

YISHTABACH

Stand while reciting 'May Your Name be praised ...' The fifteen expressions of praise — 'song and praise ... blessing and thanksgivings' — should be recited without undue pause.

ישתבח May your Name be praised forever — our King, the God, the great and holy King — in heaven and on earth. Because for You is fitting — O HASHEM, our God, and the God of our forefathers — song and praise, lauding and hymns, power and dominion, triumph, greatness and strength, praise and splendor, holiness and sovereignty, blessings and thanksgivings from this time and forever. Chazzan— Blessed are You, HASHEM, God, King exalted through praises,* God of thanksgivings, Master of wonders, Who chooses musical songs* of praise — King, God, Life-giver of the world.* (Cong.— Amen.)

From Rosh Hashanah until Yom Kippur and on Hoshana Rabbah many congregations recite Psalm 130. The Ark is opened and each verse is recited by the chazzan, then by the congregation.

שיר המעלות A song of ascents: From the depths I called You, HASHEM.

My Lord, hear my voice, may Your ears be attentive to the sound of my pleas. If You preserve iniquities, O God, my Lord, who could survive? For with You is forgiveness, that You may be feared. I put confidence in HASHEM, my soul put confidence, and I hoped for His word. I yearn for my Lord, among those longing for the dawn, those longing for the dawn. Let Israel hope for HASHEM, for with HASHEM is kindness, and with Him is abundant redemption. And He shall redeem Israel from all its iniquities.

If a minyan is present, the chazzan recites Half-Kaddish and Borchu.

יתגדל 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 in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong.— Amen. 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 (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.)

well. When man uses them to further God's goals, they are praiseworthy. But if people seek power and pursue triumph for their own selfish ends, they bring destruction upon the world (R' Geduliah Schorr).

גדול כחשבוהו — Exalted through praises. The implication is not that God requires our praises in order to become exalted, for His infinite greatness is beyond our capacity to comprehend, much less express. Rather, it is His will that we have the privilege of exalting Him, despite our inability to do so adequately. This is the implication of Who chooses musical songs, i.e., we praise Him because He wishes us to

Who chooses musical songs. - הבוחר בשירי ומרה

Rabbi Bunam of P'shis'cha interpreted homiletically that the word שירי can be translated remnants (from שריים leftovers). God wishes to see how much of the lofty sentiments of our prayers remain with us after we close our siddur. Thus, He chooses what is left over after the Songs of Praise have been uttered.

חי העולמים — Life-giver of the world. This essential principle of Jewish belief reiterates that creation is an ongoing process — God created and continues to create. Because He gives life constantly, our thanks and praise are likewise constant (R' Munk).

שיר המעלות — A song of ascents. Although most congregations recite this

ישתבח

Stand while reciting ישתבח. The fifteen expressions of praise — should be recited without undue pause, preferably in one breath.

ישתבח שמך לעד מלכנו, האל המלך הגדול והקדוש, בשמים ובארץ. כי לך נאה יהוה אלהינו ואלהי אבותינו, שיר ושבחה, הלל וזמרה, עז וממשלה, נצח* גדלה וגבורה, תהלה ותפארת, קדשה ומלכות, ברכות והודאות מעתה ועד עולם. ברוך אתה יהוה, אל מלך גדול במשפחות* אל ההודאות, ארון הנפלאות, הבוחר בשירי ומרה* מלך אל חי העולמים.* (Cong.— אמן.)

From Rosh Hashanah to Yom Kippur and on Hoshana Rabbah many congregations recite Psalm 130. The ark is opened and each verse is recited by the chazzan, then by the congregation.

שיר המעלות ממעמקים קראתיך יהוה. אדני שמעה בקולי, תהינה אוניה קשבות, לקול תחנוני. אם עונות תשמר זה, אדני מי יעמר. כי עמך הסליחה, למען תגרא. קניתי יהוה קנתה נפשי, ולדברו הוקלתי. נפשי לאדני, משמרים לבקר, שמרים לבקר. יחל ישראל אל יהוה, כי עם יהוה חסד, והרבה עמו פדות. והוא יפדה את ישראל, מפל עונותיו.

ברכו and נצי קדיש If a minyan is present, the chazzan recites

יתגדל ויתקדש שמה רבא. (Cong.— אמן.) בעלמא די ברא ברעותה. וימליך מלכותה, בחייכון וביומיוכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב. ואמרו: אמן.

(Cong.— אמן.) יהא שמה רבא מברך לעלם ולעלמי עלמיא.

* יהא שמה רבא מברך לעלם ולעלמי עלמיא. *

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתגדר ויתעלה ויתהלל שמה דקודשא בריך הוא (Cong.— בריך הוא) — לעלא מן כל ויתתא תשבחתא ונחמתא, דאמירן בעלמא. ואמרו: אמן. (Cong.— אמן.)

we may not utter it. But in time to come, there will be no contradiction between perception and reality.

ישתבח / Yishtabach

As noted in the commentary to שמך (p. 58), the Pesukei D'zimrah prayer ends the Shacharis section of Shacharis. The theme of fifteen is repeated twice in this prayer: there are fifteen expressions of praise in the first half of the paragraph, and after ברוך אתה there are fifteen

words. This number alludes to the fifteen שיר המעלות, Songs of Ascents [Psalms 120-134], composed by David Also, fifteen is the numerical value of the Divine Name יהי, the letters of which were used by God to create heaven and earth, therefore, it alludes to the idea that everything is God's and He is its Creator

עז וממשלה נצח ... Power and dominion, triumph. Although these qualities are attributed to God, we find them in people as

upon us, HASHEM, just as we awaited you.¹ Recall not against us the sins of the ancients; may Your mercies meet us swiftly, for we have become exceedingly impoverished.² Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.³ Amid rage — remember to be merciful!⁴ For He knew our nature, He remembers that we are dust.⁵ Assist us, O God of our salvation, for the sake of Your Name's glory; rescue us and atone for our sins for Your Name's sake.⁶

FULL KADDISH

The chazzan recites the Full Kaddish:

יְתַדְבֵּל 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 in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong.— Amen.) 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 (Cong.— Blessed is He) — (From Rosh Hashanah to Yom Kippur add: exceeding) beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong.— Amen.)

(Cong.— Accept our prayers with mercy and favor.)

May the prayers and supplications of the entire Family of Israel be accepted before their Father Who is in Heaven. Now respond: Amen. (Cong.— Amen.)

(Cong.— Blessed be the Name of HASHEM from this time and forever.)

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

(Cong.— My help is from HASHEM, Maker of heaven and earth.)⁷

Take three steps back. Bow left and say, 'He Who makes peace ...'

bow right and say, 'my life ...'; bow forward and say, 'and upon all Israel ...'

Remain standing in place for a few moments, then take three steps forward.

He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong.— Amen.)

Stand while reciting Aleinu. 'It is our duty ...'

עֲלֵינוּ It is our duty to praise the Master of all, to ascribe greatness to the Molder of primeval creation, for He has not made us like the nations of the lands and has not emplaced us like the families of the earth; for He has not assigned our portion like theirs nor our lot like all their multitudes. (For they bow to vanity and emptiness and pray to a

Bow while reciting god which helps not.)⁸ But we bend our knees, 'but we bend our knees.' bow, and acknowledge our thanks before the King Who reigns over kings, the Holy One, Blessed is He. He stretches out heaven and establishes earth's foundation,⁹ the seat of His homage is in the heavens above and His powerful Presence is in the loftiest heights. He is our God and there is none other. True is our King, there is

(1) Psalms 33:22. (2) 79:8. (3) 123:3. (4) Iyabakkuk 3:2. (5) Psalms 103:14. (6) 79:9. (7) 113:2. (8) 121:2. (9) Isaiah 45:20. (10) 51:13.

יהיה עלינו, כאשר יחלנו לה, אל תזכר לנו עונות ראשונים, מהר יקדמונו רחמיה, פי דלוננו מאד.² חננו יהיה חננו, פי רב שבענו בו. בלגו רחם תזכור. פי הוא ידע יצרנו, זכור פי עפר אנוהו. עזרונו אלהי ישענו על דבר כבוד שמך, והצילנו וכפר על חטאתינו למען שמך.⁶

The chazzan recites Kaddish:

יְתַדְבֵּל ותקדש שמה רבא. (אמן.— Cong.) בעלמא די ברא כדעונתה. ומליך פלכותה, כתייכוו וביומיכוו וכהי דכל בית ישראל, בעלמא ובנו קריב. ואמרו: אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא. (אמן.— Cong.) יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרום ויתנשא ויתקדר ויתעלה ויתהלל שמה דקדשא בריך הוא (אמן.— Cong.) — לעלא מן כל לשונות מלכותא ונחמתא, דאמינו בעלמא. ואמרו: אמן. (אמן.— Cong.)

קבל ברחמים וברצון את תפלתנו. (אמן.— Cong.)

ותקבל עלוהוון ובעוהוון דכל בית ישראל קדם אבוהוון די בשמיא. ואמרו: אמן. (אמן.— Cong.)

יהא שלמא רבא מן שמיא, והיים עלינו ועל כל ישראל. ואמרו: אמן. (אמן.— Cong.)

עזרו מעים יהודה, עשה שמים וארץ.⁶ (אמן.— Cong.)

Take three steps back. Bow left and say ... עשה ... יהודה ... עשה שמים וארץ. Remain standing in place for a few moments, then take three steps forward.

עשה שלום במרומינו, הוא ועשה שלום עלינו, ועל כל ישראל.

ואמרו: אמן. (אמן.— Cong.)

Stand while reciting Aleinu.

עֲלֵינוּ שלא עשנו פגויי הארצות, ולא שמנו במשפחות האדמה. שלא שם חלקנו בהם, ונורלנו בכל המונם. (שום משתחוים להבל וריק, ומתפללים אל אל לא ושיעי.)⁸ ואנו כורעים ומשתחוים ומודים, לפני אנחנו ונשקיעם ומשקיעים. (אמרו: אמן.— Cong.)

Make music to HASHEM, His devout ones, and give thanks to His Holy Name. For His anger endures but a moment; life results from His favor. In the evening one lies down weeping, but with dawn — a cry of joy! I had said in my serenity, 'I will never falter.' But, HASHEM, all is through Your favor — You supported my greatness with might; should You but conceal Your face, I would be confounded. To You, HASHEM, I would call and to my Lord I would appeal. What gain is there in my death, when I descend to the Pit? Will the dust acknowledge You? Will it declare Your truth? Hear, HASHEM, and favor me; HASHEM, be my Helper! Chazan— You have changed for me my lament into dancing; You undid my sackcloth and girded me with gladness. So that my soul might make music to You and not be stilled, HASHEM my God, forever will I thank You.

THE MOURNER'S KADDISH

In the presence of a minyan, mourners recite יתום, the Mourner's Kaddish (see Laws §119):
 1A transliteration of this Kaddish appears on page 1043.

יתגדל *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 in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.*

(Cong.—Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever. Blessed, praised, glorified, exalted, 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 life, upon us and upon all Israel. Now respond: Amen. (Cong.—Amen.)

Take three steps back. Bow left and say, 'He Who makes peace ... bow right and say, 'may He ...'; bow forward and say, 'and upon all Israel ...' Remain standing in place for a few moments, then take three steps forward.

He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong.—Amen.)

Throughout the Book of Psalms, most references to 'falling into the lower world' refer to this type of emotional inferno.

For the eleven months following the death of a

parent and on the yahrzeit, or anniversary of the death, a son is obligated to recite Kaddish as a source of merit for the soul of the departed. For commentary see 'The Rabbinic Kaddish,' p. 53. A discussion of the concept and bases underlying the recitation of the Mourner's Kaddish appears in the ArtScroll Kaddish.

וְאָמְרוּ לַיהוָה חֲסִידָיו, וְהוֹדוּ לְזָכַר קֹדְשׁוֹ. כִּי רָגַע פֶּאֶפֶן, חַיִּים בְּרָצוֹנוֹ, בְּעָרֵב לַיִן כִּבִּי וְלִפְקֹד רִנָּה. וְאֲנִי אֲמַרְתִּי כִשְׁלוֹי, בַּל אֲמוּט לְעוֹלָם. יְהוָה בְּרָצוֹנְךָ הִעֲמַדְתָּה לְהַרְדִּי עַז, הִסְתַּרְתָּ פָנֶיךָ הֵייתִי נִבְהַל. אֲלִיךָ יְהוָה אֲקַרָא, וְאֵל אֲרִדִי אֲתַחֲנֶן. מִה בָּצַע בְּרַמִּי, בְּרִדְתִּי אֵל שְׁחַת, הֵיזְדֶּךָ עֲפֵר, הֵיזִיד אֲמַתְךָ. שְׁמַע יְהוָה וְחַנּוּנִי, יְהוָה הֵינִי עוֹד לִי. הִפְקַט מִסְפָּדִי לְמַחֹל לִי, פִּתְחַת שִׁקִּי, וְתֹאזְרֵנִי שְׂמִיחָה. לְמַצֵּן זִמְרֶךָ כְּבוֹד וְלֹא יִהְיֶה יְהוָה אֱלֹהֵי לְעוֹלָם אֹדְךָ.

קדיש יתום

In the presence of a minyan, mourners recite יתום:

יתגדל *יתקדש שמה רבא. (אמן) בעלמא די ברא ברעונות. וימליך מלכותה, בתיבון וביומיבון ובתי*

כל בית ישראל, בעגלא ובזמן קריב. ואמרו: אמן. (Cong.—Amen.)

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתקדר

ויתעלה ויתהלל שמה רבא שא בריך הוא (Cong.—ברוך הוא)

— לעלא מן כל (From Rosh Hashanah to Yom Kippur substitute) לעלא ולעלא מכל) ברכתא ושירתא השפחתא ונתמתא, דאמינן בעלמא.

ואמרו: אמן. (Cong.—אמן.)

יהא שלמא רבא מן שמיא, וסוים עלינו ועל כל ישראל.

ואמרו: אמן. (Cong.—אמן.)

Take three steps back. Bow left and say ... ויש, bow right and say ... אמר, Remain standing in place for a few moments, then take three steps forward.

עשה שלום במדומתי, הוא יעשה שלום עלינו, ועל כל ישראל ואמרו: אמן. (Cong.—אמן.)

already died and descended to the 'lower world.' (Nedarim 22a) teaches: 'Whatever becomes angry where sinners are punished after death. From this we learn that one can suffer the anguish of flames of frustration, anguish, and melancholy purgatory even while alive! As the Talmud are the equivalent of the fires of Gehinnom.

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.)

Upon Israel, upon the teachers, * their disciples and all of their disciples and upon all those who engage in the study of Torah, who are here or anywhere else; * may they and you have* abundant peace, grace, kindness, and mercy, * long life, ample nourishment, and salvation from before their Father Who is in Heaven* (and on earth). 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. Bow left and say, 'He Who makes peace ...'; bow right and say, 'may He ...'; bow forward and say, 'and upon all Israel ...'. Remain standing in place for a few moments, then take three steps forward.

He Who makes peace in His heights, may He, in His compassion, make peace upon us, and upon all Israel. Now respond: Amen. (Cong.—Amen.)

ON THE SABBATH AND FESTIVALS CONTINUE ON PAGE 368.

INTRODUCTORY PSALM TO PESUKEI D'ZIMRAH

Psalim 30

מזמור A psalm — a song for the inauguration of the Temple*— by David. I will exalt You, HASHEM, for You have drawn me up and not let my foes rejoice over me. HASHEM, my God, I cried out to You and You healed me. HASHEM, You have raised my soul from the lower world, * You have preserved me from my descent to the Pit.

between are provided for through חסד. kindness (R' Hirsch).

— Or, these are characteristics that we hope to have: רחם, grace, is the quality that makes a person beloved by others; חסד, kindness, refers to a generous, considerate human being who is kind to others, even the undeserving; רחמים, mercy, is the quality of compassion by which one withholds punishment even when a wrongdoer has earned it (Siach Yitzchak).

אבותיו די בעשוקי Heaven. Some siddurim add the word ואתה, and on earth, an addition which, although rejected by some commentators, is used in many congregations.

מזמור 30 / Psalms 30

This psalm is not part of Pesukei D'zimrah (see below) and it did not become customary to include it in the morning prayers until the seventeenth century. Apparently, it was decided to include it in Shacharis because it was sung to inaugurate the morning Temple service, and thus is an appropriate prelude to the prayers that take the place of that service (Tikun Tefillah). It is also a fitting conclusion to the Scriptural and

לְעֵלָא מִן כָּל (From Rosh Hashanah to Yom Kippur substitute) וְשִׁירָתָא וְנִתְמַתָּא, וְאַמְרִין וְלְעֵלָא, מִכָּל בְּרַכְתָּא וְשִׁירָתָא וְנִתְמַתָּא, וְאַמְרִין

עַל יִשְׂרָאֵל וְעַל רַבְּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵיהוֹן וְעַל יִשְׂרָאֵל וְעַל רַבְּנָן, וְעַל תַּלְמִידֵיהוֹן, וְעַל כָּל מְאֵן דְּעִסְקִין בְּאַוּרֵיתָא, דִּי כְּאַתְרָא הֲוֵין תַּלְמִידֵיהוֹן, וְעַל אֲתֵר נְאֻתֵי. יְהֵא לְהוֹן וְלְכוּן * שְׁלָמָא רַבָּא, חֲנָא

וְחֻסְדָּא וְרַחֲמִין. וְחִוּין אֲרוּכִין, וּמְזוּנֵי רוּחֵיהּ, וּפְרָקְנָא מִן מְזָרָם אֲבוּהוֹן דִּי בְשִׁמְנָא * (וְאַרְעָא). וְאַמְרִין: אֲמֵן. (Cong.—Amen.)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַנְיָא, וְחִוּים (טוֹבִים) עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאַמְרִין: אֲמֵן. (Cong.—Amen.)

Take three steps back. Bow left and say ... right and say ...; bow forward and say ...; remain standing in place for a few moments, then take three steps forward.

עֲשֵׂה שְׁלוֹם בְּמִרְוּמֵי, הוּא בְּרַחֲמֵי יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאַמְרִין: אֲמֵן. (Cong.—Amen.)

ON THE SABBATH AND FESTIVALS CONTINUE ON PAGE 368.

INTRODUCTORY PSALM TO PESUKEI D'ZIMRAH

תהלים 5

מזמור שיר הַנִּתְּנָה הַבְּרִית לְזֵדוֹ. אֲרוּמְקֵי יְהוָה פִּי דְלִיקְנֵי, וְלֹא שְׁמִיחָת אִיבֵי לִי. יְהוָה אֱלֹהֵי, שְׁוַעֲמֵי אֱלֹהֵי וְתַרְפָּאֵנִי. יְהוָה הַעֲלִיט מִן שְׂאוֹל נַפְשִׁי, חֵייתֵנִי מִיַּדֵּי כּוֹר.

Any prayer for Torah scholars is a prayer for the nation, because Israel's welfare depends on Torah study (R' Hirsch).

Who are here or anywhere else. The references to all the various places are meant to imply that every town and neighborhood, individually, benefits from those who study Torah within it.

May they and you have. The blessing is extended not only to the Torah teachers and their students, but to all the people present in the congregation.

Grace, kindness, and mercy. These terms are often used synonymously, but when they are used together we must assume that they have distinct meanings. Some interpretations are as follows:

These characteristics refer to how God views us. The most deserving people are nourished through God's grace, while at the other extreme, even the least worthy are recipients of His mercy, because He displays compassion to every living thing. Those in

801 / **DEATH AND BEREAVEMENT**
 Great in counsel and abundant in deed, Your eyes are open upon all the ways of the children of man, to give man according to his ways and according to the fruit of his deeds.¹

To declare that HASHEM is just, my Rock, in Whom there is no wrong.²
 He, the Merciful One, is forgiving of iniquity and does not destroy, frequently withdrawing His anger, not arousing His entire rage.⁴

KADDISH AFTER A BURIAL

May His great Name grow exalted and sanctified (Cong.— Amen.) In the world which will be renewed, and where He will resuscitate the dead and raise them up to eternal life, and rebuild the city of Jerusalem and complete His Temple within it, and uproot alien worship from the earth, and return the service of Heaven to its place and where the Holy One, Blessed is He, will reign in His sovereignty and splendor in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen. (Cong.— Amen. 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 (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 life, upon us and upon all Israel. Now respond: Amen. (Cong.— Amen.)

Take three steps back. Bow left and say, 'He Who makes peace ... bow right and say, 'may He ...'; bow forward and say, 'and upon all Israel ...' remain standing in place for a few moments, then take three steps forward.

He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong.— Amen.)

Those present at the burial form two rows through which the mourners pass and 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 tear out some blades of grass and toss them over their right shoulders as they recite:

May they blossom forth* from the city like the grass of the earth.⁵
 Remember that we are but dust.⁶

(1) Jeremiah 32:19. (2) Psalms 92:16. (3) Job 1:21. (4) Psalms 78:38. (5) Psalms 72:16. (6) 103:14.

temporary death.
 climax of the burial service, those who have come to share the mourners' grief, and to render the final honor to the departed, form two rows and express their prayerful wish that the mourners be consoled. This is an expression of Jewish brotherhood, symbolized by the mourners walking through the midst of their brethren and

גדל העצה ורב העלילה, אשר עיניו פקוחות על כל דרכי בני אדם, לתת לאיש פדויו וכפרי מעלליו.
 להגיד כי ישר יהיה, צודי ולא עולתה בו.
 יהיה נמן, ויהיה לקח, ויהי שם יהוה מברך.
 והוא רחום, וכפר עון ולא ישחית, והרבה להשיב אפן, ולא יעיר כל חמתו.⁴

קדיש אחר הקבורה

יתגדל ויתקדש שמה רבא. (אמן) בעלמא די הוא עתיד לאתחדתא, ולאחזאה מתנא, ולאסקא יהוהו לחיי עלמא, ולקבנא קורתא די ירושלים, ולשבכללא היכלא פגוה, ולמעמר פלחנא נבראה מן ארעא, ולאחבא פלחנא דשמיא לאתרה, ומליך קושא ברוך הוא במלכותה וקרתה בתיבתו ובימיכו ובחיי כל בית ישראל, בעגלא ובזמן קרוב. (אמר: אמן.)

(Cong.— אמון. יהא שמה רבא מברך לעלם ולעלמי עלמיא.)
 יהא שמה רבא מברך לעלם ולעלמי עלמיא.
 ותברך ולשתבח ותפאר ותרומום ותגשא ותתנך ותעלך ותתקל שמה דקושא ברוך הוא (Cong.) ברוך הוא) — לעלא מן כל ירושתא השפנתא והתמתא, דאמרו בעלמא. (אמר: אמן.)

אמן. (Cong.— אמון.)
 יהא שלמא רבא מן שמיא, והוים עלינו ועל כל ישראל. (אמר: אמון.)

עשה שלום במרומי, הוא יעשה שלום עלינו, ועל כל ישראל.

אמר: אמון. (Cong.— אמון.)

Take three steps back. Bow left and say ... נתן, bow right and say ... אמון ...
 Remain standing in place for a few moments, then take three steps forward.

Those present at the burial form two rows through which the mourners walk. As the mourners pass them, 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 tear out some blades of grass and toss them over their right shoulders as they recite:

May they blossom forth* from the city like the grass of the earth.⁵
 Remember that we are but dust.⁶

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temporary death.
 climax of the burial service, those who have come to share the mourners' grief, and to render the final honor to the departed, form two rows and express their prayerful wish that the mourners be consoled. This is an expression of Jewish brotherhood, symbolized by the mourners walking through the midst of their brethren and

Upon what [basis], then, does the world endure?^[34] — Upon the *Kedushah of the Order*,^[35] and upon the response, “May His great Name be blessed etc.,” recited as part of the Kaddish following public study of Aggadah.^[36] אָרְץ — For the verse states: *The world is dark as the gloom of death’s shadow, for lack of orders.*^[37] — Thus, we may derive by inference: *If there are orders,*^[38] then [the world] will emerge out of gloom.^[39]

② EZEKIEL 38

א וּנְפְלוּ הַמְדַרְגּוֹת וְכָל-חוֹמָה לְאַרְץ תִּפּוֹל: וְקָרָאתִי עָלָיו לְכָל-הָרִל הַחָרֵב
 בּ נֹאֵם אֲדַגֵּי יְהוָה חָרֵב אִישׁ בְּאֶחָיו תִּהְיֶה: וְנִשְׁפַּטְתִּי אֹתוֹ בְּדָבָר וּבְדָם
 ג וְגַשְׁמִי שׁוֹטֵף וְאֶבְנֵי אֶלְגָּבִישׁ אֶשׁ וְנִפְרִית אֲמַטִּיר עָלָיו וְעַל-אֲגַפְיָיו וְעַל-
 ד עַמִּים רַבִּים אֲשֶׁר אִתּוֹ: וְהִתְגַּדְלִיתִי וְהִתְקַדְשִׁיתִי וְנִודַעְתִּי לְעֵינֵי גוֹיִם
 ה רַבִּים וְיָרְעוּ כִּי-אֲנִי יְהוָה:

and the cliffs will topple, and every wall will topple to the ground. ²¹ I will summon the sword against him to all My mountains — the word of the Lord HASHEM/ELOHIM — each man’s sword will be against his brother. ²² I will punish him with pestilence and with blood; torrential rain and hailstones, fire and sulfur will I rain down upon him and upon his cohorts and upon the many peoples who are with him. ²³ I will be exalted and I will be sanctified, and I will make Myself known before the eyes of many nations; then they will know that I am HASHEM.”

וּנְבֵאָה עֲמֶלֶק וַיִּלְחָם עִם-יִשְׂרָאֵל בְּרִפְדִּים: וַיֹּאמֶר מֹשֶׁה אֶל-יְהוֹשֻׁעַ

בְּחַר-לָנוּ אַנְשִׁים וְצֵא הִלָּחֵם בְּעֲמֶלֶק מִחֹר אֲנֹכִי נֹצֵב עַל-רֹאשׁ הַגְּבֻעָה
 ג וּמִשָּׁה הָאֱלֹהִים בְּיָדִי: וַיַּעַשׂ יְהוֹשֻׁעַ כַּאֲשֶׁר אָמַר-לוֹ מֹשֶׁה לְהִלָּחֵם
 ד בְּעֲמֶלֶק וּמִשָּׁה אֶהְרֶן וְחֹזֵר עָלָיו רֹאשׁ הַגְּבֻעָה: וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה
 ה יָדוֹ וְגִבְרַת יִשְׂרָאֵל וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגִבְרַת עֲמֶלֶק: וַיְדִי מֹשֶׁה כַּבָּדִים וַיִּקְחוּ-
 ו אֶבֶן וַיִּשְׂמוּ תַחְתָּיו וַיִּשָּׁב עָלֶיהָ וְאֶהְרֶן וְחֹזֵר תָּמְכוּ כִּיְדָיו מִזֶּה אֶחָד וּמִזֶּה
 ז אֶחָד וַיְהִי יָדָיו אֲמוּנָה עַד-בֹּא הַשָּׁמֶשׁ: וַיַּחֲלֵשׁ יְהוֹשֻׁעַ אֶת-עֲמֶלֶק וְאֶת-
 ח עַמּוֹ לְפִי-חָרֵב:

③ EXODUS 17

ט וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה כְּתֹב זֶאת זָכְרוֹן בְּסֵפֶר וְשִׂים בְּאָזְנֵי יְהוֹשֻׁעַ
 י כִּי-מַחָה אֲמַחֶה אֶת-זָכְרֵךְ עֲמֶלֶק מִתַּחַת הַשָּׁמַיִם: וַיַּבֵּן מֹשֶׁה מִזְבֵּחַ
 יא וַיִּקְרָא שְׁמוֹ יְהוָה אֵלֵינוּ: וַיֹּאמֶר כִּי-יָד עַל-כִּסֵּי יְהוָה מִלְחָמָה לִיהוָה בְּעֲמֶלֶק
 יב מִדֶּרֶךְ יָר: פפפ

קט"ז פסוקים. י"ד אמוני"ה סימן. סנא"ה סימן.

⁸ Amalek* came and battled Israel in Rephidim. ⁹ Moses said to Joshua, "Choose people for us and go do battle with Amalek; tomorrow I will stand on top of the hill with the staff of God in my hand." ¹⁰ Joshua did as Moses said to him, to do battle with Amalek; and Moses, Aaron, and Hur ascended to the top of the hill. ¹¹ It happened that when Moses raised his hand* Israel was stronger, and when he lowered his hand Amalek was stronger. ¹² Moses' hands grew heavy, so they took a stone and put it under him and he sat on it, and Aaron and Hur supported his hands, one on this side and one on that side, and he remained with his hands in faithful prayer until sunset. ¹³ Joshua weakened Amalek and its people with the sword's blade. ¹⁴ HASHEM said to Moses, "Write this as a remembrance in the Book and recite it in the ears of Joshua, that I shall surely erase the memory of Amalek from under the heavens." ¹⁵ Moses built an altar and called its name "HASHEM Is My Miracle"; ¹⁶ and he said, "For the hand is on the throne of God: HASHEM maintains a war against Amalek, from generation to generation."

שְׂכִינָה מֵהָ – At the time that a person suffers for his sins, קָלְנִי מֵרֹאשִׁי קָלְנִי מִזְרוּעֵי – So to speak, God
 אָמַר רַבִּי מֵאִיר – R' Meir said: בְּשָׁעָה שֶׁאָדָם מִצְטָעֵר – what expression does the *Shechinah* articulate?^[31] לְשׁוֹן אוֹמֶרֶת
 אִם בֶּן הַמְּקוֹם מִצְטָעֵר עַל דָּמֵן שֶׁל רְשָׁעִים שֶׁנִּשְׁפָּךְ – "I am burdened by My head; I am burdened by My arm."^[32] אֵם בֶּן הַמְּקוֹם מִצְטָעֵר עַל דָּמֵן שֶׁל צְדִיקִים – how much
 If the Omnipresent is pained so for the spilled blood of the wicked, קַל וְחוֹמֵר עַל דָּמֵן שֶׁל צְדִיקִים –
 more so is He pained for the blood of the righteous!^[33]

⑤ TALMUD BERACHOS 6a.

אָמַר רַבִּי אֲבִין בַּר רַב אֲדָא אָמַר רַבִּי יִצְחָק – R' Avin bar Rav Adda
 מִנֵּין שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא מְנִיחַ – From where is it derived that the Holy One, Blessed is
 He, דּוֹנֵס תְּפִלִּין?^[34] שֶׁנֶּאֱמַר – For it is stated:^[35] „וּשְׁבַע ה' – Hashem has sworn by His right hand and
 by the arm of His strength. – „בִּימִינוֹ זֶה תּוֹרָה – „By His right
 hand”: This is a reference to the Torah, „מִימִינוֹ אֵשׁ דָּת – „מימינו אש דת”
 – as it is stated:^[36] from His “right hand” [He presented]
 the fiery Torah to them. – „וּבְזְרוּעַ עֲזוֹ” אֵלֹהֵי תְּפִלִּין – „And by
 the arm of His strength”: This is a reference to tefillin,
 – „ה' עוֹ לְעַמּוֹ יִתֵּן” – as it is stated:^[37] Hashem will give
 “strength” to His people, which alludes to tefillin.^[38]

It is now explained how we know that the last verse, which
 speaks of Israel's strength, alludes to tefillin:

וּמִנֵּין שֶׁהַתְּפִלִּין עֲזוֹ הֵם לְיִשְׂרָאֵל – And from where is it derived
 that tefillin are the strength of Israel? דִּכְתִּיב – For it is
 written:^[39] „וְרָאוּ כָּל-עַמֵּי הָאָרֶץ בִּי שֵׁם ה' וְקָרְאוּ עָלֶיךָ וַיִּרְאוּ מִמֶּךָ” –
 – All the nations of the world will see that the Name of
 Hashem is called upon you, and they will be in awe of you.
 רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אוֹמֵר – And it was taught in a Baraisa:
 – R' ELIEZER THE GREAT SAYS: אֵלֹהֵי תְּפִלִּין שֶׁבְּרֹאשׁ – THESE
 awe-inspiring objects are THE TEFILLIN THAT ARE WORN ON THE
 HEAD.^[40]

The Gemara records a discussion about God's tefillin:
 אָמַר לִיהֵא רַב נַחֲמָן בַּר יִצְחָק לְרַב חִיָּיא בַּר אֲבִין – Rav Nachman bar
 Yitzchak asked Rav Chiya bar Avin: הֲגֵי תְּפִלִּין דְּמַרִּי עֲלֵמָא מַה – “Those tefillin of the Master of the Universe, what
 is written in them?”^[41]

Rav Chiya bar Avin answered:
 – „וּמִי כְּעַמֶּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ” – אָמַר לִיהֵא – He said to him:
 “And who is like Your people Israel, one nation in the
 land.”^[42]

⑥ TALMUD BERACHIS 3a

R' Yose returns to the dialogue between himself and Elijah:
 מה קול - "MY SON, - **בְּנִי** - AND ELIJAH SAID TO ME: **וְאָמַר לִי**
שְׁמַעְתָּ בְּחֹרֶבָה זֶה - WHAT SOUND DID YOU HEAR when you were
וְאָמַרְתִּי לוֹ - AND I SAID TO HIM: **שְׁמַעְתִּי בַת**
קוֹל שֶׁמְנַהֶמֶת כִּיּוֹנָה וְאוֹמַרְתִּי
אוֹי לְבָנִים AND SAYING: **שְׁבַעוֹנוֹתֵיהֶם הִחַרְבְּתִי אֶת בֵּיתִי**
וְשָׂרַפְתִּי אֶת הַיְכָלִי - 'WOE TO THE SONS BECAUSE OF
 WHOSE SINS I DESTROYED MY HOUSE, **וְהִגְלִיתִים לְבֵין הָאוֹמוֹת**
 - AND EXILED THEM AMONG THE NATIONS of the world.' " **וְאָמַר לִי**
 [ELIJAH] SAID TO ME: **חַיֵּי וְחַיֵּי רֵאשֵׁךְ** - "BY YOUR LIFE AND THE
לֹא שָׁעָה זֶה בְּלִבְדֹּךְ אוֹמַרְתָּ כֵּן - IT IS
וְחַיֵּי רֵאשֵׁךְ - BUT ON EACH AND
 NOT ONLY AT THIS MOMENT THAT [THE HEAVENLY VOICE] SAYS
 THIS, **אֲלָא בְּכָל יוֹם וַיּוֹם שְׁלֹשׁ פְּעָמִים אוֹמַרְתָּ כֵּן**
 EVERY DAY IT SAYS THIS THREE TIMES,^[26] **וְלֹא זֶה בְּלִבְדֹּךְ**
 ONLY THIS, **אֲלָא בְּשַׁעֲרֵי אֶרֶץ יִשְׂרָאֵל נִכְנָסִין לְבֵיתֵי כְּנִסְיוֹת וּלְבֵיתֵי מִדְּרָשׁוֹת**
 - BUT AT THE TIME THAT the people of ISRAEL ENTER THE
 SYNAGOGUES AND HOUSES OF STUDY **וְעוֹנִין יְהֵא שְׁמִיהַ הַגָּדוֹל**
 AND RESPOND in the Kaddish, 'MAY HIS (God's) GREAT
 NAME BE BLESSED,'^[27] **וְהַקָּדוֹשׁ בְּרוּךְ הוּא מְנַעֵנֵעַ רֵאשׁוֹ וְאוֹמַר** -
 THE HOLY ONE, BLESSED IS HE, SHAKES HIS HEAD AND SAYS.^[28]

אֲשֶׁרִי הַמֶּלֶךְ שֶׁמְקַלְסִין אוֹתוֹ בְּבֵיתוֹ כֵּן
 WHO IS PRAISED THIS WAY IN HIS HOUSE;^[29] **מָה לוֹ לְאָב שֶׁהִגְלָה אֶת**
בְּנָיו - WHAT IS THERE FOR THE FATHER WHO HAS EXILED HIS SONS,
וְאוֹי לְהֵם לְבָנִים שֶׁגָּלוּ מֵעַל שׁוֹלְחַן אֲבֵיהֶם
 AND WOE TO THE SONS
 WHO HAVE BEEN EXILED FROM THEIR FATHER'S TABLE.'^[30]

1. *Rama* §376, citing *Kol Bo* and others. His source is the story about R' Akiva (some say Rabban Yochanan ben Zakkai) which is cited, with minor variations, in a number of places. Here we shall recount the story in the familiar version found in *Or Zarua*. It is also cited, with slight variations in *Menoras HaMa'or* (*Ner* 1, 1:1), who quotes one version from *Midrash Tanchuma, Parashas Noach*.

* Once, R' Akiva saw a bizarre man with a complexion black as coal. On his head, he was carrying a load heavy enough for ten men, and he was running swiftly as a horse. R' Akiva ordered him to stop.

'Why do you do such hard work?' R' Akiva asked.

The apparition answered, 'Do not detain me lest my supervisors be angry with me.'

'I am a dead man,' he replied. 'Every day I am punished anew by being sent to chop wood for a fire in which I am consumed.'

'What did you do in life, my son?' asked R' Akiva.

'I was a tax-collector. I would be lenient with the rich and oppress the poor.'

R' Akiva persisted. 'Have you heard if there is any way to save you?'

'I heard that if only I had left a son who would stand before the congregation and call out בְּרַחוּ ה' הַמְבַרֵךְ, Bless HASHEM, the blessed One — to which the people would respond ה' בְּרוּךְ ה' הַמְבַרֵךְ לְעוֹלָם וָעֶד, Blessed is HASHEM, the blessed One, for all eternity! And if only I had left a son who could proclaim to the congregation, יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, May His great Name be exalted and sanctified — to which the people would respond . . . יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, May His great Name be blessed! If I had such a son I would be released from my punishment. But I left no son . . . When I died, my wife was pregnant; but even if she had a son, there would be no one to teach him.'

That moment R' Akiva resolved to discover if a boy had been born and, if so, to teach him until he could lead the congregation in prayer. He went to Ludkia and inquired after the despised tax-collector. 'May the bones of the wicked one be pulverized!' the people spat out. To R' Akiva's inquiries about the widow, they responded, 'May her memory be obliterated from the earth!' And his child — 'He is not even circumcised.'

R' Akiva took the child, had him circumcised, and personally taught him Torah and the order of prayers. When he was ready, R' Akiva appointed him to lead the congregation in prayer.

When he said, 'Borchu es HASHEM . . .' the people blessed Him; 'Yisgadal V'yiskadash shmei rabba . . .' and the people responded, 'Yehei shmei rabba . . .'

Instantly the tortured soul was freed from its punishment. That very night, it appeared to R' Akiva in a dream and blessed him. 'May it be God's will that your mind be at ease in Paradise, for you have rescued me from the judgment of Gehinnom.'

R' Akiva cried out to God, 'May You be known as HASHEM [the Attribute of Mercy] forever; HASHEM is Your appellation throughout the generations.'

Yesh Nochalin cites the version of this story in *Zohar Chadash*, according to which the deceased

afterwards came [to R' Akiva] in a dream and told him: "When my son read the *Haftarah* they lightened my punishment in *Gehinnom*; and when my son led the public prayer-service and recited *Kaddish*, they completely tore up my sentence. And when he became wise and acquired Torah, they gave me a portion in *Gan Eden*."

The earliest source which mentions that mourners recite *Kaddish* (for the benefit of the soul of the deceased) is Tractate *Sofrim* (19:12), which states: "After the *chazzan* finishes the *Mussaf* prayer, he goes behind the door of the synagogue. . . There he finds the mourners and all the relatives of [the deceased] and recites a blessing over them. Then he recites *Kaddish*." And *Rama* (*Orach Chaim* 132:2) writes: "They recite the Mourner's *Kaddish* (*Kaddish Yasom*) after *Aleinu*. The *Kaddish* for the mourner is mentioned by the *Geonim* and the *Rishonim*" (*Gesher HaChaim* 30:3:1).