

Annotated Edition

ליום הכפורים ליום הכפורים אליום אליום הכפורים אליום אליום

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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Merkos L'Inyonei Chinuch

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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 *6 Tishrei 5781*

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-

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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.

this occasion.

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

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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:

בָּרוּך אַתָּה יָיָ, אֱלֹהֵינוּ מֶלֶךּ הָעוֹלָם, אֲשֶׁר קִּדְּשְׁנוּ הַכִּפֶּרִים: הַבָּפָּרִים: וָהָנִּיעֵנוּ לִזְמֵן הַנֵּר הָעוֹלָם, שֶׁהֶחֶיְנוּ וְקִיְּמֵנוּ וָהָנִּיעֵנוּ לִזִמן הַזָּה:

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ORDER OF THE EVENING OF YOM KIPPUR

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lt is customary to recite the confessional prayers (אֱלֹהֵינוּ, page 11 through לא עַל יְדֵי יִסוּרִים, page 15).



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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.

שלק "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.

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

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.

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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.

ּיָּיָ בָּלְרֶךְ הָּגֵל הָאֶרֶץ, יִשְּׂמְחוּ אִיִּים רַבִּים: עָנָן וַעֲרָפֶּל מְבֹּיך, וּתְלַחֵם סְבִיב צָרָיו: הַאִּירוּ בְּרָקִיו הַבֵּל, רָאֲתָה הַלֵּדִי, וֹתְלָחֵם סָבִיב צָרָיו: הַאִירוּ בְּרָקִיו הַבֵּל, רָאֲתָה בְּלֹ הָאֵרֶץ: הָנִידוּ הַשָּׁמֵיִם צִּדְקוֹ, וְרָאוּ כָל הָעַמִּים בְּבוֹדוֹ: בְּשׁרִים: שְׁמְעָה וַתִּשְׁמֵים צִּדְקוֹ, וְרָאוּ כָל הָעַמִּים בְּבוֹדוֹ: יִבְשׁוּ בְּל עִרְבִי פֶּסֶל הַמִּתְהַלְלִים בְּאֱלִילִים, הִשְׁתַחוּוּ לוֹ בִּל אֲלִהִים: שִׁמְעָה וַתִּשְׁמַח צִיּוֹן, וַתְּגַלְנְה בְּנוֹת יְהוּדָה, לְמַעֵן מִשְׁבְּקוּ וְיָי, שִּׂנְאוּ רָע, שֹׁמֵר וַבְּשׁוֹת וְנִילִי, עַל בָּל הָאֶרֶץ, מְאֹד הַחָּבִי יְיָ שִּנְאוּ רָע, שֹׁמֵר וַבְּשׁוֹת הַחָּיוֹו, מִיָּר רְשָׁעִים יַצִּילֵם:

The following verses are recited once in a loud voice.

סופי תיבות קר"ע אוֹר זָרֶעַ לַצַּדִּיק, וּלְיִשְׁרֵי לֵב שִּׂמְחָה: אַבְייָ, וְהוֹדוּ לְזֵבֶר קָּרְשׁוֹ:

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

עַל דַעַת הַפָּקוֹם וְעַל דַעַת הַכָּהָל, בִּישִׁיבָה שֶׁל מֵ^יעְלָה וּבִישִׁיבָה שֶׁל מֲפָה, אֲנוּ מַתִּירִין לְהִתְפַּלֵּל עם הַעַבַרָנִים:

^{1.} Psalm 97.

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

ברר Sall 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:

ונסלה 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.

Chazzan

npp 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:

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:

בָּל נְדְרֵי. נָאֶסְרֵי. וּשְׁבוּעֵי וַחֲרָמֵי. וְקוֹנְמֵי. וְקנּוּמֵי. וְקנּוּמֵי. וְקנּוּמֵי. וְכִּנּוּמֵי. וְכִנּוּמֵי. וְכִנּוּמֵי. וְכִנּוּמֵי. וְכִנּוּמֵי. וְבְּאשְׁתַּבְּעְנָא וּדְאַחֲרִימְנָא. וּדְאשְׁתַּבְּעְנָא וּדְאַחֲרִימְנָא. פִּפּוּרִים זֶה. עַד יוֹם כִּפּוּרִים זָה. עַד יוֹם כִּפּוּרִים הַבָּא עָלֵינוּ לְמוֹבָה: בְּכֻלְּהוֹן אִחֲרַמְנָא בְהוֹן. כְּכְלְּהוֹן יְהוֹן שְׁרָן. שְׁבִיקִין. שְׁבִיתִין. בְּמֵלִין וּמְכָשְּלִין. לָא שִׁבִיתִין. נְאָסְרֵנָא לָא שִׁבוּעוֹת: לָא אַסְרֵנָא לָא שִׁבוּעוֹת:

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

וְגִּםְלֵח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל, וְלַנֵּר הַנֶּר בְּתוֹכָם, כִּי לְכַל הַעֵּם בִּשִׁנֵּה:

Chazzan:

לָעָם הַזָּה מִּמִּצְרַיִם וְעַר הֵנָּה. ּ וְכַּאֲשֶׁר נָשֶׂאתָה לָעָם הַזָּה מִפִּצְרַיִם וְעַר הֵנָּה. ּ וְשָׁם נָאֱמֵר:

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

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

בָּרוּך אַתָּה יִי אֱלֹהֵינוּ מֶלֶד הָעוֹלֶם שֶׁהֶחֶיֵנוּ וְקִיְמֶנוּ וִהִּגִּיעֵנוּ לִזִּמֵן הַזֵּה: (בCong...אָמֵן



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

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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 n, 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 n. The n (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.

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

Recite the following verse in a loud voice:

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

ואהבת 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

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THE SHEMA

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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.

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יִשְׁמַעַ יִשְׂרָאֵל, יְיָ אֶלֹהֵינוּ, יְיָ וּ אֶחְד:

Recite the following verse in a loud voice:

בָּרוּךְ שֵׁם כָּבוֹר מַלְכוּתוֹ לְעוֹלֶם וָעֶר:״

ּוְאָתַּבְּתָּ אֵת יְיָ אֶלֹהֶיךּ, בְּכָל וּ לְבָבְדּ, וּבְכָל וַפְּשְׁדּ, וּבְכָל כְאֹדֶךּ: וְהָיוּ הַדְּבָרִים הָאֵלֶה אֲשֶׁר אָנֹכִי מְצַוְּדְּ הַיּוֹם, עֵל וּ לְבָבֶךּ: וְשִׁנִּיְתָם לְבָנֵיךּ וְדִבּּרְתָּ בָּם, בְּשִׁרְתְּד לְאוֹת עֵל יָדֶךּ, וְהָיוּ לְמִטְפֹת בֵּין עֵינֵיךּ: וּכְתַבְתָּם עַל מְזִוֹת בֵּיתֶךָ, וּבִשְּעָרֶיךִ: ּ

ּ וְדְיָדְ אָם שָׁמְעַ תִּשְׁמְעוּ אֶל מִצְוֹתֵי אֲשֶׁר אָנֹכִי מְצֵנֶּה אֶתְכֶם הַיּוֹם, לְאַהֲכָה אֶת יִיְ אֱלֹהֵיכֶם וּלְעָבְרוֹ, בְּכָל וּ לְבַבְּכֶם וּבְּכָל נַפְּשְׁכֶם: וְנָתַתִּי מְמֵר אַרְצְכֶם בְּעִתּוֹ עִשֶּׁב וּ בְּשָּׁרְךּ לִבְהָמְתֶּךְ, וְאָכַלְתָּ וְשָׂבֵעְתָּ: הִשְּׁמְרוּ לָכֶם עֵשֶׂב וּ בְּשָּׁרְךּ לִבְהָמֶתֶּך, וְאָכַלְתָּ וְשָׂבֵעְתָּ: הִשְּׁמְרוּ לָכֶם וְהִשְׁתַחְוִיתֶם לְהָם: וְחָרָה וּ אַרְּ יִיָּ בָּכֶם וְעָצַר אֶת וְהִשְׁתַּחֲוִיתֶם לָהָם: וְחָרָה וּ אַרְּ יִיָ בָּכֶם 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

ראמר 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, וַאֲבַּדְתָּם ו מְהַרָה מֵעַל הָאֶרֶץ הַפּבָּה אֲשֶׁר יְיָ נֹתֵן לְכֶם: וְשַׂמְתָּם ו אֶת דְּבָרֵי אֵלֶה עַל יִדְכֶם וְהִיוּ לְמוֹטָפֹּת בֵּין עִינִיכֶם: וְלִמִּדְתָּם ו אֹתָם ו אֶת בְּנֵיכֶם לְּדַבֵּר בָּם, וְּמִי בְנֵיכֶם עַל מְזוּזוֹת בִּיתֶךְ וּבְשְׁעֶרֶיךְ: לְמַעַן יִרְבּוּ וְבִקוּמֶךְ: לָהֵם, כִּימֵי הַשָּׁמֵים עַל הָאֲרֶץ: לָהֵם, כִּימֵי הַשָּׁמֵים עַל הָאֲרֵץ:

וַיְּאַבֶּּר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתְּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵּי בִּגְּדֵיהֶם לְצִיצִת, וְנְתְנוּ עַל צִיצִת הַכָּנְף ו פְּתִיל הְּכֵלֶת: וְהָיָה לְכֶם וְעֲשִׂיתֶם ו אֹתָם, וְלֹא תָתְוּרוּ אֲחֲרֵי לְבַבְּכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אֲחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם וּ אֶת בָּל מִצְוֹתִי, וִהְיִיתֶם קְדשִׁים לֵאלהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם לֵאלהִים, אֲנִי יִיָּ אֱלֹהֵיכֶם וּ מֵאֶרֶץ מִצְרֵיִם לִהְיוֹת לְכֶם לֵאלהִים, אֲנִי יִיָּ אֱלֹהֵיכֶם ׁ אֱמֶּת

Although the word אֲמָת belongs to the next paragraph, do not pause between אֱלַהֵיכֶם and When praying without a *minyan*, repeat אָנִי יָיָ אֲלֹהֵיכָם and conclude אָמָת.



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

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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*.

סלך 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.

The 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.

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

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אֲדֹנָי, שְׂפָתֵי תִּפְתָּח וּפִי יַגִּיד תְּהִלְּתֶךְ:

Bend knees at אָתָּה; straighten up at אָתָּה; straighten up at יָיָ.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל הַנָּדוֹל הַנִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים מוֹבִים, קוֹנֵה הַכּּל, וְזוֹבֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם, לְמֵעַן שִׁמוֹ בִּאַהֵבָה:

זָּבְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶּר הַחַיִּים, למענד אלהים חִיִּים:

Bend knees at אתה; straighten up at אתה; straighten up at מיי.

מֶלֶדְ עוֹזֵר וּמוֹשִׁיעַ וּמָגּן. בָּרוּדְ אַתָּה יִיָּ, מָגּן אַבְּרָהָם: אַתְּדֹ, גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַפָּל:

מְבַלְבֵּל חַיִּים בְּחֶפֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְלַיֵּם אֲמוּנְתוֹ לִישֵׁנִי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת, וּמִי דְּוֹמֶה לְּךְ, מֶלֶךְ מֵמִית וּמִחַיֵּה וּמַצִמְיחַ יִשׁוּעָה:

During Mincha on Shabbat, substitute הַרַחָמִן for הַּרֶחָמֵן.

בָּר בָמְוֹךּ אָב (הָרַחֲמִים) הָרַחֲמָן, זוֹבֵר יְצוּרָיו לְחַיִּים בַּרַחַמִים:

^{1.} Psalms 51:17.

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

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

דרור 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.

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.

אחל 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.

א 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.

ותמלוך 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.

וְגָאֶטָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּך אַתָּה וְיָ, מְחַיֶּה הַמֵּתִים: אַתָּּה קָרוֹש וְשִׁמְךּ קָרוֹש, וּקְרוֹשִׁים בְּכָל יוֹם יְהַלְּלְוּךְּ מֶּלָה.

לְדוֹר וָדוֹר הַמְּלִיכוּ לָאֵל, כִּי הוּא לְבַדּוֹ מָרוֹם וְקָדוֹשׁ: וּבְבֵל יִתְקַדִּשׁ שִׁמְדּ יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּדְּ, וְעַל יְרוּשָׁלַיִם עִירֶדְ, וְעַל צִיּוֹן מִשְׁכֵּן כְּבוֹדֶדְ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶדְּ, וְעַל מְכוֹנְדְּ וְהֵיכָלֶדְ:

וּבְבֵן הֵן פַּחְדְּדִּ יִי אֱלֹהֵינוּ עַל כָּל מֵעֲשֶׂידּ, וְאֵימֶתְדְּ עַל כָּל מֵעֲשֶׂידּ, וְאֵימֶתְדְּ עַל לְפָנֶידְּ כָּל הַפַּעֲשִׂים, וְיִשְׁתַּחוּוּ לְפָנֶידְּ כָּל הַפַּעֲשִׂים, וְיִשְׁתַּחוּוּ לְפָנֶידְּ כָּלְם אֲגָדָּה אֶחָת לַעֲשׂוֹת לְפָנֶידְּ, וְשִׁמְדְּ וּוְנִעְשׁוּ כָלְם אֲגָדָה אֶחָת לַעֲשׂוֹת לִצְיִדְּ וּגְבוּרָה בִּימִינֶדְ, וְשִׁמְדְּ נוֹרָא עַל כּל מַה שֶּבְּרָאתְ: וּבְּיִרְדְּ וּגְבוּרָה בִּימִינֶדְ, וְשִׁמְדְּ נוֹרָא עַל כּל מַה שֶׁבְּרָאתְ: לְבִּיְדְּ וּגְבוּרָה בִּימִינוּ פָּה לַמְיחֵלִים לְּדְ, שִׁמְחָה מוֹבָה לְבֵּיְרָבְּרְ וְשִׁיּחָן לְעִירֶדְ, וּצְמִיחַת לֶּכֶין לְדָיִר עַבְּדֶּדְ, וְשְׁמִּחְ לְעִירֶבְת בִּמְינוּ:

וּבְבֵן צַדִּיקִים יִרְאוּ וְיִשְּׁמֶחוּ, וִישָׁרִים יַעֲלְזוּ, וַחֲסִידִים בְּרִנָּה יָגִילוּ, וְעוֹלֵתָה תִּקְפָּץ פִּיה, וְהָרִשְׁעָה כָלָה בָּעָשָׁן תִּכְלֶה, כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאֶרֶץ:

ּ וְתִבְּלוּךְ אַתָּה הוּא יִי אֱלֹהֵינוּ לְבַהֶּךְּ עַל כָּל מַעֲשֶׂיךּ, בְּהַר צִיּוֹן מִשְׁכֵּן בְּבוֹרֶךָּ, וּבִירוּשָׁלַיִם עִיר קָרְשֶׁךָּ, כַּכָּתוּב בְּרִבְרִי קָרְשֶׁךּ: יִמְלֹךְ יִי לְעוֹלָם, אֱלֹהֵיִךְ צִיּוֹן לְרֹר וַרֹר, הַלְלוּיַה:

^{1.} Psalms 146:10

קדוש 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.

אתה 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.

אחת 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.

בָּרוּב: נִיּגְבַּה וְיִ צְבָאוֹת בַּפִּישְׁפָּט, וְהָאֵל הַקָּרוּשׁ נִקְדַשׁ נִיּגְבַּה וְיָ צְבָאוֹת בַּפִּישְׁפָּט, וְהָאֵל הַקָּרוּשׁ נִקְדַשׁ בִּצְדָקָה. בָּרוּך אַתָּה וְיָ, הַמֶּלֶךְ הַקָּרוּשׁ:

אָהָד, בְחַרְתֵּנוּ מִכָּל הָעַפִּים, אָהַבְהָּ אוֹתְנוּ וְרָצִיתָ בֵּנוּ, וְרוֹמֵמְתֵנוּ מִכָּל הַלְּשוֹנוֹת, וְקִדַּשְׁתֵנוּ בְּמִצְוֹתֶידּ, אַהָצרוֹל וְהַקָּבוּוּ לַעֲבֹרָתֶדְּ, וְשִׁמְדְּ הַנִּּרוֹל וְהַקָּרוֹשׁ עָלֵינוּ הַבֵּאתֵ:

On Shabbat, add the words in shaded parentheses.

וַתְּתֶּלְ לְנוּ יִיָּ אֱלֹהֵינוּ בְּאַהַבָּה אֶת יוֹם (הַשַּבָּת הַנֶּה וְאֶת יוֹם) הַבְּפּוּרִים הַנֶּה, אֶת יוֹם סְלִיחַת הֶעָוֹן הַנָּה, אֶת יוֹם מִקְרָא לְּדֶשׁ הַנֶּה, (לִקְדָשָׁה וְלִמְנוּחָה) לִמְחִילָה וְלִסְלִיחָה וּלְכַבָּּנְה, וְלִמְחָל בּוֹ אֶת בָּל עֲוֹנוֹתֵינוּ, (בְּאַהַבָּה) מִקְרָא לְּדַשׁ, זֵבֵר לִיצִיאַת מִצְרֵים:

On Shabbat, add the words in shaded parentheses.

אָלְהַינוּ וִאלֹהֵי אֲבוֹתִינוּ, יַעֲלֶה וְיָבוֹא וְיַנְּיִעַ וְיִרָאָה וְיִרָּצֶה וְיִבְּרוֹן וִאלֹהֵי אֲבוֹתִינוּ, יַעֲלֶה וְיָבוֹא וְיַנְּיִעַ וְיִבְּאָה וְיִבְּרוֹן וְיִבּּקֵר וְיִבְּהוֹן וְיִבּּקֵר וְיִבְּרוֹן יְרוּשְׁלֵים עִיר אֲבוֹתֵינוּ, וְזִּכְרוֹן כְּשְׁיִחַ בֶּּן דְּיִדְ עַבְּהֶדְּ, וְזִּכְרוֹן יְרוּשְׁלֵים עִיר בְּיִבְּר לְחֵלִים בְּיִבְרוֹן בְּלָתְשֶׁר בּּיִת יִשְּרָאל לְפָנֶיך, לְפְנֵיך, לְפְלֵים מוֹבִים וּלְשָׁלוֹם, בְּיוֹם לְּהָיִם הַיְּיָה, בְּיוֹם מְלְיִחָת בְּיִוֹם תְּבְּיוֹם הַיָּה, בְּיוֹם מְלְיִתְּת בְּיִּה וֹבְיוֹם הַנְּיָה, וְבְּיִם הַיְּהָבְיִים בּוֹלִים הְנִּים מוֹבִים מוֹבִים לְבְרָבְה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים מוֹבִים וּבְּרָבְר וְשׁוּעָנוּ בּוֹ לְחַיִּים מוֹבִים וְבְּבָר וְשׁוּעָנוּ בוֹ לְבְרָבְה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים מוֹבִים וּבְּרָבְר וְשׁוּעָה וְרַבְּר בְּלְבְרְבְר וְשוּיעֵנוּ בוֹ לְבְרָבְר וְשׁוּעֵנוּ, בִּי אֵל מְלֶךְ חַנְּוֹן וְרַחוּם אֲבְינוּ וְהוֹשִׁיעֵנוּ, בִּי אֵל מְלֶךְ חַנְּוֹן וְרַחוּם אָבְּר הִישוֹּנוֹן וְרַחוּם אַבְּרִבּר וְשׁוּעִנוּ, בִּי אֵל מֵלֶךְ חַנְּוֹן וְרַחוּם אַבְּרִבוּ וְבוֹים אַבְּיִבּוּ בְּיִבּר וְשִׁוּעִה בְּיִבְינוּ, בִּי אֵל מֵלֶךְ חַבְּנוֹן וְרַחוּם אַבְּר.

^{1.} Isaiah 5:16.

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

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. 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.

ותחוינה 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 שׁבּת for שׁבּתוֹת.

בו ואלהי אבותינו, מחל הכפורים הזה, ביום סליחת העון הזה, ביום הזה ַיִּיַ תִּטְהַרוּ. (אַלֹהֵינוּ וֵאלֹהֵי אַבוֹתֵינוּ, רְצָה

רְצֵּהְ יָנְ אֱלֹהֵינוּ בְּעַמְּךּ יִשְׂרָאֵל וְלִתְפִּלֶּתָם שְׁעֵה, וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶדּ, וְאִשֵּׁי יִשְׂרָאֵל וּתְפִּלְתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תִּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּדְ:

ּוְתֶּתְּתֶנֶיבָּהְ עֵיגֵינוּ בְּשׁוּבְךּ לְצִיוֹן בְּרַחֲמִים. בָּרוּף אַתְּה יָי, הַפַּחֲזִיר שְׁכִינָתוֹ לְצִיוֹן:

^{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.

שודים 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.

אועל 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.

אחל 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.

אחd 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 ".

שאתה הוא אבותינו לעולם וַעַד, צוּר אתה הוא לדור וַדור, נוֹדֵה לְדְּ וּנְסַפֵּר הַמְּסוּרִים בְּיָדֶך, וִעַל נִשְׁמוֹתֵינוּ הַפָּקוּרוֹת לַךְּ, עַמַנוּ, וְעַל נִפִּלְאוֹתֵיך וְמוֹבוֹתֵיך שֶׁבְּכָל וְצַהַרַיִם, הַמּוֹב, כִּי לֹא כַלוּ רַחַמיּדְ, לא תַמוּ חַסַבֵיךּ, ויתרומם ויתנשא

ובתוב לחיים מוכים כל בני בריתף:

מוֹב, הַאֵּל יִשׁוּעַתֵנוּ וְעַזְרַתֵנוּ סֵלָה, הַאֵּל הַפּוֹב.

Bend knees at אתה; straighten up at ". straighten up at ".

אַתָּה יָיָ, הַפּוֹב שָׁמִּךּ וּלִדְּ נָאָה לְהוֹדוֹת:

כי באור תורת חיים ואהכת חסד, וצדקה קבַרָך אַת עמד

ושלום ופרנסה ברכה מובות, וגזרות אַתָּה יִיָּ, הַמִּבָּרֵךְ אֵת עַמּוֹ יִשְׂרָאֵל בַּשְּׁלוֹם: יהיי 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.

אששמא 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.

שרנו 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.

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.

יִּדְיּוּ לְרָצוֹן אִמְבִי פִּי וְהָגִּיוֹן לִבִּי לְפָנֶוְדְּ, וְיָ צוּרִי וְגוֹאֲלִי: אָלְהֵינוּ, אַבוֹתֵינוּ, תָּבוֹא לְפָנֶוְדְּ הְפִּלְּתֵנוּ, וְאַל תִּתְעַלֵּם מִתְּחִנְּתֵנוּ, שָׁאֵין אֲנוּ עַזֵּי פָנִים וּקְשֵׁי עְׂרֶף, לוֹמֵר לְפָנֶוְדְּ וְיָ אֱלֹתֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, צַּדִּיקִים אֲנַחְנוּ וְלֹא חָמָאנוּ, אֲבָל אֲנַחְנוּ וַאֲבוֹתֵינוּ חָמָאנוּ:

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

אָשַׁבְּלָבוּ. בָּגַרְנוּ. נְּזַלְנוּ. דִּבַּרְנוּ דְּפִּי: הָעֶוִינוּ. וְהִרְשֵּעְנוּ זַרְנוּ. חָמֵסְנוּ. טָפַלְנוּ שֶׁקֶר: יָעַצְנוּ רָע. פִּזַּבְנוּ לִצְנוּ. מָרַדְנוּ. נִאַצְנוּ. סָרַרְנוּ. עָוִינוּ. פָּשַעְנוּ. צָרַרְנוּ. קִשְּינוּ עָרֶף: רָשַׁעָנוּ. שִׁחַתְנוּ. תִּעַבְנוּ. תָּעִינוּ. תִּעְינוּ.

ַקַרְנוּ מִמִּצְוֹתֵיךּ וּמִמִּשְׁפָּמֶיךּ הַפּוֹבִים וְלֹא שֵׁוָה לֵנוּ: וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אֶמֶת עָשִׂיחָ וַאֲנַחִנוּ הִרשֵּענוּ: ²

בַּה נֹאמַר לְפָנֶיךּ יוֹשֵׁב מָרוֹם, וּמַה נְּסַפֵּר לְפָּנֶיךּ שׁוֹבֵן: שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּנְּלְוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רָזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חָי. אַתָּה חֹפֵשׁ כָּל חַדְרֵי בֶּטֶן וּבֹחֵן כְּלִיוֹת וָלֵב, אֵין דָּבָר נָעְלָם מִשֶּׁךָ, וְאֵין נִסְתָּר מִנֶּנֶד עֵינֶיךְ. וּכְבֵן יְהִי רָצוֹן מִלְפָנֶיךְ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּרַחֵם עָלֵינוּ וְתִמְחוֹל לְנוּ עַל כָּל חַפֹּאתֵינוּ, וּתְכַפֶּר לְנוּ עַל כָּל עֵוֹנוֹתֵינוּ, וְתִמְחוֹל וְתִסִלַח לָנוּ עַל כָּל פִּשָּׁעֵינוּ:

^{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*.

אטא 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*.

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 word אַחָאָאני.

עַל חַמְא שֶׁחָמֶאנוּ לְפָנֶיךּ, בְּאְנֶם וּבְרָצוֹן: וְעַל חַמְא שֶׁחָמֵאנוּ לְפָנֶיךּ, בְּאִמּוּץ הַלֵּב:

עַל חֵמְא שֶׁחָמֶאנוּ לְפָנֶיךּ, בִּבְלִי דֶעַת: ועל חמא שחמאנוּ לפנידּ, בּבמוּי שׂפ

עַל חֵמְא שֶׁחָמֶאנוּ לְפָנֶיךּ, בְּגִלוּי עֲרָיוֹת: וְעַל חֵמְא שֶׁחָמֶאנוּ לְפָנֶיךּ, בְּגָלוּי וּבַמֶּתֶר:

ַעַל חֵמְא שֶׁחָמֶאנוּ לְפָנֶיךּ, בְּדַעַת וּבְמִרְמָה: וְעַל חֵמְא שֶׁחָמֶאנוּ לְפָנֶידּ, בְּדִבּוּר פֶּח:

עַל חֵמָא שֶׁחָמֱאנוּ לְפָנֶיךּ, בְּהוֹנְאַת רֵעַ: וְעַל חֵמְא שֶׁחָמֱאנוּ לְפָנֶיךּ, בְּהִרְהוּר הַלֵּב:

ַנַל חֵמְא שֶׁחָמֶאנוּ לְפָנֶיךּ, בִּוְעִידַת זְנוּת: וְעַל חֵמָא שֶׁחָמֶאנוּ לְפָנֶיךּ, בִּוֹדּוּי פֶּה:

על חַמְא שֶׁחָמֶאנוּ לְפָנֶיךּ, בְּזִלְזוּל הוֹרִים וּמוֹרִים: וְעַל חֵמְא שֶׁחָמֶאנוּ לְפָנֶיךּ, בְּזָדוֹן וּבִשְׁנְגָה:

> ול הַמְא שֶׁחָמֲאנוּ לְפָנֶיךּ, בְּחְזֶׁק יָר: וְעַל הַמָּא שֶׁחָמֵאנוּ לְפָנֵיךּ, בְּחִלוּל הַשֵּׁנ

עַל חֵמְא שֶׁחָמֶאנוּ לְפָנֶיךּ, בְּטֻמְאַת שְּׂפָתֵיִם: וְעַל חֵמְא שֶׁחָמֵאנוּ לְפָנֶיךּ, בְּטִפְשוּת פֶּה:

נָל חֵמְא שֶחָמֶאנוּ לְפָנֶיךּ, בְּוֵצֶר הָרָע: וְעַל חֵמְא שֶׁחָמֶאנוּ לְפָנֶיךּ, בְּיוֹדְעִים וּכְלֹא יוֹדְעִי

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

יעַל בָּלָם, אֶּלְוֹהַ סְלִיחוֹת, סְלַח לְנוֹּ, מְחָהַּ לֵנוּ, 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 eve.

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 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 word committed.

For the sin which we have committed before You by casting off the voke [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.

שַחַטַאנוּ לִפַנֵידָּ, בִּלַשוֹן

שחמאנו לפניד, במשא ובמתן:

חמא שחמאנו לפניד, בסקור

Gently strike the left side of your chest (over the heart) with a closed fist when saying the שלח, מחַל, כַּפֵּר

ה סליחות,

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

על חַמא שַחַמַאנוּ לְפַנֵיךּ, בַּצְדַיַּת רֵעַ: שחטאנו לפניך, בצרות עין:

לפניד, בקלות ראש:

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 talebearing.

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 burntoffering.

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 guiltoffering 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

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.

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

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

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

ארבע מיתות בית דין:

סקילה, שרפה, הרג,

^{1.} E.g., to return what one has stolen.

עמידה

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

Take three steps back, then bow left saying אָשֶׁה הַשְּׁלוֹם בְּמָרוֹמֵיו, bow forward saying הוא, bow forward saying הוא bow right saying יֵעֲשָׁה שָׁלוֹם עָלִינוּ, and bow forward saying וַעָל כָּל יִשְׂרָאָל, וָאָמָרוּ

ישראל, ואמרו אמו:

^{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.

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HIGHLIGHTS OF THE EVENING SELICHOT

YAALEH TACHANUNEINU

Transliteration, Machzor for Yom Kippur, page 441.

שלה 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

רנונוו נאקתנו מנוסנו כפורנו חנוננו ַעֲרֵב:



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

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

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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, substitue 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.

יְבִינוּ בְּיִי אֵלֶיִדְּ וְנְשְׁוּבָה, חַדֵּשׁ יָמֵינוּ —Chazzan then cong. בַּקָרֵם:י

בּמָנוּוֹי: בְּלְבְּנֶיךּ, וְרְוּחַ קְּדְשִׁךּ אַל תִּקַח —Chazzan then cong. מַמֵּנוּוֹ:

אַל תַּשְׁלִיבֵנוּ לְעֵת זִקְנָה, בִּכְלוֹת בּחֵנוּ אַל —Chazzan then cong. הַעַזִבֵנוּ:3

אַל תַעַזְבֵנוּ יְיָ אֱלֹבֵינוּ, אַל תִּרְחַק מִפֶּוּוּ: ּ עֲשֵׂה עִפְּנוּ אוֹת לְטוֹבָה וְיִרְאוּ שֹנְאֵינוּ וְיֵבְשׁוּ, כִּי אַתָּה יִיָ עֲזַרְתְּנוּ וְנִחְמְתְּנוּ: ּ אֲמָבִינוּ הַאָזִינָה יְיָ, בִּינָה הֲגִיגֵנוּ: ּ יִהְיוּ לְרָצוֹן אָבֵנוּ לְבָּנֵוּךּ, יְיָ צוּרֵנוּ וְגוֹאֲלֵנוּ: ּ כִּי לְךְּ אִמְרֵי פִינוּ וְהָגִיוּן לִבֵּנוּ לְבָּנֵוּךּ, יְיָ צוּרֵנוּ וְגוֹאֲלֵנוּ: ּ כִּי לְךְּ אִמְרֵי בִּינוּ הְאַלְנוּ: ּ אַתָּה תַעֲנֶה אֲרֹנִי אֱלֹבֵינוּ:

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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 אָבְינוּ מֵלְבֵנוּ is not said, (with the exception of the Neilah prayer, during which it is always said).

During Neilah, substitue חתמנו with חתמנו.

The following is said standing.

אָבִינוּ מַלְבֵּנוּ חָמָאנוּ לְפָּנֶיךּ: אָבִינוּ מַלְבֵּנוּ אֵין לֵנוּ מֶלֶךּ אֶלָּא אֲתָה: אָבִינוּ מַלְבֵּנוּ עֲשֵׂה עִמֶּנוּ לְמַעַן שְׁמֶךּ:

^{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.

AVINU MALKEINU

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 מַלְבֵּנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה מוֹבָה: אָבִינוּ מַלְבֵּנוּ בַּמֵּל מִעָלֵינוּ כָּל וְּזֵרוֹת קְשׁוֹת: אָבִינוּ מַלְבֵּנוּ בַּמֵּל מַחְשְׁבוֹת שוֹנְאֵינוּ: אָבִינוּ מַלְבֵּנוּ כַּלֵּה כָּל צַר וּמַסְמִין מֵעָלֵינוּ: אָבִינוּ מַלְבֵּנוּ סָתוֹם פִּיּוֹת מַסְמִינֵנוּ וּמְלַקִינוּ: אָבִינוּ מַלְבֵּנוּ כַּלֵה דֵּבֵר וְחֵרֵב וְרָעָב וּשָׁבִי וּמֵיֹ

> אָבִינוּ מַלְבֵּנוּ מְנַע מַוּּפָּה מִנַּחֲלֶתֶךּ: אָבִינוּ מַלְבֵּנוּ מְלַח וּמְחוֹל לְכָל עֲוֹנוֹו

יה היותר הייניי ובידבי הידים האשרי הובותינו אבינו מלכנו מחוק ברחמיד הרבים כל שמרי חובותינו

אָבִינוּ מַלְבֵּנוּ הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָּגֶיךּ:

אָבִינוּ מַלְבֵנוּ שְׁלַח רְפּוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּך:

دوما در مایاده وسده دوسده مورد

אָבֿיִנוּ כַּלְפֵּנוּ זָבְרֵנוּ בְּזִבּּרוּן סור לְפַנֵּוּנְּ:

אָבִינוּ מַלְבֵּנוּ בָּתְבֵנוּ (חָתְמֵנוּ) בְּמַפֶּר חַיִּים מוֹבִים:

ָּאָבִינוּ מַלְבֵנוּ בָּתְבֵנוּ (חָתְמֵנוּ) בְּמֵפֶר וְּאֻלָּח וִישׁוּעָה:

אָבִינוּ מַלְבֵנוּ כָּתְבֵנוּ (חָתְמֵנוּ) בְּמַפֶּר פַּרְנָסָה וְכַלְכָּלָה:

אָבִינוּ מַלְבֵנוּ בָּתְבֵנוּ (חָתְמֵנוּ) בְּמֵפֶר זְכֵיוֹת:

אָבִינוּ מַלְבֵנוּ בָּתְבֵנוּ (חָתְמֵנוּ) בְּמַפֶּר סְלִיחָה וּמְחִילָה:

אָבִינוּ כַּוּלְבֵּנוּ הַאְמַח לָנוּ וְשׁוּעָה בְּקָרוֹב:

Our Father, our King, exalt the glory of Israel Your people.

AVINU MALKEINU

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.

הַרָם קַרָן ברחמים וברצון השעה הואת תהא

הרוגים למען מבוחים על יחודף:

הגדול

מלכנו חננו ועננו כי אין

20

YIZKOR

જ્જિએ**ગ** 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.

יובר 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.

יובר 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:

(his mother's name) (his name) אבא מורי (his mother's name)

One who has no mother says:

ועם שאר

^{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. 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



וְיִנְקוֹם נִקְמֵת דֵּם עֲבָדִיו הַשְּׁפוּך. כַּבְּתוּב בְּתוֹרֵת מֹשֶׁה אִישׁ הָאֱלֹהִים: הַרְנִינוּ גוֹיִם עַפּוֹ, כִּי דַם עֲבָדִיו יִקוֹם, וְנָקָם יִשִׁיב לְצָרִיו, וְכִפֶּר אַדְּמְתוֹ עַפּוֹ. וְעֵל יְדֵי עֲבָדֶיְדְּ הַנְּקְם יִשִׁיב לְצָרִיו, וְכִפֶּר אַדְמְתוֹ עַפּוֹ. וְעֵל יְדֵי עֲבָדֶיִךְ הַנְּקְבִי הָנְּכְתוֹ בְּמִם לֹא נֵקְיתִי, וַיִי שֹׁבֵן הַנְּכְרִים לָא נֵקְיתִי בְּמָם לֹא נֵקְיתִי, וַיִי שֹׁבֵן בְּצִיוֹן. וְבְּבָרְבִי הַקְּדֶשׁ נָאָמֵר: לְמָי וֹיִבְע בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת דַּם עֲבָדֶיְךְ הַשְּׁפּוּךְ. אֲלְהֵיהֶם, יַנְּדַע בַּגּוֹיִם לְעֵינֵינוּ נִקְמֵת דַם עֲבָדֶיךְ הַשְּׁפוּרְ. וְאוֹמֵר: יְדִין בַּגּוֹיִם מְלֵא גְוִיּוֹת, מְחַץ רֹאשׁ עַל עֲנָיִים. וְאוֹמֵר: יְדִין בַּגּוֹיִם מְלֵא גְוִיּוֹת, מְחַץ רֹאשׁ עַל אֵנֶיִי רַבְּּה. מִנְּחַל בַּבֶּרֶךְ יִשְׁתֶּה, עַל בֵּן יְרִים רֹאשׁ:



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

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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*.

סלק 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.

שבלכל 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!

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

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

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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.

אֲדֹנָי, שְׂפָתֵי תִּפְתָּח וּפִי יַנִּיד תְּהִלְּתֶךְּ:'

Bend knees at אַתָּה; straighten up at אָתָּה; straighten up at יָיָ.

בָּרוּך אַתָּה יְיָ, אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל הַנְּדוֹל הַנִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים מוֹבִים, קוֹנֵה הַכּּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם, לְמַעַן שָׁמוֹ בִּאַהֵבָה:

ּוָבְרֵבוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּחֵפֶּר הַחַיִּים, לְמַעַנִדְ אֵלהִים חַיִּים:

Bend knees at בָּרוּדְ; bow at אַתָּה; straighten up at

מֶלֶה עוֹזֵר וּמוֹשִׁיעַ וּמְגּן. בָּרוּהְ אַתָּה יָיָ, מָגּן אַבְּרָהָם: אַתְּדֹּ גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַפָּל.

בְּלֶבֵלְבֵל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹךְ בְּעַל גְּבוּרוֹת, וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

בָּר בָמְוֹךּ אָב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים: וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךּ אַתָּה וְיָ, מְחַיֶּה הַמֵּתִים:

^{1.} Psalms 51:17.

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

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

ארבן 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 dwellingplace 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.

אר 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.

אחל 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.

ותמלוך 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

לדור ודור המליכו לאל, כי הוא לבדו מרום וקרוש: עירֶד, וְעַל צִיוֹן משכּו מַלְכוּת בֵּית דַּוָד מִשִּׁיחֵדְ, וְעַל מַכוֹנָדְ וְהֵיכַלֵּדְ:

תַן פַּחִדּך יִי אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂידְ, וְאֵימָתִדּ עַל מַה שַּבָּרָאת, וִיירָאִוּךְ כָּל הַמַּעַשִים, וִישִׁתַחווּ פל הברואים, ויעשוּ כלם אגדה אחת לעשות

לְעַמֵּך, תִּהְלָה לִירָאֵיך, וְתִקוַה מוֹבַה ΠĐ לבן ישי משיחה, במהרה בימינו:

צַדִּיקִים יִרָאוּ וִישְׁמֵחוּ, וִישַׁרִים בָּרַנַּה יַגֵילוּ, וְעוֹלַתָה תַּקְפַּץ פֵּיהַ, וְהַרְשַׁעַה כָלַה בַּעַשַׁן תִּכַלֶה, כִּי תַעַבִיר מַמַשַׁלֶת זַדוֹן מַן הַאָרֵץ:

תָּמָלוֹךְ אַתָּח הוּא וָיָ אֱלֹהֵינוּ לְבַהֵּךְ עַל כָּל מַעֲשֵׂיךּ, כַבוֹדּד, קַרְשֶׁךָּ, כַּכָּתוּב בְּרַבְרֵי קָרְשֶׁךָּ: יִמְלֹדְ יָיָ לְעוֹלָם, אֱלֹהַיִּד ציון לדר ודר, הללויה:

^{1.} Psalms 146:10

קרוש 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.

אחה 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.

אחת 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.

שבני 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

לַרוּשׁ אַהָּה וְנוֹרָא שְׁמֶךּ, וְאֵין אֱלְוֹהַ מִבּּלְעָדֵיךּ, בַּבָּתוּב: וַיִּגְבַּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקְּרוֹשׁ נִקְרַשׁ בִּצְדָקָה. בְּרוּךְ אַהָּה יְיָ, הַמֶּלֶךְ הַקְּרוֹשׁ: וְרוֹמַמְמְנוּ מִבְּל הַלְשׁוֹנוֹת, וְלִדְּשְׁתְנוּ וְרָצִיתָ בְּנוּ, אַהְרוֹשׁ נִקְבִּי בְּעָבֹיתָ הָבְּיוֹ וְשִׁמְדְּ הַבְּיִרוֹל וְהַפְּּטֹי, וְשִׁמְדּ הַנְּיוֹשׁ עָלֵינוּ וְרוֹמַמְמְנוּ לַעֲבֹרְתָךְ, וְשִׁמְדְ הַנְּדוֹל וְהַפְּרוֹשׁ עָלֵינוּ לְבָרוֹשׁ אַהָּה וְנוֹרָא שְׁמֶךְ, וְשִׁמְדְ הַנְּרוֹל וְהַפְּחוֹשׁ עָלֵינוּ

On Shabbat, add the words in shaded parentheses.

וְתָּתֶּלֶ לְנוּ יְיָ אֱלֹהֵינוּ בְּאַהַבְּה אֶת יוֹם (הַשַּבְּת הַזֶּה וְאֶת יוֹם) הַבִּפּוּרִים הַזֶּה, אֶת יוֹם סְלִיחַת הֶעָוֹן הַזֶּה, אֶת יוֹם מִקְרָא קְדֶשׁ הַזֶּה, (לִקְדָשָׁה וְלִמְנוּחָה) לִמְחִילְה וְלִסְלִיחָה וּלְכַבְּּרָה, וְלִמְחָל בּוֹ אֶת בָּל עֲוֹנוֹתֵינוּ, (בְּאַהַבָּה) מִקָרַא קֹדָשׁ, זֵבֵר לִיצִיאַת מִצְרֵיִם:

וּכִלְּבָּנֵי חֲבָּאֵינוּ נָּלְינוּ מֵאַרְצֵנוּ, וְנִתְרַחַקְנוּ מֵעַל אַרְבָּתנוּ, וְנִתְרַחַקְנוּ מֵעַל אַרְבָּתנוּ, וְנִתְרַחַקְנוּ מֵעַל אַרְבָּתנוּ, וְנִתְרַחַקְנוּ מֵעַל אַרְבָּתנוּ בְּבִית בְּנִית הַנָּרוֹל וְהַקְּרוֹשׁ שָׁנִּקְרָא שִׁכְּוּ עָלְיוּ, מָלֶךְ רַחֲמָן, שֶׁתְּשׁוּב וּתְרַחֵם מְבָּנִינוּ וְאַלֹהֵינוּ נְאַלְהֵינוּ מָלֶבְּנוּ, מֱלֶךְ רַחֲמָן, שֶׁתְּשׁוּב וּתְרַחֵם עְלֵינוּ וְעַל מִקְרָּשְׁךְ בְּרַחֲמֶיךְ הְרַבִּים, וְתִבְּנֵהוּ מְהַנִּיוּ מְעֵלֵינוּ וְעַל מִקְרָּשְׁךְ בְּרַחֲמֶיךְ הְרַבִּים, וְתִבְּנֵהוּ מְהַנְּיוֹךְ עְּלְרָהְ בְּנִוּ מַלְבְּנוּ, שֱלְבֵּנוּ, שֻּׁלְבִינוּ בְּנִינוּ מְלְבָּנוּ, וְנְלְבִּנוּ בְּנִינוּ בְּנִינוּ בְּנִוּ מִיְנְבְּתִּי אָרֶץ, וְנְבְּבִּוֹן הַנּוֹיִם, וּנְבְּנִוּא עָלֵינוּ לְעִינִי בְּל חִי, וְקְרֵבְּתוּ בְּנִין הַנּוֹיִם, וּנְבְּנִוּא עְלֵינוּ לְצִינוּ בְּנִין הַנּוֹיִם, וְנִבְּבְּתוֹי בְּנִים מִיִּרְבְּתוּ בְּנִים מִיִּרְבְּתוּ בְּנִין הַנְּוֹיִם, וְנְבְּנִוּ וְנִינוּ בְּנִבְים בִּיתְ מִקְּדָּשְׁךְ בְּרָנִה, וְלִירוּשְׁלִים בִּית מִקְּדָּשְׁך, וְנִבְּנוֹ מִצְיִרְוּ בְּנִנְיְ בְּנִבְיוֹ תְנִינוּ בְּנִבְיוֹ תְנִינוּ בְּנִינוּ בְּנִין הַנְּנִיוֹם, וְיִבְּרְ בְּרָבְיוֹ בְּנִינוּ בְּנִבְיוֹ בְּנִינוּ בְּנִינוּ בְּרְבִּיוֹן הַנְּנִיוֹן עִיִּרְדְּ בְּרְנָּה, וְלִיוּינוּשְׁלִים בִּית מִלְּדָּשְׁת בְּנִיתוּ בְּנִבְיוֹ בְּנְבְּנִין הְנִינוּ בְּנִבְיוּ בְּנִיוּים בְּיִים בְּיִבְּחָת בְּיִּשְׁת בְּנִיךְ בְּנִיבְּנוֹ בְּיִבְּיִים בְּיִים בְּעִינִים בְּיִים בְּיִבְּנִים בְּיִבְּיוּ בְּבְּיוֹיוּ בְּיִבְּיִים בְּיִיבוּ בְּבְּיבְּיוֹים בְּיִינִינִוּ בְּבְּבְיוֹים בְּיִבְיוּ בְּבְיִיבְּיוּ בְּבְּבְּיוֹיוּ בְּיִינְיוּ בְּנְרְבְיוֹיוּ בְּבְּיוֹיוּ בְּיוֹיוּתְיוּ בְּיִינְיוּ בְּבְּיוֹתְיוּיוּיוּ בְּבְּיוֹי בְּיוֹיוּ בְּיוֹיוּיוּ בְּיִיוּיוּ בְּיוֹיוּיוּ בְּיִילוּיוּ בְּיוּרְבְּיוֹי בְּיוֹיוּיוּנִיוּי בְּבְּיוּיוּיוּ בְּיוֹיוּ בְּיוֹיוּ בְּבְּיוֹיוּ בְּיּבְּיוּוּיוּיוּוּיוּ בְּבְּיוּתְיוּ בְּיוֹיוּוּ בְּבְּיוּתְיוּיוּ בְּבְּיוּבוּתְיוֹי בְּיּבְּבְּיוֹיוּוּיוּי בְּיִילְיוּ בְּבְּיוֹים בְּיוֹיוּיוּים בְּיבְּיוּתְיוּבְיוּיוּ בְּבְּיוֹים בְּיוֹיוּיוּ בְּבְּבְיוֹם בְּיוֹיוּיוּי בְּבְּיוּים בְ

^{1.} Isaiah 5:16.

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

On weekdays: the *musaf* offering of

On Shabbat: the *musaf* offerings of this Shabbat day and

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.

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

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:

אשמחו 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.

חוֹבוֹתֵינוּ, הְּמִידִים בְּסִדְרָם וּמוּסָפִים בְּהַלְּכָתָם. וְאֶת On weekdays:

מוּסַף יוֹם מוּסְפֵּי יוֹם הַשַּׁבָּת הַזָּה וְיוֹם מוּסָבּי

הַבּּפּוּרִים הַזֶּה, יוֹם סְלִיחַת הֶעָוֹן הַזֶּה, יוֹם מִקְרָא קְׂדֶשׁ הַזֶּה, נַעֲשֶׂה וְנַקְרִיב לְפָנֶיְדְּ בְּאַהֲבָה, בְּמִצְוֹת רְצוֹנֶדְ, בְּמוֹ שֶׁבְּתַבְהָ עָלֵינוּ בְּתוֹרָתֶךְ עַל יְדֵי משֶׁה עַבְדֶּךְ מִפִּי כָבוֹדֵךְ, בַּאַמוּר:

On Shabbat, add the following:

וּּבְיוֹם הַשַּׁבָּת שְׁנֵי כְבָשִּׁים בְּנֵי שְׁנָה הְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סְלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוּ. עֹלַת שַׁבַּת בִּשַבַּתוּ, עַל עֹלַת הַתְּמִיד וְנִסְכָּה:

וּבֶּעָשׂוּך לַחְבֶּשׁ הַשְּׁבִּיעִי הַזֶּה, מִקְרָא קְבֶּשׁ יִהְנֶה לָכֶם, וְעִנִּיתֶם אֶת נַפְּשֹׁתֵיכֶם, כָּל מְלָאכָה לֹא תַעֲשׁוּ. יְהִקְרַבְּתֶּם עֹלָה לַיִּי רֵיחַ נִיחְֹחַ, פַּר בֶּן בָּקָר אֶחָד, אֵיל אֶחָד, בְּבָשִׁים בְּנֵי שָׁנָה שִׁבְעָה, הְמִימִם יִהְיוּ לָכֶם: ⁴

וּּמִּנְחָתָם וְנִסְבֵּיהֶם כִּמְדֻבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר, וּשְׁנֵי עֶשְׂרֹנִים לָאֵיִל, וְעִשָּׁרוֹן לַכֶּבֶשׁ, וְיֵיִן כְּנִסְכּוֹ, וּשְׁנֵי שְׂעִירִים לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְּכָתָם. מִלְּבֵד חַפֵּאת הַכִּפָּרִים וְעַלַת הַתַּמִיד, וּמִנְחַתֵּה וְנִסְבֵּיהֵם:

On Shabbat, add the following:

יִשְׂבְּאַדְּ בְּמַלְכוּתְדְּ שׁוֹמְבִי שַׁבָּת וְקוֹרְאֵי עְנָג, עַם מְקַדְּשֵׁי שְׁבִיעִי, כָּלְּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִפּוּבֶדְּ, וּבַשְׁבִיעִי רְצֵיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרֱאתָ, זֵבֶר לְמַעֲשֵׁה בראשית:

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

On Shabbat, add the words in shaded parentheses.

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. 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.

הינו ואלהי אבותינו, מחל הַכּפּוּרים הוּה, בּיוֹם סליחת הַעוֹן כאמור: אנכי אנכי הוא מחה וחמאתיך לא אזכר. וָכַעַנַן חַמֹאתֵיךּ, שוּכַה אֵלֵי ביום הזה יכפר חַמאתֶיכֶם לָפָנֵי יִי תִּטְהַרוּ. (אַלֹהֵינוּ וַאלֹהֵי אַבוֹתֵינוּ, רצה נא במנוחתנו,) שבת ומחלו לעונותינו ולעונות עמו בית ישראל. ימעביר אשמותינוּ בכל שנה ושנה, מלך מקדש (השבת ו) ישראל ויום הכפורים:

רְצֵּהְ יִי אֱלֹהֵינוּ בְּעַמְּךּ יִשְׂרָאֵל וְלִתְפִּלֶּתָם שְׁעֵה, וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בִּיתֶדּ, וְאִשֵּׁי יִשְׂרָאֵל וּתְפִּלְּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תִּמִיד עֲבוֹדַת יִשִּׂרָאֵל עַמֶּדְ:

^{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.

ותחוינה 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.

שורים 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.

וכתוב 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.

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.

ּוְתֶּחֶזֶינֶה עִיגֵינוּ בְּשוּבְךּ לְצִיוֹן בְּרַחֲמִים. בָּרוּף אַתָּה יַי, הַמַּחֵזִיר שָׁכִינָתוֹ לִצִיוֹן:

Bow at מודים; straighten up at יי.

מוּרִים אֲנְחְנוּ לָּךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּיְנוּ, מָגן יִשְׁעֵנוּ, אַכּוֹתִינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּיְנוּ, מָגן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, נְוֹדֶה לְּךְ וּנְסַפֵּר תְּהִלְּתֶךְ, עַל נִשְׁמוֹתֵינוּ הַפְּּקוּדוֹת לָךְ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִשְׁמוֹתֵיךּ שָׁבְּכָל יוֹם עִפְּנוּ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִשְׁמוֹב, כִּי לֹא כָלוּ רַחְמֵיך, עַל עַתְּה הַמּוֹב, כִּי לֹא כָלוּ רַחְמֵיך, וְתַל הַמוֹלִם קוֹיְנוּ לְךְ:

וְעַל בָּלָם יִתְבָּרֵדְ וְיִתְרוֹמֶם וְיִתְנַשֵּׂא שִׁמְדְּ מַלְבֵּנוּ הָמִיר לִעוֹלַם וַעֵר:

> וּבְתוֹב לְחַיִּים מוֹבִים כָּל בְּגֵי בְרִיתֶךְ: החיים נובוד פלה ניבללי שמד הידול לט

וְבָל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ שִׁמְךְ הַנְּדוֹל לְעוֹלָם כִּי מוֹב, הָאֵל יְשוּעָתֵנוּ וְעֶזְרָתֵנוּ פֶלָה, הָאֵל הַפּוֹב.

Bend knees at אָתָּה; bow at אֵתָּה; straighten up at יִיָּ, straighten up at

בָרוּך אַתָּה יְיָ, הַפוֹב שִּׁבְיךּ וּלְדְּ נְאֶה לְהוֹדוֹת:

אָים שָׁלוֹם, מוֹכָה וּכְרָכָה, חַיִּים חֵן וָחֶפֶּד וְרַחֲמִים,
עֶלֵינוּ וְעַל כָּל יִשְׁרָאֵל עַפֶּךְ. כָּרְכֵנוּ אָבְינוּ כָּלְנוּ
כְּאָחָד בְּאוֹר פָּנֶיךְ, כִּי בְאוֹר פָּנֶיךְ נְתַתְּ לְנוּ יִי אֱלֹחֵינוּ
תּוֹרֵת חַיִּים וְאַהֲבַת חֶפֶּד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשָׁלוֹם, וְמוֹב בְּעֵינֶיךְ לְכָרֵךְ אֶת עַמְּךְ יִשְׂרָאֵל בְּכָל עַת
וּבְל שַׁעָה בִּשִׁלוֹמֵךְ.

אחל 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.

יהיי 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.

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.

שרנו 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.

וּבְּחֶפֶּך חַיִּים בְּרָכָה וְשָׁלוֹם וּפַּרְנָסָה מוֹבָה, יְשׁוּעָה וְגָחָמָה וּגְזֵרוֹת מוֹבוֹת, נִזְכֵר וְנִפְּתֵב לְפָנֶיךְ, אֲנַחְנוּ וְכָל עַמְּךְ בִּית יִשְׂרָאֵל, לְחַיִּים מוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתְּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם: יְהִיוּ לְרָצוֹן אִמְרֵי פִּי וְהָגְיוֹן לִבִּי לְפָנֶיךְ, יְיָ צוּרִי וְגוֹאֲלִי: וְאַל תִּתְעַלֵּם מִתְּחִנְּתֵנוּ, שֶׁאֵין אֲנוּ עַזֵּי וְאַל תִּתְעַלֵּם מִתְּחִנְּנֵוֹךְ יִיָ אֱלֹהֵינוּ וֵאלֹהֵי וְאַל תִּתְעַלֵּם מִתְּחָנְוּ וְלֹא חָמֶאנוּ, אֲבָל אֲנַחְנוּ וַאלֹהֵי וַאֲבוֹתֵינוּ חָמֵאנוּ:

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

אָשְׁמְלֵנוּ. בָּגַרְנוּ. נְּזַלְנוּ. דִּבּּרְנוּ דְּפִּי: הֶעֶוִינוּ. וְהִרְשֵׁעְנוּ זַדְנוּ. חָמֵסְנוּ. טְפַלְנוּ שֶׁקֶר: יָעַצְנוּ רָע צָּרַרְנוּ. לִצְנוּ. מָרַדְנוּ. נִאַצְנוּ. טְרֵרְנוּ. תְּעִינוּ. פָּשִׁעְנוּ אָעַתַּעָנוּ:

ַםְרָנוּ מִמִּצְוֹתֵיךּ וּמִמִּשְׁפָּמֵיךּ הַפּוֹבִים וְלֹא שֲוָה לְנוּ: וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אֲמֶח עַשִּׂיתָ וַאֲנַחָנוּ הִרִשְׁעִנוּ: ²

בַּה נֹאמַר לְפָנֶיךּ יוֹשֵׁב מָרוֹם, וּמַה נְּסַפֵּר לְפָנֶיךּ שׁוֹכֵן שַׁחָקִים, הַלֹא כָּל הַנָּסִתַּרוֹת וְהַנָּגְלוֹת 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.

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

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

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.

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

יָעַל חַמְא שֶׁחָמֵאנוּ לְפָנֵידְ, בִּאִמוּץ הַלֵּב:

על חמא שחמאנו לפניד, בבלי דעת: ּוְעַל חַמְא שֶׁחָמֵאנוּ לְפָנֶידּ, בְּבִמוּי שְׂפָתֵים:

על חמא שחמאנו לפניך, בגלוי עריות: ּוְעַל חַמְא שֶׁחָמֶאנוּ לְפָנֶיךּ, בְּנָלוּי וּבַמֶּתֶר:

המא שחמאנו לפניד, בדעת ובמרמה: ַחַמָא שֶׁחְמָאנוּ לִפָּנֵיךּ, בִּדְבּוּר פֶּח:

בַּהַרָהוּר הַלֵּב:

חמא שחמאנו לפניד, בודוי פה:

שַׁחָשָאנוּ לְפָנֵיךָ, בִּזְלְזוּל הוֹרִים וּמוֹרִים: יעל הַמָא שַהַמַאנוּ לְפַנֵיךּ, בּזַרוֹן וּבִשְׁגַנָה:

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.

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 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

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

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

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

יעל חמא שחמאנו לפניך, בכפת שחד:

יעל חַמָא שַחַמָאנוּ לְפָנֵיךְ, בִּלָשוֹן הַרַע:

יעל חמא שחמאנו לפנוד, בּסְקוּר עַיִן:

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 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

For the sin which we have committed before You by casting off the voke [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 talebearing.

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 שלח, מחל, כפר words.

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

> חמא שחמאנו לפניך, בפריקת על: יעל חַמָא שַחַמַאנוּ לְפַנֵיך, בִּפְלִילוּת:

על חַמָא שַחַמַאנוּ לְפַנֵיךּ, בַּצָרַיַת רַעַ: ּוָעַל חֵמָא שַׁחַמַאנוּ לְפַנֵיךּ, בִּצַרוּת עַיִן:

עַל חֵמָא שֵׁחָמָאנוּ לְפָנֵיךּ, בִּקַלוּת ראש: ועל חַמָא שַחַמַאנוּ לפַנֵיך, בַּקַשִיוּת ערַף:

על חמא שחמאנוּ לפניד, בּריצת רגלים להרע: יעל הַמָא שַחַמַאנוּ לְפַנֵיךּ, בַּרְכִילוּת:

על חמא שחמאנו לפניך, בשבועת שוא: ּוְעַל חַמְא שֶׁחָמֲאנוּ לְפָנֶיךּ, בִּשִׂנִאַת חִנָּם:

ָיעַל חַמְא שֶׁחָמֱאנוּ לְפָנֵיךּ, בִּתִּמְהוֹן

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

ה סליחות,

THE AMIDAH

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.

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 חיבים.

חיבים חטאים שאנו חיבים עליהם: ארבע מיתות בית סָקִילַה, שָׁרֻפַּה, הֵרָג, וְחֵנֵק:

שאין בהן אתה י התורה הואת. בכל דור ודור, ומבלעז

^{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.

אפהי 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.

אָלֹהַי, עַד שֶׁלֹּא נוֹצֵרְתִּי אֵינִי כְדַאי, וְעַכְשָׁו שֶׁנּוֹצֵרְתִּי, בְּלֹהַי, כְּאלּוּ לֹא נוֹצֵרְתִּי. עָפָר אֲנִי בְּחַיַּי, קַל וְחְמֶּר בְּמִיתָתִי, הֲרִי אֲנִי לְפָנֶוְדְּ כִּכְלִי מָלֵא בוּשָׁה וּכְלִמָּה. יְהִי רְצוֹן מִלְפָנֶיְדְ, יְיָ אֱלֹהֵי וֵאלֹהֵי אֲבוֹתֵי, שֶׁלֹא אֶחֲמָא עוֹד, וּמַה שֶׁחְמֵאתִי לְפָנֶיְדְ, מְחוֹק בְּרַחֲמֵיְדְ הָרַבִּים, אֲבָל לֹא עַל יִדִי יִפּוּרִים וָחֶלַיִם רָעִים:

ּ אֶּלֹהַי, נְצֹר לְשׁוֹנִי מֵרָע, וּשְּׂפְתֵּי מִדַּבֵּר מִרְמָה,' וְלִמְלַלְי נַפְּשִׁי תִדּוֹם, וְנַפְּשִׁי כָּעָפָּר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךּ, וּבְמִצְוֹתֶיךּ תִּרְדּוֹף נַפְשִׁי, וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵּר עֲצָתָם וְקַלְּמֵל מֵחֲשֵׁבְתָּם. יִהְיוּ כְּמֹץ לִפְנֵי רְוֹחַ וּמֵלְאַךּ יְיָ דֹּחֶה. ּ לְמֵעַן יֵחְלְצוּו יְדִידֶיךְ, הוֹשִׁיעָה יְמִינְךְּ וַעֲשֵׂה לְמֵעַן תּוֹרָתֶךְ, עֲשֵׂה לְמֵעַן יְמָעֵן לְדָצוֹן אִמְיֵן, עֲשֵׂה לְפָנֵין, עֲשֵׂה לְפָנֵין, בּיִי וְגוֹאֵלִי: יִי צוּרִי וְגוֹאֵלִי:

Take three steps back, then bow left saying עשֶׁה הַשְּׁלוֹם בַּמְרוֹמָיו, bow forward saying הוּא , bow right saying עשָׁה הַשְׁלוֹם עַלְינוּ , ווְעל כָּל יִשְּׂרָאל, וְאַמְרוּ אָמָן. and bow forward saying יַעְשָׁה שְׁלוֹם עַלְינוּ

עַ שֶּׂה הַשָּׁלוֹם בִּמְרוֹמֶיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעֵל כַּל יִשִׂרָאֵל, וִאָּמִרוּ אָמֵן:

ָּהָי רָצוֹן מִלְּפָנֶיךּ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיּבְּנֶה בְּמִינוּ, וֹתֵן חֶלְקֵנוּ בִּתוֹרָתֶךְ: בּית הַמִּקִדָּשׁ בִּמְהַרָה בִיָּמֵינוּ, וִתֵּן חֶלְקֵנוּ בִּתוֹרָתֶךְ:

^{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.

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HIGHLIGHTS OF THE CHAZZAN'S REPETITION

UNETANEH TOKEF

Transliteration, Machzor for Yom Kippur, page 448.

ונתנה 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:

בראש 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.

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HIGHLIGHTS OF THE CHAZZAN'S REPETITION

UNETANEH TOKEF

וּנְבֶּבֶּהְ הְּכֶּףְ קְבָּשֵּׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאָיוֹם, וּבּוֹ תְּנְשֵׂא מַלְכוּתֶךְ, וְיִכּוֹן בְּחֶטֶּד כִּסְאֶךְ, וְתִשֵׁב עָלְיוּ בְּאֲמֶת. אֱמֶת כִּי אַתָּה הוּא דַיָּן וּמוֹכִיחַ וְיוֹדֵע וְעֵד, וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה, וְתִזְּכּוֹר כָּל הַנִּשְׁכָּחוֹת, וְתִפְתַּח אֶת וּבְשׁוֹפֶר נְּדוֹל יִתְּקַע, וְקוֹל דְּמָמָה דַקָּה יִשְׁמַע, וּמִלְּאָכִים וֹבְשׁוֹפֶר נְּדוֹל יִתְּקַע, וְקוֹל דְּמָמָה דַקָּה יִשְׁמַע, וּמִלְּאָכִים עוֹלְם יַעַבְרוּן לְפָנֶיךְ כִּרְנֵי מָרוֹן; הַבְּמוֹה הַבְּקוֹר רוֹעָה עוֹלְם יַעַבְרוּן לְפָנֶיךְ כִּרְנֵי מְרוֹן; הַבּבּמוֹ, כֵּן הַאְבָּח רוֹעָה עוֹלְם יַעַבְרוּן לְפָנֶיךְ כִּבְנֵי מְרוֹן; הַבְּמוֹה לְבָל בְּאֵי וְתִּקְנֶה, וְתִבְּקוֹד נָפֶשׁ כָּל חָי, וְתַחְתּוֹךְ קִצְּבָה לְכָל בְּרִיֹתֵיךְ, וְתִבְּקוֹר גָּפֶשׁ כָּל חָי, וְתַחְתּוֹךְ קִצְּבָה לְכָל בְּרִיתִּיךְ, וְתִבְּתוֹב אֶת וּזַר דִּינָם:

Congregation then chazzan:

בְּרֹאשׁ הַשְּׁנָה יִפְּתֵבוּן, וּבְיוֹם צוֹם כִּפּוּר יֵחְתֵמוּן, כַּפְּח יַעַבְרוּן, וְכַפָּה יִבְּרֵאוּן, מִי יִחְיֶה וּמִי יָמוּת, מִי בְקצוֹ וּמִי לֹא בְקצוֹ, מִי בַמֵּיִם, וּמִי בָאֵשׁ, מִי בַתְּעָב, וּמִי בַחַנִּיקָה, וּמִי בַפְּקִילָה. מִי יָנְוּחַ וּמִי יָנְוּעַ, מִי יִשְּׁקֵמ וּמִי יִפְּרָף, מִי יִשְׁבֵּו וּמִי יִתְיַפָּר, מִי יֵעָנִי וּמִי יֵעְשֵׁר, מִי יִשְׁפֵּל וּמִי יַרוּם: Congregation then chazzan:

CHAZZAN'S REPETITION

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

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

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:

ואתה 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.

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:

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

בּן תִּהַלָּתֶדְ, קשׁה לִכְעוֹם וְנוֹחְ תַחָפּץ בַּמוֹת הַמֵּת, כִּי אָם יום מותו תחכה לו, אם ישוב מיד תַקבַלו: Chazzan_ בי אתה הוא יוצרם, וְאַתַּה יוֹדֵעַ יִצְרַם, בַּלַה, וּכַרָוּחַ נוֹשֵבֶת, וּכָאַבַק פּוֹרֵחַ, וְכַחַלוֹם וַעוּף:

Congregation then chazzan:

Chazzan and congregation:

VECHOL MAAMINIM

האוחז ביד מדת משפט

מאמינים שהוא אל אמונה: הבוחן ובודק גנזי נסתרות: ממות ופודה משחת: מאמינים שהוא בוחו

^{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 appeared.

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.



וכל מאמינים שהוא היה הוה ויהיה:

הַוּדַאי שָׁמוֹ כֵּן תְּהַלַּתוֹ:

ַ מַאֲמִינִים שֶהוּא וְאֵין בִּלְתּוֹ: הַוּוֹכֵר לְמַוְבִּירָיו מוֹבוֹר ' זכרונות:

הַחוֹתֶךְ חַיִּים לְכַל חֵי:

ַב. .., בּי הַפּוֹב, וּמֵמִיב לֶּרָעִים וְלַפּוֹבִים:

:הַיּוֹבֶעַ יָצֶר כָּל יְצוּרִים

יובי ,בוי ןבוי אם ינייי

הַמַּמְלִיךְ מְלָכִים וְלוֹ הַמְּלוּכָה:

הַנּוֹהֵג בְּחַסְהּוֹ כָּל הּוֹר:

הַפּוֹבֵל, וּמַעְלִים עֲיִן מִפּוֹרְרִים:

הָעֶלְיוֹן, וְעֵינוֹ אֶל יְרֵאָיו:

הַצּוֹפֶּה לָרָשָׁע וְחָפֵּץ בְּהִצְּדְקוֹ:

הַקְצַר בְּזַעַם וּמַאֲריך אַף: הרחום, ומקדים רחמים לרגז:

הַשְּׁנֶה, וּמַשְׁנֶה קָמֹן וְגָרוֹל:

הוא שופט צֶדֶק: הַתָּם, וּמִתַּמָּם נִ וכֹל מאמינים שהוא תמים פּעלו:

וְכֹל מַאֲמִינִים שֶׁהוּא זוֹכֵר הַבְּּרִית

כל מַאֲמִינִים שֶהוּא חֵי וְקַיָּם:

וְכֹל מַאֲמִינִים שֶׁהוּא מוֹב לַכֹּל: .

וְכֹל מַאֲמִינִים שֶהוּא יוֹצְרָם בַּבְּּמֶן יובל מאמינים שהוּא בל יכול

יכל מַאֲמִינִים שֶהוּא לְבַדּוֹ הוּא יכל מַאֲמִינִים שֶהוּא לְבַדּוֹ הוּא

כל מַאֲמִינִים שֶהוּא מֶלֶךְ עוֹלְם:

וְכֹל מַאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד:

ָרְכֹל מַאֲמִינִים שֶׁהוּא עְוֹנֶה לֱחַשׁ:

וְכֹל מַאֲמִינִים שֶׁהוּא פְּתוּחָה יָדוֹ: וכֹל מאמינים שהוּא צדיק וישר:

יכל מַאֲמִינִים שֶהוּא קשָה לְכְעוֹם:

וְכֹל מַאֲמִינִים שֶׁהוּא שׁוֹפֵּמ צֶדֶק:



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

יְּהָי רָצוֹן מִלְּפָנֶיך, יְי שֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, שֶׁהְהֵא הַשְּׁנָה הַוֹּאת הַבָּאָה עָלֵינוּ וְעַל כָּל עַמְּן בּית הַשְּׁנָה הְוֹּר, שְׁנַת בְּיָה, שְׁנַת בְּיָב, שְׁנַת בְּיָב, שְׁנַת בְּיִב, שְׁנַת בְּיִב, שְׁנַת וְעַד מוֹב, שְׁנַת בְּיְבָה, שְׁנַת הִוֹד, שְׁנַת וְעַד מוֹב, שְׁנַת בְּיְבָה, שְׁנַת הִיְּבוֹר, שְׁנַת בִּיְבָּה, שְׁנַת מִינְּהָה, שְׁנַת מְיִבְּה, שְׁנַת מְיִבוֹן, שְׁנַת מְנִוּחָה, שְׁנַת בְּיִבוֹן, שְׁנַת מְנִיּה, שְׁנַת מְוֹבְיה, שְׁנַת מְבְּוֹן, שְׁנַת מְבִּוֹן, שְׁנַת מְבִּוֹל, שְׁנַת מְבִּוֹל, שְׁנַת מְבְּוֹן, שְׁנַת מְבְּוֹן, שְׁנַת מְבְּוֹל, שְׁנָת מְבְּוֹל, שְׁנָת שְׁבָּוֹן, שְׁנַת שְׁלוֹם, שְׁנָה בְּּה מְמִים הַחְוֹנִה, שְׁנָת שְׁבָּת, שְׁנָה שָׁמִוֹל בְּה לְמִילִם אַחוֹל, שְׁנָה שְׁמִלוֹן בְּה לְחִיִים מוֹבִים, שְׁנָה שֵׁלֹא יִצְטְרְכוּ עַבְּרְנִה מִבְּר בְּה לְחִיִים מוֹבִים, שְׁנָה שְׁלֹא יִצְטְרְכוּ שָׁהְרִבְוֹן וְמִעַל בְּל עַמְּךְ בִּה לְחִיִים מוֹבִים, שְׁנָה שְׁלֹא יִצְטְרְכוּ שָׁבִּר וְמִבְּיִבְּה וְהַמֵּשְׁחִית מִעְלֵינוּ וּמֵעל בָּל עַמְּךְ בֵּית ישִׂרָאל לְפַרְנָסָה זֶה לָזֶה וְלֹא לְעֵם אַחֵר, שְׁנָה שִׁלֹא תִפּיל אשׁה פּרי במנה: שׁלֹא תפּיל אשׁה פּרי במנה:



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.

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; seal us in the Book of Life, for Your sake, O living God.

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

קלם 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.

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!

ש 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.

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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.

אֲדֹנָי, שְׂפָתֵי תִּפְתָּח וּפִי יַנִּיד תְּהִלְּתֶךְּ:

Bend knees at אָתָה; straighten up at אָתָה; straighten up at יָיָ.

בָּרוּך אַתָּה יְיָ, אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל הַנְּדוֹל הַנִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים מוֹבִים, קוֹנֵה הַכּּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִכְנֵי בְנֵיהֶם, לְמֵעַן שִׁמוֹ בִּאַהֲבָה:

זָ**ְרְרֵנוּ** לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְחָרְמֵנוּ בְּּחֵפֶּר הַחַיִּים, לִמֵעַנִדְ אֵלהִים חַיִּים:

Bend knees at אָתָה; straighten up at אָתָה; straighten up at יַיִּ

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגּן. בְּרוּךְ אֵתָה וְיָ, מָגּן אַבְרָהָם: אַתְּד, גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַפָּל:

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנְתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת, וּמִי דְּוֹמֶה לַךְ, מֶלֶךְ מֵמִית וּמִחֵיֵּה וּמַצִמֵּיחַ יִשׁוּעַה:

בָּל כָמְוֹךּ אָב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים: וְנֶאֶמֶן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּך אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים:

^{1.} Psalms 51:17.

THE AMIDAH

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

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 dwellingplace and Your sanctuary.

ארבן 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.

אר 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.

ותמלוך 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

לדור ודור המליכו לאל, כי הוא לבדו מרום וקדוש: עירֶד, וְעַל צִיוֹן מִשְׁכַּן מַלְכוּת בֵּית דַּוָד מִשִּׁיחֵדְ, וְעַל מַכוֹנָדְ וְהֵיכַלֵּדְ:

וַיִשְׁתַּחַווּ לְפַנֵיךָ כַּל הַבּרוּאים, וַיַעשוּ כלם אגדה אחת לעשות רצונד בּלבַב שַלֶם. שַיַּדַענוּ יִי אֱלהֵינוּ שַהַשַּלְבַוּ בַיַרָד וּגַבוּרַה בִּימִינַדְּ,

לבן ישי משיחה, במהרה בימינו:

צַדִּיקִים יָרָאוּ וְיִשְׂמֵחוּ, וִישַׁרִים בּרוּה יַגֵילוּ, וְעוֹלַתָה תִּקְפַּץ פֵּיהַ, וְהַרִשְׁעַה כְלַה בַּעַשַׁן הַכַּלֶה, כִּי תַעַבִיר מַמְשַׁלֶת זַדוֹן מָן הַאַרֵץ: כבודד, ציון לדר ודר, הללויה:

^{1.} Psalms 146:10

קדוש 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.

אתה 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.

ָּלֶדוּשׁ אַתָּה וְנוֹרָא שְּׁמֶדּ, וְאֵין אֱלְוֹהַ מִבּּלְעָדֶידּ, בַּכָּתוּב: וַיִּגְבַּה וְיָ צְּכָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדַשׁ בִּצִדְקָה. בָּרוּךְ אַתָּה וִיָ, הַמֵּלֶךְ הַקְּדוֹשׁ:

בָּרֵאתָ: וְרוֹמַמְמָתָּנוּ מִבְּל הַלְּשׁוֹנוֹת, וְקִדֵּישְׁתְּנוּ בְּּמִצְוֹתֶידּ, אַתָּגוּ מַלְבֵּנוּ לַעֲבֹדָתֶדְּ, וְשִׁמְדְּ הַנְּדוֹל וְהַקְּהוֹשׁ עָלֵינוּ אַתָּגוּ

On Shabbat, add the words in shaded parentheses.

וַתְּתֶּן לְנוּ יְיָ אֱלֹהֵינוּ בְּאַהַבָּה אֶת יוֹם (הַשַּׁבָּת הַאֶּה וְאֶת יוֹם) הַבִּפּוּרִים הַאָּה, אֶת יוֹם סְלִּיחַת הֶעָוֹן הַאָּה, אֶת יוֹם מִקְרָא לְּדֶשׁ הַאָּה, (לִקְדָשָׁה וְלִמְנוּחָה) לִמְחִילְה וְלִסְלִיחָה וּלְכַבָּּרָה, וְלִמְחָל בּוֹ אֶת בָּל עֲוֹנוֹתִינוּ, (בְּאַהֵבָה) מָקרַא לְדֵשׁ, זֵבָר לִיצִיאַת מִצְרֵיִם:

On Shabbat, add the words in shaded parentheses.

אָלֹהֵינוּ וִאלֹהֵי אָבוֹתִינוּ, יַעֲטֶׁה וְיָבוֹא וְיַנִּיעַ וְוֵרָאָה וְיִרָצֶה וְיִבְּנוֹ וֹנְיִשְׁכֵּוֹע וְיִשְּׁכֵּוֹע וְיִשְּׁכֵּוֹע וְיִשְּׁכֵּוֹע וְיִשְּׁכֵּוֹע וְיִשְּׁכֵּוֹע וְיִשְּׁכֵּוֹע וְיִשְּׁכֵּוֹע וְיִשְּׁכֵּוֹע וְיִשְּׁכֵּוֹע וְיִבְּהֵּךְּ, וְזִבְרוֹן יְרוּשְׁלֵיִם עִיר אֲבוֹתֵינוּ, וְזִבְרוֹן כָּל עַמְּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךְ, לְפְלֵים עִירֹן כְּל עַמְּךְ בִּיוֹם וּלְחַיִּים מוֹבִים וּלְשָׁלוֹם, בְּיוֹם (הַשַּׁבָּת הַנָּיָה וּבְיוֹם) הַכָּפּוּרִים הַנָּיָה, בְּיוֹם סְלִיחַת הַנָּיוֹם הַלְּרָא לְּדֶשׁ הַנָּה. זְבְרֵנוּ בִּוֹ לְחַיִּים מוֹבִים הַּנְּיִוֹ בְּוֹלְבִיוֹ בְּוֹלְבִיּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִים מוֹכִים מוֹבִים וּבְּרָבְר וְשׁוּעֵנוּ בוֹ לְבְרָבָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים מוֹכִים וֹהְבַּרְיִם הְנִּנְוֹי וְרַחוּם עָלֵינוּ וְהוֹשִׁיעֵנוּ, בִּי אליךּ עינִינוּ, כִּי אל מלף חִנּוּן וְרַחוּם אִתְּה:

^{1.} Isaiah 5:16.

THE AMIDAH

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. 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, מאלהי אַבוֹתֵינוּ, מְחֹל הַנָּה וּבַיוֹם) הַכּפּוּרים הַוּה, בּיוֹם סליחת העוֹן הזה, באמור: אַנכי אַנכי הוא מחה וחמאתיד לא אזכר.' ביום הזה יכפר חַמאתֶיכֶם לָפָנֵי יִי תִּמְהַרוּ. (אַלֹהֵינוּ וַאלֹהֵי אַבוֹתֵינוּ, רצה וּבָרַצוֹן שַׁבַּתוֹת קַדִשָׁדְּ, וְיַנִוּחוּ בַם לבנו לעבדד באמת. כי אתה סלחן ַלַעַונוֹתֵינוּ וַלַעַוֹנוֹת עַמוֹ בּית ישׂראל, שנה ושנה,

ברצון,

^{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.

ותחוינה 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.

שורים 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.

וחתום 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.

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.

וְתֶּתֶּקֶוֹנְבָּה עֵינֵינוּ בְּשׁוּכְךּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּך אַתָּה יַיַ, הַמַּחַזִיר שָׁכִינַתוֹ לְצִיּוֹן:

Bow at מוֹדים; straighten up at ".

מוּדִים אֲנַחְנוּ לָּדְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּיְנוּ, כְּנֵן יִשְׁעֵנוּ, אֲכּוֹתִינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּיְנוּ, כְּנֵן יִשְׁעֵנוּ, אַתְּה הוּא לְדוֹר וָדוֹר, נְוֹדֶה לְּדְּ וּנְסַפֵּר תְּהִלְּתֶדְּ, עַל תַּבְּיֹנוּ הַפְּּקוּדוֹת לְדְּ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְדְ, וְעַל נִפְּלְאוֹתֵיךּ שֶׁבְּכָל יוֹם עִבְּנוּ, וְעַל נִפְלְאוֹתֶיךּ וְשִׁבְּכָל יוֹם עבְּנוּ, וְעַל נִפְלְאוֹתֵיךּ וְמוֹבוֹתְיךְ שֶׁבְּכָל עַתְּבִּוֹ הְבָּיִם, הַמוֹב, כִּי לֹא כָלוּ רַחֲמֵיךְ, בִּי מִעוֹלְם קּוְיִנוּ לְדְ:

וְעַלֹּ כָּלָם יִתְבָּרֵך וְיִתְרוֹמָם וְיִתְנַשֵּׂא שִׁמְדְ מַלְבֵּנוּ הָמִיד לעולם ועד:

וַחֲתוֹם לְחַיִּים מוֹבִים כָּל בְּנֵי בְרִיתֶךְּ:

וְבָל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ שִׁמְךְ הַנָּדוֹל לְעוֹלְם כִּי מוֹב, הָאֵל יִשוּעָתֵנוּ וִעָזְרָתֵנוּ פֵלָה, הָאֵל הַפּוֹב.

Bend knees at אָתָה; bow at אָתָה; straighten up at יָיַ, straighten up at

בָּרוּךְ אַתָּה יְיָ, הַמּוֹב שִׁמְדְּ וּלְדְּ נָאֶה לְהוֹדוֹת:

אָלום, מוֹבָה וּבְרָכָה, חַיִּים חֵן וְחֶפֶּד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַפֶּךְ. בָּרְכֵנוּ אָבִינוּ כָּלְנוּ
כְּאָחָד בְּאוֹר פָּנֵידְ, כִּי בְאוֹר פָּנֵידְ נָתַהָּ לְנוּ יִי אֱלֹחֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶפֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשִׁלוֹם, וְמוֹב בְּעֵינֵיךְ לְבָרֵךְ אֶת עַמְּךְ יִשְׂרָאֵל בְּכָל עֵת
וּבְכֵל שַׁעָה בִּשִׁלוֹמֵךְ.

אחd 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.

יהיי 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.

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.

שרנו 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.

אחה 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

וּבְּםֶבֶּר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַּרְנָסָה טוֹכָה, וְשׁוּעָה וְנָחָמָה וּנְזֵרוֹת טוֹבוֹת, נִזָּבֵר וְנֵחָתֵם לְפָּנֶיךְ, אֲנַחְנוּ וְכָל עַפְּּךְ בִּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ, הַמְבָּרֵךְ אֶת עַפּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם: יִדְיוּ לְרָצוֹן אִמְרֵי פִּי וְהָנְיוֹן לִבִּי לְפָנֶיךְ, יְיָ צוּרִי וְגוֹאֲלִי: הָתְעַלַם מִתְּחִנְּתֵנוּ, שָׁאֵין אֲנוֹ עַזֵּי פָנִים וּקְשֵׁי עְרָף, לוֹמֵר לְפָנֵיךְ יִי אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים עְרָף, לוֹמֵר לְפָנֵיךְ יִי אֱלֹהֵינוּ וַאַבוֹתֵינוּ חָמֵאנוּ:

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

אָשַׁבְּרָנּוּ. בָּגַדְנוּ. נָּזַלְנוּ. דִּבּּרְנוּ דְּפִּי: הָעָוִינוּ. וְהִרְשַׁעְנוּ. זְדְנוּ. חָמֵסְנוּ. טְפַלְנוּ שֶׁקֶר: יָעַצְנוּ רָע. פִּזּבְנוּ. לַצְנוּ. מָרַדְנוּ. נִאַצְנוּ. סָרַרְנוּ. עָוִינוּ. פָּשַׁעְנוּ. צָרַרְנוּ. קֹשִׁינוּ עָרֶף: רָשַׁעָנוּ. שִׁחַתְנוּ. תִּעַבְנוּ. הָעִינוּ. תִּעִינוּ. תִּעִבְנוּ:

ַםְרָנוּ מִמִּצְוֹתֵיךּ וּמִמִּשְׁפָּמֶיךּ הַפוֹּבִים וְלֹא שֲוָה לְנוּ: וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אֶמֶת עָשְׂיחָ וַאֲנַחִנוּ הִרשֵּענוּ: ²

מַה נֹאמַר לְפָנֶיךּ יוֹשֵׁב מָרוֹם, וּמַה נְּסַפֵּר לְפָנֶיךּ שׁוֹבֵן שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּנְּלוֹת אַתָּה יוֹדֵעַ: וַתְּלַמְּדֶנוּ יְיָ אֱלֹהֵינוּ לְהִתְוַדּוֹת לְפָנֶיךּ עַל כָּל שׁוֹנוֹתֵינוּ, לְמַעַן נֶחְדֵּל מֵעְשֶׁק יָדֵינוּ, וּתְלַבְּלֵנוּ בִּתְשׁוּכָה שׁלֵמָה לִפָּנֵיךּ כִּאִשִּׁים וּכִנִיחוֹחִים, לִמַעַן דְּכָרֵיךּ אֵשֵׁר

^{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.

אתה [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

אָמַרְהָּ. אֵין לֵץ לְאִשֵּׁי חוֹבוֹתֵינוּ, וְאֵין מִסְפָּר לְנִיחוֹתֵי אַשְׁמוֹתֵינוּ, וְאַתָּה יוֹדֵעַ שֶׁאַחֲרִיתֵנוּ רִפְּה וְתוֹלֵעָה, לְפִיכְךְ הִרְבֵּיתָ סְלִיחָתֵנוּ. מָה אֲנוּ, מֶה חַיֵּינוּ, מֶה חַסְדֵּנוּ, מֵה צִּדְלֵנוּ, מֵה כֹּחֵנוּ, מַה וְּבוּרָתֵנוּ. מַה נֹאמַר לְפָנֶיךְ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַנִּבּוֹרִים כְּאַיִן לְפָנֶיךְ, וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ, וַחֲכָמִים כִּבְלִי מַדְּע, וּנְבוֹנִים כִּבְלִי הַשְׁבֵּל, כִּי רֹב מַעֲשֵׂיהֶם הְּהוּ, וִימֵי חַיֵּיהֶם הֶבֶּל לְפָנֶיךְ, וֹמוֹתַר הָאָרָם מִן הַבָּהַמָּה אֵיָן, כִּי הַכֹּל הָבֵל:

אתה הבדלת אנוש מראש, ותכיבהו לעמוד מי יאמר לך מה תפעל, ואם יצדק מה יתן לד. לָנוֹ יֵי אֱלֹהֵינוּ בְּאַהַבָּה אֵת יוֹם הַכְּפַּרִים הַוֹּה, יום סליחת העון הזה, את יום מקרא קדש הזה, וּמחִילַה וּסִלִּיחַה עַל בָּל עֵוֹנוֹתֵינוּ, לְמֵעַן נֶחְדַּל מֵעְשֶׁק יַרֵינוּ, ונַשוּב אַלֵיךּ לַעֲשוֹת חָקֵי רְצוֹנְךּ בְּלֶבָב שָׁלֶם. וְאַתַּה הרבים רחם עלינו, כי לא תחפוץ בהשחתת יַשָּנָאֲמַר: דִּרִשׁוּ יִיָ בָּהָמָּצְאוֹ, קָרָאֵהוּ בָּהִיוֹתוֹ קַרוֹב. וֹאֶמֶר: יַעַזֹב רַשָּׁע דַּרָכּוֹ וְאִישׁ אַוֵן מַחְשָׁבוֹתַיו, וַיַשֹּב אַל וירַחַמהוּ, וָאַל אַלֹהֵינוּ כּי יַרבָּה לַסַלוֹחַ. ּ ואַתַּה אַלוֹהַ ארד ַםלִיחוֹת, חַגּוּן וַרַחוּם, להיטיב, ורוצה אַתַּה בַּתְשׁוּבַת אתה חפץ במיתתם, שנאמר: אמר אַלִיהֶם, אָלהִים, אָם אָחַפּץ בָּמוֹת הַרַשׁע, מדרכו וחוה, שובו שובו מדרכיכם הרעים, יִשְרָאֵל. וְנָאֲמַר: הַחָפֹץ אֶחְפֹּץ מוֹת

^{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. 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

לנו

Take three steps back, then bow left saying עשה הַשְּׁלוֹם בּמרוֹמיו, bow forward saying הוא bow right saying יעשה שלום עלינו, and bow forward saying ועל כל ישראל, ואמרו

^{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.

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CHAZZAN'S REPETITION

HIGHLIGHTS OF THE CHAZZAN'S REPETITION

MERUBIM TZARCHEI AM'CHA

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

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.

שנים 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

ארוש 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



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HIGHLIGHTS OF THE CHAZZAN'S REPETITION

MERUBIM TZARCHEI AM'CHA

בעומדים בבית יי בלילות:2

היום תהא בכתר

הַחַתִּימַה, תִּלֶה אֵרֵץ



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

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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: ממש Sh'ma yisrö-ayl adonöy elohaynu adonöy echöd.

Chazzan then congregation:

Recite three times: ברוך Böruch shaym k'vod mal'chuso l'olöm vö-ed.²

Chazzan then congregation:

Recite seven times: " Adonöy hu hö-elohim.

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

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

דשנה L'shönö habö-ö birushölö-yim.



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

€€€€€€ CONCLUSION OF NEILAH

It is written in <code>Shaloh</code> that when, in the Neilah prayer, שְׁמָע יִּשְׂרָאֵל is recited aloud and with heartfelt <code>kavanah</code>, 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:

Chazzan then congregation:

Chazzan then congregation:

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

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



^{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.

అాళింతి 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.

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: 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

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

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ALEINU AND AL TIRA

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

Stand while reciting עָלִינוּ

שָׁלְּ לְשַׁבְּחַ לַאֲדוֹן הַכּּל, לָתֵת נְּדֶלְה לְיוֹצֵר בְּרֵאשִׁית,
שׁלֹא עָשְׂנוּ בְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שְׁמְנוּ בְּמִישְׁפְּחוֹת הָאֲדָמָה, שׁלֹא שָׁם חֶלְמֵנוּ כָּהֶם, וְגוֹרָלֵנוּ בְּכְל הַמוֹנָם, שָׁהֵם מִשְׁתַּחְוִים לְבָּנֵי מֵלֶך מַלְכִי הַמְּלְכִים, בּוֹרְעִים וּמוֹדִים לִפְנֵי מֵלֶך מַלְכֵי הַמְּלְכִים, בּוֹרְעִים וּמוֹדִים לִפְנֵי מֵלֶך מַלְכֵי הַמְּלְכִים, הַנְּאָרִוֹשׁ בְּרוּךְ הוּא. שָׁהוּא נוֹמֶה שְׁמֵיִם וְיוֹמֵד אֶרֶץ, וּמוֹשַׁב יְנְקרוֹ בִּשְׁמִיִם מִמְּעַל, וּשְׁכִינַת עֻזּוֹ בְּגְבְהֵי מְלְכֵּנוֹ, בַּבְּתוֹנִ מִלְּתוֹנִ מִּלְכֵּנוֹ, אֲפֶּם זוּלְתוֹ, כַּבְּתוֹנִ אֲלֹהִינוֹ, בִּבְּתוֹנְ הַאָּרִין מִתְּלְתוֹל הָאֶרֶץ מִתְּחַת, אֵין עוֹד: בְּיִבְּתוֹנִ מִמְלַ וְעַל הָאֶרֶץ מִתְּחַת, אֵין עוֹד: בְּיִבְּתְּל הָעֵל הָאֶרֶץ מִתְּחַת, אֵין עוֹד: בְּיִבְּתְּל הָאֶרָץ מִתְּחַת, אֵין עוֹד: בְּיִבְּתְּל מִנְּל הָאֶרָץ מִתְּחַת, אֵין עוֹד: בְּיִבְּתִּל מִנְל וְעַל הָאֶרֶץ מִתְּחַת, אֵין עוֹד: בְּיִבְּתְּלְיִים מִמְּעֵל וְעַל הָאֶרֶץ מִתְּחַת, אֵין עוֹד: בִּיִּבְּתְּל מִלְנִיל הָאֶרָץ מִתְּחַת מִבְּיִבְּר מְנִל וְעִל הָאָרָץ מִתְּחַת, אֵין עוֹד: בְּיִבְיִם מִבְּעִל וְעֵל הָאָרָץ מִתְּחַת מִבְּיִבְּים מִּמְעֵל וְעֵל הָאֶרֶץ מִתְּחָב, בִּיּים מִבְּעִל מְנִל הְאָרָן מִיל מִוֹל מִלְתוֹן בִּילְנִיל מִיל מִיל מִלְים מִבְּיִבְים מִבְּיִים מִּבְּיִים מִּבְּיִבְיִים מִּיְיִים מִּבְּיִים מִּבְּיִים מִּבְּיִים מִּבְּיִים מִּבְּיִים מִבְּיִים מִּבְּיִים מִּיִּים מִבְּיִּל וְעֵל הָּיִים מִיבּים מִבְּיִים מִּיִּים מִבְּיִים מִּבְּיִים מִּבְּיִים מִּיִּים מִבְּיִים מִּבְּיִים מִּיִּים מִבְּיִים מִּבְּיִים מִּבְּיִים מִּיִּים מִּבְּיִבְיּי בְּבְּיִים מִּיִּים מִּבְּיִּים מִּבְּיִים מִּבְּיִים מִּיִּים מִבְּיִים מִּיּים מִבְּיִּים מִּיִּים מִבְּיִים מִּיְבְּיִים מְּיִּים מִּיְיִים מִּיּים מִבְּיִים מִּבְּיִים מִּיְּיִבְים מִּיִּים מִּיּיִים מִּיְיִים מִּיּים מִּיְּיִים מִּיְיִים מִּיּבְּיִים מְּיִּים מִּיּבְּיִים מִּיְיִּים מִּיְיִים מִּיּים מִּיּיִים מְּיִּיְיִים מִּיּים מִּיּים מִּיּים מִּיּים מִּיּיִים מְּיִים מִּיּיִים מִיּיִּים מִּיּבְּים מִּיּים מִּיּבְּיּים מִּיּים מִּיּים מִּיּים מִּיּים מִּיְיִים מִּיּי

וְעַל בּן נְקַנָּה לְּדְּ וְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהַרָּה בְּתִּפְּאֶרֶת עֻּיֶּדְּ, לְהַאֲלִילִים מִן הָאֲרֶץ, וְהָאֱלִילִים כְּרוֹת יִפְּרֵתוּן, לְתַבֵּן עוֹלָם בְּמַלְכוּת שַׁדִּי, וְכָל בְּגֵי בָשָׁר יִקְרְאוּ בִשְּׁמֶדְ, לְתַבּוֹן עוֹלָם בְּמַלְכוּת שַׁדִּי, וְכָל בְּגֵי בָשָׁר יִקְרְאוּ בִשְּׁמֶדְ, לְתַבּוֹן עוֹלָם בְּמַלְכוּת שַׁבִּי, תִּבֶּל, בִּי לְדְּ תִּכְרַע בָּל בָּעֶדְ, תִּשְׁבַע בָּל לְשוֹן, יִשְׁבֵּי תָבֵל, בִּי לְדְּ תִּכְרַעוֹּ וְיִבְּלוּ, וְלִכְבוֹד שִׁמְדְּ יְקָר יִחֵנוּ. וְיִקְבְּלוּ כָּלְכוּת שֶׁלְדְּ תְיִמְלוֹךְ עֲלֵיהֶם נְעָר. בִּי הַמַּלְכוּת שֶׁלְדְּ הִיא, וּלְעוֹלְמֵי עַד מְתִּלְוֹךְ בְּבְנוֹר, בַּבְּתוֹּר בְּתוֹרְתֶּדְ: יְיָ יִמְלֹדְ לְעִלְם וְעֶד. בִּי הַמַּלְכוּת שְׁלְדְּ הִיא, וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכְבוֹר, בַּבְּתוּב בְּתוֹרְתֶדְ: יְיָ יִמְלֹךְ לְעִלְם וְעֶד. בְּבְתוֹּר בְּבְרוֹר בְּתוֹרְתֶדְ: יְיָ יִמְלֹךְ לְעִלְם וְעֶד. בְּבְתוֹר בְּבְרוֹר בְּתוֹרְתֶדְ: יְיָ יִמְלֹךְ לְעִלְם וְעֶד.

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

עלינו

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

78 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

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



ְוָנֶאֲמֵר: וְהָיָה וְיָ לְמֶלֶךּ עַל כָּל הָאֲרֶץ, בּּיוֹם הַהוּא יִהְיֶה וְיָ אֶחָד וֹשְׁמוֹ אֶחָד:

אַל תִּירָא מִפְּחַד פִּתְאֹם, וּמִשֹאַת רְשָׁעִים כִּי תָבֹא: ּ עֲצוּ עצָה וְתֻפָּר, דַּבְּרוּ דָבָר וְלֹא יָקוּם, כִּי עִמְּנוּ אֵל: ּ וְעַד זִקְנָה אֲנִי הוּא, וְעַד שֵׂיבָה אֲנִי אֶסְבֹּל; אֲנִי עָשְׂיתִי וַאֲנִי אֵשָׂא וַאֵנִי אָסִבֹּל וַאֲמַלֵּמ: ּ

זְּדְ צַדְּיקִים יוֹדוּ לְשִׁמֵדְ, וֵשְׁבוּ יִשַׁרִים אֵת פַּנֵידְ:



^{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.

הנה 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.

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

מברי Attention, Gentlemen!

ברוך 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.

ברוך 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.

ברוך 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:

ברוך 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 אמן as indicated.

הָבֵּה אֵל יְשׁוּעָתִי, אֶבְמַח וְלֹא אֶפְּחָד, כִּי עָזִּי וְזִמְּרָת יָהּ יְיָ, וַיְהִי לִי לִישׁוּעָה. וּשְאַבְתֶּם מֵיִם בְּשָּׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה. לֵייָ הַיְשׁוּעָה, עַל עַמְּךּ בִּרְכָתֶךּ פֶּלָה. ּ יְיָ צְבָאוֹת עִמֵּנוּ, מִשְׁנָּב לֵנוּ אֱלֹהֵי יַעֲקֹב מֶלֶה. ּ יִיָּ צְבָאוֹת, אַשְׁרֵי אָדָם בֹּמֵחַ בָּדְ. יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ:

All those listening to Havdalah say לְּיָהוּדִים... לֵנָוּ, followed by the leader.

לַיְהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה, וְשָׁשׂוֹן וִיקָר. ּ בֵּן תִּהְיֶה לֵּנוּ: כּוֹם יְשׁוּעוֹת אֶשָּׂא, וּבְשֵׁם יְיָ אֶקְרָא: ؒ

סַבְרִי מָרָנָן:

בַּרוּך אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, בּוֹרֵא בְּּרִי הַגְּפֶּן: (אָמֵו)

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.

בַרוּך אַתָּה יִיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, בּוֹרֵא מִינֵי בִשְּׂמִים: (אָמֵו)

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.

(אָמֵר) אַתָּה יָיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלֶם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

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

בָּרוּך אַתָּה וְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קְׂדֶשׁ לְחוֹל, בּין אוֹר לְחְשֶׁךְ, בֵּין יִשְׁרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְיָ, הַמַּבְדִּיל בֵּין קְדֶשׁ לְחוֹל: (אָמֵו)

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.

