

O God, exalted and full of compassion, grant perfect peace in Your sheltering Presence, among the holy and pure, to the soul of _____, who has gone to his/her eternal home.

Master of mercy, we beseech You, remember all the worthy and righteous deed that he/she performed in the land of the living.

May his/her soul be bound up in the bond of life. The Lord is his/her portion. May he/she rest in peace. And let us say, "Amen."

What is Yizkor?

Yizkor means "Remember" in Hebrew and is a special memorial prayer for the departed. Yizkor is the first word of the prayer; but it also represents the overall theme.

We ask God to remember the souls of our relatives and friends as we recall and strengthen our connection with them, thus bringing merit to the departed souls and spiritually elevating them as well as ourselves.

When Do We Say Yizkor?

Jews recite Yizkor in the synagogue four times a year, following the Torah reading on the last day of Passover, on the second day of Shavuot, on Shemini Atzeret and on Yom Kippur.



How Do We Commemorate Yizkor?

In addition to the prayer itself, the main component of Yizkor is our private pledge to give charity in honor of the deceased following the holy day.

By giving charity, we perform a positive physical deed in this world, something that the departed can no longer do. According to tradition, the soul gains additional merit if the memory of its good deeds spurs their loved ones to improve their ways.

It is also customary, like the *yahrzeit*, to kindle a 24-hour Yizkor candle (before the holy day).

For a father (and all males):

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'dokoh ba-ado, bis'char zeh t'hay naf-sho tz'ruröh bitz'ror hacha-yim, im nishmas avrö-höm yitz-chök v'ya-akov, söroh 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 אָבִי מוֹרִי (פְּלוֹנִי בֶן פְּלוֹנִית) שֶׁהִלַּךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבִלִי נָדַר אֶתֶן צְדָקָה בְּעֵדוּי, בִּשְׂכָר זֶה תְּהֵא נַפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים, עִם נִשְׁמַת אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, שְׁנֵיהֶם רִבְקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצִדְקָנִיּוֹת שְׁבָגוּ עִדְוֹ, וְנֹאמַר: אָמֵן.
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For a mother (and all females) say:

Yizkor elo-him nish'mas imi mo-rösi (mention her Hebrew name and that of her mother) she-höl'chöh l'olö-möh, ba-avur sheb'li neder etayn tz'dokoh ba-adöh, bis'char zeh t'hay naf-shöh tz'ruröh bitz'ror ha-cha-yim, im nishmas avröhöm yitz-chök v'ya-akov, söroh riv-köh rö-chayl v'lay-öh, v'im sh'ör tza-dikim v'tzid-köni-yös she-b'gan ayden, v'nomar: Ömayn.	יְזַכֵּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְסִי (פְּלוֹנִית בַּת פְּלוֹנִית) שֶׁהִלְכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבִלִי נָדַר אֶתֶן צְדָקָה בְּעֵדוּי, בִּשְׂכָר זֶה תְּהֵא נַפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נִשְׁמַת אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, שְׁנֵיהֶם רִבְקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצִדְקָנִיּוֹת שְׁבָגוּ עִדְוֹ, וְנֹאמַר: אָמֵן.
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May God remember the soul of my _____ (mention relationship), _____ (mention Hebrew name and that of his/her mother) who has gone to his/her eternal home.

In loving testimony to his/her life I pledge charity to help perpetuate ideals important to him/her.

In this merit, may his/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 abide in the Garden of Eden; and let us say, "Amen."

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Baycrest
Innovations in aging

Yahrzeit
and Yizkor
(Jewish memorial
prayers)

Contains sacred texts, please do not discard as trash but dispose through burial in a *geniza* by contacting your local rabbi or synagogue.

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What is a *Yahrzeit*?

Yahrzeit means "Time (of) Year" in Yiddish and refers to the anniversary of the day of death of a relative. In Jewish tradition, mourners ritually grieve for a year and then return to a fully normal life when the year of mourning is over.

The *Shulhan Arukh*, the 16th-century code of Jewish law, notes: "One should not grieve too much for the dead." However, there are several occasions each year when Jews memorialize the dead. The most significant of these is *yahrzeit*, the anniversary of the death according to the Hebrew calendar.

How Do We Observe *Yahrzeit*?

As is the case in all Jewish holy days, *yahrzeit* observance begins at night. Those observing a *yahrzeit* light a 24-hour candle and, through our act of remembrance, "the spirit of the dead person fills the room again for 24 hours." Jewish Law permits the use of electric candles when fire safety is a concern as at Baycrest.

One attends synagogue for the evening, morning, and afternoon services and recites the *Kaddish*, the mourner's prayer.

If it is not possible to attend services and say *Kaddish*, the *Maleh Rahamim* ("God, full of mercy") prayer may be recited in the absence of a *minyan* (quorum needed for public prayer). One should not go to a celebration or party on the day of *yahrzeit*, and some people fast on that day.



Text of the *Kaddish*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי-בְרָא
בְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל-בֵּית יִשְׂרָאֵל, בְּעֻגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ
הוּא, לְעַלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְאִמְרִין בְּעַלְמָא, וְאָמְרוּ: אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל-
כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

*Yitgadal v'yitkadash sh'mei raba b'alma
di-v'ra chirutei, v'yamlich malchutei
b'chayeichon uvyomeichon uvchaye 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 min-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."*

Glorified and sanctified is God's great name throughout the world which God has created according to God's will. May God establish God's kingdom in your lifetime and during your days, and within the life of the entire House of Israel, speedily and soon; and say, Amen.

May God's great name be blessed forever and to all eternity! Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be God, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, "Amen."

May there be abundant peace from heaven, and life, for us and for all Israel; and say, "Amen." May God who creates peace in the heavens, create peace for us and for all Israel; and say, "Amen."



Text of the *Maleh Rahamim*:

For a Man

Ayl mö-lay ra-chamim, sho-chayn אל מלא רחמים שוכן
ba-m'romim, ham-tzay m'nuchô במרומים המצא מנוחה
n'chonoh al kan-fey hash-chinoh, נכונה על כנפי השכינה
b'ma-alos k'doshim ut'horim במעלות קדושים וטהורים
k'zohar hô-roki-a maz-hirim, es כוהר הרקיע מזהירים, את
nish-mas (mention his Hebrew name and (נשמת (פלוני בן פלוני)
that of his father) she-hôlach l'olomo, שהלך לעולמו,
ba-avur she-nôd'vu tz'dokoh בעבור שנדרבו צדקה
b'ad haz-koras nish-mosoh, b'gan בעד הזכרת נשמתה, בגן
ay-den t'hay m'nuchô-so, lo-chayn עדן תהא מנוחתה, לכן
ba-al hô-racha-mim yas-tiray-hu בעל הרחמים יסתירהו
b'sayser k'nofov l'olo-mim, v'yitz-ror בצער קנפיו לעולמים, ויצרר
bitz'ror hacha-yim es nish-moso, בצרור החיים את נשמתה,
adonoy hu nacha-lôso, v'yonu-ach יי הוא נחלתו, וינח
al mish-kovo b'sholom, על משכבו בשלום,
v'no-mar ômayn. ונאמר אמן:



For a Women

Ayl mö-lay ra-chamim, sho-chayn אל מלא רחמים שוכן
ba-m'romim, ham-tzay m'nuchô במרומים המצא מנוחה
n'chonoh al kan-fei hash-chinoh, נכונה על כנפי השכינה
b'ma-alos k'doshim ut'horim במעלות קדושים וטהורים
k'zohar hô-rôki-a maz-hirim, es כוהר הרקיע מזהירים, את
nish-mas (mention her Hebrew name and (נשמת (פלונייה בן פלוני)
that of her father) she-hôl-chôh l'olomoh, שהלכה לעולמה,
ba-avur she-nôd'vu tz'dokoh בעבור שנדרבו צדקה
b'ad haz-koras nish-mosoh, b'gan בעד הזכרת נשמתה, בגן
ay-den t'hay m'nu-chosoh, lo-chayn עדן תהא מנוחתה, לכן
ba-al hô-racha-mim yasi-rehoh b'sayser בעל הרחמים יסתירהו בצער
k'nofov l'olomim, v'yitz-ror bitz'ror קנפיו לעולמים, ויצרר בצרור
hacha-yim es nish-mosoh, adonoy החיים את נשמתה, יי
hu nacha-lôsoh, v'sônu-ach הוא נחלתה, ותנח
al mish-kôvoh b'sholom, על משכבה בשלום,
v'no-mar ômayn. ונאמר אמן: