

“LAST HOURS OF LIFE AND IMMEDIATELY UPON DEATH”

1. One who realizes that he will soon depart from this world should confess his sins by reciting the following:

מוֹדָה אֲנִי לְפָנֶיךָ, יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁרְפוּאָתִי וּמִיתָתִי בְּיָדְךָ, עַל כָּל
הַחַיִּים וְצָרָכֵי הַחַיִּים שֶׁנָּתַתָּ לִּי. יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁתִּרְפָּאֵנִי רְפוּאָה שְׁלֵמָה.
וְאִם חֵס וְשָׁלוֹם אָמוּת תִּהְיֶה מִיתָתִי כַּכָּרָה עַל כָּל הַחַטָּאִים וְהָעוֹנוֹת
וְהַפְּשָׁעִים שֶׁחָטָאתִי וְשָׁעוּתִי וְשִׁפְשָׁעִתִּי לְפָנֶיךָ. וְתֵן חֵלְקִי בְּגֵן עֵדֶן, וְזַכְּנִי
לְעוֹלָם הַבָּא הַצָּפוֹן לְצַדִּיקִים, אֵל נָא רָפָא נָא לִּי.
אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה שֶׁאֱלֹהִים אֶמֶת וְשִׁמוֹ אֶמֶת, וּבְשִׁלְשָׁה עֶשְׂרֵי
הָעֵקָרִים. וְהִנְנִי מוֹחֵל לְכָל אָדָם וּמִבְקֵשׁ שֶׁכִּקְרוּלָם יִמְחִלוּ לִּי.

I give thanks to You, Lord my God and the God of my fathers, in Whose hands is my recovery and my death, for all the life and the necessities of life that You have provided for me. May it be Your will that You grant me a full recovery, and if Heaven forbid I will die, may my death be an atonement for all my sins, iniquities, and transgressions that I have perpetrated before you; place my portion in the Garden of Eden and allow me to merit the World to Come, that is reserved for the righteous. God, please heal me.

I believe with complete faith in the true Lord God, Whose Name is Truth, and in the thirteen basic principles. I forgive everyone and ask that everyone forgive me.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דִּבְרֵי הָעוֹיִנוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמַסְנוּ, טָפְלָנוּ שֶׁקָּר,
יַעֲצָנוּ רָע, פָּזַבְנוּ, לָצְנוּ, מָרְדְּנוּ, נֶאֱצָנוּ, סָרְרְנוּ, עוֹיִנוּ, פָּשַׁעְנוּ, צָרְרְנוּ, קָשִׁינוּ עֲרָף.
רָשָׁעְנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִינוּ, תַּעֲתָעְנוּ.

[א] We have become guilty, [ב] we have betrayed, [ג] we have robbed. [ד] we have spoken slander, [ה] we have caused perversion, [ו] we have caused wickedness, [ז] we have sinned willfully, [ח] we have exhorted, [ט] we have accused falsely, [י] we have given evil counsel, [כ] we have been deceitful, [ל] we have scorned, [מ] we

have rebelled, [נ] we have provoked, [ס] we have turned away, [ע] we have been perverse, [פ] we have acted wantonly, [צ] we have persecuted, [ק] we have been obstinate, [ר] we have been wicked, [ש] we have corrupted, [ת] we have been abominable, we have strayed, You have let us go astray.

If that should be too difficult to recite, then a shorter version should be recited.

אם חס ושלום אמות, תהא מיתתי בפָּרָה על כָּל עֲוֹנוֹתַי.

If heaven forbid I will die, may my death be an atonement for all my sins.

If that is too difficult then these words should be simply thought about.

S"A Y"D---338:2 AND G"H 1:5:2,5,6

2. A person who is in the last hours of his life is known as a *gosess*. Even though death is imminent, one may not hasten it even by one second. Doing so would be considered murder. Since the *gosess* is extremely weak, any movement might hasten his death. Therefore, the *gosess* should not be bathed, moved from the bed, or even turned on his side.

S"A Y"D---339:1 AND SHACH #3&4

3. Based on this, even if a *gosess* becomes soiled he should not be cleaned: rather the soiled area should be covered.

G"H 2:2:8

4. Even the eyes of the *gosess* may not be closed by another individual prior to death.

S"A Y"D---339:1

5. Crying is forbidden in the presence of the *gosess*, for when he hears the crying, it upsets him. Relatives who cannot control themselves should leave the room.

G"H---2:2:5

6. The *gosess* should never remain alone. It is a mitzvah to be there when his soul departs. If possible, a *minyan* should be arranged to be present when the soul departs.

G"H---2:2:4

7. Those in the presence of the *gosess* at the time of death should do *teshuvah* (repent for their misdeeds). This, in itself, is a merit for the deceased. G"H—2:2:7

8. On a weekday, when death appears imminent, the following should be said at the bedside of the *gosess*: psalms 121, 130, 91 followed by *yigdal*, *adon alom*, *ana bchoach* and *al kein nekaveh*. The text follows:

פרק קכא #121

שִׁיר לַמַּעֲלוֹת אֲשֶׁר עֵינֵי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי: עֲזָרִי מֵעַם יְהוָה
עֲשֵׂה שָׁמַיִם וָאָרֶץ: אֶל־יָתֵן לַמוֹט רַגְלֶךָ אֶל־יָנוּם שְׁמֶרְךָ: הִנֵּה לֹא יָנוּם
וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: יְהוָה שְׁמֶרְךָ יְהוָה צִלְּךָ עַל־יַד יְמִינֶךָ: יוֹמָם
הַשֶּׁמֶשׁ לֹא־יִכָּכֶה וְיָרֵחַ בַּלַּיְלָה: יְהוָה יִשְׁמְרֶךָ מִכָּל־דָּע יִשְׁמַר אֶת־נַפְשְׁךָ:
יְהוָה יִשְׁמַר־צִאֲתֶךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

A song to ascents. I lift my eyes to the mountains, from where will my help come? My help comes from the Lord, Maker of heaven and earth. God will not let your foot falter, your Guardian will not slumber. Behold, the Guardian of Israel neither slumbers nor sleeps. The Lord is you Guardian, the Lord is your protection by your right side. By day the sun will not harm you nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard your going and coming from now and forever.

פרק קל #130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְמָקִים קְרָאתִיךָ יְהוָה: אֲדֹנִי שְׁמָעָה בְּקוֹלִי תְהִינָה אֲזִינֶיךָ
קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי: אִם־עֲוֹנוֹת תִּשְׁמַר־יָהּ אֲדֹנִי מִי יַעֲמֵד: כִּי־עַמְּךָ הַסְּלִיחָה
לְמַעַן תִּתְּנָה: קוֹיָתִי יְהוָה קוֹיָתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֶתִי: נַפְשִׁי לֹא־דָנִי
מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר: יַחַל יִשְׂרָאֵל אֶל־יְהוָה כִּי־עַם־יְהוָה הַחֲסֵד
וְהַרְבֵּה עָמוֹ פְּדוּת: וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

A song of ascents. Out of the depths I call you, Lord. Lord, listen to my cry, let your ears be attentive to my supplicative plea. If You preserve the account of sins, God, Lord who can survive? Pardon resides with You, so that You are held in awe. I hope for the Lord, my soul hopes, I await God's word. I yearn more for the Lord than guards for the morning, guards for the morning. Israel, wait for the Lord, for with the Lord is kindness and great redemption. And it is God Who will redeem Israel from all its iniquities.

יֵשֶׁב בְּסִתְרֵי עֲלִיוֹן בְּצֶל שְׁדֵי יִתְלוֹנָן: אִמַּר לַיהוָה מַחְסִי וּמִצְוֹדָתִי אֱלֹהֵי
 אֲבֹט־חַבּוֹ: כִּי הוּא יִצְלֶנֶה מִפֶּח יְקוֹשׁ מִדְּבַר הָוֹת: בְּאַבְרָתוֹ יִסָּד לָךְ
 וְתַחַת כְּנָפָיו תִּחְסֶה צָנָה וְסִחְרָה אֲמֹתוֹ: לֹא־תִירָא מִפֶּחַד לִילָה מִחוּץ
 יַעֲוִי יוֹמָם: מִדְּבַר בְּאֶפֶל יִהְלֶךְ מִקָּטָב יִשׁוּד צְהָרִים: יִפֹּל מִצִּדָּךְ אֶלֶף
 וּרְבָבָה מִימִינֶךָ אֶלֶיךָ לֹא יָגֹשׁ: רַק בְּעֵינֶיךָ תִּבְטֵי וְשִׁלְמַת רָשָׁעִים תִּנְרָאָה:
 כִּי־אֲתָנָה יְהוָה מַחְסִי עֲלִיוֹן שְׁמֹתָ מְעוֹנָךְ: לֹא־תֵאָנָה אֶלֶיךָ רָעָה וְנִגַּע לֹא
 יִקְרַב בְּאֶהְלֶךְ: כִּי מִלְּאֲכָיו יִצְוֶה־לָּךְ לְשִׁמְרֶךְ בְּכָל־דְּרָכֶיךָ: עַל־כַּפַּיִם יִשְׁאוּנֶךָ
 פֶּן־תִּגָּף בְּאֶבֶן רִגְלֶךָ: עַל־שַׁחַל וְפִתּוֹן תִּדְרֹךְ תִּרְמַס כְּפִיר וְתַנִּין: כִּי בִי חֹשֶׁק
 וְאֶפְלָטָהוּ אֲשַׁגְּבֶהוּ כִּי־יָדַע שְׁמִי: יִקְרָאֵנִי וְאֶעֱנֶהוּ עֲמוּ אֲנֹכִי בְצָרָה אֲחַלְצֶהוּ
 וְאֶכְבְּדֶהוּ: אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ וְאֶרְאֶהוּ בִישׁוּעָתִי.

You who dwell in the shelter of the Most High, abiding in the shadow of the Almighty. I say of the Lord, my refuge and my stronghold, my God in whom I trust. That God will deliver you from the ensnaring net, from destructive plague. With God's pinion will God shelter you, and under God's wings shall you find refuge; faith in God shall be your shield and protector. Fear not the terror of night, the arrow that flies by day. The plague that stalks in the darkness, the destruction that ravages at noon. Though a thousand may fall at your left side, and ten thousands and at your right, it shall not reach you. Look out clearly, and you shall see the retribution against the wicked. Because [you said] 'You, Lord, are my trust,' you set the Most High as your dwelling. No harm shall befall you, nor disease come near your tent. For God will give God's angels charge concerning you, to guard you in all your ways. They shall carry you on their hands, lest you injure your foot against a stone. You shall tread on the lion and viper, you shall trample the young lion and serpent. Because he yearned for Me I will deliver him; I will be his refuge, for having known My Name. He will call upon Me and I will answer, I will be with him in distress; I will rescue him and give him honor. With length of days will I satisfy him, and reveal to him My salvation. With length of days will I satisfy him, and reveal to him My salvation.

יִגְדֹּל אֱלֹהִים חַי וְיִשְׁתַּבַּח, נִמְצָא, וְאֵין עֵת אֶל מַצִּיאוֹתָיו: אֶחָד וְאֵין יָחִיד
 בְּיַחֲוִדוֹ, נְעֻלָּם, וְגַם אֵין סוּף לְאַחַדוֹתָיו: אֵין לוֹ דְּמוּת הַגּוֹף וְאֵינוֹ גּוֹף, לֹא
 נִעְרוֹךְ אֵלָיו קִדְשָׁתוֹ: קִדְמוֹן לְכָל דְּבַר אֲשֶׁר נִבְרָא, רֵאשׁוֹן וְאֵין רֵאשִׁית
 לְרֵאשִׁיתוֹ: הֵנוּ אֲדוֹן עוֹלָם, לְכָל נוֹצֵר. יוֹרָה גְּדֻלָּתוֹ וּמַלְכוּתוֹ: שְׁפַע נְבוֹאָתוֹ

נִתְּנוּ, אֶל אֲנָשֵׁי סְגוּלָתוֹ וְתַפְאֲרָתוֹ: לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד, נָבִיא וּמַבִּיט
 אֶת תְּמוּנָתוֹ: וְתוֹרַת אֱמֶת נָתַן לְעַמּוֹ, אֵל, עַל יַד נָבִיאָו נֶאֱמַן בֵּיתוֹ: לֹא יִחְלִיף
 הָאֵל וְלֹא יִמִּיר דָּתוֹ. לְעוֹלָמִים, לְזוֹלָתוֹ: צוּפָה וְיוֹדֵעַ סִתְּרֵינוּ, מִבֵּיט לְסוֹף
 דִּבְרֵי בִקְדָּמָתוֹ: גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ, נוֹתֵן לְרָשָׁע רָע כְּרָשָׁעָתוֹ: יִשְׁלַח
 לְקֹץ הַיָּמִין מְשִׁיחֵנוּ, לְפָדוֹת מַחְכֵּי קֹץ יְשׁוּעָתוֹ: מֵתִים יַחֲיֶה אֵל בְּרוּב חֶסֶדוֹ,
 בְּרוּךְ עַדִּי עַד נֶשֶׁם תִּהְלָתוֹ :

Exalted and praised be the living God; God exists, God's existence transcends time. God is One, there is no unity like God's Oneness; God is unknowable, God's Oneness is infinite. God has no semblance of body, and is not corporeal; God's holiness is beyond estimation. God preceded all that was created; First, with nothing preceding God's firstness. God is the Master of the Universe; to every creature God shows greatness and majesty. Gods abundant prophecy was granted; to God's treasured and glorified people. Never has there arisen in Israel another like Moses; a prophet, beholding God's likeness. The Torah of truth God gave to God's people; through God's prophet, the most trusted in God's abode. God will not amend or change God's Law; forever, for any other law. God gazes and knows all our secret thoughts; God foresees the end of things at their origin. God bestows kindness to the person according to his deed; and sends harm to the wicked one for his evil. At the end of days God will send our Messiah, to redeem all who wait for God's final salvation. God, in great kindness, will revive the dead; Blessed is God's glorious Name forever.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטָרָם כָּל יִצִּיר נִבְרָא. לָעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל, אֲזִי
 מָלַךְ שְׁמוֹ נִקְרָא. וְאַחֲרֵי כָּכָל הַכָּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא. וְהוּא הָיָה, וְהוּא
 הָיָה, וְהוּא יִהְיֶה, בְּתַפְאֲרָה. וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה. בְּלִי
 רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הַעוֹז וְהַמְשָׁרָה. וְהוּא אֵלִי וְחִי גֵאֲלִי, וְצוּר חֲבִלִי בְּעֵת
 צָרָה. וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בָּיוֹם אֶקְרָא. בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת
 אִישׁוֹן וְאַעֲרִירָה. וְעַם רוּחִי גּוֹתֵתִי, יֵי לִי וְלֹא אֵירָא.

Master of the Universe Who reigned, before any form was created. At the time when all was made by God's will, then as Ruler was God's Name proclaimed. After all shall cease to be, the revered One alone shall still be Ruler. God was, God is, and God shall be, in glorious eternity. God is One, and there is no other, to compare to God, to be God's equal. God is without beginning, without end,

power and dominion belong to God. God is my Lord, my living Redeemer, Rock for my pain in time of distress. God is my banner and my refuge, the portion of my cup on the day I call. Into God's hand I entrust my spirit, when I sleep and when I awaken. As long as my soul is with my body, the Lord is with me, I will not fear.

אָנָּה בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּיר צָרוֹרָה.
קִבֵּל רִנַּת עַמְּךָ שְׂגִבְנוּ טְהַרְנוּ נוֹרָא.
נָא גְבוּר דּוֹרְשֵׁי יְחוּדְךָ כְּבַבְתָּ שְׁמֵרִים.
בְּרַכֵּם טְהַרֵּם רַחֲמִים צְדָקָתְךָ תַּמִּיד גְּמִלֵם.
חֲסִין קְדוֹשׁ, בְּרֹב טוֹבְךָ נִהַל עֲדָתְךָ.
יְחִיד גָּאֹה, לַעֲמָךְ פָּנֵה זֹכְרֵי קִדְשְׁתְּךָ.
שׁוּעָתֵנוּ קִבֵּל וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלָמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Please, by the great power of Your right hand, set the captive free. Accept Your people's prayer, strengthen us, purify us, Revered One. Almighty One, please guard as the apple of the eye those who seek You. Bless them, purify them, show them compassion; always bestow upon them through Your righteousness. Mighty, Holy One, in Your abundant goodness, guide Your people. One and Only exalted One, turn to Your people who proclaim Your holiness. Accept our plea and hear our cry, You who know secret thoughts. Blessed is the name of God's honored dominion forever.

עַל כֵּן נִקְוָה לָּךְ יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתַפְאֲרַת עֲצָדְךָ, לְהַעֲבִיר גְּלוּלִים מִן
הָאָרֶץ וְהָאֱלִילִים כָּרוֹת וּפְרִתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל בְּנֵי בָשָׂר
יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֱלִיךָ כָּל רָשָׁעֵי אֶרֶץ. יִפְרִי וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל, כִּי
לָּךְ תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד
שִׁמְךָ יִקָּר יִתְנֶנּוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם
וָעֶד. כִּי הַמַּלְכוּת שְׁלָךְ הִיא, וְלַעֲוִלָּמִי עַד תִּמְלֹךְ: בְּכָבוֹד: בְּכָתוֹב בְּתוֹרָתְךָ, יְיָ
יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ
אַחַד, וּשְׁמוֹ אֶחָד:

Therefore we hope for You, Lord our God, soon to behold Your majestic glory, to remove idols from the earth, and the false gods totally eliminated, to perfect the world through the reign of the Almighty. And all humanity will call in Your name, to turn toward You all the earth's wicked. All the world's inhabitants will

recognize and know that to You every knee must bend, every tongue must vow allegiance. Before You, Lord our God, they will bend and prostrate, and give homage to Your honored Name. They will all accept upon themselves the yoke of Your dominion, and You will reign over them speedily forever. For the dominion is Yours, and to all eternity You will reign in glory, as it is written in you Torah: The Lord shall reign forever. And it is said: The Lord shall be Ruler over all the world; on that day the Lord shall be One, and God's Name One.

9. On Shabbos or Yom Tov, when death is imminent, the following is said: *mizmor shir lyom hashabos, ana bechoach and al kein nekaveh*. The text follows: G"H—2:3:4

פרק צב #92

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עָלֵינוּ:
 לְהַגִּיד בַּבֶּקֶר חֲסִדֶּךָ וְאַמוּנָתְךָ בַּלַּיְלוֹת: עָלֵי-עֶשׂוֹר וְעָלֵי-נָבֶל עָלֵי הַגִּיּוֹן
 בְּכִנּוֹר: כִּי שִׁמְחַתְנִי יְהוָה בְּפַעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרִינּוּ: מִה־גִּדְלוֹ מַעֲשֶׂיךָ
 יְהוָה מֵאֵד עֲמָקוֹ מִחֲשֻׁבְתֶּיךָ: אִישׁ בָּעַר לֹא יָדַע וְכֹסִיל לֹא-יָבִין אֶת-זֹאת:
 בְּפֶרֶחַ רִשְׁעִים כָּמוֹ עֵשֶׂב וַיִּצְצוּ כָל-פִּעְלֵי אָנוּ לְהַשְׁמָדָם עַד-יָעַד:
 וְאַתָּה מָרוֹם לְעֵלָם יְהוָה: כִּי הִנֵּה אֵיכִיד יְהוָה כִּי-הִנֵּה אֵיכִיד יֹאבִדוּ
 יִתְפָּרְדּוּ כָל-פִּעְלֵי אָנוּ: וְתָרַם כְּרָאִים קִרְנֵי בִלְתִּי בְּשָׁמֹן רַעֲנוֹ: וְתִבֹּט
 עֵינֵי בְּשׁוּרֵי בִקְמִים עָלֵי מְרַעִים תִּשְׁמַעְנָה אֲזָנֶי: צְדִיק כְּתִמָּר וּפֶרֶחַ כְּאֶרֶז
 בִּלְבָנוֹן יִשְׁגָּה: שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ וּפְרִיחוֹ: עוֹד
 יִנוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי-יֵשֶׁר יְהוָה צוּרֵי
 וְלֹא-עוֹלָתָה [עוֹלָתָה] בּוֹ:

A psalm, a song for the Sabbath day. It is good to thank Hashem and to sing praise to Your Name, O Exalted One. To relate Your kindness in the dawn and Your faith in the nights. Upon ten-stringed instrument and lyre, with singing accompanied by a harp. For You have gladdened me, Hashem, with Your deeds; at the works of Your Hands I sing glad song. How great are Your deeds, Hashem; exceedingly profound are Your thoughts. A boor cannot know, nor can a fool understand this: when the wicked bloom like grass and all the doers of iniquity blossom – it is to destroy them till eternity. But You remain exalted forever, Hashem. For behold! – Your enemies, Hashem, for behold! – Your enemies shall perish,

dispersed shall be all doers of iniquity. As exalted as a re'eim's shall be my pride, I will be saturated with ever-fresh oil. My eyes have seen my vigilant foes; when those who would harm me rise up against me, my ears have heard their doom. A righteous man will flourish like a date palm, like a cedar in the Lebanon he will grow tall. Planted in the house of Hashem, in the courtyards of our God they will flourish. They will still be fruitful in old age, vigorous and fresh they will be – to declare that Hashem is just, my Rock in Whom there is no wrong.

אָנָּא בְּכַח גְּדֻלַּת יְמִינְךָ תַּתִּיר צָרוּךְ.
קִבֵּל רִנַּת עַמֶּךָ שְׂגִבְנוּ טְהַרְנוּ נוֹרָא.
נָא גְבוּר דּוֹרְשֵׁי יְחִידְךָ כְּבַבְתָּ שְׁמֶרֶם.
בְּרַכֵּם טְהַרֵּם רַחֲמִים צִדְקָתְךָ תַּמִּיד גְּמִלֵם.
חֲסִין קְדוֹשׁ, בְּרוּב טוֹבְךָ נִהַל עֲדָתְךָ.
יְחִיד גָּאֵה, לַעֲמֶךָ פִּנָּה זִכְרִי קִדְשָׁתְךָ.
שׁוּעָתְנוּ קִבֵּל וּשְׁמַע צַעֲקָתְנוּ יוֹדֵעַ תַּעֲלָמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Please, by the great power of Your right hand, set the captive free. Accept Your people's prayer, strengthen us, purify us, Revered One. Almighty One, please guard as the apple of the eye those who seek You. Bless them, purify them, show them compassion; always bestow upon them through Your righteousness. Mighty, Holy One, in Your abundant goodness, guide Your people. One and Only exalted One, turn to Your people who proclaim Your holiness. Accept our plea and hear our cry, You who know secret thoughts. Blessed is the name of God's honored dominion forever.

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ, לִרְאוֹת מַהֲרָה בְּתַפְאֶרֶת עֲצָךְ, לְהַעֲבִיר גְּלוּלִים מִן
הָאָרֶץ וְהַאֲלִילִים כָּרוֹת וּפְרִתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל בְּנֵי בָשָׂר
יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֱלִידְךָ כָּל רִשְׁעֵי אָרֶץ. יִכְירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי
לָךְ תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד
שִׁמְךָ יִקָּר וַיִּתְנוּ. וַיִּקְבְּלוּ כָלֵם אֶת עוֹל מַלְכוּתְךָ. וַתִּמְלֹךְ עֲלֵיהֶם מַהֲרָה לְעוֹלָם
וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא, וְלַעֲוִלָּמִי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכָתוּב בְּתוֹרָתְךָ, יְיָ
יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ
אַחַד, וּשְׁמוֹ אֶחָד:

Therefore we hope for You, Lord our God, soon to behold Your majestic glory, to remove idols from the earth, and the false gods totally eliminated, to perfect the world through the reign of the Almighty. And all humanity will call in Your name, to turn toward You all the earth's wicked. All the world's inhabitants will recognize and know that to You every knee must bend, every tongue must vow allegiance. Before You, Lord our God, they will bend and prostrate, and give homage to Your honored Name. They will all accept upon themselves the yoke of Your dominion, and You will reign over them speedily forever. For the dominion is Yours, and to all eternity You will reign in glory, as it is written in you Torah: The Lord shall reign forever. And it is said: The Lord shall be Ruler over all the world; on that day the Lord shall be One, and God's Name One.

10. At the moment the soul departs on a weekday, the following is recited: the verse of *Shma Yisroel* (1 time), the verse of *baruch sheim* (3 times), the verse of *Hashem hu hoelokim* (7 times), the verse *Hashem melech* (1 time), the verse of *Hashem nosan* (1 time), and the verse *hatzur tomim* (1 time) all which are printed below.

G"H—2:3:1 AND 3:1:5

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד: (once)

Hear, O Israel, the Lord is our God, the Lord is one.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. (3 times)

Blessed is the Name of God's honored Dominion forever.

יְיָ הוּא הָאֱלֹהִים. (7 times)

The Lord is God.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. (once)

The Lord rules, the Lord has ruled, the Lord will rule forever.

יְיָ נָתַן וַיֵּי זָקָה. יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

הַצּוֹר תַּמִּים פָּעָלוּ כִּי כָל דֶּרֶכָיו מְשֻׁפָּט.

אֵל אֱמוּנָה וְאִין עֹלָם צַדִּיק וְיֵשֶׁר הוּא. (once)

God gives and God takes. May the name of God be blessed for now and forever.

*The Rock, perfect is God's work, for all God's paths are just;
God of faith without iniquity, righteous and fair is God.*

11. On *Shabbos*, at the moment the soul departs, only the verse of *Shma Yisroel* is recited. G"H—2:3:4
12. If possible, the windows should be opened at the moment the soul departs. G"H--2:3:4
13. After death, on a weekday only, the eyes and the mouth of the deceased should be closed. If necessary, the mouth should be tied closed. The hands and feet should be straightened. On *Shabbos*, it is only permitted to bind the jaws to prevent them from opening further but it is not permitted to close the mouth. Straightening out the arms and legs on *Shabbos* is forbidden. *S"A O"C 311:7* G"H—3:2:2
14. When possible, a candle should be lit near the head of the bed after the soul has departed. On *Shabbos* this is forbidden. On *Yom Tov* it is permitted to light the candle from an existing flame. G"H—2:3:3
15. The clothing of the deceased should be removed and he should be completely covered with a white sheet. The deceased should then be lowered to the floor and laid in front of the door leading out of the room, with the feet toward the doorway. The back of the deceased should be touching the floor. G"H—3:1:1 AND 3:2:1 SHACH Y"D 339:1:4
16. Even on *Shabbos* (when, ordinarily, it is forbidden to move someone who has passed away) it is permitted to lay the deceased on the floor providing he is wearing garments. If he is not, an object which is permitted to be moved on *Shabbos*, such as a hat, should be placed on the deceased, and then the deceased should be lowered to the floor. The garments are then removed. G"H—3:2:3

17. The deceased should be guarded and not remain alone.

G"H---3:2:4

18. If, G-d forbid, a child passed away, the father or mother may not kiss the child. However, should a parent or other relative pass away, it is permitted to kiss him.

P"TY"D—394:1 BL"Y—339:4

19. It is forbidden to cry out to the deceased that you want to go along with him to the next world. Any similar expression is also forbidden.

BL"Y—339:4