

Yizkor

Yizkor is a special memorial prayer for the departed, is recited in the synagogue (but may be recited at home if one cannot attend synagogue) four times a year, on the last day of Passover, on the second day of Shavuot, on Shemini Atzeret and on Yom Kippur.

Yizkor, in Hebrew, means "Remember." It is not only the first word of the prayer, it also represents its overall theme. In this prayer, we implore G-d to remember the souls of our relatives and friends that have passed on.

When we recite Yizkor, we renew and strengthen the connection between us and our loved one, bringing merit to the departed souls, elevating them in their celestial homes.

The main component of Yizkor is our personal pledge to give charity following the holiday in honor of the deceased. By giving charity, we are performing a positive physical deed in this world, something that the departed can no longer do.

The soul gains additional merit if the memory of its good deeds spur their loved ones to improve their ways.

In addition to reciting Yizkor for one's parents, one may recite Yizkor for any Jew who has passed on, including relatives and friends. When reciting Yizkor for more than one person, repeat the Yizkor paragraph each time, and substitute the words (my father), or (my mother), with the appropriate title.

For a father (and all males) say:

Yizkor elo-him nish'mas aboh mori (mention his Hebrew name and that of his mother) she-hölach l'olomo, ba-avur sheb'li neder e-tayn tz'dökoh ba-ado, bis'char zeh t'hay naf-sho tz'ruröh bitz'ror hacha-yim, im nishmas avrö-höm yitz-chök v'ya-akov, söröh riv-köh rö-chayl v'lay-öh, v'im sh'ör tza-dikim v'tzid-köni-yos she-b'gan ayden, v'nomar: Ömayn.	יְזַכֵּר אֱלֹהִים נִשְׁמַת אָבִיא מוֹרִי (פלוני בן פלונית) שֶׁהָלַךְ לְעוֹלָמוֹ, בְּעֵבֹר שְׁבַלִי נִדֵּר אֶתֶן צְדָקָה בְּעֵדוֹ, בְּשִׁכְרֵי זֶה תְּהֵא נַפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים, עִם נִשְׁמַת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצִדְקָנִיּוֹת שְׁבָגָן עֵדֶן, וְנֹאמַר: אָמֵן.
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Translation:

May G-d remember the soul of my father (or other relative), 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.

For a mother (and all females) say:

Yizkor elo-him nish'mas imi mo-rösi זִכּוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי
 (mention her Hebrew name and that of her (פלונית בת פלונית)
 mother) she-höl'chöh l'olö-möh, שְׁהִלְכָה לְעוֹלָמָה,
 ba-avur sheb'li neder etayn tz'dököh בְּעַבּוּר שֶׁבְלִי נָדַר אֶתְּנָן צְדָקָה
 ba-adöh, bis'char zeh t'hay naf-shöh בְּעֵדָה, בְּשֶׁכַר זֶה תְּהֵא נַפְשָׁה
 tz'ruröh bitz'ror ha-cha-yim, im צְרוּרָה בְּצָרוּר הַחַיִּים עִם
 nishmas avröhöm yitz-chök נִשְׁמַת אֲבָרָהֶם יִצְחָק
 v'ya-akov, söröh riv-köh rö-chayl וְיַעֲקֹב, שְׂרָה רַבְּקָה רַחֵל
 v'lay-öh, v'im sh'ör tza-dikim וְלֵאָה, וְעִם שְׂאָר צְדִיקִים
 v'tzid-köni-yös she-b'gan ayden, וְצִדְקָנִיּוֹת שְׁבָגְנָן עֵדֵן,
 v'nomar: Ömayn. : וְנֹאמַר : אָמֵן :

Translation:

May G-d remember the soul of my mother (or other relative), 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, Leah, and with the other righteous men and women who are in Gan Eden, and let us say, Amen.

Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.

Continue here:

Öv höracha-mim sho-chayn אָב הַרְחֵמִים שׁוֹכֵן
 m'romim, b'ra-chamöv hä-atzumim, מְרוֹמִים, בְּרַחֲמֵי הַעֲצוּמִים,
 hu yif-kod b'ra-chamim, הוּא יִפְקֹד בְּרַחֲמִים,
 ha-chasidim v'ha-y'shörim הַחַסִּידִים וְהַיְשָׁרִים
 v'ha-t'mi-mim, k'hilos ha-kodesh וְהַתְּמִימִים, קְהֵלוֹת הַקֹּדֶשׁ
 she-mös'ru naf-shöm al k'dushas שְׁמֵסֵרוּ נַפְשָׁם עַל קְדוּשַׁת
 ha-shaym, ha-ne-ehövim v'han'imim הַשֵּׁם, הַנְּאֻחָבִים וְהַנְּעִימִים
 b'cha-yay-hem, uv'mosöm lo nif-rödu. בְּחַיֵּיהֶם, וּבְמוֹתָם לֹא נִפְרְדוּ:
 min'shörim kalu, umay-arö-yos מִנְּשָׁרִים קָלוּ, וּמֵאֲרִיּוֹת
 gö-vayru, la-asos r'tzon konöm גָּבְרוּ, לְעִשׂוֹת רְצוֹן קוֹנֵם
 v'chay-fetz tzuröm. Yizk'raym וְחַפֵּץ צוּרָם: יִזְכְּרֵם
 elo-haynu l'tovöh, im sh'ör tzadikay אֱלֹהֵינוּ לְטוֹבָה, עִם שְׂאָר צְדִיקֵי
 olöm, v'yin-kom nik'mas dam avödöv עוֹלָם, וְיִנְקוּם נִקְמַת דָּם עֲבָדֶיךָ
 ha-shöfuch. Ka-kösuv b'soras mosheh הַשְּׂפוּךְ: בְּכַתּוּב בְּתוֹרַת מֹשֶׁה
 ish hö-elohim: Har-ninu go-yim amo, אִישׁ הָאֱלֹהִים: הֲרַנְּנוּ גוֹיִם עִמּוֹ,
 ki dam avödöv yikom, v'nököm yöshiv כִּי דָם עֲבָדֶיךָ יִקּוּם, וְנִקְם
 l'tzöröv, v'chiper ad'möso amo. V'al יְשִׁיב לְצָרֶיךָ, וְכִפֵּר אֲדָמָתוֹ
 y'day avödechö han'vi-im kösuv עִמּוֹ: וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים
 lay-mor: V'nikaysi dömöm lo nikaysi, כְּתוּב לֵאמֹר: וְנִקְיִתִּי דָמָם לֹא
 va-donöy sho-chayn b'tziyon. נִקְיִתִּי, וְיִי שֶׁכֵּן בְּצִיּוֹן:
 Uv'chis'vay hakodesh ne-emar: Lömöh וּבְכַתְּבֵי הַקֹּדֶשׁ נֹאמַר:
 yom'ru ha-go-yim a-yay elo-hayhem, לְמַה יֹּאמְרוּ הַגּוֹיִם אֲנִי
 yivöda ba-go-yim אֱלֹהֵיהֶם, וְנִדְעָ בְּגוֹיִם
 l'aynaynu nik'mas dam avödechö לְעֵינַיֵנוּ נִקְמַת דָּם עֲבָדֶיךָ
 ha-shöfuch. V'omayr: Ki doraysh הַשְּׂפוּךְ: וְאוֹמַר: כִּי דָרַשׁ
 dömim osöm zöchör, lo shö-chach דְּמַיִם אוֹתָם זָכַר, לֹא שָׁכַח
 tza-akas anövim. V'omayr: Yödin צְעָקַת עַנְוִיִּים: וְאוֹמַר: יְיָדִין
 ba-go-yim mölay g'vi-yos möchatz בְּגוֹיִם מְלֵא גִוִּיּוֹת מַחֵץ
 rosh al eretz rabö. Mi-nachal רֹאשׁ עַל אֶרֶץ רַבָּה: מִנַּחַל
 ba-derech yishteh, al kayn בְּדַרְךָ יִשְׁתַּה, עַל כֵּן
 yörim rosh. : יָרִים רֹאשׁ:

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.