

יזכור  
אֵלֶּה אִזְכָּרָה

REMEMBERANCES

*Yizkor*

The Yom Kippur Martyrology

The Yom Kippur Martyrology, the *Eleh Ezkerah*, is an early poem based on various *midrashim* about ten talmudic sages living under Roman authority who refused to abandon Torah, and, consequently, were tortured to death. That there were several versions of the poem, which differed with regard to the list of martyrs, few of whom were contemporaries of one another, was of no concern to the worshipping Jew, for historical accuracy had nothing to do with the purpose of the text. In a world of Jewish persecution, the legend of the Ten Martyrs became popular because it set before the oppressed an example of the greatest Sages faced with the same challenges. Especially from the time of the First Crusade, the Ten served as a model for contemporary martyrs.

In the order of the traditional liturgy, the Martyrology is placed immediately after the *Avodah* service, which describes the rites of the High Priest on Yom Kippur day. That placement suggests that since we can no longer offer animal sacrifices for the expiation of our sins, we offer the lives of our martyrs instead. If we are not worthy of expiation, they certainly were, and so we may be forgiven on account of their merit. But that understanding of sin and atonement is inconsistent with our own. We believe that no matter how meritorious the lives of our ancestors were, they cannot serve to remove the taint of our sins; we alone are responsible. Still we acknowledge that our lives are built on the foundations laid by those who have come before us, that their lives well lived can inspire us to live lives that may be an inspiration to others in the future. We also recognize that while our history is replete with so many who died for the sake of their principles, there were others who chose to live out their principles, even when a cruel and unjust world negated them.



These martyrs I well remember, and my soul is melting with secret sorrow. Evil men have devoured us and eagerly consumed us. In the days of the tyrant there was no reprieve for the ten who were put to death by the Roman government.

Having learned from the sages how to interpret the written law, the tyrant maliciously turned to the scriptural passage which reads: "Whoever kidnaps a man and sells him, or if he is found in his possession, must be put to death." He commanded to fill his palace with shoes, and arrogantly summoned ten great sages who were completely versed in the law.

אֱלֹהֵי אֶזְכְּרָה וְנַפְשִׁי עָלַי אֲשַׁפְּכָה, כִּי  
בִלְעוֹנֵנו זָרִים כָּעֵגֶה בְּלֵי הַפּוֹכָה, כִּי בִימֵי  
הַשָּׂר לֹא עָלְתָה אַרוֹכָה, לַעֲשֶׂרָה הַרְוֵגֵי  
מְלוֹכָה.

בְּלִמְדוֹ סֵפֶר מִפִּי מְשׁוּלֵי עֲרֻמָּת, וְהַבִּין  
וְדִקְדֵק בְּדַת רְשׁוּמָת, וּפְתַח בְּנֵאֱלֹהֵי  
הַמְשַׁפְּטִים וְחָשַׁב מְזֻמָּת, וְגָנַב אִישׁ  
וּמָכְרוֹ וְנִמְצָא בְיָדוֹ מוֹת יוּמָת.

גָּבַהּ לֵב בְּגִדּוּלִים, וְצָוָה לְמִלְאֹת פְּלִטְרוֹ  
נְעִלִים, וְקָרָא לַעֲשֶׂרָה חֲכָמִים גְּדוּלִים,  
מְבִינֵי דַת וְטַעֲמֵיהָ בְּפִלְפוּלִים.

## אלה אזכרה ונפשי עלי אשפכה.

These I remember and pour out my soul.  
*Eleh ezkerah venafshi alay eshpekhah*

It is told that when the great Israel Baal Shem-Tov saw misfortune threatening the Jews, it was his custom to go into a certain part of the forest to meditate. There he would light a fire, say a special prayer, and the miracle would be accomplished and the misfortune averted. Later, when his disciple, the celebrated Magid of Mezrich had occasion, for the same reason, to intercede with heaven, he would go to the same place in the forest and say, "Master of the Universe, I do not know how to light the fire, but am still able to say the prayer." And again the miracle would be accomplished. Still later, Rabbi Moshe-Leib of Sasov, in order to save his people once more, would go into the forest and say, "I do not know how to light the fire. I do not know the prayer, but I know the place, and this must be sufficient." And it was sufficient and the miracle was accomplished. Then it fell to Rabbi Israel of Rizhyn to overcome misfortune. Sitting in his armchair, his head in his hands, he spoke to God, "I am unable to light the fire and I do not know the prayer; I cannot even find the place in the forest. All I can do is to tell the story and this must be sufficient." And it was sufficient and the miracle was accomplished.



He said to them: "Judge this matter objectively, pervert it not with falsehood but pass on it truthfully: What if a man is caught kidnapping one of his brothers of the children of Israel, treating him as a slave and selling him?" They answered: "That thief shall die." Then he exclaimed: "Where are your fathers who sold their brother to a caravan of Ishmaelites and bartered him for shoes?! You must submit to the judgment of Heaven, for since the days of your fathers there has been none like you. If they were alive, I would convict them in your presence; but now it is you who must atone for the iniquity of your fathers."

דינו משפט זה לאשרו, ואל תעוניהו  
בכזב לאמרו, כי אם הוציאנהו לאמתו  
ולאורו, כי ימצא איש גנב נפש מאחיו  
מבני ישראל והתעמר-בו ומכרו.

הם כענו לו ומת הגנב ההוא, גם איה  
אבותיכם אשר אחיהם מכרוהו, לארחת  
ישמעאלים סחרוהו, ובעד נעלים נתנהו.

ואתם קבלו דין שמים עליכם, כי מימי  
אבותיכם לא נמצא ככם, ואם היו בתיים  
הייתי דנם לפניכם, ואתם תשארו עון  
אבותיכם.

We post-emancipation, post-Holocaust Jews long ago removed ourselves or were removed from the Lithuanian and Polish forests of these Hasidic masters. Culturally assimilated, we have forgotten their languages, and, as religious liberals, we question the efficacy of their prayers. Their fires were extinguished in the Death Camps and their stories, so lovingly told, did not save them.

Few died the deaths of martyrs in the Holocaust. Like unknowing sheep led to the slaughter, most were victims. But still, being Jews, we are driven to find meaning in meaninglessness, sparks of divinity in utter degradation, and truths that inform our lives and give us hope. This is the goal of this Martyrology: to understand a Jewish teaching in the example of three of our people who were martyrs of the Holocaust in death or for life. The teaching is ascribed to Shimon the *Tzadik*, one of the early sages of the Mishnah.

*Al sheloshah devarim ha'olam omed.  
Al hatorah ve'al ha'avodah ve'al gemilut hasadim.*

The world stands on three things-  
on Torah, on devotion, and on caring deeds.

Pirkey Avot 1.2



“Give us three days (they said) that we may ascertain whether this has been ordained from heaven. If indeed we are to blame, we will submit to the decree of the Merciful One.”

Trembling and shuddering, they directed their attention to Rabbi Ishmael, the Kohein Gadol, and asked him to pronounce God’s name and ascend to learn whether the punishment was by divine decree.

Rabbi Ishmael purified himself and reverently pronounced the name; he rose and inquired of one robed in linen, who said: “Submit, beloved saints, or I have heard from behind the curtain that this could be your fate.”

זְמַן תְּנֶה לָנוּ שְׁלֹשָׁה יָמִים, עַד שְׂנַדַּע אִם  
נִגְזַר הַדְּבָר מִמְרוֹמִים, אִם אָנוּ הַיְבִיטִים  
וְאֲשִׁמִּים, נִסְבּוּל בְּגִזְרַת מֶלֶאךָה רַחֲמִים.

חָלוּ וְזָעוּ וְנָעוּ כָּלֵמוֹ, עַל רַבִּי יִשְׁמַעְיָאֵל  
כְּהֵן גְּדוֹל נִתְּנוּ עֵינֵינוּ, לְהַזְכִּיר אֶת הַשֵּׁם  
לְעֹלוֹת לְאֲדוֹנֵינוּ, לְדַעַת אִם יֵצֵאָה  
הַגְּזֵרָה מֵאֵת אֱלֹהֵינוּ.

טָהַר רַבִּי יִשְׁמַעְיָאֵל עֲצָמוֹ וְהַזְכִּיר אֶת  
הַשֵּׁם בְּסֻלּוּדִים, וְעָלָה לְמִרוֹם וְשָׂאֵל מֵאֵת  
הָאִישׁ לְבוּשׁ הַבְּדִים, וְנָם לוֹ קָבְלוּ עֲלֵיכֶם  
צְדִיקִים וְיָדִידִים, כִּי שָׁמַעְתִּי מֵאַחֲרַי  
הַפְּרָגוֹד כִּי בִזְאֵת אֲתֶם נִלְכְּדִים.

## Dirge On Auschwitz

Alas, how poor are words to state our pain  
 In remembering the illusions slain,  
 While yet upon our souls the stain  
 Of standing by while brothers called in vain.

Unshriven here we are depressed  
 As long as somewhere someone is oppressed  
 As long as the murderers the meek suppressed,  
 And grieving mothers wail distressed.

Shall You, O God, not bear Your guilt this day  
 For standing by while multitudes in blood did lay,  
 And silent you unmoved didst stay,  
 Your covenant to help us dist betray.

While million's lives to ash were turned,  
 To their last breath Your intervention yearned,  
 Still hoping day and night, while all the ovens burned.  
 Why were our prayers of desperation spurned?



Rabbi Ishmael descended and told his colleagues the word of God. Thereupon the evil man commanded to slay them with force.

Rabbi Ishmael, the Kohein Gadol, and Rabban Simeon ben Gamaliel, the leader of Israel were the first to be taken to the place of execution, where each desired to precede the other in being slain and thus be spared the sight of the martyrdom of his colleague.

Thereupon the tyrant ordered them to cast lots, and the lot fell on Rabban Simeon, whose head was stricken off with a sword. Rabbi Ishmael lifted it up and cried bitterly: "Oh, that such a tongue, skilled in the precepts of the Torah, must lick dust!"

יָרַד וְהִגִּיד לְחֻבְרֵי מֵאֲמַר אֵל, וְצִוָּה  
 הַבְּלִיעַל לְהִרְגָם בְּכַח וְלֵאמֹר, וְשִׁנִּים מֵהֶם  
 הוֹצִיאוּ תַחֲלָה שְׂהֵם גְּדוּלֵי יִשְׂרָאֵל, רַבִּי  
 יִשְׁמַעְיָאֵל כְּהֵן גְּדוּל וְרַבֵּן שְׁמַעוֹן בֶּן  
 גַּמְלִיאֵל נְשִׂיא יִשְׂרָאֵל.

כְּרוֹת רֵאשׁוֹ תַחֲלָה הִרְבָּה לְבַעוֹן, וְנָם  
 הִרְגֵנִי תַחֲלָה וְאֵל אֶרְאֶה בְּמִיתַת מְשִׁרַת  
 לְדָר בְּמַעוֹן, וְלִהְפִיל גּוֹרְלוֹת צִוָּה צְפַעוֹן,  
 וְנָפַל הַגּוֹרֵל עַל רַבֵּן שְׁמַעוֹן.

לְשִׁפוֹךְ דָּמוֹ מִהָר כְּשׁוֹר פָּר, וְכִשְׁנַחֲתָךְ  
 רֵאשׁוֹ נָטְלוֹ וְצָרַח עָלָיו בְּקוֹל מֵר כְּשׁוֹפֵר,  
 אֵי הֲלִשׁוֹן הַמְמַהֲרֵת לְהוֹרוֹת בְּאֲמָרֵי  
 שְׁפָר, בְּעִזּוֹנוֹת אֵיךְ עֲתָה לֹחֲכֵת אֶת  
 הָעָפָר.

If You own we are, O Lord, then You are King  
 If only by Your leave occurs each thing.  
 The butcher You and we the offering,  
 Yet who, but You, can heal our suffering?

The help You send us must renew  
 All of humankind, not just the Jew  
 The Arabs and the Russians too  
 Must be freed, ere peace is true.

Send Your anointed Savior Lord,  
 To turn to plowshares atom's sword.  
 May each see Him, the One adored  
 And prophesied by prophet's word.

Reb Zalman Schachter-Shalomi



Hearing Rabbi Ishmael lamenting, the tyrant's daughter turned her lecherous gaze upon his beauty and petitioned her father to spare the rabbi's life, but he refused. Rabbi Ishmael was flayed, suffering with great fortitude; he wept only when his executioners reached the place of the tefillin.

The angels of heaven called in anguish: "Is this the Torah, and this its reward? Behold, the foe blasphemes Your great and revered name, and scorns the Torah!" Whereupon a voice replied from heaven: "If I hear another sound uttered I will turn the world to water; I will devastate both heaven and earth. This is my decree; accept it, all of you who love the Torah that preceded creation by two thousand years."

מָה מְאֹד בָּכָה עָלָיו בְּחֶרֶדָה, בֵּת בְּלִיעֵל  
 לְקוֹל בְּכִיתוֹ שֶׁל רַבִּי יִשְׁמַעֵאל עֲמֻדָה,  
 תֵּאָר יָפְיוֹ בְּלִבָּה חֲמֻדָה, וְשִׂאֵלָה מֵאֵת  
 אָבִיהָ חִיתוֹ לְהַעֲמִידָה.

נֶאֱמַר בְּלִיעֵל דָּבָר זֶה לְעִשׂוֹתוֹ, לְהַפְשִׁיט  
 עוֹרוֹ מֵעַל פָּנָיו שִׂאֵלָה מֵאֵתוֹ, וְלֹא עָכַב  
 דָּבָר זֶה לְעִשׂוֹתוֹ, וְכִשְׁהִגִּיעַ לְמִקּוֹם תְּפִלִּין  
 צָרַח בְּקוֹל מֵר לְיוֹצֵר נִשְׁמָתוֹ.

שָׂרְפֵי מַעֲלָה צָעֲקוּ בְּמִרְהָ, זוֹ תוֹרָה וְזֶה  
 שְׂכָרָה עֲטָה כְּשִׁלְמָה אוֹרָה, אוֹיֵב מִנֶּאֱמָר  
 שְׂמֵךְ הַגְּדוֹל וְהַנּוֹרָא, וּמִתְחַרֵּף וּמִגְדֵּף עַל  
 דְּבָרֵי תוֹרָה.

לְעִנְתָה בֵּת קוֹל מְשֻׁמִּים, אִם אֲשַׁמַּע קוֹל  
 אַחֵר אֶהְפֹּךְ אֶת הָעוֹלָם לְמַיִם, לְתַהוֹ  
 וְבָהוּ אֲשִׁית הַדּוֹמָיִם, גְּזָרָה הִיא מִלְּפָנָי,  
 קְבֻלָּה מְשַׁעֲשְׁעֵי דַת יוֹמָיִם.

## Under the Ruins of Poland

Under the ruins of Poland  
lies my fair-haired dove,  
her dead face, my fallen city,  
are more real to me than love.  
*My fate, my sorrow.*

The squire's pretty wife  
confessed her trifling sins,  
she wakened the next morning  
new, redeemed and cleansed.  
*My fate, my sorrow.*

Across the ruins of Poland  
the snow lies thick and deep,  
but the headache of my darling  
will not mend with sleep.  
*My fate, my sorrow.*

Her death sits down beside me  
To write letters to the world,  
But words to tell her suffering  
Are worn-out and cold.  
*My fate, my sorrow.*

Above the ruins of Poland  
a hawk flies high and stays,  
that bird of giant darkness  
shadows all my days.  
*My fate, my sorrow.*

That bird of huge ill-omen  
has seized my heart, its prey,  
and carries the sad tidings  
of this song eternally,  
*My fate, my sorrow.*

Under the ruins of Poland  
lies my fair-haired dove,  
her dead face, my fallen city,  
are more real to me than love.  
*My fate, my sorrow.*

*By Itzik Manger*



Thus were slain men of spotless conduct  
and profound learning, who were Israel's  
cornerstones jeweled with divine precepts.  
The third victim, Rabbi Akiba, who had  
assured the continuity of Torah study, was led  
forth to die a martyr's death. They lacerated  
his body with combs of iron.

Full of devotion, Rabbi Akiba recited his prayers with a peaceful smile on his face while  
undergoing the extreme torture. When the executioner asked him whether he was a sorcerer  
that he could overcome the pain he was suffering, Rabbi Akiba replied: "I am no sorcerer, but  
I rejoice at the opportunity now given me to love my God with all my life." He died while he  
whispered the last words of the *Shema*: "God is One."

פְּקִידִים נְהַרְגוּ מֵאַחֲרֵי שִׁבְתַּי כְּנִסְיוֹת,  
מֵלֵאֵי מִצְוֹת כְּרֵמוֹן וּכְזֵוֹיֹת, וְהוֹצִיאוּ אֶת  
רַבִּי עֲקִיבָא דוֹרֵשׁ כְּתָרֵי אוֹתֵיּוֹת, וְסָרְקוּ  
בְּשָׂרוֹ בְּמִסְרָקוֹת פִּיפְיוֹת.

They wrapped him in the Torah he loved,  
 and lived by, and taught with awe,  
 in defiance of the Romans,  
 craving the teaching  
 as fish crave water.  
 Hanina was not the first Jew to be bound  
 and burned by the Amalek enemy  
 nor would he be the last that was certain.  
 There were still the Priests and Princes of Spain  
 and Crusaders and Cossacks  
 and the most mass-efficient of all,  
 the Germans  
 to come.  
 But his tortured vision-message  
 was the first,  
 and would somehow make the  
 Death of History easier  
 for these students and students-of-students  
 down to the Last Generation of Jews

who would have to suffer  
 for whatever there is  
 that calls for Jewish screams  
 to lullaby the world to restful sleep.  
 As the flames cracked  
 and the body sizzled  
 Hanina was heard to say:  
 He Who will see this desecrated Torah  
 avenged  
 will make good, somehow, my dying.  
 I see the parchment burn,  
 but the Letters are soaring to their source.  
 You may burn a Torah,  
 but Torah will not be consumed.  
 You may kill Jews,  
 but the Jews will survive  
 and serve witness  
 to the Genesis patterns of Creation  
 and the Isaiah prophecies of hope.

Danny Siegel



Rabbi Hananya ben  
 Teradyon was the fourth  
 victim. He was wrapped  
 in the Torah from which  
 he had been teaching and  
 placed on a pyre of green  
 brushwood, and his chest

צְוָה לְהוֹצִיא רַבִּי חֲנַנְיָא בֶּן תֶּרְדִּיּוֹן מִבֵּית  
 אֲוִלְמוֹ, וּבְחִבְלֵי זְמוּדוֹת שְׂרָפוֹ גְּלָמוֹ,  
 וְסַפּוּגִין שֶׁל צֶמֶר שָׂמוּ עַל לְבוֹ לְעַכֵּב  
 עֲצָמוֹ, וּכְשֶׁנִּסְתַּלְקוּ מִיַּד נִשְׂרָף וְסִפֵּר  
 תּוֹרָה עִמוֹ.

was drenched with water to prolong the agony. His disciples, watching the flames dancing over their beloved teacher, asked: “Master, what do you see?” He replied: “I see parchment burning, while the letters of the Torah soar upward.” His disciples then advised him to open his mouth that the fire might enter and the sooner put an end to his sufferings; but he refused to do so, saying “It is best that God, who has given life should also take it away; no one may hasten his own death.” The executioner removed the wet sponge, fanned the flame, thus accelerating the end, and then plunged himself into the fire.



## Scrawled in Pencil in a sealed Railway Car:

Dan Pagis translated by Anthony Rudolf

HERE IN THIS TRANSPORT  
I EVE  
AND ABEL MY SON  
IF YOU SHOULD SEE MY OLDER SON  
CAIN SON OF MAN  
TELL HIM THAT I



Mourn, O my people, not yet bereft; their blood was shed for a worthless whim; they surrendered their lives to sanctify the name of God. Rabbi Hutspith the Interpreter was the fifth martyr. Trembling seized all who heard, tears flowed from all eyes, and all delight was turned to mourning for the murder of a sage like Rabbi Elazar ben Shamua. How our oppressors have fed on us! How they made us drink poison when they murdered Rabbi Hanina ben Hakinai!

They tortured us that we might break the commandments; they refused to take ransom, but insisted on the lives of those who studied the Torah, such as Rabbi Yeshevav the Scribe. The Edomite creatures have desolated us; they were harder on us than all the kings of the world and slaughtered many of us, including Rabbi Judah ben Dama.

You have said: "The house of Jacob shall be fire, and Joseph's house a flame, with Esau's house like straw"; but now the straw has quenched the fire! Eternal One, hear my cry, cause the swift removal of our foes who agreed to slaughter ten godly men including Rabbi Judah ben Bava.

This has befallen us; we narrate it with a heart full of grief. You who are in heaven, heed our supplication; You, O Lord, are a merciful and gracious God. Gracious One, look down from heaven; see the blood of the saintly martyrs, and remove all stains of guilt. O God, You are *Melekh* who sits on the throne of mercy.

קוֹנְנוּ עִם לֹא אֱלֹמֶן, כִּי עַל דְּבַר מוֹעֵט  
נִשְׁפָּד דָּמִן, לְקֹדֶשׁ שֵׁם שָׁמַיִם מְסֻרוֹ  
עֲצָמוֹן, בְּהַרְיגַת רַבִּי חוּצְפִית הַמֵּתִירָגְמָן.

רְעֵדָה תֵּאָחֹז כָּל שׁוֹמֵעַ שְׁמוּעָה, וְתִזְלַל כָּל  
עֵינַי דְּמוּעָה, וְנִהַפְּדָ לְאַבֶּל כָּל שֶׁעֲשׂוּעָה, עַל  
הַרְיגַת רַבִּי אֶלְעָזָר בֶּן שָׁמוּעָה.

שְׁחַתְנוּנֵי צוֹרְרֵי וּמַעֲנֵי, וּמִלְּאוּ כֶרֶסֶם  
מִעֲדֵנֵי, וְהִשְׁקוּנֵי מִי רוּשׁ וְלַעֲנֵי, בְּהַרְיגַת  
רַבִּי חֲנִינְיָא בֶּן חֲכִינְיָא.

תִּקְפוּ עָלֵינוּ צָרוֹת מִצֹּת לְהַפֵּר, וּמֵאֲנוּ  
לְקַחַת הוֹן וְכֹפֶר, כִּי אִם נִפְשׁוֹת הַהוֹגֹת  
אֲמַרֵי שֹׁפֵר, כְּמוֹ רַבִּי יִשְׁבָּב הַסּוֹפֵר.  
יַחַתְנוּנוּ בְּנֵי עֲדִינָה הַשׁוֹמְמָה, הִרְעוּ לָנוּ  
מִכָּל מַלְכֵי אֲדָמָה, וְהִרְגוּ מִנּוּ כְּפָה וְכַפָּה,  
בְּהַרְיגַת רַבִּי יְהוּדָה בֶּן דָּמָה.

דְּבַרְתָּ בַּיִת יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהָבָה,  
הֵן עֲתֵדָה קֵשׁ אוֹרֶם כְּבָה, חֵי זַעֲקֵי קָשׁוּב  
וְקָרֵב בְּעוֹר יוֹם הַבָּא, כִּי הִפָּה הַסְּכִימוֹ  
לְהַרוֹג עֲשָׂרָה צַדִּיקִים עִם רַבִּי יְהוּדָה בֶּן  
בָּבָא.

זֹאת קִרְאָתְנוּ וְסַפְרָנוּ בְּשִׁנּוֹן, וְשִׁפְכָנוּ יָב  
שָׁפוּל וְאֲנוֹן, מִפְּרוֹם הַסִּכַּת תַּחֲנוּן,  
יֵי יֵי אֵל רַחוּם וְחַנּוּן.

חַנּוּן הַבֵּיטָה מִפְּרוֹמִים, תִּשְׁפֹּכֶת דָּם  
הַצַּדִּיקִים וְתִמְצִית דָּמִים, תִּרְאָה  
בְּפִרְגוֹדֶךָ וְהַעֲבֵר כְּתָמִים, אֵל מֶלֶךְ יוֹשֵׁב  
עַל כִּסֵּא רַחֲמִים.

Lord, what are we humans, that You have regard for us,  
Mere mortals, that You take account of us?

We are like a breath, our days are like a fleeting shadow.  
He flourishes and grows in the morning ; he fades and withers in evening  
Teach us to number our days, that we may attain a heart of wisdom.  
Mark the innocent, look upon the upright; for there is a future for a man of peace.

Surely God will free me from the grave, Elohim shall receive me in deed  
My flesh and my heart fail, yet God is my strength forever  
The dust returns to the earth as it was; but the spirit returns to God who gave it.

It is  
customary to  
rise for Yizkor  
prayers,  
El Maley  
Rakhamim,  
and Kaddish.

יְיָ, מָה אָדָם וַתִּדְעֶהוּ, בֶּן-אָנוּשׁ וַתַּחֲשִׁבֵהוּ.

אָדָם לְהִבֵּל דָּמָה, יָמָיו כְּצֵל עוֹבֵר.  
בְּבִקְרֵי יְצִיץ וְחָלַף, לְעָרֵב יְמוֹלֵל וַיִּבֶשׁ.  
לְמִנּוֹת יָמָיו כִּן הוֹדַע, וְנִבְא לִבָּב חֲכָמָה.  
שְׁמֵר-תָּם וּדְאָה יִשְׂרָאֵל, כִּי אַחֲרִית לְאִישׁ שְׁלוֹם.

אֵךְ אֱלֹהִים יִפְדֶּה נַפְשֵׁי מִיַּד שְׂאוּל, כִּי יִקְחֵנִי סָלָה.

כָּלֵה שְׂאֵרֵי וּלְבָבִי, צוּר לְבָבִי וְחֻלְקֵי אֱלֹהִים לְעוֹלָם.

וַיֵּשֶׁב הָעֶפְרַיִם עַל הָאָרֶץ כְּשֶׁהָיָה, וְהָרוּחַ  
תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה.

The Lord redeems the life of His servants; And those who trust in Him shall not feel forsaken.  
Eternal God, in whose eyes a thousand years are but as yesterday, in whose hands are the souls  
of the living and the dead, in Your sight every soul is precious.

O Lord, from whom we come and to whom we return, strengthen us as we now remember our  
loved ones who have been reunited with You.

Be with us as we consecrate this hour to the memory of our departed.

— שׂוֹמְרֵי י"ד לַנְּגִידֵי תְּמִיד —

I have set the Lord before me always, He is at my right hand; I shall not fail.  
Therefore my heart rejoices, my whole being exults, And my body rests secure.

*Yizkor, a time to mourn our lost loved ones, is for some a time to mourn relationships that were not fully loving. We pray zikaron livrahah "may the memory be a blessing." We hope that with the passing of time we can let go of our pain and disappointment in the shortcomings of our deceased loved ones and see them as blessings in our lives, distilling the goodness in them which may now be overshadowed. In coming to terms with difficult relationships, we are blessed with peace, and memory becomes blessing.*

Let God remember the soul of my father or husband, (insert name) who went to his place of eternal rest. Please let his soul be bound up with the living in the continuum of life, and may his rest be honorable. Grant him abundant joy in Your presence, and sweet pleasures at Your right hand for eternity. Amen.

Let God remember the soul of my mother or wife, (insert name) who went to her place of eternal rest. Please let her soul be bound up with the living in the continuum of life, and may her rest be honorable. Grant her abundant joy in Your presence, and sweet pleasures at Your right hand for eternity. Amen.

Let God remember the soul of (insert name) who went to his place of eternal rest. Please let his soul be bound up with the living in the continuum of life, and may his rest be honorable. Grant him abundant joy in Your presence, and sweet pleasures at Your right hand for eternity. Amen.

Let God remember the soul of (insert name) who went to her place of eternal rest. Please let her soul be bound up with the living in the continuum of life, and may her rest be honorable. Grant her abundant joy in Your presence, and sweet pleasures at Your right hand for eternity. Amen.

*Prayer in remembrance of a father or husband:*

יזכור אלהים נשמת אבי מורי/בעלי היקר (insert name) שיהלך לעולמו, בעבור שבלי נדר אתן צדקה בעדו. בשכר זה, תהא נפשו צרויה בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבגן עדן, ונאמר אמן.

*Prayer in remembrance of a mother or wife:*

יזכור אלהים נשמת אמי מורתי/אשתי היקרה (insert name) שיהלכה לעולמה, בעבור שבלי נדר אתן צדקה בעדו. בשכר זה, תהא נפשה צרויה בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבגן עדן, ונאמר אמן.

*Prayer in remembrance of a brother, male friend or cousin:*

יזכור אלהים נשמת אחי/חברי/בן דודי היקר (insert name) שיהלך לעולמו. בעבור שאני נודר צדקה בעדו, בשכר זה, תהא נפשו צרויה בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבגן עדן. אמן.

*Prayer in remembrance of a sister, female friend or cousin:*

יזכור אלהים נשמת אחותי/חברתי/בת דודי היקרה (insert name) שיהלכה לעולמה. בעבור שאני נודר צדקה בעדה, בשכר זה, תהא נפשה צרויה בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבגן עדן. אמן.

*Prayer in remembrance of a grandfather or uncle:*

Let God remember the soul of my father or husband, (insert name) who went to his place of eternal rest. Please let his soul be bound up with the living in the continuum of life, and may his rest be honorable. Grant him abundant joy in Your presence, and sweet pleasures at Your right hand for eternity. Amen.

יזכור אלהים נשמות סבי מורי/דודי היקר  
 שהלך לעולמו, בעבור שבלי  
 נדר אתן צדקה בעדו. בשכר זה, תהא  
 נפשו צרורה בצרור החיים עם נשמות  
 אברהם יצחק ויעקב, שרה רבקה רחל  
 ולאה, ועם שאר צדיקים וצדקניות  
 שבגן עדן, ונאמר אמן.

*Prayer in remembrance of a grandmother or aunt:*

Let God remember the soul of my mother or wife, (insert name) who went to her place of eternal rest. Please let her soul be bound up with the living in the continuum of life, and may her rest be honorable. Grant her abundant joy in Your presence, and sweet pleasures at Your right hand for eternity. Amen.

יזכור אלהים נשמות סבתי מורתי/דודתי  
 היקרה שהלכה לעולמה,  
 בעבור שבלי נדר אתן צדקה בעדו. בשכר  
 זה, תהא נפשה צרורה בצרור החיים  
 עם נשמות אברהם יצחק ויעקב, שרה  
 רבקה רחל ולאה, ועם שאר צדיקים  
 וצדקניות שבגן עדן, ונאמר אמן.

*Prayer in remembrance of all relatives:*

Let God remember the soul of (insert names) who went to their place of eternal rest. Please let their soul be bound up with the living in the continuum of life, and may their rest be honorable. Grant them abundant joy in Your presence, and sweet pleasures at Your right hand for eternity. Amen.

יזכור אלהים נשמות כל קרובי  
 היקרים שהלכו לעולמם.  
 בעבור שאני נודר צדקה בעדם,  
 בשכר זה, תהיינה נפשותיהם צרורות  
 בצרור החיים עם נשמות אברהם יצחק  
 ויעקב, שרה רבקה רחל ולאה, ועם שאר  
 צדיקים וצדקניות שבגן עדן. אמן.

for those who have fallen in the defense of Israel

יִזְכּוֹר אֱלֹהִים אֶת נַשְׁמוֹת תּוֹלֵי צַבָּא הַהֲגָנָה לְיִשְׂרָאֵל שֶׁמָּסְרוּ נַפְשָׁם עַל קִדְשֵׁי הַשֵּׁם, הָעַם וְהָאָרֶץ, וְנָפְלוּ מוֹת גְּבוּרִים בְּמִלְחַמַת הַשְּׁחָרוּר, וּבְמַעַרְכוֹת סִינֵי בְּתַפְקִידֵי הַגָּנָה וּבִטְחוֹן. מִנְשָׁרִים קָלוּ, וּמֵאֲרִיזוֹת גָּבְרוּ, בְּהַחֲלָצָם לְעִזְרַת הָעַם, וְהָרוּ בְדָמָם הַטְּהוֹר אֶת רַגְבֵי אֲדָמַת קִדְשֵׁנוּ וּמִדְּבָרוֹת סִינֵי. זָכַר עֲקֵדְתָם וּמַעֲשֵׂי גְבוּרַתָם לֹא יִסּוּפוּ מֵאֲתַנּוּ לְעוֹלָמִים. תְּהִינָה נַשְׁמוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים עִם נַשְׁמוֹת אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, וְעִם נַשְׁמוֹת שְׂאֵר גְּבוּרֵי יִשְׂרָאֵל וְקְדוּשָׁיו שֶׁבְּגֵן עֵדֶן. אָמֵן.

MERCIFUL GOD, Who dwells on high and in our hearts, grant perfect peace to the souls of our martyrs who gave their lives for the sanctification of Your name, for the preservation of our people, and for the redemption of the holy land. Shelter them in Your divine presence among the holy and pure whose radiance is like the brightness of the firmament. May their memory inspire us to live justly and kindly. May their souls be at peace; and may they be bound up in the bond of eternal life. Let us say: Amen

for those murdered in the Shoah

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמֵּצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה. בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהַר הַרְקִיעַ מְזַהְרִים אֶת נַשְׁמוֹת הַקְּדוּשִׁים וְהַטְּהוּרִים שֶׁנִּשְׁחַטוּ וְשֶׁנִּשְׂרְפוּ, וְשֶׁנִּטְבְּעוּ וְשֶׁנִּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם. בְּעִבוּר שְׁנוּדָרִים צְדָקָה בְּעַד הַזְּכָרַת נַשְׁמוֹתֵיהֶם, לָכֵן בְּעַל הַרְחָמִים יִסְתַּיְרָהוּ בְּסִתְרֵי כַּנְפָיו לְעוֹלָמִים. תְּהִינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים. עִם נַשְׁמוֹת אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִיקְנִיּוֹת שֶׁבְּגֵן עֵדֶן. ייִ הוּא נַחֲלָתָם: וְיִנּוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבָם. וְנֹאמַר אָמֵן:

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים.  
 הַמֵּצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְּפֵי הַשְּׂכִינָה.  
 בְּמַעְלֹת קְדוּשִׁים וְטְהוֹרִים כְּזֹהַר הַרְקִיעַ  
 מְזַהְרִים אֶת נִשְׁמוֹת  
 אֲנָשֵׁי-שְׁלוֹמֵנו חֲבֵרֵי-ק"ק בֵּית-צִיּוֹן שֶׁהִלְכוּ לְעוֹלָמָם  
 בְּעִבּוּר שְׁנוֹדָרִים צְדָקָה בְּעַד הַזְּכָרֹת  
 נִשְׁמוֹתֵיהֶם, לִכֵּן בְּעַל הַרְחָמִים  
 יִסְתַּדְּרֵהוּ בְּסִתְרֵי כַּנְּפָיו לְעוֹלָמִים.  
 תְּהִינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרּוֹר הַחַיִּים.  
 עִם נִשְׁמוֹת אֲבֹתָהֶם יִצְחָק וְיַעֲקֹב, שְׂרָה  
 רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים  
 וְצַדִּיקֵינֵינוּ שְׂבִיבֵי עֵדוֹ. ייִ הוּא נִחְלָתָם:  
 וְיִנּוּחַ בְּשָׁלוֹם עַל מִשְׁכַּבָּם. וְנֹאמַר אָמֵן:

Compassionate God Whose home is in the loftiest space, find an appropriate resting place in the shelter of the divine presence, amongst the pure and cleansed ones who now shine like the heavens themselves, for the souls of our dear friends, relatives and members of our Temple Beth Zion community who have gone on to other worlds. In their honor, we plan to offer tzedakah (charity, righteousness) for their remembrance. May the Garden of Eden be their resting place. May the MASTER OF MERCY comfort them beneath the divine wing forevermore. May their souls be bound together with your eternal being. You are now their inheritance. May they rest in peace. And let us say, Amen.

*El malay rakhmim shokhayn bam'romim Ham'tzay m'nukha n'khona Takhat kan'fay haShekhina B'ma-a lot k'doshim u-t'horim K'zohar ha-rakia maz'hirim. Et nishmot ha-y'sharim v'ha-y'sharot Sheh-hal'khu l'olamim. Ba-avur shehanu nod'rim li-tz'dakah B'ad haz'karat nish'motayhem. B'gan Eden t'hay m'nukhatam La-khayn ba-al ha-rakhmim yas'tiraym B'sayter k'nafav l'olamim V'yitzror bitzror ha-khai-yim Et nish'motayhem, Adonai hu na-khalatam, V'yanukha v'shalom Al mish'kavam V'nomar, Amen.*

Psalm of David

The Lord is my shepherd, I shall not want.

The Lord makes me lie down in green pastures, leads me beside quiet waters, and restores my soul.

The Lord guides me in paths of righteousness for God's name's sake.

Even though I walk through the darkest valley, I will fear no evil, for You are with me;

Your rod and Your staff, they comfort me.

You prepare a table before me in the presence of my enemies.

You anoint my head with oil; my cup overflows.

Surely goodness and love will follow me all the days of my life,

and I will dwell in the house of Adonai forever.

מִזְמוֹר לְדָוִד

יְהוָה רֹעִי לֹא אֶחְסָר:

בְּנֵאֲוֹת דְּשֵׂא יִרְבִּיצַנִי עַל־מֵי מְנוּחֹת

יְנַהֲלֵנִי: נַפְשִׁי יִשְׁוֶבֶב יִנְחֵנִי בְּמַעְגְלֵי צְדָק

לְמַעַן שְׁמוֹ: גַּם כִּי־אֵלֶךְ בְּגֵיא צַלְמוֹת

לֹא־אִירָא רָע כִּי־אֲתָה עִמָּדִי שְׂבָטְךָ

וּמִשְׁעֲנֵתְךָ הַמָּוֶה יְנַחֲמֵנִי: תִּיעָרְךָ לִפְנֵי

שׂוֹלְחֹן נֶגֶד צַדִּיקֶיךָ דִּשְׁנֵת בְּשֵׁמֶן רֵאשִׁי

כֹּסֵי רוּיָה: אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי

כָּל־יְמֵי חַיִּי וּשְׁבַתִּי בְּבֵית־יְהוָה לְאֶרְךָ

יָמִים:

*Mizmor l'David*

*Adonai ro-i lo echsar binot desheh yarbitzeini al mei m'nukhot y'nahaleini.  
nafshi y'shoveiv yankheini b'ma-ag'lei tzedek l'ma'an sh'mo.*

*gam ki elech b'gei tzalmavet lo ira ra ki ata imadi, shivt'cha u-mishantecha  
heima yentakhamuni.*

*ta-aroch l'fanai shulkhan neged tzor'rai.*

*dishanta vashemen roshi kosi r'vaya.*

*ach tov vakhesed yird'funi kol y'mei khayai, v'shavti b'veit adonai*

*l'orech yamim.*

Mourners Rise

Magnified and sanctified be God's great name in the world which God has created according to God's will. May You establish Your kingdom soon, in our lifetime. Let us say: **Amen.**

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though Adonai is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: **Amen.**

May God grant abundant peace and life to us and to all Israel. Let us say: **Amen.**

May THE ONE who ordains harmony in the universe grant peace to us and to all Israel, and all who dwell on earth. Let us say: **Amen.**

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן  
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וְלְעֵלְמֵי  
עֵלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְמָא וְלְעֵלְמָא מְכָל  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא,  
דְּאִמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים  
(טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה  
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל  
יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name..

Mourners:

*Yit-gadal v'yit-kadash sh'mey raba, b'alma di v'ra khirutey, v'yam-likh mal-khutey b'kha-yey-khon uv-yomey-khon uv-kha-yey d'khol beyt yisrael ba-agala u-vizman kariu, v'imru amen.*

Congregation and mourners:

*Y'hey sh'mey raba m'varakh l'alam ul-almey alma-ya.*

Mourners:

*Yit-barakh v'yish-tabakh v'yit-pa-ar v'yit-romam vyit-na-sey v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha, b'rikh hu, l'eyla ul-eyla mi-kol bir-khata v'shi-rata tush-b'khata v'ne-khemata da-amiran b'alma, v'imru amen.*

*Y'hey sh'lama raba min sh'ma-ya v'kha-yim aleynu v'al kol yisrael, v'imru amen.*

*Oseh shalom bi-m'romav, hu ya-aseh shalom aleynu v'al kol yisrael, v'al kol yoshvai tayvele v'imru amen.*