

New Community Chevra Kadisha of Greater Pittsburgh

Taharah Liturgy for a Male

Revised December 12, 2021/8 Tevet 5782

Our *chevra* attends to the dignity of the *mayt* (deceased) as well as to the safety of *chevra* team members.

During times of health risk and/or concern for members' well-being, we might quietly perform the physical tasks of the *taharah mitzvah* in-person while remotely reading and singing our liturgy primarily led by members on Zoom. Both the in-person members and those on Zoom are equally performing the *mitzvah*. When the team is both in-person and remote, the in-person *Rosh* and Virtual Leader should coordinate their efforts ahead of time.

No matter the circumstances, all the members should afford themselves the opportunity to read the obituary of the *mayt*, learn his English/Hebrew names including those of his parents, arrive on time and focus on the task at hand.

In-person members should follow all PPE standard operating procedures explained in the appendix including using a minimum number of copies of the manual that will be placed in the coffin with the *mayt* and minimizing talking/singing that might spread germs.

Remote members should remove all distractions such as cell phones, computer programs, and the like. They can consider washing their hands at appropriate times and symbolically pouring water from one vessel into another at the time of the purification.

We feel blessed to continue with the *mitzvah* of *chesed shel emet* (ultimate kindness for the deceased) during difficult times, with our hands, with our voices, with our *kavanah* (intention), and with our hearts.

Please use your discretion in following directions based on best practices regarding the health of the members of the *chevra*.

In Preparation for Washing and Purifying

In the taharah room we complete preparations: set out supplies from the kit, lay out the tachrichim; put a handful of straw in the pillowcase; set out clean sheets & towels; fill 3 pails with a small amount of warm water & wash cloths; set out 3 watering cans for the pouring of water. We then leave the room.

We now dedicate our attention to the deceased.

We might begin with the virtual or in-person team lighting a candle (whether with flame or light bulb) to represent the soul of the deceased. We begin before entering the room in which the taharah will take place with the following aspirations.

May we be guided by the wisdom of our ancestors
as we perform the holy work of *taharah*
and be inspired by the call to serve in these moments.
May this *mayt* be sheltered under the wings of the *Shechinah*, the Divine Presence,
and guided on his way.
May we all be grounded in our holy task
by the light and love of each other and of being in sacred community together.

* * * and/or * * *

Source of Kindness and Compassion,
whose ways are ways of mercy and truth,
You have commanded us
to act with loving-kindness and righteousness
toward the dead,
and to engage in their proper burial.

Grant us the courage and the strength to properly perform this work,
this holy task of washing _____'s body,
purifying and dressing him in shrouds,
all in preparation for _____'s burial.

Forgive us for any errors we may commit during this process.
Guide our hands and hearts as we do this work,
and enable us to fulfill the commandment of love.

Help us see You in _____'s face
even as we see You in each others' faces.

Source of Life and Death, be with us now and always.

_____ son of/ben _____ and/v' _____,

we ask your forgiveness
for any distress we may cause you
during this *taharah*.

We will do everything possible to ensure
that you are treated with respect
as we prepare you for your final journey
according to the traditions of our People.

Everything we are about do is for the sake of your honor.

For Compassion and Forgiveness on Behalf of The Deceased

מקור חיי העולמים, חמול על

המת הזה, _____ בן _____

שהוא בן אברהם, יצחק, יעקב,
שרה, רבקה, רחל, לאה, בלהה וזלפה
שהלכו אחריך באמונה.

יהי רצון מלפניך, אלהינו ואלהי אבותינו ואמותינו, שאנחנו נהיה מעגל מלאכי רחמים.

_____ הוא עבדך בן הוריו.
תנוח נשמתו בשלום עם כל הדורות,
כי סולח ומוחל פשעי המתים אתה.
יהי רצון, אלהינו ואלהי אבותינו ואמותינו,
שתצור את המת באהבה אליך.
ברוך אתה יי,
הנותן אהבה גדולה למתי עם ישראל.

M'kor Cha'yay ha'Olameem, chamol al

_____ *ben* _____ *hamayt hazeh,*

*shehu ben Avraham, Yitzchak, Ya'akov,
Sarah, Rivkah, Rachel, Lay'ah, Bilhah v'Zilpah
shehalchu acharecha b'emunah.*

*Y'hee ratzon milfanecha Elohaynu v'Elohay avotaynu v'eemotaynu,
she'anachnu ni'h'yeh ma'agal mal'achay rachamim.*

_____ *hu av'd'cha ben horav.*

*Tanuach nishmato b'shalom eem kol hadorot,
kee solay'ach umochel pish'ay hamayteem Atah.*

*Y'hee ratzon Elohaynu v'Elohay avotaynu v'eemotaynu ,
sheh'teetz'ror et hamayt ba-ahavah aylechah.*

Baruch Atah Adonai, hanotayn ahavah g'dolah l'matay am Yisrael. Amen.

Source of Life for all Worlds, have compassion for

_____ son of/ben _____

and of Abraham, Isaac, Jacob,
Sarah, Rebecca, Rachel, Leah, Bilhah and Zilpah,
who faithfully followed You.

May it be Your will, our God and God of our fathers and our mothers,
that we serve as a circle of divine compassionate messengers.

_____ is Your servant, a son of his parents.

May his soul rest with those of all generations,
because You forgive and pardon the misdeeds of the dead.

May it be Your will, our God and God of our fathers and our mothers,
that You will bind _____ to You in love.

Blessed are You *Adonai,*

the One who gives abundant love to the dead of the People of Israel.

Washing of The Deceased

(Please use your discretion in following these directions based on best practices regarding the health of the members of the chevra.)
 As the deceased is uncovered and examined,
 we recall Zechariah's words (6th Century BCE).

ויהושע היה לבש בגדים צואים ועמד לפני המלאך.
 ויען ויאמר אל העמדים לפניו לאמר,
 "הסירו הבגדים הצואים מעליו."
 ויאמר אליו,
 "ראה העברתי מעליך עונך והלבש אתך מחלצות."

*Vee'y'hoshua hayah lavush b'gadeem tzo'eem v'omayd lifnay hamalach.
 Ya'ya'an vayomer el ha'omdeem l'fanav laymor,
 "Haseeru hab'gadeem hatzo'eem may'alav."
 Vayomer aylav,
 "R'ay he'evartee meh'alecha avonecha v'halbaysh ot'cha machalatzot."*

Now Joshua the High Priest was dressed in dirty clothes
 as he stood before the angel.
 The angel said to those who were standing before him,
 "Take off his dirty clothes."
 Then he said to Joshua, "See, I have taken away your sin, and you shall be dressed in
 priestly garments."
 (Zechariah 3:3-4)

* * * and/or * * *

*As before birth you were surrounded by water,
 now as you depart this world we bathe you in water.*

Consider singing or humming:

אֲשָׂא עֵינַי אֶל־הַהָרִים -
 מֵאֵן יָבֵא עֲזָרִי?
 עֲזָרִי מֵעַם יי' עֲשֵׂה שָׁמַיִם וָאָרֶץ.
*Esa aynai el hehareem -
 mey'ayin yavo ezree?
 Ezree me'eem Adonai oseh shamayeem va'aretz.*

I lift up my eyes to the hills -
 where does my help come from?
 My help comes from *Adonai*,
 the Maker of heaven and earth.
 Psalm 121

As the deceased is washed, we recite words acknowledging the physical beauty of the human body from Song of Songs, a love poem analogizing human love with the love between God and the People of Israel.

*Rosho ketem paz,
k'vutzotav taltaleem sh'chorot ka'orayv.
Ainav k'yoneem al afeekay-mayeem,
rochatzot bechalav, yoshvot al-meelayt.
L'cha'yav ka'arugat haboshem
meeg'd'lot merkacheem.
Siftotav shoshaneem notfot mor ovayr.
Yadav g'leelay-zahav
m'mula'eem batarasheesh.
May'av eshet shayn m'ulefet sapeereem.
Shokav amuday-shaysh
m'yusadeem al'adnay-faz.
Marayhu kal'vanon bachur ka'arazeem.
Cheeko mamtakeem v'chulo machamadeem.
Zeh dodi v'zeh rayee b'not Yerushalayeem.*

רֹאשׁוֹ כֶּתֶם פָּז,
קְוֻצוֹתָיו תִּלְתָּלִים שְׁחֹרוֹת כְּעוֹרֵב.
עֵינָיו כְּיוֹנִים עַל־אֶפְיָקִי מַיִם,
רֹחַצוֹת בְּחֶלֶב, יֹשְׁבוֹת עַל־מִלְּאָת.
לְחָיו בְּעֵרוּגַת הַבֹּשֶׂם
מְגִדְלוֹת מְרֻקָּחִים.
שִׁפְתוֹתָיו שׁוֹשְׁנִים נֹטְפוֹת מִזֶּרַע עֵבֶר.
יָדָיו גְּלִילֵי זָהָב
מִמְּלָאִים בִּתְרֻשָׁיִשׁ.
מַעֲיוֹ עֵשֶׂת שֵׁן מְעַלְפֶּת סַפִּירִים.
שׁוֹקֵיו עֲמוּדֵי יָשׁ
מִיִּסְדִּים עַל־אֲדָנֵי־פָז.
מֵרְאֵהוּ כְּלִבְנוֹן בְּחֹר כְּאַרְזִים.
חֶבֶר מִמְּתָקִים וְכֹל מִחֲמַדִּים.
זֶה דוּדִי וְזֶה רַעִי בְּנוֹת יְרוּשָׁלַם.

His head is purest gold,
his hair is wavy and black as a raven.
His eyes are like doves by the water streams,
washed in milk, mounted like jewels.
His cheeks are like
beds of spice yielding perfume.
His lips are like lilies dripping with myrrh.
His arms are rods of gold set with topaz.
His body is like polished ivory
decorated with lapis lazuli.

His legs are pillars of marble
set on bases of pure gold.
His appearance is like Lebanon,
choice as its cedars.
His mouth is sweetness itself;
he is altogether lovely.
This is my beloved,
this is my friend,
daughters of Jerusalem.
(Song of Songs 5:11-16)

* * * and/or * * *

While the head is bathed:

“Blessed is your head that housed your thoughts, words, dreams and visions.”

While the neck is bathed:

“Blessed is the neck that held your head
and was a bridge between your head and body.”

While the right arm and hand are bathed:

“Blessed are your arm and hand that labored in your life –
shaping and touching and reaching out.”

While the right torso is bathed:

“Blessed are your shoulder, chest and abdomen
that held your organs of breath and life.”

While the right leg and foot are bathed:

“Blessed are your leg and foot that supported and carried you on your path.”

While the left arm and hand are bathed:

“Blessed are your arm and hand that opened in friendship
and received the gifts that life offered.”

While the left torso is bathed:

“Blessed are your shoulder, chest and abdomen that held your vital organs.
Blessed is your heart, the vessel of feeling, beat after beat after beat.”

While the left leg and foot are bathed:

“Blessed are your leg and foot that enabled you to journey on your path.”

While the back of the body is bathed:

“Blessed is your spine which has held you and carried your vital energy.”

(Please use your discretion in following these directions based on best practices regarding the health of the members of the chevra.)

Dry the deceased and the table. Dip wood boards in water and place them under him in such a way that there is space between the mayt and the table for the water to flow.

Cover him with a clean and dry sheet.

Remove your gloves, wash your hands and place new gloves on your hands.

Studying in Preparation for The Purification The Spiritual Power of Water

Mishnah Yoma 8:9

*Amar Rabbee Akeeva,
"Ashraychem Yisrael
Leefnay mee atem m'tahareen?
U'mee m'tahayr etchem?"*

אָמַר רַבִּי עֲקִיבָא,
"אַשְׂרֵיכֶם יִשְׂרָאֵל
לִפְנֵי מִי אַתֶּם מְטַהְרִין?
וּמִי מְטַהֵר אֶתְכֶם?"

Rabbi Akiva says:

"Fortunate are you O Israel!
Before whom do you purify yourselves?
And who purifies you?"

אַבִּיכֶם שְׁבַשְׁמִים!
שְׁנֵאמַר, "וְזָרְקוּתִי עֲלֵיכֶם מִיִּם טְהוֹרִים וְטַהֲרֶתֶם." (יחזקאל לו)
וְאוֹמֵר, "מִקְוֵה יִשְׂרָאֵל יִי." (ירמיה יז)

מֵה מִקְוֵה מְטַהֵר אֶת הַטְּמֵאִים, אֵף הַקְּדוֹשׁ בְּרוּךְ הוּא מְטַהֵר אֶת יִשְׂרָאֵל.

Aveechem sheh'ba'shamayeem!

Sheh'ne'emar, "V'zaraktee alaychem mayeem t'horeem u't'hartem."

V'omer, "Mikveh Yisrael Adonai."

Mah mikveh m'taher et ha't'mayeem, af haKadosh Baruch Hu m'taher et Yisrael.

Your Father in Heaven!

As it is said:

"I will pour pure water upon you and you will be purified" (Ezekiel 36:25),

and it is further said:

"The hope of Israel is Adonai" (Jeremiah 17:13).

just as a *mikveh* purifies the impure

so too does the Holy One of Blessing purify Israel.

מֵעֵיִן גְּנִיִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן־לְבָנוֹן.

Ma'ayan gan'neem b'ayr mayeem chayeem v'nozleem meen l'vanon.

You are a spring fountain, a well of flowing water streaming down from Lebanon.
(Song of Songs 4:15)

* * * and/or * * *

To midwife the soul is the purpose of *taharah*. As the central element of this ritual, the spiritual phase is perhaps one of the most simple of tasks, yet also one of the most significant.... It is the goal to purify the deceased through the transformative power of water. We simulate this act with a continuous pouring of water.

(Adapted from To Midwife a Soul by Richard A. Light.)

The Purification

(Please use your discretion in following these directions based on best practices regarding the health of the members of the chevra.)

Order of pouring:

Right side–Left side– Head-to-toe down the center.

Pour water in one direction only, with a continuous stream.

The Rosh covers the mouth during pouring.

The virtual team can simulate pouring the taharah water from one vessel to another.

As we pour three measures of water, the following is recited.

טָהוֹר הוּא

Tahor Hu

He is pure

טָהוֹר הוּא

Tahor Hu

He is pure

טָהוֹר הוּא

Tahor Hu

He is pure

Consider singing or humming as you dry the deceased:

אֱלֹהִי, נְשָׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא.

אַתָּה בְּרָאֲתָהּ, אַתָּה יָצַרְתָּהּ, אַתָּה נִפְחַתָּהּ בִּי,

וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.

Elohaj, neshamah sheh'natata bee t'horah hee.

Atah varatah, Atah yatzartah, Atah n'fachtah bee,

v'Atah m'shamrah b'keerbee.

*My God, the soul that You gave me is pure.
You created it, You formed it, You placed it within me,
and you guard it within me.*

Dressing

We have now completed the pouring ritual of *taharah*,
and will dress you, [English/Hebrew name],
in plain white garments.

According to the *Zohar*, the *tachreecheem* correspond to “*chalukkah d’rabbana*” –
the robe of the sages, woven from a person’s *mitzvot* that he fulfilled while alive.

*Before dressing the deceased in shrouds,
we recall Isaiah’s words (8th Century BCE) of being clothed in salvation.*

שׁוֹשׁ אֲשֵׁישׁ בִּי תִגַּל נַפְשִׁי בְּאֱלֹהֵי.
כִּי הִלְבִּישָׁנִי בְּגָדֵי-יִשְׁעַ, מִעֵיל צְדָקָה יַעֲטֵנִי
כְּחַתָּן יִכְתֹּן פְּאֵר וְכַכְּלָה תַעֲדָה כְּלִיָּהּ.

*Sos asees b’Adonai; tagayl nafshieeb’Elohai.
Kee heelbeeshanee beegday yesha, m’eel tzedakah y’atanee
k’chatan y’chahain p’ayr v’cha’kalah tadeh chayleha.*

I delight greatly in Adonai; my soul rejoices in my God.
For God has clothed me with garments of salvation,
and arrayed me in a robe of God’s righteousness,
as a bridegroom adorns his head like a priest,
and as a bride adorns herself with her jewels.
(Isaiah 61:10)

*The following selections are from Leviticus,
describing how Aaron, the High Priest (13th Century BCE), was dressed.*

As the *k’tonet* - tunic is placed on the deceased, say:

K’tonet bad kodesh yeelbash... .. יִלְבָּשׁ... ..
He shall wear a holy linen tunic...

As the *michnasayim* - pants are placed on the deceased, say:

...umeech’n’sey-vad y’h’ yu al-b’saro... .. יְהִיוּ עַל-בְּשָׂרוֹ... ..
...and linen pants will be upon his flesh...

The *kittel* - robe with collar is placed on the deceased.

As the *avnet* - sash is placed on the deceased, say:

...uv’avnayat bad yachgor... .. יַחְגֹּר... ..
...he will tie a linen sash...

As the *mitznefet* - hood is placed on the deceased, say:

...uv’meeznefet bad yetznof. ... יִצָּנֵף... ..
... and he will place a linen turban.

When the deceased is fully dressed in the shrouds, conclude with these words.

...בְּגָדֵי-קֹדֶשׁ הֵם. וְרַחַץ בַּמַּיִם אֶת-בְּשָׂרוֹ וְלִבְשָׁם.
...beegday-kodesh hem. V’rachatz bamayeem et-b’saro ul’vaysham.
...these are the holy garments. He will wash his flesh and then put them on.
(Leviticus 16:4)

As Jacob said to his sons before they returned to Egypt:

וְאֵל שַׁדַּי יִתֵּן לָכֶם רַחֲמִים...

V’El Shaddai yeetayn lachem rachameem...
May God Almighty, the God of Motherly Love, give you mercy, motherly compassion...
(Genesis 43:14)

Laying to Rest

*Position the deceased and the coffin with feet facing the door.
Lay out the sovaiv (wrapping sheet) and tallit in the coffin.
Place straw at the head and Israel soil in the coffin.
Recall the Psalmist's understanding of how God is compassionate.*

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית.
וְהִרְבֵּה לְהַשִּׁיב אָפּוֹ וְלֹא יִעָרֵר כָּל־חַמָּתוֹ.

*V'Hu rachoom y'chaper avon v'lo yash'cheet.
V'heerbah l'hasheev apo v'lo ya'eer kol chamato.*

God, the Compassionate One, will atone for transgression and will not destroy.
God repeatedly turns back anger, and does not arouse wrath.
(Psalm 78:38)

*Place the deceased in the coffin.
Sprinkle soil from Israel on his eyes, heart and genitals beneath the tachrichim.
Place shards on his eyes. Recover his face.
Straighten all of the shrouds and wrap him in the tallit and sovaiv (wrapping sheet).
Close the coffin.*

*Consider humming
Yerushalayim shel Zahav
or HaTikvah.*

Recall the way we treated the Ark of the Covenant (13th Century BCE).

וְלֹא יָבֹאוּ לִרְאוֹת כְּבָלַע אֶת־הַקֹּדֶשׁ וּמָתוּ.

V'lo yavo'u leerot k'vala et hakodesh vamaytoo.

They shall not come to see the covering of the holy lest they die.
(Numbers 4:20)

*Stand near the coffin and place a gentle hand on it
as we recall the place of repose of Solomon (10th Century BCE).*

הִנֵּה! מִטָּתוֹ שֶׁל־שְׁלֹמֹה, שְׁנַיִם גְּבָרִים סָבִיב לָהּ,
מִגְּבֵרֵי יִשְׂרָאֵל, כֻּלָּם אֲחֻזֵי חֶרֶב
מִלְמַדֵי מִלְחָמָה, אִישׁ חָרְבוֹ עַל־יָרְכוֹ,
מִפָּחַד בַּלַּיְלוֹת.

*Heenayh! Meetato shelee-Sh'lomoh, sheesheem geebureem saveev lah,
m'geeborey Yisrael, kulam achuzay cherev,
m'lumday meelchamah, eesh cherbo al-y'raycho,
m'pachad balaylot.*

Look! It is Solomon's carriage, escorted by sixty warriors,
the noblest of Israel, all of them wearing the sword,
all experienced in battle, each with his sword at his side,
prepared for the terrors of the night.
(Song of Songs 3:7-8)

Share words of blessing that the deceased might have heard many times in his life at joyous events.

יְבָרַךְ יי וַיִּשְׁמָרְךָ.

Yivarech'cha Adonai v'yeeshmarecha.

Adonai bless you and keep you.

יָאֵר יי פְּנֵי אֵלֶיךָ וַיְחַנֶּךָ.

Ya'er Adonai panav aylecha veechuneka.

Adonai enlighten you and be gracious unto you.

יֵשָׁא יי פְּנֵי אֵלֶיךָ וַיַּשֵּׁם לְךָ שְׁלוֹם.

Yeesa Adonai panav aylecha v'yasem l'cha shalom.

*Adonai's Presence be with you and grant you shalom.
(Numbers 6:24-26)*

Imagine a world filled with God's presence.

יֵלְכוּ יוֹנְקוֹתַי, וַיְהִי כְאֵת הוֹדוֹ וְרִיחַ לוֹ כְּלִבְנוֹן.

Yaylchu yon'kotav, v'hyee ch'za'yit hodo v'rayach lo kalvanon.

*Israel's branches shall spread out, and like the olive tree will be his beauty;
and his fragrance like Lebanon.
(Hosea 14:7)*

מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָבֶל לְמִישֹׁר!
וְהוֹצִיא אֶת־הָאֶבֶן הָרְאשִׁי תְּשֻׁאוֹת חַן חַן לָהּ!

*Mee atah har-hagadol leefnay Z'rubavel l'meeshor!
V'hotzee et-ha'even haroshah t'shu'ot, "Chayn! Chayn!" lah!*

*Who are you O mighty mountain in the path of Zerubabel, turn into level ground!
He shall bring forth the cornerstone with shouts of "Grace! Grace!"
(Zechariah 4:7)*

וַעֲתָה יִגְדַל־נָא כַּח אֲדָנִי כַּאֲשֶׁר דִּבַּרְתָּ לְאֹמֹר:

V'atah yeegdal-na ko'ach Adonai ka'asher deebarta laymor:

*Now may Adonai's strength be displayed, just as you have declared:
(Numbers 14:17)*

וְאוֹלָם חַי־אֲנִי וַיִּמְלֵא כְבוֹד־יְי אֶת־כָּל־הָאָרֶץ.

"V'ulam chai-anee v'yimalay ch'vod-Adonai et-chol-ha'aretz."

*"But as truly as I live, the glory of Adonai fills the whole earth."
(Numbers 14:21)*

_____ son of/ben _____ and/v' _____
we ask your forgiveness if we did not act according to your honor,
even though we acted according to our customs
and with your honor in mind.

Escorting The Deceased

May you be blessed and protected.
May you be filled with light and grace,
with sacred presence and peace.

*As we escort the deceased from the taharah room,
we guide him feet first and share these words
of the travels of the Holy Ark of ancient days (13th Century BCE).*

*U'veenso'a hameeshkan,
yoreedu oto ha'l'vee'eem ,
u'v'hanot hameeshkan yakeemu,
oto ha'l'vee'eem.
V'hazar hakarayv yoo'mat.*

וּבְנִסְעַת הַמִּשְׁכָּן,
יִוָּרְדוּ אֹתוֹ הַקְּלוּיִם,
וּבְחֲנֹת הַמִּשְׁכָּן יִקְיִמוּ,
אֹתוֹ הַקְּלוּיִם.
וְהָזָר הַקָּרֵב יִוָּמַת.

Whenever the tabernacle is to move,
the Levites are to take it down,
and whenever the tabernacle is to be set up,
the Levites shall do it.
Anyone else who approaches it is to be put to death.
(Numbers 1:51)

*Va'y'hee beenso'a ha'aron vayomer
Moshe,
"Kumah Adonai!
V'yafootzoo oyvecha,
v'yanoosuoo m'sanecha m'panecha."*

וַיְהִי בְנִסְעַת הָאָרוֹן וַיֹּאמֶר מֹשֶׁה,
"קוּמָה יי!
וַיִּפְצוּ אֹיְבֹיךָ,
וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ."

Whenever the ark set out,
Moses said,
"Rise up, Adonai!
May Your enemies be scattered,
may Your foes flee before You."
(Numbers 10:35)

Consider singing:

*L'chee lach (f.) [or lech l'cha (m.)] to a land that I will show you.
Lech l'cha to a place you do not know
L'chee lach (f.) [or lech l'cha (m.)] on your journey I will bless you
And you shall be a blessing (3x) l'chee lach (f.) [or lech l'cha (m.)]!*

*L'cee lach (f.) [or lech l'cha (m.)] and I will make your name great
Lech l'cha and all shall praise your name
L'chee lach (f.) [or lech l'cha (m.)] to the place that I will show you
L'simchat Chayim (3x) l'chi lach (f.) [or lech l'cha (m.)]!*

Debbie Friedman

לֹא־תֵאָנֶה אֵלֶיךָ רָעָה, וְנִגַּע לֹא־יִקְרַב בְּאָהֳלֶךָ.
כִּי מִלְאָכָיו יִצְוֶה לְךָ לְשֹׁמְרֶיךָ בְּכָל־דְּרָכֶיךָ.
עַל־כַּפְּיִם יִשְׁאַוְנֶךָ פֶּן־תִּגַּף בְּאֵבֹן רַגְלֶךָ.

*Lo-t'ooneh elecha ra'ah, v'nega lo yeekrav b'oholecha.
Kee malachav yeetzaveh lach leeshmor'cha b'chol d'rachecha.
Al kapayeem yeesa'ooncha pen teegoff ba'ehven raglecha.*

No evil will befall you, nor will any plague come near your tent.
For God command angels concerning you to guard you in all your ways.
They will bear you up in their hands, that you do not strike your foot against a stone.
(Psalms 91:10-12)

” יִלָּחֵם לָכֶם, וְאַתֶּם תִּתְחַרְשׁוּן.

Adonai yeelachem lachem, v'atem tachareeshoon.

*Adonai will battle for you, you keep your peace.
(Exodus 14:14)*

As we take leave of the deceased, we recite the following.

House of Israel, come let us walk in the light of *Adonai*. (Isaiah 2:5)
The Rock of Israel has spoken
and called the world into being, (II Samuel 23:3 - Among David's last words.)
from the east where the sun rises to the place where it sets. (Isaiah 45:6)
Peace shall come, and each of us shall rest in our appointed place.
For dust we are, and unto dust we return. (Genesis 3:19)

” נָתַן וַיִּי לָקַח.
יְהִי שֵׁם יי מְבֹרָךְ:

*Adonai natan, v'Adonai lakach.
Y'hee Shem Adonai m'vorach.*

*Adonai has given and Adonai has taken away.
May the Name of Adonai be blessed.
(Job 1:21)*

*Those in-person return to the taharah room to clean it and gather materials.
They then remove the PPE and wash appropriately.
Remote members wait patiently for them.*

Closing Ritual

*We gather in a circle including those in-person and remote,
take a deep breath and begin our reflection with these words.*

מְקוֹר חַיֵּי הָעוֹלָמִים, חָמוּל עָלֵינוּ...

M'kor Chayay ha'Olameem, chamol aleynu...

Source of Life for all Worlds,

have compassion on us

as we conclude this *mitzvah* of ultimate kindness for

_____ son of/ben _____ and/v' _____,

We are thankful for the strength and courage that it takes to perform this *mitzvah*.

We cherish the bond that brings us together in this sacred community.

Just as we offered blessings while preparing _____,
so do we ask for blessings for us:

Bless us in our thoughts, words, dreams and visions.

Bless us as we put our necks on the line for goodness.

Bless us as we reach out to others in friendship,

giving and receiving the gifts of our lives.

Bless us with every breath, every heartbeat and every emotion.

Bless us on our journeys.

Bless us as we stand tall in the face of life's challenges.

Having performed this *mitzvah* for the deceased,
we are now better prepared to live our lives
committed to performing the *mitzvah* of
'love your neighbor as yourself'
with every living person we encounter.

Members are invited to share their own thoughts before we leave the circle.

The candles are extinguished.

Those in-person wash their hands one more time upon leaving the funeral home.

APPENDIX

Excerpted from: ***NCKK Considerations for Restarting In-person Taharot (by) NCKK Precautions and Modifications Subcommittee***

4/4/21 revision

Suggested modifications to pre-COVID practice (based on a detailed review of both the Men's and Women's in-person team manuals)

One core principle that we recommend is to treat every mayt and maytah as though they are potentially infectious. This will necessitate some substantial changes to our practice, but will provide the most protection against transmission of all infectious agents including Coronavirus. A second core principle to keep in mind is that chevra members have the potential to infect each other. The following modifications to current practice will limit these risks:

1. Limit the size of tahara team to what is necessary to properly perform the *taharah*, recognizing that hybrid participation can be used as a means to achieve a larger team.
2. Use outside bathroom (instead of *taharah* room) for cleaning hands.
3. Don PPE outside the *taharah* room.
4. Whenever there are members participating remotely, those members should be chiefly responsible for doing the readings as called by the rosh/rosha. This will allow us to work without manuals in the *taharah* room.
5. If manuals are needed in the *taharah* room, we should minimize the use of manuals (which could transfer body fluids) by having only one person read; use paper once and then place the manual in the *aron* with the *mayt/maytah*. [NOTE: the women's hybrid manual directs the team not to have any paper manual in the *taharah* room; the virtual team will read the manual.]
6. During inspection of *mayt/maytah*, determine whether the body bag should be fully opened by assessing whether body fluids can be managed without requiring washing beyond use of the washing cloth.
7. Do not remove endotracheal (ET) tubes in mouth, nasogastric (NG) tubes in the nose, or chest tubes to avoid potentially aerosolizing pathogens.
8. Specifically avoid use of hoses or cups which may splash water.
9. Do not use packing in the rectum. Cotton may be applied to the outside or an adult diaper may be used instead.
10. Do not use a hose to wash fecal matter. (Note: We will add baby wipes to the taharah kit.) Use an adult diaper if the rectum cannot be adequately cleaned.
11. We should no longer change gloves during the *taharah* unless there is a specific reason and it is done using the same precautions used for doffing PPE.
12. Eliminate use of the planks by the men's team. (Note: the women's team discontinued using boards a number of years ago).
13. Use 3 watering cans to replace the 3 pails of 3 kavim of water.
https://www.amazon.com/Union-63068-Watering-Design-gallon/dp/B00C2AMVSA/ref=sr_1_2?dchild=1&keywords=8+quart+watering+can&qid=1594944850&sr=8-2 9 kavim is 24 quarts (6 gallons) so 3 2-gallon watering cans does the trick - or we can get a 3-gallon version just to make sure we have enough if the can isn't entirely full.
14. The closing circle for remarks and last prayer should be done before doffing PPE since members will be close to each other at this point. [NOTE: The women's hybrid manual directs the team to doff PPE inside and then complete the closing ritual outside and socially distanced with clean face masks on.]
15. One experienced person should be designated to help doff PPE. That person should take off their PPE last.
16. Members should wash hands and exit separately.