

## MOURNERS KADDISH

וַתִּגְדַּל וַיִּתְקַדַּשׁ שְׁמֹהּ רַבָּא. אָמֵן בְּעֶלְמָא דִּי בְרָא כְרַעוּתִיהּ, וַיְמַלִּיךְ  
 מַלְכוּתִיהּ וַיַּצְמַח פּוּרְקָנָהּ וַיִּקְרַב מְשִׁיחָהּ. אָמֵן בְּחַיִּיכוּן וּבְיוֹמֵיכוּן  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֶמַן קָרִיב וְאִמְרוּ אָמֵן:  
 יְהִי שְׁמֹהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא:  
 וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹהּ  
 דְקִדְשָׁא בְרִיךְ הוּא. אָמֵן לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא  
 וְנַחֲמָתָא, דְאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אָמֵן:  
 תַּתְּקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קְדָם אֲבוּהוֹן דִּי בְשָׂמְיָא  
 וְאִמְרוּ אָמֵן:  
 יְהִי שְׁלָמָא רַבָּא מִן שְׂמֵינָא, וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ  
 אָמֵן.  
 עֲשֵׂה שְׁלוֹם (בְּעֵשׂ"ת הַשְּׁלוֹם) בְּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
 וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Yisgaddal v'yiskaddash shmay rabboh b'olmoh dee v'roh chirusay; v'yamlich malchusay, v'yatsmach purkonay veekorayv m'shichay, b'cha-yaychone uvyo-maychone, uvcha-yay d'chol bais yisro-el, ba-agoloh uvizman koreev; v'imru Omayn.

Y'hay shmay rabboh m'vorach l'olam ul'olmay olmah-yoh.

Yisboraych v'yishtabach, v'yispo-ayr v'yisromom, v'yisnassay v'yis-hador, v'yis-alleh v'yis-hallol shmay d'kudshoh, b'reech hu, l'ayloh min kol birchosoh v'shirosoh, tush-b'chosoh v'nechemosoh, da-ameeron b'olmoh; v'imru Omayn.

Al yisro-eyl v'al rabbonon v'al talmidayhon, v'al kol talmiday salmidayhon, v'al kol mon d'oskin b'orah'yesoh, dee b'asroh hodayn, v'dee b'chol asar va'asar, y'hay l'hon ul'chon sh'lomoh rabboh, chinnoh v-chisdoh v'rachamin, v'cha'yin arichin, um'zonoh r'vichoh, u'furkonoh min kodom avuhon d'v'shmah'yoh; v'imru Omayn.

Y'hay shlomoh rabboh min sh'mah-yoh, v'cha-yim tovim, olaynu v'al kol yisro-el; v'imru Omayn.

O-seh shalom (During the Ten Days of Penitence substitute: ha-sholom.) bimromov, hu ya-aseh sholom olaynu v'al kol yisro-el; v'imru Omayn.

## YIZKOR

On the last day of Pesach, on the second day of Shavout, on Shemini Atzeret and on Yom Kippur, it is customary to recite Yizkor, a prayer in memory of a departed relative.

Keeping alive the memory of a beloved is a hallowed Jewish tradition. It is a reminder for the living to reflect on the meaning of life, particularly Jewish life. We unite with the soul and spirit of our heritage, striving to come closer to source. We take a moment during Yizkor to think beyond our spiritual selves, to look back to the past, and ahead to the future. We are links in a historic chain that goes back to Sinai. We know that a chain is as strong as its weakest link. Are we holding on?

Yizkor focuses our attention to beloved parents and grandparents, not to their death but what they lived for. We don't want Judaism to die with them. Yizkor brings back memories of home, of another era and different values. We remember good times and hard times, pain and struggle, love and faith. Let us see more in the light of the burning Yizkor candle. Surely it is more than a 24 hour flame in a glass. Its flicker is an embodiment and expression of a passage in Proverbs "The soul of man is the candle of G-d". As the flame reaches upward, so does the soul rise to its source. We want the warmth and spark of Judaism to remain alive in our hearts - and our children's. We will protect it from becoming extinguished.

At Yizkor we pledge to charity - Tzedakah. We affirm our love and bond to our people through a Mitzvah. All else is temporary. Only a Mitzvah is eternal and lives forever.

“THE LIVING SHALL TAKE TO HEART” —  
A THOUGHT FROM THE REBBE

When the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, lost his Rebbetzin in 1988, he taught us a powerful lesson. Through the year of mourning, the Rebbe quoted and explained the verse (Ecclesiastes 7:2): “And the living shall take to heart.”

While the Torah directs us to grieve and mourn for the departed, yet life has to go on. Just as the heart is the center projecting movement (of the blood) and vitality for the entire body, so should the passing of a dear one, rather than being an occasion for negative feelings, provide the impetus for relatives and friends to advance in personal growth and positive deeds.

Bonds of parenthood, marriage, even friendship, are eternal and not interrupted by the soul's departure from this world. In their heavenly abode, the departed appreciate what souls in this world can accomplish. Their dearest hope is for their passing to become a positive turning point for their loved ones. And nothing helps break the natural cycle of negativity like doing good deeds - a helping hand, a shining smile, doing a Mitzva, improving ourselves and the world around us.

All good deeds pave the way for the imminent world of the future when, after the coming of Mashiach, the fundamental Jewish belief in the resurrection of the dead will be realized. Then we will be reunited with our loved ones, this time for forever.

**מזמור** לדוד, יי רעי לא אֶחָסֵר: בְּנֵאוֹת דָּשָׁא יִרְבִּיצָנִי, עַל מִי  
מְנוּחֹת יִנְהַלְנִי: נַפְשִׁי יִשׁוּבָב, יִנְחֲנֵי בְּמַעְגְלֵי צֶדֶק לְמַעַן  
שְׁמוֹ: גַּם כִּי אֶלֶף בְּגֵיא צַלְמוֹת לֹא אִירָא רָע, כִּי אַתָּה עֹמֵד,  
שִׁבְטֶךָ וּמִשְׁעֲנֵתֶךָ הִקְמָה יִנְחַמְנִי: תַּעֲרֹךְ לְפָנַי שִׁלְחָן נֹגֵד צַרְרִי, דִּשְׁנֵת  
בְּשִׁמְן רֵאשִׁי, כּוֹסֵי רְוִיָה: אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי, וְשִׁבְתִּי  
בְּבֵית יי לְאֶרֶץ יָמִים:

A Psalm by David. The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures; He leads me beside still waters. He revives my soul; He directs me in paths of righteousness for the sake of His Name. Even if I will walk in the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff — they will comfort me. You will prepare a table for me before my enemies; You have anointed my head with oil; my cup is full. Only goodness and kindness shall follow me all the days of my life, and I shall dwell in the House of the Lord for many long years.

**Do not fear**

Do not fear sudden terror, nor the destruction of the wicked when it comes.

[Evil doers shall] contrive a scheme, but it will be foiled; conspire a plot, but it will not materialize, for God is with us.

To your old age I am with you; to your hoary years I will sustain you. I have made you, and I will carry you; I will sustain you and deliver you.

**Oseh Shalom**

Oseh Shalom bim-ro-mav hu ya-se Shalom a-ley-nu ve-al kol Yisrael ve-im-ru amen.

He who makes peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

**Ani Maamin**

Ani ma-amin b'emunoh sh'laymoh b'vi-as hamoshi-ach, v'af al pi sheyismamay-ah, im kol zeh achakeh lô b chol yom she-yovô.

I firmly believe in the coming of the Messiah and although he may tarry, I await his coming daily.

## YIZKOR — MEMORIAL SERVICE

### FOR MARTYRS

**אל** O God, full of Compassion, who dwells on high, grant true rest upon the wings of the Shechinah (Divine Presence), in the exalted spheres of the holy and the pure, who shine as the resplendence of the firmament — for the souls of (all my relatives, both on my father's side and on my mother's side), the holy and pure ones who were killed, murdered, slaughtered, burned, drowned and strangled for the sanctification of the Name, for charity has been donated in remembrance of their souls; may their place of rest be in *Gan Eden*. Therefore, may the All-Merciful One shelter them with the cover of His wings forever, and bind their souls in the bond of life. The Lord is their heritage; may they rest in their resting-place in peace; and let us say; Amen.

**אב** May the All-Merciful Father who dwells in the supernal heights, in His profound compassion, remember with mercy the pious, the upright and the perfect ones, the holy communities who gave their lives for the sanctification of the Divine Name. They were beloved and pleasant in their lives, and [even] in their death were not parted [from Him]; they were swifter than eagles, stronger than lions to carry out the will of their Maker and the desire of their Creator. May our God remember them with favor together with the other righteous of the world, and avenge the spilled blood of His servants, as it is written in the Torah of Moses, the man of God: O nations, sing the praises of His people, for He will avenge the blood of His servant, bring retribution upon His foes, and placate His land -- His people. And by Your servants the Prophets it is written as follows: I will cleanse [the nations of their wrongdoings,] but for the [shedding of Jewish] blood I will not cleanse them; the Lord dwells in Zion. And in the Holy Writings it is said: Why should the nations say, "Where is their God?" Let there be known among the nations before our eyes, the retribution for the spilled blood of Your servants. And it is said: For the Avenger of bloodshed is mindful of them; He does not forget the cry of the downtrodden. Further it is said: He will render judgment upon the nations, and they will be filled with corpses; He will crush heads over a vast area. He will drink from the stream on the way; therefore [Israel] will hold its head high.

## סדר הזכרת נשמות

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*Yizkor*, the memorial service for the departed, is recited before **אב תרומים** on the eighth day of Pesach, the second day of Shavuot, Yom Kippur and Shemini Atzeres.

Those congregants whose both parents are living do not participate in the Yizkor service, but leave the synagogue and return when the congregation begins **אב תרומים** after Yizkor.

**י** מֵה־אָדָם וְתִדְעֶהוּ, בְּיָמֵינוּ וְתִחַשְׁבֶּהוּ:

**אָדָם לְהִבָּל דְּמָה, יָמָיו כְּצֵל עוֹבֵר:**

**כַּבֵּקֶר יִצְיָן וְחִלָּף, לְעֵרֵב יְמוּלָל וְיִבֵּשׁ:**

**לְמִנּוֹת יָמֵינוּ בֶּן הַיּוֹדֵעַ, וְנִבְיָא לְבַב חֲכָמָה:**

**שְׁמֵר־תָּם וְרָאָה יִשְׂרָאֵל, בִּי־אֲחֵרִית לְאִישׁ שְׁלוֹם:**

**אֲדֹ-אֱלֹהִים יִפְדֶּה נַפְשֵׁי מִי־שָׂאוֹל כִּי יִקְחֵנִי סֵלָה:**

**כָּל־הַ שְׂאֵרֵי וְלִבְבִי, צוּר־לִבְבִי וְחִלָּקִי אֱלֹהִים לְעוֹלָם:**

**וְיִשָּׁב הָעֵפֶר עַל הָאָרֶץ כְּשֶׁהָיָה, וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה:**

**יֵשֵׁב בְּסֹתֵר עֲלִיּוֹן, בְּצֵל שְׂדֵי יִתְלוֹנָן: אִמֵּר לִי מַחְסֵי וּמְצוּדֹתַי,**

**אֱלֹהֵי אֲבֹתַי בּוֹ: כִּי הוּא יִצְיֵלֶךָ מִפֶּחַ יְקוּשׁ מִדְּבַר הַיּוֹת:**

**בְּאֲבֵרְתוֹ יִסְדֶּךָ לָךְ, וְתַחַת כְּנָפָיו תִּחְסֶה, צָנָה וְסִחְרָה אֲמַתּוֹ: לֹא**

**תִּירָא מִפֶּחַד לִילָה, מִחֵץ יַעוֹף יוֹמָם: מִדְּבַר בְּאֵפֶל יִהְיֶה מִקְטָב**

**יִשׁוּד צְהָרִים: יִפֹּל מִצִּדֶּךָ אֶלְפֵי וְרִבְבָה מִיִּמִּינֶךָ אֶלְפֵי לֹא יִגָּשׁ: רַק**

**כַּעֲיִנֶיךָ תִּבְיֵט, וְשִׁלַּמְתָּ רְשָׁעִים תִּרְאֶה: כִּי אַתָּה יְיָ מַחְסֵי, עֲלִיּוֹן**

**שִׁמְתָּ מְעוֹנֶךָ: לֹא תִאֲנַח אֶלְפֵיךָ רָעָה, וְנִגַּע לֹא יִקְרַב בְּאֵהָלֶךָ: כִּי**

**מִלְאֲכֵיו יִצְוֶה לָךְ, לְשִׁמְרֶךָ בְּכָל דְּרָכֶיךָ: עַל כַּפִּים יִשְׂאוּנֶךָ פֶּן תִּגַּף**

**בְּאֶבֶן רִגְלֶךָ: עַל שַׁחַל וּפְתֵן תִּדְרֹךְ תִּרְמָם כְּפִיר וְתַנִּין: כִּי בִי חֵשֶׁק**

**וְאִפְלִטָהוּ אֲשַׁגְּבֶהוּ כִּי יָדַע שְׁמִי: יִקְרָאֵנִי וְאֲעִנֶהוּ, עִמּוֹ אֲנֹכִי**

**בְּצָרָה, אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ: אֲדָךְ יָמִים אֲשַׁבְּעֶהוּ, וְאִרְאֶהוּ**

**בִּישׁוּעָתִי: אֲדָךְ יָמִים אֲשַׁבְּעֶהוּ, וְאִרְאֶהוּ בִישׁוּעָתִי:**

YIZKOR

*Yizkor*, the memorial service for the departed, is recited before אב הַרְחֵמִים on the eighth day of Pesach, the second day of Shavuot, Yom Kippur and Shemini Atzeres.

Those congregants whose both parents are living do not participate in the Yizkor service, but leave the synagogue and return when the congregation begins אב הַרְחֵמִים after Yizkor.

יְיָ HASHEM, what is man that You recognize him? The son of a frail human that You reckon with him? Man is like a breath, his days are like a passing shadow.<sup>1</sup> In the morning it blossoms and is rejuvenated, by evening it is cut down and brittle.<sup>2</sup> According to the count of our days, so may You teach us; then we shall acquire a heart of wisdom.<sup>3</sup> Safeguard the perfect and watch the upright, for the destiny of that man is peace.<sup>4</sup> But God will redeem my soul from the grip of the Lower World, for He will take me, Selah!<sup>5</sup> My flesh and my heart yearn — Rock of my heart, and my portion is God, forever.<sup>6</sup> Thus the dust returns to the ground as it was, and the spirit returns to God who gave it.<sup>7</sup>

יֵשֵׁב Whoever sits in the refuge of the Most High, he shall dwell in the shadow of the Almighty. I will say of HASHEM, 'He is my refuge and my fortress, my God, I will trust in Him.' That He will deliver you from the ensnaring trap and from devastating pestilence. With His pinion He will cover you, and beneath His wings you will be protected; shield and armor is His truth. You shall not be afraid of the terror of night, nor of the arrow that flies by day; nor the pestilence that walks in gloom, nor the destroyer who lays waste at noon. Let a thousand encamp at your side and a myriad at your right hand, but to you they shall not approach. You will merely peer with your eyes and you will see the retribution of the wicked. Because (you said), 'You, HASHEM, are my refuge'; you have made the Most High Your dwelling place. No evil will befall you, nor will any plague come near your tent. He will charge His angels for you, to protect you in all your ways. On your palms they will carry you, lest you strike your foot against a stone. Upon the lion and the viper you will tread; you will trample the, young lion and the serpent. For he has yearned for Me and I will deliver him; I will elevate him because he knows My Name. He will call upon Me and I will answer him, I am with him in distress, I will release him and I will honor him I will satisfy him with long life and show him My salvation. I will satisfy him with long life and show him My salvation.<sup>8</sup>

1. Psalms 144:3-4. 2. 90:6. 3. 90:12. 4. 37:37. 5. 49:16. 6. 73:26. 7. Ecclesiastes 12:7. 8. Psalms 91.

FOR MARTYRS

אֵל מְלֵא רַחֲמִים שׁוֹכֵן מְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה עַל כַּנְפֵי הַשְּׂכֵנָה, בְּמַעְלֹת הַקְּדוּשִׁים וְהַהוֹרִים כְּזֶהר הַרְקִיעַ מְזֹהָרִים, אֵת נִשְׁמֹת (כָּל קְרוֹבֵי וּקְרוֹבוֹתַי, הֵן מִצַּד אָבִי, הֵן מִצַּד אִמִּי) הַקְּדוּשִׁים וְהַהוֹרִים שֶׁהוּמְתוּ וְשֶׁנֶּהְרְגוּ וְשֶׁנִּשְׁחַטּוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּטְבְּעוּ וְשֶׁנֶּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם, בְּעִבּוֹר שְׂנֵדְכּוּ צְדָקָה בְּעַד הַזְּכָרָת נִשְׁמֹתֵיהֶם, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם, לְכֵן בְּעַל הַרְחָמִים יִסְתִּירֵם בְּסֶתֶר כַּנְפָיו לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֵת נִשְׁמֹתֵיהֶם, יְהוֹה הוּא נִחְלָתָם, וְיִנּוּחֵם עַל מִשְׁכַּבֹּתֵיהֶם בְּשָׁלוֹם, וְנֹאמַר: אָמֵן.

אֲב הַרְחֵמִים, שׁוֹכֵן מְרוֹמִים, בְּרַחֲמָיו הַעֲצוּמִים, הוּא יִפְקֹד בְּרַחֲמִים, הַחֲסִידִים וְהַיֹּשְׁרִים וְהַתְּמִימִים, קְהֵלוֹת הַקִּדְשׁ שְׁמִסְרוּ נַפְשָׁם עַל קִדְשַׁת הַשֵּׁם, הַנְּאֻהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם, וּבְמוֹתָם לֹא נִפְרְדּוּ. מִנְּשָׁרִים קָלוּ, וּמֵאֲרִיזוֹת גָּבְרוּ, לַעֲשׂוֹת רְצוֹן קוֹנֵם וְחַפְּזֵן צוֹרֵם. יִזְכְּרֵם אֱלֹהֵינוּ לְטוֹבָה, עִם שְׂאֵר צְדִיקֵי עוֹלָם, וְיִנְקוּם נִקְמַת דָּם עֲבָדָיו הַשְּׁפוּדִים. כִּפְתּוּב בְּתוֹרַת מוֹשֶׁה אִישׁ הָאֱלֹהִים: הִרְנִינוּ גוֹיִם עִמּוֹ כִּי דָם עֲבָדָיו יָקוּם, וְנָקָם יֵשִׁיב לְצַרְיוֹ, וְכִפֹּר אֲדָמְתוֹ עִמּוֹ. וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר: וְנִקִּיתִי דָמָם לֹא נִקִּיתִי, וְיֵי שִׁכְן בְּצִיּוֹן. וּבְכַתְבֵי הַקִּדְשׁ נֹאמַר: לְמָה יֹאמְרוּ הַגּוֹיִם, אִיזֶה אֱלֹהֵיהֶם, יִנְדַע בְּגוֹיִם לְעֵינֵינוּ נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּדִים. וְנֹאמַר: כִּי דָרַשׁ דָּמִים אוֹתָם זָכַר, לֹא שָׁכַח צַעֲקַת עַנּוּיָם. וְנֹאמַר: יָדִין בְּגוֹיִם מְלֵא גִוִּיּוֹת מְחַץ רֹאשׁ עַל אֶרֶץ רַבָּה. מִנְּחַל בְּרִדְךָ יִשְׁתַּה, עַל כֵּן יָרִים רֹאשׁ.

## YIZKOR — MEMORIAL SERVICE

### FOR MEMBERS OF THE ISRAEL DEFENCE FORCE

O God, full of compassion, who dwells on high, grant proper rest on the wings of the *Shechinah* (Divine Presence) — in the exalted spheres of the holy, pure and heroic once, who shine like the glow of the firmament — for the souls of the holy martyrs who were embattled on all the battlefields of Israel, in the Underground and in the Israel Defense Force, and who fell in their wars and gave their lives for the sanctification of your Name, the People and the Land, because, without making a vow, we will contribute to charity in remembrance of their souls. May their resting place be in the Garden of Eden — therefore may the All-Merciful One shelter them with the cover of His wings forever, and may He bind their souls in the Bond of Life. The Lord is their heritage, and may they repose in peace on their resting places; may their merit stand on behalf of all Israel, and may they arise for their portion at the End of Days, and let us say: Amen.

### FOR VICTIMS OF TERROR IN ISRAEL & AROUND THE WORLD

O God, full of compassion, who dwells on high, grant proper rest on the wings of the *Shechinah* (Divine Presence) — in the exalted spheres of the holy and pure, who shine as the firmament — to the souls of the innocent victims who were murdered in sanctification of God's Name in the war waged by terrorist, (may their names and memory be obliterated) against the people of Israel. Therefore, without making a vow, we will give charity or do good deeds in their memory. May their place of rest be in the Garden of Eden. Therefore may the All-Merciful One shelter them with the cover of His wings forever, and bind their souls in the Bond of Life. The Lord is their heritage; may they repose in peace on their resting places; may their merit stand on behalf of all Israel, and may they arise for their portion at the End of Days, and let us say: Amen.

## סדר הזכרת נשמות

Whenever the name of a deceased is mentioned in the Yizkor service, it is given in the following form: the Hebrew name of the deceased following by בן, son of — or, בת, daughter of — and then the deceased's Mother's Hebrew name.

### FOR ONE'S FATHER

יְזַכֵּר אֱלֹהִים נְשָׁמַת אָבִיא מוֹרִי (name of the deceased and that of his mother)  
שְׁהִלָּה לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבִלֵי גֵדֵר אֶתֶן  
צְדָקָה בְּעֵדוֹ, בְּשֹׁכֵר זֶה תְּהֵא נַפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים עִם  
נְשָׁמוֹת אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב, שְׂרָה רַבָּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר  
צְדִיקִים וְצְדִיקְנוֹת שְׁבִגְנֵי עֵדֶן, וְנֹאמֵר: אָמֵן.

### FOR ONE'S MOTHER

יְזַכֵּר אֱלֹהִים נְשָׁמַת אִמִּי מוֹרְתִי (name of the deceased and that of her mother)  
שְׁהִלָּכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבִלֵי גֵדֵר אֶתֶן  
צְדָקָה בְּעֵדָהּ, בְּשֹׁכֵר זֶה תְּהֵא נַפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים עִם  
נְשָׁמוֹת אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב, שְׂרָה רַבָּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר  
צְדִיקִים וְצְדִיקְנוֹת שְׁבִגְנֵי עֵדֶן, וְנֹאמֵר: אָמֵן.

### FOR A MALE RELATIVE

husband	son	brother	uncle	grandfather
בְּעֵלִי	בְּנִי	אָחִי	דּוֹדִי	זִקְנִי

יְזַכֵּר אֱלֹהִים נְשָׁמַת (name of the deceased and that of his mother)  
לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבִלֵי גֵדֵר אֶתֶן צְדָקָה בְּעֵדוֹ, בְּשֹׁכֵר זֶה תְּהֵא  
נַפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב,  
שְׂרָה רַבָּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִיקְנוֹת שְׁבִגְנֵי עֵדֶן,  
וְנֹאמֵר: אָמֵן.

## YIZKOR — MEMORIAL SERVICE

Whenever the name of a deceased is mentioned in the Yizkor service, it is given in the following form: the Hebrew name of the deceased following by **בן**, *son of* — or, **בת**, *daughter of* — and then the deceased's father's Hebrew name.

### FOR ONE'S FATHER

**יזכור** May God remember the soul of my father, my teacher, (name of the deceased and that of his mother) who has gone onto his world, because, without making a vow, I shall give to charity on his behalf. As reward for this, may his soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen.

### FOR ONE'S MOTHER

**יזכור** May God remember the soul of my Mother, my teacher, (name of the deceased and that of her mother) who has gone on to her world, because, without making a vow, I shall give to charity on her behalf. As reward for this, May her soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen.

### FOR A MALE RELATIVE

**יזכור** May God remember the soul of my grandfather/uncle/brother/son/husband (name of the deceased and that of his mother) who has gone on to his world, because, without making a vow, I shall give to charity on his behalf. As reward for this, may his soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen.

## סדר הזכרת נשמות

### FOR MEMBERS OF THE ISRAEL DEFENCE FORCE

**אל** מלא רחמים, שוכן מרומים, המצא מנוחה נכונה על כנפי השכינה, במעלות קדושים וטהורים וגבורים, בזהר הרקיע מזהירים, את נשמות הקדושים שנלחמו בכל מערכות ישראל, במחצרת ובצבא ההגנה לישראל, ושנפלו במלחמתם ומסרו נפשם על קדשת השם, העם והארץ, בעבור שאנו מתפללים לעלוי נשמותיהם. בגן עדן תהא מנוחתם, לכן בעל הרחמים יסתירם בסתר כנפיו לעולמים, ויצרור בצרור החיים את נשמותיהם, ה' הוא נחלתם, וינוחו בשלום על משכבותיהם, ותעמד לכל ישראל זכותם, ויעמדו לגורלם לקץ הימין, ונאמר: **אמן**.

### FOR VICTIMS OF TERROR IN ISRAEL & AROUND THE WORLD

**אל** מלא רחמים, שוכן מרומים, המצא מנוחה נכונה על כנפי השכינה, במעלות קדושים וטהורים, בזהר הרקיע מזהירים, את נשמות הקדושים והטהורים שגרצחו ושנהרגו על קידוש השם, בידי המרצחים מארגוני הטרור, ימח שמם וזכרם, בעבור שבלי גדר אנו נותנים צדקה בעד הזכרת נשמותיהם, בגן עדן תהא מנוחתם, לכן בעל הרחמים יסתירם בסתר כנפיו לעולמים, ויצרור בצרור החיים את נשמותיהם, ה' הוא נחלתם, וינוחו בשלום על משכבותיהם, ונאמר: **אמן**.

## YIZKOR — MEMORIAL SERVICE

### FOR A FEMALE RELATIVE

**יְזַכֵּר** May God remember the soul of my grandmother/aunt/sister/daughter/wife (name of the deceased and that of her mother) who has gone on to her world because, without making a vow, I shall give to charity on her behalf. As reward for this, may her soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen.

### FOR ONE'S EXTENDED FAMILY

**יְזַכֵּר** May God remember the souls of my grandfathers and grandmothers, uncles and aunts, brothers and sisters both on my father's side and on my mother's side, who went on to their world, because, without making a vow, I shall give to charity on their behalf. As reward for this, may their souls be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen.

### FOR THE SIX MILLION KEDOSHIM

**יְזַכֵּר** May God remember the souls of (all my relatives, both on my father's side and on my mother's side), the holy and pure one who were killed, murdered, slaughtered, burned, drowned and strangled for the sanctification of the Name through the hands of the German oppressors, may their name and memory be obliterated, because, without making a vow, I shall give to charity on their behalf. As reward for this, may their souls be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen.

## סדר הזכרת נשמות

### FOR A FEMALE RELATIVE

wife | daughter | sister | aunt | grandmother  
**יְזַכֵּר** אֱלֹהִים נְשָׁמַת זְקֵנָתִי | דוֹדָתִי | אַחֹתִי | בְּתִי | אִשְׁתִּי  
(name of the deceased and that of her mother)  
לְעוֹלָמָהּ, בְּעֵבוֹר שְׁבָלִי גִדַּר אֶתֶן צְדָקָה בְּעֵדָה, בְּשֹׁכֵר זֶה תְּהֵא  
נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה  
רַבְּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׁבִגְנֵי עֵדֶן, וְנֹאמַר:  
אָמֵן.

### FOR ONE'S EXTENDED FAMILY

**יְזַכֵּר** אֱלֹהִים נְשָׁמוֹת זְקֵנֵי וְזִקְנוֹתַי, דוֹדֵי וְדוֹדוֹתַי, אַחֵי וְאַחֵיוֹתַי,  
הֵן מִצַּד אָבִי, הֵן מִצַּד אִמִּי, שְׁהִלְכוּ לְעוֹלָמָם, בְּעֵבוֹר  
שְׁבָלִי גִדַּר אֶתֶן צְדָקָה בְּעֵדָם, בְּשֹׁכֵר זֶה תְּהִינֶנּוּ נִפְשוֹתֵיהֶם  
צְרוּרוֹת בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה  
רַבְּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׁבִגְנֵי עֵדֶן,  
וְנֹאמַר: אָמֵן.

### FOR THE SIX MILLION KEDOSHIM

**יְזַכֵּר** אֱלֹהִים נְשָׁמוֹת (כָּל קְרוֹבֵי וְקְרוֹבוֹתַי, הֵן מִצַּד אָבִי, הֵן  
מִצַּד אִמִּי) הַקְּדוּשִׁים וְהַטְּהוּרִים שְׁהוּמְתוּ וְשִׁנְהָרְגוּ  
וְשִׁנְשַׁחְמוּ וְשִׁנְשָׂרְפוּ וְשִׁנְמַבְּעוּ וְשִׁנְחַנְקוּ עַל קְדוּשַׁת הַשֵּׁם עַל יְדֵי  
הַצּוֹרְרִים הַגֵּרְמָנִים, יִמַּח שְׁמֵם וְזִכְרָם, בְּעֵבוֹר שְׁבָלִי גִדַּר אֶתֶן  
צְדָקָה הַזְּכֵרָת נְשָׁמוֹתֵיהֶם, בְּשֹׁכֵר זֶה תְּהִינֶנּוּ נִפְשוֹתֵיהֶם צְרוּרוֹת  
בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבְּקָה  
רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׁבִגְנֵי עֵדֶן, וְנֹאמַר: אָמֵן.