Machzor Birkat Shalom

קָּק חַבּוֹרָה שָלוֹם
Havurat Shalom
Somerville, Massachusetts
Machzor Birkat Shalom

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We would love to hear from those of you who are using this Machzor.

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Order of prayer services for Rosh Hashanah

Ma’ariv — Evening service 8

Shaḥarit — Morning service 64
   Amidah for Rosh Hashanah morning 119

Torah service 169
   Torah reading for the first day 174
   Torah reading for the second day 177
   Haftarah for the first day 187
   Haftarah for the second day 190

Sounding the shofar 201

Musaf — Additional service 203

Tashlikh 249

Minḥah — Afternoon service 250
Order of prayer services for Yom Kippur

<table>
<thead>
<tr>
<th>Service</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kol Nidrei</td>
<td>276</td>
</tr>
<tr>
<td>Ma'ariv — Evening service</td>
<td>8</td>
</tr>
<tr>
<td>Seliḥot for Yom Kippur evening</td>
<td>36</td>
</tr>
<tr>
<td>Shaḥarit — Morning service</td>
<td>64</td>
</tr>
<tr>
<td>Amidah for Yom Kippur morning</td>
<td>145</td>
</tr>
<tr>
<td>Torah service</td>
<td>169</td>
</tr>
<tr>
<td>Torah reading for Yom Kippur</td>
<td>179</td>
</tr>
<tr>
<td>Haftarah for Yom Kippur</td>
<td>192</td>
</tr>
<tr>
<td>Yizkor — Memorial service</td>
<td>280</td>
</tr>
<tr>
<td>Musaf — Additional service</td>
<td>286</td>
</tr>
<tr>
<td>Minhāh — Afternoon service</td>
<td>332</td>
</tr>
<tr>
<td>Ne'ilaḥ — Concluding service</td>
<td>376</td>
</tr>
<tr>
<td>Havdalah</td>
<td>412</td>
</tr>
<tr>
<td>Shirim — Songs</td>
<td>414</td>
</tr>
</tbody>
</table>
Introduction

We come together as a community on the High Holidays, on Rosh Hashanah and Yom Kippur, to celebrate the New Year, to confront ourselves, to pray and to reflect. Whether you engage in this practice regularly or occasionally, we hope you will find this machzor meaningful. At Havurat Shalom, where we have dedicated ourselves to creating a truly egalitarian liturgy for Shabbat, we feel we need this balanced and accessible liturgy as much or moreso at this time of the year.

For many years, Havurah members have been adapting the liturgy for the High Holidays and adding it to binders we called “anthologies”. Building on the efforts of those members, we proudly and humbly present the fruits of our efforts: the complete Rosh Hashanah and Yom Kippur machzor in one volume.

The Hebrew of our machzor incorporates all the adaptations of the traditional High Holiday liturgy that were made previously by Havurat Shalom and placed in our Rosh Hashanah and Yom Kippur Anthology. The Hebrew that was not previously addressed has been adapted in a similar manner.

The English translation and transliterations prepared previously have been incorporated. Additional translations have been written with the intention of providing a fairly literal key to the meaning of the Hebrew, but also to be texts that worshippers can pray from. It is possible that these translations will be revised and refined in future editions. An attempt has been made to align the Hebrew, English, and transliterations in order to enable readers to move among them easily.

The Hebrew and translations have been crafted to conform to the principles of the original Havurat Shalom prayer book, Siddur Birkat Shalom. This includes use of egalitarian language, greater variety of appellations and images for God, greater depth and openness in the portrayal of non-Jews, focus on the evil in the world as opposed to “evil people” and increased emphasis on our being a part of the vast web of life, and the divinity within us and in all of creation.

In addition to adapting the traditional machzor, we have added an original meditation to remind us of our potential goodness as we face our wrongdoings, in order to help us in our teshuvah.

Although much has changed in our lives and in the world since our original work began on the first Havurat Shalom siddur thirty years ago, we hope this newest volume will continue our long tradition of revising and opening the liturgy in order to help us all to open our hearts in prayer.

Havurat Shalom Machzor Committee
Notes on Second Edition

The first edition of *Machzor Birkat Shalom* was produced more than seven years ago during the course of a spring and summer. There were some prayers where we wished to do further editing but were constrained by deadlines. After the Machzor's printing, we also discovered typographical and other errors in both the English and the Hebrew. In addition, since 2014, Havurat Shalom has been able to incorporate non-gendered Hebrew for prayers which previously had different options for male and female *daveners*. We are excited to present the second edition where the errors have (hopefully) all been corrected, where some of the issues we were wrestling with have been further developed and where the non-gendered language adopted in our *Shabbat* prayerbook is reflected in our *Machzor*. We have retained the same pagination as the original printing to facilitate *daveners* being able to follow the service no matter which edition they are using.

Sources

This *machzor* is the fruit of many people’s labors. The committee responsible for working over the material in this *machzor* consisted of:

- Aliza Arzt
- Reena Kling
- Cindy Blank-Edelman
- Meredith Jay Arzt Porter
- Emily Aviva Kapor
- Lawrence Rosenwald

Much of this work, particularly the *Shaharit* service, is taken from *Siddur Birkat Shalom*, the work of the Havurat Shalom Siddur Project, sometimes very slightly adapted or corrected. We have tried as best as we can to follow in the evolving spirit of that work.

All credit for original Havurat Shalom liturgy goes to its respective authors. The following additional people have worked on the Havurat Shalom Siddur Project since its inception in February 1984:

- Janet Berkenfield Ṽ”r
- Elyse Landesberg
- Miriam Bronstein
- Denni Liebowitz
- Joan Friedman
- Stephanie Loo
- Tamar Kamionkowski
- Benjamin Greenberg
- Felicia Mednick
- Joshua Schreiber Shalem
- Nina Katz

Some specific credits for liturgical material that is new to this *machzor* follow:

The art on the cover is by Ilana Brandes-Krug.

The *Hash’kiveinu* prayer in the *Ma’ariv* service was adapted by Reena Kling Ṽ”r.
The meditation before the Vidui confessional prayers in the Yom Kippur service was composed by Reena Kling א"ת, and translated into Hebrew by Emily Aviva Kapor, with editing by Aliza Arzt.

The English translation of the threefold priestly benediction on pages 66, 269, and 407 was written by Felicia Mednick.

The meditation before the Shema on page 111 is by Janet Berkenfield א"ת. The calligraphy is by Emily Aviva Kapor.

The blessings after the Haftarah were adapted in Hebrew by Reena Kling א"ת.

The paragraph Areshet sefateinu in the Musaf service for Rosh Hashanah is not recited on Shabbat in many congregations. We have followed some older machzorim in inserting the word zich'ron (“recollection”) for when Rosh Hashanah falls on Shabbat.

We have replaced the traditional Mal'chuyot (“Kingship”) section of the Rosh Hashanah Musaf service with a new Mekorot (“Sources”) service. This service acclaims God as the Source of all, and also celebrates the unique ways in which Havurat Shalom has adapted the traditional liturgy to serve our community’s needs. The Mekorot service was composed by Emily Aviva Kapor.

The art on page 55 is by Simcha Miller.

The poem on page 56 is by Cindy Blank-Edelman.

Psalm 8 was adapted and translated by Reena Kling א"ת.

Psalms 23 and 24 were adapted and translated by Reena Kling א"ת and Emily Aviva Kapor.

Psalms 27, 32, and 34 were adapted and translated by Reena Kling א"ת and Miriam Bronstein.

The piyyut beginning the Selihot section at Yom Kippur Minchah is by the famous Kabbalist Rabbi Eleazar Azikri, who lived in sixteenth-century Safed. It was adapted by Emily Aviva Kapor.

The art on page 375 is by Tamar Brandes-Krug.

Much of Yom Kippur Ne'ilah, including Hebrew adaptations and English translations used throughout the machzor, was composed and adapted by Reena Kling א"ת.

The second verse (“Mir’yam ha-nevi’ah”) in the song Eliyahu ha-naוi, traditionally sung after Havdalah, was written by Rabbi Leila Gal Berner.

The various Torah and Haftarah readings were edited and translated by Emily Aviva Kapor.

The manuscript was produced and typeset by Emily Aviva Kapor. Aliza Arzt proofread the Hebrew. In addition, we are grateful to Morris Keesan א"ת for correcting and proofreading the transliterations.
Ma’ariv — Evening service for the High Holy Days

On Yom Kippur, prior to the Ma’ariv service, Kol Nidrei is chanted, beginning on page 276. On weekdays, Ma’ariv begins on page 10. On Shabbat, the following two psalms are recited.

הַשַּׁבָּת לְיוֹם שִׁיר Miz’mor	shir	le-yom ha-shabbat.
Tov lehodot la-YHWH, u-l’zameir le-shim’cha el’yon.
Lehagid ba-boker has’decha, ve-emunat’cha ba-leilot. Alei asor va-alei navel, alei higayon be-chinor. Ki simah’tani YHWH be-fo’olecha, be-ma’asei yadecha aranein. Mah gad’lu ma’asecha, YHWH, me’od am’ku mah’shevotecha.

An ignoring eye will not be aware of this; a mind made simple will not understand.

Though cruelties multiply like weeds and works of iniquity blossom and thrive, the day will come when they will be utterly destroyed.

And You, O God, will stand forth forever.

Though Your enemies are everywhere, everywhere, yet do they wander without purpose; their evil deeds will dissipate and come to nothing.

You have awakened the source of my strength;
I am cleansed and refreshed.
With my own eyes I will face that which diminishes me; when it rises up to me, I will be still and listen.
The righteous will flourish like the date tree and be strengthened like the cedars of Lebanon.
Rooted in God’s presence, they will flower in His doorway, and even in their old age they will bear fruit.
They will be robust and strong, in affirmation of His justice.
God is my strength, my rock; the source of all perfection.

How majestic is God, robed in glory, robed in strength;
She sets right the world, it will not be shaken.
Your place is firm; from time’s birth You are God.
The rivers rise up, the river voices rise and sound;
The surging oceans roar and pound.
Greater than the din of rushing waters, greater than the power of sea waves breaking,
God’s limitless power is alive in the universe.
Your precepts are truth, Your dwelling is holiness, now, O God, and to the end of time.

YHWH mal’chah gei’ut lav’shah, lav’shah YHWH, oz hit’az’rah, af tikon teiveil, bal timot. Nachon kis’eich me-az, me-olam at.
Nas’u neharot, YHWH, nas’u neharot kolam, yis’u neharot doch’yan.
Mikolot mayim rabim, adirim mish’b’rei yam, adirah ba-marom YHWH.
Eidotayich ne’em’nu me’od, le-veiteich na’avah kodesh, YHWH, le-orech yamim.
לשון נקבה
Feminine language

Let us praise God who is eternally blessed.

Barechu et YHWH ha-mevorechet.

Praised is God, who is blessed forever and ever.

B’ruchah YHWH ha-mevorechet le-olam va’ed.

לשון זכר
Masculine language

Let us praise God who is eternally blessed.

Barechu et YHWH ha-mevorach.

Praised is God, who is blessed forever and ever.

Baruch YHWH ha-mevorach le-olam va’ed.
Blessed are You, our God, Source of life, who brings on evening with a word. With wisdom You open the gates of the heavens, and with understanding You cause the days and the seasons to pass and change. You set the stars in the sky according to Your will. Creator of each day and night, You roll light away from darkness and darkness away from light.

Making the day pass into night, You distinguish between day and night. God of All Worlds is Your name. Dwell with us forever, living and life-giving God. We bless You, God, who brings on evening.

You have loved Your people Israel with an everlasting love, and taught us Your Torah, mitzvot, laws, and statutes. Therefore, our God, we will speak of Your teaching when we lie down and when we rise up, and we will rejoice in the words of Your Torah and Your mitzvot forever. For they are our life, and the fullness of our days, and we will meditate upon them day and night. Your love will never depart from us, as long as worlds endure. Blessed are You, God; You love Your people Israel.

You have loved Your people Israel with an everlasting love, and taught us Your Torah, mitzvot, laws, and statutes. Therefore, our God, we will speak of Your teaching when we lie down and when we rise up, and we will rejoice in the words of Your Torah and Your mitzvot forever. For they are our life, and the fullness of our days, and we will meditate upon them day and night. Your love will never depart from us, as long as worlds endure. Blessed are You, God; You love Your people Israel.
Shema — Masculine language

Listen Israel, YHWH is our God, YHWH is One.
Shema yisra’el YHWH eloheinu YHWH ehad.

On Rosh Hashanah, silently; on Yom Kippur, aloud:
Blessed is God’s glorious Name whose domain is eternal.
Baruch sheim kevod mal’chut0 le-olam va’ed.

Love YHWH your God all your heart,
with all your soul and with all your strength.
Take these words which I command you today and hold them in your heart.
Teach them to your children; speak of them when you are sitting at home and when you are walking on the road,
when you go to sleep and when you wake up.
Bind them as a symbol on your hand and place them as reminders before you eyes.
Write them on the doorposts of your house and on your gates.

Ve-ahav’ta et YHWH elohecha be-chol levav’cha u-ve-chol naf’shecha u-ve-chol me’odecha. Ve-hayu ha-devarim ha-eileh asher anochi metzavecha hayom al levavecha.
Ve-shinan’tam li-v’notecha u-le-vanecha ve-dibar’ta bam be-shiv’techa be-veitecha u-ve-lech’techa va-derech u-ve-shoch’becha u-ve-kumecha.

If you truly listen to the words which I command you today,
to love and serve your God with all your heart and with all your soul,
I will bring rain in the spring,
so that you can gather your grain and wine and oil.
Grass will grow in your fields for your cattle; you will eat and have plenty.
Be careful not to deceive your heart and turn away to serve other gods.

והיה אשר שמעتم שמה יאלמיות אשת
אנכי מצוה אתבך היהי, לאותבת אחתיי
אתלבך, ואתבך אללהי, אתלבך ימקוי
אתלבך, ואתבך אללהי, ואתלבך ימקוי.

ויריה ימה קלי, ונחמה דנה דהיריה
וישרה, ונחמה אשתך, ואשתך,
ונחמה ימה קלי, ונחמה trầm חמה, ונחמהך
ונחמה ימה קלי, ונחמה דנה דהיריה
ונחמה דנה דהיריה, ונחמה דנה דהיריה, ונחמהך
ונחמה דנה דהיריה, ונחמה דנה דהיריה, ונחמהך.

Shemana lehem milchama lebcham, v’esha
Shemana lehem milchama lebcham, v’esha
Shemana lehem milchama lebcham, v’esha
Shemana lehem milchama lebcham, v’esha
Shemana lehem milchama lebcham, v’esha
and worship them, for God’s anger will rise up against you. The skies will be closed and there will be no rain. The earth will lie barren, and you will lose the good land that God is giving you. So place these words of mine in your heart and in your soul. Bind them as a sign upon your hand and let them be reminders before your eyes. Teach them to your children, speak of them when you are sitting at home and when you are walking on the road, when you go to sleep and when you wake up. Write them on the doorposts of your house and on your gates so that you and all who follow you endure on the land that God promised to your ancestors, for as long as the sky exists above the earth.

And God said to Moses: Speak to the people of Israel and tell them to make fringes on the corners of their clothes, in all generations, and to weave a thread of blue into the fringe at each corner. That will be your fringe, so that as you look at it you will remember all of God’s mitzvot and do them, so that you will not follow the desires of your heart or your eyes, which may lead you astray. In that way you will remember and observe all My mitzvot and be holy to your God. I am YHWH, your God, who brought you out of Egypt to be your God; I am YHWH, your God.

We continue on page 16.
Listen Israel, YHWH is our God, YHWH is One.
Shema yisra’el YHWH eloheinu YHWH ahat.

On Rosh Hashanah, silently; on Yom Kippur, aloud:
Blessed is God’s glorious Name whose domain is eternal.
Baruch sheim kevod mal’chutah le-olam va’ed.

Love YHWH your God all your heart, with all your soul and with all your strength.
Take these words which I command you today and hold them in your heart.
Teach them to your children; speak of them when you are sitting at home and when you are walking on the road, when you go to sleep and when you wake up.
Bind them as a symbol on your hand and place them as reminders before your eyes.
Write them on the doorposts of your house and on your gates.

Ve-ahav’t et YHWH elohayich be-chol levavech u-ve-chol naf’shech u-ve-chol me’odech.

If you truly listen to the words which I command you today, to love and serve your God with all your heart and with all your soul, I will bring rain in the spring, so that you can gather your grain and wine and oil.
Grass will grow in your fields for your cattle; you will eat and have plenty.
Be careful not to deceive your heart and turn away to serve other gods.
and worship them, for God’s anger will rise up against you.
The skies will be closed and there will be no rain. The earth will lie barren, and you will lose the good land that God is giving you. So place these words of mine in your heart and in your soul. Bind them as a sign upon your hand and let them be reminders before your eyes. Teach them to your children, speak of them when you are sitting at home and when you are walking on the road, when you go to sleep and when you wake up. Write them on the doorposts of your house and on your gates so that you and all who follow you endure on the land that God promised to your ancestors, for as long as the sky exists above the earth.

And God said to Moses: Speak to the people of Israel and tell them to make fringes on the corners of their clothes, in all generations, and to weave a thread of blue into the fringe at each corner. That will be your fringe, so that as you look at it you will remember all of God’s mitzvot and do them, so that you will not follow the desires of your heart or your eyes, which may lead you astray. In that way you will remember and observe all My mitzvot and be holy to your God. I am YHWH, your God, who brought you out of Egypt to be your God; I am ▶ YHWH, your God.

Va-tomer YHWH el moshe lemor: daber el b’not yisra’el ve-amar’ta aleihen ve-asu lahen tzitzit al kan’fei vig’diehen le-dorotan, ve-nat’nu al tzitzit ha-kanaf petil techelet. Ve-hayah lachen le-tzitzit, u-r’iten oto, u-zechar’ten et kol mitz’vot YHWH, va-asiten otam, ve-lo tator’na aharei levav’chen ve-aharei einichen asher aten zonot ahareihen. Lema’an tiz’kor’na va-asiten et kol mitz’votai, vi-hiyiten kedoshot le-eloheichen. Ani YHWH eloheichen asher hotzeiti et’chen me-eretz mitzrayim lih’yot lachen lei-lohim, ani ▶ YHWH eloheichen — emet —
True and certain it is that You are our God and there is none other, and we are Israel Your people. You redeem us from earthly rulers, and deliver us from all tyrants. You shield us from our oppressors, and are our refuge from our enemies. You make wonders without end and miracles without number. You endow our souls with life, not allowing our steps to falter, uplifting us and letting us succeed as those who hate us melt away. You made miracles for us against Pharaoh, signs and wonders in the land of Egypt. Grieving, You struck down the firstborn of the Egyptians, but with compassion You took Your people Israel out from among them into eternal freedom. You led Your children through the Sea of Reeds, and sank their pursuers and enemies in its depths, whereupon Your children beheld Your power, and sang praises and thanksgiving to Your Name.

They accepted Your oneness upon themselves, as Moses, Miriam, and all Israel answered You in song and great joy. They all said this:

Ve-ah'duto ve-ratzon kib'lu aleihem, moshe u-mir'yam ve-chol yisrael el lecha anu shirah be-sim'ha rabah, ve-am'ru chulan:
Who resembles You in silence?

God—
Who compares to You, outstanding as the Holy, full of awe, awakening praise, creating wonder?

Mi chamocha ba-eilim YHWH, mi kamocha ne'edar ba-kodesh, nora tehilot, oseh feleh.

Your children beheld Your might as You split the sea before Moses and Miriam.
“This is my God!” they exclaimed. And they said that—

Gevurat'cha ra'u vanecha u-v'notecha, boke'a yam lif'nei moshe u-mir'yam. Zeh eili anu ve-am'ru:
The world bears witness: You redeem.

YHWH yig'al le-olam va'ed.
And it is said: For God has redeemed Jacob, and saved him from a stronger hand. Bless on, God; You taught Israel liberty.

Ve-ne’emar: Ki fadah YHWH et ya’akov, u-ge’alo mi-yad ḥazak mimenu. Baruch atah YHWH, ga’al yisra’el.

Help us lie down peacefully, our God, and awaken us to life, our Source. Spread over us Your shelter of peace, restore us with Your wisdom, and save us, for Your sake. Protect us, remove from us enemies, disease, violence, starvation and agony. Remove from us adversaries that surround us. May our suffering not lead us to cause suffering to Your creation; guide us in pursuing the paths of peace, and may we find shelter in the shadow of Your wings.

God, protect and save us, for You are loving and compassionate.

Hash’kivinu YHWH eloheinu le-shalom, ve-ha’amidinu m’koreinu le-ḥayim, u-fir’si aleinu sukat sh’lomech, ve-tak’ninu be-eitzah tovah mil’fanayich, ve-hoshi’nu le-ma’an shemech, va-hagini ba-adeinu, ve-hasiri me-aleinu oyev dever ve-ḥerev ve-ra’av ve-yagon, ve-hasiri satan mil’faneinu u-me-achareinu, u-vi’y’goneinu lo nir’dof yagon b’riyotayich. Tolichinu lir’dof dar’chei shalom, u-ve-tzeil kenafayich tas’tirinu. Ki eilah shomar’teinu u-matzilateinu at, ki eilah hanuna ve-raḥuma at.

Ve-shim’rī tzeteinu u-vö’einu le-ḥayim u-le-shalom me-atah ve-ad olam.

U-fir’si aleinu sukat sh’lomech. B’ruchah at YHWH, ha-poreset sukat shalom aleinu, ve-al kol amah yisra’el, ve-al kol umot ha-olam, ve-al yerushalayim.
On Shabbat:

Israel shall keep Shabbat throughout the generations, making Shabbat a continuous eternal covenant. It is an eternal sign between Me and the generations of Israel, for in six days God made the heavens and the earth, and rested on the seventh day, and was refreshed.

Ve-sham’ru dorot yisra’el et ha-shabbat, la’asot et ha-shabbat le-dorotam b’rit olam. Beini u-vein dorot yisra’el ot hi le-olam, ki sheishet yamim asah YHWH et ha-shamayim ve-et ha-aretz, u-va-yom ha-shevi’i shavat va-yinafash.

On Rosh Hashanah:

Sound the shofar at the New Moon, the day of our sacred celebration; this is an instruction to Israel, a commandment from the God of Jeshurun.

Tik’u va-ḥodesh shofar ba-keseh le-yomḥageinu, ki ḥok le-yisra’el hu, mish’pat le-elohei yeshurun.

On Yom Kippur:

On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified.

Ki va-yom ha-zeh techaper aleichen le-taher et’chen mi-kol hatoteichen, lif’nei YHWH tit’hara’na.
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.

May Your great Name be blessed forever, even to all eternity.

On Rosh Hashanah, we continue on page 20.

On Yom Kippur, we continue on page 25.
My God, open my lips, that my mouth may declare Your praise.

YHWH sefatai tif’tah u-yigid tehilatecha.

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors’ deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.
You are holy, Your Name is holy; Your holy people praise You every day.

Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation. Halleluyah. Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.
You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Day of Remembrance, a day of sounding the shofar, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Remembrance. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.

Our God and God of our ancestors, dwell in all the world with Your glory, and we will uplift You throughout the world with endearment. Reveal Yourself in the beauty of Your strength to all the inhabitants of Your creation. Then all creatures shall know that You are their Creator, and all things that are made shall understand that You created them, and everything that has the breath of life in it will say: The God of Israel is One, and Her unity is intrinsic to everything.
Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God of truth, and Your word is truth, established forever. Blessed are You, God of truth, and Your word is truth, established forever.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel's divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

For all these things, You are blessed and exalted forever, our Source.

Inscribe all the generations of Your covenant for a good life.
All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Grant abundant and everlasting peace upon Your people Israel and upon all the inhabitants of the world, for You are the Foundation of goodness for the whole world. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.

My God, guard my tongue from harmful speech, and my lips from speaking dishonestly. May my soul be silent to those who want to hurt me; may my soul be like dust to everyone. Open my heart to Your Torah, and my soul will pursue Your mitzvot. When there are those intending to harm me, scatter and ruin their plans. Do so for the sake of Your Name, of Your strength, for the sake of Your holiness, of Your Torah, so that Your loved ones will be rescued. Your strength will save me and answer me. May the words of my mouth and the meditations of my heart be acceptable before You, God, my Rock and my Redeemer. May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.

On Shabbat, we continue with the blessings for Shabbat on page 34.

On weekdays, we continue on page 58.
My God, open my lips, that my mouth may declare Your praise.

YHWH sefatai tif’taḥ u-fi yagid tehilatecha.

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors’ deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?
Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

You are holy, Your Name is holy; Your holy people praise You every day.

Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation. Halleluyah. Hallelnayah.
You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.

You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Yom Kippur for forgiveness and pardon and atonement for all our wrongdoings, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Atonement. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.
Our God and God of our ancestors, forgive our wrongdoings on this [Shabbat and] Yom Kippur. Wipe away our errors and transgressions that are present before You, from what is said: I, yes, I, am the One who wipes away errors from before Me, and I do not remember your transgressions.

And from what is said:
I have wiped away your wrongdoings like a mist and dissipated your errors like a cloud; return to Me as I shall redeem you. And from what is said: On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified.

Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God, who pardons and forgives our wrongdoings and those of all Israel, absolving our guilty deeds year after year. Spirit who permeates all the earth, You make holy [Shabbat and] Israel and Yom Kippur.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel’s divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.
We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

For all these things, You are blessed and exalted forever, our Source.

Inscribe all the generations of Your covenant for a good life.

All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Grant abundant and everlasting peace upon Your people Israel and upon all the inhabitants of the world, for You are the Foundation of goodness for the whole world. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.
Our God and God of our ancestors, let our prayer come before You, and do not turn away from our supplication. For we are not so arrogant nor so stubborn as to say before You, our God and God of our ancestors, “We are righteous and have done no wrong,” for we and our ancestors have done wrong.

We have been guilty of wrongdoing, we have betrayed, we have stolen, we have spoken slander. We have encouraged transgression, we have emboldened evil, we have been arrogant, we have been violent, we have deceived. We have given harmful counsel, we have lied, we have scoffed, we have rebelled, we have been contemptuous. We have turned away, we have committed iniquity, we have transgressed, we have oppressed, we have been obstinate. We have done evil, we have corrupted, we have been amoral, we have gone astray, we have led others astray.

We have turned away from Your laws and from the goodness of Your mitzvot, and it has availed us nothing. You are Just regarding what happens to us, for You deal in truth, and we have done great harm. What can we possibly say to You, what stories can we recount to You, God who dwells on high? Do You not know all things, secret and revealed?

You know the world’s secrets and all life’s innermost thoughts. You search out the deepest recesses of our bodies, and examine our intentions. Nothing is secret from You, and nothing is hidden from Your sight. So may it be Your will, our God and God of our ancestors, that You forgive all our wrongdoings, pardon all our iniquities, and grant us atonement for all our transgressions.
We have sinned against You willingly and unwillingly,
And we have sinned against You by thoughtlessness.
We have sinned against You publicly and in secret,
And we have sinned against You by using words as weapons.
We have sinned against You by following our hearts' lusts,
And we have sinned against You by insincere confession.
We have sinned against You by being insolent and uncaring,
And we have sinned against You by being violent.
We have sinned against You by uncareful speech,
And we have sinned against You by intending to do evil.
We have sinned against You by depending on bribery,
And we have sinned against You by speaking slander and gossip.
We have sinned against You by immorality in business,
And we have sinned against You by being usurious.
We have sinned against You by idle speech,
And we have sinned against You by haughtiness.
We have sinned against You by rejecting responsibility,
And we have sinned against You by plotting against others.
We have sinned against You by being irreverent,
And we have sinned against You by rushing to do evil.

We have sinned against You by making false promises,

And we have sinned against You by breaching trust.

For all of these, God of forgiveness, forgive us, absolve us, pardon us.

Forgive us also for failing to fulfill the positive and negative mitzvot, obligatory and voluntary, the mitzvot that we know and the mitzvot that we do not know. We have already enumerated the ones we know before You and acknowledged them; and as for the ones we do not know, You know them. From what is written: “Secrets belong to our God, but what is revealed is an eternal possession for us and for our children, so that we may fulfill the words of Torah.”

My God, before I was created I was not worthy, and now that I have been created it is as if I had not been created. I am dust during my life, all the more so in my death. Before You I am a like vessel filled with shame and humiliation. So may it be Your will, my God and God of my ancestors, that I cease doing wrong, and that You erase away my transgressions in Your great compassion, but not by causing me even greater suffering.
My God, guard my tongue from harmful speech, and my lips from speaking dishonestly. May my soul be silent to those who want to hurt me; may my soul be like dust to everyone. Open my heart to Your Torah, and my soul will pursue Your mitzvot. When there are those intending to harm me, scatter and ruin their plans. Do so for the sake of Your Name, of Your strength, for the sake of Your holiness, of Your Torah, so that Your loved ones will be rescued. Your strength will save me and answer me. May the words of my mouth and the meditations of my heart be acceptable before You, God, my Rock and my Redeemer. May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.

On Shabbat, we continue with the blessings for Shabbat on page 34.
On weekdays, we continue with Selihot on page 36.
The following four paragraphs are recited on Shabbat:

The heavens and the earth, with all their diversity, were finished. On the seventh day the Holy One completed the work, and rested on the seventh day from all work. Then the Holy One blessed the seventh day and made it holy, for on this day the Holy One rested from all the work of creation.

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel, great, powerful, awe-inspiring God Most High, Creator of heaven and earth.
She protected our ancestors with Her word, and gives life to the dead by Her speech, the All-Present Holy One who is like none, who grants rest to Her people on Her holy Shabbat day, for She is pleased to grant rest to them. We worship Her reverently, and praise Her Name day after day, with appropriate blessings. God of thanksgiving, foundation of peace, who sanctifies Shabbat and blesses the seventh day, and grants holy rest to the people who delight on it, as a remembrance of the work of creation.

On Rosh Hashanah, we continue with the Full Kaddish on page 57.
On Yom Kippur, we continue with Seliḥot on page 36.
Selihot — Prayers of forgiveness

May our prayer rise up at evening,
And our cry come with morning,
And our joy appear by evening.

May our voice rise up at evening,
And our righteous acts come with morning,
And our redemption appear by evening.

May our suffering rise up at evening,
And our forgiveness come with morning,
And our sighs appear by evening.

May our refuge rise up at evening,
And for God's sake come with morning,
And our atonement appear by evening.

May our salvation rise up at evening,
And our purification come with morning,
And our kindness appear by evening.

May our remembrance rise up at evening,
And our confession come with morning,
And our true beauty appear by evening.

May our knocking rise up at evening,
And our joy come with morning,
And our supplication appear by evening.

May our plea rise up at evening,
And come before You with morning,
And may it appear before us by evening.
Ya’aleh taḥanuneinu me-erev,
ve-yavo shav’ateinu mi-boker,
ve-yera’eh rinuneinu ad arev.

Ya’aleh koleinu me-erev,
ve-yavo tzid’kateinu mi-boker,
ve-yera’eh pid’yoneinu ad arev.

Ya’aleh inuyeinu me-erev,
ve-yavo s’liḥateinu mi-boker,
ve-yera’eh na’akateinu ad arev.

Ya’aleh menuseinu me-erev,
ve-yavo le-ma’ano mi-boker,
ve-yera’eh kipureinu ad arev.

Ya’aleh yish’einu me-erev,
ve-yavo tohoreinu mi-boker,
ve-yera’eh ḥinuneinu ad arev.

Ya’aleh zich’roneinu me-erev,
ve-yavo vi’udeinu mi-boker,
ve-yera’eh had’rateinu ad arev.

Ya’aleh dof’keinu me-erev,
ve-yavo gileinu mi-boker,
ve-yera’eh bakashateinu ad arev.

Ya’aleh enkateinu me-erev,
ve-yavo eilecha mi-boker,
ve-yera’eh eileinu ad arev.
The soul is Yours, and the body is Your handiwork; have compassion towards Your creation.

Act for us, as is Your nature.

Help us, for Your glory’s sake, for your name is Gracious, Compassionate God.

For Your sake, God, forgive our wrongdoing, though it is great.

Our God, it is Your nature to show great patience for evildoers as well as the righteous. This is fully praiseworthy.

For Your sake, God, not ours, help us. See how we stand before You humbled and empty.

Grant respite to this drifting leaf; have compassion on us, who are dust and ashes. No human can plead for us; God, treat us with righteousness.
God, You are patient, for Your care is mercy, and You have shown us the path of repentance. Remember the greatness of Your graciousness and kindness today and every day for the children of Your beloved. Turn to us in mercy, for You are the Source of mercy. We come before You in supplication and prayer, just as You taught Moses long ago. Turn away from Your wrath, as it is written in Your Torah, that we may shelter and linger in the shadow of Your wings, as on the day when You descended before Moses in a cloud. Ignore our transgression and forgive our guilt, as on the day when You stood with him there. Give ear to our cry and listen to us, as on the day when You pronounced aloud Your name "YHWH"—

El erech apayim atah, u-va'al ha-raḥāmim nik'reita, ve-derech t'shuvah horita. Gedulat rahamecha va-ḥasadecha tizkor hayom u-ve-chol yom le-zera yedidecha. Teifen eileinu be-rahamecha, ki atah hu m'kor ha-raḥāmim. Be-taḥanun u-ve-tiflah panecha nekadeim, ke-hoda'ta le-anav mi-kedem. Me-ḥaron apecha shuv, k'mo be-toratecha katuv, u-ve-tzeil kenafecha nehesem ve-nit'lon, ke-yom va-'yeired YHWH be-anan. Ta'avor al pesha va-tim'heh ashem, ke-yom va-yit'yaṭzeiv imo sham. Ta'azin shav'atenu ve-tak'shiv menu ma'ambar, ke-yom va-yik'ra ve-sheim YHWH—

▸ when God passed before his face and proclaimed:

▸ Va-ya'avor YHWH al panav va-yik'ra:

God, God, compassionate and gracious, patient, abounding in kindness and truth, assuring love for thousands of generations, forgiving iniquity, transgression and wrongdoing, and granting full pardon.

YHWH, YHWH, el raḥum ve-ḥanun, erech apayim ve-rav ṣesed ve-emet, notzeir ḥesed la-alafim, nosei avon va-fesha ve-ḥata'ah, ve-nakei.

▸ Forgive our iniquity and our wrongdoing; claim us for Your own.

▸ Ve-salah'ta la-avoneinu u-le-ḥateinei u-neḥal’tanu.
Forgive us, our Father, for we have done wrong;  
pardon us, our Source, for we have transgressed,  
for You, O God are good and forgiving, full of  
compassion for those who call upon You.

S’laḥ lanu avinu ki ḥatanu, meḥal lanu m’koreinu ki fasha’nu, ki atah YHWH tov ve-
salah, ve-rav hesed le-chol kor’echa.

As clay in the hand of the potter,  
To be thickened or thinned as desired,  
So are we in Your hand, Guardian of  
kindness.  
Recall Your covenant,  
and not our wrongdoing.

As stone in the hand of the mason,  
To be shaped and cut as desired,  
So are we in Your hand, Source of life and  
death.  
Recall Your covenant,  
and not our wrongdoing.

As iron in the hand of the blacksmith,  
To be fired or quenched as desired,  
So are we in Your hand, Supporter of the needy.  
Recall Your covenant,  
and not our wrongdoing.

As the tiller in the hand of the sailor,  
To be steered right or left as desired,  
So are we in Your hand, good and forgiving God.  
Recall Your covenant,  
and not our wrongdoing.

As glass in the hand of the glazier,  
To be melted and shaped as desired,  
So are we in Your hand, Pardoner of wrongdoing.  
Recall Your covenant,  
and not our wrongdoing.

As silver in the hand of the silversmith,  
To be twisted and formed as desired,  
So are we in Your hand, Healer of injury.  
Recall Your covenant,  
and not our wrongdoing.
Ki hinei cha-ḥomer be-yad ha-yotzeret,
bī-r’tzotah maṭḥivah u-vi-r’tzotah mekatzeret,
kein anaḥ’nu ve-yadeich ḫesed notzeret,
   la-b’rit habiti ve-al tif’ni la-yeitzer.

Ki hinei cha-even be-yad ha-mesatetet,
bī-r’tzotah oḥezet u-vi-r’tzotah mechatetet,
kein anaḥ’nu ve-yadeich meḥayah u-memotetet,
   la-b’rit habiti ve-al tif’ni la-yeitzer.

Ki hinei cha-gar’zen be-yad he-ḥarash,
bī-r’tzoto dibëik la-u r’tzoto peirash,
kein anaḥ’nu ve-yadecha tomeich oni va-rash,
   la-b’rit habeit ve-al teifein la-yeitzer.

Ki hinei cha-hegeh be-yad ha-maläh,
bī-r’tzoto oheiz u-vi-r’tzoto shilah,
kein anaḥ’nu ve-yadecha el tov ve-salah,
   la-b’rit habeit ve-al teifein la-yeitzer.

Ki hinei chi-z’chuchit be-yad ha mezageig,
bī-r’tzoto ḥogeig u-vi-r’tzoto memogeig,
ken anaḥ’nu ve-yadecha ma’avir zadon ve-shegge,
   la-b’rit habeit ve-al teifein la-yeitzer.

Ki hinei cha-kesef be-yad ha-tzoreif,
bī-r’tzoto mesag’seig u-vi-r’tzoto metzareif,
ken anaḥ’nu ve-yadecha mam’tzi le-mazor teref,
   la-b’rit habeit ve-al teifein la-yeitzer.
Holy One, sitting on the seat of compassion,
You act with lovingkindness, forgiving the
transgressions of Your people, and pardoning
us one by one, forgiving us again and again.
You are generous with all beings, body and
spirit, and do not repay us fully for our harmful
deeds. God, You taught us to recite the thirteen
attributes of Your compassion. Remember in
our favor today the covenant of the thirteen
utterances, which You revealed to Moses, the
humble one, so long ago.
From what is written
in Your Torah: God descended in a cloud and
stood with him there, and proclaimed the
name YHWH—

Eilah kedoshah yoshevet al kisei raha'mim, mit'naheget ba-hasidut, mohelet avonot
amah, ma'avirah rishon rishon, mar'bah me'hilah le-hata'ot u-s'ilah le-foshim, osah
tzedakot im kol basar va-ru'ah, ve-lo che-ra'atam tig'mili. Eilah horeit lanu lomar sh'losh
es'rei, zich'ri lanu ha-yom b'rit sh'losh es'rei ke-hoda'at le-anav mi-kedem. Min ha-katuv:
va-teired YHWH be-anan va-tit'yatzeiv imo sham, va-tik'ra ve-shheim YHWH—

when God passed before his face and proclaimed:
Va-ta'avor YHWH al panav va-tik'ra:

God, God, compassionate and gracious, patient,
abounding in kindness and truth, assuring love
for thousands of generations, forgiving iniquity,
transgression and wrongdoing, and granting full
pardon.

YHWH, YHWH, eilah ra'humah ve-hanunah, er'kat apayim ve-rabat hesed ve-emet,
notzeret hesed la-alafim, noseit avon va-fesha ve-hata'ah, ve-nakah.

Forgive our iniquity and our wrongdoing;
claim us for Your own.
Ve-sala'hat la-avoneinu u-le-hatateinu u-nehal'tinu.

Forgive us, our Mother, for we have done wrong;
pardon us, our Source, for we have transgressed,
for You, O God are good and forgiving, full of
compassion for those who call upon You.

Sil'hi lanu imeinu ki hakatanu, mahali lanu m'koreinu ki fasha'nu, ki at YHWH tovah ve-
sala'hat, ve-rabat hesed le-chol kor'ayich.
Shema Koleinu — Hear our voice

The Ark is opened.

Hear our voice, our God, have compassion and mercy for us. Accept our prayer with compassion and kindness.

Sh’ma koleinu YHWH eloheinu, ḥus ve-raḥeim aleinu, ve-kabeil be-raḥamim u-ve-razon et tefalateinu.

Help us return to You and we will return; renew our days, as You have done of old.

Hashivinu YHWH eilayich ve-nashuvah, ḥad’shi yameinu ke-kadem.

Do not cast us away from Your Presence; do not take Your holy spirit from us.

Al tash’licheinu mi-l’fanecha, ve-ru’ah kod’shecha al tikaḥ mimenu.

Do not cast us away in old age; when our strength fails us do not leave us.

Al tash’lichinu le-eit zik’nah, ki-ch’lot koḥeinu al ta’az’vinu.

Do not abandon us, God; do not distance Yourself from us.

Al ta’az’veinu, YHWH eloheinu, al tir’ḥak mimenu.

Show us a sign of Your favor; let those against us be ashamed. You are our help and comfort.

Asi imanu ot le-tovah ve-yir’u son’einu ve-yeivoshu, ki at YHWH azar’tinu ve-niḥam’tinu.

Hear our voice, Compassionate One, and consider our inmost thoughts.

Amareinu ha-azini raḥam’eima, bini hagiginu.

May the words of our mouths and the meditations of our hearts be acceptable to You, God, our Rock and Redeemer.

Yihiyu le-ratzon im’rei finu ve-heg’yon libeinu lefaneca, YHWH tzeinu ve-go’aleinu.

God, for You we wait. Please, God, answer us.

Ki lach YHWH hoḥal’nu, at ta’ani, YHWH eloheinu.

The Ark is closed.
Behold, I have set before you this day life and goodness, and death and evil … I call the heavens and the earth as witnesses today, that I have given you life and death, blessing and curse. Choose life, that you and your children may continue to live.

Our God and God of our ancestors, do not abandon us. Do not forsake us, nor shame us, and do not break Your covenant with us. Bring us close to Your Torah, teach us Your mitzvot, show us Your ways. May our hearts turn in awe toward You. Renew Your covenant in our hearts that we may love You, that we will truly return to You with a full, whole heart. For the sake of Your great Name, forgive our wrongdoings; as the Psalmist wrote, “For Your sake, God, pardon my wrongdoing, though it is great.”

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

Eloheinu ve-elohei avoteinu ve-imoteinu, s’laḥ lanu, m’ḥal lanu, kaper lanu.

For we are Your people, and You are our God; we are Your children, and You are our Parent.

We are Your worshippers, and You are our Foundation; we are Your congregation, and You are our Portion.

We are Your heritage, and You are our Destiny; we are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Keeper; we are Your creation, and You are our Creator.

We are Your faithful friend, and You are our Beloved; we are Your treasure, and You are the One we hold close.

We are Your people, and You are our Source; we are Your bespoken, and You speak us into being.

Ki anu ameich ve-at eloheinu, anu v’notayich ve-at imeinu. Anu avadecha ve-at ha’amon ayinu. Anu nahalateich ve-at goralateinu, anu tzoeich ve-at ro’ateinu. Anu charmecha ve-at ha’amon not’reyinu, anu f’ul’atecha ve-at ro’tz’reyinu. Anu ra’yateich ve-at dodateinu, anu segulateich ve-at k’rovateinu. Anu amecha ve-at ma’koreinu, anu ma’amirecha ve-at ma’amireinu.
Who are we?

We are complex beautiful beings created in the Divine Image. We are one of God’s partners in this evolving world of mystery, revelation and holiness. We are people whose goodness and compassion help sustain the world.

We are arrogant at times, and we also have the capacity to be gracious and compassionate. God, help us be more gracious and compassionate!

We are obstinate at times, and we also have the capacity to be patient. God, help us cultivate patience!

We have done great wrong, and we also have the capacity to be full of compassion. God, help us access our deep wells of compassion!

Our days are a passing shadow, a mere part of Your eternity, You whose years are without end. Help us be open to the meaning and beauty in our finite lives.

Vidui — Confessional

Our God and God of our ancestors, let our prayer come before You, and do not turn away from our supplication. For we are not so arrogant nor so stubborn as to say before You, our God and God of our ancestors, “We are righteous and have done no wrong,” for we and our ancestors have done wrong.
We have been guilty of wrongdoing, 
Asham’nu,
We have betrayed, 
Bagad’nu, 
We have stolen, 
Gazal’nu, 
We have spoken slander, 
Dibar’nu dofi. 
We have encouraged transgression, 
He’evinu, 
We have emboldened evil, 
Ve-hir’sha’nu, 
We have been arrogant, 
Zad’nu, 
We have been violent, 
Ḥamas’nu, 
We have deceived. 
Tafal’nu shaker. 
We have given harmful counsel, 
Ya’atz’nu ra, 
We have lied, 
Kizav’nu, 
We have scoffed, 
Latz’nu, 
We have rebelled, 
Marad’nu, 
We have been contemptuous. 
Ni’atz’nu. 
We have turned away, 
Sarar’nu, 
We have committed iniquity, 
Avinu, 
We have transgressed, 
Pasha’nu, 
We have oppressed, 
Tzarar’nu, 
We have been obstinate. 
Kishinu oref. 
We have done evil, 
Rasha’nu, 
We have corrupted, 
Shiḥat’nu, 
We have acted without morality, 
Ti’av’nu, 
We have gone astray, 
Ta’iu, 
We have led others astray. 
Ti’ta’nu. 

We have turned away from Your laws and from the goodness of Your mitzvot, and it has availed us nothing. You are Just regarding what happens to us, for You deal in truth, and we have done great harm.

Sar’nu mi-mitz’votecha u-mi-mish’patecha ha-tovim, ve-lo shavah lanu. Ve-atah tzadik al kol ha-ba aleinu, ki emet asita va-anah’nu hir’sha’nu.
Because we have done evil and been harmful, we have not achieved liberation. Grant our hearts the power to leave the path of wrongdoing, so that we may achieve liberation soon. As Your prophet Isaiah said: “Let evildoers leave their path, and the unrighteous their harmful thoughts; let them return to God, who will have compassion, whose forgiveness is great.”

Hir’sha’nu u-fasha’nu, lachein lo nosha’nu. Ve-tein be-libeineu la’azov derech resha ve-hish lanu yesha, ka-katuv al yad nevi’echa: ya’azov rasha dar’cho ve-eishet aven
mah’sh’voteha, ve-yashov el YHWH vi-y’raḥameihu ve-el eloheinu ki yar’beh lis’lo’ah.

Our God and God of our ancestors, forgive and pardon all our transgressions on this [Shabbat and] Yom Kippur. Wipe away and cast aside our wrongdoings and transgressions from Your sight, and help incline us to holier service. Renew our will to return to You, to dedicate ourselves to keep Your mitzvot. Open our hearts to love and be in awe of You. As it is written in Your Torah: “God will open your hearts and your children’s hearts to love your God with all your heart and all your soul, so that you may live.”

What can we possibly say to You, what stories can we recount to You, God who dwells on high? Do You not know all things, secret and revealed?

It has always been Your nature to overlook wrongdoing; hear our cry as we stand before You in prayer. Overlook the wrongdoing of a people who repent their wrongdoing; wipe it away from Your sight.
You know the world’s secrets and all life’s innermost thoughts. You search out the deepest recesses of our bodies, and examine our intentions. Nothing is secret from You, and nothing is hidden from Your sight. So may it be Your will, our God and God of our ancestors, that You forgive all our wrongdoings, pardon all our iniquities, and grant us atonement for all our transgressions.

עַל חֲטֵא
Al Ḥeyt — Confessional

We have sinned against You by hardening our hearts,

And we have sinned against You by speaking recklessly.

We have sinned against You by sexual immorality,

And we have sinned against You by intentional deceit.

We have sinned against You by wronging our neighbors,

And we have sinned against You by false intimacy.

We have sinned against You by contempt for parents and teachers,

And we have sinned against You by desecrating Your Name.

We have sinned against You by impure speech,

And we have sinned against You wittingly and unwittingly.

For all of these, God of forgiveness, forgive us, absolve us, pardon us.

Ve-al kulam, elo‘ah selihot, sil’hi lanu, mahali lanu, kap’ri lanu.
We have sinned against You by falsehood and fraud,

And we have sinned against You by ridiculing others.

We have sinned against You by thoughtless consumption,

And we have sinned against You by being arrogant.

We have sinned against You by leering and objectifying,

And we have sinned against You by unwillingness to change.

We have sinned against You by judging others,

And we have sinned against You by selfishness.

We have sinned against You by being obstinate,

And we have sinned against You by spreading rumors and hearsay.

We have sinned against You by baseless hatred,

And we have sinned against You by closing off our hearts.

For all of these, God of forgiveness, forgive us, absolve us, pardon us.

Ve-al kulam, elo’ah selihot, selah lanu, mehal lanu, kaper lanu.

You are compassionate, welcoming those who turn back. You have made repentance possible from the beginning, and because of repentance, we can look hopefully towards You.

Ve-at rahumah mekabelet shavim, ve-al ha-t’shuvah me-rosh hiv’tah’tinu, ve-al ha-t’shuvah einenu m’yaḥalot lach.
Hannah, low of spirit, prayed before You, her heart filling with tears; her voice was not heard, but You saw into her heart and turned to her. Answer us when we call to You, as You answered the prayer of that woman at Shiloh; let us be worthy of singing as she did: “God casts down and lifts up, raising the poor from the dust.”

And Your servant David said before You:
“Who truly understands error? Purify me even of my most hidden errors.” Sprinkle pure water upon us and purify us, as Your prophet Ezekiel promised:
“I shall sprinkle pure water upon you and purify you; I shall cleanse you of all your impurities and your idolatries.”

And as Your servant Micah said before You:
“Who is like You God, pardoning wrongdoing and passing over transgression for the remnant of Her people? God does not hold onto anger forever, because She delights in compassion. God will again have compassion on us, She will help us overcome our iniquities, and cast all our wrongdoings into the depths of the sea. Show faithfulness to Jacob and lovingkindness to Sarah, as You swore to our ancestors in days of old.”

And as Your beloved Daniel prayed to You:
“God, incline Your ear and hear, open Your eyes and see our anguish and the desolation of the city which You have called by Your name. For we do not make our supplication to You relying on our own merit, but on Your great compassion. God, hear! God, forgive! God, listen without delay! For Your sake, my God; for it is Your name by which Your people and Your city are known.”
Mi she-anah le-av’raham avinu be-har ha-mori’ah, hu ya’aneyinu.
Mi she-anah le-sarah imeinu ba-ohel, hu ya’aneyinu.
Mi she-an’tah le-yitz’ak ke-shhe-ne’ekad al gav ha-miz’be’ah hi ta’aneyinu.
Mi she-an’tah le-riv’kah be-oz’vah et biit aviha hi ta’aneyinu.
Mi she-anah le-ya’akov be-veit el hu ya’aneyinu.
Mi she-anah le-lei’ah be-ahov ya’akov et ahotah hu ya’aneyinu.
Mi she-an’tah le-yoseif be-veit ha-asurim hi ta’aneyinu.
Mi she-an’tah le-tamar ke-shhe-bik’shah zechuteha hu ya’aneyinu.
Mi she-anah le-moshe be-ḥoreiv hu ya’aneyinu.

הַמּוֹרִיָּה בְּהַר אָבִֽינוּ לְאַבְרָהָם שֶׁﬠָנָה מִי.
יַﬠֲנֵֽנוּ הוּא בָּאוֹרֶֽל אִמֵֽנוּ לְשָׂרָה שֶׁﬠָנָה מִי.
יַﬠֲנֵֽנוּ הַמִּזְבֵּֽחַ גַּב כְּשֶׁנֶּﬠֱקַד לְיִצְחָק שֶׁﬠָנְתָה מִי.
תַﬠֲנֵֽנוּ הִיא אָבִֽיהָ בֵּית את בְּﬠׇזְבָהּ לְרִבְקָה שֶׁﬠָנְתָה מִי.
תַﬠֲנֵֽנוּ הִיא אֵל בְּבֵית לְיַﬠֲקֹב שֶׁﬠָנָה מִי.
יַﬠֲנֵֽנוּ הָאֲסוּרִים בְּבֵית לְיוֹסֵף שֶׁﬠָנְתָה מִי.
תַﬠֲנֵֽנוּ הִיא זְכוּתֶֽיהָ כְּשֶׁבִּקְשָׁה לְתָמָר שֶׁﬠָנְתָה מִי.
תַﬠֲנֵֽנוּ הִיא בְּחוֹרֵב לְמֹשֶה שֶׁﬠָנָה מִי.
יַﬠֲנֵֽנוּ הוּא בָּנֶֽיהָ אֶת בְּהִמוֹלָהּ לְצִפּוֹרָה שֶׁﬠָנָה מִי.
יַﬠֲנֵֽנוּ הוּא בַּמַּחְתָה לְאַהֲרֹן שֶׁﬠָנְתָה מִי.
תַﬠֲנֵֽנוּ הִיא אָחִֽיהָﬠַל בְּשׇׁמְרָהּ לְמִרְיָם שֶׁﬠָנְתָה מִי.
תַﬠֲנֵֽנוּ הִיא בַּגִּלְגָּל לִיהוֹשֻֽׁעַ שֶׁﬠָנָה מִי.
יַﬠֲנֵֽנוּ הוּא בִּירִיחוֹ לְרָחָב שֶׁﬠָנָה מִי.
יַﬠֲנֵֽנוּ הוּא בַּמִצְפָּה לִשְׁמוּאֵל שֶׁﬠָנְתָה מִי.
תַﬠֲנֵֽנוּ הִיא בְּשִׁילֹה לְחַנָּה שֶׁﬠָנְתָה מִי.
תַﬠֲנֵֽנוּ הִיא בִּירוּשָׁלַֽיִם בְנוֹ וּשְׁלֹמֹה לְדָוִד שֶׁﬠָנָה מִי.
יַﬠֲנֵֽנוּ הוּא דָוִד בְּבֵית לְבַתְשֶׁבַע שֶׁﬠָנָה מִי.
יַﬠֲנֵֽנוּ הוּא הַבִּירָה בְּשׁוּשָׁן לְמׇרְדְכַי שֶׁﬠָנְתָה מִי.
תַﬠֲנֵֽנוּ הִיא הַמֶּֽלֶךְ לִפְנֵי בֹּאָהּ לְאֶסְתֵּר שֶׁﬠָנְתָה מִי.
תַﬠֲנֵֽנוּ הִיא בַּמַﬠֲג לְחֹנִי שֶׁﬠָנָה מִי.
God who answered Abraham our father on Mount Moriah, answer us!
God who answered Sarah our mother in her tent, answer us!
God who answered Isaac their son as he was bound on the altar, answer us!
God who answered Rebecca as she left her father’s house, answer us!
God who answered Jacob in Bethel, answer us!
God who answered Leah when Jacob loved her sister, answer us!
God who answered Joseph in prison, answer us!
God who answered Tamar when she sought what was rightfully hers, answer us!
God who answered Moses on Horeb, answer us!
God who answered Zipporah when she circumcised her son, answer us!
God who answered Aaron with the fire-pan of incense, answer us!
God who answered Miriam as she watched over her brother, answer us!
God who answered Joshua at Gilgal, answer us!
God who answered Rahab at Jericho, answer us!
God who answered Samuel at Mizpah, answer us!
God who answered Hannah at Shiloh, answer us!
God who answered David and his son Solomon in Jerusalem, answer us!
God who answered Bathsheba in the house of David, answer us!
God who answered Mordechai in Shushan the capital, answer us!
God who answered Esther as she entered the presence of the king, answer us!
God who answered Honi in the circle, answer us!
God who answered Beruriah in the House of Study, answer us!
God who answered our foremothers and forefathers, answer us!
God who answered all the righteous, kind, reverent, and upright people, answer us!
Compassionate One who answers the poor, answer us.
Compassionate One who answers the depressed of spirit, answer us.
Compassionate One who answers the broken-hearted, answer us.
Compassionate One, answer us.
Compassionate One, be gracious to us.
Compassionate One, redeem us.
Compassionate One, save us.
Compassionate One, have compassion upon us, speedily in our days.

Raḥamana de-anei la-aniyei aneina.
Raḥamana de-anei le-makichei ruḥa aneina.
Raḥamana de-anei li-t’virei liba aneina.
Raḥamana aneina.
Rahamana ḥus.
Raḥamana p’ruk.
Rahamana sheiziv.
Raḥamana raḥeim alan, hash’ta ba-agala u-vi-z’man kariv.
Recycling Royalty

I have nothing to say about God and royalty.
Well, maybe a little bit.
I will take God's crown,
take out the precious stones,
and throw them to the sky to twinkle among stars.
I will hammer the gold into a platter
for tiny cakes and red berries
or autumn leaves and smooth pebbles.
I will take God's royal raiment,
the silk, the velvet, the satin,
and cut it up into squares
to make a quilt for warming.
I will take God's throne
and put it outside in the park,
a new play structure for
climbing and jumping and hiding behind.
I will take God's palace
and throw open the gates,
singing, "here is a place for you when you need it."
I will take the K from king and find another word for God.
Maybe kangaroo or kisses or kite.
The leftover "ing" can go into some other words --
maybe "being" or "loving" or "laughing."
And when I am done, all the royalty will be gone, recycled,
and we will be left with only God, the Beloved,
in a sparkling, tasty world.
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.

May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.


Our Mother in heaven, accept the prayers and supplications of Your entire House of Israel. And let us say: Amen.

Tit’kabal tz’lot’hon u-va’ut’hon d’chol beit yisra’el kodam imohon di vi-sh’maya. Ve-im’ru: Amen.

May there be great peace from heaven, and life upon us and all Israel and all the inhabitants of the world. And let us say: Amen.


May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom aleinu, ve-al kol yisra’el, ve-al kol yosh’vei teiveil. Ve-im’ru: Amen.
It is for us to praise the Essence of all things, to honor the Hand of creation who gave us a Torah of truth, planting among us eternal life. Who has given us each a unique portion, setting our place with all the nations. So we bend and bow, acknowledge and give thanks before our Teacher, Source of life, Joy of our hearts, the Holy One of blessing.


Therefore, we hope, our God, to witness soon Your wondrous strength, to remove falsehood from the earth and to transcend idolatry, to rebuild the earth in peace and fellowship, so the world will be filled with the knowledge of God as water fills the sea. ▶ For with You is the source of life; in Your light we see light. As it is said: My heart cleaves to You; Your right hand supports me.

Ve-al kein nekaveh lach, YHWH eloheinu, li’ot meheirah be-tif’eret uzeich, leha’avir kazav min ha-aretz ve-eliflut meheirah tikareit, letakein olam be-shalom ve-rei’ut, u-mal’ah ha-aretz de’ah et YHWH ka-mayim la-yam mechasim. ▶ Ki imach m’kor hayim, be-oreich nireh or. Ve-ne’emar: dov’kah naf’shi aḥarayich, bi tom’chah yemineich.
Of David.

God is my light and my help; whom shall I fear?  
The Holy One is the strength of my life;  
of whom shall I be afraid?

Le-david. YHWH ori ve-yish’i, mi-mi ira, YHWH ma’oz Ḥayai, mi-mi ef’ḥad.

When evildoers draw near to devour me,  
my enemies and my foes,  
it is they who stumble and fall.

Even though an army were arrayed against me,  
my heart would not fear;  
though war should arise against me,  
still I would trust in You.

One thing I ask of God, one thing I desire:  
That I may dwell in Your house all the days  
of my life,  
To behold Your beauty, and to meditate in Your  
sanctuary.

Aḥat sha’al’ti me-eit YHWH otah awakeish,  
shiv’i be-veit YHWH kol y’mei hayai,  
laḥazot be-no’am YHWH u-le-vakeir be-heichalot.

Surely God will hide me and shelter me in a  
day  
of distress;  
You will conceal me in the shelter of Your tent;  
You will lift me onto solid ground.  
Then my head shall be high above all my foes  
around me;  
I will offer shouts of joy in God’s shelter;  
I will sing and chant praises to the Holy One.

Hear, O God, my voice when I call;  
be gracious, and answer me.  
To You my heart has said: “It is You that I  
seek.”  
Your Presence, O God, I am seeking.
Hide not Your face from me;
do not reject Your servant in anger.
You have been my help;
do not abandon me.
Forsake me not,
God of my deliverance.

Though my father and mother have forsaken me,
God will gather me in and care for me.
Teach me Your ways, O God,
and guide me in a just path.
Do not deliver me to the worries of my soul,
to the falsehood and distortions that rise
in me, breathing forth destruction.

▷ I still believe
I will see the goodness of God
in the land of the living.
Hope in God, be strong, and may your
heart take courage;
Hope in God.

▷ Lulei he’eman’ti, lir’ot be-tuv YHWH be-eretz ḥayim.
n’kaveh el YHWH, ḥazak ve-ya’ameitz libenu, u’n’kaveh el YHWH.
Exalted and sanctified is God’s greatness
in this world of Your creation. May Your will be
fulfilled and Your sovereignty be revealed;
May Your assistance grow
and Your Messiah draw near
in the days of our lifetime
and the life of the whole house of Israel speedily
and soon. And let us say: Amen.

Yit’gadal ve-yit’kadash sh’mei raba (Amen), be-al’ma di v’ra, ki-r’utei, ve-yam’lich mal’chutei,
v’yatzmaḥ pur-ka-nei vee’ka-rev m’shi-ḥei (Amen), be-ḥayeichon u-v’yomeichon u-v’ha’ei

May Your great Name be blessed forever,
even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.
May You, most Holy One, be blessed, praised,
honored,
extolled, glorified, adored, and exalted
above all else. Blessed are You,
beyond all blessings and hymns,
praises and consolations,
that may be uttered in this world.
And let us say: Amen.

Yit’barach ve-yish’tabah ve-yit’pa’ar ve-yit’romam ve-yit’nasei ve-yit’hadar ve-yit’hador
sh’mei d’kud’sha, b’rich hu, le-eila le-eila mi-kol bir’chata ve-shirata, tush’b’ha’ata

May there be great peace from heaven, and life
upon us and all Israel and all the inhabitants of
the world. And let us say: Amen.


May the One who makes peace on high make
peace for us, for all Israel, and for all those who
dwell in the world. And let us say: Amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom aleinu, ve-al kol yis’ra’el, ve-al kol yosh’v oteiveil. Ve-im’ru: Amen.
Yigdal is a poetic summary of Maimonides’ thirteen articles of Jewish faith. Disputes about the validity of these articles of faith are as old as the articles themselves.
The Living God is ever-growing and praiseworthy. God is eternally present, God’s existence is timeless.

God is One, unique in Oneness; God’s Oneness is mysterious and endless.

God has no body, nor image of a body. Nothing compares with God’s holiness.

God preceded all created things. There is no beginning but God’s.

God is the Foundation of the world. Every creature teaches God’s greatness and unity.

God has given abundant prophecy to seers reflecting God’s extraordinary beauty.

No prophet has arisen in Israel like Moses, whose vision touched the Ultimate.

God gave Israel Torah, for us to discern truth; it was given through Moses, God’s faithful prophet.

God will never alter essential truths: they are in the fabric of the universe.

God knows our hidden thoughts and feelings. God foresees the outcome from the onset.

God protects the integrity of the righteous’ soul, and gives a helping hand for evildoers to repent.

God will send redemption at the end of days to free those longing to be saved.

With great love, God will restore life to the dead. Endless blessings and praise to You, God.
Upon waking in the morning:

I thank You, everlasting Source of life, for in Your compassion You have given me back my soul. Great is Your faith.

Odeh ani lefanecha, m’kor hai ve-kayam, she-he’ezar’ta bi nish’mati be-hem’lah, rabah emunatecha.

Upon entering the synagogue:

How good are your tents, Jacob, your dwelling places, Israel. I enter Your house through the greatness of Your love, I bow in wonder before Your altar. How I love being in Your house, the place where Your glory dwells. I bow down and worship, and bend my knees before God, my Maker.

When putting on the tallit:

Let my soul bless God. My God, how magnificent You are; You clothe Yourself in beauty and majesty. Wrapping light about You as a garment, You spread out the heavens like a canopy.

Blessed are You, our God, Source of life, who has made us holy with Your mitzvot and instructed us to wrap ourselves in a garment of fringes.
How precious is Your kindness, O God; 
Your children seek refuge beneath the 
shelter of Your wings. They satisfy their 
desires in the richness of Your dwelling 
place, and You satisfy their thirst from the 
streams of Your delights. For we 
find in 
You the source of life and in Your light we 
see light. May You o 
ffer Your 
lovingkindness to all who would know 
You, Your justice to the pure of heart.

May it be Your will, our God and God of 
our ancestors, that my observance of the 
mitzvah to wear a fringed garment be as if 
I had fulfilled it with every detail, with 
exactness, and with great devotion. And so 
may You consider it as if, with this 
observance, I have observed all six 
hundred thirteen of Your commandments. 
Amen, Selah.

Blessed are You, Shaper, Source of life, 
who has created human beings according 
to Your wisdom, and has given us all the 
ducts and tubes of our bodies. How well 
we know, witnessing Your glory, that if 
only one of them should open or if one of 
them should close, it would be impossible 
for us to go on living in Your presence. 
Blessed are You, O God, who heals all 
living flesh and creates wonders.

Blessed are You, our God, Source of life, 
who has made us holy through Your 
mitzvot, and instructed us to study the 
words of Torah.

O God, make the words of Your Torah 
sweet in our mouths and in the mouths of 
Your people Israel; may all of us know Your 
name and study Your Torah for its own 
sake. We bless You, our God, who teaches 
Torah to Your people Israel.
Blessed are You, our God, Source of life, who has created all of us—peoples and nations, communities and families—and has apportioned among us different customs and beliefs. We ask You, O God, to strengthen within each of us a respect for all human beings in our world and for the diversity of belief. God, how infinite is Your work! With what wisdom have You fashioned every bit of it. Blessed are You, God, who creates many paths to righteousness.

We bless You, our God, Source of life, who has chosen us among all peoples of the earth to give us Your Torah. Praised are You, the One who gives the Torah.

May God shower you with blessings and shield you from harm.
May God’s face shine light on you and touch you with grace.
May God lift up God’s face to you and fill you with peace.
(Numbers 6:24–26, adapted)

You shall be holy, for I, your God, am holy. Do not curse a deaf person, or place an obstacle before someone who is blind. Do not commit an injustice in court, do not act partially towards the poor or glorify the powerful. Deal out justice to your people.
Do not stand by passively while the blood of your neighbor is shed. Do not hate your brother or sister in your heart. Love your neighbor as yourself. I am God.
(Selections from Leviticus 19:2, 14–18, adapted)
These are the things for which there are no limits: leaving the corners of the field for the poor, the gift of first fruits, pilgrimage offerings, acts of generosity, and the study of Torah.

(Mishnah, Pe'ah 1:1)

And these are the things which bear fruit for us in this life and in the world to come: honoring your mothers and fathers, acts of kindness, arriving early for study at the morning and evening service, providing hospitality to travelers, and visiting the sick, providing for the needs of a wedding, accompanying the dead to the grave, reflection in prayer, and making peace between companions. Yet the study of Torah is equal to them all.

(Babylonian Talmud, Shabbat 127a, adapted)

My God, the soul that You have given me is pure. You created it, You molded it, You breathed it into me, You preserve it deep within me. Someday You will take it from me, and You will return it to me at the end of time. For as long as my soul is alive in me I will thank You, God my Breath, God of the mothers and fathers before me, Sovereign of all things, Source of every soul. Blessed are You, O God, who returns the soul to the body.

Blessed are You, our God, Source of life, who has given the rooster the perception of daybreak.

B’ruchah at YHWH eloheinu m’kor ha-ḥayim, asher nat’nah la-sech’vi vinah le-hav’hin bein yom u-vein laylah.

Blessed are You, our God, Source of life, who has made me a Jew.

Baruch atah YHWH eloheinu m’kor ha-ḥayim, she-asani yisra’el.

Blessed are You, our God, Source of life, who has given me freedom.

B’ruchah at YHWH eloheinu m’kor ha-ḥayim, she-natna li ḥerut.

Blessed are You, our God, Source of life, who has made me in Your image.

Baruch atah YHWH eloheinu m’kor ha-ḥayim, she-asani be-tzelem.

Blessed are You, our God, Source of life, who opens the world to the blind.

B’ruchah at YHWH eloheinu m’kor ha-ḥayim, pokahat iv’rim ve-iv’rot.

Blessed are You, our God, Source of life, who clothes the naked.

Baruch atah YHWH eloheinu m’kor ha-ḥayim, mal’bish arumim va-arumot.

Blessed are You, our God, Source of life, who frees the imprisoned.

B’ruchah at YHWH eloheinu m’kor ha-ḥayim, matirah asurim va-asurot.

Blessed are You, our God, Source of life, who raises up those who are bent low.

Baruch atah YHWH eloheinu m’kor ha-ḥayim, zokeif kefufim u-ch’fufot.
Blessed are You, our God, Source of life, who spreads out the land upon the water.

B’ruchah at YHWH eloheinu m’kor ha-ḥayim, roka’at ha-aretz al ha-mayim.

Blessed are You, our God, Source of life, who satisfies all my needs.

Baruch atah YHWH eloheinu m’kor ha-ḥayim, she-asah li kol tzor’ki.

Blessed are You, our God, Source of life, who prepares the steps of every person.

B’ruchah at YHWH eloheinu m’kor ha-ḥayim, ha-mechinah mitza’dei ishah ve-gaver.

Blessed are You, our God, Source of life, who clothes Israel in strength.

Baruch atah YHWH eloheinu m’kor ha-ḥayim, ozeir yisra’el bi-gevurah.

Blessed are You, our God, Source of life, who crowns Israel with beauty.

B’ruchah at YHWH eloheinu m’kor ha-ḥayim, oteret yisra’el be-tif’arah.

Blessed are You, our God, Source of life, who gives strength and fortitude to the weary.

Baruch atah YHWH eloheinu m’kor ha-ḥayim, ha-notein la-ya’eif ko’ah ve-la-y’eifah ometz.

Blessed are You, our God, Source of life, who clears sleep from my eyes and drowsiness from my eyelids.

B’ruchah at YHWH eloheinu m’kor ha-ḥayim, ha-ma’avirah sheinah me-einai u-tenumah me-af’apai.
With the strength of Your hand, set free those who are held captive.

Ana, be-ko’ah gedulat yemineich tatiri tz’urah.

Receive the joyous song of Your people; strengthen and purify us, Awe-inspiring God.

Kab’li rinaḥ ameich, sag’vinu, taharinu, nora’ah.

God of strength, cherish those who proclaim Your unity.

Na giborah, doreshet yihudeich kevavat shom’rin.

Bless them, purify them, be merciful to them, and reward them with Your everlasting justice.

Bar’chim, taharin, rahamim, tzid’kateich tamid gim’lin.

Everlasting Source of holiness, in Your great goodness sustain the people of Your congregation.

Hasinah kedoshah, be-rov tuveich nahali adateich.

You who alone are powerful, turn Your face to those who remember Your holiness.

Yeḥidah gei’ah, le-ameich p’ni, zoch’rei kedushateich.

You who understand the most hidden mysteries, hear our cry for help; listen when we call out to You.

Shav’ateinu kob’li ve-shim’i tza’akateinu, yoda’at ta’alumot.

Blessed is the name of God’s radiant unity throughout all time.

Baruch sheim kevod aḥ’dutah le-olam va’ed.
David’s song, for the dedication of the Temple:
I will exalt You, O God;
You have raised me up and left me untouched
by the gloating of my enemies.
I cried out to You and I was healed.
You have lifted up my soul from death
and preserved me from the well of despair.
Sing praise to God, all you who cherish Her;
be thankful for the knowledge
of Her holiness.
For God’s anger lasts a moment,
but Her yearning is for life.
Though you may go weeping into the night,
joy will wake you with the morning.
In moments of calm I have said to myself,
“Not me, I will never be shaken.”
But Your grace alone sets me strong
like the mountains;
if You hide from me I am terrified.
▷ I cry out to You, I implore You to listen.
What good would come of my early death,
of my sinking down into desolation?
Will the dry earth praise You
and affirm Your truth?
▷ Hear this and be gracious to me,
be my strength in life.
▷ Turn my weeping into dancing;
unbind the garments of my sorrow
and clothe me in gladness.
Do it that my soul might sing to You
and not be silenced.
O God, I will thank You forever.

▼ Eilayich YHWH ek’ra, ve-el YHWH et’ḥanan.
▼ Shim’i YHWH ve-ḥonini, YHWH hayi ozeret li.

▼ Hafach’t mis’pedi le-mahol li, pitaḥat saki va-ṭ’azrini sim’ḥah.
Lema’an yezam’reich kavod ve-lo yidom, YHWH elohai, le-olam odech.
Of David.
God is my light and my help; whom shall I fear?
The Holy One is the strength of my life;
of whom shall I be afraid?

Le-david. YHWH ori ve-yish’i, mi-mi ira, YHWH ma’oz hayai, mi-mi ef’had.

When evildoers draw near to devour me,
my enemies and my foes,
it is they who stumble and fall.

Even though an army were arrayed against me,
my heart would not fear;
though war should arise against me,
still I would trust in You.

One thing I ask of God, one thing I desire:
That I may dwell in Your house all the days
of my life,
To behold Your beauty, and to meditate in Your
sanctuary.

Surely God will hide me and shelter me in a day
of distress;
You will conceal me in the shelter of Your tent;
You will lift me onto solid ground.
Then my head shall be high above all my foes
around me;
I will offer shouts of joy in God’s shelter;
I will sing and chant praises to the Holy One.

Hear, O God, my voice when I call;
be gracious, and answer me.
To You my heart has said: “It is You that I seek.”
Your Presence, O God, I am seeking.
Hide not Your face from me; do not reject Your servant in anger. You have been my help; do not abandon me. Forsake me not, God of my deliverance.

Though my father and mother have forsaken me, God will gather me in and care for me. Teach me Your ways, O God, and guide me in a just path. Do not deliver me to the worries of my soul, to the falsehood and distortions that rise in me, breathing forth destruction.

Lulei he’eman’ti, lir’ot be-tuv YHWH be-eretz hayim. n’kaveh el YHWH, ḥazak ve-ya’ameitz libenu, u’n’kaveh el YHWH.

תהלים י”ט, מטוק
Psalm 19, adapted

For those who lead the singing, a song of David:
The heavens tell of God’s glory, the skies proclaim His creation. Day after day these words are spoken; night after night this knowledge is revealed. There is no speech, there is no language without the sound of these voices. Throughout the universe they extend; their words reach the ends of the earth. God sets the sky as a tent for the sun, which leaps up rejoicing like a beloved from an
embrace, like an athlete eager to run the course.

From the eastern corners of the sky,
through the entire circuit of the heavens,
nothing is hidden from its heat.

The Boundless’s Torah is perfect,
refreshing the soul;
our Teacher’s precepts are trustworthy,
making the simplest person wise.

Our Creator’s commandments are just,
gladdening the heart;
the law of the Infinite is clear,
opening vision.

Reverence for God is purifying,
it endures forever.

God’s judgments are true and righteous,
all of them together.

They are lovelier than gold,
even the most sparkling gold;
sweeter than honey and soft honeycomb.

Thus do I care for them
and in observing them find great reward.

Who truly understands their wrongdoings?
Hold me blameless of the errors
I commit in ignorance.

Restrain me in my insolence, let it not rule over me.
Then will I be simple and cleansed of my sins.

May the words of my mouth and the
meditations of my heart be acceptable to You,
O God, my rock and my redemption.

Yihiyu le-ratzon im’rei fi ve-heg’yon libi lefanecha, YHWH tzuri ve-go’ali.
Rejoice in God you who serve justice!
It is fitting for the righteous to praise Her.
Give thanks to God with the harp;
play to Her on the ten-stringed lute.
Sing a new song for Her; make joyful
music amid the trumpets.
God’s word is right; everything She does
is completed with faithfulness.
She loves fairness and wisdom;
the earth is full of Her grace.
By God’s word the heavens came into being;
from Her breath all creatures
were fashioned.
She gathers up the scattered waters
of the sea;
She guards and preserves the great depths.
Let all the earth revere God,
and its inhabitants be mindful of Her.
For She spoke, and the world was born;
She commanded, and it stood firm.
The high words of governments are nothing
before God; the thinking of nations
measures up to little in Her sight.
But Her wisdom endures forever,
the intentions of Her heart are true
from generation to generation.
Happy are the people who call God
their own and whom God chooses
as Her inheritance.
From Her own place She seeks out
all the children of humanity,
all things that live on the earth.
She forms their hearts,
understands everything they do.
A leader is not redeemed by a great army.
Might is not rescued by brute strength alone,
or will the instruments of deliverance
themselves be enough.
And yet, there is God’s eye on the one
who worships Her,
who relies on Her kindness;
whose soul is sustained by Her at the time of death and nourished by Her in moments of desolation. So does our soul wait for God, our help and our salvation.

Constant One, may Your mercy rise in us as our hopes rise up to You.

Ki vah yis’mah libeinu, ki ve-sheim kod’shah vatah’nu. Yehi has’dich YHWH aleinu, ka-asher yi’hal’nu lach.

A song of David, when he pretended madness to Abimelech, who drove him out.

A song of David, when he pretended madness to Abimelech, who drove him out.

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A song of David, when he pretended madness to Abimelech, who drove him out.

A song of David, when he pretended madness to Abimelech, who drove him out.
Who is it that yearns for life, who would find goodness in the days that are given them?

Keep your tongue from speaking insult and your lips from uttering lies.

Turn away from evil and do good instead; seek peace and pursue it endlessly.

God’s eyes are on those who do justice; Her ears attend their cries for help.

Her face is set against evildoers; their lives are empty and far from salvation.

They cry out, and God hears them; She delivers them from their pain.

God draws near to the brokenhearted; sends comfort to those who are in despair.

Many are the misfortunes that the righteous endure, but God’s kindness will refresh them.

She watches over their soul, the innocence of their heart.

Those who do evil are made desolate by evil, and those who hate justice will not find it for themselves.

Fortunate is the person who has not sinned; let the one who has, return and be forgiven.

The Answerer redeems the soul that yearns for Her; She will not cast off those who seek Her shelter.

Podah YHWH nefesh ta’ar eileha, ve-lo te’sham’nah kol ha-ḥosot bah.
A prayer of Moses, man of God.
O God, You have been home to us in all generations.
Before the mountains were born, before the earth, even the universe was created, from beginning to end You are God.
You will return us to dust saying, “Children of humanity, enough.”
A thousand years in Your eyes are like a yesterday past, like a night vigil that has come and gone.
At Your hand they flow away, as in a state of sleep.
They are ephemeral as the morning grass; springing up at daybreak, they wither and fade with the coming of evening.
We are consumed by our fear of Your anger, terrified at the thought of Your rage.
You set our failings before You; our secret confusions are held up to the light of Your face.
All our days decline in contemplation of Your wrath; our years vanish like a sigh.
Although we may live to be seventy, perhaps eighty granted strength, our best efforts are but toil and foolishness; they quickly come apart and drift away.
Who can know the strength of Your reckoning?
Who will truly stand in awe of Your displeasure?
Teach us to number our days, that we may come to have a heart of wisdom.
Lim’not yameinu kein hoda, ve-navi levav ḥochmah.
Teach us to treasure each day, that we may open our hearts to Your wisdom.

Return to us, Eternal One; how long must we wait?
Take pity on those who serve You.
Fill us with Your kindness in the morning, and we will sing and rejoice all our days.

 Antar, mutaḥeh hatta haṭit leno brad oth,
batrōm hirō leldō,
mothōlō ariy ṭovel,
ma‘atulō ud-ṭulōx aṭheh ḥal.
mishbash anawt aṭa’al, haṭamōr xobu bērī’ah.  
‘m ala ‘ṣim bentsīnix ‘piym ḥāmōl
‘m inbash, ‘aṭsmōhara bālīleh.  
wormah xena ḥiyyō
bapkōr ḥetzīr yithāl.  
qurtīb īmōl vomentha.  
cir-calōn bəqeth bāthmatāh bokhala.  
shaṭha ‘etonıw ‘lōgāx.  
ṭolw‘nā klōthōr ‘pīzā.  
‘m ḥalīmōn ḥin bətshar.  
klōn ‘∑enwāt kumārıt.  
‘yir-šenōtnōn bēm šeṣim ‘šenah,  
‘ōm bōvōrat šomōis ‘šenah,  
wrēmō hulm ‘ōm, ērinā tīsh ‘ṭumēfah.  
mīridīt ‘ēt ḍafti, ‘ikrōratā tēfrath.  
‘lōmāt yimōn ‘m wōth.  
’bōva ‘lōb hōkēmah.  

שובה ינ, עיד מתי,  
/chart/הנותע על-טברדו אמימותיך.  
شبון בֵּבקר חסדא,  
נגרנה ומֶשומחת בְּכָל-מימוה.
May our happiness be measured in proportion to our suffering, in keeping with the years of our misfortune.

Let us witness Your creation, and Your splendor be shown to our children.

May Your graciousness be upon us, O God, and may You establish the work of our hands.

Affirm us in the work of our hands.

Vi-y’hi no’am YHWH eloheinu aleinu, u-ma’asei yadeinu konenah aleinu, u-ma’asei yadeinu koneneihu.

They who abide in God’s secret places rest in the shelter of the Most High.

I will say of God, She is my fortress and my protection, my own, the One in whom I trust.

She will deliver you from the hunter’s trap and from the sting of thorns.

She will enfold you in Her arms, and beneath Her wings you will find refuge.

Her truth is a shield and armor.

Do not be overcome by fear of the night or the arrows that fly by day.

Death that spreads in darkness will not terrorize you, nor will the torments that burn at noon.

For You, O God, are my shelter.

If you make the Exalted One your dwelling place, no evil will come to you, no violence will approach your house.

She will give Her angels charge over you to guard you on your journey.
She will carry you in the palm of Her hand, lest you hurt your foot upon a stone. You can trample on a lion and a viper, tread on a young lion or a serpent. She yearns for Me, and I deliver her; I will exalt her because she knows My name. They call out to Me, and I answer them; I am with them in times of anguish. I will strengthen them and bring them to honor, satisfy them with long life and let them witness My saving power. I will satisfy them the length of their days and I will show them My saving power.

▶ Orech yamim as’bi’eha, ve-ar’eha bi-y’shu’ati. Orech yamim as’bi’iehu, ve-ar’ieihu bi-y’shu’ati.

חַזֵּר וְאֶפַּלְּתֶֽהָ, אֲשַׂגְּבֶֽהָ אֲפַלְּתֶֽהָ בִּי כִּי אֲשַׂגְּבֶֽהָ בִּי. אַשְׂבִּיﬠֶֽהוּ יָמִים אֹֽרֶךְ בִּישׁוּﬠָתִי׃

Psalm 98, adapted

סִינֵה לְגָדוֹלָֽהּ כֹּל אָֽרֶץ בְּקַֽעֲדוּתָהּ וַאֲפַלְּתֶֽהָ בִּי כִּי אֲשַׂגְּבֶֽהָ בִּי. בִּישׁוּﬠָתִי וְאַרְאֶֽהוּ בִּישׁוּﬠָתִי

מִזְמוֹר׃

ﬠָשָׂה נִפְלָאוֹת כִּי, חוֹדָשׁ שִׁיר לַיִּהְיָ שִֽׁירוּ. קׇדְשׁוֹ وּזְרֽוֹעַ יָדוֹ הוֹשִֽׁיﬠָהּ, יְשׁוּﬠָתוֹ יְיָ הָוֹדִֽיעַ. צִדְקָתוֹ גִּלָּה הַגּוֹיִם לְﬠֵינֵי, יִשְׂרָאֵל לְבֵית וֶאֱמוֹנָתוֹ חַסְדּוֹ זָכַר. אֱלֹהֵֽינוּ בִּישׁוּﬠַת אָֽרֶץ כׇּל־אַפְסֵי זָכוּ. כׇּל־הָאָֽרֶץ לַיָּ הָרִֽיעוּ. וְזַמֵּֽרְנָה וְרַנֵּֽנָּה פִּצְחוּ. זִמְרָה וְקוֹל בְּכִנוֹר, בְּכִנוֹר לַיָּ זַמֵּֽרְנָה. יְיָ לִפְנֵי הָרִֽיעוּ, שׁוֹפָר וְקוֹל בַּחֲצֹצְרוֹת. בָהּ וְיֹֽשְבֵי תֵּבֵל, וּמְלֹאוֹ הַיָּם יִרְﬠַם. יְרַנֵּֽנוּ הָרִים יַֽחַד, יִמְחֲאוּ־כָף נְהָרוֹת, הָאָֽרֶץ לִפְדֹּת בָא כִּי יְיָ לִפְנֵי. הַמִּזְמֹר וְרָקִיעָהּ וְיֹֽשְבֵי תֵּבֵל, בְּמֵישָׁרִים וְﬠַמִּים, בְּצֶֽדֶק תֵּבֵל לִפְדֹּת. וְזַמֵּֽרְנָה לִפְנֵי. בּוֹרָה לַיְיָ אָֽרֶץ שִׁיר לַיְיָ אָֽרֶץ לַיְיָ, בּוֹרָה לְגָדוֹלָֽהּ. בּוֹרָה לְגָדוֹלָֽהּ לְגָדוֹלָֽהּ. בּוֹרָה לְגָדוֹלָֽהּ לְגָדוֹלָֽהּ. בּוֹרָה לְגָדוֹלָֽהּ L. In the palm of Her hand, lest you hurt your foot upon a stone. You can trample on a lion and a viper, tread on a young lion or a serpent. She yearns for Me, and I deliver her; I will exalt her because she knows My name. They call out to Me, and I answer them; I am with them in times of anguish. I will strengthen them and bring them to honor, satisfy them with long life and let them witness My saving power. I will satisfy them the length of their days and I will show them My saving power.

▶ Lif’nei YHWH ki va lif’dot ha-aretz, lif’dot teiveil be-tzedek, ve-amim be-meisharim.
A Song to the Ascents.

I will lift my eyes to the mountains,
from where will my help come?
My help is from God who made
the earth and the sky.
She will not let you falter;
She will guard you and never sleep.
No, the God who watches over Israel
neither slumbers nor sleeps.
God is your protection and shelter,
the strength of your hand.
The sun will not beat upon you by day,
nor will the moon injure you by night.
God will protect us from evil;
She will watch over our soul.
She will guard our going out and our coming in,
now and forevermore.

Shir la-ma’alot.

Esa einai el he-harim, me-ayin tavo ez’rati.
Ez’rati me-im YHWH, osah shamayim va-aretz.
Al titen lamot rag’lecha, al tanum shom’ratecha.
Hinei lo tanum ve-lo tishan, shomeret yisra’el.
YHWH shom’ratech, YHWH zilech al yad yeminech.
Yomam ha-shemesh lo yakech, ve-yare’aḥ ba-lailah.
YHWH tish’mrenu tish’mor et naf’shenu.
YHWH tish’mor tzeitenu u-vo’enu, me-atah ve-ad olam.
A pilgrimage song of David:
I rejoiced when they said to me:
“We will go up to the house of God.”
We were standing within your gates, O Jerusalem.
Jerusalem, a city built up all of one piece, where all the tribes of God converged as witness to Israel, to give thanks and praise to the name of God.
For there was the seat of justice, the throne of David.
Seek out peace for Jerusalem; those who love you will find rest.
May there be peace within your walls, security in your strongholds.
For the sake of all my loved ones, I pray you may find peace.
For the sake of God’s dwelling place, I seek your well-being.

Shir ha-ma’alot le-david.
Samah’ti be-om’rot li, beit YHWH nelech.
Om’dot hayu rag’leinu bi-she’arayich yerushalayim.
Yerushalayim ha-b’nuyah ke-ir she-hub’rah lah yah’dav.
She-sham alu shevatim, shiv’tei yah.
Edut le-yisra’el, lehodot le-shem YHWH.
Ki shamah yash’vu chis’ot le-mish’pat, kis’ot le-veit david.
Sha’alu sh’lom yerushalayim, tish’lenah ohavotayich.
Yehi shalom be-ḥelech, shal’vah be-armenotayich.
Le-ma’an aḥ’yotai ve-re’i’ai, adab’rah na shalom bach.
Le-ma’an beit YHWH eloheinu, avak’shah tov lach.
A Pilgrimage song of David:
Suppose God had not been with us,
    Israel would say.
Suppose God had not been there for us,
    when they rose up against us…
Then they would have swallowed up our lives with their anger.
Then the water would have crashed over us,
    would have swept our souls away.
The storm would have washed away our life.
Blessed is God who did not give us up as prey for their teeth.
Our soul is like a bird escaped from a trap;
    the net is torn and we have flown away.
▷ We have found our help in God,
    Creator of the heavens and the earth.
Ha-aderet ve-ha-emunah le-ḥai olamim.
Ha-binah ve-ha-b’rachah le-ḥai olamim.
Ha-ga’avah ve-ha-gedulah le-ḥai olamim.
Ha-dei’ah ve-ha-dibur le-ḥai olamim.
Ha-hod ve-he-hadar le-ḥai olamim.
Ha-va’ad ve-ha-vaCkut le-ḥai olamim.
Ha-zoch ve-ha-zohar le-ḥai olamim.
Ha-ḥayil ve-ha-ḥosen le-ḥai olamim.
Ha-teches ve-ha-tohar le-ḥai olamim.
Ha-yiḥud ve-ha-yir’ah le-ḥai olamim.
Ha-keter ve-ha-kavod le-ḥai olamim.
Ha-lekaḥ ve-ha-libuv le-ḥai olamim.
Ha-m’luchah ve-ha-mem’shalah le-ḥai olamim.
Ha-noi ve-ha-netzaḥ le-ḥai olamim.
Ha-sigui ve-ha-segev le-ḥai olamim.
Ha-oz ve-ha-anavah le-ḥai olamim.
Ha-p’dut ve-ha-pe’eir le-ḥai olamim.
Ha-tz’vi ve-ha-tzedek le-ḥai olamim.
Ha-k’ri’ah ve-ha-kedushah le-ḥai olamim.
Ha-ron ve-ha-romeimot le-ḥai olamim.
Ha-shir ve-ha-shevaḥ le-ḥai olamim.
Ha-tehilah ve-ha-tif’eret le-ḥai olamim.
Steadfast glory to the Life of all Worlds
Insight and blessing to the Life of all Worlds
Magnificence and grandeur to the Life of all Worlds
Knowledge and speech to the Life of all Worlds
Splendor and beauty to the Life of all Worlds
Constancy and timelessness to the Life of all Worlds
Clarity and brilliance to the Life of all Worlds
Valor and strength to the Life of all Worlds
Radiance and purity to the Life of all Worlds
Oneness and reverence to the Life of all Worlds
Crown and honor to the Life of all Worlds
Learning and passion to the Life of all Worlds
Royalty and rule to the Life of all Worlds
Beauty and endurance to the Life of all Worlds
Might and exaltation to the Life of all Worlds
Strength and humility to the Life of all Worlds
Deliverance and glory to the Life of all Worlds
Graciousness and justice to the Life of all Worlds
Acclaim and holiness to the Life of all Worlds
Music and majesty to the Life of all Worlds
Poetry and praise to the Life of all Worlds
Harmony and song to the Life of all Worlds
Blessed is God who spoke, and the world came into being. Blessed is She. Blessed is the One who speaks and acts. Blessed is the One who decrees and affirms. Blessed is the One who is the force of creation. Blessed is the One who has compassion for the earth. Blessed is the One who has tenderness for all creatures. Blessed is the One who rewards the reverent with wholeness. Blessed is the One who is eternal and everlasting. Blessed is the One who rescues and redeems. Blessed is His Name.

B'ruchah she-am'rah ve-hayah ha-olam, b'ruchah hi. Baruch omeir ve-oseh, b'ruchah gozeret u-mekayemet, Baruch oseh vereishit, b'ruchah merahemet al ha-aretz, Baruch merahem al ha-b'riyot, b'ruchah meshalemet sacher tov li-l'ira, Barot hi le-aved doket l'etzah, Barokha Podah u-matzilah, Barukh sh'mo. Barokha ato Yi'elhoineu m'kor ha-ayam, ha-eilah, ha-eim ha-ra'amah, ha-m'ulelet be-fi amah, meshubahat u-m'fo'eret bi-l'shon hasidoteha va-hasideha. U-ve-shirei david u-mir'אמ avadayich nehal'elich, YHWH eloheineu, bi-sh'vahot u-vei-z'mirot, u-negad'elich u-neshab'elich u-nefa'arech ve-nodeiuch, ve-naz'kir sh'meich, m'koreinu, eloheinu. Ye'hidah, hei ha-olamim, meshubahat u-mefo'eret adei sh'mo ha-gadol. B'ruchah at YHWH, ha-m'ulelet ba-tish'vahot.
A song for Shabbat:
It is good to give thanks to God;
to praise Your Name, exalted and supreme.
To tell of Your kindness in the morning, of
Your faith at night,
with the gentle sounds of the harp and the
lute.
Your work has given me such joy,
I will sing out the creations of Your hands.
How Your deeds have waxed full, O God,
how Your intentions have deepened.

An ignoring eye will not be aware of this;
a mind made simple will not understand.
Though cruelties multiply like weeds
and works of iniquity blossom and thrive,
the day will come when they will be
utterly destroyed.
And You, O God, will stand forth forever.
Though Your enemies are everywhere,
everywhere, yet do they wander without
purpose; their evil deeds will dissipate
and come to nothing.
You have awakened the source of my
strength;
I am cleansed and refreshed.
With my own eyes I will face that which
diminishes me; when it rises up to me,
I will be still and listen.
The righteous will flourish like the date tree and be strengthened like the cedars of Lebanon. Rooted in God’s presence, they will flower in His doorway, and even in their old age they will bear fruit. They will be robust and strong, in affirmation of His justice. God is my strength, my rock; the source of all perfection.

How majestic is God, robed in glory, robed in strength; She sets right the world, it will not be shaken.

Your place is firm; from time’s birth You are God. The rivers rise up, the river voices rise and sound; the surging oceans roar and pound. Greater than the din of rushing waters, greater than the power of sea waves breaking, God’s limitless power is alive in the universe.

Your precepts are truth, Your dwelling is holiness, now, O God, and to the end of time.
Ashrei, adapted

Happy are they who dwell in Your house; they will never be finished praising You.

Happy are the people who live in this way, for whom YHWH is God.

A psalm of David.

I will exalt You, O God, my King, and I will bless Your name forever.

Each day I bless You, and praise Your name forever.

Great is God, and many are His praises; there is no limit to God’s grandeur.

From one generation to the next, His deeds and strengths are recounted.

I will tell of the glory of Your splendor and Your wondrous miracles.

Everyone will proclaim the power of Your amazing deeds, and I will affirm Your greatness.

The memory of Your goodness will be revealed; praise will be sung for Your justice.

Gracious and compassionate is God, patient and forbearing, infinite in lovingkindness.

God is good to everything, and bestows mercy on all He has created.

Everything You have made will thank You, O God, and the righteous will bless You.
They will declare the glory and the splendor of Your kingdom, proclaiming Your strength.

Each man and woman will learn of God’s power, the glory of God’s sovereignty.

Your kingdom is the kingdom of all worlds, Your dominion spans all generations.

God upholds the fallen, raises up all who are bowed down.

The eyes of all look to You in expectation, and You send us food in its season.

You open Your hand, and satisfy the desires of all living things.

God’s ways are just; there is kindness in everything He does.

God draws close to all who call on Him, who call to Him with truth.

He fulfills the yearnings of those in awe of Him, hears their cries and comes to help them.

God watches over those who love Him, and subverts acts of evil.

Praise to God will always be upon my lips; all the living will bless His holy name forever.

We shall praise God from now until the end of time. Halleluyah! Hallelnayah!
Ash’rei yosh’vot beitecha, od tehalelucha selah.
Ash’rei ha-am she-kacha lo, ash’rei ha-am she-YHWH elohav.

Tehilah le-david.

א Aromim’cha elohai ha-melech, va-avar’cha shim’cha le-olam va’ed.

ב Be-chol yom avar’cheka, va-ahalelah shim’cha le-olam va’ed.

ג Gadol YHWH u-m’hulal me’od, ve-li-g’dulato ein ḥeiker.

ד Dor le-dor yishabah ma’asecha, u-gevurotecha yagidu.

ה Hadar kevod hodecha, ve-div’rei nif’l’otecha asihah.

ו Ve-ezuz nor’otecha tomar’na, u-gedulatecha asap’renah.

ל Zeicher rav tuv’cha yabi’u, ve-tzid’katecha yeraneinu.

מ Hanun ve-rahum YHWH, erech apayim u-g’dol ḥased.

נ Tov YHWH la-kol, ve-raḥamav al kol ma’asav.

ס Yoducha YHWH kol ma’asecha, va-ḥasidotecha tevar’chuchah.

ע Kevod mal’chutecha yomeiru, u-gevuratecha yedabeiru.

ל Lehodi’ā le-ishah ve-gever gevurotav, u-ch’vod hadar mal’chuto.

ם Mal’chutecha mal’chut kol olamim, u-mem’shal’techa be-chol dor va-dor.

ז Someich YHWH le-chol ha-nof’lot, ve-zokeif le-chol ha-k’fufim.

ח Einei kol eilecha yesabeiru, ve-atah notein lanu et och’leinu be-ito.

ט Potei’ah et yadecha, u-mas’bi’a le-chol ḥai ratzon.

ינ Tzadik YHWH be-chol derachav, ve-ḥasid be-chol ma’asav.

ק Karov YHWH le-chol kor’av, le-chol asher yik’ra’uḥu ve-emet.

ר R’tzon yerei’otav ya’aseh, ve-et shav’atan yish’ma ve-yoshi’ein.

ש Shomeir YHWH et kol ohavav, ve-et kol ha-resha yash’mid.

וח Tehilat YHWH yedaber pi, vi-y’vareich kol basar sheim ko’d’sho, le-olam va’ed.

Va-anaḥ’nu nevareich yah, me-atah ve-ad olam.

Halleluyah. Hallel’nayah.
Halleluyah! Halleluyah!
Praise God, O my soul.
I will praise Her with my life, sing to Her as long as I draw breath.
Put your trust in God, for She endures forever.
She understands our nature, remembers that we are dust.
Our last breath departs, and we return to earth.
Happy is the one who looks to the God of Israel for help, whose deepest hope is placed in Her.
For God made the heavens, earth, and sea, and everything in them; She guards the truth forever.
She brings justice to the oppressed, offers bread for the hungry.
God frees the captive, gives vision to the blind.
God raises up those who are bowed low and loves the righteous.
She watches over the strangers among us, gives courage to the orphan and the widow.
As God is gracious and compassionate, so shall you be.
▷ I will keep Her before me always; may She place me on the path of life.
God will dwell with you forever, O Zion, with every generation.
Halleluyah! Halleluyah!
▷ Shiviti YHWH le-neg’di tamid, todi’ini orah hayam.
Tish’kon YHWH le-olam, elohayich tziyon le-dor va-dor.
Halleluyah. Halle’nayah.
Halleluyah! Hallelnayah!

It is wonderful to sing to God, how pleasing and lovely are the songs.

God rebuilds Jerusalem, gathering in those who are exiled.

He heals the brokenhearted and binds up the wounds of their sadness.

He counts the number of stars, calls each of them by name.

How magnificent is God, how full of strength; His wisdom cannot be measured.

God gives courage to the oppressed but diminishes those who do evil.

Answer God with thanks, sing to Him on the harp.

As He covers the sky with clouds, He sends rainfall to the earth and causes the grass to spring up on the mountainsides.

He gives food to animals, to the raven's fledglings who cry out to Him.

He has no desire for the might of the horse or human physical strength, but seeks those who revere Him, who thirst for His kindness.

Praise God, O Jerusalem, sing to your God, O Zion, for He has fortified your gates, blessed the children in your midst.

He has brought peace within your borders and satisfied you with the fattest sheaves of wheat.

He sends His word to the earth, and quickly it rushes on its way.

He gives . . .

Healer of the broken-hearted
and tender of our wounds
You account for every star
and call each one by name
He gives snow like soft wool, scatters frost like dust and ice like breadcrumbs. Before His cold who will be left standing? And then He commands, and everything melts; His breath blows, and the waters overflow. He speaks His word to Jacob, gives laws and ordinances to the daughters of Israel. Halleluyah! Hallelnayah!

Praise God from the heavens, praise Her from the highest places. Praise Her, all Her angels and all Her hosts. Praise Her, sun and moon, all the stars of light. Praise Her, heavens above the heavens and the waters above the heavens. Praise God’s name, for She commanded, and all these things were created; She will sustain them until the end of time. She declared Her law, and they will not go beyond it. Praise God from the earth, whales and all life in the great depths. Her word formed fire and hail, the snow and the mist. She created the storm-wind, the mountains and the hills, the fruit tree and the cedars, the animals and all living things, reptiles and birds. The rulers of earth and all the nations, ministers and judges,
young women and men, 
old people and children, 
=all these will praise the name of God, 
for Her name alone is exalted.
Her glory spreads over heaven and earth. 
She will lift up Her strength for Her 
people and sing praise to all the righteous, 
to all the children of Leah and Rachel, 
a people close to Her. 
Halleluyah! Hallelnayah!


Tehaleil’nah et sheim YHWH, ki nis’gav sh’mah levado, hodah al etrez ve-shamayim. 
Va-tarem keren le-amah, tehilah le-chol ḥasidehah, le-dorot lei’ah ve-raheil am kerovah. 
Halleluyah. Hallel’nayah.

Halleluyah! Hallelnayah! 
Sing to God, sing a new song of praise in 
the gathering of the faithful.
Let Israel rejoice in its Maker, 
let the daughters of Zion be glad in their Creator.
Praise His name with dancing, 
praise Him with the drum and the harp.
For God delights in His people, 
adorns the humble with strength. 
Let those of faith exult in glory, 
sing songs upon their beds. 
Let them praise God with their voices, 
so that the noise of violence will be heard no more in their land. 
For the God of holiness is sanctified by acts of justice; He is the splendor of all who have faith in Him.
Halleluyah! Hallelnayah!

Halleluyah. Hallel’nayah. 
Shiru la-YHWH shir ḥadash, tehilato bi-k’hal ḥasidim. 
Yis’mah yisra’el be-osav, b’not tiyon tagel’na ve-yotz’ran. 
Yehallelu sh’mo ve-mahol, be-tof ve-chinor tezamer’na lo. Ki rotzeh YHWH be-amero, yefa’eir anavot bi-y’shuah. Ta’aloz’na ḥasidot be-chavod, yeranenu ḥasidim al mish’kevotam. 
Romemot el bi-g’ronam, ve-lo yishama od ḥamas be-artzam. 

95
Halleluyah! Hallelnayah!
Praise God in Her holiness, praise Her in the heavens of Her glory.
Praise Her for Her strength and the abundance of Her greatness.
Praise Her with the blowing of the shofar, with the harp and the lyre.
Praise Her with drums and dancing, with stringed instruments and flutes.
Praise Her with the clanging of cymbals, praise Her with the bright noise of cymbals.
Praise God, all my soul!
Let everything that has breath praise God!
Halleluyah! Hallelnayah!

Halleluyah. Hallel’nayah.
Hallelu eilah be-kod’shah, halleluha bi-r’ki’a uzah.
Halleluha bi-g’vurotehah, halleluha ke-rov gud’lah.
Halleluha be-teika shofar, halleluha be-neivel ve-chinor.
Halleluha be-tof u-maḥol, halleluha be-minim ve-ugav.
Halleluha be-tzil’tzelei shama, halleluha be-tzil’tzelei teru’ah.
Kol ha-neshamah tehallel yah, halleluyah.
Kol ha-neshamah tehallel yah, hallel’nayah.
כלה הגדולה
והגדולה ייה
הגדולה ייה
בהגדולה
The breath of all life will praise Your name, O God, and the spirit moving in all flesh will make You glorious forever. From this world to the next You are God, and without You we have no one else: no other redeemer, no other salvation. You set us free, You save us for life and sustain us. You answer us with compassion in times of anguish or distress. We have no one who helps us or nourishes us in the way that You do. God of the first and the last, God of all creatures and all generations, You are the one who is blessed in every song of praise. You infuse the world with kindness and show mercy to the life You have created. God is awake. She does not rest, nor does She sleep, but awakens those lost in slumber, stirs those who wander in dreams. She gives speech to the silent, seeks freedom for those who are imprisoned. She supports the fallen and raises up those who are bowed low; She unravels deep mysteries. To God alone we give thanks.

If our mouths were as full of song as is the sea and our speech as full of exultation as the roar of the waves, if our lips could utter as much praise as the wide open spaces of heaven and our eyes could shine forth like the sun and the moon, even if our hands could reach out to You like the eagle’s wings spread out to the sky and our feet could run to You, swift as the deer, it would still not be enough. It would not be nearly enough to thank You, our God and God of our mothers and fathers, or to praise Your name for even one thousandth of the thousands and thousands of miracles and wonders that You have given to our ancestors and to us.
You brought us safely out of Egypt, redeemed us from the house of slavery; You nourished us through famine and supported us with abundance. You rescued us from the sword; delivered us from plagues and brought us through terrible sicknesses. Until now Your mercy has sustained us and Your kindness has never failed us; O God, do not ever abandon us.

Therefore, the limbs which You have given us, the breath and the soul which You have breathed into us, the language that You have put into our mouths, all these thank You, praise, acclaim and glorify You. They sing out to You, exalt and adore You, and sanctify Your name forever, compassionate Mother. Every mouth acknowledges You, every tongue speaks to You with faith; every eye looks for You. Every knee will bend to You, and all who stand upright will bow down. All our hearts will seek You with reverence, even the vital organs inside us will praise Your name, from what is written: “All my bones will say: Who is like You, O God?” You save the poor from the oppressor and the helpless from the thieves who would prey upon them. You hear the cry of the weak; You listen and heed their plea for help.

Who is like You and who could be equal to You, who could possibly compare with You, O God, powerful and exalted, Creator of heaven and earth? ▷ We will praise and glorify You, and will bless Your holy name, saying: “Bless God, O my soul; let everything that is in me bless God’s holy name.”

God, powerful in strength and magnificent in the glory of Your name, heroic in endurance, revered for breathtaking wonders—

▷ Nehaleleich u-neshab’heich u-n’fa’areich, u-nevareich et shem kod’sheich, ve-nomar: bar’chi naf’shi et YHWH, ve-chol k’ravai et shem kod’shah. Ha-eilah ba-ta’atzumot uzech, ha-g’dolah bi-ch’vod sh’meich. Ha-giborah la-netzah ve-ha-nora’ah be-nor’otayich—

The Elohim who brought us out of Egypt, who redeemed us from the house of slavery, who fed us through famine and supported us with abundance, who rescued us from the sword, delivered us from plagues and brought us through terrible sicknesses, until now Your mercy has sustained us and Your kindness has never failed us; O God, do not ever abandon us.

Therefore, the limbs which You have given us, the breath and the soul which You have breathed into us, the language that You have put into our mouths, all these thank You, praise, acclaim and glorify You. They sing out to You, exalt and adore You, and sanctify Your name forever, compassionate Mother. Every mouth acknowledges You, every tongue speaks to You with faith; every eye looks for You. Every knee will bend to You, and all who stand upright will bow down. All our hearts will seek You with reverence, even the vital organs inside us will praise Your name, from what is written: “All my bones will say: Who is like You, O God?” You save the poor from the oppressor and the helpless from the thieves who would prey upon them. You hear the cry of the weak; You listen and heed their plea for help.

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<table>
<thead>
<tr>
<th>Holy Presence</th>
<th>Wise One</th>
<th>Infinite</th>
<th>The One</th>
<th>Cause of Being</th>
</tr>
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<td>The Voice</td>
<td>Spirit of the World</td>
<td>Helper</td>
<td>Abundant Lovingkindness</td>
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<td>Shechinah</td>
<td>Ha-borei</td>
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<td>M’kor ha-hayim</td>
<td>Source of Life</td>
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<tr>
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<td>Ha-go’elet</td>
<td>Redeemer</td>
<td>Shaddai</td>
<td>Almighty</td>
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<td>Elohim</td>
<td>God</td>
<td>El ro’i</td>
<td>God who sees me</td>
</tr>
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<td>Ha-shalom</td>
<td>Adonai</td>
<td>Eilah</td>
<td>Goddess</td>
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<td>Ha-sheim</td>
<td>Atika kadisha</td>
<td>Ha-melech</td>
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<td>The Name</td>
<td>Ancient Holy One</td>
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<td>Yah</td>
<td>Ha-mal’kah</td>
<td>Queen</td>
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<td>The Holy One of Blessing</td>
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<td>Ha-tzur</td>
<td>Yah olamot</td>
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<td>I Will Be That</td>
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<td>Which I Will Be</td>
<td>Ha-sod</td>
<td>Ha-yotzeret</td>
<td>Shaper</td>
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<td>Glorious Harmony</td>
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<td>El el’yon</td>
<td>Ha-makom</td>
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<td>Compassionate Mother</td>
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<td>Radiance</td>
<td>Imageless</td>
<td>Source</td>
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<td>Revealed One</td>
<td>Reviver</td>
<td>Unnameable</td>
<td>Beloved</td>
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<tr>
<td>Powerful One</td>
<td>Essence</td>
<td>The One Who Is</td>
<td>Abiding One</td>
<td>YHWH</td>
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</tbody>
</table>
You are like a ruler on a throne, lofty and eminent.

Dwelling in transcendent places,
Your name is exalted, Your name is holy.
The righteous sing joyfully to God;
the just find beauty in prayer.

In the mouths of the just You are exalted,
on the lips of the righteous You are blessed,
in the words of the faithful You are sanctified,
and amongst the holy ones, You are praised.
In the assemblies and the multitudes of Your people, Israel, Your name will be praised with joy, in this and every generation to come. It is the obligation of all who were formed by You, God of our fathers and mothers, ⬤ to thank and praise You, to acclaim and glorify You, to exalt, honor and remember You always, to bless and esteem and adore You even beyond all the songs and the praises of David, Your anointed servant, offspring of Jesse and descendant of Ruth.

May Your name be praised forever, Compassionate Mother, You who are great and holy on earth and in the heavens. God of our fathers and mothers, song and praise be fitting You, psalms and music belong to You. We acknowledge Your strength and governance, Your endurance, greatness and courage; beauty and splendor, holiness and majesty become You as we give blessings and thanks to Your magnificent holy name. Now and forever You are God. Blessed are You, God of great strength, who is praised in song, God of thanksgiving, Provider of miracles, Source of every soul and of all creation, the One who chooses songs and praises, the only God, the life of all worlds.

U-ve-mak’halot revivot amecha beit yisra’el, be-rinah yit’pa’ar shim’cha be-chol dor vador, she-kein hovat kol ha-yetzur, lefanecha YHWH eloheinu ve-elohei avoteinu ve-imoteinu, ⬤ lehodot, lehaleil, leshabei’aḥ, lefa’eir, leromeim, lehadeir u-lenatzei’aḥ, levareich, le’aleh u-lekaleis al kol div’rei shirot ve-tish’bahot david ben yishai ve-zera rut av’decha meshiḥecha.

U-ve-chein yish’tabaḥ sh’miech la’ad, raḥameima, ha-eilah ha-g’dolah ve-ha-k’doshah ba-shamayim u-va-aretz. Ki lach na’eh, YHWH eloheinu ve-elohei avoteinu ve-imoteinu, shir u-sh’vahah, haleil ve-zim’rah, oz u-mem’shalah, netzah, gedolah u-g’vurah, tehilah ve-tif’eret, kedushah u-mal’chut, ⬤ berachot ve-hoda’ot li-sh’miech ha-gadol ve-ha-kadosh, u-me-olam ve-ad olam at eilah. B’ruchah at YHWH, eilat shaddai gedolah u-m’hulelet ba-tish’bahot, eilat ha-hoda’ot, adonat ha-nif’la’ot, boreit kol ha-neshamot, ribonat kol ha-ma’asim, ha-boḥeret be-shrei zim’rah, havayah yeḥidah, eilah, ḥei ha-olamim.
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’may. ית’גדأل ויית’קדש ש’מזי רא לאלם ולווא’מי אלְמאו יוהי ש’מזי רא מברך לארם ולאלמי אלְמkea.

May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.

ברכו — The call to public worship

לשון נקבה
Feminine language

Let us praise God who is eternally blessed.

בְּרֵכֹת אֶתְיָ הַמְּבֹרֶֽכֶת
Barechu et YHWH ha-mevorechet.

Praised is God, who is blessed forever and ever.

בְּרֵכֹת יְיָ הַמְּבֹרֶֽכֶת לְעֹלָם וָﬠֶד
B’ruchah YHWH ha-mevorechet le-olam va’ed.

לשון זכר
Masculine language

Let us praise God who is eternally blessed.

בְּרֵכֹת אֶתְיָ הַמְּבֹרָך
Barechu et YHWH ha-mevorach.

Praised is God, who is blessed forever and ever.

בְּרֵכֹת יְיָ הַמְּבֹרָך לְעֹלָם וָﬠֶד
Baruch YHWH ha-mevorach le-olam va’ed.
Praised are You, our God, Source of life, who opens the gates of compassion for us, giving light to those who wait for Your forgiveness, who forms light and creates darkness, who makes peace and creates all.

Eternal light abides in life's treasury.

God said, “Let there be light from darkness!” and so it was.

Source of light to the earth and of fire to its depths, You continue to renew the whole each day. Endless Creator, how infinite is Your work! With what wisdom You have fashioned every bit of it! The earth brims with Your creations. Alone in the heights and intimate from the start; praised, celebrated, and inspired from the first days of the world: God of eternity, in Your great kindness, be compassionate towards us. Foundation of our strength, sheltering rock, You are the garden of our protection, our friend at every moment.

God of blessing, grand in wisdom, You set in motion the rays of the sun created as wondrous to honor Your name. You placed the luminaries around Your might. The cornerstones of Your sacred communities uphold Shaddai. They constantly tell of God’s honor and holiness.

Bless on, Source of Blessing, through the praiseful work of Your hands, through the lights that You made; they always tell of Your splendor.

We continue in the middle of page 108.
All thank You, all praise You, and all existence says: “None is so holy as God!” Everything exalts You, Maker of all. You are the One who opens the doors of the eastern gates each day; You pierce the windows of the heavens, and rouse the sun from its place, the moon from its home. You light the world and enlighten its inhabitants, whom You created with care. Source of light to the earth and of fire to its depths, You continue to renew the whole each day. Endless Creator, how infinite is Your work! With what wisdom You have fashioned every bit of it! The earth brims with Your creations. Alone in the heights and intimate from the start; praised, celebrated, and inspired from the first days of the world: God of eternity, in Your great kindness, be compassionate towards us. Foundation of our strength, sheltering rock, You are the garden of our protection, our friend at every moment.

There is no measure for You, and no life without You; there is nothing without You; who is like You? There is no measure for You, God of Presence, in this world; there is no life without You, Basis of our souls, even in the world to come. There is nothing without You, our Liberator, even in the days of redemption, and nothing is like You, our Rescuer, when You revive us from the dead.
God, Source of all Creation—
Blessing and Praise sing from every soul!
Your grandeur and goodness fill the world.
Knowledge and wisdom surround God’s light.
Exalted above the holiest beings,
God in the chariot abounds in splendor.
Integrity and fairness stand in God’s sight,
Kindness and compassion infuse His presence.
The sources of light God created are wondrous,
Conceived with wisdom and shaped with insight.
He endowed them all with power and strength
To serve as guides throughout the earth.
They sparkle with the brightness of God’s radiance,
Their brilliance delights throughout the world.
He called to the sun, and light appeared;
Seeing, God sculpted the shape of the moon.
Every heavenly community offers God praise:
Angels, celestial beings, and holy whirling creatures
bring harmony and grandeur—

El eden le-chol ha-ma’asim,
God’lo ve-tuvo malei olam,
Ha-mit’ga’eh al hayot ha-kodesh,
Zechut u-mishor lif’nei chiso,
Tovim me’orot she-barah eloheinu,
Ko’ah u-gevarah natan bahem,
Melei’im ziv u-mefikim nogah,
S’mei’him be-tzeitam ve-sasim be-vo’am,
Pe’er ve-chavod not’nim li-sh’mo,
Kara la-shemesh va-yiz’ra’ah or,
Shevaḥ not’nim lo kol kehal marom,
tif’eret u-gedulah, serafim ve-ḥayot ve-ofanei ha-kodesh—

baruch u-mevorach be-fi kol ha-neshamah.
da’at u-tevunah soveim hodo.
ve-nehedar be-chavod al ha-merkavah.
ḥesed ve-raḥamim malei chevodo.
yetzaram be-da’at be-vinah u-ve-haseil.
lihiyot meshalim le-kerev teiveil.
a’eh zivam be-chol ha-olam.
osim be-eimah retzon konam.
tzoholah ve-rinah le-zeicher aḥ’duto.
ra’ah ve-hit’kin tzurat ha-levanah.
ḥayot ve-ofanei ha-kodesh—
To God who rested from Her deeds on the seventh day, who arose and reclined on the cloud of glory, who dressed in harmony for the day of rest and declared a celebration for Shabbat. This is the song of praise from the seventh day, when God rested from all Her labor. The seventh day acclaimed, saying: “A song by Shabbat: It is good to give thanks to God.” Therefore, all creatures honor and bless God; they offer praise, value, grandeur, and weight to the living God, Creator of all, who gives the people Israel rest in sanctity on the sacred Shabbat day. Your very name, our God, creates holiness, and Your very mention, our Source, harmonizes in the heavens above and on the earth below. ▶ Bless on, Source of blessing, through the praiseful work of Your hands. Through the lights that You made, they always tell of Your splendor.

Make blessing forever, our Defender and Redeemer, Creator of holy beings. Your name means praise always, our Creator, Maker of holy workers who all stand in the heights of the world and with one voice declare reverently the words of the living God, breath of the world. All beloved, all clear, all brave, all holy, they all do the will of their Maker with reverence and awareness, ▶ and they open their mouths with holiness and purity, with song and melody, to bless and praise, adorn and adore, sanctify and unify—

All services continue here:

חַיָּה מֵעַל, כַּלְכֵלֵי היָמָה בְּרֻחַ קְדֹשֶׁת כָּלְכֵלֵי הַשְּׁבִיעִי
לַאֲלֹהֵּינוּ שֶׁפֶתָהּ מִכְּלֶֽלֶכֶת הַשַּׁבָּת שִׁמְךָ בּוֹרְאֵֽנוּ,
יְיָוָּהוּ וְזִכְרֵךְ.

הַשְּׁבִיעִי מְשַׁבֵּֽחַ מִכְּלֶֽלֶכֶת מְמַשְּׁרֵי עָלֶֽהֶם, יְשַׁמְּרֵךְ בֻּרָֽה יְזַמְּרוּ
וְיִשְׁתְּמַעְּרוּ בִּקְדֻשָּׁהּ יִשְׂרָאֵל שַּבָּת בְּיוֹם,
וּבְזִמְרָה וּבְטׇָהֳרָה מְקוּרֵֽנוּ מִמַּֽעַל וְעַל,
עֹנֶג לְיוֹם תִּפְאֶֽרֶת עָטְתָהּ בּוֹרֵא צְוֻרֵֽנוּ וְגוֹאֲלֵֽנוּ אֵלָה שָׁבְתָה הַשְׁבִיעִי יוֹם שֶׁבּוֹ הֶמָּה סֶֽלָה׃

 Callable הָאָֽרֶץ וּמְיַּחֲדִין—

108
The name of the great God, brave and awe-inspiring: He is holy. They all take on the work of the lofty One, each from the next, lovingly allowing one another to sanctify their Maker with a spirit at rest, with clear language and holy delight; as one they all answer with fear and say with reverence:

Holy, holy, holy! The One of all worlds fills the whole earth with Her glory.

Kedoshah, kedoshah, kedoshah, yah olamot, m’lo chol ha-aretz kevodah.

And the whirlers and the holy animals rise with a great sound close to the fiery ones, and side by side they praise and say:

Ve-ha-ofanim ve-hayot ha-kodesh be-ra’ash gadol mit’nas’im le-u’mat serafim, le-umatam meshab’him ve-om’rim:

Bless God’s might in God’s place.

Baruch kevod YHWH mim’komo.

To the God of blessing—harmonies! All sing and call out praises to the One who lives and endures; She by Herself is exalted and holy. It is She who performs mighty deeds, creates new things, awakens peace, plants righteousness, sows rescue, and creates healing cures. Fearsome in praises, She is the foundation of wonders. She revives Creation throughout each day with Her goodness. As our Teachings say: “Acclaim the Maker of the great lights; Her graciousness is eternal.” ▷ Shine a new light on Zion, and help us all quickly become worthy. We bless You, God, Creator of the lights.

Or ḥadash al tziyon ta’iri, ve-niz’keh chulanu bi-m’heirah le-oro. B’ruchah at YHWH, yotzeret ha-m’orot.
You love us utterly, Beloved our God. Your feeling for us abounds, Mother our Teacher. For the sake of Your own great name, and for the sake of our mothers and fathers who trusted You as You taught them paths of life that they walked willingly and wholeheartedly, be kind to us also and teach us.

Our Father, Compassionate One, feel for us and give our hearts the wisdom to understand, grasp, and discern, to pay attention, study, and teach, to cherish, create, and bring life to all the words of Your teachings, and to acknowledge and respect the wisdom of all Your communities.

Make our eyes gleam with Your Torah; awaken our depths with Your holy spirit, and bring our hearts together in love and awe of Your name so that we may never stumble. Let us ever feel ashamed or awkward for trusting in the name that names You great and amazing; we feel joy and pleasure when You rescue us.

Ve-ha'er eineinu be-toratecha, ve-dabeik lebinu be-mitz'votecha, ve-ha'er kir'beinu be-ru'ah kod'shecha, ve-ya'hed levaveinu le-ahavah u-le-yirah et sh'mecha.

Ve-lo neivosh ve-lo nikaleim ve-lo nika'sheil le-olam va'ed. Ki ve-sheim kod'shecha ha-gadol ve-ha-nora batah'nu, nagilah ve-nis'me'ah bi-y'shuatecha.

Quick, hurry! Bring us blessing and peace soon from the four corners of the earth! Shatter the yoke that binds our neck and help us walk upright in our land; for You, God, are active in rescue. You love us people and tongue.

And as our Soulmate You have brought us into intimacy with Your name, so that we may celebrate and unite You in love as we adore Your name. Know blessing, Beloved, as You come close to the people Israel in love.

Ve-kerav'tanu yedid naf'sheinu le-shim'cha ha-gadol selah, be-emet be-ahavah, lehodot lecha u-leyahed'cha u-le-ahavah et sh'mecha. Baruch atah YHWH, ha-m'karev le-amo yisra'el be-ahavah.
Countless visions
we have named You

Through all visions
You are One
Listen Israel, YHWH is our God, YHWH is One.

On Rosh Hashanah, silently; on Yom Kippur, aloud:

Blessed is God’s glorious Name whose domain is eternal.

Love YHWH your God all your heart, with all your soul and with all your strength.

If you truly listen to the words which I command you today, to love and serve your God with all your heart and with all your soul, I will bring rain in the spring, so that you can gather your grain and wine and oil.

Grass will grow in your fields for your cattle; you will eat and have plenty.

Be careful not to deceive your heart and turn away to serve other gods.
and worship them, for God’s anger will rise up against you. The skies will be closed and there will be no rain. The earth will lie barren, and you will lose the good land that God is giving you. So place these words of mine in your heart and in your soul. Bind them as a sign upon your hand and let them be reminders before your eyes. Teach them to your children, speak of them when you are sitting at home and when you are walking on the road, when you go to sleep and when you wake up. Write them on the doorposts of your house and on your gates so that you and all who follow you endure on the land that God promised to your ancestors, for as long as the sky exists above the earth.

And God said to Moses: Speak to the people of Israel and tell them to make fringes on the corners of their clothes, in all generations, and to weave a thread of blue into the fringe at each corner. That will be your fringe, so that as you look at it you will remember all of God’s mitzvot and do them, so that you will not follow the desires of your heart or your eyes, which may lead you astray. In that way you will remember and observe all My mitzvot and be holy to your God. I am YHWH, your God, who brought you out of Egypt to be your God; I am YHWH, your God.

Va-yomer YHWH el moshe lemor: daber el b’nei yisra’el ve-amar’ta aleihem ve-asu lahem tzitzit al kan’fei vig’diehem le-dorotam, ve-nat’nu al tzitzit ha-kanaf petil techelet. Ve-hayah lachen le-tzitzit, u-r’item oto, u-zechar’tem et kol mitz’vot YHWH, va-asitem otam, ve-lo taturu aharei levav’chem ve-aharei eineichem asher atem zonim ahareihem. Lema’an tiz’keru va-asitem et kol mitzvotai, vi-hiyitem kedoshim le-eloheichem. Ani YHWH eloheichem asher hotzeiti et’chem me-eretz mitzrayim lih’yot lachen le-elahim, ani YHWH eloheichem — emet —

We continue on page 116.
Listen Israel, YHWH is our God, YHWH is One.

Shema yisra’el YHWH eloheinu YHWH ahat.

On Rosh Hashanah, silently; on Yom Kippur, aloud:

Blessed is God’s glorious Name whose domain is eternal.

Baruch sheim kevod mal’chutah le-olam va’ed.

Love YHWH your God all your heart, with all your soul and with all your strength.

Take these words which I command you today and hold them in your heart.

Teach them to your children; speak of them when you are sitting at home and when you are walking on the road, when you go to sleep and when you wake up.

Bind them as a symbol on your hand and place them as reminders before you eyes.

Write them on the doorposts of your house and on your gates.

Ve-ahav’t et YHWH elohayich be-chol levavech u-ve-chol naf’shech u-ve-chol me’odech.


If you truly listen to the words which I command you today, to love and serve your God with all your heart and with all your soul, I will bring rain in the spring, so that you can gather your grain and wine and oil.

Grass will grow in your fields for your cattle; you will eat and have plenty.

Be careful not to deceive your heart and turn away to serve other gods.

Ve-ahav’t et YHWH elohayich be-chol levavech u-ve-chol naf’shech u-ve-chol me’odech.


If you truly listen to the words which I command you today, to love and serve your God with all your heart and with all your soul, I will bring rain in the spring, so that you can gather your grain and wine and oil.

Grass will grow in your fields for your cattle; you will eat and have plenty.

Be careful not to deceive your heart and turn away to serve other gods.
and worship them, for God’s anger will rise up against you. The skies will be closed and there will be no rain. The earth will lie barren, and you will lose the good land that God is giving you. So place these words of mine in your heart and in your soul. Bind them as a sign upon your hand and let them be reminders before your eyes. Teach them to your children, speak of them when you are sitting at home and when you are walking on the road, when you go to sleep and when you wake up. Write them on the doorposts of your house and on your gates so that you and all who follow you endure on the land that God promised to your ancestors, for as long as the sky exists above the earth.

And God said to Moses: Speak to the people of Israel and tell them to make fringes on the corners of their clothes, in all generations, and to weave a thread of blue into the fringe at each corner. That will be your fringe, so that as you look at it you will remember all of God’s mitzvot and do them, so that you will not follow the desires of your heart or your eyes, which may lead you astray. In that way you will remember and observe all My mitzvot and be holy to your God. I am YHWH, your God, who brought you out of Egypt to be your God; I am YHWH, your God.
Truth: we have taken this upon us, a word that is lasting and right, real and steady, faithful and lovely, treasured and delightful, pleasant and astounding, overpowering and adaptable, welcome, good and beautiful.

Emet ve-yatziv ve-nachon ve-kayam ve-yashar ve-ne’eman ve-ahuv ve-haviv ve-neh’mad ve-na’im ve-nora ve-adir u-m’tukan u-m’kubal ve-tov ve-yafeh ha-davar ha-zeh aleinu le-olam va’ed.

Her utterances live and stand, reliable and pleasant for all eternity, for our fathers and mothers, for us, for our children and all the generations of Israel, Your helpmates.

For the first ones and the last ones Your word is good and exists until eternity true and reliable, an enduring law. ▷ Truth: You are She, God for us, God for our mothers and fathers, God who redeems us and redeems our fathers and mothers. Our Protection, our Rescue, Your name is of the world. We have no other God. Nothing exists without You.

Active for our fathers and mothers, mainstay most steady for them, and for their sons and daughters in every generation: You are rooted beyond us and among us. Your grammar of righteousness extends to the ends of the earth. Those who attend to Your laws, who take Your teaching to heart, feel blessed. Truth! You are the foundation of Your people, and a source of support for resolving our quarrels. Truth! You are first; You are last; there is no one for us except You.

Truth: You took us out from the confines of Egypt and rescued us from the state of slavery. Grieving, You killed the firstborn of Egypt, but You had compassion and spared the firstborn of Israel. You cleaved the Sea of Reeds for them, drowned the pursuers, and helped the pursued pass through.

Befriended, they praised You for their liberation; they celebrated God and offered songs, chants, chords of gratitude, blessing, and thanks to the God who lives and lives on. Lofty and upheld, grand and wondrous, bringing the proud down to earth and raising the low to new heights, leading prisoners forth, rescuing the wretched, aiding the poor, and responding to the people Israel when they cry out for help.

Al ḥeirutan shib’hu yedidot ve-romemu la-el, ve-nat’nu zemirot shirot ve-tish’baḥot, berachot ve-hoda’ot, le-el ḥai ve-kayam. Ram ve-nisa, gadol ve-nora, mash’il ge’im adei aretz, u-mag’biha shefalot adei marom, motzi asirim, u-fodeh anavot, ve-ozer dalim, ve-oneh le-am yisra’el be-eit shavam eilav.
Prayers become God above all, encircled in blessing. Moses, Miriam, and all Israel answered You in song and great joy. They all said this:

Tehilot le-el el’yon go’al, baruch hu mevorach. Moshe u-mir’yam ve-chol yisra’el lecha anu shirah be-sim’ah rabah, ve-am’ru chulan:

Who resembles You in silence? Of all we deify, who resembles You?

Who compares to You, outstanding as the Holy, full of awe, awakening praise, creating wonder?

Mi chamocha ba-eilim YHWH, mi kamocha ne’edar ba-kodesh, nora tehilot, oseh feleh.

Rescued at the lip of the sea, they sang new praise to Your vast name. Together, they thanked You and acknowledged:

Shirah hadashah shib’hu ge’ulot le-shim’cha ha-gadol al sefat ha-yam, yahad kulam hodu ve-hikiru:

The world bears witness: You redeem.

YHWH yig’al le-olam va’ed.

Bedrock of Israel, arise to Israel’s aid. Fulfill Your promise, liberate Your entire people Israel. Our Rescuer, Holy One of Israel: Your Name is safety.

Tzur yisra’el, kumi be-ez’rat yisra’el, u-f’di chine’umeich kol ameich yisra’el. Go’al’teinu, YHWH yeshu’ot sh’mah, kedosha yisra’el.

Bless on, God; You taught Israel liberty.

B’ruchah at YHWH, ga’alah yisra’el.

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On Rosh Hashanah, we continue with the Amidah on page 119.
On Yom Kippur, we continue with the Amidah on page 136.
My God, open my lips, that my mouth may declare Your praise.

YHWH sefatai tif’taḥ u-ﬁ yagid tehilatecha.

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel.

Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors’ deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.
You are holy, Your Name is holy; Your holy people praise You every day.

Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation. Halleluyah. Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.
You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Day of Remembrance, a day of sounding the shofar, [lovingly], a sacred occurrence, a reminder of the exodus from Egypt.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Remembrance. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.

Our God and God of our ancestors, dwell in all the world with Your glory, and we will uplift You throughout the world with endearment. Reveal Yourself in the beauty of Your strength to all the inhabitants of Your creation. Then all creatures shall know that You are their Creator, and all things that are made shall understand that You created them, and everything that has the breath of life in it will say: The God of Israel is One, and Her unity is intrinsic to everything.

אָהַֽבְתְּ, בְּחַרְתִּֽינוּ אַתְּ וְרוֹמַמְתִּֽינוּ בָּֽנוּ וְרָצִית אוֹתָֽנוּ בְּמִצְוֹתַֽיִךְ וְקִדַּשְׁתִּֽינוּ, בָּֽנוּ וְרָצִית אוֹתָֽנוּ בְּמִצְוֹתַֽיִךְ וְקִדַּשְׁתִּֽינוּ, בָּֽנוּ וְרָצִית אוֹתָֽנוּ בְּמִצְוֹתַֽיִךְ וְקִדַּשְׁתִּֽינוּ, בָּֽנוּ וְרָצִית אוֹתָֽנוּ בְּמִצְוֹתַֽיִךְ וְקִדַּשְׁתִּֽינוּ. קָרָאת עָלֵֽינוּ וְהַקָּדוֹשׁ הַגָּדוֹל מִצְרָֽיִם.
Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God, Spirit who permeates all the earth, who makes holy [Shabbat and] Israel and the Day of Remembrance.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel's divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

For all these things, You are blessed and exalted forever, our Source.

Inscribe all the generations of Your covenant for a good life.
All life is thankful to You, and truthfully praises 
Your Name, God who saves and helps us. Blessed 
are You, God, whose Name is good; it is pleasing to 
give thanks to You.

Grant peace, goodness, and blessing, life, favor, 
kindness, and compassion upon the world, 
upon us, and upon all Your people Israel. Bless 
us, our Father, all together, with the light of 
Your countenance, for with that light You gave 
us the Torah of life and the love of kindness, 
and righteousness, blessing, compassion, life, 
and peace. For it is good in Your eyes to bless 
us and to bless all Your people Israel at all 
times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and 
Prosperity, may we be remembered and inscribed 
before You, together with all Your people Israel, 
for a good life and for peace.

We bless You, God, Maker of Peace.

My God, guard my tongue from harmful 
speech, and my lips from speaking dishonestly. 
May my soul be silent to those who want to 
hurt me; may my soul be like dust to everyone. 
Open my heart to Your Torah, and my soul will 
pursue Your mitzvot. When there are those 
intending to harm me, scatter and ruin their 
plans. Do so for the sake of Your Name, of 
Your strength, for the sake of Your holiness, of 
Your Torah, so that Your loved ones will be 
rescued. Your strength will save me and answer 
me. May the words of my mouth and the 
meditations of my heart be acceptable before 
You, God, my Rock and my Redeemer. May 
the One who makes peace on high make peace 
for us, for all Israel, and for all those who dwell 
in the world. And let us say: Amen.
Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors' deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

Inspired by the teachings of our sages and the traditions of those of understanding, I open my mouth in prayer and supplication, to entreat God who is full of mercy, who dwells in the highest places.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

The Ark is opened.

The Ark is closed.
Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

At giborah le-olam, YHWH, mehahay meitim at, rabah lehoshi’a.
Moridah ha-tal.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

Your Presence will dwell among us forever, your God, Zion, through all generations. Halleluyah Hallelnayah.

You are holy, seated upon the praises of Israel.

God, we beseech You…

Tish’kon YHWH le-olam, elohayich tziyon, le-dor va-dor, halleluyah hallelnayah.

Ve-at kedoshah, yoshevet tehilot yisra’el.
Eilah na…
The Ark is opened for the following three piyyutim.

At hi eloheinu—

א At hi eloheinu—

ב Ba-shamayim u-va-aretz,

ג giborah ve-na’aratzhah.

ד Degulah me-r’vavah,

ה hi sahah va-yehi.

ו Ve-tziv’ah ve-niv’ra’u,

ז zich’rah la-netzah.

ח Hai olamim,

ט tehorat einayim.

י Yoshevet seiter,

ך kit’rah yeshu’ah.

ן Levushah tzedakah,

פ ma’ateha kin’ah.

ג Naf’sheinu be-naf’sha,

ך sit’rah yosher.

ץ Atzatah emunah,

ס pe’ulatah emet.

ך Tzadeket vi-y’sharah,

כ k’rovah le-kor’eha be-emet.

ץ Ramah u-mit’naseit,

ל shochenet shehakim.

ת Tolah eretz al belimah.

Hayah ve-kayemet nora’ah u-m’romah u-k’doshah.
God was, God is, God will be throughout all time, “I will be that which I will be.”

Saints and sages, awesome and glorious, celebrate God’s glory and proclaim: God was. Creations of flashing lightning bless God, exclaiming: God is. The mighty of spirit attribute mightiness to God, acclaiming: God will be. God was, God is, God will be throughout all time, “I will be that which I will be.”

Poets and those whose speech is pleasant sing God’s praises and proclaim: God was. Sparks of sparkling brightness continuously exclaim: God is. Soaring seraphim circling acclaim: God will be. God was, God is, God will be throughout all time, “I will be that which I will be.”

Those who steadfastly praise God constantly proclaim: God was. Those who stress the strength of Your beauty with perfect sincerity exclaim: God is. Those of simple sincere heart who are faithful to Torah give voice in acclaim: God will be. God was, God is, God will be throughout all time, “I will be that which I will be.”

YHWH hayah, YHWH hoveh, YHWH yihiyeh le-olam va’ed, eheyeh asher eheyeh.

Adirei ayumah ya’diru ve-kol: YHWH hayah.
Beru’ei varak yevarechu ve-kol: YHWH hoveh.
Giborei govah yag’biru ve-kol: YHWH yihiyeh.

YHWH hayah, YHWH hoveh, YHWH yihiyeh le-olam va’ed, eheyeh asher eheyeh.

Man’imei melel yemalelu ve-kol: YHWH hayah.
Notzetzei nogah yenatzechu ve-kol: YHWH hoveh.
Serafim sovevim yesal’selu ve-kol: YHWH yihiyeh.

YHWH hayah, YHWH hoveh, YHWH yihiyeh le-olam va’ed, eheyeh asher eheyeh.

Tom’chei tehillot yat’midu ve-kol: YHWH hayah.
Tok’fei tif’artecha yat’minu ve-kol: YHWH hoveh.
Temimei te’udah yetanu ve-kol: YHWH yihiyeh.

YHWH hayah, YHWH hoveh, YHWH yihiyeh le-olam va’ed, eheyeh asher eheyeh.
Therefore, all acknowledge Your holiness, for the Holy One is sanctified through righteousness:

God who apportions all judgment—
You probe all hearts on the Day of Judgment, revealing hidden depths, in judgment.
You speak with honesty on the Day of Judgment, uttering knowledge, in judgment.
You act with steadfast kindness on the Day of Judgment, remembering Your covenant, in judgment.
You have mercy on Your creatures on the Day of Judgment, purifying those who trust in You, in judgment.
You know our thoughts on the Day of Judgment, suppressing Your anger, in judgment.
You are clothed in righteousness on the Day of Judgment, forgiving wrongdoing, in judgment.
You inspire awe in praise on the Day of Judgment, forgiving the people You have birthed, in judgment.
You answer those who call to You on the Day of Judgment, acting with compassion, in judgment.
You are aware of all secrets on the Day of Judgment, creating those who serve You, in judgment.
You have mercy on Your people on the Day of Judgment, watching over those who love You, in judgment.
You sustain Your wholehearted supporters on the Day of Judgment.

U-ve-chein lecha ha-kol yak’dishu, ki ha-el ha-kadosh nik’dash bi-tzedakah.

א le-el orech din.

ב Le-vochein levavot be-yom din, le-goleh amukot ba-din.

ג Le-doveir meisharim be-yom din, le-hogehe dei’ot ba-din.

ד Le-vatik ve-oseh ḥesed be-yom din, le-zocheir b’rito ba-din.

ה Le-ḥomeil ma’asav be-yom din, le-taheir ḥosav ba-din.

ו Le-yodei’a maḥashavot be-yom din, le-choveish ka’so ba-din.

ל Le-loveishe tzedakot be-yom din, le-moḥeil avonot ba-din.

מ Le-nora tehilot be-yom din, le-solei’ah la-amusav ba-din.

נ Le-oneh le-kor’av be-yom din, le-fo’eil raḥamav ba-din.

ס Le-tzofeh nis’tarot be-yom din, le-konei avadav ba-din.

ע Le-raḥeim amo be-yom din, le-shomeir ohavav ba-din.

ל Le-tomeich temimav be-yom din.
Our Kedushah ascends only to You, for You are our God and Sustainer.

The Ark is closed, but we remain standing.

We sanctify Your Name in this world as it is sanctified in the heavenly worlds above, as in the vision of Your prophet Isaiah: "Each cries out to the other—"

Then, with a great thundering sound, powerful and strong, the angels raise their voice, rising up to face the seraphim, who respond with blessing—

"Blessed is the glory of God from Her place."

From Your place, Holy Presence, reveal Yourself, and dwell among us, for we wait for You. When will Your presence be known in Zion? May it be soon, in our time, and may it be for all time. May You be glorified and sanctified in Jerusalem Your city from generation to generation, eternally. And may we witness Your holy presence, as proclaimed by songs which sing out Your splendor according to the words of David, Your righteous appointed one:

Mi-m’komeich shechinateinu tofi’i ve-tish’keni itanu ki mehakot anah’nu lach.
Ve-eineinu tir’ena shechinateich min ha-davar ha-amur be-shirei uzeich al y’dei david m’shee’ach tzidkech:
Your Presence will dwell among us forever, your God, Zion, through all generations. Halleluyah. Hallelnayah.

Tish’kon YHWH le-olam, elohayich tzion, le-dor va-dor, halleluyah, hallelnayah.

From generation to generation we will declare Your greatness, and to all eternity we will sanctify Your holiness. Your praise, God, will never cease from our lips, for You are the great and holy Source of life.

Le-dor va-dor nagid god’leich, u-le-neitzah netzahim kedushateich nak’dish, ve-shiv’heich eloheinu mi-pinu lo yamush le-olam va’ed, ki eilah m’kor hayim gedolah u-kedoshah at.

We may be seated.

Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.
You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation. Halleluyah. Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.

You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Day of Remembrance, a day of sounding the shofar, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

On Shabbat, the words in brackets are added.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Remembrance. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf; and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.
Our God and God of our ancestors, dwell in all the world with Your glory, and we will uplift You throughout the world with endearment. Reveal Yourself in the beauty of Your strength to all the inhabitants of Your creation. Then all creatures shall know that You are their Creator, and all things that are made shall understand that You created them, and everything that has the breath of life in it will say: The God of Israel is One, and Her unity is intrinsic to everything.

Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God, Spirit who permeates all the earth, who makes holy [Shabbat and] Israel and the Day of Remembrance.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel's divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.
The congregation continues by reciting the following paragraph in an undertone while the leader recites next paragraph aloud.

We are grateful to You, for You are eternally our God and God of our ancestors, God of all flesh, our creator, the One who forms creation. We offer blessings and praises to Your great and holy Name for granting us life and sustaining us; so may You continue to do. Gather our dispersed to Your holy spaces, that we may keep Your laws and do Your will and serve You with full hearts. Blessed be the God of praises.


The leader recites:

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. ◊ Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

◊ Ha-tov ki lo chalu rahamecha, ve-ha’meraheim ki lo tamu hasadecha, ki me-olam kivinu lach.

For all these things, You are blessed and exalted forever, our Source.

Ve-al kulum yit’barach ve-yit’romam sh’meich m’koreinu tamid le-olam va’ed.
Inscribe all the generations of Your covenant
for a good life.

U-ch’tov le-ḥayim tovim kol dorot b’ritecha.

All life is thankful to You, and truthfully
praises Your Name, God who saves and
helps us. Blessed are You, God, whose
Name is good; it is pleasing to give
thanks to You.

Ve-chol ha- ḥayim yoduch selah, u-tehalelu et sh’meich be-emet, ha-eilah yeshu’ateinu
ve-ez’rateinu selah. B’ruchah at YHWH, ha-tov sh’meich ve-lach na’eh lehodot.

ברכת כהנים
The Priestly benediction

Our God and God of our ancestors, bless
us with the threefold blessing of the
Torah as written down by Your servant
Moses, which was spoken by Aaron and
his descendants, the consecrated priests,
as it says:

Eloheinu ve-elohei imoteinu va-avoteinu, bar’cheinu ba-b’rachah ha-m’shuleshet ba-
torah ha-k’tuvah al yedei moshe av’decha, ha-amurah mi-pi aharon u-vanav kohanim am
kedoshecha, ka-amur:

יברכה יי והמשלחת בחרה המכתובה על
יד מצה טביה, האморה מפי אהרון
ובני חהנים הם קדושים; אמרה:

Yevarechecha YHWH ve-yish’merecha. Kein yehi ratzon.
Ta’eir YHWH paneha eilayich ve-tihan’ech. Kein yehi ratzon.
Yisa YHWH panav eilayich ve-taseim l’cha
shalom. Kein yehi ratzon.

May God bless you and watch over you.
May the light of God’s face shine upon you with graciousness.
May God show kindness to you and give you peace.

“Peace, peace, to the near and far!”
says God.

Shalom shalom la-rahok ve-la-karov, am’rah YHWH.
Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.

Baruch atah YHWH, oseh ha-shalom.

On weekdays, we continue with Avinu Malkeinu, Imeinu Malkateinu on page 166.
On Shabbat, we continue with the Full Kaddish on page 168.
Amidah for Yom Kippur morning

My God, open my lips, that my mouth may declare Your praise.

YHWH sefatai tif’taḥ u-fi yagid tehilatecha.

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors’ deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.
You are holy, Your Name is holy; Your holy people praise You every day.

Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation. Halleluyah. Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.
You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Yom Kippur for forgiveness and pardon and atonement for all our wrongdoings, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Atonement. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.
Our God and God of our ancestors, forgive our wrongdoings on this [Shabbat and Yom Kippur. Wipe away our errors and transgressions that are present before You, from what is said: I, yes, I, am the One who wipes away errors from before Me, and I do not remember your transgressions. And from what is said: I have wiped away your wrongdoings like a mist and dissipated your errors like a cloud; return to Me as I shall redeem you. And from what is said: On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified.

Our God and God of our ancestors, [desire our rest,) make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. You forgive Israel and pardon Your honorable ones in every generation, and we have no Forgiver or Pardoner but You. Blessed are You, God, who pardons and forgives our wrongdoings and those of all Israel, absolving our guilty deeds year after year. Spirit who permeates all the earth, You make holy [Shabbat and] Israel and Yom Kippur.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel's divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.
We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

For all these things, You are blessed and exalted forever, our Source.

Inscribe all the generations of Your covenant for a good life.

All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.
Our God and God of our ancestors, let our prayer come before You, and do not turn away from our supplication. For we are not so arrogant nor so stubborn as to say before You, our God and God of our ancestors, “We are righteous and have done no wrong,” for we and our ancestors have done wrong.

We have been guilty of wrongdoing, we have betrayed, we have stolen, we have spoken slander. We have encouraged transgression, we have emboldened evil, we have been arrogant, we have been violent, we have deceived. We have given harmful counsel, we have lied, we have scoffed, we have rebelled, we have been contemptuous. We have turned away, we have committed iniquity, we have transgressed, we have oppressed, we have been obstinate. We have done evil, we have corrupted, we have been amoral, we have gone astray, we have led others astray.

We have turned away from Your laws and from the goodness of Your mitzvot, and it has availed us nothing. You are Just regarding what happens to us, for You deal in truth, and we have done great harm. What can we possibly say to You, what stories can we recount to You, God who dwells on high? Do You not know all things, secret and revealed?

You know the world’s secrets and all life’s innermost thoughts. You search out the deepest recesses of our bodies, and examine our intentions. Nothing is secret from You, and nothing is hidden from Your sight. So may it be Your will, our God and God of our ancestors, that You forgive all our wrongdoing, pardon all our iniquities, and grant us atonement for all our transgressions.
We have sinned against You by hardening our hearts.
And we have sinned against You by speaking recklessly.
We have sinned against You by sexual immorality.
And we have sinned against You by intentional deceit.
We have sinned against You by wronging our neighbors.
And we have sinned against You by false intimacy.
We have sinned against You by contempt for parents and teachers.
And we have sinned against You by desecrating Your Name.
We have sinned against You by impure speech.
And we have sinned against You wittingly and unwittingly.
For all of these, God of forgiveness, forgive us, absolve us, pardon us.
We have sinned against You by falsehood and fraud.
And we have sinned against You by ridiculing others.
We have sinned against You by thoughtless consumption.
And we have sinned against You by being arrogant.
We have sinned against You by leering and objectifying.
And we have sinned against You by unwillingness to change.
We have sinned against You by judging others,
And we have sinned against You by selfishness.
We have sinned against You by being obstinate,
And we have sinned against You by spreading rumors and hearsay.
We have sinned against You by baseless hatred,
And we have sinned against You by closing off our hearts.

For all of these, God of forgiveness, forgive us, absolve us, pardon us.

Forgive us also for failing to fulfill the positive and negative mitzvot, obligatory and voluntary, the mitzvot that we know and the mitzvot that we do not know. We have already enumerated the ones we know before You and acknowledged them; and as for the ones we do not know, You know them. From what is written: “Secrets belong to our God, but what is revealed is an eternal possession for us and for our children, so that we may fulfill the words of Torah.”

My God, before I was created I was not worthy, and now that I have been created it is as if I had not been created. I am dust during my life, all the more so in my death. Before You I am a like vessel filled with shame and humiliation. So may it be Your will, my God and God of my ancestors, that I cease doing wrong, and that You erase away my transgressions in Your great compassion, but not by causing me even greater suffering.

עֲלֵי חֹתַם שֶׁחָטָֽאנוּ לֵפְנֵיכֶּֽנּוּ בְּפִלִּילוּת.
עֲלֵי חֹתַם שֶׁחָטָֽאנוּ לֵפְנֵיכֶּֽנּוּ בְּשִׂנְאַת.
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עֲלֵי חֹתַם שֶׁחָטָֽאנוּ לֵפְנֵיכֶּֽנּוּ בְּקַשְׁיוּת.
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My God, guard my tongue from harmful speech, and my lips from speaking dishonestly. May my soul be silent to those who want to hurt me; may my soul be like dust to everyone. Open my heart to Your Torah, and my soul will pursue Your mitzvot. When there are those intending to harm me, scatter and ruin their plans. Do so for the sake of Your Name, of Your strength, for the sake of Your holiness, of Your Torah, so that Your loved ones will be rescued. Your strength will save me and answer me. May the words of my mouth and the meditations of my heart be acceptable before You, God, my Rock and my Redeemer. May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.
Baruch atah YHWH eloheinu ve-elohei avoteinu ve-imoteinu, elohei av’raham, elohei yitz’ḥak, ve-elohei ya’akov, elohei sarah, elohei riv’kah, elohei lei’ah, ve-elohei rahi’el, ha-el ha-gadol ha-gibor ha-ora, el el’yon, gomei hasadam tovim, ve-konei ha-kol, ve-zochei has’dei avot ve-imahot, u-meivi ge’ulah li-v’nei hen ve-li-v’notei hem, le-ma’an sh’mo be-ahavah.

Inspired by the teachings of our sages and the traditions of those of understanding, I open my mouth in prayer and supplication, to plead before God, full of compassion, who forgives our wrongdoings.

Mi-sod ḥachamot u-nevonim, u-mi-lemed da’at mevinot, ef’teha fi bi-tefilah u-ve-taḥanunim, leḥalot u-leḥanein p’nei eilah m’lei’ah raḥamim, shochenet ba-m’romim.

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

Zich’rinu le-ḥayim, yotzeret ḥafeitzah be-ḥayim, ve-chit’vinu be-seifer ha-ḥayim, le-ma’aneich eloheinu ḥayim.

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Melech ozeir u-fokeid u-moshi’a u-magein. Baruch atah YHWH, magein av’raham u-fokeid sarah.
Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

At giborah le-olam, YHWH, meḥayah meitim at, rabah lehoshi’a. Moridah ha-tal.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Mechal’kelet hayim be-ḥesed, meḥayah meitot be-raḥamim rabim, somechet nof’lim, v’rofeiḥ holot, u-matirah asurim, u-mekayemet emunatah li-sheinot afar. Mi chamoch ba’alat gevurot, u-mi domah lach, makor meimitah u-meḥayah u-matz’mihah yeshu’ah.

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Mi chamoch eim ha-raḥamim, zocheret yetzureha le-ḥayim be-раḥamim.

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

Ve-ne’emanah at lehaḥayot meitot. B’ruchah at YHWH, meḥayah ha-meitim.

Your Presence will dwell among us forever, your God, Zion, through all generations. Halleluyah Hallelnayah.

You are holy, seated upon the praises of Israel.

God, we beseech You…

Tish’kon YHWH le-olam, elohayich tziyon, le-dor va-dor, halleluyah hallelnayah.

Ve-at kedoshah, yoshevet tehilot yisra’el.

Eilah na…
The Ark is opened for the following two piyyutim.

You are our God—
In the heavens and on earth, powerful and revered.
Unique among millions,
You speak and worlds came into being.
At Your word all was created,
You are renowned eternally.
Life of all worlds, 
pure and clear is Your vision.
Dwelling in mystery, 
deliverance is Your crown.
You are clothed in justice, 
robed in passion.
Our soul is bound up with Yours, 
integrity is Your protection.
Faith is Your wisdom, 
truth Your work.
Righteous and just, You are close to those who call upon You in truth.
Uplifted and exalted, 
You reside in the highest places.
You suspend the earth in space.
Alive and enduring, 
awe-inspiring, exalted, and holy are You.

At hi eloheinu—
Ba-shamayim u-va-aretz,
Degulah me-r’vavah,
Ve-tziv’nah ve-niv’ra’u,
Hai olamim,
Yoshevet seiter,
Levushah tzadakah,
Naf’sheinu be-naf’shah,
Atzatah emunah,
Tzadeket vi-y’sharah,
Ramah u-mit’naseit,
Tolah eretz al belimah.
Hayah ve-kayemet nora’ah u-m’romah u-k’doshah.
Therefore, all acknowledge Your holiness, for the Holy One is sanctified through righteousness:

God who apportions all judgment—
You probe all hearts on the Day of Judgment, revealing hidden depths, in judgment.
You speak with honesty on the Day of Judgment, uttering knowledge, in judgment.
You act with steadfast kindness on the Day of Judgment, remembering Your covenant, in judgment.
You have mercy on Your creatures on the Day of Judgment, purifying those who trust in You, in judgment.
You know our thoughts on the Day of Judgment, suppressing Your anger, in judgment.
You are clothed in righteousness on the Day of Judgment, forgiving wrongdoing, in judgment.
You inspire awe in praise on the Day of Judgment, forgiving the people You have birthed, in judgment.
You answer those who call to You on the Day of Judgment, acting with compassion, in judgment.
You are aware of all secrets on the Day of Judgment, creating those who serve You, in judgment.
You have mercy on Your people on the Day of Judgment, watching over those who love You, in judgment.
You sustain Your wholehearted supporters on the Day of Judgment.

U-ve-chein lecha ha-kol yak’dishu, ki ha-el ha-kadosh nik’dash bi-tzedakah.

ם le-el orec din.
ן le-vochin levavot be-yom din, ד le-goleh amukot ba-din.
ב le-doveir meisharim be-yom din, ג le-hogeh dei’ot ba-din.
ל le-vatik ve-oseh ḥesed be-yom din, ד le-zocheir b’rito ba-din.
ך le-ḥomeil ma’asav be-yom din, ה le-taheir ḥosav ba-din.
ן le-yodei’a maḥashavot be-yom din, ב le-choveish ka’so ba-din.
מ le-loveish tzedakot be-yom din, ג le-moḥeil avonot ba-din.
ל le-nora tehilot be-yom din, כ le-solei’ah la-amusav ba-din.
ך le-oneh le-kor’tav be-yom din, ש le-fo’eil rahamav ba-din.
ס le-tzofeh nis’tarot be-yom din, ב le-konei avadav ba-din.
ך le-raḥeim amo be-yom din, ק le-shomeir ohavav ba-din.
ת le-tomeich temimav be-yom din.
Our *Kedushah* ascends only to You, for You are our God, a wellspring of compassion and forgiveness.

Our קדושה ascends only to You, for You are our אלהינו, אשר rahamim וסליחה.

U-ve-chein lach ta’aleh kedushah, ki at eloheinu be’er rahamim u-seliyah.

Kedushah

*The Ark is closed, but we remain standing.*

We shall revere and sanctify You with the mystical language of holy celestial choirs, as in the vision of Your prophet Isaiah:

“Each cries out to the other—”

Na’aritz’cha ve-nak’dish’cha ke-sod si’ah sar’fei kodesh, ha-mak’dishim shim’cha ba-kodesh, ka-katuv al yad nevi’echa: Ve-kara zeh el zeh ve-amar—

Holy, holy, holy, YAH of worlds! All the earth fills with Your glory.

Kedoshah kedoshah kedoshah, yah olamot, m’lo chol ha-arets kevodah.

God’s glory fills the world. One heavenly attendant asks another: Where is the place of God’s glory? The other responds—

Kevodah malei olam, meshar’toteha sho’alot zo la-zo, ayei m’kom kevodah, le-umatan baruch yomeiru—

“Blessed is the glory of God from Her place.”

Baruch kevod YHWH mi-komah.

From Her place, she turns in compassion and is merciful to Her people, who sanctify the unity of Her Name evening and morning every day, saying the *Shema* twice with love:

Mi-m’komah hi tifen be-rahamim, ve-tahan am ha-m’yahadim shemah erev va-voker, be-chol yom tamid, pa’amayim be-ahavah shema om’rim:

Listen, Israel: *YHWH* is our God; *YHWH* is One.

Shema yisra’el YHWH eloheinu YHWH a’hat.
She is our God, our Mother, our Source, our Redeemer. In Her compassion, She will once again make this known to every living thing:

Hi eloheinu, hi imeinu, hi m’koreinu, hi moshiateinu, ve-hi tash’mi’einu be-rahameha sheinit le-einei kol ḥai, lihiyt lachen le-elopehím:

I am your God.

Ani YHWH eloheichen.

Majesty, our Majesty, our God, how majestic is Your Name in all the land! When God is unified throughout all the earth, on that day God will be One and Her Name One. As we have learned in Your holy writings:

Adirah adirateinu, YHWH ad’néinu, mah adir sh’méich be-chol ha-aretz. Ve-hay’th YHWH li-y’ḥidáh be-chol ha-aretz, ba-yom ha-hu tihiyeh YHWH aḥat u-shemah eḥad. U-mi-div’reí kod’shéich lamad’nú:

Your Presence will dwell among us forever, your God, Zion, through all generations. Halleluyah, Hallelnaya

Tish’kon YHWH le-olam, elohayich tziyon, le-dor va-dor, halleluyah, hallelnayah.

From generation to generation we will declare Your greatness, and to all eternity we will sanctify Your holiness. Your praise, God, will never cease from our lips, for You are the great and holy Source of life.

Le-dor va-dor nagid god’leich, u-le-neitzah netzahim kedushateich nak’dish, ve-shiv’heich eloheinu mi-pinu lo yamush le-olam va’ed, ki eilah m’kor hayim gedolah u-kedoshah at.

We may be seated.

Have compassion towards Your creation and rejoice in it. As You forgive Your people, all who trust in You will declare: Be sanctified, Holy One, together with all Your creation.

ḥam’li al ma’asayich ve-tis’m’hi be-ma’asayich, ve-yom’ru lach ḥosayich bi-tzad’keich amusayich, tuk’d’shi raḥumah im kol ma’asayich.
Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation. Halleluyah. Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.
You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Yom Kippur for forgiveness and pardon and atonement for all our wrongdoings, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Atonement. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.

سلיחות
Selihot — Prayers of forgiveness

Forgive us, our God,
for in our folly, we have strayed.
Pardon us, our Mother,
for our wrongdoings are many.

Though we have strayed far,
with plunder and violence,
bring us back to You, saving God;
help us defeat our evil inclination.

Repentance and good deeds are a perpetual shield; so it is in Your great compassion that we place our trust.

God, You are patient, for Your care is mercy, and You have shown us the path of repentance. Remember the greatness of Your graciousness and kindness today and every day for the children of Your beloved. Turn to us in mercy, for You are the Source of mercy. We come before You in supplication and prayer, just as You taught Moses long ago. Turn away from Your wrath, as it is written in Your Torah, that we may shelter and linger in the shadow of Your wings, as on the day when You descended before Moses in a cloud. Ignore our transgression and forgive our guilt, as on the day when You stood with him there. Give ear to our cry and listen to us, as on the day when You pronounced aloud Your name “YHWH”—


when God passed before his face and proclaimed:

Va-ya’avor YHWH al panav va-yik’ra:

God, God, compassionate and gracious, patient, abounding in kindness and truth, assuring love for thousands of generations, forgiving iniquity, transgression and wrongdoing, and granting full pardon.

YHWH, YHWH, el raḥum ve-ḥanun, erech apayim ve-rav ḥesed ve-emet, notzeir ḥesed la-alafim, nosei avon va-fesha ve-ḥata’ah, ve-nakei.

Forgive our iniquity and our wrongdoing; claim us for Your own.

Ve-salaḥ’ta la-avoneinu u-le-ḥataṭeinu u-neḥal’tanu.
Forgive us, our Father, for we have done wrong; pardon us, our Source, for we have transgressed, for You, O God are good and forgiving, full of compassion for those who call upon You.

Recall the covenant You made with our ancestors, from what is written: I will remember My covenant with Jacob, and also I will remember my covenant with Leah and Rachel, and also I will remember the land. And from what is written:

I will remember the covenant with their ancestors whom I took out of the land of Egypt before the eyes of all the nations to be a God for them; I am God. Have compassion upon us and do not destroy us, from what is written: For your God is a compassionate God; She will not forsake you, she will not destroy you, and she will not forget the covenant she swore with your ancestors. Let Yourself be found when we seek You, from what is written: You shall seek your God, and You will find Her, if you seek Her with all your heart and all your soul.

Wipe away our wrongdoings like a mist and a cloud, from what is written: I have wiped away your wrongdoings like a mist and dissipated your errors like a cloud; return to Me as I shall redeem you. Sprinkle pure water upon us and purify us, as Your prophet Ezekiel promised: I shall sprinkle pure water upon you and purify you; I shall cleanse you of all your impurities and your idolatries. Forgive our wrongdoings this day and purify us, from what is written: On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified. Bring us to Your holy mountain and gladden us in the house of Your prayer, from what is written: I shall bring you to My holy mountain and gladden you in the house of My prayer, for My house shall be called a house of prayer for all nations.
Hear our voice, our God, have compassion and mercy for us. Accept our prayer with compassion and kindness.

Help us return to You and we will return; renew our days, as You have done of old.

Do not cast us away from Your Presence; do not take Your holy spirit from us.

Do not abandon us, God; do not distance Yourself from us.

Show us a sign of Your favor; let those against us be ashamed. You are our help and comfort.

Hear our voice, Compassionate One, and consider our inmost thoughts.

May the words of our mouths and the meditations of our hearts be acceptable to You, God, our Rock and Redeemer.

God, for You we wait. Please, God, answer us.

Ki lach YHWH hoḥal’nu, at ta’ani, YHWH eloheinu.
Our God and God of our ancestors, do not abandon us. Do not forsake us, nor shame us, and do not break Your covenant with us. Bring us close to Your Torah, teach us Your *mitzvot*, show us Your ways. May our hearts turn in awe toward You. Renew Your covenant in our hearts that we may love You, that we will truly return to You with a full, whole heart. For the sake of Your great Name, forgive our wrongdoings; as the Psalmist wrote, “For Your sake, God, pardon my wrongdoing, though it is great.”

אַל וְאִמּוֹתֵֽינוּ אֲבוֹתֵֽינוּ וֵאֱלֹהֵֽי אֱלֹהֵֽינוּ אַל תַּכְלִימִֽינוּ וְאַל תִּטְּשִֽׁינוּ וְאַל תִּﬠַזְבִֽינוּ לְתֹרָתֵךְ קׇרְבִֽינוּ אִתָּֽנוּ בְרִיתֵךְ תָּפִֽירִי לִבֵּֽנוּ הֲטִי דְרָכַֽיִךְ הוֹרִֽינוּ מִצְוֹתַֽיִךְ לַמְּדִֽינוּ נּוֹלִי אַדְנֵּֽנוּ וְאַתְּ בְנוֹתַֽיִךְ אָֽנוּ אִמֵֽנוּ וְאַתְּ נאַדְנֵּֽנוּ וְאַתָּהﬠֲבָדֶֽיךָ אָֽנוּ חֶלְ קֵֽנוּ וְאַתָּה קְהָלֶֽךָ אָֽנוּ גוֹרָלָתֵֽנוּ וְאַתְּ נַחֲלָתֵךְ אָֽנוּ רוֹﬠָתֵֽנוּ וְאַתְּ צֹאנֵךְ אָֽנוּ נוֹטְרֵֽנוּ וְאַתָּה כַרְמֶֽךָ אָֽנוּ יְצַרֵֽנוּ וְאַתָּה פְﬠֻלָּתֶֽךָ אָֽנוּ יִזְרָעַל וְאַתָּה כֹּרְבָּהוּן אָֽנוּ מְקַוֲרֵֽנוּ וְאַתָּה עַמֶּֽךָ אָֽנוּ מְאַמִירֵֽנוּ וְאַתָּה מְאַמִירֶֽךָ אָֽנוּ קְרוֹבָתֵֽנוּ וְאַתְּ סְגֻלָּתֵךְ אָֽנוּ מֵאוֹטְרֵֽנוּ וְאַתָּה מֵאוֹטְרֶֽךָ אָֽנוּ מְאַמִירֵֽנוּ וְאַתָּה מְאַמִירֶֽךָ אָֽנוּ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ אָֽנוּ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ אָֽנוּ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽنوּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ וְאַתָּה מַאֲמִירֶֽךָ מַאֲמִירֵֽנוּ V'Yom Ha'Atzmaut, lesen Yom Ha'Atzmaut. Anu ameich ve-at eloheinu, anu v'notayich ve-at imeinu. Anu avadecha ve-atah ad'neinu, anu kehalecha ve-ata ḫel'keinu. Anu nahalateich ve-at goralateinu, anu tzoneich ve-at ro'ateinu. Anu charmecha ve-atah not'reinu, anu f'ulatecha ve-atah yotz’reinu. Anu ra'ytichech ve-at dodateinu, anu segulateich ve-at k'rovateinu. Anu amecha ve-atah m'koreinu, anu ma'amirecha ve-atah ma'amireinu.
Who are we?

We are complex beautiful beings created in the Divine Image. We are one of God’s partners in this evolving world of mystery, revelation and holiness. We are people whose goodness and compassion help sustain the world.

We are arrogant at times, and we also have the capacity to be gracious and compassionate. God, help us be more gracious and compassionate!

We are obstinate at times, and we also have the capacity to be patient. God, help us cultivate patience!

We have done great wrong, and we also have the capacity to be full of compassion. God, help us access our deep wells of compassion!

Our days are a passing shadow, a mere part of Your eternity, You whose years are without end. Help us be open to the meaning and beauty in our finite lives.

Vidui — Confessional

Our God and God of our ancestors, let our prayer come before You, and do not turn away from our supplication. For we are not so arrogant nor so stubborn as to say before You, our God and God of our ancestors, “We are righteous and have done no wrong,” for we and our ancestors have done wrong.

Eloheinu ve-elohei imoteinu va-avoteinu, tavo lefanécha tefiléteinu, ve-al tit’alalm mit’hinateinu, she-ein anah’nu azei fanim u-k’shot oref lomar lefanécha, YHWH eloheinu vay-lohe avoteinu ve-imoteinu, tzadikim ve-tzadikot anah’nu ve-lo ḥatanu, aval anah’nu va-avoteinu ve-imoteinu ḥatanu.
We have been guilty of wrongdoing, Asham’nu,
We have betrayed, Bagad’nu,
We have stolen, Gazal’nu,
We have spoken slander, Dibar’nu dofi.
We have encouraged transgression, He’evinu,
We have emboldened evil, Ve-hir’sha’nu,
We have been arrogant, Zad’nu,
We have been violent, Hamas’nu,
We have deceived, Tafal’nu shaker.
We have given harmful counsel, Ya’atz’nu ra,
We have lied, Kizav’nu,
We have scoffed, Latz’nu,
We have rebelled, Marad’nu,
We have been contemptuous, Ni’atz’nu.
We have turned away, Sarar’nu,
We have committed iniquity, Avinu,
We have transgressed, Pasha’nu,
We have oppressed, Tzarar’nu,
We have been obstinate, Kishinu oref.
We have done evil, Rash’a’nu,
We have corrupted, Shiẖat’nu,
We have acted without morality, Ti’av’nu,
We have gone astray, Ta’inu,
We have led others astray, Ti’ta’nu.

We have turned away from Your laws and from the goodness of Your mitzvot, and it has availed us nothing. You are Just regarding what happens to us, for You deal in truth, and we have done great harm. What can we possibly say to You, what stories can we recount to You, God who dwells on high? Do You not know all things, secret and revealed?

Sar’nu mi-mitz’votecha u-mi-mish’patecha ha-tovim, ve-lo shavah lanu.
Ve-atah tzadik al kol ha-ba aleinu, ki emet asita va-anah’nu hir’sha’nu.
Because we have done evil and been harmful, we have not achieved liberation. Grant our hearts the power to leave the path of wrongdoing, so that we may achieve liberation soon. As Your prophet Isaiah said: “Let evildoers leave their path, and the unrighteous their harmful thoughts; let them return to God, who will have compassion, whose forgiveness is great.”

Our God and God of our ancestors, forgive and pardon all our transgressions on this [Shabbat and] Yom Kippur. Wipe away and cast aside our wrongdoings and transgressions from Your sight, and help incline us to holier service. Renew our will to return to You, to dedicate ourselves to keep Your mitzvot. Open our hearts to love and be in awe of You. As it is written in Your Torah: “God will open your hearts and your children’s hearts to love your God with all your heart and all your soul, so that you may live.”

You know the world’s secrets and all life’s innermost thoughts. You search out the deepest recesses of our bodies, and examine our intentions. Nothing is secret from You, and nothing is hidden from Your sight. So may it be Your will, God, to forgive all our wrongdoings, pardon all our iniquities, and grant us atonement for all our transgressions.
We have sinned against You willingly and unwillingly,
and we have sinned against You by thoughtlessness.
We have sinned against You publicly and in secret,
and we have sinned against You by using words as weapons.
We have sinned against You by following our hearts’ lusts,
and we have sinned against You by insincere confession.
We have sinned against You by depending on bribery,
and we have sinned against You by speaking slander and gossip.
We have sinned against You by immorality in business,
and we have sinned against You by being usurious.
We have sinned against You by idle speech,
and we have sinned against You by haughtiness.
We have sinned against You by rejecting responsibility,
and we have sinned against You by being violent.
For all of these, God of forgiveness, forgive us, absolve us, pardon us.
Ve-al kulam, elo’ah selihot, silhi lanu, mahali lanu, kap’ri lanu.

We have sinned against You by being insolent and uncaring,
and we have sinned against You by being violent.
We have sinned against You by uncareful speech,
and we have sinned against You by intending to do evil.
We have sinned against You by depending on bribery,
and we have sinned against You by speaking slander and gossip.
We have sinned against You by immorality in business,
and we have sinned against You by being usurious.
We have sinned against You by idle speech,
and we have sinned against You by haughtiness.
We have sinned against You by rejecting responsibility,
And we have sinned against You by plotting against others.

We have sinned against You by being irreverent,

And we have sinned against You by rushing to do evil.

We have sinned against You by making false promises,

And we have sinned against You by breaching trust.

For all of these, God of forgiveness, forgive us, absolve us, pardon us.

Ve-al kulum, elo'ah seliḥot, sil'hi lanu, maḥali lanu, kap'ri lanu.

You are compassionate, welcoming those who turn back. You have made repentance possible from the beginning, and because of repentance, we can look hopefully towards You.

Ve-at rahumah mekabelet shavim, ve-al ha-t'shuvah me-rosh hiv’tah’tinu, ve-al ha-t’shuvah einenu m’yaḥalot lach.

Our God and God of our ancestors, forgive our wrongdoings on this [Shabbat and] Yom Kippur. Wipe away our errors and transgressions that are present before You, from what is said: I, yes, I, am the One who wipes away errors from before Me, and I do not remember your transgressions.

And from what is said: I have wiped away your wrongdoings like a mist and dissipated your errors like a cloud; return to Me as I shall redeem you. And from what is said: On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified.
Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God, who pardons and forgives our wrongdoings and those of all Israel, absolving our guilty deeds year after year. Spirit who permeates all the earth, You make holy Shabbat and Israel and Yom Kippur.

Eloheinu ve-elohei avoteinu ve-imoteinu, [retzei vi-m’nu’haiteinu,] kad’sheinu be-mitz’vatecha, ve-tein ḫel’keinu be-toratecha, sab’einu mi-tuvecha, ve-sam’heinu bi-y’shuatecha, [ve-han’ḥileinu YHWH eloheinu be-ahavah u-ve-ratzon shabbat kod’shecha, ve-yanuḥu vah yisra’el mekad’she sh’mecha,] ve-taheir libeinu le-ov’decha be-emet. Ki atah sol’ḥan le-yisra’el u-moholan le-shiv’tei yeshurun be-chol dor va-dor, u-mibal’adecha ein lanu moheil ve-solei’ah ela atah. Baruch atah YHWH, moheil ve-solei’ah la-avonoteinu u-le-avonot amo beit yisra’el, u-ma’avir ash’moteinu be-chol shanah ve-shanah, shochein be-chol ha-aretz, mekadeish [ha-shabbat ve-] yisra’el ve-yom ha-kippurim.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel’s divine service always please You.

R’tzi, YHWH eloheinu, be-ameich yisra’el u-vi-t’filatan, ve-hasheivi et ha-avodah li-d’vir m’komayich, u-t’filatam be-ahavah tekab’li ve-ratzon, u-tehi le-ratzon tamid avodat yisra’el ameich.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.

Ve-teḥezeinah eineinu be-shuveich le-tziyon be-raḥamim. B’ruchah at YHWH, ha-maḥazirah shechinatah le-tziyon.
The congregation continues by reciting the following paragraph in an undertone while the leader recites next paragraph aloud.

We are grateful to You, for You are eternally our God and God of our ancestors, God of all flesh, our creator, the One who forms creation. We offer blessings and praises to Your great and holy Name for granting us life and sustaining us; so may You continue to do. Gather our dispersed to Your holy spaces, that we may keep Your laws and do Your will and serve You with full hearts. Blessed be the God of praises.

The leader recites:

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

Ha-tov ki lo chalu rahamecha, ve-ha’merahekim ki lo tamu hasadecha, ki me-olam kivinu lach.

For all these things, You are blessed and exalted forever, our Source.

Ve-al kulan yit’brach ve-yit’romam sh’meach m’koreinu tamid le-olam va’ed.
Our Mother, our Source, recall Your compassion and let it conquer Your anger. Bring an end to all pestilence and destruction, hunger and need, captivity and destruction, oppression, plague and disaster, and every kind of danger, evil decrees, and baseless hatred, for us and for all the inhabitants of the world.

Inscribe all the generations of Your covenant for a good life.

All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

In the Priestly benediction
May God bless you and watch over you.
May the light of God’s face shine upon you with graciousness.
May God show kindness to you and give you peace.

“Peace, peace, to the near and far!” says God.

Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.

Baruch atah YHWH, oseh ha-shalom.
Avinu Malkeinu, Imeinu Malkateinu

This piyyut is omitted on Shabbat, when we continue on page #.

The Ark is opened.

Imeinu Malkateinu — our Mother, our Queen!

Avinu Malkeinu — our Father, our King!

We have gone astray from before You.
We have no Ruler but You.
Act for us for Your Name’s sake.
Renew us for a good year.
Annul all harsh decrees against us.
Annul all thoughts of baseless hatred.
Frustrate the schemes of our foes.
Rid us of tyranny and oppression.
Rid Your world of plague, sword, hunger and starvation, captivity, wrongdoing, and destruction.
Forgive and pardon all our wrongdoings.
Clear us of transgression and absolve us of wrongdoing before Your eyes.
Help us to return to You fully.
Send complete healing to the sick.
Remember us with favor.
Inscribe us in the Book of Good Life.
Inscribe us in the Book of Redemption and Deliverance.
Inscribe us in the Book of Prosperity.
Inscribe us in the Book of Worthiness.
Inscribe us in the Book of Forgiveness and Pardon.

May our deliverance be near.

Raise up Your people Israel.

Hear our voice; show us mercy and compassion.

Accept our prayer with favor and compassion.

Please do not turn us away empty-handed.

Remember that we are only dust.

Have compassion for us and for our children.

Act for those who were slaughtered for proclaiming Your holy Oneness.

Act for those who went through fire and water to sanctify You.

Act for Your sake if not for ours.

Answer us though we have no deeds to plead our cause;

be with us in justice and lovingkindness, and deliver us.

Avinu mal'keinu/m'koreinu, ḥoneinu va-aneinu, ki ein banu ma'āsim, asei imanu tzedakah va-ḥesed ve-hoshi’einu.

Imeinu mal’kateinu/m’koreinu, ḥoninu va-aninu, ki ein banu ma’āsim, asi imanu tzedakah va-ḥesed ve-hoshi’inu.

The Ark is closed.
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’ma.

May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.

Yit’barach ve-yish’tab’ah ve-yit’pa’ar ve-yit’romam ve-yit’nasei ve-yit’halal sh’mei d’kud’sha, b’rich hu, le-eila le-eila mi-kol bir’chata ve-shirata, tush’b’ha’ata ve-ne’hamata, da-amiran be-al’ma. Ve-im’ru: Amen.

Our Mother in heaven, accept the prayers and supplications of Your entire House of Israel. And let us say: Amen.

Tit’kabal tz’lot’hon u-va’ut’hon d’chol beit yisra’el kodam imohon di vi-sh’maya. Ve-im’ru: Amen.

May there be great peace from heaven, and life upon us and all Israel and all the inhabitants of the world. And let us say: Amen.

Yehei sh’lama raba min shemaya ve-’hayim aleinu ve-al kol yisra’el ve-al kol yosh’vei teiveil. Veim’ru: Amen.

May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom aleinu, ve-al kol yisra’el, ve-al kol yosh’vot teiveil. Ve-im’ru: Amen.
You have been shown to know that God abides alone, there is no other. There is none like You, God, among those that are worshipped, and there is nothing like Your works. Your unity is an eternal unity, and Your justice endures in every generation. God was, is, and will be forever. God grants strength to His people; God blesses His people with peace.

Compassionate Mother, may it please You that Zion flourish; build the walls of Jerusalem. For in You alone do we trust, God, great and transcendent, foundation of worlds.

When the Ark would travel forth, Moses would say: "Arise, God, and Your enemies will scatter," so that those who oppose You may return to Your presence. For Torah comes forth from Zion, the word of God from Jerusalem. Blessed is the One who gave Torah to the people Israel in holiness.

At hor’eit la-da’at, ki YHWH hee ha-elohim, ein od mil’vada.
Ein kamoch va-elohim adonai, ve-ein ke-ma’asa-yich.
Ah’dutech ah’dut kol olamim, v’tzidkatech be-chol dor va-dor.
YHWH hayah, YHWH hoveh, YHWH yiiyeh le-olam va’ed.
YHWH oz le-amo yitein, YHWH yevareich et amo va-shalom.
Eim ha-raḥamim, heitivi vi-r’tzoeich et tziyon, tiv’ni ḭomot yerushalayim.
Ki vach levad batah’nu, eilah ramah ve-nisa’ah, eden olamim.

The Ark is opened.
On Shabbat, we omit the following three paragraphs, and continue on the next page.

God, God, compassionate and gracious, patient, abounding in kindness and truth, assuring love for thousands of generations, forgiving iniquity, transgression and wrongdoing, and granting full pardon.

YHWH, YHWH, eilah rahumah ve-ḥanunah, er’kat apayim ve-rabat ḥesed ve-emet, notzeret ḥesed la-alafim, noseit avon va-fesha ve-ḥata’ah, ve-nakah.

May the words of my mouth and the meditations of my heart be acceptable before You, God, my Rock and my Redeemer.

Yihiyu le-ratzon im’rei fi ve-heg’yon libi lefanayich, YHWH tzuri ve-go’al’ti.

I offer myself in a prayer to You, God, at a time that You desire. God, in the greatness of Your lovingkindness, answer me with Your true deliverance.

Va-ani, tefilati lach YHWH, eit ratzon, elohim be-rov ḥas’deich, anini be-emet yish’eich.
On all days:

Blessed be the Name of the teacher of the world, may Your crown and Your power be blessed. May Your favor be with Your people Israel forever, may the power of Your deliverance be revealed to them in Your holy place, and may You extend the goodness of Your light to us, mercifully accepting our prayers. May it be Your will to grant us life and health. May I be counted among the righteous; be merciful to me, protect me and all that is mine, and all that is Your people Israel’s. You sustain and nourish everything, You exercise mastery over everything; You, God, are master over earthly rulers, for You are the source of sovereignty. I am a servant of the Holy One, whom I revere, and whose Torah I revere, at all times. I do not put my trust in mortal beings, and I do not place my confidence in angels, but in the God of heaven, who is a God of truth, whose Torah is truth, whose prophets are truth, and who dwells within deeds of righteousness and truth.

I trust in God and utter praise to God’s holy, precious Name. May it be Your will that You open my heart to Your Torah, and fulfill the worthy wishes of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. Amen.

Two Torah scrolls are removed, and the Ark is closed.
Listen, Israel: YHWH is our God; YHWH is One.

One is our God, great is our Foundation, holy and awe-inspiring is God's name.

Exalt God with me, and let us praise Her name together.

Yours, God, are greatness, power, beauty, eternity, and splendor, for everything in heaven and earth is Yours. Yours, God, is sovereignty, for You are exalted over all. Praise our God, and worship at His footstool, for God is holy. Praise our God and worship at His holy mountain, for our God is holy.

Lecha YHWH ha-gedulah ve-ha-gevurah ve-ha-tif’eret ve-ha-neitzach ve-ha-hod, ki chol ba-shamayim u-va-aretz, lecha YHWH ha-mam’lachah ve-ha-mit’nasei le-chol le-rosh. Rom’mu YHWH eloheinu, ve-hish’tahavu la-hadam rag’lav, kadosh hu. Rom’mu YHWH eloheinu, ve-hish’tahavu le-har kod’sho, ki kadosh YHWH eloheinu.
May God help, shield, and deliver all those who trust in Him, and let us say: Amen. Let all declare God’s greatness and give honor to the Torah. Please come up [call the name of the Aliyah recipient]


The gabbai calls the first aliyah up to the Torah, and then concludes:

Bamidbar 21:17, 19

Blessed are You, our God, Source of life, who favors with kindness those who are in need; for God has favored me with every kindness.

The congregation responds:

Barukh atah YHWH eloheinu m’kor ha-ḥayim, ha-gomeil le-ḥayim tovot, she-g’malani kol tuv.

The first Torah scroll is laid on the reading table.

The gabbai calls the first aliyah up to the Torah, and then concludes:

B’ruchah she-nat’nah torah le-amah yisra’el bi-kedushatay.

All respond:

Ve-atem had’veikim va-ha-d’veikot ba-YHWH eloheichen, ḥayim kul’chem ha-yom.
God remembered Sarah as God had promised, and God did to Sarah as God had specified. So Sarah conceived and bore a son to Abraham in his old age, at the time that God had specified, and Abraham named the son that Sarah bore him Isaac. Abraham circumcised his son Isaac at eight days old, as God had commanded him.

Abraham was one hundred years old when his son Isaac was born. Sarah said, “God is playing a joke on me; everyone who hears about this will laugh at me.” She added, “Who would have told Abraham that Sarah would nurse children? Yet I have born him a son in his old age.” The boy grew and was weaned, and Abraham made a great feast on the day Isaac was weaned.

Now Sarah saw Ishmael, the son whom Hagar the Egyptian had born to Abraham, laughing. So she said to Abraham, “Expel this concubine with her son, for this concubine’s son shall not be an heir alongside my son Isaac.” The matter displeased Abraham greatly, for it concerned a son of his. But God said to Abraham, “Do not be displeased on account of the boy or your slave woman. Whatever Sarah tells you to do, listen to her, for it is through Isaac that your offspring shall be named.
“I shall also make the son of the concubine into a great nation, for he is your offspring.” Abraham rose in the morning, and took some bread and a skin of water, and placed them on Hagar’s shoulder, along with the boy, and sent her away. She went and wandered in the wilderness around Beersheba.

When the water in the skin was gone, she sat the boy down beneath a bush, and she went and sat away from him about the distance of a bowshot, for she said, “Let me not see the boy’s death.” So she sat away from him, and raised her voice and wept. God heard the boy’s voice, and an angel of God called to Hagar from the heavens, and said to her, “What troubles you, Hagar? Do not fear, for God has heard the voice of the boy in the place where he is.

(Rest of the passage continues in the same manner as the previous paragraph.)

(Fifth aliyah on Shabbat)

“Rise, lift up the boy, and hold him fast with your hand, for I shall make him into a great nation.” God opened her eyes, and she saw a well of water; she went and filled the skin with water and gave the boy a drink. God was with the boy, and he grew up; he dwelt in the wilderness and became an expert archer. He dwelt in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.
Around that time, Abimelech and his general Pichol said to Abraham, “God is with you in everything that you do. Now, swear to me by God that you will not deal falsely with me or my descendants or my posterity; as I have done kindness for you, you shall do with me, and with the land that you have dwelt in.” Abraham answered, “I swear.”

Once, Abraham rebuked Abimelech about a well of water that Abimelech’s servants had seized. Abimelech said, “I do not know who did this thing; you did not tell me about it and I did not find out until today.” Abraham took sheep and oxen and gave them to Abimelech, and the two of them concluded a treaty.

Abraham set seven she-lambs apart from the sheep. Abimelech asked Abraham, “What is the meaning of these seven she-lambs which you have set apart?” He answered, “You shall take these seven she-lambs from me, and this shall be a witness that I have purchased this well.” Therefore, the place was called Beersheba [the well of the seven, or the well of the oath], for they made a pact there together. They concluded a treaty at Beersheba, and Abimelech and his general Pichol returned to the land of the Philistines. Abraham planted a tamarisk tree at Beersheba, and there he called upon the name of YHWH God of the world, and Abraham dwelt in the land of the Philistines many days.
First aliyah

Some time after these things, God put Abraham to the test. God said to him, “Abraham!” and he answered, “Here I am.” God said, “Take your son, your only one, whom you love, Isaac, and go to the land of Moriah, and offer him up as a sacrifice on a certain mountain which I will point out to you.”

So Abraham rose early in the morning, saddled his donkey, and took two servants with him and his son Isaac. He cut wood for the sacrifice, and got up and went to the place that God had specified.

Second aliyah

On the third day, Abraham lifted up his eyes, and saw the place from afar. Abraham said to his servants, “Stay here with the donkey, and the boy and I will go there, and worship, and return to you.” Abraham took the wood for the sacrifice and gave it to his son Isaac to carry, and he himself carried the fire and the knife. And the two of them walked on together.

Isaac said to his father Abraham, “Father,” and he answered, “Here I am.” Isaac asked, “Here is the fire and the wood, but where is the lamb for the sacrifice?” Abraham answered, “God will see to the lamb, my son.” And the two of them walked on together.

Third aliyah

They came to the place that God had specified. There, Abraham built an altar and arranged the wood, and bound his son Isaac and placed him on the altar atop the wood. Abraham reached out his hand and took the knife to slaughter his son.
But then an angel of God called to him from the heavens, and said, “Abraham, Abraham!” and he answered, “Here I am.” The angel said, “Do not lay your hand on the boy and do not injure him, for now I know that you truly revere God, for you have not withheld your only son from Me.” Abraham lifted up his eyes and saw a ram caught by its horns in a thicket, so he went and took the ram and offered it as a sacrifice in place of his son. Abraham called the name of that place YHWH-yir’eh [God provides], as it is said to this day, “On the mount of God it shall be provided.”

Fourth aliyah

The angel of God called to Abraham a second time from the heavens, and said, “By Myself I swear—says God—for you have done this thing and not withheld your only son, I shall surely bless you and increase your offspring as the stars of the heavens and the sand on the seashore, and your offspring shall come to possess the gates of their enemies. All the nations of the world shall bless themselves by your offspring, because you have listened to My voice.” Abraham returned to his servants, and they rose and went together to Beersheba, and Abraham dwelt at Beersheba.

Fifth aliyah

After these things, it was told to Abraham: “See, Milcah has also born children to Nahor your brother: Uz the firstborn, Buz his brother, and Kemuel the father of Aram, Kesed, Hazo, Pildash, Yildaph, and Bethuel”—and Bethuel begat Rebecca—these eight Milcah bore to Nahor, Abraham’s brother. Additionally, his concubine, named Reumah, bore Tebah, Gaham, Tahash, and Maacah.
God spoke to Moses after the death of Aaron’s two sons, who drew too close to God and perished. God said to Moses: Instruct your brother Aaron not to enter at will into the Sanctuary, behind the curtain, before the cover in front of the Ark, lest he die, because I appear in a cloud over the cover. Only in the following way shall Aaron come into the Sanctuary. He shall bring a bull of the herd as a sin-offering, and a ram for a burnt-offering.

(Second aliyah on Shabbat)

He shall dress in a specially dedicated linen robe, with linen breeches covering his skin, girded with a linen sash, and covered in a linen turban. These are specially dedicated garments: he shall wash his skin in water, and then put them on. From the community of Israelites he shall take two he-goats as a sin-offering and a ram as a burnt-offering. Aaron shall offer his own bull as a sin-offering, to make expiation for himself and for his household.

Second aliyah (third on Shabbat)

Aaron shall take the two he-goats and stand them before God at the entrance to the Tent of Meeting, and he shall place lots upon the two goats: one designated “To God” and the other designated “To Azazel”. Aaron shall bring forward the goat that the lot for God picked out, and sacrifice it as a sin-offering. However, the goat that the lot for Azazel picked out shall remain living before God, to make expiation by being sent to Azazel in the wilderness. Aaron shall sacrifice his own bull, to make expiation for himself and for his household; he shall slaughter his own bull himself.
Third aliyah (fourth on Shabbat)

Then he shall take a panful of fiery coals from atop the altar before God, and two handfuls of ground aromatic incense, and bring it all behind the curtain. He shall place the incense on the fire before God so that the cloud from the incense occludes the cover upon the Ark of the Covenant, lest he die. He shall take some of the bull’s blood and sprinkle it with his finger upon the cover on the east side, and he shall sprinkle some of the blood in front of the cover seven times with his finger. Then, he shall slaughter the goat for the people’s sin-offering and carry its blood behind the curtain, and do with its blood just as he did with the bull’s blood: sprinkle it over the cover and in front of the cover.

By this, he shall erase from the Sanctuary the impurities and transgressions of the children of Israel, whatever their sins have been. He shall do the same for the Tent of Meeting, which sits in their presence, in the midst of their impurities. No one else shall be within the Tent of Meeting from the moment he enters into the Sanctuary to the moment he exits, to make expiation for himself, for his household, and for the entire congregation of Israel.
Then he shall go out to the altar before God and make expiation upon it, by taking the blood of the bull and of the goat and applying it to the horns around the altar. He shall sprinkle the blood onto the altar with his finger seven times, thereby cleansing it and sanctifying it from the impurities of the children of Israel.

When he finishes making expiation upon the Sanctuary, the Tent of Meeting, and the altar, he shall offer the living goat as a sacrifice. Aaron shall place both his hands on the head of the living goat, and confess upon it all the sins of the children of Israel, their transgressions, and their wrongdoings. He shall place them onto the head of the goat, and send it away, in the hand of a specially appointed man, into the wilderness. The goat shall carry upon it all their sins towards a place of desolation; he shall send the goat into the wilderness.

Aaron shall come to the Tent of Meeting, take off the linen robes which he had donned when he came into the Sanctuary, and leave them there. He shall wash his skin in water in a sanctified place, put on his own clothes, and go out to perform his burnt-offering and the people's burnt-offering, to make expiation for himself and for the people.
Fifth aliyah (sixth on Shabbat)

Aaron shall turn the fat of the sin-offering into smoke on the altar.

The one who set the goat for Azazel free shall wash his clothes and bathe his skin in water, and only thereafter may he reenter the camp. As for the sin-offering bull and the sin-offering goat whose blood was brought in to cleanse the Sanctuary, they shall be taken outside the camp, and their hides, flesh, and dung shall all be burnt completely in fire. The one who burned them shall wash his clothes and bathe his skin in water, and only thereafter may he reenter the camp.

This shall be a law for you for all time: on the tenth day of the seventh month, you shall afflict your souls. Neither the citizen nor the resident alien shall do any kind of labor. For on this day atonement shall be made for you to purify yourselves of all your sins; you shall be purified before God.

Sixth aliyah (seventh on Shabbat)

It shall be a sabbath of complete rest for you, and you shall afflict your souls: this is a law for all time. The priest who has been anointed and ordained to serve as priest in place of his father shall perform this ritual of expiation. He shall put on the specially dedicated linen vestments, and purify the holy Sanctuary and the Tent of Meeting and the altar. He shall make expiation for the priests and the people and the entire congregation. This shall be a law for you for all time, whereby expiation shall be made for the Children of Israel for all their sins, once a year.

And Moses did as God commanded him.
May the One who blessed our mothers Sarah, Rebecca, Leah, Rachel, and our fathers Abraham Isaac and Jacob, bless ____ for the honor of coming up for an aliyyah today, to honor God, the Torah, (the Shabbat), the Day of Judgement and our holy congregation. May the Holy Blessed One guard those who have come up today from all trouble and distress, from all illness and affliction. May God send blessing and good fortune in all the work of their hands, together with all Israel, and let us say: Amen.

May the One who blessed our ancestors Sarah, Rebecca, Leah, Rachel, Hannah, Deborah, and Ruth, and Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon, heal those who suffer from illness: ___, as well as those we have not brought to mind specifically today.

May the Holy Blessed One be filled with compassion for them, restore their health and heal them, strengthen them and renew their lives. May God send them complete healing speedily healing their souls along with their bodies, and let us say: Amen.
The second Torah scroll is brought to the reading table.

The Hatzi Kaddish

Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.

May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.


As the first Torah scroll is raised and tied:

This is the Torah that Moses placed before the generations of Israel—according to the instruction of God, by the hand of Moses.

Ve-zot ha-torah asher sam moshe lif’nei dorot yisra’eI, al pi YHWH be-yad moshe.
Maftir for Rosh Hashanah: Numbers 29:1-6

On the first day of the seventh month, you shall observe a sacred convocation: you shall do no servile work; it shall be a day of sounding the shofar. You shall sacrifice a burnt-offering of pleasing odor to God: one bull of the herd, one ram, and seven yearling he-goats, all without blemish. For a grain-offering of fine flour mixed with oil, you shall bring three parts for the bull, two parts for the ram, and a single part for each of the seven he-goats. You shall also bring one he-goat as a sin-offering to make atonement, in addition to the New Moon sacrifice and its grain-offerings, and the everyday burnt-offering and its grain-offerings, and the libations of these as ordained. It shall be a sacrifice of pleasing odor to God.

Maftir for Yom Kippur: Numbers 29:7-11

On the tenth day of the seventh month, you shall observe a sacred convocation: you shall afflict your souls and do no labor. You shall sacrifice a burnt-offering of pleasing odor to God: one bull of the herd, one ram, and seven yearling he-goats, all without blemish. For a grain-offering of fine flour mixed with oil, you shall bring three parts for the bull, two parts for the ram, and a single part for each of the seven he-goats. You shall also bring one he-goat as a sin-offering, in addition to the sin-offering of atonement, and the everyday burnt-offering and its grain-offerings, and the libations of these.
As the second Torah scroll is raised and tied:

This is the Torah that Moses placed before the generations of Israel—according to the instruction of God, by the hand of Moses.

Ve-zot ha-torah asher sam moshe lif’nei dorot yisra’el, al pi YHWH be-yad moshe.

Blessing before the Haftarah

Blessed are You, our God, Source of life, who chose worthy prophets, and was pleased by their words which were spoken in truth. We bless You, God, who has given Torah to Moses Your servant, and to Israel Your people, and to prophets of truth and justice.

The Haftarah for the first day of Rosh Hashanah is on page 187.
The Haftarah for the second day of Rosh Hashanah is on page 190.
The Haftarah for Yom Kippur morning is on page 192.
There was once a man from Ramatayim-tzophim, of the hill country of Ephraim, named Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephraimite. He had two wives: one named Hannah and the other named Peninah. Peninah had children, but Hannah was barren. This man would go up from his city every year to worship and sacrifice to God at Shiloh, where the two sons of Eli, Hophni and Phineas, were priests of God.

Every day when Elkanah would sacrifice, he would give portions to his wife Peninah and all her sons and daughters. But he gave Hannah a double portion, because he loved her, though God had closed her womb. Peninah would mock and tease her rival Hannah cruelly, for God had closed up her womb.

This would happen year after year when she went up to the house of God: she would mock her and she would weep and not eat. Elkanah her husband would say to her, “Hannah, why are you weeping, and why do you not eat, and why is your heart grieved? Am I not better to you than seven sons?” So Hannah rose after she ate and drank at Shiloh, and Eli the priest was sitting on the seat by the door to the sanctuary of God. She was bitter of soul, and she prayed to God and wept greatly. She vowed, “God of legions, if You see Your handmaid’s affliction, and remember me and do not neglect Your handmaid, and grant to Your handmaid a baby son, then I shall give him up to God all the days of his life, and no razor shall touch his head.”
As she continued to pray to God, Eli was watching her mouth. Hannah was speaking to her heart: only her lips moved, but her voice made no sound, and Eli thought that she was drunk. So Eli said to her, “How long will you continue to be drunk? Put away your wine.”

But Hannah replied, “No, my lord, I am a woman of sorrowful spirit; I have drunk no wine or liquor, but I am pouring out my soul to God. Do not regard your handmaid as contemptible, for it is out of my grievance and anger that I speak these words.”

Eli answered, “Go in peace, and may the God of Israel grant that which you have requested.” She replied, “Let your servant find favor in your sight.”

She went on her way and ate, and her face no longer was sad. They all worshipped before God and returned to their house at Ramah. Elkanah had relations with Hannah his wife, and God remembered her. In the course of time, Hannah became pregnant and bore a son, whom she named Samuel, “for it is from God that I have asked for him.”

Elkanah and his household went up to offer the yearly sacrifice and his vow to God, but Hannah did not go up, for she said to her husband, “Let me wean the child, and then I will bring him to appear before God, and he will dwell there ever after.” Elkanah said to her, “Do what seems best in your eyes: keep him until you have weaned him, and then let God fulfill God’s word.” So she stayed and nursed her son until she had weaned him.
When she had weaned him, she took him up with three bulls, a measure of flour, and a skin of wine, and brought him to the house of God at Shiloh, when the child was very young.

They slaughtered a bull and brought the child before Eli. She said, “My lord, as your soul lives, my lord, I am the woman who stood here by you, praying to God. I prayed for this child, and God granted my request that I asked for. Therefore I have promised him to God; all his days he is given to God.”

And he worshipped God there.

Then Hannah prayed, saying:

“My heart exults in God; my strength is increased in God. My mouth smiles at my enemies, for I rejoice in Your deliverance. There is none so holy as God, for there is none beside You; there is no rock like our God. Do not boast so proudly or let arrogance come from your mouths, for God is a God of knowledge, and actions are weighed by God. The bows of the mighty are broken, and the humble are girt with valor. Those who were sated have hired themselves out for bread, and the hungry hunger no more; the barren woman has borne seven children, and she who had many sons pines away. God brings death and grants life, conveys down to the grave and raises up. God impoverishes and enriches, humbles and exalts too. God raises the meek from the dust and lifts the needy from the ash heap, to seat them with princes, and grants them a throne of honor as an inheritance. For the earth’s foundations are God’s; God sets nature upon them. God guards the feet of the faithful, but the wicked will be silenced in darkness; it is not by mere strength that one truly prevails. God’s opponents will be shattered; from the heavens God will thunder. God will judge to the ends of the earth. God will grant might to God’s chosen earthly ruler and raise up the strength of God’s anointed one!”

Blessings after the Haftarah are on page 194.
Thus says God: The people who escaped the sword have found favor in the wilderness; when Israel was marching forward, God revealed God’s self to me from afar. I conceived eternal love for you; therefore I continue my kindness for you. Again I will build you up solid, O maiden Israel; again you shall take up your timbrels and go forth reveling in dance. Again you shall plant vineyards on the hills of Samaria; those who plant them shall live to enjoy them. For the day is coming when watchmen shall proclaim from the heights of Ephraim: “Rise, let us go up to Zion, towards our God!”

For thus says God: Shout for Jacob in joy, call out before the nations; sing out praise! Say, “Save, God, Your people, the remnant of Israel!” I will bring them from the northern land and gather them from the ends of the earth: the blind and the crippled among them, together with the pregnant and those in labor—a great assembly shall return here. They shall come weeping, but I shall guide them compassionately; I shall lead them by streams of water, on a level path where they will not stumble. For I am like a parent to Israel, and Ephraim is my firstborn.
Hear the word of God, O nations, and relate it to the far-flung islands. Say: God who scattered Israel shall gather them in, guarding them as a shepherd guards his flock. For God redeems Jacob and delivers him from a mightier hand. They shall come and shout on the heights of Zion, glowing with the goodness of God, with grain and wine and oil, with sheep and cattle. Their spirits shall be like a watered garden, and they shall never wither again. Then maidens shall rejoice in dancing, young and elderly men together; I shall turn their mourning to gladness and comfort them, turning their grief into rejoicing. I will give the priests their fill of satiation, and My people shall enjoy My goodness—declares God.

Thus says God: A cry is heard in Ramah—wailing, bitter tears—Rachel is weeping for her children; she refuses to be comforted for her children who are gone. Thus says God: Restrain your voice from weeping and your eyes from tears, for there is a reward for your labor—declares God—they shall return from their enemies’ land. And there is hope for your future—declares God—your children shall return to their country.

I hear Ephraim lamenting: “You have rebuked me, and I am rebuked, like a calf that will not be goaded. Take me back and I shall return, for You are my God. As I turn back, I am filled with regret; as I become aware, I strike my thigh. I am humiliated and ashamed, for I bear the guilt of my youth.” Is Ephraim not my dear son, a child whom I have played with? Even when I have turned against him, I still remember him; therefore My soul desires him still. I will receive him back with compassion—declares God.

Blessings after the Haftarah are on page 194.
God says: Make way, make way, clear a path! Remove every obstacle from the path of My people. For thus says the Exalted One, whose Name is holy: Even though I dwell in the holy heights, I am with the low and humbled of spirit, giving life to the humbled and to the hearts of the lowly. For I do not struggle against you forever, and I do not rage against you without end; when a spirit tires before Me—I made all spirits. I have raged at the sins of their profits, I have struck, I have hid My face and been enraged, as they went straying after their hearts’ desires. I have seen their ways and I will heal them, I will reward them with comfort, and mourners along with them. I create these words: Peace, peace, to both far and near—God speaks and heals them.

The wicked are like a surging sea: you cannot calm their waters which bring up mud and filth. There is no peace, says my God, for the wicked.

Shout out loud, do not hold back! Raise your voice like the shofar. Tell My people about their transgressions, tell the house of Jacob about their sins. They search for Me daily and seek out knowledge of My ways, like a people who does righteousness and does not neglect their God’s justice—they claim to ask for laws of righteousness and seek out only closeness with God. “Why should we fast, if You take no notice of it? Why should we afflict our souls, if You do not acknowledge it?” But even on your fast days you pursue your business and oppress all your laborers. Quarreling and fighting with one another, you fast, while you strike with the fist of evil: such a fast as you make today will not cause your voice to be heard on high. Is this the fast I have chosen—a day when one shall simply afflict oneself? When one bows their head like a reed in the blowing wind and lays their bed with sackcloth and ashes? Is this what you call a fast, a day that you believe God favors?
No, this is the fast that I choose. Loosen the bindings of evil and release the chains of slavery. Free those who have been crushed and shatter every kind of slavery. Distribute your bread to the hungry and bring wandering beggars home. When you see a naked person, clothe them: do not hide your eyes from your own kin. Then your light will break like dawn, and your healing will flourish; your righteousness will precede you, and the presence of God will encompass you.

God shall always guide you, satisfy your soul’s thirst in dry places, and strengthen your bones. You will be like a well-watered garden, like a spring that never dries up. What was long since destroyed will be rebuilt; you will raise up foundations built long ago. You will be called a repairer of bridges, one who restores paths for the living.

If you restrain your foot because of the Sabbath and your business because of My holy day, if you call the Sabbath a delight and God’s holy day honorable, and honor it by not going your way or pursuing your business, or speaking idle words—then you will find joy in God. I will cause you to ride upon the heights of the earth, and you shall feast on the inheritance of your ancestor Jacob, for the mouth of God has spoken.

כֹּלֵי בָּהוּן שֶׁזֶּה צוֹם אֲבָרֵּךֵהוּ פֶּתָח
חַרְצֻבּוֹת רַעַשׁ הָאָדָמִים מוֹטָ֖ה
שַׁלָּח לָהֶ֣ם עַצִּים מַרְדָּחִ֑ים
תְּבִֿא בֵּי-כִּפְרָה עַרְּמָֽה
וֹכַל-מֵתוּת שָנַּׁקְוַ֣ה: חֲלֹא אָפֵּֽר
לָשֶׁ֨פֶר לְעִנְיֵי מַרְדָּחִים
יִבֶּשׁ בֵּשַׁמָּ֣ר אָבוֹת אֵרָכְתּוֹ
מְאֹד נְשָׁנָ֣ה וּמְרַחְּקִים
cבּוֹד: יָאָסְפֶֽךָ: אַהֲרֹ֤ן יִהְבוּשׁ
יֵעָנֵ֥ה שָׁמֶֽעָה יְיָ֖וָנָֽה
אָֽמוֹ-קַסִּיר מֶתְקַלְּמִים מְתָעְלָֽה
אַצָּבֵעַ תֵּבֵר-אָוֶן: יִתַּפְּקֵֽר
dפֶּשֶׁ֣נֶה נֶפֶשׁ הִשְׁבִּֽיעַ
בְּשַׁיְלָ֥ו האָלֵפַת עֲצָרָ֖ים:
ונָֽחְךָ יְיָ֥וָנָֽה תְּמִיד֙
וְהִשְׂבִּ֣יעַ בְּצַחְצָחוֹת
נֶפֶשׁ וּצָמָ֨אִים יִהלְּךְ֑וָא יְיָ֖וָנָֽה
וְהוֹיָם: בְּנָבֵֽי מִמְּךָ
מְסָדֵי דּוֹר–וּדָ֥ו וְקֹרָ֖א לְךָ
גּוֹדֵ֣ר פֶּֽרֶץ מְשֹׁבֵ֥ב נְתִיבּוֹת
cבּוֹד: יָאָֽסְפֶֽךָ: אַהֲרֹ֤ן יִהְבוּשׁ
יֵעָנֵ֥ה שָׁמֶֽעָה יְיָ֖וָנָֽה
אָֽמוֹ-קַסִּיר מֶתְקַלְּמִים מְתָעְלָֽה
אַצָּבֵעַ תֵּבֵר-אָוֶן: יִתַּפְּקֵֽר
dפֶּשֶׁ֣נֶה נֶפֶשׁ הִשְׂבִּֽיעַ
בְּשַׁיְלָ֥ו האָלֵפַת עֲצָרָ֖ים:
ונָֽחְךָ יְיָ֥וָנָֽה תְּמִיד֙
וְהִשְׂבִּ֣יעַ בְּצַחְצָחוֹת
נֶפֶשׁ וּצָמָ֨אִים יִהלְּךְ֑וָא יְיָ֖וָנָֽה
וְהוֹיָם: בְּנָבֵֽי מִמְּךָ
מְסָדֵי דּוֹר–וּדָ֥ו וְקֹרָ֖א לְךָ
גּוֹדֵ֣ר פֶּֽרֶץ מְשֹׁבֵ֥ב נְתִיבּוֹת
cבּוֹד: יָאָֽסְפֶֽךָ: אַהֲרֹ֤ן יִהְבוּשׁ
יֵעָנֵ֥ה שָׁמֶֽעָה יְיָ֖וָנָֽה
אָֽמוֹ-קַסִּיר מֶתְקַלְּמִים מְתָעְלָֽה
אַצָּבֵעַ תֵּבֵר-אָוֶן: יִתַּפְּקֵֽר
dפֶּשֶׁ֣נֶה נֶפֶשׁ הִשְׂבִּֽיעַ
בְּשַׁיְלָ֥ו האָלֵפַת עֲצָרָ֖ים:
Praised are You, our God, Source of life, Rock of all worlds, righteous throughout all generations, faithful God who speaks and does, who declares and establishes, whose words are truth and justice. You, our God, are faithful, and Your words are faithful, and You do not renege on Your promises, for You, our Sustainer, are a faithful and merciful God. We bless You, a faithful God in all Your words.

Have compassion on Zion, spiritual home to many, and bring hope soon to those whose spirits are humbled. Blessed are You, God, who lets Zion rejoice with all her children.

Gladden us, our God, with the coming of Elijah, Your prophet, and with the days of Your deliverance, may they come speedily to redeem us and let our hearts rejoice. Grant all living things the blessing of complete deliverance, for You have sworn by Your holy Name that our light shall never be extinguished. We bless You, God, Source of deliverance for Your world.
On Rosh Hashanah (on Shabbat, add the words in brackets):

For the Torah, for the service of worship, for the prophets, [for this Shabbat day,] and for this Day of Remembrance that You have given us, our God, [for holiness and rest,] for honor and glory—for all this, our God, we are grateful to You and we bless You. May Your Name be praised in the mouths of all living things eternally and for all time. Your word is truth and established forever. Praised are You, God, who sanctifies [Shabbat and] Israel and the Day of Remembrance.

On Yom Kippur (on Shabbat, add the words in brackets):

For the Torah, for the service of worship, for the prophets, [for this Shabbat day,] and for this Day of Atonement that You have given us, our God, [for holiness and rest,] for forgiveness, pardon, and atonement, for honor and glory—for all this, our God, we are grateful to You and we bless You. May Your Name be praised in the mouths of all living things eternally and for all time. Your word is truth and established forever. Praised are You, God, who forgives and pardons our wrongdoings and the wrongdoings of all Your people Israel, and passes over our transgressions year after year, God who dwells throughout the entire earth, who sanctifies [Shabbat and] Israel and the Day of Atonement.
May deliverance arise from Heaven, and kindness, compassion, mercy, long life, ample sustenance, the assistance of Heaven, health of body and well-being, healthy offspring who dedicate themselves to Torah, to this entire holy congregation. May the Holy One of the universe bless you and add to your days and years. May you be spared all distress and illness. ▷ May our Protector in Heaven be your aid at all times. And let us say: Amen.

▷ Maran di vi-sh’maya yehei ve-sa’d’chon kol z’man ve-idan, ve-nomar: Amen.

May God who blessed our ancestors Sarah, Rebecca, Leah, and Rachel, Abraham, Isaac, and Jacob, bless this holy congregation, together with all other holy congregations, and those who establish synagogues for prayer, and those who come there to pray, and those who donate candles for light and wine for Kiddush and Havdalah, food for guests and charity for the less fortunate, and all those who faithfully engage with the needs of the community. May the Holy Blessed One reward them fairly, and remove from them every sickness, heal their bodies, forgive their wrongdoings, ▷ and send blessing and fortune in all the deeds of their hands, together with all Israel their fellows. And let us say: Amen.

▷ Ve-yish’laḥ b’rachah ve-hatz’laḥah be-chol ma’asei yedeihen, im kol yisra’el aḥeihen ve-ahyoteihem, ve-nomar: Amen.
Extol the Name of God, for God’s Name alone is exalted.

Yehalelu et sheim YHWH, ki nis’gav shemo levado.

God’s glory is upon the earth and heavens; God lifts up the generations of Israel, extolling the people God keeps close.

Halleluyah. Hallelnayah.

Hodo al etz ve-shamayim. Va-yarem keren le-am, tehilah le-chol ḥasidav, le-dorot yisra’el am kerovo, halleluyah, hallel’nayah.
On weekdays:

A psalm of David. The earth and all its fullness are God’s, the world and those who dwell on it. For God established it upon the waters and set it upon the flowing rivers. Who may ascend the mountain of God, who may go up to God’s sacred Presence? One of clean hands and pure heart, who has not taken God’s Name in vain, nor sworn deceitfully. Such a person will receive God’s blessings, and be saved through righteousness. This is a generation of seekers, seeking God’s presence, Selah. Lift up your heads, O gates; open wide, O ancient doors, that the Spirit of Glory may enter. Who is this Spirit of Glory? God, full of heroic strength, God, the Foundation of Peace. Lift up your heads, O gates; open wide, O ancient doors, that the Spirit of Glory may enter. Who is this Spirit of Glory? God of All Worlds is the Spirit of Glory. Selah.
On Shabbat:

A psalm of David. Yield to God, O heavenly beings, yield to God glory and might! Yield to God the glory of Her name, worship God in the splendor of Her holiness. The voice of God is over the waters, the God of glory thunders, God is over the great waters. God’s voice is powerful, God’s voice is majestic. God’s voice shatters cedars; God shatters the cedars of Lebanon. She makes Lebanon skip like a calf, and Sirion like a young wild ox. God’s voice flashes forth with flames of fire. God makes the wilderness quake; God makes the wilderness of Kadesh quake. God’s voice causes the deer to give birth, and strips the forests bare, and in Her Sanctuary all proclaim, “Glory!” God was enthroned at the Flood, and God shall be established on Her seat forever. God grants strength to Her people; God shall bless Her people with peace.

The Torah scrolls are replaced in the Ark.

When the Ark would rest, Moses would say: God, return and dwell among the myriads of Israel. Arise, God, to Your peaceful places, You and Your glorious Ark. Let Your priests be clothed in justice; Your faithful will sing. For the sake of David, Your servant, do not turn away from Your anointed.

▷ For I have given you a good inheritance; do not forsake My Torah. It is a tree of life to those who hold it close, and all who support it are enriched. Its paths are paths of pleasantness, and all its ways are peace. Help us return to You and we will return; renew our days, as You have done of old.

▷ Ki lekach tov natati lachem, torati al ta’azovu.
Eitz hayim hi la-maḥazikot bah, ve-tom’cheha me’ushar.
Deracheha dar’chei no’am, ve-chol netivoteha shalom.
Hashiveinu YHWH eilecha ve-nashuvah, ḥadesh yameinu ke-kedem.

The Ark is closed.

On Rosh Hashanah (weekdays), we continue with sounding the shofar on page 201.
On Rosh Hashanah (Shabbat), we continue with Ḥatzi Kaddish before Musaf on page 203.
On Yom Kippur, we continue with Yizkor on page 280.
On Rosh Hashanah, except on Shabbat, the shofar is sounded after the Torah service.

God ascends with acclamation,
with the voice of the shofar!

Al’tah elohim bi-t’ruah, YHWH be-kol shofar.

From the narrowness I called to You.
Answer me with Your Divine expansiveness.

Min ha-meitzar karati yah, anani va-mer’ḥav yah.

Hear my voice;
do not close Your ear to my cry and my plea.

Koli shama’at, al ta’al’mi oz’neich le-rav’ḥati le-shav’ati.

The essence of Your word is truth,
and Your judgment is eternally just.

Rosh devar’cha emet, u-le-olam kol mish’pat tzid’kecha.

Surround Your servant with goodness;
do not let evildoers abuse me.

Ir’vi av’deich le-tov, al ya’ash’keini zadon.

I rejoice because of Your utterances,
as one who has discovered a great treasure.

Sasah anochi al im’ratecha, ke-motzeit shalal rav.

Teach me good judgment and understanding,
that I may have faith in Your mitzvot.

Tuv ta’am va-da’at lam’dini, ki ve-mitz’votayich he’eman’ti.

May my mouth’s utterances be acceptable,
God;
instruct me in Your ways.

Nid’vot pi retzei na YHWH, u-mish’patecha lam’deini.
The person or persons who will blow the shofar recites the following blessings, and the congregation responds Amen:

Blessed are You, our God, Source of life, who has made us holy through Your mitzvot, and instructed us to hear the sound of the shofar.

B'ruchah at YHWH eloheinu m'kor ha-ḥayim, asher kid'shat'nu be-mitz'voteha ve-tzivat'nu lish’mo’a kol shofar.

We bless You, our God, Source of life, who has given us life, sustained us, and enabled us to reach this moment.

Baruch atah YHWH eloheinu m’kor ha-ḥayim, she-heḥeyanu ve-kiyemanu ve-higi’anu la-z’man ha-zeh.

Praiseworthy is the people who experience the sound of the shofar; they walk, God, in the light of Your presence.

Ash’rei ha-am yod’ei teru’ah, YHWH be-or panecha yehaleichun.

They rejoice continually in Your name, and they are exalted through Your justice.

Bi-sh’meiḥ tegilun kol ha-yom, u-ve-tzid’kateich tarumu.
Exalted and sanctified is God's greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.

Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.

May Your great Name be blessed forever, even to all eternity.


May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.

Yit’barach ve-yish’tahab ve-yit’pa’ar ve-yit’romam ve-yit’nasei ve-yit’hadar ve-yit’aleh ve-yit’halal sh’mei d’kud’sha, b’rich hu, le-el’a le-el’a mi-kol bir’chata ve-shirata, tush’b’ḥata ve-neḥamata, da-amiran be-al’ma. Ve-im’ru: Amen.
Amidah for Rosh Hashanah Musaf

Calling out to God, let us speak of the Holy One’s greatness.

My God, open my lips, that my mouth may declare Your praise.

YHWH sefatai tif’tah u-fi yagid tehilatecha.

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors’ deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?
Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

You are holy, Your Name is holy; Your holy people praise You every day.

Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation.

Halleluyah. Hallelnayah.
You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.

You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Day of Remembrance, a day of sounding the shofar, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Because of our wrongdoings we were exiled from our land and cast far away from our soil, and we became unable to offer sacrifices in Your great and holy dwelling place where You caused Your Name to reside, because of the destruction of Your Temple.

May it be Your will, our God and God of our ancestors, that You return and restore Yourself to us and upon Your holy places, in Your great compassion, where our ancestors once offered their burnt-offerings, daily ones each day and special ones at their appointed times. On this [Shabbat and] Day of Remembrance they would lovingly offer before You the following offerings, just as You commanded, as it is written in Your Torah:
On the Shabbat day, two yearling lambs without blemish, together with two-tenths of a measure of fine flour mixed with oil as a grain-offering. This is the offering for every Shabbat, in addition to the daily offering and its libation.

On the first day of the seventh month, you shall observe a sacred occurrence: you shall do no servile work; it shall be a day of sounding the shofar. You shall sacrifice a burnt-offering of pleasing odor to God: one bull of the herd, one ram, and seven yearling he-goats, all without blemish. As has been ordained, they shall be accompanied by their grain-offerings and libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings according to their rites. This is in addition to the New Moon offering and its grain-offering, and the daily offering and its grain-offering, and their libations according to their laws, a sacrifice of pleasing odor before God.

Those who observe Shabbat and call it a delight rejoice in Your oneness. May the people who sanctify the seventh day be fulfilled and delighted in Your goodness. For You have loved the seventh day and sanctified it, calling it precious among days, a reminder of the work of Creation.

May it be Your will, our God and God of our ancestors, that You shatter the yoke of oppression from our necks, and dispel the yoke of baseless hatred from all the inhabitants of Your world. Restore Your Oneness upon the world, that peace may dwell among us all.
It is for us to praise the Essence of all things, to honor the Hand of creation who gave us a Torah of truth, planting among us eternal life. Who has given us each a unique portion, setting our place with all the nations. So we bend and bow, acknowledge and give thanks before our Teacher, Source of life, Joy of our hearts, the Holy One of blessing.

Who extends the heavens and establishes the earth, who spreads wings over us, nourishing us with lovingkindness. This is our God, entirely; we are Your beloved; our hearts thirst for You, as it is written in Your Torah: This day you will know that God alone abides in the heavens above and on the earth below without end.

From what is written:

Behold! Here I stand at the fountain of water. Genesis 24:13, adapted

Your ancestors' God shall help you, the Sustaining One shall bless you, with blessings of heaven above, blessings of the deep that roves beneath, blessings of the breast and womb. Genesis 49:25

Then Israel sang this song: “Spring up, O well! Sing unto it!” Numbers 21:17

And from Your holy poetry we shall sing:

Where were you when I made the earth’s foundations? Speak, if you have understanding. Who determined its measurements or declared its boundaries? Job 38:4–5

For the source of life is with You; in Your light we see light. Psalms 36:10, adapted

My heart cleaves to You; Your right hand supports me. Psalms 63:8, adapted
And we learn from Your holy prophets:

You are my light, God, who dispels my darkness.

2 Samuel 22:29, adapted

I form light and create darkness, I make peace and create evil; I am God who does all these things. Isaiah 45:7, adapted

For God’s are the wellspring of humanity and all the tribes of Israel.

Zechariah 9:1, adapted

And it is written in Your Torah:

Listen, Israel: YHWH is our God; YHWH is One. Deuteronomy 6:4

Our God and God of our ancestors, dwell in all the world with Your glory, and we will uplift You throughout the world with endearment. Reveal Yourself in the beauty of Your strength to all the inhabitants of Your creation. Then all creatures shall know that You are their Creator, and all things that are made shall understand that You created them, and everything that has the breath of life in it will say: The God of Israel is One, and Her unity is intrinsic to everything.

Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God, Spirit who permeates all the earth, who makes holy [Shabbat and] Israel and the Day of Remembrance.

כָּתוּב וּבְתוֹרָתֵךְ: סְפִּימוּ, יִשְׂרָאֵל, יִשְׂרָאֵל שֵׁם, וְתֵן, בְּמִצְוֹתֶֽיךָ קַדְּשֵֽׁנוּ.

כָּתוּב וּבְתוֹרָתֵךְ: שַׂמְּחֵֽנוּ מִטּוּבֶֽךָ שַׁבְּﬠֵֽנוּ, בְּתוֹרָתֶֽךָ חֶלְ ֽֽקֵֽנוּ בְּאַהֲבָה, אֱלֹהֵֽנוּ יְיָ, וְהַנְחִילֵֽנוּ, כָּל־יְצוּר וְיָבִין, פְּﬠַלְתִּיו אַתְּ כִּי, כָּל־פָּעוּל נְשָׁמָה אֲשֶׁר כֹּל וְתֹאמַר, יְצַרְתִּיו אַתְּ וְאַחְדוּתָהּ, אַחַת יִשְׂרָאֵל אֱלֹהֵֽי יְיָ בְאַפָּהּ.
You remember the deeds of the world, and You call to mind all creatures ever fashioned. Before You, all secrets are revealed, and the myriad mysteries from the earliest times. Nothing is forgotten before the seat of Your holiness, and nothing is hidden from Your eyes. You remember everything ever done; not a single creation can be hidden from You. Everything is revealed and known before You, YAH, who sees and pays heed to the utmost generation, when You will bring about an appointed time to call to mind all living things, to cause their many deeds to be recalled, and all creatures without end. From the beginning You made this known; throughout history You have made this evident. This day—a remembrance of that very first day—we recall Your creation, for it is an instruction to Israel, a commandment for the God of Jeshurun.

Praiseworthy is one who does not forget You, one who takes strength in You, for those who seek You will never stumble and those who trust in You will never be put to shame. The remembrance of all things comes before You, and You take heed of the deeds of all. You lovingly remembered Noah, recalling him with words of deliverance and mercy, when You brought the waters of the Flood. Remembrance of him came before You, and You increased his offspring like the dust of the world and his descendants like the sands of the seashore.

From what is written:

God remembered Noah, and all the animals and beasts that were with him in the ark. God sent a wind over the land, and the waters subsided. Genesis 8:1
God heard their groaning, and God remembered Her covenant with Abraham, Isaac, and Jacob. Exodus 2:24, adapted

And from Your holy poetry we shall sing:

God made a remembrance for His wonders; God is gracious and merciful. Psalms 111:4

God granted sustenance to those who revered Her; She remembers Her covenant forever. Psalms 111:5, adapted

God remembered His covenant with them and relented in His abundant kindness. Psalms 106:45

And we learn from Your holy prophets:

Go and proclaim in the ears of Jerusalem, saying: Thus says God: I remembered the kindness of your youth, the love of the days of your commitment, how you followed after Me in the wilderness in an unsown land. Jeremiah 2:2, adapted

I remember My covenant with you in the days of your youth, and I shall establish an everlasting covenant for you. Ezekiel 16:60

Is not Ephraim my precious son, a delightful child? Whenever I speak of him I remember him further, and therefore My innermost thoughts yearn for him. I shall surely be merciful to him, says God. Jeremiah 31:20

And it is written in Your Torah:

I shall remember the covenant I made with their ancestors, when I took them out of the land of Egypt before the eyes of all the nations to be their God. I am God. Leviticus 26:45
Our God and God of our ancestors, remember us favorably. From the highest heavens above, recall us and fulfill Your promise of deliverance and compassion. You remember all that has ever been forgotten, for there is no forgetting in Your realm. We bless You, God, who remembers the covenant.

You revealed Yourself in a cloud of glory to speak with Your holy people. You caused them to hear Your voice from the heavens, and revealed Yourself to them in billowing clouds of purity. The entire world trembled before You; the creatures of all creation shuddered before You, when You revealed Yourself upon Mount Sinai, to teach Torah and mitzvot to Your people. You made them behold Your glorious voice and Your holy utterances in fiery flame. You revealed Yourself to them with noise and thunder, and You showed Yourself to them through the sound of the shofar.

From what is written:

On the third day in the morning, there were noises and thunderings, and a heavy cloud upon the mountain. The sound of the shofar was very strong, and all people in the camp shuddered. Exodus 19:16

The sound of the shofar resounded very strongly. Moses spoke, and God answered him in a voice. Exodus 19:19

The whole people beheld the noises and the flames and the sound of the shofar and the smoking mountain, and the people saw and trembled, and stood far off. Exodus 20:15
And from Your holy poetry we shall sing:

God ascends with a blast, with the sound of the *shofar*. Psalms 47:6, adapted

With trumpets and the sound of the *shofar* call out before God! Psalms 98:6

Sound the *shofar* at the New Moon, the day of our sacred celebration; this is an instruction to Israel, a commandment from the God of Jeshurun. Psalms 81:4–5

And we learn from Your holy prophets:

All inhabitants of the earth and dwellers on the land—look, a banner is raised on a mountaintop, listen to the *shofar* blast.

Isaiah 18:3

On that day, a great *shofar* will be sounded, and the exiles in Assyria and the castaways in Egypt will return, and worship God at the holy mountain in Jerusalem. Isaiah 27:13, adapted

God will appear to them, her arrow flying forth like lightning; YAH shall sound the *shofar* and go south with the storm-winds. God of All Worlds will protect them. Zechariah 9:14–15, adapted

And it is written in Your Psalms:

Halleluyah! Hallelunayah! Praise God in Her holiness, praise Her in the heavens of Her glory. Praise Her for Her strength and the abundance of Her greatness. Praise Her with the blowing of the *shofar*, with the harp and the lyre. Praise Her with drums and dancing, with stringed instruments and flutes. Praise Her with the clanging of cymbals, praise Her with the bright noise of cymbals. Praise God, all my soul! Let everything that has breath praise God! Halleluyah! Hallelunayah! Psalm 150, adapted
Our God and God of our ancestors, sound the great shofar for our freedom, raise the banner to gather in our exiles. Bring our scattered ones together from among the nations, and gather us together from the ends of the earth.

As it is written: You shall sound trumpets with your prayers, which shall remind you of God; I am your God. For You hear the sound of the shofar and listen to its blast; You are beyond compare. We bless You, God, who compassionately listens to the shofar blasts of Your people Israel.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel's divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

For all these things, You are blessed and exalted forever, our Source.

Inscribe all the generations of Your covenant for a good life.
All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.

My God, guard my tongue from harmful speech, and my lips from speaking dishonestly. May my soul be silent to those who want to hurt me; may my soul be like dust to everyone. Open my heart to Your Torah, and my soul will pursue Your mitzvot. When there are those intending to harm me, scatter and ruin their plans. Do so for the sake of Your Name, of Your strength, for the sake of Your holiness, of Your Torah, so that Your loved ones will be rescued. Your strength will save me and answer me. May the words of my mouth and the meditations of my heart be acceptable before You, God, my Rock and my Redeemer. May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.
Here I am. Impoverished in merit, trembling, I am full of fear. I have come to stand and plead before my people and my God, even though I am unworthy and unprepared for this task. Therefore I ask of You, YHWH, YHWH, divinely merciful and kind, God of Israel, Sustainer, YAH, Shechinah divine presence, please grant me success in my journey, as I stand and plead for compassion for myself and for those who send me.

Do not assume them guilty because of my wrongdoings, and do not charge them with my errors, because I err and do wrong. And do not assume me guilty because of them, and do not charge me with their errors, because they err and do wrong. May they not be put to shame because of my mistakes, but may I not be embarrassed by theirs. Rebuke the accuser who would regard me negatively, who does not see the love in my heart. Cover over our wrongdoings with love. Turn all our troubles and evils, and those of all Israel, into joy and gladness, into life and peace. Be a lover of truth and peace, and let there be no stumbling block before my prayer.

So may it be Your will, God of Sarah, Rebecca, Rachel, and Leah, God of Abraham, Isaac, and Jacob, divinely great, awe-inspiring Highest One, source of life, YAH, Shechinah divine presence, Who calls Himself "I shall be what I shall be" that my prayer come before You, and that You protect me from all trouble and suffering, and send blessing and success to all my deeds, on behalf of all people who are righteous, loving, kind, and upright, for You hear the prayer of Your people Israel with compassion. Praised are You, who hears prayer.
Here I am. Impoverished in merit, trembling, I am full of fear. I have come to stand and plead before my people and my God, even though I am unworthy and unprepared for this task. Therefore I ask of You, YHWH, divinely merciful and kind, God of Israel, Sustainer, YAH, Shechinah divine presence, please grant me success in my journey, as I stand and plead for compassion for myself and for those who send me.

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So may it be Your will, God of Sarah, Rebecca, Rachel, and Leah, God of Abraham, Isaac, and Jacob, divinely great, awe-inspiring Highest One, source of life, YAH, Shechinah divine presence, Who calls HImself “I shall be what I shall be”, that my prayer come before You, and that You protect me from all trouble and suffering, and send blessing and success to all my deeds, on behalf of all people who are righteous, loving, kind, and upright, for You hear the prayer of Your people Israel with compassion. Praised are You, who hears prayer.
Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel.

Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors' deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

Inspired by the teachings of our sages and the traditions of those of understanding, I open my mouth in prayer and supplication, to entreat God who is full of mercy, who dwells in the highest places.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.
Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

At giborah le-olam, YHWH, mehahay meitim at, rabah lehoshi’a.

Moridah ha-tal.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

Your Presence will dwell among us forever, your God, Zion, through all generations. Halleluyah Hallelnayah.

You are holy, seated upon the praises of Israel.

Tish’kon YHWH le-olam, elohayich tziyon, le-dor va-dor, halleluyah hallelnayah. Ve-at kedoshah, yoshevet tehilot yisra’el.
Our Kedushah ascends only to You, for You are our God, a wellspring of compassion and forgiveness.

U-ve-chein lach ta'aleh kedushah, ki at eloheinu be’eir rahamim u-selliḥah.

The Ark is opened.

We fully acknowledge this day’s sacred power, for it is one of profound awe. This day, Holy One, Your unity is deeply felt; love, kindness, and truth are Your foundation. It is true that You judge and prosecute, discern motives and bear witness, record and seal, count and measure; You remember all that we have forgotten. You open the Book of Remembrance and it speaks for itself, for every person has signed it with their deeds.

U-netaneh tokef kedushat ha-yom, ki hu nora ve-ayom. U-vo tinasei mal’chutecha, ve-yikon be-ḥesed kis’echa, ve-teisheiv alav be-emet. Emet ki atah hu dayan u-mochiaḥ ve-yodei’a va’eid, ve-choteiv ve-hoteim, ve-sofeir u-moneh, ve-tiz’kor kol ha-nish’kahot, ve-tif’tah et seifer ha-zich’ronot, u-me-eilav yikarei, ve-ḥotam yad kol adam ve-ishah bo.

The great shofar is sounded. A still small voice is heard. The angels are alarmed, seized with fear and trembling, as they declare, “The day of judgment is here!” For even the hosts of heaven are judged, and fear they will not be worthy before You. This day, all who walk the earth pass before You as a flock of sheep. And like a shepherd tending her flock, passing each one under her staff, You bring each soul before You for review. You determine their life span, and decree the destiny of every creature.

On Rosh Hashanah it is written,  
and on Yom Kippur it is sealed:

Be-rosh ha-shanah yikateivun, u-ve-yom tziom kippur yeiḥateimun:

How many shall be born,  
and how many shall pass away,  

Who shall live,  
and who shall die,  

Who shall live out their lifespan,  
and who shall not.  

Who shall perish by fire,  
and who by water,  

Who by sword,  
and who by beast,  

Who by hunger,  
and who by thirst,  

Who by earthquake,  
and who by plague,  

Who by strangulation,  
and who by stoning.  

Who shall rest,  
and who shall wander,  

Who shall be at peace,  
and who shall wander uprooted,  

Who shall have serenity,  
and who shall be tormented,  

Who shall be impoverished,  
and who shall be enriched,  

Who shall be cast down,  
and who shall be uplifted.
But repentance, prayer, and good deeds can annul the harshness of the decree.

U-teshuvah u-tefilah u-tzedakah ma’avirin et ro’a ha-g’zeirah.

We praise You for Your essential nature: slow to anger, ready to forgive. You do not desire the death of the wrongdoers, but that we change our ways and live. Until the day of our death You wait for us; whenever we return, You accept us at once. Truly You are our Creator and You know our nature, for we are but flesh and blood.

A person’s origin is dust and our end is dust. We spend our life earning bread. Each of us is like a clay vessel, easily broken, like withering grass, a fading flower, a passing shadow, a fugitive cloud, a fleeting breeze, scattered dust, a vanishing dream.

But You are God, who lives and endures forever.

Your years have no limit, Your days have no end, and there is no measure that contains Your sublime glory. Your mysterious nature is beyond understanding. Your Name befits You, as You befit Your Name, and You have linked our name with Yours.

Act for Your Name’s sake. As we sanctify Your Name, may You sanctify Your own Name, for the glory of Your revered and holy Name. We who dwell on earth add our sanctification to that of the holy angels who dwell above, as it is written by Your prophet Isaiah: “Each cries out to the other—”

Holy, holy, holy, YAH of worlds!
All the earth fills with Your glory.

God’s glory fills the world. One heavenly attendant asks another: Where is the place of God’s glory? The other responds—

“Blessed is the glory of God from Her place.”

From Her place, she turns in compassion and is merciful to Her people, who sanctify the unity of Her Name evening and morning every day, saying the Shema twice with love:

Listen, Israel: YHWH is our God; YHWH is One.
She is our God, our Mother, our Source, our Redeemer. In Her compassion, She will once again make this known to every living thing:

Hi eloheinu, hi imeinu, hi m’koreinu, hi moshiateinu, ve-hi tash’mi’einu be-rahameha sheinit le-einei kol ḥai, lihiyot lachen le-elahim:

I am your God.

Ani YHWH eloheichen.

Majesty, our Majesty, our God, how majestic is Your Name in all the land! When God is unified throughout all the earth, on that day God will be One and Her Name One. As we have learned in Your holy writings:

Adirah adirateinu, YHWH ad’neinu, mah adir sh’meich be-chol ha-aretz. Ve-hay’ tah YHWH li-y’hidad be-chol ha-aretz, ba-yom ha-hu tihiyeh YHWH aḥat u-shemah eḥad. U-mi-div’rei kod’sheich lamad’nu:

Your Presence will dwell among us forever, your God, Zion, through all generations. Halleluyah, Hallelnaya

Tish’kon YHWH le-olam, elohayich tziyon, le-dor va-dor, halleluyah, hallelnayah.

From generation to generation we will declare Your greatness, and to all eternity we will sanctify Your holiness. Your praise, God, will never cease from our lips, for You are the great and holy Source of life.

Le-dor va-dor nagid god’leich, u-le-neitzah netzaḥim kedushateich nak’dish, ve-shiv’heich eloheinu mi-pinu lo yamush le-olam va’ed, ki eilah m’kor hayim gedolah u-kedoshah at.

We may be seated.

Have compassion towards Your creation and rejoice in it. As You forgive Your people, all who trust in You will declare: Be sanctified, Holy One, together with all Your creation.

ham’li al ma’asayich ve-tis’m’hi be-ma’asayich, ve-yom’ru lach hosayich bi-tzad’keich amusayich, tuk’d’shi rahumah im kol ma’asayich.
Ve-chol ma’aminiym — And All Believe

God’s hand holds justice and keeps it close; She is a faithful God.

God inspects our hidden thoughts; He knows our innermost desires.

God saves from utter destruction; She is a mighty Redeemer.

God alone judges the world; He is the judge of truth.

God is “I will be what I will be”; She was, and She will be.

God’s Name is sure and praiseworthy; He is unique; there is no other.

God remembers our good deeds; She recalls the covenant.

God fashions life for all living things; He is a living, present God.

God is kind to good and wicked; She is good to all.

God knows the designs of all creatures; He designs us even before birth.

God is omnipotent and unique; She is supremely powerful.

God, the Sustainer, resides in hidden places; He is the sole God.

God entrones kings, but is sovereign; She is a ruler for eternity.

God guides kindness throughout time; He assures us kindness.
God is patient and ignores error;  
She is eternally forgiving.

God most high watches out for the faithful;  
He responds to silent prayer.

God opens gates to all who sincerely knock;  
She is always open-handed.

God desires the reformation of evildoers;  
He is righteous and upright.

God is forbearing and patient;  
She is slow to anger.

God places compassion before retribution;  
He is quick to forgive.

God regards small and great equally;  
She is a righteous judge.

God is honorable with those who do honor;  
He is perfect in His deeds.

א: Ha-ohiez be-yad midat mish’pat.  
Ve-chol ma’amimot she-hi eilat emunah,

ב: Ha-bohenet u-vodeket gin’zei nis’tarot.  
Ve-chol ma’amimim she-hu bohein k’layot,

ג: Ha-go’eil mi-mavet u-fodeh mi-shahat.  
Ve-chol ma’amimot she-hu go’ele haza’akah,

ד: Ha-danah yehidit le-va’ei olam.  
Ve-chol ma’amimim she-hu dayan emet,

ה: He-hagu’i be-eheyeh asher eheyeh.  
Ve-chol ma’amimot she-hi hay’tah hovah ve-tih’yeh,

ו: Ha-vada’it sh’mah kein tehilatah.  
Ve-chol ma’amimim she-hu ve-ein bil’to,

ל: Ha-zocheir le-maz’kirav tovot zich’ronot.  
Ve-chol ma’amimot she-hi zocheret ha-b’rit,

מ: Ha-hotechet hayim le-chol hai.  
Ve-chol ma’amimim she-hu hai ve-kayam,

נ: Ha-tov u-meitiv la-ra’ot ve-latovim.  
Ve-chol ma’amimot she-hi tovah la-kol,

ס: Ha-yoda’at yeitzer kol yetzurim.  
Ve-chol ma’amimim she-hu yotz’rm ba-baten;

ם: Ha-kol yachol ve-chol’lam yahad.  
Ve-chol ma’amimot she-hi kol yecholah,

ל: Ha-laheh be-seiter be-tzefl, shaddai.  
Ve-chol ma’amimim she-hu levado hul,

ף: Ha-mam’lich melachim ve-lo ha-m’luchah.  
Ve-chol ma’amimot she-hi mal’kat olam,
Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.
You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation.

Halleluyah. Hallelnyayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.

You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Day of Remembrance, a day of sounding the shofar, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Because of our wrongdoings we were exiled from our land and cast far away from our soil, and we became unable to offer sacrifices in Your great and holy dwelling place where You caused Your Name to reside, because of the destruction of Your Temple.

May it be Your will, our God and God of our ancestors, that You return and restore Yourself to us and upon Your holy places, in Your great compassion, where our ancestors once offered their burnt-offerings, daily ones each day and special ones at their appointed times. On this [Shabbat and] Day of Remembrance they would lovingly offer before You the following offerings, just as You commanded, as it is written in Your Torah:
On the Shabbat day, two yearling lambs without blemish, together with two-tenths of a measure of fine flour mixed with oil as a grain-offering. This is the offering for every Shabbat, in addition to the daily offering and its libation.

On the first day of the seventh month, you shall observe a sacred occurrence: you shall do no servile work; it shall be a day of sounding the shofar. You shall sacrifice a burnt-offering of pleasing odor to God: one bull of the herd, one ram, and seven yearling he-goats, all without blemish. As has been ordained, they shall be accompanied by their grain-offerings and libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings according to their rites. This is in addition to the New Moon offering and its grain-offering, and the daily offering and its grain-offering, and their libations according to their laws, a sacrifice of pleasing odor before God.

Those who observe Shabbat and call it a delight rejoice in Your oneness. May the people who sanctify the seventh day be fulfilled and delighted in Your goodness. For You have loved the seventh day and sanctified it, calling it precious among days, a reminder of the work of Creation.

May it be Your will, our God and God of our ancestors, that You shatter the yoke of oppression from our necks, and dispel the yoke of baseless hatred from all the inhabitants of Your world. Restore Your Oneness upon the world, that peace may dwell among us all.
It is for us to praise the Essence of all things, to honor the Hand of creation who gave us a Torah of truth, planting among us eternal life. Who has given us each a unique portion, setting our place with all the nations.

Aleinu leshabei’ah le-eden ha-kol, lateit gedulah le-yotzeir bereishit, she-natan lanu torat emet, ve-ḥayei olam nata betocheinu. she-he-kim l’khulanu helek m’yuḥad, v’kavah goralenu im kol ha-u-mot.

Many have the custom to prostrate themselves on the floor at this point.

So we bend and bow, acknowledge and give thanks before our Teacher, Source of life, Joy of our hearts, the Holy One of blessing.

Va-anaḥ’nu kore’im u-mish’taḥavot u-modim lif’nei moreinu m’kor ha-hayim, sim’ḥat libeinu, ha-kadosh baruch hu.

Who extends the heavens and establishes the earth, who spreads wings over us, nourishing us with lovingkindness. This is our God, entirely; we are Your beloved; our hearts thirst for You, as it is written in Your Torah: This day you will know that God alone abides in the heavens above and on the earth below without end.


Therefore, we hope, our God, to witness soon Your wondrous strength, to remove falsehood from the earth and to transcend idolatry, to rebuild the earth in peace and fellowship, so the world will be filled with the knowledge of God as water fills the sea.
From what is written:

Behold! Here I stand at the fountain of water. Genesis 24:13, adapted

Your ancestors’ God shall help you, the Sustaining One shall bless you, with blessings of heaven above, blessings of the deep that roves beneath, blessings of the breast and womb. Genesis 49:25

Then Israel sang this song:
“Spring up, O well! Sing unto it!” Numbers 21:17

And from Your holy poetry we shall sing:

And we learn from Your holy prophets:

For God’s are the wellspring of humanity and all the tribes of Israel. Zechariah 9:1, adapted
And it is written in Your Torah:

Listen, Israel: YHWH is our God; YHWH is One. Deuteronomy 6:4

Our God and God of our ancestors, dwell in all the world with Your glory, and we will uplift You throughout the world with endearment. Reveal Yourself in the beauty of Your strength to all the inhabitants of Your creation. Then all creatures shall know that You are their Creator, and all things that are made shall understand that You created them, and everything that has the breath of life in it will say: The God of Israel is One, and Her unity is intrinsic to everything.

On Shabbat, the words in brackets are added.

Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God, Spirit who permeates all the earth, who makes holy [Shabbat and] Israel and the Day of Remembrance.
The shofar is sounded, except on Shabbat.

Today is the birthday of the world; today all creatures stand in judgment. Be merciful to us, as a mother is merciful to her children. We raise our eyes to You in the hope that You will be kind to us. Release our judgment like light, awe-inspiring, holy God.

On Shabbat, add the words in brackets.

May the utterances of our lips be pleasing to You, exalted and sublime God. You understand and listen, consider and attend to the [recollection of the] sound of our shofar blasts. Lovingly, with compassion, receive our Mekorot prayers, which proclaim You as the Source of all.

You remember the deeds of the world, and You call to mind all creatures ever fashioned. Before You, all secrets are revealed, and the myriad mysteries from the earliest times. Nothing is forgotten before the seat of Your holiness, and nothing is hidden from Your eyes. You remember everything ever done; not a single creation can be hidden from You. Everything is revealed and known before You, YAH, who sees and pays heed to the utmost generation, when You will bring about an appointed time to call to mind all living things, to cause their many deeds to be recalled, and all creatures without end. From the beginning You made this known; throughout history You have made this evident. This day—a remembrance of that very first day—we recall Your creation, for it is an instruction to Israel, a commandment for the God of Jeshurun.

Praiseworthy is one who does not forget You, one who takes strength in You, for those who seek You will never stumble and those who trust in You will never be put to shame. The remembrance of all things comes before You, and You take heed of the deeds of all. You lovingly remembered Noah, recalling him with words of deliverance and mercy, when You brought the waters of the Flood. Remembrance of him came before You, and You increased his offspring like the dust of the world and his descendants like the sands of the seashore.

From what is written:

God remembered Noah, and all the animals and beasts that were with him in the ark. God sent a wind over the land, and the waters subsided. Genesis 8:1

From what is written:

God remembered Noah, and all the animals and beasts that were with him in the ark. God sent a wind over the land, and the waters subsided. Genesis 8:1
God heard their groaning, and God remembered Her covenant with Abraham, Isaac, and Jacob.

Exodus 2:24, adapted

I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham, and I remember the land.

Leviticus 26:42

And from Your holy poetry we shall sing:

Psalms 111:4

God made a remembrance for His wonders; God is gracious and merciful.

Psalms 111:5, adapted

God granted sustenance to those who revered Her; She remembers Her covenant forever.

Psalms 106:45

And we learn from Your holy prophets:

Jeremiah 2:2, adapted

I remember My covenant with you in the days of your youth, and I shall establish an everlasting covenant for you.

Ezekiel 16:60

Is not Ephraim my precious son, a delightful child? Whenever I speak of him I remember him further, and therefore My innermost thoughts yearn for him. I shall surely be merciful to him, says God.

Jeremiah 31:20
And it is written in Your Torah:

I shall remember the covenant I made with their ancestors, when I took them out of the land of Egypt before the eyes of all the nations to be their God. I am God.

Leviticus 26:45

Our God and God of our ancestors, remember us favorably. From the highest heavens above, recall us and fulfill Your promise of deliverance and compassion. You remember all that has ever been forgotten, for there is no forgetting in Your realm. We bless You, God, who remembers the covenant.

The shofar is sounded, except on Shabbat.

TEKI’AH SHEVARIM–TERU’AH TEKI’AH

TEKI’AH SHEVARIM TEKI’AH

TEKI’AH TERU’AH TEKI’AH

Today is the birthday of the world; today all creatures stand in judgment. Be merciful to us, as a mother is merciful to her children. We raise our eyes to You in the hope that You will be kind to us. Release our judgment like light, awe-inspiring, holy God.

On Shabbat, add the words in brackets.

May the utterances of our lips be pleasing to You, exalted and sublime God. You understand and listen, consider and attend to the [recollection of the] sound of our shofar blasts. Lovingly, with compassion, receive our Zichronot prayers, which proclaim You as the Source of all.

You revealed Yourself in a cloud of glory to speak with Your holy people. You caused them to hear Your voice from the heavens, and revealed Yourself to them in billowing clouds of purity. The entire world trembled before You; the creatures of all creation shuddered before You, when You revealed Yourself upon Mount Sinai, to teach Torah and mitzvot to Your people. You made them behold Your glorious voice and Your holy utterances in fiery flame. You revealed Yourself to them with noise and thunder, and You showed Yourself to them through the sound of the shofar.

From what is written:

On the third day in the morning, there were noises and thunderings, and a heavy cloud upon the mountain. The sound of the shofar was very strong, and all people in the camp shuddered. Exodus 19:16

The sound of the shofar resounded very strongly. Moses spoke, and God answered him in a voice. Exodus 19:19

The whole people beheld the noises and the flames and the sound of the shofar and the smoking mountain, and the people saw and trembled, and stood far off. Exodus 20:15

And from Your holy poetry we shall sing:

God ascends with a blast, with the sound of the shofar. Psalms 47:6, adapted

With trumpets and the sound of the shofar call out before God! Psalms 98:6
Sound the *shofar* at the New Moon, the day of our sacred celebration; this is an instruction to Israel, a commandment from the God of Jeshurun. Psalms 81:4–5

And we learn from Your holy prophets:

All inhabitants of the earth and dwellers on the land—look, a banner is raised on a mountaintop, listen to the *shofar* blast. Isaiah 18:3

On that day, a great *shofar* will be sounded, and the exiles in Assyria and the castaways in Egypt will return, and worship God at the holy mountain in Jerusalem. Isaiah 27:13, adapted

God will appear to them, her arrow flying forth like lightning; *YAH* shall sound the *shofar* and go south with the storm-winds. God of All Worlds will protect them. Zechariah 9:14–15, adapted

And it is written in Your Psalms:

Halleluyah! Hallelnayah! Praise God in Her holiness, praise Her in the heavens of Her glory. Praise Her for Her strength and the abundance of Her greatness. Praise Her with the blowing of the *shofar*, with the harp and the lyre. Praise Her with drums and dancing, with stringed instruments and flutes. Praise Her with the clanging of cymbals, praise Her with the bright noise of cymbals. Praise God, all my soul! Let everything that has breath praise God! Halleluyah! Hallelnayah! Psalm 150, adapted

And so, protect Your people Israel with Your peace.

Kein tagein al am’cha yisra’el bi-sh’lomecha.

Our God and God of our ancestors, sound the great shofar for our freedom, raise the banner to gather in our exiles. Bring our scattered ones together from among the nations, and gather us together from the ends of the earth.

Ve-kareiv pezureinu mi-bein ha-goyim, u-nefutzoteinu kaneis mi-yar’ketei aretz.

As it is written: You shall sound trumpets with your prayers, which shall remind you of God; I am your God. For You hear the sound of the shofar and listen to its blast; You are beyond compare. We bless You, God, who compassionately listens to the shofar blasts of Your people Israel.

The shofar is sounded, except on Shabbat.

Today is the birthday of the world; today all creatures stand in judgment. Be merciful to us, as a mother is merciful to her children. We raise our eyes to You in the hope that You will be kind to us. Release our judgment like light, awe-inspiring, holy God.

On Shabbat, add the words in brackets.

May the utterances of our lips be pleasing to You, exalted and sublime God. You understand and listen, consider and attend to the [recollection of the] sound of our shofar blasts. Lovingly, with compassion, receive our Shofarot prayers, which proclaim You as the Source of all.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel’s divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.

The congregation continues by reciting the following paragraph in an undertone while the leader recites the next paragraph aloud.

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

The leader recites:

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

Ha-tov ki lo chalu raḥamecha, ve-ha’meraḥeim ki lo tamu hasadecha, ki me-olam kivinu lach.

For all these things, You are blessed and exalted forever, our Source.

Ve-al kulam yit’barach ve-yit’romam sh’meich m’koreinu tamid le-olam va’ed.

Inscribe all the generations of Your covenant for a good life.

U-ch’tov le-ḥayim tovim kol dorot b’ritecha.

All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Ve-chol ha-ḥayim yoduch selah, u-tehalelu et sh’meich be-emet, ha-eilah yeshu’ateinu ve-ez’rateinu selah. B’ruchah at YHWH, ha-tov sh’meich ve-lach na’eh lehodot.
Our God and God of our ancestors, bless us with the threefold blessing of the Torah as written down by Your servant Moses, which was spoken by Aaron and his descendants, the consecrated priests, as it says:

Eloheinu ve-elohei avoteinu, bar’cheinu ba-b’rachah ha-m’shuleshet ba-torah ha-k’tuvah al yedei moshe av’decha, ha-amurah mi-pi aharon u-vanav kohanim am kedoshecha, ka-amur:

Yevarechecha YHWH ve-yish’merecha.  Kein yehi ratzon.
Ta’eir YHWH paneha eilyich ve-tihuneich.  Kein yehi ratzon.
Yisa YHWH panav eilyich ve-taseim l’cha shalom.  Kein yehi ratzon.

May God bless you and watch over you.
May the light of God’s face shine upon you with graciousness.
May God show kindness to you and give you peace.

“Peace, peace, to the near and far!” says God.

Shalom shalom la-raḥok ve-la-karov, am’rah YHWH.
Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

Sim shalom tovah u-v’rachah ba-olam, ḥayim hein va-hesed ve-rahāmim aleinu ve-al kol yisra’el amecha. Bar’cheinu avinu kulanu ke-ehad be-or panecha, ki ve-or panecha natata lanu, YHWH eloheinu, torat ḥayim ve-ahavat ḥesed, u-tzedakah u-v’rachah ve-rahāmim ve-ḥayim ve-shalom. Ve-tov be-einecha levar’cheinu u-levareich et kol am yisra’el be-chol eit u-ve-chol sha’ah bi-sh’lomecha.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

Be-seifer ḥayim b’rachah ve-shalom u-far’nasah tovah, nizacheir ve-nikateiv lefaneca, anah’nu ve-chol am’cha beit yisra’el, le-ḥayim tovim u-le-shalom.

As it says: “Through Me shall your days be lengthened and years added to your lives.” Inscribe us for good lives, God of life. From what is written: “All you who hold close to your God—you are truly alive today.”

The Ark is opened.

Today, You strengthen us. אָמֵן׃

Today, You bless us. אָמֵן׃

Today, You make us grow. אָמֵן׃

Today, You seek goodness for us. אָמֵן׃

Today, You inscribe us for good life. אָמֵן׃

Today, You accept our prayers with compassion and love. אָמֵן׃

Today, You hear our cry. אָמֵן׃

Today, You sustain us by the power of Your justice. אָמֵן׃

Hayom te’am’tzeinu. Amen.
Hayom tevar’cheinu. Amen.
Hayom tegad’leinu. Amen.
Hayom tid’resheinu le-tovah. Amen.
Hayom tich’teveinu le-hayim tovim. Amen.
Hayom tekabeil be-raḥamim u-ve-ratzon et tefilateinu. Amen.
Hayom tish’ma shav’ateinu. Amen.
Hayom tit’mecheinu be-yad tzid’kecha. Amen.

The Ark is closed.

This day, bring us, happy and rejoicing, to the fullness of completion, from what was written by Your prophet Isaiah: “I shall bring them to My holy mountain and cause them to celebrate in the house of My prayer, for My house shall be called a house of prayer for all people.” Let there be justice, blessing, compassion, life, and peace for us, for all Israel, and for all those who dwell in the world, for all time. We bless You, God, Maker of Peace.

Ke-yom ha-zeh tevi’inu sasot u-s’meiḥim be-vin’yan shalem, min ha-katuv al yad nevi’eich: va-haviotim el har kod’shi ve-simah’tim be-veit tefilati, ki veiti beit tefilah yikarei le-chol ha-amim. U-tz’dakah u-v’raḥah ve-raḥamim ve-ḥayim ve-shalom yihiyeh lanu u-le-chol yisra’el u-le-chol yosh’veot teiveil ad ha-olam. B’ruchah at YHWH, osah ha-shalom.
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’ma ya.

May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.


The shofar is sounded, except on Shabbat.

Our Mother in heaven, accept the prayers and supplications of Your entire House of Israel. And let us say: Amen.

May there be great peace from heaven, and life upon us and all Israel and all the inhabitants of the world. And let us say: Amen.

Yehei sh’lama raba min shemaya ve-hayim aleinu ve-al kol yisra’el ve-al kol yosh’vei teiveil.
Ve-im’ru: Amen.

Rabbi Eleazar taught in Rabbi Hanina’s name: Students of Torah increase peace in the world, from what is written, “When all your children are God’s pupils, your children’s peace will become great”—where it reads “your children” (banayich), understand it to read “your builders” (bonayich). Great peace abounds for those who love Your Torah; nothing makes them stumble. ▶ May there be peace within your walls, security in your strongholds. For the sake of all my loved ones, I pray you may find peace. For the sake of God’s dwelling place, I seek your well-being. God grants strength to God’s people; God shall bless God’s people with peace.

Amar rabi el’azar amar rabi hanina:
Tal’midei ḥachamim mar’bim shalom ba-olam, she-ne’emar:
Ve-chol banayich limudei YHWH, ve-rav shalom banayich,
al tik’ra banayich ela bonayich.
Shalom rav le-ohavot toratecha ve-ein lahen mich’shol.
▶ Yehi shalom be-ḥeileich,shal’vah be-armenotayich.
Le-ma’an ah’yotai ve-rei’ai, adab’rah na shalom bach.
Le-ma’an beit YHWH eloheinu, avak’shah tov l’cha. Yi nitzav mitlohot,
en, ve-bera’hotem be-shalom:

Babylonian Talmud, Berachot 64a, adapted
It is for us to praise the Essence of all things, to honor the Hand of creation who gave us a Torah of truth, planting among us eternal life. Who has given us each a unique portion, setting our place with all the nations. So we bend and bow, acknowledge and give thanks before our Teacher, Source of life, Joy of our hearts, the Holy One of blessing.

_Aleinu_ le-shabei’ah le-edan ha-kol, lateit gedula’ah le-yotzeir bereishit, she-natan lanu torat emet, ve-’hayei olam nata betocheinu. she-he-kim l’khulanu helek m’yu’had, v’kawah goralenu im kol ha-u-mot. Va-anah’nu kore’im u-mish’ta’avnov u-modim li-nei moreinu m’kor ha-ḥayim, sim’ḥat libeinu, ha-kadosh baruch hu.

She-hu noteh shamayim ve-yoseid aretz, ha-poreis kenafav aleinu u-meinikeinu be-has’do. Hu eloheinu, ein od. Anu yakirav naf’sheinu tzam’ah lo. Ka-katuv be-torato: ve-yada’ta ha-yom ve-hasheivota el levavecha, ki YHWH hu ha-elohim-ba-shamayim mi-ma’al ve-al ha-aretz mitahat, ein od.

Therefore, we hope, our God, to witness soon Your wondrous strength, to remove falsehood from the earth and to transcend idolatry, to rebuild the earth in peace and fellowship, so the world will be filled with the knowledge of God as water fills the sea.

▷ For with You is the source of life; in Your light we see light. As it is said: My heart cleaves to You; Your right hand supports me.

_Ve-al kein nekaveh lach, YHWH eloheinu, lir’ot meheirah be-tif’eret uzeich, leha’avor kazav min ha-aretz ve-ellilot meheirah tikareit, letaklein olam be-shalom ve-re’i’ut, u-mal’ah ha-aretz de’ah et YHWH ka-mayim la-yam mechasim._ ▷ _Ki imach m’kor ḥayim, be-oreich re’eh or. Ve-ne’emar:_

_dov’kah naf’shi aḥarayich, bi tom’chah yemineich._
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.

May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.

Yit’barach ve-yish’tabşāh ve-yit’pa’ar ve-yit’romam ve-yit’na’se‘i ve-yit’ha’dar ve-yit’aleh ve-yit’halal sh’mei d’kud’sha, b’rich hu, le-eila le-eila mi-kol bir’chata ve-shirata, tush’b’hata ve-neḥamata, da-amiran be-al’ma. Ve-im’ru: Amen.

May there be great peace from heaven, and life upon us and all Israel and all those who dwell in the world. And let us say: Amen.


May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.
There is a widespread custom to take crumbs of food and throw them into a body of water during or after Rosh Hashanah, with the symbolic meaning of throwing our wrongdoings out and starting the new year fresh. There are many liturgical traditions for this ritual; some traditional suggestions are given here as a starting point.

Who is like You, God, pardoning wrongdoing and passing over transgression for the remnant of His people? God does not hold onto anger forever, because He delights in mercy. God will again have compassion on us, He will subdue our iniquities and cast all our wrongdoings into the depths of the sea. You will show faithfulness to Jacob and lovingkindness to Sarah, as You swore to our ancestors in days of old.

God, God, compassionate and gracious, patient, abounding in kindness and truth, assuring love for thousands of generations, forgiving iniquity, transgression and wrongdoing, and granting full pardon.

From the narrowness I called to You. Answer me with Your Divine expansiveness.

They shall neither injure nor destroy in all My holy mountain; for the world will be filled with the knowledge of God as water fills the sea.
Minḥah — Afternoon service for Rosh Hashanah

Psalm 8, adapted

For the leader, on the gittit, a psalm of David.

God, our foundation, how great are You in all the earth;
You placed Your glory also upon the heavens.
From the mouths of babies and suckling infants
You established strength, for the sake of
Your enemies, causing them to stop being enemies or vengeance-seekers.
I look at Your heavens, the work of Your hands,
the moon and stars which You set in place.
What are human beings, that You consider us,
mortals, that You take notice of us?
You made us a little less than Divine,
crowned us with glory and honor.
You empowered us to care for the work of Your hands, all that lies before our feet:
all sheep and oxen, beasts of the field, too,
birds of the sky and fish of the sea,
all creatures that roam through the deep.

God, our foundation, how great are You in all the earth!

On weekdays, we continue with the Ḥatzī Kaddish on page 257.
On Shabbat, the Torah is read, and we continue on the following page.
Taking out the Torah scroll from the Ark

I offer myself in a prayer to You, God, at a time that You desire. God, in the greatness of Your lovingkindness, answer me with Your true deliverance.

Va-ani, tefilati lach YHWH, eit ratzon, elohim be-rov has’deich, anini be-emet yish’eich.

The Ark is opened.

When the Ark would travel forth, Moses would say:
"Arise, God, and Your enemies will scatter," so that those who oppose You may return to Your presence.

For Torah comes forth from Zion, the word of God from Jerusalem. Blessed is the One who gave Torah to the people Israel in holiness.

One Torah scroll is removed, and the Ark is closed.

Exalt God with me, and let us praise Her name together.

Yours, God, are greatness, power, beauty, eternity, and splendor, for everything in heaven and earth is Yours. Yours, God, is sovereignty, for You are exalted over all. Praise our God, and worship at His footstool, for God is holy. Praise our God and worship at His holy mountain, for our God is holy.
The Torah scroll is laid on the reading table.

May God’s unity soon be revealed and made manifest to us, and may She be gracious to our remnant of Her people, the House of Israel, with graciousness, goodness, compassion, and favor, and let us say: Amen. Let all declare God’s greatness and give honor to the Torah.


The gabbai calls the first aliya up to the Torah, and then concludes:
Blessed is the One who gave Torah to Her people Israel, in Her holiness.

B’ruchah she-nat’nah torah le-amah Yisra’el bi-kedushatam.

All respond:
All you who hold close to your God—you are truly alive today.

Ve-atem had’veikim va-ha-d’veikot ba-YHWH eloheichen, ḥayim kul’chem ha-yom.

קריאת התורה
Torah reading: Deuteronomy 32:1–12

First aliya
Give ear, O heavens, and let me speak; let the earth hear the words of my mouth. May my oration fall as the rain, may my speech be made pure as dew; like rain showers on new plants, and droplets of water on grass. For I proclaim the name “YHWH”—give greatness to our God!
Second aliyah

The Rock! God’s deeds are faultless,
for all God’s ways are just;
God is faithful, without falseness;
God is righteous and honorable.
The generation that dealt corruptly with
God
has ceased to be God’s children;
they are crooked and twisted.
Is this how you repay God,
you foolish and senseless people?
Is God not your parent who reared you,
who made you and established you?

Third aliyah

Remember the days of old;
consider the years, through the generations.
Ask your ancestors and they will answer you;
ask your elders, and they will tell you:
When the Most High gave an inheritance to the
nations,
when God separated the families of human beings,
and fixed the boundaries of the people—
the nation of Israel among them—
God established God’s portion as a people,
Jacob became God’s heritage.
God found him in wilderness land,
in the chaotic emptiness of the wastes;
God encircled him and cared for him,
and kept him secure in God’s favorable sight.
As an eagle that stirs up its nest,
fluttering its wings over its chicks,
spreading its wings out, grasping them,
carrying them in its clutches,
so did God lead them;
there is no other God besides!
May the One who blessed our mothers Sarah, Rebecca, Leah, Rachel, and our fathers Abraham Isaac and Jacob, bless ___ for the honor of coming up for an aliyah today, to honor God, the Torah, (the Shabbat), the Day of Judgement and our holy congregation. May the Holy Blessed One guard those who have come up today from all trouble and distress, from all illness and affliction. May God send blessing and good fortune in all the work of their hands, together with all Israel, and let us say: Amen.

As the Torah scroll is raised and tied:

This is the Torah that Moses placed before the generations of Israel—according to the instruction of God, by the hand of Moses.

Ve-zot ha-torah, asher sam, lif’nei dorot yisra’el, al pi YHWH be-yad moshe.

הכתש ספַּר תּוֹרָה
Returning the Torah scrolls to the Ark

Extol the Name of God, for God’s Name alone is exalted.

Yehalelu et sheim YHWH, ki nis’gav shemo levado.

God’s glory is upon the earth and heavens; God lifts up the generations of Israel, extolling the people God keeps close.

Hodo al eretz ve-shamayim. Va-yarem keren le-amo, tehilel le-chol ḥasidav, le-dorot yisra’el am kerovo, halleluyah, hallel’nayah.
On all days:

תהלים כ"ד, מצוק
Psalm 24, adapted

A psalm of David. The earth and all its fullness are God's, the world and those who dwell on it. For God established it upon the waters and set it upon the flowing rivers. Who may ascend the mountain of God, who may go up to God's sacred Presence? One of clean hands and pure heart, who has not taken God's Name in vain, nor sworn deceitfully. Such a person will receive God's blessings, and be saved through righteousness. This is a generation of seekers, seeking God's presence, Selah. Lift up your heads, O gates; open wide, O ancient doors, that the Spirit of Glory may enter. Who is this Spirit of Glory? God, full of heroic strength, God, the Foundation of Peace. Lift up your heads, O gates; open wide, O ancient doors, that the Spirit of Glory may enter. Who is this Spirit of Glory? God of All Worlds is the Spirit of Glory. Selah.
When the Ark would rest, Moses would say: God, return and dwell among the myriads of Israel. Arise, God, to Your peaceful places, You and Your glorious Ark. Let Your priests be clothed in justice; Your faithful will sing. For the sake of David, Your servant, do not turn away from Your anointed.

> For I have given you a good inheritance; do not forsake My Torah. It is a tree of life to those who hold it close, and all who support it are enriched. Its paths are paths of pleasantness, and all its ways are peace. Help us return to You and we will return; renew our days, as You have done of old.

> Ki lekach tox natati toxem, torati tox al ta’azovu.
Eitz ḥayim tox la-maḥazikot tox, ve-tom’ceha me’ushar.
Deracheha dar’chei no’am, ve-chol netivoteha shalom.
Hashiveinu YHWH eilecha ve-nashuvah, ḥadesh yameinu ke-kedem.

_The Ark is closed._
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’mayn.

Calling out to God, let us speak of the Holy One’s greatness.

My God, open my lips, that my mouth may declare Your praise.

YHWH sefatai u-fi yagid tehilatecha.

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors’ deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?
Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

You are holy, Your Name is holy; Your holy people praise You every day.

Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation.

Halleluyah. Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.
You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Day of Remembrance, a day of sounding the shofar, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Remembrance. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.

Our God and God of our ancestors, dwell in all the world with Your glory, and we will uplift You throughout the world with endearment. Reveal Yourself in the beauty of Your strength to all the inhabitants of Your creation. Then all creatures shall know that You are their Creator, and all things that are made shall understand that You created them, and everything that has the breath of life in it will say: The God of Israel is One, and Her unity is intrinsic to everything.

260
Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God, Spirit who permeates all the earth, who makes holy [Shabbat and] Israel and the Day of Remembrance.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel’s divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

For all these things, You are blessed and exalted forever, our Source.

Inscribe all the generations of Your covenant for a good life.
All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.

My God, guard my tongue from harmful speech, and my lips from speaking dishonestly. May my soul be silent to those who want to hurt me; may my soul be like dust to everyone. Open my heart to Your Torah, and my soul will pursue Your mitzvot. When there are those intending to harm me, scatter and ruin their plans. Do so for the sake of Your Name, of Your strength, for the sake of Your holiness, of Your Torah, so that Your loved ones will be rescued. Your strength will save me and answer me. May the words of my mouth and the meditations of my heart be acceptable before You, God, my Rock and my Redeemer. May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.
Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors’ deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.
You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Mechal’kelet ḥayim be-ḥesed, meḥayah meitot be-raḥamim rabim, somechet nof’lim, verofeit holot, u-matirah asurim, u-mekayemet emunatah li-sheinot afar. Mi chamoch ba’alat gevurot, u-mi domah lach, makor meimitah u-meḥayah u-matz’mihah yeshu’ah.

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Mi camoch am harahim, ocorat yoeri le-yiḥim bramim.

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

Ve-ne’emanah at lehaḥayot meitot. B’ruchah at YHWH, meḥayah ha-meitim.

Kedushah

The Ark is closed, but we remain standing.

We sanctify Your Name in this world as it is sanctified in the heavenly worlds above, as in the vision of Your prophet Isaiah: “Each cries out to the other—”

Nekadeish et sh’meich ba-olam, ke-sheim she-mak’dishim oto bi-sh’mei marom, ka-katuv al yad nevi’eich: Ve-kara zeh el zeh ve-amar—

Holy, holy, holy, YAH of worlds!
All the earth fills with Your glory.

Kedoshah kedoshah kedoshah, yah olamot, m’lo chol ha-aretz kevodah.

Others respond with blessing—

le-umatam baruch yomeiru—

“Blessed is the glory of God from Her place.”

Baruch kevod YHWH mi-m’komah.
As proclaimed by songs which sing out Your splendor:

משמשו ל’להים, אלהים ציוו, לדר ורה, ההלいません, ההלים:

Your Presence will dwell among us forever, your God, Zion, through all generations.

הללניאיהך, הללניאהך.

Halleluyah.

From generation to generation we will declare Your greatness, and to all eternity we will sanctify Your holiness. Your praise, God, will never cease from our lips, for You are the great and holy Source of life.

נְצָחִים וּלְנֵֽצַח, גׇּדְלֵךְ נַגִּיד וָדוֹר לְדוֹר מִפִּֽינוּ אֱִלֹהֵֽינוּ וְשִׁבְחֵךְ, נַקְדִּישׁ קְדֻשָּׁתֵךְ חַיִּים מְקוֹר אֵלָה כִּי, וָﬠֶד לְעוֹלָם יָמוּשׁ לֹא.

Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

וכבּוּ הוֹ פֹחֵצֵה יַאֲלַהֵנֵי עַל כְּלָם עֵשַׁיהַ, אַצרְמֵהּ עַל כְּלִיתֵיהֶם שֶׁבֶרַךְ, וּירָמוּ פִּלְרַמְשֶׁים, וְׁנַשְּחֲטֶהוּ לְפֵיתִּא פֶּרְלַרְבָּרְאָה, יָנַשֶּׁה כֶּלֶם בָּעֵד אֲחַת לְעַשְׂוָה רַמְשְׁדוֹת בְּלִבְבֵשָׁלִים, כִּמֵּי שִׁנְדֶנֶת, נֶאַלְיָה, שֶׁשַׁלְשְׁלוֹת לְפֵיתִּא, נֶזְבֵּדִיָה וּבּוֹרְאָה בּוֹרְאוּת, וְשׁומְקֵה נֶרֶא עַל בֵּילָמְשֶׁרבָּא.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

וּכְבוּ הוֹ בִּירֵאֲיִ תְּהִלָּה, לְﬠַמֵּךְ יְיָ כָּבוֹד תְּנִי וּבְכֵן פֶּה וּפִתְחוֹן, לְדוֹרְשׁוֹתַֽיִךְ טוֹבָה וְתִקְוָה וּשָׂשׂוֹן לְאַרְצֵךְ שִׂמְחָה, לָךְ לַמְּיַחֲלוֹת נֵר וַﬠֲרִֽיכַת, לְﬠַמֵּךְ קֶֽרֶן וּצְמִיחַת, לְﬠִירֵךְ לְבִּזׁרוֹﬠֶֽךָ בִּמְהֵרָה, הַגְּאֻלָה לִימֵעיִּבוֹדָה תִּקְוָה, בְּיָמֵֽינוּ.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

וִישָׁרוֹת, וְיִשְׂמָֽחוּ יִרְאוּ צַדִּיקִים וּבְכֵן וּעוֹלָֽתָה, יָגִֽילוּ בְּרִנָּה וַחֲסִידִים, תַּﬠֲלֹֽזְנָה כְּﬠָשָׁן כֻּלָּהּ וְכֻלְּהוֹלֶשָׁה, תַּﬠֲלֹֽזְנָה מִן זָדוֹן מֶמְשֶֽׁלֶת תַﬠֲבִיר כִּי, תִּכְלֶה הָאָֽרֶץ.

265
You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation. Halleluyah. Halleluyah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.

You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Day of Remembrance, a day of sounding the shofar, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Remembrance. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.
Our God and God of our ancestors, dwell in all the world with Your glory, and we will uplift You throughout the world with endearment. Reveal Yourself in the beauty of Your strength to all the inhabitants of Your creation. Then all creatures shall know that You are their Creator, and all things that are made shall understand that You created them, and everything that has the breath of life in it will say: The God of Israel is One, and Her unity is intrinsic to everything.

Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God, Spirit who permeates all the earth, who makes holy [Shabbat and] Israel and the Day of Remembrance.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel's divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.
The congregation continues by reciting the following paragraph in an undertone while the leader recites next paragraph aloud.

We are grateful to You, for You are eternally our God and God of our ancestors, God of all flesh, our creator, the One who forms creation. We offer blessings and praises to Your great and holy Name for granting us life and sustaining us; so may You continue to do. Gather our dispersed to Your holy spaces, that we may keep Your laws and do Your will and serve You with full hearts. Blessed be the God of praises.

Modim anah’nu lach, sha-atah hu YHWH eloheinu ve-elohei avoteinu ve-imoteinu le-olam va’ed, elohei chol basar, yotz’reinu yotzeir b’reishit. B’rachot ve-hoda’ot le-shim’cha ha-gadol ve-ha-kadosh, al she-he-he’heyitanu ve-k'i-yam’tanu. Kein te-hayeinu ut’kaimeinu, ve-te’esof galuyoteinu le-hatz’rot kod’shecha, lishmor ha’mor ha’tz’rot roi’tzecha. Lishmor hakik’lat hash’mot rez’ot, u-le’ov’decha be-leivav sha’lem, al she-anah’nu modim l’k. Baruch el ha-hoda’ot.

The leader recites:

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. ☞ Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

☞ Ha-tov ki lo chalu ra’hamecha, ve-ha’meraheim ki lo tamu ha’sadecha, ki me-olam kivinu lach.

For all these things, You are blessed and exalted forever, our Source.

Ve-al kulam yit’barach ve-yit’romam sh’meich m’koreinu tamid le-olam va’ed.
Inscribe all the generations of Your covenant for a good life.

U-ch’tov le-ḥayim tovim kol dorot b’ritecha.

All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Ve-chol ha-ḥayim yoduch selah, u-tehalelu et sh’meich be-emet, ha-eilah yeshu’ateinu ve-ez’rateinu selah. B’ruchat YHWH, ha-tov sh’meich ve-lach na’eh lehodot.

The Priestly benediction

Our God and God of our ancestors, bless us with the threefold blessing of the Torah as written down by Your servant Moses, which was spoken by Aaron and his descendants, the consecrated priests, as it says:

Eloheinu ve-elohei imoteinu va-avoteinu, bar’cheinu ba-b’rachah ha-m’shuleshet ba-torah ha-k’tuvah al yedei moshe av’decha, ha-amurah mi-pi aharon u-vanav kohanim am kedoshecha, ka-amur:

Yevarechecha YHWH ve-yish’merecha. Kein yehi ratzon.
Ta’eir YHWH paneha eilayich ve-tihuneich. Kein yehi ratzon.

May God bless you and watch over you.
May the light of God’s face shine upon you with graciousness.
May God show kindness to you and give you peace.
Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.

Baruch atah YHWH, oseh ha-shalom.

On weekdays, we continue with Avinu Malkeinu, Imeinu Malkateinu on page 271.
On Shabbat, we continue with the Full Kaddish on page 273.
Avinu Malkeinu, Imeinu Malkateinu

This piyyut is omitted on Shabbat, when we continue on page 273.
The Ark is opened.

Imeinu Malkateinu — our Mother, our Queen!

Avinu Malkeinu — our Father, our King!

We have gone astray from before You.
We have no Ruler but You.
Act for us for Your Name’s sake.
Renew us for a good year.
Annul all harsh decrees against us.
Annul all thoughts of baseless hatred.
Frustrate the schemes of our foes.
Rid us of tyranny and oppression.
Rid Your world of plague, sword, hunger and starvation, captivity, wrongdoing, and destruction.
Forgive and pardon all our wrongdoings.
Clear us of transgression and absolve us of wrongdoing before Your eyes.
Help us to return to You fully.
Send complete healing to the sick.
Remember us with favor.
▷ Inscribe us in the Book of Good Life.

Imeinu M’koreinu — our Mother, our Source!

Avinu M’koreinu — our Father, our Source!

Amen ..... תְּשׁוֹאֲנֵנוּ לְפָנֶיךָ.
Amen ..... אֲבִינוּ ..... צָאֵל מְלָכֵךְ אָחָה.
Amen ..... אִמֵּנוּ ..... נִשְׁתּוּ הַגְּנוֹי לְמַעַּול.
Amen ..... אֲבִינוּ ..... תְּלוֹשׁ עַלְנוּ שָׁנָה טוֹבָה.
Amen ..... אְבִינוּ ..... בָּטָל מְשַׁלְוָנוּ קַוָּה.
Amen ..... אֲבִינוּ ..... בָּטָל מַחְשְׁבֹת שְׁאֹרֵאָהנוּ.
Amen ..... אִמֵּנוּ ..... הֵמָּר יִצְּחָק אָוִינָה.
Aamen ..... אֲבִינוּ ..... בָּטָל כְּלִי מַשְׁטִין מַקְלָיאָהנוּ.
Amen ..... אֲבִינוּ ..... בָּטָל בִּדְרֵי וּמְשַׁטַּיָּה מַצְּרֵאָה.
Amen ..... אֲבִינוּ ..... בָּטָל מַשְׁמַעְבָּר גָּצָּר וַעֲשָׁר עִבָּר.
Amen ..... אָבִּינוּ ..... וּמַשְׂטִין כַּל־צַר כַּלֶּה.
Amen ..... אֲבִינוּ ..... מְזַהִיר וְלַחוֹלִים סְלָחוּ.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם רְפָאִים.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם פְּשָׁעִים.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם חַטֹּאָה.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם גָּאּוֹלָה וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם בֵּי נַפְסִים.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם קְפָרְיָא שַׁלְנוּ.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם עָוֹן וּמַשָּׁחֶית.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Amen ..... אֲבִינוּ ..... מְזַהִיר שְׁלֵם מַעֲרָב וּשְׁמַד.
Inscribe us in the Book of Forgiveness and Pardon.
May our deliverance be near.
Raise up Your people Israel.
Hear our voice; show us mercy and compassion.
Accept our prayer with favor and compassion.
Please do not turn us away empty-handed.
Remember that we are only dust.
Have compassion for us and for our children.
Act for those who were slaughtered for proclaiming Your holy Oneness.
Act for those who went through fire and water to sanctify You.
Act for Your sake if not for ours.
Answer us though we have no deeds to plead our cause;
be with us in justice and lovingkindness, and deliver us.

Avinu mal’keinu/m’koreinu, ḥoneinu va-aneinu, ki ein banu ma’asim, asei imanu tzedakah va-ḥesed ve-hoshi’einu.
Imeinu mal’kateinu/m’koreinu, ḥoninu va-aninu, ki ein banu ma’asim, asi imanu tzedakah va-ḥesed ve-hoshi’inu.

The Ark is closed.
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei Raba mevarach le-alam u-l’almei al’maya.

May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.


Our Mother in heaven, accept the prayers and supplications of Your entire House of Israel. And let us say: Amen.

Tit’kabal tz’lot’hon u-va’ut’hon d’chol beit yisra’el kodam imohon di vi-sh’maya. Ve-im’ru: Amen.

May there be great peace from heaven, and life upon us and all Israel and all those who dwell in the world. And let us say: Amen.

Yehei sh’lama raba min shemaya ve-hayim aleinu ve-al kol yisra’el ve-al kol yosh’vei teiveil. Veim’ru: Amen.

May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom aleinu, ve-al kol yisra’el, ve-al kol yosh’vot teiveil. Ve-im’ru: Amen.
It is for us to praise the Essence of all things, to honor the Hand of creation who gave us a Torah of truth, planting among us eternal life. Who has given us each a unique portion, setting our place with all the nations. So we bend and bow, acknowledge and give thanks before our Teacher, Source of life, Joy of our hearts, the Holy One of blessing.

Who extends the heavens and establishes the earth, who spreads wings over us, nourishing us with lovingkindness. This is our God, entirely; we are Your beloved; our hearts thirst for You, as it is written in Your Torah: This day you will know that God alone abides in the heavens above and on the earth below without end.

Therefore, we hope, our God, to witness soon Your wondrous strength, to remove falsehood from the earth and to transcend idolatry, to rebuild the earth in peace and fellowship, so the world will be filled with the knowledge of God as water fills the sea.

Ve-al kein nekaveh lach, YHWH eloheinu, lir’ot meheirah be-tif’eret uzeich, leha’avir kazav min ha-aretz ve-elilut meheirah tikareit, letakein olam be-shalom ve-rei’ut, u-mal’ah ha-aretz de’ah et YHWH ka-mayim la-yam mechasim. Ki imach m’kor hayim, be-oreich nireh or. Ve-ne’emar: dov’kah naf’shi aharayich, bi tom’chah yemineich.
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity. Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.

May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.


May there be great peace from heaven, and life upon us and all Israel and all those who dwell in the world. And let us say: Amen.


May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom aleinu, ve-al kol yisra’el, ve-al kol yosh’vot teiveil. Ve-im’ru: Amen.
The Kol Nidrei service

Wearing the tallit

Yom Kippur is the only day when the tallit, normally worn only in the daytime, is traditionally worn at night as well.

On the tenth day of the seventh month is Yom Kippur … a day to make atonement for yourselves before your God … it is a Sabbath of Sabbaths for you whereupon you shall afflict your souls, beginning at the evening of the ninth day of the month until the next evening, you shall observe this Shabbat.

Blessed are You, our God, Source of life, who has made us holy through Your mitzvot and instructed us to wrap ourselves in a garment of fringes.

B’ruchah at YHWH eloheinu m’kor ha-ḥayim, asher kid’shat’nu be-mitz’voteha ve-tzivat’nu le-hit’ateif ba-tzitzit.
Kol Nidrei

The Ark is opened and the Torah scrolls are removed, thereby creating the setting for a beit din, a Jewish ritual court.

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

Or zaru’a la-tzadik u-le-yish’rei leiv sim’ḥah.
Or zaru’a la-tzadeket u-le-yish’rot leiv sim’ḥah.

For Torah is brought forth from Zion, the word of God from Jerusalem. Blessed is the One who gave Torah to the people Israel in holiness.

Ki mi-tziyon teitzei torah u-d’var YHWH mi-y’rushalayim.
B’ruchah she-nat’nah torah le-amah yisra’el bi-kedushatah.

In holiness I envisioned You, Your strength and Your splendor. My soul thirsts for You and my body longs for You.

Kein ba-kodesh ḥaziticha lir’ot uz’cha u-ch’vodecha.
Tzam’ah lecha naf’shi, kamah lecha besari.

From the narrowness I called to You. Answer me with Your Divine expansiveness.

Min ha-meitzar karati yah, anani ba-mer’ḥav yah.

In the court above and in the court below, with the consent of the All-Present and with the consent of this congregation, we declare it permissible to pray with those who have transgressed.

Bi-y’shivah shel ma’lah u-vi-y’shivah shel matah, al da’at ha-makom ve-al da’at ha-kahal, anu matirin lehit’pallel im ha-avar’yanim.
The legal declaration of Kol Nidrei is chanted three times.

All vows, renunciations, promises, obligations, pledges, guarantees, and oaths, that we will vow and promise and accept as obligations upon our souls, from this Yom Kippur to the next, may it come upon us for good—we request release. May they be undone, and cancelled, and repealed, and annulled; they are not valid and not established. These vows shall not be considered vows, and these renunciations shall not be considered renunciations, and these oaths shall not be considered oaths.

The entire congregation of the people Israel, and the foreigner who dwells among them, shall be forgiven, for the entire people has gone astray.

As Moses prayed: “Please forgive the wrongdoing of this people, in Your abundant love, just as You have forgiven this people from Egypt until now.” Whereupon, God replied: “I have forgiven, as you have asked.”

We bless You, our God, Source of Life, who has given us life, sustained us, and enabled us to reach this moment.

The Torah scrolls are returned to the Ark, and the Ark is closed.

On weekdays, we continue with Ma’ariv, the evening service, on page 10.

On Shabbat, two psalms precede Ma’ariv, and we continue on page 8.
God, what are humans, that You consider us, mortals, that You take notice of us?

YHWH, mah adam va-teida’eihu, ishah va-t’ḥash’veha.

We are like a breath, our days like a passing shadow. In the morning we blossom and grow; in the evening we wither and dry up.

Adam la-hevel damah, ishah yameha ke-tzeil overi.
Ba-boker tatzitz ve-ḥalaf, la-erev temolei ve-yaveish.

Teach us to treasure each day, that we may open our hearts to Your wisdom.

Lim’not yameinu kein hoda, ve-navi levav ḥoch’mah.

Protect the simple, notice the upright, for their end shall be peace.

Sh’mor tam u-r’ei yesharah, ki aḥaritam shalom.

God will redeem my soul from death, and will receive me.

Ach elohim tif’deh naf’shi mi-yad she’ol, ki tekaḥeini selah.

Though my body and heart fail, God is the strength of my heart. I am a part of God forever.

Kalah sh’eiri u-l’vavi, tzur levavi ve-ḥel’ki elohim le-olam.

Dust returns to the earth whence it came, but the soul returns to God, who gave it.

Ve-yashov he-afar al ha-aretz ke-she-hayah, ve-ha-ru’ah tashuv el ha-elohim asher netanah.
They who abide in God’s secret places rest in the shelter of the Most High.

I will say of God, She is my fortress and my protection, my own, the One in whom I trust.

She will deliver you from the hunter’s trap and from the sting of thorns.

She will enfold you in Her arms, and beneath Her wings you will find refuge.

Her truth is a shield and armor.

Do not be overcome by fear of the night or the arrows that fly by day.

Death that spreads in darkness will not terrorize you, nor will the torments that burn at noon.

For You, O God, are my shelter.

If you make the Exalted One your dwelling place, no evil will come to you, no violence will approach your house.

She will give Her angels charge over you to guard you on your journey.

She will carry you in the palm of Her hand, lest you hurt your foot upon a stone.

You can trample on a lion and a viper,

tread on a young lion or a serpent.

She yearns for Me, and I deliver her; I will exalt her because she knows My name.

They call out to Me, and I answer them; I am with them in times of anguish.

I will strengthen them and bring them to honor,

▷ satisfy them with long life and let them witness My saving power.

I will satisfy them the length of their days and I will show them My saving power.

▷ Orech yamim as‘bi’e’ha, ve-ar’e’ha bi-y’shu’ati.
Orech yamim as‘bi’eihu, ve-ar’eihu bi-y’shu’ati.

 Psalm 91, adapted
The following prayer is said silently. Separate prayers may be said for each individual being remembered.

Masculine language:

May God remember Yizkor elohim the soul of et nish'mat

- my father, my teacher — 
- my spouse —
- my son —
- my brother —
- my relative —
- my friend —

who has gone to his eternal home.

May his soul be bound up Tehei naf'sho tz'urah

in the bond of eternal life, bi-tz'ror ha-ḥayim,
together with the souls of im nish'mot

Sarah, Rebecca, sarah, riv'kah,
Leah, and Rachel, lei'ah, ve-raḥiel,
Abraham, Isaac, and Jacob, av'raham, yitz'ḥak,

and with the souls ve-ya'akov,
of all the righteous ve-im sh'ar
tzadikim
in the Garden of Eden. ve-tzid'kaniyot

And let us say: she-be-gan eiden.
The following prayer is said silently. Separate prayers may be said for each individual being remembered.

Feminine language:

May God remember the soul of
- my mother, my teacher ___
- my spouse ___
- my daughter ___
- my sister ___
- my relative ___
- my friend ___
who has gone to her eternal home.

May her soul be bound up in the bond of eternal life, together with the souls of Sarah, Rebecca, Leah, and Rachel, Abraham, Isaac, and Jacob, and with the souls of all the righteous in the Garden of Eden. And let us say: Amen.
God, full of compassion, who dwells in the highest places, grant perfect rest beneath the wings of Your Shechinah, among the holy and the pure whose radiance is like the heavens, to the souls of all those whom we remember here today as a blessing, who have gone to their eternal homes. May their resting place be the Garden of Eden. Source of compassion, ever shelter them beneath Your protective wings, and bind their souls in the bonds of eternal life. God, You are their destiny; with You, may they rest in peace. And let us say: Amen.


A psalm of David. God is my shepherd, I shall not want. In green pastures God lets me lie down, and alongside calm waters God leads me. You restore my soul, and guide me in paths of righteousness, for these are Your ways. Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me. Your rod and Your staff comfort me. You spread a table before me in the presence of my enemies; You anoint my head with oil, and my cup overflows. Surely goodness and kindness will follow me all the days of my life, and I shall dwell in Your house for the length of my days.

Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.

May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.


May there be great peace from heaven, and life upon us and all Israel and all the inhabitants of the world. And let us say: Amen.


May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.
Musaf — Additional Service for Yom Kippur

Hatz Kaddish

Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.

Calling out to God, let us speak of the Holy One’s greatness.

My God, open my lips, that my mouth may declare Your praise.

YHWH seftai ti’faith u-fi yagid tehilatecha.

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors’ deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?
Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

You are holy, Your Name is holy; Your holy people praise You every day.

Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation. Halleluyah. Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.
You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Yom Kippur for forgiveness, pardon, and atonement for all our wrongdoings, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Because of our wrongdoings we were exiled from our land and cast far away from our soil, and we became unable to offer sacrifices in Your great and holy dwelling place where You caused Your Name to reside, because of the destruction of Your Temple.

May it be Your will, our God and God of our ancestors, that You return and restore Yourself to us and upon Your holy places, in Your great compassion, where our ancestors once offered their burnt-offerings, daily ones each day and special ones at their appointed times. On this [Shabbat and] Yom Kippur they would lovingly offer before You the following offerings, just as You commanded, as it is written in Your Torah:

[On the Shabbat day, two yearling lambs without blemish, together with two-tenths of a measure of fine flour mixed with oil as a grain-offering. This is the offering for every Shabbat, in addition to the daily offering and its libation.]
On the tenth day of the seventh month, you shall observe a sacred occurrence and afflict your souls; you shall not do any kind of labor. You shall offer to God a sacrifice of pleasing odor: one bull of the herd, one ram, seven yearling lambs, all without blemish. As has been ordained, they shall be accompanied by their grain-offerings and libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings according to their rites.

[Those who observe Shabbat and call it a delight rejoice in Your oneness. May the people who sanctify the seventh day be fulfilled and delighted in Your goodness. For You have loved the seventh day and sanctified it, calling it precious among days, a reminder of the work of Creation.]

May it be Your will, our God and God of our ancestors, that You shatter the yoke of oppression from our necks, and dispel the yoke of baseless hatred from all the inhabitants of Your world. Restore Your Oneness upon the world, that peace may dwell among us all.

Our God and God of our ancestors, forgive our wrongdoings on this [Shabbat and] Yom Kippur. Wipe away our errors and transgressions that are present before You, from what is said: I, yes, I, am the One who wipes away errors from before Me, and I do not remember your transgressions.

And from what is said: I have wiped away your wrongdoings like a mist and dissipated your errors like a cloud; return to Me as I shall redeem you. And from what is said: On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified.
Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You forgive and pardon Israel in every generation, and we have no Forgiver or Pardoner but You. Blessed are You, God, who pardons and forgives our wrongdoings, and those of all Israel, absolving our guilty deeds year after year. Spirit who permeates all the earth, You make holy [Shabbat and Israel and Yom Kippur.]

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel's divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

For all these things, You are blessed and exalted forever, our Source.
Inscribe all the generations of Your covenant for a good life.

All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.

Our God and God of our ancestors, let our prayer come before You, and do not turn away from our supplication. For we are not so arrogant nor so stubborn as to say before You, our God and God of our ancestors, “We are righteous and have done no wrong,” for we and our ancestors have done wrong.
We have been guilty of wrongdoing, we have betrayed, we have stolen, we have spoken slander. We have encouraged transgression, we have emboldened evil, we have been arrogant, we have been violent, we have deceived. We have given harmful counsel, we have lied, we have scoffed, we have rebelled, we have been contemptuous. We have turned away, we have committed iniquity, we have transgressed, we have oppressed, we have been obstinate. We have done evil, we have corrupted, we have been amoral, we have gone astray, we have led others astray.

We have turned away from Your laws and from the goodness of Your mitzvot, and it has availed us nothing. You are Just regarding what happens to us, for You deal in truth, and we have done great harm. What can we possibly say to You, what stories can we recount to You, God who dwells on high? Do You not know all things, secret and revealed?

You know the world’s secrets and all life’s innermost thoughts. You search out the deepest recesses of our bodies, and examine our intentions. Nothing is secret from You, and nothing is hidden from Your sight. So may it be Your will, our God and God of our ancestors, that You forgive all our wrongdoings, pardon all our iniquities, and grant us atonement for all our transgressions.

א. We have sinned against You willingly and unwillingly,
ב. And we have sinned against You by thoughtlessness.
ג. We have sinned against You publicly and in secret,
ד. And we have sinned against You by using words as weapons.
ה. We have sinned against You by following our hearts’ lusts,
And we have sinned against You by insincere confession.

We have sinned against You by being insolent and uncaring,

And we have sinned against You by being violent.

We have sinned against You by uncareful speech,

And we have sinned against You by intending to do evil.

We have sinned against You by depending on bribery,

And we have sinned against You by speaking slander and gossip.

We have sinned against You by immorality in business,

And we have sinned against You by being usurious.

We have sinned against You by idle speech,

And we have sinned against You by haughtiness.

We have sinned against You by rejecting responsibility,

And we have sinned against You by plotting against others.

We have sinned against You by being irreverent,

And we have sinned against You by rushing to do evil.

We have sinned against You by making false promises,

And we have sinned against You by breaching trust.
For all of these, God of forgiveness, forgive us, absolve us, pardon us.

Forgive us also for failing to fulfill the positive and negative mitzvot, obligatory and voluntary, the mitzvot that we know and the mitzvot that we do not know. We have already enumerated the ones we know before You and acknowledged them; and as for the ones we do not know, You know them. From what is written: “Secrets belong to our God, but what is revealed is an eternal possession for us and for our children, so that we may fulfill the words of Torah.”

My God, guard my tongue from harmful speech, and my lips from speaking dishonestly. May my soul be silent to those who want to hurt me; may my soul be like dust to everyone. Open my heart to Your Torah, and my soul will pursue Your mitzvot. When there are those intending to harm me, scatter and ruin their plans. Do so for the sake of Your Name, of Your strength, for the sake of Your holiness, of Your Torah, so that Your loved ones will be rescued. Your strength will save me and answer me. May the words of my mouth and the meditations of my heart be acceptable before You, God, my Rock and my Redeemer. May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.
Here I am. Impoverished in merit, trembling, I am full of fear. I have come to stand and plead before my people and my God, even though I am unworthy and unprepared for this task. Therefore I ask of You, YHWH, YHWH, divinely merciful and kind, God of Israel, Sustainer, YAH, Shechinah divine presence, please grant me success in my journey, as I stand and plead for compassion for myself and for those who send me.

Do not assume them guilty because of my wrongdoings, and do not charge them with my errors, because I err and do wrong. And do not assume me guilty because of them, and do not charge me with their errors, because they err and do wrong. May they not be put to shame because of my mistakes, but may I not be embarrassed by theirs. Rebuке the accuser who would regard me negatively, who does not see the love in my heart. Cover over our wrongdoings with love. Turn all our troubles and evils, and those of all Israel, into joy and gladness, into life and peace. Be a lover of truth and peace, and let there be no stumbling block before my prayer.

So may it be Your will, God of Sarah, Rebecca, Rachel, and Leah, God of Abraham, Isaac, and Jacob, divinely great, awe-inspiring Highest One, source of life, YAH, Shechinah divine presence, Who calls Himself “I shall be what I shall be”, that my prayer come before You, and that You protect me from all trouble and suffering, and send blessing and success to all my deeds, on behalf of all people who are righteous, loving, kind, and upright, for You hear the prayer of Your people Israel with compassion. Praised are You, who hears prayer.
Here I am. Impoverished in merit, trembling, I am full of fear. I have come to stand and plead before my people and my God, even though I am unworthy and unprepared for this task. Therefore I ask of You, YHWH, YHWH, divinely merciful and kind, God of Israel, Sustainer, YAH, Shechinah divine presence, please grant me success in my journey, as I stand and plead for compassion for myself and for those who send me.

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הנני (לשון זכר)

Hineni — The leader’s prayer (masculine language)
Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors’ deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

Baruch atah YHWH eloheinu ve-elohei avoteinu ve-imoteinu, elohei avraham, elohei yitz’hak, ve-e-lohei ya’akov, elohei sarah, elohei riv’kah, elohei lei’ah, ve-e-lohei raheil, ha-el ha-gadol ha-gibor ve-ha-nora, el ef’yon, gomeil hasadim tovim, ve-konei ha-kol, ve-zocheir has’dei avot ve-imahot, u-meivi ge’ulah li-v’neihen ve-li-v’noteihem, le-ma’an sh’mo be-ahavah.

Inspired by the teachings of our sages and the traditions of those of understanding, I open my mouth in prayer and supplication, to plead before God, full of compassion, who forgives our wrongdoings.

Mi-sod ḥamot u-nevonim, u-mi-lemed da’at mevinot, ef’teha fi bi-tefilah u-ve-tahanunim, lehalot u-lehanain p’nei eilah m’lei’ah rahamim, mohelet ve-solachat la-avonim.

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

Zich’rinu le-hayim, yotzeret hafeitzah be-hayim, ve-chit’vinu be-seifer ha-hayim, le-ma’aneih elohim hayim.

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Melech ozeir u-fokeid u-moshi’a u-magein. Baruch atah YHWH, magein avraham u-fokeid sarah.
Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

At giborah le-olam, YHWH, meḥayah meitim at, rabah lehoshi’a. Moridah ha-tal.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

Your Presence will dwell among us forever, your God, Zion, through all generations. Halleluyah Hallelnayah.

You are holy, seated upon the praises of Israel.

Tish’kon YHWH le-olam, elohayich tziyon, le-dor va-dor, halleluyah hallelnayah.

Ve-at kedoshah, yoshevet tehilot yisra’el.
Our Kedushah ascends only to You, for You are our God, a wellspring of compassion and forgiveness.

The Ark is opened.

We fully acknowledge this day’s sacred power, for it is one of profound awe. This day, Holy One, Your unity is deeply felt; love, kindness, and truth are Your foundation. It is true that You judge and prosecute, discern motives and bear witness, record and seal, count and measure; You remember all that we have forgotten. You open the Book of Remembrance and it speaks for itself, for every person has signed it with their deeds.

The great shofar is sounded. A still small voice is heard. The angels are alarmed, seized with fear and trembling, as they declare, “The day of judgment is here!” For even the hosts of heaven are judged, and fear they will not be worthy before You. This day, all who walk the earth pass before You as a flock of sheep. And like a shepherd tending her flock, passing each one under her staff, You bring each soul before You for review. You determine their life span, and decree the destiny of every creature.

On Rosh Hashanah it is written,
and on Yom Kippur it is sealed:

Be-rosh ha-shanah yikateivun, u-ve-yom tzom kippur yeiḥateimun:

How many shall be born,
and how many shall pass away,

Who shall live,
and who shall die,

Who shall live out their lifespan,
and who shall not.

Who shall perish by fire,
and who by water,

Who by sword,
and who by beast,

Who by hunger,
and who by thirst,

Who by earthquake,
and who by plague,

Who by strangulation,
and who by stoning.

Who shall rest,
and who shall wander,

Who shall be at peace,
and who shall wander uprooted,

Who shall have serenity,
and who shall be tormented,

Who shall be impoverished,
and who shall be enriched,

Who shall be cast down,
and who shall be uplifted.
But repentance, prayer, and good deeds can annul the harshness of the decree.

U-teshuvah u-tefilah u-tzedakah ma’avirin et ro’a ha-g’zeirah.

We praise You for Your essential nature: slow to anger, ready to forgive. You do not desire the death of the wrongdoers, but that we change our ways and live. Until the day of our death You wait for us; whenever we return, You accept us at once. Truly You are our Creator and You know our nature, for we are but flesh and blood.

A person’s origin is dust and our end is dust. We spend our life earning bread. Each of us is like a clay vessel, easily broken, like withering grass, a fading flower, a passing shadow, a fugitive cloud, a fleeting breeze, scattered dust, a vanishing dream.

But You are God, who lives and endures forever.

Your years have no limit, Your days have no end, and there is no measure that contains Your sublime glory. Your mysterious nature is beyond understanding. Your Name befits You, as You befit Your Name, and You have linked our name with Yours.

The Ark is closed, but we remain standing.

Act for Your Name’s sake. As we sanctify Your Name, may You sanctify Your own Name, for the glory of Your revered and holy Name. We who dwell on earth add our sanctification to that of the holy angels who dwell above, as it is written by Your prophet Isaiah: “Each cries out to the other—”

Asi le-ma’an sh’meich, ve-kad’shi et sh’meich al mak’dshei sh’meich, ba-avur kevod sh’meich ha-na’aratz ve-ha-nik’dash, ke-sod si’ah sar’fei kodesh, ha-mak’dishim sh’meich ba-kodesh, darei ma’lah im darot matah, ka-katuv al yad nevi’eich:
Ve-kara zeh el zeh ve-amar—

Holy, holy, holy, YAH of worlds!
All the earth fills with Your glory.

God’s glory fills the world. One heavenly attendant asks another: Where is the place of God’s glory? The other responds—

Kevodah malei olam, meshar’toteha sho’alot zo la-zo, ayei m’kom kevodah, le-umatan baruch yomeiru—

“Blessed is the glory of God from Her place.”

Baruch kevod YHWH mi-m’komah.

From Her place, she turns in compassion and is merciful to Her people, who sanctify the unity of Her Name evening and morning every day, saying the Shema twice with love:

Mi-m’komah hi tifen be-raḥamim, ve-taḥon am ha-m’yahadim shemah erev va-voker, be-chol yom tamid, pa’amayim be-ahavah shema om’rim:

Listen, Israel: YHWH is our God; YHWH is One.

Shema yisra’el YHWH eloheinu YHWH aḥat.
She is our God, our Mother, our Source, our Redeemer. In Her compassion, She will once again make this known to every living thing:

Hi eloheinu, hi imeinu, hi m’koreinu, hi moshiateinu, ve-hi tash’mi’einu be-rahameha sheinit le-einei kol ḥai, lihiyot lachen le-elohim:

I am your God.

Ani YHWH eloheichen.

Majesty, our Majesty, our God, how majestic is Your Name in all the land! When God is unified throughout all the earth, on that day God will be One and Her Name One. As we have learned in Your holy writings:

Adirah adirateinu, YHWH ad’neinu, mah adir sh’meich be-chol ha-aretz. Ve-hay’tah YHWH li-y’ḥidah be-chol ha-aretz, ba-yom ha-hu tihiyeh YHWH aḥat u-shemah eḥad. U-mi-div’rei kod’sheich lamad’nu:

Your Presence will dwell among us forever, your God, Zion, through all generations. Halleluyah, Hallelnaya

Tish’kon YHWH le-olam, elohayich tziyon, le-dor va-dor, halleluyah, hallelnayah.

From generation to generation we will declare Your greatness, and to all eternity we will sanctify Your holiness. Your praise, God, will never cease from our lips, for You are the great and holy Source of life.

Le-dor va-dor nagid god’leich, u-le-neitzah netzahim kedushateich nak’dish, ve-shiv’heich eloheinu mi-pinu lo yamush le-olam va’ed, ki eilah m’kor hayim gedolah u-kedoshah at.

We may be seated.

Have compassion towards Your creation and rejoice in it. As You forgive Your people, all who trust in You will declare: Be sanctified, Holy One, together with all Your creation.

ham’li al ma’asayich ve-tis’m’hi be-ma’asayich, ve-yom’ru lach hosayich bi-tzad’keich amusayich, tuk’d’shi rahumah im kol ma’asayich.
God's hand holds justice and keeps it close; 
She is a faithful God.

God inspects our hidden thoughts; 
He knows our innermost desires.

God saves from utter destruction; 
She is a mighty Redeemer.

God alone judges the world; 
He is the judge of truth.

God is “I will be what I will be”; 
She was, and She will be.

God's Name is sure and praiseworthy; 
He is unique; there is no other.

God remembers our good deeds; 
She recalls the covenant.

God fashions life for all living things; 
He is a living, present God.

God is kind to good and wicked; 
She is good to all.

God knows the designs of all creatures; 
He designs us even before birth.

God is omnipotent and unique; 
She is supremely powerful.

God, the Sustainer, resides in hidden places; 
He is the sole God.

God enthrones kings, but is sovereign; 
She is a ruler for eternity.

God guides kindness throughout time; 
He assures us kindness.
God is patient and ignores error;  
She is eternally forgiving.

God most high watches out for the faithful;  
He responds to silent prayer.

God opens gates to all who sincerely knock;  
She is always open-handed.

God desires the reformation of evildoers;  
He is righteous and upright.

God is forbearing and patient;  
She is slow to anger.

God places compassion before retribution;  
He is quick to forgive.

God regards small and great equally;  
She is a righteous judge.

God is honorable with those who do honor;  
He is perfect in His deeds.
Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.
You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation. Halleluyah Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: "God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds." Blessed are You, God, holy Sovereign.

You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Yom Kippur for forgiveness, pardon, and atonement for all our wrongdoings, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Because of our wrongdoings we were exiled from our land and cast far away from our soil, and we became unable to offer sacrifices in Your great and holy dwelling place where You caused Your Name to reside, because of the destruction of Your Temple.
May it be Your will, our God and God of our ancestors, that You return and restore Yourself to us and upon Your holy places, in Your great compassion, where our ancestors once offered their burnt-offerings, daily ones each day and special ones at their appointed times. On this [Shabbat and] Yom Kippur they would lovingly offer before You the following offerings, just as You commanded, as it is written in Your Torah:

[On the Shabbat day, two yearling lambs without blemish, together with two-tenths of a measure of fine flour mixed with oil as a grain-offering. This is the offering for every Shabbat, in addition to the daily offering and its libation.]

On the tenth day of the seventh month, you shall observe a sacred occurrence and afflict your souls; you shall not do any kind of labor. You shall offer to God a sacrifice of pleasing odor: one bull of the herd, one ram, seven yearling lambs, all without blemish. As has been ordained, they shall be accompanied by their grain-offerings and libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings according to their rites.

[Those who observe Shabbat and call it a delight rejoice in Your oneness. May the people who sanctify the seventh day be fulfilled and delighted in Your goodness. For You have loved the seventh day and sanctified it, calling it precious among days, a reminder of the work of Creation.]

[Yis’mehu ve-ah’dutecha shom’rei shabbat ve-kor’ei oneg. Am mekad’shei shevi’i, kulam yis’be’u ve-yitan’gu mi-tuvecha, u-va-sh’vi’i ratzita bo ve-kidash’to, hem’dat yamim oto karata, zeicher le-ma’asei v’reishit.]
It is for us to praise the Essence of all things, to honor the Hand of creation who gave us a Torah of truth, planting among us eternal life. Who has given us each a unique portion, setting our place with all the nations.

Many have the custom to prostrate themselves on the floor at this point.

Who extends the heavens and establishes the earth, who spreads wings over us, nourishing us with lovingkindness. This is our God, entirely; we are Your beloved; our hearts thirst for You, as it is written in Your Torah: This day you will know that God alone abides in the heavens above and on the earth below without end.

May it be Your will, our God and God of our ancestors, that You shatter the yoke of oppression from our necks, and dispel the yoke of baseless hatred from all the inhabitants of Your world. Restore Your Oneness upon the world, that peace may dwell among us all.

Yehi ratzon mi-l’fanayich, YHWH eloheinu ve-elohei imeotenu va-avoteinu, she-tish’beri uleinu me-ala tzavareinu, ve-tasiri ol hamas me-al kol yosh’vei teiveil artzeich. Et ah’duteich tashuvi al ha-aretz, ve-tash’kini shalom beinechu.

Our God and God of our ancestors, be with the messengers of Your people Israel who stand in prayer and supplication today before You. May Your people be blessed through the words of their mouths, and may all be blessed by the blessings of Your mouth.

Eloheinu ve-elohei imeotenu va-avoteinu, heyi im pifiyot sh’luhei ameich beit yisra’el, ha-om’dim levakeish tefilah ve-tahanunim mi-l’fanayich. Ameich be-fihen yevar’chun, u-mi-bir’chot pich kulan yit’bareichun.

I pray to You, God, that I may come into Your presence; I ask You for the gift of right speech. Let me sing amidst the congregation of Your greatness; let me utter Your praises describing Your deeds. My God, open my lips, that my mouth may declare Your praise. May the words of my mouth and the meditations of my heart be acceptable before You, God, my Rock and my Redeemer.

Ohilah la-eilah, aheleh faneha, esh’alah memenah ma’anei lashon. Asher bi-kehal am ashirah gedulatah, abi’ah r’nanot be’ad mif’alehah. YHWH seftai tif’tehi, u-fi yagid tehilateich. Yihyu le-ratzon im’rei fi ve-heg’yoni libi lefanayich, YHWH tzuri ve-go’al’ti.
At Havurat Shalom we most often reenact the worship rituals once performed in the Temple in Jerusalem in a non-liturgical, creative manner. The centerpiece of the ritual is this passage, repeated three times during the service, during which many have the custom of prostrating themselves upon the floor at "they would bow" in the second paragraph.

It is written in the Torah of Moses, Your servant: “On this day atonement shall be made for you from all your wrongdoings; before YHWH—”

Ka-katuv be-torat moshe av’decha: ki va-yom ha-zeh yechaper le’achem mel’achem, mel’achem mel’achem mel’achem mel’achem

And when the priests and all the people standing in the Temple Court would hear the glorious and awe-inspiring Name explicitly pronounced by the High Priest in holiness and purity, they would bow and kneel and fall prostrate upon their faces, and declare:

Ve-ha-kohanim ve-ha-am ha-om’dim ba-azarah, ke-she-hayu shom’im et ha-shemim ha-nich’bad ve-ha-nora, meforash yotzei mi-pi chohen gadol bi-kedushah u-ve-tohorah, hayu kore’im u-mish’ta’hamim u-modim ve-nof’lim al p’neihem, ve-om’rim:

“Blessed is God’s glorious Name whose domain is eternal.”

Baruch sheim kevod mal’chuto le-olam va’ed.

The High Priest would prolong his utterance of the Name while the people recited their blessing, and then he completed the verse: “—you shall be purified.”

Ve-af hu hayah mit’kavein lig’mor et ha-shemim ha-neged ha-mever’him ve-omer lahem: tit’haru.
Once, as Rabban Yoḥanan ben Zakkai was leaving Jerusalem, Rabbi Joshua was following him and saw the ruins of the Temple. Rabbi Joshua said, “What a terrible thing it is that the place where the wrongdoings of Israel were forgiven is now destroyed!” Rabban Yoḥanan said to him: “My son, do not grieve. There is another path to atonement that is equal to it. What is it? Performing deeds of lovingkindness, as it was said by the prophet Hosea: ‘For it is lovingkindness I desire, not sacrifices.’”

(Avot De-Rabbi Natan 4:5)

Recall Your graciousness and compassion, God, for they are eternal. Do not hold our ancestors’ wrongdoings against us. Let Your compassion greet us swiftly, for we are greatly troubled. Take heed of Your people, God, and remember us with Your deliverance. Recall the congregation that You made Your own long ago, the tribe You redeemed, causing them to be Your inheritance. Recall the mount of Zion where You caused Your presence to dwell; and recall Your unconditional love for Jerusalem.
Selihot — Prayers of forgiveness

If we have strayed, do not let us go astray.

If we have erred, do not lead us to error.

If we have distanced ourselves from You, bring us close.

If we have gone closer to You, do not distance Yourself.

If we have cried out to You, do not ignore us.

If we have transgressed, do not chastise us.

If we have done wrong, do not hide Your face.

If we have turned away, do not turn away from us.

If we have been vengeful, do not hold it against us.

If we have rebelled, do not consider us rebels.

If we have mocked, do not use it as a weapon against us.

If we have deceived, do not destroy us.

If we have declined, do not let us submerge.

If we have made mistakes, do not let them sweep us away.

If we have caused pain, do not cause us pain.

If we have been malicious, do not bring it to mind.

If we have been belligerent, do not admonish us.

If we have done evil, do not reject us.

If we knock at Your door, do not push us away.

If we have become abhorrent, do not abhor us.
If we come before You, do not begrudge us.

If we have been guilty of wrongdoing, do not let our guilt consume us.

God, You are patient, for Your care is mercy, and You have shown us the path of repentance. Remember the greatness of Your graciousness and kindness today and every day for the children of Your beloved. Turn to us in mercy, for You are the Source of mercy. We come before You in supplication and prayer, just as You taught Moses long ago.

Ignore our transgression and forgive our guilt, as on the day when You stood with him there. Give ear to our cry and listen to us, as on the day when You pronounced aloud Your name “YHWH”—

God, God, compassionate and gracious, patient, abounding in kindness and truth, assuring love for thousands of generations, forgiving iniquity, transgression and wrongdoing, and granting full pardon.

YHWH, YHWH, el raḥum ve-ḥanun, erech apayim ve-rav ḥesed ve-emet, notzeir ḥesed la-alafim, nosei avon va-fesha ve-ḥata’ah, ve-nakei.
Forgive our iniquity and our wrongdoing; claim us for Your own.

Ve-salah’ta la-avoneinu u-le-ḥatateinu u-neḥal’tanu.

Forgive us, our Father, for we have done wrong; pardon us, our Source, for we have transgressed, for You, O God are good and forgiving, full of compassion for those who call upon You.

S’laḥ lanu avinu ki ḥatanu, meḥal lanu m’koreinu ki fasha’nu, ki atah YHWH tov ve-salah, ve-rav ḥesed le-chol kor’echa.

Eileh ez’kerah — Martyrology

The traditional Eileh Ez’kerah—“these I remember”—commemorates Jewish people throughout the centuries who were victims of persecution, oppression, injury, and murder. At Havurat Shalom, our martyrology is most often expressed in a creative, non-liturgical manner.

These I remember, and I pour my soul out…

Eileh ez’kerah, ve-naf’shi alai esh’pecha...
Exalted and sanctified is God’s greatness
in this world of Your creation. May Your will be
fulfilled and Your sovereignty be revealed;
May Your assistance grow
and Your Messiah draw near
in the days of our lifetime
and the life of the whole house of Israel speedily
and soon. And let us say: Amen.

Yit’gadal ve-yit’kadash sh’mei raba (Amen), be-al’ma di v’ra, ki-r’utei, ve-yam’lich mal’chutei,
v’yatzmaḥ pur-ka-nei vee’ka-rev m’shi-hei (Amen), be-hayeichon u-v’yomeichon u-v’hayei

Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.

May You, most Holy One, be blessed, praised,
honored,
extolled, glorified, adored, and exalted
above all else. Blessed are You,
beyond all blessings and hymns,
praises and consolations,
that may be uttered in this world.
And let us say: Amen.


May there be great peace from heaven, and life
upon us and all Israel and all the inhabitants of
the world. And let us say: Amen.

Yehei sh’lama raba min shemaya ve-ḥayim aleinu ve-al kol yisra’eI ve-al kol yosh’vey

May the One who makes peace on high make
peace for us, for all Israel, and for all those who
dwell in the world. And let us say: Amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom aleinu, ve-al kol yisra’eI, ve-al kol yosh’vot teiveil. Ve-im’ru: Amen.
שמע קולנו — Hear our voice

Hear our voice, our God, have compassion and mercy for us. Accept our prayer with compassion and kindness.

Sh'ma koleinu YHWH eloheinu, ḥus ve-raḥeim aleinu, ve-kabeil be-raḥamim u-ve-ratzon et tefilateinu.

Help us return to You and we will return; renew our days, as You have done of old.

Hashivinu YHWH eilayich ve-nashuvah, ḥad'shi yameinu ke-kedem.

Do not cast us away from Your Presence; do not take Your holy spirit from us.

Al tash'ilcheinu mi-l'fanecha, ve-ru'ah kod'shecha al tikah mimenu.

Do not cast us away in old age; when our strength fails us do not leave us.

Al tash'ilchinu le-eit zik'nah, ki-ch'lot koheinu al ta'az'vinu.

Do not abandon us, God; do not distance Yourself from us.

Al ta'az'veinu, YHWH eloheinu, al tir'ḥak mimenu.

Show us a sign of Your favor; let those against us be ashamed. You are our help and comfort.

Asi imanu ot le-tov'ah ve-yir'u son'einu ve-yeivoshu, ki at YHWH azar'tinu ve-niḥam'tinu.

Hear our voice, Compassionate One, and consider our inmost thoughts.

Amareinu ha-azini raḥam'eima, bini hagiginu.

May the words of our mouths and the meditations of our hearts be acceptable to You, God, our Rock and Redeemer.

Yihiyu le-ratzon im'rei finu ve-heg'yon libeinu lefanecha, YHWH tzureinu ve-go'aleinu.

God, for You we wait. Please, God, answer us.

Ki lach YHWH hoḥal'nu, at ta'ani, YHWH eloheinu.
Our God and God of our ancestors, do not abandon us. Do not forsake us, nor shame us, and do not break Your covenant with us. Bring us close to Your Torah, teach us Your mitzvot, show us Your ways. May our hearts turn in awe toward You. Renew Your covenant in our hearts that we may love You, that we will truly return to You with a full, whole heart. For the sake of Your great Name, forgive our wrongdoings; as the Psalmist wrote, “For Your sake, God, pardon my wrongdoing, though it is great.”


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

Eloheinu ve-elohei avoteinu ve-imoteinu, s’laḥ lanu, m’ḥal lanu, kaper lanu.

For we are Your people, and You are our God; we are Your children, and You are our Parent.

We are Your worshippers, and You are our Foundation; we are Your congregation, and You are our Portion.

We are Your heritage, and You are our Destiny; we are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Keeper; we are Your creation, and You are our Creator.

We are Your faithful friend, and You are our Beloved; we are Your treasure, and You are the One we hold close.

We are Your people, and You are our Source; we are Your bespoken, and You speak us into being.

Ki anu ameich ve-at eloheinu, anu v’notayich ve-at imeinu.
Anu avadech ve-atah ad’neinu, anu kehelecha ve-ata ḥel’keinu.
Anu nahalateich ve-atah goralateinu, anu tzoneich ve-at ro’ateinu.
Anu charmecha ve-atah not’reinu, anu f’ulatecha ve-atah yotz’reinu.
Anu ra’yateich ve-atah dodateinu, anu segulateich ve-at k’rovateinu.
Anu amecha ve-atah m’koreinu, anu ma’amirecha ve-atah ma’amireinu.
Who are we?

We are complex beautiful beings created in the Divine Image. We are one of God’s partners in this evolving world of mystery, revelation and holiness. We are people whose goodness and compassion help sustain the world.

We are arrogant at times, and we also have the capacity to be gracious and compassionate. God, help us be more gracious and compassionate!

We are obstinate at times, and we also have the capacity to be patient. God, help us cultivate patience!

We have done great wrong, and we also have the capacity to be full of compassion. God, help us access our deep wells of compassion!

Our days are a passing shadow, a mere part of Your eternity, You whose years are without end. Help us be open to the meaning and beauty in our finite lives.

Vidui — Confessional

Our God and God of our ancestors, let our prayer come before You, and do not turn away from our supplication. For we are not so arrogant nor so stubborn as to say before You, our God and God of our ancestors, “We are righteous and have done no wrong,” for we and our ancestors have done wrong.
לָנוּ שָׁוָה וְלֹא עָשִֽׂית אֱמֶת כִּי, עָלֵֽינוּ כׇּל־הַבָּא.

Sar’nu mi-mitz’votayich u-mi-mish’patayich ha-tovim, ve-lo shavah lanu.
Ve-at tzadeket al kol ha-ba aleinu, ki emet asit va-anaḥ’nu hir’sha’nu.
Because we have done evil and been harmful, we have not achieved liberation. Grant our hearts the power to leave the path of wrongdoing, so that we may achieve liberation soon. As Your prophet Isaiah said: “Let evildoers leave their path, and the unrighteous their harmful thoughts; let them return to God, who will have compassion, whose forgiveness is great.”

Hir’sha’nu u-fasha’nu, lachein lo nosha’nu. Ve-tein be-libinu la’azov derecha ve-hish lanu yesha, ka-katuv al yad nevi’echa: ya’azov rasha dar’cho ve-eishet aven ma’h’s’voteha, ve-yashov el YHWH vi-y’ra’ehameihu ve-el eloheinu ki yar’beh lis’lo’ah.

Our God and God of our ancestors, forgive and pardon all our transgressions on this [Shabbat and] Yom Kippur. Wipe away and cast aside our wrongdoings and transgressions from Your sight, and help incline us to holier service. Renew our will to return to You, to dedicate ourselves to keep Your mitzvot. Open our hearts to love and be in awe of You. As it is written in Your Torah: “God will open your hearts and your children’s hearts to love your God with all your heart and all your soul, so that you may live.”

You know the world’s secrets and all life’s innermost thoughts. You search out the deepest recesses of our bodies, and examine our intentions. Nothing is secret from You, and nothing is hidden from Your sight. So may it be Your will, God, to forgive all our wrongdoings, pardon all our iniquities, and grant us atonement for all our transgressions.
We have sinned against You by hardening our hearts,
by speaking recklessly.
by sexual immorality,
by wronging our neighbors,
by sexual immorality,
by sexual immorality,
by sexual immorality,
by sexual immorality,
by sexual immorality,
by sexual immorality.
by lying and fraud,
by ridiculing others.
by thoughtless consumption,
by being arrogant.
by leering and objectifying.

For all of these, God of forgiveness, forgive us, absolve us, pardon us.

Ve-al kulam, elo’ah selihot, sil’hi lanu, mahali lanu, kap’ri lanu.

We have sinned against You by falsehood and fraud,
by ridiculing others.
by thoughtless consumption,
by being arrogant.
by leering and objectifying,
And we have sinned against You by unwillingness to change.

We have sinned against You by judging others,

And we have sinned against You by selfishness.

We have sinned against You by being obstinate,

And we have sinned against You by spreading rumors and hearsay.

We have sinned against You by baseless hatred,

And we have sinned against You by closing off our hearts.

For all of these, God of forgiveness, forgive us, absolve us, pardon us.

Ve-al kulam, elo'ah selihot, selah lanu, mehal lanu, kaper lanu.

You are compassionate, welcoming those who turn back. You have made repentance possible from the beginning, and because of repentance, we can look hopefully towards You.

Ve-at rahumah mekabelet shavim, ve-al ha-t'shuvah me-rosh hiv'tah'tinu, ve-al ha-t'shuvah einenu m'ya'halot lach.

Our God and God of our ancestors, forgive our wrongdoings on this [Shabbat and] Yom Kippur. Wipe away our errors and transgressions that are present before You, from what is said: I, yes, I, am the One who wipes away errors from before Me, and I do not remember your transgressions.

And from what is said: I have wiped away your wrongdoings like a mist and dissipated your errors like a cloud; return to Me as I shall redeem you. And from what is said: On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified.
Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God, Spirit who permeates all the earth, who makes holy [Shabbat and] Israel and the Day of Remembrance.

Eloheinu ve-elohei avoteinu ve-imoteinu, [retzei vi-m’nuhateinu,] kad’sheinu be-mitz’votecha, ve-tein hel’keinu be-toratecha, sab’einu mi-tuvecha, ve-sam’heinu bi-y’shuatecha, [ve-han’hileinu YHWH eloheinu be-ahavah u-ve-ratzon shabbat kod’shecha, ve-yanu vah yisra’el mekad’shei sh’mecha,] ve-taheir libeinu le-ov’decha be-emet. Ki atah sol’han le-yisra’el u-mo’holan le-shiv’tei yeshurun be-chol dor va-dor, u-mibal’adecha ein lanu mo’heil ve-solei’ah elah atah. Baruch atah YHWH, mo’heil ve-solei’ah la-avonoteinu u-le-avonot amo beit yisra’el, u-ma’avir ash’moteinu be-chol shanah ve-shanah, shochein be-chol ha-aretz, mekadeish [ha-shabbat ve-] yisra’el ve-yom ha-kippurim.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel's divine service always please You.

R’tzi, YHWH eloheinu, be-ameich yisra’el u-vi-t’filatan, ve-hasheivi et ha-avodah li-d’vir m’komayich, u-t’filatam be-ahavah tekab’li ve-ratzon, u-tehi le-ratzon tamid avodat yisra’el ameich.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.

Ve-tehzeaineh einu be-shuveich le-tziyon be-rahamim. B’ruchah at YHWH, ha-mahazirah shechinatah le-tziyon.
The congregation continues by reciting the following paragraph in an undertone while the leader recites next paragraph aloud.

We are grateful to You, for You are eternally our God and God of our ancestors, God of all flesh, our creator, the One who forms creation. We offer blessings and praises to Your great and holy Name for granting us life and sustaining us; so may You continue to do. Gather our dispersed to Your holy spaces, that we may keep Your laws and do Your will and serve You with full hearts. Blessed be the God of praises.

The leader recites:

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

Ha-tov ki lo chalu rahamecha, ve-ha’meraheim ki lo tamu hasadecha, ki me-olam kivinu lach.

For all these things, You are blessed and exalted forever, our Source.

Ve-al kulum yit’barach ve-yit’romam sh’meich m’koreinu tamid le-olam va’ed.
Our Mother, our Source, recall Your compassion and let it conquer Your anger. Bring an end to all pestilence and destruction, hunger and need, captivity and destruction, oppression, plague and disaster, and every kind of danger, evil decrees, and baseless hatred, for us and for all the inhabitants of the world.

Inscribe all the generations of Your covenant for a good life.

All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Our God and God of our ancestors, bless us with the threefold blessing of the Torah as written down by Your servant Moses, which was spoken by Aaron and his descendants, the consecrated priests, as it says:

Eloheinu ve-elohei imoteinu va-avoteinu, bar’cheinu ba-b’rachah ha-m’shuleshet ba-torah ha-k’tuvah al yedei moshe avdecha, ha-amurah mi-pi aharon u-vanav kohanim am kedoshecha, ka-amur:
May God bless you and watch over you.
May the light of God’s face shine upon you with graciousness.
May God show kindness to you and give you peace.

“Peace, peace, to the near and far!” says God.

Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.
As it says: “Through Me shall your days be lengthened and years added to your lives.” Inscribe us for good lives, God of life. From what is written: “All you who hold close to your God—you are truly alive today.”


The Ark is opened.

Today, You strengthen us.

אָמֵן:

חַיִּים תאמְצֵנוּ.

Today, You bless us.

אָמֵן:

חַיִּים תברךְנוּ.

Today, You make us grow.

אָמֵן:

חַיִּים תבָּרְכֵֽנוּ.

Today, You seek goodness for us.

אָמֵן:

חַיִּים מְדוֹרֶשְׁנוּ לְטוֹבָה.

Today, You inscribe us for good life.

אָמֵן:

חַיִּים תכִּתְּבֵֽנוּ לְחַיִּים תּוֹבִים.

Today, You accept our prayers with compassion and love.

אָמֵן:

חַיִּים ברחמֵם וּבְרַצּוֹנִּים אֶת-תפִּלָּתֵֽנוּ וּבְרָצוֹן בְּרַחֲמִים תְּקַבֵּל הַיּוֹמָה.

Today, You hear our cry.

אָמֵן:

חַיִּים תשמֵם שׁוּשָּנָה.

Today, You sustain us by the power of Your justice.

אָמֵן:

חַיִּים ממְנוֹנֵנוּ בְּיָדֶךָ צִדְ ‏ַ‏‏ִּיק רשא.

The Ark is closed.

Hayom te’am’tzeinu.

Amen.

Hayom tevar’cheinu.

Amen.

Hayom tegad’leinu.

Amen.

Hayom tid’resheinu le-tovah.

Amen.

Hayom tich’teveinu le-ḥayim tovim.

Amen.

Hayom tekabeil be-raḥamim u-ve-ratzon et tefilatenu.

Amen.

Hayom tish’ma shav’ateinu.

Amen.

Hayom tit’mcheinu be-yad tzid’kecha.

Amen.
This day, bring us, happy and rejoicing, to the fullness of completion, from what was written by Your prophet Isaiah: “I shall bring them to My holy mountain and cause them to celebrate in the house of My prayer, for My house shall be called a house of prayer for all people.” Let there be justice, blessing, compassion, life, and peace for us, for all Israel, and for all those who dwell in the world, for all time. We bless You, God, Maker of Peace.

Ke-yom ha-zeh tevi’i nu sasot u-s’mei hım be-vin’yan sheleım, min ha-katuv al yad nevi’eich: va-haviotim el har kod’shi ve-simah’tim be-veit tefilati, ki veiti beit tefilah yikarei le-chol ha-amim. U-tz’akah u-v’rachah ve-rahâmim ve-hayim ve-shalom yihiyeh lanu u-le-chol yisra’el u-le-chol yosh’vot teiveil ad ha-olam. B’ruchah at YHWH, osah ha-shalom.
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


Our Mother in heaven, accept the prayers and supplications of Your entire House of Israel. And let us say: Amen.

Tit’kabal tz’lot’hon u-va’ut’hon d’chol beit yisra’el kodam imohon di vi-sh’maya. Ve-im’ru: Amen.

May there be great peace from heaven, and life upon us and all Israel and all the inhabitants of the world. And let us say: Amen.

Yehei sh’lama rava min shemaya ve-hayim aleinu ve-al kol yisra’el ve-al kol yosh’vei teiveil. Veim’ru: Amen.

May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom aleinu, ve-al kol yisra’el, ve-al kol yosh’vot teiveil. Ve-im’ru: Amen.
Minhah — Afternoon service for Yom Kippur

The Ark is opened.

When the Ark would travel forth, Moses would say:

"Arise, God, and Your enemies will scatter," so that those who oppose You may return to Your presence. For Torah comes forth from Zion, the word of God from Jerusalem. Blessed is the One who gave Torah to the people Israel in holiness.

Exalt God with me, and let us praise Her name together.

Yours, God, are greatness, power, beauty, eternity, and splendor, for everything in heaven and earth is Yours. Yours, God, is sovereignty, for You are exalted over all. Praise our God, and worship at His footstool, for God is holy. Praise our God and worship at His holy mountain, for our God is holy.

Lecha YHWH ha-gedulah ve-ha-gevurah ve-ha-tif’eret ve-ha-neitzach ve-ha-hod, ki chol ba-shamayim u-va-aretz,
lecha YHWH ha-mam’lachah ve-ha-mit’nasei le-chol le-rosh.
Rom’mu YHWH eloheinu, ve-hish’taḥavu la-hadom rag’lav, kadosh hu.
Rom’mu YHWH eloheinu, ve-hish’taḥavu le-har kod’sho, ki kadosh YHWH eloheinu.
The Torah scroll is laid on the reading table.

May God’s unity soon be revealed and made manifest to us, and may She be gracious to our remnant of Her people, the House of Israel, with graciousness, goodness, compassion, and favor, and let us say: Amen. Let all declare God’s greatness and give honor to the Torah.

Ve-tigaleh ve-teira’eh ah’dutah eileinu bi-z’man karov, va-tahon p’leitateinu u-f’leitat amah beit yisra’el le-ḥein u-le-ḥesed u-le-raḥamim u-le-ḥatzon, ve-nomar: Amen.
HA-kol havu godel le-eloheinu, u-t’nu chavod la-torah.

Blessed is the One who gave Torah to Her people Israel, in Her holiness.

B’ruchah she-nat’nah torah le-amah yisra’el bi-kedushatah.

All respond:

All you who hold close to your God—you are truly alive today.

Ve-atem had’veikim va-ha-d’veikot ba-YHWH eloheichen, ḥayim kul’chem ha-yom.

**קריאת התורוה**

**Torah reading: Leviticus 19:1-18**

First aliyah

God spoke to Moses, saying: Speak to all the people, the children of Israel, and say to them: You shall be holy, for I, your God, am holy. You shall each revere your mother and father, and keep my Sabbaths; I am God. Do not turn to idols or make for yourself molten images; I am your God.
When you sacrifice a peace-offering to God, sacrifice it so that it may be accepted on your behalf. It shall be eaten on the day you sacrifice it or the next day, and on the third day the remainder shall be burnt in fire. If it should be eaten on the third day, it is offensive; it will not be acceptable. One who eats it shall be guilty of having profaned what is holy to God, and shall be cut off from the people.

When you reap the harvest of your land, you shall not reap the edges of your field, and you shall not gather the gleanings from your harvest. You shall not pick your vineyard entirely bare, or gather its fallen fruit. You shall leave these for the poor and the stranger. I am your God.
Prayer for those who have been called to the Torah

The words in brackets are added on Shabbat.

May the One who blessed our mothers Sarah, Rebecca, Leah, Rachel, and our fathers Abraham Isaac and Jacob, bless ___ for the honor of coming up for an aliyah today, to honor God, the Torah, (the Shabbat), the Day of Judgement and our holy congregation. May the Holy Blessed One guard those who have come up today from all trouble and distress, from all illness and affliction. May God send blessing and good fortune in all the work of their hands, together with all Israel, and let us say: Amen.

As the Torah scroll is raised and tied:

This is the Torah that Moses placed before the generations of Israel—according to the instruction of God, by the hand of Moses.

Blessing before the Haftarah

Blessed are You, our God, Source of life, who chose worthy prophets, and was pleased by their words which were spoken in truth. We bless You, God, who has given Torah to Moses Your servant, and to Israel Your people, and to prophets of truth and justice.
God’s word came to Jonah son of Amittai, saying: “Arise, go to Nineveh, that great city, and prophesy against it, for their wickedness has come before Me.” But Jonah decided to flee to Tarshish, away from God’s presence, so he went down to Joppa, found a ship bound for Tarshish, paid its fare, and embarked upon it to Tarshish, away from God’s presence.

God sent a strong wind over the sea, and caused a strong storm, and the ship started to break apart. The sailors were afraid, and each man called to his god; they threw the ship’s cargo overboard to lighten its burden. However, Jonah had gone down to the hold of the ship, and was sleeping soundly. The captain went down to him and said, “How can you sleep! Get up and call to your god! Maybe that god will be kindly disposed toward us, so that we do not perish.”

The sailors said to one another, “Let us cast lots, so that we may know who brought this catastrophe upon us.” So they cast lots, and the lot fell on Jonah. They said to him, “Tell us, how did you bring this catastrophe upon us? What is your occupation, and where do you come from? What is your country, and what people are you from?” He said to them, “I am a Hebrew; I fear YHWH the God of heaven, who made the sea and the land.” The men were exceedingly afraid, and said to him, “What have you done!” For the men knew that he was fleeing from the presence of God, for he had told them so.

They said to him, “What shall we do to you to make the sea calm for us?” For the sea was growing even stormier. He said to them, “Pick me up and heave me overboard, and the sea will be calm for you. For I know that it is my fault that this great storm is upon you.”
The men rowed hard to bring the ship to land, but they were unable, because the sea was growing even stormier. So they cried to God and said, “Please, God, do not let us perish on account of this man's life, and do not charge us with innocent blood, for You, God, have done as You have wished.” They picked up Jonah, and heaved him overboard, and the sea stood down from its wrath. The men feared God greatly, and offered a sacrifice to God and made vows.

God prepared a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights. And thus Jonah prayed to YHWH his God from the belly of the fish:

“From my affliction I called to God, and God answered me, from the belly of the netherworld I cried, and You heard my voice. For You cast me into the depths in the heart of the seas, and the waters surrounded me; all Your billows and waves have passed over me. I said, 'I am cast out from before Your eyes,’ but I will yet look again on Your holy Temple. The waters engulfed me to my soul, the deep surrounded me, the weeds were wrapped around my head. I descended to the base of mountains, the earth closed her bars upon me forever, but You have brought my life up from the pit, my God. When my soul fainted within me, I remembered God, and my prayer came before You, into Your holy Temple. They who guard lies of nothingness forsake their own mercy, but I will sacrifice to You with a shout of thanksgiving; I will repay what I have vowed. Deliverance belongs to God!”

God commanded the fish, and it spat out Jonah on dry land.
The word of God came to Jonah a second time, saying: “Arise, go to Nineveh, that great city, and prophesy against it the prophecy that I will bid you.” So Jonah rose and went to Nineveh, as God had commanded.

Now Nineveh was an exceedingly large city, three days’ journey across. Jonah went one day’s walk into the city, and prophesied, saying, “Forty days more, and Nineveh shall be overthrown!”

The people of Nineveh believed God, and proclaimed a fast and wore sackcloth, from the greatest even to the least. The news reached the king of Nineveh, who rose from his throne and took off his robe, and he covered himself with sackcloth and sat in ashes. He caused it to be proclaimed throughout Nineveh by decree of the king and his court, saying: “Let neither man nor beast, cattle nor flock, taste anything! Let them not feed or drink water, but let them be covered with sackcloth, man and beast, and let them cry mightily to God! Let everyone turn from their evil ways, and from the violence in their hands. For who knows whether God will turn and repent from God’s fierce wrath, so that we do not perish?”

God saw their deeds, how they turned from their evil ways, and God repented of the evil which God had resolved to do to them, and God refrained from doing it.

But Jonah was deeply displeased and angry. He prayed to God, saying, “Look, God, is this not what I said when I was still in my own country? This is why I fled to Tarshish, for I know that You are a gracious and merciful God, slow to anger and abundant in mercy, and You repent of evil. Therefore now, God, take my life from me, for it is better for me to die than live.” God replied, “Are you that deeply angry?”
Jonah went out of the city and sat to the east of it, where he built a shelter and sat under it in the shade, so that he could see what would become of the city.

God prepared a plant and caused it to grow over Jonah, to cast shade over him and deliver him from his suffering, and Jonah rejoiced greatly over the plant. But when the morning rose the next day, God prepared a worm, which uprooted the plant so that it withered. When the sun rose, God sent a fierce east wind, and the sun beat upon Jonah's head. He fainted, and begged to die, saying, "It is better for me to die than to live." God said to Jonah, "Are you very upset over the plant?" He replied, "I am so upset that I want to die."

God said, "You had pity on the plant, which you did not work for and which you did not grow; it came into existence one night, and it perished in one night. So, should I not have pity on Nineveh, that great city, where more than a hundred twenty thousand people live, who do not know their right hand from their left, and also many animals?"

Micah 7:18-20

Who is a God like You, pardoning sin and passing over transgression for the remnant of God's people? God does not hold onto anger forever, because God delights in mercy. God will again have compassion on us, God will subdue our iniquities. Cast all their sins into the depths of the sea. Show faithfulness to Jacob and lovingkindness to Abraham, as You swore to our ancestors in days of old.
Praised are You, our God, Source of life, Rock of all worlds, righteous throughout all generations, faithful God who speaks and does, who declares and establishes, whose words are truth and justice. You, our God, are faithful, and Your words are faithful, and You do not renege on Your promises, for You, our Sustainer, are a faithful and merciful God. We bless You, a faithful God in all Your words.

Have compassion on Zion, spiritual home to many, and bring hope soon to those whose spirits are humbled. Blessed are You, God, who lets Zion rejoice with all her children.

Gladden us, our God, with the coming of Elijah, Your prophet, and with the days of Your deliverance, may they come speedily to redeem us and let our hearts rejoice. Grant all living things the blessing of complete deliverance, for You have sworn by Your holy Name that our light shall never be extinguished. We bless You, God, Source of deliverance for Your world.

Extol the Name of God, for God’s Name alone is exalted.

God’s glory is upon the earth and heavens; God lifts up the generations of Israel, extolling the people God keeps close.

Halleluyah. Hallelunayah.
A psalm of David. The earth and all its fullness are God’s, the world and those who dwell on it. For God established it upon the waters and set it upon the flowing rivers. Who may ascend the mountain of God, who may go up to God’s sacred Presence? One of clean hands and pure heart, who has not taken God’s Name in vain, nor sworn deceitfully. Such a person will receive God’s blessings, and be saved through righteousness. This is a generation of seekers, seeking God’s presence, Selah. Lift up your heads, O gates; open wide, O ancient doors, that the Spirit of Glory may enter. Who is this Spirit of Glory? God, full of heroic strength, God, the Foundation of Peace. Lift up your heads, O gates; open wide, O ancient doors, that the Spirit of Glory may enter. Who is this Spirit of Glory? God of All Worlds is the Spirit of Glory. Selah.

Le-david miz’mor. La-YHWH ha-aretz u-m’lo’ah, teiveil ve-yosh’vei vah.
Ki hu al yamim yesadah, ve-al neharot yechoneneha.
Mi ya’aleh ve-har YHWH u-mi yamak bi-m’kom kod’sho.
N’ki chapayim u-var leivav, asher lo nasa la-shav naf’shi ve-lo nish’ba le-mir’mah.
Yisa v’rachah me-eit YHWH, u-tzedakah me-elohei yish’o.
Zeh dor dor’shav, mevak’shei fanecha, ya’akov, selah.
Se’u she’arim rashechem, ve-hinas’u pit’hei olam, ve-yavo ru’aḥ ha-kavod.
Mi zeh ru’aḥ ha-kavod, YHWH izuz ve-gibor, YHWH eden ha-shalom.
Se’u she’arim rashechem, u-se’u pit’hei olam, ve-yavo ru’aḥ ha-kavod.
Mi hu zeh ru’aḥ ha-kavod, YHWH olamot hu ru’aḥ ha-kavod, selah.
When the Ark would rest, Moses would say: God, return and dwell among the myriads of Israel. Arise, God, to Your peaceful places, You and Your glorious Ark. Let Your priests be clothed in justice; Your faithful will sing. For the sake of David, Your servant, do not turn away from Your anointed.

For I have given you a good inheritance; do not forsake My Torah. It is a tree of life to those who hold it close, and all who support it are enriched. Its paths are paths of pleasantness, and all its ways are peace. Help us return to You and we will return; renew our days, as You have done of old.

Ki lekach tov natati lachem, torati al ta’azovu.
Eitz ḥayim hi la-maḥazikot bah, ve-tom’cheha me’ushar.
Deracheha dar’chei no’am, ve-chol netivoteha shalom.
Hashiveinu YHWH eilecha ve-nashuvah, ḥadesh yameinu ke-kedem.

The Ark is closed.
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’mayaa.

My God, open my lips, that my mouth may declare Your praise.

YHWH sefatai tif’taḥ u-fi yagid tehilatecha.

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors' deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

חֲסָדִים גּוֹמֵל, עֶלְיוֹן אֵל, וּהַנּוֹרָא הַגִּבּוֹר אָבוֹת חֲסָדֵי וְזוֹכֵר, הַכֹּל וְקוֹנֵה טובים, וְלִבְנוֹתֵיהֶם לִבְנֵיהֶן גְּאֻלָה וּמֵבִיא, וְאִמָּהוֹת.

בַּחַיִּים חֲפֵצָה יוֹצֶרֶת, לְחַיִּים אֱלֹהִים לְמַﬠַנֵךְ, הַחַיִּים בְּסֵפֶר וְכִתְבִֽינוּ.

מַלָּח עֹטוּ פַּוְדֵךְ וּמְחַיָּה, מָתָה בָּרוּךְ מִי מַמְעַר הַחֲמוּרָה מַמְעַר.

בַּמָּלָךְ הַטַּל מְרִי הִנְךָ, מְרִי הִנְךָ בְּרַחֲמִים לְחַיִּים, יְצַוְּרֶֽיהָ זוֹכֶֽרֶת.

מָעוֹרְדוּ הֶבְלֵךְ, חֲזָקִים וְרַאֲפָה, נוֹפְלִים סְמֶךֶת, רַבִּים בְּרַחֲמִים וּמְקַיֶּֽמֶת, אֲסוּרִים וּמַתִירָה, חֲוֹלוֹת בַּﬠֲלַת כָּמוֹךְ מֵי, חוּלָא לִישֵׁנוֹת אֱמוּנָתָה מֵמִיתָה מִי, דומָהּ וּמִי, גְּבוּרוֹת יְשׁוּﬠָה וּמְצַמִיחָה וּמְחַיָּה.

מְחַיָּה לְהַחֲיוֹת אַתְּ וְנֶאֱמָנָה הַמֵּתִים, מְכַלְכֶּֽלֶת וְרוֹפֵאת, נוֹפְלִים סְמֶךֶת, רַבִּים בְּרַחֲמִים וּמְקַיֶּֽמֶת, אֲסוּרִים וּמַתִירָה, חֲוֹלוֹת בַּﬠֲלַת כָּמוֹךְ מֵי, חוּלָא לִישֵׁנוֹת אֱמוּנָתָה מֵמִיתָה מִי, דומָהּ וּמִי, גְּבוּרוֹת יְשׁוּﬠָה וּמְצַמִיחָה וּמְחַיָּה.
You are holy, Your Name is holy; Your holy people praise You every day.

Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation. Halleluyah. Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.
You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Yom Kippur for forgiveness and pardon and atonement for all our wrongdoings, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Atonement. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.
Our God and God of our ancestors, forgive our wrongdoings on this [Shabbat and] Yom Kippur. Wipe away our errors and transgressions that are present before You, from what is said: I, yes, I, am the One who wipes away errors from before Me, and I do not remember your transgressions. And from what is said: I have wiped away your wrongdoings like a mist and dissipated your errors like a cloud; return to Me as I shall redeem you. And from what is said: On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel’s divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.
We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

For all these things, You are blessed and exalted forever, our Source.

Inscribe all the generations of Your covenant for a good life.

All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.
Our God and God of our ancestors, let our prayer come before You, and do not turn away from our supplication. For we are not so arrogant nor so stubborn as to say before You, our God and God of our ancestors, “We are righteous and have done no wrong,” for we and our ancestors have done wrong.

We have been guilty of wrongdoing, we have betrayed, we have stolen, we have spoken slander. We have encouraged transgression, we have emboldened evil, we have been arrogant, we have been violent, we have deceived. We have given harmful counsel, we have lied, we have scoffed, we have rebelled, we have been contemptuous. We have turned away, we have committed iniquity, we have transgressed, we have oppressed, we have been obstinate. We have done evil, we have corrupted, we have been amoral, we have gone astray, we have led others astray.

We have turned away from Your laws and from the goodness of Your mitzvot, and it has availed us nothing. You are Just regarding what happens to us, for You deal in truth, and we have done great harm. What can we possibly say to You, what stories can we recount to You, God who dwells on high? Do You not know all things, secret and revealed?

You know the world’s secrets and all life’s innermost thoughts. You search out the deepest recesses of our bodies, and examine our intentions. Nothing is secret from You, and nothing is hidden from Your sight. So may it be Your will, our God and God of our ancestors, that You forgive all our wrongdoing, pardon all our iniquities, and grant us atonement for all our transgressions.

We have sinned against You by hardening our hearts,
"We have sinned against You by speaking recklessly.
We have sinned against You by sexual immorality,
We have sinned against You by intentional deceit.
We have sinned against You by wrongdoing our neighbors,
We have sinned against You by false intimacy.
We have sinned against You by contempt for parents and teachers,
We have sinned against You by desecrating Your Name.
We have sinned against You by impure speech,
We have sinned against You wittingly and unwittingly.

For all of these, God of forgiveness, forgive us, absolve us, pardon us.

We have sinned against You by falsehood and fraud,
We have sinned against You by ridiculing others.
We have sinned against You by thoughtless consumption,
We have sinned against You by being arrogant.
We have sinned against You by leering and objectifying,
We have sinned against You by unwillingness to change.
We have sinned against You by judging others,
We have sinned against You by selfishness.
We have sinned against You by being obstinate,
by spreading rumors and hearsay.
by baseless hatred,
and by closing off our hearts.

For all of these, God of forgiveness,

correct us, absolve us, pardon us.

Forgive us also for failing to fulfill the positive and negative mitzvot, obligatory
and voluntary, the mitzvot that we know
and the mitzvot that we do not know.

My God, before I was created I was not
worthy, and now that I have been created
it is as if I had not been created. I am dust
during my life, all the more so in my
death. Before You I am a like vessel filled

with shame and humiliation. So may it be
Your will, my God and God of my
ancestors, that I cease doing wrong, and
that You erase away my transgressions in
Your great compassion, but not by
causing me even greater suffering.

ул ה트אה שחתאנו לפניך בקשיות נרה,
ועל ה트אה שחתאנו לפניך בריכלה.
ועל ה트אה שחתאנו לפניך בשנאה חמה,
ועל ה트אה שחתאנו לפניך בתמהו לبدء:

על כל זה, אולא שלחית:
סלח לנו, מחל לנו, מרפתנו:

על מוצת תשע ויעל מצות לא תעש.
בין שיש בה קום תשע, בני שיא בח
כום תשע. א nadzieים לפני ואחרшиеינו
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האמור: הנסתרת ליה אלוהים. ההנלה
לגו לכבנו הגלויות עד עולמה. המושת:
אמר נבריה החזורים נאות:

אלוהים, י“Our ancestors and I are not righteous.

Therefore, we are not entitled to Your favor.

But You, in Your great compassion, have
forgiven us and absolved us.

By all of these, God of forgiveness,

correct us, absolve us, pardon us.

For all that we have done wrong,
by spreading rumors and hearsay.
and by baseless hatred,
and by closing off our hearts.

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causing me even greater suffering.
My God, guard my tongue from harmful speech, and my lips from speaking dishonestly. May my soul be silent to those who want to hurt me; may my soul be like dust to everyone. Open my heart to Your Torah, and my soul will pursue Your mitzvot. When there are those intending to harm me, scatter and ruin their plans. Do so for the sake of Your Name, of Your strength, for the sake of Your holiness, of Your Torah, so that Your loved ones will be rescued. Your strength will save me and answer me. May the words of my mouth and the meditations of my heart be acceptable before You, God, my Rock and my Redeemer. May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.
Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel.

Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors' deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

Inspired by the teachings of our sages and the traditions of those of understanding, I open my mouth in prayer and supplication, to plead before God, full of compassion, who forgives our wrongdoings.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

The Ark is opened.

The Ark is closed.

Melech ozeir u-fokeid u-moshi’a u-magein. Baruch atah YHWH, magein av’raham u-fokeid sarah.
Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

At giborah le-olam, YHWH, mehayah meitim at, rabah lehoshi’a.
Moridah ha-tal.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Mechal’kelet hayim be-ḥesed, mehayah meitot be-raḥamim rabim, somechet nof’lim, verofeit holot, u-matirah asurim, u-mekayemath emunahath li-sheinot afar. Mi chamoch ba’alat gevurot, u-mi domah lach, makor meimitah u-mehayah u-matz’mihah yeshu’ah.

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Mi chamoch eim ha-raḥamim, zocheret yetzureha le-ḥayim be-raḥamim.

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

Ve-ne’emanah at lehaḥayot meitot. B’ruchah at YHWH, mehayah ha-meitim.
We shall revere and sanctify You with the mystical language of holy celestial choirs, as in the vision of Your prophet Isaiah: “Each cries out to the other—"

Na’aritz’cha ve-nak’dish’cha ke-sod si’ah sar’fei kodesh, ha-mak’dishim shim’cha ba-kodesh, ka-katuv al yad nevi’echa: Ve-kara zeh el zeh ve-amar—

Holy, holy, holy, YAH of worlds!
All the earth fills with Your glory.

Kedoshah kedoshah kedoshah, yah olamot, m’lo chol ha-aretz kevodah.

God’s glory fills the world. One heavenly attendant asks another: Where is the place of God’s glory? The other responds—

Kevodah malei olam, meshar’toteha sho’alot zo la-zo, ayei m’kom kevodah, le-umatan baruch yomeiru—

“Blessed is the glory of God from Her place.”

Baruch kevod YHWH mi’komah.

From Her place, she turns in compassion and is merciful to Her people, who sanctify the unity of Her Name evening and morning every day, saying the Shema twice with love:

Mi-m’komah hi tifen be-raḥamim, ve-tahon ha-m’yaḥadim shemah erev va-voker, be-chol yom tamid, pa’amayim be-ahavah shema om’rim:

Listen, Israel: YHWH is our God; YHWH is One.

Shema yisra’el YHWH eloheinu YHWH aḥat.

She is our God, our Mother, our Source, our Redeemer. In Her compassion, She will once again make this known to every living thing:

Hi eloheinu, hi imeinu, hi m’koreinu, hi moshiatenu, ve-hi tash’mi’einu be-raḥameha sheinit le-einei kol ḥai, lihiyt lachen le-elohim:
I am your God.

Ani YHWH eloheichen.

Majesty, our Majesty, our God, how majestic is Your Name in all the land! When God is unified throughout all the earth, on that day God will be One and Her Name One. As we have learned in Your holy writings:

Adirah adirateinu, YHWH ad’neinu, mah adir sh’meich be-chol ha-aretz. Ve-hay’tah YHWH li-y’ḥidah be-chol ha-aretz, ba-yom ha-hu tihiyeh YHWH aḥat u-shemah eḥad.

U-mi-div’rei kod’sheich lamad’nu:

Your Presence will dwell among us forever, your God, Zion, through all generations. Halleluyah, Hallelnaya

Tish’kon YHWH le-olam, elohayich tziyon, le-dor va-dor, halleluyah, hallelnayah.

From generation to generation we will declare Your greatness, and to all eternity we will sanctify Your holiness. Your praise, God, will never cease from our lips, for You are the great and holy Source of life.

Le-dor va-dor nagid god’leich, u-le-neitzah netzaḥim kedushateich nak’dish, ve-shiv’heich eloheinu mi-pinu lo yamush le-olam va’ed, ki eilah m’kor hayim gedolah u-kedoshah at.

We may be seated.

Have compassion towards Your creation and rejoice in it. As You forgive Your people, all who trust in You will declare: Be sanctified, Holy One, together with all Your creation.

ham’li al ma’asayich ve-tis’m’hi be-ma’asayich, ve-yom’ru lach ḥosayich bi-tzad’keich amusayich, tuk’d’shi raḥumah im kol ma’asayich.
Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation.

Halleluyah. Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.

You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.
On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Yom Kippur for forgiveness and pardon and atonement for all our wrongdoings, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Atonement. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.

Selihot

God, where shall I find You—
in Your highest hidden place?
And where shall I not find You—
Your glory fills the world.
I seek Your closeness,
I call to You with all my heart.
But when I go out to meet You,
I find You coming to meet me.
Holy One, sitting on the seat of compassion, 
You act with lovingkindness, forgiving the 
transgressions of Your people, and pardoning 
us one by one, forgiving us again and again. 
You are generous with all beings, body and 
spirit, and do not repay us fully for our harmful 
deeds. God, You taught us to recite the thirteen 
attributes of Your compassion. Remember in 
our favor today the covenant of the thirteen 
utterances, which You revealed to Moses, the 
humble one, so long ago. 

From what is written 
in Your Torah: God descended in a cloud and 
stood with him there, and proclaimed the 
name YHWH—

when God passed before his face and proclaimed:

Va-ya’avor YHWH al panav va-yik’ra:

God, God, compassionate and gracious, 
patient, abounding in kindness and truth, 
assuring love for thousands of generations, 
forgiving iniquity, transgression and 
wrongdoing, and granting full pardon.

YHWH, YHWH, el rahum ve-ḥanun, erech apayim ve-rav ḥesed ve-emet, notzeir ḥesed la-alafim, nosei avon va-fesha ve-ḥata’ah, ve-nakei. 

Forgive our iniquity and our wrongdoing; 
claim us for Your own.

Ve-salaḥ’ta la-avoneinu u-le-hatateinu u-nehal’tanu.

Forgive us, our Father, for we have done 
wrong; pardon us, our Source, for we 
have transgressed, for You are good and 
forgiving, and full of compassion for 
those who call upon You.

S’laḥ lanu avinu ki ḥatanu, meḥal lanu m’koreinu ki fasha’nu, ki atah YHWH tov ve-salah, ve-rav ḥesed le-chol kor’echa.
Recall the covenant You made with our ancestors, from what is written: I will remember My covenant with Jacob, and also I will remember my covenant with Leah and Rachel, and also I will remember the land. And from what is written: I will remember the covenant with their ancestors whom I took out of the land of Egypt before the eyes of all the nations to be a God for them; I am God. Have compassion upon us and do not destroy us, from what is written: For your God is a compassionate God; She will not forsake you, she will not destroy you, and she will not forget the covenant she swore with your ancestors. Let Yourself be found when we seek You, from what is written: You shall seek your God, and You will find Her, if you seek Her with all your heart and all your soul.

Wipe away our wrongdoings like a mist and a cloud, from what is written: I have wiped away your wrongdoings like a mist and dissipated your errors like a cloud; return to Me as I shall redeem you. Sprinkle pure water upon us and purify us, as Your prophet Ezekiel promised: I shall sprinkle pure water upon you and purify you; I shall cleanse you of all your impurities and your idolatries. Forgive our wrongdoings this day and purify us, from what is written: On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified. Bring us to Your holy mountain and gladden us in the house of Your prayer, from what is written: I shall bring you to My holy mountain and gladden you in the house of My prayer, for My house shall be called a house of prayer for all nations.
Shema Koleinu — Hear our voice

Hear our voice, our God, have compassion and mercy for us. Accept our prayer with compassion and kindness.

Sh’ma koleinu YHWH eloheinu, ḫus ve-raḥeim aleinu, ve-kabeil be-raḥamim u-ve-ratzon et tefilateinu.

Help us return to You and we will return; renew our days, as You have done of old.

Hashivinu YHWH eilayich ve-nashuvah, ḥad’shi yameinu ke-kedem.

Do not cast us away from Your Presence; do not take Your holy spirit from us.

Al tash’licheinu mi-l’fanecha, ve-ru’ah kod’shecha al tikah mimenu.

Do not cast us away in old age; when our strength fails us do not leave us.

Al tash’lichinu le-eit zik’nah, ki-ch’lot koḥeinu al ta’az’vinu.

Do not abandon us, God; do not distance Yourself from us.

Al ta’az’veinu, YHWH eloheinu, al tir’ḥak mimenu.

Show us a sign of Your favor; let those against us be ashamed. You are our help and comfort.

Asi imanu ot le-tovah ve-yir’u son’einu ve-yeivoshu, ki at YHWH azar’tinu ve-niḥam’tinu.

Hear our voice, Compassionate One, and consider our inmost thoughts.

Amareinu ha-azini raḥam’eima, bini hagiginu.

May the words of our mouths and the meditations of our hearts be acceptable to You, God, our Rock and Redeemer.

Yihiyu le-ratzon im’rei finu ve-heg’yon libeinu lefanecha, YHWH tzureinu ve-go’aleinu.

God, for You we wait. Please, God, answer us.

Ki lach YHWH hoḥal’nu, at ta’ani, YHWH eloheinu.

The Ark is closed.
Our God and God of our ancestors, do not abandon us. Do not forsake us, nor shame us, and do not break Your covenant with us. Bring us close to Your Torah, teach us Your mitzvot, show us Your ways. May our hearts turn in awe toward You. Renew Your covenant in our hearts that we may love You, that we will truly return to You with a full, whole heart. For the sake of Your great Name, forgive our wrongdoings; as the Psalmist wrote, "For Your sake, God, pardon my wrongdoing, though it is great."


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

Eloheinu ve-elohei avoteinu ve-imoteinu, s'laḥ lanu, m'ḥal lanu, kaper lanu.

For we are Your people, and You are our God; we are Your children, and You are our Parent.

We are Your worshippers, and You are our Foundation; we are Your congregation, and You are our Portion.

We are Your heritage, and You are our Destiny; we are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Keeper; we are Your creation, and You are our Creator.

We are Your faithful friend, and You are our Beloved; we are Your treasure, and You are the One we hold close.

We are Your people, and You are our Source; we are Your bespoken, and You speak us into being.

Ki anu ameich ve-at eloheinu, anu v'notayich ve-at imeinu.
Anu avadecha ve-atah ad'neinu, anu kehalecha ve-ata ḥel'keinu.
Anu nahalateich ve-at goralateinu, anu tzoneich ve-at ro'ateinu.
Anu charmecha ve-atah not'reinu, anu f'ulatecha ve-atah yotz'reinu.
Anu ra'yateich ve-at dodateinu, anu segulateich ve-at k'rovateinu.
Anu amecha ve-atah m'koreinu, anu ma'amirecha ve-atah ma'amireinu.
Who are we?

We are complex beautiful beings created in the Divine Image. We are one of God’s partners in this evolving world of mystery, revelation and holiness. We are people whose goodness and compassion help sustain the world.

We are arrogant at times, and we also have the capacity to be gracious and compassionate. God, help us be more gracious and compassionate!

We are obstinate at times, and we also have the capacity to be patient. God, help us cultivate patience!

We have done great wrong, and we also have the capacity to be full of compassion. God, help us access our deep wells of compassion!

Our days are a passing shadow, a mere part of Your eternity, You whose years are without end. Help us be open to the meaning and beauty in our finite lives.

Vidui — Confessional

Our God and God of our ancestors, let our prayer come before You, and do not turn away from our supplication. For we are not so arrogant nor so stubborn as to say before You, our God and God of our ancestors, “We are righteous and have done no wrong,” for we and our ancestors have done wrong.
We have turned away from Your laws and from the goodness of Your mitzvot, and it has availed us nothing. You are Just regarding what happens to us, for You deal in truth, and we have done great harm.

Sar’nu mi-mitz’votayich u-mi-mish’patayich ha-tovim, ve-lo shavah lanu.
Ve-at tzadeket al kol ha-ba aleinu, ki emet asit va-anaḥ’nu hir’sha’nu.
Because we have done evil and been harmful, we have not achieved liberation. Grant our hearts the power to leave the path of wrongdoing, so that we may achieve liberation soon. As Your prophet Isaiah said: “Let evildoers leave their path, and the unrighteous their harmful thoughts; let them return to God, who will have compassion, whose forgiveness is great.”

Our God and our God of our ancestors, forgive and pardon all our transgressions on this [Shabbat and] Yom Kippur. Wipe away and cast aside our wrongdoings and transgressions from Your sight, and help incline us to holier service. Renew our will to return to You, to dedicate ourselves to keep Your mitzvot. Open our hearts to love and be in awe of You. As it is written in Your Torah: “God will open your hearts and your children’s hearts to love your God with all your heart and all your soul, so that you may live.”

You know the world’s secrets and all life’s innermost thoughts. You search out the deepest recesses of our bodies, and examine our intentions. Nothing is secret from You, and nothing is hidden from Your sight. So may it be Your will, God, to forgive all our wrongdoings, pardon all our iniquities, and grant us atonement for all our transgressions.
We have sinned against You willingly and unwillingly,
And we have sinned against You by thoughtlessness.
We have sinned against You publicly and in secret,
And we have sinned against You by using words as weapons.
We have sinned against You by following our hearts’ lusts,
And we have sinned against You by insincere confession.
We have sinned against You by being insolent and uncaring,
And we have sinned against You by being violent.
We have sinned against You by uncareful speech,
And we have sinned against You by intending to do evil.
For all of these, God of forgiveness, forgive us, absolve us, pardon us.

Ve-al kulam, elo’ah selihot, silhi lanu, mahali lanu, kap’ri lanu.

We have sinned against You by depending on bribery,
And we have sinned against You by speaking slander and gossip.
We have sinned against You by immorality in business,
And we have sinned against You by being usurious.
We have sinned against You by idle speech,
And we have sinned against You by haughtiness.

We have sinned against You by depending on bribery,
And we have sinned against You by speaking slander and gossip.
We have sinned against You by immorality in business,
And we have sinned against You by being usurious.
We have sinned against You by idle speech,
And we have sinned against You by haughtiness.
We have sinned against You by rejecting responsibility,
And we have sinned against You by plotting against others.
We have sinned against You by being irreverent,
And we have sinned against You by rushing to do evil.
We have sinned against You by making false promises,
And we have sinned against You by breaching trust.

For all of these, God of forgiveness, forgive us, absolve us, pardon us.
Ve-al kulam, elo'ah seliḥot, sil’hi lanu, maḥali lanu, kap’ri lanu.

You are compassionate, welcoming those who turn back. You have made repentance possible from the beginning, and because of repentance, we can look hopefully towards You.
Ve-at rahumah mekabelet shavim, ve-al ha-t’shuvah me-rosh hiv’tah’tinu, ve-al ha-t’shuvah einenei m’yaḥalot lach.

Our God and God of our ancestors, forgive our wrongdoings on this [Shabbat and] Yom Kippur. Wipe away our errors and transgressions that are present before You, from what is said: I, yes, I, am the One who wipes away errors from before Me, and I do not remember your transgressions. And from what is said: I have wiped away your wrongdoings like a mist and dissipated your errors like a cloud; return to Me as I shall redeem you. And from what is said: On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified.

Ve-al kulam, elo’ah seliḥot, sil’hi lanu, maḥali lanu, kap’ri lanu.
Our God and God of our ancestors, [desire our rest,] make us holy through Your *mitzvot* and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God, who pardons and forgives our wrongdoings and those of all Israel, absolving our guilty deeds year after year. Spirit who permeates all the earth, You make holy Shabbat and Israel and Yom Kippur.

Our God and God of our ancestors, [desire our rest,] make us holy through Your *mitzvot* and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God, who pardons and forgives our wrongdoings and those of all Israel, absolving our guilty deeds year after year. Spirit who permeates all the earth, You make holy Shabbat and Israel and Yom Kippur.

Eloheinu ve-elohei avoteinu ve-imoteinu, [retzei vi-m’nuaheineinu,] kad’sheinu be-mitz’vatecha, ve-tein ḥeileinu be-toratecha, sab’einu mi-tuvecha, ve-sam’heinu bi-y’shuatecha, [ve-han’хиileinu YHWH eloheinu be-ahavah u-ve-ratzon shabbat kod’shecha, ve-yanu vah yisra’el mekadoshe sh’mecha,] ve-taheir libeinu le-ov’decha be-emet. Ki atah sol’ḥan le-yisra’el u-moholan le-shiv’tei yeshurun be-chol dor va-dor, u-mibal’adecha ein lanu moheil ve-solei’ah ela atah. Baruch atah YHWH, moheil ve-solei’ah la-avonoteinu u-le-avonot amo beit yisra’el, u-ma’avir ash’moteinu be-chol shanah ve-shanah, shochin be-chol ha-aretz, mekadeish [ha-shabbat ve-] yisra’el ve-yom ha-kippurim.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel’s divine service always please You.

R’tzi, YHWH eloheinu, be-ameich yisra’el u-vi-t’filatan, ve-hasheivi et ha-avodah li-d’vir m’komayich, u-t’filatam be-ahavah tekab’li ve-ratzon, u-tehi le-ratzon tamid avodat yisra’el ameich.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.

Ve-tehezeinah einueinu be-shuvech le-tziyon be-raḥamim. B'ruchah at YHWH, ha-maḥazarah shechinatah le-tziyon.
The congregation continues by reciting the following paragraph in an undertone while the leader recites next paragraph aloud.

We are grateful to You, for You are eternally our God and God of our ancestors, God of all flesh, our creator, the One who forms creation. We offer blessings and praises to Your great and holy Name for granting us life and sustaining us; so may You continue to do. Gather our dispersed to Your holy spaces, that we may keep Your laws and do Your will and serve You with full hearts. Blessed be the God of praises.

The leader recites:

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

Ha-tov ki lo chalu raḥamecha, ve-ha’meraḥeim ki lo tamu ḥasadecha, ki me-olam kivinu lach.

For all these things, You are blessed and exalted forever, our Source.

Ve-al kulum yit’barach ve-yit’romam sh’meich m’koreinu tamid le-olam va’ed.
Our Mother, our Source, recall Your compassion and let it conquer Your anger. Bring an end to all pestilence and destruction, hunger and need, captivity and destruction, oppression, plague and disaster, and every kind of danger, evil decrees, and baseless hatred, for us and for all the inhabitants of the world.

Inscribe all the generations of Your covenant for a good life.

Our God and God of our ancestors, bless us with the threefold blessing of the Torah as written down by Your servant Moses, which was spoken by Aaron and his descendants, the consecrated priests, as it says:

ברכות קהנים
The Priestly benediction

Eloheinu ve-elohei imoteinu va-avoteinu, bar’cheinu ba-b’rachah ha-m’shuleshet ba-torah ha-k’tuvah al yedei moshe av’decha, ha-amurah mi-pi aharon u-vanan kohanim am kedoshecha, ka-amur:

All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Ve-chol ha-ḥayim yoduch selah, u-tehalelu et sh’meich be-emet, ha-eilah yeshu’ateinu ve-ez’rateinu selah. B’ruchah at YHWH, ha-tov sh’meich ve-lach na’eh lehodot.
May God bless you and watch over you.
May the light of God’s face shine upon you with graciousness.
May God show kindness to you and give you peace.

Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and inscribed before You, together with all Your people Israel, for a good life and for peace.

Baruch atah YHWH, oseh ha-shalom.
Avinu Malkeinu, Imeinu Malkateinu

This piyyut is omitted on Shabbat, when we continue on page 374. The Ark is opened.

Imeinu Malkateinu — our Mother, our Queen!

Avinu Malkeinu — our Father, our King!

We have gone astray from before You.

Act for us for Your Name’s sake.

Renew us for a good year.

Annul all harsh decrees against us.

Annull all thoughts of baseless hatred.

Frustrate the schemes of our foes.

Rid us of tyranny and oppression.

Rid Your world of plague, sword, hunger and starvation, captivity, wrongdoings, and destruction.

Forgive and pardon all our wrongdoings.

Clear us of transgression and absolve us of wrongdoing before Your eyes.

Help us to return to You fully.

Send complete healing to the sick.

Remember us with favor.

Inscribe us in the Book of Good Life.

Inscribe us in the Book of Redemption and Deliverance.

Inscribe us in the Book of Prosperity.

Inscribe us in the Book of Worthiness.

Inscribe us in the Book of Good Life.

Inscribe us in the Book of Redemption and Deliverance.

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Inscribe us in the Book of Good Life.

Inscribe us in the Book of Redemption and Deliverance.

Inscribe us in the Book of Prosperity.

Inscribe us in the Book of Worthiness.
Inscribe us in the Book of Forgiveness and Pardon.

May our deliverance be near.

Raise up Your people Israel.

Hear our voice; show us mercy and compassion.

Accept our prayer with favor and compassion.

Please do not turn us away empty-handed.

Remember that we are only dust.

Have compassion for us and for our children.

Act for those who were slaughtered for proclaiming Your holy Oneness.

Act for those who went through fire and water to sanctify You.

Act for Your sake if not for ours.

Answer us though we have no deeds to plead our cause;
be with us in justice and lovingkindness, and deliver us.

Avinu mal’keinu/m’koreinu, ḥoneinu va-aneinu, ki ein banu ma’asim, asei imanu tzedakah va-ḥesed ve-hoshi’einu.
Imeinu mal’kateinu/m’koreinu, ḥoninu va-aninu, ki ein banu ma’asim, asi imanu tzedakah va-ḥesed ve-hoshi’inu.

The Ark is closed.
Exalted and sanctified is God's greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.

May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.


May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom aleinu, ve-al kol yisra’el, ve-al kol yosh’vot teiveil. Ve-im’ru: Amen.
A song of David.
Blessed is the person whose wrongdoing is pardoned, whose transgression is forgiven.
Blessed is the person whom God has cleared, whose spirit is free of hidden wrongs.
When I kept my offense secret, I wasted away; I cried out in torment all day long.
Day and night Your hand lay heavy upon me;
I was ravaged as by summer heat.
I decided to confess to You,
I openly admitted my guilt.
Then You forgave my transgression, the error of my way, Selah.
Let the devoted know You and pray to find the place where floods of trouble will not reach them.
You are my shelter, protecting me from trouble.
You surround me with songs of deliverance, Selah.
You give people counsel and light, constantly watching over them.
Many torments come upon those who do evil; trust in God, and feel lovingkindness surround you.
Rejoice in God, you who do justice, rejoice and sing with gladness.
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed;
May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.

May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.
My God, open my lips, that my mouth may declare Your praise.

YHWH sefatai tíf’tah u-fi yagid tehilatecha.

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors’ deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.
You are holy, Your Name is holy; Your holy people praise You every day.

Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation. Halleluyah. Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.
You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.

On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Yom Kippur for forgiveness and pardon and atonement for all our wrongdoings, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Atonement. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.
Our God and God of our ancestors, forgive our wrongdoings on this [Shabbat and] Yom Kippur. Wipe away our errors and transgressions that are present before You, from what is said: I, yes, I, am the One who wipes away errors from before Me, and I do not remember your transgressions. And from what is said: I have wiped away your wrongdoings like a mist and dissipated your errors like a cloud; return to Me as I shall redeem you. And from what is said: On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified.

Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your goodness, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. You forgive Israel and pardon Your honorable ones in every generation, and we have no Forgiver or Pardoner but You. Blessed are You, God, who pardons and forgives our wrongdoing and those of all Israel, absolving our guilty deeds year after year. Spirit who permeates all the earth, You make holy [Shabbat and] Israel and Yom Kippur.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel’s divine service always please You.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.
We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation.

In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

For all these things, You are blessed and exalted forever, our Source.

Seal all the generations of Your covenant for a good life.

All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Grant peace, goodness, and blessing, life, favor, kindness, and compassion upon the world, upon us, and upon all Your people Israel. Bless us, our Father, all together, with the light of Your countenance, for with that light You gave us the Torah of life and the love of kindness, and righteousness, blessing, compassion, life, and peace. For it is good in Your eyes to bless us and to bless all Your people Israel at all times, at every moment, with Your peace.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and sealed before You, together with all Your people Israel, for a good life and for peace.

We bless You, God, Maker of Peace.
Our God and God of our ancestors, let our prayer come before You, and do not turn away from our supplication. For we are not so arrogant nor so stubborn as to say before You, our God and God of our ancestors, “We are righteous and have done no wrong,” for we and our ancestors have done wrong.

We have been guilty of wrongdoing, we have betrayed, we have stolen, we have spoken slander. We have encouraged transgression, we have emboldened evil, we have been arrogant, we have been violent, we have deceived. We have given harmful counsel, we have lied, we have scoffed, we have rebelled, we have been contemptuous. We have turned away, we have committed iniquity, we have transgressed, we have oppressed, we have been obstinate. We have done evil, we have corrupted, we have been amoral, we have gone astray, we have led others astray.

We have turned away from Your laws and from the goodness of Your mitzvot, and it has availed us nothing. You are Just regarding what happens to us, for You deal in truth, and we have done great harm. What can we possibly say to You, what stories can we recount to You, God who dwells on high? Do You not know all things, secret and revealed?

You extend a hand to those who transgress; Your hand is always ready to accept those who return to You. Our God, You taught us to confess our transgressions to You, so that we cease using our hands for oppression. Accept us fully when we return to You, even though the sacrifices and offerings that would have been required of us in Temple times are innumerable. You know that our end is dust and decay, which is why You forgive us many times over.
What are we? What is our life, what is our kindness, our justice, our deliverance, our strength, our power? What can we say to You, our God and God of our ancestors? For all the powerful are as nothing before You, and the people of renown are as if they had never existed, the wise are as if they had no knowledge, and those with greatest understanding are without intelligence, for most of their deeds are worthless, and the days of their lives pass like a breath before You. Humans are no greater than the other animals. All is fleeting.

Yet from the beginning, You distinguished human beings, acknowledging us that we may stand before You. Who can tell You what to do? Does our innocence make a difference to You? Yet, You lovingly gave us [this Shabbat and] this Yom Kippur, bringing an end to our wrongdoings with forgiveness, so that we cease using our hands to oppress, and return to You, to perform Your laws wholeheartedly.

God of forgiveness, You are gracious and compassionate, patient, full of love and kindness and truth. You make the world a better place in countless ways, desiring the repentance of those who do great harm, not their death. As it says: “Say to them: By My life, proclaims God, I do not desire the death of the evildoer, but that they turn from their ways, so that they live! Turn back, turn back from your evil ways—why should you die, House of Israel?” And it says: “Do I truly desire the death of the evildoer? proclaims God. It is their return from their ways, that they shall live!” And it says: “I do not desire anyone’s death, proclaims God, but that they return, and live!” For You are the One who forgives Israel and pardons Your honorable ones in every generation, and we have no Forgiver or Pardoner but You.
My God, before I was created I was not worthy, and now that I have been created it is as if I had not been created. I am dust during my life, all the more so in my death. Before You I am a like vessel filled with shame and humiliation. So may it be Your will, my God and God of my ancestors, that I cease doing wrong, and that You erase away my transgressions in Your great compassion, but not by causing me even greater suffering.

My God, guard my tongue from harmful speech, and my lips from speaking dishonestly. May my soul be silent to those who want to hurt me; may my soul be like dust to everyone. Open my heart to Your Torah, and my soul will pursue Your mitzvot. When there are those intending to harm me, scatter and ruin their plans. Do so for the sake of Your Name, of Your strength, for the sake of Your holiness, of Your Torah, so that Your loved ones will be rescued. Your strength will save me and answer me. May the words of my mouth and the meditations of my heart be acceptable before You, God, my Rock and my Redeemer. May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.
El Nora Alilah
— Awe-inspiring Creator

El nora alilah,
el nora alilah,
ham’tzei lanu mehilah,
bi-sh’at ha-ne’ilah.

Metei mis’par keruim,
lecha ayin nos’im,
ve-m’saldim, be-hilah,
bi-sh’at ha-ne’ilah.

Shof’chot lach naf’shan,
m’hi fish’an ve-cha-hashan,
ham’tzi’in mehilah,
bi-sh’at ha-ne’ilah.

Heyi lahen le-sit’rah,
ve-ḥal’tzein mi-m’eirah,
ve-ḥot’mein le-hod u-le-gilah,
bi-sh’at ha-ne’ilah.

Ḥon otam ve-raḥeim,
ve-chol loḥeitz ve-loḥeim,
asei va-heim pelilah,
bi-sh’at ha-ne’ilah.

Z’chor tzid’kat horeihem,
ve-ḥadeish et yemeihem,
ke-kedem u-teḥilah,
bi-sh’at ha-ne’ilah.

K’ra na sh’nat ratzon,
ve-hasheiv sh’eirit ha-tzon,
le-oholivah ve-oholah,
bi-sh’at ha-ne’ilah.

Tiz’ku le-shanim rabot,
ha-banim ve-habanot,
be-ditzah u-ve-tzoholah,
bi-sh’at ha-ne’ilah.

Mir’yam ha-nevi’ah,
na’omi ve-eiliyah,
bas’ru na ha-ge’ulah,
bi-sh’at ha-ne’ilah.
Awe-inspiring Creator, God, awe-inspiring Creator, God, find forgiveness for us at this hour of Ne’ilah.

We who are called “few in number” raise our eyes towards You, and pray to You with trembling at this hour of Ne’ilah.

As we pour out our souls to You, wipe away our wrongdoings and our denials, and find forgiveness for us at this hour of Ne’ilah.

Be our shelter, and protect us from harm, and seal our fate for splendor and joy, at this hour of Ne’ilah.

Have compassion on us, and all of us engaged in oppressive conflicts; help us bring justice, at this hour of Ne’ilah.

Remember our ancestors’ righteousness, and renew our lives as You have done since the beginning of time, at this hour of Ne’ilah.

May this be a year of fulfillment; restore the remnant of Your flock to their former glory, at this hour of Ne’ilah.

May all of Your children merit many years of joy and celebration, at this hour of Ne’ilah.

Miriam the prophet, Naomi and Elijah— may they bring tidings of remption at this hour of Ne’ilah.
Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel.

Great, powerful, awe-inspiring God Most High, You act with lovingkindness to all of Your creation. You remember our ancestors' deeds of kindness, and with love You will bring redemption to their descendants, for the sake of who You are.

Inspired by the teachings of our sages and the traditions of those of understanding, I open my mouth in prayer and supplication, to plead before God, full of compassion, who forgives our wrongdoings.

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

You are a Sovereign who helps and redeems and protects. We bless You, God, who shields Abraham and remembers Sarah.

Melech ozeir u-fokeid u-moshia’u u-magein. Baruch atah YHWH, magein avraham u-fokeid sarah.
Your strength is boundless, God. You give life to the dead; immense is Your saving power.

You cause the dew to fall.

At giborah le-olam, YHWH, mehayah meitim at, rabah lehoshi’a. Moridah ha-tal.

You lovingly sustain life, and with great compassion restore life to the dead. You support the fallen, heal the sick, and are the liberating power for the captive. You keep faith with those who sleep in the dust. Whose power compares with Yours, and who is like You, Source of death and life, who causes redemption to flourish?

Who resembles You, compassionate Mother, who compassionately remembers Her creation for life?

Faithful are You in renewing life. Praised are You, Holy One, who restores life to the dead.

Your Presence will dwell among us forever, your God, Zion, through all generations. Halleluyah Hallelnayah.

God, we beseech You…

Tish’kon YHWH le-olam, elohayich tziyon, le-dor va-dor, hallelnayah hallelnayah.

Ve-at kedoshah, yoshevet tehilot yisra’el.

Eilah na…
Our *Kedushah* ascends to You, for You are our God, a wellspring of compassion and forgiveness.

> מכון לוֹת טעםָה קדשה, כי אַתְּ אֱלֹהֵֽינוּ בָּאְרָה רָחֲמִים וְסְלִיחָה:
> אַתְּ כִּי קְדֻשָּׁה תַּﬠֲלֶה לָךְ וּבְכֵן וְסְלִיחָה׃
> רַחֲמִים בְּאֵיר אֱלֹהֵֽינוּ.

U-ve-chein lach ta’aleh kedushah, ki at eloheinu be’eir rahamim u-seliyah.

Hear us, we pray,
and forgive us today,
for the day is passing;
we praise You,
astonishing and awe-inspiring Holy One.

Open for us
the gates of justice,
and we will enter,
gratefully praising You.
We are urgently knocking at Your door,
compassionate, gracious One;
please do not turn us away
do not leave us empty before You.

Open for us and for all Israel our people, wherever they may be—
Gates of light, Sha’arei orah,
Gates of blessing, sha’arei v’rachah,
Gates of joy, sha’arei gilah,
Gates of gladness, sha’arei ditzah,
Gates of splendor, sha’arei hod ve-hadar,
Gates of good counsel, sha’arei va’ad tov,
Gates of merit, sha’arei zechuyot,
Gates of joyfulness, sha’arei ḥed’vah,
Gates of blessing, sha’arei ḥodah,
Gates of gladness, sha’arei čovah,
Gates of pureness, sha’arei tohorah,
Gates of deliverance, sha’arei yeshu’ah,
Gates of atonement, sha’arei chaparah,
Gates of a good heart, sha’arei leiv tov,
Gates of pardon, sha’arei meḥilah,
Gates of comfort, sha’arei neḥamah,
Gates of forgiveness, sha’arei s’liḥah,
Gates of help, sha’arei ezrah,
Gates of livelihood, sha’arei farnasah tovah,
Gates of righteousness, sha’arei tzedakah,
Gates of uprightness, sha’arei komemiyut,
Gates of complete healing, sha’arei refu’ah sh’leimah,
Gates of peace, sha’arei shalom,
Gates of repentance, sha’arei teshuvah.

And seal us in the Book of Life for blessing and holiness, for You are holy and Your Name is holy. Let us enter Your gates in holiness.

Ve-hot’minu be-seifer ha-ḥayim li-v’rachah ve-li-k’dushah, ki at kadosh u-sh’mey echad ve-kadosh vi-shemah:

וְהָדַר הַחֲיִּים בְּסֵפר הַקְדוֹשָׁה וְלָקְדֻשָּׁה, כִּי אַתָּה בְּקֶדֶשׁ וּבְקֶדֶשׁ וְשֵׁם אַתָּה.

391
Kedushah

Through the People Israel may You be revered and sanctified, with the mystical language of holy celestial choirs, as in the vision of Your prophet Isaiah: “Each cries out to the other—”

U-va-hem to’oratz ve-tuk’dash, ke-sod si’aḥ sar’fei kodesh, ha-mak’dishim shim’cha ba-kodesh, ka-katuv al yad nevi’echa: Ve-kara zeh el zeh ve-amar

Holy, holy, holy, YAH of worlds!
All the earth fills with Your glory.

God’s glory fills the world. One heavenly attendant asks another: Where is the place of God’s glory? The other responds—

Kevodah malei olam, meshar’toteha sho’alot zo la-zo, ayei m’kom kevodah, le-umatan baruch yomeiru—

“Blessed is the glory of God from Her place.”

Baruch kevod YHWH mi-m’komah.

From Her place, she turns in compassion and is merciful to Her people, who sanctify the unity of Her Name evening and morning every day, saying the Shema twice with love:

Mi-m’komah hi tifen be-raḥamim, ve-taḥon am ha-m’yaḥadim shemah erev va-voker, be-chol yom tamid, pa’amayim be-ahavah shema om’rim:

Listen, Israel: YHWH is our God; YHWH is One.

She is our God, our Mother, our Source, our Redeemer. In Her compassion, She will once again make this known to every living thing:

Hi eloheinu, hi imeinu, hi m’koreinu, hi moshiateinu, ve-hi tash’mi’einu be-raḥameha sheinit le-einei kol ḥai, lihiyot lachen le-elohim:
I am your God.  

Ani YHWH eloheichen.

Majesty, our Majesty, our God, how majestic is Your Name in all the land! When God is unified throughout all the earth, on that day God will be One and Her Name One. As we have learned in Your holy writings:

Adirah adirateinu, YHWH ad’neinu, mah adir sh’meich be-chol ha-aretz. Ve-hay’tah YHWH li-y’ḥidah be-chol ha-aretz, ba-yom ha-hu tihiyeh YHWH aḥat u-shemah eḥad. U-mi-div’rei kod’sheich lamad’nu:

Your Presence will dwell among us forever, your God, Zion, through all generations.  

Halleluyah, Hallelnaya

Tish’kon YHWH le-olam, elohayich tziyon, le-dor va-dor, halleluyah, hallelnayah.

From generation to generation we will declare Your greatness, and to all eternity we will sanctify Your holiness. Your praise, God, will never cease from our lips, for You are the great and holy Source of life.

Le-dor va-dor nagid god’leich, u-le-neitzah netzaḥim kedushateich nak’dish, ve-shiv’heich eloheinu mi-pinu lo yamush le-olam va’ed, ki eilah m’kor hayim gedolah u-kedoshah at.

Have compassion towards Your creation and rejoice in it. As You forgive Your people, all who trust in You will declare: Be sanctified, Holy One, together with all Your creation.

ḥam’li al ma’asayich ve-tis’m’hi be-ma’asayich, ve-yom’ru lach ḥosayich bi-tzad’keich amusayich, tuk’d’shi raḥumah im kol ma’asayich.
Therefore, our God, let all Your creatures sense Your awe-inspiring power; let all that You have fashioned stand in reverence and trembling. All Your creation will be in awe of You and will worship You. Let all unite wholeheartedly to carry out Your desires. For we know, God, that Your power and Your Name are awe-inspiring, permeating all of creation.

Therefore, God, grant honor to Your people, joyful song to those who revere You, hope to those who seek You, and confidence to those who yearn for You, joy to Your land and gladness to Your city. Keep the light of hope burning in us, Your people, for the age of redemption to come speedily, in our time.

Then those who stand up for justice will be full of awe and joy, and those who do good deeds will rejoice. Those full of kindness will celebrate with song, and all evil will vanish like smoke, when You remove the tyranny of arrogance from the earth.

You are present within all Your creation, in the mountain of Zion, indwelling Presence of Your glory, and in Jerusalem, Your holy city. As we have learned from Your holy words: God shall dwell forever, your God, O Zion, from generation to generation.

Halleluyah. Hallelnayah.

You are holy and awe-inspiring, and there is no God but You, from what is written: “God of All Worlds is uplifted through justice; the holy God is sanctified through righteous deeds.” Blessed are You, God, holy Sovereign.

You have chosen us with all the nations. You have loved us and wanted us, and You have exalted us with all peoples. You have made us holy through Your mitzvot, and drawn us to Your worship, and linked us with Your great and holy Name.
On Shabbat, the words in brackets are added.

Our God, You have lovingly given us this [Shabbat day for holiness and rest, and this] Yom Kippur for forgiveness and pardon and atonement for all our wrongdoings, [lovingly,] a sacred occurrence, a reminder of the exodus from Egypt.

Our God and God of our ancestors, look at our lives, our memories and reckonings, and remember them for us; may You be pleased by them. And remember our ancestors, and the redemptive age to come, and Jerusalem Your holy city, and all Israel. Act for survival and goodness, for grace, lovingkindness, and compassion, for life and peace, on this Day of Atonement. Bless us with all that is good. Save us this day for a good life. With Your redeeming and nurturing word, be kind and generous. Act tenderly on our behalf, and save us in all our trials. Truly, our eyes turn toward You, as we place our hope in You, for You are gracious and compassionate.

סליוט
Selihot — Prayers of forgiveness

Open the gates for us, Pit’hi lanu sha’ar,
at this time of closing, be-eit ne’ilat sha’ar,
for the day has gone by. ki fanah yom.
The day comes to its end, Ha-yom yif’neh,
The sun is setting; ha-shemesh yavo ve-yif’neh,
let us enter Your gates. navo’ah she’arayich.
Please, O God, Ana eilah na,
turn to us, forgive us, se’i na, sil’hi na,
pardon us, be gracious to us, maḥali na, ḥam’li na,
be merciful and atone for us, rahmi na, kap’ri na,
conquer iniquity and wrongdoing. kiv’shi ḥeyt ve-avon.
God, You are patient, for Your care is mercy, and You have shown us the path of repentance. Remember the greatness of Your graciousness and kindness today and every day for the children of Your beloved. Turn to us in mercy, for You are the Source of mercy. We come before You in supplication and prayer, just as You taught Moses long ago. Turn away from Your wrath, as it is written in Your Torah, that we may shelter and linger in the shadow of Your wings, as on the day when You descended before Moses in a cloud. Ignore our transgression and forgive our guilt, as on the day when You stood with him there. Give ear to our cry and listen to us, as on the day when You pronounced aloud Your name “YHWH”—


▷ when God passed before his face and proclaimed:

 يبدو לך עלי פנים וקרא: באל, ארץ אפורים אתה, ובשל הרחמים
נקראת, الوقות תשובה הורתה. דלית
רחמים והסדים תשף חום välכלוים
לורר דבריך. חפ א入りו ברחמיך, ע
אתה יהו מקר הרחמים. בחרון
ונחלה פไหน נכסם, חורעתת צענו
מקדם. מחוזך אף שובי, כמכ
בחרותך מתו, באזל בפפך דעסה
נדחלה, בים מקדידת, וב녉
على פנים ותרצחה אשמ, כים ויתיב
עמו שמי. חצויים שועתנה וتلكשיב כוֹנָה
מאמר, כים ופייך בשמ יי.

▷ Va-ya’avor YHWH al panav va-yik’ra:

God, God, compassionate and gracious, patient, abounding in kindness and truth, assuring love for thousands of generations, forgiving iniquity, transgression and wrongdoing, and granting full pardon.

YHWH, YHWH, el rahum ve-ḥanun, erech apayim ve-rav ḥesed ve-emet, notzeir ḥesed la-laafim, nosei avon va-fesha ve-ḥata’ah, ve-nakei.

▷ Forgive our iniquity and our wrongdoing; claim us for Your own.

סלתת ל〒וענו להשתתנו וחלנו: Ve-salah’ta la-avoneinu u-le-ḥateineinu u-neḥal’tanu.
Forgive us, our Father, for we have done wrong; pardon us, our Source, for we have transgressed, for You are good and forgiving, and full of compassion for those who call upon You.

May the cry of those who pray to You rise up before the seat of Your glory. Fulfill the requests of those who worship You alone, You who hear the prayers of those who approach You. May Israel, whom You promised would be saved in the end of days, be saved today, as You, who dwell on high, utter words of forgiveness, for You are abundantly forgiving and the source of compassion. May the shadow of Your hand shelter us beneath the wings of the Shechinah. Have compassion on us as You probe and set straight our deceitful hearts. Our God, rise up and give us strength, and hear our plea.
Holy One, sitting on the seat of compassion, You act with lovingkindness, forgiving the transgressions of Your people, and pardoning us one by one, forgiving us again and again. You are generous with all beings, body and spirit, and do not repay us fully for our harmful deeds. God, You taught us to recite the thirteen attributes of Your compassion. Remember in our favor today the covenant of the thirteen utterances, which You revealed to Moses, the humble one, so long ago.

From what is written in Your Torah: God descended in a cloud and stood with him there, and proclaimed the name YHWH—

when God passed before his face and proclaimed:

God, God, compassionate and gracious, patient, abounding in kindness and truth, assuring love for thousands of generations, forgiving iniquity, transgression and wrongdoing, and granting full pardon.

Forgive our iniquity and our wrongdoing; claim us for Your own.

Forgive us, our Mother, for we have done wrong; pardon us, our Source, for we have transgressed, for You, O God are good and forgiving, full of compassion for those who call upon You.
Have compassion, please, upon Raḥem na
Your honorable congregation, k’hal adat yeshurun,
forgive our wrongdoings, s’laḥ u-m’ḥal avonam,
and save us, O saving God.
Open the gates of heaven Sha’arei shanayim p’taḥ
and Your bounteous treasury lanu tif’taḥ.
Deliver us, do not rebuke us, Toshi’a ve-riv al tim’taḥ,
and save us, O saving God. ve-hoshi’einu elohei yish’einu.

Our God and God of our ancestors, Eloheinu ve-elohi avoteinu ve-imoteinu,
forgive us, pardon us, grant us atonement.

Eloheinu ve-elohi avoteinu ve-imoteinu, s’laḥ lanu, m’ḥal lanu, kaper lanu.

For we are Your people, and You are our God; we are Your children, and You are our Parent.
We are Your worshippers, and You are our Foundation; we are Your congregation, and You are our Portion.
We are Your heritage, and You are our Destiny; we are Your flock, and You are our Shepherd.
We are Your vineyard, and You are our Keeper; we are Your creation, and You are our Creator.
We are Your faithful friend, and You are our Beloved; we are Your treasure, and You are the One we hold close.
We are Your people, and You are our Source; we are Your bespoken, and You speak us into being.

Ki anu ameich ve-at eloheinu, anu v’notayich ve-at imeinu. Anu avadecha ve-at ha’el’keinu. Anu vehalecha ve-at ha’el’keinu. Anu nahalateich ve-at goraleinu, anu tzoneich ve-at ro’ateinu. Anu charmecha ve-at not’reinu, anu f’ulatecha ve-at yotz’reinu. Anu ra’yateich ve-at dodateinu, anu segulateich ve-at k’rovateinu. Anu amechea ve-at m’koreinu, anu ma’amirecha ve-at ma’amireinu.
Who are we?

We are complex beautiful beings created in the Divine Image. We are one of God’s partners in this evolving world of mystery, revelation and holiness. We are people whose goodness and compassion help sustain the world.

We are arrogant at times, and we also have the capacity to be gracious and compassionate. God, help us be more gracious and compassionate!

We are obstinate at times, and we also have the capacity to be patient. God, help us cultivate patience!

We have done great wrong, and we also have the capacity to be full of compassion. God, help us access our deep wells of compassion!

Our days are a passing shadow, a mere part of Your eternity, You whose years are without end. Help us be open to the meaning and beauty in our finite lives.

Our God and God of our ancestors, let our prayer come before You, and do not turn away from our supplication. For we are not so arrogant nor so stubborn as to say before You, our God and God of our ancestors, “We are righteous and have done no wrong,” for we and our ancestors have done wrong.
Asham’nu,
Bagad’nu,
Gazal’nu,
Dibar’nu dofi.
He’evinu,
Ve-hir’sha’nu,
Zad’nu,
Hamas’nu,
Tafal’nu shaker.
Ya’atz’nu ra,
Kizav’nu,
Latz’nu,
Marad’nu,
Ni’atz’nu.
Sarar’nu,
Avinu,
Pasha’nu,
Tzarar’nu,
Kishinu oref.
Rasha’nu,
Shiḥat’nu,
Ti’av’nu,
Ta’INU,
Ti’ta’nu.

We have been guilty of wrongdoing,
We have betrayed,
We have stolen,
We have spoken slander.
We have encouraged transgression,
We have emboldened evil,
We have been arrogant,
We have been violent,
We have deceived.
We have given harmful counsel,
We have lied,
We have scoffed,
We have rebelled,
We have been contemptuous.
We have turned away,
We have committed iniquity,
We have transgressed,
We have oppressed,
We have been obstinate.
We have done evil,
We have corrupted,
We have acted without morality,
We have gone astray,
We have led others astray.
We have turned away from Your laws and from the goodness of Your mitzvot, and it has availed us nothing. You are Just regarding what happens to us, for You deal in truth, and we have done great harm. What can we possibly say to You, what stories can we recount to You, God who dwells on high? Do You not know all things, secret and revealed?


You extend a hand to those who transgress; Your hand is always ready to accept those who return to You. Our God, You taught us to confess our transgressions to You, so that we cease using our hands for oppression. Accept us fully when we return to You, even though the sacrifices and offerings that would have been required of us in Temple times are innumerable. You know that our end is dust and decay, which is why You forgive us many times over.

What are we? What is our life, what is our kindness, our justice, our deliverance, our strength, our power? What can we say to You, our God and God of our ancestors? For all the powerful are as nothing before You, and the people of renown are as if they had never existed, the wise are as if they had no knowledge, and those with greatest understanding are without intelligence, for most of their deeds are worthless, and the days of their lives pass like a breath before You. Humans are no greater than the other animals. All is fleeting.
Yet from the beginning, You distinguished human beings, acknowledging us that we may stand before You. Who can tell You what to do? Does our innocence make a difference to You? Yet, You lovingly gave us [this Shabbat and this Yom Kippur, bringing an end to our wrongdoings with forgiveness, so that we cease using our hands to oppress, and return to You, to perform Your laws wholeheartedly.

God of forgiveness, You are gracious and compassionate, patient, full of love and kindness and truth. You make the world a better place in countless ways, desiring the repentance of those who do great harm, not their death. As it says: “Say to them: By My life, proclaims God, I do not desire the death of the evildoer, but that they turn from their ways, so that they live! Turn back, turn back from your evil ways—why should you die, House of Israel?” And it says: “Do I truly desire the death of the evildoer? proclaims God. It is their return from their ways, that they shall live!” And it says: “I do not desire anyone’s death, proclaims God, but that they return, and live!” For You are the One who forgives Israel and pardons Your honorable ones in every generation, and we have no Forgiver or Pardoner but You.

Our God and God of our ancestors, forgive our wrongdoings on this [Shabbat and] Yom Kippur. Wipe away our errors and transgressions that are present before You, from what is said: I, yes, I, am the One who wipes away errors from before Me, and I do not remember your transgressions. And from what is said: I have wiped away your wrongdoings like a mist and dissipated your errors like a cloud; return to Me as I shall redeem you. And from what is said: On this day atonement shall be made for you to purify you from all your wrongdoings; before God you shall be purified.
Our God and God of our ancestors, [desire our rest,] make us holy through Your mitzvot and grant us our portion in Your Torah. Satisfy us with Your good, and we will rejoice in Your deliverance. [With love and desire, grant us the inheritance of Your holy Shabbat, so that Israel, who sanctify Your Name, may rest.] Purify our hearts to serve You truthfully. For You are our God of truth, and Your word is truth, established forever. Blessed are You, God of truth, and Your word is truth, established forever. 

Eloheinu ve-elohei avoteinu ve-imoteinu, [retzei vi-m’nuhateinu,] Kad’sheinu be-mitz’votecha, ve-tein ḥel’keinu be-toratecha, sab’einu mi-tuvecha, ve-sam’heinu bi-y’shuatecha, [ve-han’hileinu YHWH eloheinu be-ahavah u-ve-razton shabbat kod’shecha, ve-yanuḥu vah yisra’el mekad’she’i sh’mecha,] ve-taheir libeinu le-ov’decha be-emet. Ki atah sol’han le-yisra’el u-moḥolan le-shiv’ei yeshurun be-chol dor va-dor, u-mibal’a’decha ein lanu moheil ve-solei’ah ela atah. Baruch atah YHWH, moheil ve-solei’ah la-avonoteinu u-le-avonot amo beit yisra’el, u-ma’avir ash’moteinu be-chol shanah ve-shanah, shochein be-chol ha-aretz,mekadeish [ha-shabbat ve-] yisra’el ve-yom ha-kippurim.

Our God, embrace Your people Israel and their prayers, and restore our service to Your holy spaces. Lovingly receive our prayers. May Your people Israel's divine service always please You.

R’tzi, YHWH eloheinu, be-ameich yisra’el u-vi-t’filatan, ve-hasheivi et ha-avodah li-d’vir m’komayich, u-t’filatam be-ahavah tekab’li ve-razton, u-tehi le-razton tamid avodat yisra’el ameich.

May we live to see Your return to Zion, in compassion. Blessed are You, God; You restore Your Presence to Zion.

Ve-tehezeinah einieinu be-shuveich le-tziyon be-raḥamim. B’ruchah at YHWH, ha-maḥazarah shechinahata le-tziyon.
The congregation continues by reciting the following paragraph in an undertone while the leader recites next paragraph aloud.

We are grateful to You, for You are eternally our God and God of our ancestors, God of all flesh, our creator, the One who forms creation. We offer blessings and praises to Your great and holy Name for granting us life and sustaining us; so may You continue to do. Gather our dispersed to Your holy spaces, that we may keep Your laws and do Your will and serve You with full hearts. Blessed be the God of praises.

The leader recites:

We are ever grateful to You, for being our God forever, and God of our ancestors, Rock of our lives, Garden of our salvation. In every generation we are grateful to You, and speak Your praises, for our lives that are in Your hands, and our souls that are in Your care, for Your miracles that are ever with us, daily, and Your wonders and goodness that are with us every moment: evening, morning and afternoon. ◇ Essence of Goodness, Your compassion never ceases, and Your lovingkindness never ends. We will always place our hope in You.

◇ Ha-tov ki lo chalu rahamecha, ve-ha’meraheim ki lo tamu hasadecha, ki me-olam kivinu lach.

For all these things, You are blessed and exalted forever, our Source.
Our Mother, our Source, recall Your compassion and let it conquer Your anger. Bring an end to all pestilence and destruction, hunger and need, captivity and destruction, oppression, plague and disaster, and every kind of danger, evil decrees, and baseless hatred, for us and for all the inhabitants of the world.

Imeinu m’koreinu, zich’ri ra’ameich ve-chiv’shi cha’aseich, ve-chali dever ve-’herev, ve-ra’av u-sh’vi, u-mash’hit ve-avon, u-sh’mad u-mageifah, u-fega ra, ve-chol mahalah ve-chol tekalah ve-chol ketatah ve-chol minei fur’aniyot ve-chol gezeirah ra’ah ve-sin’at hinam, me-aleinu u-me’al kol yosh’vei teiveil.

Seal all the generations of Your covenant for a good life.

Va-ḥatom le-ḥayim tovim kol dorot b’ritecha.

All life is thankful to You, and truthfully praises Your Name, God who saves and helps us. Blessed are You, God, whose Name is good; it is pleasing to give thanks to You.

Ve-chol ha-ḥayim yoduch selah, u-tehalelu et sh’meich be-emet, ha-eilah yeshu’ateinu ve-ez’rateinu selah. B’ruchah at YHWH, ha-tov sh’meich ve-lach na’eh lehodot.

The Priestly benediction

Our God and God of our ancestors, bless us with the threefold blessing of the Torah as written down by Your servant Moses, which was spoken by Aaron and his descendants, the consecrated priests, as it says:

Eloheinu ve-elohei imoteinu va-avoteinu, bar’cheinu ba-b’rachah ha-m’shuleshet ba-torah ha-k’tuvah al yedei moshe av’decha, ha-amurah mi-pi aharon u-vanav kohanim am kedoshecha, ka-amur:
May God bless you and watch over you.
May the light of God’s face shine upon you with graciousness.
May God show kindness to you and give you peace.

“Peace, peace, to the near and far!” says God.

Sim shalom tovah u-v’rachah ba-olam, ḥayim hein va-heses ve-rahamim aleinu ve-al kol yisra’el amecha. Bar’cheinu avinu kulanu ke-eḥad be-or panecha, ki ve-or panecha natata lanu, YHWH eloheinu, torat ḥayim ve-ahavat ḥesed, u-tzedakah u-v’rachah ve-rahamim ve-hayim ve-shalom. Ve-tov be-einecha levar’cheinu u-levéareich et kol am yisra’el be-chol eit u-ve-chol sha’ah bi-sh’lomecha.

In the Book of Life, of Blessing, Peace, and Prosperity, may we be remembered and sealed before You, together with all Your people Israel, for a good life and for peace.

Be-seifer ḥayim b’rachah ve-shalom u-far’nasah tovah, nizacheir ve-neiḥateim lefanecha, anah’nu ve-chol am’cha beit yisra’el, le-hayim tovim u-le-shalom.

We bless You, God, Maker of Peace.

Baruch atah YHWH, oseh ha-shalom.
Avinu Malkeinu, Imeinu Malkateinu

Recited during Ne’ilah, even on Shabbat

The Ark is opened.

Imeinu Malkateinu — our Mother, our Queen!

Avinu Malkeinu — our Father, our King!

We have gone astray from before You.
We have no Ruler but You.
Act for us for Your Name’s sake.
Renew us for a good year.
Annul all harsh decrees against us.
Annul all thoughts of baseless hatred.
Frustrate the schemes of our foes.
Rid us of tyranny and oppression.
Rid Your world of plague, sword, hunger and starvation, captivity, wrongdoing, and destruction.
Forgive and pardon all our wrongdoings.
Clear us of transgression and absolve us of wrongdoing before Your eyes.
Help us to return to You fully.
Send complete healing to the sick.
Remember us with favor.

▷ Seal us in the Book of Good Life.
Seal us in the Book of Redemption and Deliverance.
Seal us in the Book of Prosperity.
Seal us in the Book of Worthiness.

▷ Imeinu mal’kateinu/m’koreinu, ḥot’minu be-seifer hayim tovim.
Avinu mal’keinu/m’koreinu, ḥot’meinu be-seifer ge’ulah vi-y’shuah.
Imeinu mal’kateinu/m’koreinu, ḥot’minu be-seifer par’nasah ve-chal’kalah.
Avinu mal’keinu/m’koreinu, ḥot’meinu be-seifer zechuyot.
Seal us in the Book of Forgiveness and Pardon.
May our deliverance be near.
Raise up Your people Israel.
Hear our voice; show us mercy and compassion.
Accept our prayer with favor and compassion.
Please do not turn us away empty-handed.
Remember that we are only dust.
Have compassion for us and for our children.
Act for those who were slaughtered for proclaiming Your holy Oneness.
Act for those who went through fire and water to sanctify You.
Act for Your sake if not for ours.

Answer us though we have no deeds to plead our cause;
be with us in justice and lovingkindness, and deliver us.

Avinu mal’keinu/m’koreinu, ḥoneinu va-aneinu, ki ein banu ma’asim, asei imanu tzedakah va-ḥesed ve-hoshi’einu.
Imeinu mal’kateinu/m’koreinu, ḥoninu va-aninu, ki ein banu ma’asim, asi imanu tzedakah va-ḥesed ve-hoshi’inu.

The Ark is closed.
Exalted and sanctified is God’s greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty be revealed; May Your assistance grow and Your Messiah draw near in the days of our lifetime and the life of the whole house of Israel speedily and soon. And let us say: Amen.


May Your great Name be blessed forever, even to all eternity.

Yehei sh’mei raba mevarach le-alam u-l’almei al’maya.

May You, most Holy One, be blessed, praised, honored, extolled, glorified, adored, and exalted above all else. Blessed are You, beyond all blessings and hymns, praises and consolations, that may be uttered in this world. And let us say: Amen.


Our Mother in heaven, accept the prayers and supplications of Your entire House of Israel. And let us say: Amen.

Tit’kabal tz’lot’hon u-va’ut’hon d’chol beit yisra’el kodam imohon di vi-sh’maya. Ve-im’ru: Amen.

May there be great peace from heaven, and life upon us and all Israel and all the inhabitants of the world. And let us say: Amen.


May the One who makes peace on high make peace for us, for all Israel, and for all those who dwell in the world. And let us say: Amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom aleinu, ve-al kol yisra’el, ve-al kol yosh’vot teiveil. Ve-im’ru: Amen.
סיום תפילה

Conclusion of prayer

Once:

Listen, Israel: YHWH is our God; YHWH is One.

Shema yisra’el YHWH eloheinu YHWH aḥat.

Three times:

Blessed is God’s glorious Name whose unity is eternal.

Baruch sheim kevod aḥ’duto le-olam va’ed.

Seven times:

YAH is God.

Yah hi ha-elohim.

The shofar is sounded.

TEK’I’AH GEDOLAH

Next year in Jerusalem—Jerusalem rebuilt!

Le-shanah ha-ba’ah bi-yerushalayim ha-b’nuyah!
Behold, God is my deliverance, I am confident and do not fear. For YAH is my strength and might; God is my deliverance. You shall draw water joyfully from the well of deliverance. Deliverance is God’s, let Your blessings be upon Your people. The God of All Worlds is with us, the God of Israel is our refuge. Praiseworthy is the person who trusts in You, God of worlds. Save us, God, the All-Present One, who answers us when we call.

For our ancestors, there has been light and joy and celebration. So may there be for us. I raise the cup of deliverance, and invoke the Name of God.

Blessed are You, our God, Source of life, who creates the fruit of the vine.

On Saturday night, after Shabbat, the following blessing is added:

We bless You, our God, Source of life, who creates the lights of fire.
Praised are You, our God, Source of life, who distinguishes between the holy and the ordinary, between light and darkness, between the ritually pure and the impure, between the seventh day and the six days of creation. We bless You, God, who distinguishes between the holy and the ordinary.

B’ruchah at YHWH eloheinu m’kor ha-ḥayim, ha-mav’dilah bein kodesh le-ḥol, bein or le-ḥoshech, bein tahor le-ta-meh, bein yom ha-shevi’i le-sheishet y’mei ha-ma’aseh.

B’ruchah at YHWH, ha-mav’dilah bein kodesh le-ḥol.

Elijah the prophet, Elijah of Tishbi, Elijah the Gileadite, may he come speedily in our days, bringing the days of the Messiah, descendant of Ruth and David.

Miriam the prophet, strength and song in her hand, may she dance with us, to raise up the song of the world, and thereby repair the world. Speedily in our days, may she bring us to the waters of deliverance.

Eliyahu ha-navi, eliyahu ha-tish’bi, eliyahu, eliyahu, eliyahu ha-gil’adi, bi-m’heirah ve-yameinu yavo eileinu, im meshi’aḥ ben david, im meshiḥah bat rut.

Mir’yam ha-nevi’ah, oz ve-zim’rah ve-yadah, mir’yam tir’kod itanu lehag’dil zim’rat olam, mit’ur’kod itanu letakein et ha-olam, bi-m’heirah ve-yameinu hi tevi’einu el mei ha-yeshu’ah, el mei ha-yeshu’ah.
1. Bless the Holy One, O my soul.

Bar'chi naf'shi et YHWH.

2. Help us return to You and we will return; renew our days, as You have done of old.

Hashiveinu YHWH eilecha ve-nashuvah, had'esh yameinu ke-kedem.
Hashivinu YHWH eilayich ve-nashuvah, had'eshi yameinu ke-kedem.

3. One thing I have ask of God, this I request:
   to dwell in God’s House all the days of my life,
   to see God’s pleasantness;
   to visit God’s sanctuary.

Ahat sha’alti mei-eit YHWH, otah avakeish,
shiv’ti be-veit YHWH kol y’mei ḥayai,
lahazot be-no’am YHWH
u-levakeir be-heichalo.

4. Shine a new light on Zion,
   and help us all quickly become worthy.

Or ḥashash al tziyon ta’iri, ve-niz’keh chulanu bi-m’heirah le-oro.

5. And they will come to My holy mountain
   And rejoice in My house of prayer
   My house will be a house of prayer for the people.

Ve-havi’otim el har kod’shi,
ve-simah’tim be-veit tefilati,
ki veiti beit tefilah yikarei le-chol ha-amim.

6. The whole world is a very narrow bridge,
   but the main thing is not to be afraid.

Kol ha-olam kulo gesher tzar me’od, ve-ha-ikar lo lefaheid k’lal.

7. God is my strength, my might, my deliverance.

Ozi ve-zim’rat yah, va-y’hi li li-y’shuah.
8. From the narrowness I called to You.
Answer me with Your Divine expansiveness.

Min ha-meitzar karati yah, anani va-mer’ḥav yah.

9. I cry out to You, I implore You to listen.
Hear this and be gracious to me,
be my strength in life.

Eilayich YHWH ek’ra, ve-el YHWH et’ḥanan.
Shim’i YHWH ve-ḥonini, YHWH, hayi ozeret li.
Eilecha YHWH ek’ra, ve-el YHWH et’ḥanan.
Sh’ma YHWH ve-ḥoneini, YHWH, heyei ozer li.

10. In holiness I envisioned You,
Your strength and Your splendor.
My soul thirsts for You;
my body longs for You.

Kein ba-kodesh ḥaziticha lir’ot uzcha u-ch’vodecha.
Tzam’ah lecha naf’shi, kamah lecha besari.

11. Who is it that yearns for life,
who would find goodness in the days
that are given them?
Keep your tongue from speaking insult
and your lips from uttering lies.
Turn away from evil and do good instead;
seek peace and pursue it endlessly.

Mi ha-ishah he-ḥafeitzah ḥayim, ohevet yamim lir’ot tov.
Nitz’ri leshoneich mei-ra, u-s’fatayich mi-dabeir mir’mah.
Suri mei-ra va-asi tov, bak’shi shalom ve-rid’fihu.

12. I will lift my eyes to the mountains,
from where will my help come?
My help is from God who made
the earth and the sky.

Esa einai el he-harim,
me-ayin tavo ez’rati.
Ez’rati me-im YHWH, osah shamayim va-aretz.
Esa einai el he-harim, me-ayin yavo ez’r’i.
Ez’r’i me-im YHWH, oseh shamayim va-aretz.
13. I will not fear the multitude who beset me; arise, God, and save me.
Lo ira me-rivevot am asher saviv saviv shatu alai, kumah YHWH ve-hoshi’eini.

14. Bless us, our Mother; bless us, our Father, all together, with the light of Your face.
Bar’cheinu imeinu kulanu ke-ahat be-or panayich. Bar’cheinu avinu kulanu ke-ehad be-or panecha.

15. I shall bow in Your holy Presence, my God, I shall come to Your House in awe, I shall trust in the greatness of Your kindness. Show me that You find favor in my voice; my eyes reveal waves of wondrousness from Your teachings.
Esh’tahaveh el heichal kod’sh’cha, eili, avo veit’cha ve-yir’atecha, ev’tah godel mi-has’decha. Tir’tze’i koli, tar’eh li, einai gal nif’la’ot mi-toratecha.

16. Open to me, open Your heart, let my presence live in You. I am within You, all around You — I fill the universe. — Aryeh Hirschfield

17. Sha’alu sh’lom yerushalayim — Pray for the peace of Israel, pray for the peace of Ishmael. Pray for the peace of all our world, the whole world shall live in peace. — Joseph and Nathan Siegel

18. Tamid ehad, tamid ahat — Always and forever one.

19. As the deer yearns for the brooks of cool waters, So does my soul long for You, Elohim, my soul thirsts for You. — Ka’ayal ta’arog al afikei mayim, mi-naf’sh’i ta’arog eilyich/eilecha, tzam’ah naf’shi le-elohei.
20. And you shall have love in your heart for yourself and your friends to create a world of hope and peace;
we were made in the light of HASHEM.Hanna Tif’eret Siegel, based on Leviticus 19:18

21. Take words with You; return to God.
K’hu imachem devarim, shuvu el YHWH, K’hu imachen devarim, shuvu el YHWH.

22. Bar’chu, Dear One, Shechinah, Holy Name,
When I call on the light of my soul, I come home. Lev Friedman

23. Kadosh Holy
Kidshah Holy
I am holy You are holy
We are holy All is holy
Holy Presence lives around us and inside us and surrounds us

24. Let us enjoy Your goodness and rejoice in Your salvation, and purify our hearts to truly worship You.
Sab’einu mi-tuvecha ve-sam’heinu bi-y’shu’atecha, ve-taheir libeinu le-ov’decha be-emet.

25. In joy you will go forth, and in peace you will return,
The mountains and the hills will burst forth before You in song, and all the trees of the field, they will clap their hands.
Ki ve-sim’ah teitzei’u, u-ve-shalom tuvalun, he-harim ve-ha-g’va’ot yif’tz’hu lif’neichem rinah, ve-chol atzei ha-sadeh yim’ha’u chaf.
26. May the One who makes peace in the heavens
grant peace over us, and over all Israel,
and let us say: Amen.

Oseh shalom bi-m’romav,
hu ya’aseh shalom aleinu,
ve-al kol yisra’el, ve-im’ru: amen.
Osaḥ shalom bi-m’romeha,
hi ta’aseh shalom aleinu,
ve-al kol yisra’el, ve-im’ru: amen.

27. — Mi she-beirach avoteinu
Mi she-beirach motone — m’kor ha-b’rachah le-imoteinu
May the Source of strength, who blessed the ones before us,
Help us find the courage to make our lives a blessing,
And let us say: Amen.

28. Return again, return again, return to the land of your soul,
return to who you are, return to what you are,
return to where you are, born and reborn again.

29. Peace shall yet come to us,
and to everybody.
Peace,
to us and to the whole world,
peace.

30. My God, my God,
I pray that these things never end:
the sand and the sea,
the rush of the waters,
the crash of the heavens,
the prayer of the heart.