

Taharah Liturgy for Men

including *kavanot*—brief statements that may be recited preceding each prayer, explaining the essence of that prayer

taken from

Chesed Shel Emet: The Truest Act of Kindness Exploring the Meaning of Taharah

An Expanded Third Edition

by Rabbi Stuart Kelman and Dan Fendel

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I. MECHILAH: We begin the ritual of *tabarah* by addressing the *met*.

Kavanah: _____ [name of the deceased], we stand here ready to begin our work. Before we do so, we ask your understanding that we will do our best to prepare you for your final journey.

_____, *ben* [son of] _____ *v'* [and] _____, we ask your forgiveness for any distress we may cause you during this *tabarah*. We will do everything possible to ensure that you are treated with respect, and that all the elements of *tabarah* are properly completed. Everything we are about to do is for the sake of your honor.

II. CHAMOL: We recite our first prayer to God, speaking to God on behalf of the deceased.

Kavanah: God, we are acting on behalf of the *neshamah* of _____ [name of the deceased], asking You for compassion and mercy on his behalf.

Ribono shel olam chamol al

_____ *ben* _____
hamet halaz shehu ben Avraham, Yitzchak, Ya'akov, Sarah, Rivkah, Rachel, v'Leah avadecha, v'tanu'ach nafsho v'nishmato im hatzadikim ki Atah m'chayeh hametim umeimit chayim. Baruch Atah mochel v'solei'ach lachata'im v'la'avonot mimeitei amcha Yisra'el b'tachanunim.

Uv'chen y'hi ratzon milfanecha Adonai Eloheinu veilohei avoteinu v'imoteinu shet'sabev mal'achei rachamim lifnei hamet, shehu avd'cha ben amatecha. V'Atah Adonai Eloheinu v'Elohei avoteinu v'imoteinu maskil el dal malteihu mikol tzarah umiyom ra'ah umidinah shel

רבונו של עולם חמול על

_____ בן _____
המת הלז שהוא בן אברהם, יצחק, יעקב, שרה, רבקה, רחל, ולאה עבדיך, ותנוח נפשו ונשמתו עם הצדיקים פי אתה מחיה המתים וממית חיים. ברוך אתה מוחל וסולח לחטאים ולעונות ממתים עמך ישראל בתחנונים.

ובכן יהי רצון מלפניך יי אלהנו ואלהי אבותנו ואמותינו שתסבב מלאכי רחמים לפני המת, שהוא עבדך בן אמתך. ואתה יי אלהנו ואלהי אבותנו ואמותינו משפיל אל דל מלטהו מכל צרה ומיום רעה ומדינה של

gehinom. Baruch Atah g'dol hachessed uva'al
harachamim. Baruch Atah ha'oseh shalom
bimromav la'avadav ul'yirei sh'mo. Baruch podeh
amo Yisra'el miminei pur'anivot b'rachamim.

גִּיהֶנֶם. בְּרוּךְ אַתָּה גְּדוֹל הַחֶסֶד וּבַעַל
הַרְחָמִים. בְּרוּךְ אַתָּה הַעֹשֶׂה שְׁלוֹם
בְּמִרְוֹמָיו לְעַבְדְּךָ וּלְיִרְאֵי שְׁמוֹ. בְּרוּךְ פּוֹדֶה
עַמּוֹ יִשְׂרָאֵל מִמִּינֵי פוֹרְעָנוֹת בְּרַחֲמִים.

Uv'chen y'hi ratzon milfanecha Adonai Eloheinu
v'Elohei avoteinu v'imoteinu shetizkor z'chut b'rit
kodesh shebivsar v'yihyeh pidyon lo mis'refat
gehinom v'tachalitzeihu. Baruch Atah koret habrit
b'rachamim.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵנוּ וְאִמּוֹתֵינוּ שֶׁתִּזְכּוֹר זְכוֹת בְּרִית
קֹדֶשׁ שֶׁבְּכַשְׂרוֹ וַיְהִי פְדִיּוֹן לוֹ מִשְׁרֵפֶת
גִּיהֶנֶם וְתַחֲלִיצֵהוּ. בְּרוּךְ אַתָּה כּוֹרֵת הַבְּרִית
בְּרַחֲמִים.

B'rachamim haster v'ha'aleim pish'ei hamet hazeh
avdecha. Misreifat eish tachalitzeihu shehu tzarich
l'rachamecha harabim. V'Atah Adonai Eloheinu tov
v'salach l'chol kor'echa. Baruch Atah g'dol ha'eitzah
v'rov ha'alilyah b'rachamim. Im raglei tzadikim
b'gan eden yidroch, ki m'kom y'sharim hu raglei
chavidav yishmor. Baruch Atah hanotein rachamim
g'dolim v'rov tachanunim l'meitei amo Yisra'el.
Amen, ken y'hi ratzon.

בְּרַחֲמִים הַסֵּתֵר וְהַעֲלֵם פְּשָׁעֵי הַמֵּת הַזֶּה
עַבְדְּךָ. מִשְׁרֵפֶת אֵשׁ תַּחֲלִיצֵהוּ שֶׁהוּא צָרִיךְ
לְרַחֲמֶיךָ הַרְבִּים. וְאַתָּה יי אֱלֹהֵינוּ טוֹב
וְסָלַח לְכָל קוֹרְאֶיךָ. בְּרוּךְ אַתָּה גְּדוֹל הַעֲצָה
וְרַב הַעֲלִילָה בְּרַחֲמִים. עִם רַגְלֵי צַדִּיקִים
בְּגַן עֵדֶן יִדְרוּךְ, כִּי מִקּוֹם יִשְׁרִים הוּא רַגְלֵי
חַסִּידָיו יִשְׁמֹר. בְּרוּךְ אַתָּה הַנוֹתֵן רַחֲמִים
גְּדוֹלִים וְרוֹב תַּחֲנוּנִים לְמֵתֵי עַמּוֹ יִשְׂרָאֵל.
אָמֵן, כֵּן יְהִי רָצוֹן.

Ruler of the universe! Have compassion for _____, the son of _____ and _____, this deceased, for he is a descendant of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, Your servants. May his soul and spirit rest with the righteous, for You revive the dead and bring death to the living. Blessed are You who pardons and forgives the sins and trespasses of the dead of Your people, on petition.

Therefore, may it be Your will, Adonai our God and God of our ancestors, to encircle angels of mercy around the deceased, for he is Your servant and son of Your maidservant. And You, Adonai our God and God of our ancestors, who is concerned with the poor, save him from all misery, from a day of evil, and from judgment to *Gehenna*. Blessed are You, great in lovingkindness and provider of mercy. Blessed are You who makes peace in the heights for Your servants and for those who revere Your name. Blessed is the One who redeems the people Israel from all suffering through mercy.

Therefore, may it be Your will, Adonai our God and God of our ancestors, to remember the merit of the sacred covenant which is in his flesh, and may it be for him a ransom from the fires of *Gehenna*, so that You may deliver him. Blessed are You who establishes the covenant through mercy.

Through mercy, hide and ignore the transgressions of this deceased, Your servant. Deliver him from consumption by fire, for he needs Your great mercy. And You, Adonai our God, are good and forgiving to all who call upon You. Blessed are You, mercifully great in counsel and mighty in achievement. May he tread with the feet of the righteous in the Garden of Eden, for that is the place of the upright. God protects the feet of the pious. Blessed are You who gives great mercy and abundant grace to the deceased of Your people Israel. Amen. May such be God's will.

III. ANA ELOHEI: We ask God to give us strength and keep us from harm.

Kavanah: God, give us the strength to do our work properly, keep us from harm, and give us heightened awareness of what we are doing.

Ana Elohei hachessed v'harachamim, shekol
orchotecha chesed v'emet, v'tzivitanu la'asot chesed
v'emet im hametim ul'hit'asek bikvuratam,
k'mo shekatuv: "Ki kavur tikb'renu."

אָנָא אֱלֹהֵי הַחֶסֶד וְהַרְחָמִים, שְׁכֹל
אוֹרְחוֹתֶיךָ חֶסֶד וְאֱמֶת, וְצִוִּיתָנוּ לַעֲשׂוֹת חֶסֶד
וְאֱמֶת עִם הַמֵּתִים וּלְהִתְעַסֵּק בְּקִבּוּרָתָם,
כְּמוֹ שֶׁכָּתוּב: "כִּי קָבוּר תִּקְבְּרֵנוּ" (דְּבָרִים כ"א: כג).

Uv'chen y'hi ratzon milfanecha, Adonai Eloheinu,
shet'am'tzeinu ut'chaz'keinu la'asot m'lachteinu
m'lechet shamayim zo k'ra'ui, hen b'tohorat hamet,
hen bilwishato uwikvurato, v'tishm'renu mikol nezek
ut'kalah, shelo nikasheil b'ma'aseh yadeinu.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ,
שֶׁתְּאַמְצָנוּ וְתַחֲזִקְנוּ לַעֲשׂוֹת מְלָאכְתָּנוּ
מִלְּאֲכַת שָׁמַיִם זוֹ כְּרָאוּי, הֵן בְּטָהֳרַת הַמֵּת,
הֵן בְּלִבִּישְׁתּוֹ וּבְקִבּוּרָתּוֹ, וְתִשְׁמְרֵנוּ מִכָּל נֶזֶק
וְתִקְלָה, שֶׁלֹּא נִפְשַׁל בְּמַעֲשֵׂה יָדֵינוּ.

L'kayem banu hamikra "Shomer mitzvah lo yeida
davar ra." V'ta'amod lanu z'chut mitzvat
g'milut chesed v'emet l'mal'ot yamenu b'tovah.
V'chesed Adonai aleinu l'olam.

לְקַיֵּם בָּנוּ הַמִּקְרָא "שׁוֹמֵר מִצְוָה לֹא יָדַע
דָּבָר רָע" (קְהֵלֶת ח:ה). וְתַעֲמֹד לָנוּ זְכוּת מִצְוֹת
גְּמִילוּת חֶסֶד וְאֱמֶת לְמַלְאוֹת יָמֵינוּ בְּטוֹבָה.
וְחֶסֶד יְהוָה עָלֵינוּ לְעוֹלָם.

O God of lovingkindness and compassion, all of whose ways are lovingkindness and truth, You have commanded us to practice lovingkindness and truth with the dead, and to attend to their burial, as it is written, "you shall surely bury him" (DEUTERONOMY 21:23).

Therefore, Adonai our God, may it be Your will to give us courage and strength to do our task, this heavenly task, as appropriate, whether in performing *taharah* for the *met*, or in dressing him, or burying him. And keep us from any injury or obstacle such that the work of our hands not be disrupted.

Sustain in us the statement: "One who observes a *mitzvah* encounters no evil" (ECCLESIASTES 8:5). Establish for us the privilege of the *mitzvah* of *gemilut chesed v'emet*, that it fills our days with goodness. And may God's lovingkindness be upon us forever.

IV. VAYA'AN VAYOMER: We invoke the mythical context from Zechariah.

Kavanah: God, help us to take the first step in preparing _____ [name of the deceased] for this journey. As we do so, may we be conscious to show this *met* the same dignity that God's angels showed to Joshua in preparing him to be *Kohen Gadol*.

Vaya'an vayomer el ha'omdim l'fanav leimor:
 "Hasiru hab'gadim hatzo'im me'alav." *Vayomer*
elav: "R'eh he'evarti me'alecha avonecha v'halbeish
 otcha machalatzot."

וַיַּעַן וַיֹּאמֶר אֶל הָעֹמְדִים לְפָנָיו לֵאמֹר:
 "הֲסִירוּ הַבְּגָדִים הַצְּאִים מֵעַלְיוֹ." וַיֹּאמֶר
 אֵלָיו: "רְאֵה הֲעִבְרָתִי מֵעַלְיָךְ עֹנֶךָ וְהִלְבִּישׁ
 אֶתְךָ מַחְלָצוֹת."

And he [the angel of God] spoke up and said to his attendants, "Take the filthy garments off him [the High Priest]," and he said to him [the High Priest], "See, I have removed your guilt from you and you shall be clothed in [priestly] robes."

ZECHARIAH 3:4

V. ROSHO KETEM PAZ : We praise the body of the *met* as we physically cleanse it.

Kavanah: Just as this *met* was created in God's image, and beautiful while alive, so may we continue to recognize the beauty of his *neshamah*.

Rosho ketem paz; k'vutzotav taltalim sh'chorot
 ka'orev: Enav k'yonim al afikei mayim, rochatzot
 bechalav yosh'vot al mileit: L'chayav ka'arugat
 habosem migd'lot merkachim; siftotav shoshanim
 not'fot mor oveir: Yadav g'lilei zahav m'mula'im
 batarshish; me'av eshet shen m'ulefet sapirim:
 Shokav amudei shesh m'yusadim al adnei faz;
 mar'eihu kalvanon bachur ka'arazim: Chiko
 mamtakim v'chulo machamadim; zeh dodi v'zeh rei'i
 b'not yerushalam.

ראשו כְּתֵם פָּז ; קְוֻצוֹתָיו תִּלְתָּלִים שְׁחֹרוֹת
 כְּעוֹרֵב : עֵינָיו כְּיוֹנִים עַל אֲפִיקֵי מַיִם , רֹחַצוֹת
 בְּחֵלָב יוֹשֵׁבוֹת עַל מִלֵּית : לְחַיָּב כְּאַרֻּגָּת
 הַבֹּסֵם מִגְדָּלוֹת מֶרְכָּחִים ; שִׁפְתוֹתָיו שׁוֹשָׁנִים
 נֹטְפוֹת מִזֶּרַע עֵבֶר : יָדָיו גְּלִילֵי זָהָב מִמְּלֵאִים
 בַּתְּרִשִׁישׁ ; מֵעֵיו עֶשֶׂת שָׁן מְעַלְפֵת סַפִּירִים :
 שׁוֹקֵב עַמּוּדֵי שֵׁשׁ מִיּוֹסָדִים עַל אֲדָנֵי פֶז ;
 מֵרְאֵהוּ כְּלִבְנוֹן בְּחֹר כְּאַרְזִים : חֵכוֹ
 מִמְּתָקִים וְכֹל מִחֲמָדִים ; זֶה דּוּדֵי וְזֶה רֵעֵי
 בְּנוֹת יְרוּשָׁלַם .

His head is finest gold; his locks are curled and black as a raven. His eyes are like doves by watercourses, bathed in milk set by a brimming pool. His cheeks are like beds of spices, banks of perfumes. His lips are like lilies; they drip flowing myrrh. His hands are rods of gold, studded with beryl; his belly a tablet of ivory adorned with sapphires. His legs are like marble pillars set in sockets of fine gold; he is majestic as Lebanon, stately as the cedars. His mouth is delicious and all of him is delightful. Such is my beloved; such is my darling, O maidens of Jerusalem.

SONG OF SONGS, 5:11-16

VI. AMAR RABBI AKIVA: The reasons for the pouring of water

Kavanah: Help us prepare this *neshamah* to enter the heavenly kingdom and to witness Your Presence.

Amar Rabbi Akiva: Ashreichem Yisra'el, lifnei mi atem mitaharin umi m'taher etchem? Avichem shebashamayim, shene'emar: "V'zarakti alechem mayim t'horim ut'hartem." V'omer: "Mikveh Yisra'el Adonai." Ma mikveh m'taher et hat'me'im, af haKadosh Baruch Hu m'taher et Yisra'el.

אָמַר רַבִּי עֲקִיבָא : אֲשַׁרְיְכֶם יִשְׂרָאֵל , לִפְנֵי
מִי אַתֶּם מְטַהְרִין וּמִי מְטַהֵר אֶתְכֶם ? אָבִיכֶם
שְׁבַשְׁמַיִם , שְׁנֵאָמַר : "וְזָרַקְתִּי עֲלֵיכֶם
מַיִם טְהוֹרִים וּטְהַרְתֶּם" (יחזקאל לו:כה) . וְאוֹמֵר :
"מִקְוֵה יִשְׂרָאֵל יִי" (ירמיה יז:ג) . מַה מִּקְוֵה
מְטַהֵר אֶת הַטְּמֵאִים , אִף הַקָּדוֹשׁ בְּרוּךְ הוּא
מְטַהֵר אֶת יִשְׂרָאֵל .

Rabbi Akiva said: You are fortunate, Israel. Before whom do you purify yourselves and who purifies you? Your God in heaven. As it is said: "I will sprinkle clean water upon you and you shall be clean..." (EZEKIEL 36:25). And it says: "O hope [*mikveh*] of Israel! O Adonai" (JEREMIAH 17:13). Just as the ritual bath [*mikveh*] purifies the impure, so does the Holy One, blessed be He, purify Israel.

MISHNAH YOMA 8:9

Ma'ayan ganim b'er mayim chayim v'nozlim min l'vanon.

מַעְיָן גַּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן
לְבָנוֹן .

You are a garden spring, a well of fresh water, a rill of Lebanon.

SONG OF SONGS 4:15

Im rachatz Adonai et tzo'at b'not tziyon v'et d'mei Y'rushalayim yadi'ach mikirbah b'ru'ach mishpat w'ru'ach ba'eir.

אִם רָחַץ אֲדֹנָי אֶת צֵאת בְּנוֹת צִיּוֹן וְאֶת דְּמֵי
יְרוּשָׁלַיִם יָדִיחַ מִקְרָבָהּ בְּרוּחַ מִשְׁפָּט
וּבְרוּחַ בַּעַר .

When Adonai has washed away the filth of the daughters of Zion, and from Jerusalem's midst has rinsed out her infamy – in a spirit of judgment and in a spirit of purging.

ISAIAH 4:4

V'zarakti aleichem mayim t'horim ut'hartem mikol tum'otechem umikol giluleichem ataheir etchem.

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכָּל
טְמֵאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם .

I will sprinkle clean water upon you, and you shall be clean: I will cleanse you from all from all your uncleanness and from all your fetishes.

EZEKIEL 36:25

VII. TAHOR HU: The actual moment of transformation

[No *kavanah* is needed for this two-word chant. It is the one portion of the liturgy that virtually every member of a *Chevra Kadisha* understands.]

Tahor hu.

טָהוֹר הוּא.

He is pure.

VIII. V'HITKADASHTEM: The closing of the ritual of *taharah*

Kavanah: By pouring of the water, we have completed the process of *taharah*.

[The words below are recited three times.]

V'hitkadshtem vih'yitem k'doshim ki kadosh ani
Adonai.

וְהִתְקַדְשְׁתֶּם וְהִיְיַתֶּם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי
יְהוָה.

You shall sanctify yourselves and be holy, for I, Adonai, am holy.

BASED ON LEVITICUS 11:44

IX. SOS ASIS: We prepare to dress the *met* in priestly/spiritual garments.

Kavanah: We stand here having completed the pouring ritual of *taharah*, preparing to dress this *met* in plain linen garments, like the simple linens worn by the *Kohen Gadol* who served in the Temple.

Sos asis ba'Adonai tageil nafshi beilohai ki
hilibshani bigdei yesha m'il tzedakah y'atani
kechatan y'chahein p'eir v'chakalah ta'deh cheilehah.

שׁוֹשׁ אָשִׁישׁ בִּיהוּה תָּגִיל נַפְשִׁי בַּאֱלֹהִי כִּי
הִלְבִּישָׁנִי בְּגָדֵי יֵשַׁע מְעִיל צְדָקָה יַעֲטֵנִי
כְּחַטָּאת יִכְהֶן פָּאֵר וְכַכְלָה תַעֲדָה כְּלִיָּהּ.

I greatly rejoice in Adonai, my whole being exults in my God. For God has clothed me with garments of triumph; wrapped me in a robe of victory, like a bridegroom adorned with a turban, like a bride bedecked with her finery.

ISAIAH 61:10

Va'omar: "Yasimu tzanif tahor al rosho."
Vayasimu hatzanif hatahor al rosho vayalbishuhu
b'gadim umal'ach Adonai omed.

וַאֲמַר: "יִשְׂיִמוּ צָנִיף טָהוֹר עַל רֹאשׁוֹ."
וַיִּשְׂיִמוּ הַצָּנִיף הַטָּהוֹר עַל רֹאשׁוֹ וַיִּלְבְּשֵׁהוּ
בְּגָדִים וּמְלֶאךָ יְהוּה עֹמֵד.

Then he gave the order, "Let a pure diadem be placed on his head." And they placed the pure diadem on his head, and they clothed him in [priestly] garments, as the angel of Adonai stood by.

ZECHARIAH 3:5

Ki cha'aretz totzi tzimchah uch'ganah zeiru'eha
tatzmi'ach ken Adonai Elohim yatzmi'ach tzedakah
ut'hilah neged kol hagoyim.

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וְכִגְנָה זְרוּעֶיהָ
תִּצְמִיחַ כֵּן אֲדֹנָי יְהוּה יִצְמִיחַ צְדָקָה
וּתְהִלָּה נֶגֶד כָּל הַגּוֹיִם.

For the earth brings forth her growth, and a garden makes the seed shoot up, so Adonai, God, will make victory and renown shoot up in the presence of all the nations.

ISAIAH 61:11

V'nachacha Adonai tamid v'hisbi'a b'tzachtzachot
nafshecha v'atzmotecha yachalitz v'hayita k'gan
raveh uch'motza mayim asher lo y'chaz'vu meimav.

וְנָחַךְ יְהוּה תָּמִיד וְהִשְׁבִּיעַ בְּצַחְצַחוֹת
נַפְשְׁךָ וְעַצְמוֹתֶיךָ יַחְלִיץ וְהָיִיתָ כְּגֵן
רֶוַח וְכַמוֹצֵא מַיִם אֲשֶׁר לֹא יִכְזָבוּ מֵימָיו.

And Adonai will guide you always; God will slake your thirst in parched places and give strength to your bones. You shall be like a watered garden, like a spring whose waters do not fail.

ISAIAH 58:11

X. K'TONET BAD KODESH YILBASH, etc.: We do the actual dressing of the *met*.

[Although the order of the dressing varies slightly among different *Chevra Kadisha* groups, the model for all is the first half of Leviticus 16:4, which describes the attire of the *Kohen Gadol* on Yom Kippur. As each item of clothing is put on the *met*, the *mitaharim* recite the appropriate phrase from the first half of the verse. The second half of Leviticus 16:4, and the verse here from Genesis, are then recited after the dressing is completed.]

Kavanah: As we dress this *met*, let us be conscious that we are clothing him in the garments of the *Kohen Gadol*.

K'tonet bad kodesh yilbash umichn'sei vad yihyu al כְּתֹנֶת בַּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי בַד יִהְיוּ עָלַי
b'saro uv'avnet bad yachgor uv'mitznefet bad yitznof. בְּשָׂרוֹ וּבְאַבְנֵט בַּד יִחְגַּר וּבְמִצְנֶפֶת בַּד יִצְנַף.

Be dressed in a sacral linen tunic, with linen breeches next to the flesh, and be girt with a linen sash, and wear a linen turban.

LEVITICUS 16:4A

For the *mitznefet*:

Uv'mitznefet bad yitznof וּבְמִצְנֶפֶת בַּד יִצְנַף

and wear a linen turban.

FROM LEVITICUS 16:4A

For the *michnasayim*:

Umichn'sei vad yihyu al b'saro וּמְכַנְסֵי בַד יִהְיוּ עָלַי בְּשָׂרוֹ

with linen breeches next to the flesh

FROM LEVITICUS 16:4A

For the *k'tonet*:

K'tonet bad kodesh yilbash כְּתֹנֶת בַּד קֹדֶשׁ יִלְבָּשׁ

Be dressed in a sacral linen tunic

FROM LEVITICUS 16:4A

For the *avnet*:

Uv'avnet bad yachgor וּבְאַבְנֵט בַּד יִחְגַּר

and be girt with a linen sash

FROM LEVITICUS 16:4A

*Bigdei kodesh hem v'rachatz bamayim et b'saro
ul'vasham.*

בגדי קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת בְּשָׂרוֹ
וּלְבָשָׂם.

They are sacral vestments; and bathe the body in water and then put them
on.

LEVITICUS 16:4B

V'El Shaddai yiten lachem rachamim.

וְאֵל שַׁדַּי יִתֵּן לָכֶם רַחֲמִים.

And may El Shaddai give mercy toward you.

GENESIS 43:14

XI. V'LO YAVO'U: We place the *met* into the *aron*.

Kavanah: We stand here at a liminal, potentially dangerous moment.
Help us now as we gently lift the *met* and place him into the *aron*.

[The following verse is recited as we perform our final physical act with the *met*: placing him in the *aron*.]

V'lo yavo'u lirot k'vala et hakodesh vometu.

וְלֹא יָבֹאוּ לִרְאוֹת כְּבֹלַע אֶת הַקֹּדֶשׁ וּמָתוּ.

But let not [the Kohathites] go inside and witness the dismantling of the sanctuary, lest they die.

NUMBERS 4:20

XII. V'CHIPER ADMATO: We place shards (where practiced) and *afar* (earth) from Israel on the body of the deceased.

Kavanah: As no one is so righteous as to have never sinned, we pray for atonement for _____ [name of the deceased].

V'chiper admato amo.

וְכִפֶּר אֲדָמְתוֹ עָמוּ.

And cleanse the land of God's people.

DEUTERONOMY 32:43

XIII. HINEIH MITATO: We invoke various protections from “terror by night.”

Kavanah: We pray that God, in the image of Solomon’s mighty men,
will protect _____ [name of the deceased].

XIIIa. SOLOMON’S MIGHTY WARRIORS: Their swords are ready.

<p><i>Hineih mitato sheliShlomo shishim giborim saviv</i> <i>lah migiborei Yisra’el:</i> <i>Kulam achuzei cherev m’lumdei milchamah ish</i> <i>charbo al y’recho mipachad baleilot.</i></p>	<p>הִנֵּה מִטַּתוֹ שֶׁל שְׁלֹמֹה שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ מִגִּבּוֹרֵי יִשְׂרָאֵל: כָּלֶם אַחֲזֵי חֶרֶב מְלֻמְדֵי מִלְחָמָה אִישׁ חָרְבוֹ עַל יָרְכוֹ מִפְּחָד בַּלַּיְלוֹת.</p>
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There is Solomon’s couch, encircled by sixty warriors of the warriors of Israel,
all of them trained in warfare, skilled in battle, each with sword on thigh
because of terror by night.

SONG OF SONGS 3:7-8

XIIIb. Y’VARECH’CHA: We pronounce the *Birkat Kohanim* (Priestly Blessing).

<p><i>Y’varech’cha Adonai v’yishm’recha:</i> <i>Ya’eir Adonai panav eilecha vichuneka:</i> <i>Yisa Adonai panav eilecha v’yaseim l’cha shalom.</i></p>	<p>יְבָרֵךְ יְהוָה וְיִשְׁמְרֵךְ: יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּנְךָ: יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם.</p>
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May Adonai bless you and protect you.
May Adonai deal kindly and graciously with you.
May Adonai bestow favor upon you and grant you peace.

NUMBERS 6: 24-26

XIIIc. YEILCHU; MI ATAH; V’ATAH: Verses of final conclusion before closing the aron.

<p><i>Yeil’chu yonkotav viy’hi chazayit hodo v’re’ach lo</i> <i>kalwanon.</i></p>	<p>יֵלְכוּ יוֹנְקוֹתָיו וַיְהִי כַזַּיִת הוֹדוֹ וְרֵיחַ לוֹ כַּלְבָּנוֹן.</p>
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His boughs shall spread out far; his beauty shall be like the olive trees, his
fragrance like that of Lebanon.

HOSEA 14:7

*Mi atah har hagadol lifnei Z'rubavel l'mishor
v'hotzi et ha'even haroshah t'shu'ot chen chen lah.*

מי אתה הר הגדול לפני זְרֻבָבֶל לְמִישׁוֹר
וְהוֹצִיא אֶת־הָאֶבֶן הָרְאוּשָׁה תְּשׂוּאוֹת חֵן חֵן לָהּ.

Whoever you are, O great mountain in the path of Zerubavel, turn into level ground! For he shall produce the excellent stone; it shall be greeted with shouts of “Beautiful! Beautiful!”

ZECHARIAH 4:7

*V'atah yigdal na ko'ach Adonai ka'asher dibarta
leimor:
“V'ulam chai ani v'yimalei ch'vod Adonai et kol
ha'aretz.”*

עֲתָה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ
לְאֵמֹר:
“וְאוּלָּם חַי אֲנִי וְיִמְלֵא כְבוֹד יְהוָה אֶת כָּל
הָאָרֶץ.”

Let Adonai's forbearance be great, as You have declared, saying: “as I live, and as Adonai's Presence fills the whole world.”

NUMBERS 14:17, 21

XIV. MECHILAH: We make a closing request for forgiveness from the *met*.

Kavanah: _____ [name of the deceased], we stand here having completed our work. We hope we have treated you with dignity. Please know that we have done our best to prepare you for your final journey.

_____, *ben* [son of] _____ *v'* [and] _____, we ask your forgiveness for any indignity you may have suffered at the hands of this *Chevra Kadisha*, notwithstanding the loving care and concern that we exercised during this *taharah*. We ask your forgiveness if we did not act according to your honor, even though we acted according to our custom.

XV. UVINSO'A: We move the *met* out of the *taharah* room, and one step closer to eternity.

Kavanah: God, we now ask for assurance from You that this *neshamah* will be protected *for eternity*.

*Uvinso'a hamishkan, yoridu oto hal'vi'im,
uvachanot hamishkan, yakimu oto hal'vi'im, v'hazar
hakarev yumat.*

ובנסע המשכן, יורידו אתו הלוים,
ובחנת המשכן, יקימו אתו הלוים, והזר
הקרוב יומת.

When the Tabernacle is to set out, the Levites shall take it down, and when the Tabernacle is to be pitched, the Levites shall set it up; any outsider who encroaches shall be put to death.

NUMBERS 1:51

*Vay'hi binso'a ha'aron vayomer Moshe: "Kumah
Adonai v'yafutzu oy'vecha v'yanusu m'sanecha
mipanecha."*

ויהי בנסע הארץ ויאמר משה: "קומה
יהוה ויפצו איביך וינסו משנאיך
מפניך."

When the ark was to set out, Moses would say, "Advance, Adonai! May Your enemies be scattered, and may Your foes flee before You!"

NUMBERS 10:35

*Lo t'neh eilecha ra'ah v'nega lo yikrav b'oholecha:
Ki malachav y'tzaveh lach lishmarcha b'chol
d'rachecha: Al kapayim yisa'uncha pen tigof ba'even
raglecha.*

לא תאנה אליך רעה ונגע לא יקרוב באהלהך:
כי מלאכיו יצוה לך לשמרך בכל
דרךך: על כפיים ישאוונך פן תגוף באבן
רגלך.

No harm will befall you, no disease touch your tent. For God will order the angels to guard you wherever you go. They will carry you in their hands, lest you hurt your foot on a stone.

PSALMS 91:10-12

Adonai ish milchamah Adonai sh'mo.

יהוה איש מלחמה יהוה שמו.

Adonai, the warrior - Adonai is God's name.

EXODUS 15:3

Adonai yilachem lachem v'atem tacharishun.

יהוה ילחם לכם ואתם תחרשו.

Adonai will battle for you, you hold your peace.

EXODUS 14:14