

# **YIZKOR: THE MYSTERY OF MEMORY**

## **SIMCHA PAULL RAPHAEL**

### **EARLIEST REFERENCES TO PRAYERS FOR THE DEAD**

#### **1. JUDAH MACCABEE AND HIS COMPANIONS SACRIFICE TO REDEEM THE DEAD**

Judah and his companions went to gather bodies of the fallen and bury them with their kindred in their ancestral tombs.... But under the tunic of each of the dead they found amulets sacred to the idols of Jamnia, which the law forbids the Jews to wear. So it was clear to all that this was why these men had fallen... They therefore praised the ways of the Lord... And he took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. II Maccabees 12:39-44

#### **2. THE DEAD INTERCEDE ON BEHALF OF THE LIVING**

.Raba said: Caleb held aloof from the plan of the spies and went and prostrated himself upon the graves of the patriarchs, saying to them, '*My fathers, pray on my behalf that I may be delivered from the plan of the spies.*' BT Soṭah 34b

#### **3. PRAYING TO THE DEAD FOR INTERCESSION**

Why do they go to the cemetery? — R. Hanina. In order that the dead should intercede for mercy on our behalf. Ta'anit 16a

#### **4. CEMETERY PRAYERS TO SEFER HASIDIM**

The dead derive benefit when their loved ones visit their graves and pray on behalf of their souls, improving their lot in the next world. And also when they are asked, they pray on behalf of the living. Judah ben Samuel, *Sefer Hasidim*

#### **5. CEMETERY PRAYERS BETWEEN RH & YK (MAHARIL, 1365-1427)**

On the eve of Rosh HaShanah everyone goes to the cemetery and prostrates on the graves of zaddikim, righteous men [praying for a favorable heavenly decree for the New Year]. [*Sefer Maharil, RH, 37b*]

### **HISTORICAL STAGES IN EVOLUTION OF YIZKOR LITURGY**

#### **6. RESPONSE TO THE BLACK PLAGUE - 1348 - 6,000 JEWS MASSACRED IN EUROPE**

Therefore all the house of Israel is in duty bound to remember them (lehazkiram) between Passover and Shavuot, on the Sabbath nearest to Shavuot and also a second time on the Sabbath between the 17th of Tammuz and the 9th of Av, on the Sabbath nearest the 9th of Av, the Sabbath that we call 'the Black Sabbath' (*Shabbat Shakhor*). *Memorbuch/Sefer Zikharon* c. 14th cent.

#### **7. COMMUNITY LEADERS AND BENEFACTORS MEMORIALIZED ON YOM KIPPUR**

The dead were redeemed though giving of Tzedakah, Yom Kippur was a day of fasting and a time to give Tzedakah. Thus, "the perceived need to atone for these dead also led to the institution of a memorial prayer for them on the Day of Atonement."

**Solomon B. Freehof, "*Hazkarath Neshamoth*"**

## **8. COMMUNAL FAMILY MEMORIAL EXTENDED TO SH ALOSH REGALIM. C. 17TH CENT.**

“it is our custom to memorialize the dead even during festivals.”

*R. Mordecai Jaffe (1530-1612), Levush (Ateret Zahav 346:3)*

## **9. HAMBURG SIDUR 1819, “TODTEN-FEYER”**

In the Hamburg prayerbook, the end of the Yizkor prayer mentions the gift of *tzedakah*. But in place of connecting giving of *tzedakah* with merit for the soul, as in the original Yizkor, the worshiper devotes it to the memory of the departed, and asks that God find his gift acceptable. Jakob J. Petuchowski, *Prayerbook Reform in Europe* p. 332.

## **10. MINHAG AMERIKA, C.1866 —YIZKOR PRAYERS MORE ORNATE - ASSUAGE GUILT FOR LEAVING HOMELAND**

Thy memory, dearly beloved father, which now entirely fills my soul, revives in me the holy sentiments of love and affection with thou so often and so tenderly hast lavished on me, when they parental hand still guided me, blessed and instructed thy child.

*Isaac M. Wise, The Divine Service of American Israelites for the Day of Atonement*

## **11. DEVELOPMENT OF YIZKOR PRAYERS FOR VICTIMS OF SHOAH**

May Adonai remember the souls of the holy and pure ones who were killed, murdered, slaughtered, burned, drowned, and strangled for the sanctification of the Name...

## **12. PSYCHOLOGIZING OF CONTEMPORARY YIZKOR SERVICES**

At the blowing of the wind and in the chill of winter; We remember them.

For as long as we live, they too will live, for they are now a part of us as,

We remember them. by Jack Riemer and Sylvan D. Kamens

## **YIZKOR AS SOUL-GUIDING**

### **13. BEYOND A RATIONALIST APPROACH TO JEWISH DEATH RITUALS**

Judaism teaches us that between the world of the living and the world of the dead there is a window and not a wall. From earliest times, Jewish tradition has recognized that the living and the dead continue to interact in important and intimate ways.

*Jewish Views of the Afterlife, p. 396*

### **14. KADDISH AS A LINK BETWEEN THE LIVING AND THE DEAD**

Rabbi Akiva once had a vision of a shadowy figure of a man carrying a load of wood upon his shoulders. “What ails you?” asked the rabbi. “I am one of those forlorn souls condemned for his sins to the agony of hell-fire,” replied the shadow. “And there is no hope for you?” inquired the rabbi further in great compassion. “If my little son, who was a mere infant when I died, could be taught to recite the Kaddish, then and only then would I be absolved.” The rabbi took the boy under his care and taught him to recite the Kaddish. He was then assured that the father had been released from Gehenna. *[Sanhedrin 104a]*

## 15. HEALING OF FAMILY RELATIONSHIPS CONTINUES AFTER DEATH

One night soon after his death, the wife of Reb Abraham the Angel had a dream. A door opened unto a great hall and her husband Abraham entered. He said: “Friends, my wife bears me a grudge because in my earthly life I lived apart from her. She is right, and therefore I must obtain her forgiveness.” His wife cried out: “With all my heart I forgive you,” and awoke comforted.

[Martin Buber, *Legends of the Hasidim*, Vol. I, p. 117]

## 16. HEALING OF INTER-GENERATIONAL TRAUMA NEEDS TO BE DONE

When past trauma remains unspoken or has long been forgotten, it becomes part of us and our children—a legacy of both strength and woundedness that shapes our lives. Our past and the painful history of our ancestors does not simply disappear. Yet we can recognize, choose and redefine our own destinies, even in the aftermath of ruinous events. Humans are created with the capacity to heal from wreckage, transform fear into compassion, and turn tragedy into strength. The power to heal lives within each of us.

Rabbi Tirzah Firestone, *Wounds into Wisdom -Healing Intergenerational Jewish Trauma*

