

MACHZOR

Annotated Edition

מחזור ליום הכפורים

∞
Machzor
for Yom Kippur

A companion to the
Siddur Tehillat Hashem
With English Translation,
Annotated Edition



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MACHZOR COMPANION FOR YOM KIPPUR

WITH ENGLISH TRANSLATION

ANNOTATED EDITION

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by

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INTRODUCTION

In our unprecedented times, with the pandemic preventing so many from attending synagogue on Yom Kippur, Kehot Publication Society is proud to share excerpts from the *Machzor for Yom Kippur Annotated Edition*, with the readers of Chabad.org.

By no means a complete Machzor, this booklet is to be printed before the onset of the holiday to serve as a companion to the beloved *Siddur Tehillat Hashem With English Translation Annotated Edition*. It also provides some highlights of the service of the day and a snapshot of how Yom Kippur is celebrated, which will be beneficial to all.

While we have included many of the essential Yom Kippur inserts here, this booklet is in no way complete. In the Overview, we have indicated instances where the texts can only be found in the Machzor, which can be purchased by visiting www.kehot.com.

With prayerful wishes that we be sealed On High for a good year in every sense of the word,

Kehot Publication Society

Brooklyn, New York
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OVERVIEW

YOM KIPPUR EVE

At the end of the afternoon prayers (page 111 in the Siddur), we say the Al Cheit confession, which we will again say as part of the following four prayer services. It can be found on page 12 of this booklet.

A final meal is eaten and candles are to be lit before the onset of the holiday. The procedure and blessings can be found on page 1 of this booklet.

Evening services (page 161 in the Siddur, or page 156 on Shabbat) are preceded with Kol Nidrei, which is found on page 2 of this booklet. When saying Shema (page 163 of the Siddur, as well as on page 4 of this booklet), say the line of *Baruch shem* aloud. On page 166 in the Siddur, substitute the Shabbat Amidah with the Yom Kippur text, found on page 6 of this booklet. Following the Amidah, we say Selichot, which are found on page 58 in the Yom Kippur Machzor (see highlights on page 16 of this booklet).

YOM KIPPUR MORNING

Morning services begin on page 5 of the Siddur (on page 7, omit the first blessing) and continue on page 181. On page 201, replace *Hamelech hayoshev* (“the King who sits”) with *Hamelech yoshev* (“the King sits”). On page 202, add the paragraph Shir Hama’alot. On weekdays, recite the weekday section on page 203. When saying Shema (page 207 of the Siddur, as well as on page 4 of this booklet), say the line of *Baruch shem* aloud. On page 211, replace the Shabbat

dah on page 38 of this booklet. It is customary to say selections of the Chazzan's repetition which can be found on page 358 of the Machzor. Continue with Avinu Malkeinu, on page 17 of this booklet, followed by the final Shema on page 47 of this booklet.

Ne'ilah then concludes with the final prayers normally said after morning services, found on page 242 in the Siddur.

CONCLUSION OF YOM KIPPUR

Evening services are found on page 118 of the Siddur, followed by Kiddush Levanah on page 301 of the Siddur, and Havdalah, which can be found on page 50 of this booklet.



Amidah with the Yom Kippur text, found on page 6 of this booklet. The full text of the Chazan's repetition, of which it is customary to say selections even when praying alone, can be found on page 156 of the Yom Kippur Machzor. On weekdays, continue with Avinu Malkeinu, on page 17 of this booklet. Continue with the Song of the Day, on pages 71-76 of the Siddur.

Yizkor is found on page 20 of this booklet.

Continue on page 230 (on weekdays, 232) in the Siddur. On page 234, replace the Musaf Amidah with the Yom Kippur Musaf Amidah, on page 22 of this booklet.

Although the cantor's repetition is not said when praying alone, it is laudatory for the individual to read through the special texts added to the repetition, which can be found on page 227 of the Yom Kippur Machzor. We have included some highlights from the service, beginning on page 34 of this booklet.

YOM KIPPUR AFTERNOON

Minchah begins with the Korbanot (on page 250 in the Siddur), followed by the Torah reading (on page 304 in the Machzor), and the Amidah, which is found on page 6 of this booklet. The full text of the Chazan's repetition, of which it is customary to say selections even when praying alone, can be found on page 320 of the Yom Kippur Machzor.

On weekdays, continue with Avinu Malkeinu, on page 17 of this booklet.

Ne'ilah begins with Ashrei and Uva LeTzion, which is found on page 253 of the Siddur. Continue with the Ne'ilah Ami-



BLESSINGS FOR CANDLE LIGHTING

The festival lights are kindled at least eighteen minutes before sunset. Married women light two candles and many add an additional candle for each child; girls light one candle. After lighting the candle(s) draw the hands three times around the lights and towards the face, then place them over the eyes and recite the appropriate blessing.

If one forgot to light candles before sunset, they should not be lit at all.

Transliteration, Siddur Annotated Edition, page 630.

On Friday evening, add the words in shaded parentheses:

ברוך Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of (Shabbat and) Yom Kippur.

ברוך Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.



ORDER OF THE EVENING OF YOM KIPPUR

The order of putting on the *tallit* is in the Siddur Annotated Edition on page 10. The *tallit* is donned before sunset. One who puts on the *tallit* after sunset should not recite the blessing.

It is customary to recite the confessional prayers (*Our God*, page 11 through *not through suffering or severe illness*, page 15).



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The festival lights are kindled at least eighteen minutes before sunset. Married women light two candles and many add an additional candle for each child; girls light one candle. After lighting the candle(s) draw the hands three times around the lights and towards the face, then place them over the eyes and recite the appropriate blessing.

If one forgot to light candles before sunset, they should not be lit at all.

On Friday evening, add the words in shaded parentheses:

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו
במצוותיו, וצונו להדליק נר של (שבת ושל) יום
הכפורים:

ברוך אתה יי, אלהינו מלך העולם, שהחיינו וקימנו
והגיענו לזמן הזה:



ORDER OF THE EVENING OF YOM KIPPUR

The order of putting on the *tallit* is in the Siddur Annotated Edition on page 10. The *tallit* is donned before sunset. One who puts on the *tallit* after sunset should not recite the blessing.

It is customary to recite the confessional prayers (אלהינו, page 11 through ימי יסורים וחקלים רעים, page 15).




KOL NIDREI

Composed to be said in the presence of at least three adult men, according to some opinions *Kol Nidrei* may be recited even while praying alone.

Kol Nidrei is recited while standing.

Transliteration, Machzor for Yom Kippur, page 439.

מֶלֶךְ יי When the Lord will reveal His kingship, the earth will exult; the multitudes of islands will rejoice. Clouds and dense darkness will surround Him; justice and mercy will be the foundation of His throne. Fire will go before Him and consume His foes all around. His lightnings will illuminate the world; the earth will see and tremble. The mountains will melt like wax before the Lord, before the Master of all the earth. The heavens will declare His justice, and all the nations will behold His glory. All who worship graven images, who take pride in idols, will be ashamed; all idol worshippers will prostrate themselves before Him. Zion will hear and rejoice, the towns of Judah will exult, because of Your judgments, O Lord. For You, Lord, transcend all the earth; You are exceedingly exalted above all the supernal beings. You who love the Lord, hate evil; He watches over the souls of His pious ones, He saves them from the hand of the wicked.

The following verses are recited once in a loud voice.

אור Light is sown for the righteous, and joy for the upright in heart.

שמחו Rejoice in the Lord, you righteous, and extol His holy Name.¹

The following is recited three times by the chazzan, in a tone loud enough for the people standing beside him to hear.

על With the sanction of the Omnipresent and with the sanction of the congregation, by the authority of the heavenly tribunal and by the authority of the earthly tribunal, we hereby grant permission to pray with those who have transgressed.


KOL NIDREI

Composed to be said in the presence of at least three adult men, according to some opinions *Kol Nidrei* may be recited even while praying alone.

Kol Nidrei is recited while standing.

יי מֶלֶךְ תִּגְלֵה הָאָרֶץ, יִשְׂמְחוּ אֲיִים רַבִּים: עָנָן וְעָרְפָּל
 סְבִיבָיו, צֶדֶק וּמִשְׁפָּט מְכוּן כְּסֹא: אֵשׁ לִפְנֵי
 תִּלְדָּה, וּתְלַהֵט סְבִיב צָרֵיו: הָאֵירוּ בְּרָקָיו תִּבְלֵה, רָאֲתָהּ
 וּתְחַל הָאָרֶץ: הָרִים בְּדוֹנָג נִמְסוּ מִלְּפָנֵי יי, מִלְּפָנֵי אֲדוֹן
 כָּל הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם צֶדֶקוֹ, וְרָאוּ כָּל הָעַמִּים כְּבוֹדוֹ:
 יִבְשׂוּ כָּל עַבְדֵי פֶסֶל הַמִּתְהַלְלִים בְּאֱלִילִים, הַשֹּׁתְחוּ לוֹ
 כָּל אֱלֹהִים: שְׁמְעָה וּתְשַׂמַּח צִיּוֹן, וּתְגַלְגֵּל בְּנוֹת יְהוּדָה,
 לְמַעַן מִשְׁפִּטֶיךָ יי: כִּי אַתָּה יי עֲלִיּוֹן עַל כָּל הָאָרֶץ, מֵאֵד
 נִעְלִיתָ עַל כָּל אֱלֹהִים: אֲהַבִּי יי שְׂנְאוֹ רָע, שֹׂמֵר נַפְשׁוֹת
 חַסִּידָיו, מִיַּד רָשָׁעִים יִצִּילֵם:

The following verses are recited once in a loud voice.

סופי תיבות קר"ע סופי תיבות בגמטריא טוב
 אור זרע לצדיק, ולישרי לב שמחה:
 שמחו צדיקים בי, והודו לזכר קדשו:

The following is recited three times by the chazzan, in a tone loud enough for the people standing beside him to hear.

על דעת המקום ועל דעת הקהל, בישיבה של מעלה
 ובישיבה של מטה, אנו מתירין להתפלל עם
 העברנים:

1. Psalm 97.

The following is recited three times by the chazzan while the congregation follows along in an undertone:

כל נדרי All vows, [self-imposed] prohibitions, oaths, consecrations, restrictions, interdictions, or [any other] equivalent expressions of vows, which I may vow, swear, dedicate [for sacred use], or which I may proscribe for myself or for others, from this Yom Kippur until the next Yom Kippur which comes to us for good, [from now] we regret them all; all shall be hereby absolved, remitted, cancelled, declared null and void, not in force or in effect. Let our vows not be considered vows; let our [self-imposed] prohibitions not be considered prohibitions; and let our oaths not be considered oaths.

The following is recited three times by the chazzan and subsequently by the congregation:

ונסלח And may the entire congregation of the children of Israel, as well as the proselyte who dwells among them, be forgiven, for all the people acted unwittingly.¹

Chazzan:

סלח Pardon, I beseech You, the wrongdoing of this people, in keeping with the greatness of Your kindness and as You have forgiven this people from Egypt until now.² And there it is stated:

The following is recited three times by the congregation and subsequently by the chazzan:

ויאמר And the Lord said: I have pardoned in accordance with your words.³

One who has already recited the following blessing when lighting the candles should not recite the blessing.

ברוך Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion. (Cong: Amen)



The following is recited three times by the chazzan while the congregation follows along in an undertone:

כל נדרי. ואסרי. ושבועי וחרמי. וקונמי. וקנוסי.
 וכנויני. דאנדרנא. ודאשתפענא ודאחריםנא.
 ודאסרנא על נפשתינא. מיום כפורים זה. עד יום
 כפורים הבא עלינו לטובה: בכלהון אחרטנא בהון.
 בכלהון יהון שרון. שביקון. שביתין. בטלון ומבטלון.
 לא שרירין. ולא קימין: נדרנא לא נדרי. ואסרנא
 לא אסרי. ושבועתנא לא שבועות:

The following is recited three times by the chazzan and subsequently by the congregation:

ונסלח לכל עדת בני ישראל, ולגר הגר בתוכם, כי
 לכל העם בשגגה:

Chazzan:

סלח נא לעון העם הזה כגדל חסדך, וכאשר נשאתה
 לעם הזה ממצרים ועד הנה.² ושם נאמר:

The following is recited three times by the congregation and subsequently by the chazzan:

ויאמר יי סלחתי כדברך.³

One who has already recited the following blessing when lighting the candles should not recite the blessing.

ברוך אתה יי אלהינו מלך העולם שהחינו וקימנו
 והגיענו לזמן הזה: (Cong.—Amen)



1. Numbers 15:26. 2. Ibid. 14:19. 3. Ibid. 14:20.



THE SHEMA

The evening and morning services both contain the Shema.

The Shema should be recited with intense concentration, especially the first two verses in which we accept the sovereignty of God. Recite the first verse aloud, with your right hand covering your eyes.

Do not slur over the ה, but draw it out slightly for the length of time that it takes to affirm God's sovereignty in the seven heavens and on earth—equal to eight, the numerical value of ה. The ד (whose numerical value is four) should be drawn out for the length of time that it takes to reflect that God is alone in His world and that he rules in all four corners of the universe. While reciting the Shema, pause at the commas to convey the following meaning: Hear O Israel (pause), the Lord who is our God (pause) is the one God. For additional laws, see Siddur Annotated Edition page 588.

Transliteration, Siddur Annotated Edition, page 624.

Hear, O Israel, the Lord is our God, the Lord is One.¹

Recite the following verse in a loud voice:

Blessed be the name of the glory of His kingdom for ever and ever.²

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today, shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.³

And it will be, if you will diligently obey My commandments which I enjoin upon you this day, to love the Lord your God and to serve Him with all your heart and with all your soul: I will give rain for your land at the proper time, the early rain and the late rain, and you will gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be sated. Take care lest your heart be lured away, and you turn astray and worship alien gods and bow down to them. For then the Lord's wrath will flare up against you, and He will close



THE SHEMA

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שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:¹

Recite the following verse in a loud voice:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתָי לְעוֹלָם וָעֶד:²

וְאַהֲבַת יְיָ אֱלֹהֶיךָ, בְּכֹל לְבָבְךָ, וּבְכֹל נַפְשְׁךָ, וּבְכֹל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל לְבָבְךָ: וְשִׁנְנֶתָם לְבִנְיָךָ וּדְבַרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֻכְתְּךָ בְּדַרְךָ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטַטְפַּת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:³

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכֹל לְבַבְכֶם וּבְכֹל נַפְשְׁכֶם: וְנָתַתִּי מִטַּר אֲרָצְכֶם בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ, וְאִסַּפְתִּי דְגַנְךָ וְתִירֹשְׁךָ וּיְצַהְרְךָ: וְנָתַתִּי עֵשֶׂב אֶל בְּשַׁדְךָ לְבַהֲמֹתֶךָ, וְאִכְלָתָ וְשִׂבַּעְתָּ: הַשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסַרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֵף יְיָ בְּכֶם וְעָצַר אֶת

1. Deuteronomy 6:4. 2. Pesachim 56a; Deuteronomy Rabbah 2:31, 35, 36. 3. Deuteronomy 6:5-9.

the heavens so that there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which the Lord gives you. Therefore, place these words of Mine upon your heart and upon your soul, and bind them for a sign on your hand, and they shall be for a reminder between your eyes. You shall teach them to your children, to speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. And you shall inscribe them on the doorposts of your house and on your gates—so that your days and the days of your children may be prolonged on the land which the Lord swore to your fathers to give to them for as long as the heavens are above the earth.¹

וַיֹּאמֶר The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to attach a thread of blue on the fringe of each corner. They shall be to you as *tzitzit*, and you shall look upon them and remember all the commandments of the Lord and fulfill them, and you will not follow after your heart and after your eyes by which you go astray—so that you may remember and fulfill all My commandments, and be holy to your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I, the Lord, am your God.² Truth

Although the word *Truth* belongs to the next paragraph, do not pause between *your God* and *Truth*.



הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וְאֶבְדַּתֶּם | מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נָתַן לָכֶם: וְשִׂמְתֶם | אֶת דְּבָרֵי אֱלֹהֵי עַל | לְבַבְכֶם וְעַל נַפְשְׁכֶם, וְקִשְׂרֶתֶם | אֹתָם לְאוֹת עַל יְדֵיכֶם וְהָיוּ לְטוֹמֶטֶת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם | אֹתָם | אֹתָם | אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּכֶם בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבֶתֶם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי לְאַבְתֵּיכֶם לְתַת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

וַיֹּאמֶר יי אֵל מֹשֶׁה לֵאמֹר: דַּבֵּר אֵל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנוּ עַל צִיצִית הַכְּנָף | פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם | אֹתוֹ, וּזְכַרְתֶּם | אֶת כָּל מִצְוֹת יי, וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אֹתָם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לָכֶם לֵאלֹהִים, אֲנִי יי אֱלֹהֵיכֶם אָמֵת

Although the word אָמֵת belongs to the next paragraph, do not pause between אֱלֹהֵיכֶם and אָמֵת. When praying without a *minyan*, repeat אֱלֹהֵיכֶם אֲנִי יי and conclude אָמֵת.



1. Deuteronomy 11:13-21. 2. Numbers 15:37-41.



AMIDAH FOR YOM KIPPUR

The evening, morning and afternoon prayers all contain this version of the Amidah, the silent prayer. The Al Cheit, found on page 11 of this booklet, is also said following the afternoon prayer on the eve of Yom Kippur

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 15, interruptions of any form are forbidden.

אדני My Lord, open my lips, and my mouth shall declare Your praise.¹

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

ברוך Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children's children, for the sake of His Name.

זכרנו Remember us for life, King who desires life; inscribe us in the Book of Life, for Your sake, O living God.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

מלך O King, [You are] a helper, a savior and a shield. Blessed are You, Lord, Shield of Abraham.

אתה You are mighty forever, my Lord; You resurrect the dead; You are powerful to save. You cause the dew to descend.

מכלכל He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

During Mincha on Shabbat, substitute *All-Merciful* for *merciful*.

מי Who is like You, (All-Merciful) merciful Father, who in compassion remembers His creatures for life.



AMIDAH FOR YOM KIPPUR

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אדני, שפתי תפתח ופי יגיד תהלתך:

Bend knees at ברוך; bow at אתה; straighten up at יי.

ברוך אתה יי, אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור
והנורא, אל עליון, גומל חסדים טובים, קונה הכל,
וזוכר חסדי אבות, ומביא גואל לבני בניהם, למען
שמו באהבה:

זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים,
למענך אלהים חיים:

Bend knees at ברוך; bow at אתה; straighten up at יי.

מלך עוזר ומושיע ומגן. ברוך אתה יי, מגן אברהם:
אתה גבור לעולם אדני, מחיה מתים אתה, רב
להושיע. מוריד הטל:

מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך
נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו
לישני עפר. מי כמוך בעל גבורות, ומי דומה לך, מלך
ממית ומחיה ומצמיח ישועה:

During Mincha on Shabbat, substitute הרחמים for הרחמן.

מי כמוך אב (הרחמים) הרחמן, זוכר יצוריו לחיים
ברחמים:

1. Psalms 51:17.

וְנֶאֱמַן You are trustworthy to revive the dead. Blessed are You, Lord, who revives the dead.

אַתָּה You are holy and Your Name is holy, and holy beings praise You daily for all eternity.

לְדוֹר Through all generations proclaim the kingship of God, for He alone is exalted and holy.

וּבְכֵן And thus shall Your Name, Lord our God, be sanctified upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon Your dwelling-place and Your sanctuary.

וּבְכֵן And so, Lord our God, instill fear of You upon all that You have made, and dread of You upon all that You have created; and [then] all works will be in awe of You, all the created beings will prostrate themselves before You, and they all will form a single band to carry out Your will with a perfect heart. For we know, Lord our God, that rulership is Yours, strength is in Your [left] hand, might is in Your right hand, and Your Name is awesome over all that You have created.

וּבְכֵן And so, Lord, grant honor to Your people, glory to those who fear You, good hope to those who seek You, confident speech to those who yearn for You, joy to Your land, gladness to Your city, a flourishing of strength to David Your servant, and a setting up of light to the son of Yishai Your anointed, speedily in our days.

וּבְכֵן And then the righteous will see and be glad, the upright will rejoice, and the pious will exult in song; injustice will shut its mouth and all wickedness will go up in smoke, when You will remove the rule of evil from the earth.

וּתְמַלֹּךְ Lord our God, You are He who alone will reign over all Your works, in Mount Zion the abode of Your glory, in Jerusalem Your holy city, as it is written in Your holy Scriptures: The Lord shall reign forever; your God, O Zion, throughout all generations; praise the Lord.¹

וְנֶאֱמַן אֶתְּךָ לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי, מְחַיֶּה הַמֵּתִים:
אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל יוֹם יְהַלְלוּךָ
סְלָה.

לְדוֹר וְדוֹר הַמְּלִיכוֹ לְאֵל, כִּי הוּא לְבָדוֹ מְרוֹם וְקְדוֹשׁ:
וּבְכֵן יִתְקַדֵּשׁ שִׁמְךָ יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל
יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל
מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל מְכוּנְךָ וְהִיכָלְךָ:

וּבְכֵן תֵּן פַּחַדְךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ, וְאִימְתֶךָ עַל
כָּל מַה שֶׁפָּרַאֲתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים, וְיִשְׁתַּחֲווּ
לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כְּכֵן אֶגְדָּה אֶחָת לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם. שִׁדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ,
עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶׁפָּרַאֲתָ:
וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ, תְּהַלֵּל לְיִרְאֵיךָ, וְתִקְוֶה טוֹבָה
לְדוֹרְשֵׁיךָ, וּפְתַחֲחֹן פֶּה לְמוֹחֲלִים לָךְ, שִׁמְחָה
לְאַרְצְךָ, וְשִׂשׂוֹן לְעִירְךָ, וְצַמִּיחַת קֶרֶן לְדוֹד עַבְדְּךָ, וְעִרִיבַת
נֵר לְבֵן יִשִׁי מְשִׁיחֶךָ, בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרָיִם יַעֲלוּ, וְחַסִּידִים
בְּרִנָּה יִגִּילוּ, וְעוֹלָתְךָ תִּקְפֹּץ פִּיהָ, וְהַרְשָׁעָה כָּלָה
בַּעֲשָׂן תִּכְלָה, כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה הוּא יי אֱלֹהֵינוּ לְבָדְךָ עַל כָּל מַעֲשֵׂיךָ,
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבְיְרוּשָׁלַיִם עִיר
קְדֻשְׁךָ, בְּפֶתַח בְּדַבְרֵי קְדֻשְׁךָ: יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֵיךָ
צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ!

1. Psalms 146:10.

Holy are You, awesome is Your Name, and aside from You there is no God, as it is written: The Lord of hosts is exalted in justice and the holy God is sanctified in righteousness.¹ Blessed are You, Lord, the holy King.

You have chosen us from among all the nations; You have loved us and found favor with us. You have raised us above all tongues and made us holy through Your commandments. You, our King, have drawn us near to Your service and proclaimed Your great and holy Name upon us.

On Shabbat, add the words in shaded parentheses.

And You, Lord our God, have given us in love (this Shabbat day and) this Day of Atonements, this day of pardoning of sin, this day of holy assembly (for sanctity and tranquility) for forgiveness, pardon, and atonement, to forgive thereon all our wrongdoings, (in love,) a holy assembly, commemorating the Exodus from Egypt.

On Shabbat, add the words in shaded parentheses.

Our God and God of our fathers, may there ascend, come, and reach, be seen, accepted, and heard, recalled and remembered before You our remembrance and recollection, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this (Shabbat day and this) Day of Atonements, on this day of pardoning of sin, on this day of holy assembly. Remember us on this [day], Lord our God, for good; be mindful of us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, God, are a gracious and merciful King.

קדוּשׁ אַתָּה וְנִרְאָ שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, בְּפֶתוּב:
וַיִּגְבֶּה יי צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ
בְּצַדִּיקָה! בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקְּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעַבְדְּתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ
קִרְאתָ:

On Shabbat, add the words in shaded parentheses.

וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת
יוֹם) הַכְּפוּרִים הַזֶּה, אֶת יוֹם סְלִיחת הָעוֹן הַזֶּה,
אֶת יוֹם מִקְרָא קֹדֶשׁ הַזֶּה, (לְקִדְשָׁה וְלְמִנוּחָה) לְמַחִילָה
וְלִסְלִיחָה וְלִכְפָּרָה, וְלְמַחֵל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה)
מִקְרָא קֹדֶשׁ, זָכַר לְיִצְיַאת מִצְרַיִם:

On Shabbat, add the words in shaded parentheses.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבוֹא וְיִגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרָנוּ וּפְקוּדוֹנוּ וְזְכוּרֹן
אֲבוֹתֵינוּ, וְזְכוּרֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזְכוּרֹן יְרוּשָׁלַיִם עִיר
קֹדְשְׁךָ, וְזְכוּרֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה
לְטוֹבָה לְחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלַחַיִּים טוֹבִים וְלְשָׁלוֹם,
בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַכְּפוּרִים הַזֶּה, בְּיוֹם סְלִיחת
הָעוֹן הַזֶּה, בְּיוֹם מִקְרָא קֹדֶשׁ הַזֶּה. זְכַרְנוּ יי אֱלֹהֵינוּ בּוֹ
לְטוֹבָה, וּפְקוּדָנוּ בּוֹ לְבָרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לַחַיִּים טוֹבִים.
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

1. Isaiah 5:16.

On Shabbat, add the words in shaded parentheses. During Mincha on Shabbat, substitute *Shabbat day* for *Shabbat days*.

אלהינו Our God and God of our fathers, forgive our wrongdoings on this (Shabbat day and on this) Day of Atonements, on this day of pardoning of sin, on this day of holy assembly; wipe away and remove our transgressions and sins from before Your eyes, as it is stated: I, I [alone,] am He who wipes away your transgressions, for My sake; your sins I will not recall.¹ And it is stated: I have wiped away your transgressions like a thick cloud, your sins like a cloud; return to Me, for I have redeemed you.² And it is stated: For on this day atonement shall be made for you, to purify you; you shall be cleansed of all your sins before the Lord.³ (Our God and God of our fathers, please find favor in our rest.) Make us holy with Your commandments and grant us our portion in Your Torah; satiate us with Your goodness and gladden our soul with Your salvation. (Lord our God, grant as our heritage, in love and goodwill, Your holy Shabbat day(s), and may all Israel who sanctify Your Name rest on them.) Make our heart pure to serve You in truth, for You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun⁴ in every generation, and aside from You we have no King who forgives and pardons. Blessed are You, Lord, King who forgives and pardons our sins and the sins of His people, the House of Israel, and removes our trespasses each and every year; King over the whole earth, who sanctifies (the Shabbat and) Israel and the Day of Atonements.

רצה Look with favor, Lord our God, on Your people Israel, and pay heed to their prayer; restore the service to Your Sanctuary, and accept with love and favor Israel's fire-offerings and prayer; and may the service of Your people Israel always find favor.

ותחזינה May our eyes behold Your return to Zion in mercy. Blessed are You, Lord, who restores His Divine Presence to Zion.

On Shabbat, add the words in shaded parentheses. During Mincha on Shabbat, substitute *שבתות* for *שבת*.

אלהינו ואלהי אבותינו, מחל לעונותינו ביום (השבת הזה וביום) הכפורים הזה, ביום סליחת העון הזה, ביום מקרא קדש הזה, מחה והעבר פשעינו וחסאתינו מנגד עיניך, פאמור: אנכי אנכי הוא מחה פשעיך למעני, וחסאתיך לא אזכר.¹ ונאמר: מחיתי כעב פשעיך וכענן חסאתיך, שובה אלי פי גאלתיך.² ונאמר: פי ביום הזה יכפר עליכם לטהר אתכם, מפל חסאתיכם לפני יי תטהרו.³ (אלהינו ואלהי אבותינו, רצה נא במנוחתנו) קדשנו במצותיך ותן חלקנו בתורתך. שבענו מטובך ושמן נפשנו בישועתך, (והנחילנו יי אלהינו באהבה וברצון שבת (שבתות) קדשך, ויגוהו בם כל ישראל מקדשי שמך,) וטהר לבנו לעבדך באמת. פי אתה סלחן לישראל ומחלן לשבטי ישראל בכול דור ודור, ומבלעדך אין לנו מלך מוחל וסולח. ברוך אתה יי, מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו בכל שנה ושנה, מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הכפורים:

רצה יי אלהינו בעמך ישראל ולתפלתם שעה, והשב העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך:

ותחזינה עינינו פשוך לציון ברחמים. ברוך אתה יי, המחזיר שכנתו לציון:

1. Isaiah 43:25. 2. Ibid. 44:22. 3. Leviticus 16:30. 4. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban, Deuteronomy 7:12.

Bow at *We thankfully acknowledge*; straighten up at *Lord*.

מודים We thankfully acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; and the Merciful One, for Your kindnesses never end; for we always place our hope in You.

ועל And for all these, may Your Name, our King, be continually blessed, exalted, and extolled forever and all time.

וכתוב Inscribe all the children of Your Covenant for a good life.

וכל And all living things shall forever thank You, and praise Your great Name eternally, for You are good. God, You are our everlasting salvation and help, O benevolent God.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

Blessed are You, Lord, Beneficent is Your Name, and to You it is fitting to offer thanks.

שים Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your countenance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.

ובספר And in the book of life, blessing, peace, and prosperity, deliverance, consolation, and favorable decrees, may we and all Your people the House of Israel be remembered and inscribed before You for a happy life and for peace. Blessed are You, Lord, who blesses His people Israel with peace.

Bow at *מודים*; straighten up at *??*.

מודים אָנְחֵנוּ לָךְ, שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֶתָּהּ הוּא לְדוֹר וָדוֹר, גֹּדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂפָכְל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְמוֹבֹתֶיךָ שְׂפָכְל עֵת, עָרַב וּבָקֵר וְצַהֲרִים, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תִמּוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל כָּלֵם יִתְבַרְךָ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמֶךָ מִלְּפָנֶיךָ תָּמִיד לְעוֹלָם וָעֶד:

וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיִּהְלָלוּ שְׁמֶךָ הַגָּדוֹל לְעוֹלָם כִּי טוֹב, הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סְלָה, הָאֵל הַטּוֹב.

Bend knees at *ברוך*; bow at *אתה*; straighten up at *??*.

בָּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נִאֲהָ לְהוֹדוֹת:

שְׁלֹם, טוֹבָה וּבְרָכָה, חַיִּים חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשִׁלּוֹמְךָ.

וּבְסִפְּר חַיִּים בְּרָכָה וְשְׁלֹם וּפְרִינְסָה טוֹבָה, יִשׁוּעָה וְנַחֲמָה וּגְזוּרֹת טוֹבוֹת, גֹּזֵר וְנִפְתַּח לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלֹם. בָּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלֹם:

יהו May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹

אלהינו Our God and God of our fathers, may our prayers come before You, and do not turn away from our supplication, for we are not so impudent and obdurate as to declare before You, Lord our God and God of our fathers, that we are righteous and have not sinned. Indeed, we and our fathers have sinned.

While mentioning a transgression, gently strike the left side of your chest (over the heart) with a closed fist.

אשמנו We have transgressed, we have acted perfidiously, we have robbed, we have slandered. We have acted perversely and wickedly, we have willfully sinned, we have done violence, we have imputed falsely. We have given evil counsel, we have lied, we have scoffed, we have rebelled, we have provoked, we have been disobedient, we have committed iniquity, we have wantonly transgressed, we have oppressed, we have been obstinate. We have committed evil, we have acted perniciously, we have acted abominably, we have gone astray, we have led others astray.

כרנו We have strayed from Your good precepts and ordinances, and it has not profited us. Indeed, You are just in all that has come upon us, for You have acted truthfully, and it is we who have acted wickedly.²

מה What shall we say to You who dwells on high; what shall we relate to You who abides in the heavens? You surely know all the hidden and the revealed things.

אתה You know the mysteries of the universe and the hidden secrets of every living being. You search all [our] innermost thoughts, and probe [our] mind and heart; nothing is hidden from You, nothing is concealed from Your sight. And so, may it be Your will, Lord our God and God of our fathers, to have mercy on us and forgive us all our sins, grant us atonement for all our iniquities, and forgive and pardon us for all our transgressions.

יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי:
אלהינו ואלהי אבותינו, תבוא לפניך תפלתנו, ואל
תתעלם מתחנונתנו, שאין אנו עוי פנים וקשי
ערה, לומר לפניך יי אלהינו ואלהי אבותינו, צדיקים
אנחנו ולא חטאנו, אבל אנחנו ואבותינו חטאנו:

While mentioning a transgression, gently strike the left side of your chest (over the heart) with a closed fist.

אשמנו. כגדנו. גזלנו. דברנו דפי: העוינו. והרשענו.
ודנו. חמסנו. טפלנו שקר: יעצנו רע. כזבנו.
לצנו. מרדנו. נאצנו. סררנו. עוינו. פשענו. צררנו. קשינו
ערה: רשענו. שחתנו. תעבנו. תעינו. תעתענו:

כרנו ממצותך וממשפטך הטובים ולא שוה לנו:
ואתה צדיק על כל הבא עלינו, כי אמת עשית
ואנחנו הרשענו:²

מה נאמר לפניך יושב מרום, ומה נספר לפניך שוכן
שחקים, הלא כל הנסתרות והנגלות אתה יודע:

אתה יודע רזי עולם, ותעלומות סתרי כל חי. אתה
חפש כל חדרי בטן ובהן בליות ולב, אין דבר
נעלם ממך, ואין נסתר מנגד עיניך. ובכן יהי רצון
מלפניך, יי אלהינו ואלהי אבותינו, שתרחם עלינו
ותמחול לנו על כל חטאתינו, ותכפר לנו על כל
עונותינו, ותמחול ותסלח לנו על כל פשעינו:

1. Psalms 19:15. 2. Nehemiah 9:33.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word *committed*.

עַל חַטָּא For the sin which we have committed before You under duress or willingly.

And for the sin which we have committed before You by hard-heartedness.

For the sin which we have committed before You inadvertently.

And for the sin which we have committed before You with an utterance of the lips.

For the sin which we have committed before You with immorality.

And for the sin which we have committed before You openly or secretly.

For the sin which we have committed before You with knowledge and with deceit.

And for the sin which we have committed before You through speech.

For the sin which we have committed before You by deceiving a fellowman.

And for the sin which we have committed before You by improper thoughts.

For the sin which we have committed before You by a gathering of lewdness.

And for the sin which we have committed before You by verbal [insincere] confession.

For the sin which we have committed before You by disrespect for parents and teachers.

And for the sin which we have committed before You intentionally or unintentionally.

For the sin which we have committed before You by using coercion.

And for the sin which we have committed before You by desecrating the Divine Name.

For the sin which we have committed before You by impurity of speech.

And for the sin which we have committed before You by foolish talk.

For the sin which we have committed before You with the evil inclination.

And for the sin which we have committed before You knowingly or unknowingly.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *pardon, forgive, atone*.

וְעַל כָּלֵם For all these, God of pardon, pardon us, forgive us, atone for us.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word *שְׁחָטָאנוּ*.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּאִנּוּס וּבְרָצוֹן:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּאִמּוּץ הַלֵּב:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּבִלִי דַעַת:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּכַטּוֹי שְׁפִתָּיִם:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּגִלּוֹי עֲרִיזוֹת:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּגִלּוֹי וּבִסְתֵּר:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּדַעַת וּבְמִרְמָה:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּדַבּוּר פֶּה:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּהוֹנָאת רַע:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּהִרְהוּר הַלֵּב:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּוַעֲדַת זְנוּת:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּוִדּוּי פֶּה:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּזִלוּל הוֹרִים וּמוֹרִים:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּזוּז וּבְשִׁנְיָה:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּחֻזַּק יָד:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּחִלּוּל הַשֵּׁם:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּטִמְאַת שְׁפִתָּיִם:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּטַפְּשׁוֹת פֶּה:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּיִצַר הָרַע:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ, בְּיוֹדְעִים וּבְלֹא יוֹדְעִים:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *סְלַח, מְחַל, כַּפֵּר*.

וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל

לָנוּ, כַּפֵּר לָנוּ:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word *committed*.

For the sin which we have committed before You by false denial and lying.

And for the sin which we have committed before You by a bribe-taking or a bribe-giving hand.

For the sin which we have committed before You by scoffing.

And for the sin which we have committed before You by evil talk [about another].

For the sin which we have committed before You in business dealings.

And for the sin which we have committed before You by eating and drinking.

For the sin which we have committed before You by [taking or giving] interest and by usury.

And for the sin which we have committed before You by a haughty demeanor.

For the sin which we have committed before You by the prattle of our lips.

And for the sin which we have committed before You by a glance of the eye.

For the sin which we have committed before You with proud looks.

And for the sin which we have committed before You with impudence.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *pardon, forgive, atone*.

ועל כולם For all these, God of pardon, pardon us, forgive us, atone for us.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word *committed*.

For the sin which we have committed before You by casting off the yoke [of Heaven].

And for the sin which we have committed before You in passing judgment.

For the sin which we have committed before You by scheming against a fellowman.

And for the sin which we have committed before You by a begrudging eye.

For the sin which we have committed before You by frivolity.

And for the sin which we have committed before You by obduracy.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word *שחטאנו*.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּכַחַשׁ וּבְכֹזֵב:
וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּכַפַּת שְׁחָד:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּלִצּוֹן:
וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּלִשׁוֹן הָרַע:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּמִשָּׂא וּבְמַתָּן:
וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּמֵאֵכֶל וּבְמִשְׁתֵּה:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּנִשְׁדָּ וּבְמַרְבִּית:
וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּנִטְיַת גְּרוֹן:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּשִׂיחַ שְׁפֹתֵינוּ:
וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּסִקּוֹר עֵינַי:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּעֵינַיִם רְמוֹת:
וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּעֵזוֹת מִצַּח:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *סלח, מחל, כפר*.

וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל
לָנוּ, כִּפֵּר לָנוּ:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word *שחטאנו*.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּפָרִיקַת עַל:
וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּפְלִילוֹת:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּצַדִּית רַע:
וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּצָרוֹת עֵינַי:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּקִלוֹת רֵאשׁ:
וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ, בְּקִשְׁיוֹת עֲרָף:

For the sin which we have committed before You by running to do evil.

And for the sin which we have committed before You by tale-bearing.

For the sin which we have committed before You by swearing in vain.

And for the sin which we have committed before You by causeless hatred.

For the sin which we have committed before You by embezzlement.

And for the sin which we have committed before You by a confused heart.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *pardon, forgive, atone*.

ועל כלם For all these, God of pardon, pardon us, forgive us, atone for us.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *we are obligated*.

And for the sins for which we are obligated to bring a burnt-offering.

And for the sins for which we are obligated to bring a sin-offering.

And for the sins for which we are obligated to bring a varying offering [according to one's means].

And for the sins for which we are obligated to bring a guilt-offering for a certain or doubtful trespass.

And for the sins for which we incur the penalty of lashing for rebelliousness.

And for the sins for which we incur the penalty of forty lashes.

And for the sins for which we incur the penalty of death by the hand of Heaven.

And for the sins for which we incur the penalty of excision and childlessness.

And for the sins for which we incur the penalty of the four forms of capital punishment executed by the Court: stoning, burning, decapitation and strangulation.

על For [transgressing] positive and prohibitory *mitzvot*, whether [the prohibitions] can be rectified by a specifically prescribed act¹ or not, those of which we are aware and those of which we are not aware; those of which we are aware, we have already declared them before You and confessed them to You, and those of which we are not aware—before You they

על חטא שחטאנו לפניך, בריצת רגלים להרע:

ועל חטא שחטאנו לפניך, ברכילות:

על חטא שחטאנו לפניך, בשבועת שוא:

ועל חטא שחטאנו לפניך, בשנאת הנם:

על חטא שחטאנו לפניך, בתשומת יד:

ועל חטא שחטאנו לפניך, בתמהון ללב:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words סלה, מחל, כפר.

ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר לנו:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words שאנו חייבים.

ועל חטאים שאנו חייבים עליהם: עולה:

ועל חטאים שאנו חייבים עליהם: חטאת:

ועל חטאים שאנו חייבים עליהם: קרבן עולה ויורד:

ועל חטאים שאנו חייבים עליהם: אשם ודאי ותלוי:

ועל חטאים שאנו חייבים עליהם: מפת מרדות:

ועל חטאים שאנו חייבים עליהם: מלקות ארבעים:

ועל חטאים שאנו חייבים עליהם: מיתה בידי שמים:

ועל חטאים שאנו חייבים עליהם: פרת וערירי:

ועל חטאים שאנו חייבים עליהם: ארבע מיתות בית דין:

סקילה, שרפה, הרג, וחנק:

על מצות עשה, ועל מצות לא תעשה, בין שיש בהן קום עשה, ובין שאין בהן קום עשה, את הגלויים לנו, ואת שאינם גלויים לנו. את הגלויים לנו, כבר אמרנום לפניך, והודינו לך עליהם, ואת שאינם גלויים לנו, לפניך הם

1. E.g., to return what one has stolen.

are revealed and known, as it is stated: The hidden things belong to the Lord our God, but the revealed things are for us and for our children forever, that we may carry out all the words of this Torah.¹ For You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun² in every generation, and aside from You we have no King who forgives and pardons.

אלהי My God, before I was created I was not worthy [to be created], and now that I have been created it is as if I had not been created. I am dust in my life, how much more so in my death. Indeed, before You I am like a vessel filled with shame and disgrace. May it be Your will, Lord my God and God of my fathers, that I shall sin no more, and the sins which I have committed before You, erase them in Your abounding mercies, but not through suffering or severe illness.

אלהי My God, guard my tongue from evil, and my lips from speaking deceitfully.³ Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the Lord thrust them away.⁴ That Your beloved ones may be delivered, help with Your right hand and answer me.⁵ Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness.⁶ May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.⁷

Take three steps back, then bow left saying *He who makes the peace in His Heavens*, bow forward saying *may He*, bow right saying *make peace for us*, and bow forward saying *and for all Israel; and say, Amen*.

עשה He who makes the peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

יהי May it be Your will, Lord our God and God of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.⁸

גְלוּיִם וַיְדוּעִים, כַּדְבָר שֶׁנֶּאֱמַר: הַנְּסֻתֹת לַיְי אֱלֹהֵינוּ, וְהַנְּגִלַת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת. כִּי אַתָּה סִלַּחַן לְיִשְׂרָאֵל, וּמַחְלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלַח:

אלהי, עַד שֶׁלֹּא נִוצַרְתִּי אֵינִי כְדָאי, וְעַכְשָׁו שֶׁנִּוצַרְתִּי, כְּאִלוֹ לֹא נִוצַרְתִּי. עֲפָר אָנִי בְּחַיִּי, קָל וְחֹמֶר בְּמִיתָתִי, הֵרִי אָנִי לְפָנֶיךָ כְּכֹלִי מְלֵא בּוֹשָׁה וּכְלָמָה. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁלֹּא אֶחְטֵא עוֹד, וּמָה שֶׁחָטָאתִי לְפָנֶיךָ, מִחוּק בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְפוּרִים וְחַלְיִם רָעִים:

אלהי, נִצַּר לְשׁוֹנֵי מָרַע, וּשְׁפָתֵי מוֹדַבֵּר מִרְמָה,³ וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה. פְּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי, וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. יְהִיו כְּמִן לְפָנֵי רוּחַ וּמִלְאָךְ יְי הַחַה. לְמַעַן יַחְלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ. יְהִיו לְרָצוֹן אִמְרֵי כִּי וְהִגְיוֹן לְבִי לְפָנֶיךָ, יְי צוּרֵי וְגוֹאֲלֵי:⁷

Take three steps back, then bow left saying *עשה השלום במרומוי*, bow forward saying *הוא*, bow right saying *יעשה שלום עלינו*, and bow forward saying *ואמרו אמן*.

עֲשֵׂה הַשְּׁלוֹם בְּמַרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבְנָה בֵּית הַמִּקְדָּשׁ בְּמְהֵרָה בְּיְמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ:⁸

1. Deuteronomy 29:28. 2. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban, Deuteronomy 7:12. 3. Cf. Psalms 34:14. 4. Ibid. 35:5. 5. Ibid. 60:7, 108:7. 6. It is customary to recite a verse in which the first and last letters correspond to the first and last letters of one's own Hebrew name. For a list of verses, see Siddur Annotated Edition, page 582. 7. Psalms 19:15. 8. Avot 5:20.



HIGHLIGHTS OF THE EVENING SELICHOT

YAALEH TACHANUNEINU

Transliteration, Machzor for Yom Kippur, page 441.

יְעֹלָהּ May our supplications ascend at eventide; our pleas come [before You] in the morning; and our prayer be favorably accepted until evening.

May our voice ascend at eventide; our righteousness come [before You] in the morning; and our [prayer for] redemption be favorably accepted until evening.

May our affliction ascend at eventide; our pardon come forth in the morning; and our cry be favorably accepted until evening.

May [the merit of] our trust ascend at eventide; come [before Him] for His sake, in the morning; and our [petition for] atonement be favorably accepted until evening.

May our salvation ascend at eventide; our purity come [before You] in the morning; and our entreaty be favorably accepted until evening.

May our remembrance ascend at eventide; our assemblage come [before You] in the morning; and our glorification [of God] be favorably accepted until evening.

May our knocking [at the gates of repentance and prayer] ascend at eventide; our rejoicing come [before You] in the morning; and our request be favorably accepted until evening.

May our cry ascend at eventide; may it come before You in the morning; and may it be favorably accepted for us until evening.



HIGHLIGHTS OF THE EVENING SELICHOT

YAALEH TACHANUNEINU

יְעֹלָהּ תַּחֲנוּנֵינוּ מֵעֶרֶב, וַיְבוֹא שׁוֹעֲתֵנוּ מִבֶּקֶר, וַיְרֹאֵה רְנוּנֵנוּ עַד עֶרֶב:

יְעֹלָהּ קוֹלֵנוּ מֵעֶרֶב, וַיְבוֹא צְדָקֹתֵנוּ מִבֶּקֶר, וַיְרֹאֵה פְדוּיֹנֵנוּ עַד עֶרֶב:

יְעֹלָהּ עֲנוּיֵנוּ מֵעֶרֶב, וַיְבוֹא סְלִיחָתֵנוּ מִבֶּקֶר, וַיְרֹאֵה נִאֲקָתֵנוּ עַד עֶרֶב:

יְעֹלָהּ מְנוּסֵנוּ מֵעֶרֶב, וַיְבוֹא לְמַעַנוּ מִבֶּקֶר, וַיְרֹאֵה כְפֹרָנוּ עַד עֶרֶב:

יְעֹלָהּ יִשְׁעֵנוּ מֵעֶרֶב, וַיְבוֹא טַהֲרָנוּ מִבֶּקֶר, וַיְרֹאֵה חֲנוּנֵנוּ עַד עֶרֶב:

יְעֹלָהּ זְכוּרֵנוּ מֵעֶרֶב, וַיְבוֹא וְעוֹדֵנוּ מִבֶּקֶר, וַיְרֹאֵה הַדְרָתֵנוּ עַד עֶרֶב:

יְעֹלָהּ דְּפָקֵנוּ מֵעֶרֶב, וַיְבוֹא גִילָנוּ מִבֶּקֶר, וַיְרֹאֵה בְקִשְׁתֵּנוּ עַד עֶרֶב:

יְעֹלָהּ אֲנָקָתֵנוּ מֵעֶרֶב, וַיְבוֹא אֱלִיד מִבֶּקֶר, וַיְרֹאֵה אֱלֵינוּ עַד עֶרֶב:



SHEMA KOLEINU

Stand for the following section.

Transliteration, Machzor for Yom Kippur, page 443.

Chazzan then cong: **שמע** Hear our voice, Lord our God, have pity and compassion upon us, and accept our prayer with mercy and favor.

Chazzan then cong: Bring us back to You, Lord, and we will return; renew our days as of old.¹

Chazzan then cong: Do not cast us out of Your presence, and do not take Your Spirit of Holiness away from us.²

Chazzan then cong: Do not cast us aside in old age; do not forsake us when our strength fails.³

Do not abandon us, Lord our God; do not keep far from us.⁴ Show us a sign of favor, that our foes may see and be shamed, because You, Lord, have given us aid and consoled us.⁵ Harken to our words, Lord; consider our thoughts.⁶ May the words of our mouth and the meditation of our heart be acceptable before You, Lord, our Strength and our Redeemer.⁷ For it is for You, Lord, that we have been waiting; answer us, Lord our God.⁸



AVINU MALKEINU

This prayer is said following the Amidah of Yom Kippur evening, morning, and afternoon, and following the Ne'ilah prayers.

When Yom Kippur occurs on Shabbat *Avinu Malkeinu* is not said, (with the exception of the Neilah prayer, during which it is always said).

During Neilah, substitute *inscribe* with *seal*.

The following is said standing.

אבינו Our Father, our King, we have sinned before You.

Our Father, our King, we have no King but You.

Our Father, our King, act [benevolently] with us for the sake of Your Name.

SHEMA KOLEINU

Stand for the following section.

שמע קולנו יי אלהינו, חום ורחם עלינו, —Chazzan then cong.

וקבל ברחמים וברצון את תפלתנו:

השיבנו יי אליך ונשובה, חדש ימינו —Chazzan then cong.

פקדם:

אל תשליכנו מלפניך, ורוח קדשך אל תקח —Chazzan then cong.

ממנו:²

אל תשליכנו לעת זקנה, בכלות כחנו אל —Chazzan then cong.

תעזבנו:³

אל תעזבנו יי אלהינו, אל תרחק ממנו:⁴ עשה עמנו אות

לטובה ויראו שנאינו ויבשו, כי אתה יי עזרתנו

ונחמתנו:⁵ אמרינו האזינה יי, כינה הגיגנו:⁶ יהיו לרצון

אמרי פינו והגיון לבנו לפניך, יי צורנו וגואלנו:⁷ כי לך

יי החלנו, אתה תענה אדני אלהינו:⁸



AVINU MALKEINU

This prayer is said following the Amidah of Yom Kippur evening, morning, and afternoon, and following the Ne'ilah prayers.

When Yom Kippur occurs on Shabbat *אבינו מלכנו* is not said, (with the exception of the Neilah prayer, during which it is always said).

During Neilah, substitute *כתבנו* with *חתמנו*.

The following is said standing.

אבינו מלכנו חטאנו לפניך:

אבינו מלכנו אין לנו מלך אלא אתה:

אבינו מלכנו עשה עמנו למען שמך:

1. Lamentations 5:21. 2. Cf. Psalms 51:13. 3. Cf. Ibid. 71:9. 4. Cf. Ibid. 38:22. 5. Cf. Ibid. 86:17. 6. Cf. Ibid. 5:2. 7. Cf. Ibid. 19:15. 8. Cf. Ibid. 38:16.

Our Father, our King, renew for us a good year.
 Our Father, our King, remove from us all harsh decrees.
 Our Father, our King, annul the intentions of our enemies.
 Our Father, our King, foil the plans of our foes.
 Our Father, our King, wipe out every oppressor and adversary from against us.
 Our Father, our King, close the mouths of our adversaries and accusers.
 Our Father, our King, remove pestilence, sword, famine, captivity, and destruction from the members of Your covenant.
 Our Father, our King, withhold the plague from Your inheritance.
 Our Father, our King, pardon and forgive all our iniquities.
 Our Father, our King, blot out and remove our transgressions from before Your eyes.
 Our Father, our King, erase in Your abounding mercies all the records of our debts [sins].
 Our Father, our King, bring us back to You in wholehearted repentance.
 Our Father, our King, send a complete healing to the sick of Your people.
 Our Father, our King, rend the evil [aspect] of the verdict decreed against us.
 Our Father, our King, remember us with a favorable remembrance before You.
 Our Father, our King, inscribe (seal) us in the book of good life.
 Our Father, our King, inscribe (seal) us in the book of redemption and deliverance.
 Our Father, our King, inscribe (seal) us in the book of livelihood and sustenance.
 Our Father, our King, inscribe (seal) us in the book of merits.
 Our Father, our King, inscribe (seal) us in the book of pardon and forgiveness.
 Our Father, our King, cause deliverance to flourish for us soon.

אָבִינוּ מִלְפָּנֶיךָ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:
 אָבִינוּ מִלְפָּנֶיךָ בְּטַל מֵעָלֵינוּ כָּל גְּזֵרוֹת קְשׁוֹת:
 אָבִינוּ מִלְפָּנֶיךָ בְּטַל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ:
 אָבִינוּ מִלְפָּנֶיךָ הַפֵּר עֵצַת אוֹיְבֵינוּ:
 אָבִינוּ מִלְפָּנֶיךָ כִּלְהָ כָּל צָר וּמְסָטִין מֵעָלֵינוּ:
 אָבִינוּ מִלְפָּנֶיךָ סְתוּם פִּיּוֹת מְסָטִינֵנוּ וּמְקַטְרִיגֵנוּ:
 אָבִינוּ מִלְפָּנֶיךָ כִּלְהָ דְבַר וַחֲרָב וְרָעַב וְשָׂבִי וּמִשְׁחִית מִבְּנֵי
 בְּרִיתְךָ:
 אָבִינוּ מִלְפָּנֶיךָ מְנַע מִגְּפָה מִנַּחֲלָתְךָ:
 אָבִינוּ מִלְפָּנֶיךָ סָלַח וּמַחֲוֹל לְכָל עֲוֹנוֹתֵינוּ:
 אָבִינוּ מִלְפָּנֶיךָ מָחָה וְהֵעֵבֶר פְּשָׁעֵינוּ מִגִּזְרֵי עֵינֶיךָ:
 אָבִינוּ מִלְפָּנֶיךָ מָחֹק בְּרַחֲמֶיךָ הָרַבִּים כָּל שְׂטָרֵי חוֹבוֹתֵינוּ:
 אָבִינוּ מִלְפָּנֶיךָ הַחַיִּירָנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:
 אָבִינוּ מִלְפָּנֶיךָ שְׁלַח רְפוּאָה שְׁלֵמָה לְחֹלֵי עַמְּךָ:
 אָבִינוּ מִלְפָּנֶיךָ קַרַע רֹעַ גְּזֵר דִּינֵנוּ:
 אָבִינוּ מִלְפָּנֶיךָ זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ:
 אָבִינוּ מִלְפָּנֶיךָ כָּתְבֵנוּ (חֲתָמֵנוּ) בְּסֵפֶר חַיִּים טוֹבִים:
 אָבִינוּ מִלְפָּנֶיךָ כָּתְבֵנוּ (חֲתָמֵנוּ) בְּסֵפֶר גְּאֻלָּה וַיִּשׁוּעָה:
 אָבִינוּ מִלְפָּנֶיךָ כָּתְבֵנוּ (חֲתָמֵנוּ) בְּסֵפֶר פְּרִנְסָה וּבְכֻלָּלָה:
 אָבִינוּ מִלְפָּנֶיךָ כָּתְבֵנוּ (חֲתָמֵנוּ) בְּסֵפֶר זְכוּיּוֹת:
 אָבִינוּ מִלְפָּנֶיךָ כָּתְבֵנוּ (חֲתָמֵנוּ) בְּסֵפֶר סְלִיחָה וּמַחֲלָה:
 אָבִינוּ מִלְפָּנֶיךָ הַצְמַח לָנוּ יִשׁוּעָה בְּקָרוֹב:

Our Father, our King, exalt the glory of Israel Your people.
 Our Father, our King, exalt the glory of Your anointed one.
 Our Father, our King, fill our hands with Your blessings.
 Our Father, our King, fill our storehouses with plenty.
 Our Father, our King, hear our voice, have pity and compassion upon us.

Our Father, our King, accept our prayer with mercy and with favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, let it be remembered that we are but dust.

Our Father, our King, we beseech You, do not turn us away from You empty-handed.

Our Father, our King, may this hour be an hour of mercy and a time of favor before You.

Our Father, our King, have compassion upon us, and upon our infants and children.

Our Father, our King, do it for the sake of those who were slain for Your holy Name.

Our Father, our King, do it for the sake of those who were slaughtered for Your Oneness.

Our Father, our King, do it for the sake of those who went through fire and water for the sanctification of Your Name.

Our Father, our King, avenge the spilled blood of Your servants.

Our Father, our King, do it for Your sake, if not for ours.

Our Father, our King, do it for Your sake, and deliver us.

Our Father, our King, do it for the sake of Your abounding mercies.

Our Father, our King, do it for the sake of Your great, mighty and awesome Name which is proclaimed over us.

Our Father, our King, be gracious to us and answer us, for we have no meritorious deeds; deal charitably and kindly with us and deliver us.

אָבִינוּ מִלְּפָנֶיךָ הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ:

אָבִינוּ מִלְּפָנֶיךָ הָרֵם קֶרֶן מְשִׁיחֶךָ:

אָבִינוּ מִלְּפָנֶיךָ מְלֵא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ:

אָבִינוּ מִלְּפָנֶיךָ מְלֵא אֶסְמֵינוּ שְׂבָע:

אָבִינוּ מִלְּפָנֶיךָ שְׂמַע קוֹלֵנוּ חוּם וְרַחֵם עָלֵינוּ:

אָבִינוּ מִלְּפָנֶיךָ קַבֵּל בְּרַחֲמִים וּבְרֻצּוֹן אֶת תְּפִלָּתֵנוּ:

אָבִינוּ מִלְּפָנֶיךָ פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ:

אָבִינוּ מִלְּפָנֶיךָ זְכוּר כִּי עֶפְרַן אֲנַחְנוּ:

אָבִינוּ מִלְּפָנֶיךָ נָא אַל תִּשְׁכַּח רִיקִם מִלְּפָנֶיךָ:

אָבִינוּ מִלְּפָנֶיךָ תְּהֵא הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת

רְצוֹן מִלְּפָנֶיךָ:

אָבִינוּ מִלְּפָנֶיךָ חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשֶׁךָ:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן טְבוּחִים עַל יְהוּדֶךָ:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבְכִיִּים עַל קְדוּשַׁת

שְׁמֶךָ:

אָבִינוּ מִלְּפָנֶיךָ נְקוּם נְקוּם דָּם עֲבָדֶיךָ הַשְּׂפוּדִים:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵּנוּ:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא

שְׁנֹקְרָא עָלֵינוּ:

אָבִינוּ מִלְּפָנֶיךָ חַנּוּן וְעֲנֻנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ

צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:



YIZKOR — PRAYER FOR THE SOULS OF THE DEPARTED

Ideally, Yizkor, the prayer for departed loved ones, is to be said in synagogue. However, one who cannot attend communal prayers may say it at home. Yizkor is said before the Musaf (additional) prayer.

In the first year of mourning Yizkor is not recited.

One who has no father says:

Transliteration, Machzor for Yom Kippur, page 447.

יזכר May God remember the soul of my father, 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.

One who has no mother says:

Transliteration, Machzor for Yom Kippur, page 448.

יזכר May God remember the soul of my mother, 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, Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.

אב 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 lions¹ to carry out the will of their Maker and the desire of their Creator. May our God remember them with favor together with the other righteous of the world, and avenge the spilled blood



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In the first year of mourning Yizkor is not recited.

One who has no father says:

יזכר אלהים נשמת אבא מורי (his name) בן (his mother's name) שְׁהִלֵךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבִלֵי נֶדֶר אִתְּנוּ צְדָקָה בְּעֵדוֹ, בְּשִׁכְרָה זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים, עִם נִשְׁמַת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבַגְנוּ עִדָּן, וְנֹאמֵר אָמֵן:

One who has no mother says:

יזכר אלהים נשמת אמי מורתִי (her name) בת (her mother's name) שְׁהִלֵּכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבִלֵי נֶדֶר אִתְּנוּ צְדָקָה בְּעֵדָהּ, בְּשִׁכְרָה זֶה תִּהְיֶה נִפְשָׁהּ צְרוּרָה בְּצִרוּר הַחַיִּים עִם נִשְׁמַת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבַגְנוּ עִדָּן, וְנֹאמֵר אָמֵן:

אב הַרְחֵמֵם שׁוֹכֵן מְרוֹמִים, בְּרַחֲמֵי הָעֲצוּמִים, הוּא יִפְקֹד בְּרַחֲמִים, הַחֲסִידִים וְהַיְשָׁרִים וְהַתְּמוּמִים, קְהֵלוֹת הַקִּדְּשׁ שְׁמֹסְרוֹ נִפְשָׁם עַל קִדְּשַׁת הַשֵּׁם, הַנְּאֻהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם, וּבְמוֹתָם לֹא נִפְרְדּוּ. מִנְּשָׁרִים קָלוּ, וּמֵאֲרִיּוֹת נִבְרוּ, לַעֲשׂוֹת רְצוֹן קוֹנֵם וְחַפֵּץ צוֹרֵם. יִזְכְּרֵם אֱלֹהֵינוּ לְטוֹבָה, עִם שְׂאֵר צְדִיקֵי עוֹלָם,

1. II Shmuel 1:23.

of His servants, as it is written in the Torah of Moses, the man of God: 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.¹ 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.² And in the Holy Writings it is said: Why should the nations say, “Where is their God?” Let there be known among the nations, before our eyes, the retribution of the spilled blood of Your servants.³ And it is said: For the Avenger of bloodshed is mindful of them; He does not forget the cry of the downtrodden.⁴ 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.⁵



וַיִּנְקוּם נִקְמַת דָּם עֲבָדָיו הַשְּׁפוּדָה. כְּפָתוּב בְּתוֹרַת מֹשֶׁה
אִישׁ הָאֱלֹהִים: הֲרַנֵּינוּ גוֹיִם עַמּוֹ, כִּי דָם עֲבָדָיו יִקּוּם,
וְנִקְּם יֵשִׁיב לְצַרְיוֹ, וְכִפֵּר אֲדָמָתוֹ עַמּוֹ. וְעַל יְדֵי עֲבָדֶיךָ
הַנְּבִיאִים כְּתוּב לֵאמֹר: וְנִקִּיתִי דָמָם לֹא נִקִּיתִי, וַיִּי שִׁכַן
בְּצִיּוֹן.² וּבְכַתְבֵי הַקִּדְּשׁ נֵאמַר: לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיחָה
אֱלֹהֵיהֶם, יוֹדַע בְּגוֹיִם לְעֵינֵינוּ נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּדָה.³
וְאוֹמֵר: כִּי דוֹרֵשׁ דָּמִים אוֹתָם זָכָר, לֹא שָׂכַח צַעֲקַת
עֲנָוִים.⁴ וְאוֹמֵר: יָדִין בְּגוֹיִם מְלֵא גְיוֹנוֹת, מִחֵץ רֹאשׁ עַל
אֶרֶץ רַבָּה. מִנְחַל בְּדָרְדָר יִשְׁתֶּה, עַל כֵּן יָרִים רֹאשׁוֹ.⁵



1. Deuteronomy 32:43. 2. Joel 4:21. 3. Psalms 79:10. 4. Ibid. 9:13. 5. Ibid. 110:6-7.



MUSAF AMIDAH FOR YOM KIPPUR

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 33, interruptions of any form are forbidden.

ארני My Lord, open my lips, and my mouth shall declare Your praise.¹

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

ברוך Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children's children, for the sake of His Name.

זכרנו Remember us for life, King who desires life; inscribe us in the Book of Life, for Your sake, O living God.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

מלך O King, [You are] a helper, a savior and a shield. Blessed are You, Lord, Shield of Abraham.

אתה You are mighty forever, my Lord; You resurrect the dead; You are powerful to save. You cause the dew to descend.

מכבד He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

מי Who is like You, All-Merciful Father, who in compassion remembers His creatures for life.

ונאמן You are trustworthy to revive the dead. Blessed are You, Lord, who revives the dead.



MUSAF AMIDAH FOR YOM KIPPUR

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 33, interruptions of any form are forbidden.

ארני, שפתי תפתח ופי יגיד תהלתך:

Bend knees at ברוך; bow at אתה; straighten up at יי.

ברוך אתה יי, אלהינו ואלהי אבותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, קונה הכל, וזוכר חסדי אבות, ומביא גואל לבני בניהם, למען שמו באהבה:

זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים, למעןך אלהים חיים:

Bend knees at ברוך; bow at אתה; straighten up at יי.

מלך עוזר ומושיע ומגן. ברוך אתה יי, מגן אברהם: אתה גבור לעולם ארני, מחיה מתים אתה, רב להושיע. מוריד הטל.

מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר. מי כמוך בעל גבורות, ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה:

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים: ונאמן אתה להחיות מתים. ברוך אתה יי, מחיה המתים:

¹ Psalms 51:17.

אתה You are holy and Your Name is holy, and holy beings praise You daily for all eternity.

לְדוֹר Through all generations proclaim the kingship of God, for He alone is exalted and holy.

ובכן And thus shall Your Name, Lord our God, be sanctified upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon Your dwelling-place and Your sanctuary.

ובכן And so, Lord our God, instill fear of You upon all that You have made, and dread of You upon all that You have created; and [then] all works will be in awe of You, all the created beings will prostrate themselves before You, and they all will form a single band to carry out Your will with a perfect heart. For we know, Lord our God, that rulership is Yours, strength is in Your [left] hand, might is in Your right hand, and Your Name is awesome over all that You have created.

ובכן And so, Lord, grant honor to Your people, glory to those who fear You, good hope to those who seek You, confident speech to those who yearn for You, joy to Your land, gladness to Your city, a flourishing of strength to David Your servant, and a setting up of light to the son of Yishai Your anointed, speedily in our days.

ובכן And then the righteous will see and be glad, the upright will rejoice, and the pious will exult in song; injustice will shut its mouth and all wickedness will go up in smoke, when You will remove the rule of evil from the earth.

ותמלך Lord our God, You are He who alone will reign over all Your works, in Mount Zion the abode of Your glory, in Jerusalem Your holy city, as it is written in Your holy Scriptures: The Lord shall reign forever; your God, O Zion, throughout all generations; praise the Lord.¹

אתה קדוש ושְׁמֶךָ קדוש, וקדושים בְּכָל יוֹם יְהַלְלוּךָ
פְּלֵה.

לְדוֹר וְדוֹר הַמְלִיכוֹת לְאֵל, כִּי הוּא לְבָדוֹ מְרוֹם וְקָדוֹשׁ:
וּבְכֵן יִתְקַדַּשׁ שְׁמֶךָ יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל
יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל
מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל מְכוּנְךָ וְהִיכָלְךָ:

וּבְכֵן תֵּן פַּחַדְךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ, וְאִמְתָּךְ עַל
כָּל מַה שֶׁבָּרָאת, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים, וְיִשְׁתַּחֲווּ
לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כָּל־מַצְוָה אֶחָת לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם. שְׂיִדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ,
עוֹ בְיָדְךָ וְגִבּוֹרָה בְּיַמִּינְךָ, וְשְׁמֶךָ נוֹרָא עַל כָּל מַה
שֶׁבָּרָאת:

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ, תְּהַלֵּל לִירְאֵיךָ, וְתִקְוֶה טוֹבָה
לְדוֹרְשֵׁיךָ, וּפְתַחֲחוֹן פֶּה לְמַיְחִלִים לָךְ, שְׂמִיחָה
לְאַרְצְךָ, וְשִׂשׂוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ,
וְעֲרִיכַת נֵר לְבֵן יִשִׁי מְשִׁיחֶךָ, בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרָיִם יַעֲלוּ, וְחַסִּידִים
בְּרָנָה יִגִּילוּ, וְעוֹלָתְךָ תִּקְפֹּץ פִּיהָ, וְהַרְשָׁעָה כָּלָה
בַּעֲשָׂן תִּכְלָה, כִּי תַעֲבִיר מִמִּשְׁלַת זְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה הוּא יי אֱלֹהֵינוּ לְבָדְךָ עַל כָּל מַעֲשֵׂיךָ,
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר
קְדֻשָׁה, כַּפְתּוֹב בְּדַבְרֵי קְדֻשָׁה: יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֵינוּ
צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ:

1. Psalms 146:10.

Holy are You, awesome is Your Name, and aside from You there is no God, as it is written: The Lord of hosts is exalted in justice and the holy God is sanctified in righteousness.¹ Blessed are You, Lord, the holy King.

You have chosen us from among all the nations; You have loved us and found favor with us. You have raised us above all tongues and made us holy through Your commandments. You, our King, have drawn us near to Your service and proclaimed Your great and holy Name upon us.

On Shabbat, add the words in shaded parentheses.

And You, Lord our God, have given us in love (this Shabbat day and) this Day of Atonements, this day of pardoning of sin, this day of holy assembly (for sanctity and tranquility) for forgiveness, pardon, and atonement, to forgive thereon all our wrongdoings, (in love,) a holy assembly, commemorating the Exodus from Egypt.

But because of our sins, we were exiled from our land and driven away from our soil; and we are unable to discharge our obligations in Your chosen House, the great and holy House upon which Your Name is proclaimed, because of the hand that was sent forth against Your Sanctuary. May it be Your will, Lord our God and God of our fathers, merciful King, in Your abounding compassion, again to have mercy on us and on Your Sanctuary, and rebuild it soon and increase its glory. Our Father, our King, our God, speedily reveal the glory of Your Kingship upon us; appear and be exalted over us before the eyes of all the living. Gather our dispersed from among the nations, and assemble our scattered from the ends of the earth. Bring us with song to Zion Your city, and with everlasting joy to Jerusalem Your Sanctuary. There we will offer to You our obligatory

קדוּשׁ אַתָּה וְנוֹרָא שְׁמִיךָ, וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ,
בְּכַתּוּב: וַיִּגְבֶּה יי צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל
הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקְּדוֹשׁ:
אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבְדְּתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ
קִרְאתָ:

On Shabbat, add the words in shaded parentheses.

וְתִתֶּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֵת יוֹם (הַשְּׁבִת הַזֶּה וְאֵת
יוֹם) הַכַּפּוּרִים הַזֶּה, אֵת יוֹם סְלִיחַת הָעוֹן הַזֶּה,
אֵת יוֹם מִקְרָא קֹדֶשׁ הַזֶּה, (לְקִדְשָׁה וְלִמְנוּחָה) לְמַחִילָה
וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל בּוֹ אֵת כָּל עוֹנוֹתֵינוּ,
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם:

וּמִפְּנֵי חַטָּאתֵינוּ גָּלֵינוּ מֵאַרְצֵנוּ, וְנִתְרַחַקְנוּ מֵעַל אֲדָמָתָנוּ,
וְאֵין אָנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית
בְּחִירְתֶּךָ, בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו,
מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ. יְהִי רָצוֹן מִלְּפָנֶיךָ, יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, שֶׁתְּשׁוּב וְתִרְחַם
עָלֵינוּ וְעַל מִקְדָּשֶׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ מֵהֲרָה
וְתִגְדֵּל כְּבוֹדוֹ. אָבִינוּ מִלְּכָנוּ, אֱלֹהֵינוּ, גְּלָה כְבוֹד מְלִכוּתֶךָ
עָלֵינוּ מֵהֲרָה, וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חַי, וְקִרְב
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וְנַפְּוֹצוֹתֵינוּ כִּנְסִים מִיִּרְבַּתֵי אֶרֶץ.
וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשֶׁךָ,
בְּשִׂמְחַת עוֹלָם, וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֵת קִרְבָּנוֹת

1. Isaiah 5:16.

sacrifices, the daily burnt-offerings according to their order and the *musaf* offerings according to their rule; and

<p>On weekdays: the <i>musaf</i> offering of</p>	<p>On Shabbat: the <i>musaf</i> offerings of this Shabbat day and</p>
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this Day of Atonements, this day of pardoning of sin, this day of holy assembly we will prepare and offer to You with love in accordance with the command of Your will, as You have prescribed for us in Your Torah, through Moses Your servant in Your glorious Name, as it is stated:

On Shabbat, add the following:

וביום On the Shabbat day, two yearling male lambs without blemish, and two-tenths [of an *ephah*] of fine flour mixed with oil as a meal-offering, and its wine-offering—this is the burnt-offering for Shabbat, each Shabbat, aside from the daily burnt-offering and its wine-offering.¹

ובעשור And on the tenth day of this seventh month you shall have a holy assembly, and you shall afflict yourselves; you shall do no work. And you shall bring to the Lord a burnt-offering of pleasing odor: one young bullock, one ram, seven yearling lambs; they shall be to you without blemish.²

ומנחתם And their meal-offering and libations as prescribed—three-tenths [of an *ephah* of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb, and wine in accordance with each one's wine-offering; as well as two he-goats for atonement, and two daily burnt-offerings according to their rule; aside from the sin-offering of atonement, the daily burnt-offering and its meal-offering and their libations.

On Shabbat, add the following:

ישמחו Those who observe the Shabbat and call it a delight shall rejoice in Your kingship; the nation which hallows the Seventh Day—all shall be satiated and delighted with Your goodness. You were pleased with the Seventh Day and made it holy; You called it the most desirable of days, in remembrance of the work of Creation.

חובותינו, תמידים כסדרם ומוספים כהלכתם. ואת

<p>On Shabbat: מוספי יום השבת הזה יום</p>	<p>On weekdays: מוסף יום</p>
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הכפורים הזה, יום סליחת העון הזה, יום מקרא קדש הזה, נעשה ונקריב לפניך באהבה, כמצות רצונך, כמו שכתבת עלינו בתורתך על ידי משה עבדך מפי כבודך, פאמור:

On Shabbat, add the following:

וביום השבת שני כבשים בני שנה תמימים, ושני עשרנים סלת מנחה בלולה בשמן ונספו. עלת שבת בשבתו, על עלת התמיד ונספה:

ובעשור לחדש השביעי הזה, מקרא קדש יהיה לכם, ועניתם את נפשתיכם, כל מלאכה לא תעשו. והקרבתם עלה ליי ריח ניחח, פר בן בקר אחד, איל אחד, כבשים בני שנה שבעה, תמימים יהיו לכם:

ומנחתם ונספיהם כמדבר: שלשה עשרנים לפר, ושני עשרנים לאיל, ועשרון לכבש, ויין כנספו, ושני שעירים לכפר, ושני תמידים כהלכתם. מלבד חטאת הכפרים ועלת התמיד, ומנחתה ונספיהם:

On Shabbat, add the following:

ישמחו במלכותך שומרי שבת וקוראי ענג, עם מקדשי שביעי, כלם ישבעו ויתענגו מטובך, ובשביעי רצית בו וקדשתו, חמדת ימים אותו קראת, זכר למעשה בראשית:

1. Numbers 28:9-10. 2. Ibid. 29:7-8.

On Shabbat, add the words in shaded parentheses.

אלהינו Our God and God of our fathers, forgive our wrongdoings on this (Shabbat day and on this) Day of Atonements, on this day of pardoning of sin, on this day of holy assembly; wipe away and remove our transgressions and sins from before Your eyes, as it is stated: I, I [alone,] am He who wipes away your transgressions, for My sake; your sins I will not recall.¹ And it is stated: I have wiped away your transgressions like a thick cloud, your sins like a cloud; return to Me, for I have redeemed you.² And it is stated: For on this day atonement shall be made for you, to purify you; you shall be cleansed of all your sins before the Lord.³ (Our God and God of our fathers, please find favor in our rest.) Make us holy with Your commandments and grant us our portion in Your Torah; satiate us with Your goodness and gladden our soul with Your salvation. (Lord our God, grant as our heritage, in love and goodwill, Your holy Shabbat, and may all Israel who sanctify Your Name rest thereon.) Make our heart pure to serve You in truth, for You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun⁴ in every generation, and aside from You we have no King who forgives and pardons. Blessed are You, Lord, King who forgives and pardons our sins and the sins of His people, the House of Israel, and removes our trespasses each and every year; King over the whole earth, who sanctifies (the Shabbat and) Israel and the Day of Atonements.

רצה Look with favor, Lord our God, on Your people Israel, and pay heed to their prayer; restore the service to Your Sanctuary, and accept with love and favor Israel's fire-offerings and prayer; and may the service of Your people Israel always find favor.

On Shabbat, add the words in shaded parentheses.

אלהינו ואלהי אבותינו, מהל לעונותינו ביום (השבת הזה וביום) הכפורים הזה, ביום סליחת העון הזה, ביום מקרא קדש הזה, מחה והעבר פשעינו וחסאתינו מנגד עיניך, כאמור: אנכי הוא מחה פשעיך למעני, וחסאתיך לא אוכר.¹ ונאמר: מחיתי כעב פשעיך וכענן חסאתיך, שובה אלי כי גאלתיך.² ונאמר: כי ביום הזה יכפר עליכם לטהר אתכם, מכל חסאתיכם לפני יי תטהרו.³ (אלהינו ואלהי אבותינו, רצה נא במנוחתנו) קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך ושמח נפשנו בישועתך, (והנחילנו יי אלהינו באהבה וברצון שבת קדשך, ויגוהו בו כל ישראל מקדשי שמך,) וטהר לבנו לעבדך באמת. כי אתה סלחן לישראל ומחלן לשבטי ישראל בכל דור ודור, ומבלעדך אין לנו מלך מוחל וסולח. פרוך אתה יי, מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו בכל שנה ושנה, מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הכפורים:
רצה יי אלהינו בעמך ישראל ולתפלתם שעה, והשב העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך:

1. Isaiah 43:25. 2. Isaiah 44:22. 3. Leviticus 16:30. 4. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban Deuteronomy 7:12.

May our eyes behold Your return to Zion in mercy. Blessed are You, Lord, who restores His Divine Presence to Zion.

Bow at *We thankfully acknowledge*; straighten up at *Lord*.

We thankfully acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; and the Merciful One, for Your kindnesses never end; for we always place our hope in You.

And for all these, may Your Name, our King, be continually blessed, exalted, and extolled forever and all time.

Inscribe all the children of Your Covenant for a good life.

And all living things shall forever thank You, and praise Your great Name eternally, for You are good. God, You are our everlasting salvation and help, O benevolent God.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

Blessed are You, Lord, Beneficent is Your Name, and to You it is fitting to offer thanks.

Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your countenance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.

ותַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יי, הַמַּחְזִיר שְׂכִינְתוֹ לְצִיּוֹן:

Bow at מוֹדִים; straighten up at יי.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, גּוֹדֵה לָךְ וְגַם פָּר תַּהֲלִתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְפִישׁ שְׂבָבֶל יוֹם עַמּוּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֶל עֵת, עָרַב וּבָקֵר וְצַהֲרִים, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסְדֶיךָ, כִּי מֵעוֹלָם קוִינֵנוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא שְׁמֶךָ מִלְּכָנוּ תָמִיד לְעוֹלָם וָעֶד:

וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיִּתְלָלוּ שְׁמֶךָ הַגָּדוֹל לְעוֹלָם כִּי טוֹב, הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה, הָאֵל הַטּוֹב.

Bend knees at בָּרוּךְ; bow at אַתָּה; straighten up at יי.

בָּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נָאֵה לְהוֹדוֹת:

שְׁלֹם, טוֹבָה וּבְרָכָה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבוֹתֵינוּ כָּלֵנוּ בְּאֶחָד בְּאוֹר פְּנֵיךָ, כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלֹם, וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

And in the book of life, blessing, peace, and prosperity, deliverance, consolation, and favorable decrees, may we and all Your people the House of Israel be remembered and inscribed before You for a happy life and for peace. Blessed are You, Lord, who blesses His people Israel with peace.

May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹

Our God and God of our fathers, may our prayers come before You, and do not turn away from our supplication, for we are not so impudent and obdurate as to declare before You, Lord our God and God of our fathers, that we are righteous and have not sinned. Indeed, we and our fathers have sinned.

While mentioning a transgression, gently strike the left side of your chest (over the heart) with a closed fist.

We have transgressed, we have acted perfidiously, we have robbed, we have slandered. We have acted perversely and wickedly, we have willfully sinned, we have done violence, we have imputed falsely. We have given evil counsel, we have lied, we have scoffed, we have rebelled, we have provoked, we have been disobedient, we have committed iniquity, we have wantonly transgressed, we have oppressed, we have been obstinate. We have committed evil, we have acted perniciously, we have acted abominably, we have gone astray, we have led others astray.

We have strayed from Your good precepts and ordinances, and it has not profited us. Indeed, You are just in all that has come upon us, for You have acted truthfully, and it is we who have acted wickedly.²

What shall we say to You who dwells on high; what shall we relate to You who abides in the heavens? You surely know all the hidden and the revealed things.

וּבְסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה, יְשׁוּעָה וְנַחְמָה וְגִזְרוֹת טוֹבוֹת, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

וְהָיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְפִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם מִתְחַנְּתֵנוּ, שְׂאִין אָנוּ עוֹי פָּנִים וְקִשֵׁי עֲרָף, לֹאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטָאנוּ:

While mentioning a transgression, gently strike the left side of your chest (over the heart) with a closed fist.

אֲשָׁמְנוּ. בְּגַדְנוּ. גָּזַלְנוּ. דִּבְרַנוּ דְּפִי: הֶעֱוִינוּ. וְהִרְשָׁעְנוּ. זָדְנוּ. חָמְסְנוּ. טָפְלָנוּ שָׁקַר: יַעֲצֵנוּ רָע. כּוֹזְבֵנוּ. לָצָנוּ. מְרַדְנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עוֹיְנוּ. פִּשְׁעֵנוּ. צָרְרָנוּ. קִשִׁינוּ עֲרָף: רָשָׁעְנוּ. שַׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשָׁעְנוּ:²

מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

1. Psalms 19:15. 2. Nehemiah 9:33.

אתה You know the mysteries of the universe and the hidden secrets of every living being. You search all [our] innermost thoughts, and probe [our] mind and heart; nothing is hidden from You, nothing is concealed from Your sight. And so, may it be Your will, Lord our God and God of our fathers, to have mercy on us and forgive us all our sins, grant us atonement for all our iniquities, and forgive and pardon us for all our transgressions.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word *committed*.

על חטא For the sin which we have committed before You under duress or willingly.

And for the sin which we have committed before You by hard-heartedness.

For the sin which we have committed before You inadvertently.

And for the sin which we have committed before You with an utterance of the lips.

For the sin which we have committed before You with immorality.

And for the sin which we have committed before You openly or secretly.

For the sin which we have committed before You with knowledge and with deceit.

And for the sin which we have committed before You through speech.

For the sin which we have committed before You by deceiving a fellowman.

And for the sin which we have committed before You by improper thoughts.

For the sin which we have committed before You by a gathering of lewdness.

And for the sin which we have committed before You by verbal [insincere] confession.

For the sin which we have committed before You by disrespect for parents and teachers.

And for the sin which we have committed before You intentionally or unintentionally.

אתה יודע רזי עולם, ותעלומות סתרי כל חי. אתה חפש כל חדרי בטן ובחן פליות ולב, אין דבר נעלם ממך, ואין נסתר מנגד עיניך. ובכן יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתרחם עלינו ותמחול לנו על כל חטאתינו, ותכפר לנו על כל עונותינו, ותמחול ותסלח לנו על כל פשעינו:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word שחטאנו.

על חטא שחטאנו לפניך, באנס וברצון:

ועל חטא שחטאנו לפניך, באמוץ הלב:

על חטא שחטאנו לפניך, בבלי דעת:

ועל חטא שחטאנו לפניך, בכטוי שפתים:

על חטא שחטאנו לפניך, בגלוי עריות:

ועל חטא שחטאנו לפניך, בגלוי ובסתור:

על חטא שחטאנו לפניך, בדרעת ובמרמה:

ועל חטא שחטאנו לפניך, בדבור פה:

על חטא שחטאנו לפניך, בהונאת רע:

ועל חטא שחטאנו לפניך, בהרהור הלב:

על חטא שחטאנו לפניך, בוועידת זנות:

ועל חטא שחטאנו לפניך, בוודוי פה:

על חטא שחטאנו לפניך, בזלזול הורים ומורים:

ועל חטא שחטאנו לפניך, בזדון ובשגגה:

For the sin which we have committed before You by using coercion.

And for the sin which we have committed before You by desecrating the Divine Name.

For the sin which we have committed before You by impurity of speech.

And for the sin which we have committed before You by foolish talk.

For the sin which we have committed before You with the evil inclination.

And for the sin which we have committed before You knowingly or unknowingly.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *pardon, forgive, atone*.

וְעַל כָּלֵם For all these, God of pardon, pardon us, forgive us, atone for us.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word *committed*.

For the sin which we have committed before You by false denial and lying.

And for the sin which we have committed before You by a bribe-taking or a bribe-giving hand.

For the sin which we have committed before You by scoffing.

And for the sin which we have committed before You by evil talk [about another].

For the sin which we have committed before You in business dealings.

And for the sin which we have committed before You by eating and drinking.

For the sin which we have committed before You by [taking or giving] interest and by usury.

And for the sin which we have committed before You by a haughty demeanor.

For the sin which we have committed before You by the prattle of our lips.

And for the sin which we have committed before You by a glance of the eye.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּחֹזֶק יָד;
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּחִלּוּל הַשֵּׁם:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּטִמְאַת שְׁפָתַיִם;
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּטַבְשׁוֹת פֶּה:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בַּיַּצֵּר הָרָע;
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בַּיּוֹדְעִים וּבְלֹא יוֹדְעִים:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *מחל, מנול, כפר*.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל
לָנוּ, כִּפֹּר לָנוּ:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word *שְׁחַטְאֲנוּ*.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּכַחַשׁ וּבְכַזָּב;
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּכַפַּת שָׁחַד:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּלִצּוֹן;
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּלִשׁוֹן הָרָע:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּמִשָּׂא וּבְמַתָּן;
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּמֵאֲכָל וּבְמִשְׁתֵּה:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּנִשְׁךְ וּבְמַרְבִּית;
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּנִטְיַת גְּרוֹן:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּשִׁיחַ שְׁפִתוֹתֵינוּ;
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ, בְּסִקּוֹר עֵינַי:

For the sin which we have committed before You with proud looks.

And for the sin which we have committed before You with impudence.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *pardon, forgive, atone*.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַרְלָנוּ, בְּפִרְרָנוּ: For all these, God of pardon, pardon us, forgive us, atone for us.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word *committed*.

For the sin which we have committed before You by casting off the yoke [of Heaven].

And for the sin which we have committed before You in passing judgment.

For the sin which we have committed before You by scheming against a fellowman.

And for the sin which we have committed before You by a begrudging eye.

For the sin which we have committed before You by frivolity.

And for the sin which we have committed before You by obduracy.

For the sin which we have committed before You by running to do evil.

And for the sin which we have committed before You by tale-bearing.

For the sin which we have committed before You by swearing in vain.

And for the sin which we have committed before You by causeless hatred.

For the sin which we have committed before You by embezzlement.

And for the sin which we have committed before You by a confused heart.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *pardon, forgive, atone*.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַרְלָנוּ, בְּפִרְרָנוּ: For all these, God of pardon, pardon us, forgive us, atone for us.

עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּעֵינַיִם רְמוֹת:
וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּעִזּוֹת מַצָּח:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words סלח, מחל, כפר.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַרְלָנוּ, בְּפִרְרָנוּ:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word שְׁחָטְאֵנוּ.

עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּפִרְיַקַת עַל:
וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּפִלְלוֹת:

עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּצַדִּית רַע:
וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּצָרוֹת עֵינַי:

עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּקִלּוֹת רֵאשׁ:
וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּקִשּׁוֹת עָרְף:

עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּרִיצַת רַגְלַיִם לְהָרַע:
וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּרִכְלוֹת:

עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּשִׁבוּעַת שְׁוֹא:
וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּשִׁנְאֵת חֲנָם:

עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּתִשּׁוּמַת יָד:
וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ, בְּתַמְהוֹן לִבָּב:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words סלח, מחל, כפר.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַרְלָנוּ, בְּפִרְרָנוּ:

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *we are obligated*.

And for the sins for which we are obligated to bring a burnt-offering.

And for the sins for which we are obligated to bring a sin-offering.

And for the sins for which we are obligated to bring a varying offering [according to one's means].

And for the sins for which we are obligated to bring a guilt-offering for a certain or doubtful trespass.

And for the sins for which we incur the penalty of lashing for rebelliousness.

And for the sins for which we incur the penalty of forty lashes.

And for the sins for which we incur the penalty of death by the hand of Heaven.

And for the sins for which we incur the penalty of excision and childlessness.

And for the sins for which we incur the penalty of the four forms of capital punishment executed by the Court: stoning, burning, decapitation and strangulation.

ע For [transgressing] positive and prohibitory *mitzvot*, whether [the prohibitions] can be rectified by a specifically prescribed act¹ or not, those of which we are aware and those of which we are not aware; those of which we are aware, we have already declared them before You and confessed them to You, and those of which we are not aware—before You they are revealed and known, as it is stated: The hidden things belong to the Lord our God, but the revealed things are for us and for our children forever, that we may carry out all the words of this Torah.² For You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun³ in every generation, and aside from You we have no King who forgives and pardons.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words *שאנו חייבים*.

וְעַל הַחַטָּאִים שְׁאָנוּ חַיִּיבִים עֲלֵיהֶם: עוֹלָה:

וְעַל הַחַטָּאִים שְׁאָנוּ חַיִּיבִים עֲלֵיהֶם: חַטָּאת:

וְעַל הַחַטָּאִים שְׁאָנוּ חַיִּיבִים עֲלֵיהֶם: קָרְבֵּן עוֹלָה וְיֹרֵד:

וְעַל הַחַטָּאִים שְׁאָנוּ חַיִּיבִים עֲלֵיהֶם: אֲשֶׁם וְדַאי וְתַלְוִי:

וְעַל הַחַטָּאִים שְׁאָנוּ חַיִּיבִים עֲלֵיהֶם: מַכַּת מְרֵדוֹת:

וְעַל הַחַטָּאִים שְׁאָנוּ חַיִּיבִים עֲלֵיהֶם: מַלְקוֹת אַרְבָּעִים:

וְעַל הַחַטָּאִים שְׁאָנוּ חַיִּיבִים עֲלֵיהֶם: מִיתָה בְיַד שְׁמַיִם:

וְעַל הַחַטָּאִים שְׁאָנוּ חַיִּיבִים עֲלֵיהֶם: כָּרַת וְעֵרִירִי:

וְעַל הַחַטָּאִים שְׁאָנוּ חַיִּיבִים עֲלֵיהֶם: אַרְבַּע מִיתוֹת בֵּית

דִּין: סְקִילָה, שְׂרִפָּה, הַרְגָּה, וְחֲנֹק:

עַל מִצְוֹת עֲשֵׂה, וְעַל מִצְוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁשׁ בְּהֵן

קוּם עֲשֵׂה, וּבֵין שְׂאִין בְּהֵן קוּם עֲשֵׂה, אֶת הַגְּלוּיִם

לָנוּ, וְאֶת שְׂאִינֵם גְּלוּיִם לָנוּ. אֶת הַגְּלוּיִם לָנוּ, כָּבֵר

אֲמַרְנוּם לְפָנֶיךָ, וְהוֹדִינוּ לְךָ עֲלֵיהֶם, וְאֶת שְׂאִינֵם גְּלוּיִם

לָנוּ, לְפָנֶיךָ הֵם גְּלוּיִם וְיֹדוּעִים, כַּדָּבָר שֶׁנֶּאֱמַר: הַנְּסַתְרֹת

לִי אֱלֹהֵינוּ, וְהַגִּילַת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת

כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת.² כִּי אַתָּה סֹלְחַן לְיִשְׂרָאֵל, וּמְחַלֵּן

לְשִׁבְטֵי יִשְׂרָאֵל³ בְּכָל דּוֹר וָדוֹר, וּמַבְלֵעֲדִיךָ אֵין לָנוּ מַלְאָךְ

מוֹחֵל וְסוֹלֵחַ:

1. E.g., to return what one has stolen. 2. Deuteronomy 29:28. 3. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban, Deuteronomy 7:12.

אלהי My God, before I was created I was not worthy [to be created], and now that I have been created it is as if I had not been created. I am dust in my life, how much more so in my death. Indeed, before You I am like a vessel filled with shame and disgrace. May it be Your will, Lord my God and God of my fathers, that I shall sin no more, and the sins which I have committed before You, erase them in Your abounding mercies, but not through suffering or severe illness.

אלהי My God, guard my tongue from evil, and my lips from speaking deceitfully.¹ Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the Lord thrust them away.² That Your beloved ones may be delivered, help with Your right hand and answer me.³ Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness.⁴ May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.⁵

Take three steps back, then bow left saying *He who makes the peace in His Heavens*, bow forward saying *may He*, bow right saying *make peace for us*, and bow forward saying *and for all Israel; and say, Amen*.

עשה He who makes the peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

יהי May it be Your will, Lord our God and God of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.⁶

אלהי, עד שלא נוצרתי איני כדאי, ועבשו שנוצרתני, כאלו לא נוצרתי. עפר אני בחיי, קל וחומר במיתתי, הרי אני לפניך ככלי מלא בושה ובלמה. יהי רצון מלפניך, יי אלהי ואלהי אבותי, שלא אחטא עוד, ומה שחטאתי לפניך, מחוק ברחמיך הרבים, אבל לא על ידי יסורים וחלים רעים:

אלהי, נצר לשוני מרע, ושפתי מדבר מרמה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי, וכל החושבים עלי רעה, מהרה הפך עצתם וקלקל מחשבתם. יהיו כמין לפני רוח ומלאך יי דחה.² למען יחלצון ידידיך, הושיעה ימינך וענני.³ עשה למען שמך, עשה למען ימינך, עשה למען תורתך, עשה למען קדשך.⁴ יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי.⁵

Take three steps back, then bow left saying *עשה השלום במרומו*, bow forward saying *הוא*, bow right saying *יעשה שלום עלינו*, and bow forward saying *ואמרו אמן*.

עשה השלום במרומו, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן:

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בימינו, ותן חלקנו בתורתך:⁶

1. Cf. Psalms 34:14. 2. Ibid. 35:5. 3. Ibid. 60:7, 108:7. 4. It is customary to recite a verse in which the first and last letters correspond to the first and last letters of one's own Hebrew name. For a list of verses, see Siddur Annotated Edition, page 582.. 5. Psalms 19:5. 6. Avot 5:20.



HIGHLIGHTS OF THE CHAZZAN'S REPETITION

UNETANEH TOKEF

Transliteration, Machzor for Yom Kippur, page 448.

Let us proclaim the mighty holiness of this day, for it is awe-inspiring and fearsome. Thereon Your Kingship is exalted, Your throne is established with lovingkindness, and You are seated on it in truth. It is true that You are the judge, the one who presents evidence, the knower and the witness, who records and seals, who counts and reckons, and You remember all things that are forgotten. You open the Book of Remembrance and it reads itself; every man's signature is in it. The great *shofar* is sounded, and a still, soft voice is heard; the angels tremble, fear and dread seize them, and they exclaim: the Day of Judgment is here! The heavenly hosts are to stand in judgment, for [even] they will not be found meritorious in Your eyes in judgment. All created beings pass before You, [one by one,] like a flock of sheep. *Chazzan*: As a shepherd examines his flock, making his sheep pass under his staff, so do You cause to pass [before You] every living soul, and You count, reckon and are mindful of [them], and You allocate the fixed portion for the needs of all Your creatures, and inscribe the verdict of their judgment.

Congregation then chazzan:

On Rosh Hashanah they are inscribed, and on the fast day of Yom Kippur they are sealed: How many shall pass away and how many shall be born; who shall live and who shall die; who shall live out his allotted time and who shall depart before his time; who [shall perish] by water and who by fire; who by the sword and who by a wild beast; who by hunger and who by thirst; who by earthquake and who by pestilence; who by strangulation and who by lapidation; who shall be at rest and who shall wander; who shall be tranquil and who shall be harassed; who shall enjoy well-being and who shall suffer tribulation; who shall be poor and who shall be rich; who shall be humbled and who shall be exalted.



HIGHLIGHTS OF THE CHAZZAN'S REPETITION

UNETANEH TOKEF

וּנְתַנֶּה תְּקֵף קְדֻשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם, וְכוּ
תִּנְשֵׂא מַלְכוּתְךָ, וְיִכּוֹן בְּחֶסֶד כְּסֵאֲךָ, וְתִשָּׁב עָלָיו
בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ יוֹדֵעַ וְעַד, וְכוּתֵב
וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה, וְתוֹכוֹר כָּל הַנְּשַׁכְּחוֹת, וְתַפְתַּח אֶת
סֵפֶר הַזְּכוֹרוֹנוֹת, וּמֵאֲלֵיו יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ.
וּבִשְׁוֹפֵר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְקָה יִשְׁמַע, וּמִלְאָכִים
יִחַפְּזוּן, וְחֵיל וְרַעְדָה יֵאֱחָזוּן, וְיֵאמְרוּ הִנֵּה יוֹם הַדִּין, לְפָקוֹד
עַל צְבֵא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי
עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן: *Chazzan*—כְּבִקְרַת רוֹעֵה
עֶדְרוֹ, מַעֲבִיר צֹאנוֹ תַּחַת שֶׁבֶטוֹ, כֵּן תַּעֲבִיר וְתַסְפּוֹד
וְתַמְנֶה, וְתַפְקוֹד נַפְשׁ כָּל חַי, וְתַחַתוֹךָ קִצְבָה לְכָל
בְּרִיּוֹתֶיךָ, וְתַכְתּוֹב אֶת גְּזַר דִּינָם:

Congregation then chazzan:

כְּרֵאשׁ הַשָּׁנָה יִפְתְּכוּן, וּבִיּוֹם צוֹם כְּפוֹר יִחַתְמוּן, כְּפֹמָה
יַעֲבְרוּן, וּכְפֹמָה יִפְרֵאוּן, מִי יַחֲיֶה וּמִי יָמוּת,
מִי בְקִצּוֹ וּמִי לֹא בְקִצּוֹ, מִי בַמּוֹם, וּמִי בְאֵשׁ, מִי בַחֶרֶב,
וּמִי בַחֲיָה, מִי בְרַעֲב, וּמִי בְצָמָא, מִי בְרַעֲשׁ, וּמִי בַמַּגֵּפָה,
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה. מִי יָנוּחַ וּמִי יָנוּעַ, מִי יִשְׁקַט
וּמִי יִפְרָה, מִי יִשְׁלֹוּ וּמִי יִתְסַר, מִי יַעֲנֶה וּמִי יַעֲשֶׂר, מִי
יִשְׁפַּל וּמִי יִרוֹם:

Congregation then chazzan:

But Repentance, Prayer and Charity
avert the severity of the decree.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

כי For as is Your Name so is Your praise. You are slow to anger and easy to pacify, for You do not desire the death of the one deserving death, but that he return from his path and live. And [even] until the day of his death You wait for him; if he will but repent, You will welcome him at once.
Chazzan: Truly, You are their Creator and You know their evil inclination, for they are but flesh and blood. Man's origin is dust and his end is unto dust. He earns his bread at the risk of his life. He is likened to a broken potsherd, to withering grass, to a fading flower, to a passing shadow, to a vanishing cloud, to a blowing wind, to dust that scatters and to a fleeting dream.

Congregation then chazzan:

But You are the King, the living and eternal God.

Chazzan and congregation:

אין There is no limit to Your years and no end to the length of Your days; it is not possible to estimate [the countless angelic hosts of] Your glorious Chariot, nor can one explain Your inscrutable Name. Your Name befits You and You befit Your Name, and You have called our name by Your Name.

VECHOL MAAMINIM

Transliteration, Machzor for Yom Kippur, page 448.

האורח He holds in His hand the attribute of judgment.

And all believe that He is the faithful God.

He probes and searches hidden secrets.

And all believe that He probes man's thoughts.

He redeems from death and delivers from the grave.

And all believe that He is the mighty Redeemer.

He alone judges all created beings.

And all believe that He is the true Judge.

He is called "I Will Be What I Will Be."²

Congregation then chazzan:

צום קול ממון
וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה
מֵעֲבִירִין אֶת רוּעַ הַגְּזֵרָה:

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

כי כְּשִׁמְךָ כֵּן תִּהְיֶה לְתַלְתְּךָ, קִשָּׁה לְכַעֲסִים וְנוּחַ לְרַצוֹת, כִּי לֹא תִחַפֵּץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדְּרָכָו וְחַיָּה, וְעַד יוֹם מוֹתוֹ תִּחַפֶּה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ: Chazzan—אֵמֶת כִּי אַתָּה הוּא יוֹצֵרֵם, וְאַתָּה יוֹדֵעַ יוֹצֵרֵם, כִּי הֵם בֶּשָׂר וְדָם. אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר, בְּנִפְשׁוֹ יָבִיא לְחֶמוֹ. מְשׁוּל כְּחֶרֶם הַנִּשְׁפָּר, כְּחֶצִיר יָבֵשׁ, וּכְצִיץ נוֹבֵל, כְּצֵל עוֹבֵר, וּכְעָנָן כָּלָה, וּכְרוּחַ נוֹשֶׁפֶת, וּכְאֶבֶק פּוֹרֵחַ, וּכְחֵלוֹם יְעוּף:

Congregation then chazzan:

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם:

Chazzan and congregation:

אין קֶצֶבָה לְשִׁנּוּתֶיךָ, וְאִין קֶץ לְאַרְךָ יָמֶיךָ, וְאִין לְשַׁעַר מִרְכָּבוֹת כְּבוֹדֶךָ, וְאִין לְפָרֵשׁ עֲלוֹם שְׁמֶךָ. שְׁמֶךָ נֶאֱחָה לְךָ, וְאַתָּה נֶאֱחָה לְשְׁמֶךָ, וְשִׁמְנוּ קִרְאָתְךָ בְּשְׁמֶךָ:

VECHOL MAAMINIM

האורח ביד מדת משפט:

וְכֹל מְאֱמִינִים שֶׁהוּא אֵל אֱמוּנָה: הַבּוֹחֵן וּבוֹדֵק גִּנְיֵי נִסְתָּרוֹת:

וְכֹל מְאֱמִינִים שֶׁהוּא בּוֹחֵן בְּלִיּוֹת: הַגּוֹאֵל מִמָּוֶת וּפּוֹדֵה מִשַּׁחַת:

וְכֹל מְאֱמִינִים שֶׁהוּא גּוֹאֵל חֶזֶק: הַדֵּן יְחִידִי לְכָאֵי עוֹלָם:

וְכֹל מְאֱמִינִים שֶׁהוּא דֵּין אֵמֶת: הַהִגּוּי: בְּאֵתֵיהּ אֲשֶׁר אֵתֵיהּ:²

1. While saying each of these three words, keep in mind (but do not articulate) the corresponding word in small type. 2. One of the Divine Names—v. Exodus 3:14; Shevuot 35a; Shulchan Aruch, Yoreh Deah 276:9.

And all believe that He was, He is, and He will be.
 Sure is His Name, likewise His praise.

And all believe that He is, and there is none besides Him.
 He remembers with a favorable remembrance those who remember Him.

And all believe that He remembers the Covenant.
 He apportions life to all living beings.

And all believe that He lives and is eternal.
 He is good and does good to the wicked and to the good.

And all believe that He is good to all.
 He knows the inclination of all creatures.

And all believe that He has formed them in the womb.
 He is all-powerful and contains them all.

And all believe that He is all-powerful.
 He, the Omnipotent, abides in mystery, in shadow.

And all believe that He is One Alone.
 He enthrones kings and Kingship is His.

And all believe that He is King of the world.
 He guides every generation with loving-kindness.

And all believe that He preserves kindness.
 He is patient and He overlooks [the actions of] the rebellious.

And all believe that He pardons forever.
 He is the Most High, and His eye is directed to those who fear Him.

And all believe that He answers silent prayer.
 He opens the gate for those who knock in repentance.

And all believe that His hand is open.
 He waits for the evildoer, and desires that he be exculpated.

And all believe that He is righteous and upright.
 His wrath is brief and He is forbearing.

And all believe that He is hard to anger.
 He is merciful and causes mercy to precede wrath.

And all believe that He is easily appeased.
 He is immutable, and treats small and great alike.

And all believe that He is the righteous Judge.
 He is perfect and acts with perfection to those who are sincere.

And all believe that His work is perfect.



וְכָל מַאֲמִינִים שֶׁהוּא הָיָה הוֹיָה וַיְהִיָּה:
 הַיְהוּדָאֵי שְׁמוֹ בֵּן תְּהִלָּתוֹ:
 וְכָל מַאֲמִינִים שֶׁהוּא וְאֵין בְּלִתּוֹ:
 הַזּוֹכֵר לְמִזְכִּירָיו טוֹבוֹת
 זְכָרוֹנוֹת:
 וְכָל מַאֲמִינִים שֶׁהוּא זוֹכֵר הַפְּרִיָּת:
 הַחֹתֵךְ חַיִּים לְכָל חַי:
 וְכָל מַאֲמִינִים שֶׁהוּא חַי וְקַיָּם:
 הַטּוֹב, וּמְטִיב לְרַעִים וְלַטּוֹבִים:
 וְכָל מַאֲמִינִים שֶׁהוּא טוֹב לְכָל:
 הַיּוֹדֵעַ יַצַּר כָּל יַצּוּרִים:
 וְכָל מַאֲמִינִים שֶׁהוּא יוֹצֵרָם בְּבִטָּן:
 הַכֹּל יָכוֹל וְכוֹלֵלָם יַחַד:
 וְכָל מַאֲמִינִים שֶׁהוּא כָּל יָכוֹל:
 הַלֵּן בְּסִתְרָם בְּצֵל, שְׂדֵי:
 וְכָל מַאֲמִינִים שֶׁהוּא לְבָדוֹ הוּא:
 הַמְּמַלִּיךְ מְלָכִים וְלוֹ הַמְּלוֹכָה:
 וְכָל מַאֲמִינִים שֶׁהוּא מְלִיךְ עוֹלָם:
 הַנּוֹהֵג בְּחֶסֶדוֹ כָּל דּוֹר:
 וְכָל מַאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד:
 הַסּוֹבֵל, וּמַעֲלִים עֵין מִסּוֹרְרִים:
 וְכָל מַאֲמִינִים שֶׁהוּא סוֹלַח סִלָּה:
 הָעֵלְיוֹן, וְעֵינָיו אֵל יִרְאִיו:
 וְכָל מַאֲמִינִים שֶׁהוּא עוֹנֵה לַחֹשׁ:
 הַפּוֹתַח שַׁעַר לְדוֹפְקֵי בְּתִשׁוּבָה:
 וְכָל מַאֲמִינִים שֶׁהוּא פְּתוּחָה יְדוֹ:
 הַצּוֹפֶה לְרַשָּׁע וְחַפֵּץ בְּהַצְדָּקוֹ:
 וְכָל מַאֲמִינִים שֶׁהוּא צַדִּיק וַיִּשָּׂר:
 הַקָּצֵר בְּזַעַם וּמֵאֲרִיךְ אֶף:
 וְכָל מַאֲמִינִים שֶׁהוּא קָשֶׁה לְכַעֵס:
 הַרְחוּם, וּמְקַדִּים רַחֲמִים לְרַגּוֹ:
 וְכָל מַאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת:
 הַשְּׂוֹה, וּמִשְׁוֶה קָטָן וְגָדוֹל:
 וְכָל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צַדִּיק:
 הַתֵּם, וּמְתַמָּם עִם תְּמִימִים:
 וְכָל מַאֲמִינִים שֶׁהוּא תָּמִים פְּעֵלוֹ:



YEHI RATZON

יהי May it be Your will, Lord our God and God of our fathers, that this coming year shall be for us and for all Your people the House of Israel, wherever they are, a year of light, a year of blessing, a year of rejoicing, a year of happiness, a year of glory, a year of good assembly, a year of song, a year of delight, a year of goodness, a year of deliverance, a year of sustenance, a year of learning, a year of rest, a year of comfort, a year of joy, a year of exultation, a year of redemption, a year of jubilation, a year that we may hold our heads high, a year of the ingathering of the exiles, a year of the acceptance of [our] prayers, a year of goodwill, a year of peace, a year of dew and rain if hot and dry, a year of plenty, a year in which You will lead us upright to our land, a year in which You will subdue nations under us, a year in which You will inscribe us for a good life; a year in which Your people, the House of Israel, will not be dependent for their livelihood upon one another nor upon any other people; a year in which You will hold back from us and from all Your people, the House of Israel, the plague and the destructive foe; a year in which no woman shall suffer miscarriage.



YEHI RATZON

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתהא השנה הזאת הבאה עלינו ועל כל עמך בית ישראל בכל מקום שהם: שנת אורה, שנת ברכה, שנת גילה, שנת דיצה, שנת הוד, שנת ועד טוב, שנת זמרה, שנת חדרה, שנת טובה, שנת ישועה, שנת כלכלה, שנת למוד, שנת מנוחה, שנת נחמה, שנת ששון, שנת עלצון, שנת פדות, שנת צהלה, שנת קוממיות, שנת קבוץ גלויות, שנת קבול תפלות, שנת רצון, שנת שלום, שנה טלולה גשומה אם שחונה, שנת שבע, שנה שתוליכנו בה קוממיות לארצנו, שנה שתדבר בה עמים תחתנו, שנה שתכתבנו בה לחיים טובים, שנה שלא יצטרכו עמך בית ישראל לפרנסה זה לזה ולא לעם אחר, שנה שתעזור המגפה והמשחית מעלינו ומעל כל עמך בית ישראל, שנה שלא תפיל אשה פרי בטנה:




NEILAH AMIDAH

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 45, interruptions of any form are forbidden.

אדני My Lord, open my lips, and my mouth shall declare Your praise.¹

Bend knees at Blessed; bow at You; straighten up at Lord.

ברוך Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children's children, for the sake of His Name.

זכרנו Remember us for life, King who desires life; seal us in the Book of Life, for Your sake, O living God.

Bend knees at Blessed; bow at You; straighten up at Lord.

מלך O King, [You are] a helper, a savior and a shield. Blessed are You, Lord, Shield of Abraham.

אתה You are mighty forever, my Lord; You resurrect the dead; You are powerful to save. You cause the dew to descend.

מכריב He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

מי Who is like You, All-Merciful Father, who in compassion remembers His creatures for life.

ונאמן You are trustworthy to revive the dead. Blessed are You, Lord, who revives the dead.


NEILAH AMIDAH

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 45, interruptions of any form are forbidden.

אדני, שפתי תפתח ופי יגיד תהלתך:

Bend knees at ברוך; bow at אתה; straighten up at ??.

ברוך אתה יי, אלהינו ואלהי אבותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, קונה הכל, וזוכר חסדי אבות, ומביא גואל לבני בניהם, למען שמו באהבה:

זכרנו לחיים, מלך חפץ בחיים, וחתמנו בספר החיים, למענך אלהים חיים:

Bend knees at ברוך; bow at אתה; straighten up at ??.

מלך עוזר ומושיע ומגן. ברוך אתה יי, מגן אברהם: אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע. מוריד הטל:

מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר. מי כמוך בעל גבורות, ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה:

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים: ונאמן אתה להחיות מתים. ברוך אתה יי, מחיה המתים:

1. Psalms 51:17.

אתה You are holy and Your Name is holy, and holy beings praise You daily for all eternity.

לְדוֹר וְדוֹר Through all generations proclaim the kingship of God, for He alone is exalted and holy.

וּבְכֵן And thus shall Your Name, Lord our God, be sanctified upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon Your dwelling-place and Your sanctuary.

וּבְכֵן And so, Lord our God, instill fear of You upon all that You have made, and dread of You upon all that You have created; and [then] all works will be in awe of You, all the created beings will prostrate themselves before You, and they all will form a single band to carry out Your will with a perfect heart. For we know, Lord our God, that rulership is Yours, strength is in Your [left] hand, might is in Your right hand, and Your Name is awesome over all that You have created.

וּבְכֵן And so, Lord, grant honor to Your people, glory to those who fear You, good hope to those who seek You, confident speech to those who yearn for You, joy to Your land, gladness to Your city, a flourishing of strength to David Your servant, and a setting up of light to the son of Yishai Your anointed, speedily in our days.

וּבְכֵן And then the righteous will see and be glad, the upright will rejoice, and the pious will exult in song; injustice will shut its mouth and all wickedness will go up in smoke, when You will remove the rule of evil from the earth.

וּתְמִלֹךְ Lord our God, You are He who alone will reign over all Your works, in Mount Zion the abode of Your glory, in Jerusalem Your holy city, as it is written in Your holy Scriptures: The Lord shall reign forever; your God, O Zion, throughout all generations; praise the Lord.¹

אתה קדוש ושמו קדוש, וקדושים בכל יום יהללוך
פלה.

לְדוֹר וְדוֹר תְּמַלִּיכוּ לְאֵל, כִּי הוּא לְבָדוּ מְרוֹם וְקָדוֹשׁ:
וּבְכֵן יִתְקַדֵּשׁ שְׁמֹךָ יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל
יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מְשָׁכַן כְּבוֹדְךָ, וְעַל
מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל מְכוּנָה וְהִיכָלְךָ:

וּבְכֵן תֵּן פְּחָדְךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ, וְאִימָתְךָ
עַל כָּל מַה שֶׁבְּרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים,
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כָל־אִגְדָּה אַחַת
לְעֲשׂוֹת רְצוֹנְךָ בְּלִבְב־שָׁלֵם. שִׁידְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְׁלֵטָן
לְפָנֶיךָ, עוֹ בְיָדְךָ וְגִבּוֹרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל
מַה שֶׁבְּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ, תְּהִלָּה לְיִרְאֵיךָ, וְתִקְוָה טוֹבָה
לְדוֹרְשֵׁיךָ, וּפְתִיחוֹן פֶּה לְמוֹחֲלִים לָךְ, שְׂמִיחָה
לְאַרְצְךָ, וְשִׂשׂוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ,
וְעֲרִיכַת גֵּר לְבֵן יִשִׁי מְשִׁיחֶךָ, בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרָיִם יַעֲלִזוּ, וְחַסִּידִים
בְּרָנָה יִגִּילוּ, וְעוֹלָתְךָ תִּקְפֹּץ פִּיהָ, וְהַרְשָׁעָה כָּלָה
בְּעֵשָׂן תִּכְלָה, כִּי תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה הוּא יי אֱלֹהֵינוּ לְבָדְךָ עַל כָּל מַעֲשֵׂיךָ,
בְּהַר צִיּוֹן מְשָׁכַן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר
קְדֻשָּׁה, כְּפִתּוֹב בְּדַבְּרֵי קְדֻשָּׁה: יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ
צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּיָהּ:

1. Psalms 146:10.

Holy are You, awesome is Your Name, and aside from You there is no God, as it is written: The Lord of hosts is exalted in justice and the holy God is sanctified in righteousness.¹ Blessed are You, Lord, the holy King.

You have chosen us from among all the nations; You have loved us and found favor with us. You have raised us above all tongues and made us holy through Your commandments. You, our King, have drawn us near to Your service and proclaimed Your great and holy Name upon us.

On Shabbat, add the words in shaded parentheses.

And You, Lord our God, have given us in love (this Shabbat day and) this Day of Atonements, this day of pardoning of sin, this day of holy assembly (for sanctity and tranquility) for forgiveness, pardon, and atonement, to forgive thereon all our wrongdoings, (in love,) a holy assembly, commemorating the Exodus from Egypt.

On Shabbat, add the words in shaded parentheses.

Our God and God of our fathers, may there ascend, come, and reach, be seen, accepted, and heard, recalled and remembered before You our remembrance and recollection, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this (Shabbat day and this) Day of Atonements, on this day of pardoning of sin, on this day of holy assembly. Remember us on this [day], Lord our God, for good; be mindful of us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, God, are a gracious and merciful King.

קדוּשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ, בְּפִתּוּב:
וַיִּגְבֶּה יי צְבָאוֹת בְּמִשְׁפָּט, וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ
בְּצַדִּיקָה! בְּרוּךְ אַתָּה יי, הַמְּלֹךְ הַקְּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעַבְדְּתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ
קִרְאתָ:

On Shabbat, add the words in shaded parentheses.

וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבֵת הַזֶּה וְאֶת
יוֹם) הַפְּפוּרִים הַזֶּה, אֶת יוֹם סְלִיחַת הָעוֹן הַזֶּה,
אֶת יוֹם מִקְרָא קֹדֶשׁ הַזֶּה, (לְקִדְשָׁה וְלִמְנוּחָה) לְמַחִילָה
וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחַל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה)
מִקְרָא קֹדֶשׁ, זָכַר לִיצִיאַת מִצְרַיִם:

On Shabbat, add the words in shaded parentheses.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיְבֹא וַיִּגִּיעַ וַיִּרְאֶה וַיִּרְצֶה
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּזְכְּרוֹן
אֲבוֹתֵינוּ, וַיִּזְכְּרוֹן מִשִּׁיחַ בֶּן דָּוִד עֲבָדֶךָ, וַיִּזְכְּרוֹן יְרוּשָׁלַיִם עִיר
קֹדְשְׁךָ, וַיִּזְכְּרוֹן כָּל עַמּוֹךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה
לְטוֹבָה לְחַן וְלַחֲסֵד וְלִרְחָמִים וְלַחַיִּים טוֹבִים וְלִשְׁלוֹם,
בְּיוֹם (הַשְּׁבֵת הַזֶּה וּבְיוֹם) הַפְּפוּרִים הַזֶּה, בְּיוֹם סְלִיחַת
הָעוֹן הַזֶּה, בְּיוֹם מִקְרָא קֹדֶשׁ הַזֶּה. זָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ
לְטוֹבָה, וַיִּפְקְדֵנוּ בּוֹ לְבָרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לַחַיִּים טוֹבִים.
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה:

1. Isaiah 5:16.

On Shabbat, add the words in shaded parentheses.

אלהינו Our God and God of our fathers, forgive our wrongdoings on this (Shabbat day and on this) Day of Atonements, on this day of pardoning of sin, on this day of holy assembly; wipe away and remove our transgressions and sins from before Your eyes, as it is stated: I, I [alone,] am He who wipes away your transgressions, for My sake; your sins I will not recall.¹ And it is stated: I have wiped away your transgressions like a thick cloud, your sins like a cloud; return to Me, for I have redeemed you.² And it is stated: For on this day atonement shall be made for you, to purify you; you shall be cleansed of all your sins before the Lord.³ (Our God and God of our fathers, please find favor in our rest.) Make us holy with Your commandments and grant us our portion in Your Torah; satiate us with Your goodness and gladden our soul with Your salvation. (Lord our God, grant as our heritage, in love and goodwill, Your holy Shabbat days, and may all Israel who sanctify Your Name rest on them.) Make our heart pure to serve You in truth, for You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun⁴ in every generation, and aside from You we have no King who forgives and pardons. Blessed are You, Lord, King who forgives and pardons our sins and the sins of His people, the House of Israel, and removes our trespasses each and every year; King over the whole earth, who sanctifies (the Shabbat and) Israel and the Day of Atonements.

רצה Look with favor, Lord our God, on Your people Israel, and pay heed to their prayer; restore the service to Your Sanctuary, and accept with love and favor Israel's fire-offerings and prayer; and may the service of Your people Israel always find favor.

On Shabbat, add the words in shaded parentheses.

אלהינו ואלהי אבותינו, מהל לעונותינו ביום (השבת הזה וביום) הכפורים הזה, ביום סליחת העון הזה, ביום מקרא קדש הזה, מחה והעבר פשעינו וחסאתינו מנגד עיניך, כאמור: אנכי הוא מחה פשעיך למעני, וחסאתיך לא אוכר.¹ ונאמר: מחיתי כעב פשעיך וכענן חסאתיך, שובה אלי כי גאלתיך.² ונאמר: כי ביום הזה יכפר עליכם לטהר אתכם, מכל חסאתיכם לפני יי תטהרו.³ (אלהינו ואלהי אבותינו, רצה נא במנוחתנו) קדשנו במצותיך ותן חלקנו בתורתך. שבענו מטובך ושמח נפשנו בישועתך, (והנחילנו יי אלהינו באהבה וברצון שבתות קדשך, ויגוהו בם כל ישראל מקדשי שמך,) וטהר לבנו לעבדך באמת. כי אתה סלחן לישראל ומחלן לשבטי ישראל בכול דור ודור, ומבלעדיך אין לנו מלך מוחל וסולח. פרוך אתה יי, מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו בכל שנה ושנה, מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הכפורים:

רצה יי אלהינו בעמך ישראל ולתפלתם שעה, והשב העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך:

1. Isaiah 43:25. 2. Ibid. 44:22. 3. Leviticus 16:30. 4. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban, Deuteronomy 7:12.

May our eyes behold Your return to Zion in mercy. Blessed are You, Lord, who restores His Divine Presence to Zion.

Bow at We thankfully acknowledge; straighten up at Lord.

We thankfully acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; and the Merciful One, for Your kindnesses never end; for we always place our hope in You.

And for all these, may Your Name, our King, be continually blessed, exalted, and extolled forever and all time.

Seal all the children of Your Covenant for a good life.

And all living things shall forever thank You, and praise Your great Name eternally, for You are good. God, You are our everlasting salvation and help, O benevolent God.

Bend knees at Blessed; bow at You; straighten up at Lord.

Blessed are You, Lord, Beneficent is Your Name, and to You it is fitting to offer thanks.

Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your countenance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן:

Bow at מודים; straighten up at ??

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מְגִן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, גּוֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָבָל יוֹם עַמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבָל עַתָּה, עָרֵב וּבָקָר וְצִהָרִים, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי לֹא תָמוּ חַסְדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

וְחַתָּוִם לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיִּהְיוּ שְׁמֶךָ הַגָּדוֹל לְעוֹלָם כִּי טוֹב, הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֶלָה, הָאֵל הַטּוֹב.

Bend knees at ברוך; bow at אתה; straighten up at ??

בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נָאֵה לְהוֹדוֹת:

שְׁלֹם, שְׁלֹם, טוֹבָה וּבְרָכָה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלֹם, וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עַתָּה וּבְכָל שְׁעָה בְּשְׁלֹמֶךָ.

And in the book of life, blessing, peace, and prosperity, deliverance, consolation, and favorable decrees, may we and all Your people the House of Israel be remembered and sealed before You for a happy life and for peace. Blessed are You, Lord, who blesses His people Israel with peace.

May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹

Our God and God of our fathers, may our prayers come before You, and do not turn away from our supplication, for we are not so impudent and obdurate as to declare before You, Lord our God and God of our fathers, that we are righteous and have not sinned. Indeed, we and our fathers have sinned.

While mentioning a transgression, gently strike the left side of your chest (over the heart) with a closed fist.

We have transgressed, we have acted perfidiously, we have robbed, we have slandered. We have acted perversely and wickedly, we have willfully sinned, we have done violence, we have imputed falsely. We have given evil counsel, we have lied, we have scoffed, we have rebelled, we have provoked, we have been disobedient, we have committed iniquity, we have wantonly transgressed, we have oppressed, we have been obstinate. We have committed evil, we have acted perniciously, we have acted abominably, we have gone astray, we have led others astray.

We have strayed from Your good precepts and ordinances, and it has not profited us. Indeed, You are just in all that has come upon us, for You have acted truthfully, and it is we who have acted wickedly.²

What shall we say to You who dwells on high; what shall we relate to You who abides in the heavens? You surely know all the hidden and the revealed things.

You extend a hand to transgressors, and Your right hand is stretched forth to receive the penitents. You have taught us, Lord our God, to confess before You all our sins, so that we will restrain our hands from doing wrong, and You will receive us in perfect repentance before You, as burnt-offerings and as offerings of pleasing odor, in accordance with Your word which

וּבְסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, יְשׁוּעָה וְנַחְמָה וְגִזְרוֹת טוֹבוֹת, נִזְכָּר וְנִגְחָתָם לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

יְהִי לְרִצּוֹן אִמְרֵי פִי וְהַגִּיזוֹן לְפִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תְּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תִּתְעַלֵּם מִתְחַנְתְּנוּ, שְׂאִין אָנוּ עֵיזֵי פָנִים וְקִשְׁי עֵרְף, לֹאמֵר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ, אֲכַל אֲנַחְנוּ וְאֲבוֹתֵינוּ חַטָּאנוּ:

While mentioning a transgression, gently strike the left side of your chest (over the heart) with a closed fist.

אֲשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דָּבַרְנוּ דָּפִי: הֶעֱוִינוּ. וְהִרְשַׁעְנוּ. וְזָדְנוּ. חָמַסְנוּ. טָפְלָנוּ שִׁקְרָה: יַעֲצֵנוּ רָע. בִּזְבְּנוּ. לָצְנוּ. מָרְדְּנוּ. נֶאֱצְנוּ. סָרְרְנוּ. עֲוִינוּ. פָּשַׁעְנוּ. צָרְרְנוּ. קִשְׁיֵנוּ עֵרְף: רִשַׁעְנוּ. שַׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲנִינוּ. תַּעֲתַעְנוּ:
סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שׁוּבָה לָנוּ: וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנַּחְנוּ הִרְשַׁעְנוּ:²

מָה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה נִסְפֵּר לְפָנֶיךָ שׁוֹבֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אַתָּה יוֹדֵעַ: אַתָּה נוֹתֵן יָד לְפּוֹשְׁעִים, וַיִּמְיָךְ פְּשׁוּטָה לְקַבֵּל שָׂבִים. וְתִלְמָדְנוּ יְיָ אֱלֹהֵינוּ לְהִתְוֹדוֹת לְפָנֶיךָ עַל כָּל עֲוֹנוֹתֵינוּ, לְמַעַן נַחְדֵּל מֵעֲשֵׂק יְדֵינוּ, וְתִקְבְּלֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ כְּאֲשֵׁים וּכְבְּנֵיחֻחִים, לְמַעַן דְּבַרְיֶךָ אֲשֶׁר

1. Psalms 19:15. 2. Nehemiah 9:33.

You have given. There would be no end to the burnt-offerings required [for our sins], and no limit to the offerings of pleasing odor for our offences; but since You know that our end is worm and maggot, therefore You have granted us abundant pardon. What are we? What is our life? What is our kindness? What is our righteousness? What is our strength? What is our might? What can we say to You, Lord our God and God of our fathers? Are not all the mighty men as nothing before You, the men of renown as though they had never been, the wise as if without knowledge, and the men of understanding as if devoid of intelligence? For most of their deeds are naught, and the days of their lives are vanity before You. The pre-eminence of man over beast is naught, for all is vanity.¹

אֲתָהּ [Nevertheless,] from the beginning You have set man apart and favored him to stand before You; for who could tell You what You should do, and [even] if he be righteous, what does he benefit You? You, Lord our God, have given us in love this Day of Atonements, this day of pardoning of sin, this day of holy assembly—an end, a forgiveness and a pardon of all our sins, that we shall restrain our hands from doing wrong, and return to You to fulfill the statutes of Your will with a perfect heart. And You, in Your abounding compassion, have mercy on us, for You do not desire the destruction of the world, as it is stated: Seek the Lord while He may be found, call to Him while He is near.² And it is stated: Let the wicked abandon his way, and the man of iniquity his thoughts; let him return to the Lord, and He will have compassion upon him, and to our God, for He will abundantly pardon.³ And You, God of pardons, are gracious and compassionate, slow to anger, abounding in kindness and truth, and conferring much good. You wish the repentance of the wicked and do not desire their death, as it is stated: Say to them, as [truly as] I live, declares the Lord God, do I desire the death of the wicked? But [I desire] that the wicked return from his path and live. Return, return from your evil ways; why should you die, O House of Israel?⁴ And it is stated: Have I any desire at all that the wicked should die? declares

אֲמַרְתָּ. אִין קַץ לְאִשֵּׁי חוֹבוֹתֵינוּ, וְאִין מִסְפָּר לְנִחוּחֵי אֲשֵׁמוֹתֵינוּ, וְאִתָּה יוֹדֵעַ שְׂאֲחֲרִיתָנוּ רַמָּה וְתוֹלַעָה, לְפִיכֹד הַרְבִּיתְ סְלִיחָתָנוּ. מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסָדָנוּ, מָה צְדָקָנוּ, מָה בְּחִנּוּ, מָה גְבוּרָתָנוּ. מָה נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַגְּבוּרִים כַּאֲזִין לְפָנֶיךָ, וְאִנְשֵׁי הַשָּׁמַיִם כִּלְאֵי הָיוּ, וְחַכְמַיִם כַּכְּלֵי מַדְעָה, וְנִבְוֹנִים כַּכְּלֵי הַשֶּׁבֶל, כִּי רַב מַעֲשֵׂיהֶם תְּהוּ, וַיִּמֵּי חַיֵּיהֶם הִבֵּל לְפָנֶיךָ, וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אִין, כִּי הִכַּל הִבֵּל!

אֲתָהּ הַבְּדִלְתָּ אֲנוֹשׁ מֵרֵאשׁ, וְתַפְּיָהוּ לְעִמּוּד לְפָנֶיךָ, כִּי מִי יֹאמַר לְךָ מָה תַּפְּעֵל, וְאִם יִצְדַּק מָה יִתֵּן לְךָ. וְתִתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם הַכִּפּוּרִים הַזֶּה, אֶת יוֹם סְלִיחַת הָעוֹן הַזֶּה, אֶת יוֹם מִקְרָא קֹדֶשׁ הַזֶּה, קִץ וּמְחִילָה וְסְלִיחָה עַל כָּל עֲוֹנוֹתֵינוּ, לְמַעַן נִחְדַּל מֵעַשְׂק יָדֵינוּ, וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲקֵי רְצוֹנְךָ בְּלִבְבֵנוּ שָׁלֵם. וְאִתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, כִּי לֹא תַחַפּוּץ בְּהַשְׁחָתֵת עוֹלָם, שֶׁנֶּאֱמַר: דַּרְשׁוּ יְיָ בְּהִמְצְאוֹ, קְרֹא הוּא בְּהִיוֹתוֹ קְרוֹב.² וְנֹאמַר: יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אֶזְנוֹ מִחֲשׁוֹבוֹתָיו, וַיֵּשֶׁב אֶל יְיָ וַיִּרְחַמְהוּ, וְאֵל אֱלֹהֵינוּ כִּי יִרְפָּה לְסִלּוֹת.³ וְאִתָּה אֱלֹהֵי סְלִיחוֹת, חַנּוּן וְרַחוּם, אַרְךְ אַפַּיִם וְרַב חֶסֶד וְאֶמֶת, וּמְרַבָּה לְהִיטִיב, וְרוֹצֵה אֶתָּה בְּתִשׁוּבַת רָשָׁעִים, וְאִין אֶתָּה חֲפֵץ בְּמִיתָתָם, שֶׁנֶּאֱמַר: אֲמַר אֱלֹהִים, חֵי אֲנִי נָא אֶל אֲדֹנָי אֱלֹהִים, אִם אֶחַפֵּץ בְּמוֹת הַרָשָׁע, כִּי אִם בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה, שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים, וְלִמָּה תָמוּתוּ בֵּית יִשְׂרָאֵל.⁴ וְנֹאמַר: הַחֲפֵץ אֶחַפֵּץ מוֹת רָשָׁע,

1. Ecclesiastes 3:19. 2. Isaiah 55:6. 3. Ibid. 55:7. 4. Ezekiel 33:11.

the Lord God; it is rather that he should return from his path and live.¹ And it is stated: For I do not desire the death of the one deserving death, declares the Lord God, therefore return and live.² For You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun³ in every generation, and aside from You we have no King who forgives and pardons.

אלהי My God, before I was created I was not worthy [to be created], and now that I have been created it is as if I had not been created. I am dust in my life, how much more so in my death. Indeed, before You I am like a vessel filled with shame and disgrace. May it be Your will, Lord my God and God of my fathers, that I shall sin no more, and the sins which I have committed before You, erase them in Your abounding mercies, but not through suffering or severe illness.

אלהי My God, guard my tongue from evil, and my lips from speaking deceitfully.⁴ Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the Lord thrust them away.⁵ That Your beloved ones may be delivered, help with Your right hand and answer me.⁶ Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness.⁷ May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.⁸

Take three steps back, then bow left saying *He who makes the peace in His Heavens*, bow forward saying *may He*, bow right saying *make peace for us*, and bow forward saying *and for all Israel: and say, Amen*.

עשה He who makes the peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

יהי May it be Your will, Lord our God and God of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.⁹

נאם אֲדֹנָי אֱלֹהִים, הֲלוֹא בְּשׁוּבוֹ מִדְּרָכָיו וְחִיָּה. וְנֹאמַר: כִּי לֹא אֶחְפֵּץ בְּמוֹת הַמֵּת, נֹאם אֲדֹנָי אֱלֹהִים, וְהִשִּׁיבוּ וְחִי. כִּי אַתָּה סֹלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ:

אלהי, עד שלא נוצרתי איני כדאי, ועכשיו שנוצרתי, כִּפְאוֹלוֹ לֹא נוֹצַרְתִּי. עֲפָר אָנִי בְּחַיִּי, קָל וְחֹמֶר בְּמִיתָתִי, הֲרִי אָנִי לְפָנֶיךָ כְּכֵלִי מְלֵא בּוֹשָׁה וּכְלָמָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אלהי ואלהי אבותי, שֶׁלֹּא אֶחְטֵא עוֹד, וְמֵה שֶׁחָטָאתִי לְפָנֶיךָ, מְחֹק בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחָלִים רָעִים:

אלהי, נצר לשוני מרע, וּשְׁכַפְתִּי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי נַפְשִׁי תְדוּם, וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה. פִּתַּח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי, וְכָל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. יְהִי כְּמִן לְפָנֵי רוּחַ וּמִלְּאֵךְ יי דחה. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הַשְׁעִיעָה יְמִינֶךָ וְעֲנִי. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ. יְהִי לְרְצוֹן אִמְרֵי כִּי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי צורי וגואלי:

Take three steps back, then bow left saying *עשה השלום במרומיו*, bow forward saying *הוא*, bow right saying *ועל כל ישראל*, and bow forward saying *ואמרו אמן*, and bow forward saying *and for all Israel: and say, Amen*.

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

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שִׁיבְנֶה בֵּית הַמִּקְדָּשׁ בְּמְהֵרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ:

1. Ibid. 18:23. 2. Ibid. 18:32. 3. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban, Deuteronomy 7:12. 4. Cf. Psalms 34:14. 5. Ibid. 35:5. 6. Ibid. 60:7, 108:7. 7. It is customary to recite a verse in which the first and last letters correspond to the first and last letters of one's own Hebrew name. For a list of verses, see Siddur Annotated Edition, page 582.. 8. Psalms 19:15. 9. Avot 5:20.



HIGHLIGHTS OF THE CHAZZAN'S REPETITION

MERUBIM TZARCHEI AM'CHA

מרבִּים The needs of Your people are numerous and their knowledge is scant; they are unable to express their needs and desires; consider, we beseech You, our thoughts, [even] before we call, O great, mighty and awesome God.¹

ספו Gone and vanished are those who know how to offer prayer, how to eloquently express the form of prayers; we have remained bereft, and adversity has increased; we therefore have not attained deliverance.

פנים We lack the courage to plead before You; we have transgressed, rebelled and perverted [our] ways; only kindness do we ask of You in the presentation of our prayers, we who stand in the house of the Lord at night.²

קדוש Holy One, behold, the proper advocate is no more; accept my words of prayer as if I had presented You with a great offering; let my prayers this day be attached to Your diadem, God who is girded with might.³

שועתי Pay heed to my cry and may my prayer be pleasant; hear my plea as if it were the plea of the perfect one; inscribe us for life and seal us for goodness, O You who suspends the earth in empty space.⁴



HIGHLIGHTS OF THE CHAZZAN'S REPETITION

MERUBIM TZARCHEI AM'CHA

מַרְבִּים צָרְכֵי עַמּוֹךְ וְדַעְתָּם קְצָרָה, מִחֲסוֹרָם
וּמִשְׁאֲלוֹתָם בֵּל יוֹכְלוּ לְסַפְּרָהּ, נָא בִּינָה
הַגִּיגְנוּ מִרָם נִקְרָא, הָאֵל הַגָּדוֹל הַגְּבוּר
וְהַנּוֹרָא:¹

סָפוּ וְגַם כָּלוּ יוֹדְעֵי פְגִיעָה, סֶדֶר תְּפִלוֹת בְּמַעֲנֵה
לְשׁוֹנָם לְהַבִּיעָהּ, עֲרַמִּים נוֹתְרָנוּ וְרִבְתָּה הָרָעָה,
עַל כֵּן לֹא הִשְׁגָּנוּ יְשׁוּעָה:

פָּנִים אֵין לָנוּ פְּגִיף לְחִלוֹת, פִּשְׁעֵנוּ וּמַרְדָּנוּ וְהַעֲוִינוּ
מִסְּלוֹת, צִדְקָה לְךָ לְבַד נִבְקֵשׁ בְּמַעֲרֵכֵי תְהִלוֹת,
הַעוֹמְדִים בְּבֵית יי בְּלִילוֹת:²

קָדוֹשׁ רָאֵה כִּי פֶס מְלִיץ כְּשׁוֹרָה, קָבֵל נִיבֵי בְּמַרְבִּית
תְּשׁוּרָה, רִנְתִּי הַיּוֹם תִּהְיֶה בְּכַתְרְךָ קְשׁוֹרָה, אֵל
נֶאֱזָר בְּגִבּוֹרָה:³

שׁוּעָתִי שְׁעָה וְתַפְלְתִּי תִּהְיֶה נְעִימָה, שְׁמַע פְּגִיעָתִי
בְּפִגִּיעַת תְּפִמָּה, תְּחוֹקְקֵנוּ לְחַיִּים וְתִיטִיב לָנוּ
הַחֲתִימָה, תִּלְהֶ אֶרְץ עַל בְּלִימָה:⁴



1. Deuteronomy 10:17. 2. Psalms 134:1. 3. Ibid. 65:7. 4. Job 26:7.



CONCLUSION OF NEILAH

It is written in the *Shaloh* that when, in the Neilah prayer, *Shema Yisrael* is recited aloud and with heartfelt *kavanah*, every Jew should have the intention of giving up his soul for the sanctification of G-d's Name, may He be blessed. This intention will then be considered for him as if he had indeed done so and as if he had actually withstood the test to sanctify the Divine Name.

Chazzan then congregation:

Recite once: שְׁמַע *Sh'ma yisrö-ayl adonöy elohaynu adonöy echöd.*¹

Chazzan then congregation:

Recite three times: בְּרוּךְ *Böru'ch shaym k'vod mal'chuso l'olöm vö-ed.*²

Chazzan then congregation:

Recite seven times: " *Adonöy hu hö-elohim.*³

While an individual may blow shofar after Yom Kippur, this is not required.

⁴The *shofar* is sounded once and all exclaim:

לְשָׁנָה *L'shönö habö-ö birushölö-yim.*



שְׁמַע Hear, O Israel, the Lord is our God, the Lord is One. בְּרוּךְ Blessed be the name of the glory of His kingdom for ever and ever. " God is the Lord.
לְשָׁנָה Next year in Jerusalem.



CONCLUSION OF NEILAH

It is written in *Shaloh* that when, in the Neilah prayer, שְׁמַע יִשְׂרָאֵל is recited aloud and with heartfelt *kavanah*, every Jew should have the intention of giving up his soul for the sanctification of G-d's Name, may He be blessed. This intention will then be considered for him as if he had indeed done so and as if he had actually withstood the test to sanctify the Divine Name.

Chazzan then congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד: ¹—Recite once

Chazzan then congregation:

בְּרוּךְ יְשֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד: ²—Recite three times

Chazzan then congregation:

יְיָ הוּא הָאֱלֹהִים: ³—Recite seven times

While an individual may blow shofar after Yom Kippur, this is not required.

⁴The *shofar* is sounded once and all exclaim:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:



1. Deuteronomy 6:4. 2. Pesachim 56a; Deuteronomy Rabbah 2:31, 35, 36. 3. I Kings 18:39.
4. It is customary to sing a march at this point, before sounding the *shofar*.



ALEINU AND AL TIRA

The following is said following the evening, afternoon and Neilah services.

Stand while reciting *Aleinu*.

Transliteration, Siddur Annotated Edition, page 625.

עלינו It is incumbent upon us to praise the Master of all things, to exalt the Creator of all existence, that He has not made us like the nations of the world, nor caused us to be like the families of the earth; that He has not assigned us a portion like theirs, nor a lot like that of all their multitudes, for they bow to vanity and nothingness. But we bend the knee, bow down, and offer praise before the supreme King of kings, the Holy One, blessed be He, who stretches forth the heavens and establishes the earth, the seat of whose glory is in the heavens above, and the abode of whose majesty is in the loftiest heights. He is our God; there is none else. Truly, He is our King; there is nothing besides Him, as it is written in His Torah:¹ Know this day and take unto your heart that the Lord is God; in the heavens above and upon the earth below there is nothing else.²

ועל And therefore we hope to You, Lord our God, that we may speedily behold the splendor of Your might, to banish idolatry from the earth—and false gods will be utterly destroyed; to perfect the world under the sovereignty of the Almighty. All mankind shall invoke Your Name, to turn to You all the wicked of the earth. Then all the inhabitants of the world will recognize and know that every knee should bend to You, every tongue should swear [by Your Name]. Before You, Lord our God, they will bow and prostrate themselves, and give honor to the glory of Your Name; and they will all take upon themselves the yoke of Your kingdom. May You soon reign over them forever and ever, for kingship is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: The Lord will reign forever and ever.³ And it is said: The Lord will be King over the



ALEINU AND AL TIRA

The following is said following the evening, afternoon and Neilah services.

Stand while reciting עלינו.

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגוי הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגורלנו ככל המונם, שהם משתחיים להבל ולריק. ואנחנו פורעים ומשתחיים ומודים לפני מלך המלכים, הקדוש פרוץ הוא. שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בנבחי מרומים. הוא אלהינו אין עוד, אמת מלכנו, אפס זולתו, כפתוב בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים, בשמים ממעל ועל הארץ מתחת, אין עוד:³

ועל בן נקוה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ, והאלילים פרות יפרתו, לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יפירו וידעו כל יושבי תבל, כי לך תכרע כל בך, תשבע כל לשון. לפני יי אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו. ויקבלו כלם עליהם את עול מלכותך, ותמלוך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד, כפתוב בתורתך: יי ימלך לעלם ועד:³

1. Deuteronomy 4:39. 2. For further elucidation, see Tanya, part II, ch. 6. 3. Exodus 15:18.

entire earth; on that day the Lord will be One and His Name One.¹

אֵל Do not fear sudden terror, nor the destruction of the wicked when it comes.² Contrive a scheme, but it will be foiled; conspire a plot, but it will not materialize, for God is with us.³ To your old age I am [with you]; to your hoary years I will sustain you; I have made you, and I will carry you; I will sustain you and deliver you.⁴

אָךְ Indeed, the righteous will extol Your Name; the upright will dwell in Your presence.⁵



וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:¹

אֵל תִּירָא מִפְּחַד פְּתָאִם, וּמִשְׂאֵת רְשָׁעִים כִּי תָבֵא:² עֲצוּ עֵצָה וְתַפֵּר, דַּבְּרוּ דָבָר וְלֹא יִקּוּם, כִּי עִמָּנוּ אֵל:³ וְעַד זְקֵנָה אָנֹכִי הוּא, וְעַד שִׁיבָה אָנֹכִי אֶסְבֵּל; אָנֹכִי עָשִׂיתִי וְאָנֹכִי אֲשֵׁא וְאָנֹכִי אֶסְבֵּל וְאִמְלֹט:⁴

אָךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ, יֹשְׁבוּ יִשְׂרָאֵל אֶת פְּנֶיךָ:⁵



1. Zechariah 14:9. 2. Proverbs 3:25. 3. Isaiah 8:10. 4. Ibid. 46:4. 5. Psalms 140:14.

HAVDALAH

When Yom Kippur occurs on a weekday, a blessing is not made on the fragrant spices.

The Havdalah candle must be lit from a flame that has burned throughout Yom Kippur. If this is not possible, a blessing is not made on the candle at all.

Stand while reciting the Havdalah. Take the cup of wine in the right hand, pass it to the left hand, and lower it onto the palm of the right hand. (See illustration, Siddur Annotated Edition, page 641.) The cup should be held three *tefachim* (approx. 9 in.) above the table throughout the Havdalah.

Those listening to the Havdalah should respond Amen as indicated.

Transliteration, Siddur Annotated Edition, page 635.

Indeed, God is my deliverance; I am confident and shall not fear, for God the Lord is my strength and song, and He has been a help to me. You shall draw water with joy from the wellsprings of deliverance.¹ Deliverance is the Lord's; may Your blessing be upon Your people forever.² The Lord of hosts is with us, the God of Jacob is our everlasting stronghold.³ Lord of hosts, happy is the man who trusts in You.⁴ Lord deliver us; may the King answer us on the day we call.⁵

All those listening to Havdalah say *For the ... with us*, followed by the leader.

For the Jews there was light and joy, gladness and honor⁶—so let it be with us.

I will raise the cup of deliverance and invoke the Name of the Lord.⁷

Attention, Gentlemen!

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine. (Amen)

On Saturday night, add:

The following blessing is recited before smelling the fragrant spices. Hold the spices in your right hand while reciting the blessing.

Blessed are You, Lord our God, King of the universe, who creates various kinds of spices. (Amen)

After the following blessing, fold the fingers over the thumb—the thumb is not to be seen—and look at the fingernails by the light of the flame; turn the hand over, extending the fingers—with the thumb folded beneath them—and look at the fingernails by the light of the flame.

Blessed are You, Lord our God, King of the universe, who creates the lights of fire. (Amen)

The cup is replaced in the palm of the right hand, and the leader continues:

Blessed are You, Lord our God, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the Seventh Day and the six workdays. Blessed are You Lord, who makes a distinction between sacred and profane. (Amen)

Drink at least 3.5 oz., then extinguish the flame with the remaining wine. The concluding blessing after wine is in the Siddur Annotated Edition, page 96.

HAVDALAH

When Yom Kippur occurs on a weekday, a blessing is not made on the fragrant spices.

The Havdalah candle must be lit from a flame that has burned throughout Yom Kippur. If this is not possible, a blessing is not made on the candle at all.

Stand while reciting the Havdalah. Take the cup of wine in the right hand, pass it to the left hand, and lower it onto the palm of the right hand. (See illustration, Siddur Annotated Edition, page 641.) The cup should be held three *tefachim* (approx. 9 in.) above the table throughout the Havdalah.

Those listening to the Havdalah should respond אָמֵן as indicated.

הַנֵּה אֵל יִשׁוּעָתִי, אֲבֹתָהּ וְלֹא אֶפְחָד, כִּי עָזִי וְזִמְרַת יְהוָה יִי, וַיְהִי לִי לְיִשׁוּעָה. וְשִׂאֲבַתֶּם מִיָּם בְּשִׂשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה.¹ לִי הַיְשׁוּעָה, עַל עַמּוֹד בְּרִכְתְּךָ סֵלָה.² יִי צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.³ יִי צְבָאוֹת, אֲשֶׁרִי אָדָם בָּטַח בְּךָ.⁴ יִי הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ כְּיוֹם קְרָאֵנוּ:⁵

All those listening to Havdalah say לָנוּ ... לְיִהוּדִים, followed by the leader.

לְיִהוּדִים הֵיטָה אוֹרָה וְשִׂמְחָה, וְשִׂשׁוֹן וּיְקָר.⁶ בֵּן תַּהֲיֶה לָנוּ: כּוֹס יִשׁוּעוֹת אֲשָׂא, וּבָשִׂם יִי אֶקְרָא:⁷

סְבְרֵי מְרִנָּה:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן: (אָמֵן)

On Saturday night, add:

The following blessing is recited before smelling the fragrant spices. Hold the spices in your right hand while reciting the blessing.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים: (אָמֵן)

After the following blessing, fold the fingers over the thumb—the thumb is not to be seen—and look at the fingernails by the light of the flame; turn the hand over, extending the fingers—with the thumb folded beneath them—and look at the fingernails by the light of the flame.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ: (אָמֵן)

The cup is replaced in the palm of the right hand, and the leader continues:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה יְיָ, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל: (אָמֵן)

Drink at least 3.5 oz., then extinguish the flame with the remaining wine. The concluding blessing after wine is in the Siddur Annotated Edition, page 96.

1. Isaiah 12:2-3. 2. Psalms 3:9. 3. Ibid. 46:8. 4. Ibid. 84:13. 5. Ibid. 20:10. 6. Esther 8:16. 7. Psalms 116:13.

