

# Jewish Ritual Wishes at End of Life:

A Workbook to assist people who are considering and preparing Jewish end-of-life rituals for themselves or for a loved one.



(Adapted by Maui Chevra Kadisha from Jewish Ritual Wishes by Aviva Erlick)

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Terms and concepts are explained so that you can weigh your options in light of a range of Jewish customs which can bring comfort, honor the dying, care for the dead, and support those who mourn. These customs are ancient and beautiful and you are welcomed to include any of them in your end-of-life plan.

## Contact Information

Whose wishes are being recorded here? (we'll call them "the Recipient")	
Does the recipient have a Hebrew name? <sup>1</sup> If so, what is it?	
Do/did the recipient's parents have Hebrew names?	
Recipient Mailing Address/Legal Residence	
Recipient Date of Birth	
Recipient Phone & E-mail	
Recipient Birthplace	
Contact Name (if different from the Recipient)	
Contact Phone & E-mail	
Contact Mailing Address	

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<sup>1</sup> Jewish ceremonies use a name formula consisting of the person's Hebrew first name followed by the word ben (son of) or bat (daughter of), then the Hebrew first names of their father and/or mother. Traditionally, the father's name is used with a deceased individual (as well as being called to the Torah) and the mother's name is used when asking for rachamim (mercy, healing, livelihood etc.) though the names of both parents can be used. If only one parent is Jewish their name is used. If a Hebrew name is not known, names in Yiddish, Ladino or any other languages can be used. A non-binary alternative to ben/bat is mibeit (from the house of). Converts to Judaism usually use Abraham and Sarah as their Jewish parents.

## Approaching Death

The time between life and death is considered extremely sacred. Some feel that at the moment of passing, the person's life is concentrated into spiritual light. This light is revealed to the world and in the Heavenly spheres, where it continues to shine and have an effect on that which is above and below.<sup>2</sup>

**The Sh'ma**, at the center of Jewish worship, is commonly said in one's last hours. Since the time of Rabbi Akiva, it has been traditional to say the Sh/ma as the last words on their lips. It is regarded by many Jews as the most familiar and important prayer in Judaism. It reminds them of the key principle of faith - God is One. This part of the **Sh'ma** is taken from the Torah: **Hear O Israel, the Lord our God, the Lord is One. (Deuteronomy 6:4)**. See Appendix.

Another traditional prayer for those who are approaching death is called **Vidui**. There are many forms of the Vidui prayer. The first appearance of a common form appeared in the prayerbook of the Amram Gaon (8th century.)<sup>3</sup> The word vidui, in the Torah, means to thank, praise or acknowledge. It is a prayer recited by, or on behalf of, an individual whenever one is seriously ill and/or whose death seems imminent. The text of this prayer is more personal than the vidui recited on Yom Kippur though both prayers are called a vidui and they share common themes. Its purpose is to bring peace by acknowledging when one has been both aligned and separated from one's inner truth. It gives thanks, and asks for forgiveness from each other and The Divine. According to Jewish tradition, authentic words of the heart are appropriate at all times so if a person is unable or does not desire to express some form of vidui verbally, it is appropriate to do so in one's heart.

*"Just as recognizing our misdeeds has great value in improving our souls ...so also there is great value in recognizing our mitzvot, our good deeds, so that we may rejoice in them in our hearts and strengthen the pathways of our lives in the way of haShem."<sup>4</sup> -Rav Kook*

It is also customary to recite Psalms and other favorite prayers.

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<sup>2</sup> See Tikunei Zohar, Tikun 39, Devarim Rabbah 2:37, Leviticus 26:11-12, Sefer Yitzerah 1:7, Vayikra Rabbah 34:15

<sup>3</sup> Nulman, Macy, Encyclopedia of Jewish Prayer (1993, NJ, Jason Aronson) page 38.

<sup>4</sup> "In the book of Devarim (26:1-11) vidui bikkurim refers to a declaration of thanksgiving made by the farmer in which he speaks of his positive deeds upon bringing the First Fruits of the harvest to the Temple in Jerusalem. Rav Kook, in his commentary on the Mishnah based on these verses, suggests that when we recite our vidui we should also remind ourselves of our righteous deeds. He suggests that the traditional "Ashamnu" provides an incomplete picture of our spiritual state -that we must balance our misdeeds by also reciting our good deeds."



## Prayer Wishes

Check If Desired

- I wish to say the Sh'ma before I die and if I cannot, I would like someone to say it on my behalf.
- I wish to say the vidui before I die, and if I cannot, I would like someone to say it on my behalf.
- I want to write my own vidui to recite before I die and if I cannot, I would like someone to say it on my behalf.

Who in the recipient's community will ensure that the Viddui and or Sh'ma is said?	
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My Vidui Choice is:	
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My Psalm choices are:	
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My Favorite prayers are:	
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Additional Wishes and Notes

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## Final Moments

### The Quiet Time

The last moments of life are vulnerable, and are treated with sensitivity to ensure that the soul is neither hurried from this world or delayed by suffering of the dying. When there are only a few days or hours to live, Jewish tradition considers the person a *goses* (rhymes with “no less”). Distractions are minimized to free the soul to move on in its journey. From this time forward, medical intervention and sensory stimulation are kept to a minimum. Actions required to bring immediate comfort and relief, such as giving pain medication, and gentle, loving touch of visitors are encouraged. Try to refrain from:

- Jarring movement: Relocating, moving or washing.
- Sudden or loud noise: If possible, medical equipment and televisions should be silenced.
- Distracting contact: Cold washcloths, blood pressure cuffs and needles should be avoided, if possible.
- Verbal intervention: Telling patients to resist death.  
(Rather, they should be told that all is well, and they can relax and surrender to the natural order of life.)

### Wishes for the Final Moments

Check If Desired:

- Please create a low-stimulation Quiet Time, to ease the Recipient’s departure from this world.

<p>Who will oversee the Quiet Time?</p> <p>What may you want during quiet time?</p> <p>Music? Niggun?</p>	
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Additional Wishes and Notes

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## After Death

Once it is clear that death has occurred, after goodbyes, those present may wish to perform a Jewish custom:

- **Rend** a garment. The partner, siblings, parents and children of the deceased may want to express their heartache by tearing the collar of their shirt (starting the rip with scissors). Some have the custom of parents, or other immediate mourners tearing on the left, over the heart, while others tear on the right. Another custom is to tear a black kri'ah (tearing) ribbon at the funeral<sup>5</sup>.
- **Say** Baruch Dayan HaEmet (Blessed is the True Judge).
- **Open** a window. It allows the spirit to move freely.
- **Light** a candle. It shows that the soul is still nearby. Put it out once the loved one leaves the building.

## Guardian/Shomer

It is customary to designate a Shomer to sit with the deceased until the funeral.<sup>6</sup> A shomer holds sacred space and it is customary for Shomrim to recite Psalms or pray.<sup>7</sup> It can be comforting for the Mourners to know that the body and soul are watched over. Some families desire coverage around the clock; others just at night. Some choose to not have Shomrim. Shomrim can include friends, fellow congregants, members of the Chevra Kadisha, or hired individuals.

## Wishes for Guarding

Check If Desired:

- I would like arrangements to be made for a shomer.

Who will contact someone to arrange for shomer coverage?	
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The Chevra Kadisha, local Jewish congregation, or funeral home can be asked to provide this. [See Contacts and More Information below.](#)

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<sup>5</sup> Before the cut is made, it is customary to recite the words of Job: "The Eternal has given and the Eternal has taken, blessed be the Name of the Eternal," and recite a brakha (blessing) which is a reaffirmation of faith and the value of life, "Barukh ata adonai eloheinu melekh ha-olam, dayan ha-emet/Praised are You, Eternal, our God, Ruler of the Universe, the Judge of Truth."

<sup>6</sup> Many believe that the neshama/soul remains present until the body rests in the earth.

<sup>7</sup> In ancient times, it is noted, the Shomer was there to protect the body from predators.

Additional Wishes and Notes

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## Cleansing Ceremony

The ceremony known as taharah/purify prepares the deceased for burial and entry into the World to Come. For the body, it's a time to be cared for with love, ritually purified, and dressed with kindness and respect. The soul is ushered during this transition and receives honor as a liturgy is read.

### The Ritual

The taharah ceremony consists of:

- **Bathing** with a sponge
- **Ablution** by water poured over the body, to simulate a visit to the mikvah/ritual bath;
- **Dressing** in traditional garments (see p.15 );
- **Placing** materials of religious significance such as earth from Israel;
- **Wrapping** in a sheet
- **Enclosing** in a plain wooden casket.

### Different Approaches

Taharah is most commonly performed in a mortuary preparation room by a team of three to six Jewish participants. Taharah providers strive to accommodate the requests of the Recipient and the mourners while adhering to a ceremony created long ago. Some are able to perform a taharah ceremony with modifications. To find the right ritual team for you, ask your local Chevra Kadisha, rabbi or Jewish cemetery.

### Why Taharah?

Interest in both receiving and participating in taharah is on the rise among Jews of all backgrounds. Reasons include its powerful spiritual nature and liturgy; its link to Jewish history, community and faith; and the opportunity it provides to fulfill a sacred duty while expressing the community's support for the mourners.<sup>8</sup>

### Preparations

When tahara is desired, advanced planning can be helpful.

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<sup>8</sup> *All Israel are responsible for one another. (Babylonian Talmud, Shevuot 39a)*

Rabbi Hama son of Rabbi Hanina said: What does this text mean: 'You shall walk after Adonai your God' (Deut. 13:5)? Is it possible for a human being to walk after the Divine Presence?...[The meaning is] to walk after the attributes of the Blessed Holy One...The Blessed Holy One comforted mourners, as it is written: 'And it came to pass after the death of Abraham, that God blessed Isaac his son' (Gen. 25:11), so do you also comfort mourners. The Blessed Holy One buried the dead, as it is written: 'And God buried him [Moses] in the valley' (Deut. 34:6), so do you also bury the dead. (Babylonian Talmud, Sotah 14a)

Organ and tissue donations are permitted by many of even the strictest Jewish authorities today on the basis of “saving a life.” These can complicate taharah, however, as can an autopsy. Consult with a rabbi, the Chevra Kadisha, or a lay leader, .

The taharah ritual ends with blessings said over a closed casket. Traditionally, no further viewing of the body takes place. Funeral homes may ask a family member to identify the loved one prior to preparing the body for the funeral.

### **Ritual & Mortuary Wishes**

Check if desired:

- I/We wish to have a taharah ritual performed.
- If legally possible, we decline to permit autopsy.
- If autopsy is required legally, we request someone to be present to ensure Jewish custom.

Who will contact the Chevra Kadisha?	
Special requests	



## Humble Garments

Equality and ecology are at the center of Jewish funeral practices. Jews are traditionally buried in plain white garments and placed in a simple wooden casket. Everything is biodegradable. Rabban Gamliel, about 2000 years ago, suggested the custom of dressing in plain white garments, called tachrichim. He felt that all Jews, rich or poor, should be able to be buried with respect making a dignified funeral accessible to all. Tachrichim are made of bleached cotton or linen. A set includes pants, a shirt, a robe/kittel and a head covering. It is sewn without knots, hems, pockets or metal closures. A skull cap/yarmulke/kippah and a prayer shawl/tallit, rendered incomplete by cutting off a tassel, are added to the garments for anyone who wishes. Some may want to use their own tallit, kippah, and/or kittel, and others prefer to pass these down to relatives, having new items provided for burial.

## Garment Wishes

Check all that are desired:

- Dress Recipient in traditional Jewish burial garments
- Add a tallit: New                       Recipient's Own
- Add a yarmulke: New                       Recipient's Own
- Add Recipient's Own kittel
- Other garment wishes biodegradable and without metal:
- A plain sheet
- Other( please specify)

## Additional Wishes and Notes

## Funeral & Disposition

Jewish funerals are traditionally held within 24-48 hours of death, although delays have become common, usually due to weather or to wait for the arrival of family. Tradition considers burial the acceptable manner of disposition, allowing the body to gently return to the dust from which it was formed. Internment in a crypt or mausoleum qualifies as ground burial for many Jewish legal authorities because they consider concrete “earth”. People also choose this as the most energy sustainable option.

Even though cremation has not been customary, U.S. Jewish families today are choosing cremation at nearly the same rates as their non-Jewish neighbors. Many see body donation to science as a mitzvah<sup>9</sup>. Full body donation for science is followed by cremation. Some rabbis decline to officiate funerals that involve cremation. Others do not. Contact your local Jewish Congregation, Jewish cemetery to inquire for officiants that meet your wishes.

Casketless burial, popular in Israel, is gaining interest in the U.S. as part of the growing “green burial” movement. Cemeteries with this option may also offer wicker caskets and graves without grave liners. On the island of Maui, the cemetery does not use grave liners and ocean burial is available. It is important to note, however, because ground burial is the preferred method of disposition<sup>10</sup>, it is not encouraged by most rabbinic authorities.

Contact the local Jewish cemetery or Chevra Kadisha for your options. Find more information about green burial at [www.GreenBurialCouncil.org](http://www.GreenBurialCouncil.org).

### Disposition Preferences

Check All That Are Desired

- |  |                                    |   |                                       |
|--|------------------------------------|---|---------------------------------------|
| <input type="checkbox"/> Ground Burial | <input type="checkbox"/> Mausoleum | <input type="checkbox"/> Organ Donation | <input type="checkbox"/> Ocean Burial |
| <input type="checkbox"/> Green Burial  | <input type="checkbox"/> Cremation | <input type="checkbox"/> Body Donation  |                                       |

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<sup>9</sup> sacred duty

<sup>10</sup>([Genesis 3:19](#)): “With the sweat of your face you shall eat bread, until you return to the ground, for you were taken therefrom, for dust you are, and to dust you will return.” And so we return to the ground when we die.

Additional Wishes and Notes

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## Mourning

Judaism stresses the comfort of mourners, with practices that support grief and enable gradual healthy re entry into routine life. This “mourner’s path” begins after the funeral, when a family arrives home. A seven day burning candle may be lit, and community and friends may deliver a “meal of consolation”. It may consist of round foods<sup>11</sup> to remind them of the “circle of life.” A hand washing station may be set at the door for guests to ritually rinse their hands after their cemetery visit and before entering the home of the mourner.

The first week after the funeral is called Shiva<sup>12</sup>. For seven days, mourners de-emphasize the physical and turn to the spirit. Some customs are to stay home, sit on low chairs, wear slippers, cover mirrors and abstain from shaving and wearing make-up. Guests may visit daily to bring meals, comfort the mourners, and to enable communal prayer<sup>13</sup>. The final day of shiva is observed for only a few short hours, and ends with a ritual to “get up and walk”.<sup>14</sup> The family may be escorted around the block by family and community members, signifying reentry into active life, an important step on the “mourner's path”.

For the first month after the funeral, family members observe the shloshim<sup>15</sup> which may include returning to work, avoiding parties and public entertainment, and continuing to wear the kri'ah ribbon or torn garment (see p. 5). They also may attend synagogue daily to say the Kaddish prayer. This mitzvah continues for 11 months when mourning a parent. Each year thereafter, mourners observe yahrzeit<sup>16</sup>, an annual ritual that encourages mourners to honor, and remember a loved one, on the anniversary of the date of the death. Some practice the customs of lighting a 24 hour candle in the home, saying prayers in synagogue, and giving tzedakah<sup>17</sup>, donation in some form, in honor of the deceased.

## Mourning Wishes

Check all that are desired

- I would like a Shivah announcement to be placed in **public** forum of the Jewish community on Maui.
- Please organize people to sit shiva with me and my family.
- Private only friends (provide call list)       Public include jewish community as a whole.
- Please ensure that the Kaddish is said in the Recipient’s honor during shiva.
- Please have people walk with the family at the end of shivah.   Private   Public
- I would like a meal of consolation at my home.
  - Kosher   Vegetarian   Vegan   Pescatarian   Omnivore   Gluten free   Other

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<sup>11</sup> hard-boiled eggs, lentils, bagels, round challah,etc.

<sup>12</sup> meaning seven

<sup>13</sup> shiva minyans

<sup>14</sup> No more will your sun set, nor your moon be darkened, for God will be an eternal light for you, and your days of mourning shall end. (Isaiah 60:20)

<sup>15</sup> meaning thirty

<sup>16</sup> meaning anniversary in Yiddish

<sup>17</sup> From the word for righteous

Additional Wishes and Notes

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## Decision-makers

Some rituals cannot be performed without the consent of the Recipient's decision-making agents, as indicated in the Advanced Healthcare Directive. Please copy these here.

*If more space is needed, use Additional Wishes & Notes at the end of the document*

### Financial Decision-Makers (Durable Power of Attorney)

1. Name/Phone	
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2. Name/Phone	
---------------	--

### Medical Decision-Makers (Health Care Proxy)

1. Name/Phone	
---------------	--

2. Name/Phone	
---------------	--

### Religious Advisors (Family, Clergy)

Name/Phone	
------------	--

Name/Phone	
------------	--

### Medical Doctor/Advisor

Name/Phone	
------------	--

Name/Phone	
------------	--

Other	
-------	--

## Preplanning

The following arrangements are already in place for services to be provided at the time of death and thereafter.

### Service Provider, Contact Details

Pre-purchased Casket

--	--

Mortuary/ Donation/ Service

--	--

Taharah

--	--

Cemetery & Plot Location

--	--

Funeral Officiant

--	--

Chesed - Meal of consolation

--	--

Shiva Minyan Support

--	--

Body donation

--	--

Organ Donation

--	--

Transport to Israel

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Additional Wishes & Notes

A large empty rectangular box with a black border, intended for writing additional wishes and notes.



## Appendix:

### Prayers (all are optional)

#### Sh'ma

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

Sh'ma Yisra-el, Adonai Elohaynu, Adonai Echad.  
Hear O Israel, Adonai is our God, Adonai is One.

#### Viduum

It is the tradition of some, before reciting the Vidui, to ask forgiveness from The Divine One and from those who may have suffered pain or trouble in your life whether they are alive or deceased. As on Yom Kippur, some have the custom of tapping on the breastbone with each phrase of the third paragraph. Traditionally one ritually washes the hands and stands if able.

#### “HaVidui Ha-Mashlim” ~ Ahavnu, We Have Loved

Complimentary Confession by Rabbi Binyamin Holtzman

Inspired by HaRav Kook to balance the Vidui

**Ahavnu** -We have loved,  
**Bachinu**- we have cried,  
**Gamalnu**- we have given back,  
**Dibarnu yofi**- we have spoken great things!  
**He'emanu**- We have believed,  
**v'Hish'tadalnu**- and we tried to give our best effort,  
**Zacharnu**- we have remembered,  
**Chibaknu**- we have embraced,  
**Ta'amnu Sefer**- we have chanted Your book!  
**Yatzarnu**- We have created  
**Camahanu**- we have yearned,  
**Lachamnu avur ha-tzedek**- we have fought for justice!

**Mitzinuetha-tov**- We have exhausted all the good we could do.  
**Nisinu**- We have tried,  
**Sarnulirot**- we have turned aside to see,  
**Asinua sher tzivitanu**- we have done as You have commanded us!  
**Peirashnu**- We have expounded Torah.  
**Tzadaknu, lifamim**- We have been righteous, sometimes,  
**Karanub'shimcha**- we have called out in Your Name!  
**Ratzinu**- We have been steadfast in our will,  
**Samachnu**- we have rejoiced,  
**Tamachnu**- we have supported one another

Rav Kook, AynAya commentary  
Tractate Maaser Sheni, Chapter 7, Mishnah 10

... Therefore, just as there is great value to the repair of the soul by the confession of sins ... there is also great value by the confession of mitzvot (our positive deeds), in order to gladden the heart and strengthen the paths of life in the way of God. Translated by Rabbi Joseph B. Meszler, adapted by Rabbi Riqi Kosovske

### **Vidui- An interpretive translation by Rabbi Rami Shapiro**

I acknowledge before the Source of all  
That life and death are not in my hands.  
Just as I did not choose to be born,  
so I do not choose to die.  
May it come to pass that I may be  
healed.  
But if death is my fate,  
then I accept it with dignity and the  
loving calm of one who knows the way  
of all things.  
May my death be honorable.  
And may my life be a healing memory  
for those who know me.  
May my loved ones think well of me  
and may my memory bring them joy.  
From all those I may have hurt, I ask  
forgiveness.

Upon all who have hurt me, I bestow  
forgiveness.  
As a wave returns to the ocean,  
so I return to the Source from which I  
came.  
Shema Yisrael, Adonai Elohenu, Adonai  
Echad,  
Hear, O Israel, that which we call God is  
Oneness itself.  
Blessed is the Way of God,  
the Way of Life and Death,  
of coming and going, of meeting and  
loving, now and forever.  
As I was blessed with the one,  
So now am I blessed with the other.  
Shalom. Shalom. Shalom.

### **Vidui- Eve Berman D.O., Chevra Kadisha Coordinator**

My God, My God, How Have I forgotten you? Face to face, Bowed and in Awe, My love  
calls from the deep with such gratitude for this life and in full awareness that the time I  
spend incarnated is wholly your Ratzon.

Whether or not it is my time to shed these garments of Skin, I ask for healing in all the  
Worlds. When the time comes for the Soul to return to You, I ask that those parts of my  
life that have been in attunement and alignment with You be a blessing for those that  
follow, and the ways that I have separated myself from you will be buried with this body,  
so that my Soul returns unencumbered, pure as you gave it. May my actions and  
behaviours in this life be part of the Wholeness and its Torah help to build new worlds  
by your grace.

HaMakom, now and always, I lay at your feet. Todah rabah.... Bless the Source,  
surrounding all things and in all things, nurturing, sustaining, and dissolving All Life with  
Shalom.

## Vidui- Rabbi Rachel Barenblat

Dear One, Source of All Being --  
my God and God of my ancestors --  
life and death are in Your hands:  
hear my prayer.

I reach out to You  
as I approach the contractions  
which will birth my soul  
into whatever comes next.

As my soul chose to enter this life  
in order to learn and to love  
I prepare now to leave  
through an unfamiliar door.

I'm grateful for my place  
in the chain of generations.  
Grateful for teachers and friends  
who have inspired and accompanied  
me.

I've made mistakes.  
Lift them from my shoulders  
and bless me with forgiveness.  
I open my heart to You.

Help me to let go.  
Help me to release regrets  
so they don't encumber me where I'm  
going.

All who have harmed me  
in body, mind, or spirit  
in this incarnation or any other --  
I forgive them.

May all whom I have harmed  
in body, mind, or spirit  
in this incarnation or any other  
forgive me in turn.

Help my loved ones to know  
how deeply I have loved them  
and will continue to love them  
even when this body is gone.

God, parent of orphans  
and defender of widows  
be with my beloveds  
and bring them comfort.

Into Your hand I place my soul.  
You are with me; I have no fear.  
As a wave returns to the ocean  
I return to the Source from which I  
came.

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

*Hear, O Israel; Adonai is our God;  
Adonai is One.*

### Hebrew Vidui- Nusach Ashkenazi

Modeh ani l'fönechö,	מוֹדֵה אֲנִי לְפָנֶיךָ,
adonöy elohai, vay-lohay avosai,	יְיָ אֱלֹהֵי, וְאֱלֹהֵי אֲבוֹתַי,
she-r'fu-ösi b'yödechö umisösi	שֶׁרַפּוּאָתִי בְיַדְךָ וּמִיַּתִּיתִי
b'yödechö. Y'hi rötzon mil'fönechö,	בְיַדְךָ: יְהִי רְצוֹן מִלְפָּנֶיךָ,
she-tirpö-ayni r'fu-öh sh'laymöh,	שֶׁתִּרְפְּאֵנִי רַפּוּאָה שְׁלֵמָה,
v'im ömus, t'hay misösi cha-pöröh al	וְאִם אָמוּת, תְּהֵא מִיַּתִּיתִי כַפָּרָה עַל
köl chatö-im va-avonos uf' shö-im	כָּל חַטָּאִים וְעוֹנוֹת וּפְשָׁעִים
she-chötösi v'she-övisi v'shepösha-ti	שֶׁחָטָאתִי וְשָׁעוּיִתִי וְשֶׁפָּשַׁעְתִּי
l'fönechö, v'sayn chelki b'gan	לְפָנֶיךָ, וְתָן חֶלְקִי בְּגַן
ayden, v'zakayni lö-olöm habö	עֵדֶן, וְזַכַּנִּי לְעוֹלָם הַבָּא
ha-tzöfun la-tzadikim.	הַצָּפוֹן לְצַדִּיקִים:

Elo-haynu vay-lohay avosaynu,	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
tövo l'fönechö t'filösaynu,	תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ,
v'al tis-alam mit'chinösaynu,	וְאַל תִּתְעַלֵּם מִתְחִנָּתֵנוּ,
she-ayn önu azay fönim uk'shay oref	שֶׁאֵין אָנוּ עֲדֵי פָנִים וְקָשִׁי עָרְךָ
lomar l'fönechö adonöy el-ohaynu	לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
vay-lohay avosaynu, tza-dikim	וְאֱלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים
anachnu v'lo chö-tönu, avöl	אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל
anach-nu va-avosaynu chötönu.	אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטָאנוּ:

Ösham-nu, bögadnu, gözalnu,	אֲשַׁמְנוּ, בְּגַדְנוּ, גִּזְלָנוּ,
dibarnu dofi. He-evinu, v'hirsha-nu,	דִּבַּרְנוּ דוֹפִי: הֶעָוִינוּ, וְהִרְשַׁעְנוּ,
zad-nu, chömas-nu, töfal'nu sheker.	זָדְנוּ, חִמְסָנוּ, טַפְלָנוּ שֶׁקֶר:
Yö-atznu rö, kizavnu, latz-nu,	יַעֲצָנוּ רָע, כִּזְבָּנוּ, לָצָנוּ,
mörad-nu, ni-atznu, söarnu, övinu,	מִרְדָּנוּ, נֶאֱצָנוּ, סָרְרָנוּ, עֹוִינוּ,
pösha-nu, tzörarnu, ki-shinu oref.	פָּשַׁעְנוּ, צָרְרָנוּ, קָשִׁינוּ עָרְךָ:
Rösha-nu, shichas-nu, tiavnu, tö-inu,	רָשַׁעְנוּ, שְׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ,
ti-tö-nu. Sarnu mimitz-vosechö	תַּעֲתָעְנוּ: סָרְנוּ מִמִּצְוֹתֶיךָ
umi-mish-pötechö ha-tovim v'lo	וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא
shövöh lönu. V'atöh tzadik al köl	שָׁוָה לָנוּ: וְאַתָּה צַדִּיק עַל כָּל
habö ölaynu, ki emes ösiso,	הַבָּא עָלֵינוּ, כִּי אֱמֶת עֲשִׂיתָ,
va-anachnu hirshö-nu.	וְאֲנַחְנוּ הִרְשַׁעְנוּ:

## English Vidui- Nusach Ashkenazi

I acknowledge before You, Lord my G-d and the G-d of my fathers, that my recovery and my death are in Your hands. May it be Your will that You heal me with total recovery, but, if I die, may my death be an atonement for all the errors, iniquities, and willful sins that I have erred, sinned and transgressed before You, and may You grant my share in the Garden of Eden, and grant me the merit to abide in the World to Come which is vouchsafed for the righteous.

Our G-d and G-d of our fathers, may our prayers come before You, and do not turn away from our supplication, for we are not so impudent and obdurate as to declare before You, Lord our G-d and G-d of our fathers, that we are righteous and have not sinned. Indeed, we and our fathers have sinned.

We have transgressed, we have acted perfidiously, we have robbed, we have slandered. We have acted perversely and wickedly, we have willfully sinned, we have done violence, we have imputed falsely. We have given evil counsel, we have lied, we have scoffed, we have rebelled, we have provoked, we have been disobedient, we have committed iniquity, we have wantonly transgressed, we have oppressed, we have been obstinate. We have committed evil, we have acted perniciously, we have acted abominably, we have gone astray, we have led others astray. We have strayed from Your good precepts and ordinances, and it has not profited us. Indeed, You are just in all that has come upon us, for You have acted truthfully, and it is we who have acted wickedly.

Following the Confession, recite the following:

Ri-bono shel olöm,	רְבוֹנוֹ שֶׁל עוֹלָם,
y'hi rötzon mil'fönechö	יְהִי רְצוֹן מִלְּפָנֶיךָ
she-yih-yeh shöloom m'nuchösi.	שְׂיֵהְיֶה שְׁלוֹם מִנְּחֻתַי :

*Master of the universe, may it be Your will that my resting be in peace*



ודוי שכיב מרע

רבון העולמים. בעל הסליחות והרחמים. יהי רצון מלפניך, יי  
אלהי ואלהי אבותי, שיעלה זכרוני לפני כסא כבודך לטובה.  
וראה בעניי: כי אין מתם בבשרי מפני זעמך. אין שלום בעצמי  
מפני חטאתי: ועתה, אלוה סליחות. הטה אלי חסדיך. ואל תבוא  
במשפט את עבדך. ואם קרבה עת פקדתי למות. אחדותך לעד  
מפי לא תמוש. ככתוב בתורתך. שמע ישראל, יי אלהינו, יי אחד:  
ברוך שם כבוד מלכותו לעולם ועד.

מודה אני לפניך יי אלהי ואלהי אבותי, אל אלהי הרוחות  
לכל בשר. שרפואתי בידיך. ומיתתי בידיך: יהי רצון מלפניך  
שתרפאני רפואה שלמה. ויעלה זכרוני ותפילתי לפניך כתפילת  
חזקיה בחלותו. ואם קרבה עת פקדתי למות. תהא מיתתי כפרה  
לכל חטאתי ולכל עונותי ולכל פשעי. שחטאתי ושעונתי  
ושפשעתי לפניך מיום היותי: ותן חלקי בגן עדן. וזכני לעולם  
הבא הצפון לצדיקים: תודיעני ארח חיים, שבע שמחות  
אתפניך, נעמות בימינך נצח: ברוך אתה, יי, שומע תפלה:

- אנא בכח גדלת ימינך, תתיר צרורה. (אב"ג ית"צ)
- קבל רנת עמך שגבנו, טהרנו נורא. (קר"ע שט"נ)
- נא גבור דורשי יחודך, כבבת שמרם. (נג"ד יכ"ש)
- ברכם טהרם רחמי צדקתך, תמיד גמלם. (בט"ר צת"ג)
- חסין קדוש ברוב טובך, נהל עדתך. (חק"ב טנ"ע)
- יחיד גאה לעמך פנה, זוכרי קדשתך. (יג"ל פז"ק)
- שועתנו קבל ושמע צעקתנו, יודע תעלמות. (שק"ו צי"ת)

ברוך שם כבוד מלכותו לעולם ועד. (Softly)

ויהי נעם אדני אלהינו עלינו, ומעשה ידינו כוננה עלינו, ומעשה ידינו כוננהו.

תהלים צא

יֵשֶׁב בְּסֹתֵר עֲלִיּוֹן, בְּצֵל שָׁדַי יִתְלוֹנֵן: אִמְר לִי מַחְסֵי וּמְצוּדֹתַי,  
אֱלֹהֵי אֲבֹתֶיךָ בּוֹ: כִּי הוּא יִצְיִלְךָ מִפֶּחַ יְקוֹשׁ מִדְּבַר הַוּוֹת: בְּאֲבָרְתוֹ  
יִסֹף לְךָ, וְתַחַת-כַּנְפָיו תִּחְסֶה, צְנֹה וְסִחְרָה אֲמַתּוֹ: לֹא-תִירָא מִפֶּחַד  
לַיְלָה, מִחֵץ יַעֲוֹף יוֹמָם: מִדְּבַר בְּאִפְלֵ יִהְלֶךְ מִקֶּטֶב יִשׁוּד צְהָרִים:  
יִפֹּל מִצִּדְךָ אֵלֶיךָ וּרְבִבָה מִימִינְךָ אֵלֶיךָ לֹא יִגָּשׁ: רַק בְּעֵינֶיךָ תִּבְיט,  
וְשַׁלַּמְתָּ רַשְׁעִים תִּרְאֶה: כִּי-אֲתָה יְיָ מַחְסֵי, עֲלִיּוֹן שִׁמְתָּ מְעוֹנֶיךָ:

לֹא-תִאֲנַח אֵלֶיךָ רָעָה, וְנִגַּע לֹא-יִקְרַב בְּאִהְלֶיךָ: כִּי מִלְּאֲכִיו  
יִצְוֶה-לְךָ, לְשֹׁמְרֶיךָ בְּכָל-דְּרֹכֶיךָ: עַל-כַּפֵּי־יְשׁוּאוֹנֶיךָ פֶּן-תִּגְּף בְּאֶבֶן  
רִגְלֶיךָ: עַל-שַׁחַל וּפְתָן תִּדְרֹךְ תִּרְמַס כְּפִיר וְתַנִּין: כִּי בִי חֲשִׁק  
וְאִפְלָטָהוּ אֲשַׁגְּבֶהוּ כִּי יִדַע שָׁמַי: יִקְרָאֵנִי וְאֶעֱנֶהוּ, עֲמוּ-אֲנֹכִי  
בְּצָרָה, אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ: אַרְךָ יָמִים אֲשַׁבִּיעֶהוּ, וְאִרְאֶהוּ  
בִישׁוּעָתִי: אַרְךָ יָמִים אֲשַׁבִּיעֶהוּ, וְאִרְאֶהוּ בִישׁוּעָתִי:

וְיִהְיֶה בְּשָׁלְשִׁים שָׁנָה בְּרַב־יָעִי בַחֲמֶשֶׁה לַחֹדֶשׁ וְאֲנִי בְּתוֹךְ-הַגּוֹלָה  
עַל-נְהַר-כְּבֹר נִפְתָּחוּ הַשָּׁמַיִם וְאִרְאֶה מִרְאוֹת אֱלֹהִים:

ישעיהו: א-ג

בְּשַׁנְת־מוֹת הַמֶּלֶךְ עֲזִיָּהוּ וְאִרְאֶה אֶת-אֲדֹנָי יֹשֵׁב עַל-כִּסֵּא רָם  
וְנִשְׂא וְשׁוֹלֵיו מְלָאִים אֶת-הַהִיכָל: שָׂרְפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ  
כַּנְפִּים שֵׁשׁ כַּנְפִּים לְאַחַד, בְּשָׁתַיִם יְכֶסֶה פָּנָיו, וּבְשָׁתַיִם יְכֶסֶה  
רִגְלָיו, וּבְשָׁתַיִם יַעֲוֹפֵף: וְקָרָא זֶה אֶל-זֶה וְאָמַר קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ  
יְהוָה צְבָאוֹת מְלֹא כָּל-הָאָרֶץ כְּבוֹדוֹ:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:  
 יְיָ הוּא הָאֱלֹהִים יְיָ הוּא הָאֱלֹהִים:  
 יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ מֶלֶךְ לְעֵלָם וָעַד:  
 מִשָּׁה אַמְתָּ. וְתוֹרַתוֹ אַמְתָּ:  
 לִישׁוּעָתְךָ קִוִּיתִי יְיָ:

שְׁמַח נַפְשׁ עַבְדְּךָ, כִּי אֵלֶיךָ אֲדַנִּי נַפְשִׁי אֲשָׂא:  
 בְּיָדְךָ אֶפְקִיד רוּחִי פְדִיתָ אוֹתִי יְהוָה אֵל אַמְתָּ:  
 שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

English Vidui- Sefardi Nusach used in Judeo-Spanish communities

### Confession and Prayers for the Dying

**רְבוֹן** Sovereign of eternity, Lord of pardon and mercy, may it be Your will, Adonai my God and God of my fathers, that the good in my life may plead where You are enthroned in glory. Behold my affliction; for “before Your rebuke there is no health in my body, and because of my wrongdoing, my frame knows no peace.” And now, God of pardon, grant me now Your loving mercy, “and do not enter into judgment with Your servant.” If the appointed hour is near for my passing, may my mouth not cease to declare Your unity as written in Your Torah, “Hear, Yisrael, Adonai is our God, Adonai is One.” (Blessed (is His) Name, Whose glorious kingdom is forever and ever.)

**מוֹדָה** I confess before You, Adonai my God, and God of my fathers, Lord, God of the spirits and all flesh, that in Your hand alone rests my healing or my death. If it be Your will, grant me a perfect healing, and may the thought of me and my prayer come before You as did the prayer of King Hezekiah in his sickness. But if now my appointed hour is near, then may my death be an atonement for all my sins and transgressions, and for all the wrong that I have committed before You in the whole of my life. Grant that my life be in the happiness of the Beyond, and that I be judged worthy of the life to come that is the destiny of the righteous. You will make known to me the path of life, the fullness of joys in Your presence, the delights that are in Your right hand for eternity. Blessed are You, Adonai, Who hears prayer.



- אֲנִי** Please, by the force of Your great right hand, release the bound one.
- קַבֵּל** Accept the prayer of Your people; strengthen us, purify us, Awesome One!
- נֶא** Please! Mighty One, those who seek Your Unity, preserve them like the pupil  
(of the eye).
- בְּרַכֵּם** Bless them, purify them, (may You) always bestow the compassion of Your  
benevolent righteousness upon them.
- חֲסִין** Mighty, Holy One, in Your abundant goodness, lead Your community.
- יְחִיד** Unique One, Exalted, turn to Your people who are mindful of Your holiness.
- שׁוֹעֲתֵנוּ** Accept our prayer and hear our cry, (You) Who knows hidden thoughts.
- בְּרוּךְ** (Softly) Blessed (is His) Name, Whose glorious kingdom is forever and ever.
- יְהִי** May the pleasantness of Adonai, our God, be upon us, and the work of our  
hands established for us, and the work of our hands—establish it.

#### Psalm 91

**יֵשֵׁב** He who dwells in the shelter of the Supreme One, will abide under the protection of Shaddai. I say of Adonai, (He is) my refuge and my stronghold, my God in Whom I trust. For He will save you from the snare-trap, from destructive pestilence. With His wings He will cover you and beneath His wings, you will find refuge; His truth is a shield, a full shield. You will not fear the terror of night, nor the arrow that flies by day; the pestilence that prowls in darkness, nor the deadly plague that ravages at noon. A thousand will fall at your (left) side, and ten thousand at your (right) side but it shall not come near you. Only with your eyes will you behold and see the punishment of the wicked. For you (have proclaimed): “Adonai is my refuge,” the Supreme One

you have made your dwelling. No evil shall befall you, and no plague shall come near your tent. For His angels He will command on your behalf—to guard you in all your ways. They will carry you upon their hands, lest you hurt your foot on a rock. You will tread upon lion and snake; you will trample young lion and serpent. Because he clings to Me with desire, I will save him; I will strengthen him, for he knows My Name. When he calls upon Me, I will answer him; I am with him in distress, I will free him and honor him. I will satiate him with longevity, and will let him see My deliverance. I will satiate him with longevity, and will let him see My deliverance.

**וַיְהִי** It happened in the thirtieth year, in the fourth (month), on the fifth of the month, as I was among the exiles by the river Kevar; the heavens opened and I saw visions of God.

**בְּשָׁנָה** In the year of King Uzziah's death, I saw my Master sitting upon a high and lofty throne, and its legs filled the Temple. *Seraphim* were standing above, at His service. Each one had six wings; with two it would cover its face, with two it would cover its legs, and with two it would fly. And (the angels) call one to another and said: "Holy, holy, holy is Adonai of Hosts: the fullness of all the earth is His glory."

**שְׁמַע** Hear, Yisrael: Adonai is our God, Adonai is One.

**יְיָ** Adonai, He is God Adonai, He is God.

**יְיָ** Adonai is King, Adonai was King, Adonai will be King forever and ever.

**מֹשֶׁה** Moshe is true, and his Torah is true.

**לְיִשׁוּעָתְךָ** For Your salvation I hope, Adonai.

**שִׂמְחָה** Gladden the soul of Your servant, for to You, my Master, I lift up my soul.

**בְּיָדְךָ** In Your hand, I entrust my spirit; You redeemed me Adonai, God of truth.

**שְׁמַע** Hear, Yisrael: Adonai is our God, Adonai is One.

## Contacts and More Information

Maui Chevra Kadisha: a Community Chevra. Contact through Jewish Congregation of Maui (JCM) 808-874-5397

Jewish Congregation of Maui (JCM): Executive director at 634 Alulike Street Kihei, HI 96753 Phone: 808-874-5397 Email: [admin@mauijews.org](mailto:admin@mauijews.org) . JCM owns the only Jewish cemetery on Maui and it is a green burial site.

My Jewish Learning: [what-to-do-when-a-loved-one-is-dying](#)

My Jewish Learning: Must know words related to end of life  
<https://www.myjewishlearning.com/article/must-know-words-and-phrases-related-to-end-of-life-care/>

Kavod v'Nichum (Honor and Comfort), [www.Jewish-Funerals.org](http://www.Jewish-Funerals.org) offers a library of information, and online training, to further the organization's mission of supporting Jewish community-based funeral, burial and mourning practices.

Green Burial Council,[www.GreenBurialCouncil.org](http://www.GreenBurialCouncil.org), lists cemeteries offering natural approaches.

Body Donation Contact Information:

University of Hawaii Dept. of Anatomy, Biochemistry and Physiology Willed Body Program

651 Ilalo Street, BSB 110, Honolulu, HI 96813 Phone: 808-692-1445 E-mail: [wbdonor@hawaii.edu](mailto:wbdonor@hawaii.edu)

Organ Donation Maui

Hands On Maui <https://handsonmaui.galaxydigital.com> › agency › detail

Organ Transplant Maui <https://organtransplantmaui.org>

Others on internet

Once this document is completed, it should be emailed/given to Recipient's care community, including health and financial decision-makers; care-givers, friends and family, clergy, and legal and medical professionals.

**Please note: This is not a legal document** and has no legally binding effect. It is our hope that it coordinates all parties as to how to serve and bring solace at a crucial and sensitive time.