

**Complete Cemetery
Visitors Guide**
Including All Prayers



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Outline to a Jewish Funeral

The Funeral Service

The funeral service is a brief and simple service designed primarily for the honor and dignity of the deceased. The worthy values he lived by, the good deeds he performed, and the noble aspects of his character are eulogized. The function of the eulogy by highlighting the good and the beautiful in the life of the departed it affords and implicit consolation for the mourners.

There is also great psychological benefit from the funeral service itself, although this too, is not its primary purpose. It enables many friends and relatives to participate in the situation of bereavement and, thus, relieve the terrible loneliness of the mourners. In addition, since it not only praises the deceased, but also confronts all who attend with the terrible fact of their own mortality, it impels them to "consider their days," to take stock and live their lives creatively.

The service consists of a selection from the Psalms appropriate to the life of the deceased, a panegyric of his finer qualities which his survivors should seek to implant in their own lives, and a Memorial Prayer asking that God shelter his soul "on the wings of His Divine presence."

The Burial

The sacred principle of the Jewish burial law which establishes that the deceased be buried in the earth, requires lowering the casket to the bottom of the grave. Leaving the casket at ground level during the service, in the company of the entourage, and then, without completing the interment, to turn one's back on the unburied casket and return home, is a distinct affront to the dead.

The grave must be filled at this time. At the very minimum, the casket must be fully covered with earth to take on the form of a grave. After that, the laborers may assist in filling the grave if the others cannot perform this deed.

Avelus, the process of mourning, begins immediately after the deceased is interred and the casket is completely covered with earth. The mourners walk between the parallel lines of friends and relatives and are formally comforted by them. They then proceed directly to the home where *shiva* is to be observed. There, the observances commence as soon as the mourners demonstrate formal acceptance of mourning by removing their shoes and sitting on a low bench or stool.

Mourners who do not accompany the deceased to the cemetery begin their *avelus* at the approximate time of burial.

The day of burial is counted as the first day of Shiva and the period ends on the morning of the seventh day.

Group Reading

ה' מָה אָדָם וַתִּדְעֶהוּ. בֶּן אָנוּשׁ וַתִּחַשְׁבֵהוּ:
אָדָם לְהִבָּל דָּמָה. יָמָיו כְּצֶל עוֹבֵר:
כְּבֹקֵר יִצְיֵץ וְחָלָף. לְעֶרֶב יִמּוּלֵל וַיָּבֵשׁ:
לְמָנוּת יָמֵינוּ בֶּן הוֹדֵעַ. וְנִבְיָא לְבָב חֻכְמָה:
שָׁמַר תָּם וְרָאָה יִשְׂרָאֵל כִּי אַחֲרִית לְאִישׁ שְׁלוֹם:

HASHEM, what is man that You recognize him? The son of a frail human that You reckon with him?

Man, is like a breath, his days are like a passing shadow.

In the morning it blossoms and is rejuvenated, by evening it is cut down and brittle.

According to the count of our days, so may You teach us; then we shall acquire a heart of wisdom.

Safeguard the perfect and watch the upright for the destiny of that man is peace.

But G-d will redeem my soul from the grip of the Lower World, for he will take me, Selah!

My flesh and my heart yearn – rock of my heart, and my portion is G-d, forever.

Thus the dust returns to the ground as it was, and the spirit returns to G-d who gave it.

—

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 the winter, we remember them;

In the opening of buds and in the rebirth of spring, we remember them;

In the rustling of leaves and in the beauty of 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 joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us as we remember them.

—

To everything there is a time:

A time to be born and a time to die;

A time to plant and a time to pluck up that which is planted;

A time to weep and a time to laugh;

A time to mourn and a time to dance ...

A time to embrace and a time to refrain from embracing;

A time to lose and a time to seek;

A time to rend and a time to sew;

A time to keep silent and a time to speak.

Psalm 23 - Mizmor L'Dovid — תהלים כ"ג

מִזְמוֹר לְדָוִד, ה' רֹעִי לֹא אֶחְסָר:
בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי, עַל מֵי מְנַחֹת יִנְהַלְנִי:
נַפְשִׁי יִשׁוּבָב, יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׂמוֹ:
גַּם כִּי אֵלֶךְ בְּגֵיא צְלֻמוֹת, לֹא אִירָא רָע, כִּי אַתָּה עֲמָדִי,
שְׂבִטְךָ וּמִשְׁעֲנֵתְךָ הִמָּה יִנְחַמְנִי: תִּעְרָךְ לְפָנַי שְׁלַחַן נֶגֶד צָרָרִי,
דִּשְׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רוּיָה:
אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל יְמֵי חַיָּי, וְשִׁבְתִּי בְּבַיִת ה' לְאָרְךָ יָמִים:

The Lord is my shepherd; I shall not want.
He makes me to lie down in green pastures;
He leads me beside the still waters.
He restores my soul;
He guides me in straight paths for His Name's sake.
Yes, though I walk through the valley of the shadow of
death, I will fear no evil, for You are with me;
Your rod and Your staff, they comfort me.
You prepare a table before me in the presence of my
enemies;
You have 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.

Psalm 91 - Yoshev B'Sesar — תהלים צ"א

יֵשֵׁב בְּסִתְרֵי עֲלִיוֹן, בְּצֵל שְׁקֵי יִתְלוֹנֵן:
אָמַר לֵה' מַחְסֵי וּמְצוּדָתִי, אֱלֹהֵי אֲבֹטָח בּוֹ:
כִּי הוּא יִצִּילֵךְ מִפֶּחַ יְקוֹשׁ, מִדְּבַר הַוּוֹת:
בְּאֲבָרְתוֹ יִסֹּךְ לְךָ, וְתַחַת כְּנָפָיו תִּחְסֶה, צְנָה וְסַחְרָה אָמְתוֹ:
לֹא תִירָא מִפֶּחַד לַיְלָה, מִחֶץ יְעוֹף יוֹמָם:
מִדְּבַר בְּאִפְלֵ יְהִלֵּךְ, מִקְטָב יִשׁוּד צְהָרִים:
יִפֹּל מִצְדָּךְ אֵלֶיךָ וּרְבִכָּה מִימִינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ:
רַק בְּעֵינֶיךָ תִּבְטֹחַ, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה:
כִּי אַתָּה ה' מַחְסֵי, עֲלִיוֹן שְׂמֹת מְעוֹנֶךָ:
לֹא תֵאָנֶה אֵלֶיךָ רָעָה, וְנִגְעַע לֹא יִקְרַב בְּאִהְלֶךְ:
כִּי מִלְאָכָיו יִצְוֶה לָךְ, לְשִׁמְרֶךָ בְּכָל דְּרָכֶיךָ:
עַל כַּפַּיִם יִשְׁאוּנֶךָ, פֶּן תִּגַּף בְּאֲבָן רִגְלֶךָ:
עַל שִׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין:
כִּי בִי חֶשֶׁק וְאִפְלֹטָהוּ, אֲשַׁגְּבֶהוּ כִּי יִדַע שְׁמִי:
יִקְרָאנִי וְאֶעֱנֶהוּ, עִמּוֹ אֲנֹכִי בְּצָרָה, אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ:
אֲרֹךְ יָמִים אֲשִׁבִיעֶהוּ, וְאִרְאֶהוּ בִישׁוּעָתִי:

Whoever sits in the refuge of the Most High, he shall dwell in the shadow of the Almighty. I will say of HASHEM, 'He is my refuge and my fortress, my God. I will trust in Him.' That He will deliver you from the ensnaring trap and from devastating pestilence. With His pinion He will cover you, and beneath His wings you will be protected; shield and armor is His 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], 'You, HASHEM, 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 **He will charge his angels for you, to protect you in all your ways.** (Where sentence is bold, make seven stops).

תהלים ט"ז — Psalm 16 - Michtom L'Dovid

מִכְתָּם לְדוֹד, שְׁמֵרְנִי אֵל כִּי חֲסִיתִי בְךָ;
אָמַרְתָּ לֵה' ה' אֶתָּה, טוֹבֵתִי בִל עָלֶיךָ;
לְקֹדְשִׁים אֲשֶׁר בְּאֶרֶץ הַמָּה, וְאֲדִירִי כֹל חֲפָצֵי בָם;
יָרְבוּ עֲצָבוֹתָם אַחַר מְהָרוּ, בִּל אֲסִיף נִסְפֵיהֶם מִדָּם,
וּבִל אֲשָׂא אֶת שְׁמוֹתֶם עַל שִׁפְתָי;
ה' מִנְתַּחֲלָקִי וְכוֹסִי, אֶתָּה תוֹמִיךְ גּוֹרְלִי;
חֲבָלִים נָפְלוּ לִי בְנִעְמִים, אִף נִחְלַת שְׁפָרָה עָלַי;
אֲבָרַךְ אֶת ה' אֲשֶׁר יַעֲצָנִי, אִף לַיְלֹת יִסְרוֹנֵי כְלִיּוֹתַי;
שׁוֹיִתִּי ה' לְנִגְדֵי תְמִיד, כִּי מִימִינִי בִל אָמוּט;
לְכֵן שָׁמַח לְבִי וַיִּגַּל כְּבוֹדִי, אִף בְּשָׂרִי יִשְׁכַּח לְבַטָּח;
כִּי לֹא תַעֲזֹב נַפְשִׁי לְשָׂאוֹל, לֹא תִתֵּן חֲסִידְךָ לְרֵאוֹת שְׁחַת;
תוֹדִיעֵנִי אֲרַח חַיִּים, שְׁבַע שְׁמַחוֹת אֶת פִּנְיֶךָ, נְעֻמוֹת בִּימִינְךָ נִצַּח.

A Michtam by David. Protect me O G-d, for I have sought refuge in You. You have said to HASHEM, 'You are my Master, I have no claim to Your benefit.' For the sake of the holy ones who are interred in the earth and for the mighty – all my desires are fulfilled because of them. Their sorrows will multiply, those who rush after other [gods]; I shall not pour their blood libations, nor carry their names upon my lips. HASHEM is my allotted portion and my share, You guide my destiny. Portions have fallen to me in pleasant places, even the inheritance is beautiful to me, also in the nights my own intellect instructs me. I have set HASHEM before me always: because He is at my right hand and I shall not falter. For the following reason does my heart rejoice and my soul is elated, my flesh, too, rests in confidence: Because You will not abandon my soul to the grave, You will not allow Your devout one to witness destruction. You will make known to me the path of life. The fullness of joys in Your Presence, the delights that are in Your right hand for eternity.

For a Male:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה עַל פְּנֵי הַשְּׁכִינָה,
בְּמַעְלוֹת קְדוּשִׁים וּטְהוּרִים כְּזֹהַר הַרְקִיעַ מְזַהֲרִים, אֶת נְשֻׁמַּת (שם הנפטר) בֶּן
(שם אבי הנפטר) שֶׁחֲלָף לְעוֹלָמוֹ. בְּעֵבֹר שְׁנֵדְבוּ צְדָקָה בְּעַד הַזְכָּרַת נְשֻׁמָּתוֹ
בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתוֹ לְכֵן בְּעַל הַרְחָמִים יִסְתַּרְהוּ בְּסִתְרָה כְּנִפְיָו לְעוֹלָמִים,
וַיִּצְרָר בְּצִרּוֹר הַחַיִּים אֶת נְשֻׁמָּתוֹ, ה' הוּא נִחְלָתוֹ, וַיְנַוַּח עַל מִשְׁכָּבוֹ
בְּשָׁלוֹם. וְנֹאמַר אָמֵן.

For a Female:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה עַל פְּנֵי הַשְּׁכִינָה,
בְּמַעְלוֹת קְדוּשִׁים וּטְהוּרִים כְּזֹהַר הַרְקִיעַ מְזַהֲרִים, אֶת נְשֻׁמַּת (שם נפטרת) בַּת
(שם אבי נפטרת) שֶׁחֲלָכָה לְעוֹלָמָהּ. בְּעֵבֹר שְׁנֵדְבוּ צְדָקָה בְּעַד הַזְכָּרַת
נְשֻׁמָּתָהּ בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָה לְכֵן בְּעַל הַרְחָמִים יִסְתַּרְהָ בְּסִתְרָה כְּנִפְיָו
לְעוֹלָמִים, וַיִּצְרָר בְּצִרּוֹר הַחַיִּים אֶת נְשֻׁמָּתָהּ, ה' הוּא נִחְלָתָהּ, וַתְּנַוַּח עַל
מִשְׁכָּבָהּ בְּשָׁלוֹם. וְנֹאמַר אָמֵן.

For a Male:

O G-d, full of mercy, Who dwells on high, grant proper rest on the wings of the Divine Presence – in the lofty levels of the holy and the pure ones, who shine like the glow of the firmament – for the soul Of (deceased's Hebrew name) the SON Of (deceased's father's Hebrew name) who went on to his world, because they will contribute to charity in remembrance of his soul. May his resting place be in the garden of Eden – therefore may the Master of Mercy shelter him in the shelter of His wings for eternity, and may He bind his soul in the Bond of Life. HASHEM is his heritage, and may he repose in peace on his resting place. Now let us all respond: Amen.

For a Female:

O G-d, full of mercy, Who dwells on high, grant proper rest on the wings of the Divine Presence – in the lofty levels of the holy and the pure ones, who shine like the glow of the firmament – for the soul Of (deceased's Hebrew name) the daughter Of (deceased's father's Hebrew name) who went on to her world, because they will contribute to charity in remembrance of her soul. May her resting place be in the garden of Eden – therefore may the Master of Mercy shelter her in the shelter of His wings for eternity, and may He bind her soul in the Bond of Life. HASHEM is her heritage, and may she repose in peace on her resting place. Now let us all respond: Amen.

Mourner's Kaddish — קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (Cong.-Amen.) בְּעֲלָמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ, [נוסח ספרד: וְיִצְמַח פְּרֻקְנָהּ וְיִקְרַב מְשִׁיחָהּ. (Cong.-Amen.)] בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן. (Cong.-Amen.)

Cong., then mourner:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלָמֵיָא.

Mourner continues:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא. (Cong.-Brid) הוּא. (Cong.-Amen.) לְעֵלְא מִן כָּל (from Rosh Hashanah to Yom Kippur—לְעֵלְא וְלְעֵלְא מִכָּל) בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרִין בְּעֲלָמָא, וְאָמְרוּ אָמֵן. (Cong.-Amen.)

יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. (Cong.-Amen.)

עֲשֵׂה שְׁלוֹם (from Rosh Hashanah to Yom Kippur some substitute—הַשְּׁלוֹם) בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. (Cong.-Amen.)

May His great Name grow exalted and sanctified (Cong. – Amen) In the world that He created as He willed. May He give reign to His kingship, [Nusach sefard: and cause His salvation to sprout and bring near his Messiah (Cong. – Amen)] in your lifetimes and in your days, and in the lifetimes of the entire family of Israel, swiftly and soon. Now respond: Amen (Cong. – Amen).

Cong., then mourner:

May His great Name be blessed forever and ever.

Mourner continues:

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong. – Blessed is He). – (from Rosh Hashanah to Yom Kippur add: Exceedingly) beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen (Cong. – Amen).

May there be abundant peace from Heaven, and (good) life, upon us and upon all Israel. Now respond: Amen (Cong. – Amen).

Take three steps back and bow left He Who makes peace in His heights, *bow right* may He make peace upon us, *bow forward* and upon all Israel. Now respond: Amen (Cong. – Amen).

Burial Kaddish — קדיש אחר הקבורה

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (Cong.-Amen.) בְּעֲלָמָא דִּי הוּא עֲתִיד לְאַתְחַדְתָּא וּלְאַחֲיָאָה מִתְיָא וּלְאַסְקָא יְתְהוּן לְחַיֵּי עֲלָמָא, וְלִמְבַנָּא קִרְתָּא דִּי יְרוּשָׁלַם וְלְשַׁכְּלָל הֵיכְלָהּ בְּגוּה, וְלִמְעַקֵּר פְּלִחְנָא נְכְרָאָה מֵאַרְעָא וּלְאַתְבָּא פְּלִחְנָא דִּי שְׁמֵיָא לְאַתְרָהּ, וְיִמְלִיךְ קֻדְשָׁא בְּרִיךְ הוּא בְּמַלְכוּתָהּ וְיִקְרָהּ [נוסח ספרד: וְיִצְמַח פְּרֻקְנָהּ וְיִקְרַב מְשִׁיחָהּ. (Cong.-Amen.)] בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן. (Cong.-Amen.)

Cong., then mourner:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלָמֵיָא.

Mourner continues:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא. (Cong.-Brid) הוּא. (Cong.-Amen.) לְעֵלְא מִן כָּל (from Rosh Hashanah to Yom Kippur—לְעֵלְא וְלְעֵלְא מִכָּל) בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרִין בְּעֲלָמָא, וְאָמְרוּ אָמֵן. (Cong.-Amen.)

יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם (from Rosh Hashanah to Yom Kippur some substitute—הַשְּׁלוֹם) בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. (Cong.-Amen.)

May His great Name grow exalted and sanctified (Cong. – Amen) In the world will be renewed, and where He will resuscitate the dead and raise them up to eternal life, and rebuild the city of Jerusalem and complete His Temple within it, and uproot alien worship from the earth, and return the service of Heaven to its place and where the Holy One, Blessed is He, will reign in His sovereignty and splendor (Cong. – Amen). [Nusach sefard: and cause His salvation to sprout and bring near his Messiah (Cong. – Amen)] in your lifetimes and in your days, and in the lifetimes of the entire family of Israel, swiftly and soon. Now respond: Amen (Cong. – Amen).

Cong., then mourner:

May His great Name be blessed forever and ever.

Mourner continues:

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong. – Blessed is He). – (from Rosh Hashanah to Yom Kippur add: Exceedingly) beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen (Cong. – Amen).

May there be abundant peace from Heaven, and (good) life, upon us and upon all Israel. Now respond: Amen (Cong. – Amen).

Take three steps back and bow left He Who makes peace in His heights, *bow right* may He make peace upon us, *bow forward* and upon all Israel. Now respond: Amen (Cong. – Amen).

MOURNER'S KADDISH - TRANSLITERATED

Yitgadal v'yitkadash sh'mei rabbah (Cong. – Amein). B'alimah dee v'rah chir'utei v'yamlich malchutei. B'chayeichon, uv'yomeichon, uv'chayei d'chol beit yisroel, ba'agalal u'vizman kariv v'imru: Amein. (Cong. - Amein.)

Cong., then mourner:

Y'hei sh'mei rabbah m'vorach l'allam u'l'allmei allmayah.

Mourner continues:

Yitborach, v'yishtabach, v'yitpo'ar, viytromam, viyitnassei, v'yit'hador, v'yit'aleh, v'yit'hallal sh'mei d'kudshah b'rich hu (Cong.- b'rich hu).

L'aylah min kol (from Rosh Hashanah to Yom Kippur substitute: ul'aylah mikol) bir'chatah v'shirahtah, tushb'chatah v'nechemahta, da'ami'ron b'alimah, v'imru: Amein (Cong. - Amein.)

Y'hei shlahma rabbah min sh'mayah, v'chaym ahleinu v'al kol yisroel, v'imru: Amein (Cong. - Amein.)

Take three steps back, bow left and say, 'Oseh shalom bim ro'mahv, bow right and say, 'hu ya'aseh shalom ahleinu, bow forward and say, 'v'al kol yisroel, v'imru: Amein (Cong. - Amein.)

BURIAL KADDISH - TRANSLITERATED

Yitgadal v'yitkadash sh'mei rabbah (Cong. – Amein). B'alimah dee hu ahtid l'itchadahtah u'lachaya metayah, u'lasahkah yah'ton l'chayei ahlmah, u'lmivnei kartah dee yerushleim, u'l'shachalahlah hei'chlei b'gavah, u'l'me'kar pulchanah nuchrah'ah min ar'ah, ul'atahvah pulchanah dee sh'mayah l'atrei, v'yamlich kudsha b'rich hu b'malchutei v'yikarei.

B'chayeichon, uv'yomeichon, uv'chayei d'chol beit yisroel, ba'agalal u'vizman kariv v'imru: Amein. (Cong. - Amein.)

Cong., then mourner:

Y'hei sh'mei rabbah m'vorach l'allam u'l'allmei allmayah.

Mourner continues:

Yitborach, v'yishtabach, v'yitpo'ar, viytromam, viyitnassei, v'yit'hador, v'yit'aleh, v'yit'hallal sh'mei d'kudshah b'rich hu (Cong.- b'rich hu).

L'aylah min kol (from Rosh Hashanah to Yom Kippur substitute: ul'aylah mikol) bir'chatah v'shirahtah, tushb'chatah v'nechemahta, da'ami'ron b'alimah, v'imru: Amein (Cong. - Amein.)

Y'hei shlahma rabbah min sh'mayah, v'chaym ahleinu v'al kol yisroel, v'imru: Amein (Cong. - Amein.)

Take three steps back, bow left and say, 'Oseh shalom bim ro'mahv, bow right and say, 'hu ya'aseh shalom ahleinu, bow forward and say, 'v'al kol yisroel, v'imru: Amein (Cong. - Amein.)

The mourners recite the following blessing when they perform kri'ah on their garments.

ברוך אתה ה' אלקינו מלך העולם, דין האמת.

Blessed are You, HASHEM, our God, King of the Universe, the True Judge.

Those who have not visited the cemetery for thirty days, say the following:—

ברוך אתה ה' אלקינו מלך העולם, אשר יצר אתכם בדין, וזן וכלכל אתכם בדין, והמית אתכם בדין, ויודע מספר כלכם בדין, והוא עתיד להחיותכם ולקיים אתכם בדין. ברוך אתה ה', מחיה המתים.

אתה גבור לעולם ה', מחיה מתים אתה, רב להושיע. [בחורף: משיב הרוח ומוריד הגשם.] [נוסח ספרד בקיץ: מוריד הטל] מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקיים אמונתו לישני עפר, מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה. ונאמן אתה להחיות מתים.

Blessed are You, HASHEM, our G-d, King of the Universe, Who fashioned you with justice, nourished and sustained you with justice, took your lives with justice, knows the sum total of all of you with justice, and will restore and resuscitate you with judgement. Blessed are You, HASHEM, Who resuscitates the dead. You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to save. [In the winter: He makes the wind blow and He makes the rain descend.] [Nusach Sefard in the summer: He makes the dew descend.] He sustains the living with kindness, resuscitates the dead with abundant mercy, supports the fallen, heals the sick, releases the confined, and maintains His faith to those asleep in the dust. Who is like You, O Master of mighty deeds, and who is comparable to You, O King Who causes death and restores life and makes salvation sprout. And You are faithful to resuscitate the dead.

The Shura/Prayer of Consolation

Those present at the burial form a shurah: two parallel rows of comforters though which the mourners walk. As the mourners pass, those forming the rows recite the traditional prayer of consolation.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים.

May the Omnipresent console you among the other mourners of Zion and Jerusalem.

As the participants leave the cemetery, they should pluck some blades of grass and toss them over their right shoulder as they recite:

ויציצו מעיר כעשב הארץ. זכור כי עפר אנחנו.

May they blossom forth from the city like the grass of the earth. Remember that we are but dust.

After leaving the cemetery, one washes his hands ritually, and recites:

בלע המוות לנצח, ומחה ה' אלקים דמעה מעל כל פנים, וחרפת עמו יסיר מעל כל הארץ כי ה' דבר.

May He swallow up death forever and may HASHEM, the G-d, wipe away tears from every face and remove the scorn of his people from throughout the world, for HASHEM has spoken.

Aishes Chayil — A Woman of Valor

A woman of valor, who can find? – Far beyond pearls is her value.

Her husband's heart relies on her and he shall lack no fortune.

She repays his good, but never his harm, all the days of her life.

She seeks out wool and linen, and her hands work willingly.

She is like a merchant's ships, from afar she brings her sustenance.

She arises while it is yet nighttime and gives food to her household and a ration to her maidens.

She envisions a field and buys it – from the fruit of her handiwork she plants a vineyard.

With strength she girds her loins, and invigorates her arms.

She discerns that her enterprise is good – so her lamp is not snuffed out by night.

Her hands she stretches out to the distaff, and her palms support the spindle.

She fears not snow for her household, for her entire household is clothed with scarlet wool.

Luxurious bedspreads she made herself, linen and purple wool are her clothing.

Distinctive in the councils is her husband, when he sits with the elders of the land.

She makes a cloak to sell, and delivers a belt to the peddler.

Strength and majesty are her raiment, she joyfully awaits the last day.

She opens her mouth with wisdom and a lesson of kindness is on her tongue.

She anticipates the ways of her household, and partakes not of the bread of laziness.

Her children arise and praise her, her husband, and he lauds her: 'Many daughters have amassed achievement, but you surpassed them all.'

False is grace and vain is beauty, a G-d-fearing woman – she should be praised.

Give her the fruit of her hand and let her be praised in the gates by her very own deeds.

Aishes Chayil — אִשֶּׁת חַיִל

אִשֶּׁת חַיִל מִי יִמָּצָא, וְרִחֹק מִפְּנִינִים מְכָרָהּ.

בְּטַח בָּהּ לֵב בַּעֲלָהּ, וְשָׁלָל לֹא יִחָסֵר.

גָּמְלָתָהּ טוֹב וְלֹא רָע, כָּל יְמֵי חַיֶּיהָ.

דָּרְשָׁה צֶמֶר וּפְשֵׁתִים, וַתַּעַשׂ בַּחֲפֶז כְּפִיהָ.

הֵיטָה כְּאֲנִיּוֹת סוֹחֵר, מִמְּרַחֵק תָּבִיא לַחֲמָהּ.

וַתִּקַּם בְּעוֹד לַיְלָה, וַתִּתֵּן טָרֶף לְבֵיתָהּ, וְחֹק לְנַעֲרֹתֶיהָ.

זָמְמָה שְׂדֵה וַתִּקְחָהּ, מִפְּרֵי כְּפִיהָ נִטְעָה כָּרֶם.

חָגְרָה בְּעֹז מְתַנֶּה, וַתֹּאמֶץ זְרוּעֹתֶיהָ.

טַעַמָּה כִּי טוֹב סָחָרָה, לֹא יִכְבֶּה בְּלֵילָה נִרְהָ.

יָדֶיהָ שִׁלְחָה בְּכִישׁוֹר, וְכְפִיהָ תָּמְכוּ פְּלֹךְ.

כִּפְּהָ פָרְשָׁה לְעֵנִי, וַיִּדְּיָה שִׁלְחָה לְאַבְיוֹן.

לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג, כִּי כָל בֵּיתָהּ לְבֶשׂ שָׁנִים.

מְרַבְּדִים עֲשֵׂתָהּ לָהּ, שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ.

נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ, בְּשִׁבְתּוֹ עִם זִקְנֵי אֶרֶץ.

סֹדִין עֲשֵׂתָהּ וַתִּמְכֹּר, וַחֲגוּר נִתְּנָה לְכֹנַעֲנִי.

עֹז וְהִדָּר לְבוּשָׁהּ, וַתִּשְׁחַק לְיוֹם אַחֲרוֹן.

פִּיהָ פִּתְחָה בְּחִכְמָהּ, וַתּוֹרֵת חֹסֵד עַל לְשׁוֹנָהּ.

צוֹפֶיהָ הִלִּיכוֹת בֵּיתָהּ, וְלֶחֶם עֲצָלוֹת לֹא תֹאכֵל.

קָמוּ בָנֶיהָ וַיֹּאשְׁרוּהָ, בַּעֲלָהּ וַיְהַלְלָהּ.

רְבוֹת בָּנוֹת עָשׂוּ חַיִל, וְאֵת עָלִית עַל כְּלָנָהּ.

שִׁקֵּר הַחֵן וְהַכֹּל הִיפִי, אִשָּׁה יִרְאֵת ה' הִיא תִתְהַלֵּל.

תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ, וַיְהַלְלוּהָ בְּשַׁעְרִים מַעֲשֵׂיהָ.

Tzidduk Hadin — צדוק הדין

After the deceased has been lowered into the grave, the following is recited. However, it is omitted on days when Tachanun is not recited.

הצור תמים פעלו, כי כל דרכיו משפט, אל אמונה ואין עול, צדיק וישר הוא.
הצור תמים בכל פעל, מי יאמר לו מה תפעל, השליט במטה ובמעל, ממת
ומחיה, מוריד שאול ועל.

הצור תמים בכל מעשה, מי יאמר אליו מה תעשה, האומר ועושה, חסד חנם
לנו תעשה, ובזכות הנעקד כשה, הקשיבה ועשה.

צדיק בכל דרכיו, הצור תמים, ארך אפים ומלא רחמים, חמל נא וחוס נא על
אבות ובנים, כי לך אדון הסליחות והרחמים.

צדיק אתה ה' להמת ולהחיות, אשר בידך פקדון כל רוחות, חלילה לך זכרוננו
למחות, ויהיו נא עיניך ברחמים עלינו פקוחות, כי לך אדון הרחמים
והסליחות.

אדם אם בן שנה יהיה, או אלף שנים יחיה, מה יתרון לו, כלא היה יהיה, ברוך
דין האמת ממת ומחיה.

ברוך הוא, כי אמת דינו, ומשוטט הכל בעינו, ומשלם לאדם חשבונו ודינו,
והכל לשמו הודיה יתנו.

ידענו ה' כי צדק משפטך, תצדק בדברך ותזכה בשפטך, ואין להרהר אחר
מדת שפטך, צדיק אתה ה' וישר משפטך.

דין אמת, שופט צדק ואמת, ברוך דין האמת, שכל משפטיו צדק ואמת.
נפש כל חי בידך, צדק מלאה ימינך וידך, רחם על פליטת צאן ידך, ותאמר
למלאך הרוח ידך.

גדול העצה ורב העלילה, אשר עיניך פקוחות על כל דרכי בני אדם, לתת
לאיש כדרכיו וכפרי מעליו. להגיד כי ישר ה', צורי ולא עולתה בו.

ה' נתן, ה' לקח, יהי שם ה' מברך. והוא רחום יכפר עון ולא ישחית, והרבה
להשיב אפו, ולא יעיר כל חמתו.

The Rock! — perfect is His work, for all His paths are justice; a G-d of faith
without iniquity, righteous and fair is He.

The Rock! — perfect in every work. Who can say to Him, 'What have You
done?' He rules below and above, brings death and resuscitates, brings down
to the grave and raises up.

The Rock! — perfect in every deed. Who can say to Him, 'What do You do?' O
He Who says and does, do undeserved kindness with us. In the merit of him
[Isaac] who was bound like a lamb, hearken and act.

O Righteous One in all His ways, O Rock Who is perfect — slow to anger and
full of mercy — take pity and please spare parents and children, for Yours O
Master, are forgiveness and mercy.

Righteous are You, HASHEM, to bring death and to resuscitate, for in Your
hand is the safekeeping of all spirits. It would be sacrilegious for You to erase

our memory. May Your eyes mercifully take cognizance of us, for Yours, O
Master, are mercy and forgiveness.

A man, whether he be a year old, or whether he lives a thousand years, what
does it profit him? — As if he has never been shall he be. Blessed is the true
Judge, Who brings death and resuscitates.

Blessed is He, for His judgment is true, He scans everything with His eye, and
He recompenses man according to his account and his just sentence. All must
give His Name acknowledgement.

We know, HASHEM, that Your judgment is righteous, You are righteous when
You speak and pure when You judge; and there is no complaining about the
attribute of Your judgement. Righteous are You, HASHEM, and Your judgments
are fair.

O True Judge, Judge of Righteousness and Truth. Blessed is the True Judge,
for all of his judgements are righteous and true.

The soul of all living is in Your hand, righteousness fills Your right hand and
Your power. Have mercy on the remnant of the sheep of Your hand, and say to
the Angel [of Death], 'Hold back your hand!'

Great in counsel and abundant in deed. Your eyes are open upon all the ways
of the children of man, to give man according to his ways and according to the
fruit of his deeds.

To declare that HASHEM is just, my Rock, in Whom there is no wrong.

HASHEM gave, and HASHEM took, blessed be the Name of HASHEM.

He, the Merciful One, is forgiving of iniquity and does not destroy, frequently
withdrawing His anger, not arousing His entire rage.

Questions Most Frequently Asked

When do the laws of mourning apply?

In the case of the departure of seven relatives: father, mother, husband, wife,
child, brother and sister, including half-brother or half-sister.

How does a mourner indicate grief?

By making a rent in his garment on the right side and on the departure of a
parent on the left side opposite the heart. This rite is called KRIAH. The
blessing is recited concurrent with the rending "Blessed be the righteous judge"
indicates submission and resignation to the will of G-d. No rent is made for
infants under thirty days of age.

How long does mourning last?

Seven days. This period is called SHIVAH. The day of burial is counted as the
first day and the period ends on the morning of the seventh day. During this
week of SHIVAH a candle is kept burning in the house of mourning.

When is mourning not observed?

Mourning is not observed on the Sabbath or Holidays. A male mourner under
thirteen years of age does not observe mourning. When the funeral takes place

on a Holiday or during CHOL HAMOED, the intermediate days of Passover and Succoth, the Shiva commences at the termination of the Holiday, the last day of which counts as the first day of Shivah.

How soon after the funeral may mourners resume amusements?

After thirty days (SHLOSHIM). This period ends on the morning of the thirtieth day. In the case of a parent, abstention from amusement is observed for a full year.

For how long is Kaddish recited?

For eleven months less one day counting from the day of burial. After that, Kaddish is recited on the anniversary date of death (Yartzheit).

Who recites the Kaddish?

Only male relatives: i.e., husband for wife; sons for parents; brothers for siblings.

Why is Kaddish recited?

The custom has been established because of the many accounts in sacred literature of a son saving his father and mother from Judgement by reciting the Kaddish.

Why is Kaddish recited only eleven months?

According to tradition, the period of Judgement for the non-righteous is twelve months. To avoid the impression that one's father or mother is in need of such salvation, the son is required to reduce recital of Kaddish to eleven months only.

Why must people wash their hands upon returning from a funeral?

To indicate a determination to keep their hands clean from the impurity of the deceased.

How soon after burial may a mourner visit the grave?

There is no prohibition in Rabbinic law for such a visit after thirty days (SHLOSHIM). But since such visits prolong the agony of mourners, visiting the grave is not encouraged prior to a full year after death.

Why do people pluck grass and throw it backward after a visit to a grave?

To indicate that a person's life is silenced by the death, but not destroyed; just as the Earth's cover (grass) loses its color in fall and regains it in spring.

May mourners be pall bearers?

There is no law against it. Where there are no others to perform this task, it is permissible for the mourners to do it. The prevailing custom, in this country, is, however, against it.

May a re-married widow be interred next to her first husband?

Only if she had children by her first husband and none with the second, and it is the children's wish that she may be interred next to their father.

What do the letters פ"נ on a monument mean?

POH NICKBAR which means HERE LIES INTERRED.

What do the letters ת"נ"צ"ב"ה on a tombstone mean?

They are the first letters of the words TEHE NISHMOSO TSEURO BITSROR HACHAIM which means MAY HIS SOUL BE BOUND UP IN THE BOND OF ETERNAL LIFE.

Why do people put a pebble on the monument after a visit to a grave?

To indicate to all who may see, that the grave has been visited and due honor has been paid to the departed.

What is a Jewish Funeral?

- 1. IMMEDIATE BURIAL** - There should be no delay in burying the deceased. It is considered a matter of great shame to leave the deceased unburied. The soul has returned to G-d, but the body is left to linger in the land of the living.
- 2. TEHAROH** - In addition to the physical cleansing and preparation of the body for burial, prayers are recited asking G-d for forgiveness for any sins the deceased may have committed. We pray that G-d should grant the deceased eternal peace.
- 3. TACHRICHIM (White Linen Shrouds)** - are to be used to indicate that all people, rich and poor alike, are dressed in the same manner as they come before G-d to be judged.
- 4. SHOMER** - The deceased should not be left alone but should be guarded by a watcher who recites Psalms. This is a tremendous benefit to the departed.
- 5. ONLY WOODEN CASKETS** - We do not believe in preserving the body, for as the body decays, the soul ascends to Heaven. Only wooden caskets are permitted and not metal ones.
- 6. NO EMBALMING** - Embalming is forbidden by Jewish law and is a desecration of the deceased. Embalming is the process of removing the blood, discarding it and substituting preservative chemicals in the body.
- 7. NO CREMATION** - Cremation is a violation of Jewish law. Cremation is a negation of our belief in the resurrection of the dead and violates the Mitzvah of burial.

Additional Selections of Tehillim

פרק א

אֲשֶׁר־י הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ בְּעֵצַת רְשָׁעִים, וּבְדַרְךְ חַטָּאִים לֹא עָמַד, וּבְמוֹשֵׁב לְצִיַּים לֹא יָשָׁב. כִּי אִם בְּתוֹרַת יְיָ חָפְצוֹ, וּבְתוֹרָתוֹ יִהְיֶה יוֹמֵם וְלַיְלָה. וְהָיָה כַּעֵץ שְׂתוּל עַל פְּלִגֵי מַיִם, אֲשֶׁר פֵּרִיו יִתֵּן בְּעֵתוֹ וְעֵלְהוּ לֹא יִבּוֹל, וְכֹל אֲשֶׁר יַעֲשֶׂה יִצְלִיחַ. לֹא כֵן הָרְשָׁעִים, כִּי אִם כַּמֶּץ אֲשֶׁר תִּדְפְּנוּ רוּחַ. עַל כֵּן לֹא יִקְמוּ רְשָׁעִים בְּמִשְׁפָּט, וְחַטָּאִים בְּעֵדֶת צַדִּיקִים. כִּי יוֹדַע יְיָ דֶּרֶךְ צַדִּיקִים, וְדֶרֶךְ רְשָׁעִים תֵּאבֵד.

פרק מ"ט

לְמַנְצַח לְבַנְי־קִרַח מִזְמוֹר: שְׁמַע־זֹאת כָּל־הָעַמִּים הַאֲזִינוּ כָּל־יֹשְׁבֵי חֵלֶד: גַּם־בְּנֵי אָדָם גַּם־בְּנֵי־אִישׁ יַחַד עֲשִׂיר וְאַבְיוֹן: פִּי יְדַבֵּר חֲכָמוֹת וְהַגּוֹת לְבֵי תְבוּנוֹת: אֲטָה לְמִשְׁלַל אֲזַנִּי אֶפְתַּח בְּכַנּוֹר חִידָתִי: לְמָה אִירָא בִּימֵי רַע עוֹן עַקְבִּי יִסּוּבְנֵי: הַבְּטַחִים עַל־חֵילֶם וּבְרַב עֲשָׂרָם יִתְהַלְלוּ: אַח לֹא־פָדָה יִפְדֶּה אִישׁ לֹא־יִתֵּן לְאַלֹהִים כְּפָרוֹ: וַיִּקַּר פְּדִיוֹן נַפְשָׁם וְחֹדֶל לְעוֹלָם: וַיַּחֲיֶ־עוֹד לְנִצָּח לֹא יִרְאֶה הַשְּׁחַת: כִּי יִרְאֶה חֲכָמִים יְמוּתוֹ יַחַד כִּסִּיל וּבְעַר יֵאבְדוּ וְעִזּבוּ לְאַחֲרֵים חֵילָם: קִרְבָּם בְּתִימוֹ לְעוֹלָם מִשְׁפַּנְתָּם לְדוֹר וָדוֹר קִרְאוּ בְשִׁמוֹתָם עָלֵי אֲדָמוֹת: וְאָדָם בִּיקַר כָּל־יְלִין נִמְשַׁל כְּבִהְמוֹת נְדָמוֹ: זֶה דֶּרֶכָם כִּסֵּל לְמוֹ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֵלָה: כִּצְאֵן לְשִׂאוֹל שְׁתוּ מוֹת יִרְעַם וַיִּרְדּוּ בָם יִשְׂרָיִם לְבַקֵּר וְצוֹרֵם לְכַלּוֹת שִׂאוֹל מִזֶּבֶל לוֹ: אַךְ־אַלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד־שִׂאוֹל כִּי יִקְחֵנִי סֵלָה: אֶל־תִּירָא כִּי־יַעֲשֶׂר אִישׁ כִּי־יִרְבֶּה כְּבוֹד בֵּיתוֹ: כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא־יִרַד אַחֲרָיו כְּבוֹדוֹ: כִּי־נַפְשׁוֹ בַּחַיּוֹ יִכְרֹךְ וַיּוֹדֵךְ כִּי־תִיטִיב לָךְ: תִּבּוֹא עַד־דּוֹר אַבּוֹתָיו עַד־נִצָּח לֹא יִרְאוּ־אוֹר: אָדָם בִּיקַר וְלֹא יִבִּין נִמְשַׁל כְּבִהְמוֹת נְדָמוֹ:

פרק קכ"א

שִׁיר לְמַעְלוֹת; אֲשָׁא עֵינַי אֶל הַהָרִים, מֵאֵינן יָבֵא עֲזָרִי. עֲזָרִי מֵעַם יְהוָה, עֲשֶׂה שָׁמַיִם וָאָרֶץ. אֵל יִתֵּן לְמוֹט רִגְלֵךְ, אֵל יְנוּם שְׁמֹרֶךְ. הִנֵּה לֹא יְנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל. יְהוָה שְׁמֹרֶךְ, יְהוָה צִלְךָ עַל יַד יְמִינֶךָ. יוֹמֵם הַשֶּׁמֶשׁ לֹא יַכְכֶּה, וַיִּרַח בַּלַּיְלָה. יְהוָה יִשְׁמְרֶךְ מִכָּל רַע, יִשְׁמְרֶךְ מִכָּל רַע, יִשְׁמַר אֶת נַפְשֶׁךָ. יְהוָה יִשְׁמַר צַאֲרֶךָ וּבּוֹאֲךָ, מֵעַתָּה וְעַד עוֹלָם.

פרק ק"ל

שִׁיר הַמַּעְלוֹת מִמַּעַמְמָקִים קִרְאָתֶיךָ יְהוָה: אֲדַנִּי שְׁמַעָה בְּקוֹלִי תְהִי־יִנֶּה אֲזַנְיֶךָ קִשְׁבוֹת לְקוֹל תַּחְנוּנָי: אִם־עֲנוּנוֹת תִּשְׁמְרֶיָה אֲדַנִּי מִי יַעֲמַד: כִּי־עַמְדָה הַסְּלִיחָה לְמַעַן תִּתְרָא: קוֹיָתִי יְהוָה קוֹתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִי: נַפְשִׁי לֹא־דַנִּי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר: יַחַל יִשְׂרָאֵל אֶל־יְהוָה כִּי־עַם־יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוֹת: וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עוֹנֵתָיו:

It is customary to address the mourners with the following prayer before leaving their presence.

May Hashem (G-d) הַמָּקוֹם
comfort יְנַחֵם:
you אֶתְכֶם
among בְּתוֹךְ:
the other שְׂאֵר
mourners אַבְּלֵי
of Zion צִיּוֹן
and Jerusalem. וִירוּשָׁלַיִם

HaMakom Y'nacheim Eschem
B'soch Sh'ar Aveilei
Tzion V'Yerushalayim.