

תפלות בזמן השתטחות על הקברים

PRAYERS WHEN VISITING A GRAVE

Reprinted from *The Yahrtzeit Companion* by Rabbi Tzvi Hebel, pp. 63 – 84,
by The Judaica Press and Chevrah Lomdei Mishnah

VISITING THE KEVER (GRAVE)

When the children visit their parents' graves and *daven* for the benefit of their souls, the departed parents feel a tremendous sense of *nachas*.

There are numerous *halachos* associated with a visit to a gravesite, some of which become relevant upon merely stepping foot in (or even drawing near to) a cemetery. A number of these items are not widely familiar. As such, a sampling of the basic procedures and *halachos* associated with such a visit is presented below, in addition to the applicable prayers.

Preparation

One should wash his hands before praying at the gravesite.

Blessing Upon Seeing the Graves

If one has not encountered a Jewish cemetery within thirty days, he recites a special blessing upon approaching (or, according to some, upon first catching sight of) the graves.

ברוך Blessed are You, *Hashem* our L-rd, King of the universe, Who formed you with justice, took your lives with justice, knows the sum total of you all with justice, and will restore and resuscitate you with justice. Blessed are You, *Hashem*, Who resuscitates the dead.

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

Many Siddurim include the following text at this point:

אתה You are eternally mighty my Master, the resuscitator of the dead are You, abundantly able to save. Sustainer of the living with kindness, resuscitates the dead with great mercy. Supporter of the fallen, Healer of the sick, and Releaser of the confined, and Maintainer of the faith to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? King Who causes death and restores life, and causes deliverance to sprout forth. And You are faithful to resuscitate the dead.

אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע.
מכלכל חיים בחסד, מחיה מתים
ברחמים רבים, סומך נופלים,
ורופא חולים, ומתיר אסורים,
ומקים אמונתו לישגי עפר, מי
קמוד בעל גבורות ומי דומה לך,
מלך ממית ומחיה ומצמיח ישועה.
ונאמן אתה להחיות מתים.



Particulars Requiring Vigilance in a Cemetery

One should avoid visiting the same grave twice in one day.

Stepping on the place of the grave is forbidden, unless done for a mitzvah purpose or is otherwise unavoidable. In these instances, it is customary to ask the departed for forgiveness.

Reading the inscriptions on the tombstone is considered spiritually harmful, as it causes one to forget his Torah learning. According to some, there is no problem as long as the lettering is recessed and not protruding. Flat lettering (that is, neither recessed nor protruding) is questionable. There is a way to effect possible rectification if one did, indeed, read the inscription: by reciting the *Ahavah rabbah* prayer (without the concluding blessing). Some maintain that by placing a stone on the *matzeivah*, one may read the inscription and still avoid the harmful effects.

Mitzvah Performance in Proximity to a Grave

Because of the injunction against being *lo'eg larash* (mocking the less fortunate [Mishlei 17:5]), it is actually forbidden to perform *mitzvos* in the vicinity of graves. Since the departed can no longer perform *mitzvos*, doing so in their presence is tantamount to taunting them.

It is preferable to refrain from mitzvah-performance within the entire perimeter of the cemetery. It is certainly forbidden within four *amos* (cubits) of an actual grave.

One practical ramification of this rule involves *tzitzis*, which should be tucked in and concealed from view in proximity of the graves. (Other ramifications will be addressed below.)

Customs

Before praying at the grave, one should give *tzedakah* (or set aside money for this purpose). One should be particular to have in mind that the *tzedakah* is being given for the sake and honor of the departed soul.

There are those who have a custom to walk around the graves.

Upon approaching within four *amos* of the grave, some have a custom to request of the surrounding *neshamos* to notify the departed that they have arrived.

It is also customary before praying there to light a candle *l'iluy nishmas* the departed.

One places his left hand on the grave (but does not lean on it) and recites the following passage:

For a departed male:

וְנִחַד Then Hashem will guide you always, satisfy your soul in drought, and straighten your bones; and you shall be like a watered garden, and like a spring of water, whose waters never fail. Lie in peace and rest in peace, until the arrival of the comforter [the Messiah] who will proclaim peace.

וְנִחַד :: תמיד והשביע בצחצחות נפשך ועצמותיך יחליץ והיית קגן רנה וכמוצא מים אשר לא יכזבו מימיו. תשכב בשלום ותישן בשלום עד בוא מנחם משמיע שלום.

For a departed female:

וְנִחַד Then Hashem will guide you always, satisfy your soul in drought, and straighten your bones; and you shall be like a watered garden, and like a spring of water, whose waters never fail. Lie in peace and rest in peace, until the arrival of the comforter [the Messiah] who will proclaim peace.

וְנִחַד :: תמיד והשביע בצחצחות נפשך ועצמותיך יחליץ והיית קגן רנה וכמוצא מים אשר לא יכזבו מימיו. תשכבי בשלום ותישני בשלום עד בוא מנחם משמיע שלום.



Prayers by the Gravesite – General

One of the main functions of visiting the grave is to *daven* at that site. Prayers in a cemetery are very readily accepted due to the holiness of the place, and the merit of the righteous buried there.

It goes without saying that it is strictly forbidden to direct one's prayers toward the deceased themselves.

There is a disagreement among the *poskim* (*halachic* decisors) as to whether or not one may request of the departed to intercede before *Hashem* on his (the living relative's) behalf. There are those who do allow one to ask the departed to pray for him. Many of the classical *poskim* do not; they advise, instead, that the visitor should *daven* himself, asking *Hashem* to have mercy on him in the merit of the righteous buried in the vicinity.

TEHILLIM SELECTIONS

פרקי תהלים

In the following order, these chapters of Psalms are recited:

לג Sing, you righteous, before *Hashem*; for the upright, it is fitting to offer praise. Give thanks to *Hashem* with the harp, play to Him on the ten-stringed lyre. Sing to Him a new song, play music well, to the accompaniment of blasts. For the word of *Hashem* is just, and all of His works are performed faithfully. He loves righteousness and justice; the kindness of *Hashem* fills the land. With the word of *Hashem*, the heavens were fashioned, and all of their hosts through the blast of His mouth. He gathers the waters of the sea as in a mass, He places the ocean-depths in storehouses. All the land shall fear Him, all inhabitants of the earth shall tremble before Him. For He said – and it was; He commanded – and it stood. *Hashem* annulled the counsel of the nations, He negated the designs of peoples. The counsel of *Hashem* shall forever endure – the designs of His heart for generations. Fortunate is the nation for whom *Hashem* is their L-rd, the people He chose to be His inheritance. From the Heavens, *Hashem* gazed; He saw all mankind. From the abode of His habitation He scrutinized all inhabitants of the earth. He forms their hearts together and discerns all of their deeds. A king is not delivered through a large army, nor a warrior through much strength. The horse's ability to deliver is proven to be false, its great might cannot provide escape. Behold, *Hashem*'s eye is turned towards those who fear Him – to those who await His kindness. To save their souls from death, and have them survive famine. Our souls wait for *Hashem*; He is our helper and protector. For our hearts shall rejoice in Him, for we have relied on His holy Name. May Your kindness, *Hashem*, be upon us, as we have put our hope in You.

טז A Michtam by David. Protect me, 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 holy ones who are in the earth, and the mighty ones – all my desires are fulfilled on their behalf. Their sorrows will multiply, those who rush after another; I shall not pour their libations from blood, nor bear their names upon my lips. *Hashem* is my allotted portion and my share – You support my lot. Portions have fallen to me in pleasant places, even the inheritance is beautiful to me. I will bless *Hashem* Who has counseled me, even in the nights my intellect instructs me. I have placed *Hashem* before me always, for with Him at my right hand, I shall not falter. Therefore, my heart is glad, and my glory rejoices; even my flesh shall dwell securely. For You shall not abandon my soul to the netherworld, You shall not allow Your pious one to behold the pit. Make known to me the path of life, the fullness of joys in Your Presence, the delights in Your right hand are for eternity.

יז A prayer of David. Hear, *Hashem*, the righteous (prayer); listen to my praise; give ear to my prayer, not uttered by conniving lips. From before You, my judgment shall emerge; may Your eyes behold uprightness. You have examined my heart, You have discerned at night, You have tested my mettle – You have not found my thoughts to conflict with (the utterances of) my mouth. So that the deeds of man concur with (commands issued by) the word of Your lips, I have guarded against the destructive path. Support my footsteps along Your ways, that my feet shall not falter. I have called to You – for You, G-d, shall answer me; give ear to me, hear my utterance. O Savior of those who rely (upon You) – remove Your kindnesses from those who rise against Your right hand. Protect me like the pupil of the eye; conceal me in the shade of Your wings – From the wicked who have plundered me, my enemies who surround me (to take) my soul. Their bounty has closed (their hearts); their mouths speak with arrogance. They surround us by our feet; they fix their gaze to spread over the land. His appearance is like a lion who yearns

לג הִנְנוּ צְדִיקִים בְּיַד יְיָ לְיִשְׂרָאֵל נִאֲוָה תְהִלָּה: הוֹדוּ לַיְיָ בְּכִנּוֹר בְּנִיבֵל עֲשׂוֹר זְמִירָתוֹ: שִׁירוּ לוֹ שִׁיר חֲדָשׁ הִיטִיבוּ נֶגֶן בְּתוֹרְעָה: כִּי־יִשְׂרָאֵל דָּבַר־יְיָ וְכָל־מַעֲשָׂהוּ בְּאֶמּוֹנָה: אֶהָב צְדָקָה וּמִשְׁפָּט חֶסֶד יְיָ מְלֵאָה הָאָרֶץ: בְּדַבַּר יְיָ שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ יְיָ כָּל־צְבָאִים: כָּנֹס כַּנֹּס מִי הָיָה נִתָּן בְּאֶצְרוֹת תְּהוֹמֹת: יִירָאוּ מִיְיָ כָּל־הָאָרֶץ מִמֶּנּוּ יִגּוּרוּ כָּל־יִשְׂרָאֵל תִּבְלֵ: כִּי הוּא אָמַר וַיְהִי הוּא־צִוָּה וַיַּעֲמֹד: יְיָ הַפִּיר עֲצַת גּוֹיִם הִנִּיא מַחְשְׁבוֹת עַמִּים: עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד מַחְשְׁבוֹת לְבוֹ לְדָר וָדָר: אֲשֶׁר־יִהְיֶה אֲשֶׁר־יְיָ אֱלֹהֵינוּ הָעַם | בָּחַר לְנַחֲלָה לוֹ: מִשְׁמַיִם הִבִּיט יְיָ רָאָה אֶת־כָּל־בְּנֵי הָאָדָם: מִמְּכוֹר־שִׁבְתוֹ הַשְׁגִּיחַ אֶל כָּל־יִשְׂרָאֵל הָאָרֶץ: הִיאֵר יַחַד לְבָם הַמִּבִּין אֶל־כָּל־מַעֲשָׂיהֶם: אִין הַמֶּלֶךְ נוֹשָׁע בְּרַב־חַיִל גְּבוּר לֹא־יִנָּצַל בְּרַב־כֹּחַ: שֶׁקֶר הַסּוֹס לְתַשׁוּעָה וּבְרַב חַיִלוֹ לֹא יִמְלֹט: הִנֵּה עֵין יְיָ אֶל־יִרְאָיו לְמַיְחָלִים לְחֶסֶד־וָחֶסֶד: לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בְּרָעִב: נַפְשֵׁנוּ חֲתָה לַיְיָ עֲזָרְנוּ וּמִגִּנְנוּ הוּא: כִּי־בו יִשְׁמַח לִבְנוֹ כִּי בָשָׂם קִדְשׁוֹ בְּטַחְנוּ: יְהִי־חֶסֶד־וָחֶסֶד יְיָ עֲלֵינוּ כְּאֲשֶׁר יַחֲלֵנוּ לָךְ:

טז מִכְתָּם לְדָוִד שְׁמִרְנֵי אֶל כִּי־חֲסִינִי בְךָ: אֲמַרְתָּ לַיְיָ אֲדַנִּי אֲתָה טוֹבָתִי בְלִעְלִיךָ: לְקַדוֹשִׁים אֲשֶׁר־בְּאָרֶץ הַמָּה וְאֲדַרְיִי כָל־חֶפְצֵי־בָם: יָרְבוּ עֲצָבוֹתֶם אַחַר מִהְרוּ בְלִי־אֲסִיךָ נִסְכֵיהֶם מִדָּם וּבְלִי־אֲשָׂא אֶת־שְׁמוֹתֶם עַל־שִׁפְתַי: יְיָ מִנֵּת־חֶלְקִי וְכוֹסֵי אֲתָה תוֹמִיךָ גּוֹרְלִי: חֲבָלִים נָפְלוּ־לִי בְנִעְמִים אֶרֶץ־נַחֲלַת שְׁפָרָה עָלַי: אֲבָרַךְ אֶת־יְיָ אֲשֶׁר יַעֲצֵנִי אֶרֶץ־לִילוֹת יִסְרוּנִי כְלִיּוֹתַי: שׁוֹיִתִּי יְיָ לְנִגְדֵי תַמִּיד כִּי מִימִינִי בְלִי־אֲמוּט: לִכְן | שְׁמַח לְבִי וַיִּגַּל כְּבוֹדִי אֶרֶץ־בְּשָׂרִי יִשְׁכַּן לְבָטַח: כִּי | לֹא־תַעֲזֹב נַפְשִׁי לְשִׂאוֹל לֹא־תִתֵּן חֶסֶד־וָחֶסֶד לְרָאוֹת שְׁחָת: תוֹדִיעֵנִי אֶרֶץ חַיִּים שִׁבְעַ שְׁמָחוֹת אֶת־פְּנֵיךָ נְעֻמוֹת בִּימִינְךָ נָצַח:

יז תְּפִלָּה לְדָוִד שְׁמִעָה יְיָ | צְדָק הַקְּשִׁיבָה רְנִתִי הַאֲזִינָה תְּפִלָּתִי בְּלֹא שִׁפְתֵי מִרְמָה: מִלִּפְנֵיךָ מִשְׁפָּטִי יֵצֵא עֵינֶיךָ תִּחְזַקְנָה מִיִּשְׂרָאֵל: בַּחֲנֹת לְבִי | פְּקֻדָּת לִילָה צָרְפָתִי בְלִי־תַמְצָא זְמוֹתֵי בְלִי־עֵבֶר־פִּי: לְפַעֲלוֹת אָדָם בְּדַבַּר שִׁפְתֶיךָ אֲנִי שְׁמַרְתִּי אֶרְחוֹת פְּרִי: תַמְךָ אֲשֶׁר־יִבְמַעְגְלוֹתֶיךָ בְלִי־נְמוּטוֹ פְעָמִי: אֲנִי קָרָאתֶיךָ כִּי־תַעֲנֵנִי אֶל הַט־אֲזַנְךָ לִי שְׁמַע אֲמַרְתִּי: הַפְּלֵה חֶסֶד־וָחֶסֶד מוֹשִׁיעַ חוֹסִים מִמֶּתְקוֹמָמִים בִּימִינְךָ: שְׁמִרְנֵי כְּאִישׁוֹן בֵּת־עֵין בְּצַל כְּנֶפֶךָ תִּסְתַּרְנִי: מִכְּנֵי רָשָׁעִים זוֹ שְׂדוּנִי אִיבִי בְנָפֶשׁ יִקְיֵפוּ עָלַי: חֲלַבְמוֹ סָגְרוּ פִימוֹ דְּבָרוֹ בְּגָאוֹת: אֲשֶׁר־יִנּוּ עֲתָה סָבְבוּנִי עֵינֵיהֶם יִשְׁתִּיחוּ לְטוֹת בְּאָרֶץ: דְּמִינוּ כְּאֶרְיָה יִכְסוּ

to attack; and like a young lion crouching in concealment. Rise up, *Hashem*, confront him and bring him to his knees; rescue my soul from the wicked (deserving of death by) Your sword. (I wish to be) from those who die (naturally) by Your hand, from those who die when their time expires; whose portion is eternal life – You fill their insides with Your hidden treasures; they are satiated with children, and they leave their abundance to their offspring. I, through righteousness, shall view Your Presence; at the time of awakening, I shall be satiated by Your image.

עב For Shlomo. O L-rd, give Your judgments to the king, and Your righteousness to the son of the king. May he judge Your nation with righteousness, and Your poor with justice. May mountains bear peace to the nation, and the hills through righteousness. May he judge the nation's poor, deliver the children of the indigent, and crush the oppressor. They will fear You as long as the sun endures, and the moon – for all generations. May (his instruction) descend like rain upon cut grass, like drops showering the earth. In his days, may the righteous flourish, and attain abundant peace until the moon wears out. May his rule extend from sea to sea, from the river until the ends of the earth. May the demon-companies kneel before him, and his enemies lick the dust. The kings of Tarshish and the islanders shall supply tribute, the kings of Sheva and Seva shall supply gifts. All kings shall bow to him; all nations shall serve him. For he will rescue the destitute one who cries out, and the poor who has none to help him. He will have pity on the indigent and destitute, and deliver the souls of the destitute. He will rescue their souls from designs and depredation; their blood shall be valued in his eyes. May he live, and be given the gold of Sheva; prayer will be constantly offered on his behalf, he will be blessed every day. There will be abundant grain in the land; the produce on the mountain-tops will rustle like (the cedars of) Lebanon; they will blossom forth from the cities like the grass of the earth. May his name endure forever; may his name be associated with dominion, all the days of the sun; they will bless themselves by him, all nations shall praise him. Blessed is *Hashem*, the L-rd; L-rd of Yisrael, Who performs wonders by Himself. And blessed is His glorious Name forever; and may His glory fill the entire earth, Amen and Amen. The prayers of David, son of Yishai, have ended.

צא Whoever sits in the refuge of the Most High, shall dwell in the shadow of *Shaddai*. I will say of *Hashem*, 'He is my refuge and my fortress, my L-rd, I will trust in Him.' For He will deliver you from the ensnaring trap, from Destructive 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 fear the terror of night, nor the arrow that flies by day. The pestilence that walks in gloom; nor the destroyer who lays waste at noon. A thousand will fall at your side and a myriad at your right hand, but they shall not come near to you. Only with your eyes will you behold and see the retribution of the wicked. For [you have proclaimed] '*Hashem* is my refuge,' you have made the Most High your dwelling place. No evil will befall you, and no plague will come near your tent. For His angels He will command for you, to protect you in all your ways. On your palms they will carry you, lest you hurt your foot on a stone. Upon the lion and the viper your will tread; you will trample young lion and serpent. For he has yearned for Me and I will deliver him; I will elevate him for he knows My Name. He will call upon Me and I will answer him; I am with him in distress, I will free him and honor him. With long life will I satisfy him, and I will show him My salvation.

קד Bless *Hashem*, my soul. *Hashem*, my L-rd, You have acted exceedingly great; You have worn splendor and glory. He envelops (the world) in light; He stretches the heavens like a curtain. He fashions the roofs of His upper chambers from water; He makes the clouds His chariot; He traverses on the wings of the wind. He uses the winds as His messengers, the flaming fire His ministers. He established the earth on its foundations, that it not falter – forever and ever. He covered the depths as with a garment; water stands upon the mountains. They shall flee from Your rebuke; shall hurriedly scatter from the sound of Your thunder. They ascend mountains, and descend into valleys, to this place that You have established for them. You have set a boundary they cannot overstep; they cannot go back to cover the earth. He sends springs amidst the rivers; they traverse between the mountains. They provide water for all the animals of the field; (through them), the wild asses slake their thirst. The birds of the sky dwell nearby them; from amongst the boughs they give forth their intonations. He supplies water to the mountains from His upper chambers; from the fruit of Your works, the earth is satiated. He sprouts forth grasses for the livestock, and vegetation for man to process, extracting bread from the land. (As well as) wine that gladdens a person's heart, oil to illuminate faces, and bread to fortify a person's heart. The trees of *Hashem* shall be satiated: the cedars of Lebanon that He has planted. Where the birds establish their nests; the stork makes its residence on the cypresses. (He supplies) high mountains for the steenboks,

לטרוף וכפיר ישב במסתרים: קומה יי קדמה פניו הכריעהו פלטה נפשי מרשע חרבה: ממתים ידך | יי ממתים מחלד חלקם בחיים וצפונך תמלא בטנם ישבעו בנים והניחו יתרו לעולליהם: אני בצדק אחזה פניך אשבעה בהקיץ תמונתך:

עב לשלמה | אלהים משפטך למלך תן וצדקתך לבן מלך: ידיו עמך בצדק וענייך במשפט: ישאו הרים שלום לעם וגבעות בצדקה: ישפט | עניי-עם יושיע לבני אביו וידכא עושק: ייראוך עם-שמש ולפני ירח דור דורים: ירד כמטר על-גז קרביבים וזיוף ארץ: יפרח-בנימיו צדיק ורב שלום עד-בלי ירח: וירד מים עד-ים ומנהר עד-אפסי-ארץ: לפניו יכרעו ציים ואיביו עפר ילחכו: מלכי תרשיש ואיים מנחה ישיבו מלכי שבא וסבא אשפר יקרבו: וישתחו-ו-לו כל-מלכים כל-גוים יעבדוהו: כי-יציל אביון משוע ועני ואין-עזר לו: יחס על-דל ואביון ונפשות אביונים יושיע: מתוך ומחמס יגאל נפשם ויקר דמם בעיניו: ויחי ויתרו-לו מזהב שבא ויתפלל בעדו תמיד כל-היום יברכהו: יהי פסת-בר | בארץ בראש הרים ירעש כלבנון פרו ויצאו מעיר כעשב הארץ: יהי שמו לעולם לפני שמש ונון שמו ויתברכו בו כל-גוים ואשרוהו: ברוך | יי אלהים אלהי ישראל עשה נפלאות לבדו: וברוך | שם כבודו לעולם וימלא כבודו את-כל-הארץ אמן | ואמן: פלו תפלות דוד בן-ישי:

צא ישב בסתר עליון בצל שדי יתלונן: אמר ליי מחסי ומצודתי אלהי אבטח-בו: כי הוא יצילך מפח יקוש מדבר הוות: באברתו | יסך לך ותחת פנפיו תחסה צנה וסחרה אמתו: לא-תירא מפחד לילה מחץ יעוף יומם: מדבר באפל יהלך מקטב ישוד צהרים: יפל מצדך | אלה ורבבה מימיןך אלק לא יגש: רק בעיניך תביט ושלמת רשעים תראה: כי-אתה יי מחסי עליון שמת מעונך: לא-תאנה אלק רעה ונגע לא-יקרב באהלך: כי מלאכיו יצוה-לך לשמרך בכל-דרכיך: על-כפיים ישאונך פן-תגוף באבן רגלך: על-שחל ופתן תדרך תרמס כפיר ותנין: כי בי חשק ואפלטוהו אשגבהו כי-ידע שמי: יקראני | ואענהו עמו אנכי בצרה אחלצהו ואכבדהו: ארך ימים אשביעהו וראהו בישועתי:

קד ברכי נפשי את-יי | יי אלהי גדלת מאד הוד והדר לבשת: עטה אור פשלמה נוטה שמים פריעה: המקרה במים עליותיו השם-עבים רכובו המהלך על-כנפי-רוח: עשה מלאכיו רוחות משרתיו אש להט: יסד ארץ על-מכוניה בל-תמוט עולם ועד: תהום כלבוש כסיתו על-הרים יעמדו-מים: מר-גערתך ינוסו מן-קול רעמך יחפזו: יעלו הרים ירדו בקעות אל-מקום זה | יסדת להם: גבול-שמת בל-יעברון בל-ישובון לכסות הארץ: המשלח מעינים בנחלים בין הרים יהלכו: ישקו כל-חיתו שדי ישברו פראים צמאם: עליהם עוף-השמים ישכון מבין עפאים: ותנו-קול: משקה הרים מעליותיו מפרי מעשיך תשבע הארץ: מצמיח חציר | לבהמה ועשב לעבדת האדם להוציא לחם מן-הארץ: ויין | ישמח לבב-אנוש להצהיל פנים משמן ולחם לבב-אנוש יסעד: ישבעו עצי יי ארזי לבנון אשר נטע: אשר-שם צפרים יקננו חסידה ברושים ביתה:



rocks as lairs for the hyraxes. He made the moon for (determining) the festivals; the sun knows its trodden path. You set the darkness, and it is night; in it shall roam all the animals of the forest. The young lions roar for prey, and to seek from G-d their meal. The sun shines and they are gathered in, to crouch within their dens. (Then) man goes out to his toil – to perform his work until evening. How great are Your works, Hashem! You have made them all with wisdom; the earth is filled with Your possessions. This great and spacious sea – there, creatures beyond number abound, small and large animals. There, the ships travel; (there is) this Leviathan that You have formed to frolic therein. They all look to You with hope, for their meals to be granted in the proper time. You give to them, and they gather; You open Your hand, they become satiated with goodness. When You hide Your face, they become confounded; You terminate their spirits, they expire and return to their dust. You will send forth Your spirit, they will be recreated; the face of the earth shall be renewed. May the glory of Hashem be forever; may Hashem rejoice in His works. He looks toward the earth, and it trembles; He touches the mountains, they emit smoke. I shall render praise to Hashem in my lifetime, I will sing to my G-d while I yet endure. May my prayer be sweet to Him; I will rejoice in Hashem. May sinners cease from the earth, and the wicked shall no longer be; Bless Hashem, my soul; Halleluyah.

קל A song of ascents. Out of the depths I called You, Hashem. My Master, hear my voice, may Your ears be attentive to the sound of my pleas. If You preserve iniquities, O G-d, my Master, who could survive? For with You is forgiveness, in order that You be feared. I hope for Hashem, my soul hopes, and for His word, I wait. I yearn for my Master, more than those longing for the morning, those longing for the morning. Let Israel hope for Hashem, for with Hashem is kindness, and with Him is much redemption. And He shall redeem Israel from all its iniquities.

הרים הגבהים ליעלים סלעים מחסה לשפנים: עשה ירח למועדים שמש ידע מבואו: תשת חשך ויהי לילה בו-תרמש כל-חיתו-יער: הכפירים שאגים לטרף ולבקש מאל אכלם: תזרח השמש יאספון ואל-מעונתם ירבו: יצא אדם לפעלו ולעבדתו עדי-ערב: מה-רבו מעשיך | יי כלם בחכמה עשית מלאה הארץ קננת: זה | הים גדול ורחב ידים שם רמש ואין מספר חיות קטנות עם-גדלות: שם אניות יהלכון לוינתן זה יצרת לשחק-בו: כלם אליך ישברון לתת אכלם בעתו: תתן להם ילקטון תפתח ידך ישבעון טוב: תסתיר פניך יבהלון תסר רוחם יגועון ואל-עפרם ישונבו: תשלח רוחך יבראון ותחדש פני אדמה: יהי כבוד יי לעולם ישמח יי במעשי: המביט לארץ ותרעד יגע בהרים ויעשנו: אשירה ליי בחיי אומרה לאלהי בעודי: יערב עליו שיחי אנכי אשמח ביי: יתמו חטאים | מרה-ארץ ורשעים | עוד אינם ברכי נפשי את-יי הללויה:

קל שיר המעלות ממעמקים קראתיד יי: אדני שמעה בקולי תהינה אדני קשבות לקול תחנוני: אם-עונות תשמר-יה אדני מי יעמד: כי-עמך הסליחה למען תנא: קויתי יי קויתה נפשי ולדברו הוחלתי: נפשי לאדני משמרים לבקר שמרים לבקר: יחל ישראל אל-יי כי-עם-יי החסד והרבה עמו פדות: והוא יפדה את-ישראל מכל עונותי:

The following verses from chapter 119 follow the letters of the Hebrew alphabet. One recites those verses whose initial letters spell out the name of the departed, as well as the word נְשֵׁמָה (soul).

קִיט

א Fortunate are those of perfect ways, who walk with the Torah of Hashem. Fortunate are those who observe His testimonies, who seek Him out with all their heart. They have also done no wrongdoing; they have gone in His ways. You have commanded that Your precepts be scrupulously followed. My prayers are: that my ways should be firm in keeping Your statutes. Then, I shall not be ashamed, as I look to all Your commandments. I shall thank You with uprightness of heart, as I learn Your righteous ordinances. Your statutes, I shall keep; do not utterly forsake me.

ב How shall a youth make his path meritorious? By observing according to Your word. I have sought You with all of my heart; do not let me err in Your commandments. I have stored Your words in my heart, so that I shall not sin to You. Blessed are You, Hashem; teach me Your statutes. With my lips I have related all of the ordinances of Your mouth. I have reveled on the path of Your testimonies, as upon all manner of riches. I shall converse in Your precepts, and look upon Your paths. I will delight in Your statutes, and not forget Your words.

ג Bestow upon Your servant that I may live and keep Your words. Uncover my eyes that I may behold wonders from Your Torah. I am a stranger in the land; do not hide Your commandments from me. My soul is shattered from constant yearning for Your ordinances. You have rebuked the accursed, willful sinners who err in your commandments. Remove from me disgrace and scorn, for I have observed Your testimonies. Even as princes convene and speak against me, Your servant discusses Your statutes. Also Your testimonies are my delight; they are my consultants.

ד My soul cleaves to the dust; revive me in accordance with Your word. I have related my ways, and You have answered me; teach me Your statutes. Help me understand the way of Your precepts, and I shall converse about Your wonders. My soul has melted from sorrow; stand me up in accordance with Your word. Remove from me the way of falsehood; bestow Your Torah upon me. I have chosen the way of faith; I have set Your ordinances (before me). I have clung to Your testimonies, Hashem; do not bring me to shame. I will run on the way of Your commandments, for You will broaden my heart.

קִיט

א אשרי תמימי-דרך ההלכים בתורת יי: אשרי נצרי עדתיו בכל-לב ידך-שוהו: אף לא-פעלו עולה בדרךכו הלכו: אתה צויתך פקדיך לשמור מאד: אחלי יכנו דרכי לשמור חקיך: אז לא אבוש בהביטי אל-כל-מצותיך: אודך בישר לבב בלמדי משפטי צדקה: את-חקיך אשמור אל-תעזבני עד-מאד:

ב במה יזכה-נער את-ארוחו לשמור כדברך: בכל-לבי דרשתיד אל-תשגני ממצותיך: בלבי צפנתי אמרתך למען לא אחטא-לך: ברוך אתה יי למדני חקיך: בשפתי ספרתי כל משפטי-פיך: בדרך עדותיך ששתי פעל כל-הון: בפקדיך אשיחה ואביטה ארוחתיך: בחקתיך אשתעשע לא אשכח דברך:

ג גמל על-עבדך אחיה ואשמרה דברך: גל-עיני ואביטה נפלאות מתורתך: גר אנכי בארץ אל-תסתר ממני מצותיך: גרסה נפשי לתאבה אל-משפטיך בכל-עת: גערת זדים ארויח השגים ממצותיך: גל מעלי חרפה ובוז כי עדתיד נצרת: גם ישובו שרים בי נדברו עבדך ישיח בחקיך: גם-עדתיך שעשעי אנשי צעתי:

ד דבקה לעפר נפשי חייני כדברך: דרכי ספרתי ותענני למדני חקיך: דרך-פקודיך הבינני ואשיחה בנפלאותיך: דלפה נפשי מתוגה קימני כדברך: דרך שקר הסר ממני ותורתך חנני: דרך-אמונה בחרתי משפטיך שויתי: דבקתי בעדותיך יי אל-תבישני: דרך-מצותיך ארוץ פי תרחיב לבי:



ה Instruct me, Hashem, in the way of Your statutes, and I shall keep on it until the end. Grant me understanding, and I shall keep Your Torah; I shall observe it with a full heart. Guide me on the path of Your commandments, for it is that which I desire. Direct my heart to Your testimonies, and not to material gain. Avert my eyes from seeing falsehood; sustain me in Your ways. Fulfill Your words to Your servant, in order to fear You. Remove my disgrace, for which I feared, for Your judgments are good. Behold, I have yearned for Your precepts; sustain me with Your righteousness.

ו May Your kindnesses, Hashem, come to me – Your deliverance, in accordance with Your promise. I will supply an answer to those who disgrace me, for I have trusted in Your word. Do not separate true rulings, in all areas, from my mouth – for I have yearned for Your ordinances. And I will observe Your Torah constantly, forever and ever. I will walk in spacious pathways, for I have sought Your precepts. I will speak of Your testimonies in front of kings, and not be ashamed. I will delight in Your commandments which I have loved. I shall lift up my palms towards Your commandments which I have loved, and I will converse in Your statutes.

ז Remember, for Your servant, that matter for which I await. This is my comfort in my affliction, for Your word revives me. Though wanton sinners scorn me in excess, I do not deviate from Your Torah. I remembered Your judgments of old, Hashem, and I am comforted. I have been seized by trembling on account of the wicked who have abandoned Your Torah. For me, Your statutes have been as songs, in my place of residence. I have remembered at night Your Name, Hashem, and I have observe Your Torah. This has come to me because I have kept Your precepts.

ח I have said, “Hashem is my portion” (to cause others) to observe Your words. I have pleaded before You with all (my) heart, be gracious to me in accordance with Your words. I have calculated my ways, and have turned my feet toward Your testimonies. I have hastened and not tarried to observe Your commandments. I have been plundered by wicked companies; but I have not forgotten Your Torah. At midnight I arise to give thanks to You for Your righteous judgments. I am a friend to all who fear You, and to those who observe Your precepts. Your kindness, Hashem, fills the earth; teach me Your statutes.

ט You have done good with Your servant; Hashem, (You have acted) in accordance with Your words. Teach my good reason and knowledge, for I have believed in Your commandments. Prior to my diligent studying, I have erred; but now, I may observe Your words. You are good, and act benevolently; teach me Your statutes. The wanton sinners have heaped falsehood upon me, but I will keep Your precepts with all (my) heart. Their hearts became thick as fat; as for me, I have delighted in Your Torah. It was good for me when I was oppressed, so that I may learn Your statutes. The Torah of Your mouth is better for me than thousands in gold and silver.

י Your hands have fashioned and established me; help me to understand, and I will learn Your commandments. Those who fear You shall see me and rejoice, for I have yearned for Your word. I have known, Hashem, that Your judgments are righteous, and that You have afflicted me in faithfulness. May You now exercise kindness to comfort me, in accordance with Your word to Your servant. May Your mercies come upon me that I shall live, for Your Torah is my delight. May the wanton sinners be ashamed, for they falsely attribute iniquity to me; I shall converse in Your precepts. May those who fear You return to me, as well as those who know Your testimonies. May my heart be nobly directed to Your statutes, so that I not be ashamed.

יא My soul desires Your salvation; I yearn for Your word. My eyes give out awaiting Your words, as I say, “When shall You comfort me?” Though I was as a jug engulfed in smoke, I have not forgotten Your statutes. How many days does Your servant have? When will You perform justice against my pursuers? The wanton sinners have dug ditches for me, in violation of Your Torah. All of Your commandments are truthful; I have been pursued with falsehood – help me! I have almost been destroyed on this earth; but I have not abandoned Your precepts. In accordance with Your kindness – revive me, and I will observe the testimonies of Your mouth.

יב Your word, Hashem, forever stands firm in the Heavens. Your faithfulness lasts through all generations; You have established the earth, and it stands. As of this day they stand for Your decrees, for all are Your servants. If not that Your Torah were my delight – then I would have been lost in my affliction. I will never forget Your precepts, for through them, You have revived me. I am to You – save me! For I have sought Your precepts. The wicked have hoped to destroy me; but I contemplate Your testimonies. For whatever has an end, I have perceived its limit; but Your commandments are exceedingly expansive.

ה הורני יי דרך חקיך ואצננה עקב: הבינני ואצרה תורתך ואשמרנה בכל-לב: הדרינני בנתיב מצותיך כי בו חפצתי: הט-לבי אל-עדותיך ואל אל-בצע: העבר עיני מראות שוא בדרךך חניני: הקם לעבדך אמרתך אשר ליראתך: העבר חרפתי אשר יגרתי כי משפטך טובים: הנה תאבתי לפקדיך בצדקותך חניני:

ו ויבאני חסדך יי תשועתך כאמרתך: ואענה חרפי דבר כי- בטחתי בדברך: ואל-תצל מפי דבר-אמת עד-מאד כי למשפטך יחלתי: ואשמרה תורתך תמיד לעולם ועד: ואתהלכה ברחבה כי פקדיך דרשתי: ואדברה בעדתיך נגד מלכים ולא אבוש: ואשתעשע במצותיך אשר אהבתי: ואשא כפי אל-מצותיך אשר אהבתי ואשיחה בחקיך:

ז זכר-דבר לעבדך על אשר יחלתי: זאת נחמתי בעניי כי אמרתך חתני: זדים הליצני עד-מאד מתורתך לא נטיתי: זכרתי משפטך מעולם | יי ואתנחם: זלעפה אחזתני מרשעים עזבי תורתך: זמרות היולי חקיך בבית מגורי: זכרתי בלילה שמך יי ואשמרה תורתך: זאת היטה-לי כי פקדיך נצרת:

ח חלקי יי אמרתי לשמור דבריך: חליתי פניך בכל-לב חנני כאמרתך: חשבתי דרכי ואשיבה רגלי אל-עדתיך: חשתי ולא התמהמהתי לשמור מצותיך: חבלי רשעים ענדני תורתך לא שכחתי: חצות-לילה אקום להודות לך על משפטי צדקך: חבר אני לכל-אשר יראוך ולשמרי פקודיך: חסדך יי מלאה הארץ חקיך למדני:

ט טוב עשית עם-עבדך יי כדברך: טוב טעם ודעת למדני כי במצותיך האמנתי: טרם אענה אני שגג ועתה אמרתך שמרתי: טוב-אתה ומטיב למדני חקיך: טפלו עלי שקר זדים אני בכל-לב | אצר פקודיך: טפש פחלב לבם אני תורתך שעשעתי: טוב-לי כי-עניתי למען אלמד חקיך: טוב-לי תורת פיך מאלפי זהב וכסף:

י ידיך עשוני ויכוננוני הבינני ואלמדה מצותיך: יראיך יראוני וישמחו כי לדברך יחלתי: ידעתי יי כי-צדק משפטך ואמונה עינתי: יהי-נא חסדך לנחמני כאמרתך לעבדך: יבאוני רחמיך ואחזה כי תורתך שעשעתי: יבשו זדים כי-שקר עותוני אני אשיח בפקודיך: ישוב-לי יראיך וידעי עדתיך: יהי-לבי תמים בחקיך למען לא אבוש:

יא פלתה לתשועתך נפשי לדברך יחלתי: פלו עיני לאמרתך לאמר מתי תנחמני: כי-הייתי כנאד בקיטור חקיך לא שכחתי: כמה מי עבדך מתי תעשה ברדפי משפט: כרו-לי זדים שיחות אשר לא כתורתך: כל-מצותיך אמונה שקר רדפוני עזרני: כמעט פלוני בארץ נאני לא-עזבתי פקודיך: כחסדך חניני ואשמרה עדות פיך:

יב לעולם יי דברך נצב בשמים: לדר ודר אמנתך כוננת ארץ ותעמד: למשפטך עמדו היום כי הכל עבדך: לולי תורתך שעשעתי אז אבדתי בעניי: לעולם לא-אשכח פקודיך כי-בם חייתי: לך-אני הושיעני כי פקודיך דרשתי: לי קוו רשעים לאבדני עדתיך אתבונן: לך-תכלה ראיתי קץ רחבה מצותך מאד:



מ How I have loved Your Torah! All the day, it is my conversation. May Your commandments make me wiser than me enemies, for they are my constant occupation. From all of my teachers I have gained wisdom, for Your testimonies are for me a conversation. May I understand more than the elders, for I have kept Your precepts. I have withheld my feet from going in any evil path, so that I observe Your words. I have not turned from Your ordinances, for You have instructed me. How sweet have Your words been for my palate, more than honey to my mouth. From Your precepts I gain understanding, therefore I have despised all ways of falsehood.

נ Your word is as a lamp for my footing, and a light for my path. I have sworn, and will uphold to observe Your righteous ordinances. I have been greatly humbled, Hashem; revive me in accordance with Your words. Please, Hashem, accept the offerings of my mouth, and teach me Your ordinances. My soul is in my hand in constant peril; but I have not forgotten Your Torah. The wicked have placed a trap for me; but I have not strayed from Your precepts. I have inherited Your testimonies forever, for they are the joy of my heart. I have inclined my heart to perform Your statutes, forever – until the end.

ד I have despised schemers; but I have loved Your Torah. You are my protection and shield; I have yearned for Your word. Turn away from me, you evil-doers, for I will keep the commandments of my L-rd. Support me in accordance with Your word, and I shall live; may I suffer not the shame of failing in my hope. Sustain me, and I will be saved; and I will be constantly involved in Your statutes. You have trampled all who stray from Your statutes, for their craftiness is falsehood. As dross, You have eliminated all the wicked ones from the earth; therefore, I have loved Your testimonies. My flesh constricts in fright from You, and I have feared Your judgments.

ז I have performed justice and righteousness; do not leave me to my oppressors. Guarantee that Your servant shall do good; may wanton sinners not oppress me. My eyes have given out in yearning for Your salvation and Your righteous word. Deal with Your servant in accordance with Your kindness, and teach me Your statutes. I am Your servant; grant me understanding, and I shall know Your testimonies. It is a time to act for Hashem; they have betrayed Your Torah. Therefore I have loved Your commandments more than gold and platinum. Therefore, of all the precepts – I have validated the uprightness of them all; I have despised all ways of falsehood.

ש Your testimonies are wondrous; therefore, my soul shall keep them. The beginning of Your words enlighten – granting understanding even to fools. I open my mouth and swallow (the teachings), for I desire Your commandments. Turn to me and be gracious to me, as befitting those who love Your Name. Set my footsteps (to walk) in Your words, that no sin may dominate me. Redeem me from the oppression of man; and I shall observe Your precepts. May Your countenance shine upon Your servant, and teach me Your statutes. My eyes shed channels of water, for not having observed Your Torah.

ז You are righteous, Hashem, and Your ordinances are upright. You commanded testimonies of righteousness and much faithfulness. My zealotry towards my oppressors who have forgotten Your words has antagonized. Your word is extremely refined, and is loved by Your servant. Though I am young and degraded, I have not forgotten Your precepts. Your righteousness is an everlasting righteousness, and Your Torah is true. Oppression and distress have found me, yet Your commandments are my delight. Your righteous testimonies are everlasting; help me to understand, and I shall live.

ק I have called with all my heart; answer me, Hashem, I shall keep Your statutes. I have called; save me, I shall observe Your testimonies. I arose early while yet night, and cried out; my hope is for Your word. My eyes (opened) earlier than the watches, to converse in Your words. Hear my voice in accordance with Your kindness, Hashem; in accordance with Your judgments, sustain me. The pursuers of evil design have nearly attained it, but have become distant from Your Torah. Hashem, You are close, and all of Your commandments are truth. Even from beforehand, I have knowledge from Your testimonies, for You have established them on the basis of the eventual.

ך See my affliction and relieve me, for I have not forgotten Your Torah. Fight my fight and redeem me, restore me for (the sake of) Your word. Salvation is far from the wicked, for they seek not Your statutes. Your mercies are abundant, Hashem; sustain me in accordance with Your judgments. My pursuers and oppressors are many; yet I have not moved away from Your testimonies. I have seen traitors and quarreled (with them), for they have not observed Your word. See that I have loved Your precepts; Hashem, sustain me in accordance with Your kindness. The beginning of Your word is true, and all Your righteous ordinances shall endure forever.

מ מה־אהבתי תורתך כל־היום היא שיחתי: מאיבי תחכמני מצותך כי לעולם היא־לי: מפל־מלמדי השפילתי כי עדותיך שיחה לי: מוקנים אתבונן כי פקודיך נצרת:י: מכל־ארח רע בלאתי רגלי למען אשמור דברך: ממשפטיך לא־סרתי כי־אתה הורתני: מה־נמלצו לחכי אמרתך מדבש לפי: מפקודיך אתבונן על־כן שנאתי | כל־ארח שְׁקֵר:

נ נר־לרגלי דברך ואור לנתיבותי: נשבעתי ואקימה לשמור משפטי צדקך: נעניתי עד־מאד יי חני כדברך: נדבות פי רצה־נא יי ומשפטיך למדני: נפשי בכפי תמיד ותורתך לא שקחתי: נתנו רשעים פח לי ומפקודיך לא תעיתי: נחלתי עדותיך לעולם כי־ששון לבי הִמה: נטיתי לבי לעשות חקיך לעולם עִקֵב:

ד סעפים שנאתי ותורתך אהבתי: סתרי ומגני אתה לדברך חלתי: סורו ממני מרעים ואצרה מצות אלהי: סמכני כאמרתך ואחיה ואל־תבישני משברי: סעדי ואנשעה ואשעה בחקיך תמיד: סלית כל־שוגים מחקיך כי־שקר תרמייתם: סגים השבת כל־רשעי־ארץ לכן אהבתי עדתיך: סמר מפחדך בשרי וממשפטיך יראתי:

ע עשיתי משפט וצדק בל־תניחני לעשקי: ערב עבדך לטוב אל־יעשקני זדים: עיני כלו לישועתך ולאמרת צדקך: עשה עם־עבדך כחסדך וחקיך למדני: עבדך אני הבינני ואדעה עדתיך: עת לעשות ליי הִפרו תורתך: על־כן אהבתי מצותיך מזהב ומפז: על־כן | כל־פקודיך כל ישרתני כל־ארח שְׁקֵר שנאתי:

פ פלאות עדותיך על־כן נצרתם נפשי: פתח דבריך יאיר מבין פתיים: פיי־פערתי ואשאפה כי למצותיך יאבתי: פנה־אלי וחנני כמשפט לאהבי שְׁמֵך: פעמי הִכן באמרתך ואל־תשליט־בי כל־און: פדני מעשק אדם ואשמרה פקודיך: פניך האר בעבדך ולמדני את־חקיך: פלגי־מים ירדו עיני על לא־שמרו תורתך:

צ צדיק אתה יי וְיִשָׁר משפטיך: צוית צדק עדתיך ואמונה מאד: צמתתני קנאתי פיי־שכחו דבריך צרי: צרופה אמרתך מאד ועבדך אהבה: צעיר אנכי ונבזה פקדיך לא שקחתי: צדקתך צדק לעולם ותורתך אמת: צר־ומצוק מצאוני מצותיך שעשעתי: צדק עדותיך לעולם הבינני ואחיה:

ק קראתי בכל־לב ענני יי חקיך אצרה: קראתיך הושיעני ואשמרה עדתיך: קדמתי בנשף נאשועה לדברך חלתי: קדמו עיני אשמרות לשיח באמרתך: קולי שמעה כחסדך יי כמשפטך חני: קרבו רדפי זמה מתורתך רחוק: קרוב אתה יי וכל־מצותיך אמת: קדם ידעתי מעדתיך כי לעולם יסדתם:

ך ראה־עניי וחלצני וְחַלַצְנִי כִּי־תוֹרַתְךָ לֹא שִׁכַחְתִּי: ריבה ריבי וגאלני לאמרתך חני: רחוק מרשעים ישועה פיי־חקיך לא דרשו: רחמך רבים | יי כמשפטך חני: רבים רדפי וצרי מעדותיך לא נטיתי: ראיתי בגדים ואתקוטטה אשר אמרתך לא שמרו: ראה פיי־פקודיך אהבתי יי כחסדך חני: ראש־דברך אמת ולעולם כל־משפט צדקך:



ש Nobles have pursued me without cause; my heart is afraid from Your word. I rejoice over Your words as one who finds abundant spoils. I despise falsehood and find it despicable; Your Torah I have loved. I praise You seven times in the day for Your righteous ordinances. May there be abundant peace for those who love Your Torah, and may there be for them no stumbling. I have hoped for Your salvation, Hashem, and I have performed Your commandments. My soul observes Your testimonies, and I have loved them exceedingly. I have observed Your precepts and testimonies, for all of my ways are revealed before You.

ת May my prayer come near before You, Hashem: Help me to understand in accordance with Your word. May my petition come before You; save me in accordance with Your word. My lips shall express praise, when You teach me Your statutes. My tongue shall announce Your words, for all of Your commandments are righteous. May Your hand come to my aid, for I have chosen Your precepts. I yearn for Your salvation, Hashem; and Your Torah is my delight. May my soul live and praise You, and may Your judgments come to my aid. I have strayed like a lost sheep; seek out Your servant, for I have not forgotten Your commandments.

ש שְׂרִים רְדֹפוּנִי חֲנֹם וּמִדְבַרְךָ פֶּחַד לִבִּי: שֵׁשׁ אֲנֹכִי עַל-אֲמֹרְתֶךָ כְּמוֹצֵא שְׁלָל רָב: שֶׁקֶר שָׁנֵאתִי וְאֶתְעַבֶּה תּוֹרַתְךָ אֶהְבֵּתִי: שֶׁבַע בְּיוֹם הַלֵּלְתִיךָ עַל מִשְׁפָּטֶי צְדָקָה: שְׁלוֹם רַב לְאַהֲבֵי תּוֹרַתְךָ וְאִין לְמוֹ מִכְשׁוֹל: שֶׁבְרַתִּי לִישׁוּעָתֶךָ יי וּמִצְוֹתֶיךָ עֲשִׂיתִי: שְׁמֵרָה נִפְשִׁי עַד־תִּיךָ וְאַהֲבֵם מְאֹד: שְׁמֵרְתִי כִּקְוֹדֶיךָ וְעִדְתֶיךָ כִּי כָל-דְּרָכֵי נִגְדָּךָ:

ת תִּקְרַב וְנִתִּי לְפָנֶיךָ יי כְּדְבַרְךָ הַבִּינֵנִי: תִּבּוֹא תַחֲנֹנִתִי לְפָנֶיךָ כְּאֲמֹרְתֶךָ הַצִּילֵנִי: תִּבְעֲנָה שְׁפָתַי תְּהִלָּה כִּי תִלְמַדְנִי חֻקֶיךָ: תַעֲן לְשׁוֹנֵי אֲמֹרְתֶךָ כִּי כָל-מִצְוֹתֶיךָ צְדָקָה: תְּהִי-יָדְךָ לְעֲזָרְנִי כִּי כִקְוֹדֶיךָ בְּחֹרְתִי: תִּאֲבֹתִי לִישׁוּעָתֶךָ יי וְתּוֹרַתְךָ שֶׁעֲשִׂיתִי: תַחֲיֵ-נִפְשִׁי וְתִהְלַלְךָ וּמִשְׁפָּטְךָ יַעֲזָרְנִי: תַעֲיִתִי כִּשְׂה אֲבָד בְּקֶשׁ עֲבַדְךָ כִּי מִצְוֹתֶיךָ לֹא שָׁכַחְתִּי:

The Ana prayer is then said:
This prayer is not said on the Sabbath or Jewish holidays.

THE ANA PRAYER

אָנָּה Please Hashem, full of mercy, for in your hand is the soul of the living and the spirit of every human being, may You find favor in our Torah study and prayer for the soul of (Hebrew name of the deceased) son/daughter of (name of the deceased's father), and do with it according to Your great kindness to open for it the gates of mercy and kindness for it with love and affection and send it Your holy and pure angels to lead it and to settle it under the Tree of Life near the souls of the righteous and devout men and women, to enjoy the radiance of Your Presence, to satiate it from your good that is concealed for the righteous. May the body repose in the grave with proper contentment, pleasure, gladness and peace, as it is written: "Let him enter in peace, let them rest on their beds – everyone who has lived in his proper way" (Isaiah 57:2). And it is written: "Let the devout exult in glory, let them sing joyously upon their beds" (Psalms 149:5). And it is written: "If you lay down, you will not fear; when you lay down, your rest will be sweet" (Proverbs 3:24).

תפילת אנה

אָנָּה יי מֵלֵא רַחֲמִים, אֲשֶׁר בְּיָדְךָ נִפְשׁ כָּל חַי, וְרוּחַ כָּל בָּשָׂר אִישׁ. הִקְיָה נָא לְרַצּוֹן לְפָנֶיךָ תּוֹרַתְנוּ וְיִתְפַּלְתֵּנוּ בְּעֶבֶר נְשִׁמַּת (פלוני(ת) בן/בת פלוני) וְגַמּוּל נָא עִמָּה בְּחֶסֶדְךָ הַגָּדוֹל, לְפִתּוּחַ לֵה וְשַׁעֲרֵי רַחֲמִים וְחֶסֶד, וְשַׁעֲרֵי גֶן עֵדֶן. וְתִקְבַּל אוֹתָהּ בְּאַהֲבָה וּבְחֶבֶה, וְשִׁלַּח לָהּ מַלְאָכֶיךָ הַקְּדוּשִׁים וְהַטְּהוּרִים, לְהוֹלִיכָהּ וּלְהוֹשִׁיבָהּ תַּחַת עֵץ הַחַיִּים, אֲצֵל נְשִׁמַּת הַצְּדִיקִים וְהַצְּדִיקָנוּת, חֲסִידִים וְחֲסִידוֹת, לְהַנּוֹת מִזֵּיו שְׂכִינְתֶךָ, לְהַשְׁבִּיעָה מְטוּבְךָ הַצָּפוֹן לְצְדִיקִים. וְהַגּוֹף יִנּוּחַ בְּקֶבֶר בְּמִנוּחָה נְכוֹנָה, בְּחֶדְוָה וּבְשִׂמְחָה וְשְׁלוֹם, כְּדַכְתִּיב: בּוֹא שְׁלוֹם, יִנּוּחוּ עַל מִשְׁפְּבוֹתֵם, הֵלֶךְ נַחֲו. וְכַתִּיב: יַעֲלוּ חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁפְּבוֹתֵם. וְכַתִּיב: אִם תִּשְׁכַּב לֹא תִפְחַד, וְשִׁכְבַּתְךָ וְעֹרְבָה שְׁנֵתָךָ.

(On yahrtzeit, or any time after the twelve months of mourning, omit the following line:)

For a departed male:

[And protect him from the tribulations of the grave, and from worms and maggots.]

Forgive and pardon him for all his sins, for there is no man so wholly righteous on earth that he does good and never sins. Remember for him the merits and righteous deeds that he performed, and cause a spiritual flow from his soul to keep his bones fresh in the grave from the abundant good that is concealed for the righteous, as it is written: "How abundant is Your goodness that You have concealed for Your reverent ones" (Psalms 31:20), and it is written: "He guards all his bones, even one of them was not broken" (Ibid. 34:21). May he rest secure, alone, and serene, from fear of evil and may it not see the threshold of Gehinnom. may his soul be bound with the Bond of Life. And may it be brought back to life with the resurrection of the Dead with all of your people Israel, with mercy. Amen.

For a departed female:

[And protect her from the tribulations of the grave, and from worms and maggots.]

Forgive and pardon her for all her sins, for there is no man so wholly righteous on earth that he does good and never sins. Remember for her the merits and righteous deeds that she performed, and cause a spiritual flow from her soul to keep her bones fresh in the grave from the abundant good that is concealed for the righteous, as it is written: "How abundant is Your goodness that You have concealed for Your reverent ones" (Psalms 31:20), and it is written: "He guards all his bones, even one of them was not broken" (Ibid. 34:21). May she rest secure, alone, and serene, from fear of evil and may it not see the threshold of Gehinnom. May her soul be bound with the Bond of Life. And may it be brought back to life with the resurrection of the Dead with all of your people Israel, with mercy. Amen.

(On yahrtzeit, or any time after the twelve months of mourning, omit the following line:)

For a departed female:

[ותשמור אותה מחבוט הקבר, ומרמה ותולעה.]

וְתִסְלַח וְתִמְחֹל לָהּ עַל כָּל פְּשָׁעֶיהָ, כִּי אָדָם אִין צְדִיק בְּאָרֶץ, אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחְטָא, וְזָכוֹר לָהּ זְכוּתֶיהָ וְצְדָקוֹתֶיהָ אֲשֶׁר עָשָׂתָה. וְתִשְׁפִּיעַ לָהּ מִנְשָׁמַתָּה לְדַשֵּׁן עֲצְמוֹתֶיהָ בְּקֶבֶר מֵרֵב טוֹב הַצָּפוֹן לְצְדִיקִים, דְּכַתִּיב: מֵה רַב טוּבְךָ אֲשֶׁר צִפְנֵת לִירְאִיךָ. וְכַתִּיב: שְׁמֹר כָּל עֲצְמוֹתַי, אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה. וְתִשְׁכּוֹן בְּטַח בְּדָד וְשִׁאֲנָן מִפְּחַד רָעָה, וְאֵל תִּרְאֶה פְּנֵי גֵיהֶנֶם. וְנִשְׁמַתָּה תִּהְיֶה צְרוּרָה בְּצְרוּר הַחַיִּים, וְלֵהֲחַיּוּתָהּ בְּתַחֲיַת הַמֵּתִים עִם כָּל מַתִּי עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. אָמֵן.

For a departed male:

[ותשמור אותו מחבוט הקבר, ומרמה ותולעה.]

וְתִסְלַח וְתִמְחֹל לוֹ עַל כָּל פְּשָׁעָיו, כִּי אָדָם אִין צְדִיק בְּאָרֶץ, אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחְטָא. וְזָכוֹר לוֹ זְכוּתָיו וְצְדָקוֹתָיו אֲשֶׁר עָשָׂה. וְתִשְׁפִּיעַ לוֹ מִנְשָׁמַתוֹ לְדַשֵּׁן עֲצְמוֹתָיו בְּקֶבֶר מֵרֵב טוֹב הַצָּפוֹן לְצְדִיקִים, דְּכַתִּיב: מֵה רַב טוּבְךָ אֲשֶׁר צִפְנֵת לִירְאִיךָ. וְכַתִּיב: שְׁמֹר כָּל עֲצְמוֹתַי, אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה. וְיִשְׁכּוֹן בְּטַח בְּדָד וְשִׁאֲנָן מִפְּחַד רָעָה, וְאֵל יִרְאֶה פְּנֵי גֵיהֶנֶם. וְנִשְׁמַתוֹ תִּהְיֶה צְרוּרָה בְּצְרוּר הַחַיִּים, וְלֵהֲחַיּוֹתוֹ בְּתַחֲיַת הַמֵּתִים עִם כָּל מַתִּי עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. אָמֵן.



The Mourner's Kaddish is recited if a minyan is present:

יְתַגַּדְלֵנוּ May His great Name grow exalted and sanctified (Congregation: Amen) in the world which He created in accordance with His will. May His Kingship reign, [some say: and cause salvation to sprout and bring near His Messiah (Congregation: Amen)] in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel; swiftly and soon. Now respond: Amen.

(Congregation: Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever. Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Congregation: **Blessed is He**).

(During the Ten Days of Repentance: Exceedingly) beyond any blessing and song, praise and consolation that are uttered in this world. Now respond: Amen. (Congregation: **Amen**.)

May there be abundant peace from Heaven, and [good] life upon us and upon all of Israel. Now respond: Amen. (Congregation: **Amen**.)

He Who makes peace (some say during the Ten Days of Repentance: the peace) in His heights, may He, in his compassion, make peace upon us, and upon all of Israel. Now respond: Amen. (Congregation: **Amen**.)

יְתַגַּדְלֵנוּ ויתקדש שמה רבא. בעלמא די ברא כרעותה, וימליך מלכותה, [נוסח ספרד: ויצמח פרקנה ויקרב משיחה]. בחייכון וביומיכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב ואמרו אמן:

(קהל: אמן. יהא שמה רבא מברך לעלם ולעלמי עלמיא:)

יהא שמה רבא מברך לעלם ולעלמי עלמיא. יתברך וישתבח ויתפאר ויתרום ויתנשא ויתגדר ויתעלה ויתהלל שמה דקדשא בריך הוא (קהל: בריך הוא),

לעלא מן כל (בעשי"ת: לעלא ולעלא מכל) ברכתא ושירתא תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן (קהל: אמן).

יהא שלמא רבא מן שמיא וחיים טובים עלינו ועל כל ישראל, ואמרו אמן (קהל: אמן):

עשה שלום (השלום) במרומי, הוא יעשה שלום עלינו, ועל כל ישראל, ואמרו אמן (קהל: אמן):

For a departed male:

אֵל מְלֵא O L-rd, filled with mercy, Who dwells in the Heights: Provide a proper rest on the wings of the Divine Presence, in the exalted abode of the holy and pure ones who shine like the radiance of the firmament – for the soul of (Hebrew name of the deceased) son of (name of the deceased's father), who has departed to his eternal rest, because, without a vow, I will give charity on behalf of the remembrance of his soul. May his rest be in the Garden of Eden. Therefore, may the Master of mercies shield him in the concealment of His wings for eternity and bind his soul in the bond of life. Hashem is his heritage, may he rest in peace on his repose. And let us say, Amen.

אֵל מְלֵא רחמים, שוכן במרומים, המצא מנוחה נכונה על פנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע מזהירים, את נשמת (פלוגי בן פלוגי) שהלך לעולמו, בעבור שבלי גדר אתן צדקה בעד הזכרת נשמתו, בגן עדן תהא מנוחתו, לכן בעל הרחמים יסתירהו בסתר פנפיו לעולמים, ויצרו בצרור החיים את נשמתו, יי הוא נחלתו, וינוח בשלום על משכבו. ונאמר אמן.

For a departed female:

אֵל מְלֵא O L-rd, filled with mercy, Who dwells in the Heights: Provide a proper rest on the wings of the Divine Presence, in the exalted abode of the holy and pure ones who shine like the radiance of the firmament – for the soul of (Hebrew name of the deceased) daughter of (name of the deceased's father), who has departed to her eternal rest, because, without a vow, I will give charity on behalf of the remembrance of her soul. May her rest be in the Garden of Eden. Therefore, may the Master of mercies shield her in the concealment of His wings for eternity and bind her soul in the bond of life. Hashem is her heritage, may she rest in peace on her repose. And let us say, Amen.

אֵל מְלֵא רחמים, שוכן במרומים, המצא מנוחה נכונה על פנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע מזהירים, את נשמת (פלוגית בת פלוגי) שהלכה לעולמה, בעבור שבלי גדר אתן צדקה בעד הזכרת נשמתה, בגן עדן תהא מנוחתה, לכן בעל הרחמים יסתירה בסתר פנפיו לעולמים, ויצרו בצרור החיים את נשמתה, יי הוא נחלתה, וינוח בשלום על משכבה. ונאמר אמן.



LEAVING THE GRAVE

It is customary to say the following before taking leave of a grave:

For a male:

יהי : May it be Your will that (insert name of departed) should rest here in dignity and his merit should stand in my favor. יהי רצון שתהא מנוחתו של (פלוגי בן פלוגי) פה בכבוד וזכותו יעמוד לי.

For a female:

יהי : May it be Your will that (insert name of departed) should rest here in dignity and her merit should stand in my favor. יהי רצון שתהא מנוחתה של (פלוגית בת פלוגי) פה בכבוד וזכותה תעמוד לי.

There is a custom to place grass or a stone on the headstone (as a sign of respect to the departed, by leaving a “memento” to show that one has visited).

Upon leaving the cemetery, there are those who throw a handful of earth or grass over their shoulder and say:

ויציצו : May they sprout forth from the city like the grass of the earth. He remembers that we are dust. ויציצו מעיר כעשב הארץ. זכור כי עפר אנחנו

Hand-washing upon leaving

One who leaves a cemetery should wash his hands (to remove the accompanying *ruach ra'ah* [evil spirit] which rests on his hands). The hand-washing should be done before entering a private dwelling (and, preferably, be taken care of as soon as possible).

The procedure of this hand washing is identical to that of *negel vasser* (hand washing upon arising in the morning; i.e., three times alternatively on each hand, with a vessel).

The water removing the *ruach ra'ah* should not be deposited on a place where people walk. As such, the hand washing should be done over dirt (where it will be absorbed) or an inclined surface (which has the effect of neutralizing any potentially harmful spiritual qualities of this water).

Upon completion, the cup should be emptied of any remaining water. One should not hand the cup to the next person waiting to wash. Rather, it should be turned upside-down and placed on the ground (from where his friend will take it).

Generally, one does not dry his hands with a towel from this washing, allowing them to air dry instead (unless the weather is cold, when the hands may become chapped).



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