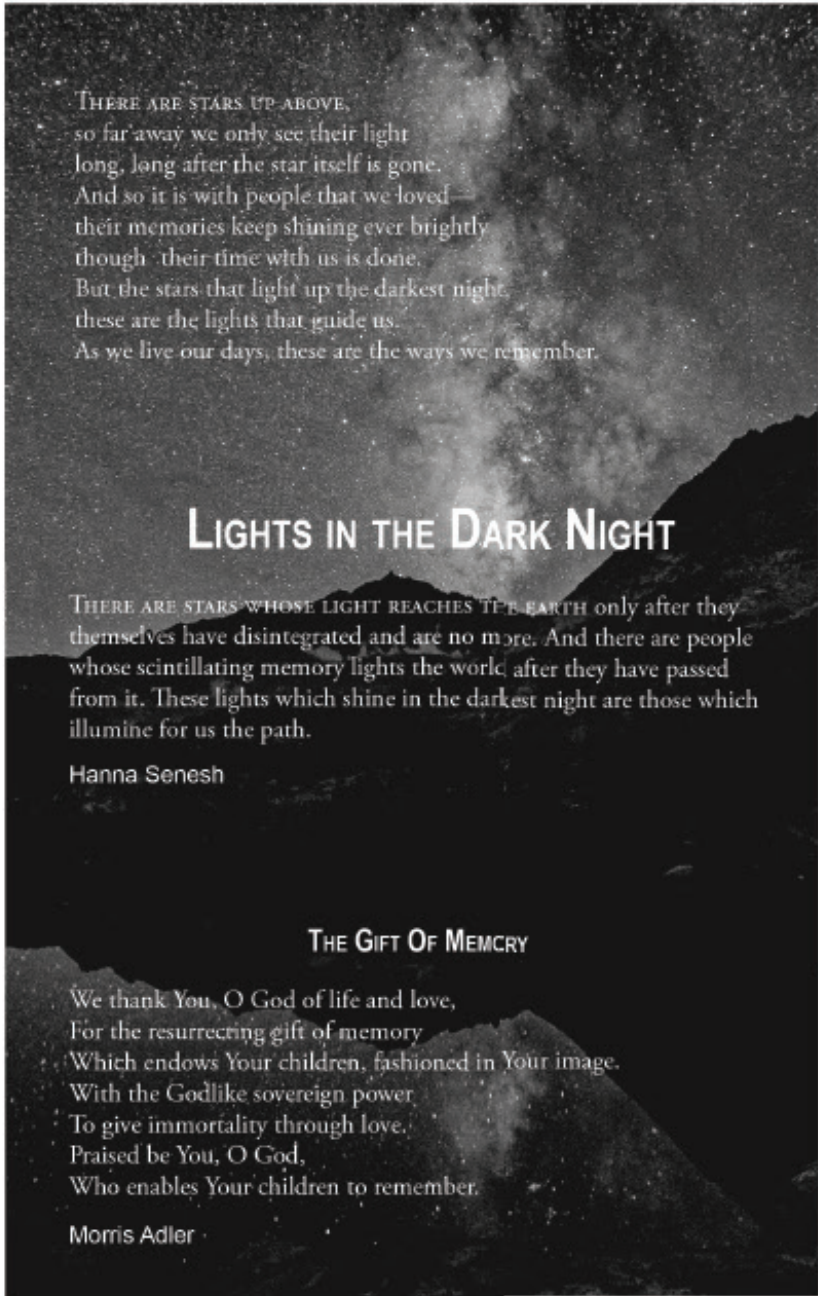


קהלת מערב  
KEHILLAT MA'ARAV

# YIZKOR





THERE ARE STARS UP ABOVE,  
so far away we only see their light  
long, long after the star itself is gone.  
And so it is with people that we loved—  
their memories keep shining ever brightly  
though their time with us is done.  
But the stars that light up the darkest night,  
these are the lights that guide us.  
As we live our days, these are the ways we remember.

## LIGHTS IN THE DARK NIGHT

THERE ARE STARS WHOSE LIGHT REACHES THE EARTH only after they themselves have disintegrated and are no more. And there are people whose scintillating memory lights the world after they have passed from it. These lights which shine in the darkest night are those which illumine for us the path.

Hanna Senesh

## THE GIFT OF MEMORY

We thank You, O God of life and love,  
For the resurrecting gift of memory  
Which endows Your children, fashioned in Your image,  
With the Godlike sovereign power  
To give immortality through love.  
Praised be You, O God,  
Who enables Your children to remember.

Morris Adler

## *REFLECTIONS BEFORE YIZKOR*

"Death" and "dying" two simple figures of speech; an abstract noun and a present participle.

"Death: a permanent cessation of all vital functions."

"Dying: the cause or occasion or loss of life."

How wonderfully concise is the dictionary!

How exact its definitions!

Death for us is a mixture of moods,

Fear of abandonment, separation, being left alone, brooding anger, fists shaken against the sky, voices shouted against the grave,

regrets, things that could have been, that should have been, but that were not.

bittersweet nostalgia,

ugly scenes transmuted into memories of mere mischief.

Sharp quarrels softened by the passing of time,

Words of stone smoothed by perspective,  
tears, salt of self pity, brine of resentment

and remembrance of that gray day,  
of a tear in the cloth, of a handful of earth,  
and now this moment

when together we cling to courage,  
we who have the right to mourn  
for others and for ourselves

It is the dignity of the soul  
to hold on to the past;  
it is the dignity of the spirit  
to take hold of the future,

To love again and to forgive  
others and ourselves,  
to rise from grief,  
to sew the torn garment,  
to live, to love, even to laugh again,  
and at the same time to remember -  
always to remember, always.

**by Rabbi Harold Schulweis**

## “IN NATURE’S EBB AND FLOW”

IN NATURE’S EBB AND FLOW, GOD’S ETERNAL LAW ABIDES.

When tears dim our vision or grief clouds our understanding,  
we often lose sight of God’s eternal plan.

Yet we know that growth and decay, life and death,  
all reveal a divine purpose.

God who is our support in the struggles of life, is also our hope in death.  
We have set God before us and shall not despair.

In God’s hands are the souls of all the living and the spirits of all flesh.

Under God’s protection we abide, and by God’s love are we comforted.

O Life our life, Soul of our soul, cause Your light to shine into our hearts,  
and fill our spirits with abiding trust in You.





## KOL HA-OLAM KULO REB NAHMAN OF BRATSLAV

Kol ha-olam kulo gesher tzar m'od  
Gesher tzar m'od Gesher tzar m'od  
Kol ha-olam kulo gesher tzar m'od gesher tzar m'od  
V'ha-ikar V'ha-ikar  
Lo l'fachayd, lo l'fachayd klal

The world is a very narrow bridge  
and the most important part  
is not to be afraid

---

ELI ELI MY GOD

## HALICHA L'KESARIYA WALK TO CAESARIA

Eli, Eli  
Shelo yigamer le'olam:  
Hachol vehayam  
Rishrush shel hamayim  
Berak hashamayim  
Tefilat ha'adam.

My God, My God  
May these things never end:  
The sand and the sea  
The rustle of the water  
The lightning in the sky  
Man's prayer.

## TWO SHIPS

OUR EXIT FROM THE WORLD, as compared and contrasted with one's entry into it, is portrayed by Rabbi Levi this way: Of two vessels sailing on the high seas, the ship which has come into port is in the eyes of the wise much more an object of joy than the ship about to leave the harbor. Even thus should we contemplate our departure from this world without sorrow or fear, seeing that at death we have already entered the harbor the haven or rest in the World-to-Come.

Exodus Rabbah 48:1

IT IS HARD TO SING OF ONENESS WHEN THE WORLD IS NOT COMPLETE.  
when those who once brought wholeness to our life have gone,  
and naught but memory can fill the emptiness their passing leaves behind.  
But memory can tell us only what we were, in company with those we loved;  
it cannot help us find what each of us, alone, must now become.  
Yet no one is really alone:  
those who live no more, echo still within our thoughts and words,  
and what they did is part of what we have become.  
We do best homage to our dead when we live our lives more fully,  
even in the shadow of our loss.  
For each of our lives is worth the life of the whole world;  
in each one is the breath of the Ultimate One.  
In affirming the One, we affirm the worth of each one  
whose life, now ended, brought us closer to the Source of life,  
in whose unity no one is alone and every life finds purpose.

THE LIGHT OF LIFE IS A FINITE FLAME.  
Like the Shabbat candles,  
life is kindled, it burns, it glows,  
it is radiant with warmth and beauty.  
But soon it fades, its substance is consumed,  
and it is no more.

In light we see;  
in light we are seen.  
The flames dance  
and our life burns down and gutters.  
There is an end to the flames.  
We are no more  
and are no more seen,  
yet we do not despair,  
for we are more than a memory  
slowly fading into the darkness.  
With our lives we give life.  
Something of us can never die:  
we move in the eternal cycle  
of darkness and death,  
of light and life.

IT IS A FEARFUL THING TO LOVE  
what death can touch.

A fearful thing to love,  
hope, dream; to be—  
to be, and oh! to lose.

A thing for fools this, and  
a holy thing,  
a holy thing to love.

For  
your life has lived in me,  
your laugh once lifted me,  
your word was gift to me.

To remember this brings a painful joy.  
'Tis a human thing, love,  
a holy thing,  
to love  
what death has touched.



YIZKOR—IN REMEMBRANCE OF A FATHER

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּה  
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.  
שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved father who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—IN REMEMBRANCE OF A MOTHER

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי שְׁהֶלְכָה לְעוֹלָמָהּ.  
אָנָּה תְּהִי נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ  
כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved mother who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—IN REMEMBRANCE OF A HUSBAND

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעָלִי שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּה תְּהִי  
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שְׁבַע  
שְׁמָחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved husband who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.



YIZKOR—IN REMEMBRANCE OF A WIFE

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי שֶׁהָלָכָה לְעוֹלָמָהּ. אָנָּה וְתִהְיֶה  
נִפְשָׁה צְרוּרָה בְּצִרוּר הַחַיִּים. וְתִהְיֶה מְנוּחָתָה כְּבוֹד. שְׁבַע  
שְׂמֻחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved wife who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—IN REMEMBRANCE OF A SON

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּנִי הָאֲהוּב מִחֲמַד עֵינֵי שֶׁהָלָךְ  
לְעוֹלָמוֹ. אָנָּה וְתִהְיֶה נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים. וְתִהְיֶה  
מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ  
נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved son who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—IN REMEMBRANCE OF A DAUGHTER

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּתִי הָאֲהוּבָה מִחֲמַד עֵינֵי שֶׁהָלָכָה  
לְעוֹלָמָהּ. אָנָּה וְתִהְיֶה נִפְשָׁה צְרוּרָה בְּצִרוּר הַחַיִּים. וְתִהְיֶה  
מְנוּחָתָה כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ  
נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved daughter who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—IN REMEMBRANCE OF RELATIVES AND FRIENDS

יִזְכֹּר אֱלֹהִים נַשְׁמוֹת קְרוֹבֵי וַיִּדֵּי שֶׁהָלְכוּ לְעוֹלָמָם.  
אָנָּה תִּהְיֶינָה נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצִוְרוֹר הַחַיִּים. וְתִהְיֶה  
מְנוּחָתָם כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ  
נִצַּח. אָמֵן:

May God remember the soul of my relatives and friends who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep their souls bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—IN REMEMBRANCE OF OUR MARTYRS

יִזְכֹּר אֱלֹהִים נַשְׁמוֹת כָּל־אֶחָיו בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ  
אֶת־נַפְשָׁם עַל־קִדּוּשׁ הַשֵּׁם. עַל־קִיּוֹם הָעָם. וְעַל־גְּאֻלַּת  
הָאָרֶץ. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַדָּבָר גְּבוּרָתָם וּמִסִּירוֹתָם.  
וְתִהְיֶינָה נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצִוְרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָם  
כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נִצַּח. אָמֵן:

May God remember the souls of our martyrs who gave their lives for the sanctification of His name, for the preservation of our people, and for the redemption of the Holy Land. May their heroism and sacrificial devotion be reflected in our thoughts and deeds. May their souls be bound up in the bond of life and their memories abide among us as an enduring blessing. Amen.

EYL MALEY RAHAMIM—PRAYER FOR THE DEPARTED

אל מלא רחמים שוכן במרומים המצא מנוחה נכונה  
תחת כנפי השכינה במעלות קדושים וטהורים כזהר  
הרקיע מזהירים את נשמות כל-אלה שהזכרנו היום  
לברכה. אנא בעל הרחמים תסתירם בסתר כנפיד  
לעולמים. ותצור בצרור החיים את נשמותיהם וינחו  
על-משכבותם בשלום. ונאמר אמן:

Merciful God, who dwells on high and in our hearts, grant perfect peace to the souls of our dearly beloved who have gone to their eternal rest. 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.

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא  
כְּרֻעֻתָּהּ. וַיִּמְלִיךְ מַלְכוּתָּהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיֵּי  
דְּכָל־בֵּית יִשְׂרָאֵל בְּעָנְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיד הוּא. לְעָלְמָא  
וּלְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא  
דְּאָמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,  
B'alma di v'ra hirutey, v'yam-lih mal-hutey  
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael

Ba-agala u-vizman kariv, v'imru **amen**.

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

Yit-barah v'yish-tabah v-yit-pa-ar v'yit-romam v'yit-na-sey  
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,  
**B'rih hu**, l'eyla ul-eyla mi-kol bir-hata v'shi-rata  
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru **amen**.

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

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