

High Holidays 2020

Yom Kippur *Ne'ilah*



RECONSTRUCTING JUDAISM

Deeply rooted. Boldly relevant.

In order to support this year's socially distanced High Holiday season, Reconstructing Judaism is making this excerpt from the *Mahzor Leyamim Nora'im: Prayerbook for the Days of Awe* available without cost. We hope that providing this excerpt will help make your at-home High Holidays observances uniquely meaningful.

We are grateful for the efforts of Rabbi Amy Loewenthal for producing this excerpt in tandem with the Reconstructionist Rabbinical Association under the leadership of Rabbi Elyse Wechterman.

If you are in a position to do so, please consider a gift to support Reconstructing Judaism's movement of accessible, inclusive Judaism. Your support will allow us to continue providing free resources like this one, in addition to training the next generation of rabbis, leading in Jewish innovation, and connecting our communities across the globe. To make a gift, [please visit our website](#).

MAKE A GIFT TODAY

If you would like to purchase a hardbound copy of this *Mahzor Leyamim Nora'im: Prayerbook for the Days of Awe*, [please visit the Reconstructionist Press](#).

BUY MAHZOR

HAPPY NEW YEAR • SHANAH TOVAH • שנה טובה



Some communities chant Ashrey, page 593, here.

SILENT AMIDAH FOR NE'ILAH

The silent Amidah follows here. Communities that chant the Amidah aloud turn to page 1141. Directed meditations begin on page 1. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, ANCIENT ONE, our God, God of our ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel
	and God of Leah;

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

Remember us for life,
our sovereign who wishes us to live,
and seal us in the Book of Life
for your sake, ever-living God.

Regal One, our help, salvation, and protector:
Blessed are you, KIND ONE,
the shield of Abraham and the help of Sarah. ↩

Some communities chant Ashrey, page 594, here.

עמידה

The silent Amidah follows here. Communities that chant the Amidah aloud turn to page 1142. Directed meditations begin on page 1. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רַבֵּקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רַחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי לֵאָה:

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסִדִּים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסִדֵי אָבוֹת וְאִמּוֹת וּמֵבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

זָכְרָנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְחַתֵּמְנוּ בְּסֵפֶר הַחַיִּים לְמַעַן
אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מֶלֶךְ אַבְרָהָם וְעִזְרָת
שָׂרָה: ←

תהלתך / Open...praise (Psalms 51:17). אדני...

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your saving acts. You send down the dew. In loyalty you sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth. Who can compare to you, almighty God, who can resemble you, the source of life and death, who makes salvation grow?

Who can compare to you, source of all mercy, remembering all creatures mercifully, decreeing life!

Faithful are you in giving life to every living thing. Blessed are you, THE FOUNT OF LIFE, who gives and renews life.

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

Holy are you. Your name is holy.
And all holy beings hail you each day.

And therefore, HOLY ONE, let awe of you
infuse the whole of your Creation,
and let knowledge of your presence
dwell in all your creatures.

And let every being worship you,
and each created life pay homage to your rule.
Let all of them, as one, enact your bidding
with a whole and peaceful heart.

For we have always known, ALMIGHTY ONE,
that all authority to rule originates in you,
all strength is rooted in your arm,
all mighty deeds have emanated from your hand.
Your name alone is the source of awe
that surges through all life. ↪

אתה גבור לעולם אדני רב להושיע: מוריד הטל: מכלכל חיים
בחסד מחיה כל חי ברחמים רבים סומך נופלים ורופא חולים
ומתיר אסורים ומקים אמונתו לישגי עפר: מי כמוך בעל גבורות
ומי דומה לך מלך ממית ומחיה ומצמיח ישועה:

מי כמוך אב הרחמים זוכר יצוריו לחיים ברחמים:

ונאמן אתה להחיות כל חי: ברוך אתה יהוה מחיה כל חי:

קדשת השם ג 3

אתה קדוש ושמו קדוש וקדושים בכל יום יהללוך טלה:

וּבְכוּ תֵן פִּחְדֶּךָ יהוה אלהינו על כל מעשיך ואמתך על כל-
מה שבראת וייראוך כל המעשים וישתחוו לפניך כל הברואים
ויעשו כלם אגדה אחת לעשות רצונך בלבב שלם כמו שידענו
יהוה אלהינו שהשלטון לפניך עז בידך וגבורה בימינך ושמו
נורא על כל מה שבראת: ←

And therefore, HOLY ONE, let awe of you
infuse your people, let the praise of you
ring out from all who worship you.
Let hope enliven all who seek you,
and let all who look to you with hope
find strength to speak.
Grant joy throughout your land,
let happiness resound throughout your holy city,
soon, and in our days.

And therefore, let the just behold your peace,
let them rejoice,
let all who follow in your path sing out with joy,
let all who love you dance in celebration,
and may your power overwhelm all treachery,
so that it vanish wholly from the earth like smoke.
Then shall the power of injustice pass away!

May you alone be sovereign over all of your Creation,
and Mount Zion be the seat and symbol of your glory,
and Jerusalem, your holy city—
as is written in your holy scriptures:
“THE ETERNAL ONE shall reign forever,
your God, O Zion, through all generations!
Halleluyah!”

Holy are you,
and awe-inspiring is your name,
and there is no God apart from you,
as it is written: “THE CREATOR of the multitudes of heaven
shall be exalted through the rule of law,
and God, the Holy One, made holy by the reign of justice.”
Blessed are you, ETERNAL ONE,
the holy sovereign power. ↪

וּבְכֵן יִתֵּן כְּבוֹד יהוה לַעֲמֹךְ תְּהִלָּה לִירֵאֶיךָ וְחִקְנֶה לְדוֹרֵשֶׁיךָ
וּפְתֹחוֹן פֶּה לַמַּיְחֲלִים לְךָ שְׂמֵחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעֵינֶיךָ בְּמַהֲרָה
בְּיָמֵינוּ:

וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים בְּרָנָה
יִגִּילוּ וְעוֹלָתָה תִּקְפֹּץ-פִּיהָ וְכָל-הָרִשְׁעָה כָּלָה כַּעֲשֹׁן תִּכָּלֶה כִּי
תַעֲבִיר מִמַּשְׁלַת זָדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְהוה לְבָדְךָ עַל כָּל-מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ: כְּפָתוּב בְּדִבְרֵי קֹדֶשְׁךָ: יִמְלֹךְ יְהוה לְעוֹלָם
אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹוִה מִבְּלַעֲדֶיךָ: כְּפָתוּב: וַיִּגְבֶּה יְהוה
צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוה
הַמְּלֹךְ הַקְּדוֹשׁ: ←

יהוה...האל.../The ETERNAL ONE...Halleluyah! (Psalms 146:10).
הבורא...צדקה.../THE CREATOR...justice (Isaiah 5:16).

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

On Shabbat add the words in parenthesis.

You have loved us, and have taken pleasure in us,
and have made us holy with your mitzvot,
and you have brought us, Sovereign One,
near to your service,
and have called us to the shelter of your great and holy name,
and you have given us, ALMIGHTY ONE, our God, in love
this Day of (Shabbat for holiness and for rest
and this Day of) Atonement,
for pardoning, forgiveness, and atonement,
on which you pardon us for all of our transgressions
(with love), a holy convocation,
a remembrance of the going-out from Egypt.

Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care; for life, well-being and peace, on this Day of Atonement.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God; gracious and merciful are you. ↩

On Shabbat add the words in parenthesis.

אֶתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלִּפְנֵי
לַעֲבוּדְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ: וְתַתֵּן לָנוּ יְהוָה
אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקִדְשָׁהּ וּלְמִנוּחָהּ וְאֶת יוֹם)
הַכַּפּוּרִים הַזֶּה לְמַחֲלָה וּלְסְלִיחָה וּלְכַפֵּרָה וּלְמַחֲל בּוֹ אֶת כָּל
עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיצִיאַת מִצְרָיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיִגְיַע וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיַפְקֹד וְיִזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדּוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
וְזִכְרוֹן יְמֹת הַמַּשְׁכִּיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ וְזִכְרוֹן כָּל עַמֶּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם הַכַּפּוּרִים הַזֶּה:

זָכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקַדְנוּ לְבָרָכָה וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים: וּבִדְבַר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּנוּ וּרְחֻם עָלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה: —

Our God, our ancients' God,
forgive us our transgressions
this Day (of Shabbat, and) of Atonement,
blot out and cause to pass away
our wrongdoings and our errors
from before your eyes, as it is said:
"I, yes I, shall be the one
who blots out your wrongdoing, for my sake;
your errors I shall not remember any more!"
And it is said: "I have made your sins
vanish like a storm cloud,
and, like a mist, the things you have done wrong.
Return to me, for it is I who have redeemed you!"
And it is said: "For on this day,
atonement shall be made for you,
to make you clean from all of your wrongdoings.
Before THE FOUNT OF MERCY, you shall all be clean."

Our God, our ancients' God (take pleasure in our rest),
enable us to realize holiness with your mitzvot,
give us our portion in your Torah,
let us enjoy the good things of your world,
and gladden us with your salvation,
(and help us to perpetuate, ETERNAL ONE, our God,
your holy Shabbat, with love and joy,
and let all Israel, and all who treat your name as holy,
rest upon this day,) and refine our hearts
to serve you truthfully.
For you are a forgiving God to Israel,
and compassionate to all the tribes of Yeshurun
in each and every generation,
and apart from you we have no sovereign,
none full of compassion and forgiveness,
except you. ↪

On Shabbat add the words in parenthesis:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מְחַל לְעוֹנוֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת
הַזֶּה וּבַיּוֹם) הַכְּפוּרִים הַזֶּה: מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד
עֵינֶיךָ: כְּאָמַר: אֲנֹכִי אֲנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאוֹתֶיךָ לֹא
אֶזְכֹּר: וְנֹאמַר: מְחִיתִי כָעַב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי
גִּאלְתָּיִךְ: וְנֹאמַר: כִּי־בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל
חַטָּאוֹתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ (רְצֵה בְּמִנוּחָתָנוּ) קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתָן חֻלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מִטוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
(וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קִדְּשְׁךָ וַיִּנּוּחוּ בָּהּ
יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ) וְטָהֵר לִבֵּנוּ לְעַבְדְּךָ בְּאַמֶּת כִּי אַתָּה סֶלְחָן
לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר וּמַבְלַעְדֶּיךָ אֵין לָנוּ
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה: ←

אזכר / I, yes...more! (Isaiah 43:25).

מחיתי...גאלתי / I have...you! (Isaiah 44:22).

כי ביום...תטהרו / For on...clean (Leviticus 16:30).

Blessed are you, FORGIVING ONE,
sovereign of mercy and forgiveness
for our wrongdoings, and for those
of all your kin, the house of Israel,
you who make our guilt to pass away
year after year,
the sovereign power over all the earth
who raises up to holiness
(Shabbat,) the people Israel
and the Day of Atonement.

5. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God, in Israel your people;
lovingly accept their fervent prayer. May Israel's worship always
be acceptable to you.

And may our eyes behold your homecoming, with merciful
intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings
your presence home to Zion.

6. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God,
God of our ancestors, today and always. A firm, enduring source
of life, a shield to us in time of trial, you are ever there, from age
to age. We acknowledge you, declare your praise, and thank you
for our lives entrusted to your hand, our souls placed in your
care, for your miracles that greet us every day, and for your
wonders and the good things that are with us every hour,
morning, noon and night. GOOD ONE, whose kindness never
stops, KIND ONE, whose loving acts have never failed—always
have we placed our hope in you. ↪

בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית
יִשְׂרָאֵל וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל-שָׁנָה וְשָׁנָה מֶלֶךְ עַל-כָּל-הָאָרֶץ
מְקַדֵּשׁ (הַשָּׁבֵת וְ) יִשְׂרָאֵל וְיוֹם הַכְּפוּרִים:

עבודה 5

רִצָּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלֹתָם בְּאַהֲבָה תִּקְבֹּל
בְּרָצוֹן וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וְתִתְּנֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינָתוֹ לְצִיּוֹן:

הודאה 6

מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נַפְשֵׁיךָ שֶׁבְּכָל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל-עֵת עָרֵב וְבָקָר וְצֹהָרִים: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם
כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קָיָנוּ לָךְ: —

For all these things, your name be blessed and raised in honor always, sovereign of ours, forever.

And seal for a good life all the people of your covenant.

Let all of life acknowledge you! May all beings praise your name in truth. O God, our rescue and our aid. Blessed are you, GRACIOUS ONE whose name is good, to whom all thanks are due.

7. BIRKAT HASHALOM / BLESSING FOR PEACE

Grant peace, goodness and blessing in the world,
grace, love and mercy

over us and over all your people Israel.

Bless us, source of being, all of us, as one

amid your light,

for by your light,

WISE ONE, our God, you give to us

Torah of life, and love of kindness,

justice, blessing, mercy, life, and peace.

So may it be a good thing in your eyes,

to bless your people Israel, and all peoples,

with abundant strength and peace.

In the book of life, blessing, peace, and proper sustenance, may we be remembered and sealed, we and all your people, the house of Israel, for a good life and for peace.

Blessed are you, COMPASSIONATE ONE, maker of peace. ↪

וְעַל כָּלֵם יִתְבַּרְךְ וַיִּתְרוּמֶם שְׁמֶךָ מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:

וְחַתּוּם לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל יִשׁוּעֵתָנוּ
וְעֲזָרְתָנוּ סֵלָה: בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלֶךְ נָאָה לְהוֹדוֹת:

בְּרַכַּת הַשְּׁלוֹם



שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל עַמֶּךָ: בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ בְּאַחַד בָּאוּר פָּנֶיךָ: כִּי בָאוּר
פָּנֶיךָ נִתְּתָה לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְעֲדָקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבַרְךָ אֶת עַמֶּךָ יִשְׂרָאֵל
וְאֵת כָּל הָעַמִּים בְּרַב עֹז וְשְׁלוֹם.

בְּסֹפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרָגְסָה טוֹבָה נִזְכָּר וְנִחַתָּם לְפָנֶיךָ אֲנַחְנוּ
וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם:

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם: ←

Our God, our ancients' God,
may our prayer come before you.
Hide not from our supplication,
for we are not so insolent and stubborn
as to say, here in your presence,
"HOLY ONE, God of our fathers and our mothers,
we are righteous, and we have not sinned,"
for we indeed have sinned.

We have **a**cted wrongly,
we have **b**een untrue,
and we have **g**ained unlawfully
and have **d**efamed.

We have **h**armed others,
we have **w**rought injustice,
we have **z**ealously transgressed,
and we have **h**urt
and have **t**old lies.

We have **i**mproperly advised,
and we have **c**overed up the truth,
and we have **l**aughed in scorn.

We have **m**isused responsibility
and have **n**eglected others.

We have **s**tubbornly rebelled.

We have **o**ffended,
we have **p**erverted justice,
we have **s**tirred up enmity,
and we have **k**ept ourselves from change.

We have **r**eached out to evil,
we have **s**hamelessly corrupted
and have **t**reated others with disdain.

Yes, we have **t**hrown ourselves off course,
and we have **t**empted and misled. ↩

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ תָּבוֹא לִפְנֵיךְ תִּפְלֹתֵנוּ וְאֵל
תַּתְּעִלֵם מִתַּחֲנֻתֵנוּ שְׂאִין אֲנַחְנוּ עֵיז פָּנִים וְקָשִׁי עֶרְף לֹאמַר לִפְנֵיךְ
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
אֲבָל אֲנַחְנוּ חָטָאנוּ:

אֲשָׁמְנוּ: בָּגַדְנוּ: גָּזַלְנוּ: דִּבַּרְנוּ דָּפִי:
הֶעֱוִינוּ: הִהַרְשָׁעְנוּ: זָדְנוּ: חָמַסְנוּ:
טָפַלְנוּ שָׁקַר: יַעֲצֵנוּ רָע: פָּזַבְנוּ: לָצְנוּ:
מָרְדְּנוּ: נִאָצְנוּ: סָרְרְנוּ: עָוִינוּ:
פָּשַׁעְנוּ: צָרְרְנוּ: קִשְׁיֵנוּ עֶרְף: רָשָׁעְנוּ:
שָׁחַתְנוּ: תַּעֲבָנוּ: תַּעֲתָעְנוּ: —

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.
He'evinu. Vehirshanu. Zadnu. Hama^snu.
Tafalnu shaker. Ya'atznu ra. Kizavnu. Latznu.
Maradnu. Ni'atznu. Sararnu. Avinu.
Pashanu. Tzararnu. Kishinu oref. Rashanu.
Shihatnu. Ti'avnu. Ta'inu. Titanu.

We have turned away from your mitzvot,
and from your righteous laws,
as if it did not matter to us.
And you are just,
whatever comes upon us,
for what you do is truth,
and we have done much wrong.

What can we say before you,
you who dwell on high?
What can we tell you,
you who inhabit heaven's heights?
Are you not one who knows all things,
both hidden and revealed?

You extend a hand to those who have transgressed,
your right hand is stretched out to receive all who return.
And you have taught us, RIGHTEOUS ONE,
to acknowledge in your presence all we have done wrong,
that we might disengage ourselves from plunder in our hands.
May you receive us in complete return into your presence,
like the fires and sweet savors of the ancient offerings,
so that all that you have promised may come true.
There is no limit to the fires of our devotion,
and there is no number to the savors of our repentance.
And you know that our destiny
is but to serve as food for worms and maggots.
Therefore, you have multiplied the opportunities
for our forgiveness. ↪

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צַדִּיק עַל
כָּל-הַבָּא עָלֵינוּ כִּי-אַמַּת עָשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ:

מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם וּמָה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים הֵלֵא
כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

אַתָּה נוֹתֵן יָד לְפּוֹשְׁעִים וַיִּמְיֶנְךָ פְּשׁוּטָה לְקַבֵּל שָׂבִים: וַתִּלְמְדָנוּ
יְהוָה אֱלֹהֵינוּ לְהַתְּוֹדוֹת לְפָנֶיךָ עַל כָּל-עֲוֹנוֹתֵינוּ לְמַעַן נִחְדַּל מִעֲשָׂק
יָדֵינוּ וְתִקְבְּלָנוּ בְּתִשׁוּבָה שְׁלָמָה לְפָנֶיךָ כְּאֲשֵׁים וּבְנֵי-חַיִּים לְמַעַן
דְּבָרֶיךָ אֲשֶׁר אָמַרְתָּ: אֵין קֶץ לְאֲשֵׁי חַיִּים וְאֵין מִסְפָּר לְבָנֵי-חַיִּים
אֲשֶׁמוּתְנוּ: וְאַתָּה יוֹדֵעַ שְׂאֵחֲרִיתָנוּ רַמָּה וְתוֹלַעַה לְפִיכָךְ הִרְבִּיתָ
סְלִיחָתָנוּ: ←

And...wrong (Nehemiah 9:33). ואתה...הרשענו

What are we? What is our life?
What is our love? What is our justice?
What is our help? What is our strength?
What is our power?
What can we say before you,
ALL-DISCERNING ONE, our God, our ancients' God?
For are not all the mighty of this world
like nothing in your presence,
all who bear renown like those who never were,
all persons of wisdom like the ignorant,
and all who understand like those who lack intelligence?
For truly, most of what they do is but a void,
their days are like a puff of air before you.
The advantage of the human being over beasts
amounts to nothing—for everything,
measured against you, lacks substance.

You set apart the human being at Creation,
you recognize humanity to stand before you.
But truly, who could say before you: "What are you doing?"
And if one could be just enough to stand before you,
what could one offer you?
And even so, you gave us, HOLY ONE, our God,
with love, this Day of Atonement,
that we might liberate ourselves
from all that our hands have stolen,
and return to you,
to carry out your ordinance and will
wholeheartedly.
And may you, in your abundant love,
spread mercy over us,
for you do not desire the destruction of the world,
for it is said:
"Seek out THE HOLY ONE, for God is present,
call to God, for God is near." ↩

מָה אָנוּ: מָה חַיֵּינוּ: מָה חֲסִידָנוּ: מָה-צִדְקָנוּ: מָה-יִשְׁעֵנוּ: מָה-פִּלְחָנוּ:
 מָה-גְּבוּרָתָנוּ: מָה-נְאֻמָּר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאֲמוֹתֵינוּ הֲלֹא כָל-הַגְּבוּרִים כָּאֵין לְפָנֶיךָ וְאֲנָשֵׁי הַשָּׁם כֹּלֹא הָיוּ
 וְחֲכָמִים כְּכֹלִי מַדָּע וְנִבְוִנִים כְּכֹלִי הַשֹּׁפֵל כִּי רַב מַעֲשֵׂיהֶם תִּהְיוּ וַיְמִי
 חַיֵּיהֶם הֶבֶל לְפָנֶיךָ וּמֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הַכֹּל הֶבֶל:

אַתָּה הַבְּדִלְתָּ אֲנוֹשׁ מֵרֹאשׁ וַתְּפִיֶּרְהוּ לַעֲמֹד לְפָנֶיךָ: כִּי מִי יֹאמֶר לְךָ
 מָה-תַּפְעֵל וְאִם יֵצֵדֶק מָה-יִתֵּן-לָךְ: וַתִּתֵּן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
 אֶת-יְיֹם הַכְּפוּרִים הַזֶּה קֶץ וּמַחִילָה וּסְלִיחָה עַל כָּל-עֲוֹנוֹתֵינוּ לְמַעַן
 נַחְדֵּל מֵעֲשֹׁק יָדְנוּ וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲקֵי רְצוֹנְךָ בְּלִבֵּב שָׁלֵם:

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ כִּי לֹא תַחֲפֹץ בְּהִשְׁחָתֵת עוֹלָם
 שְׁנֹאמַר: דִּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ קִרְאֵהוּ בְּהִיּוֹתוֹ קָרוֹב: —

קרוֹב / דִּרְשׁוּ... Seek...near (Isaiah 55:6).

And it is said:

“Let the unrighteous leave their way behind,
and false ones forsake their empty schemes.
Return to THE BELOVED ONE; God shall be merciful.” Isaiah 55:7
And you are a forgiving God,
gracious and compassionate,
slow to be angry,
overflowing in your love and truth,
and ready always to do good.
And you take pleasure in the turning,
the returning,
of all evildoers.

You do not desire their death.

For it is said:

“Tell them: ‘As I live,’ Almighty GOD declares,
‘I do not wish the death of the unrighteous,
but only their return from unjust ways,
that they may live.

Return, return,

from your unrighteous ways!

Why should you die, O House of Israel?”

Ezekiel 33:11

And it is said:

“‘And do I truly wish the death of the unrighteous,’
says Almighty GOD,

‘but rather, do I not desire their return
from unjust ways, that they may live?’”

Ezekiel 18:23

And it is said:

“‘For I do not desire a mortal being’s death,’

Almighty GOD declares,

‘Let all return that they may live!’”

Ezekiel 18:32

For you are the source of all Israel’s forgiveness,
the fount of mercy for the tribes of Yeshurun
in each and every generation,
and apart from you we have no sovereign
so full of mercy and forgiveness, none but you. ➞

וְנֹאמַר: יַעֲזֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אָנוֹן מִחֲשַׁבְתּוֹ וַיָּשֻׁב אֶל־יְהוָה
וַיִּרְחַמֵּהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ: וְאַתָּה אֱלֹהֵי סְלִיחוֹת חַנּוּן
וְרַחוּם אָרְךָ אַפִּים וְרַב חֶסֶד וְאַמֶּת וּמִרְבֶּה לְהֵיטִיב וּרְפוּצָה אַתָּה
בְּתִשׁוּבַת רָשָׁעִים וְאִין אַתָּה חַפֵּץ בְּמִיתָתָם:

שְׁנֹאמַר: אָמַר אֱלֹהִים חַי־אֲנִי נָא אֲדֹנֵי יְהוָה אִם־אֶחָפֵץ בְּמוֹת
הָרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדְּרָכּוֹ וְחָיָה שׁוּבוֹ שׁוּבוֹ מִדְּרֻכֶּיכֶם
הָרָעִים וְלָמָּה תָמוּתוּ בֵּית יִשְׂרָאֵל:

וְנֹאמַר: הֶחָפֵץ אֶחָפֵץ מוֹת רָשָׁע נָא אֲדֹנֵי יְהוָה הֲלוֹא בְּשׁוּבוֹ
מִדְּרָכּוֹ וְחָיָה:

וְנֹאמַר: כִּי לֹא אֶחָפֵץ בְּמוֹת הַמֵּת נָא אֲדֹנֵי יְהוָה וְהַשִּׁיבוּ וְחַיּוּ:
כִּי אַתָּה סֵלֶחַ לְיִשְׂרָאֵל וּמַחֲלֵן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר
וּמִבְּלַעַד־יָדְךָ אֵין לָנוּ מָלָךְ מוֹחֵל וְסוֹלֵחַ אֲלֹא אַתָּה: —

My God, before I was created,
I was not worthy to receive the gift of life,
and now that I have been created,
it is as if I never was.

While yet I live, I am but dust;
how much the more so when I die!
May it be your will, ETERNAL ONE,
my God, my ancients' God,
that I not go astray again,
and whatever the wrongdoing
I have done before you,
may you, in your great mercy,
purge it from me,
but not by means of grievous suffering
or terrible disease.

May you guard me from rebelliousness,
from pride, from anger, from despair, from foolish talk,
and all the other qualities that lead us to do wrong.

May you save me from envying another person.
And do not let another person's envy weigh upon my heart,
nor let my envy be a burden upon others.
On the contrary: let me behold the good in other people,
not their deficiency.

May the one who creates harmony above
make peace below, for us and for all Israel,
and for all who dwell on earth.
And say: Amen.

The Amidah traditionally concludes with bowing and taking three steps back.

אֱלֹהֵי עַד שְׁלֹא נִוְצַרְתִּי אֵינִי כְּדִי וְעִכְשָׁו שְׁנוּצַרְתִּי כְּאֵלוֹ לֹא
 נִוְצַרְתִּי: עֲפֹר אֲנִי בְּחַיִּי קֹל וְחֹמֶר בְּמִיתָתִי: יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה
 אֱלֹהֵי יְאֻלֵּהִי וְאֲבוֹתִי וְאֲמוֹתִי שְׁלֹא אֶחְטֹא עוֹד וּמֵה־שִׁחָטָאתִי לְפָנֶיךָ
 מֶרֶק בְּרַחֲמֶיךָ הַרְבֵּים אָבֵל לֹא עַל יְדֵי יִסּוּרִים וְחֻלָּיִים רָעִים:

תִּשְׁמְרֵנִי מִן הַפְּנוּיּוֹת וְהַגָּאוֹת וּמִן הַפֶּעַס וְהַקִּפְדָּנוֹת וְהַעֲצָבוֹת
 וְהַרְכִּילוֹת וּשְׂאֵר מַדּוֹת רָעוֹת:

וְתִצִּילֵנִי מִקְנָאת אִישׁ בְּרִיעָהּ וְלֹא תַעֲלֶה קְנָאת אָדָם עַל לִבִּי וְלֹא
 קְנָאתִי עַל אֲחֵרִים: אֲדַרְבֶּה תָּן בְּלִבִּי שְׂאֲרָא מַעֲלַת חֲבָרִי וְלֹא
 חֲסֹרוֹנוֹ:

עוֹשֶׂה שְׁלוֹם בְּמִרְמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
 כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al
 kol yisrael ve'al kol yoshvey tevel ve'imenu amen.

The Amidah traditionally concludes with bowing and taking three steps back.

COMMENTARY. Our major defects (negative *midot* or characteristics) are mentioned in this brief meditative text. We ask God to remove our pride and our anger, our depression born of self-pity and our tendency to spread gossip. Finally, we ask God to remove envy from our hearts. May we delight in the good fortune of others, may we see the positive in our friends and loved ones and in all with whom we come in contact. We turn to a source of power, strength and love much greater than ourselves to overcome these negative attributes, to make us more secure, freer to love each other and repair the world. S.P.W.

This Amidah can be recited aloud following the silent Amidah, or on its own, or it may be recited with a heyha kedushah. It is traditional for the ark to remain open throughout the Ne'ilah Amidah that is chanted aloud. While it is customary for all to stand during the Kedushah, those who feel weak are encouraged to sit for some other parts of the Amidah.

God great of deeds, the awesome one,
God great of deeds, the awesome one,
grant pardon for the wrongs that we have done,
in the hour of closing the gates.

So few, this people, summoned to you,
they raise their eyes, and look toward you,
aquiver with awe, they pray to you,
in the hour of closing the gates.

They pour their souls in prayer to you,
so blot out their wrongs, their lives renew,
grant pardon to all who pray to you,
in the hour of closing the gates. ↪

Eyl nora alilah
Hametzey lanu mehilah

Metey mispar keru'im
Umesaledim behilah

Shofehim leha nafsham
Hametzi'em mehilah

Eyl nora alilah
Bishe'at hane'ilah

Leha ayin nose'im
Bishe'at hane'ilah

Mehey fisham vehasham
Bishe'at hane'ilah ↪

This Amidah can be recited aloud following the silent Amidah, or on its own, or it may be recited with a heyha kedushah. It is traditional for the ark to remain open throughout the Ne'ilah Amidah that is chanted aloud. While it is customary for all to stand during the Kedushah, those who feel weak are encouraged to sit for some other parts of the Amidah.

אֵל נֹרָא עֲלִילָה	אֵל נֹרָא עֲלִילָה
בְּשַׁעַת הַנְּעִילָה:	הַמָּצֵא לָנוּ מַחִילָה
לָךְ עֵין נוֹשָׁאִים	מִתִּי מִסְפָּר קְרוּאִים
בְּשַׁעַת הַנְּעִילָה:	וּמִסְלָדִים בַּחִילָה
מַחָה פֶּשַׁעַם וְכַחֲשֵׁם	שׁוֹפְכִים לָךְ נַפְשָׁם
בְּשַׁעַת הַנְּעִילָה: ←	הַמָּצִיאָם מַחִילָה

COMMENTARY. "Closing the gates" (*Ne'ilah*) is a resonant theme throughout this eloquently plain song. In its simplest sense, it refers to the closing of the ark curtain at the end of the final Yom Kippur supplications, and the imminent closing of the synagogue after the evening prayers. In a larger sense, however, it calls to mind the gates of Heaven, which have been opened throughout the Days of Awe, for Israel and for the world at large, to a degree unheard of the rest of the year. And in the song's final two stanzas, where Israel's messianic hopes are expressed, "closing the gates" suggests the End of Days, when God will bring everlasting peace to Israel and the world.

The third line of the final stanza literally reads: "to Oholivah and Oholah." It is a reference to Ezekiel's parable (Ezekiel 23) of the two wayward sisters, who represented Samaria and Jerusalem, respectively, the capital cities of the Northern Kingdom of Israel and the Southern Kingdom of Judah. In their eager love for Egypt and Assyria, they incurred God's displeasure and were sent into captivity to the very nations whose improper love they had courted. The names Oholah and Oholibah both play on the Hebrew word for "tent" (*ohel*), Oholibah's name meaning literally "My tent is in her"—a reference to God's sacred Tabernacle, the Holy of Holies in Jerusalem. Ezekiel's parable had been a prophecy of God's anger, but in the present song, Oholah and Oholibah are symbols of hope, expressing the belief that the divided kingdom of ancient times will be reunited in the End of Days, and the remnant of all the lost tribes of Israel returned to the Holy Land. In the present translation, "land of contentment" serves as a play on the word "tent."

J.R.

Please be for them a shelter in need,
protect them from harm, of word or of deed,
and seal them for splendor and for joy,
in the hour of closing the gates.

Be gracious to them, your mercy show,
and to every oppressor and every foe
bring judgment, bring justice above and below,
in the hour of closing the gates.

Remember our ancestors' righteous ways,
remember your promise, and renew their days,
as it was long ago, in former days,
in the hour of closing the gates.

Proclaim now, we pray, a year of fulfillment,
and return your flock's surviving remnant,
to be reunited in a land of contentment,
in the hour of closing the gates.

Moses ibn Ezra

COMMENTARY. As we move toward the end of Yom Kippur, we alter in our mood and our liturgical imagery. On Rosh Hashanah, we prayed that we would be written in The Book of Life; at *Ne'ilah*, we pray that our fate be sealed there. On Yom Kippur, we envision the gates to the divine as standing open; at the hour of *Ne'ilah*, we see them gradually swinging shut. All through Yom Kippur we recited the *Al Het*, the lengthy confessional prayer, along with the *Vidui*; at *Ne'ilah*, the detailed confessing is behind us, and yet the gates are still not shut. The gates move slowly in this last hour. We have one more chance to squeeze from ourselves the last bit of impurity still in our hearts, to voice the last unspoken hope and give it power in the new year. The gates are closing, but they are not yet shut.

D.A.T. / M.B.K.

וְחִלְצִים מִמָּאָרָה	הִיָּה לָהֶם לְסִתְרָה
בְּשַׁעַת הַנִּעִילָה:	וְחִתְּמֵם לְהוֹד וּלְגִילָה
וְכָל-לוֹחֵץ וְלוֹחֵם	חֵן אוֹתָם וְרַחֵם
בְּשַׁעַת הַנִּעִילָה:	עֲשֵׂה בָּהֶם פְּלִילָה
וְחִדֵּשׁ אֶת-יְמֵיהֶם	זְכוֹר צְדָקָת אַבְיָהֶם
בְּשַׁעַת הַנִּעִילָה:	פְּלָדָם וּתְחִלָּה
וְהָשֵׁב שְׂאֵרֵית הַצֹּאן	קָרָא נָא שְׁנַת רָצוֹן
בְּשַׁעַת הַנִּעִילָה:	לְאַהֲלִיבָה וְאַהֲלָה

Heyey lahem lesitra
Vehotmem lehod ulegilah

Vehaletzem mime'era
Bishe'at hane'ilah

Hon otam verahem
Asey vahem pelilah

Vehol-lohetz velochem
Bishe'at hane'ilah

Zehor tzidkat avihem
Kekedem utehilah

Vehadesh et-yemeyhem
bishe'at hane'ilah

Kera na shenat ratzon
le'oholiva ve'ohola

vehashev she'erit hatzon
bishe'at hane'ilah

KAVANAH. When you are asleep, you can wake up, and when you are awake, you can awaken even more. *Ne'ilah* is filled with imagery of gates closing, *ne'ilat hash'a'ar*. The bilateral root of the word *sha'ar*, ער, means to be awake, to watch. The challenge of *Ne'ilah* is to awaken even more.

Z.S.S.

AMIDAH

Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, ANCIENT ONE, our God, God of our ancestors,
God of Abraham God of Sarah
God of Isaac God of Rebekah
God of Jacob God of Rachel
and God of Leah;

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

By the counsel of the sages and the wise,
and by the knowledge of all learned in our ways,
may my mouth be opened, and my prayers arise,
to entreat the sovereign full of mercy and compassion,
who forgives and pardons all transgression. ↩

COMMENTARY. Why open the ark for this Amidah? In part to reflect the fact that in this last hour of Yom Kippur, the divine gates remain open to our pleas. At a time when our energies are at low ebb, we are asked to stand as much as we are able, thereby urging our attentiveness to the task of the hour. The heightened importance of this service is emphasized by the open ark. D.A.T.

עמידה

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות ואמות

כְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

אֱלֹהֵי אֲבֹרָה אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל

וְאֱלֹהֵי לֵאָה:

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל חֹזֵר חֲסָדֵי אֲבוֹת וְאֲמוֹת וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

מְסוֹד חַכְמִים וְנְבוֹנִים וּמְלָמֵד דַּעַת מְבִינִים אֲפֻתָּהּ פִּי בְּתַפְלָה
וּבְתַחֲנוּנִים לְחִלּוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מְלֵא רַחֲמִים מוֹחֵל וְסוֹלֵחַ
לְעוֹנִים: ←

אֲדֹנֵי...תהלתך / Open...praise (Psalms 51:17).

Remember us for life,
our sovereign who wishes us to live,
and seal us in the Book of Life
for your sake, ever-living God.

Regal One, our help, salvation, and protector:
Blessed are you, KIND ONE,
the shield of Abraham and the help of Sarah.

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your saving acts. You send down the dew. In loyalty you sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth. Who can compare to you, almighty God, who can resemble you, the source of life and death, who makes salvation grow?

Who can compare to you, source of all mercy, remembering all creatures mercifully, decreeing life!

Faithful are you in giving life to every living thing. Blessed are you, THE FOUNT OF LIFE, who gives and renews life. ↪

זָכְרָנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים וְחַתְּמָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן
אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעִזְרַת
שָׂרָה:

גְּבוּרוֹת

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי רַב לְהוֹשִׁיעַ: מוֹרִיד הַטֵּל:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה כָּל חַי בְּרַחֲמִים רַבִּים סוּמָךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר: מִי כְמוֹךָ
בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מֶלֶךְ יְמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הֶרְחָמִים זוֹכֵר יְצוּרֵיוּ לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מַחֲיָה כָּל חַי: —

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

May THE ETERNAL reign forever,
your God, O Zion, from one generation to the next.
Halleluyah!

And you are holy, dwelling in the praises of Israel,
our God, to whom we pray.

Hear us, we pray
forgive us, we pray, this day,
for the day is passing.

Hear us praise you:
awesome and feared,
the Holy One.

And thus shall holiness rise up to you,
for you, our God, are a forgiving king.

Open for us and for all Israel our kin, in every place:
the gates of enlightenment,
the gates of blessing,
the gates of gladness,
the gates of delight,
the gates of heaven's splendor,
the gates of voicing confession,
the gates of self-worth,
the gates of humanity,
the gates of taintlessness,
the gates of joyful salvation,
the gates of complete atonement,
the gates of lovingkindness,
the gates of mercy,
the gates of new hope,
the gates of speaking forgiveness,
the gates of assistance,
the gates of providing,
the gates of tzedakah, ↩

ג קְדוּשַׁת הַשֵּׁם

יִמְלֹךְ יי לְעוֹלָם אֱלֹהֵינוּ צִוֵּן לְדֹר וָדֹר הַלְלוּיָהּ:
וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל אֵל נָא:

שָׁמַע נָא סִלַּח נָא הַיּוֹם עֲבוּר כִּי פָנָה יוֹם
וְנִהְלַלְךָ נוֹרָא וְאִים קְדוֹשׁ:

וּבְכֵן לָךְ תַּעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ מְלֹךְ מוֹחֵל וְסוֹלֵחַ:

פָּתַח לָנוּ וּלְכָל-יִשְׂרָאֵל אַחֲיָנוּ בְּכָל מָקוֹם:

שְׁעָרֵי אוֹרָה שְׁעָרֵי בְרָכָה

שְׁעָרֵי גִילָה שְׁעָרֵי דַעַת

שְׁעָרֵי הוֹד וְהָדָר שְׁעָרֵי וִידוּי

שְׁעָרֵי זְכוּת שְׁעָרֵי חֶסֶד

שְׁעָרֵי טְהוֹרָה שְׁעָרֵי יְשׁוּעָה

שְׁעָרֵי כַפָּרָה שְׁעָרֵי לֵב טוֹב

שְׁעָרֵי מַחֲיֵלָה שְׁעָרֵי נְחֻמָּה

שְׁעָרֵי סְלִיחָה שְׁעָרֵי עֲזָרָה

שְׁעָרֵי פְּרִנְסָה שְׁעָרֵי צְדָקָה ←

the gates of communal strength,
the gates of renewal,
the gates of shalom,
the gates of *teshuvah*!


And seal us in the Book of Life,
for blessing and holiness,
for you are holy, and your name is holy;
and may we enter your gates in holiness.

As it is written by the prophet's hand:
They call, one to another, and declare:

"Holy, holy, holy is THE CREATOR of the Multitudes of Heaven!
All the world is filled with divine glory!"

God's glory fills the world,
as the ministering angels ask, one to another,
"What place could contain God's holiness?"
And they are answered with a blessing:
"Blessed is the glory of THE OMNIPRESENT,
wherever God may dwell!"

And from God's place, God mercifully turns
bestowing graciousness upon the people
who declare the oneness of the divine name
evening and morning, each day continually,
as twice a day they say, with love: "Shema!"
"Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!"



COMMENTARY. The structure of the *Kedushah* rests upon Jewish myths about angelic choruses praising God. By standing at attention and singing words ascribed to the angelic chorus, we become its imitators. Jews traditionally rock upward on their toes each time the word קדוש / *Kadosh* / Holy is chanted here. It is as if we were straining upward to join the heavenly choir in the purity of our praise for the divine. D.A.T.

וְקָרָא...כְּבוֹדוֹ / And...glory! (Isaiah 6:3).
מִמְקוֹמוֹ...בְּרוּךְ / Blessed...dwell! (Ezekiel 3:12).
שָׁמַע...אֶחָד / Listen...alone! (Deuteronomy 6:4).

שְׁעָרֵי קִוְּמָנוּת שְׁעָרֵי רְפוּאָה שְׁעָרֵי שְׁלוֹם שְׁעָרֵי תְּשׁוּבָה:

וְחִתַּמְנוּ בְּסֵפֶר הַחַיִּים לְבָרָכָה וּלְקִדְשָׁה
כִּי אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּשְׁעָרֶיךָ בְּקִדְשָׁה נִפְגָּס:
וּבָהֶם תַּעֲרֹץ וְתִקְדָּשׁ כְּסוּד שֵׁיחַ שְׂרִפֵּי-קֹדֶשׁ הַמְּקִדִּישִׁים שְׁמֶךָ
בְּקֹדֶשׁ כְּפָתוּב עַל יַד נְבִיאֶךָ: וְקֵרָא זֶה אֶל-זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם כְּבוֹדוֹ
לְעַמָּתָם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ:
מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים וַיַּחֵן עִם הַמִּיחֲדִים שְׁמוֹ עָרַב וְבָקֵר בְּכָל
יוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שְׂמֵעַ אוֹמְרִים:
שְׂמֵעַ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: ←

Uvahem to'oratz vetukdash kesod si'ah sarfey kodesh
hamakdishim shimeha bakodesh kakatuv al yad nevi'eha. Vekara
zeh el zeh ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo hol ha'aretz kevodo.

Kevodo maley olam mesharetav sho'alim zeh lazeh ayey mekom
kevodo le'umatam baruḥ yomeru:

Baruḥ kevod adonay mimekomo.

Mimekomo hu yifen berahamim veyahon am hamyahadim
shemo erev vavoker behol yom tamid pa'amayim be'ahavah
shema omrim:

Shema yisra'el adonay eloheynu adonay ehad. →

This is our God.
This is our source.
This is our sovereign.
This is our saving power.
And this one, mercifully,
shall declare a second time,
for every living being to hear,
confirming God's divinity for you:
"I am THE OMNIPRESENT ONE, your God!"

O, mighty one, our mighty one,
THE SOVEREIGN who watches over us,
how mighty is your name throughout the earth!
The time shall come that GOD will reign
throughout the earth. On that day
shall THE FOUNT OF LIFE be one,
the divine name be one.
And as is written in your sacred words of psalm:
"May THE ETERNAL reign forever,
your God, O Zion, from one generation to the next. Halleluyah!"

From one generation to the next
may we declare your greatness,
and for all eternities may we affirm your holiness,
And may your praise, our God,
never be absent from our mouths
now and forever.
For you are a great and holy God. ↩

אני...אלהיכם / I...God! (Numbers 15:41).
יהוה אדנינו...הארץ / THE SOVEREIGN...earth! (Psalms 8:10).
יהוה...אחד / The time...be one (Zechariah 14:9).
ימלך...הללויה / May...Halleluyah! (Psalms 146:10).

הוא אֱלֹהֵינוּ הוא אָבִינוּ הוא מַלְכֵנוּ הוא מוֹשִׁיעֵנוּ והוא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם לֵאלֹהִים

אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִינֵנוּ מֶה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ: וְהָיָה יְהוָה
לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:
וּבְדַבְּרֵי קֹדֶשְׁךָ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

לְדֹר וָדֹר נָגִיד גְּדֻלָּתְךָ וּלְנִצָּח נְצָחִים קֹדֶשְׁתְּךָ נִקְדִּישׁ וְשִׁבְחֶךָ
אֱלֹהֵינוּ מִפְּנֵי לֹא יָמוּשׁ לְעוֹלָם וְעַד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ
אָתָּה: —

Hu eloheynu hu avinu hu malkenu hu moshi'enu vehu
yashmi'enu berahamav shenit le'eyney kol hay. Lihyot lahem
leylohim

ani adonay eloheyhem.

Adir adirenu adonay adoneynu mah adir shimeha behol ha'aretz.
Vehayah adonay lemeleh al kol ha'aretz bayom hahu yihyeh
adonay ehad ushemo ehad.

Uvedivrey kodsheha katuv leymor.

Yimloha adonay le'olam elohayih tziyon ledor vador halleluyah.

Ledor vador nagid godleha ulenetzah netzachim kedushateha
nakdish veshivaha eloheynu mipinu lo yamush le'olam va'ed ki
el meleha gadol vekadosh atah.

And therefore, HOLY ONE, let awe of you
infuse the whole of your Creation,
and let knowledge of your presence
dwell in all your creatures.
And let every being worship you,
and each created life pay homage to your rule.
Let all of them, as one, enact your bidding
with a whole and peaceful heart.
For we have always known, ALMIGHTY ONE,
that all authority to rule originates in you,
all strength is rooted in your arm,
all mighty deeds have emanated from your hand.
Your name alone is the source of awe
that surges through all life.

And therefore, HOLY ONE, let awe of you
infuse your people, let the praise of you
ring out from all who worship you.
Let hope enliven all who seek you,
and let all who look to you with hope
find strength to speak.
Grant joy throughout your Land,
let happiness resound throughout your holy city,
soon, and in our days.

And therefore, let the just behold your peace,
let them rejoice,
let all who follow in your path sing out with joy,
let all who love you dance in celebration,
and may your power overwhelm all treachery,
so that it vanish wholly from the earth like smoke.
Then shall the power of injustice pass away! ↩

וּבְכֵן הֵן פְּחָדָךְ

יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאִמְתָּךְ עַל כָּל־
מַה־שִּׁבְרָאתָ וְיִירְאוֹךְ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים
וַיַּעֲשׂוּ כָל־אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם כִּמּוֹ שִׁדְעָנוּ
יהוה אֱלֹהֵינוּ שֶׁהַשְׁלֵטוֹן לְפָנֶיךָ עוֹ בְּיָדְךָ וּגְבוּרָה בְּיָמֶיךָ וְשִׁמְךָ
נוֹרָא עַל כָּל־מַה־שִּׁבְרָאתָ:

וּבְכֵן הֵן כְּבוֹד

יהוה לַעֲמָךְ תְּהִלָּה לִירְאֶיךָ וְתִקְוָה לְדוֹרֶשֶׁיךָ
וּפְתֻחוֹן פֶּה לַמְּיַחֲלִים לְךָ שְׂמִיחָה לְאַרְצְךָ וְשִׁשׁוֹן לַעֲיָרְךָ בְּמִהְרָה
בְּיָמֵינוּ:

וּבְכֵן זִדְיָקִים

יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים בְּרִנָּה
יִגְּלִלוּ וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ וְכָל־הַרְשָׁעָה כָּלָה כַּעֲשׂן תִּכְלָה כִּי
תַעֲבִיר מִמְּשָׁלַת זָדוֹן מִן הָאָרֶץ: ←

May you alone be sovereign over all of your Creation,
and Mount Zion be the seat and symbol of your glory,
and Jerusalem, your holy city—
as is written in your holy scriptures:
“THE ETERNAL ONE shall reign forever,
your God, O Zion, through all generations!
Halleluyah!”

Holy are you,
and awe-inspiring is your name,
and there is no God apart from you,
as it is written: “THE CREATOR of the multitudes of heaven
shall be exalted through the rule of law,
and God, the Holy One, made holy by the reign of justice.”
Blessed are you, ETERNAL ONE,
the holy sovereign power.

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

On Shabbat add the words in parenthesis:

You have loved us, and have taken pleasure in us,
and have made us holy with your mitzvot,
and you have brought us, sovereign one,
near to your service,
and have called us to the shelter of your great and holy name.
And you gave us, HOLY ONE, our God, with love,
this Day of (Shabbat for holiness and for rest
and this Day of) Atonement,
for pardoning, forgiveness, and atonement,
on which you pardon us for all of our transgressions
(with love), a holy convocation,
a remembrance of the going-out from Egypt. ➞

וְתַמְלִיךְ אַתָּה יְהוָה לְבִדְךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁךְ: כְּפָתוּב בְּדַבְרֵי קְדֻשָּׁךְ: יִמְלֹךְ יְהוָה לְעוֹלָם
אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוּשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹוֶה מִבְּלַעְדֶּיךָ: כְּפָתוּב: וַיִּגְבֶּה יְהוָה
צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקְדוּשׁ נִקְדַּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה
הַמְלִיךְ הַקְדוּשׁ:

קְדֻשַׁת הַיּוֹם



On Shabbat add the words in parenthesis:

אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלִּפְנֵי
לַעֲבוֹדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְדוּשׁ עָלֵינוּ קִרְאתָ: וַתֵּתֵן לָנוּ יְהוָה
אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקִדְשָׁהּ וְלִמְנוּחָהּ וְאֶת יוֹם)
הַכַּפּוּרִים הַזֶּה לְמַחֲלִילָהּ וְלִסְלִיחָהּ וְלִכְפָּרָהּ וְלִמְחֹל בּוֹ אֶת כָּל
עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ וְזָכַר לַיְצִיאת מִצְרָיִם: —

יהוה...האלהים / THE ETERNAL ONE...Halleluyah! (Psalms 146:10).
יהוה...בצדקה / THE CREATOR...justice (Isaiah 5:16).

Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us all and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care; for life, well-being and peace, on this Day of Atonement.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God; gracious and merciful are you.

Open for us the gates,
in the hour of closing the gates,
for the day is passing away.
The day is turning away,
the sun is returning to set.
May we now come into your gates.
We pray, gentle God, we pray.
Forgive us, we pray.
Pardon us now, we pray.
Have compassion for us, we pray.
Have mercy, we pray.
Let us atone now, we pray.
Help us conquer our wrongs, we pray. ↩

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֹוא וְיִגְיַע וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיַפְקֹד וְיַזְכֵּר זְכוּרָנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
וְזִכְרוֹן יְמוֹת הַמַּשִּׁיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה וְזִכְרוֹן כָּל עַמּוּךְ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם הַפְּפוּרִים הַזֶּה: זְכָרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה:
וּפְקֻדָּנוּ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חֹסֶם
וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן
וְרַחוּם אַתָּה:

פָּתַח לָנוּ שַׁעַר בְּעֵת נִעְלִית שַׁעַר כִּי פָנָה יוֹם:
הַיּוֹם יִפְנֶה הַשָּׁמֶשׁ יָבֹוא וְיִפְנֶה נְבוֹאָה שְׁעָרֶיךָ:
אָנָּה אֵל נָא שָׂא נָא סֶלַח נָא מַחֵל נָא חֲמֹל-נָא
רַחֵם-נָא כְּפֹר-נָא כְּבֹשׁ חֲטָא וְעוֹן: ←

O sovereign God, presiding on the Throne of Mercy,
you whose way is to be loving,
you who grant forgiveness
for transgressions of your people,
you who readily ignore the first misdeeds,
abundant in forgiveness for our shortcomings,
and quick to pardon those who have done wrong,
enacting justice for all flesh and spirit,
yet reluctant to requite their evil deeds in kind,

you, God, who instructed us,
declaring thirteen attributes of God,
remember us today, and call to mind
your covenant of thirteen qualities of mercy,
as you once taught your humble prophet in days past—
for thus is written: “And THE ETERNAL ONE
came down amid the cloud, and stood before him there,
and called the name of THE COMPASSIONATE,
and THE ALL-MERCIFUL passed by before him and declared:

‘THE ONE, THE ONE, God loving and compassionate,
slow to grow angry, who abounds in love and truth,
preserving love up to the thousandth generation,
forgiving sin, transgression, and wrongdoing,
washing clean the slate.’”

May you forgive our sins and our wrongdoing,
may you claim us as your own!

Forgive us, our creator, for we have done wrong,
grant pardon to us, sovereign, for we have transgressed,
for you, ETERNAL ONE, are good and merciful,
abundant in your steadfast love
to all who call on you! ↪

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים מְתַנַּהֵג בְּחַסְדֵיּוֹת מוֹחֵל עֲוֹנוֹת עַמּוֹ
מַעֲבִיר רַאשׁוֹן רַאשׁוֹן מִרְבֵּה מַחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים:
עוֹשֶׂה צְדָקוֹת עִם כָּל-בָּשָׂר וְרוּחַ וְלֹא כִרְעָתָם תִּגְמַל:

אֵל הוֹרִיתָ לָנוּ לִזְמַר שְׁלֹשׁ עֶשְׂרֵה זְכָרֵינוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה
כְּהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם וְכֵן כְּתוּב: וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְּצֵב עִמּוֹ שָׁם
וַיִּקְרָא בְּשֵׁם יְהוָה וַיַּעֲבֹר יְהוָה עַל פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאַמֶּת נֹצֵר חֶסֶד
לְאַלְפִים נִשְׂא עוֹן וּפֹשַׁע וְחַטָּאָה וְנִקְיָה:

וְסִלַּחַת לַעֲוֹנֵינוּ וְלַחַטָּאתֵינוּ וְנַחֲלָתֵנוּ:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ מִחֵל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ.
כִּי אַתָּה יְהוָה טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל-קוֹרְאֶיךָ. ←

Adonay adonay el rahum veħanun ereħ apayim verav ħesed
ve'emet notzer ħesed la'alafim noseý avon vafesha veħata'ah
venakey.

And the Eternal...slate (Exodus 34:5-7, 9). /וירד יהוה...ונחלתנו

For...you (Psalms 86:5). /כי אתה...לכל קוראך

As the sigh of those who tremble in your praise ascends before
your glorious, sovereign throne, fulfill the prayers of a people
who declare you One, you who listen to whoever comes to you
in prayer.

Israel is saved by THE ALL-MERCIFUL, eternal help to all, and so
today, let them be saved by you, who dwell on high, for you
abound in power to forgive, and mercy toward our cry.

Let God's protective hand, Sheḥinah's sheltering wing,
enclose us and be gracious, probe the heart, enable it to heal.
Please rise, O God, give us the strength, your strength to feel.
FOUNT OF COMPASSION, please hearken to our cry
as we call out and sing.

And let us hear: "I have forgiven!"—from you, O hidden One
on high,
help from your right hand for a people who in need now cry.
As we cry out to you the words of awe,
please answer us, with justice for our plight,
REDEEMING ONE—enable us to set things right!

"THE ONE, THE ONE, God loving and compassionate,
slow to grow angry, who abounds in love and truth,
preserving love up to the thousandth generation,
forgiving sin, transgression, and wrongdoing,
washing clean the slate."

Have mercy on the community of the tribe of Yeshurun.
Be merciful and wipe clean our transgression,
God of our salvation.

Open the gates of heaven,
open for us the treasure of your goodness.
Redeem, prolong not your argument.
Redeem us, God of our salvation. ↪

אֲנַקְת מִסְלִיִּךְ תַעֲל לִפְנֵי כְּבוֹדְךָ מִלֵּא מְשָׁלוֹת עִם מִיִּחְדְּךָ
שׁוֹמֵעַ תַּפִּילַת בָּאֵי עֲדִיךָ:

יִשְׂרָאֵל נוֹשֵׁעַ בִּיהוּה תְּשׁוּעַת עוֹלָמִים גַּם הַיּוֹם יִנְשְׁעוּ מִפִּיךָ שׁוֹכֵן
מְרוֹמִים כִּי אַתָּה רַב סְלִיחוֹת וּבְעֵל הַרְחָמִים:

יִחְבִּיאֵנוּ צֶל יְדוֹ תַחַת כְּנָפֵי הַשְּׂכִינָה חֵן יְחֹן כִּי יִבְחֹן לֵב עֶקֶב
לְהַכְינָה קוֹמָה נָא אֱלֹהֵינוּ עֲזֵה עֲזֵי נָא יְהוּה לְשׁוּעָתֵנוּ הַאֲזִינָה:

יִשְׁמִיעֵנוּ סִלַּחְתִּי יוֹשֵׁב בְּסֶתֶר עֲלִיּוֹן בִּימִין יֵשַׁע לְהוֹשִׁיעַ עִם עֲנִי
וְאֲבִיּוֹן בְּשׁוֹעֵנוּ אֵלֶיךָ נִזְרָאוֹת בְּצֶדֶק תַעֲנֵנוּ יְהוּה הִיָּה עוֹזֵר לָנוּ:

יְהוּה יְהוּה אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפִּים וְרַב-חֶסֶד וְאֱמֶת נִצֵּר חֶסֶד
לְאַלְפִים נִשָּׂא עוֹן וּפָשַׁע וְחַטָּאָה וְנִקָּה:

Adonay adonay el rahum veḥanun ereḥ apayim verav hesed
ve'emet notzer hesed la'alafim noseḡ avon vafesha veḥata'ah
venakey.

רַחֵם-נָא קְהֵל עַדַּת יִשְׂרָאֵל: סִלַּח וּמַחֲל עֲוֹנֵם וְהוֹשִׁיעֵנוּ אֱלֹהֵי
יִשְׂרָאֵל:

שְׁעָרֵי שָׁמַיִם פָּתַח וְאוֹצֵרְךָ הַטּוֹב לָנוּ תַפְתַּח: תוֹשִׁיעַ וְרִיב אֵל
תַּמְתַּח וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל: ←

יהוה...יהוה / THE ONE...slate (Exodus 34:6-7).

Our God, our ancients' God,
forgive us, pardon us, help us atone—
for we are your people, and you are our God,
we are your children, and you are our creator,
we are your servants, and you are our sovereign,
we are your community, and you are our portion,
we are your possession, and you are our fate,
we are your sheep, and you are our shepherd,
we are your vineyard, and you are our keeper,
we are your creation, and you are our fashioner,
we are your loved ones, and you are our beloved,
we are your treasure, and you are our kin,
we are your people, and you are our ruler,
we are your faithful, and you our source of faith!

We are strong-willed and stubborn,
but you are merciful and gracious.
We are stiff-necked, but you are slow to anger.
We are full of error, but you are full of mercy.
We—our days are like a passing shadow,
but you are one whose years shall never end. ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ סֶלַח לָנוּ: מַחֵל לָנוּ: כַּפֹּר-לָנוּ:	
כִּי אָנוּ עֹמְדִים וְאַתָּה אֱלֹהֵינוּ:	אָנוּ בָּרִידִים וְאַתָּה אֶכְיֵנוּ:
אָנוּ עֹבְדִים וְאַתָּה אֲדוֹנֵינוּ	אָנוּ קֹהֲלִים וְאַתָּה חֹלְקֵנוּ:
אָנוּ נִחְלָתִים וְאַתָּה גּוֹרְלֵנוּ:	אָנוּ צֹאֲרֵךְ וְאַתָּה רוֹעֵנוּ:
אָנוּ כֹרְמִים וְאַתָּה נוֹטְרֵנוּ:	אָנוּ פְּעֻלָּתִים וְאַתָּה יוֹצְרֵנוּ:
אָנוּ רְעִיתִים וְאַתָּה דוֹרֵנוּ:	אָנוּ סִגְלָתִים וְאַתָּה קְרוֹבֵנוּ:
אָנוּ עֹמְדִים וְאַתָּה מִלְכֵנוּ:	אָנוּ מְאִמִּירִים וְאַתָּה מְאִמִּירֵנוּ:

Eloheynu veylohey avoteynu ve'imoteynu

selah lanu. Mehal lanu. Kaper lanu.

Ki anu ameha ve'atah eloheynu. Anu vaneha ve'atah avinu.

Anu avadeha ve'atah adoneynu. Anu kehaleha ve'atah helkenu.

Anu nahalateha ve'atah goralenu. Anu tzoneha ve'atah ro'enu.

Anu harmeha ve'atah notrenu. Anu fe'ulateha ve'atah yotzrenu.

Anu rayateha ve'atah dodenu. Anu segulateha ve'atah kerovenu.

Anu ameha ve'atah malkenu. Anu ma'amireha ve'atah ma'amirenu.

אָנוּ עֹדִים פָּנִים וְאַתָּה רַחֵם וְחַנּוּן: אָנוּ קָשִׁי עֶרְף וְאַתָּה אֶרֶךְ אַפָּיִם:

אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים: אָנוּ יִמִּינוּ כִּצֵּל עוֹבֵר וְאַתָּה הוּא

וְשִׁנוּתִים לֹא יִתָּמוּ: —

למען...הוא / For the sake...wrong (Psalms 25:11).

Our God, our ancients' God,
may our prayer come before you.
Hide not from our supplication,
for we are not so insolent and stubborn
as to say, here in your presence,
"HOLY ONE, God of our fathers and our mothers,
we are righteous, and we have not sinned,"
for we indeed have sinned.

We have acted wrongly,
we have been untrue,
and we have gained unlawfully
and have defamed.

We have harmed others,
we have wrought injustice,
we have zealously transgressed,
and we have hurt
and have told lies.

We have improperly advised,
and we have covered up the truth,
and we have laughed in scorn.

We have misused responsibility
and have neglected others.

We have stubbornly rebelled.

We have offended,
we have perverted justice,
we have stirred up enmity,
and we have kept ourselves from change.

We have reached out to evil,
we have shamelessly corrupted
and have treated others with disdain.

Yes, we have thrown ourselves off course,
and we have tempted and misled. ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ תְּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל
 תְּתַעֲלֶם מִתְחַנְתָּנוּ שְׂאִין אֲנַחְנוּ עֲדֵי פָנִים וְקָשִׁי עָרֶף לִומר לְפָנֶיךָ
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
 אֲבָל אֲנַחְנוּ חָטָאנוּ:

אֲשַׁמְנוּ: בִּגְדֵנוּ: גָּזַלְנוּ: דִּבְרָנוּ דָּפִי:
 הֶעֵרְנוּ: וְהִרְשַׁעְנוּ: זָדְנוּ: חָמַסְנוּ:
 טָפְלְנוּ שָׁקַר: יַעֲצֵנוּ רָע: פָּדַבְנוּ: לָצְנוּ:
 מָרְדְּנוּ: נֶאֱצְנוּ: סָרְדְּנוּ: עֲוִינוּ:
 פִּשְׁעֵנוּ: צָרְדְּנוּ: קִשְׁינוּ עָרֶף: רִשְׁעֵנוּ:
 שִׁחַתְנוּ: תִּעֲבָנוּ: תַּעֲרֵנוּ: תַּעֲתָעְנוּ: ←

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.
 He'evinu. Vehirshanu. Zадnu. Hаmasnu.
 Tafalnu shaker. Ya'atznu ra. Kizavnu. Latznu.
 Maradnu. Ni'atznu. Sararnu. Avinu.
 Pashanu. Tzararnu. Kishinu oref. Rashanu.
 Shiḥatnu. Ti'avnu. Ta'inu. Titanu.

KAVANAH. The last *Vidui* on Yom Kippur is the shorter form found in *Ne'ilah*. The power and light of this day have already begun to spread throughout our lives. Perhaps, if we open in these waning hours to a higher rung of willingness, of presence, of honesty, the day's ending will be but a beginning.

S.P.W.

KAVANAH. Why is there no *Al Het* at *Ne'ilah*? There is a Ḥasidic teaching that when we do mitzvot with ulterior motives and arrogance, our mitzvot can also be sinful. Examples of mitzvot that include sin are those done egotistically, ostentatiously or at the expense of others. *Ne'ilah* is the time to consider these.

Z.S.S.

We have turned away from your mitzvot
and from your righteous laws,
as if it did not matter to us.
And you are just,
whatever comes upon us,
for what you do is truth,
and we have done much wrong.

What can we say before you,
you who dwell on high?
What can we tell you,
you who inhabit heaven's heights?
Are you not one who knows all things,
both hidden and revealed?

You extend a hand to those who transgressed,
your right hand is stretched out to receive all who return.
And you have taught us, RIGHTEOUS ONE,
to acknowledge in your presence all we have done wrong,
that we might disengage ourselves from plunder in our hands.
May you receive us in complete return into your presence,
like the fires and sweet savors of the ancient offerings,
so that all that you have promised may come true.
There is no limit to the fires of our devotion,
and there is no number to the savors of our repentance.
And you know that our destiny
is but to serve as food for worms and maggots.
Therefore, you have multiplied the opportunities
for our forgiveness. ↩

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁדָה לָנוּ: וְאַתָּה צָדִיק עַל
כָּל־הַבָּא עָלֵינוּ כִּי־אַמֶּת עָשִׂיתָ וְאַנְחֵנוּ הִרְשַׁעְנוּ:

מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם וּמָה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים הֲלֹא
כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים וַיְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים: וְתִלְמִדְנוּ
יֵהוּה אֱלֹהֵינוּ לְהַתְּנוּת לְפָנֶיךָ עַל כָּל־עֲוֹנוֹתֵינוּ לְמַעַן נַחֲדֵל מֵעַשְׂק
יָדֵינוּ וְתִקְבְּלֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ כְּאֲשֵׁים וּכְנִיחוֹתִים לְמַעַן
דְּבָרֶיךָ אֲשֶׁר אָמַרְתָּ: אֵין קֶץ לְאֲשֵׁי חַוְבוֹתֵינוּ וְאֵין מִסְפָּר לְנִיחוֹתֵי
אֲשִׁמוֹתֵנוּ: וְאַתָּה יוֹדֵעַ שְׁאַחֲרִיתֵנוּ רַמָּה וְתוֹלַעַה לְפִיכָךְ הִרְפִּיתָ
סְלִיחָתֵנוּ: ←

And...wrong (Nehemiah 9:33). / ואתה...הרשענו

What are we? What is our life?
What is our love? What is our justice?
What is our help? What is our strength?
What is our power?
What can we say before you,
ALL-DISCERNING ONE, our God, our ancients' God?
For are not all the mighty of this world
like nothing in your presence,
all who bear renown like those who never were,
all persons of wisdom like the ignorant,
and all who understand like those who lack intelligence?
For truly, most of what they do is but a void,
their days are like a puff of air before you.
The advantage of the human being over beasts
amounts to nothing—for everything,
measured against you,
lacks substance.

You set apart the human being at Creation,
you recognize humanity to stand before you.
But truly, who could say before you: "What are you doing?"
And if one could be just enough to stand before you,
what could one offer you?
And even so, you gave us, HOLY ONE, our God,
with love, this Day of Atonement,
that we might liberate ourselves
from all that our hands have stolen,
and return to you,
to carry out your ordinance and will
wholeheartedly.
And may you, in your abundant love,
spread mercy over us,
for you do not desire the destruction of the world,
for it is said:
"Seek out THE HOLY ONE, for God is present,
call to God, for God is near." ↪

מָה אָנוּ: מָה חַיֵּינוּ: מָה חֲסִידָנוּ: מָה צִדְקָנוּ: מָה יִשְׁעָנוּ: מָה כְּחָנוּ:
 מָה גְבוּרָתָנוּ: מָה נְאֻמָּר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאִמּוֹתֵינוּ: הֲלֹא כָל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ וְאִנְשֵׁי הַשָּׁם כֹּלֹא הָיוּ
 וְחַכְמִים כְּבִלֵי מִדָּע וְנְבוֹנִים כְּבִלֵי הַשֹּׁפֵל כִּי רַב מַעֲשֵׂיהֶם תִּהְיוּ וַיְמִי
 חַיֵּיהֶם הֶבֶל לְפָנֶיךָ וּמוֹתָר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הַפֶּל הֶבֶל:

אֲתָה הַבְּדִלְתָּ אֲנוֹשׁ מֵרֹאשׁ וַתְּפִירָהוּ לַעֲמֹד לְפָנֶיךָ: כִּי מִי יֹאמַר לְךָ
 מָה־תַּפְעֵל וְאִם יִצְדַּק מָה־יִּתֶּן־לְךָ: וַתִּתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
 אֶת־יוֹם הַכְּפוּרִים הַזֶּה קֶץ וּמַחִילָה וּסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ:
 לְמַעַן נַחְדֵּל מֵעֶשֶׂק יָדְנוּ וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲסִי וְצוֹנֶךָ בְּלִבְךָ
 שָׁלֵם:

וְאֲתָה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ כִּי לֹא תַחֲפֹץ בְּהַשְׁתַּחֲתָת עוֹלָם:
 שְׁנֹאֲמַר דְּרָשׁוּ יְהוָה בְּהַמְצָאוֹ קִרְאָהוּ בְּהִיּוֹתוֹ קְרוֹב: ←

1172 / CHANTED AMIDAH/SELIHOT / Seek...near (Isaiah 55:6). דרשו...קרוב

And it is said:

“Let the unrighteous leave their way behind,
and false ones forsake their empty schemes.

Return to THE BELOVED ONE; God shall be merciful.” Isaiah 55:7

And you are a forgiving God,
gracious and compassionate,
slow to be angry,
overflowing in your love and truth,
and ready always to do good.
And you take pleasure in the turning,
the returning,
of all evildoers.

You do not desire their death.

For it is said:

“Tell them: ‘As I live,’ Almighty GOD declares,
‘I do not wish the death of the unrighteous,
but only their return from unjust ways,
that they may live.

Return, return,
from your unrighteous ways!

Why should you die, O House of Israel?”

Ezekiel 33:11

And it is said:

“‘And do I truly wish the death of the unrighteous,’
says Almighty GOD,
‘but rather do I not desire their return
from unjust ways, that they may live?’”

Ezekiel 18:23

And it is said:

“‘For I do not desire a mortal being’s death,’
Almighty GOD declares,
‘Let all return that they may live!’”

Ezekiel 18:32

For you are the source of all Israel’s forgiveness,
the fount of mercy for the tribes of Yeshurun,
in each and every generation,
and apart from you we have no sovereign
so full of mercy and forgiveness, none but you. ↪

וְנֹאמַר: יַעֲזֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֶזְנוֹ מִחֲשַׁבְתּוֹ וַיָּשָׁב אֶל־יְהוָה
וַיִּרְחַמֵּהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְפֶּה לְסֻלּוֹחַ: וְאַתָּה אֱלֹהֵי סְלִיחוֹת חַנּוּן
וְרַחוּם אֲרֹךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת וּמִרְפֶּה לְהִיטִיב וְרוֹצֵה אֶתָּה
בְּתִשׁוּבַת רָשָׁעִים וְאִין אַתָּה חַפֵּץ בְּמִיתָתָם:

שְׁנֹאמַר: אָמֵר אֱלֹהִים חֲי־אֲנִי נָא אֲדֹנֵי יְהוָה אִם־אֶחָפֵץ בְּמוֹת
הָרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדְּרָכּוֹ וְחָיָה שׁוּבוֹ שׁוּבוֹ מִדְּרָכֵיכֶם
הָרָעִים וְלָמָּה תָּמּוּתוּ בֵּית יִשְׂרָאֵל:

וְנֹאמַר: הֶחָפֵץ אֶחָפֵץ מוֹת רָשָׁע נָא אֲדֹנֵי יְהוָה הֲלוֹא בְּשׁוּבוֹ
מִדְּרָכּוֹ וְחָיָה:

וְנֹאמַר: כִּי לֹא אֶחָפֵץ בְּמוֹת הַמֵּת נָא אֲדֹנֵי יְהוָה וְהַשִּׁיבוּ וְחַיּוּ:
כִּי אַתָּה סֹלֶחַ לְיִשְׂרָאֵל וּמַחֲלֵן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר
וּמִבְּלַעַד־יָד אֵין לָנוּ מָלָךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה: ←

Our God, our ancients' God,
forgive us our transgressions
this Day (of Shabbat, and) of Atonement,
blot out and cause to pass away
our wrongdoings and our errors
from before your eyes, as it is said:
"I, yes I, shall be the one
who blots out your wrongdoing, for my sake;
your errors I shall not remember any more!"
And it is said: "I have made your sins
vanish like a storm cloud,
and, like a mist, the things you have done wrong.
Return to me, for it is I who have redeemed you!"
And it is said: "For on this day,
atonement shall be made for you,
to make you clean from all of your wrongdoings.
Before THE FOUNT OF MERCY, you shall all be clean."

Our God, our ancients' God (take pleasure in our rest),
enable us to realize holiness with your mitzvot,
give us our portion in your Torah,
let us enjoy the good things of your world,
and gladden us with your salvation,
(and help us to perpetuate, ETERNAL ONE, our God,
your holy Shabbat, with love and joy,
and let all Israel, and all who treat your name as holy,
rest upon this day,) and refine our hearts
to serve you truthfully.
For you are a forgiving God to Israel,
and compassionate to all the tribes of Yeshurun
in each and every generation,
and apart from you we have no sovereign,
none full of compassion and forgiveness,
except you. ↩

On Shabbat add the words in parenthesis:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מְחַל לְעוֹנוֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת
הַזֶּה וּבַיּוֹם) הַכְּפוּרִים הַזֶּה: מְחַה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד
עֵינֶיךָ: כָּאֲמֹר: אֲנִכִּי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא
אֶזְכֹּר: וְנֹאמַר: מְחִיתִי כְעַב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי
גִּאלְתָּיךָ: וְנֹאמַר: כִּי־בַיּוֹם הַזֶּה יִכְפֹּר עָלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל
חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ (רְצֵה בְּמִנוּחָתָנוּ) קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֻלְקֵנוּ בְּתוֹרָתְךָ שֶׁבַעֲנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ
(וְהִנְחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְשֶׁךָ וְיָנוּחוּ בָּהּ
יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ) וְטַהֵר לִבֵּנוּ לְעַבְדְּךָ בְּאַמֶּת כִּי אַתָּה סֹלֶחַן
לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר וּמַבְלֵעֶיךָ אֵין לָנוּ
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה: ←

אנכי...אזכר / I, yes...more! (Isaiah 43:25).

מחיתי...גאלתיך / I have...you! (Isaiah 44:22).

ביום...תטהרו / For on...clean (Leviticus 16:30).

Blessed are you, FORGIVING ONE,
sovereign of mercy and forgiveness
for our wrongdoings, and for those
of all your kin, the house of Israel,
you who make our guilt to pass away
year after year,
the sovereign power over all the earth
who raises up to holiness
(Shabbat,) the people Israel
and the Day of Atonement.

5. AVODAH / WORSHIP

Take pleasure GRACIOUS ONE, our God, in Israel your people;
lovingly accept their fervent prayer. May Israel's worship always
be acceptable to you.

And may our eyes behold your homecoming, with merciful
intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings
your presence home to Zion.

6. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God,
God of our ancestors, today and always. A firm, enduring source
of life, a shield to us in time of trial, you are ever there, from age
to age. We acknowledge you, declare your praise, and thank you
for our lives entrusted to your hand, our souls placed in your
care, for your miracles that greet us every day, and for your
wonders and the good things that are with us every hour,
morning, noon, and night. Good One, whose kindness never
stops, Kind One, whose loving acts have never failed—always
have we placed our hope in you.

For all these things, your name be blessed and raised in honor
always, sovereign of ours, forever. ↩

ברוך אתה יהוה מִלֵּךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית
יִשְׂרָאֵל וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה מִלֵּךְ עַל־כָּל־הָאָרֶץ
מִקֵּדֶשׁ (הַשְּׁכֵת ו') יִשְׂרָאֵל יוֹם הַכְּפוּרִים:

עֲבוּדָה ט

רִצָּה יְהוָה אֱלֹהֵינוּ בַּעֲמֶךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלֹתֶם בְּאַהֲבָה תִּקְבֹּל
בְּרָצוֹן וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עֲמֶךָ:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹכֵךְ לְצִיּוֹן בְּרַחֲמִים: בָּרוּךְ אַתָּה יְהוָה הַמַּחֲזִיר
שְׂכִינָתוֹ לְצִיּוֹן:

הוֹדָאָה י

מוֹדִים אֲנַחְנוּ לָךְ שְׂאתָה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
וְאַמּוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל גִּסְיֶיךָ שֶׁבָּכַל יוֹם עָמְנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת עָרַב וּבָקָר וְצֹהָרִים: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרָחַם
כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִיֵּינוּ לָךְ:

וְעַל כָּל־מַעֲלָמוֹת וְיִתְרוֹמָם שְׁמֶךָ מִלִּפְנֵי תָמִיד לְעוֹלָם וָעֶד: —

And seal for a good life all the people of your covenant.

Let all of life acknowledge you! May all beings praise your name in truth. O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE whose name is good, to whom all thanks are due.

7. BIRKAT HASHALOM / BLESSING FOR PEACE

Our God, our ancients' God,
bless us with the threefold blessing
spoken from the mouth of Aaron and his sons, as is said:

May THE ETERNAL bless you
and protect you.

Let it be God's will!

May THE ETERNAL'S face give light
to you, and show you favor.

Let it be God's will!

May THE ETERNAL'S face be lifted
toward you, and bestow upon you
peace.

Let it be God's will! ↪

וְחַתּוּם לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:
 וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלּוּ אֶת שִׁמְךָ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ
 וְעִזְרָתָנוּ סֶלָה: בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שִׁמְךָ וְלֶךְ נָאָה לְהוֹדוֹת:

בְּרַכַּת הַשְּׁלוֹם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּרַכְנוּ בְּבִרְכָּה הַמְּשֻׁלֶּשֶׁת
 הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כְּאָמֹר:

יְבָרְכְךָ יְהוָה וַיִּשְׁמְרֶךָ:

כֵּן יְהִי רָצוֹן:

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ

וַיַּחַדְךָ:

כֵּן יְהִי רָצוֹן:

יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ

וַיִּשֶׁם לְךָ שְׁלוֹם:

כֵּן יְהִי רָצוֹן:

Eloheynu veylohey avoteynu ve'imoteynu

barehenu baberahah hamshuleshet

ha'amurah mipi aharon uvanav ka'amur:

Yevareheha adonay veyishmereha.

Ken yehi ratzon.

Ya'er adonay panav eleha vihuneka.

Ken yehi ratzon.

Yisa adonay panav eleha veyasem leha shalom.

Ken yehi ratzon.

Grant peace, goodness and blessing in the world,
grace, love and mercy
over us and over all your people Israel.
Bless us, source of being, all of us, as one
amid your light,
for by your light,
WISE ONE, our God, you give to us
Torah of life, and love of kindness,
justice, blessing, mercy, life, and peace.
So may it be a good thing in your eyes,
to bless your people Israel, and all peoples,
with abundant strength and peace.

In the book of life, blessing, peace, and proper sustenance,
may we be remembered and sealed,
we and all your people, the house of Israel,
for a good life and for peace.

Blessed are you, COMPASSIONATE ONE, maker of peace.

KAVANAH. Try to imagine a time of true peace and tranquility, and think about your part in helping this time to come about. What can you do? What can you commit to? How will *you* be a peacemaker? L.G.B.

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
 כָּל־יִשְׂרָאֵל עַמָּךְ: בְּרַכְּנוּ אֲבִינוּ בְּלָנוּ בְּאֶחָד בְּאוֹר פָּנֶיךָ: כִּי בְּאוֹר
 פָּנֶיךָ נִתְּתָה לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה
 וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
 וְאֶת כָּל הָעַמִּים בְּרַב עֹז וְשְׁלוֹם.

בְּסֶפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפִרְנָסָה טוֹבָה נִזְכֵּר וְנַחֲתִם לְפָנֶיךָ אֲנַחְנוּ
 וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

בָּרוּךְ אַתָּה יְהוָה עוֹשֶׂה הַשְׁלוֹם:

Sim shalom tovaḥ uveraḥah ba'olam ḥen vaḥesed veraḥamim
 aleynu ve'al kol yisrael ameḥa. Bareḥenu avinu kulanu ke'ehad
 be'or paneḥa. Ki ve'or paneḥa natata lanu adonay eloheynu torat
 ḥayim ve'ahavat ḥesed utzedakah uveraḥah veraḥamim vehayim
 veshalom. Vetov be'eyneḥa levareḥ et ameḥa yisra'el ve'et kol
 ha'amim berov oz veshalom.

Besefer ḥayim beraḥah veshalom ufarnasah tovaḥ nizaḥer
 veneḥatem lefaneḥa anahnu vehol ameḥa beyt yisra'el leḥayim
 tovim uleshalom.

Baruḥ atah adonay osey hashalom.

AVINU MALKENU / OUR CREATOR, OUR SOVEREIGN

For an alternative version see pages 457-460. For an interpretive version see page 456.

Our creator, our sovereign, we have done wrong in your presence.

Our creator, our sovereign, we have no one to rule over us but you.

Our creator, our sovereign, help us for the honor of your name.

Our creator, our sovereign, renew for us a good year.

Our creator, our sovereign, nullify the plans of any who may seek to do us harm.

Our creator, our sovereign, grant forgiveness and atonement for all of our transgressions.

Our creator, our sovereign, help us to return wholeheartedly into your presence.

Our creator, our sovereign, send thorough healing to all those who ail.

Our creator, our sovereign, seal us for good fortune in the Book of Life.

Our creator, our sovereign, seal us in the Book of Redemption and Salvation.

Our creator, our sovereign, seal us in the Book of Sustenance and Livelihood.

Our creator, our sovereign, seal us in the Book of Merit.

Our creator, our sovereign, seal us in the Book of Forgiveness and Atonement.

Our creator, our sovereign, let grow for us the tree of imminent redemption. ↶

אָבִינוּ מַלְכֵנוּ

For an alternative version see pages 457-460. For an interpretive version see page 456.

אָבִינוּ מַלְכֵנוּ חֲטָאנוּ לְפָנֶיךָ :
 אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֲלֵא אַתָּה :
 אָבִינוּ מַלְכֵנוּ עָשָׂה עֲמָנוּ לְמַעַן שְׁמֶךָ :
 אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה :
 אָבִינוּ מַלְכֵנוּ הִפָּר עֲצַת אוֹיְבֵינוּ :
 אָבִינוּ מַלְכֵנוּ סֵלַח וּמַחֵל לְכָל־עוֹנוֹתֵינוּ :
 אָבִינוּ מַלְכֵנוּ הַחַיִּירָנוּ בַּתְּשׁוּבָה שְׁלָמָה לְפָנֶיךָ :
 אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחוֹלִים :
 אָבִינוּ מַלְכֵנוּ חַתְּמָנוּ בְּסֶפֶר חַיִּים טוֹבִים :
 אָבִינוּ מַלְכֵנוּ חַתְּמָנוּ בְּסֶפֶר גְּאֻלָּה וַיְשׁוּעָה :
 אָבִינוּ מַלְכֵנוּ חַתְּמָנוּ בְּסֶפֶר פְּרִנָּסָה וְכִלְפָּלָה :
 אָבִינוּ מַלְכֵנוּ חַתְּמָנוּ בְּסֶפֶר זְכוּת :
 אָבִינוּ מַלְכֵנוּ חַתְּמָנוּ בְּסֶפֶר סְלִיחָה וּמַחִילָה :
 אָבִינוּ מַלְכֵנוּ הִצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב : ←

KAVANAH. The *Avinu Malkenu* prayer gives us permission to open up our deepest yearnings to the Universal One. By allowing our yearnings, often hidden even from ourselves, to emerge, we are taking a first step toward achieving an inner balance that will enable us to move forward toward wholeness. D.B.

COMMENTARY. Different community customs exist regarding the order of prayers at the end of *Ne'ilah*. While the recitation of *Shema* always occurs after *Avinu Malkenu* and precedes shofar sounding, the placement of Kaddish and *Havdalah* are determined by local usage. In communities where *Havdalah* is said out of doors, for example, it makes sense that *Havdalah* should be last. In communities that weave the shofar blast into the final Kaddish, the Kaddish will necessarily follow the *Shema*. D.A.T.

Our creator, our sovereign, remember us, though we are made of dust.

Our creator, our sovereign, be merciful to us and to all our offspring.

Our creator, our sovereign, act in memory of all those who have been killed while honoring your name.

Our creator, our sovereign, act in honor of your great and mighty, awe-inspiring name, which has been called out over us for our protection.

Our creator, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

The ark is closed, and we are seated.

COMMENTARY. Perhaps more than any other prayer, *Avinu Malkenu* invokes the image of a long-bearded king sitting in judgment upon his throne. How many are the ways that this image can trouble us! Some Jews are struggling to recover from the harsh judgments of parents or peers, or from harsh self-judgments. Some are struggling to escape the transcendent imagery of God and replace it with the divine within. Some have trouble with the maleness of the image.

Despite these very real difficulties, there is a powerful core of truth in the *Avinu Malkenu* that transcends the trouble many of us have with its imagery: we must grapple with standards of justice that are external to us. Social responsibility is not merely a matter of personal conscience. Chanting the *Avinu Malkenu* reminds us of standards by which we ought to judge ourselves.

Furthermore, it reminds us of forces infinitely greater than ourselves upon which our very lives depend. While our lives depend upon our inner resources, we cannot exist without the aid of natural and social forces. Knowing who we are means accepting the limits of our power and knowledge and the inevitability of our dependency.

D.A.T.

אָבִינוּ מַלְכֵנוּ זְכוֹר כִּי עָפָר אֲנַחֲנוּ:
 אָבִינוּ מַלְכֵנוּ חֲמוּל עָלֵינוּ וְעַל-עוֹלָלֵינוּ וְטַפֵּינוּ:
 אָבִינוּ מַלְכֵנוּ עֲשֵׂה לָמַעַן הַרוּגִים עַל-שֵׁם קְדוֹשְׁךָ:
 אָבִינוּ מַלְכֵנוּ עֲשֵׂה לָמַעַן שִׁמְךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא
 עָלֵינוּ:
 אָבִינוּ מַלְכֵנוּ חַנּוּן וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu malkenu ḥonenu va'anenu ki eyn banu ma'asim,
 aseh imanu tzedakah vaḥesed vehoshi'enu.

The ark is closed, and we are seated.

COMMENTARY. In *Avinu Malkenu* we seek the strength to do justice, the inner harmony needed to find forgiveness, and the acceptance of the small place we have amidst the tumult of the world. It is in that context that we express the hopes embodied in this prayer. Whether or not the worshipper chooses to change the words of *Avinu Malkenu*, the fervently expressed pleas it contains transcend the constraints of time and place. D.A.T.

KADDISH TITKABAL / KADDISH FOR THE COMPLETION OF PRAYER

Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

May God's great name be blessed forever and as long as worlds endure.

May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

And may the prayer and supplication of the whole house of Israel be acceptable to their creator in the heavens. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

קדיש תתקבל

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי כְּרָא כְרַעוּתָהּ וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
לְעָלָא לְעָלָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן
בְּעֻלְמָא וְאָמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן דִּי
בְּשִׁמְיָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמִרְמֵי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Yehey shemey raba mevarah le'alam ulalmey almaya.

Oseh shalom bimromav hu ya'aseh shalomaley^unu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

We chant once:

Listen, Israel: THE ETERNAL is our God, THE ETERNAL ONE alone!

We chant three times:

Blessed be the name and glory of God's realm forever!

We chant seven times:

THE ETERNAL ONE is God!

We are seated.

KAVANAH. Before יהוה הוא האלהים / *adonay hu ha'elohim*, think about what obligations you choose to take on during this year of your life. What are the changes you want to make so that your actions better reflect the Divine? Z.S.S.

COMMENTARY. As Yom Kippur reaches its finale, we are as close to purified and sin-free as Jews can hope to be in this life. Having devoted a day to rethinking our priorities, we end Yom Kippur with three statements of faith. The Shema asserts our membership in the Jewish people and awareness of the divine unity. We then affirm God's sovereignty by reciting three times the second line of the Shema, which traditional Jews only recite silently the rest of the year. Thus do we underline our effort to have the divine rule our hearts, minds and hands every day in the year ahead. And then we proclaim seven times that we have but one God. The sevenfold repetition not only joyously and emphatically communicates the most central message of these days of awe; it creates seven fences built by the community to protect our fragile resolve as we step forward to meet the challenges of the new year. D.A.T.

We chant once:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema yisra'el adonay eloheynu adonay eḥad.

We chant three times:

בָּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד:

Baruḥ shem kevod malḥuto le'olam va'ed.

We chant seven times:

יְהוָה הוּא הָאֱלֹהִים:

Adonay hu ha'elohim.

We are seated.

KAVANAH. The Shema challenges us to be fully conscious. True hearing involves an awareness of what is. A moment of full consciousness illuminates our false perceptions and opens us up to new possibilities. It is a courageous and honest encounter with the now. D.B.

NOTE. יהוה הוא האלהים /The ETERNAL ONE is God is taken from the account of the prophet Elijah's vanquishing of the false prophets of Ba'al (I Kings 18:39). The Israelite people, having witnessed God's power, cry out together: YHWH alone is truly God! R.H.

יהוה הוא האלהים /Adonay hu ha'elohim /The ETERNAL ONE is God is what the people said when Elijah the prophet successfully offered the sacrifices in competition with the unsuccessful priests of Ba'al. It is also used in preparation for dying. *Ne'ilah* is a preparation for death; it is a letting go of the holy place of Yom Kippur. It is a time of surrender to mercy in judgment. יהוה is the name of God used to symbolize the attribute of mercy; *Elohim* (also Judge) is the name of God in judgment. By saying יהוה is *Elohim*, we are saying that mercy enfolds and softens judgment and that we are prepared to surrender to that compassionate force. Z.S.S.



We rise, and the shofar is sounded.

All respond:

Next year in Jerusalem.

COMMENTARY. And now these precious Days of Awe move finally to a close. The gates have almost swung shut, and only a crack of light still shines to guide us home. In these last moments, we affirm afresh what we will at our best affirm each day of this newly unfolding year. It is up to us to listen for the divine voice, up to us to re-enthroned God. The shofar's blast here marks not only the end of the fast. It marks also the redeeming revelation that can guide our steps as the gate clangs shut. D.A.T.

COMMENTARY. We hear so much in the final blast of the shofar—the royal sovereign is present, messianic hope is evoked, the ram has been substituted, we are awake, aroused from our slumber, we are called to continuous struggle, we are celebrating and rejoicing, we are crying and releasing everything that has transpired in this long day. S.P.W.

KAVANAH. From the beginning of *Kol Nidrey* until now, we have been joined as a community in soul searching, in expressing failure and transgression, in seeking a better way. This day of individual and communal purification leaves us at once both exhausted and renewed. This cleansing has launched a healing process that can be the beginning of new strength for our community, but only if the healing which has begun on this holiest of days is sustained by mutual commitment. The promise of Yom Kippur can take on substance only after the shofar has blown its final annual blast. In the days that lie ahead, the task of completing the healing and the test of community commitment are ours to fulfill.

D.A.T./M.B.K.



We rise, and the shofar is sounded.

TEKIYAH GEDOLAH תְּקִיעָה גְּדוֹלָה

All respond:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

Leshanah haba'ah birushalayim.

MEDITATION. Closing my eyes as the concluding, prolonged cry of the shofar reinvigorates my now weary body, I imagine myself peering down at Earth from a point in space. This last blast, the most powerful, seemingly resonates endlessly throughout the universe, seeking and longing for the Divine Source with our message of hope. In my mind's eye, I imagine the journey of such a true, pure sound. It will continue to journey on its mission of awakening and its call for awareness—awareness of the Divine within each of us, awareness of the world in which we live, and awareness of our shared universe. The message seems to grow fainter here on Earth as the final blast of the shofar also fades away. I return to be present in the communal here and now, secure in the knowledge that the message of our ancient horn has begun its year-long journey. The blast will continue to resound throughout the galaxy on its journey until next year when the shofar will echo its blast again, once again calling the soul to awareness.

M.B.K.

HAVDALAH

The candle is lit.

With the permission of this company:

Blessed are you, THE BOUNDLESS ONE, our God, the sovereign of all worlds, who creates the fruit of the vine.

The blessing over the spices is said only on Saturday night.

Blessed are you, REVIVER our God, the sovereign of all worlds, who creates various spices.

Blessed are you, THE RADIANCE, our God, the sovereign of all worlds, who creates the light of fire.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

Blessed are you, THE MANY-NAMED, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. Blessed are you, THE INVISIBLE who separates the holy from the ordinary.

The candle is now extinguished. Some communities do this by immersing it in wine from the cup.

COMMENTARY. While lighting candles marks both the beginning and the end of Yom Kippur, the *Havdalah* candle has a meaning different from that of the festival eve candles. Lighting this new fire signals commencement of the work week because fire is so often an instrument of labor. Every *berahah*/blessing must correlate to an event or action so that the blessing is not in vain. We “use” the candlelight here to cast a shadow on our palms by lifting our curled fingers toward the light.

D.A.T.

The candle is lit.

סְבִרֵי חֲבֵרֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

Savrey haveray.

Baruh atah adonay eloheynu meleḥ ha'olam borey peri hagafen.

The blessing over the spices is said only on Saturday night.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְּנֵי בְשָׂמִים:

Baruh atah adonay eloheynu meleḥ ha'olam borey miney vesamin.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

Baruh atah adonay eloheynu meleḥ ha'olam borey me'orey ha'esh.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבָדִיל בֵּין קֶדֶשׁ לְחֹל בֵּין
אוֹר לְחֹשֶׁךְ בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה: בְּרוּךְ אַתָּה יְהוָה
הַמְּבָדִיל בֵּין קֶדֶשׁ לְחֹל:

Baruh atah adonay eloheynu meleḥ ha'olam hamavdil beyn
kodesh leḥol beyn or lehoshet beyn yom hashevi'i lesheshet
yemey hama'aseh. Baruh atah adonay hamavdil beyn kodesh
leḥol.

The candle is now extinguished. Some communities do this by immersing it in wine from the cup.

COMMENTARY. Just as we end Shabbat by candlelight and wine, so do we conclude Yom Kippur, which is called *Shabbat Shabbaton*/the Sabbath of Sabbaths. As this day of fullest removal from ordinary cares and concerns fades away, we re-enter the workaday world. However, we hope to bring the spiritual vision and moral resolve of Yom Kippur back into our everyday lives so that they can shape our everyday concerns. D.A.T.