

הַרְוֵפָא לְשִׁבּוּרֵי לֵב

Healing Shattered Hearts

Prayers and Readings
for the Jewish House of Mourning

Selected pages from Healing Shattered Hearts

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Prayers and Readings for the Jewish House of Mourning

**A prayerbook for afternoon and evening services in the house of mourning
based on traditional and contemporary liturgical sources
with full transliteration, modern English translation,
explanations, instructions and notes.**

by Dr. Joe Lewis



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Introduction

User-Friendly Liturgy

To honor those we have loved and lost, we hold services in the house of mourning during the days of *shiva*. Some of our guests and visitors may be unfamiliar with daily services; if we can help them participate fully, we will show greater respect and love for our precious heritage and those who shared it with us.

That is why this book exists, presenting the liturgy in the user-friendly format that has won wide success for our publications. The complete traditional Hebrew text is set in easy-to-read phrases, with a line-by-line translation in modern English, full transliteration, and complete instructions and comments.

This arrangement is more convenient and interesting than other texts. It encourages those unfamiliar with Jewish practice to follow along and participate, without feeling patronized by a beginner's version. The expert will find the notes and references of interest, and the translations may suggest fresh levels of meaning.

When to Use This Book

This book is for weekday afternoon and evening services in the house of mourning.

Orthography & Typography

We use capital letters for proper names, in transliteration as well as translation. This makes for odd words such as “IAdonai,” but I hope it also helps people to connect the Hebrew with the English.

Bold type is used for Singlish™ (singable English translations) such as Aleinu.

Words supplied for rhyme or meter are in *italics*, following English conventions which have perhaps become unfamiliar to modern readers.

Pronouns referring to God are not capitalized.

Vertical lines show where the leader may begin to chant aloud, when concluding a section that the congregation has read silently.

Title

This book's title, *Healing Shattered Hearts* is from Psalm 147, verse 3: “Healing shattered hearts,” it is God who “bandages their pain.”

Readings

The readings are personal favorites from Biblical sources and classic English literature—Shakespeare, Wordsworth and others. I hope their words will bridge the centuries to bring solace and food for thought into the house of mourning.

Final Words

I hope this book will remove barriers to prayer. Moses—even Moses—felt some kind of impediment when trying to express himself: וַאֲנִי עָרַל שִׁפְתַּיִם (Exodus 6:12)

How much more likely are we to face difficulties when pouring our thoughts and feelings into the traditional Jewish forms of expression—even those who are most familiar with Jewish prayer! May this book smooth the path to prayer when we most seek comfort and understanding in our ancient traditions.

—Joe Lewis, 2006

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Selected pages from Healing Shattered Hearts

Psalms in the House of Mourning

To conclude the service in a house of mourning, we add one of three psalms, after which the mourners say kaddish.

On most days, we add psalm 49 (page 110), but we may choose psalm 42 (page 108) instead. Psalm 16 (page 114) is read on days when the penitential prayers, Tachanun, are omitted from synagogue services:

- Rosh Chodesh
- The month of Nisan
- Lag Ba'omer
- The first eight days of Sivan
- 9 and 15 Av
- The day before Rosh Hashanah
- The day before Yom Kippur until the day after Simchat Torah
- Chanukah
- Tu Bishvat
- Purim and Purim Katan

Psalm 42

¹ For the leader: a teaching-poem¹
by the sons of Korach.

לַמְנַצֵּחַ מִשְׁכִּיל
לְבָנֵי קֹרַח

Lamnatze'ach, maskil
livnei Korach.

² As the hart thirsts for the stream,²
so does my spirit long for you, God.

כְּאַיִל תַּעְרַג עַל אֲפִיקֵי מַיִם
כֵּן נַפְשִׁי תַעְרַג אֵלֶיךָ אֱלֹהִים

Ke'ayal ta'arog al afikei mayim,
ken nafshi ta'arog elechai, Elohim.

³ My spirit thirsts for God,
the living God:
When am I to come and appear
in God's presence?

עֲמָאָה נַפְשִׁי לְאֱלֹהִים
לְאֵל חַי
מַתַּי אָבוֹא וְאֶרְאֶה
פְּנֵי אֱלֹהִים

Tzam'ah nafshi l'Elohim,
le El chai;
matai avo ve'er'eh
penei Elohim?

⁴ My tears have been my *only* food
day and night;
all day they say to me,
“Where is your God?”

הֲיָתָה לִי דִמְעָתִי לֶחֶם
יוֹמָם וְלַיְלָה
בְּאֵמֹר אֵלַי כֹּל הַיּוֹם
אֵיךָ אֱלֹהֶיךָ

Haytah li dim'ati lechem,
yomam velaylah,
be'emor elai kol hayom,
“Ayehe Elohecha?”

⁵ I think of this
and pour out my spirit—
how I joined the procession,
walked with them to God's house,
a happy crowd, shouting joy & thanks.

אֵלֶּה אֶזְכְּרָה
וְאֶשְׁפֹּכָה עָלַי נַפְשִׁי
כִּי אֶעְבֹּר בַּסֹּד
אֶדְדָּם עַד בַּיִת אֱלֹהִים
בְּקוֹל רִנָּה וְתוֹדָה הָמוֹן חוֹגֵג

Eileh ezkerah
ve'eshpecha alai nafshi,
ki e'evor basach,
edadem ad beit Elohim
bekol rinah vetodah hamon chogeg.

¹ If the Hebrew word מִשְׁכִּיל is related to the root שכל, common sense, it may mean a poem that imbues people with שכל, common sense or intelligence.

² “Streams of water.”

<p>6 Why are you cowed, my spirit, moaning inside me? Hope in God: one day I shall thank God's saving presence.</p>	<p>מָה תִּשְׁתַּחֲחִי נַפְשִׁי וַתְּחַמֵּי עָלַי הֲחִלִּי לֵאלֹהִים כִּי עוֹד אֹדְנֶנּוּ יִשׁוּעוֹת פָּנָיו</p>	<p>Mah tishtochachi nafshi, vatehemi alai? hochili lElohim ki od odenu yeshu'ot panav.</p>
<p>7 O God, my spirit is cowed, so I think of you from the land of Jordan the Hermon hills, the hill of Mitzar.</p>	<p>אֱלֹהֵי עָלַי נַפְשִׁי תִּשְׁתַּחֲחֹחַ עַל כֵּן אֶזְכָּרְךָ מֵאֶרֶץ יַרְדֵּן וְחֶרְמוֹנִים מֵהַר מִצְעָר</p>	<p>Elohai, alai nafshi tishtochach al ken ezkar'cha me'erezt Yarden veChermonim mehar Mitz'ar.</p>
<p>8 Chasm calls to chasm, echoing your waterfalls; all your breakers and waves have passed above me.</p>	<p>תֵּהוֹם אֶל תֵּהוֹם קוֹרֵא לְקוֹל עֲגוּרֵיךָ כֹּל מִשְׁבָּרֶיךָ וְגִלְיָךָ עָלַי עָבְרוּ</p>	<p>Tehom el tehom koreh lekol tzinorecha; kol mishbarecha vegalecha alai avaru.</p>
<p>9 By day God will command mercy, at night a song for me, a prayer to the God of my life.</p>	<p>יוֹמָם יִצְוֶה יְהוָה חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי תִּפְלֵה לְאֵל חַיִּי</p>	<p>Yomam yetzavah Adonai chasdo uvalaylah shiroh imi, tefilah le'El chayai.</p>
<p>10 I shall ask God, my rock: "Why have you forgotten me, why am I walking in sadness, oppressed by the enemy?"</p>	<p>אֹמְרָה לְאֵל סִלְעִי לְמָה שָׁכַחְתָּנִי לְמָה קִדְרָ אֱלֹהִים בְּלַחַץ אוֹיֵב</p>	<p>Omrah le'El sal'i, "Lamah shechachtani, lamah koder elech belachatz oyev?"</p>
<p>11 I feel murder in my bones¹ when my foes taunt me, when they say, all day: "Where is your God?"</p>	<p>בְּרֵצַח בְּעַצְמוֹתַי חֶרְפוֹנֵי עוֹרְרֵי בְּאֹמְרָם אֵלַי כֹּל הַיּוֹם אֵיחָה אֱלֹהֵיכָּם</p>	<p>Beretzach be'atzmotai cherfuni tzorerai be'omram elai kol hayom, "Ayehe Elohecha?"</p>

¹ "With murder in my bones"—i.e., when my enemies taunt me, I become so exasperated I want to kill them!

¹² O my spirit, why are you cowed,
why moaning inside me?
Set your hopes on God,
that one day I shall be thankful
for salvation—for me, from God.¹

מַה תִּשְׁתַּחֲוֶי נַפְשִׁי Mah tishtochachi, nafshi,
וּמַה תִּהְיֶי עָלַי umah tehemī alai?
הוֹחִילִי לֵאלֹהִים hochili lElohim
כִּי עוֹד אֹדְנִי ki od odenu
יִשׁוּעַת פְּנֵי וְאֱלֹהֵי yeshu'ot panai vElohai.

Mourners' Kaddish, page 116

¹ “The salvations of my presence and of my God.”

Psalm 49

- 1 For the leader: a song by Korach's sons. **לְמַנְצַח קִרַּח מִזְמוֹר** Lamnatze'ach livnei Korach mizmor.
- 2 Hear this, all nations,
listen, all who live in the world, **שִׁמְעוּ זֹאת כָּל הָעַמִּים** Shim'u zot, kol ha'amim;
הָאֲזִינוּ כָּל יֹשְׁבֵי הָאָדָם ha'azinu, kol yoshvei chaled.
- 3 With parents common or distinguished,¹
rich and poor together, **גַּם בְּנֵי אָדָם גַּם בְּנֵי אִישׁ** Gam benei adam, gam benei ish,
יַחַד עֲשִׂיר וְאֶבְיוֹן yachad ashir ve'evyon.
- 4 My mouth will speak wisdom,
my reflections² will speak understanding. **פִּי יְדַבֵּר חֻכְמוֹת** Pi yedaber chochmot
וְהַגִּית לִבִּי תְבוּנוֹת vehagut libi tevunot.
- 5 I lend my ear to the example,
and to the lyre, I explain my mystery:³ **אֶטֶח לְמַשָּׁל אוֹזְנִי** Ateh lemashal ozni,
אֶפְתַּח בְּכִנּוֹר חִידָתִי eftach bechinor chidati.
- 6 Why need I be afraid on bad days,
surrounded by the evil of swindlers, **לָמָּה אִירָא בְיַמֵּי רָע** Lama irah bimei rah
עוֹן עַקְבֵי יֹסֻבֵנִי avon akevai yesubeni,
- 7 Those who trust their power
and praise their great wealth— **הַבֹּטְחִים עַל חֵילָם** Habet'chim al cheilam
וּבְרַב עֲשָׂרָם יִתְהַלְלוּ uverov oshram yithalalu.
- 8 No-one⁴ can save his fellow human
without giving God what is due. **אֵח לֹא פֹדֶה יִפְדֶּה אִישׁ** Ach lo fado yifdeh ish,
לֹא יִתֵּן לֵאלֹהִים כְּפָרוֹ lo yiten l'Elohim kofro.
- 9 It's costly to pay for their lives;
once gone, they never return ... **וַיִּקֶר פְּדִיּוֹן נַפְשָׁם** Veyekar pidyon nafsham,
וַחֲדָל לְעוֹלָם vechadal le'olam.

¹ “Both the children of common men and the children of distinguished men.”

² “The meditation of my heart.”

³ “I incline my ear to a parable and open to the lyre my riddle.”

⁴ “A brother cannot save ...”

10 ... to live forever, never to face destruction,	וַיְחִי עוֹד לְנֶצַח לֹא יִרְאֶה הַשְּׁחָתָה	Vihi od lanetzach, lo yir'eh hashachat.
11 but sees that even the wise die; fool and brute are lost together, leaving their power to others.	כִּי יִרְאֶה חֲכָמִים יָמוּתוּ יַחַד כְּסִיל וְבָעַר יֶאֱבְדוּ וְעֲזָבוּ לְאַחֵרִים חַיִּלָּם	Ki yir'eh chachamim yamutu, yachad kesil vava'ar yovedu, ve'azvu la'acherim cheilam.
12 They think their houses will last and their estates span generations; they name lands after themselves.	קִרְבָּם בְּתִימוּ לְעוֹלָם מִשְׁכְּנֹתָם לְדוֹר וָדוֹר קָרְאוּ בְשֵׁמוֹתָם עַלִּי אֲדָמוֹת	Kirbam bateimo le'olam, mishkenotam ledor vador, kar'u bishmotam alei adamot.
13 A person cannot rest in honor but is bound like beasts for slaughter.	וְאָדָם בִּיקָר בַּל יִלִּין נִמְשָׁל כַּבְּהֵמוֹת נִדְמוּ	Ve'adam bikar bal yalim, nimshal kab'hemot nidmu.
14 That's how they are, foolish; so are those who agree with them. Selah.	זֶה דַּרְכָּם כְּסִיל לָמוֹ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֵלָה	Zeh darkam, kesel lamo, ve'achareihem befihem yirtzu. Selah.
15 Like a flock of sheep bound for hell, ² death is their shepherd. Tomorrow the upright will rule them, while their bodies will fade in hell, far from heaven.	כִּצְוֹן לִישְׂאוֹל שָׂתוּ מֹות יִרְעֵם וַיִּרְדּוּ בָם יִשְׂרָאֵל לַבִּקָּר וְעוֹרָם לְבֵלוֹת שְׂאוֹל מִזְבֹּל לוֹ	Katzon liShe'ol shatu; mavet yir'em, vayirdu vam yesharim laboker vetzuram levalot She'ol mizvul lo.
16 But God will save my spirit from the power of hell, when God takes me. Selah.	אֲךָ אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שְׂאוֹל כִּי יִקַּחנִי סֵלָה	Ach Elohim yifdeh nafshi miyad She'ol ki yikacheni. Selah.

¹ The traditional text is written וְצִירִים and read וְצִירָם.

² Hell may not be a precise translation of שְׂאוֹל; it depends what we mean by hell and what the Psalmist meant by שְׂאוֹל.

- 17 Don't worry if someone else gets rich
and his household wins great honor,
אל תירא כי יעשר איש
כי ירבה כבוד ביתו
Al tirah ki ya'ashir ish
ki yirbeh kevod beito,
- 18 For he takes none of it when he dies;
his honor does not follow him down under.
כי לא במותו יקח הכל
לא ירד אחריו כבודו
Ki lo vemoto yikach hakol,
lo yered acharav kevodo.
- 19 When he lived, maybe he praised himself:
"People admire you if you do well for yourself."
כי נפשו בְּחַיּוֹ יְבָרַךְ
וַיִּוְדָדְךָ כִּי תֵיטִיב לָךְ
Ki nafsho bechayav yevarech,
veyoducha ki teitiv lach.
- 20 He too will die,¹
and such people will never see the light.
תבוא עד דור אבותיו
עד נצח לא יראו אור
Tavo ad dor avotav,
ad netzach lo yir'u or.
- 21 A respected person who does not see this
is bound like beasts for slaughter.
אדם ביקר ולא יבין
נמשל בבְּהֵמֹת נִדְמוּ
Adam bikar velo yavin,
nimshal kab'hemot nidmu.

Mourners' Kaddish, page 116

¹ "It (his spirit / himself) will meet the generation of his ancestors"—i.e., such a man will meet his ancestors in death.

Psalm 16

¹ A poem¹ by David:

“Guard me, God,
for I have found shelter with you.”

מִכְתָּם לְדָוִד מִיְהוָה
שְׁמֵרֵנִי אֱלֹהִים
כִּי־חָסִיתִי בְךָ
Michtam leDavid:
Shomreni El,
ki chasiti vach.

² You² said to God, “You are my God.
without you, I have nothing good.”

אָמַרְתָּ לַיהוָה אֱדֹנָי אַתָּה
טוֹבְתִי בְלֹא־עָלַיךָ
Amart IAdonai: “Adonai atah:
tovati bal alecha!”

³ Holy people who are on earth—
the best—all my delight is with them.

לְקֹדְשִׁים אֲשֶׁר־בְּאֶרֶץ הַחַיִּים
וְאֲדִירֵי כָל־חֶפְצֵי־בָם
Likdoshim asher ba'aretz hemah,
ve'adirei kol cheftzi vam.

⁴ Let other people have lots of idols
and hurry to *worship* another *god*:
I won't offer their bloody libations
nor form their names
on my lips.

יִרְבוּ עֲצוֹתָם
אֲחֵר מִהָרוּ
בַל־אֲסִיךָ נִסְכֵיהֶם מִדָּם
וּבַל־אֲשֵׂא אֶת־שְׁמוֹתָם
עַל־שִׁפְתָי
Yirbu atzotam,
acher maharu,
bal asich niskeihem midam,
uval esah et shemotam
al sefatai.

⁵ God is my inheritance, my cup:³
my lot is in your control.

יְהוָה מְנַת־חֶלְקִי וּכְסִי
אַתָּה תוֹמִיךָ גּוֹרְלִי
Adonai, menat chelki vechosi,
atah tomich gorali.

⁶ I like the borders assigned to me;⁴
yes, I have a fine inheritance.⁵

חֲבָלִים נָפְלוּ־לִי בְנַעֲמִים
אֶף־נַחֲלַת שְׁפָרָה עָלַי
Chavalim naflu li ban'imim,
af nachalat shafra alai.

¹ The meaning of מִכְתָּם is uncertain. Psalms 56-60 are also called by this word.

² The poet speaks to himself, or someone speaks to the poet.

³ I.e., the poet does not need to be involved in idolatrous drink-offerings.

⁴ “The surveyors’ lines fell out for me nicely”—i.e., I’m happy with the inheritance I got when the land was divided by lot.

⁵ “Yes, the inheritance was fine for me.”

7 I bless God who advised me— yes, at night my body guides me. ¹	אֲבָרַךְ אֶת־יְהוָה אֲשֶׁר יַעֲצֹנִי אֶף־לַיְלֹת יִסְרוּנִי כְּלִיֹּתַי	Avarech et Adonai asher yetza'ani, af leilot yisruni chilyotai.
8 I have always set God before me and can't be swayed from my purpose. ²	שׁוֹיִתִּי יְהוָה לְנֶגְדִי תָמִיד כִּי מִיְמִינִי בַל־אֵמוֹט	Shiviti Adonai lenegdi tamid ki mimini bal emot.
9 So my heart is glad, my honor content, my flesh will dwell in safety:	לֵכֵן שָׂמַח לִבִּי וַיִּגַּל כְּבוֹדִי אֶף־בְּשָׂרִי יִשְׁכֵן לְבֶטַח	Lachen samach libi, vayagel kevodi; af besari yishkon lavetach.
10 You won't abandon me to She'ol ³ you won't let your devoted follower face destruction.	כִּי לֹא־תַעֲזֹב נַפְשִׁי לְשְׂאוֹל לֹא־תִתֵּן חַסִּידְךָ לְרֵאֹת שַׁחַת	Ki lo ta'azov nafshi liShe'ol, lo titen chasid'cha lir'ot shachat.
11 Teach me ⁴ the path of life: perfect joy is in your presence, ⁵ contentment at your right hand, forever.	תּוֹדִיעֵנִי אֲרַח חַיִּים שִׁבְעַת שְׂמָחוֹת אֶת־פָּנֶיךָ נַעֲמֹת בִּימִינְךָ נֶצַח	Orach chayim todieni, sova semachot et panecha, ne'imot bimin'cha netzach.

Mourners' Kaddish, page 116

¹ Apparently, the poet feels God's guidance at night (perhaps in dreams).

² "Because from my right hand, I can't be moved."

³ Nafshi can be translated as "my soul," and She'ol is sometimes translated as "the Pit" or "the underworld." The translator's view of the psalmist's ideas of an afterlife influence the translation.

⁴ "Make me know," or "You will make me know."

⁵ "The satisfaction of joys is with your presence."

..... *Mourners rise to lead this kaddish; we respond*

Mourners' Kaddish

קְדִישׁ יְתוּם

..... *Mourners begin the kaddish; the congregation responds "Amen."*

Let it be great, let it be holy,

God's great name—(Amen)

—in the world created

by divine will,

which God will rule in sovereignty.

In your lifetime and in your days

and in the lifetime of all Israel,

quickly and soon.

Now you say, "Amen."

יִתְגַּדַּל וְיִתְקַדַּשׁ Yitgdal veyitkdash

שְׁמֵהּ רַבָּא (אָמֵן) shemeh rabah—(Amen)

בְּעֵלְמָא דִּי בְרָא —be'alma di verah

כִּרְעוּתָהּ chir'uteh

וְיַמְלִיךְ מַלְכוּתָהּ veyamlich malchuteh,

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן bechayechon uv'yomechon

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל uvechayey dechol bet Yisra'el

בְּעֵגְלָא וּבְזִמְן קָרִיב ba'agalah uvizman kariv.

וְאָמְרוּ: אָמֵן Ve'imru, "Amen."

..... *We answer "Amen" and say the next section; mourners repeat our response and continue*

May the great name be blessed

forever and ever and ever.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ Yehei shemei rabah mevarach

לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא le'alam ul'almei almayah.

..... *Mourners continue, and we respond "berich hu."*

Blessed and praised

and glorified and exalted

and elevated and honored

and raised and hailed

be the holy name,

blessed may it be—

יִתְבָּרַךְ וְיִשְׁתַּבַּח Yitbarach veyishtabach

וְיִתְפָּאֵר וְיִתְרוֹמַם veyitpa'ar veyitromam

וְיִתְנַשֵּׂא וְיִתְהַדָּר veyitnaseh veyit'hadar

וְיִתְעַלֶּה וְיִתְהַלָּל veyit'aleh veyit'halal

שְׁמֵהּ דְקוּדְשָׁא shemeh dekudshah,

בְּרִיךְ הוּא berich hu.

Selected pages from *Prayers for the Mourners' Kaddish*

..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....

—above all

לְעֵלָא מִן כּוֹל Le'elah min kol

far above all

לְעֵלָא וּלְעֵלָא מִכּוֹל Le'elah ule'elah mikol

blessing and song,

בִּרְחָתָא וְשִׁירָתָא birchatah veshiratah

praise and repentance

תְּשֻׁבְחָתָא וְנַחֲמָתָא tushbechatah venechematah

that are spoken in this world.

דְּאֲמִירָן בְּעֵלְמָא da'amiran be'alma.

Now you say, "Amen."

וְאָמְרוּ : אָמֵן Ve'imru, "Amen."

..... Mourners continue, and we respond "Amen."

May there be great peace

יְהֵא שְׁלָמָא רַבָּא Yehei shelamah rabah

from heaven

מִן שְׁמַיָּא min shemayah,

and life,

וְחַיִּים vechayim,

for us and all Israel.

עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל alenu ve'al kol Yisra'el,

Now you say, "Amen."

וְאָמְרוּ : אָמֵן ve'imru, "Amen."

..... Mourners continue, and we respond "Amen."

Making peace in heaven above

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו Oseh shalom bimromav

may God bring peace

הוּא יַעֲשֵׂה שְׁלוֹם hu ya'aseh shalom

to us and to all Israel,

עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל alenu ve'al kol Yisra'el,

and to all who live on earth.

וְעַל כּוֹל-יוֹשְׁבֵי תֵבֵל ve'al kol yoshvei tevel,

Now you say, "Amen."

וְאָמְרוּ : אָמֵן ve'imru, "Amen."

Selected pages from www.SharadHearts.com

Readings and Reflections

❧

O God, my God,
I pray there forever may be
The sand and the sea,
The rushing of waters,
The thundering sky,
The heart's reverent cry.

—Hannah Senesh (translated)

❧

Selected pages from Healing Shattered Hearts

Psalm 23

David's psalm.

God is my shepherd (I shall not lack)

Laying me in lush grass,¹

Leading me to placid waters:

Reviving my soul,

Setting me in the circle of virtue²

For God's reputation.

Though I walk

In the vale of gloom,

I fear no wrong

For you are with me;

Your shepherd's staff and walking stick,³

They comfort me.

You set the table before me,

In front of my foes.

You poured oil on my head;⁴

My cup overflows.

Goodness and mercy will follow me

Every day of my life,

And I will sit in God's house

For a long time.

מִזְמוֹר לְדָוִד Mizmor LeDavid

מִזְמוֹר לְדָוִד

Mizmor leDavid.

יִי רֵעִי לֹא אֶחְסָר

Adonai ro'i lo echsar.

בְּנֵאוֹת דְּשֵׁא יִרְבִּיצְנִי

Bin'ot deshe yarbitzeni,

עַל-מֵי מְנוּחוֹת יְנַהֲלֵנִי

Al mei menuchot yenahaleni:

נַפְשִׁי יֵשׁוּבֵב

Nafshi yeshovev

יִנְחֵנִי בְּמַעְגְלֵי-צֶדֶק

Yancheni vema'gelei tzedek

לְמַעַן שְׁמוֹ

lema'an shemo.

גַּם כִּי-אֵלֶךְ

Gam ki elech

בְּגִיא צַלְמוֹת

begei tzalmavet,

לֹא-אִירָא רָע

lo ira ra

כִּי-אַתָּה עִמָּדִי

ki atah imadi.

שִׁבְטֶךָ וּמִשְׁעַנְתֶּךָ

Shivtecha umish'antecha

הִמָּה יִנְחַמְנִי

hemah yenachamuni.

תַּעֲרֹךְ לְפָנַי שֻׁלְחָן

Ta'aroch lefanai shulchan

נֶגֶד צְרוּרָי

neged tzorera.

דִּשְׁנָתְךָ בְּשֶׁמֶן רוֹשִׁי

Dishanta vashemen roshi

כּוֹסֵי רִוְיָהּ

kosi revayah.

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי

Ach tov vachessed yirdefuni

כָּל-יְמֵי חַיֵּי

kol yemei chayay,

וְשָׁבְתִי בְּבֵית-יִי

veshavti beveit Adonai

לְאֶרֶךְ יָמִים

le'orech yamim.

¹ "He will set me..."

² The usual translation is "leading me in the paths of righteousness," but the Hebrew allows for the idea of being placed at rest, surrounded by virtue.

³ The rod and staff, or staff and stick: one could be a guide (in the days of corporal punishment for students, it was a harsh guide), while the other is a support.

⁴ When Samuel anointed David, he showed that the right to kingship had passed from Saul to David. Anointing is used today to signify God's approval of a leader.

Psalm 23 (Alternative Translation)

God is my shepherd; I have all I need,
Grazing in lush, soft mead
By waters still and clear,
From doubts and fears I'm freed.
You guide me right, to show your power is near.

When I walk in the vale of gloom, I fear
No wrong, for you are here:
Your staff won't let me stray;
Your rod will bring me cheer.
To spite my foes, for me a feast you lay.

You made me royal: it is too much. I say
That good and love will stay
Close by me all my days,
And in your house I'll pray
Forever, when I end life's winding ways.

Selected pages from Healing Shattered Hearts

The Death of Moses

Deuteronomy 34:1-12

Moses climbed from the plains of Moab to Mount Nevo, the top of Pisgah, that faces Jericho, and God showed him all the land—the Gil'ad region as far as the land of Dan,

וַיַּעַל מֹשֶׁה מֵעֲרֵבַת מוֹאָב
אֶל הַר נֶבֹו רֹאשׁ הַפִּסְגָּה
אֲשֶׁר עַל פְּנֵי יַרְחֹו
וַיִּרְאֶהוּ יְהוָה אֶת כָּל הָאָרֶץ
אֶת הַגִּלְעָד
עַד דָּן

Vaya'al Moshe me'arvot Mo'av
el Har Nevo, rosh haPisgah
asher al penei Yerecho.
Vayar'ehu Adonai et kol ha'aretz,
et haGil'ad
ad Dan.

and all the land of Naftali, the land of Efrayim and Menashe, all the land of Judah, to the sea beyond.¹

וְאֶת כָּל נַפְתָּלִי
וְאֶת אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה
וְאֶת כָּל אֶרֶץ יְהוּדָה
עַד הַיָּם הָאֲחֵרוֹן

Ve'et kol Naftali
ve'et erez Efrayim uMenashe
ve'et kol erez Yehudah,
ad haYam ha'Acharon.

And the Negev and the Kikar the Bik'a of Jericho, town of date-trees, as far as Tzo'ar.

וְאֶת הַנֶּגֶב וְאֶת הַכִּכָּר
בְּקַעַת יַרְחֹו עִיר הַתְּמָרִים
עַד צֹ'אֵר

Ve'et haNegev, ve'et haKikar
bik'at Yerecho, ir hatamarim,
ad Tzo'ar.

God said to him, “This is the land I promised to Abraham, Isaac and Jacob, saying: ‘I will give it to your descendants.’ I have shown it to your eyes, but you may not cross over there.”

וַיֹּאמֶר יְהוָה אֵלָיו
זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב
לֵאמֹר לְזֶרַעְךָ אֶתְנֶנָּה
הֲרִאִיתִיךָ בְּעֵינַיִךָ
וְשָׁמָּה לֹא תַעְבֵּר

Vayomer Adonai elav:
“Zot ha'aretz asher nishbati
le'Avraham, leYitzchak uleYa'akov
lemor, ‘Lezar'acha etnena.’
Her'iticha ve'einecha,
veshamah lo ta'avor.”

There Moses died, God's servant, in the land of Moab, by God's mouth.

וַיָּמָת שָׁם מֹשֶׁה עֶבֶד יְהוָה
בְּאֶרֶץ מוֹאָב עַל פִּי יְהוָה

Vayamat sham Moshe, eved Adonai,
be'erez Mo'av, al pi Adonai.

¹ “The sea at the end.”

He buried him in the valley,
in the land of Moab,
across from Bet Pe'or,
and nobody has discovered his grave
to this day.

וַיִּקְבֹּר אֹתוֹ בַּגִּי
בְּאֶרֶץ מוֹאָב
מִלֵּב בֵּית פְּעוֹר
וְלֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ
עַד הַיּוֹם הַזֶּה

Vayikbor oto vagai
be'erezt Mo'av,
mul Bet Pe'or,
velo yada ish et keurato
ad hayom hazeh.

Moses was 120 years old
when he died:
his eyes had not dimmed
nor his vigor weakened.

וּמוֹשֶׁה בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה
בְּמֹתוֹ
לֹא כָהָתָה עֵינָיו
וְלֹא נָס לַחֲוֵה

UMoshe ben me'ah ve'esrim shana
bemoto;
lo chahata eino,
velo nas lecho.

The Israelites wept for Moses
in the Plains of Moab 30 days;
the days of weeping, mourning Moses,
came to an end.

וַיִּבְכּוּ בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה
בְּעֶרְבַת מוֹאָב שְׁלֹשִׁים יוֹם
וַיִּתְּמוּ יְמֵי בְּכִי אֲבֵל מֹשֶׁה

Vayivku venei Yisra'el et Moshe
be'arvot Mo'av shloshim yom,
vayitmu yemei vechi evel Moshe.

Joshua the son of Nun
was full of the spirit of wisdom;
Moses had laid hands upon him.
The Israelites listened to him
and acted
as God had instructed Moses.

וַיְהוֹשֻׁעַ בֶּן נֹון
מָלֵא רוּחַ חָכְמָה
כִּי סָמַךְ מֹשֶׁה אֶת יָדָיו עָלָיו
וַיִּשְׁמְעוּ אֵלָיו בְּנֵי יִשְׂרָאֵל
וַיַּעֲשׂוּ
כְּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה

ViHoshu'a bin Nun
maleh ru'ach chochmah
ki samach Moshe et yadav alav,
vayishme'u elav benei Yisra'el,
vaya'asu
ka'asher tzivah Adonai et Moshe.

No prophet has risen in Israel
like Moses—
whom God knew
face to face—

וְלֹא קָם נְבִיא עוֹד בְּיִשְׂרָאֵל
כְּמוֹשֶׁה
אֲשֶׁר יָדָעוּ יְהוָה
פָּנִים אֶל פָּנִים

Velo kam navi od beYisra'el
keMoshe,
asher yeda'o Adonai
panim el panim,

for all the wonders

God sent him

to perform in the land of Egypt

before Pharaoh

and all his servants and land,

and for all the strong hand

and all the great awe

Moses performed

in the eyes of all Israel.

לְכֹל הָאוֹת וְהַמוֹפְתִים

אֲשֶׁר שְׁלַחֲךָ יְיָ

לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם

לְפָרֹעַ

וּלְכֹל עַבְדֶיךָ וְלְכֹל אֶרְצוֹ

וּלְכֹל הַיָּד הַחַזָּקָה

וּלְכֹל הַמִּוְרָא הַגָּדוֹל

אֲשֶׁר עָשָׂה מֹשֶׁה

לְעֵינֵי כָל יִשְׂרָאֵל

lechol ha'otot vehamoftim

asher shlach Adonai

la'asot be'erezt Mitzrayim

leFaro

ulechol avadav ulechol artzo;

ulechol hayad hachazakah

ulechol hamora hagadol

asher asah Moshe,

le'einei kol Yisra'el.

Selected pages from Healing Shattered Hearts

David's Lament for Saul and Jonathan

2 Samuel 1:17-26

David mourned this lament for Saul and his son Jonathan.	וַיִּקְנֶן דָּוִד אֶת הַקִּינָה הַזֹּאת עַל שָׂאוּל וְעַל יְהוֹנָתָן בְּנֵוֹ	Vaykonen David et hakinah hazot al Sha'ul ve'al Yehonatan beno.
He told people to teach Judah's children <i>how to use an archer's bow</i> ; see, it's written in the Book of Truth. ¹	וַיֹּאמֶר לְלַמֵּד בְּנֵי יְהוּדָה קֶשֶׁת הִנֵּה כְתוּבָה עַל סֵפֶר הַיָּשָׁר	Vayomer lelamed benei Yehudah kashet; hinei chetuvah al Sefer Hayashar.
Israel's glory is now corpses on your hills: how the warriors have fallen!	הֲצִוִּי יִשְׂרָאֵל עַל בְּמוֹתֵיךָ חָלָל אֵיךְ נָפְלוּ גִבּוֹרִים	Hatzvi Yisra'el, al bamotecha chalal— eich naflu giborim!
O hills of Gilboa, be without dew or rain, ² and fertile fields too! ³	הָרִי בְּגִלְבּוֹעַ אֵל טַל וְאֵל מָטָר עֲלֵיכֶם וְשָׂדֵי תְרוּמֹת	Harei vaGilboa, al tal ve'al matar aleichem, us'dei terumot.
For there was the heroes' shield discarded, the shield of Saul, with no protective oil smeared on it. ⁴	כִּי שָׁם נִגְעַל מִגַּן גִּבּוֹרִים מִגַּן שָׂאוּל בְּלִי מְשִׁיחַ בַּשָּׁמֶן	Ki sham nig'al magen giborim, magen Sha'ul, beli mashi'ach bashamen.
From the blood of corpses, the muscle ⁵ of warriors, Jonathan's bow was not held back, nor Saul's sword sheathed without spoil. ¹	מִדָּם חָלָלִים מִחֵלֶב גִּבּוֹרִים קֶשֶׁת יְהוֹנָתָן לֹא נִשּׁוּג אַחֹר וְחֶרֶב שָׂאוּל לֹא תִשּׁוּב רֵיקָם	Midam chalalim, mechelev giborim, keshet Yehonatan lo nasog achor, vecherev Sha'ul lo tashuv reikam.

¹ “See, it’s written” could be a comment by David, part of his lament, or the author’s comment.

² “No dew, no rain on you!”

³ “Fields yielding ample Terumah (tithes)”

⁴ Oil would make enemy weapons slip off the shield.

⁵ Literally fat, not muscle; but fat indicates a well-fed warrior who presumably had fighting muscle.

<p>Saul and Jonathan were <i>both</i> loved and likeable in life; they were not parted in death— swifter than eagles, stronger than lions.</p>	<p>שָׂאוֹל וַיְהוֹנָתָן הֵנָּאֵהִימִם וְהֵנָּעִימִם בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ מִנְּשָׂרִים קָלוּ מֵאַרְיֹת גְּבֹרֵי</p>	<p>Sha'ul vi'Yehonatan, hane'ehavim vehan'imim bechayeihem, uvemotam lo nifradu— minsharim kalu, me'arayot gaveru.</p>
<p>O Jewish girls, weep for Saul who clothed you in scarlet with delightful ornaments, placing gold jewelry upon your clothing.</p>	<p>בְּנוֹת יִשְׂרָאֵל אֵל שָׂאוֹל בְּכִינָה הַמְּלִבְשָׁכֶם שָׁנִי עִם עֲדָנִים הַמַּעֲלָה עָדֵי זָהָב עַל לְבוּשְׁכֶן</p>	<p>Benot Yisra'el, el Sha'ul bechenah, hamalbishchem shani im adanim, hama'aleh adi zahav al levush'chen.</p>
<p>How the warriors have fallen in the thick of the battle— Jonathan is a corpse on your hills.</p>	<p>אֵיךְ נָפְלוּ גְבוּרִים בְּתוֹךְ הַמִּלְחָמָה יְהוֹנָתָן עַל בְּמוֹתָיִךְ חָלָל</p>	<p>Eich naflu giborim betoch hamilchamah— Yehonatan al bamotecha chalal.</p>
<p>I grieve for you, my brother, Jonathan; you were my great friend.² Your love for me was more unexpected³ than the love of women.</p>	<p>עַר לִי עָלֶיךָ אָחִי יְהוֹנָתָן נִעַמְתָּ לִי מְאֹד נִפְלְאָתָה אַהֲבָתְךָ לִי מֵאַהֲבַת נָשִׁים</p>	<p>Tzar li alecha, achi, Yehonatan: na'amta li me'od. Nifle'atah ahavat'cha li me'ahavat nashim.</p>
<p>How the warriors have fallen, and abandoned their weapons.⁴</p>	<p>אֵיךְ נָפְלוּ גְבוּרִים וַיִּאָּבְדוּ כָּלֵי מִלְחָמָה</p>	<p>Eich naflu giborim, vayovdu kelei mil'chama!</p>

¹ “Nor would Saul’s sword return empty (i.e., without killing some of the enemy)”

² “You were very pleasant to me”

³ Or miraculous, wonderful.

⁴ “And their weapons have been abandoned”

David Grieves for His Son

2 Samuel 12:15-23

Nathan went home
and God struck the child
that Uriah's wife bore to David;
he became sick.

וַיֵּלֶךְ נָתָן אֶל-בֵּיתוֹ
וַיִּגַּף יְהוָה אֶת-הַיֶּלֶד
אֲשֶׁר יָלְדָה אִשְׁת־אֹרִיָּה לְדָוִד
וַיֵּאֲנֹשׁ׃

Vayelech Natan el beito
vayigof Adonai et hayeled
asher yaldah eshet Uriah leDavid
vaye'anshu.

David pleaded with God
for the child;
David fasted
and slept at night on the floor.

וַיִּבְקֹשׁ דָּוִד אֶת-הָאֱלֹהִים
בְּעַד הַנֶּעַר
וַיֵּצֵם דָּוִד עֹם
וּבָא וּלְוַן וְשָׁכַב אַרְצָה׃

Vayevakesh David et haElohim
be'ad hana'ar,
vayatzam David tzom
uvah velan veshachav artzah.

His ministers stood by him
to raise him up from the floor,
but he refused;
nor would he eat food with them.

וַיִּקְמוּ זִקְנֵי בֵיתוֹ עִלָּיו
לְהַקִּימוֹ מִן-הָאָרֶץ
וְלֹא אָבָה
וְלֹא-בָרָא אִתָּם לֶחֶם׃

Vayakumu ziknei veito alav
lahakimo min ha'aretz,
valo avah,
velo barah itam lachem.

On the seventh day
the child died.
David's ministers feared to tell him
that the child was dead.
They said,
"Look, while the child lived,
we spoke to him,
and he didn't hear what we said.
How can we tell him the child is dead?
He'll do something awful!"

וַיְהִי בַיּוֹם הַשְּׁבִיעִי
וַיָּמַת הַיֶּלֶד
וַיִּירְאוּ עַבְדֵי דָוִד לְהַגִּיד לוֹ
כִּי-יָמַת הַיֶּלֶד
כִּי אָמְרוּ׃
הִנֵּה בִּהְיוֹת הַיֶּלֶד חַי
דִּבַּרְנוּ אֵלָיו
וְלֹא-שָׁמַע בְּקוֹלֵנוּ
וַאֲיֵךְ נֹאמֵר אֵלָיו מֵת הַיֶּלֶד
וְעָשָׂה רָעָה׃

Vayehi bayom hashvi'i
vayamat hayaled
vayir'u avdei David lehagid lo
ki met hayeled,
ki amru,
"Hineh biheyot hayeled chai,
dibarnu elav
velo shama bekolenu,
ve'eich nomar elav met hayeled,
ve'asah ra'ah."

David saw his ministers whispering.	וַיֵּרָא דָוִד כִּי עֲבָדָיו מְתַלַּחְשִׁים	Vayar David ki avadav mitlachashim
David realized the child was dead.	וַיֵּבֶן דָּוִד כִּי מֵת הַיֶּלֶד	vayaven David ki met hayaled,
David said to his ministers,	וַיֹּאמֶר דָּוִד אֶל-עֲבָדָיו	vayomer David el avadav,
“Is the child dead?” “Dead,” they replied.	הֲמֵת הַיֶּלֶד וַיֹּאמְרוּ מֵת	“Hamet hayaled?” Vayomru, “Met.”
David rose from the ground,	וַיָּקָם דָּוִד מֵהָאָרֶץ	Vayakam David meha'aretz
washed, anointed himself,	וַיִּרְחֹץ וַיִּסֶּךְ	vayirchatz, vayasech,
changed his clothes,	וַיַּחְלֵף שְׂמֹלֹתָיו	vay'chalef simlotav
went to the Temple and bowed,	וַיָּבֹא בֵּית-יְהוָה	vayavo veit Adonai
then came back to his palace	וַיִּשְׁתָּחֹוּ	vayishtachu,
and asked <i>for food</i> ;	וַיָּבֹא אֶל-בֵּיתוֹ וַיִּשְׁאַל	vayavo el beito vayish'al,
food was brought, and he ate <i>it</i> .	וַיִּשְׂמְנוּ לוֹ לֶחֶם וַיֹּאכַל	vayasimu lo lechem vayochal.
David's ministers said,	וַיֹּאמְרוּ עֲבָדָיו אֵלָיו	Vayomru avadav elav,
“What are you doing?	מַה-הַדְּבָר הַזֶּה אֲשֶׁר עֹשִׂיתָ	“Mah hadavar haze hasher asita?
When the child was alive,	בְּעֵבֹר הַיֶּלֶד חַי	Ba'avur hayaled chai
you fasted and wept;	עֲמַתָּ וְתַבְבֵּךְ	tzamta vatevk,
now the child is dead, you are up	וְכֹאֲשֶׁר מֵת הַיֶּלֶד קָמְתָּ	vecha'asher met hayaled kamta
and eating food!”	וְתֹאכַל לֶחֶם	vatochal lachem.”
He answered, “While the child lived	וַיֹּאמֶר בְּעוֹד הַיֶּלֶד חַי	Vayomer, “Be'od hayaled chai,
I fasted and wept, saying,	עֲמַתִּי וְאֵבְכָה כִּי אֲמַרְתִּי	tzamti, va'evkah, ki amarti,
‘Who knows?	מִי יוֹדֵעַ	“Mi yode'ah?
Maybe God will take pity	וְחַנְּנֵי יְהוָה	Vechanani Adonai
and the child may live.’	וְחַי הַיֶּלֶד	vechai hayaled.”
But now he's dead.	וְעַתָּה מֵת	“Ve'atah met.
Why should I fast?	לְמָה זֶה אָנִי צָם	Lamah zeh ani tzam?
Can I bring him back?	הֲאוּכַל לְהַשִּׁיבֵנו עוֹד	Ha'uchal lahashivo od?
I will go to him,	אָנִי הֹלֵךְ אֵלָיו	Ani holech elav,
but he won't come back to me.”	וְהוּא לֹא-יָשׁוּב אֵלָי	vehu lo yashuv elai.”

Sonnet 30

When to the sessions of sweet silent thought
I summon up remembrance of things past
I sigh the lack of many a thing I sought
And with old woes new wail my dear time's waste;
Then can I drown an eye, unused to flow,¹
For precious friends hid in death's dateless night,
And weep afresh love's long since cancelled woe,
And moan th'expense² of many a vanished sight;
Then can I grieve at grievances foregone,
And heavily from woe to woe tell o'er
The sad account of fore-bemoanèd moan,
Which I new pay as if not paid before:
 But if the while I think on thee, dear friend,
 All losses are restored and sorrows end.

—William Shakespeare

¹ Unaccustomed to tears.

² Grieve over the disappearance.

Fear No More

Fear no more the heat of the sun
Nor the furious winter's rages;
Thou thy worldly task hast done,
Home art gone and ta'en thy wages.
Golden lads and girls all must
As chimney-sweepers come to dust.

Fear no more the frown of the great;
Thou art past the tyrant's stroke.
Care no more to clothe and eat—
To thee the reed is as the oak.
The scepter, learning, physic must
All follow this and come to dust.

Fear no more the lightning flash
Nor the all-dreaded thunderstone,
Fear not slander, censure rash—
Thou hast finished joy and moan.
All lovers young, all lovers must
Consign to thee and come to dust.

—Shakespeare, *Cymbeline* 4.2.258 ff.

She Dwelt Among the Untrodden Ways

She dwelt among the untrodden ways
Beside the springs of Dove,
A Maid whom there were none to praise
And very few to love:

A violet by a mossy stone
Half hidden from the eye!
—Fair as a star, when only one
Is shining in the sky.

She lived unknown, and few could know
When Lucy ceased to be;
But she is in her grave, and, oh,
The difference to me!

—William Wordsworth

Selected pages from Healing Shattered Hearts