



צָרוֹר הַחַיִּים

The Bond of Life



Judaism is a celebration of life. It is the triumph of holiness over the profane and mundane. God has given us the gift of Torah to transform ourselves and this world to contain and spread this holiness. Death sends the soul back to God. It exists in a state of eternal holiness but in so doing is no longer able to interact with world and continue its sacred work. That work is taken up by loved ones, family and friends who continue to reshape the world. We are inspired by those who came before us. We recall their memories and thus bind them in the bond of life. We dedicate deeds of goodness in their name. They will forever be a part of us and this world if we remember.

Rabbi Joshua Neely

יְיָ מַה אָדָם וַתִּדְעֵהוּ. בֶּן־אָנוּשׁ וַתַּחֲשִׁבֵהוּ.
אָדָם, לַהֲבִיל דְּמָה. יָמָיו כְּצֶל עוֹבֵר.
כַּבֶּקֶר יִצִּיץ וְחָלָף. לְעָרֵב יִמּוֹלֵל וְיָבֵשׁ.
לְמִנּוֹת יָמֵינוּ בֶּן הַדּוֹעַ וְנִבְא לְבַב חֲכָמָה.
פּוֹדֶה יְיָ נַפְשׁ עַבְדּוֹ וְלֹא יֶאֱשָׁמוּ כָּל הַחֹסִים בּוֹ.

O Lord, what is man that You should be mindful of him?
The son of man, that You should consider him?
Man is like a breath; his days are as a passing shadow.
In the morning, it blossoms and passes away.
In the evening, it is cut off and withers.
So teach the number of our days, so that we shall acquire a heart of wisdom.
The Lord redeems the soul of His servants,
and all who take refuge in Him shall not be accounted guilty.

שְׁוִיתִי יְיָ לְנֶגְדֵי תְּמִיד כִּי מִימֵנִי בֵּל אָמוּט.
לְכֹן שָׂמַח לְבִי וַיִּגַּל כְּבוֹדֵי אֶף בְּשָׂרֵי יִשְׁכֵּן לְבַטָּח.

I set the Lord before me always. God is at my right hand; I shall never be shaken.
So my heart rejoices, my whole being exults. Therefore my body rests secure.

Psalms 144:3-4, 90:6 & 12 34:23 ,and Psalms 16:8-9

Memorywork *Jack Riemer and Sylvan D. Kamens*

In the rising of the sun and in its going down, we remember them.
In the blowing of the wind and in the chill of winter, we remember them.
In the opening of the buds and in the rebirth of spring, we remember them.
In the blueness of the sky and in the warmth of summer, we remember them.
In the rustling of leaves and in the beauty of autumn, we remember them.
In the beginning of the year and when it ends, we remember them.
When we are weary and in need of strength, we remember them.
When we are lost and sick at heart, we remember them.
When we have joys we yearn to share, we remember them.
So long as we live, they too shall live, for they are now a part of us,
as we remember them.

All Things Must Pass *George Harrison*

Sunrise doesn't last all morning

A cloudburst doesn't last all day

Seems my love is up and has left you
with no warning

It's not always going to be this grey

Sunset doesn't last all evening

A mind can blow those clouds away

*After all this, my love is up and must be
leaving*

It's not always going to be this grey

Now the darkness only stays the nighttime

In the morning it will fade away

Daylight is good at arriving at the right time

It's not always going to be this grey

All things must pass

All things must pass away

All things must pass

None of life's strings can last

So, I must be on my way

And face another day

Yizkor Reflections

The word Yizkor is a Hebrew verb written in the future tense: Yizkor is no passive registry of yesterday but an active strategy for tomorrow. *Rabbi Harold Schulweis*

We recite Yizkor for each of our loved ones who have departed this world for the next. In addition to the Yizkor text, we can use the other texts to reflect on the relationships we have shared as well as to guide our memories during this time of reflection.

(Hebrew name) יִזְכֹּר אֱלֹהִים נִשְׁמַת

שְׁהַלַּךְ לְעוֹלָמוֹ. אֶתֶן לְצַדִּיקָה לְזִכְרוֹן נִשְׁמָתוֹ. אֲנֵא בְּעַל הַרְחָמִים
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים, וְתְהִי מְנוּחָתוֹ כְּבוֹד. אָמֵן. In honor of
a man

שְׁהַלְכָה לְעוֹלָמָהּ. אֶתֶן לְצַדִּיקָה לְזִכְרוֹן נִשְׁמָתָהּ. אֲנֵא בְּעַל הַרְחָמִים
תְּהִי נִפְשָׁה צְרוּרָה בְּצִרוּר הַחַיִּים וְתְהִי מְנוּחָתָה כְּבוֹד. אָמֵן. In honor of
a woman

O Lord of Eternity, remember the soul of (*Name*) who has departed this life. I will give to tzedakah in honor of his/her soul. O Master of compassion, may his/her soul be bound up in the bond of eternal life, and may his/her rest be in glory. Amen.

Parents

Calico Skies: *Paul McCartney*

It was written that I would love you

From the moment I opened my eyes

And the minute when I first saw you

Gave me life from the calico skies

I will hold you for as long as you'd like

I'll hold you for the rest of my life

Always looking for ways to love you

Never failing to fight by your side

I'll love you for the rest of my life

For a Spouse

God Gives and God Takes *Rabbi Allen S. Maller*

God gives opportunities for us to love but not forever.

God takes opportunities away after a while.

So don't hesitate or delay or curse the darkness while remaining mired in sadness and hopelessness, because God gives; and God takes away.

Blessed be the name of the LORD.

But why bless the LORD when God takes away?

Because if the opportunities were always there, we would wait until the time was just right and never make the leap, and more of life would slip away.

So God gives and God takes; Blessed be God's name.

For a Sibling

Rachel and Leah.

Ephraim and Menasheh.

Dinah and her brothers.

Brothers and sisters by birth.

Brothers and sisters by devotion.

Who else knows me as child and adult?

Who else looks at me and sees the kid?

We played, we fought, we grew.

Where can I find you now?

הִנֵּה מָה טוֹב וַיְמָה נָעִים שֶׁבֶת אָחִים גַּם יַחַד

Hinei ma tov u'mah na'im shevet akhim gam yakhad.

How good it is for brothers to dwell together as one, in harmony. *Psalm 133:1*

For a Child

Beruriah, wife of Rabbi Meir, discovered their sons had passed away. She went to her husband and asked, "Some time ago, I was given charge of a precious gift and now the owner has come to reclaim it. Must I return it?" "Of course," replied Rabbi Meir. Beruriah led him to where their sons lay. As he wept she said, "As you said, we must return that which was only given to us to watch over." *Midrash Proverbs*

For Other Relatives

When All That's Left is Love

When I die

If you need to weep

Cry for someone

Walking the street beside you.

You can love me most by letting

Hands touch hands,

and Souls touch souls.

You can love me most by

Sharing your Simchas and

Multiplying your Mitzvot.

You can love me most by

Letting me live in your eyes

And not on your mind.

And when you say Kaddish for me

Remember what our

Torah teaches,

Love doesn't die People do.

So when all that's left of me is love

Give me away.

Rabbi Allen S. Maller

For Friends

Fire and Rain: *James Taylor*

I've seen fire and I've seen rain. I've seen sunny days that I thought would never end. I've seen lonely times when I could not find a friend, but I always thought that I'd see you again.

For Our Martyrs

Blessed is the match that's consumed in kindling a flame. Blessed is the flame that burns in the secret depths of the heart. Blessed are the hearts that know when to cease with honor. Blessed is the match that's consumed in kindling a flame.

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 our path. *Hannah Szenes*

An Additional Meditation

Compassionate God, at this time of remembrance, I offer my prayers on behalf of (*Name*). Keep his/her beloved soul in Your providential care. May his/her memory and the goodness which he/she wrought in his/her life find continuity in my life, and unto all eternity.

God, Source of All, Comfort of all who mourn, I ask for Your comfort. My heart is filled with the pain of loss. I ache with longing. I feel so very far away, separated by space and time and by the reality that life does go on, no matter how difficult it is. How I wish we could be together again to talk, to laugh, to touch.

In the midst of my sorrow at a life without (*Name*), I am grateful that I have been granted the ability to know what it is to love and be loved in return. I thank and bless you, God, Source of Life and Love, for blessing us with the life we shared.

I ask you, God, to bless me with comfort and healing. May the blessing of his/her life give me the courage to make a blessing of my own. May I go forward from this time in renewed strength and peace. Amen.



El Malei

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצַא מְנוּחָה נְכוֹנָה תַּחַת כְּנָפֵי הַשְּׂכִינָה,
בְּמַעְלוֹת קְדוּשִׁים וּטְהוּרִים, כְּזֹהֵר הַרְקִיעַ מְזֹהֲרִים,

לְנִשְׁמַת (Hebrew name) שְׁהֶלַךְ לְעוֹלָמוֹ, בְּגֵן עֵדֶן תְּהֵא מְנוּחָתוֹ. In honor of a man
אָנָּא, בְּעַל הַרְחָמִים, הַסְתִּירָהוּ בְּסֵתֶר כְּנָפֶיךָ לְעוֹלָמִים, וּצְרוּר
בְּצְרוּר הַחַיִּים אֶת נִשְׁמָתוֹ. יְיָ הוּא נַחֲלָתוֹ, וַיְנַיֵּחַ בְּשָׁלוֹם עַל
מְשַׁכְּבוֹ, וְנֹאמֵר אָמֵן.

לְנִשְׁמַת (Hebrew name) שְׁהֶלְכָה לְעוֹלָמָהּ, בְּגֵן עֵדֶן תְּהֵא In honor of a woman
מְנוּחָתָהּ. אָנָּא, בְּעַל הַרְחָמִים, הַסְתִּירָהּ בְּסֵתֶר כְּנָפֶיךָ לְעוֹלָמִים,
וּצְרוּר בְּצְרוּר הַחַיִּים אֶת נִשְׁמָתָהּ. יְיָ הוּא נַחֲלָתָהּ, וַתְּנַיֵּחַ בְּשָׁלוֹם
עַל מְשַׁכְּבָהּ, וְנֹאמֵר אָמֵן.

לְנִשְׁמוֹת (Hebrew names) שְׁהֶלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תְּהֵא In honor of a group
מְנוּחָתָם. אָנָּא, בְּעַל הַרְחָמִים, הַסְתִּירֵם בְּסֵתֶר כְּנָפֶיךָ לְעוֹלָמִים,
וּצְרוּר בְּצְרוּר הַחַיִּים אֶת נִשְׁמוֹתֵיכֶם. יְיָ הוּא נַחֲלָתְכֶם, וַיְנַיֵּחַ
בְּשָׁלוֹם עַל מְשַׁכְּבוֹתֵיכֶם, וְנֹאמֵר אָמֵן.

Exalted, compassionate God, grant infinite rest, in Your sheltering Presence, among the holy and pure who shine in the brightness of the firmament, to the soul of (*Name*), who has gone to his/her eternal home. Merciful one, we ask that our loved one find perfect peace in Your eternal embrace. May his/her soul be bound up in the bond of life. May he/she rest in peace. And let us say: Amen.

**(for a male/for a female/for plural)*

El malei rakhhamim, shokhein ba-meromim, hamtzei menukhah nekhonah takhat kanfei ha-shekhinah, be-ma'alot kedoshim u-tehorim ke-zohar ha-raki'a mazhirim le-nish-(mat/mat/mot) [*name*] she-(halakh le-olamo/ halkhah le-olamah/halchu le-olamam); be-gan eden tehei menukha-(to/tah/tam). Ana, ba'al ha rakhhamim, hasti-(rehu/rehah/reim) be-seter kenafekha le olamim, u-tzeror bitzror ha-khayim et nish-(mato/matah/moteihem). Adonai hu nakhala-(to/tah/tam), ve-(yanuakh/tanuakh/yanukhu) be-shalom al mish-(kavo/kavah/k'voteihem), ve nomar: Amen.

Psalm 23 A Psalm of David.

The Lord is my shepherd; I shall not want.

He makes me to lie down in green pastures; He leads me beside the still waters.

He restores my soul; He leads me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, 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 runs over.

Surely goodness and mercy shall follow me All the days of my life; And I will dwell in the house of the Lord Forever.

Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקַדְשָׁא בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרֵיךְ בְּעָלְמָא וְאָמְרוּ אָמֵן
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן
עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן

Yitgadal v'yitkaddash sh'mei rabba.b'alma di vra khirutei v'yamlikh malkhutei,
b'khayeikhon u-v'yomeikhon u-v'khayei d'khol beit yisrael, ba-agala u-vizman kariv
v'imru amen.

Y'hei sh'mei rabba m'varakh l'alam u-l'almei almaya.

Yitbarakh v'yishtabbakh v'yitpa'ar v'yitromam v'yitnasei v'yit'hadar v'yitaleh
v'yit'hallal sh'mei d'kudsha b'rikh hu l'ella min kol birkhata v'shirata tushb'khata
v'nechemata da'amiran b'alma v'imru amen.

Y'hei sh'lama rabba min sh'maya v'khayim aleinu v'al kol yisrael v'imru amen.

Ose shalom bimromav hu ya'ase shalom aleinu v'al kol yisrael v'al kol yoshvei tevel
v'imru amen.

Let God's name be made great and holy in the world that was created as God willed.
May God complete the holy realm in your own lifetime, in your days, and in the
days of all the house of Israel, quickly and soon. And say: Amen.

May God's great name be blessed, forever and as long as worlds endure.

May it be blessed, and praised, and glorified, and held in honor, viewed with awe,
embellished, and revered; and may the blessed name of holiness be hailed, though it
be higher by far than all the blessings, songs, praises, and consolations that we utter
in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say:
Amen.

May the One who creates harmony above, make peace for us and for all Israel, and
for all who dwell on earth. And say: Amen.

Psalm 121 A Psalm of Ascents

I will lift up my eyes to the hills— From where comes my help?

My help comes from the Lord, Who made heaven and earth.

He will not allow your foot to stumble. He who keeps you will not slumber.

Behold, the Guardian of Israel neither slumbers nor sleeps.

The Lord is your keeper; The Lord is your shade at your right hand.

The sun shall not strike you by day, nor the moon by night.

The Lord shall guard you from all evil; He shall guard your soul.

The Lord shall guard your going out and your coming in

From this time forth, and for evermore.

Yahrzeit

The soul of man is the candle of God. Proverbs 20:27

On the Hebrew anniversary of our loved one's passing it is customary to light a 24 hour candle in our homes. We also attend services and recite the Kaddish in their honor. The Yahrzeits for Shabbat and the coming week are announced during services at Temple Israel. Week-day services are held at Temple Israel on Sundays at 9:00am and at the JCC Monday to Friday at 7:45am. If you would like Rabbi Neely to accompany you to the JCC, please let him know. Temple Israel will send you notifications of yahrzeits for anyone you request. If you need assistance calculating the Hebrew date, please contact Rabbi Neely.

Unveiling

Jacob set up a marker over Rachel's grave; it is a marker to this day. Genesis 35:20

A matzeivah (grave marker) is dedicated any time from the end of shloshim (30 days after the death) until the first yahrzeit. The family and friends gather at the graveside and uncover the marker for the first time in an act establishing the physical reminder of the soul that has gone to the World to Come. Psalms, words of memory and Kaddish (with a minyan) are recited. Texts can be selected from this booklet or requested from Rabbi Neely. If the ceremony is local, Rabbi Neely would be honored to conduct the ceremony with you.



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