

תפילת ערבית ליום כפור  
The Yom Kippur Evening Service

ATIFAT TALLIT

עטיפת טלית

WRAPPING OF THE TALLIT

בְּרַכִּי נַפְשִׁי אֶת יְיָ, יְיָ אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהָדָר לְבִשְׁתָּהּ. עֲטֵה אֹרֶךְ כְּשֶׁלְמָה,  
נוֹטֵה שָׁמַיִם כְּיָרִיעָה.

*Barkhi naf'shi et Adonai, Adonai elohai ga'dalta me'od, hod v'hadar la'vashta. Oteh or kasal'mah,  
noteh shamayim ka'y'riah.*

Praise Adonai, O my soul. Adonai, my God, You are very great; You are clothed in glory and majesty.  
You wrap Yourself in a robe of light; You unfold the heavens like a curtain.

Hadrakha - Instruction

Holding the tallit out in front of you, recite the bracha before placing it upon you. As you wrap yourself in the tallit, completely surround yourself with it, pausing for a moment to reflect on being wrapped in the holiness of our tradition.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

*Barukh atah Adonai eloheinu melekh ha'olam asher kid'shanu b'mitzvotav, v'tzivanu,  
l'hit'atef ba'tzitzit.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the wearing of the Tallit.

מִה יָקָר חֲסִדְךָ, אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנַפְיֶךָ יַחְסִיּוּ. יְרוּזֵן מִדְּשָׁן בֵּיתְךָ, וְנַחַל עֲדְנֵיךָ תִשְׁקֵם. כִּי עִמָּךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אֹרֶךְ. מִשְׁךָ חֲסִדְךָ לְיָדְעֵיךָ, וְצִדְקַתְךָ לְיֹשְׁרֵי לֵב.

*Mah yakar chas'd'kha, elohim uv'nei adam b'tzel k'nafekha yechesayun. Yirv'yun mideshen beitekha,  
v'nachal adanekha tash'kem. Ki im'kha m'kor chayim, b'orkha nir'eh or. M'shokh chas'd'kha  
l'yodekha, v'tzid'kotekha l'yishrei lev.*

How precious is Your lovingkindness, O God! We take shelter under Your wings. We feast on the abundance found in Your house; you give us drink from the river of Your delight. For with You is the fountain of life; by Your light do we see light. Grant Your lovingkindness to those who love You, and Your righteousness to the upright in heart.

Minhag - Custom/Kavanah-Insight

We normally only wear a Tallit during the day (except for prayer leaders); so why on Yom Kippur Eve do we wear a tallit? First, we don the tallit while it is still daytime, but we leave it on as the evening of Yom Kippur descends upon us, so that as a community we are adorned all in white and in purity -- like the angels. On Yom Kippur, we abandon the bodily self by not eating, drinking, and so forth. We wrap ourselves in light and ascend into our angelic natures. From that place, we can offer confessions of truth and find our ways to paths of truth

-- Mordecai Finley

## The Introductory Prayers

When Yom Kippur coincides with Shabbat the additions in parentheses are added.

HA'D'LAKET NEROT L'YOM HAKIPPURIM

הדלקת נרות ליום הכפורים

### LIGHTING THE CANDLES

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר  
(שֶׁל שַׁבָּת וְ) שֶׁל יוֹם הַכְּפוּרִים

*Barukh atah Adonai eloheinu melekh ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu l'hadlik ner  
(shel shabbat v') shel yom hakippurim.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who has sanctified us in your mitzvot and has commanded us to light the candles (of Shabbat and) of Yom Kippur.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִנִּיעֵנוּ לְזִמְן הַזֶּה.

*Barukh atah Adonai eloheinu melekh ha'olam she'hecheyanu v'ki'y'manu v'higi'anu la'zman ha'zeh.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

### Kavanah - Spiritual Insight

#### THE HIGH HOLIDAYS IN THE RHYTHM OF OUR LIFE

All living things are subject to the pulsation of certain rhythms. Our hearts beat, our lungs inhale and exhale, we sleep and we awake, we work and we rest. In a larger sense, our spirit, too, is subject to a rhythmic ebb and flow. While it is true that we must feel the tug of Judaism at our hearts every day of our life, we do, as a matter of fact, sense this pull most powerfully at the approach of the High Holidays. The ebb and flow of our feelings have been set by the rhythmic structure of the tradition, which fits perfectly with the rhythm of our secular life. In September, we begin afresh our yearly work, after the languor of summer. Work, hard work, in the broad light of day, is the major theme of our faith. We are called upon to work upon ourselves, then upon the community, then on the nation and the world. Our first task is to examine our own being, the gap between what we are and what we ought to be, then go on from there. Let us greet the holiday spirit with this feeling of rededication.

-- Rabbi Jacob Agus

Kavanah - Spiritual Insight  
HOW CAN WE ENTER?

On this sacred night, O Lord, we have entered Your house, we who are unworthy to enter. For who may sojourn in Your sanctuary? Who may dwell upon Your holy mountain? They who walk before You in innocence and integrity, who act with perfect righteousness, and speak the truth even in their hearts. How then, dare we enter Your house, O Lord, knowing that our failings are so many? We come strengthened by the assuring promise: "The Lord is near to all who call upon the Lord in truth." O cleanse us of all self-righteousness and conceit; teach us to speak to You in humility and in truth; and teach us, O Lord, to listen.

-- Hershel J. Matt (adapted)

**INTRODUCTORY PSALMS TO THE KOL NIDREI SERVICE**

PSALM 130: OUT OF THE DEPTHS

שִׁיר הַמַּעְלֹת, מִמַּעַמְקִים קָרָאתִיךָ יְיָ. אֲדַנִּי שִׁמְעָה בְּקוֹלִי, תִּהְיֶינָה אַזְנוֹתֶיךָ קֹשֶׁבוֹת, לְקוֹל תַּחֲנוּנָי.  
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה, אֲדַנִּי מִי יַעֲמֹד. כִּי עֲמֹד הַסְּלִיחָה, לְמַעַן תִּגְוֹרָא. קִוִּיתִי יְיָ קוֹתָה נְפֹשִׁי,  
וְלִדְבַר הוֹחֵלֵתִי. נְפֹשִׁי לִי, מִשְׁמָרִים לְבָקֶר, שְׁמָרִים לְבָקֶר. יַחַל יִשְׂרָאֵל אֵל יְיָ, כִּי עִם יְיָ הַחֶסֶד,  
וְהַרְבֵּה עֲמוּ פְדוּת. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל, מִכָּל עֲוֹנוֹתָיו.

*Shir ha'ma'alot, mi'ma'amakim k'ratikha Adonai.*

Out of the depths I call to You, Adonai. Hear my cry, Adonai; be attentive to my plea. If You kept account of all sins, Adonai, who could survive? But with You there is forgiveness; therefore we revere You. I wait for Adonai with all my being, with hope I await God's word. My soul yearns for Adonai more anxiously than watchmen yearn for the dawn. O Israel, put your hope in Adonai, for God is abundantly kind. Great is Adonai's power to redeem; may God redeem our people from all their iniquities.

All rise; the Ark is opened, and the Scrolls are taken from the Ark.

אֹר זָרַע לְצַדִּיק וְלִישְׁרֵי-לֵב שִׂמְחָה:

*Or zaru'a la'tzadik, u'li'yshrei lev simcha*

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

MEDITATION FOR KOL NIDREI

FORGIVING

Ribono shel olam, I hereby forgive whoever has hurt me, and whoever has done me any wrong; whether deliberately or accidentally, whether by word or by deed. May no one be punished on my account. May it be Your will, Adonai, my God and God of my ancestors, that I sin no more, that I not revert to my old ways, that I not anger You any more with my actions, and that I not do that which is evil in Your sight. Wipe away my sins with Your great compassion, rather than through sickness or suffering. May these words of my mouth and the prayers that are in my heart be acceptable before You, Adonai, My Rock and my Redeemer.

-- Medieval prayer, adapted by Jack Riemer

Kavanot - Spiritual Insight

SEEK THE LORD

Seek the Lord while the Lord may be found; call upon the Lord while the Lord is near.  
Let the wicked abandon their ways, and the evil their designs.  
Let them return to the Lord, who will have mercy upon them;  
Let them return to our God, who is ever ready to forgive.

-- Based on Isaiah 55:6-7

TO SERVE YOU IN TRUTH

Eternal God, Source of hope in every generation, Source of strength to those who seek You, grant us, we pray, a clearer vision of Your truth, a greater faith in Your redeeming power, and a more confident assurance of Your sustaining love. When the path before us seems dark, help us to walk trustingly; when Your presence seems hidden, help us to hold fast to Your commandments; when insight falters, let loyalty stand firm; when courage wavers, let conviction remain steadfast; when faith is weak, let love prevail. Speak to us again with the still small voice of Your spirit, and purify our hearts to serve You in truth.

-- *Mahzor Hadash*

Kavanah - Spiritual Insight

We want to be able to keep our vows, our promises. On this night of utter truth and honesty, however, we descend into that part of ourselves that has not kept promises, that has broken vows, that defeats us as we strive to arrive at the finer self beyond the horizon. On this night we overcome the shame, the facade to a most private part of ourselves that admits: the vows I make tell more about how I feel at some given moment than what I am likely to do later. We admit: we are strangers to ourselves. We admit: we are a divided being. And from this difficult admission, we descend into an even deeper part of the self, the aspect of the soul where we know that we are loved by God, in spite of our frailty. And from that place of God's love and forgiveness, we are strengthened, so that by the end of Yom Kippur, we can perhaps mean our vows, not just say them. The path to that strengthening experience of God's love and forgiveness; however, is only through the first step -- the truth of who we are now. And the truth is, far too often: Our vows are not vows.

-- Mordecai Finley

כל נדרי  
Kol Nidrei

TO CONVENE AND CONSENT

בישיבה של מעלה ובישיבה של מטה,  
על דעת המקום ועל דעת הקהל,  
אנו מתירין להתפלל עם העבריינים.

*Bi'shivah shel ma'alah u'vi'shivah shel matah,  
al da'at ha'makom v'al da'at ha'kahal,  
anu matirin l'hit'palel im ha'avar'yanim.*

By the authority of the heavenly court and by the authority of this earthly court, with Divine consent and with the consent of this congregation, we hereby declare it permissible to pray with those who have transgressed.

Kavanah - Spiritual Insight  
TO SEEK ATONEMENT

For transgressions between a human being and God, repentance on Yom Kippur brings atonement. For transgressions between one human being and another, Yom Kippur brings no atonement until the injured party is reconciled.

-- Mishnah, Yoma 8:9

The Kol Nidrei is chanted three times

KOL NIDREI

כל נדרי

ALL VOWS

כל נדרי ואסרי וחרמי, וקונמי וכנוי, וקנוסי ושבועות, דנדרנא ודאשתנא, ודאחרמנא, ודאסרנא על נפשנא, מיום כפרים זה עד יום כפרים הבא עלינו לטובה, בלהון אחרטנא בהון. בלהון יהון שרון, שביקין שביתין, בטלין ומבטלין, לא שרירין ולא קימין. נדרנא לא נדרי, ואסרנא לא אסרי, ושבועתנא לא שבועות.

*Kol nidrei v'asarei v'chamei v'konamei v'khinuyei, v'kinusei ush'vuot, din'darna u'dish'taba'ana, u'de'acharam'na v'di'asar'na al naf'shetana, m'yom kipurim zeh ad yom kipurim haba aleinu l'tovah, kul'hon ichrat'na v'hon. Kul'hon y'hon sharan, sh'vikin sh'vitin, b'telin u'm'vutalin, la shririn v'la ka'yamin. Nid'rana la nidrei, v'esarna la asarei, u'sh'vuatana la sh'vu'ot.*

All vows, prohibitions, harames, konamei, v'kinu'yei, ve'kinusei, and oaths, which we shall vow, and which we shall swear, and which we shall consecrate and which we shall prohibit upon ourselves, from this Yom Kippur until next Yom Kippur (may it come upon us for good)--all of them we regret. All of them shall be released, abandoned, voided, nullified and cancelled. They are not valid and are not binding. Our vows are not vows, our prohibitions are not prohibitions, and our oaths are not oaths.

ונסלח לכל עדת בני ישראל ולגר הגר בתוכם, פי לכל העם בשננה.

*V'nislach l'khol adat b'nei Yisrael v'lager ha'gar b'tokham, ki l'khol ha'am bish'gagah.*

May forgiveness be granted to the whole congregation of Israel and to the stranger in their midst, for all the people have transgressed unwittingly.

סְלַח נָא לְעוֹן הָעָם הַזֶּה כְּגִדְל חַסְדְּךָ, וּכְאֲשֶׁר נִשְׂאַתָּה לְעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהַ. וְשֵׁם נְאֻמָּר:

*S'lach na la'avon ha'am ha'zeh k'godel chas'dekha, v'kha'asher nasatah la'am hazeh mi'mitzrayim v'ad henah. V'sham ne'emar:*

In Your unbounded mercy, forgive the sin of this people, as You have ever forgiven our people from the days of Egypt until now.

וַיֹּאמֶר יְהוָה סְלַחְתִּי כְדַבַּרְךָ.

*Va'yomer Adonai salach'ti kid'varekha.*

And the Lord said: "I have pardoned them as you have asked."

The Scrolls are returned to the Ark.

We remain standing.

Kavanah - Spiritual Insight  
ON THIS NIGHT OF ATONEMENT

O God of forgiveness, on this night of atonement we come before You, haunted by memories of duties unperformed, of promptings disobeyed, of beckonings ignored. We confess that there were opportunities for kindness and service which we allowed to pass by, and the year just ended. We are ashamed of sins committed with evil intent, as well as of follies committed unwittingly, or even with good intentions.

Make us honest enough to recognize our transgressions, big enough to admit them, strong enough to forsake them. Humble us by showing us what we are; exalt us with a vision of what we may yet grow to be. Keep us ever mindful of our dependence upon You, and help us to understand Your need of us. United with You in a holy partnership, may we dedicate our lives to Your law of love. Help us to create homes filled with joy and harmony, and to labor for peace among communities and nations. On this sacred night, grant us atonement, and help us to find serenity within ourselves. Kindle within us the fires of faith, and set aglow our courage to live the words we pray.

-- Harold Kushner, (adapted)

When Yom Kippur falls on Shabbat, we add the following Psalm.

PSALM 93

יְיָ מֶלֶךְ גִּאוּת לְבִישׁ לְבִישׁ יְיָ עַז הַתְּאֵזֶר אֶף תִּכּוֹן תִּבְּל בַּל תִּמּוֹט: נִכּוֹן כִּסְאֶךָ מֵאֵז מֵעוֹלָם אֶתְּהַ:  
 נִשְׂאוּ נְהַרּוֹת יְיָ נִשְׂאוּ נְהַרּוֹת קוֹלָם יִשְׂאוּ נְהַרּוֹת דְּבָרָם: מִקּוֹלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם  
 אֲדִיר בְּמָרוֹם יְיָ: עֲדִתֶיךָ נֶאֱמְנוּ מְאֹד לְבֵיתֶךָ נִאֲוָה קִדְּשׁ יְיָ לְאַרְדֵּי יָמִים:

*Adonai malakh gei'ut la'vesh la'vesh Adonai oz hit'adar af ti'kon tevel bal ti'mot. Nakhon kis'akha me'az me'olam atah. Nasu n'harot Adonai nasu n'harot kolam yisu n'harot dakh'yam. Mi'kolot mayim rabim adirim mish'b'rei yam adir ba'marom Adonai. Edotekha ne'emnu m'od l'veitkha navah kodesh Adonai l'orekh ya'mim.*

You, O Lord, are sovereign, crowned with majesty, adorned with splendor, supreme in strength. You established the earth securely; you created a world that stands firm. Your throne is established from of old; you are eternal. The rivers lift up their voice, they raise a mighty roar. The mighty breakers of the sea declare, "God rules supreme." Your decrees are dependable; Holiness befits Your creation; You are the Lord of eternity.

Kavanot - Spiritual Insights  
 WE JOIN OUR PEOPLE

The service of the synagogue is more than an expression of the needs and emotions of the individual worshipers who take part in it. It is an expression of the joys and sorrows, the hopes and ideals of Israel. For the synagogue is the one unfailing wellspring of Jewish feeling. Here we pray together with our fellow Jews, and we become participants in the common sentiment, the collective conscience of Israel. Here we pray with an even mightier assembly, with the whole house of Israel. We become members of a far greater congregation than that of which we form a physical part. We join our people throughout the world in homage to our God.

-- Morris Joseph

THE MEANING OF THIS HOUR

There is a divine dream which the prophets and rabbis have cherished, that which fills our prayers and permeates the acts of true piety. It is the dream of a world, rid of evil by the grace of God, as well as by the efforts of those who are dedicated to the task of establishing the sovereignty of God in the world. The Almighty has not created the universe so that we might have opportunities to satisfy our greed, envy, and ambition. We should not spend our life hunting for trivial satisfactions, while God is waiting for our effort and devotion. We have not survived so that we might waste our years in vulgar vanities. The martyrdom of millions demands that we consecrate ourselves to the fulfillment of God's dream. God is waiting for us to redeem the world.

-- Abraham J. Heschel (adapted)

BEFORE THE BARKHU

Before the Barkhu, we recall the words which Rabbi Isaac Luria used to recite before worship:  
"I hereby take upon myself the obligation of performing the Commandment, 'You shall love your neighbor as yourself.'"

-- Siddur Ha'Ari, (16th century)

WHERE ONE CAN MEET GOD

By benevolence one rises to a level where one can meet God; therefore, perform a good deed before you begin your prayers!

-- Ahai Gaon

All rise.

**בִּרְכוּ**

**BARKHU**

**THE CALL TO WORSHIP**

The Cantor chants:

**בִּרְכוּ אֶת יְיָ הַמְּבָרֵךְ:**

*Barkhu et Adonai ha'mvorakh*  
Praise Adonai, Source of all blessing.

The Congregation responds:

**בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:**

*Barukh Adonai ham'vorakh l'olam va'ed.*  
Praised be Adonai, Source of all blessing, forever.

The Cantor responds:

**בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:**

*Barukh Adonai ham'vorakh l'olam va'ed.*  
Praised be Adonai, Source of all blessing, forever.

All are seated. The Ark is closed



## ARAVIM

## מעריב ערבים

## MA'ARIV CREATION -- CREPUSCULAR CREATIVITY

ברוך אתה יי, אלהינו מלך העולם, אשר בדרך מעריב ערבים, בחכמה פותח שערים, ובתבונה משנה עתים, ומחליף את הזמנים, ומסדר את הכוכבים, במשמרותיהם ברקיע פרצונו. בורא יום ולילה, גולל אור מפני השד, וחשך מפני אור. ומעביר יום ומביא לילה, ומבדיל בין יום ובין לילה, יי צבאות שמו. אל חי וקדם, תמיד ימלוך עלינו לעולם ועד. ברוך אתה יי, המעריב ערבים:

*Barukh atah Adonai, eloheinu melekh ha'olam, asher bid'varo ma'ariv aravim, b'chokhma po'tei'ach sh'arim, uvit'vunah m'shaneh i'tim, u'machalif et hazmanim, um'sader et ha'kokhavim, b'mish'm'roteihem ba'rakia kir'tzono. Borei yom va'layla, golel or mip'nei choshekh, v'choshekh mip'nei or, uma'avir yom umevi layla, umav'dil bein yom uvein layla, Adonai tz'vaot sh'mo. El chai v'kayam, tamid yim'lokh a'leinu l'olam va'ed. Barukh atah Adonai, ha'ma'ariv aravim.*

You are the Source of blessing, Adonai our God, sovereign of the universe, whose word brings on the dusk of evening. Your wisdom opens the gates of dawn; Your understanding regulates time and seasons. The stars above follow their appointed rounds in response to Your divine will. You create day and night; You alternate darkness and light; You remove the day and bring on the night. You separate one from the other. We call You "God of heavenly myriads"; You are our living God. May You rule over us as You rule over nature. You are the Source of blessing, Adonai, who brings the evening dusk.

## AHAVAT OLAM

## אהבת עולם

## REVELATION - GOD'S LOVE FOR ISRAEL

אהבת עולם בית ישראל עמך אהבת, תורה ומצות, חקים ומשפטים, אותנו למדת על בן יי אלהינו, בשכבנו ובקומנו נשית בחקיך, ונשמח בדברי תורתך ובמצותיך לעולם ועד. כי הם חיינו וארך ימינו, ובהם נהנה יומם ולילה, ואהבתך אל תסיר ממנו לעולמים. ברוך אתה יי, אוהב עמו ישראל:

*Ahavat olam beit Yisrael am'kha a'havta, torah umitz'vot, chukim umish'patim, otanu li'mad'ta al ken Adonai eloheinu, b'shokh'venu uv'kumenu na'siach b'chukekha v'nis'mach b'div'rei toratekha uv'mitz'votekha l'olam va'ed. Ki hem chayeinu v'orech yameinu uvahem neh'geh yomam va'layla, v'a'havatkha al ta'sir mimenu l'olamim. Barukh atah Adonai, ohev amo Yisrael.*

With everlasting love You have loved Your people Israel, teaching us the Torah and its Mitzvot, instructing us in its laws and judgments. Therefore, Adonai our God, when we lie down and when we rise up, we shall speak of Your commandments and rejoice in Your Torah and Mitzvot. For they are our life and the length of our days; on them we will meditate day and night. May Your love never depart from us. You are the Source of blessing, Adonai, who loves Your people Israel.

Kavanot - Spiritual Insights

Immediately before the Shema, we are reminded of God's "everlasting love" for us. Immediately after the Shema (in V'ahavta), we are called upon to love God with all of our heart, soul, and might. God's love came first. Because of this love, God endowed us with the capacity to love, and lovingly gave us the gift of Torah. In the Torah, we have found the sustaining purpose for which to live. Through the Torah, we have been given the strength and inspiration with which to live. Morning and night, our prayers remind us of God's love, so that we may be moved to love God and to let the spirit of the Torah guide our lives.

-- Mahzor Hadash

A CALL TO WITNESS

In the Torah scroll, the word "Sh'ma" is written with an enlarged final ayin ( ע ); and the word "Echad" with an enlarged final daled ( ד ). These two letters form the Hebrew word "eyd" ( עד ) which means "witness." Whenever we recite the Sh'ma, we are responding to the Divine call: You are My witnesses, Atem Eydai (Isaiah 43:10); and we are reminded of our vocation to be God's "witnesses"-- in both our personal and collective lives.

--Ben Saul

Hadrakha - Instruction

THE SHEMA

Normally, we only recite the first verse of the Shema aloud. However, Yom Kippur is the only day of the year in which we recite the second verse aloud, as well. We usually don't recite it aloud, because there is a tradition that when we humans recite the Shema, the angels are reciting "Barukh shem kavod..." So as not to incur the wrath of the angels, we recite their liturgy quietly, even secretly. However, on Yom Kippur we become like angels ourselves, free from sin. Either the angels cannot harm us because of our purity, or because we have indeed become angelic. On this day we recite "Barukh shem kavod" with gusto, even with a bit of angelic attitude.

שמע

THE SHEMA

שְׁמַע | יִשְׂרָאֵל, | יְיָ | אֱלֹהֵינוּ, | יְיָ | אֶחָד:  
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתָו לְעוֹלָם וָעֶד.

*Sh'ma Yisrael Adonai eloheinu, Adonai echad.*

*Barukh shem k'vod mal'khuto l'olam va'ed.*

Hear, O Israel: Adonai is our God, Adonai is One.  
Praised be God's glorious sovereignty for ever and ever.

V'AHAVTA - The first paragraph of the Shema

ואהבת

## YOU SHALL LOVE ADONAI

ואהבת את יי אלהיך, בכל-לבבך, ובכל-נפשך, ובכל-מאדך. והיו הדברים האלה, אשר אנכי מצוך היום, על-לבבך: ושננתם לבניך, ודברת בם בשבתך בביתך, ובליכתך בדרך ובשכבך, ובקומך. וקשרתם לאות על-ידך, והיו לטטפת בין עיניך, וכתבתם על מזוזת ביתך ובשעריך:

*V'ahavtah et Adonai elohekha, b'chol l'vavekha, uv'chol naf'sh'kha, uv'chol m'odekha. V'hayu had'varim ha'eleh, asher anokhi m'tsavekha ha'yom, al l'vavekha. V'shinantam l'vanekha, v'dibarta bam b'shivtekh b'veitekha, uv'lekhtekha va'derech uv'shokhb'kha, uv'kumekha. Uk'shartam l'ot al yadekha, v'hayu l'totafot bein ei'nekha, ukh'tavtam al mezuzot beitekha uvi'sh'arekha.*

You shall love Adonai your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day.

You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

V'HAYA IM SHAMO'A - The second paragraph of the Shema

והיה

## OBSERVANCE OF THE COMMANDMENTS

The second paragraph of the Shema is recited silently.

והיה אם-שמע תשמעו אל-מצותי, אשר אנכי מצוה אתכם היום, לאהבה את יי אלהיכם, ולעבדו בכל-לבבכם ובכל נפשכם. ונתתי מטר-ארצכם בעתו, יורה ומלקוש, ואספת דגנך ותירשך ויצהרך. ונתתי עשב בשדך לבהמתך, ואכלת ושבעת.

If you faithfully obey the commandments which I command you this day, to love Adonai your God and to serve Adonai with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle.

You will eat and be satisfied.

השמרו לכם פן-יפתה לבבכם, וסרתם ועבדתם אלהים אחרים והשתחוויתם להם. וחרה אף-יי בכם, ועצר את-השמים ולא-יהיה מטר, והאדמה לא תתן את-יבולה ואבדתם מהרה מעל הארץ הטובה אשר יי נתן לכם:

Take care not to be lured away to worship other gods. For then the wrath of Adonai will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which Adonai gave you.

ושמרתם את דברי אלה על-לבבכם ועל-נפשכם וקשרתם אתם לאות על-ידכם, והיו

לְמוֹטֶפֶת בֵּין אֲנִיכֶם וְלִמְדֹתֵם | אַתֶּם | אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ  
 בְּדַרְךָ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתְבֹתֵם | עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן | יִרְבוּ | יְמֵיכֶם וְיָמֵי  
 בְּנֵיכֶם עַל הָאָדָמָה | אֲשֶׁר נִשְׁבַע | יי לְאַבְתֵיכֶם לְתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם | עַל-הָאָרֶץ:

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which Adonai promised to your ancestors for as long as the heavens remain over the earth.

**Kavanot - Spiritual Insights**

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection.

-- Maimonides

Rejoice so greatly in performing a Mitzvah that you will desire no other reward than the opportunity to perform another Mitzvah!

-- Nahman of Bratzlav

Rav Aha said: "God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity."

-- Talmud Yerushalmi, Peah

**VA'YOMER** - The third paragraph of the Shema

**ויאמר**

**TZITZIT:** Reminders of God's Commandments

וַיֹּאמֶר | יי | אֵל-מֹשֶׁה לֵאמֹר: דַּבֵּר | אֵל-בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי  
 בְּגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ | עַל-צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם | אֶת־  
 וּזְכַרְתֶּם | אֶת-כָּל-מִצְוֹת | יי, וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ | אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי | עֵינֵיכֶם,  
 אֲשֶׁר-אַתֶּם זֹנִים | אַחֲרֵיהֶם:

Adonai said to Moses: Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue. When you look upon the fringe you will be reminded of all the commandments of Adonai and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יי | אֱלֹהֵיכֶם, אֲשֶׁר  
הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם לֵאלֹהִים, אֲנִי יי | אֱלֹהֵיכֶם:

*L'ma'an tizk'ru va'asitem et khol mitz'votai vi'h'yitem k'doshim le'elo'heichem. Ani Adonai  
eloheichem asher hotzeti etchem me'erezt mitz'rayim l'hiyot la'khem le'elohim.  
Ani Adonai eloheichem.*

Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am  
Adonai your God who brought you out of the land of Egypt to be your God.  
I, Adonai am your God.

Hadrakha - Instruction

After personally reciting the three words below, we wait here until the Cantor chants these words aloud  
and then we continue silently with Emet V'Emunah.

יי אֱלֹהֵיכֶם אֱמֶת

Adonai eloheichem emet.  
Adonai, our God, is True.

Kavanah - Spiritual Insight  
EVERY DAWN RENEWS

We are weak, and the task seems hopeless, until we remember that we are not alone. There is a grace  
that every dawn renews, a loveliness making every daybreak fresh. We will endure, we will prevail, we  
shall see the soul restored to joy, the hand returned to strength, the will regain it's force. We shall walk  
with hope that we, the children of God who crowded the heavens with stars, endowed the earth with  
glory, and filled our souls with wonder.

-- Chaim Stern

GOD AS ARTIST

Commenting on a verse in the beginning of the book of Samuel from Hannah's prayer of thanksgiving  
for her newborn child, the Rabbis subtly alter Hannah's Hebrew words "There is no rock like our God"  
so that they read "There is no artist like our God" (Br. 10a). The Rabbis frequently play language games  
to make a point, demonstrating their own artistry at the same time as they depict God as the ultimate  
Artist. In all the models for viewing God, perhaps this is the most true to our everyday experience: God  
is perceived in the brush strokes of creation, the froth rhythmically bubbling up on a white beach, the  
wrinkled, changing faces of a range of mountains, or as in Hannah's prayer, the creation of human life.

-- Rabbi David J. Wolpe, The Healer of Shattered Hearts

EMET V'EMUNAH

אמת ואמונה

## REDEMPTION - GOD OUR REDEEMER FROM EGYPT

אמת ואמונה כל זאת, וקיים עלינו, כי הוא יי אלהינו ואין זולתו, ואנחנו ישראל עמו. הפודנו מיד מלכים, מלכנו הגואלנו מבח כל העריצים. האל הנפרע לנו מצרינו, והמשלם גמול לכל איבי נפשנו. העשה גדלות עד אין חקר, ונפלאות עד אין מספר.

True and certain it is that there is One God; and there is none like Adonai. It is God who redeemed us from the might of tyrants and delivered us from slavery to freedom. Great are the things that God has done; Adonai's wonders are without number.

השם נפשנו בחיים, ולא נתן למוט רגלנו, המדריכנו על כמות אויבנו, וירם קרננו, על כל שונאנו. העשה לנו נסים ונקמה בפרעה, אותות ומופתים באדמת בני חם. המכה בעברתו כל בכורי מצרים, ויצא את עמו ישראל מתוכם, לחרות עולם. המעביר בנו בין גזרי ים סוף, את רודפיהם ואת שונאיהם, בתהומות טבע, וראו בנו גבורתו. שפחו והודו לשמו.

God brought forth Israel from Egyptian bondage and has been our hope in every generation. May You continue Your protecting care over Israel and guard all Your children from disaster. When the Children of Israel beheld Your might, they gave thanks to You and praised Your name.

ומלכותו ברצון קבלו עליהם, משה ובני ישראל לה ענו שירה בשמחה רבה, ואמרו בלם:

*Umal'khuto b'ratzon kiblu a'leihem, Moshe uv'nei Yisrael l'kha anu shirah b'simcha raba, v'amru kulam.*

They accepted Your sovereignty willingly, and sang in joyous thanksgiving. Moses and the Children of Israel proclaimed in great exultation:

מי כמכה באלים יי, מי כמכה נאדר בקדש, נורא תהילת, עשה פלא:  
מלכותך ראו בניך, בוקע ים לפני משה, זה אלי ענו ואמרו: יי מלך לעולם ועד.  
ונאמר: כי פדה יי את יעקב, ונאלו מיד חזק ממנו.

*Mi ka'mokhah ba'elim Adonai, mi ka'mokhah ne'dar ba'kodesh, nora t'hilot, oseh feleh. Mal'khut'kha ra'u va'nekha, bo'ke'a yam lif'nei Moshe, zeh e'li a'nu. V'amru: Adonai yim'lokh l'olam va'ed, v'ne'emar. Ki fadah Adonai et Ya'akov, ug'alo mi'yad chazak mi'menu.*

"Who is like You, O Lord, among the mighty? Who is like You, glorious in holiness, revered in praises, doing wonders?" "When You rescued Israel at the Sea, Your children beheld Your power. "This is my God!" they exclaimed, and said: "The Lord shall reign for ever and ever!" As You delivered Israel from a mightier power, so may You redeem all Your children from oppression.

ברוך אתה יי, גאל ישראל:  
*Barukh atah Adonai ga'al Yisrael.*

You are the Source of blessing, Adonai, Redeemer of Israel.

HASHKIVEINU

השכיבנו

RETURN TO RENEWED LIFE

השכיבנו יי אלהינו לשלום, והעמידנו מלפניו לחיים ופריש עלינו סבת שלומך, ותקננו בעצה טובה מלפניך, והושיענו למען שמך, והגן בעדנו, והסר מעלינו אויב, דבר, וחרב, ורעב ויגון, והסר שטן מלפנינו ומאחרנו, ובצל כנפיד תסתירנו. כי אל שומרנו ומצילנו אתה, כי אל מלך חנון ורחום אתה, ושומר צאתנו ובואנו, לחיים ולשלום, מעתה ועד עולם. ופריש עלינו סבת שלומך. ברוך אתה יי, הפורש סבת שלום עלינו ועל כל עמו ישראל ועל ירושלים.

*Hash'kivenu Adonai eloheinu l'shalom, v'ha'amidenu mal'kenu l'chayim of'ros aleinu sukata sh'lomekha, v'taknenu b'etzah tovah mil'fanekha, v'hoshi'enu l'ma'an sh'mekha, v'hagen ba'adenu, v'ha'ser m'aleinu o'yev, dever, v'cherev, v'ra'av v'yagon, v'ha'sar satan mil'fanenu ume'acharenu, uv'tzel k'nafekha tas'tirenu. Ki el shom'renu umatzilenu atah, ki el melekh chanun v'rachum atah, ush'mor tze'tenu uvo'enu, l'chayim ul'shalom, me'atah v'ad olam. Uf'ros sukata sh'lomekha. Barukh atah Adonai, ha'pores sukata shalom aleinu v'al kol amo Yisrael v'al Yerushalyim.*

Help us, O God, to lie down in peace, and awaken us to life on the morrow. May we always be guided by Your good counsel, and thus find shelter in Your tent of peace. Shield us, we pray, against our foes, against plague, destruction, and sorrow. Strengthen us against the evil forces which abound on every side. May we always sense Your care for You are our merciful sovereign. Guard us always and everywhere; bless us with life and peace. You are the Source of blessing, Adonai, O God of peace, whose love is always with us, who shelters Your people Israel, and protects Jerusalem in love.

When Yom Kippur falls on Shabbat, include *V'Shamru*:

V'SHAMRU

וישמרו

SHABBAT - AN EVERLASTING COVENANT

וישמרו בני ישראל את השבת, לעשות את השבת לדורתם ברית עולם: ביני ובין בני ישראל אות היא לעולם, כי ששת ימים עשה יי את השמים ואת הארץ, וביום השביעי שבת וינפש.

*V'shamru b'nei Yisrael et ha'shabat, la'asot et ha'shabat l'dorotam b'rit olam. Bei'ni uvein b'nei Yisrael ot hi l'olam, ki sheshet yamim asah Adonai et ha'sha'mayim v'et ha'aretz, uva'yom hash'vi'i shavat va'yinafash.*

The Children of Israel shall observe the Sabbath, maintaining it throughout their generations as an everlasting covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth; and on the seventh day the Lord ceased this work and rested.

כי ביום הזה

KI VA'YOM HA'ZEH ON

THIS DAY

כי ביום הזה יכפר עליכם לטהר אתכם, מכל חטאתיכם לפני יי תטהרו.

*Ki va'yom ha'zeh y'khaber aleikhem l'taher et'khem, mi'kol chato'teikhem lif'nei Adonai tit'haru.*

Atonement shall be made for you to cleanse you; of all your sins shall you be clean  
before Adonai.

**CHATZI KADDISH**

**חצי קדיש**

READER'S KADDISH -  
SIGNIFYING THE CONCLUSION OF THE SHEMA AND ITS ESCORT OF BLESSINGS

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְנָא קָרִיב וְאָמְרוּ אָמֵן:

*Yit'gadal v'yit'kadash sh'meh raba. B'alma di v'ra kh'irutei, v'yamlikh mal'khuteh b'chayekhон  
uv'yomeikhon uv'chayei d'khol beit Yisrael. Ba'agalah uvizman kariv v'imru amen.*

Congregation then Cantor:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:  
*Y'he sh'meh raba m'vorakh l'alam ul'almei al'maya.*

יְתְּבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא  
לְעֵלְמָא לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְּאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

*Yit'barakh v'yish'tabach, v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'meh  
d'kudsha b'rich hu. L'ela l'ela min kol bir'khata v'shirata, tush'bechata v'nechemata,  
d'amiran b'alma, v'imru amen.*



Kavanot - Spiritual Insights

PREPARATION FOR THE AMIDAH

Why do we say "Our God and God of our ancestors?" There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying. The difference between them is this: The advantage of the first is that, no matter what arguments may be brought against it, the faith cannot be shaken; it is firm because it was taken over from one's parents. But there is one flaw in it: it is faith only in response to a human command, acquired without studying and thinking for one's self. The advantage of the second is that, because God has been found through much thinking, the believer has arrived at a personal faith, independently. But here too, there is a flaw: it is easy to shake this faith by refuting it through evidence. But the person who unites both kinds of faith is invincible. And so we say "Our God" with reference to our studies, and "God of our ancestors" with an eye to tradition. The same interpretation has been given to our saying, "God of Abraham, God of Isaac, and God of Jacob," and not "God of Abraham, Isaac, and Jacob," for this indicates that Isaac and Jacob did not merely take over the tradition of Abraham; they themselves searched for God.

-- Baal Shem Tov, retold by Martin Buber (adapted)

The words of our prayers must not fall off our lips like dead leaves in the autumn. They must rise like birds, out of the heart, into the vast expanse of eternity.

-- Abraham Joshua Heschel

THE REWARDS OF PRAYER

Perhaps for saints and truly holy persons, fully conscious prayer is really an everyday thing. For the ordinary worshiper, the rewards of a lifetime of faithful praying come at unpredictable times, scattered through the years, when all at once the liturgy glows as with fire. Such an hour may come after a death, or after a birth; it may flood the soul at no marked time, for no marked reason. It comes; and one knows why one has prayed all of one's life.

-- Herman Wouk (adapted)

PURIFY OUR HEARTS

Every Jewish prayer is a small Yom Kippur. It challenges us to examine our hearts and thoughts. It demands that we ask ourselves, have we been silent when we should have spoken out? Have we been selfish when we should have been responsive to the needs of others? Have we been thoughtless when we should have been sensitive? Have we pursued that which is hollow when we should have reached for that which can hallow our life? In this kind of prayer, we do not ask God to do our will. We accept the challenge to fulfill God's will. We confess our guilt and ask God for strength to purify ourselves.

-- Ernst Simon (adapted)

All rise.

**עמידה**  
**THE AMIDAH**

**אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:**

*Adonai s'fatai tif'tach ufi yagid t'hilatekha.*

"Adonai, open my lips that my mouth may declare Your praise."

**AVOT**

**אבות**

FIRST BLESSING OF THE AMIDAH - GOD OF ALL GENERATIONS

Bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב וְרָחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:**

*Barukh atah Adonai eloheinu v'elohei avoteinu, elohei Avraham v'Sarah, elohei Yitzchak v'Rivkah, v'elohei Ya'akov v'Rachel v'Leah, ha'el ha'gadol ha'gibor v'ha'nora, el elyon, go'mel chasadim tovim, v'koneh ha'kol, v'zokher chas'dei avot, umevi go'el li'vnei v'neihem l'ma'an sh'mo b'a'hava.*

You are the Source of blessing, Adonai, our God and God of our ancestors, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob and Rachel and Leah; Great, mighty, awesome God, supreme over all. You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

Again, bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

**זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יי, מְגַן אַבְרָהָם וְשָׂרָה:**

*Zokhrenu l'chayim, melekh chafetz b'chayim, v'kotvenu b'sefer ha'chayim, l'ma'ankha elohim chayim. Melekh ozer umoshia umagen. Barukh atah Adonai magen Avraham v'Sara.*

Remember us for life, O sovereign who delights in life; inscribe us in the book of life, for Your sake, O God of life. You are our sovereign who helps, redeems, and protects. You are the Source of blessing, Adonai, Shield of Abraham and Sarah.

## GEVUROT

## גבורות

## SECOND BLESSING OF THE AMIDAH - GOD'S POWER

אתה גבור לעולם אדני, מתיה מתים אתה, רב להושיע: מכלל חיים בחסד, מתיה מתים  
ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישגי עפר, מי  
כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה:

*Atah gibor l'olam Adonai, m'chayeh metim atah, rav l'hoshiah. Mekhal'kel chayim b'chesed,  
m'chayeh metim b'rachamim rabim, so'mekh nof'lim v'rofeh cholim, umatir asurim, um'kayem  
emunato lish'nei afar. Mi khamokha ba'al g'vurot umi domeh lakh, melech mei'mit um'chayeh  
umtz'miach y'shuah.*

Adonai, mighty for all eternity, with Your saving power You grant immortal life. You sustain the living with lovingkindness, and, with great mercy, You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, Ruler over life and death, Source of redemption?

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

*Mi khamokha av ha'rachamim zokher y'tsurav l'chayim b'rachamim. V'ne'eman atah l'hachayat  
metim. Barukh atah Adonai m'chayei ha'metim.*

Who is like You, compassionate God? Mercifully You remember Your creatures for life. You are faithful in granting eternal life to the departed. You are the Source of blessing, Adonai, who grants immortality to the departed.

## Kavanah-Spiritual Insight

God is not dependent on being glorified by those whom God created...it is God's creatures who justify themselves by honoring the Lord!

-- R'Judah Loew

Our whole way of life, proclaimed by the Torah has but one objective: to reveal the enlightenment that comes from aspiration after divine ideals.

-- Abraham Isaac Kook

## THE TREE OF LIFE

The insertions into the first two (and similarly, those of the last two) blessings of the Amidah express, most directly, our passionate longing for life, by which we mean not mere existence, but a life "for Your own sake, O God of Life." Franz Kafka, animated by a keen sensitivity toward the spirit of Judaism, made an apposite and penetrating observation that "we are not sinful merely because we have eaten of the Tree of Knowledge, but primarily because we have not yet eaten of the Tree of Life." This is one of the fundamental teachings of the Jewish High Holyday liturgy.

-- Rev. Dr. Jeffrey M. Cohen, *Understanding the High Holyday Services*

## KEDUSHAH

## קְדוּשָׁה

## THIRD BLESSING OF THE AMIDAH - GOD'S HOLINESS

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכָל יוֹם יְהַלְלֶךָ, פְּלֵא.

*Atah kadosh v'shimkha kadosh uk'doshim b'khol yom y'halelukha, selah.*

Holy are You and hallowed is Your name, and holy ones praise You daily.

## UV-KHEN

(SPECIAL HIGH HOLY DAY POEM ADDED TO THIRD BLESSING OF AMIDAH)

וּבְכֵן תֵּן פְּחָדְךָ יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימַתְךָ עַל כָּל מָה שֶׁבָּרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים  
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כְּלָם אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵּנוּ שְׁלָם, כְּמוֹ שֶׁיְדַעְנוּ יְיָ  
אֱלֹהֵינוּ, שֶׁהַשְּׁלָמִין לְפָנֶיךָ, עוֹ בְיָדְךָ וּגְבוּרָה בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מָה שֶׁבָּרָאתָ.

*Uv'khen ten pa'chd'kha Adonai eloheinu, v'eimat'kha al kol ma she'barata, v'yira'ukha kol  
ha'ma'asim v'yishtachavu l'fanekha kol ha'bru'im, va'ye'asu kulam agudah achat la'asot r'tzonkha  
b'levav shalem, k'mo she'yadanu Adonai eloheinu, sh'ha'shaltan l'fanekha, oz b'yad'kha ug'vurah  
bi'minekha, v'shim'kha nora al kol ma she'barata.*

And therefore, Adonai our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

וּבְכֵן תֵּן כְּבוֹד, יְיָ לְעַמְּךָ, תְּהִלָּה לִירֵאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ, וּפְתִחוֹן פֶּה לְמִיחֲלִים לְךָ,  
שִׁמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ, וְצִמְחַת קֶרֶן לְדוֹד עַבְדְּךָ, וְעֲרִיכַת נֵר לְבֵן־יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה  
בְּיָמֵינוּ.

*Uv'khen ten kavod, Adonai l'amkha, t'hilah li're'ekha v'tikvah l'dorshekha, upit'khon peh  
lam'yachalim lakh, simcha l'artzekha v'sason l'irekha, utzmichat keren l'David av'dehkha, va'arikhat  
ner l'ven Yishei m'shi'chekha, bim'hera v'yameinu.*

And therefore, grant honor, Adonai, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׁמְחוּ, וְיִשְׂרָיִם יַעֲלוּ, וְחַסִּידִים בְּרִנָּה יִגִּילוּ, וְעוֹלָתָה תִּקְפֹּץ־פִּיָּה, וְכָל  
הָרִשְׁעָה בְּלָה כַּעֲשׂוֹן תְּכֹלֵה, כִּי תַעֲבִיר מִמְּשָׁלַת זְדוֹן מִן הָאָרֶץ. וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל  
מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קְדְשְׁךָ, בְּכַתוּב בְּדַבְּרֵי קְדְשְׁךָ:

*Uv'khen tzadikim yir'u v'yis'mchu, vi'sharim ya'alozu v'chasideim b'rinah yagilu, v'olatah tik'patz  
pi'ha, v'kol ha'rish'ah kulah k'ahshan tikhleh, ki ta'avir mem'shelet zadon min ha'aretz. V'timlokh,  
atah Adonai l'vadekha, al kol ma'a'sekha, b'har tzion mish'kan k'vodekha, u'vi'Yerushalyim ir  
kod'shekha, ka'katuv b'divrei kod'shekah.*

And therefore the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth. Then You alone, Adonai, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, כְּכַתּוּב: וַיִּגְבַּהּ יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ  
נִקְדָּשׁ בְּצַדִּיקָה. בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

*Kadosh atah v'nora sh'mekha, v'ain elohah mi'baladekha ka'katuv: Va'yigbah Adonai tz'vaot  
ba'mishpat, v'ha'el ha'kadosh nik'dash bi'tzdakah. Barukh atah Adonai ha'melekh ha'kadosh.*

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "Adonai of hosts is exalted by justice, and the holy God is sanctified through righteousness." You are the Source of blessing, Adonai, the holy sovereign.

### KEDUSHAT HA'YOM

### קְדוּשַׁת הַיּוֹם

#### THE FOURTH BLESSING OF THE AMIDAH - THE HOLINESS OF THIS DAY

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ  
בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעַבְדוֹתֶיךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

*Atah b'chartanu mi'kol ha'amim, ahavta otanu v'ratzita banu, v'romemtanu mi'kol ha'leshonot,  
v'kidashtanu b'mitz'votekha, v'kerav'tanu malkenu la'avodatekha, v'shimkha ha'gadol v'ha'kadosh  
aleinu karata.*

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add words in parentheses.

וּתְתֵן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַכַּפּוּרִים הַזֶּה, לְמַחִילָה וְלִסְלִיחָה  
וְלִכְפָּרָה, וְלִמְחֹל—בוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קָדֵשׁ, זְכַר לִיצִיאַת מִצְרַיִם.

*V'titen lanu, Adonai eloheinu, b'ahavah et yom (ha'shabat hazeh v'et yom) ha'kipurim hazeh,  
limchila v'lislich, ulkhapara, v'limchol bo et kol avonoteinu (b'ahava) mikra kodesh,  
zecher li'ytziat mitzrayim.*

In love have You given us, Adonai our God, (this Sabbath day, and) this Day of Atonement, for pardoning and forgiveness and atonement, to attain pardoning for all our vices, (in love) a holy convocation, commemorating the Exodus from Egypt.

### YA'ALEH VE-YAVO

(HOLIDAY ADDITION TO THE FOURTH PRAYER OF THE AMIDAH)

MAY GOD BE MINDFUL OF US DURING THIS HOLY DAY

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ,  
וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן־דָּוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית  
יִשְׂרָאֵל לְפָנֶיךָ לְפְלִיטָה וּלְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה.

*Eloheinu v'elohei avoteinu, ya'aleh v'yavo, v'yagia v'yera'eh, v'yeratzeh v'yishma, v'yipa'ked,  
v'yizakher zikhronenu u'fikdonenu, v'zikhron avoteinu, v'zikhron mashiach ben David avdekha,  
v'zikhron Yerushalyim ir kodshekha, v'zikhron kol amkha beit Yisrael l'fanekha li'fleitah ul'tovah,  
l'chen ul'chesed ul'rachamim, l'chayim ul'shalom, b'yom ha'kipurim hazeh.*

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Atonement.

זְכַרְנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים

*Zohkh'reinu, Adonai eloheinu bo l'tovah, Ufok'denu bo li'vrakha, V'hoshianu bo l'chayim*

Remember us, Adonai; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us.

וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ,  
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

*Uvi'dvar y'shuah v'rachamim chus v'chonenu, v'rachem aleinu v'hoshienu, ki elekha eineinu, ki el  
melekh chanun v'rachum atah.*

To You we lift our eyes in hope; for You, our sovereign, are a gracious and merciful God.

**SPECIAL YOM KIPPUR ADDITION TO THE FOURTH BLESSING OF THE AMIDAH**

On Shabbat add words in parenthesis.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל לְעוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַכַּפּוּרִים הַזֶּה. מַחֵה וְהַעֲבִיר  
פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִיד עֵינֶיךָ, כְּאָמֹר: אֲנֹכִי אֲנֹכִי הוּא מַחֵה פְּשָׁעֶיךָ לְמַעַנִּי, וְחַטָּאתֶיךָ לֹא  
אֲזַכֵּר. וְנֹאמַר: מַחִיתִי כַעֲב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ, שׁוּבָה אֵלַי כִּי נִאֲלָתֶיךָ וְנֹאמַר: כִּי בְּיוֹם הַזֶּה  
יִכַּפֵּר עֲלֵיכֶם לְמַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי יְיָ תִטְהָרוּ.

*Eloheinu v'elohei avoteinu, m'chal la'avonoteinu b'yom (ha'shabbat hazeh u'v'yom) ha'kipurim  
hazeh, m'chei v'ha'aver f'sha'einu v'chatoteinu mi'neged ei'neikha. Ka'amur anokhi anokhi hu  
mo'che f'sha'eikha l'ma'an'i v'chatoteikha lo ezkor. V'ne'emar machiti ka'av p'sha'eikha v'kh'a'nan  
cha'toteikha shuva elai ki g'al'tikha v'ne'emar ki va'yom hazeh y'khaper aleikhem l'taher et'khem  
mikol chatoteikhem lifnei Adonai titharu.*

Our God and God of our ancestors, forgive our sins (on this Sabbath day and) on this Day of Atonement. Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot

out your transgressions, for My own sake; and your sins I do not recall.” You promised in further: “I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you.” And in the Torah it is written: “For on this day, atonement shall be made for you to cleanse you; of all your sins shall you be clean before Adonai.”

CONCLUSION OF THE FOURTH PRAYER OF THE AMIDAH

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנּוּחֶתְנוּ) קְדֹשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטּוֹבֶיךָ  
 וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ (וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שִׁבְתִּי קְדֻשָׁךְ, וְיָנוּחוּ בְּהַיְשָׁרָא  
 מִקְדָּשֵׁי שְׁמֶיךָ) וְטַהַר לְבָנֵנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה סֹלֶחַ לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר  
 וָדוֹר, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה.

*Eloheinu v'elohei avoteinu, (r'tzeh bim'nuchateinu) kadsheinu b'mitzvotekha v'ten chelkenu  
 b'toratekha, sab'einu mi'tuvekha v'samchenu b'yeshuatekha (hanchilenu, Adonai eloheinu, b'ahavah  
 uv'ratzon shabat kodshekha, v'yanuchu va Yisrael m'kadshei sh'mekha) v'taher libenu l'ovdekha  
 be'emet, ki atah sal'chan l'Yisrael u'machlan l'shivtei y'shurun b'chol dor va'dor, u'mibil'adekha ein  
 lanu melekh mochel v'soleiach ela atah.*

בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל  
 שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מִקְדָּשְׁ (הַשְּׁבִתָּה) יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים.

*Barukh atah, Adonai, melekh mochel v'soleiach la'avonoteinu v'l'avanot amo beit Yisrael uma'avir  
 ashmoteinu b'chol shana v'shana melekh al kol ha'aretz,  
 m'kadesh (ha'shabat v') Yisrael v'yom kipurim.*

Our God and God of our ancestors, (may our Sabbath rest be acceptable to You;) may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. (Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.) Purify our hearts to serve You in truth, for You are the God of truth; Your word is truth, and endures forever. You are the Source of blessing, Adonai, sovereign over all the earth, who hallows (the Sabbath,) Israel, and this Day of Atonement.

## AVODAH

## עבודה

## THE FIFTH BLESSING OF THE AMIDAH - ACCEPT OUR WORSHIP

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך. ותחזינה עינינו בשוכך לציין ברחמים. ברוך אתה יי, המחזיר שכינתו לציין.

Be gracious to Your people Israel, Adonai our God, and lovingly accept their prayers. May our worship ever be acceptable to You. May our eyes behold Your merciful return to Zion. Praise to You, Adonai, who restores the Divine Presence to Zion.

## HODA'AH

## הודאה

## THE SIXTH BLESSING OF THE AMIDAH - THANKSGIVING

מודים אנחנו לך, שאתה הוא, יי אלהינו ואלהי אבותינו, לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור נודה לך ונספר תהלתך. על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיה שבעל יום עמנו, ועל נפלאותיך וטובתיך שבכל עת, ערב ובקר וצהרים, הטוב כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך מעולם קוינו לך.

We thankfully acknowledge You, our God and God of our ancestors, God of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times - morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease.  
You are our abiding hope.

ועל כלם יתברך ויתרומם שמך מלבנו תמיד לעולם ועד.  
וכתוב לחיים טובים כל בני בריתך. וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב שמך ולך נאה להודות.

For all Your blessings we shall praise and exalt You, O our sovereign, forever. Inscribe all the children of Your covenant for a good life. May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. You are the Source of blessing, Adonai, beneficent God, to whom all praise is due.



**BIRKAT HA'SHALOM**

**ברכת שלום**

THE SEVENTH BLESSING OF THE AMIDAH - BLESS US WITH PEACE

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂיָם לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

*Shalom rav al Yisrael am'kha tasim l'olam, ki atah hu melekh adon l'khol ha'shalom. V'tov b'eynekha l'varekh et am'kha Yisrael b'khol et uv'khol sha'ah bish'lomekha.*

Grant lasting peace to Your people Israel, for You are the sovereign God of peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

בְּסֵפֶר חַיִּים, בְּרִכָּה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

*B'sefer chayim berakha v'shalom u'parnasa tovah nizakher v'nikhatev l'fanekha anachnu v'khol amkha beit Yisrael l'chayim tovim ul'shalom. Barukh atah Adonai oseh ha'shalom.*

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life. You are the Source of blessing, Adonai, Source of peace.

Kavanot - Spiritual Insights  
LEAPING TO SPIRITUAL HEIGHTS

There is an ancient myth that describes that when humans were being created, each of the angels brought a special gift. From one we received muscle, so that we might be able to work and to defend ourselves. From another we gained fleetness of foot. From a third we gained keen vision. Another gave us skills of analysis and wisdom. And still another angel gave us the gift of tenderness and compassion. Thus, mankind grew in the image of God. However, the story also tells of the gift of the Devil. The Devil, in his desire to make our lives utterly miserable, conferred upon us the gift of memory. Every failure, every false step, every missed opportunity, every misdeed would remain with us to haunt us. Thus, we no longer could love ourselves or our neighbors. We never would be able to have self-confidence. The Devil's gift of memory was indeed demonic. To counter this, God gave us the gift of forgiveness. Personal failure exists, but we have the power to surmount the past and face the future with new possibilities.

Rabbi Asher ben Yechiel, who lived in the 14th century, said: "Each night before retiring, forgive anyone who may have offended you." There was a legendary Russian dancer by the name of Nyjinsky, who became famous for his uncanny ability to leap in the air. When asked how he accomplished his remarkable feat, he smiled and responded, "I simply pause and leap." The Yamim Norai'm is our chance to pause and leap to spiritual heights, which we have never reached before. We can break away from the old patterns, and free ourselves from the chains of our past to new discovery for the benefit of ourselves and the Jewish people.

-- Rabbi Saul I. Teplitz (from a forthcoming book)

## ELOHAI N'TZOR

אלהי נצור

## PRIVATE MEDITATION

אלהי, נצור לשוני מרע. ושפתי מדבר מרמה: ולמקללי נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפך עצתם וקלקל מחשבתם. עשה למען שמך, עשה למען ימינך, עשה למען קדשך. עשה למען תורתך. למען יחלצון ידיך, הושיעה ימינך ועגני. יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי.

*Elohai, n'tzor l'shoni me'ra. U's'fatai midaber mirmah. V'lim'kalelai naf'shi tidom, v'naf'shi k'afar la'kol tih'yeh. P'takh libi b'toratekha, uv'mitz'votekha tirdof naf'shi. V'khol ha'choshvim alai ra'ah, m'herah ha'fer atzatat v'kal'kel machashavtam. Aseh l'ma'an toratekha, l'ma'an yechaltzun y'didekha, hoshiah y'min'kha va'aneini. Y'hiyu l'ratzon imrei fi v'heg'yon libi l'fanekha, Adonai tzuri v'go'ali.*

Adonai, guard my tongue from evil and my lips from speaking falsehood.

Help me to ignore those who slander me, and to be humble and forgiving to all.

Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your Law. Save Your loved ones, Adonai; answer me with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer."

Bow and take three steps back. As we do this we bow to the left, to the right, and to the center, both acknowledging God's presence all around us as well as formally exiting the prayer as we had begun.

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

*Oseh shalom bim'romav, hu ya'aseh shalom aleinu, v'al kol Yisrael v'im'ru amen.*

O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.  
Amen.

## Kavanah - Spiritual Insight

## GUARD MY TONGUE

Our Sages denounced the sin of slander and malicious gossip as a loathsome moral disease. They taught that "lashon ha-ra" (evil speech) kills three people: the person who speaks it, the person who listens to it, and the person about whom it is spoken. According to one authority, a person who spreads evil gossip is as blameworthy as one who has violated all five books of the Torah. Jewish tradition repeatedly underscores the Biblical teaching that life itself is "in the power of the tongue" (see Proverbs 18:21). Words possess awesome power - for good and for evil. Therefore we pray three times each day: "O Lord, guard my tongue from evil!"

-- Mahzor Hadash

When Yom Kippur falls on Shabbat add the following two sections:  
On all other days continue on the next page

**VA'Y'KHULU**

ויכלו

**GOD BLESSED THE SEVENTH DAY**

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*Vay'khulu ha'shamayim v'ha'aretz v'khol tz'va'am va'y'khal elohim ba'yom ha'shvi'i m'lakhto asher asah. Va'yishbot ba'yom ha'shvi'i mikol m'lakhto asher asah. Va'yivarekh elohim et yom ha'shvi'i va'ykadesh oto, ki vo shabat mikol m'lakhto asher bara elohim la'asot.*

The heavens and the earth, and all within them, were finished. By the seventh day God had completed the work of Creation; and so God rested from all this work. Then God blessed the seventh day and sanctified it because on it God ceased all the Divine work of Creation.

**MAGEN AVOT**

מגן אבות

**SHIELD OF ALL GENERATIONS**

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרֵבֶקָה, וְאֱלֹהֵי יַעֲקֹב וְרַחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ:

You are the Source of blessing, Adonai our God and God of our ancestors, God of Abraham and of Sarah, God of Isaac and of Rebecca, and God of Jacob and of Rachel and of Leah; great and mighty, revered and supreme, You are Lord of heaven and of earth!

מִגַּן אֲבוֹת בְּדַבְּרוֹ, מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ, הַמְּלַךְ הַקָּדוֹשׁ שָׂאִין בְּמוֹהוֹ, הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שְׁבֹת קָדְשׁוֹ, כִּי בָם רְצָה לְהִנָּח לָהֶם. לְפָנָיו נַעֲבֹד בְּיִרְאָה וּפְחָד, וְנוֹדֶה לְשִׁמּוֹ בְּכָל יוֹם תְּמִיד, מֵעַן הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשְּׁבֹת, וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקַדְשָׁהּ לְעַם מְדֻשְׁנֵי עֲנָנִי, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

*Magen avot bi'dvaro, m'chayeh metim b'ma'amaro, ha'melekh ha'kadosh sh'ein kamohu, ha'meniach l'amo b'yom shabat kod'sho, ki bam ratza l'haniach la'hem. L'fanav na'avod b'yir'a va'fachad, v'no'deh li'shmo b'khol yom tamid, me'ein ha'brakhot. El ha'hoda'ot adon ha'shalom, m'kadesh ha'shabat, um'varekh sh'vi'i, umani'akh bik'dushah l'am m'dushnei o'neg, zekher l'ma'aseh v'reshit.*

God's word was a shield to our ancestors; and it confers immortal life. God alone is the holy sovereign, who gives rest to our people on the holy Sabbath, taking delight in them. Let us serve Adonai in reverence and awe, and offer thanks every day. For God is the source of our blessings, the One to whom all thanks are due. The God of peace sanctifies the Sabbath and blesses the seventh day, giving our people the joy of Sabbath rest, as a commemoration of Creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנְחוֹתֵינוּ. קְדְשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעְנוּ מִפְּוֹךְךָ,  
וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ, וְטַהַר לְבָבֵנו לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדְשֶׁךָ,  
וַיְנוּחוּ בְּהַ יִשְׂרָאֵל, מִקְדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

*Eloheinu v'elohei avoteinu, r'tzeh bim'nuchateinu kad'shenu b'mitzvothekha v'ten chelkeinu  
b'torahtekha. Sab'einu mituvekha, v'samcheinu bi'yshu'atekha, v'taher li'benu l'ovdekha be'emet,  
v'hanchilenu, Adonai eloheinu, be'ahavah uv'ratzon shabat kod'shekhah, v'yanuchu ba Yisrael,  
mekad'shei sh'mekha. Barukh atah Adonai, m'kadesh ha'shabat.*

Our God and God of our ancestors, may our Sabbath rest be acceptable to You. May Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who sanctify Your name, rest on this day. Praised are You, Adonai, who sanctifies the Sabbath.

On all days, the service resumes here.

Kavanah - Spiritual Insight  
CONFESSION

Confession is at the heart of the Yom Kippur liturgy. We cannot become at one with God if we hold within ourselves moral impediments, spiritual corners of recalcitrance, knobs and knots of denial. We must know and admit who we are if we are to transform.

Yom Kippur is like a great mikveh, a great ritual bath that cleanses us if we bring our imperfections, our stubborn insistence on doing things our own perverse way, to the surface of consciousness. Confession allows the healing waters of Yom Kippur to wash away the ways we distance ourselves from God and others. Confession opens the heart, and releases the psychic energy that is used to deny and dissemble, and allows us to apply that power to the task of studying and adopting ways of holiness and truth.

-- Mordecai Finley

SPECIAL ADDITIONS FOR YOM KIPPUR

VIDUI

וידוי

CONFESSION OF SIN

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ, שְׂאִין אָנוּ עֲוֵי פָנִים וְקָשִׁי עֵרְף, לֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטָאנוּ.

*Eloheinu v'elohei avoteinu, tavo l'fanekha t'filatenu, v'al tit'alem mit'chinatenu, sh'ein anu azei fanim u'kshei oref, lomar l'fanekha: Adonai eloheinu v'elohei avoteinu, tzadikim anach'nu v'lo chatanu.*

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU

אשמונו

SHORTER CONFESSION - WE HAVE TRESPASSED

אֲשָׁמְנוּ, בְּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנּוּ דְּפִי. הֶעֱוִינוּ, וְהִרְשָׁעְנוּ, וְדָנּוּ, חָמְסְנוּ, טָפְלָנוּ שִׁקְרָה. יַעֲצֵנוּ רַע, בְּזַבְנוּ, לָצָנוּ, מְרִדְנוּ, נֶאֱצָנוּ, סָרְרָנוּ, עֵוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשִּׁינוּ עֵרְף. רִשָּׁעֵנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתָעֵנוּ.

*Asham'nu, bagad'nu, gazal'nu, dibar'nu dofi. He'evinu, v'hir'shanu, zad'nu, chamas'nu, tafal'nu sheker. Ya'atz'nu rah, kizav'nu, latz'nu, marad'nu, ni'atz'nu, sarar'nu, avinu, pashanu, tzarar'nu, kishinu oref. Rasha'nu, shichat'nu, tiav'nu, ta'inu, ti'tanu.*

We have trespassed; we have dealt treacherously; we have robbed; we have spoken slander; we have acted perversely; we have done wrong; we have acted presumptuously; we have done violence; we have practiced deceit; we have counseled evil; we have spoken falsehood; we have scoffed; we have revolted; we have blasphemed; we have rebelled; we have committed iniquity; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have dealt corruptly; we have committed abomination; we have gone astray; we have led others astray.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עָלֵינוּ, בִּי אֵמֶת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשָׁעְנוּ.

*Sar'nu mi'mitz'votekha u'mi'mish'patekha ha'tovim, v'lo shaveh lanu. V'atah tzadik al kol ha'ba aleinu, ki emet asita v'anach'nu hir'sha'nu.*

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil. What can we say to You, exalted God?

מה נאמר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וְמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אֶתָּה יוֹדֵעַ. אֶתָּה יוֹדֵעַ רְזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֶתָּה חוֹפֵשׁ כָּל חֲדָרֵי בָטָן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אִיזוֹ דָּבָר נֶעְלָם מִמֶּךָ, וְאִיזוֹ נִסְתָּר מִנְּגִיד. וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

What can we tell You, sovereign of the universe? For You know everything, the hidden and the open. You know the mysteries of the universe as well as the secrets of every mortal. You search the deepest recesses of the human soul, and probe all our thoughts and motives. Nothing escapes You, nothing is concealed from You. Therefore, may it be Your will, Adonai our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

Kavanot - Spiritual Insights

The mark of a civilized man is his willingness to re-examine his most cherished beliefs.

-- Justice Oliver Wendell Holmes

Every human being is endowed by his Maker with two eyes. With one he is expected to look at his neighbor, fastening his gaze on his virtues, his excellences, his desirable qualities. With the other eye, he is to turn inward to see his own shortcomings, in order to correct them.

-- Rabbi Israel Salanter

The unexamined life is not worth living.

-- Socrates

Going on means going far; going far means return.

-- Tao Te Tching

There are no mistakes, only lessons.

-- Anonymous

Experience is the name we give to our mistakes.

-- Mark Twain

Hadrakha-Instruction

During the recitation of *Al Cheit* one should stand with head and body slightly bowed, in submissive contrition. Strike the left side of the chest while reciting each of the sins of the following confession litany:

AL CHEIT

עַל חַטָּא

LONGER CONFESSION - THE MULTITUDE OF OUR SINS

עַל חַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרְצוֹן, וְעַל חַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

*Al chet shechatanu l'fanekha b'ohnes uv'ratzon, v'al chet she'chatanu l'fanekha b'imutz ha'lev.*

We have sinned against you willingly and unwillingly; and we have sinned against You by hardening our hearts.

עַל חַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ בְּבִלִי דַעַת, וְעַל חַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתַיִם.

*Al chet she'chatanu l'fanekha biv'li da'at, v'al chet she'chatanu l'fanekha b'vituy s'fatyim.*

We have sinned against You by acting without thinking; and we have sinned against You by speaking perversely.

עַל חַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ בְּגִלוּי עֲרִיוֹת, וְעַל חַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ בְּגִלוּי וּבִסְתֵּר.

*Al chet she'chatanu l'fanekha b'giluy arayot, v'al chet she'chatanu l'fanekha ba'galuy u'vasater.*

We have sinned against You through sexual immorality; and we have sinned against You publicly and

privately.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.  
*Al chet she'chatanu l'fanekha b'da'at uv'mirmah, v'al chet she'chatanu l'fanekha b'dibur peh.*  
We have sinned against You knowingly and deceitfully; and we have sinned against You by corrupt speech.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.  
*Al chet she'chatanu l'fanekha b'hona'at rea, v'al chet she'chatanu l'fanekha b'hirhur ha'lev.*  
We have sinned against You by wronging others; and we have sinned against You by evil thoughts.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה.  
*Al chet she'chatanu l'fanekha bi'vi'dat z'nut, v'al chet she'chatanu l'fanekha b'viduy peh.*  
We have sinned against You by licentiousness; and we have sinned against You by insincere confession.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁנְיָה.  
*Al chet she'chatanu l'fanekha b'zilzul horim u'morim, v'al chet she'chatanu l'fanekha b'zadon u'vi'sh'gagah.*  
We have sinned against You by disrespecting parents and teachers; and we have sinned against You intentionally and unintentionally.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחִזּוֹק יָד, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.  
*Al chet she'chatanu l'fanekha b'chozek yad, v'al chet she'chatanu l'fanekha b'chilul ha'shem.*  
We have sinned against You by violence; and we have sinned against You by desecrating Your name.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטִמְאַת שִׁפְתַּיִם, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה.  
*Al chet she'chatanu l'fanekha b'tum'at s'fatayim, v'al chet she'chatanu l'fanekha b'tip'shut peh.*  
We have sinned against You by foul speech; and we have sinned against You by foolish talk.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיֵצֵר הָרָע, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים.  
*Al chet she'chatanu l'fanekha b'yetzer hara, v'al chet she'chatanu l'fanekha b'yod'im uv'lo yod'im.*  
We have sinned against You through the inclination to evil; and we have sinned against You knowingly and unknowingly.

The Congregation sings together:

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.  
*V'al kulam, eloha s'lichot, s'lach lanu, m'chal lanu, kaper lanu.*  
For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַפַּת שָׂחַד.  
*Al chet she'chatanu l'fanekha b'khachash uv'chazav, v'al chet she'chatanu l'fanekha b'khatpat sho Chad.*  
We have sinned against You by fraud and falsehood; and we have sinned against You

by bribery.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִצּוֹן, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע.  
*Al chet she'chatanu l'fanekha b'latzon, v'al chet she'chatanu l'fanekha bilshon ha'ra.*  
We have sinned against You by mocking; and we have sinned against You by slander.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמִתָּן, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֵּה.  
*Al chet she'chatanu l'fanekha b'masa uv'matan, v'al chet she'chatanu l'fanekha b'ma'akhal uv'mishteh.*

We have sinned against You in our business affairs; and we have sinned against You in eating and drinking.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן.  
*Al chet she'chatanu l'fanekha b'nesekh uv'marbit, v'al chet she'chatanu l'fanekha bin'tiyat garon.*  
We have sinned against You by usury and extortion; and we have sinned against You by false pride.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁקּוֹר עַיִן.  
*Al chet she'chatanu l'fanekha b'si'ach sif'toteinu, v'al chet she'chatanu l'fanekha b'shikur ayin.*  
We have sinned against You by idle gossip; and we have sinned against You by wanton glances.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעִזּוֹת מֵצַח.  
*Al chet she'chatanu b'einayim ramot, v'al chet she'chatanu l'fanekha b'azut metzach.*  
We have sinned against You by haughtiness; and we have sinned against You by effrontery.

The Congregation sings together:

וְעַל כָּל אֵלֶּה אֱלֹהֵי כְּלִיחוֹת, סַלַּח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.  
*V'al kulam, eloha s'lichot, s'lach lanu, m'chal lanu, ka'per lanu.*  
For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּפִרְיַת עַל, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּפִלְלוֹת.  
*Al chet she'chatanu l'fanekha bif'rikat ol, v'al chet she'chatanu l'fanekha bif'lilut.*  
We have sinned against You by rejecting Your commandments; and we have sinned against You by perverting justice.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצַדִּית רַע, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצָרוֹת עַיִן.  
*Al chet she'chatanu l'fanekha b'tz'diyat rea, v'al chet she'chatanu l'fanekha b'tzarut ayin.*  
We have sinned against You by betraying others; and we have sinned against You by envy.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּקָלוֹת רֹאשׁ, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּקַשְׁיוֹת עֲרָף.  
*Al chet she'chatanu b'kalut rosh, v'al chet she'chatanu l'fanekha b'kashyut oref.*  
We have sinned against You by being irreverent; and we have sinned against You by being stubborn.



עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרַע, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרַכִּילוּת.  
*Al chet she'chatanu l'fanekha b'ritzat raglayim l'ha'ra, v'al chet she'chatanu l'fanekha birkhilut.*  
We have sinned against You by running to do evil; and we have sinned against  
You by talebearing.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשָׁבוּעַת שָׁוְא, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֶנֶם.  
*Al chet she'chatanu l'fanekha bish'vuat shav, v'al chet she'chatanu l'fanekha b'sinat chinam.*  
We have sinned against You by swearing falsely; and we have sinned against  
You by causeless hatred.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתִשּׁוּמַת-יָד, וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתַמְהוּז לְבָב.  
*Al chet she'chatanu l'fanekha bit'sumet yad, v'al chet she'chatanu l'fanekha b'tim'hon le'vav.*  
We have sinned against You by breach of trust; and we have sinned against You by confusion of  
values.

The Congregation sings together:

וְעַל כָּלֵם, אֵלֹהִים סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֹּר-לָנוּ.  
*V'al kulam, elohah s'lichot, s'lach lanu, m'chal lanu, ka'per lanu.*  
For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

The Ark is Opened.

YA'ALEH

יעלה

MAY OUR PRAYERS BE ACCEPTED

יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֶרֶב, וַיָּבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר, וַיִּרְאֶה רִנּוּנֵנוּ עַד עֶרֶב.  
*Ya'aleh tachanu'nenu me'erev, v'yavo shav'atenu mi'boker, v'jera'eh rinunenu ad erev.*  
May our supplication rise at nightfall, our plea approach Your presence in the morning, and our  
exultation come at dusk.

יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב, וַיָּבֹא צְדִקְתֵּנוּ מִבֹּקֶר, וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב.  
*Ya'aleh kolenu me'erev, v'yavo tzidkatenu miboker, v'yeraeh pid'yonenu ad erev.*  
May our voices rise in prayer at nightfall, our cause ascend to You in the morning, and redemption  
come to us at dusk.

יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב, וַיָּבֹא סְלִיחַתֵּנוּ מִבֹּקֶר, וַיִּרְאֶה נְאֻקְתֵּנוּ עַד עֶרֶב.  
*Ya'aleh inu'yenu me'erev, v'yavo slichatenu mi'boker, v'yeraeh na'akatenu ad erev.*  
May our penitence rise to You at nightfall, our pardon come before You in the morning, and our cry  
be heard by You at dusk.

יַעֲלֶה מְנוּסָנוּ מֵעֶרֶב, וַיָּבֹא לְמַעַן מִבֹּקֶר, וַיִּרְאֶה כְּפוּרָנוּ עַד עֶרֶב.  
*Ya'aleh m'nusenu me'erev, v'yavo l'ma'ano mi'boker, v'yeraeh kipurenu ad erev.*  
May our trust in You rise up at nightfall, our hope be granted for Your sake in the morning, and our  
atonement come at dusk.

יַעֲלֶה יִשְׁעֵנוּ מֵעֶרֶב, וַיָּבֹא טַהֲרָנוּ מִבֹּקֶר, וַיִּרְאֶה חַנוּנּוֹ עַד עֶרֶב.

*Ya'aleh yish'enu me'erev, v'yavo toharenu mi'boker, v'yira'eh chinunenu ad erev.*  
 May our deliverance mount at nightfall, our cleansing come to us in the morning, and Your favor  
 come to us at dusk.

**יַעֲלֶה זְכוּרֵינוּ מֵעֶרֶב, וַיָּבֹא וְעִוְדֵנוּ מִבֹּקֶר, וַיִּרְאֶה הַדְּרֹתֵינוּ עַד עֶרֶב.**  
*Ya'aleh zikhronenu me'erev, v'yavo vi'udenu mi'boker, v'yera'eh hadra'tenu ad erev.*  
 May our remembrance rise to You at nightfall, our assemblage be acceptable to You in the morning,  
 and Your glory shine upon us at dusk.

**יַעֲלֶה דְּפִקְנוּ מֵעֶרֶב, וַיָּבֹא גִילָנוּ מִבֹּקֶר, וַיִּרְאֶה בְּקִשְׁתָּנוּ עַד עֶרֶב.**  
*Ya'aleh dofkenu me'erev, v'yavo gilenu mi'boker, v'yira'eh bakashatenu ad erev.*  
 May our knocking at Your gates be heard at nightfall, our joy come to us in the morning, and our  
 petition be granted at dusk.

**יַעֲלֶה אֲנִקְתָּנוּ מֵעֶרֶב, וַיָּבֹא אֱלֵיךְ מִבֹּקֶר, וַיִּרְאֶה אֵלֵינוּ עַד עֶרֶב.**  
*Ya'aleh en'katenu me'erev, v'yavo elaykha mi'boker, v'yera'eh eleinu ad erev.*  
 May our cry rise up to You at nightfall, our plea reach Your presence in the morning, and Your mercy  
 be shown to us at dusk.

The Ark is closed.

**SHOMEA T'FILAH**

**שמע תפלה**

**THE ONE WHO HEARS PRAYER**

**שִׁמְעֵ תַפְלָה, עֲרִיךְ כָּל בֶּשֶׂר יָבֹאוּ. יָבֹא כָּל בֶּשֶׂר לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יי. יָבֹאוּ וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ  
 אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ. בָּאוּ נִשְׁתַּחֲוֶה וְנִכְבְּרָעָה, נִבְרָכָה לְפָנֶי יי עוֹשֵׁנוּ.**

*Shome'ah t'filah, adekha, kol basar yavo'u. Yavo kol basar l'hishtachavot l'fanekha Adonai. Yavo'u  
 v'yishtachavu l'fanekha Adonai, vi'khabdu l'sh'mekha. Bo'u nishtachaveh v'nikh're'ah, niv'rekhah  
 lifnei Adonai osenu.*

O God who hears prayer, to You shall all creatures come.  
 They shall come and worship before You, and render homage to Your name.  
 Come, let us worship and bow down; let us bend the knee before the Lord, our Maker. Come, let us  
 sing to the Lord; let us acclaim the Rock of our deliverance.

**לְכוּ גִרְנָנָה לַיי, נְרִיעָה לְצוֹר יִשְׁעֵנוּ. נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרֹת נְרִיעַ לוֹ. צֶדֶק וּמִשְׁפָּט מְכוּן  
 בְּסִינַי, חֶסֶד וְאֱמֶת יִקְדְּמוּ פָּנֶיךָ. אֲשֶׁר יַחֲדוּ נִמְתִּיק סוֹד בְּבֵית אֱלֹהִים נִחַלְךָ בְּרַגְשׁ. אֲשֶׁר לוֹ הַיָּם  
 וְהוּא עָשָׂהוּ, וַיַּבְשֶׁת יַדָּיו יָצְרוּ. אֲשֶׁר בָּיְדוֹ נִפְּשׁ כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר אִישׁ.**

*L'khu neran'nah l'Adonai, nari'ah l'tzur yishenu. Nekadmah panav b'todah, biz'mirot nari'ah lo.  
 Tzedek u'mishpat m'khon kisekh, chesed v'emet yekadmu panekha. Asher yachdav namtik sod b'veit  
 elohim nehalekh b'regesh. Asher lo ha'yam v'hu asahu, v'yabeshet yadav ya'tzaru. Asher b'yado  
 nefesh kol chai, v'ru'ach kol b'sar ish.*

Let us draw near to the Lord with thankfulness; let us acclaim the Lord with songs of praise.  
 Righteousness and justice sustain God's throne; love and truth attend God always. The sea is God's,  
 who made it, whose hands formed the dry land. In God's hand is the life of every creature, the spirit of  
 every human being.

HA'N'SHAMA LAKH

הנשמה לך

THE SOUL IS YOURS

הַנְּשָׁמָה לְךָ וְהַגּוּף פְּעֻלָּתְךָ, חוֹסֵה עַל עַמְלָתְךָ. הַנְּשָׁמָה לְךָ וְהַגּוּף שְׁלֶךָ, יְיָ, עֲשֵׂה לְמַעַן שְׁמֶךָ. אֶתְּנֶנּוּ עַל שְׁמֶךָ, יְיָ, עֲשֵׂה לְמַעַן שְׁמֶךָ. בְּעִבּוּר כְּבוֹד שְׁמֶךָ, כִּי אֵל חַנּוּן וְרַחוּם שְׁמֶךָ. לְמַעַן שְׁמֶךָ יְיָ, וְסַלַּחֲתָ לְעֹוֲנֵינוּ, כִּי רַב הוּא.

*Ha'n'shamah lakh v'ha'guf pa'alakh, chusah al amalakh. Han'shamah lakh v'haguf shelakh, Adonai, aseh l'ma'an sh'mekha. L'ma'an shim'kha Adonai, v'salach'ta la'avonenu ki rav hu.*

The soul is Yours, the body is Your creation; have compassion on Your handiwork. The soul is Yours, the body is Yours; forgive us Adonai, for the sake of Your name. We have come trusting in You, Adonai, deal kindly for Your name's sake. Gracious and compassionate God, forgive us, for numerous are our sins.

## Kavanah - Spiritual Insight

## PRELUDE TO THE "THIRTEEN ATTRIBUTES"

Who has ever lived who did not sin? Is there any mortal untainted by iniquity? No one is free of all transgression; therefore, all stand in need of God's forgiveness. Our ancestors sinned at the very foot of Sinai, where the command of God had just been proclaimed. Though they had pledged "we will do, we will obey," they soon broke their promise of loyalty to God. Faithlessly, they broke the commandments of the Lord; they fashioned and worshiped a calf of gold. How wondrous then, was God's compassion; for God did not destroy the rebellious people. Subduing the Divine wrath, God forgave our ancestors, revealing the thirteen aspects of Divine mercy. Now we, O Lord, come before You in contrition, recalling those same attributes of Your compassion. As You had mercy upon our ancestors, have mercy also upon us, we pray; for we, O God, have also sinned. We too, forsake and break our pledge; we too, worship the work of our own hands; we, too, make of gold a god; we, too, cast off the Torah's yoke. Show compassion, O Lord; forgive our sins; for we, like our ancestors, need Your pardon.

-- Hershel Matt (adapted)

**THE THIRTEEN ATTRIBUTES OF GOD**

וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא:

*Va'ya'avor Adonai al panav va'yikra:*

יי יי, אֵל רַחוּם וְחַנוּן, אֵרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת. נֹצֵר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן וּפְשָׁע  
וְחַטָּאָה, וְנִקָּה.

*Adonai Adonai, el rachum v'chanun, erekh apayim, v'rav chesed va'emet. Notzer chesed la'alafim,  
noseh avon va'fasha v'chata'ah, v'nakeh.*

"Then Adonai passed before Moses and proclaimed: "Adonai is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."

וְסַלַּחְתָּ לְעֹנֵנוּ וּלְחַטָּאתֵנוּ וְנָחָלְתָּנוּ.

*V'salachta la'avonenu ul'chatatenu u'nechal'tanu.*

"Pardon our iniquity and our sin; take us to be Your own."

סַלַּח לָנוּ אֱבִינוּ כִּי חָטָאנוּ, מַחֵל לָנוּ מִלְכָּנוּ כִּי פָשַׁעְנוּ, כִּי אַתָּה, אֲדֹנָי,  
טוֹב וְסַלַּח וְרַב חֶסֶד לְכֹל קוֹרְאֶיךָ.

*S'lach lanu avinu ki chatanu, m'chal lanu malkenu ki fashanu, ki ata, Adonai, tov v'salach v'rav  
chesed l'khol kor'ekhah.*

Forgive us, Adonai, for we have sinned; pardon us, our sovereign, for we have transgressed. For You, Adonai, generously forgive; great is Your love for all who call upon You.

**A YOM KIPPUR PRAYER**

On this night of atonement, we pray, sustain us and strengthen us. Keep us mindful of the meaning of the prayers we utter; make us sensitive to the purposes of the fast we have begun. Keep us hungry for truth, and give us the will to seek it. Keep us hungry for justice, and give us the courage to pursue it. Keep us hungry for peace, and give us the strength to work for it. Keep us hungry for righteousness, and give us the determination to live it. Keep us hungry for love, and give us the understanding to earn it. Keep us hungry for reconciliation, and give us the wisdom to obtain it. Keep us hungry for Your forgiveness, and give us the humility to ask for it. On this night of atonement, O God, sustain us and strengthen us.

-- Mahzor Hadash

## SHEMA KOLEINU

שמע קולנו

## HEAR OUR VOICE

שמע קולנו, יי אלהינו, חוס ורחם עלינו, וקבל ברחמים ובכרצון את תפלתנו. השיבנו יי אליך ונשובה, חדש ימינו בקדום. אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו. אל תשליכנו לעת זקנה, ככלות כחנו אל תעזבנו. אל תעזבנו, יי אלהינו, אל תרחק ממנו.

*Sh'ma kolenu, Adonai eloheinu, chus v'rachem aleinu, v'kabel b'rachamim uv'ratzon et t'filatenu. Hashiveu Adonai elechha v'nashuvah, chadesh yameinu k'kedem. Al tash'likhenu me'li'fanecha, v'ruach kadshecha al t'kak mimenu, al tash'likhenu l'et ziknah, kikhlot kochenu al ta'az'venu. Al ta'az'venu, Adonai eloheinu, al tir'chak mimenu.*

Hear our voice, Adonai our God; spare us, pity us, accept our prayer in Your gracious love. Turn us to You, Adonai, and we shall return; Renew us as in days of old. Do not banish us from Your presence; do not deprive us of Your holy spirit. Do not cast us off in old age; when our strength declines, do not forsake us. Do not forsake us, Adonai our God; do not make Yourself distant from us.

## AL TA'AZVEINU

אל תעזבנו

## DO NOT FORSAKE US

אלהינו ואלהי אבותינו, אל תעזבנו ואל תשחנו, ואל תכלימנו ואל תפר בריתך אתנו. קרבנו לתורתך, למדנו מצותיך, הורנו דרכיך, הט לבנו ליראה את שמך, ומול את לבבנו לאהבתך, ונשוב אליך באמת ובלב שלם. ולמען שמך הגדול תמחל ותסלח לעוננו, ככתוב בדברי קדשך: למען שמך יי, וסלחת לעוני כי רב הוא.

*Eloheinu v'elohei avoteinu, al ta'azvenu v'al tit'shenu, v'al takhlmenu v'al tafer b'ritkha itanu. Karvenu l'toratekha, lamdeni mitzvotekha, horenu d'rakhekha, chat libenu l'yirah et sh'mekha, u'mol et l'avenu l'ahavatekha, v'nashuv elekha be'emet uv'lev shalem. Ul'ma'an shimkha ha'gadol timchal v'tislach la'avonenu, ka'katuv b'divrei kodshekha. L'ma'an shimkha Adonai, v'salachta la'avoni ki rav hu.*

Our God and God of our ancestors, do not abandon or forsake us; do not shame us; do not break Your covenant with us. Bring us closer to Your Torah; teach us Your commandments; show us Your ways. Incline our hearts to revere You; purify our hearts to love You. So that we return to You sincerely and wholeheartedly. Forgive and pardon our iniquities, as it is written in Your Holy Scriptures: "For Your own sake, Adonai, pardon my sin though it is great."

KI ANU AMECHA

כי אנו עמך

WE ARE YOUR PEOPLE, YOU ARE OUR GOD

אלהינו ואלהי אבותינו, סלח לנו מחל לנו, כפר-לנו.

*Eloheinu v'elohei avoteinu, s'lach lanu m'chal lanu, ka'per lanu.*

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

אנו בניך ואתה אבינו.	כי אנו עמך, ואתה אלהינו;
אנו קהלתך, ואתה חלקנו.	אנו עבדיך, ואתה אדוננו;
אנו צאנך, ואתה רוענו.	אנו נחלתך, ואתה גורלנו;
אנו פועלתך, ואתה יוצרנו.	אנו ברמך, ואתה נוטרנו;
אנו סגלתך, ואתה קרובנו.	אנו רעייתך, ואתה דודנו;
אנו מאמריך, ואתה מאמירנו.	אנו עמך, ואתה מלכנו;

*Ki anu amekha, v'atah eloheinu; anu vanekha v'atah avinu.**Anu avadekha, v'atah adonenu; anu k'halekha, v'atah chelkenu.**Anu nach'latekha, v'atah goralenu; anu tzonekha, v'atah ro'enu.**Anu kharmekha, v'atah not'renu; anu fe'ulatekha, v'atah yotz'renu.**Anu ra'ayatekha, v'atah dodenu; anu s'gulatekha, v'atah k'rovenu.**Anu amekha, v'atah malkenu; anu ma'amirekha, v'atah ma'amireinu.*

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 heritage. We are Your possession, 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 faithful, and You are our beloved. We are Your companion, and You are our beloved. We are Your treasure, and You are our kin. We are Your people, and You are our sovereign. We praise You, and You glorify us.

אנו עזי פנים, ואתה רחום וחנון; אנו קשי ערף ואתה ירך אפים; אנו מלאי עון, ואתה מלא רחמים; אנו ימינו כצל עובר, ואתה הוא ושנותיך לא יתמו.

*Anu azei fanim, v'atah rachum v'chanun; anu k'shayei oref v'atah erekh apayim; anu m'le'ei avon, v'atah ma'lei rachamim; anu ya'menu k'tzel over, v'atah hu u'shnotekha lo yitamu.*

We are arrogant; but You are merciful. We are obstinate; but You are patient. We are laden with sin; but You abound in compassion. We are as a passing shadow; but You are eternal.

Minhag - Tradition

*Avinu Malkenu* is a liturgical highlight of the Days of Awe. It is traditionally said during the Rosh Hashanah Evening Service, and then four additional times before the closing blast of the shofar at the end of the Yom Kippur Ne'ila service. For many, it would hardly be Rosh Hashanah or Yom Kippur without *Avinu Malkenu*. *Avinu Malkenu*, though a simple folk prayer that grew through the ages, contains a great deal. One idea which stands out is the very repetitive use of *Avinu* (our Father) and *Malkenu* (our King). Current from early times onward, these two divine epithets represent two opposite, yet complementary, attributes of God. God is the merciful Parent, and at the same time, the just Ruler. The world is balanced, says the Midrash, between absolute compassion and rigorous application of justice.

-- Gates of Understanding 2 (adapted)

The Congregation resumes together here and the Ark is opened.

AVINU MALKENU

אבינו מלכנו

OUR FATHER, OUR KING

אָבִינוּ מַלְכֵינוּ שְׁמַע קוֹלֵנוּ

*Avinu Malkeinu sh'ma koleinu.*  
Avinu Malkeinu, hear our voice.

אָבִינוּ מַלְכֵינוּ חָטְאָנוּ לְפָנֶיךָ.

*Avinu Malkeinu chatanu l'fanekha.*  
Avinu Malkeinu, we have sinned against You.

אָבִינוּ מַלְכֵנוּ חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפְּנוּ.

*Avinu Malkeinu chamol aleinu v'al olaleinu v'tapeinu.*  
Avinu Malkeinu, have compassion on us and on our children.

אָבִינוּ מַלְכֵנוּ בְּלֵה דָבָר וְחַרְבַּ וְרָעַב מֵעַלֵינוּ

*Avinu Malkeinu ka'le dever v'cherev v'ra'av me'aleinu.*  
Avinu Malkeinu, make an end to sickness, war and famine.

אָבִינוּ מַלְכֵנוּ בְּלֵה כָּל צָר וּמִשְׁטֵיץ מֵעַלֵינוּ.

*Avinu Malkeinu ka'le kol tzar umastin me'aleinu.*  
Avinu Malkeinu, make an end to all oppression.

אָבִינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים

*Avinu Malkeinu kotveinu b'sefer chayim tovim.*  
Avinu Malkeinu, inscribe us into the Book of Life.

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

*Avinu Malkeinu chadesh aleinu shanah tovah.*  
Avinu Malkeinu, let the new year be a good year for us.

אָבִינוּ מַלְכֵנוּ הָרַם קַרְןֵי יִשְׂרָאֵל עַמּוֹךְ.

*Avinu Malkeinu ha'rem keren Yisrael amekha.*  
Aviinu Malkeinu, give strength to Your people Israel.

אָבִינוּ מַלְכֵנוּ הַנּוֹרָא וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.  
*Avinu Malkeinu choneinu va'aneinu ki ain banu ma'asim, aseh imanu tz'dakah va'chesed v'hoshenu.*  
Avinu Malkeinu, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.

The Ark is closed.

**KADDISH SHALEM**

**קדיש שלם**

**THE COMPLETE KADDISH**

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרֻעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֲגָלָא וּבְזִמָּן קָרִיב וְאָמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'meh raba. Be'alma di v'ra kir'utei, v'yamlikh malkhutei b'chayeikhon uv'yomeikhon uv'chayei d'khol beit Yisrael. Ba'agala u'vizman kariv v'imru amen.*

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established in our lifetime and in that of the entire house of Israel. And let us say: Amen.

Congregation and Cantor:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעָלְמֵי עָלְמַיָּא:  
*Y'hei sh'meh raba m'varakh l'alam u'l'almei almaya.*  
May God's great name be praised to all eternity.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעֵלְמָא וְלְעָלְמֵי עָלְמַיָּא מְכַל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא, דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

*Yitbarakh v'yishtabach v'yitpa'ar v'yitromam v'yitnaseh v'yithadar v'yitaleh v'yithalal sh'meh d'kudsha b'rikh hu. L'eila ul'eila mi'kol birkhatah v'shiratah tush'bechatah v'nechematah d'amiran b'alma, v'imru amen.*

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

תְּתַקַּבַּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל קְדָם אַבּוּהוֹן דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן: יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן: עֲשֵׂה שְׁלוֹם בְּמִרוּמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Tit'kabel tzelot'hon d'khol (beit) Yisrael kadam avuhon di vishmayah v'imru amen. Y'hei shlama raba min sh'maya v'chayim aleinu val kol Yisrael, v'imru amen. Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru, amen.*

**CONCLUSION OF SERVICE**



All rise.

ALEINU

עלינו

עלינו לשבת לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגווי הארצות, ולא שמנו  
במשפחות האדמה, שלא שם חלקנו בהם, וגרלנו ככל המונם

*Aleinu l'shabe'ach la'adon ha'kol, la'tet g'dulah l'yotzer b'reishit, shelo asanu k'goyei ha'aratzot  
v'lo samanu k'mishpechot ha'adama, shelo sam chel'keinu ka'hem v'goralenu k'khol ha'monam*

We bow at Kor'im and rise at Lif'nei.

ואנחנו כורעים ומשתחוים ומודים, לפני מלך, מלכי המלכים, הקדוש ברוך הוא.

*Va'anachnu kor'im umishtachavim umodim, lif'nei melekh mal'khei ha'mlakhim, ha'kadosh  
barukh hu.*

שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים, הוא  
אלהינו אין עוד. אמת מלכנו אפס זולתו, כפתוב בתורתו: וידעת היום והשבת אל לבבך, כי יי  
הוא האלהים בשמים ממעל, ועל הארץ מתחת, אין עוד:

*She'hu noteh sha'mayim v'yosed aretz, umoshav y'karo ba'sha'mayim mi'ma'al, ush'kхинat uzo  
b'gov'hei m'romim, hu eloheinu ein od. Emet mal'kenu efes zulato, ka'katuv b'torato: v'yadata  
ha'yom va'hashevota el l'vavekha, ki Adonai hu elohim ba'sha'mayim mi'ma'al, v'al ha'aretz  
mi'tachat, ein od.*

Let us now praise God of all things; let us acclaim the Author of creation, who made us unlike the pagans who surrounded us, unlike the heathens of the ancient world, who made our heritage different from theirs and assigned to us a unique destiny. For we bend the knee and reverently bow before the supreme sovereign, the Holy One, who is to be praised, who spread forth the heavens and established the earth, and whose glorious presence can be found everywhere. Adonai is our God; there is no other. Truly, our sovereign Adonai is incomparable. As it is written in the Torah: "This day accept, with mind and heart, that Adonai is God of heaven and earth; there is no other."

על בן נקודה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ והאלילים  
פרות יפרתון. לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך. להפנות אליך כל רשעי  
ארץ. יפירו וידעו כל יושבי תבל, כי לך תברע כל ברך, תשבע כל לשון: לפניך יי אלהינו  
יכרעו ויפלו. ולכבוד שמך יקר יתנו. ויקבלו כלם את עול מלכותך. ותמלך עליהם מהרה לעולם  
ועד. כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד:

*Al ken n'kaveh l'kha Adonai eloheinu, li'rot m'herah b'tif'eret uzekha, l'ha'avir gilulim min ha'aretz  
v'ha'elilim karot yi'karetun. L'taken olam b'mal'khut Sha'dai, v'kol yoshvei tevel, ki l'kha tikh'ra kol  
berekh, tishava kol lashon. L'fanekha Adonai eloheinu yikh'r'u v'yipolu. V'likhvod shim'kha y'kar  
yitenu. Vi'kablu khulam et ol mal'khutekha. V'timlokh aleihem m'herah l'olam va'ed. Ki ha'mal'khut*

*shelkha hi, ul'olmei ad timlokh b'khavod.*

Because we believe in You, O God, we hope for the day when Your majesty will prevail, when all false gods will be removed, and all idolatry will be abolished; when the world will be made a kingdom of God, when all humanity will invoke Your name, and the wicked will be turned to You. May all who live be convinced that to You every knee must bend, every tongue must vow loyalty. Before You may all bow in reverence, proclaiming Your glory, accepting Your sovereignty. May Your reign come soon and last forever; for sovereignty is Yours alone, now and evermore.

בְּכַתוּב בְּתוֹרָתְךָ, ייִ יִמְלֹךְ לְעוֹלָם וָעֶד: וְנִאֶמַר, וְהָיָה ייִ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה ייִ  
אֶחָד, וְשֵׁמוֹ אֶחָד:

*Ka'katuv b'toratekha, Adonai yim'lokh l'olam va'ed: V'ne'emar, v'haya Adonai l'melekh al kol ha'aretz, ba'yom ha'hu yi'hiyeh Adonai echad, ush'mo echad.*

So is it written in Your Torah: "Adonai shall reign for ever and ever." The prophet too, proclaimed this promise: "Adonai shall be sovereign over all the earth; that day Adonai shall be One and God's name One."

Kavanah - Spiritual Insight  
CHILDREN OF THE ONE GOD

The Jewish people were the first to whom the truth was revealed that there is only One God in the world, who is the God of all nations and all peoples, and who is interested in the welfare and happiness of all people. Israelites and Moabites may be enemies of one another, just as fire and water appear to be. But One God created both of them, and one does not have more privileges in the world than the other. What is it that Israelites and Moabites have in common? They are both children of One God.

-- Simon Greenberg

Kavanot - Spiritual Insights  
MOURNERS' KADDISH

MAY THE MEMORIES INSPIRE US

May the memories of our loved ones inspire us to seek in our lives those qualities of mind and heart which we recall with special gratitude. May we help bring closer to fulfillment their highest ideals and noblest strivings. May the memories of our loved ones deepen our loyalty to that which cannot die: Our faith, our love, and devotion to our heritage. As we ponder life's transience and frailty, help us, O God, to use each precious moment wisely, to fill each day with all the compassion and kindness which You have placed within our reach. Thus will the memories of our loved ones abide among us as a source of undying inspiration and enduring blessing.

-- *Mahzor Hadash*

BEYOND DESPAIR

When calamity comes - a business or professional failure, a painful illness, a consuming disease, a broken limb, a broken heart - the dark mantle of melancholy casts its pall over us and we are enveloped by clouds of meaninglessness and bitterness and foreboding....At times of death and failure and despair, when we can turn to no one else (for no one else seems to understand, or to care, or to truly listen) we can turn to God in prayer.

-- Samuel Dresner

THE HOLINESS OF GOD

O God, whom we acclaim as holy, human reason cannot fathom You. Though we strive to sense Your presence, yet You remain ever above and beyond us. Though You reveal Yourself in the marvels of nature, and have manifested Yourself in the glory of Your law, yet are these revelations but as flashes of lightning from the cloud of mystery which ever enshrouds YOU. In vivid imagery, prophets and psalmists of old sought to convey their reverence and awe, drawing visions of You enthroned on high, with hosts of celestial beings singing Your praise. For the words of mortals are so woefully wanting, mere human utterance so sadly inadequate. Our limitations make all praise seem trivial; our impurity sullies even noble speech. So, let angels, pure beyond human attainment, adore You, and imagined seraphim utter their flaming praise. Let our prayer rise to You on their wings, let their mouths give voice to it in heavenly harmonies: "Holy, holy, holy is the Lord of hosts; the whole world is filled with God's glory."

-- E. Kohn & B. Saul

THE GIFT OF MEMORY

We thank You, O God of life and love, for the resurrecting gift of memory which endows Your children, fashioned in Your image, with the God-like sovereign power to give immortality through love. Praised be You, O God, who enables Your children to remember.

-- Morris Adler

THE KADDISH

The Kaddish is not a prayer for the dead, but a mandate to the living. It bids us to rise above our sorrow, and fixes our view upon the welfare of humanity. It lifts our hope and directs our vision to a day when all shall at last inhabit the earth as children of the one God, when justice shall reign supreme, in peace.

-- Richard C. Hertz

## KADDISH YATOM

קדיש יתום

## MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי  
 דְּכָל בֵּית יִשְׂרָאֵל. בְּעֻלְמָא וּבְזִמְנָא קָרִיב וְאִמְרוּ אָמֵן:

Congregation followed by mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וּלְעָלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקָדְשָׁא בְּרִיךְ הוּא  
 לְעֻלְמָא וּלְעֻלְמָא מְכַל בְּרַכְתָּא וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנַחֲמָתָא, דְּאִמְרֵינוּ בְּעֻלְמָא, וְאִמְרוּ אָמֵן:  
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:  
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

*Yit'gadal v'yit'kadash sh'meh raba be'alma di v'ra khir'utei v'yam'likh mal'khutei b'chayeikhon  
 u'v'yomeikhon u'v'chayei d'khol beit Yisrael ba'agalah u'vizman kariv v'imru: amen,*

*y'hei shmei rabah mevorakh l'olam u'l'olmei olmaya.*

*Yit'barakh v'yish'tabach v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'mei  
 d'kudshah b'rikh hu. L'eila u-l'eila min kol bir'khatah v'shiratah tush'bechata v'nechamatah  
 d'amiran b'alma v'imru: amen.*

*Y'he shlama raba min sh'maya v'chayim aleinu v'al kol Yisrael, v'imru amen.*

*Oseh shalom b'imromav hu b'rachamav ya'aseh shalom aleinu v'al kol Yisrael, v'imru amen.*

Magnified and sanctified be the great name of God, in the world created according to the Divine will.  
 May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And  
 let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy  
 One, whose glory is above all the praises, hymns, and songs of adoration which human beings can  
 utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all of Israel. And let us say:  
 Amen.

Kavanah - Spiritual Insight  
DRAW US CLOSER

Eternal God, in whose name we have gathered, lift our thoughts that we may renew our minds; and lead us beside the still waters so that we may restore our souls. We thank You, Adonai, for our hallowed memories and for our abiding hopes. Help us to show that we are Your children by giving ourselves faithfully to Your tasks. Help us to convert our convictions into conduct and our commitments into deeds. Help us to narrow the gap between our principles and our practices, between our aspirations and our actions. Keep us from blaming others for our own faults; help us to heal the wounds we have thoughtlessly inflicted. Help us to face defeat with courage and to carry success with humility. Keep us from the pride that blinds the mind and from the anger that locks the heart. Make us loyal to our convictions in the face of falsehood; but help us to speak the truth in love. On this sacred night, draw us closer to Your teachings, closer to our people, and closer to You. Amen.

-- Mahzor Hadash

ADON OLAM

אֲדוֹן עוֹלָם

בְּתֵרֵם כָּל יְצִיר נִבְרָא.  
אֲזִי מֶלֶךְ שְׂמוֹ נִקְרָא.  
לְבָדוֹ יִמְלֹךְ נֹרָא.  
וְהוּא יְהִיָּה, בְּתַפְאֲרָה.  
לְהַמְשִׁיל לּוֹ לְהַחְבִּירָה.  
וְלוֹ הָעֹז וְהַמְשָׁרָה.

וְצוּר חֲבֻלִי בְּעֵת צָרָה.  
מִנַּת כּוֹסֵי בַיּוֹם אֶקְרָא.

בְּעֵת אִישָׁן וְאֶעִירָה.  
יְיָ לִי וְלֹא אִירָא

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,  
לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל,  
וְאַחֲרַי בְּכָלוֹת הַכּוֹל,  
וְהוּא הָיָה, וְהוּא הָיָה,  
וְהוּא אֶחָד וְאֵין שְׁנַי,  
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,

וְהוּא אֵלֵי וְחַי גֹּאֲלִי,  
וְהוּא נְסִי וּמְנוּס לִי

בְּיָדוֹ אֶפְקִיד רוּחִי,  
וְעַם רוּחִי גְּוִיָּתִי,

*Adon olam asher malakh, b'terem kol y'tzir ni'vra.  
L'et na'asah b'cheftzo kol, a'zai melekh sh'mo nikra.*

*V'acharei kikhlot ha'kol, l'vado yim'lokh nora.  
V'hu ha'ya, v'hu ho've, v'hu y'hiyeh, b'tifara.*

*V'hu echad v'ain sheni, l'hamshil lo l'ha'chbira.  
B'li reshit b'li takhlit, v'lo ha'oz v'ha'misra.*

*V'hu eli v'chai go'ali, v'tzur chevli b'et tzara.  
V'hu nisi umanos li m'nat kosi b'yom ek'ra.*

*B'yado afkid ruchy, b'et ishan v'a'ira.  
V'im ruchy g'viyati, Adonai li v'lo ira.*

The Eternal Adonai reigned alone while yet the universe was naught;  
When by Divine will all things were wrought,  
God's sovereign name was first known. And when this all shall cease to be  
In dread splendor shall God yet reign;  
God was, God is, God shall remain in glorious eternity.  
For God is one, no other shares God's nature or uniqueness;  
Unending and beginningless, all strength is God's; all sway God bears.  
Acclaim the living God to save, my Rock while sorrow's toils endure,  
My banner and my stronghold sure, the cup of life whene'er I crave.  
I place my soul within God's palm before I sleep as when I wake,  
And though my body I forsake, rest in Adonai in fearless calm.

לְשָׁנָה טוֹבָה  
תְּכַתֵּב וְתַחַתֶּם  
תְּכַתֵּב וְתַחַתְּמִי  
תְּכַתֵּבוּ וְתַחַתְּמוּ  
תְּכַתֵּבְנָה וְתַחַתְּמֶנָּה

*L'shana tova  
tikatev v'techatem  
tikatvi v'techatmi  
tikatevu v'techatemu  
Tikatavna v'techatamnu*

May it be Your will, Adonai our God and God of our ancestors, that we be blessed with a good and sweet new year.

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

Kavanah - Spiritual Insight  
WE INSCRIBE OURSELVES

"In the Book of Life" must be understood in a spiritual sense. We are not asking for mere existence; we are asking for a life of special quality. And whether or not the prayer is answered depends largely on us. If we remain enslaved by our passions, if we are so unmoved by the love of God that we fail to repent and to return to God, then we have forfeited a year of true life. However, if we love God, if we put our trust in God, if we enlist in God's service and take upon ourselves the yoke of serving the will of Heaven, we thereby inscribe ourselves in the Book of Life!

--Based on the Baal Shem Tov

**END OF YOM KIPPUR EVENING SERVICE**