

YOM KIPPUR YIZKOR BOOK



יזקור



In Loving Memory

Temple Beth Hillel

5781

We remember our loved ones



We record with deep sorrow the names of our dear ones
who have passed away since Rosh Hashanah 5780

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We remember our loved ones

Traditional Jewish practice, when remembering the death of a loved one, is to gather family at dusk on the eve of the yahrzeit (anniversary of the death), or on Kol Nidre, Simchat Torah, the last day of Pesach and the last day of Shavuot, to light a yahrzeit (memorial) candle . When gathering before the beginning of a holy day one lights the yahrzeit candle before lighting the holy day candles. While no blessing is necessary, the following words can be said, if desired.

At this moment, let us join hands in love and remember our beloved _____ . A link has been broken in the chain which binds us together, yet strong bonds of family and love continue to connect us to each other.

We give thanks for the blessing of life, companionship, and memory. We are grateful for the time we shared together and the memories we carry with us. Though sorrow lingers, we have learned that love is stronger than death. Though our loved one is no longer with us, we take comfort knowing that they now reside in our hearts as a living presence.

Sustained by love and memories, we kindle the yahrzeit candle in remembrance.

- נֶר אֲדֹנָי נִשְׁמַת אָדָם
"The human spirit is the light of God." (Proverbs 20:27)

The yahrzeit candle is lit.

As this light burns pure and clear, so may the blessed memory of the goodness and nobility of character of our dear _____ illumine our souls.

זכרונו/זכרונה לברכה
Zich-ro-no/Zich-ro-nah li-ve-ra-cha.
May his/her memory be a blessing.

We remember our loved ones

Mourner's Kaddish

(courtesy of Sefaria)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ
וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעַגְלָא וּבְזָמַן קָרִיב,
וְאָמְרוּ אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא
לְעֵלְא וּלְעֵלָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחַתָּא וְנִחַמְתָּא
דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עוֹשֵׂה שְׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן: [קהל: אמן]

Mourner's Kaddish Transliteration

Yitgadal v'yitkadash sh'mei raba
b'alma di-v'ra chirutei, v'yamlich malchutei
b'chayeichon uvyomeichon uvchayei d'chol beit yisrael, ba'agala
uvizman kariv, v'im'ru: "amen."

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.
Yitbarach v'yishtabach, v'yitpa'ar v'yitromam
v'yitnaseh, v'yithadar v'yit'aleh v'yit'halal sh'mei
d'kud'sha, b'rich hu,

l'eila oo-le'eila m-kol-birchata v'shirata, tushb'chata
v'nechemata da'amiran b'alma, v'im'ru: "amen."
Y'hei shlama raba min-sh'maya v'chayim aleinu
v'al-kol-yisrael, v'im'ru: "amen."
Oseh shalom bimromav, hu ya'aseh shalom aleinu
v'al kol-yisrael, v'imru: "amen."

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Mourner's Kaddish in English Translation

(courtesy of Mishkan Ha Nefesh)

May God's great name come to be magnified and sanctified
in the world God brought into being.

May God's majestic reign prevail soon in your lives, in your days,
and in the life of the entire House of Israel;
and let us say, Amen.

May God's holy name come to be blessed, acclaimed, and glorified,
revered, raised, and beautified; honored and praised.

Blessed is the One who is entirely beyond
all the blessings and hymns, praises
all the praises and words of comfort
that we speak in the world;
and let us say, Amen.

Let perfect peace abound;
let there be abundant life, for us and for all Israel; and let us say,
Amen.

May the one who makes peace in the high heavens,
make peace for us and for all Israel;
and let us say, Amen.

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Text of Yizkor

For a father (and all males) say:

Hebrew and Transliteration:

Yizkor elo-him nish'mas abōh mori	יִזְכּוֹר אֱלֹהִים נִשְׁמַת אָבִא מוֹרִי
(mention his Hebrew name and that of his	(פלוני בן פלוניה)
mother) she-hōlach l'olōmo, ba-avur	שְׁהִלַּךְ לְעוֹלָמוֹ, בְּעִבּוּר
sheb'li neder e-tayn tz'dōkōh ba-ado,	שְׁבִלִי נֶדֶר אֶתְּנֶן צְדָקָה בְּעֵדוּי,
bis'char zeh t'hay naf-sho tz'rurōh	בְּשִׁכְרֵי זֶה תְּהֵא נַפְשׁוֹ צְרוּרָה
bitz'ror hacha-yim, im nishmas	בְּצָרוֹר הַחַיִּים, עִם נִשְׁמַת
avrō-hōm yitz-chōk v'ya-akov, sōrōh	אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבְּקָה
riv-kōh rō-chayl v'lay-ōh, v'im sh'ōr	רַחֵל וְלֵאָה, וְעִם שְׂאֵר
tza-dikim v'tzid-kōni-yos she-b'gan	צְדִיקִים וְצִדְקָנִיּוֹת שְׁבָגְנֵי עֵדֵן,
ayden, v'nomar: Ōmayn.	וְנֹאמַר: אָמֵן.

Translation:

May G-d remember the soul of my father, my teacher (mention his Hebrew name and that of his mother) who has gone to his [supernal] world, because I will – without obligating myself with a vow – donate charity for his sake. In this merit, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.



We remember our loved ones

For a mother (and all females) say:

Yizkor elo-him nish'mas imi mo-rösi	יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי
(mention her Hebrew name and that of her	(פלוגית בת פלוגית)
mother) she-höl'chöh l'olö-möh,	שְׁהִלְכָה לְעוֹלָמָה,
ba-avur sheb'li neder etayn tz'dököh	בְּעִבּוּר שְׁבִלִי נִדְרַתְּ אֶתְּךָ צְדָקָה
ba-adöh, bis'char zeh t'hay naf-shöh	בְּעֵדָה, בְּשָׂכָר זֶה תְּהֵא נַפְשָׁה
tz'ruröh bitz'ror ha-cha-yim, im	צְרוּרָה בְּצָרוֹר הַחַיִּים עִם
nishmas avröhöm yitz-chök	נִשְׁמַת אַבְרָהָם יִצְחָק
v'ya-akov, söroh riv-köh rö-chayl	וַיַּעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל
v'lay-öh, v'im sh'ör tza-dikim	וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים
v'tzid-köni-yös she-b'gan ayden,	וְצִדְקָנִיּוֹת שְׁבַגְן עֵדֵן,
v'nomar: Ömayn.	וְנֹאמַר : אָמֵן :

Hebrew and Transliteration:

Translation:

May G-d remember the soul of my mother, my teacher (mention her Hebrew name and that of her mother) who has gone to her [supernal] world, because I will - without obligating myself with a vow - donate charity for her sake. In this merit, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.



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Continue here:

Öv höracha-mim sho-chayn	אָב הַרְחָמִים שׁוֹכֵן
m'romim, b'ra-chamöv hö-atzumim,	מְרוֹמִים, בְּרַחְמֵי הַעֲצוּמִים,
hu yif-kod b'ra-chamim,	הוּא יִפְקֹד בְּרַחְמִים,
ha-chasidim v'ha-y'shörim	הַחֲסִידִים וְהַיְשָׁרִים
v'ha-t'mi-mim, k'hilos ha-kodesh	וְהַתְּמִימִים, קְהֵלוֹת הַקֹּדֶשׁ
she-mös'ru naf-shöm al k'dushas	שֶׁמָסְרוּ נַפְשָׁם עַל קְדוּשַׁת
ha-shaym, ha-ne-ehövim v'han'imim	הַשָּׂם, הַנְּאֻהֵיכִים וְהַנְּעִימִים
b'cha-yay-hem, uv'mosöm lo nif-rödu.	בְּחַיֵּיהֶם, וּבְמוֹתָם לֹא נִפְרְדוּ:
min'shörim kalu, umay-arö-yos	מִנְשָׁרִים קָלוּ, וּמֵאֲרִיזוֹת
gö-vayru, la-asos r'tzon konöm	גָּבְרוּ, לַעֲשׂוֹת רְצוֹן קוֹנֵם
v'chay-fetz tzuröm. Yizk'raym	וְחַפֵּץ צוּרֵם: יִזְכְּרֵם
elo-haynu l'tovöh, im sh'ör tzadikay	אֱלֹהֵינוּ לְטוֹבָה, עִם שְׂאֵר צַדִּיקַי
olöm, v'yin-kom nik'mas dam avödöv	עוֹלָם, וְיִנְקוּם נִקְמַת דָּם עֲבָדָיו
ha-shöfuch. Ka-kösuv b'soras mosheh	הַשְּׁפֹחַ: כְּכַתוּב בְּתוֹרַת מֹשֶׁה
ish hö-elohim: Har-ninu go-yim amo,	אִישׁ הָאֱלֹהִים: הַרְנִינוּ גוֹיִם עַמּוֹ,
ki dam avödöv yikom, v'nököm yöshiv	כִּי דָם עֲבָדָיו יִקּוּם, וְנִקְּם
l'tzöröv, v'chiper ad'möso amo. V'al	יִשִּׁיב לְצָרָיו, וְכַפֵּר אֲדָמָתוֹ
y'day avödechö han'vi-im kösuv	עַמּוֹ: וְעַל יְדֵי עֲבָדָי הַנְּבִיאִים
lay-mor: V'nikaysi dömöm lo nikaysi,	כְּתוּב לֵאמֹר: וְנִקְיִתִי דָמָם לֹא
va-donöy sho-chayn b'tziyon.	נִקְיִתִי, וַיִּי שֹׁכֵן בְּצִיּוֹן:
Uv'chis'vay hakodesh ne-emar: Lömöh	וּבְכִתְבֵי הַקֹּדֶשׁ נֹאמַר:
yom'ru ha-go-yim a-yay elo-hayhem,	לְמָה יֹאמְרוּ הַגּוֹיִם אֲנִי
yivöda ba-go-yim	אֱלֹהֵיהֶם, וְיִדְעוּ בַגּוֹיִם
l'aynaynu nik'mas dam avödechö	לְעֵינֵינוּ נִקְמַת דָּם עֲבָדָי
ha-shöfuch. V'omayr: Ki doraysh	הַשְּׁפֹחַ: וְאֹמַר: כִּי דָרַשׁ
dömim osöm zöchör, lo shö-chach	דְּמַיִם אוֹתָם זָכַר, לֹא שָׁכַח
tza-akas anövim. V'omayr: Yödin	צַעֲקַת עַנְוִיִּם: וְאֹמַר: יָדִין
ba-go-yim mölay g'vi-yos möchatz	בַּגּוֹיִם מְלֵא גִוְיוֹת מְחַזֵּץ
rosh al eretz rabö. Mi-nachal	רֹאשׁ עַל אֶרֶץ רַבָּה: מִנַּחֲל
ba-derech yishteh, al kayn	בְּדֶרֶךְ יִשְׁתֶּה, עַל כֵּן
yörim rosh.	יָרִים רֹאשׁ:

We remember our loved ones

Translation:

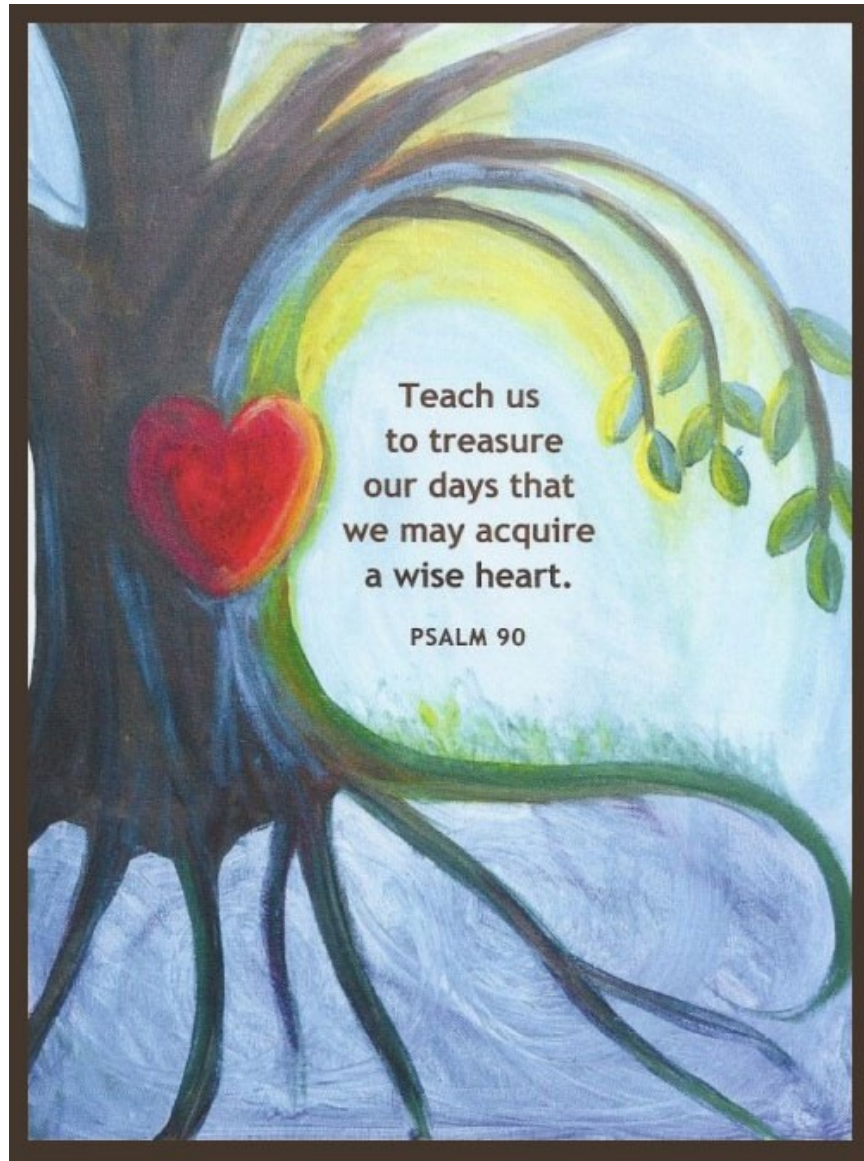
May the All-Merciful Father Who dwells in the supernal heights, in His profound compassion, remember with mercy the pious, the upright and the perfect ones, the holy communities who gave their lives for the sanctification of the Divine Name.

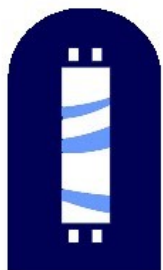
They were beloved and pleasant in their lives, and [even] in their death were not parted [from Him]; they were swifter than eagles, stronger than lions to carry out the will of their Maker and the desire of their Creator.

May our G-d 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 G-d: O nations, sing the praises of His people, for He will avenge the blood of His servants, 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 G-d?" Let there be known among the nations, before our eyes, the retribution of 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.

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