

YIZKOR

יזכור



Prayer for the Sick
and Yizkor Prayers

PROJECT
**HIGH
HOLY
DAYS**

SPIRITGROW

מרכז פערל רבקה JOSEF KRYSS WHOLISTIC CENTER





INTRO

In these challenging times we are forced to pray and remember loved ones alone. This is very difficult and the absence of the cathartic process of Yizkor in shul can be distressing for some. This booklet is designed to assist you in reciting your personal prayers for yizkor.

We ask that you transform and channel any frustration or energy that may exist in this moment into an energy of compassion and love by taking a moment to pray for all who are sick as a result of this terrible pandemic.

This booklet includes the Shema prayer as it is the most unifying prayer in Judaism, describing the oneness of G-d and recognizing that each of our souls is a part of G-d, thus allowing us to draw down blessings into this world as we pray for ourselves and others.

The Yizkor prayers include prayers for family as well as those who perished in the Holocaust and those who have died defending Eretz Yisrael.

We can create a very powerful Yizkor moment wherever we are and the souls of your loved ones will feel the energy, emotion and commitment you are bringing into this year's Yom Kippur Yizkor, in some ways more so than other Yizkors.

We wish you a Shanah Tovah Umetuka and a year of joy & comfort.



שמע

THE SHEMA

שמע ישראל ה א-להינו ה אחד

She-ma yisrael, adonai eloheinu, adonai echad
Hear O' Israel, the L-rd is our G-d, the L-rd is One

ברוך שם כבוד מלכותו לעולם ועד

Baruch shem kavod malchuto l'olam va-ed
Blessed is the name of His glorious kingdom for ever and ever

ואהבת את ה א-להיה. בכל לבבך ובכל נפשך ובכל מאדך
והיו הדברים האלה אשר אנכי מצוה היום על לבבך: ושננתם לבניך ודברת בם
בשבתך בביטחך ובכלכתך בדרך ובשכבך ובקומך: וקשרתם לאות על ידך
והיו לטטפת בין עיניך: וכתבתם על מזוזות ביתך ובשעריך

והיה אם שמע תשמעו אל מצותי אשר אנכי מצוה אתכם היום. לאהבה את ה
א-להיכם ולעבדו בכל לבבכם ובכל נפשכם: ונתתי מטר ארצכם בעתו יורה ומלקוש
ואספת דגנה ותירשה ויצהרה: ונתתי עשב בשדה לבהמתה. ואכלת ושבעת: השמרו לכם פן
יפתה לבבכם. וסרתם ועבדתם א-להים אחרים והשתחיתם להם: וחרה אף ה בכם ועצר את
השמים ולא יהיה מטר והאדמה לא תתן את יבולה. ואבדתם מהרה מעל הארץ הטבה אשר ה
נתן לכם: ושמתם את דברי אלה על לבבכם ועל נפשכם. וקשרתם אתם לאות על ידכם והיו
לטוטפת בין עיניכם: ולמדתם אתם את בניכם לדבר בם. בשבתך בביטחך ובכלכתך בדרך וב-
שכבך ובקומך: וכתבתם על מזוזות ביתך ובשעריך: למען ירבו ימיכם וימי בניכם על האדמה
אשר נשבע ה לאבותיכם לתת להם. כימי השמים על הארץ

ויאמר ה אל משה לאמר: דבר אל בני ישראל ואמרת אליהם ועשו להם ציצית על כנפי בגדיהם
לדרתם. ונתנו על ציצת הכנף פתיל תכלת: והיה לכם לציצית וראיתם אתו וזכרתם את כל
מצות ה ועשיתם אתם. ולא תתורו אחר ללבבכם ואחרי עיניכם אשר אתם זנים אחריהם:
למען תזכרו ועשיתם את כל מצותי. והייתם קדשים לא-להיכם: אני ה א-להיכם אשר הוצאתי
אתכם מארץ מצרים להיות לכם לא-להים. אני ה אלהיכם: אמת



THE SHEMA

שמע

You shall love the L-rd your G-d with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

And it will be, if you will diligently obey My commandments which I enjoin upon you this day, to love the L-rd your G-d and to serve Him with all your heart and with all your soul, I will give rain for your land at the proper time, the early rain and the late rain, and you will gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be sated. Take care lest your heart be lured away, and you turn astray and worship alien gods and bow down to them. For then the L-rd's wrath will flare up against you, and He will close the heavens so that there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which the L-rd gives you. Therefore, place these words of Mine upon your heart and upon your soul, and bind them for a sign on your hand, and they shall be for a reminder between your eyes. You shall teach them to your children, to speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. And you shall inscribe them on the doorposts of your house and on your gates - so that your days and the days of your children may be prolonged on the land which the L-rd swore to your fathers to give to them for as long as the heavens are above the earth.



THE SHEMA

שמע

The L-rd spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to attach a thread of blue on the fringe of each corner. They shall be to you as tzitzit, and you shall look upon them and remember all the commandments of the L-rd and fulfill them, and you will not follow after your heart and after your eyes by which you go astray - so that you may remember and fulfill all My commandments and be holy to your G-d. I am the L-rd your G-d who brought you out of the land of Egypt to be your G-d; I, the L-rd, am your G-d. True.

PRAYER FOR THE SICK

תפילה לחולים

May the One who blessed our Fathers, Abraham, Isaac, and Jacob, and Mothers Sarah, Rebecca, Rachel, and Leah —bless and heal all who are ill.

May the Holy One designate a flow of abundant compassion on all who are ill, and particularly in these times, with COVID-19.

Restore them, heal them, strengthen them.

Send them speedily, a complete healing —healing of the soul and healing of the body —along with all the ill, among the people of Israel and all humankind, speedily.

Amen!



WHAT IS A SOUL

An article by Rabbi Yanki Tauber

The soul is the self, the “I” that inhabits the body and acts through it. Without the soul, the body is like a light bulb without electricity, a computer without the software, a space suit with no astronaut inside. With the introduction of the soul, the body acquires life, sight and hearing, thought and speech, intelligence and emotions, will and desire, personality and identity.

EVERYTHING HAS A SOUL

In truth, not just the human being, but also every created entity possesses a “soul.” Animals have souls, as do plants and even inanimate objects; every blade of grass has a soul, and every grain of sand. Not only life, but also existence requires a soul to sustain it--a “spark of G dliness” that perpetually imbues its object with being and significance. A soul is not just the engine of life; it also embodies the why of a thing’s existence, its meaning and purpose.

It is a thing’s “inner identity, its *raison d’être*. Just like the ‘soul’ of a musical composition is the composer’s vision that energizes and gives life to the notes played in a musical composition--the actual notes are like the body expressing the vision and feeling of the soul within them. Each soul is the expression of G d’s intent and vision in creating that particular being.”

FIVE LEVELS

But it is the human soul that is both the most complex and the most lofty of souls. Our sages have said: “She is called by five names: Nefesh (soul), Ruach (spirit), Neshamah (breath), Chayah(life) and Yechidah (singularity).” The Chassidic masters explain that the soul’s five “names” actually describe five levels or dimensions of the soul. Nefesh is the soul as the engine of physical life. Ruach is the emotional self and “personality.” Neshamah is the intellectual self. Chayah is the supra-rational self--the seat of will, desire, commitment and faith. Yechidah connotes the essence of the soul--its unity with its source, the singular essence of G d. For the essence of the soul of man is “literally a part of G d above” -a piece of G d in us, so to speak.



TWO SOULS

The Chassidic masters speak of two distinct souls that vitalize the human being: an “Animal Soul” and a “G dly Soul.” The Animal Soul is driven by the quest for self-preservation and self-enhancement; in this, it resembles the soul and self of all other creations. But we also possess a G dly Soul”--a soul driven by the desire to reconnect with its Source. Our lives are the story of the contest and interplay between these two souls, as we struggle to balance and reconcile our physical needs and desires with our spiritual aspirations, our self-focused drives with our altruistic yearnings. These two souls, however, do not reside “side-by-side” within the body; rather, the G dly Soul is encloded within the Animal Soul--just as the Animal Soul is encloded within the body. This means that the Animal Soul, too, is vitalized by the “part of G-d above” at its core. Ostensibly, the two souls are in conflict with each other, but in essence they are compatible.

CHOICE

The Divine essence of the human soul is what sets the human being above and apart from all other creations, even the angels. The angel may be more spiritual, but the human being is more G dly. No creation can possess true freedom of choice--a creation, by definition, has and consists of only what its creator has imparted to it; this is its “nature,” and its every inclination and action will be dictated by that nature. It is only in the human soul that the Creator imparted of His own essence. The human soul is thus the only truly “supra-natural” being (aside from the Creator) -a being that is not limited by its own nature. A being that can transcend itself; a being that can choose to not merely react to its environment, but to act upon it; a being whose choices and actions are therefore of true significance.



WHY A PHYSICAL LIFE?

A soul is formed in the womb of supernal spiritual realms, where it acquires its distinct identity and mission. To fulfil this mission, it is dispatched to the physical realm, encloded within an Animal Soul and equipped with a body.

Here the G dly Soul is challenged by the (apparently) conflicting needs and desires of the Animal Soul; here divine reality is obscured by the dense selfhood of the body and physical world. In this arena of hidden truth and perpetual challenge, the soul can fully express and actualize its divine power.

GUIDANCE & NURTURE

The soul is provided with a compass and guidebook to navigate the challenge of physical life, and the resources to fortify it. The Torah is the divine “blueprint for creation” that guides and instructs the soul on its mission in life. The Torah is also “food for the soul”: by studying Torah the soul ingests and digests the divine wisdom and is supplied with the divine energy to persevere in its mission and overcome its challenges.

MITZVOT

A mitzvah is a G dly deed. Every time a soul performs a mitzvah--giving a coin to charity, putting on tefillin, lighting Shabbat candles--it acts as a “partner with G d in creation” and brings G d’s presence into the world. The mitzvot are all physical deeds--so the soul can perform them only while a resident of the physical world, invested within an Animal Soul and a body. Thus, the duration of its physical life is the soul’s only opportunity to perform mitzvot. Everything that comes before and after is just a prequel and sequel to the soul’s greatest and loftiest moments--its acts of connecting the G dly with the mundane.



LIFE AFTER LIFE

Upon conclusion of its physical life-span, the soul resumes a purely spiritual state. It can no longer perform mitzvot, but the G dly deeds it performed during its physical lifetime have elevated it to heights it could not even had contemplated before its descent. These mitzvot are like seeds which take root in the soil of the physical world and grow and multiply, further fuelling the soul's ascent; as do the good deeds performed in the physical world by others for the merit of the departed soul.

THE WORLD TO COME

Ultimately, the soul will reunite with the body. In the Messianic Era, the resurrection of the dead will usher in a "World to Come" of eternal physical life, in which "death will be eradicated forever." In the World to Come, the entirety of creation will fully and uninhibitedly reflect the infinity and perfection of its Creator, and the physical will transcend the finitude and mortality which define it in today's imperfect world.



YIZKOR

יזכור

INTRO

Yizkor in Hebrew means “to remember” or “to mention” It’s not only this first word of the prayer, it also represents the overall theme. Memory is transcendence, mentioning verbally is in the present.

We are creatures blessed with memory. We can transcend not only time, but space, and even the boundaries of the physical world. When we recite Yizkor and we commit to a new mitzvah, act of charity or an additional prayer, we renew and strengthen the connection between us and our loved ones, bringing merit to their souls thus elevating them in their celestial place.

With the memory of loved ones, you break through the barrier between the physical world in which you dwell and the spiritual one to which they have ascended. As you connect to them through your memory of them here in this world, so do they connect to you by remembering you from their world.

MEDITATION

Visualise your loved one/s

Allow for a wave of emotion to fill you

Resolve to take on one Mitzvah (even a one off) in their merit

Allow their face to fade

Know that they and you both exist within the infinite consciousness of Hashem



YIZKOR

FOR ONE'S FATHER

YIZKOR Elóhim

יִזְכֹּר אֱלֹהִים

May God remember

nishmas ovi mōri

נִשְׁמַת אָבִי מוֹרִי

the soul of my father, my teacher, (. . .)

she-holach l'ólomō,

(NAME OF THE DECEASED)

שֶׁהֵלַךְ לְעוֹלָמוֹ,

who has gone on to his world,

ba-avur sheb'li neder

בְּעִבּוֹר שְׁבִלִי נֶדֶר

because, without making a vow,

etayn tz'doko ba-adō.

אֶתֵּן צְדָקָה בְּעֵדוֹ.

I shall give to charity on his behalf.

Bis-char ze

בְּשֹׁכֵר זֶה

As reward for this,

t'hay nafshō tz'ruro

תְּהֵא נַפְשׁוֹ צְרוּרָה

may his soul be bound

bitz-rōr hacha-yim

בְּצִרּוֹר הַחַיִּים

in the Bond of Life,

im nish-mōs

עִם נִשְׁמוֹת

together with the souls

avrohom yitzchok v'ya-akōv,

אַבְרָהָם יִצְחָק וְיַעֲקֹב,

of Abraham, Isaac, and Jacob;

soro rivko rochayl v'lay-o,

סָרָה רַבֵּקָה רַחֵל וְלֵאָה,

Sarah, Rebecca, Rachel, and Leah;

v'im sh'or tzadikim v'tzidkoniyoš

וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוּיּוֹת

and together with the other righteous men and women

sheb'gan ayden.

שֶׁבְּגַן עֵדֶן.

in the Garden of Eden.

V'nōmar: Omayn.

וְנֹאמַר: אָמֵן.

Now let us respond: Amen.



YIZKOR

FOR ONE'S MOTHER

YIZKŌR Elōhim

יִזְכֹּר אֱלֹהִים

May God remember

nishmas imi mōrosi

נִשְׁמַת אִמִּי מוֹרְתִי

the soul of my mother, my teacher, (. . .)

shehol'cho l'ōlomoh,

(NAME OF THE DECEASED)

שְׁהִלְכָה לְעוֹלָמָה,

who has gone on to her world,

ba-avur sheb'li neder

בְּעִבּוּר שְׁבָלִי נֶדֶר

because, without making a vow,

etayn tz'doko ba-adoh.

אֶתֵּן צְדָקָה בְּעֵדָה.

I shall give to charity on her behalf.

Bis-char ze

בְּשָׂכָר זֶה

As reward for this,

t'hay nafshoh tz'ruro

תְּהֵא נַפְשָׁה צְרוּרָה

may her soul be bound

bitz-rōr hacha-yim

בִּצְרוּר הַחַיִּים

in the Bond of Life,

im nishmōs

עִם נִשְׁמוֹת

together with the souls

avrohom yitzchok v'ya-akōv,

אֲבִרָהֶם יִצְחָק וְיַעֲקֹב,

of Abraham, Isaac, and Jacob;

soro rivko rochayl v'lay-o,

סָרָה רִבְקָה רָחֵל וְלֵאָה,

Sarah, Rebecca, Rachel, and Leah;

v'im sh'or tzadikim v'tzidkoniyoš

וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוּיֹת

and together with the other righteous men and women

sheb'gan ayden.

שְׁבָגַן עֵדֵן.

in the Garden of Eden.

V'nōmar: Omayn.

וְנֹאמַר: אָמֵן.

Now let us respond: Amen.



YIZKOR

FOR ONE'S MALE RELATIVE

YIZKŌR Elōhim nishmas **יִזְכֹּר אֱלֹהִים נִשְׁמַת**

May God remember the soul of

MY GRANDFATHER: z'keini	(NAME OF THE DECEASED)	זְכֵנִי
MY UNCLE: dōdi	(NAME OF THE DECEASED)	דודי
MY BROTHER: ochi	(NAME OF THE DECEASED)	אחי
MY SON: b'ni	(NAME OF THE DECEASED)	בני
MY HUSBAND: ba-ali	(NAME OF THE DECEASED)	בעלי

she-holach l'ōlomō, **שֶׁהִלַּךְ לְעוֹלָמוֹ,**

who has gone on to his world,

ba-avur sheb'li neder **בְּעִבּוּר שְׁבִלִי נֶדֶר**

because, without making a vow,

etayn tz'doko ba-adō. **אֶתֵּן צְדָקָה בְּעֵדוֹ.**

I shall give to charity on his behalf.

Bis-char ze **בִּשְׂכָר זֶה**

As reward for this,

t'hay nafshō tz'ruro **תְּהֵא נַפְשׁוֹ צְרוּרָה**

may his soul be bound

bitz-rōr hacha-yim **בִּצְרוּר הַחַיִּים**

in the Bond of Life,

im nishmōs **עִם נִשְׁמוֹת**

together with the souls

avrohom yitzchok v'ya-akōv, **אַבְרָהָם יִצְחָק וְיַעֲקֹב,**

of Abraham, Isaac, and Jacob;



YIZKOR

FOR A FEMALE RELATIVE

YIZKÖR Elohim nishmas

יִזְכּוֹר אֱלֹהִים נִשְׁמַת

May God remember the soul of

MY GRANDMOTHER: z'kenti	(NAME OF THE DECEASED)	זְכַנְתִּי
MY AUNT: dodosi	(NAME OF THE DECEASED)	דוֹדָתִי
MY SISTER: achōsi	(NAME OF THE DECEASED)	אֲחֹתִי
MY DAUGHTER: biti	(NAME OF THE DECEASED)	בְּתִי
MY WIFE: ishti	(NAME OF THE DECEASED)	אִשְׁתִּי

she-hol'cho l'olomoh, **שְׁהֲלָכָה לְעוֹלָמָה,**
who has gone on to her world,

ba-avur sheb'li neder **בְּעִבּוּר שְׁבָלִי נִדֵּר**
because, without making a vow,

etayn tz'doko ba-adoh. **אֶתֵּן צְדָקָה בְּעַדָּהּ.**
I shall give to charity on her behalf.

Bis-char ze **בְּשִׁכְרָ זֶה**
As reward for this,

t'hay nafshoh tz'ruro **תְּהֵא נַפְשָׁה צְרוּרָה**
may her soul be bound

bitz-rōr hacha-yim **בְּצִרוּר הַחַיִּים**
in the Bond of Life,

im nishmōs **עִם נִשְׁמוֹת**
together with the souls

avrohom yitzchok v'ya-akōv, **אֲבְרָהָם יִצְחָק וְיַעֲקֹב,**
of Abraham, Isaac, and Jacob;

soro rivko rochayl v'lay-o, **סָרָה רִבְקָה רַחֵל וְלֵאָה,**
Sarah, Rebecca, Rachel, and Leah;

v'im sh'or tzadikim v'tzidkoniyoš **וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוּיּוֹת**
and together with the other righteous men and women

sheb'gan ayden. **שְׁבַגְנֵן עֵדֵן.**
in the Garden of Eden.



YIZKOR

FOR MARTYRS

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת (כָּל קְרוּבֵי וּקְרוּבוֹתַי, הֵן מִצַּד אָבִי, הֵן מִצַּד אִמִּי) הַקְּדוּשִׁים וְהַטְּהוּרִים שֶׁהוּמָתוּ וְשִׁנְהָרוּ וְשִׁנְשָׁחוּ וְשִׁנְשָׁפוּ וְשִׁנְטָבוּ עַל קְדוּשַׁת הַשֵּׁם, בְּעִבּוּר שְׂבָלֵי נֶדֶר אֶתֵּן צְדָקָה בְּעַד הַזְּכָרָת נִשְׁמוֹתֵיהֶם. בְּשָׂכָר זֶה תִּהְיֶינָה נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רֵבֶקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׂבָגָן עֲדָן. וְנֹאמַר: אָמֵן.

יִזְכֹּר *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 ones who were killed, murdered, slaughtered, burned, drowned and strangled for the sanctification of the Name, 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 MEMBERS OF THE ISRAEL DEFENSE FORCE

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמוֹת חַיְלֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל שֶׁמָּסְרוּ נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, הָעַם וְהָאָרֶץ, וּמָתוּ מוֹת גְּבוּרִים בְּמַעֲרְכוֹת יִשְׂרָאֵל, בְּתַפְקִידֵי שַׁחֲרוּר, הֲגָנָה וּבִטְחָוֶן. מִנְּשָׂרִים קָלוּ וּמֵאֲרִיוֹת גָּבְרוּ בְּהַחֲלָצָם לְעוֹרֹת הָעַם, וְהָרוּוּ בְּדָמָם הַטְּהוּר אֶת רִגְבֵי אֲדָמַת קְדֻשָּׁנוּ.

זָכַר עֲקָרְתָם וּמַעֲשֵׂי גְבוּרָתָם לֹא יְסוּפוּ מֵאֲתָנוּ לְעוֹלָמִים. תִּהְיֶינָה נִשְׁמוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְעִם נִשְׁמוֹת שְׂאֵר גְּבוּרֵי יִשְׂרָאֵל וְקְדוּשָׁיו שְׂבָגָן עֲדָן. אָמֵן.



YIZKOR

He Who blessed our forefathers Abraham, Isaac and Jacob - may He bless the fighters of the Israel Defence Force, who stand guard over our land and the cities of our G-d from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, on the sea and in cyberspace.

May Hashem cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed is He, preserve and rescue our fighting men and women from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavour.

May He lead our enemies under their sway and may He grant them salvation and crown them with victory. And may there be fulfilled for them the verse: For it is Hashem, your God, Who goes with you to battle your enemies for you to save you.

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Yizkor Yom Kippur 5781