

High Holidays 2022

Yom Kippur *Minhah*



RECONSTRUCTING JUDAISM

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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.

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HAPPY NEW YEAR • SHANAH TOVAH • שנה טובה



The ark is opened.

And it happened, when the Ark began its journey,
that Moses said: Arise, ASCENDANT ONE,
and may your enemies be scattered.
May the ones who oppose you
be afraid of your might!
Behold, out of Zion emerges our Torah,
and the word of THE WISE ONE from Jerusalem's heights.
Blessed is God who has given us Torah,
to Israel, our people, with holy intent.

The leader takes out the Torah, faces the ark, bows and says:

Declare with me the greatness of THE INFINITE,
together let us raise God's name.

The leader carries the Torah around the room as the leader and congregation sing:

To you, ETERNAL ONE, is all majesty,
and might and splendor, and eternity, and power!
For everything that is, in the heavens and the earth,
is yours, ALMIGHTY ONE, as is all sovereignty,
and highest eminence above all beings.
Exalt THE MIGHTY ONE our God,
bow down before God's footstool.
God is holy!
Exalt the name of THE INEFFABLE,
bow down before God's holy mount
for holy is THE AWESOME ONE, our God!

גדלו...יחדו / Declare...name (Psalms 34:4).

אלהינו...לך / To you...beings (I Chronicles 29:11).

Exalt...our God! (Psalms 99:5 and 9).

The ark is opened.

וַיְהִי בְנֹסַע הָאָרוֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצוּ אִיבֵיךָ וַיִּנָּסוּ
מִשְׁנֵאֵיךָ מִפְּנֵיךָ :
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַיִם :
בָּרוּךְ שְׁנַתַּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ :

Vayhi binso'a ha'aron vayomer mosheh kumah adonay veyafutzu
oyveha veyanusu mesaneha mipaneha.
Ki mitziyon tetzey torah udevar adonay mirushalayim.
Baruh shenatan torah le'amo yisra'el bikdushato.

The leader takes out the Torah, faces the ark, bows and says:

גָּדְלוּ לַיהוָה אֱתֵי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו :

Gadelu ladonay iti uneromemah shemo yahdav.

The leader carries the Torah around the room as the leader and congregation sing:

לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפֹאֶרֶת וְהַנְּצִיחַ וְהַהוֹד כִּי־כֹל בְּשָׁמַיִם
וּבָאָרֶץ לָךְ יְהוָה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכֹל לְרֹאשׁ :
וּרְמָמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵדָם רַגְלֵיךָ קְדוֹשׁ הוּא :
וּרְמָמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵר קְדָשׁוֹ כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ :

Leha adonay hagedulah vehagevurah vehatiferet vehanetzah
vehahod ki hol bashamayim uva'aretz leha adonay hamamlaḥah
vehamitnasey lehol lerosh.

Romemu adonay eloheynu vehishtahavu lahadom raglav kadosh
hu.

Romemu adonay eloheynu vehishtahavu lehar kodsho ki kadosh
adonay eloheynu.

ויהי...מפניך / And...might! (Numbers 10:35).

כִּי...ירושלים / Behold...Jerusalem's heights (Isaiah 2:3).

The Torah is placed on the reading table and opened. The gabay says:

May God's rule soon be revealed and manifested,
and may God be gracious to our remnant of a people
—those of the House of Israel who survive—
for grace, for love, for mercy, and for favor,
and let us say: Amen!

Let everyone declare the greatness of our God,
let all give honor to the Torah.

May _____ arise,

as the first (second, third) one called up to the Torah.

Blessed is the one who has given Torah to the people Israel!

Congregation and gabay continue:

And you who cling to THE ETERNAL ONE your God,
are still alive today!

COMMENTARY. The public reading of the Torah is a form of ritualized study designed to actively engage the participants. During the Torah reading, one person reads from the scroll. There are also two *gabayim*. One *gabay* assigns the Torah honors, calls people up to the Torah, and recites additional prayers, including the *mi sheberah* prayers. The second *gabay* follows the Torah reading closely and corrects errors.

Traditionally, seven adult Jews were called on Shabbat morning, six on Yom Kippur, five on Pilgrimage Festivals and Rosh Hashanah, four on Rosh Hodesh and three on weekdays, Hanukah and the afternoons of Shabbat and Yom Kippur. On days when the *Haftarah* is chanted, an additional *aliyah*, known as the *maftir*, is given to the person who reads the *Haftarah*. In many contemporary synagogues, there are fewer *aliyot* on Shabbat and holidays.

D.A.T.

וְאַתֶּם...הַיּוֹם / And you...today! (Deuteronomy 4:4).

The Torah is placed on the reading table and opened. The gabay says:

וְתִגָּלֶה וְתִרְאֶה מְלֻכּוֹתָיו עָלֵינוּ בְּזִמְנֵי קָרוֹב וְיַחַן פְּלִיטָתָנוּ וּפְלִיטַת
עַמּוֹ בֵּית יִשְׂרָאֵל לַיָּחַן וְלַחֲסֹד וְלַרְחֻמִּים וְלַרְצוֹן וְנֹאמַר אָמֵן: הַפֶּל
הָבִי גְדֹל לְאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה: יַעֲמוּד/תַּעֲמוּדוּ/יַעֲמְדוּ
בְּנֵי/בֵּת _____ לְעֲלִיָּה [הַרְאֵשׁוֹנָה, הַשְּׂנִית, הַשְּׁלִישִׁית]
בְּרוּךְ שֶׁנִּתְּנָה תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ:

Congregation and gabay continue:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים בְּלַכְּם הַיּוֹם:

Ve'atem hadevekim badonay eloheyhem hayim kulehem hayom.

BIRHOT HATORAH / TORAH BLESSINGS

Those who receive an aliyah to the Torah say the following blessing:

Bless THE INFINITE, the blessed One!

Congregation:

Blessed is THE INFINITE, the blessed One, now and forever!

The response of the congregation is repeated, and the blessing then continued as follows:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has drawn us to your service, and has given us your Torah. Blessed are you, ETERNAL ONE, who gives the Torah.

After the section of the Torah is read, the following blessing is recited:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has given us a Torah of truth, and planted in our midst eternal life. Blessed are you, ETERNAL ONE, who gives the Torah.

DERASH. *Aliyah* is ascent.

We ascend to the Torah to acknowledge that we choose to live under its laws and principles.

We ascend to the Torah to affirm that we are part of a people and a story that is much greater than ourselves.

We ascend to the Torah to represent those who remain below.

We ascend to the Torah to risk receiving an honor, to risk being known and seen, to risk being at Sinai again.

We ascend to the Torah with slow steps, or in haste, with enthusiasm or reluctance, in awe or in fear, in hope and in love. S.P.W.

בְּרָכוֹת הַתּוֹרָה

Those who receive an aliyah to the Torah say the following blessing:

בְּרָכוּ אֶת יְהוָה הַמְּבָרֵךְ:
Bareḥu et adonay hamvorah.

Congregation:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:
Baruḥ adonay hamvorah le'olam va'ed.

*The response of the congregation is repeated and then the blessing continued as follows
(for alternative versions, see page 474):*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְבָּנוּ לְעִבּוֹדְתוֹ וְנָתַן-
לָנוּ אֶת-תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kervanu la'avodato venatan lanu et torato. Baruḥ atah adonay noten hatorah.

After the section of the Torah is read, the following blessing is recited:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נִטַע בְּתוֹכָנוּ: בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruḥ atah adonay eloheynu meleḥ ha'olam asher natan lanu torat emet veḥayey olam nata betoheynu.

Baruḥ atah adonay noten hatorah.

COMMENTARY. The blessing over the Torah recalls the *Bareḥu*, the call to worship, the beginning of the morning service recited only in the presence of the minyan, ten adult Jews. The blessing encircles the Torah reading in a familiar liturgical pattern of blessing and study. Through blessing, study, and community we manifest God, Torah and Israel. S.P.W.

TORAH READING FOR YOM KIPPUR MINḤAH

First Aliyah

And THE HOLY ONE spoke out to Moses, saying:
Speak to the whole assembly of the Israelites,
and say to them: You shall be holy,
for I am holy—I, THE HOLY ONE, your God!

Let each of you respect your mother and your father,
and observe my Shabbatot
—I am THE HOLY ONE, your God!

Do not turn toward idols;
make no gods molded of metal for yourselves
—I am THE HOLY ONE, your God!

Leviticus 19:1-4

Second Aliyah

When you bring your offerings of well-being
to THE HOLY ONE, your God,
you should offer it in such a way
that brings you favor.

Let it be eaten on the day you offer it,
and on the day that follows. And whatever is left over
to the third day shall be burned with fire.

Should it ever be consumed upon the third day,
it shall be considered an offense, and unacceptable.

Whoever eats of it shall bear the guilt of it
as one who has defiled the sacred province of THE HOLY ONE.
That soul shall become severed from its people. ↪

אני קדוש / You shall be holy, for I am holy. This is a manifestation of the idea of *imitatio dei*, that people ought to imitate God. The rabbis teach that this means, “be pure, for I (God) am pure.” Rashi says that this refers to sexual restraint. Ramban (Rabbi Moses ben Naḥman, a 13th-century scholar) taught that this should be understood as a call to be self-restraining in other spheres of our lives where we Jews are called to act in a holy manner.

M.B.K.

Some communities that have not read Nitzavim (Deuteronomy 29:9-30:20) in the morning may choose to substitute it here. See pages 531-542.

First Aliyah

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: אִישׁ
אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת-שִׁבְתֵּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:
אֶל-תִּפְנוּ אֶל-הָאֱלֹהִים וְאֵלֵהי מַסָּכָה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם:

Second Aliyah

וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחֶהוּ: בַּיּוֹם זִבְחֶכֶם
יֶאָכְל וּמִמְחֶרֶת וְהַנּוֹתָר עַד-יוֹם הַשְּׁלִישִׁי בְּאֵשׁ יִשְׂרָף: וְאִם הָאֶכָּל
יֶאָכְל בַּיּוֹם הַשְּׁלִישִׁי פְּגוּל הוּא לֹא יִרְצָה: וְאֶכְלֹו עֲוֹנוֹ יֵשָׂא כִּי-
אֶת-קְדֹשׁ יְהוָה חָלַל וְנִבְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ: ←

COMMENTARY. The traditional Torah reading for Yom Kippur afternoon, Leviticus 18, deals with forbidden sexual relationships, perhaps because of the custom in biblical times of young men and women finding spouses in the fields on Yom Kippur afternoon. This *mahzor*, along with the 1948 Reconstructionist *mahzor* and many others, changes the Torah reading to Leviticus 19:1-18, in order to stress holiness in mind and conduct. The forbidden sexual relationships strike many contemporary Jews as inappropriate to the mood of the day, and they are objectionable in a number of their particulars, perhaps most notably their condemnation of homosexual relationships.

D.A.T.

COMMENTARY. This chapter of Leviticus can be characterized as a *mini-torah*, literally, since its instruction contains diverse laws and statutes indicative of the fundamental teachings of the Torah. It specifically echoes several of the Ten Commandments. The structure of the chapter is unique in that it is organized around a series of positive and negative commandments of one to three verses in length. All of them conclude with either "I am THE HOLY ONE, your God," or "I am THE HOLY ONE."

M.B.K.

And when you reap the produce of your land,
you shall leave unharvested the corners of your field,
and stray gleanings of your harvest you shall not collect.
You shall not pick completely clean your vineyard,
and what falls upon the ground within your vineyard
you shall not collect, but leave it for the poor,
and for the stranger. I am THE HOLY ONE, your God!

Leviticus 19:5-10

Third Aliyah

You shall not steal, nor deal deceitfully.
Let none of you deal falsely with your neighbor.
You shall not swear falsely by my name,
thus desecrating your God's name. I am THE HOLY ONE!

Do not exploit your neighbor, and do not engage in robbery,
and do not leave unpaid the wages of a hired worker
till the morning of the day that follows.
Do not curse the deaf, and do not put
a stumbling-block before the blind.
Have awe of God! I am THE HOLY ONE!

Do not pervert the cause of justice—
show favor neither toward the lowly nor the mighty.
In justice shall you judge your neighbor.

Do not go gossiping about among your people.
Do not stand idly by your neighbor's blood—I am THE HOLY
ONE! ↩

שָׂרָף / unharvested corners, "stray gleanings," "You shall not pick completely clean your vineyard," and "what falls...." These are four specific gifts to be left for the poor and the stranger. This ensures that they will have food, and not just the spoiled remains. However, the poor must gather for themselves so that the dignity of labor can offset the humiliation of dependency.

M.B.K.

וּבְקִצְרֹכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵה לְקִצֹר וּלְקַט
קִצִּירָהּ לֹא תִלְקֹט: וְכִרְמֶהּ לֹא תַעוֹלִל וּפְרֹט כִּרְמֶהּ לֹא תִלְקֹט לְעַנִּי
וּלְגַר תַּעֲזֹב אַתֶּם אֲנִי יְהוָה אֱלֹהֵיכֶם:

Third Aliyah

לֹא תִגְנְבוּ וְלֹא־תִכְחָשׁוּ וְלֹא־תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא־תִשְׁבְּעוּ
בְּשְׁמֵי לַשָּׁקֵר וְחִלְלַת אֶת־שֵׁם אֱלֹהֶיהָ אֲנִי יְהוָה: לֹא־תַעֲשֶׂק
אֶת־רֵעֶהָ וְלֹא תִגְזֹל לֹא־תִלְוִין פְּעֻלַת שָׂכִיר אֶתְּךָ עַד־בֹּקֶר: לֹא־
תִקְלָל חֵרֶשׁ וְלִפְנֵי עֵזֶר לֹא תִתֵּן מִכָּשָׁל וּיְרֵאתָ מֵאֱלֹהֶיהָ אֲנִי
יְהוָה: לֹא־תַעֲשׂוּ עֹל בְּמִשְׁפַּט לֹא־תִשָּׂא פְּנֵי־דָל וְלֹא תִהַדֵּר פְּנֵי
גְדוֹל בְּצַדֵּק תִּשְׁפֹּט עַמִּיתְךָ: לֹא־תִלֶּה רֵכִיל בְּעַמִּיּוֹה לֹא תַעֲמֹד
עַל־דָּם רֵעֶה אֲנִי יְהוָה: ←

וּבְקִצְרֹכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵה לְקִצֹר וּלְקַט
Do not curse the deaf. Ramban believes this refers to all those lacking full capacities in any way. He cites the verse in Exodus (22:27) that warns against disrespecting rulers and dignitaries. When we read this alongside the passage here, *all* people are included in our obligation to respond with empathy and concern for every individual's dignity.

M.B.K.

לֹא תִגְוֹשׁוּ בְּעַמִּיתְכֶם / Do not go gossiping about among your people. Rashi says that this refers to those who start arguments and those who tell of evil things. This type of person will “go” into friends’ homes in the hope of hearing evil of others. The prohibition against gossip not only applies to those who seek out gossip, but also those who are willing to hear about the misfortunes of their friends.

Rashi

לֹא תַעֲמֹד עַל דַּם רֵעֶה / Do not stand idly by your neighbor's blood. Whenever you can intervene to help your neighbor, you should. We ought to intervene if someone is drowning, being robbed, or injured in any way.

Rashi

Make sure to speak out to your neighbor
in reproof of any wrongful act,
so that you will not incur a greater guilt because of it.
Do not take vengeance, and do not bear grudges
against anyone of your community.
And you shall love your neighbor as yourself.
I am THE HOLY ONE!

Leviticus 19:11-18



The Torah is lifted, and one of the following is recited:

This is the Torah.
It is a Tree of Life to those who hold fast to it.
Those who uphold it may be counted fortunate!



This is the Torah which Moses placed before the children of
Israel,
by the word of THE ALMIGHTY ONE, and by the hand of Moses.

COMMENTARY. The 1945 Reconstructionist Prayerbook puts “*Etz hayim hi* / It is a tree of life” in place of “*asher sam mosheh lifney beney yisra’el* / which Moses placed before the children of Israel.” Earlier Reconstructionists were concerned that it be made clear that while affirming the holiness of Torah, they did not believe that it was given to Moses at Mount Sinai. Many current Reconstructionists believe the evolutionary nature of the Torah to be self-evident and have returned to the traditional line for the sake of its rich mythic imagery. Both options are included here. D.A.T.

עץ חיים היא / It is a Tree of Life. The book of Genesis tells us that the tree of life is in the garden of Eden. The Torah is our tree of life; it is our way back to the garden. D.E.

לֹא-תִשָּׂא אֶת-תְּשׁוּבָתוֹ וְלֹא-תִשָּׂא אֶת-תְּשׁוּבָתוֹ
תִּשָּׂא עָלָיו חֲטָאֵי: לֹא-תִקַּח וְלֹא-תִטַּל אֶת-בְּנֵי עַמּוֹךְ וְאֶהְבַּת לְרַעְיֶךָ
בְּמוֹד אֲנִי יְהוָה:



The Torah is lifted and one of the following is recited:

זֹאת הַתּוֹרָה עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכִּיחַ מְאֹד:

Vezot hatorah etz hayim hi lamahazikim bah vetomheha
me'ushar.



זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה בְּיַד
מֹשֶׁה:

Vezot hatorah asher sam mosheh lifney beney yisra'el al pi
adonay beyad mosheh.

COMMENTARY. The covenant of community is based on the delicate balance between two fundamental principles of Judaism articulated in this afternoon's Torah reading. The first is הוֹכַח תּוֹכִיחַ אֶת עַמִּיתְךָ, "Make sure to speak out to your neighbor" the obligation to correct those about whom we care when they act contrary to Judaism's basic teachings. The second fundamental principle of Judaism that forms the basis of the covenant of community is *Ahavat Yisrael*, unconditional love of one Jew for another, of each Jew for the entirety of the Jewish people. Just before the Torah commands us to rebuke our neighbor, it teaches, "You shall not hate your neighbor in your heart." This is a most difficult and non-negotiable condition for a loving rebuke; if we do not first love, we cannot criticize.

R.H.

רַעְיֶיךָ...עַץ /It...fortunate! (Proverbs 3:18).

יִשְׂרָאֵל...זֹאת /This...Israel (Deuteronomy 4:44).

עַל...מֹשֶׁה /by...Moses (Numbers 9:23).

BIRKAT HAFTARAH / HAFTARAH BLESSING

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, WISE ONE, who takes pleasure in the Torah, and in Moses, servant of God, and in the prophets of truth and justice.

HAFTARAH FOR YOM KIPPUR MINḤAH / THE BOOK OF JONAH

The word of THE ALL-SEEING came to Jonah, son of Amitay, saying:

“Rise up, go to Nineveh, the great city,
and proclaim against it that its evil has come up to me.”

And Jonah rose, to flee to Tarshish,
from the presence of THE OMNIPRESENT.

He went down to Jaffa, and he found a ship
sailing to Tarshish, and he paid for passage,
and went down into its hold, to sail for Tarshish
from the presence of THE OMNIPRESENT ONE.

And THE ALMIGHTY cast a great wind on the sea;
a huge storm came upon the ocean,
and the ship was on the verge of being destroyed.

The sailors were afraid,
and each one cried out to his god.

They cast into the sea the goods that were on board,
to lighten the ship's load.

And Jonah, meanwhile, had gone down
into the belly of the boat, and there he lay and slept.

The captain now approached him,
and addressed him: “What's with you that you sleep!
Rise up, and call upon your God!
Perhaps then God will notice us,
and we shall not be lost.” ↪

בְּרֵפֶת הַפְּטָרָה

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנִבְיָאִים טוֹבִים
וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמָּרִים בְּאַמֶּת: בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה
וּבַמֹּשֶׁה עַבְדּוֹ וּבְנִבְיָאֵי הָאֻמֹּת וְצֹדֵק:

Haftarah

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אָמִתַּי לֵאמֹר: קוּם לֵךְ אֶל־גִּיּוֹנָה
הָעִיר הַגְּדוֹלָה וּקְרֵא עָלֶיהָ כִּי־עָלְתָה רַעְתָּם לִפְנֵי: וַיֵּקֶם יוֹנָה
לְבָרֵךְ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצֵא אֲנִיָּהּ בָּאָה תַרְשִׁישִׁי
וַיִּתֵּן שָׂכָרָהּ וַיֵּרֶד בָּהּ לְבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלִּפְנֵי יְהוָה: וַיְהוֶה
הַטִּיל רוּחַ־גְּדוֹלָה אֶל־הַיָּם וַיְהִי סַעַר־גְּדוֹל בַּיָּם וְהָאֲנִיָּה חֹשְׁבָה
לְהִשָּׁבֵר: וַיִּירָאוּ הַמַּלְחִים וַיִּזְעַקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־
הַפְּלִים אֲשֶׁר בָּאֲנִיָּה אֶל־הַיָּם לְהִקָּל מֵעֲלֵיהֶם וַיּוֹנָה יָרַד אֶל־
יַרְפְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם: וַיִּקְרַב אֵלָיו רַב הַחִבְלִים וַיֹּאמֶר לוֹ
מִה־לָּךְ נִרְדָּם קוּם קְרֵא אֶל־אֱלֹהֶיךָ אוּלַי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ
וְלֹא נֵאבֵד: ←

COMMENTARY. One of the Just Ones came to Sodom, determined to save its inhabitants from sin and punishment. Night and day the Just One walked the streets and markets preaching against greed and theft, falsehood and indifference. In the beginning, people listened and smiled ironically. Then they stopped listening: they were no longer amused. The killers went on killing, the wise kept silent, as if there were no Just One in their midst.

One day a child, moved by compassion, approached the unfortunate preacher with these words, "Poor stranger. You shout, you expend your body and soul; don't you see that it is hopeless?"

"Yes, I see," answered the Just One.

"Then why do you go on?"

"I'll tell you why. In the beginning, I thought I could change humankind. Today, I know I cannot. If I still shout today, if I still scream, it is to prevent humankind from ultimately changing me."

Elic Wiesel

And people said to one another:
“Come, let’s all cast lots that we may know
through whom this evil comes upon us!”
And they cast lots.
The lot came down on Jonah.
And they said to him: “Please tell us—
who is he through whom this evil has befallen us?
What is your work? Where do you come from?
What is your country? From what people do you stem?”
He said to them: “I am a Hebrew,
and I fear THE OMNIPRESENT ONE, the God of Heaven,
who has made the sea and land.”
And they all became afraid—enormous was their fear.
They said to him: “What have you done?”
These people knew that he was fleeing THE ALMIGHTY ONE,
as he had told them.

And they said to him: “What should we do with you
so that the sea might quiet down on our account?
Truly, this storm is growing worse!”
He told them: “Pick me up and cast me to the sea,
and then the sea will quiet down for you,
because I know it is on my account
that this great storm has overtaken you.”
Meanwhile, the ship’s men struggled
to get back to dry land, but they couldn’t,
for the sea continued in its rage against them. ↩

וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנִפְּלֵה גְּזֵרֹת וְנִרְעָה בְּשַׁלְמֵי הָרַעָה
הַזֹּאת לָנוּ וַיִּפְּלוּ גְּזֵרֹת וַיִּפֹּל הַגֹּזֶל עַל־יוֹנָה: וַיֹּאמְרוּ אֵלָיו
הַגִּידָה־נָא לָנוּ בְּאִשֶׁר לְמִי־הָרַעָה הַזֹּאת לָנוּ מִה־מְלֹאכְתְּךָ וּמֵאֵין
תָּבוֹא מָה אֲרַצְךָ וְאִי־מִזֶּה עִם אָתָּה: וַיֹּאמֶר אֲלֵיהֶם עֲבְרֵי אֲנֹכִי
וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יֵרָא אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־
הַיַּבְשָׁה: וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְּדוֹלָה וַיֹּאמְרוּ אֵלָיו מִה־זֹּאת
עָשִׂיתָ כִּי־יִדְעוּ הָאֲנָשִׁים כִּי־מִלְפָנֶיךָ יְהוָה הוּא בָרוּחַ כִּי הִגִּיד לָהֶם:
וַיֹּאמְרוּ אֵלָיו מִה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מִעֲלֵינוּ כִּי הַיָּם הוֹלֵךְ
וְסֹעֵר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל־הַיָּם וַיִּשְׁתַּק הַיָּם
מִעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי בְּשָׁלִי הִסְעַר הַגֹּזֶל הַזֶּה עֲלֵיכֶם: וַיִּחַתְּרוּ
הָאֲנָשִׁים לְהָשִׁיב אֶל־הַיַּבְשָׁה וְלֹא יָכְלוּ כִּי הַיָּם הוֹלֵךְ וְסֹעֵר
עֲלֵיהֶם: ←

And they called out to THE OMNIPRESENT ONE,
and said: "O, please, ALMIGHTY ONE,
let us not perish for the life of this one man,
and do not hold against us
the blood of someone innocent,
for you are THE ALMIGHTY ONE;
whatever you may wish, you do."
They picked up Jonah, and they cast him to the sea.
And suddenly the ocean ceased its rage.
The people grew afraid;
enormous was their awe of THE ALMIGHTY.
And they offered sacrifice to GOD
and uttered vows.

THE OMNIPRESENT ONE
appointed a great fish to swallow Jonah,
and he was inside the belly of the fish
for three days and three nights.
And Jonah prayed to THE ETERNAL ONE, his God,
inside the belly of the fish. He said:
"I called, in my distress,
to THE ETERNAL ONE, and I was answered!
From the belly of She'ol I cried,
and you have listened to my voice.
For you had cast me to the deep,
into the heart of seas; a flood surrounded me.
Your breakers and your waves have all passed over me.
And I—I said: I have been driven from your sight,
but I shall once again look on your holy Temple! ↩

וַיִּקְרָאוּ אֶל־יְהוָה וַיֹּאמְרוּ אַנְּה יְהוָה אֵל־נָא נֹאכְדָה בְּנֶפֶשׁ הָאִישׁ
הַזֶּה וְאֶל־תִּתֶּן עָלֵינוּ דָם נָקִיא כִּי־אַתָּה יְהוָה כַּאֲשֶׁר חִפְצָתָ
עֲשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלֻהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ:
וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זָבַח לַיהוָה וַיִּדְרֻ
גְּדָרִים: וַיִּמְן יְהוָה דָּג גָּדוֹל לְבָלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג
שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו
מִמִּעֵי הַדָּגָה: וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן
שְׂאוֹל שְׁנַעְתִּי שְׁמַעְתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי מִצֹּלָה בְּלִבְבִי יָמִים וְנָהָר
וַיִּסְבְּבֵנִי כָּל־מִשְׁבָּרֶיךָ וְגִלְיָךְ עָלַי עֲבָרִי: וַאֲנִי אִמְרָתִי בְּגַרְשָׁתִי מִנְּגֹד
עֵינֶיךָ אַךְ אוֹסִיף לְהִבִּיט אֶל־הַיִּכָּל קְדָשְׁךָ: ←

Waters overwhelmed me to the edge of death,
the deep surrounded me,
the seaweed wrapped around my head,
there at the remote depths of mountains.
I went down into the earth; its bars
were closed around me—an eternity!
But you have raised my life up from the underworld,
REDEEMING ONE, my God!
My life was wrapped about me—I grew faint—
but I remembered THE ETERNAL ONE.
My prayer has come before you,
to your holy Temple.
Those who cling to vain and empty things
forsake their loyalty,
but I, with thankful voice,
shall offer you devotions.
What I have vowed, allow me to complete.
All help is from THE OMNIPRESENT ONE!”
And THE REDEEMING ONE spoke to the fish,
which vomited up Jonah onto dry land.
The word of THE ALL-SEEING came to Jonah
for a second time, and said:
“Rise up, and go to Nineveh, the great city,
and declare to it the message I am giving you.” ↪

אֶפְפוּנֵי מַיִם עַד־נַפְשׁ תְּהוּם יִסְבְּבֵנִי סוּף חֲבוּשׁ לְרֹאשִׁי: לְקַצְבֵּי
הַרִים יִנְדְּתֵי הָאָרֶץ בְּרַחֲמֶיהָ בְּעַדֵי לְעוֹלָם וּתְעַל מִשַּׁחַת חַיֵּי יְהוָה
אֱלֹהֵי: בְּהִתְעַטֵּף עָלַי נֶפְשִׁי אֶת־יְהוָה וְכִרְתִּי וּתְבוֹא אֵלַיךָ תִּפְלֹתַי
אֶל־הַיִּכַל קְדֹשׁךָ: מִשְׁמְרִים הַבְּלִי־שׁוֹא חֲסִדִּים יַעֲזֹבוּ: וְאַנִּי בְּקוֹל
תוֹדָה אֲזַבְּחֶהָ־לָּךְ אֲשֶׁר נִדְּרַתִּי אֲשַׁלְּמָה יִשׁוּעָתָה לִיהוָה: וַיֹּאמֶר
יְהוָה לְדָג וַיִּקַּא אֶת־יֹנָה אֶל־הַיַּבְשָׁה: וַיְהִי דְבַר־יְהוָה אֶל־יֹנָה
שְׁנִית לֵאמֹר: קוּם לָךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרֵא אֵלֶיהָ
אֶת־הַקְּרִיאָה אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ: ←

And Jonah rose up, and he went to Nineveh,
according to the word of THE ETERNAL ONE.

Now, Nineveh was a city great to THE ALMIGHTY ONE;
it takes three days to cross it.

And when Jonah reached the city,
and had traveled in it one full day,
he called out and he said:

“Forty more days and Nineveh is overthrown!”
And the citizens of Nineveh believed in God,
and they declared a fast,
and dressed in sackcloth, great and small alike.

And word of it had reached the king of Nineveh,
and he rose up from his throne,
and he removed his royal robe
and dressed himself in sackcloth,
and he sat upon a bed of ash.

And he cried out, and he said:

“In Nineveh, by order of the king
and all his ministers, declare the following:

No person and no beast,
no cattle and no sheep,
shall taste a thing; they shall not feed,
nor water shall they drink.

Let them be dressed in sackcloth,
human being and beast alike,
and let them call out mightily to God.

Let all forsake their evil ways,
the violence their hands have done!
Who knows? Perhaps God will repent, as well,
returning from a course of wrath,
and we shall not be lost.” ↩

וַיִּקַּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדַבֵּר יְהוָה וַנִּינְוָה הָיְתָה עִיר־גְּדוֹלָה
לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשָׁת יָמִים: וַיַּחַל יוֹנָה לְבֹא בְעִיר מִהֶלֶךְ יוֹם
אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וַנִּינְוָה נִהְפָּכֶת: וַיֹּאמְרוּ
אֲנָשֵׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׂוּ שָׂקִים מִגְּדוֹלָם וְעַד־
קִטְנָם: וַיִּזְעַק הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקַּם מִכִּסְאוֹ וַיַּעֲבֵר אֶת־
מַעְלָיו וַיִּכְסֵׁם שֶׁקַּ וַיֵּשֶׁב עַל־הָאֹפֶר: וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם
הַמֶּלֶךְ וּגְדָלָיו לֹאמַר הָאֵלִים וְהַבְּהֵמָה הַבֶּקֶר וְהַצֹּאן אֵל־יִטְעֲמוּ
מֵאֹמֶה אֵל־יִרְעוּ וּמִיָּם אֵל־יִשְׁתּוּ: וַיִּתְפַּסּוּ שָׂקִים הָאֵדָם וְהַבְּהֵמָה
וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחֹזֶקָה וַיֵּשְׁבוּ אִישׁ מִדַּרְכּוֹ הַרְעָה וּמִן־הַחֲמֹס
אֲשֶׁר בְּכַפֵּיהֶם: מִי־יִודַע יָשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ
וְלֹא נֹאכַד: ←

And God beheld their actions,
that they had returned from evil ways,
and God repented of the dire fate
that had been planned for them,
and did not act.

This was a woeful thing to Jonah,
an enormous evil, and he burned with rage.
He prayed to THE ALMIGHTY, and he said:
“I ask you, GOD OF JUSTICE, was this not
the very thing I thought would happen
while I still was standing on my native land?
That’s why I fled ahead of time to Tarshish,
for I knew you are a gracious and forgiving God,
slow to be angry, and abundant in your love,
and likely to repent of harshness.
So now, please take my life from me,
for it is better that I die than live!”

And THE REDEEMING ONE said: “Is it right
that you should burn with rage?”

And Jonah went out from the city,
and stationed himself eastward of the city.
There, he built himself a shelter (sukkah),
and he sat beneath it in the shade,
to wait and see what would befall the city.

And God, THE COMPASSIONATE, appointed a vine,
which grew up over Jonah to protect his head with shade
and save him from his evil mood.
Jonah felt pleasure at the vine, enormous pleasure. ↪

וירא האלהים את מעשיהם כי־שבו מדרךכם הרעה וינחם
האלהים על־הרעה אשר־דבר לעשות־להם ולא עשה: וירע
אל־יונה רעה גדולה ויחר לו: ויתפלל אל־יהוה ויאמר אנה
יהוה הלוא־נה דברי עדיהוּתִי על־אדמתי על־פֶּן קדמתי לברֶחַ
תרשישה כי ידעתי כי אתה אל־חַנוּן ורחום אַרְךָ אַפַּיִם ורב־
חֶסֶד וְנָחָם עַל־הָרָעָה: ועתה יהוה קח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב
מוֹתִי מַחְיִי: ויאמר יהוה הֲהֵיטֵב חָרָה לָּךְ: ויצא יונה מן־הָעִיר
וישב מקדם לעיר ויעש לו שֵׁם סָפָה וישב תַּחְתֶּיהָ בְּצֶל עַד אֲשֶׁר
יֵרְאֶה מֵהִיָּהוּתָהּ בָּעִיר: וימן יהוה־אֱלֹהִים קִיקְיוֹן ויעל אֶל
לְיוֹנָה לְהִיּוֹת צֶלַע־עַל־רֵאשׁוֹ לְהַצִּיל לוֹ מִרְעָתוֹ וישמח יונה
על־הַקִּיקְיוֹן שִׁמְחָה גְדוֹלָה: ←

And God appointed a vine-weevil, at dawn of the next day,
and it attacked the vine so that it withered up.
And when the sun grew bright,
God sent a hot east wind,
and sun's heat attacked the head of Jonah.
He grew faint; his spirit begged to die.
He cried: "It's better that I die than live!"
And God asked Jonah: "Is it right
that you should burn with rage about the vine?"

And Jonah said: "It's right
that I should burn to death with rage!"

And THE ALL-MERCIFUL replied:
"You are concerned about this vine,
which you have neither labored over nor have grown,
which one night lives, the next night dies.
And I—should I not be concerned for Nineveh,
a great city, which has within it
more than a hundred-twenty thousand human beings
who do not know their right hand from their left,
and much cattle, too?"

Jonah

Who is a God like you?
—forgiving sin, absolving the transgressions
of the remnant of your heritage,
you who do not cling to anger,
but desire only kindness,
you who act mercifully once again,
subduing the effects of our transgressions,
casting to the ocean waters all our wrongs.

You show faithfulness to Jacob,
love to Abraham,
as you have sworn to Abraham
from days of old.

Micah 7:18-20

וַיִּמַן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשָּׁחַר לַמַּחֲרַת וַתֵּךְ אֶת־הַקִּיקַיּוֹן
וַיִּיבֶשׁ׃ וַיְהִי׃ כַּזְרֵחַ הַשָּׁמֶשׁ וַיִּמַן אֱלֹהִים רֵיחַ קָדִים חֲרִישִׁית וַתֵּךְ
הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֶּף וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוֹת וַיֹּאמֶר
טוֹב מוֹתִי מִחַיִּי׃ וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֲהֵיטֵב חָרָה־לְךָ עַל־
הַקִּיקַיּוֹן וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מוֹת׃ וַיֹּאמֶר יְהוָה אֲתָה חֹסֶפֶת
עַל־הַקִּיקַיּוֹן אֲשֶׁר לֹא־עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּ שֶׁבֶן־לִילָה הִיָּה
וּבֶן־לִילָה אָבָד׃ וַאֲנִי לֹא אֲחוֹס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר
יִשְׁבְּהָ הַרְבֵּה מִשְׁתֵּי־עֶשְׂרֵה רְבֹו אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יַמֵּינוּ
לְשִׁמְאֵלוֹ וּבִהְמָה רַבָּה׃

מִי־אֵל כְּמוֹךָ נִשְׂא עֵוֹן וְעִבְרַת עַל־פֶּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ לֹא־
הֲחִזִּיק לְעַל אִפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃ יָשׁוּב יִרְחַמְנוּ יִכְבָּשׁ עֲוֹנֹתֵינוּ
וַתִּשְׁלַח בְּמַצְלוֹת יָם כָּל־חַטָּאתָם׃ תִּתֵּן אֲמַת לְיַעֲקֹב חֶסֶד
לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעַת לְאַבְתָּינוּ מִיַּמֵּי קָדָם׃

After the haftarah is chanted, the following blessings are said:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, the rock of all the worlds, the righteous one throughout all generations, the faithful God, whose word is deed, who speaks and fulfills, whose words are truth and justice.

Faithful are you, ETERNAL ONE, our God, and faithful are your words; not a single word of yours is unfulfilled, for you are a sovereign God, faithful and merciful. Blessed are you, ETERNAL ONE, the God faithful in all your words.

Be merciful to Zion, which is the house of life to us, and be a help to Israel, your people, soon and in our days. Blessed are you, ETERNAL ONE, who gives joy to Zion through her children.

Give us joy, ETERNAL ONE, our God, in Elijah, your prophet and your servant. Soon may redemption come and give joy to our hearts. May God turn the hearts of the parents to their children, and the hearts of the children to their parents. And may your house be called a house of prayer for all peoples. Blessed are you, ETERNAL ONE, who brings an everlasting peace.

שמחינו / Give us joy. The traditional *haftarah* blessing contains references to the reestablishment of the rule of the Davidic dynasty. This understanding of a messianic reappearance of hereditary kingship has been rejected by Reconstructionist thought on both moral and theological grounds. Nonetheless, the messianic hope for a world redeemed remains in our thoughts as the ultimate achievement towards which humanity should strive.

Our version of the *haftarah* blessing eliminates the Davidic references and the hopes for a literal messiah that they invoke. In their place are Malachi 3:24 and a slightly altered version of Isaiah 56:7. The vision in Malachi, which is the *haftarah* for Shabbat Hagadol, sees Elijah coming to herald messianic days, turning the hearts of parents and children toward each other. The task of redemption can be completed when all of us open our hearts to our families, to our communities, and to all the inhabitants of our world. Then our world will truly have become a house of prayer for all peoples, bringing the peace for which we all hope. D.A.T.

After the haftarah is chanted, the following blessings are said:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צְדִיק בְּכָל
הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שְׂכָל דְּבָרָיו
אֱמֶת וְצֶדֶק:

נְאֻמָּן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבַר אֶחָד מִדְּבָרֶיךָ
אֲחֹר לֹא יָשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה
יְהוָה הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וּלְעַמְּךָ יִשְׂרָאֵל תוֹשִׁיעַ בְּמַהֲרָה
בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ:

שְׁמַחְנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהּ הַנְּבִיא עֲבָדְךָ בְּמַהֲרָה יָבוֹא וַיִּגַּל
לְבָנָנוּ: וְהָשִׁיב לֵב אָבוֹת עַל בְּנִים וְלֵב בְּנִים עַל אָבוֹתָם וּבִיתְךָ בֵּית
תְּפִלָּה יִקְרָא לְכָל הָעַמִּים: בְּרוּךְ אַתָּה יְהוָה מְבִיא שְׁלוֹם לְעַד:

COMMENTARY. Most liturgists agree that the practice of reciting a *haftarah*, generally a selection from the prophets, probably developed during a time when public reading of the Torah was banned. A selection roughly paralleling a major theme from the week's Torah portion was therefore selected. When public reading of the Torah became possible again, the popular custom of chanting the *haftarah* continued. The *haftarah* is usually chanted, utilizing a *trope* or cantillation system that has numerous variations. In modern times the bar/bat mitzvah has often taken on this responsibility as a sign of committed membership in the adult community.

D.A.T.

ועלעמך ישראל חושיע / be a help to Israel your people. The traditional phrase here, *aluvat nefesh* / cast-down soul, reflected the Jewish people's exile from their land. With the establishment of the State of Israel, we are no longer "cast down." This fundamental change in Jewish life is reflected in the revised language here.

D.A.T.

HAḤNASAT SEFER TORAH /
RETURNING THE TORAH TO THE ARK

Let all bless the name of THE ETERNAL,
for it alone is to be exalted.

God's splendor dwells on earth and in the heavens,
God has lifted up our people's strength.
Praise to all God's fervent ones,
to the children of Israel, people near to God.
Halleluyah!

Traditionally the Torah is carried around the room, although some congregations immediately place it in the ark and continue with Etz Ḥayim Hi, page 1071.

הַכְּנֹסֶת סֵפֶר תּוֹרָה

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגַב שְׁמוֹ לְבָדוֹ

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם: וַיָּרֶם קֶרֶן לְעַמּוֹ תְהִלָּה לְכָל־חֲסִידָיו לְבְנֵי
יִשְׂרָאֵל עִם קְרוֹבוֹ הַלְלוּיָהּ:

Yehalelu et shem adonay ki nisgav shemo levado

Hodo al eretz veshamayim vayarem keren le'amo tehilah lehol
hasidav livney yisra'el am kerovo halleluyah.

Traditionally the Torah is carried around the room, although some congregations immediately place it in the ark and continue with Etz Hayim Hi, page 1072.

יהללו...הללויה / Let...Halleluyah! (Psalms 148:13-14).

A psalm of David.

The world belongs to GOD in all its fullness,
the earth, and all who dwell on it,
for God has founded it upon the waters,
on the torrents, God established it.

Who can ascend the mount of THE ETERNAL?
Who rises to the holy place of God?

The one whose hands are clean, whose heart is pure,
whose soul has not been vainly self-excusing,
the one who never swore deceitfully.

That person reaps a blessing from THE ALL-KNOWING ONE,
justice from the God of help.

For many generations now,
the family of Jacob has sought your presence.

You city gates, open your bolts,
eternal gates, be lifted up,
and let the sovereign of glory come! ↩

אֲשֶׁר לֹא-נִשָּׂא לְשׂוֹא נַפְשׁוֹ / *Whose soul has not been vainly self-excusing.* Literally, "who has not lifted up the soul in vain." The psalm turns on repetitions of the key verb, "lift up," playing on its many meanings. Compare: "That person reaps [literally, lifts up] a blessing...You city gates, open [literally, lift up] your gates," etc.

The pilgrim, ascending the steep slopes toward the Temple Mount, contemplates, through this interplay of associations, the fundamental act of pilgrimage: an offering-up to God. J.R.

NOTE. This psalm asks and answers several questions, suggesting that it was sung antiphonally in ancient times, with the congregation singing the responses. D.A.T.

לְדָוִד

מִזְמוֹר

תִּבֵּל וַיִּשְׁבִּי בָּהּ:	לִיהוּהָ הָאָרֶץ וּמְלוֹאָהּ
וְעַל־נְהָרוֹת יְכוֹנְנֶנָּה:	כִּי־הוּא עַל־יָמִים יְסֻדָּהּ
וּמִי־יָקוּם בְּמָקוֹם קִדְשׁוֹ:	מִי־יַעֲלֶה בְּהַר־יְהוּהָ
אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשִׁי	נָקִי כַפַּיִם וּבֵר־לֵבָב
וְלֹא נִשְׁבַּע לְמַרְמָה:	
וַיִּצְדָּקָה מֵאֱלֹהֵי יִשְׁעוֹ:	יֵשׂא בְרָכָה מֵאֵת יְהוּהָ
מִבְּקִשֵׁי פְּנִיָּה יַעֲקֹב סֵלָה:	זֶה דוֹר דּוֹרֵי דְרָשׁוּי
וְהַנִּשְׂאוּ פִתְחֵי עוֹלָם	שְׂאוּ שְׁעָרִים רַאשֵׁיכֶם
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד: ←	

Ledavid mizmor.

Ladonay ha'arezt umlo'ah tevel veyoshvey vah.

Ki hu al yamim yesadah ve'al neharot yehoneneha.

Mi ya'aleh behar adonay umi yakum bimkom kodsho.

Neki hapayim uvar levav asher lo nasa lashav nafshi velo nishba lemirmah.

Yisa veraḥah me'et adonay utzedakah me'elohey yisho.

Zeh dor dorshav mevakshey faneḥa ya'akov selah.

Se'u she'arim rasheyhem vehinasu pithey olam veyavo meleḥ hakavod. ↪

Who is the sovereign of glory?
THE MAGNIFICENT, so powerful and mighty!
THE ETERNAL ONE, a champion in battle!
You city gates, open your bolts;
eternal gates, be lifted up,
and let the sovereign of glory come!
Who is this one, the sovereign of glory?
THE RULER of the Multitudes of Heaven,
the sovereign of glory.

Psalm 24

מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֶזְרוּ וְגִבּוֹר
 יְהוָה גִּבּוֹר מִלְחָמָה:
 שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא
 מֶלֶךְ הַכְּבוֹד סֵלָה:

Mi zeh meleḥ hakavod adonay izuz vegibor adonay gibor
milḥamah.

Se'u she'arim rasheyhem use'u pithey olam veyavo meleḥ
hakavod.

Mi hu zeh meleḥ hakavod adonay tzeva'ot hu meleḥ hakavod
selah.

The ark is opened and the Torah placed inside.

And when the Ark was set at rest, they would proclaim:
Restore, ETERNAL ONE, the many thousand troops of Israel!

For it is a precious teaching I have given you,
my Torah: Don't abandon it!

It is a Tree of Life to those that hold fast to it,
all who uphold it may be counted fortunate.

Its ways are ways of pleasantness,
and all its paths are peace.

Return us, PRECIOUS ONE, let us return!
Renew our days, as you have done of old!

The ark is closed.

COMMENTARY. "Renew our days as you have done of old."

We may read:

Renew our days as when we were young.

Revive us with the wonder of your world,
with the enthusiasm of our youth.

Help us to recover something of the child within
that knew you in the desert
and trembled at the foot of the mountain.

Grant us, once again, the sacred vision
and the courage of new beginnings.

Do not return us to days past:

Renew our days as when we were young.

S.E.S.

The ark is opened and the Torah placed inside.

וּבִנְחָה יֹאמֵר שׁוֹבָה יְהוָה רִבְבוֹת אֶלְפֵי יִשְׂרָאֵל:
כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל־תַּעֲזֹבוּ:
עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכְּרֶיהָ מֵאֲשֶׁר:
דְּרָכֶיהָ דְרָכֵי־נְעָם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:
הַשִּׁיבָנוּ יְהוָה אֵלֵינוּ וְנָשׁוּבָה תִּדְּשׁ יָמֵינוּ כְּקֶדֶם:

Etz hayim hi lamahazikim bah vetomheha me'ushar.
Deraheha darhey no'am vehol netivoteha shalom.
Hashivenu adonay eleha venashuvah hadesh yameynu
kekedem.

The ark is closed.

ובנחה...ישראל / And...Israel (Numbers 10:36).
כי...תעזבו / For...it (Proverbs 4:2).
עץ...מאשר / It...fortunate (Proverbs 3:18).
שלום...דרכיה / Its...peace (Proverbs 3:17).
השיבנו...כקדם / Return...old (Lamentations 5:21).

עץ חיים היא / It is a Tree of Life. At the end of the Garden story, Adam and Eve are forbidden access to the mysterious Tree of Life, whose fruit confers immortality. Yet over the generations to follow, humankind itself *becomes* a Tree of Life. The Torah is handed on from one generation to another, binding the generations in a commonwealth of time and conferring the norms on which the survival of civilization depends. Thus the Torah is compared to the Tree of Life. J.R.

ḤATZI KADDISH / SHORT KADDISH

Reader: 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.

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

Reader: 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.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיף
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא בְּרִיף הוּא לְעֵלְא לְעֵלְא מְפַל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאָמִירָן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

Yitgadal veyitkadesh shemey raba
be'alma divra ĥiruteh veyamliĥ malĥutey
beĥayeyĥon uvyomeyĥon uvĥayey deĥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha berih hu
le'ela le'ela mikol birĥata veshirata
tushbeĥata veneĥemata da'amiran be'alma ve'imru amen.

AMIDAH CHANTED ON YOM KIPPUR AFTERNOON

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. For the silent Amidah, see pages 739-774. For meditations see pages 1-20. The Amidah below can be said aloud in its entirety, or it can be begun aloud and completed silently.

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. ↩

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

עמידה

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. For the silent Amidah, see pages 739-774. For meditations see pages 1-20. The Amidah below can be said aloud in its entirety, or it can be begun aloud and completed silently.

אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאֵמוֹת



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֵמוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רַבְקָה
אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל
וְאֱלֹהֵי לֵאָה:

הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וְאֵמוֹת וּמְבִיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

מְסוּד חֲכָמִים וְנִבְוִנִים וּמְלָמְדֵי דַעַת מְבִינִים אֲפַתְחָה פִּי בְּתַפְלָה
וּבְתַחֲנוּנִים לְחִלוֹת וּלְחַגֵּן פָּנָי מְלָךְ מְלֵא רַחֲמִים מוֹחֵל וְסוֹלֵחַ
לְעוֹנִים: ←

Baruḥ atah adonay eloheynu veylohey avoteynu ve'imoteynu
elohey avraham elohey sarah
elohey yitzhak elohey rivkah
elohey ya'akov elohey rahel
veylohey le'ah

Ha'el hagadol hagibor vehanora el elyon gomel ḥasadim tovim
vekoney hakol vezoher ḥasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah. ↪

Remember us for life,
our sovereign who wishes us to live,
and write 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 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. ↪

זָכַרְנוּ לְחַיִּים מְלֶךְ חַפִּיץ בְּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים
חַיִּים:

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

Zohrenu lehayim meleḥ hafetz bahayim veḥotvenu besefer
haḥayim lema'aneḥa elohim ḥayim.

Meleḥ ozer umoshi'a umagen. Baruh atah adonay magen
avraham ve'ezrat sarah.

גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ: מוֹרִיד הַטָּל: מְכַלְכֵּל חַיִּים
בְּחֻסֵּד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוּמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ מְלֶךְ מַמִּית וּמְחַיֶּה וּמְצַמֵּיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי: ←

Atah gibor le'olam adonay rav lehoshi'a. Morid hatal.

Mehalkel ḥayim behesed meḥayey kol ḥay beraḥamim rabim
someḥ noflim verofey ḥolim umatir asurim umekayem emunato
lisheney afar. Mi ḥamoḥa ba'al gevurot umi domeh laḥ meleḥ
memit umehayeh umatzmi'ah yeshu'ah.

Mi ḥamoḥa av haraḥamim zoher yetzurav lehayim beraḥamim.
Vene'eman atah lehaḥayot kol ḥay. Baruh atah adonay meḥayey
kol ḥay. ↵

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

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!” ↪

וכבוד...וקרא / And...glory! (Isaiah 6:3).
ממקומו...ברוך / Blessed...dwell! (Ezekiel 3:12).
שמע...אחד / Listen...alone! (Deuteronomy 6:4).

קְדוּשַׁת הַשֵּׁם

פְּתוּב עַל יַד נְבִיאָדָּ: וְקָרָא זֶה אֶל זֶה וְאָמַר

קְדוּשׁ קְדוּשׁ קְדוּשׁ

יְהוָה צְבָאוֹת מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם מְשָׁרְתָיו שׁוֹאֲלִים זֶה לְזֶה אֵיִה מְקוֹם כְּבוֹדוֹ
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מְמַקְוֵמוֹ:
מְמַקְוֵמוֹ הוּא יִפֶּן בְּרַחֲמִים וַיַּחֲזֵן עִם הַמִּיֻחָדִים שְׁמוֹ לְעָרֵב וּבְקָר בְּכָל
יוֹם תְּמִיד פְּעַמִּים בְּאַהֲבָה שְׂמֵעַ אוֹמְרִים:
שְׂמֵעַ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: ←

Kakaturv al yad nevi'eḥa vekara zeh el zeh ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo ḥol ha'arets kevodo.

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

Baruh kevod adonay mimekomo.

Mimekomo hu yifen beraḥamim 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).
והיה יהוה...אחד / The time...be one (Zechariah 14:9).
הללויה...ימלך / May...Halleluyah! (Psalms 146:10).

הוא אֱלֹהֵינוּ הוא אָבִינוּ הוא מַלְכֵנוּ הוא מוֹשִׁיעֵנוּ והוא יִשְׁמָעֵנוּ
בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים:

אָנִי יְהוָה אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִירָנוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ: וְהָיָה יְהוָה
לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהָיָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:
וּבְדַבְּרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יְמֶלֶךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּהָ:

לְדֹר וָדֹר נָגִיד גְּדֹלָךְ וּלְנִצָּח נְצַחִים קִדְשָׁתְךָ נְקִדִּישׁ וְשִׁבְחָךְ
אֱלֹהֵינוּ מִפְּיָנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקִדּוֹשׁ
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'arets.
Vehayah adonay lemeleh al kol ha'arets bayom hahu yihyeh
adonay ehad ushemo ehad.

Uvedivrey kodsheha katuv lemor.

Yimloch adonay le'olam elohayih tziyon ledor vador halleluyah.
Ledor vador nagid godleha ulenetzah netzahim kedushateha
nakdish veshivha ha eloheynu mipinu lo yamush le'olam va'ed ki
el meleh gadol vekadosh atah. ↪

If the remainder of the Amidah is being read silently, it is customary to remain standing. If the remainder of the Amidah is being chanted aloud, it is customary to be seated here.

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 belongs to 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! ↪

If the remainder of the Amidah is being read silently, it is customary to remain standing. If the remainder of the Amidah is being chanted aloud, it is customary to be seated here.

וּבְכֵן יִתֵּן פְּחָדֶיךָ

יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ וְאִימְתָךְ עַל כָּל־
מַה־שִּׁבְרָאתָ וְיִירְאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים
וְיַעֲשׂוּ כְלָם אַגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְךָ שְׁלָם כְּמוֹ שֶׁיִּדְעֵנוּ
יהוה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַד בְּיָדְךָ וּגְבוּרָה בְּיַמֶּיךָ וְשִׁמְךָ
נִזְרָא עַל כָּל־מַה־שִּׁבְרָאתָ:

וּבְכֵן יִתֵּן כְּבוֹדֶךָ

יהוה לְעַמְּךָ תְּהַלֵּה לִירְאֵיךָ וְתִקְוֶה לְדוֹרְשֵׁיךָ
וּפְתַחֲוֹן פֶּה לַמַּיְחֲלִים לָךְ שִׁמְחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירְךָ בְּמַהֲרָה
בְּיַמֵּינוּ:

וּבְכֵן צְדִיקִים

יִרְאוּ וְיִשְׁמְחוּ וְיִשְׂרִים יַעֲלִזוּ וְחַסִּידִים בְּרִנָּה
יִגְּיִלוּ וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ וְכָל־הַרְשָׁעָה כְּלָה כַּעֲשׂוֹן תִּכְלָה כִּי
תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן 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 rest, and)
this Day of Atonement,
for pardon, for forgiveness, and for atonement,
a day for pardoning all of our wrongful acts,
(with love,)
a holy convocation,
a remembrance of the going-out from Egypt. ↪

וְתַמְלֵךְ אֶתְּהָ יְהוָה לְבִרְךָ עַל כָּל-מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשָּׁכֵן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קְדוֹשֶׁךָ: כַּפְתּוּב בְּדַבְרֵי קְדוֹשֶׁךָ: יְמַלֵּךְ יְהוָה לְעוֹלָם
אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהַּ מִבְּלַעְדֶּיךָ: כַּפְתּוּב: וַיִּגְבַּהּ יְהוָה
צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה
הַמְּלֵךְ הַקְדוֹשׁ:

קְדוּשַׁת הַיּוֹם 

On Shabbat add the words in parenthesis.

אֶתְּה אֶהְבֶּתָנוּ וְרָצִיתָ בָּנוּ וְקְדַשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַתָּנוּ מִלְכָּנוּ
לְעַבֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִרְאתָ:

וְתִתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה) לְקְדוּשָׁה
וְלִמְנוּחָה וְאֶת יוֹם) הַכַּפּוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה
וְלִמְחֹל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זְכוֹר לִיצִיאַת
מִצְרָיִם: ←

יהוה...הללויה / THE ETERNAL...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 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.



Pour out your heart like water
in the presence of THE LIVING GOD.



Return us, PRECIOUS ONE; let us return!
Renew our days, as you have done of old!



Hear our voice, ETERNAL ONE, our God,
and accept our prayer with mercy and good will.
Turn us, ANCIENT ONE, toward you, let us return.
Renew our days like days of old.
Do not cast us away from dwelling in your presence,
and do not remove your holy spirit from our midst. ↩

שפכי...אדוני / Pour...God (Lamentations 2:19).

השיבנו...כקדם / Return...old (Lamentations 5:21).

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֵּר זְכוּרָנוּ וּפְקוּדוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
וְזִכְרוֹן יְמוֹת הַמַּשְׁיִיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה וְזִכְרוֹן כָּל עַמּוֹת
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וְלְטוֹבָה לְחַן וְלַחֲסֵד וְלִרְחֻמִּים לְחַיִּים
וְלִשְׁלוֹם בַּיּוֹם הַכַּפּוּרִים הַזֶּה: זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה:
וּפְקֻדוֹתֵינוּ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס
וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אַתָּה:



שִׁפְחֵי כַמִּים לְבָךְ נִכַח פְּנֵי אֲדוֹנָי:

Shifhi hamayim libeh nohah penev adonay.



הַשִּׁיבָנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֵבָה חֲדָשׁ יְמֵינוּ כְּקֶדֶם:

Hashivenu adonay eleha venashuvah hadesh yameynu kekedem.



שְׁמַע קוֹלֵנוּ

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ
וְקַבֵּל בְּרַחֲמִים וּבְרִצּוֹן אֶת־תְּפִלָּתֵנוּ:
הַשִּׁיבָנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֵבָה חֲדָשׁ יְמֵינוּ כְּקֶדֶם:
אֶל־תַּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּיחַ קְדוֹשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ: ←

Shema kolenu adonay eloheynu hus verahem, aleynu
vekabel berahamim uveratzon et tefilatenu.
Hashivenu adonay eleha venashuvah hadesh yameynu kekedem.
Al tashliheni milefaneha veru'ah kodsheha al tikah mimenu. ↪

And do not cast us off as we grow old;
do not forsake us when our strength departs.
Do not forsake us, GENTLE ONE, our God,
do not withdraw from us.
Give us a sign of blessing,
so that anyone who bears us ill
shall hesitate to harm us.
For truly, you, ETERNAL ONE,
have always helped us and consoled us.
Hear now our words, GOD OF COMPASSION,
and behold our contemplation.
May our words of prayer,
and meditations of our hearts,
be seen favorably, PRECIOUS ONE,
our rock, our champion.
For we place our hope in you, ETERNAL ONE,
so may you answer us,
Almighty One, our God.

Our God, our ancients' God,
do not forsake us, and do not turn us away,
and do not cause us shame,
and do not nullify your covenant with us,
but bring us nearer to your Torah,
teach us your mitzvot,
instruct us in your ways.
Incline our hearts to treat your name with awe,
and open up our inner nature to your love,
and bring us back to you in truth,
with whole and peaceful heart. ↪

אֶל־תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה כְּכֹלֹת כְּחֵנוּ אֶל־תַּעֲזֹבֵנוּ:
 אֶל־תַּעֲזֹבֵנוּ יְהוָה אֱלֹהֵינוּ אֶל־תִּרְחַק מִפָּנֵינוּ:
 עֲשֵׂה־עֲמָנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְּשׂוּ
 כִּי־אֵתָהּ יְהוָה עֲזָרְתָנוּ וְנִחַמְתָּנוּ:
 אֲמַרְינוּ הַאֲזִינָה יְהוָה בְּיָנָה הַגִּיָּנוּ:
 יְהִיו לְרִצּוֹן אֲמַרְי־פִינוּ וְהִגִּיֹן לִפְנֵינוּ לְפָנֶיךָ יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ:
 כִּי־לָךְ יְהוָה הוֹחֵלְנוּ אֵתָהּ תַעֲנֶה אֲדָנִי אֱלֹהֵינוּ:

Al tashliḥenu le'et ziknah kiḥlot koḥenu al ta'azvenu.

Al ta'azvenu adonay eloheynu al tirḥak mimenu.

Asey imanu ot letovah veyiru soneynu veyevoshu

ki atah adonay azartanu veniḥamtanu.

Amareynu ha'azinah adonay binah hagigenu.

Yihyu leratzon imrey finu vehegyon libenu lefaneḥa adonay tzurenu vego'alenu.

Ki leḥa adonay hoḥalnu atah ta'aneh adonay eloheynu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֵינוּ אֶל תַּעֲזֹבֵנוּ וְאֶל תִּשְׁשְׁנוּ וְאֶל
 תִּכְלִימֵנוּ וְאֶל תִּפְרַת בְּרִיתְךָ אֲתָנוּ קְרַבְנוּ לְתוֹרַתְךָ לְמִדְּנוּ מִצְוֹתֶיךָ
 הוֹרְנוּ דְרָכֶיךָ הֵט לִפְנֵינוּ לִירְאָה אֶת־שִׁמְךָ וּמוֹל אֶת־לִבְּנוּ לְאַהֲבַתְךָ
 וּנְשׁוּב אֵלֶיךָ בְּאַמֶּת וּבְלִב שָׁלֵם ←

NOTE. *Shema Kolenu* is based on various biblical passages.

And for the sake of your great name,
be merciful, and grant forgiveness for our wrongs,
as it is written in your prophets' words:
"For the sake of your great name, ETERNAL ONE,
forgive my wrongdoing, for I have done much wrong."

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. ↪

וּלְמַעַן שְׂמַךְ הַגְּדוֹל תִּמְחַל וְתִסְלַח לְעוֹנֵינוּ כִּפְתּוּב בְּדַבְרֵי קְדוֹשֶׁךָ :
לְמַעַן-שְׂמַךְ יְהוָה וְסִלַּחְתָּ לְעוֹנֵי כִי רַב-הוּא :

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ סִלַּח לָנוּ : מַחַל לָנוּ : כִּפּוּר-לָנוּ :
כִּי אָנוּ עֲמֻךְ וְאַתָּה אֱלֹהֵינוּ : אָנוּ בְּיָדְךָ וְאַתָּה אֲבִינוּ :
אָנוּ עֲבָדֶיךָ וְאַתָּה אֱדוֹנֵינוּ : אָנוּ קְהֵלְךָ וְאַתָּה חֻלְקָנוּ :
אָנוּ נִחְלָתְךָ וְאַתָּה גּוֹרְלָנוּ : אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ :
אָנוּ כְרֻמָּךְ וְאַתָּה נוֹטְרָנוּ : אָנוּ פְּעֻלֹתֶךָ וְאַתָּה יוֹצְרָנוּ :
אָנוּ רַעֲיֹתֶךָ וְאַתָּה דוֹרְנוּ : אָנוּ סִגְלֹתֶךָ וְאַתָּה קְרוֹבָנוּ :
אָנוּ עֲמֻךְ וְאַתָּה מְלַכְנוּ : אָנוּ מְאֲמִירֶךָ וְאַתָּה מְאֲמִירָנוּ :

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 עֲזֵי פָנִים וְאַתָּה רַחוּם וְחַנוּן : אָנוּ קָשִׁי עֶרְף וְאַתָּה אֶרֶךְ אֲפָים :
אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים : אָנוּ יִמֵּינוּ כְּצֵל עוֹבֵר וְאַתָּה הוּא
וְשִׁנוֹתֶיךָ לֹא יִתָּמוּ : ←

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

If seated, we rise.

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
and 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. ↪

If continuing aloud, we are seated.

If seated, we rise.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ תְּבוֹא לְפָנֶיךָ תִּפְלְתָנוּ וְאֵל
תְּתַעֲלֵם מִתְחַנְתָּנוּ שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֶרְף לֹמֵר לְפָנֶיךָ
יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
אָבֵל אֲנַחְנוּ חָטָאנוּ:

אֲשַׁמְנוּ: בְּגָדְנוּ: גָּזַלְנוּ: דִּבְרָנוּ דְּפִי:
הֶעֵוִינוּ: וְהִרְשַׁעְנוּ: וְדָנוּ: חָמְסָנוּ:
טַפְלָנוּ שֶׁקָּר: יַעֲצָנוּ רַע: כְּזָבְנוּ: לִצְנוּ:
מְרֻדְנוּ: גֵּאֲצָנוּ: סָרְרָנוּ: עֲוִינוּ:
פִּשְׁעָנוּ: צָרְרָנוּ: קִשְׁיָנוּ עֶרְף: רִשְׁעָנוּ:
שִׁחַתְנוּ: תִּלְעָבְנוּ: תִּלְעִינוּ: תִּעֲתָעְנוּ: ←

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

If continuing aloud, we are seated.

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.

We have done wrong, and have rebelled.
And so, we were not ready for your help.
Place into our hearts the will
to leave behind the path of evil,
and so hasten our redemption and renewal—
as is written by your prophet's hand:
“Let the wicked leave behind their unjust way,
let the unworthy cast away their plans,
let them return to THE COMPASSIONATE, who will be merciful,
returning to our God, who shall abundantly forgive.”

Blot out and banish from your sight
our sins and our wrongdoing,
and shape our inner will to serve you humbly,
and subdue our stubborn resistance to return to you,
and renew our sense of conscience
to uphold what you command,
and open up our hearts to love and to revere your name,
as it is written: “THE BOUNTIFUL, your God,
shall circumcise your hearts,
and your children's hearts,
to love THE FOUNT OF LIFE, your God,
with all your heart, with all your soul,
that you might live.” ↪

טָרְנוּ מִמְצוֹתַיָּךְ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צַדִּיק עַל
כָּל־הַבָּא עָלֵינוּ כִּי־אָמַת עָשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ:

הִרְשַׁעְנוּ וּפְשַׁעְנוּ לְכֵן לֹא נוֹשַׁעְנוּ וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ רָשָׁע וְחִישׁ
לָנוּ יֵשַׁע כַּפְתּוֹב עַל יַד נְבִיאָךְ: יַעֲזוֹב רָשָׁע דְרָכּוֹ וְאִישׁ אֶזְרוֹן
מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֱלֹהֵי הַיְהוּדָה וַיִּרְחַמֶּהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוּחַ:

מַחֵה וְהַעֲבֵר פְּשַׁעֵינוּ וְחַטֹּאתֵינוּ מִגִּדְרֵי עֵינֶיךָ וְכִף אֶת־יָצְרָנוּ
לְהַשְׁתַּעֲבֹד־לָךְ וְהַכְנַע עַרְפָּנוּ לְשׁוֹב אֵלֶיךָ וְחַדֵּשׁ כְּלִיֹּתֵינוּ לְשִׁמּוֹר
פְּקָדֶיךָ וּמֹל אֶת־לִבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ כַּכְתּוֹב
בְּתוֹרָתְךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְכֶם וְאֶת־לִבְכֶם וְרַעְדָּה לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ: ←

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

Let...forgive (Isaiah 55:7). יעזוב...לסלוח

THE BOUNTIFUL...live (Deuteronomy 30:6). ומל...חייך

So, let it be your will,
ETERNAL ONE, our God, God of our ancestors,
that you may grant forgiveness to us for all of our sins,
and be merciful to us for all of our injustices,
and let us atone for all we have done wrong:

If seated, we rise.

For an alternative Al Het, see pages 435-436, 833-834 or 969-970.

For the wrong that we have done before you
in the closing of the heart,
and for the wrong that we have done before you
without knowing what we do.

For the wrong that we have done before you
whether open or concealed,
and for the wrong that we have done before you
knowingly and by deceit.

For the wrong that we have done before you
through the prompting of the heart,
and for the wrong that we have done before you
through the influence of others.

For the wrong that we have done before you
whether by intention or mistake,
and for the wrong that we have done before you
by the hand of violence.

For the wrong that we have done before you
through our foolishness of speech,
and for the wrong that we have done before you
through an evil inclination.

And for them all, God of forgiveness,
please forgive us, pardon us, help us atone!

For the wrong that we have done before you
in the palming of a bribe,
and for the wrong that we have done before you
by expressions of contempt. ↪

וּבְכֵן יְהִי רְצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
 שְׂתַסְּלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ וְתִכַּפֵּר
 לָנוּ עַל כָּל פְּשָׁעֵינוּ:

*If seated, we rise.
 For an alternative Al Het, see pages 435-436, 833-834 or 969-970.*

עַל הַטָּא

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוֹץ הַלֵּב:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דְעַת:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתָר:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְר הָרַע:

וְעַל כָּלֵם אֵלֹוה סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כִּפֵּר לָנוּ:

Ve'al kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֶׁחַד:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְוֹן: ←

For the wrong that we have done before you
through misuse of food and drink,
and for the wrong that we have done before you
by our avarice and greed.

For the wrong that we have done before you
through offensive gaze,
and for the wrong that we have done before you
through a condescending glance.

And for them all, God of forgiveness,
please forgive us, pardon us, help us atone!

For the wrong that we have done before you
by our quickness to oppose,
and for the wrong that we have done before you
by deception of a friend.

For the wrong that we have done before you
by unwillingness to change,
and for the wrong that we have done before you
by running to embrace an evil act.

For the wrong that we have done before you
by our groundless hatred,
and for the wrong that we have done before you
in the giving of false pledge.

And for them all, God of forgiveness,
please forgive us, pardon us, help us atone! ↩

If continuing aloud, we are seated.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכֹל וּבְמִשְׁתֶּה :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁוֵי וּבְמִרְבִּית :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עֵינַי :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת :

וְעַל כָּלֵם אֱלֹוֶה סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כַּפֵּר לָנוּ:

Ve'al kulam eloah seliḥot selah lanu. Meḥal lanu. Kaper lanu.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפְלִלוֹת :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עָרְף :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהִרְע :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד :

וְעַל כָּלֵם אֱלֹוֶה סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כַּפֵּר לָנוּ: ←

Ve'al kulam eloah seliḥot selah lanu. Meḥal lanu. Kaper lanu. →

If continuing aloud, we are seated.

And for mitzvot that call on us to act,
and for mitzvot that bid us not to act,
for mitzvot that say: “Arise, and do...!”
and for mitzvot that do not say: “Arise, and do...!”
for those that are made known to us,
and those that are not known to us.

Those that are known to us
are things we have acknowledged
and confessed before you in times past,
but those that are not known to us
are things revealed and known only to you,
as it is said: “The hidden things
belong to THE ETERNAL ONE, our God.
What is revealed belongs to us and to our children,
always and forever—all the matters
of this Torah that are ours to carry out.”

And through the love, ETERNAL ONE, our God,
with which you love your people Israel,
and through the compassion you have shown
to all who share your covenant,
you gave us, BLESSED ONE
(this day of Shabbat for holiness and for rest, and)
this Day of Atonement,
for forgiveness of our sins,
for pardoning of our transgressions,
and for atonement of the wrong that we have done. ↩

וְעַל מַצּוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה בֵּין שֵׁשׁ־בָּה קוּם עֲשֵׂה וּבֵין
שְׁאֵין בָּה קוּם עֲשֵׂה אֶת־הַגְּלוּיִים לָנוּ וְאֶת־שְׂאִינָם גְּלוּיִים לָנוּ: אֶת־
הַגְּלוּיִים לָנוּ כִּכְּבֹר אֲמַרְנוּם לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם וְאֶת־שְׂאִינָם
גְּלוּיִים לָנוּ לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים כַּדָּבָר שֶׁנֶּאֱמַר: הַנְּסֹתָרוֹת
לַיהוָה אֱלֹהֵינוּ וְהַנְּגַלְתָּ לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי
הַתּוֹרָה הַזֹּאת:

וַיֵּאֱהָבְתָךְ יְהוָה אֱלֹהֵינוּ שֶׁאֵהָבְתָ אֶת יִשְׂרָאֵל עִמָּךְ וּמִחֲמַלְתָךְ
מִלְּפָנוּ שֶׁחֲמַלְתָ עַל בְּנֵי בְרִיתְךָ נִתַּתְּ לָנוּ יְהוָה אֱלֹהֵינוּ אֶת (יוֹם
הַשַּׁבָּת הַזֶּה לְקַדְּשָׁה וְלִמְנוּחָה וְאֶת) יוֹם הַכַּפָּרִים הַזֶּה לְמַחֲלֵילת
חֲטָא וְלִסְלִיחַת עוֹן וְלִכְפָּרַת פְּשָׁע: ←

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A hymn of praise I sing to you,
Bearing my voice on high,
to you, the Shield of Abraham.
Who is a God like you?

Great deeds of yours I teach about,
the Sovereign One, the Holy One.
Who is a God like you?

Discoursing on your words of knowledge,
you who grace us with your knowledge.
Who is a God like you?

Have you not said: "Return!"
you who desire our return?
Who is a God like you?

Wishing to pardon, wishing to forgive,
how often you forgive!
Who is a God like you?

Calling out in songs of thanks,
how good it is to offer thanks to you!
Who is a God like you?

Revered One on high, bless the multitude assembled here:
"May THE ETERNAL bless you!" it is said.
Who is a God like you?

Sheḥinah, your presence in the world, is peace,
you who make peace.
Who is a God like you?

You overlook your people's wrongdoing, as it is written by your prophet's hand: "Who is a God like you?—forgiving sin, absolving the transgressions of the remnant of your heritage, you who do not cling to anger, but desire only kindness, ↪

מי אֵל כָּמוֹךָ :	אֶהְלֵךְ בְּקוֹל רֶם מִגֵּן אֲבָרְהָם
מי אֵל כָּמוֹךָ :	גִּדְלֶךָ אֲדַרְשׁ הַמַּלְאָךְ הַקְּדוֹשׁ
מי אֵל כָּמוֹךָ :	דוֹרֵשׁ אֲמָרֵי רַעַת חוֹנֵן הַרְעַת
מי אֵל כָּמוֹךָ :	הָאֵמֵר שׁוֹבָה הַרוּצָה בְּתִשׁוּבָה
מי אֵל כָּמוֹךָ :	וּמוֹחֵל וְסוֹלֵחַ הַמִּרְבֵּה לְסִלּוֹת
מי אֵל כָּמוֹךָ :	קוֹל רִנָּה וְתוֹדוֹת הַטּוֹב לָךְ לְהוֹדוֹת
מי אֵל כָּמוֹךָ :	רֵם בְּרַךְ קֹהֵל הַמּוֹנֵי יִבְרַכְךָ יְהוָה
מי אֵל כָּמוֹךָ :	שְׂכִינְתְּךָ שְׁלוֹם עוֹשֶׂה הַשְּׁלוֹם

בְּכַתוּב עַל יַד נְבִיאָךְ: מִי־אֵל כָּמוֹךָ נִשְׂא עֵוֹן וְעִבֵּר עַל־שֹׁשֶׁע
 לְשֹׂאֲרֵית גִּחְלָתוֹ לֹא־הִתְזַיֵּק לְעַד אִפּוּ כִּי־חִפְּץ חֶסֶד הוּא: ←

מי אֵל כָּמוֹךָ / Who is...kindness (Micah 7:18).

you who act mercifully once again,
subduing the effects of our transgressions,
casting to the ocean waters all our wrongs.”

All the wrongs done by your people Israel
you hereby cast into oblivion.
Those deeds shall not be dwelt on any further,
nor shall they come to mind again.

“You show faithfulness to Jacob,
love to Abraham,
as you have sworn
from days of old.”

On Shabbat add the words in parenthesis.

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.” ↵

יָשׁוּב וְרַחֲמֵינוּ יִכְבוֹשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בְּמִצְלוֹת יָם כָּל-חַטָּאתָם:
וְכָל-חַטָּאת עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ בְּמָקוֹם אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא
יִפְקְדוּ וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם: תִּתֵּן אִמָּת לִיעֶקֶב חֶסֶד לְאַבְרָהָם
אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ וְלֵאמֹרֵינוּ מִיָּמֵי קֶדֶם:

On Shabbat add the words in parenthesis:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ מְחַל לְעֲוֹנוֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת
הַזֶּה וּבַיּוֹם) הַכְּפוּרִים: הַזֶּה מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנְּגִד
עֵינֶיךָ כְּאֹמֵר: אָנֹכִי אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאוֹתֶיךָ לֹא
אֶזְכֵּר: וְנֹאמֵר: מְחִיתִי כְעֵב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי
גֹאֲלֶתֶיךָ: וְנֹאמֵר: כִּי-בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטִהַר אֶתְכֶם מִכָּל
חַטָּאוֹתֵיכֶם לְפָנַי יְהוָה תִּטְהָרוּ: ←

ישוב...חטאתם /you who...wrongs (Micah 7:19).

חתן...קדם /You show...old (Micah 7:20).

אזכר /I, yes...more! (Isaiah 43:25).

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

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

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.

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. ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ (רְצֵה בְּמִנוּחָתָנוּ) קִדְשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעְנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
 (וְהִנְחֵלְנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ וְיִנְוַחוּ בְּהַ
 יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ) וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת כִּי אַתָּה סֵלֶתָן
 לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וְדוֹר וּמִבְּלַעְדֶּיךָ אֵין לָנוּ
 מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ
 לְעוֹנֵי־לֵבָב וְלְעוֹנֵי־עֵמֶד בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־שָׁנָה
 וּשְׁנָה מֶלֶךְ עַל־כָּל־הָאָרֶץ מְקַדֵּשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים:

עֲבוּדָה

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלָתָם בְּאַהֲבָה תִּקַּבֵּל
 בְּרָצוֹן וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ: ←

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.

Our creator, our sovereign,
remember your love for us,
and banish pestilence and war,
and famine, and captivity, and slaughter,
and crime, and violence, and plague,
and terrible disaster,
and every kind of illness,
and every kind of tragic accident,
and every kind of strife,
and all the forms of retribution,
and all evil decrees,
and groundless hatred,
from our midst,
and from the midst of all
who share in your world. ↪

וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבֵךְ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינְתוֹ לְצִיּוֹן:

הַחֲזָנָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְשִׁיךָ שְׂבָכָל יוֹם עֲמָנוּ וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל־עַת לָרֹב וְבָקָר וְצִהָרִים: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ מֵעוֹלָם קְוִינּוּ לָךְ:

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׂמֶךָ מִלְּפָנֶיךָ תָּמִיד לְעוֹלָם וָעֶד:

אֲבִינוּ מִלְּפָנֶיךָ זָכַר רַחֲמֶיךָ וְכִלְיָה דְּכָר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית
וְעוֹן וְשָׂמֵד וּמִגָּפָה וּפִגְעָה רַע וְכָל־מַחְלָה וְכָל־תַּקְלָה וְכָל־קִטְטָה
וְכָל־מִינֵי פְרַעֲנוֹת וְכָל־גְּזֵרָה רָעָה וְשִׁנְאָת חֲנָם מֵעֲלֵינוּ וּמֵעַל
כָּל־בְּנֵי עוֹלָמְךָ: ←

And write down for a good life
all who share 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

The following paragraph is said only when the Amidah is chanted aloud.

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! ↪

שלום...יברכך / May...peace (Numbers 6:24-26).

וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדֶיךָ סֶלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעַתָּנוּ
וְעִזְרַתָּנוּ סֶלָה: בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וַיְלֶךְ נֶאֱדָה לְהוֹדוֹת:

בְּרַכַת הַשְּׁלוֹם

The following paragraph is said only when the Amidah is chanted aloud.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כְּאָמֹר:

יְנַרְכֶּךָ יְהוָה וַיִּשְׁמְרֶךָ:
כְּנִיחָה רָצוֹן:

יֵאֵר יְהוָה פְּנֵינוּ אֱלֹהֵיךָ
וַיַּחַנְדֶּךָ:

כְּנִיחָה רָצוֹן:

יִשָּׂא יְהוָה פְּנֵינוּ אֱלֹהֵיךָ
וַיִּשֶׂם לְךָ שְׁלוֹם:

כְּנִיחָה 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, and peace, and proper sustenance,
may we be remembered and inscribed,
we and all your people, the house of Israel,
for a good life and for peace.

Blessed are you, COMPASSIONATE ONE, maker of peace.

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

For Kaddish, see page 1187.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל עַמֶּךָ: בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאָחַד בְּאוֹר פְּנִיךָ: כִּי בְּאוֹר
פְּנִיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת-עַמֶּךָ
יִשְׂרָאֵל וְאֶת-כָּל-הָעַמִּים בְּרַב-עֵז וְשְׁלוֹם:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרָנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם:

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Sim shalom tovah uvrahah ba'olam hen vahe^used verahamim
aley^{nu} ve'al kol yisra'el ame^{ha}. Bare^{he}nu avinu kulanu ke'e^{had}
be'or pane^{ha}. Ki ve'or pane^{ha} natata lanu adonay elohe^{ynu} torat
hayim ve'ahavat hesed utzedakah uverahah verahamim vehayim
veshalom. Vetov be'eyne^{ha} levare^h et ame^{ha} yisra'el ve'et kol
ha'amim berov oz veshalom.

Besefer hayim bera^{hah} veshalom ufarnasah tovah niza^{her}
venikatev lefane^{ha} ana^{hnu} vehol ame^{ha} beyt yisra'el lehayim
tovim uleshalom.

Baru^h atah adonay ose^y hashalom.

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

For Kaddish, see page 1188.