְׁפִיעַ  
לָהּ מֵרַב טוֹב הַצָּפוֹן לְצַדִּיקִים:

כְּמוֹ שְׂפָתוֹב. מָה רַב טוֹבְךָ אֲשֶׁר־צִפְנַת לִירְאִיךָ פְּעֻלָּת  
לְחוּסִים בְּךָ נִגְדַּד בְּגֵי אָדָם:

אָנָא יְהוָה הַרוּפָא לְשָׂבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְבוֹתָם. שְׁלֵם  
נְחוּמִים לְאֲבָלִים.

## Memorial Prayer for a Female

LORD and King, full of compassion; in whose hand are the souls of the living and departed — please receive in Your great kindness the soul of (Hebrew name of deceased) who has been gathered to her people.

In the case of a young child omit the following paragraph from  
Have mercy . . . recompense.

Have mercy upon her, pardon all her transgressions, for there are none so righteous upon earth that they do only good and never stray. Remember to her merit the good deeds she did, and grant her her reward and recompense.

Please shelter her soul in the cover of Your wings. Make known to her the path of eternal life; in Your presence is fullness of joy, at Your right hand happiness forever. Bestow upon her the abundant good that is treasured up for the righteous.

As it is written. How great is Your goodness which You have stored up for them that revere You; which You bestow upon those who trust in You in the face of humanity.

O Lord who heals the broken-hearted and binds their wounds, please grant perfect consolation to the mourners.

In the case of a male child include the following paragraph in brackets:-

(ותהי פטירת הילדה הזאת קץ לכל-צרה  
וצוקה לאביה ולאמה:)

חזקים ואמצים ביום אבלם ויגונם וזכרם [ובני ביתם] לחיים  
טובים וארכים: תן בלבם יראתך ואהבתך לעבדך  
בלבב שלם: ותחי אחריתם. שלום אמן:

כְּאִישׁ אֲשֶׁר אָמוּ תִּנְחַמְנוּ בֶּן אֲנָכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַיִם  
תִּנְחַמוּ: לֹא-יָבֵא עוֹד שְׁמִשְׁךָ וִירְחֹךָ לֹא יֵאָסֵף. כִּי יְהוּה  
יְהִי־לְךָ לְאֹר עוֹלָם. וְשָׁלְמוּ יְמֵי אָבִלְךָ. בְּלַע הַמָּוֶת לְנֶצַח.  
וּמָחָה יְהוּה אֱלֹהִים דְּמָעָה מֵעַל כָּל-פָּנִים. וְחָרַפְתָּ עִמּוֹ יָסִיר  
מֵעַל כָּל-הָאָרֶץ. כִּי יְהוּה דִּבֶּר:

In the case of a female child include the following paragraph in brackets.

[May the passing of this child mark the end of all anguish and sorrow for the parents.]

Strengthen and support them at the time of their grief and sorrow, and remember them [and their loved ones] for a long and good life. Put into their hearts reverence and love for You that they may serve You wholeheartedly; and may they know only peace in their future lives. Amen.

Like a mother who comforts her children, so shall I comfort you (says God); and in Jerusalem you will ultimately be comforted. Your days will no longer seem empty of sunshine, your nights will no longer feel dark; for God will light up your world and the days of your grief will be ended. He will destroy death for ever. He will wipe away tears from off all faces, and the disgrace of His people will He remove throughout the earth, for thus has the Lord promised.

# BURIAL KADDISH

THE FOLLOWING KADDISH IS RECITED ON DAYS WHEN TACHANUN IS SAID.  
ON OTHER DAYS SUBSTITUTE KADDISH YATOM ON PAGE 22.

Mourner:

וּתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן - Cong.) בְּעֶלְמָא דִּי הוּא עֲתִיד  
לְאַתְחֻדְתָּהּ, וְלְאַחֲזִיגָהּ מִתְּנִיא, וְלְאַסְקָא יְתְהוּן לְחַיֵּי עֶלְמָא,  
וְלְמַבְנֵי קְרִיתָא דִּי יְרוּשָׁלַם, וְלְשַׁכְּלָלָא הַיְכָלָה בְּגוּיָה, וְלְמַעְקַר פְּלַחְנָא  
נְכַרְאָה מִן אַרְעָא, וְלְאַתְבָּא פְּלַחְנָא דִּי שְׁמֵיָא לְאַתְרָהּ, וְיִמְלִיךְ קֳדָשָׁא  
בְּרִיךְ הוּא בְּמַלְכוּתָהּ וְיִקְרָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן. (אָמֵן - Cong.)

Congregation and Mourner:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֶלְמֵיָא.

Mourner:

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא (Cong. - בְּרִיךְ הוּא) —  
\*לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרִין בְּעֶלְמָא.  
וְאָמְרוּ: אָמֵן. (אָמֵן - Cong.)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ:  
אָמֵן. (אָמֵן - Cong.)

Take three steps back, bow left and say: —————→ עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו

Straighten, then bow to the right and say: —————→ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

Straighten, then bow forward and say: —————→ וְעַל כָּל יִשְׂרָאֵל.

Straighten and say: —————→ וְאָמְרוּ: אָמֵן.

Remain standing for a few seconds, then take three steps

\*from Rosh HaShanah to Yom Kippur substitute לְעֵלָא לְעֵלָא מְכָל

## BURIAL KADDISH

(Transliteration)

Mourner:

Yit-ga-dal ve-yit-ka-dash Sh'-may rabba. (Cong. — Amen)  
b'-alma dee hoo a-tid le-it-ha-da-ta  
ool-l'-a-ha-ya-a may-ta-ya  
oo-l'-a-sa-ka yat-hon le-ha-yay al-ma,  
oo-l'-miv-nay kar-ta dee y'-rush-laim  
oo-l'-shakh-la-la hay-khe-lay be-ga-vah  
oo'l-me'e-kar pal-ha-na nookh-ra'ah min-ar'a  
v'-la-a-ta-va pal-ha-na dee-sh'-ma-ya l'-at-ray  
v'-yam-likh kood-sha b'rikh Hoo b'-mal-khu-tay vee-ka-ray  
b'-ha-yay-khon oo-v'-yo-may-khon oo-v'-ha-yay de-khol bayt  
Yis-ra-el ba'a-ga-la oo-viz-man ka-riv  
ve-ee-m'-roo Amen. (Cong. — Amen)

(Congregation and Mourner):

Ye-hay Sh'-may rab-ba m'-va-rakh l'-al-am oo-l'-al-may al-may-ya.

Mourner:

Yit-ba-rakh ve-yish-ta-bakh ve-yit-pa'ar ve-yit-ro-mam  
ve-yit-na-say ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal  
Sh'-may de-kood-sha, b'rikh Hoo. (Cong. — B'rikh Hoo)  
L'-ay-la min kol (from Rosh HaShanah to Yom Kippur substitute  
l'-ayla l'-ay-la mee-kol) bir'-kha-ta v'-shee-ra-ta  
toosh-b'-ha-ta ve-ne-he-ma-ta  
da-a-mee-ran b'al-ma,  
Ve-ee-m'-roo Amen. (Cong. — Amen)  
Ye-hay sh'-la-ma rab-ba min sh'ma-ya v'-ha-yyim a-lay-nu v'-al  
kol Yis-ra-el, ve-ee-m'-roo Amen. (Cong. — Amen)

Take three steps back. Bow left and say: Oseh shalom bim'romav  
Straighten, then bow to the right and say: Hu yah'aseh shalom alaynu  
Straighten, then bow forward and say: v'al kol Yisrael  
Straighten and say: Ve-eem'roo  
(Congregation: Amen)

REMAIN STANDING IN PLACE FOR A FEW SECONDS.  
THEN TAKE THREE STEPS FORWARD.

## KADDISH YATOM

Mourner:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (Cong.--אָמֵן.) בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן. (Cong.--אָמֵן.)

Congregation and Mourner:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Mourner:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא בְרִיךְ הוּא (Cong. — בְּרִיךְ הוּא) —  
\*לְעֵלְא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא הַשְּׁבַחָתָא וְנַחֲמָתָא, דְאָמִירִין בְּעֵלְמָא.  
וְאָמְרוּ: אָמֵן. (Cong.—אָמֵן.)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ:  
אָמֵן. (Cong.—אָמֵן.)

Take three steps back, bow left and say: —————→ עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,

Straighten, then bow to the right and say: —————→ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

Straighten, then bow forward and say: —————→ וְעַל כָּל יִשְׂרָאֵל.

Straighten and say: —————→ וְאָמְרוּ: אָמֵן.

Remain standing for a few seconds, then take three steps

\*from Rosh HaShanah to Yom Kippur substitute לְעֵלְא לְעֵלְא מִכָּל

## MOURNER'S KADDISH

(Transliteration)

Mourner:

Yit-ga-dal ve-yit-ka-dash Sh'-may rabba. (Cong. — Amen)  
b'-alma dee v'-ra khee-re-oo-tay  
ve-yam-likh ma-khoo-tay  
be-ha-yay-khon oo-v'-yo-may-khon oo-v'-ha-yay de-khol bayt  
Yis-ra-el ba'a-ga-la oo-viz-man ka-riv,  
v'-ee-m'-roo: Amen. (Cong. — Amen)

Congregation and Mourner:

Ye-hay Sh'-may rabba m'-va-rakh l'-al-am oo-l'-al-may al-may-ya.

Mourner:

Yit-ba-rakh ve-yish-ta-bakh ve-yit-pa'ar ve-yit-ro-mam  
ve-yit-na-say ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal  
Sh'-may de-kood-sha, b'rikh Hoo. (Cong. — B'rikh Hoo)  
L'-ay-la min kol (from Rosh HaShanah to Yom Kippur substitute  
l'-ayla l'-ay-la mee-kol) bir'-kha-ta v'-shee-ra-ta  
toosh-b'-ha-ta ve-ne-he-ma-ta  
da-a-mee-ran b'al-ma,  
Ve-ee-m'-roo Amen. (Cong. — Amen)  
Ye-hay sh'-la-ma rab-ba min sh'ma-ya v'-ha-yyim a-lay-nu v'-al  
kol Yis-ra-el, ve-ee-m'-roo Amen. (Cong. — Amen)

Take three steps back. Bow left and say: Oseh shalom bim'romav  
Straighten, then bow to the right and say: Hu yah'aseh shalom alaynu  
Straighten, then bow forward and say: v'al kol Yisrael  
Straighten and say: Ve-eem'roo  
(Congregation: Amen)

REMAIN STANDING IN PLACE FOR A FEW SECONDS.  
THEN TAKE THREE STEPS FORWARD.



# MOURNER'S KADDISH

(Translation)

Mourners — Magnified and sanctified be His great name in the world which He has created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the House of Israel, speedily and at a near time; and say Amen.

Congregation and Mourners — Let His great name be blessed for ever and to all eternity.

Mourners — Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, Blessed be He; though He be high above all blessings and songs, praises and consolations which are uttered in the world; and say Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say Amen.

He who makes peace in His high places, may he make peace for us and for all Israel; and say Amen.

ALL PRESENT FORM TWO ROWS. AS THE MOURNERS  
PASS BETWEEN THE ROWS, THE FOLLOWING IS SAID:

הַמְקוֹם יִנְחָם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם

“MAY THE ALMIGHTY COMFORT YOU AMONG  
ALL WHO MOURN IN ZION AND JERUSALEM.”

## ON LEAVING THE CEMETERY, ALL SHOULD WASH THEIR HANDS.

Hold container in right hand and fill. Pass to left hand and pour over right hand. Then pass to right hand and pour over left hand.

Repeat above twice for total of three times for each hand. Do NOT dry hands.

בְּלֶע הַמָּוֶת לְנֶצַח. וּמָחָה יְהוָה אֱלֹהִים דְּמַעָה מֵעַל כָּל-פָּנִים. וְחָרַפַּת  
עַמּוֹ יִסִּיר מֵעַל כָּל-הָאָרֶץ. כִּי יְהוָה דִּבֶּר:

He will destroy death for ever. He will wipe away tears from off all faces, and the disgrace of His people will He remove throughout the earth, for thus has the Lord promised.

## SELECTED LAWS AND CUSTOMS OF MOURNING

On returning from the funeral, the סעודה הבראה (the meal of condolence), which customarily consists of bread and hardboiled eggs or lentils (but not meat or wine), is provided or prepared by friends or neighbours, but not by the mourners themselves.

Cohanim (other than the immediate mourners) should not be in the same hall, parlours, room, tunnel or vehicle as the coffin. Mourners and comforters who are Cohanim should discuss their special laws with the Sydney Chevra Kadisha or with their rabbi. Cohanim should consult with a rabbi prior to visiting the graveside.

It is a mitzvah to erect a tombstone over the grave of the deceased. This was done by Jacob for Rachel, as it says "And Jacob placed a monument upon her grave."

According to the revered Kabbalist Rabbi Isaac Luria, the tombstone should be erected immediately after the shiva. Customs vary, however, the matseva should preferably be erected within twelve months of the death.

Instructions left with the family or others during the lifetime of the deceased not to erect a matseva should be disregarded.

It is customary to inscribe on the matseva the name of the deceased and of the father although some communities have the custom to inscribe the name of the deceased and of the mother.

It is customary to inscribe on the matseva the Jewish date of death.

It is usual for the Rabbi officiating to say a eulogy at the consecration service. Therefore, the service should take place on a day on which Tachanun is said, as on other days a eulogy should not be said.

It is improper to make use of a gravestone by walking, sitting or leaning on it or do anything which denigrates the honour of the deceased.

As a token of respect and to ensure the deceased is not forgotten, it is customary to place a small stone on the matseva (gravestone).

# שבועה – Seven Days of Mourning

The first period of mourning — שבועה (Shivah) — commences immediately after the funeral, and lasts for seven days including the day of the funeral. A candle, called a Ner Neshamah, should be kept alight throughout the Shivah. During this period the mourner remains indoors and sits on a seat not higher than 30 cm (12 inches). While it is usual to use a low stool, any seat less than 30 cm is adequate. Sephardim sit on cushions or mats on the floor. A mourner does not work or follow his/her occupation, make telephone calls, attend any festivity, listen to music or wear leather footwear.

There are three reasons for sitting Shivah for seven days.

1. Out of respect for a loved one we do not participate in our usual activities.
2. The seven-day Shivah period corresponds to the spiritual journey the departed soul is experiencing in the transition from this world to the next.
3. Shivah helps the bereaved family by sitting together and supporting one another.

Mourners who live elsewhere may go home at night but should spend each day during the Shivah in the house of mourning. The day of the funeral is counted as the first day. Shivah ends one hour after the Morning Service on the seventh day.

Leather shoes should not be worn from after the funeral until the end of Shivah, except on Shabbat.

From the time of death up to the end of Sheloshim (thirty days after the funeral), male mourners may not shave and female mourners should not wear make-up.

Mourners should not bathe or shower for enjoyment nor wash the whole body at one time. However, as we must keep clean, it is permitted to wash limb by limb. Mourners at this time focus attention on the life and death of a loved one and the usual pleasures and vanities are dispensed with.

During Shivah, prayers, including memorial prayers for the departed, should be said in the house of mourning in the presence of at least ten males — מנין (Minyan). Prayer Books for such occasions are obtainable from the Sydney Chevra Kadisha.

A Memorial Light should be kept burning during the entire seven days of the Shivah, day and night. Additionally, two candles are lit at commencement of each Service.

If the funeral takes place during חול המועד (Hol Hamo'ed — the intermediate days) of פסח (Passover) or סוכות (Succot), the Shivah does not commence until the termination of the festival. The last day of the festival is counted as the first day of the Shivah.

On Fridays, mourners sit Shivah until the late afternoon, rising in time to prepare for Shabbat. They change to Shabbat clothes, including leather shoes. The mourners do not sit Shivah on שבת (Shabbat) and sit on regular chairs. Shivah resumes immediately after the conclusion of Shabbat.

During the Shivah the mourners are addressed thus:

הַמְּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלָּיִם

**MAY THE ALMIGHTY COMFORT YOU AMONG ALL WHO MOURN  
IN ZION AND JERUSALEM.**

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