May He swallow up death forever;
May Hashem (G-d) wipe away tears from every face.
(Isaiah 25:8)

Please treat this prayer booklet with respect.
You may keep this booklet for your own use or please return to funeral director after the service.
Directions to Cemeteries (From Los Angeles)

CHEVRA KADISHA CEMETERIES (323) 654-8415
CEMETERY HOURS: SUNDAY – FRIDAY 10 AM – 3 PM

AGUDATH ACHIM • 1022 South Downey Road, East Los Angeles, 90023
Take the 101 South, to the 5 South, to the 60 freeway East (or the 10 East to the 60).
Exit at Downey Rd. Turn right onto Downey Rd. Stay on Downey Rd for a long block and a half.
Cemetery is on your left.

BETH ISRAEL • 1068 South Downey Road, East Los Angeles, 90023
Take the 101 South, to the 5 South, to the 60 freeway East (or the 10 East to the 60).
Exit at Downey Rd. Turn right onto Downey Rd. Stay on Downey Rd for a long block and a half.
Cemetery is on your left.

MT. CARMEL • 6501 East Gage City of Commerce, 90040
Take the 101 South (or the 10 East) to the 5 South freeway. Exit at Garfield (on the ramp exit, stay to the right.) At Garfield Bl. turn left, the third traffic light will be Gage, make a left turn at Gage.
Cemetery is on your left.

YOUNG ISRAEL • 13622 Curtis & King Rd. Norwalk, 90650
Take the 101 South to 5 South to 605 South. Exit on Rosecrans (keep right at the fork in the ramp)
You will be on Flatbush Ave. Turn left onto Leffingwell. Make a right onto Domart, stay on Domart for two blocks, make a left to Briar Street, stay on Briar for one short block. Cemetery is on your right.

EDEN MEMORIAL PARK • 11500 Sepulveda Blvd., Mission Hills, 91345 (323) 877-5529 (818) 361-7161
Take the 101 North to 405 Freeway North. Exit at Rinaldi and make a left at intersection to cemetery.

HILLSIDE MEMORIAL PARK • 6001 Centinela Ave. Los Angeles, 90045 (800) 576-1994 (310) 641-0707
Go south on La Cienega Bl. Turn right to La Tijera, right again at Centinela. Cemetery is on your right.

HOLLYWOOD FOREVER - BETH OLAM • 6000 Santa Monica Blvd. Los Angeles, 90038 (323) 469-2322
On Santa Monica Blvd. Between Gower and Van Ness.

HOME OF PEACE MEMORIAL PARK • 4334 Whittier Blvd. East L.A. 90023 (323) 261-6135
Take 101 South, to the 5 South, to the 60 freeway. (Or 10 East to the 60) Exit Downey Rd. Stay on Downey Rd. for one long block. Left onto Whittier. Cemetery is on the right.

MOUNT OLIVE CHABAD CEMETERY • 7231 East Slauson Ave. Commerce, 90040 (310) 208-7511
Take the 101 South (or the 10 East) to the 5 South, Exit at Garfield, (on the ramp exit stay to your right) At Garfield Bl. Turn left. Make a left onto Slauson. Cemetery is in the middle of the block on your left.

MOUNT SINAI MEMORIAL PARK L.A. • 5950 Forest Lawn Drive. L.A. 90068 (323) 469-6000
Go North on Highland to Cahuenga (or 101 North) to Barham. Turn right onto Barham. Stay on Barham until Forest Lawn Dr. Turn right. Stay on Forest Lawn Dr. for 1.5 miles. Cemetery is on your right.

MOUNT SINAI SIMI VALLEY • 6150 Mount Sinai Dr, Simi Valley, 93063 (800) 600-0076
Take the 5;170 or the 405 freeway North to the 118 freeway west. Exit Yosemite Ave. Turn right onto Mt. Sinai Dr. Cemetery is on your left.

SHALOM MEMORIAL PARK • 13107 North Lopez Canyon Road Sylmar, CA 91342 (818) 899-5216
Go North into the San Fernando Valley on the 5;170 or the 405 freeways. Take the 118 Freeway east. Exit at Glenoaks Blvd. Turn left at bottom of ramp. You are on Paxton, stay on Paxton to the end. Turn left onto Lopez Canyon, continue 2.5 miles up the canyon. Cemetery is on your left.

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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

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.

Ecclesiastes 3
Psalm 23 - Mizmor L'Dovid —

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 —

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).
Psalm 16 - Michtom L’Dovid —

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.

Kel Moleh Rachamim —

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.

Kel Moleh Rachamim —

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.
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 to the world] and in the lifetimes of the entire family of Israel, swiftly and soon. Now respond: Amen (Cong. – Amen).

Mourner continues:
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 (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).
Yitgadal v’yitkadash sh’mei rabbah (Cong. – Amein). B’alimah dey’rah chir’utei v’ymlich melchutei. B’chayeichon, uu’yomeichon, uu’chaye d’chol beit yisroel, ba’agalah 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’yishubach, v’yitpo’ar, viytromam, viytinassei, 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’shirahatah, tushb’chatah v’nechematah, da’ami’ron b’almah, v’imru: Amein (Cong. – Amein.)

Y’hei shalhma 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.)

Dayan HaEmes and Kri’ah —

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

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:—

If the mourner has left the cemetery and passed through it, say:

Blessed are You, HASHEM, our God, 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.

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:

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:

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.
**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 during these periods, the mourners observe mourning normally for the remainder of the week of Shiva. A male mourner under the age of thirteen is permitted to observe the week of Shiva if his father is a rabbi or if the deceased is a great-grandfather.

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*Questions Most Frequently Asked* (Continued)

**When is mourning not observed?** (Continued)
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 during these periods, the mourners observe mourning normally for the remainder of the week of Shiva. A male mourner under the age of thirteen is permitted to observe the week of Shiva if his father is a rabbi or if the deceased is a great-grandfather.
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 (Yarzheit).

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"ת on a monument mean?
POH NICKBAR which means HERE LIES INTERRED.

What do the letters נ"ד"פ"צ on a tombstone mean?
They are the first letters of the words TEHE NISHMOSO TSERURO 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 desicration 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.
It is customary to address the mourners with the following prayer before leaving their presence.

May Hashem (G-d) comfort you among the other mourners of Zion and Jerusalem.

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