Neilah 5781

Ne·ilah

The sun has begun to set and the holiest day of the year is about to come to a close; we are weak from fasting and tired from a long day of praying. On the one hand, we may be looking forward to resuming our normal lives, confident in our having cleansed ourselves and grateful for the chance to begin again. On the other hand, we are especially conscious of the passing of sacred time, of the spiritual work that remains undone, and of the extent to which we squander opportunities today and throughout the year. The service of Ne·ilah reflects these complicated emotions, containing both joyful expressions of confidence and urgent pleas for just a little more time before the gates close.

Ashrei

The first half of the psalm, through the line beginning with the letter *mem*, praises God's greatness, goodness, and sovereignty in general, abstract terms. There is then a break in the acrostic, with no verse beginning with the letter *nun*. With the very next verse (beginning with the *samekh*) the tone of the psalm shifts markedly, and we recount the very specific, particular ways in which God takes care of God's creatures: supporting those who

(*continued*)

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.
Joyous the people who are so favored;
joyous the people whose God is ADONAI.

PSALM 145

A PSALM OF DAVID.

I exalt You, my God, my sovereign;
I praise Your name, always.
Every day I praise You, glorifying Your name, always.
Great is ADONAI, greatly to be praised,
though God's greatness is unfathomable.
One generation praises Your works to another,
telling of Your mighty deeds.
I would speak of Your majestic glory
and of Your wondrous acts.
People speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.
They recount Your great goodness,
and sing of Your righteousness.
ADONAI is merciful and compassionate,
patient, and abounding in love.
ADONAI is good to all,
and God's mercy embraces all of creation.
All of creation acknowledges You,
and the faithful bless You.

Ashrei yosh'vei veitekha, od y'hal'lukha selah.
Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.
T'hillah l'david.
Aromim'kha elohai ha-melekh, va-avar'kha shimkha l'olam va-ed.
B'khol yom avar'kheka, va-ahal'lah shimkha l'olam va-ed.
Gadol Adonai u-m'hullal m'od, v'li-g'dullato ein heiker.
Dor l'dor y'shabbah ma-asekha, u-g'vurotekha yaggidu.
Hadar k'vod hodekha, v'divrei nifl'otekha asiḥah.
Ve-ezuz nor'otekha yomeiru, u-g'dullat'kha asap'rennah.
Zeikher rav tuv'kha yabbi·u, v'tzidkat'kha y'ranneinu.
Ḥannun v'raḥum Adonai, erekh appayim u-g'dol ḥased.
Tov Adonai la-kol, v'raḥamav al kol ma·asav.
Yodukha Adonai kol ma·asekha, va-ḥasidekha y'var'khukha.

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו.

תְּהִלָּה לְדָוִד.

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.
טוֹב־יְהוָה לַכֹּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.

NE·ILAH נְעִילָה means "closing," and referred originally to the closing of the gates of the ancient Temple in Jerusalem. It then took on a more spiritual meaning, and was understood to refer to the symbolic closing of the gates of heaven.

On ordinary weekdays there are three services at which we recite the Amidah (Arvit, evening; Shaḥarit, morning, and Minḥah, afternoon). On Shabbat and Festivals we add a fourth (Musaf, literally "addition"). In the Talmud, a fifth service, called Ne·ilah, was added on all fast days. Today, we recite a Ne·ilah service only on Yom Kippur.

Ne·ilah is one of the most moving of all services, bringing this sacred day to a close with poetic additions to the liturgy and unique melodies. It is a worthy parallel to Kol Nidrei, with which the Yom Kippur journey began. (*adapted from Reuven Hammer*)

JOYOUS ARE THEY אַשְׁרֵי. The afternoon service (Minḥah) begins with this psalm every other day of the year, but on Yom Kippur, in the Ashkenazic rite, it is delayed until Ne·ilah.

Psalm 145, which is an alphabetic acrostic, forms the main body of the Ashrei prayer, but it is preceded by two verses beginning with the word *ashrei* (Psalms 84:5 and 144:15). The first verse notes that we are sitting in God's house, while the second acknowledges the community with whom we pray.

The use of the alphabet is not only a poetic device but also an aid to memory, making the psalm particularly well-suited to public recitation in an era when written texts were rare. It is also a psalm that is obviously designed to be recited by two groups, or perhaps by a leader with the congregation responding. The leader speaks the praise of God and calls upon others to bless God's name as well. The group then responds with statements in which God's qualities are enumerated. (*adapted from Reuven Hammer*)

(*continued from previous page*) stumble, raising the bowed, giving food to the hungry, and responding to our cries. As the High Holy Day period draws to a close, we too are called to particularize our generalized spiritual longings and to express the contents of our prayers in deeds. The *mem* verse recalls that we have crowned God as Sovereign on Rosh Hashanah; now it is up to us to be the agents through whom God's love extends to all created beings in concrete ways. The letter *nun*—missing from the psalm's acrostic—carries the numerical value of fifty. Our tradition associates the number fifty with completeness, but also with the unattainable. The midrash imagines fifty levels of purity and impurity, but we pass through only forty-nine. Similarly, there are fifty gates of wisdom, but even Moses reached only the forty-ninth; the fiftieth gate remained closed even to the greatest of prophets. Perhaps, then, the *nun* verse is not missing but concealed, a reminder of the limits of human understanding and capacity. Even at this moment, after all of our prayers and repentance, we humbly acknowledge the mystery that is ever unknowable, a level of holiness to which we can only aspire.

They speak of the glory of Your sovereignty;
and tell of Your might,
proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.
Your sovereignty is eternal,
Your dominion endures through each generation.
ADONAI supports all who falter,
and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in due time.
You open Your hand,
satisfying all the living with contentment.
ADONAI is righteous in all that is done, faithful to all creation.
ADONAI is near to all who call, to all who sincerely call.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.
ADONAI watches over all those who love the Holy One,
but will destroy all the wicked.
My mouth shall utter praise of ADONAI.
May all that is mortal praise God's name forever and ever.

We shall praise ADONAI now and always. Halleluyah!

K'vod malkhut'kha yomeiru, u-g'vurat'kha y'dabbeiru.
L'hodi-a li-v'nei ha-adam g'vurotav, u-kh'vod hadar malkhuto.
Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor va-dor.
Someikh Adonai l'khol ha-nof'lim, v'zokeif l'khol ha-k'fufim.
Einei khol eilekha y'sabbeiru, v'atah notein lahem et okhlam b'itto.
Potei-aḥ et yadekha, u-masbi-a l'khol ḥai ratzon.
Tzaddik Adonai b'khol d'rakhav, v'ḥasid b'khol ma-asav.
Karov Adonai l'khol kor'av, l'khol asher yikra-uhu ve-emet.
R'tzon y'rei-av ya-aseh, v'et shavatam yishma v'yoshi-eim.
Shomeir Adonai et kol ohavav, v'eit kol ha-r'sha-im yashmid.
T'hillat Adonai y'dabber pi, vi-vareikh kol basar shem kodsho l'olam va-ed.
Va-anaḥnu n'vareikh Yah, mei-atah v'ad olam. Hal'luyah.

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.
צַדִּיק יהוה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יהוה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.
רְצוֹן־יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.
◁ תְּהִלַּת יהוה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד. תהלים קמה

WE SHALL PRAISE וַאֲנַחְנוּ נְבָרֵךְ יָהּ. Psalm 115:18.

וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יָהּ.

Praised is our God who created us for the divine glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us eternal life.

May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God. Thus shall we not labor in vain, nor shall our children suffer confusion.

ADONAI, our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world to come.

Thus I will sing Your praise unceasingly; thus I will exalt You, ADONAI my God, forever.

Blessed is the one who trusts in ADONAI.

Trust in ADONAI forever and ever; ADONAI is an unfailing stronghold.

Those who love You trust in You; You never forsake those who seek You, ADONAI.

ADONAI, through divine righteousness, exalts the Torah with greatness and glory.

Ḥatzi Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen.*

May God's great name be acknowledged forever and ever! *Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.*

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu,* is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen.*

בָּרוּךְ הוּא אֱלֹהֵינוּ, שֶׁבְּרָאָנוּ לִכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ וְיִרְאָתוֹ, וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם, לְמַעַן לֹא נִיגַע לָרִיק, וְלֹא נֵלֵד לַבֶּהָלָה.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁנִּשְׁמֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה, וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירַשׁ טוֹבָה וּבְרָכָה, לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ, וּלְחַיֵּי הָעוֹלָם הַבָּא.

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם, יהוה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ.

בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיהוה, וְהָיָה יהוה מִבְטַחוֹ.

בִּטְחוּ בַיהוה עֲדֵי־עַד, כִּי בְיָהּ יהוה צוּר עוֹלָמִים.

◁ וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עָזַבְתָּ דֹּרְשֶׁיךָ יהוה.

יהוה חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

PRAISED IS OUR GOD בָּרוּךְ הוּא אֱלֹהֵינוּ. This sentence begins the prayerful ending of this passage. The phrase "not labor in vain, nor shall our children suffer confusion" is taken from Isaiah 65:23, but in its context here it may also be understood as "that we may not act meaninglessly or sow confusion."

THUS I WILL SING לְמַעַן יְזַמֶּרְךָ. Psalm 30:13.

BLESSED IS THE ONE בָּרוּךְ הַגֶּבֶר Jeremiah 17:7.

TRUST IN ADONAI בִּטְחוּ בַיהוה. Isaiah 26:4.

THOSE WHO LOVE YOU וְיִבְטְחוּ בְךָ. Psalm 9:11.

ADONAI . . . EXALTS יהוה חָפֵץ. Isaiah 42:21.

MAY GOD'S GREAT NAME יְהֵא שְׁמֵהּ. Whenever the people Israel enter the synagogue and house of study and proclaim: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא (*Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya*), "May God's great name be acknowledged forever and ever," the Holy One nods and says: "Happy is the sovereign in whose house such praise is spoken" (Babylonian Talmud, Berakhot 3a).

INTRODUCTION TO NE·ILAH: A PIYYUT

Awe-inspiring Creator, God,
  find forgiveness for us
We who are called "few in number"
  and tremblingly beseech You,
As we pour out our souls,
  craft forgiveness for us,
Be our protector.
  seal our fate for joy and glory
Be compassionate and loving toward us;
  who would oppress or war against us,
Remember our ancestors' righteousness
  as of old and as at the beginning,
May this year be one which is pleasing to You.
  to their former glory
May we, Your children,
  length of days merited
May Michael protector of Israel
  bring tidings of redemption

awe-inspiring Creator, God,
in this closing hour.
raise our eyes toward You,
in this closing hour.
wipe away our sins and denials,
in this closing hour.
Shield us from terror;
in this closing hour.
bring judgment on all
in this closing hour.
and renew our days,
in this closing hour.
Restore Your remaining flock
in this closing hour.
celebrate with joy and gladness,
in this closing hour.
along with Elijah and Gabriel
in this closing hour.

El nora alilah
hamtzei lanu m'ḥilah

M'tei mispar k'ru·im
u-m'sal'dim b'ḥilah

Shof'khim l'kha nafsham
hamtzi·eim m'ḥilah

Heyeih lahem l'sitrah
v'ḥotmeim l'hod u-l'gilah

Ḥon otam v'raḥeim
aseih vahem p'lilah

Z'khor tzidkat avihem
k'kedem u-t'ḥillah

K'ra na sh'nat ratzon
l'oholivah v'oholah

Tizku l'shanim rabbot
b'ditzah u-v'tzoholah

Mikha·el sar yisra·el
basru na ha-g'ulah

El nora alilah
bi-sh'at ha-n'ilah.

l'kha ayin nos'im
bi-sh'at ha-n'ilah.

m'ḥeih fisham v'khaḥasham
bi-sh'at ha-n'ilah.

v'ḥal'tzeim mi-m'eirah
bi-sh'at ha-n'ilah.

v'khol loḥeitz v'loḥeim
bi-sh'at ha-n'ilah.

v'ḥaddeish et y'meihem
bi-sh'at ha-n'ilah.

v'hasheiv sh'eirit ha-tzon
bi-sh'at ha-n'ilah.

ha-banim v'ha-banot
bi-sh'at ha-n'ilah.

eliyahu v'gavri·el
bi-sh'at ha-n'ilah.

אֵל נוֹרָא עֲלִילָה

אֵל נוֹרָא עֲלִילָה
הַמְצֵא לָנוּ מְחִילָה

מְתֵי מִסְפָּר קְרוּאִים
וּמְסַלְּדִים בְּחִילָה

שׁוֹפְכִים לְךָ נַפְשָׁם
הַמְצִיאֵם מְחִילָה

הֱיֵה לָהֶם לְסִתְרָה
וְחָתְמֵם לְהוֹד וּלְגִילָה

חֹן אוֹתָם וְרַחֵם
עֲשֵׂה בָהֶם פְּלִילָה

זְכֹר צִדְקַת אֲבִיהֶם
כְּקֶדֶם וּתְחִלָּה

קָרֵא נָא שְׁנַת רָצוֹן
לְאָהֳלִיבָה וְאָהֳלָה

תְּזֻכּוּ לְשָׁנִים רַבּוֹת
בְּדִיצָה וּבְצָהֳלָה

מִיכָאֵל שַׂר יִשְׂרָאֵל
בַּשְּׂרוּ נָא הַגְּאֻלָּה

אֵל נוֹרָא עֲלִילָה
אֵל נוֹרָא עֲלִילָה
בְּשְׁעַת הַנְּעִילָה.

לְךָ עֵין נוֹשְׂאִים
בְּשְׁעַת הַנְּעִילָה.

מְחֵה פִּשְׁעָם וְכַחֲשָׁם
בְּשְׁעַת הַנְּעִילָה.

וְחַלְּצֵם מִמְּאֵרָה
בְּשְׁעַת הַנְּעִילָה.

וְכָל־לוֹחֵץ וְלוֹחֵם
בְּשְׁעַת הַנְּעִילָה.

וְחַדֵּשׁ אֶת יְמֵיהֶם
בְּשְׁעַת הַנְּעִילָה.

וְהָשֵׁב שְׁאֵרִית הַצֹּאן
בְּשְׁעַת הַנְּעִילָה.

הַבָּנִים וְהַבָּנוֹת
בְּשְׁעַת הַנְּעִילָה.

אֵלִיָּהוּ וְגַבְרִיאֵל
בְּשְׁעַת הַנְּעִילָה.

EL NORA ALILAH אֵל נוֹרָא עֲלִילָה. Attributed to Moshe Ibn Ezra (c. 1055–1135, Spain), this *piyyut* introduces Ne·ilah in the Sephardic rite. Note that the name משה (*Moshe*) and the word חזק (*ḥazak*, "be strong") are spelled out in the first letters of each verse. The poem is a plea for forgiveness. This *piyyut* entered the Ashkenazic maḥzor in the 20th century, marking the opening of the ark for Ne·ilah. The last two stanzas are not part of the original poem but have been attached to it in many editions.

L'OHOLIVAH V'OHOLAH לְאָהֳלִיבָה וְאָהֳלָה. Translated here as "former glory." The prophet Ezekiel uses these names to refer to Samaria and Jerusalem, the capitals of the two ancient kingdoms of Israel and Judah (Ezekiel 23:4). As the day ends, we pray for the unity of all Israel.

The Book of Life: Uncertainty

I wanted a perfect
ending,
So I sat down to write the
book with the ending in
place before there even
was an ending.
Now I've learned the
hard way, that some
poems don't rhyme
and some stories don't
have a clear beginning,
middle, and end.
Like my life, this book
has ambiguity. Like my
life, this book is about
not knowing, having to
change, taking the mo-
ment and making the
best of it, not knowing.

—GILDA RADNER

Version with Patriarchs:

You are the Sovereign
who helps and saves and
shields.

Barukh atah ADONAI,
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the Sovereign who
helps and guards, saves and
shields.

Barukh atah ADONAI,
Shield of Abraham and
Guardian of Sarah.

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.
You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

M'khalkeil ḥayyim b'ḥesed, m'ḥayyeih meitim b'raḥamim rabbim, someikh nof'lim, v'rofei ḥolim, u-mattir asurim, u-m'kayyeim emunato li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh meimit u-m'ḥayyeih u-matzmi-aḥ y'shu-ah.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

Mi khamokha av ha-raḥamim, zokheir y'tzurav l'ḥayyim b'raḥamim.

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Third B'rakhah: God's Holiness

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah! And You, O Holy One, are enthroned through the praises of the people Israel. God, please hear us.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה, מָגֵן
אַבְרָהָם וּפוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה, מָגֵן
אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה
לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה,
מְחַיֵּה הַמֵּתִים.

יִמְלוֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.
וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

MIGHTY FOREVER אַתָּה גִּבּוֹר. This *b'rakhah*, which describes God's presence and activity in the world, centers on the kindness and care of God for the incapacitated—even the dead are in God's care.

GIVE LIFE TO THE DEAD מְחַיֵּה מֵתִים. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that it could refer to a spiritual revival in this world as well. Fasting is a "taste of death," and as we end Yom Kippur, it is hoped that we will feel "revived."

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כָמוֹךָ אַב הָרַחֲמִים. A second insertion at each of the services in the High Holy Day season. The gift of life is an expression of God's kindness.

We repeat the following verse after the leader:

שְׁמַע נָא, סְלַח נָא הַיּוֹם, עֲבוּר כִּי פָּנָה יוֹם,
וּנְהַלֶּלְךָ נוֹרָא וְאָיוֹם, קָדוֹשׁ.

וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה,
כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ.

פְּתַח לָנוּ שַׁעֲרֵי צֶדֶק, נָבוֹא בָם נוֹדֶה יָהּ.
דְּלָתֶיךָ דָפַקְנוּ רַחוּם וְחַנּוּן.
נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.

פְּתַח לָנוּ וּלְכָל־יִשְׂרָאֵל אַחֵינוּ [וַאֲחָיוֹתֵינוּ] בְּכָל־מָקוֹם.

שַׁעֲרֵי אוֹרָה, שַׁעֲרֵי בְרָכָה, שַׁעֲרֵי גִילָה,
שַׁעֲרֵי דִיצָה, שַׁעֲרֵי הוֹד וְהָדָר, שַׁעֲרֵי וַעַד טוֹב,
שַׁעֲרֵי זְכִיּוֹת, שַׁעֲרֵי חֶדְוָה, שַׁעֲרֵי טָהֳרָה,
שַׁעֲרֵי יְשׁוּעָה, שַׁעֲרֵי כַפָּרָה, שַׁעֲרֵי לֵב טוֹב,
שַׁעֲרֵי מְחִילָה, שַׁעֲרֵי נֶחָמָה, שַׁעֲרֵי סְלִיחָה,
שַׁעֲרֵי עֶזְרָה, שַׁעֲרֵי פַּרְנָסָה טוֹבָה, שַׁעֲרֵי צְדָקָה,
שַׁעֲרֵי קוֹמְמִיּוּת, שַׁעֲרֵי רְפוּאָה שְׁלֵמָה,
שַׁעֲרֵי שָׁלוֹם, שַׁעֲרֵי תְּשׁוּבָה.

וְחָתְמֵנוּ בְּסֵפֶר הַחַיִּים לִבְרָכָה וְלִקְדֻשָּׁה,
כִּי אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וּשְׁעָרֶיךָ בִּקְדֻשָּׁה נִכָּנֵס.

HEAR US שְׁמַע נָא. The rhythm of this fragment is staccato, expressing desperation at the end of the day. The author weaves in his name, Shimon (שִׁמְעוֹן), in the word *sh'ma* and the beginning of *u-n'hallekha*.

GATES. Appropriate to the theme of this service, Ne·ilah contains a series of *piyyutim* that speak of gates. They stress the many gates through which we may walk.

OPEN פְּתַח. This *piyyut* is found in the Sephardic rite for Yom Kippur.

We repeat the following verse after the leader:

Hear us, forgive us today, for the day is ending,
and we shall praise You, awe-inspiring Holy One.

Now, may our sanctification rise up to You,
for You, our God, are a forgiving and merciful sovereign.

THE GATES: A PIYYUT

Open the gates of righteousness for us,
that we may enter them and praise God.
We have knocked on Your doors, Merciful One;
do not turn us away empty-handed.

Open for us and for all Israel,
our people, wherever they are:
Gates of light, blessing, and joy,
gates of gladness, splendor, and good counsel,
gates of merit, love, and purity,
gates of salvation, atonement, and kindness,
gates of pardon, consolation, and forgiveness,
gates of help, prosperity, and righteousness,
gates of uprightness and complete healing,
gates of peace and repentance.

Sha·arei orah, sha·arei v'rakhah, sha·arei gilah,
sha·arei ditzah, sha·arei hod v'hadar, sha·arei va·ad tov,
sha·arei z'khuyyot, sha·arei ḥedvah, sha·arei tohorah,
sha·arei y'shu·ah, sha·arei khapparah, sha·arei lev tov,
sha·arei m'ḥilah, sha·arei neḥamah, sha·arei s'liḥah,
sha·arei ezrah, sha·arei farnasah tovah, sha·arei tz'dakah,
sha·arei kom'miyyut, sha·arei r'fu·ah sh'leimah,
sha·arei shalom, sha·arei t'shuvah.

And seal us in the Book of Life for blessing and holiness,
for You are holy and Your name is holy;
allow us to enter Your gates in holiness.

בְּשַׁעֲרֵם

בְּשַׁעֲרֵם הַשֶּׁשֶׁר יִפְּגַר.
בְּשַׁעֲרֵם כָּל־הָאֱמוּר יֵאָמֵר.
בְּשַׁעֲרֵם אֲהִיָּה אַחַר.
בְּשַׁעֲרֵם יֵקָרֵישׁ דָּם נְבוֹן.
בְּשַׁעֲרֵם יִפָּגְרוּ הַדְּבָרִים בְּאָרוֹן.
בְּשַׁעֲרֵם יִתְקַשֶּׁה הַבַּטּוֹן.
בְּשַׁעֲרֵם יִפָּתְמוּ כָּל־נִקְבֵי
הַחֲלִילִים.
בְּשַׁעֲרֵם יִסָּבְרוּ כָּל־הַכְּלָלִים.
בְּשַׁעֲרֵם יִשָּׁבְרוּ אֶת הַכֵּלִים.
בְּשַׁעֲרֵם הַחֹק יִכָּנֵס לְתֹקְפּוֹ.
בְּשַׁעֲרֵם אֱלֹהִים יִסְגֹּר אֶת־כַּפּוֹ.
בְּשַׁעֲרֵם נִלָּךְ מִפֹּה.

Before the gate closes,
before everything is said,
before I become
estranged.
Before the discerning
blood dries up,
before things are boxed
in,
before the concrete
hardens.
Before all the flute holes
are blocked,
before all principles are
explained,
before everything is
broken,
before the law goes into
effect,
before God's hand closes,
before we go away from
here.

—YEHUDA AMICHAI
(*trans. Alan Lettofsky*)

The Kedushah

Whether or not one accepts the imagery of angels and heavenly choirs found in the Kedushah literally, when we view it as poetry it is remarkably successful in invoking a sense of the mystery and awe of the incomprehensible world in which we live. As science expands the horizons of our knowledge and extends our view of the vastness of the universe, as space probes provide us with ever more spectacular and inspiring vistas of the magnificence of creation, the Kedushah fills our imagination with awe-inspiring glimpses of the mysterious realities beyond that which we can see and comprehend. It lifts our spirits into new realms of existence no less wondrous than the *s'firot* (spheres of existence) described in the Kabbalah (Jewish mysticism).

—REUVEN HAMMER

The Kedushah

Congregants who are sitting may rise for the Kedushah. The tradition recommends standing like angels, with feet together. Some have the custom of rising each time the word "holy" is recited.

Through the people Israel, may You be revered and hallowed, with the mystic language of the heavenly chorus, who sanctify Your name in Your holy realm, as recorded in Isaiah's vision:

Each cried out to the other:
"Holy, holy, holy is *Adonai Tz'va-ot*, the whole world is filled with God's glory!"
Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

God's glory fills the universe. As one angelic chorus asks, "Where is the place of God's glory?" another responds: "Praised is ADONAI's glory wherever God dwells."
Barukh k'vod Adonai mi-m'komo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma: "Hear, O Israel, ADONAI is our God, ADONAI alone."
Sh'ma yisra-el, Adonai eloheinu, Adonai eḥad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives:
Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'raḥamav sheinit l'einei kol ḥai, lihyot lakhem leilohim.
"I, ADONAI, am your God."
Ani Adonai eloheikhem.

Majesty, our majesty, ADONAI, our master, how majestic is Your name throughout the world!

ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:
ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!
Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor, hal'luyah.

קְדֻשָּׁה

וּבָהֶם תָּעֳרֵץ וְתִקָּדֵשׁ, כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ,
הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אַיֵּה מְקוֹם
כְּבוֹדוֹ. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:
בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יֵפֶן בְּרַחֲמִים, וְיָחוֹן עַם הַמְיַחֲדִים שְׁמוֹ
עֶרֶב וָבֹקֶר בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע
אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָל־חָי, לִהְיוֹת לָכֶם
לֵאלֹהִים:
אֲנִי יהוה אֱלֹהֵיכֶם.

אַדִּיר אַדִּירֵנוּ יהוה אֲדֹנֵנוּ, מָה אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ.
וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה
אֶחָד וּשְׁמוֹ אֶחָד. וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

The Kedushah is composed of an interweaving of two prophetic visions: Isaiah's vision of angels singing "holy, holy, holy..." and Ezekiel's vision of heavenly forces descending to earth, concluding with the phrase, "praised is Adonai's glory." Unlike the Kedushah D'sidra, which was recited at the beginning of Ne·ilah (page 396), this form of the Kedushah has an antiphonal quality: in heaven one chorus of angels responds to another, and on earth, leader and congregation respond to each other. Our recitation of the Sh'ma, evening and morning, is offered as a counterpoint to the angelic praise.

FROM WHERE GOD DWELLS מִמְּקוֹמוֹ. The Rabbis said that the word מָקוֹם (*makom*), "place," is one of the names of God. "God is the place of the world, but the world is not God's place" (Genesis Rabbah 68:10). The fact that God is everywhere allows us to recite the Kedushah outside of heaven and outside the Temple. Every synagogue filled with prayer can become God's place.

YET AGAIN שֵׁנִית. The first time was at the time of the Exodus. The second time will be the ultimate redemption of the world in messianic times.

Meditation on God and Prayer

Prayer is meaningless unless it is subversive, unless it seeks to overthrow and to ruin the pyramids of callousness, hatred, opportunism, falsehoods.

—ABRAHAM JOSHUA HESCHEL

From one generation to another we will declare Your greatness,
and forever sanctify You with words of holiness. Your praise will
never leave our lips, for You are God and Sovereign, great and
holy.

REMEMBER US FOR GOOD: FRAGMENTS OF TWO PIYYUTIM

Have compassion on Your creation
and rejoice in Your handiwork.
As You vindicate Your people,
all who trust in You will declare:
"Be sanctified, Lord, throughout Your creation."

Though we have no one fully righteous to plead our cause
against the one who talks of our guilt,
speak to Jacob of Your judgment
finding us innocent, Sovereign of justice.

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will wholeheartedly.
For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.
Simḥah l'artzekha v'sason l'irekha
May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed,
be kindled speedily in our day.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ,
וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אָתָּה.

חֲמוֹל עַל מַעֲשֶׂיךָ
וְתִשְׂמַח בְּמַעֲשֶׂיךָ,
וְיֹאמְרוּ לְךָ חוֹסֶיךָ
בְּצַדֶּקְךָ עֲמוּסֶיךָ,
תִּקָּדֵשׁ אָדוֹן עַל כָּל־מַעֲשֶׂיךָ.

בְּאֵין מֵלִיץ יְשֶׁר
מוּל מַגִּיד פֶּשַׁע,
תַּגִּיד לְיַעֲקֹב דְּבַר חֹק וּמִשְׁפָּט,
וְצַדְּקֵנוּ בַּמִּשְׁפָּט, הַמֶּלֶךְ הַמִּשְׁפָּט.

וּבְכֵן תֵּן פַּחְדְּךָ יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ,
וְאֵימָתְךָ עַל כָּל־מַה־שָּׁבָרָאתָ,
וְיֵרָאוּךָ כָּל־הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם,
כְּמוֹ שֶׁיָּדַעְנוּ יהוה אֱלֹהֵינוּ,
שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ, עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שָּׁבָרָאתָ.

וּבְכֵן תֵּן כָּבוֹד יהוה לְעַמֶּךָ,
תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,
וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ,
שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ,
וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ,
וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ, בִּמְהֵרָה בְיָמֵינוּ.

U-V'KHEIN וּבְכֵן. These three paragraphs, which are all introduced by the same word, וּבְכֵן (*u-v'khein*), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetic additions to the Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God. The second paragraph discusses not the universal, but the particular: the return of Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem. (*adapted from Reuven Hammer*)

The Holiness of the Day and the Holiness of the Hour

The contemporary Jewish thinker Eliezer Schweid remarks that at the end of the day of fasting and prayer, we may be left with feelings more than with thoughts; with a sense of how fragile life is and how much we want to live. It may be a time when we feel most intensely the pleas that the day's prayers enunciate.

U-v'khein—The righteous, beholding this, will rejoice, the upright will be glad, the pious will celebrate with song, evil will be silenced, all wickedness will disappear like smoke, when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation, from Mount Zion, the dwelling-place of Your glory, Jerusalem, Your holy city. As it is written in the Book of Psalms: "ADONAI will reign forever, your God, O Zion, from generation to generation. Halleluyah."

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: "*Adonai Tz'va-ot* will be exalted through justice, the holy God sanctified through righteousness." *Barukh atah ADONAI*, the Holy Sovereign.

Fourth B'rakhah: The Holiness of Yom Kippur

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, this [Shabbat, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, recalling the Exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah the descendant of David; Jerusalem, Your holy city; and all Your people, the House of Israel. On this Yom Kippur respond to us with deliverance, goodness, compassion, love, life, and peace.

Remember us for good; *Amen.*
respond to us with blessing; *Amen.*
redeem us with life. *Amen.*

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ, וִישָׁרִים יַעֲלֹזוּ, וַחֲסִידִים
בְּרִנָּה יָגִילוּ, וְעוֹלָתָה תִּקְפָּץ־פִּיהָ, וְכָל־הָרִשְׁעָה כֻּלָּהּ
כְּעָשָׁן תִּכְלֶה, כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ אַתָּה יהוה לְבַדֶּךָ, עַל כָּל־מַעֲשֶׂיךָ,
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ,
כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ,
כַּכָּתוּב: וַיִּגְבַּהּ יהוה צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ
נִקְדַּשׁ בִּצְדָקָה. בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ
מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן־לָנוּ, יהוה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה
לִקְדֻשָּׁה וְלִמְנוּחָה וְאֶת־יוֹם] הַכִּפּוּרִים הַזֶּה לִמְחִילָה
וְלִסְלִיחָה וּלְכַפָּרָה, וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֹא, וְיַגִּיעַ
וְיֵרָאֶה, וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ,
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים
וּלְשָׁלוֹם, בְּיוֹם הַכִּפּוּרִים הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.
וּפָקְדֵנוּ בוֹ לִבְרָכָה, אָמֵן.
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים, אָמֵן.

וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

ADONAI WILL REIGN יִמְלֹךְ יהוה. In the context of this prayer, the words from Psalm 146:10 express a messianic hope.

ADONAI TZ'VA-OT WILL BE EXALTED וַיִּגְבַּהּ יהוה צְבָאוֹת. Isaiah 5:16. The liturgist transforms Isaiah's call to the people to repent into a messianic wish.

יַעֲלֶה וְיָבֹא. In this prayer we mention all that we wish God to keep in mind at this hour. It is filled with synonyms and repetitions of the word "remember." We cannot imagine a different future, unless we keep in mind our past.

My room
has many doors

Each leads to
another room
with many doors

Without a word I go
from door to door
from room to room

I hear my silence

hear strange voices
an echo of words
behind a door
that is shut

Where is the key
the key word

—ROSE AUSLANDER

The following three paragraphs are recited aloud, first by the leader and then repeated by the congregation.

THE GATES ARE CLOSING: THREE POETIC FRAGMENTS

Keep open the gate for us,
at the time of the closing of the gate,
for the day is coming to an end.

The day will come to an end,
soon, the sun will set,
let us come into Your gates.

God, we pray:
turn to us, forgive us, pardon us,
have mercy upon us, have compassion on us,
grant us atonement,
conquer sin and transgression.

P'taḥ lanu sha-ar,
b'eit n'ilat sha-ar,
ki fanah yom.

Ha-yom yifneh,
ha-shemesh yavo v'yifneh,
navo-ah sh'arekha.

Ana El na,
sa na, s'laḥ na, m'ḥal na,
ḥamol na, raḥem na, kapper na,
k'vosh ḥeit v'avon.

God, You are patient. You are known as the source of mercy. You have taught the way of repentance. Today, and every day, call to mind the wonder of Your compassion and mercy toward the children of those You loved. Turn toward us in mercy, for You are the source of mercy.

We approach Your presence with supplication and prayer, and with the words You revealed to Moses, the humble one, long ago. Turn away from wrath, as it is written in Your Torah, and let us nestle under Your wings,
as on the day "God descended in a cloud."
Overlook sin, blot out guilt,
as on the day "God stood beside him."
Hear our cry, attend to our plea,
as on the day "he called on the name ADONAI."

The following three paragraphs are recited aloud, first by the leader and then by the congregation.

פְּתַח לָנוּ שַׁעַר,
בְּעֵת נְעִילַת שַׁעַר,
כִּי פָנָה יוֹם.

הַיּוֹם יִפְנֶה,
הַשֶּׁמֶשׁ יָבֹא וְיִפְנֶה,
נָבוֹאָה שְׁעָרֶיךָ.

אָנָּא אֵל נָא,
שָׂא נָא, סְלַח נָא, מְחַל נָא,
חַמָּל־נָא, רַחֵם־נָא, כַּפֶּר־נָא,
כְּבוֹשׁ חֵטְא וְעָוֹן.

אֵל, אֶרֶךְ אַפַּיִם אַתָּה,
וּבַעַל הָרַחֲמִים נִקְרֵאתָ,
וְדֶרֶךְ תְּשׁוּבָה הוֹרֵיתָ.
גְּדֹלַת רַחֲמֶיךָ וַחֲסָדֶיךָ תִּזְכֹּר הַיּוֹם
וּבְכָל־יוֹם לְזֶרַע יְדִידֶיךָ.
תֵּפֶן אֵלֵינוּ בְּרַחֲמֶיךָ,
כִּי אַתָּה הוּא בַּעַל הָרַחֲמִים.

בְּתַחֲנוּן וּבִתְפִלָּה פָּנֶיךָ נְקַדֵּם,
כְּהוֹדַעְתָּ לָעָנָו מִקֶּדֶם.
מֵחֲרוֹן אַפֶּךָ שׁוּב,
כְּמוֹ בְתוֹרָתְךָ כָּתוּב,
וּבְצֵל כְּנָפֶיךָ נֶחֱסֶה וְנִתְלוֹנָן,
כְּיוֹם וַיֵּרֶד יהוה בֶּעָנָן.
◁ תַּעֲבֹר עַל פֶּשַׁע וְתִמְחֶה אָשָׁם,
כְּיוֹם וַיִּתְיַצֵּב עִמּוֹ שָׁם.
תַּאֲזִין שַׁוְעָתֵנוּ וְתַקְשִׁיב מֶנּוּ מַאֲמָר
כְּיוֹם וַיִּקְרָא בְּשֵׁם יהוה.

As in the Kol Nidrei service, we turn now to the two most important themes of Yom Kippur: *s'liḥah* (forgiveness) and *viddui* (confession). God is merciful and forgiving, and so confession brings forgiveness and atonement. Just as in the Kol Nidrei service, the Thirteen Attributes of God—which emphasize God's forgiving nature—are repeated three times. Each time, they are introduced with *piyyutim*.

Each of the lines here is actually the refrain from a separate *piyyut*, traditionally attributed to Elazar Kallir (6th century, Land of Israel). The staccato quality of these *piyyutim* emphasizes the urgency of the moment.

Following the very moment when Israel was closest to God—standing at Sinai, having heard God utter the Ten Commandments—the Torah sees the people as sinking from the greatest heights to terrible depths. It was then that Israel committed the greatest breach against God, making a golden calf and worshipping it. But Moses prayed and God forgave even this terrible sin. It is this quintessential moment of sin and forgiveness that is the model for Yom Kippur. God does not want to punish us for our sins, but rather wants us to return to the path that leads toward the Holy One. If the sin of the golden calf could be forgiven, so can any sin.

AS ON THE DAY כְּיוֹם. The phrases that follow are from Exodus 34:5, the scene of Moses on Mount Sinai following the shattering of the tablets. When Moses was on the mountain, he did not eat or drink. Just as Israel at Sinai was forgiven, so too may our sins be forgiven; just as Moses, after fasting and praying, was afforded God's comforting and loving presence, so too may we merit God's loving presence.

Meditation

God means: No one is ever alone; the essence of the temporal is the eternal; the moment is an image of eternity in an infinite mosaic.

—ABRAHAM JOSHUA HESCHEL

The following two verses are recited aloud, first by the leader and then by the congregation.

Have mercy on the community of Jeshurun.
Forgive and pardon their sin and save us, God of our salvation.

Open the gates of heaven, and open for us Your goodly treasure. Save us and do not press your quarrel with us; save us, God of our salvation.

Raḥem na k'hal adat y'shurun.
S'laḥ u-m'ḥal avonam v'hoshi-einu elohei yisheinu.
Sha-arei shamayim p'taḥ, v'otzar'kha ha-tov lanu tiftaḥ,
toshi-a v'riv al timtaḥ, v'hoshi-einu elohei yisheinu.

THE THIRTEEN ATTRIBUTES

God, Sovereign who sits on a throne of mercy,
acting with unbounded grace,
forgiving the sins of Your people, one by one,
as each comes before You,
generously forgiving sinners and pardoning transgressors,
acting charitably with every living thing:
do not repay them for their misdeeds.

God, You taught us how to recite the thirteen attributes of Your name;
remember the promise implied in these thirteen attributes,
which You first revealed to Moses, the humble one,
as it is written: God descended in a cloud and stood beside him,
and he called the name ADONAI:

And ADONAI passed before him and called:
ADONAI, ADONAI, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El raḥum v'ḥannun, erekh appayim v'rav ḥesed ve-emet.
Notzeir ḥesed la-alafim, nosei avon va-fesha v'ḥatta-ah v'nakkeih.

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned; pardon us, our sovereign, for we have transgressed—for You, ADONAI, are kind and forgiving; You act generously to all who call on You.

S'laḥ lanu avinu ki ḥatanu, m'ḥal lanu malkeinu ki fashanu,
ki atah, Adonai, tov v'sallaḥ v'rav ḥesed l'khol kor'ekha.

The following two verses are recited aloud, first by the leader and then by the congregation.

רַחֵם־נָא קְהַל עֲדַת יְשֻׁרוּן.
סְלַח וּמְחַל עֲוֹנָם וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ.

שַׁעֲרֵי שָׁמַיִם פְּתַח, וְאוֹצָרְךָ הַטּוֹב לָנוּ תִּפְתַּח,
תּוֹשִׁיעַ וְרִיב אַל תִּמְתַּח, וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ.

אֵל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים,
מִתְנַהֵג בַּחֲסִידוּת, מוֹחֵל עֲוֹנוֹת עַמּוֹ,
מַעֲבִיר רִאשׁוֹן רִאשׁוֹן,
מַרְבֶּה מְחִילָה לְחַטָּאִים, וּסְלִיחָה לְפוֹשְׁעִים,
עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וָרוּחַ, לֹא כְרָעָתָם תִּגְמוֹל.
◁ אֵל, הוֹרֵיתָ לָנוּ לוֹמַר שְׁלֹשׁ עֶשְׂרֵה,
זְכָר־לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה,
כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנָו מִקֶּדֶם,
כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יהוה בֶּעָנָן, וַיִּתְיַצֵּב עִמּוֹ שָׁם,
וַיִּקְרָא בְשֵׁם יהוה.

וַיַּעֲבֹר יהוה עַל פָּנָיו וַיִּקְרָא:

יהוה יהוה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד
וֶאֱמֶת. נֹצֵר חֶסֶד לָאֲלָפִים, נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה,
וְנַקֵּה.

וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ.

Some customarily strike their heart when asking God to forgive and pardon:

סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ,
כִּי־אַתָּה, אֲדֹנָי, טוֹב וְסַלָּח וְרַב־חֶסֶד לְכָל־קוֹרְאֶיךָ.

THE THRONE OF MERCY כִּסֵּא רַחֲמִים. Symbolically, God is said to have two thrones: the seat of judgment and the seat of mercy. On Rosh Hashanah God sits in judgment; on Yom Kippur God moves to the throne of mercy.

ONE BY ONE מַעֲבִיר רִאשׁוֹן רִאשׁוֹן. According to the Talmud, God counts only one sin at a time. If the totality of our sins were counted altogether, we might be judged negatively; so God forgives each sin, one by one. (Babylonian Talmud, Rosh Hashanah 17a)

GOD, YOU TAUGHT US אֵל הוֹרֵיתָ לָנוּ. The biblical verse is ambiguous as to whether it was Moses or God who recited the thirteen attributes of God. Rabbi Yoḥanan in the Babylonian Talmud (Rosh Hashanah 17b) describes God wearing a *tallit* like a cantor and showing Moses how to pray. God said to Moses: "Whenever Israel sins, they should pray like this and I will forgive them." And then God recited the thirteen attributes.

Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

For—

We are Your people,	and You are our God;
we are Your children	and You are our parent.
We are Your servants,	and You are our master;
we are Your congregation,	and You are our portion.
We are Your heritage,	and You are our destiny;
we are Your flock,	and You are our shepherd.
We are Your vineyard,	and You are our guardian;
we are Your creatures,	and You are our creator.
We are Your spouse,	and You are our beloved;
we are Your cherished ones,	and You are near to us.
We are Your people,	and You are our sovereign;

We are the ones You address, and You are the One to whom we speak.

Ki

Anu ammekha,	*v'atah eloheinu,*
anu vanekha	*v'atah avinu.*
Anu avadekha	*v'atah adoneinu,*
anu k'halekha	*v'atah ḥelkeinu.*
Anu naḥalatekha	*v'atah goraleinu,*
anu tzonekha	*v'atah ro-einu.*
Anu kharmekha	*v'atah not'reinu,*
anu f'ullatekha,	*v'atah yotz'reinu.*
Anu ra-ayatekha	*v'atah dodeinu,*
anu s'gullatekha	*v'atah k'roveinu.*
Anu ammekha	*v'atah malkeinu,*
anu ma-amirekha	*v'atah ma-amireinu.*

VIDDUI — PRAYERS OF CONFESSION

We are insolent;	You are gracious and compassionate.
We are obstinate;	You are patient.
We are sinful;	You are merciful.
Our days are a passing shadow,	but You are the One who truly is, for time without end.

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
סְלַח לָנוּ מְחַל לָנוּ, כַּפֶּר־לָנוּ.

כִּי

אֲנוּ עַמֶּךָ	וְאַתָּה אֱלֹהֵינוּ,
אֲנוּ בָנֶיךָ	וְאַתָּה אָבִינוּ.
אֲנוּ עֲבָדֶיךָ	וְאַתָּה אֲדוֹנֵנוּ,
אֲנוּ קְהָלֶךָ	וְאַתָּה חֶלְקֵנוּ.
אֲנוּ נַחֲלָתֶךָ	וְאַתָּה גּוֹרָלֵנוּ,
אֲנוּ צֹאנֶךָ	וְאַתָּה רוֹעֵנוּ.
אֲנוּ כַרְמֶךָ	וְאַתָּה נוֹטְרֵנוּ,
אֲנוּ פְעֻלָּתֶךָ	וְאַתָּה יוֹצְרֵנוּ.
אֲנוּ רַעְיָתֶךָ	וְאַתָּה דוֹדֵנוּ,
אֲנוּ סְגֻלָּתֶךָ	וְאַתָּה קְרוֹבֵנוּ.
אֲנוּ עַמֶּךָ	וְאַתָּה מַלְכֵּנוּ,
אֲנוּ מַאֲמִירֶךָ	וְאַתָּה מַאֲמִירֵנוּ.

WE ARE YOUR PEOPLE כִּי אֲנוּ עַמֶּךָ. An early medieval poem, which expands on the well-known verse from Song of Songs: "I am for my beloved and my beloved is mine" (2:16). It completes the S'liḥot/Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

וידוי

אֲנוּ עַזֵּי פָנִים	וְאַתָּה רַחוּם וְחַנּוּן.
אֲנוּ קְשֵׁי עֹרֶף	וְאַתָּה אֶרֶךְ אַפַּיִם.
אֲנוּ מְלֵאֵי עָוֹן	וְאַתָּה מָלֵא רַחֲמִים.
אֲנוּ יָמֵינוּ כְּצֵל עוֹבֵר	וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ,
שֶׁאֵין אֲנַחְנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף לוֹמַר לְפָנֶיךָ,
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ,
אֲבָל אֲנַחְנוּ וַאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטָאנוּ.

WE, LIKE OUR ANCESTORS אֲנַחְנוּ וַאֲבוֹתֵינוּ. In the Babylonian Talmud, Mar Zutra remarked that anyone who says "we have sinned" has understood the meaning of confession (Yoma 87b). Every human being is imperfect. Even previous generations—whom we may idealize—contained sinners. As the Rabbis taught: no one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6.

Spiritual Security

To attain a degree of spiritual security one cannot rely upon one's own resources. One needs an atmosphere, where the concern for the spirit is shared by a community. We are in need of students and scholars, masters and specialists. But we need also the company of witnesses, of human beings who are engaged in worship, who for a moment sense the truth that life is meaningless without attachment to God.

—ABRAHAM JOSHUA HESCHEL

Concluding Confession—Ashamnu

It is customary to strike one's heart with each word of the confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

Ashamnu, bagadnu, gazalnu, dibbarnu dofi,
he-evinu, v'hirshanu, zadnu, ḥamasnu, tafalnu sheker,
ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu,
sararnu, avinu, pashanu, tzararnu, kishinu oref,
rashanu, shiḥatnu, ti-avnu, ta-inu, titanu.

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

You extend Your hand to those who sin; Your right hand to receive those who turn. You have taught us, ADONAI our God, to confess each of our transgressions to You, so that we cease using our hands for oppression. Accept us fully when we turn to You, as You promised to accept the sweet smelling sacrifices. Endless are the guilt-offerings that would have been required of us in ancient Temple times.
You know that death is our end. Accordingly, You have afforded us abundant opportunities to seek forgiveness.

What are we? What is our life? Our goodness? Our
righteousness? Our achievement? Our power?
Our victories?
What shall we say in Your presence,
ADONAI our God and God of our ancestors?
Heroes count as nothing in Your presence,
famous people are as if they never existed,
the wise seem ignorant,
and clever ones as if they lack reason.
The sum of their acts is chaos;
in Your presence the days of their lives are futile.
Human beings have no superiority over beasts;
all life is vanity.

It is customary to strike one's heart with one's fist as each phrase is recited.

אָשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹפִי.
הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר.
יָעַצְנוּ רָע, כִּזַּבְנוּ, לַצְנוּ, מָרַדְנוּ, נִאַצְנוּ.
סָרַרְנוּ, עָוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֹרֶף.
רָשַׁעְנוּ, שִׁחַתְנוּ, תִּעַבְנוּ, תָּעִינוּ, תִּעְתָּעְנוּ.

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ, כִּי אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ
הִרְשָׁעְנוּ. מַה נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם, וּמַה נְּסַפֵּר
לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה
יוֹדֵעַ.

אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים, וִימִינְךָ פְּשׂוּטָה לְקַבֵּל שָׁבִים.
וַתְּלַמְּדֵנוּ יהוה אֱלֹהֵינוּ לְהִתְוַדּוֹת לְפָנֶיךָ עַל כָּל־
עֲוֹנוֹתֵינוּ, לְמַעַן נֶחְדַּל מֵעֹשֶׁק יָדֵינוּ, וּתְקַבְּלֵנוּ בִּתְשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ כְּאִשִּׁים וּבְנִיחוֹחִים, לְמַעַן דְּבָרְךָ אֲשֶׁר
אָמָרְתָּ. אֵין קֵץ לְאִשֵּׁי חוֹבוֹתֵינוּ, וְאֵין מִסְפָּר לִנְיחוֹחֵי
אַשְׁמוֹתֵנוּ. וְאַתָּה יוֹדֵעַ שֶׁאַחֲרִיתֵנוּ רִמָּה וְתוֹלֵעָה, לְפִיכָךְ
הִרְבֵּיתָ סְלִיחָתֵנוּ.

מָה אֲנוּ, מֶה חַיֵּינוּ, מֶה חַסְדֵּנוּ, מַה צִּדְקֵנוּ,
מַה יְשׁוּעָתֵנוּ, מַה כֹּחֵנוּ, מַה גְּבוּרָתֵנוּ.
מַה נֹּאמַר לְפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ].
הֲלֹא כָּל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ,
וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ,
וַחֲכָמִים כִּבְלִי מַדָּע,
וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל,
כִּי רֹב מַעֲשֵׂיהֶם תֹּהוּ,
וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.
וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן,
כִּי הַכֹּל הָבֶל.

WE ABUSE אָשַׁמְנוּ. In Ne·ilah, we recite only this short confessional, the Ashamnu. It functions as a summary of the day, reminding us of the thoughts that have passed through our minds in these last twenty-four hours.

YOU EXTEND YOUR HAND אַתָּה נוֹתֵן יָד. These paragraphs replace the long confessional עַל חֵטְא (Al Ḥet), which is recited in all other services on Yom Kippur.

WHAT ARE WE מָה אֲנוּ. This paragraph is included in the daily morning service. This prayer expounds on the unimportance of our deeds and the meager nature of our goodness in comparison with God, concluding with the pessimistic words from Ecclesiastes 3:19: "Humans have no superiority over beasts; all life is vanity."
(*Reuven Hammer*)

ALL IS VANITY כִּי הַכֹּל הָבֶל Ecclesiastes 3:19. *Hevel* (הֶבֶל) can also be translated as "breath" or "wind"; that is, our deeds are carried away like a passing wind.

Yet from the beginning You distinguished human beings, acknowledging them that they might stand before You. For who can tell You how to behave? And even if a person were innocent, what difference would it make to You? ADONAI our God, You have lovingly given us this [Shabbat and this] Day of Atonement, bringing an end to our sins with pardon and forgiveness, that we cease using our hands for oppression, and turn back to You, wholeheartedly acting in accord with the laws You deem desirable.

May You, with Your abundant mercy, have compassion for us; for You do not desire the destruction of the world, as Your prophet declares: "Seek ADONAI, who can be found everywhere; call to God, who is close. Let evildoers abandon their path and the wicked their schemes, and return to ADONAI, who will have mercy on them; for our God will forgive, again and again." "You, forgiving God, are compassionate and merciful, patient, abounding in love" and goodness, and desire the return of the evildoers—not their death.

For You instructed Your prophet Ezekiel: "Say to them, 'As I live,' declares our Lord, ADONAI, 'I do not desire the death of the evildoers, but that they turn from their paths, and live. Turn back, turn back from your evil paths that you may not die, House of Israel!'… 'Is it My desire that the evildoer die,' declares the Lord, ADONAI, 'Is it not that they turn from their ways and live?'… 'It is not My desire that the wicked shall die, but that the wicked turn from their evil ways and live."… For You forgive Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives.

CONCLUSION OF THE FOURTH B'RAKHAH

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: "I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors," and the prophet adds: "I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you." And in Your Torah it is written: "For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure."

Our God and God of our ancestors: [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph.

אַתָּה הִבְדַּלְתָּ אֱנוֹשׁ מֵרֹאשׁ, וַתַּכִּירֵהוּ לַעֲמוֹד לְפָנֶיךָ. כִּי מִי יֹאמַר לְךָ מַה תִּפְעָל, וְאִם יִצְדַּק מַה יִּתֶּן־לָךְ. וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם] הַכִּפֻּרִים הַזֶּה, קֵץ וּמְחִילָה וּסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ, לְמַעַן נֶחְדַּל מֵעֹשֶׁק יָדֵנוּ, וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ בְּלֵבָב שָׁלֵם.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ, כִּי לֹא תַחְפּוֹץ בְּהַשְׁחָתַת עוֹלָם, שֶׁנֶּאֱמַר: דִּרְשׁוּ יהוה בְּהִמָּצְאוֹ, קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב. וְנֶאֱמַר יַעֲזֹב רָשָׁע דַּרְכּוֹ, וְאִישׁ אָוֶן מַחְשְׁבֹתָיו, וְיָשֹׁב אֶל־יהוה וִירַחֲמֵהוּ, וְאֶל־אֱלֹהֵינוּ כִּי יַרְבֶּה לִסְלוֹחַ.

וְאַתָּה אֱלוֹהַּ סְלִיחוֹת, חַנּוּן וְרַחוּם, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וֶאֱמֶת, וּמַרְבֶּה לְהֵיטִיב; וְרוֹצֶה אַתָּה בִּתְשׁוּבַת רְשָׁעִים, וְאֵין אַתָּה חָפֵץ בְּמִיתָתָם, שֶׁנֶּאֱמַר: אֱמֹר אֲלֵיהֶם, חַי אֲנִי, נְאֻם אֲדֹנָי יֱהוִה, אִם אֶחְפֹּץ בְּמוֹת הָרָשָׁע, כִּי אִם בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה; שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים, וְלָמָּה תָמוּתוּ בֵּית יִשְׂרָאֵל. וְנֶאֱמַר: הֲחָפֹץ אֶחְפֹּץ מוֹת רָשָׁע, נְאֻם אֲדֹנָי יֱהוִה, הֲלֹא בְּשׁוּבוֹ מִדְּרָכָיו וְחָיָה. וְנֶאֱמַר: כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת, נְאֻם אֲדֹנָי יֱהוִה, וְהָשִׁיבוּ וִחְיוּ. כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמְחָלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל־דּוֹר וָדוֹר, וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה. מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כָּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי, וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר. וְנֶאֱמַר: מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ, שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ. וְנֶאֱמַר: כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יהוה תִּטְהָרוּ.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצֵה בִמְנוּחָתֵנוּ] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, [וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ, בְּאַהֲבָה

AND EVEN IF A PERSON WERE INNOCENT וְאִם יִצְדַּק. After Job 35:7.

YOU HAVE DISTINGUISHED אַתָּה הִבְדַּלְתָּ. This prayer contrasts with the one above, affirming the value of our lives, asserting that in the act of creation humans were separated from the rest of existence and given a special status. (*Reuven Hammer*)

SEEK דִּרְשׁוּ. Isaiah 55:6–7, emphasizing that God is always present, for those who seek God.

SAY אֱמֹר. Ezekiel speaks words of consolation to the exiles in Babylonia (33:11, 18:23, 32).

I, SURELY I אָנֹכִי אָנֹכִי Isaiah 43:25, 44:22.

JESHURUN יְשֻׁרוּן. Another biblical name for Israel.

FOR ON THIS DAY כִּי בַיּוֹם הַזֶּה. Leviticus 16:30. This verse summarizes the biblical description of Yom Kippur.

[ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. *Barukh atah* ADONAI, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.
melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah* ADONAI, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

Leader recites:

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are with us each moment—
evening, morning, and noon.
You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

Congregation recites:

We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל, מְקַדְּשֵׁי שְׁמֶךָ]
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת, כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל
וּמָחְלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל־דּוֹר וָדוֹר, וּמִבַּלְעָדֶיךָ אֵין
לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה. בָּרוּךְ אַתָּה יהוה,
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ
מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

רְצֵה, יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב
אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, [וְאִשֵּׁי יִשְׂרָאֵל]
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה
יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ
שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ
מָגֵן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְךָ
וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדֶךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר
וְצָהֳרָיִם. ◁ הַטּוֹב, כִּי לֹא
כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי
לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם
קִוִּינוּ לָךְ.

Congregation recites:

ף מוֹדִים אֲנַחְנוּ לָךְ
שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ,
יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ
וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף
גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

RESTORE WORSHIP TO YOUR SANCTUARY וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ. According to the Babylonian Talmud, "Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God" (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E., then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In praying for the restoration of the Temple, we express our wish both for the sense of immediate connection with God that is believed to have characterized the Temple service, and for the common sense of purpose and religious community that was experienced there.

WE THANK YOU מוֹדִים אֲנַחְנוּ לָךְ. At this moment, after a day of fasting, we are particularly conscious of the gift of life.

Shalom

The contemporary scholar Avi Ravitzky remarks that, in Jewish thought, the word שָׁלוֹם (*shalom*), "peace," refers to much more than the cessation of war or reconciliation after a quarrel, it also means wholeness or completeness and refers both to a physical and spiritual state. The greeting, *hashalom lakh* or *l'kha*?, inquires after both the physical and spiritual health of the person. The prayer for peace, then, is a prayer for fullness, for wholeness, for physical health and spiritual fulfillment. In one reading of the tradition, the striving for peace is turned into the goal of our being, "All that is written in the Torah was written for the sake of peace" (Midrash Tanḥuma, Shoftim).

Avinu malkeinu, remember Your compassion and subdue Your anger. Bring an end to pestilence, sword, and hunger; captivity and destruction, sin and oppression, plague and calamity; every illness, misfortune, and quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring an end to these for us, for all the people of Your covenant, and for all humanity.

And seal all the people of Your covenant for a good life.
Va-ḥatom l'ḥayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.
Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.

Seventh B'rakhah: Prayer for Peace

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the *kohanim,* the consecrated priests of Your people:

May ADONAI bless and protect you.
So may it be God's will. *Kein y'hi ratzon.*
May ADONAI's countenance shine upon you and grant you kindness. *So may it be God's will.* *Kein y'hi ratzon.*
May ADONAI's countenance be lifted toward you and grant you peace. *So may it be God's will.* *Kein y'hi ratzon.*

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all the people Israel. Bless us, our creator, united as one in the light of Your countenance; by that light, ADONAI our God, You gave us a guide to life: the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

May we and the entire House of Israel be called to mind and sealed for life, blessing, sustenance, and peace in the Book of Life.
B'seifer ḥayyim b'rakhah v'shalom u-farnasah tovah, nizzakheir v'neiḥateim l'fanekha, anaḥnu v'khol am'kha beit yisrael, l'ḥayyim tovim u-l'shalom.
Barukh atah ADONAI, who brings peace.

אָבִינוּ מַלְכֵּנוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כַּעַסְךָ, וְכַלֵּה דֶבֶר וְחֶרֶב, וְרָעָב וּשְׁבִי, וּמַשְׁחִית וְעָוֹן, וּשְׁמַד וּמַגֵּפָה, וּפֶגַע רַע וְכָל־מַחֲלָה, וְכָל־תִּקָלָה וְכָל־קִטָּטָה, וְכָל־מִינֵי פֻּרְעָנֻיּוֹת, וְכָל־גְּזֵרָה רָעָה וְשִׂנְאַת חִנָּם, מֵעָלֵינוּ, מֵעַל כָּל־בְּנֵי בְרִיתֶךָ, וּמֵעַל כָּל־הָעוֹלָם.

וַחֲתוֹם לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ, כָּאָמוּר.

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

שִׂים שָׁלוֹם בָּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנֵחָתֵם לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה יהוה, עוֹשֵׂה הַשָּׁלוֹם.

ALL THE PEOPLE OF YOUR COVENANT כָּל־בְּנֵי בְרִיתֶךָ. Having been together for a whole day of prayer, we may have a greater sense of community and a greater awareness of, and connection with, Jews throughout time and the Jewish people everywhere.

SEAL וַחֲתוֹם. The third insertion for the High Holy Day period. Once again, instead of asking to be "inscribed in the Book of Life," we ask now to be "sealed."

MAY ADONAI BLESS YOU יְבָרֶכְךָ. Numbers 6:24–26.

MAY WE בְּסֵפֶר חַיִּים. The fourth insertion for the High Holy Day period. At the end of the Amidah, we ask not only for life but for peace and prosperity as well.

Avinu Malkeinu

Avinu Malkeinu is recited at N'ilah, including on Shabbat. An alternate version appears on the next page.

Avinu Malkeinu, we have sinned in Your presence.
Avinu Malkeinu, we have no sovereign but You.
Avinu Malkeinu, act toward us kindly in accord with Your name.
Avinu Malkeinu, make this a good new year for us.
Avinu Malkeinu, annul every harsh decree against us.
Avinu Malkeinu, nullify the designs of our foes.
Avinu Malkeinu, frustrate the plots of our enemies.
Avinu Malkeinu, rid us of every oppressor and adversary.
Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.
Avinu Malkeinu, forgive and pardon all our sins.
Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.
Avinu Malkeinu, return us to Your presence, fully penitent.
Avinu Malkeinu, send complete healing to the sick among Your people.
Avinu Malkeinu, remember us favorably.
Avinu Malkeinu, seal us with goodness in the Book of Life.
Avinu Malkeinu, seal us in the Book of Redemption.
Avinu Malkeinu, seal us in the Book of Sustenance.
Avinu Malkeinu, seal us in the Book of Merit.
Avinu Malkeinu, seal us in the book of forgiveness.
Avinu malkeinu, haḥazireinu bi-t'shuvah sh'leimah l'fanekha.
Avinu malkeinu, sh'laḥ r'fu-ah sh'leimah l'ḥolei ammekha.
Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.
Avinu malkeinu, ḥotmeinu b'seifer ḥayyim tovim.
Avinu malkeinu, ḥotmeinu b'seifer g'ullah vi-shu-ah.
Avinu malkeinu, ḥotmeinu b'seifer parnasah v'khalkalah.
Avinu malkeinu, ḥotmeinu b'seifer z'khuyyot.
Avinu malkeinu, ḥotmeinu b'seifer s'liḥah u-m'ḥilah.
Avinu Malkeinu, cause our salvation to flourish soon.
Avinu Malkeinu, cause Your people Israel to be exalted.
Avinu Malkeinu, raise up Your anointed with strength.
Avinu Malkeinu, hear our voice, be kind, sympathize with us.
Avinu Malkeinu, accept our prayer, willingly and lovingly.
Avinu Malkeinu, do not turn us away empty-handed.
Avinu Malkeinu, remember that we are but dust.
Avinu Malkeinu, have compassion for us, our infants, and our children.
Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.
Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

Avinu Malkeinu is recited at N'ilah, including on Shabbat.
An alternate version appears on the next page.

אָבִינוּ מַלְכֵּנוּ! חָטָאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מַלְכֵּנוּ! חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵּנוּ! בַּטֵּל מֵעָלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.
אָבִינוּ מַלְכֵּנוּ! בַּטֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ.
אָבִינוּ מַלְכֵּנוּ! הָפֵר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵּנוּ! כַּלֵּה כָּל־צַר וּמַשְׂטִין מֵעָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ! כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעָוֹן וּשְׁמַד מִבְּנֵי בְרִיתֶךָ.
אָבִינוּ מַלְכֵּנוּ! סְלַח וּמְחַל לְכָל־עֲוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵּנוּ! מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

We repeat the following lines after the leader:

◁ אָבִינוּ מַלְכֵּנוּ! הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ.
אָבִינוּ מַלְכֵּנוּ! זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! חָתְמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵּנוּ! חָתְמֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.
אָבִינוּ מַלְכֵּנוּ! חָתְמֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה.
אָבִינוּ מַלְכֵּנוּ! חָתְמֵנוּ בְּסֵפֶר זְכֻיּוֹת.
אָבִינוּ מַלְכֵּנוּ! חָתְמֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.
אָבִינוּ מַלְכֵּנוּ! הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב.
אָבִינוּ מַלְכֵּנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.
אָבִינוּ מַלְכֵּנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵּנוּ! שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
אָבִינוּ מַלְכֵּנוּ! נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! זְכוֹר כִּי עָפָר אֲנָחְנוּ.
אָבִינוּ מַלְכֵּנוּ! חֲמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַן הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יִחוּדֶךָ.

AVINU MALKEINU אָבִינוּ מַלְכֵּנוּ. The Babylonian Talmud reports: "It once happened that Rabbi Eliezer led the congregation and recited twenty-four *b'rakhot*, but his prayers were not answered. Then Rabbi Akiva followed him and led the congregation in prayer, saying, 'Our father, our sovereign, You are truly our father. Our father, our sovereign, we have no ruler but You. Our father, our sovereign, we have sinned before You. Our father, our sovereign, have mercy on us. Our father, our sovereign, do it for Your name's sake,' and his prayers were answered" (Taanit 25b). Generations have added many more verses to this prayer. The verses mentioning the martyrs were added after the Crusades.

Avinu Malkeinu was first introduced as a prayer for material blessing. It then took on an added layer of pleas against devastation by human enemies, and finally, special prayers for the High Holy Days (for instance, "inscribe us in the Book of Life").

The image of God as "father" represents relatedness and closeness; that of God as Ruler conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as ineffable and God as close at hand. The appeal here brings together both aspects of God.

Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

Avinu Malkeinu, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient, deal with us charitably and lovingly, and redeem us.

Avinu malkeinu ḥonneinu va-aneinu ki ein banu ma-asim,
aseih immanu tz'dakah va-ḥesed v'hoshi-einu.

AVINU MALKEINU: ALTERNATE VERSION

Avinu Malkeinu, we have sinned in Your presence.

Our creator, who blesses us, we have no sovereign but You.

Our redeemer, who guards us, act kindly, in keeping with Your name.

You who seek us out and sustain us, make this new year a good one for us.

You who are our glory, our savior, annul every harsh decree against us.

Ancient One, our rescuer, nullify the designs of our foes.

Provider, our refuge, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

You who are our strength, who gives us life, rid us of every oppressor and adversary.

You, who purify us, and have mercy on us, forgive and pardon all our sins.

You who form us and instruct us, return us to Your presence, fully penitent.

You, who establish us, and provide for us, send complete healing to the sick among Your people.

You, our beloved, who raised us, remember us favorably.

Avinu Malkeinu, seal us with goodness in the Book of Life.

Avinu Malkeinu, seal us in the Book of Redemption.

Avinu Malkeinu, seal us in the Book of Sustenance.

Avinu Malkeinu, seal us in the Book of Merit.

Avinu Malkeinu, seal us in the Book of Forgiveness.

Avinu malkeinu, ḥotmeinu b'seifer ḥayyim tovim.
Avinu malkeinu, ḥotmeinu b'seifer g'ullah vishu-ah.
Avinu malkeinu, ḥotmeinu b'seifer parnasah v'khalkalah.
Avinu malkeinu, ḥotmeinu b'seifer z'khuyyot.
Avinu malkeinu, ḥotmeinu b'seifer s'liḥah u-m'ḥilah.

אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעֲנֵנוּ.
אָבִינוּ מַלְכֵּנוּ! חָנֵּנוּ וַעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ.

אָבִינוּ מַלְכֵּנוּ! חָטָאנוּ לְפָנֶיךָ.
בּוֹרְאֵנוּ מְבָרְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה.
גּוֹאֲלֵנוּ מְשַׁמְּרֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
דּוֹרְשֵׁנוּ מְפַרְנְסֵנוּ, חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
הוֹדֵינוּ מוֹשִׁיעֵנוּ, בַּטֵּל מֵעָלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.
וָתִיקֵנוּ מְפַלְּטֵנוּ, בַּטֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ.
זַנֵּנוּ מְנוּסֵּנוּ, כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעָוֹן וּשְׁמַד מִבְּנֵי בְרִיתֶךָ.
חוֹסֵנוּ מְחַיֵּינוּ, הָפֵר עֲצַת אוֹיְבֵינוּ.
טְהוֹרֵנוּ מְרַחֲמֵנוּ, סְלַח וּמְחַל לְכָל־עֲוֹנוֹתֵינוּ.
יוֹצְרֵנוּ מְלַמְּדֵנוּ, הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
כּוֹנְנֵנוּ מְכַלְכְּלֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ.
לִבּוֹבֵנוּ מְגַדְּלֵנוּ, זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ, חָתְמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵּנוּ, חָתְמֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.
אָבִינוּ מַלְכֵּנוּ, חָתְמֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה.
אָבִינוּ מַלְכֵּנוּ, חָתְמֵנוּ בְּסֵפֶר זְכִיּוֹת.
אָבִינוּ מַלְכֵּנוּ, חָתְמֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.

AVINU MALKEINU אָבִינוּ מַלְכֵּנוּ. The images of God as "our father" (*avinu*) and "our sovereign" (*malkeinu*) are central to much of the High Holy Day liturgy. Yet these images may not have the same resonance for us as they once did for our ancestors. At the same time, the tradition is filled with many different metaphors for God. Therefore we offer this alternative version, featuring a variety of imagery. Its synonyms and metaphors for God are mostly taken from usages in other parts of the liturgy. Its alphabetical listing conveys the idea that we grasp the ineffable God through an infinite number of images.

The Task Ahead

Before the Day of Atonement, the rabbi of Ger said to the Ḥasidim gathered around his table: If a person has done wrong and continuously talks about it and thinks about it and is constantly preoccupied with it, then one will certainly not be able to turn, for one's spirit will grow coarse and one's heart will grow stubborn, and in addition to this one may be overcome by gloom. Rake the muck this way, rake the muck that way; it will always be muck. That is why it is written, "Depart from evil and do good" —turn wholly away from evil, do not dwell upon it, and do good. Have you done wrong? Then counteract it by doing right.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen.*

May God's great name be acknowledged forever and ever!
Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu,* is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen.*

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: *Amen.*

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen.*

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen.*
Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

קַדִּישׁ שָׁלֵם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ
אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ
אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

Bar'khu: The Call to Worship Together

God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refuses to let rage be all-consuming. Save us, ADONAI. Answer us, O Sovereign, when we call.

We rise. Leader:

Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:

ℓ Praise ADONAI, to whom all prayer is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

First B'rakhah before the Sh'ma: The Evening Light

Barukh atah ADONAI, our God, ruler of time and space,
whose word brings the evening dusk,
whose wisdom opens the gates of dawn,
whose understanding changes the day's division,
whose will sets the succession of seasons and arranges the stars in their places in the sky,
who creates day and night,
who rolls light before darkness and darkness from light,
who makes day pass into night,
who distinguishes day from night;
Adonai Tz'va-ot is Your name.
Living and ever-present God,
May Your rule be with us, forever and ever.
Barukh atah ADONAI, who brings each evening's dusk.

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ
וְלֹא יָעִיר כָּל־חֲמָתוֹ. יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם
קָרְאֵנוּ.

We rise. Leader:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation, then the leader repeats:

ℓ בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

We are seated.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים,
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֶּה עִתִּים,
וּמַחֲלִיף אֶת־הַזְּמַנִּים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ.
בּוֹרֵא יוֹם וָלָיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
◁ וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה,
יהוה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם, תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יהוה, הַמַּעֲרִיב עֲרָבִים.

Second B'rakhah before the Sh'ma: Torah and God's Love

You have loved Your people, the House of Israel, with infinite love; You taught us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, as we lie down or rise up, we shall think of Your laws and speak of them, rejoicing in Your words of Torah and Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we will meditate day and night. May You never withdraw Your love from us. *Barukh atah ADONAI*, who loves the people Israel.

Recitation of the Sh'ma

These words are added in the absence of a minyan: *God is a faithful Sovereign.*

Hear, O Israel, ADONAI is our God, ADONAI alone.
Praised be the name of the One whose glorious
sovereignty is forever and ever.

Sh'ma yisra-el Adonai eloheinu Adonai eḥad.
Barukh shem k'vod malkhuto l'olam va-ed.

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart. Teach them again and again to your children, and speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand and as a symbol above your eyes. Inscribe them upon the doorposts of your home and on your gates. Deuteronomy 6:4–9

V'ahavta eit Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha
u-v'khol m'odekha. V'hayu ha-d'varim ha-eilleh asher anokhi
m'tzav'kha ha-yom al l'vavekha. V'shinnantam l'vanekha v'dibbarta bam,
b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha
u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein
einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ, תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ. עַל כֵּן יהוה אֱלֹהֵינוּ,
בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ, וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ,
וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה, וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ
לְעוֹלָמִים. בָּרוּךְ אַתָּה יהוה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

קְרִיאַת שְׁמַע

Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the oneness of God. These words are added in the absence of a minyan: אֵל מֶלֶךְ נֶאֱמָן

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־
מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־
יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶיךָ: דברים ו ד-ט

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil—I will also provide grass in your fields for cattle—and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray to serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you.

Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up; inscribe them upon the doorposts of your home and on your gates.

Then the length of your days and the days of your children, on the land that ADONAI swore to give to your ancestors, will be as the days of the heavens over the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit* and you shall look at it, and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your heart and eyes as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

Truly–

This is our faithful affirmation, binding on us: that ADONAI is our God and there is none other, and we, Israel, are God's people.
God redeems us from earthly rulers,
our sovereign delivers us from the hand of all tyrants,
God brings judgment upon our oppressors, retribution upon all our mortal enemies,

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ
יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי
עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם
פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן
לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין
עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־
מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם
עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם
כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם
לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם
לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת
לָכֶם לֵאלֹהִים אֲנִי ◁ יְהוָה אֱלֹהֵיכֶם:

במדבר טו לז-מא

אֱמֶת

וֶאֱמוּנָה כָּל־
זֹאת, וְקַיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זוּלָתוֹ,
וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ.
הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ, וְהַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ,

God performs wonders beyond understanding,
marvels beyond all reckoning.
God places us among the living,
not allowing our steps to falter,
and leads us past the false altars of our enemies.
God exalted us above all those who hated us,
avenged us with miracles before Pharaoh,
offered signs and wonders in the land of Egypt.
God smote, in anger, all of Egypt's firstborn,
brought Israel from its midst to lasting freedom,
led them through the divided water of the Sea of Reeds.
As their pursuing enemies drowned in the depths,
God's children beheld the power of the Divine;
they praised and acknowledged God's name,
willingly accepting God's rule.
Then Moses, Miriam, and the people Israel joyfully sang this song to You:

"Who is like You, ADONAI, among the mighty! Who is like You,
adorned in holiness, revered in praise, working wonders!"
Mi khamokha ba-eilim Adonai, mi kamokha ne-dar ba-kodesh,
nora t'hillot, oseih fele.

Your children recognized Your sovereignty, as You split the sea before Moses. "This is my God," they responded, and they said:

"ADONAI will reign forever and ever."
Adonai yimlokh l'olam va-ed.

And so it is written: "ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he."
Barukh atah ADONAI, who redeemed the people Israel.

הָעֹשֶׂה גְדוֹלוֹת עַד אֵין חֵקֶר, וְנִפְלָאוֹת עַד אֵין מִסְפָּר.
הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים, וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ,
הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ, וַיָּרֶם קַרְנֵנוּ עַל כָּל־
שׂוֹנְאֵינוּ. הָעֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה, אוֹתוֹת
וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם. הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי
מִצְרַיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם.
הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף, אֶת־רוֹדְפֵיהֶם וְאֶת־
שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע, וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ
וְהוֹדוּ לִשְׁמוֹ.
◁ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם, מֹשֶׁה וּמִרְיָם וּבְנֵי
יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כָמֹכָה בָּאֵלִם יהוה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא.

מַלְכוּתְךָ רָאוּ בָנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֵלִי עָנוּ
וְאָמְרוּ:

יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֶאֱמַר: כִּי פָדָה יהוה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יהוה, גָּאַל יִשְׂרָאֵל.

Second B'rakhah after the Sh'ma: Peace in the Night

Allow us, ADONAI our God, to sleep peacefully
and to awaken again to life, our sovereign.
Spread over us Your canopy of peace,
restore us with Your good counsel,
and save us for the sake of Your name.
Shield us: Remove from us enemies and pestilence, sword,
starvation, and sorrow, and remove the evil forces that surround us.
Shelter us in the shadow of Your wings,
for You, God, watch over and deliver us,
and You are the Sovereign, merciful and compassionate.
Ensure our going and coming for life and peace, now and forever.
Barukh atah ADONAI, who eternally watches over Your people Israel.

Ḥatzi Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen.*

May God's great name be acknowledged forever and ever!
Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed— though God, who is blessed, *b'rikh hu,* is truly [*after Rosh Hashanah add:* far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen.*

הַשְׁכִּיבֵנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים,
וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ,
וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,
וְהָגֵן בַּעֲדֵנוּ,
וְהָסֵר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר, וְחֶרֶב, וְרָעָב וְיָגוֹן,
וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ.
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה,
◁ וּשְׁמֹר צֵאתֵנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
בָּרוּךְ אַתָּה יהוה, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
After Rosh Hashanah:
לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא
After Yom Kippur:
לְעֵלָּא מִן כָּל־בִּרְכָתָא
וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

THE SILENT AMIDAH

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

ADONAI, open my lips that my mouth may speak Your praise.

Version with Patriarchs:

Barukh atah ADONAI,
our God and God of our ancestors,
God of Abraham, God of Isaac, God of Jacob,
great, mighty, awe-inspiring, transcendent God,
who acts with lovingkindness and creates all things,
who remembers the loving deeds of our ancestors,
and who will send a redeemer to their children's children with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

Barukh atah ADONAI,
our God and God of our ancestors,
God of Abraham, God of Isaac, God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
great, mighty, awe-inspiring, transcendent God,
who acts with lovingkindness and creates all things,
who remembers the loving deeds of our ancestors,
and who will send a redeemer to their children's children with love
for the sake of divine honor.

After Rosh Hashanah add:

Remember us for life,
Sovereign who delights in life,
and inscribe us in the Book of Life,
for Your sake, God of life.

תפילת העמידה בלחש

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

Version with Patriarchs:

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

Version with Patriarchs and Matriarchs:

בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

After Rosh Hashanah add:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ
בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

Version with Patriarchs:
You are the sovereign
who helps and saves and
shields.

℣ *Barukh atah* ADONAI,
Shield of Abraham.

Version with Patriarchs and Matriarchs:
You are the sovereign who
helps and guards, saves and
shields.

℣ *Barukh atah* ADONAI,
Shield of Abraham and
Guardian of Sarah.

You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.

You sustain the living through love,
  and with great mercy give life to the dead.
You support the falling,
  heal the sick,
  loosen the chains of the bound,
  and keep faith with those who sleep in the dust.
Who is like You, Almighty,
  and who can be compared to You?—
Sovereign, who brings death and life,
  and causes salvation to flourish.

After Rosh Hashanah add:
Who is like You, source of compassion,
  who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Holy are You and holy is Your name;
  holy ones praise You each day.

After Rosh Hashanah add:
Barukh atah ADONAI, the Holy Sovereign.

After Yom Kippur add:
Barukh atah ADONAI, Holy God.

Version with Patriarchs:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
℣ בָּרוּךְ אַתָּה יהוה, מָגֵן
אַבְרָהָם.

Version with Patriarchs and Matriarchs:
מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמָגֵן.
℣ בָּרוּךְ אַתָּה יהוה, מָגֵן
אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דְוֹמֶה
לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

After Rosh Hashanah add:
מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה,
מְחַיֵּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם
יְהַלְלוּךָ, סֶּלָה.

After Rosh Hashanah add:
בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ.

After Yom Kippur add:
בָּרוּךְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ.

You graciously endow human beings with knowledge and teach understanding to humanity. You have graced us with the ability to know Your teaching, and taught us to observe the precepts that accord with Your will. ADONAI, our God, You have distinguished between the holy and the weekday, light and darkness, Israel and the peoples of the world, the seventh day and the six days of creation. *Avinu Malkenu,* bestow peace on the days ahead, free them of all sin, cleanse them of all wrongdoing, and fill them with awe-inspired attachment to You. May You grace us with knowledge, understanding, and wisdom. *Barukh atah ADONAI,* who bestows knowledge.

Return us, *Avinu,* to Your teaching, and bring us closer, *Malkeinu,* to Your service—that we may truly turn and face You. *Barukh atah ADONAI,* who desires our return.

Forgive us, *Avinu,* for we have sinned; pardon us, *Malkeinu,* for we have transgressed—for Your nature is to forgive and pardon. *Barukh atah ADONAI,* gracious and forgiving.

Look upon our suffering and take up our cause; redeem us soon for the sake of Your name—for surely You are a mighty redeemer. *Barukh atah ADONAI,* Redeemer of Israel.

Heal us, ADONAI, so that we may be truly healed; save us that we may be truly saved. You are the one deserving of praise. Bring complete healing to all our suffering.

On behalf of one who is ill:

Our God and God of our ancestors may it be Your will to send speedy and complete healing of body and soul to _____, along with all the others of Your people Israel who are ill; strengthen as well the hands of those concerned with their care—

for You are God and sovereign, a faithful and compassionate healer. *Barukh atah ADONAI,* Healer of the afflicted among the people Israel.

ADONAI our God, make this a year of blessing for us; may its varied harvest yield prosperity. May the earth be blessed and satisfy us with its abundance. Bless this year that it be like the best of years. *Barukh atah ADONAI,* who bestows blessing upon the years.

אַתָּה חוֹנֵן לְאָדָם דֵּעַת, וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה. אַתָּה
חוֹנַנְתָּנוּ לְמַדַּע תּוֹרָתֶךָ, וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ,
וַתַּבְדֵּל יהוה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
אָבִינוּ מַלְכֵּנוּ, הָחֵל עָלֵינוּ הַיָּמִים הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם,
חֲשׂוּכִים מִכָּל־חֵטְא, וּמְנֻקִּים מִכָּל־עָוֹן, וּמְדֻבָּקִים בְּיִרְאָתֶךָ.
וְחָנֵּנוּ מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל. בָּרוּךְ אַתָּה יהוה, חוֹנֵן
הַדָּעַת.

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ, וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְהַחֲזִירֵנוּ
בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יהוה, הָרוֹצֶה בִּתְשׁוּבָה.

סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה. בָּרוּךְ אַתָּה יהוה, חַנּוּן הַמַּרְבֶּה
לִסְלֹחַ.

רְאֵה נָא בְעָנְיֵנוּ, וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ,
כִּי גּוֹאֵל חָזָק אָתָּה. בָּרוּךְ אַתָּה יהוה, גּוֹאֵל יִשְׂרָאֵל.

רְפָאֵנוּ יהוה וְנֵרָפֵא, הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה, כִּי תְהִלָּתֵנוּ אָתָּה,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ,

On behalf of one who is ill:

וִיהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ
וּרְפוּאַת הַגּוּף, לְ _____ בֶּן / בַּת _____ בְּתוֹךְ
שְׁאָר חוֹלֵי יִשְׂרָאֵל, וְחַזֵּק אֶת־יְדֵי הָעוֹסְקִים בְּצָרְכֵיהֶם,
כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה.
בָּרוּךְ אַתָּה יהוה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בָּרֵךְ עָלֵינוּ יהוה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי
תְבוּאָתָהּ לְטוֹבָה, וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ
מִטּוּבָהּ, וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יהוה,
מְבָרֵךְ הַשָּׁנִים.

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ, וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יהוה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה, וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יהוה לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדְּקֵנוּ בַּמִּשְׁפָּט.

After Rosh Hashanah:

בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַמִּשְׁפָּט.

After Yom Kippur:

בָּרוּךְ אַתָּה יהוה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה, וְכָל־הָרִשְׁעָה כְּרֶגַע תֹּאבֵד, וְכָל־אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ, וְהַזֵּדִים מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יהוה, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֱמוּ נָא רַחֲמֶיךָ, יהוה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל־הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת, וְשִׂים חֶלְקֵנוּ עִמָּהֶם, וּלְעוֹלָם לֹא נֵבוֹשׁ כִּי בְךָ בָטָחְנוּ. בָּרוּךְ אַתָּה יהוה, מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה יהוה, בּוֹנֵה יְרוּשָׁלָיִם.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ, וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יהוה, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה, וּמִלְּפָנֶיךָ, מַלְכֵּנוּ, רֵיקָם אַל תְּשִׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה, שׁוֹמֵעַ תְּפִלָּה.

רְצֵה, יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, [וְאִשֵּׁי יִשְׂרָאֵל] וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Sound the great shofar announcing our freedom, raise the banner signaling the ingathering of our exiles, and bring us together from the four corners of the earth.
Barukh atah ADONAI, who gathers the dispersed of the people Israel.

Restore our judges as once they ruled, and restore our counselors as of old. Remove sorrow and anguish. May You alone, ADONAI, rule over us with kindness and compassion. May You find our cause righteous.

After Rosh Hashanah:

Barukh atah ADONAI, Sovereign of judgment.

After Yom Kippur:

Barukh atah ADONAI, Sovereign who loves justice and compassion.

May the hopes of those who would defame us be dashed, may wickedness be instantly frustrated; may all Your enemies be quickly cut off. And speedily in our time may You root out, subdue, break, and humble the arrogant.
Barukh atah ADONAI, who defeats enemies and humbles the arrogant.

Arouse Your compassion, ADONAI our God, toward the righteous, the pious, the leaders of the people Israel, the remnant of the wise, the righteous converts, and upon us all. May all those who trust in You be truly rewarded, and may our share be among them so that we never be ashamed —for we trust in You.
Barukh atah ADONAI, promise and support of the righteous.

In Your mercy, return to Your city, Jerusalem. Dwell there as You have promised; rebuild it permanently, speedily, in our day. May You soon establish the throne of David in its midst.
Barukh atah ADONAI, who rebuilds Jerusalem.

Cause the offspring of Your servant David to flourish; may his head be raised high with the coming of Your deliverance—for we await Your salvation each day.
Barukh atah ADONAI, who causes salvation to flourish.

Hear our voice, ADONAI our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer—for You, God, hear prayers and listen to pleas. Do not send us away empty-handed—for in Your kindness You listen to the prayers of Your people Israel.
Barukh atah ADONAI, who listens to prayer.

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
אַתָּה הוּא. לְדוֹר וָדוֹר נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ,
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם, כִּי לֹא תַמּוּ חֲסָדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

After Rosh Hashanah:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל
יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה.
בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יוֹשְׁבֵי תֵבֵל תָּשִׂים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
בִּשְׁלוֹמֶךָ.

After Rosh Hashanah:

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה, עֹשֵׂה הַשָּׁלוֹם.

After Yom Kippur end the b'rakhah with:

בָּרוּךְ אַתָּה יהוה, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

℣ We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You
and sing Your praises:
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are
with us each moment,
evening, morning, and noon.
You are the One who is good, whose mercy is never-ending;
the One who is compassionate,
whose love is unceasing.
We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

After Rosh Hashanah:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.
℣ *Barukh atah* ADONAI whose name is goodness and to whom praise is fitting.

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your peace.

After Rosh Hashanah:

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah* ADONAI, who brings peace.

After Yom Kippur end the b'rakhah with:

Barukh atah ADONAI, who blesses the people Israel with peace.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen.*

May God's great name be acknowledged forever and ever!
Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu,* is truly [*after Rosh Hashanah add:* far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen.*

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: *Amen.*

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen.*

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen.*

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה
לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן
תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי
פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל] וְאִמְרוּ:
אָמֵן.

קַדִּישׁ שָׁלֵם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן
קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
After Rosh Hashanah:
לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא
After Yom Kippur:
לְעֵלָּא מִן כָּל־בִּרְכָתָא
וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.
תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל
כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

ƒ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: "Know this day and take it to heart, that ADONAI is God in heaven above and on earth below, there is no other."

Aleinu l'shabbe-aḥ la-adon ha-kol, la-tet g'dullah l'yotzer b'reishit, she-lo asanu k'goyei ha-aratzot v'lo samanu k'mishp'ḥot ha-adamah, she-lo sam ḥelkeinu ka-hem, v'goraleinu k'khol hamonam.

ƒ *Va-anaḥnu kor'im u-mishtaḥavim u-modim lifnei melekh malkhei ha-m'lakhim ha-kadosh barukh hu.*

She-hu noteh shamayim v'yosed aretz, u-moshav y'karo ba-shamayim mi-ma-al, u-sh'khinat uzzo b'govhei m'romim, hu eloheinu ein od. Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata ha-yom va-hashevota el l'va-vekha, ki Adonai hu ha-Elohim ba-shamayim mi-ma-al, v'al ha-aretz mi-taḥat ein od.

And so ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As is written in Your Torah: "ADONAI will reign forever and ever." And as the prophet said: "ADONAI shall be acknowledged Ruler of all the earth. On that day ADONAI shall be one, and the name of God, one."

V'ne-emar v'hayah Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yihyeh Adonai eḥad u-sh'mo eḥad.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם.
ƒ וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ:
וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ, כִּי יהוה הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

עַל כֵּן נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ,
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן, לְתַקֵּן עוֹלָם
בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת אֵלֶיךָ כָּל־
רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל, כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ,
תִּשָּׁבַע כָּל־לָשׁוֹן. לְפָנֶיךָ יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ, וְלִכְבוֹד שִׁמְךָ
יְקָר יִתֵּנוּ. וְיקַבְּלוּ כֻלָּם אֶת־עוֹל מַלְכוּתֶךָ. וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד.
◁ כַּכָּתוּב בְּתוֹרָתֶךָ: יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.
וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד, וּשְׁמוֹ אֶחָד.

Some congregations recite Mourner's Kaddish after Aleinu; some, after the recitation of Psalm 27 (next page).

Mourner's Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen.*

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu,* is truly [*after Rosh Hashanah add:* far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen.*

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen.*

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen.*

Mourners and those observing Yahrzeit:
Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih, v'yamlikh malkhuteih b'ḥayyeikhon u-v'yomeikhon u-v'ḥayyei d'khol beit yisra-el, ba-agala u-viz'man kariv, v'imru amen.

Congregation and mourners:
Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:
Yitbarakh v'yishtabbaḥ v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar v'yit-alleh v'yit-hallal sh'meih d'kudsha, b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata tushb'ḥata v'neḥamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama rabba min sh'mayya v'ḥayyim aleinu v'al kol yisra-el, v'imru amen.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

Some congregations recite Mourner's Kaddish after Aleinu; some, after the recitation of Psalm 27 (next page).

קַדִּישׁ יָתוֹם

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,

After Rosh Hashanah:

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא

After Yom Kippur:

לְעֵלָּא מִן כָּל־בִּרְכָתָא

וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו
הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יוֹשְׁבֵי תֵבֵל],
וְאִמְרוּ אָמֵן.

The first three paragraphs are omitted in the synagogue.

God is indeed my deliverance; I am confident and unafraid. ADONAI is my strength, my might, my deliverance. With joy shall you draw water from the wells of deliverance. Deliverance is ADONAI's; may You bless Your people. *Adonai Tz'va-ot* is with us; the God of Jacob is our Refuge. *Adonai Tz'va-ot*, blessed is the one who trusts in You. Help us, ADONAI; answer us, O Sovereign, when we call.

Grant us the blessings of light, gladness, joy, and honor that the miracle of deliverance brought to our ancestors.
La-y'hudim hay'tah orah v'simḥah v'sason vikar; ken tihyeh lanu.

As I lift up the cup of deliverance, I call upon ADONAI.

When Havdalah is recited in the synagogue, we begin here:

Barukh atah ADONAI, our God, ruler of time and space, who creates fruit of the vine.
Barukh atah Adonai eloheinu melekh ha-olam, borei p'ri ha-gafen.

On Saturday night, we add this b'rakhah over spices.

Barukh atah ADONAI, our God, ruler of time and space, who creates fragrant spices.
Barukh atah Adonai eloheinu melekh ha-olam, borei minei v'samim.

After Yom Kippur:

Barukh atah ADONAI, our God, ruler of time and space, who creates lights of fire.
Barukh atah Adonai eloheinu melekh ha-olam, borei m'orei ha-esh.

Barukh atah ADONAI, our God, ruler of time and space, who has distinguished between the sacred and the everyday, light and darkness, Israel and the peoples of the world, and the seventh day from the other days of creation. *Barukh atah ADONAI*, who distinguishes between the sacred and the ordinary.
Barukh atah Adonai eloheinu melekh ha-olam, ha-madvil bein kodesh l'ḥol,
bein or l'ḥoshekh,
bein yisra-el la'ammim,
bein yom ha-sh'vi-i l'sheshet y'mei ha-ma-aseh.
Barukh atah Adonai, ha-mavdil bein kodesh l'ḥol.

The first three paragraphs are omitted in the synagogue.

הִנֵּה אֵל יְשׁוּעָתִי, אֶבְטַח וְלֹא אֶפְחָד. כִּי עָזִּי וְזִמְרָת יָהּ יהוה, וַיְהִי לִי לִישׁוּעָה. וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה. לַיהוה הַיְשׁוּעָה עַל עַמְּךָ בִרְכָתֶךָ סֶלָה. יהוה צְבָאוֹת עִמָּנוּ, מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה. יהוה צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ. יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

לַיְהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וִיקָר.
כֵּן תִּהְיֶה לָּנוּ.

כּוֹס יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יהוה אֶקְרָא.

When Havdalah is recited in the synagogue, we begin here:

בָּרוּךְ אַתָּה יהוה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

On Saturday night, we add this b'rakhah over spices.

בָּרוּךְ אַתָּה יהוה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִינֵי בְשָׂמִים.

After Yom Kippur:

בָּרוּךְ אַתָּה יהוה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יהוה, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל.

HAVDALAH. Just as a *b'rakhah* over wine begins each Shabbat and holy day—except Yom Kippur for obvious reasons—so too a *b'rakhah* over wine concludes them. Additionally, since the use of fire is not permitted on Shabbat and on Yom Kippur, on these occasions, the concluding ritual includes that which is now permissible. Shabbat has brought its own sweetness and, with its departure, something else is needed to arouse our senses and draw us into the world and so on the conclusion of Shabbat, the havdalah ceremony includes the smelling of the fragrance of spices or flowers. And so the weekday begins with a *b'rakhah*.

HAVDALAH AT HOME. When reciting Kiddush or Havdalah at home, biblical verses precede the blessing over wine. On Shabbat and Festivals, Kiddush is introduced with the Torah verses mandating the observance of the day; Havdalah is introduced with a series of verses on the theme of redemption: Isaiah 12:2–3; Psalm 3:9, 46:12 84:13, 20:10; Esther 8:16 (to which the wish expressed by the words "Grant us [what was]… brought to our ancestors" is added); and Psalm 116:13. These verses were probably not incorporated in the synagogue service so as not to delay the congregation from being able to go home and enjoy their dinner.