

# פֶּל נְדָרִי

**Evening Service for Yom Kippur**

Selected pages from Kol Nidrei

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## Evening Service for Yom Kippur

A prayerbook for the evening service that begins Yom Kippur  
based on traditional and contemporary liturgical sources  
with full transliteration, modern English translation,  
explanations, instructions and notes.



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Selected pages from Kol Nidrei

## Introduction

### A Happy Day

Long ago, Yom Kippur was a happy day. The Mishnah quotes Rabbi Shimon ben Gamliel saying, “There were no days as joyous for the Jewish community as Yom Kippur and the 15<sup>th</sup> of Av” (BT Ta’anit 26B), for on these days the daughters of Jerusalem would dance in the vineyards in order to meet their mates. Today’s custom of a break-the-fast singles’ dance seems to recall the ancient practice, but in ancient times the singles did not wait for the fast to be over.

We can well imagine the community’s happiness when the Temple service, the annual ritual cleaning of the sanctuary and all their sins, was complete: “From all your sins before God shall you be cleansed” (Lev. 16:30). The community and each member could begin life anew, free of the burden of the past.

Another pleasure of Yom Kippur is in ignoring the body’s desires and attending only to the spirit; surely this is the most refined pleasure. As we read in *Kuzari*, on this day “one is cleansed of all his previous sins, and repairs the damage to his soul” (Metsudah edition, p. 291).

By traditional Jewish dating, this was the day on which God was appeased for the sin of the Golden Calf. This was the day on which God told Moses the reassuring words we use in the Kol Nidrei service, “I have forgiven, as you said” (סְלַחְתִּי כְּדַבַּרְךָ). This was the day, as Rashi says in his commentary on Deuteronomy 9:19, “appointed for pardon and forgiveness.”

So the instruction in Numbers 29:7, “Ve’initem et nafshoteichem,” can be

understood in different ways. We usually understand these words as, “You must afflict your souls.” Shlomo Riskin notes that the root for “ve’initem” can mean answer and sing as well as humble and afflict.<sup>1</sup> The word “nefesh” can refer to one’s self, not necessarily the soul as distinct from the body.

Accordingly, these three words, “Ve’initem et nafshoteihem,” admit many interpretations:

*You must humble yourselves.*

*You must make your souls answerable.*

*You shall make your inner self sing.*

### Abstinence and Ritual

Jewish tradition tells us to to abstain from five bodily pleasures on this day. We avoid eating and drinking. We avoid bathing—taking showers, or washing our hands more than necessary—because that clean feeling is a physical luxury. We avoid wearing leather, partly to show respect for the animals that die to sole our feet, and partly again to avoid a luxury. Instead of our fine footwear, we wear sneakers. We avoid “anointing,” using ointment, hence perhaps lotions and cosmetics, so as to disregard the arts of self-beautification. Finally, we avoid sexual relations, perhaps the ultimate physical luxury. These are the five abstentions of Yom Kippur. For each of us, the effects and the meanings of these abstentions may be different, but somehow we use them to help us seek a spiritual harmony.

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<sup>1</sup><http://www.ou.org/torah/riskin/yomkippur58.htm>

Before the fast begins, we eat our fill, and many people go to the mikveh, the ritual bath, to cleanse themselves.

The final ritual in many families is unfortunate. We are all worried about our spiritual state, whether we can make it through the fast without hurtful pangs of hunger and thirst, and whether we will be doing the right thing. It's a tense time. Let's be careful not to rush around self-righteously, bumping into those we most love!

Once the fast begins, we try hard to forget our bodies and to concentrate on our spiritual renewal, but come three in the afternoon, a weary headache overtakes us, and the body demands our attention.

“Ve'initem et nafshoteichem”: we could also translate these words, “You shall make your lives a misery.”

No wonder we flock to Shul!

## Apologies and Hope

The attempt to prepare and proofread a text of Jewish liturgy makes us aware of our own shortcomings. How much must we rely on the scholars of previous generations whose steady expertise transmitted the ancient texts of prayer! How softly must we tread as we adjust the text to reflect contemporary currents in Jewish expression! How carefully we must proof the text, again and again,

fearing that an pesky typo has eluded our vigilance! With what trepidation must we hope that our guidance will steer people in the right direction!

If I were a better scholar, a brighter student, how much better might this book be. And yet, if I were someone else, this book would not have been prepared, and it would not be available to those who will find it useful. Suffice it to say, I have done my best, and I hope this book will justify itself by bringing the beauty, the profound emotion and meaning of Jewish prayer to people who might otherwise find services a closed book and a shuttered door.

May we all be found worthy to join our communities in prayer on Yom Kippur.

## Typography

Italics in the translation are for words added to explain the literal meaning of the Hebrew.

Bold in the translation is for Singlish™, singable English that fits the Hebrew tune.

Shaded words show variations in the text, either for Friday night or for different versions of prayers. For example, words added to honor the Matriarchs with the Patriarchs is shaded: those who wish may add the words, while others may omit them.

## Before Yom Kippur Begins

### Kaparot<sup>1</sup>

*This ritual is one way to prepare for giving charity on Yom Kippur.*

Offspring of humanity—

*Ps. 107:10* “Dwelling in darkness and gloom,  
bound in suffering and iron.”

*Ps. 107:14* “God will bring them out  
from darkness and gloom  
and break their bonds.”

*Ps. 107:17-21* “Fools! in their wayward path  
for their sins they suffered.

Their soul shunned food,  
and they came to the gates of death.

They cried to God in their trouble  
to save them from their distress,  
to send a word to heal them  
and rescue them from their pit,  
so they should thank God for kindness  
and for God’s miracles for humanity.”

בְּנֵי אָדָם

יֹשְׁבֵי חֹשֶׁךְ וְצַלְמָוֶת  
אֲסִירֵי עֲנִי וּבְרוֹזֶל

יוֹצִי'אֵימ

מִחֹשֶׁךְ וְצַלְמָוֶת

וּמוֹסְרוֹתֵיהֶם יִנְתַּק

אוֹלִים מִדֶּרֶךְ פִּשְׁעָם

וּמֵעֲוֹנוֹתֵיהֶם יִתְעַנּוּ

כָּל אֶכֶל תִּתְעַב נַפְשָׁם

וַיִּגְעוּ עַד שַׁעְרֵי מוֹת

וַיִּזְעֻקוּ אֶל יְיָ בְּצַר לָהֶם

מִמִּצְרוֹתֵיהֶם יוֹשִׁיעֵם

יִשְׁלַח דְּבָרוֹ וַיִּרְפְּאֵם

וַיִּמְלֹט מִשְׁחִיתוֹתָם

יִזְכְּרוּ לֵי יְיָ חֶסֶדּוֹ

וְנִפְלְאוֹתָיו לְבְנֵי אָדָם

Benei adam—

“Yoshvei choshech vetzalmavet  
asirei oni uvarzel.”

“Yotzi’eim

mechoshech vetzalmavet  
umosroteihem yenatek.”

“Evilim miderech pish’am  
ume’avonoteihem yit’anu.

Kol ochel teta’ev nafsham  
vayagi’u ad sha’arei mavet.

Vayiz’aku el Adonai batzar lahem  
mimtzukoteihem yoshi’eim,

yishlach devaro veyirpa’eim,  
viymalet mishchitotam,

yodu lAdonai chasdo

venifle’otav livnei adam.”

<sup>1</sup> Kaparah symbolizes the transfer of sins from the sinner to some other thing, like the ritual of Tashlich on Rosh Hashanah or the ancient Yom Kippur ceremony of the Goat of Azazel (Lev. 16). Some find the ceremony barbaric and distasteful; we include it for those who find it of value.

Once, people used a chicken of the same sex as the penitent. Today, it is more common to use a small sum of money, coins bundled into a small cloth such as a handkerchief; women should perhaps use coins with a female face, from England or Canada.

The ceremony may be performed any time after daybreak—the earlier the better. What happens to the chicken? Eat it. What happens to the money? Give it to charity.

What words can you find for swinging money (or a chicken) around your head? Quotations from Psalms and Job. The elliptical Hebrew poetry allows for many interpretations.

Details of the ceremony are in the ArtScroll Yom Kippur Machzor, pages 2-5.

*Job 33:23-24* "If on someone's behalf there is an angel, a defender, one out of a thousand, to say where this person is right; and if God take pity and say, 'Save this one from sinking into the pit: I have found atonement.'"

אִם יֵשׁ עָלָיו  
מַלְאָךְ מְלִיץ  
אֶחָד מִנֵּי אֶלֶף  
לְהַגִּיד לְאָדָם יִשְׁרוּ  
וַיַּחַנְנוּ וַיֹּמֶר:  
פְּדֵהוּ מִרֶדֶת שַׁחַת  
מִצְּאֹתִי כֹפֵר

"Im yesh alav  
malach, melitz  
echad mini alef  
lehagid le'adam yashro;  
vay'chunenu vayomer:  
'Peda'uhu meredet shachat:  
matza'ti chofer."

*Swing the money around your head and say this three times (for an individual):*

This is instead of me,  
my substitute,  
my atonement.

This money is destined for charity,  
while I am destined to enter and go  
to a good, long life,  
and to peace.

זֶה חֲלִיפָתִי  
זֶה תַּמּוּרָתִי  
זֶה כְּפָרְתִי  
זֶה הַכֶּסֶף יֵלֵךְ לְצַדָּקָה  
וְאֲנִי אֶכְנֵס וְאֵלֵךְ  
לְחַיִּים טוֹבִים אַרְוֹכִים  
וּלְשָׁלוֹם

Zeh chalifati,  
zeh temurati,  
zeh kaparati,  
zeh hakesef yelech litzdakah,  
va'ani ekanes ve'elech  
lechayim tovim aruchim  
uleshalom.

*For a group:*

This is instead of us,  
our substitute,  
our atonement.

This money is destined for charity,  
while we am destined to enter and go  
to a good, long life,  
and to peace.

זֶה חֲלִיפָתֵנוּ  
זֶה תַּמּוּרָתֵנוּ  
זֶה כְּפָרְתֵנוּ  
זֶה הַכֶּסֶף יֵלֵךְ לְצַדָּקָה  
וְאֲנַחְנוּ נִכְנֵס וְנֵלֵךְ  
לְחַיִּים טוֹבִים אַרְוֹכִים  
וּלְשָׁלוֹם

Zeh chalifatenu,  
zeh temuratenu,  
zeh kaparatenu,  
zeh hakesef yelech litzdakah,  
va'anachnu nikanes venelech  
lechayim tovim aruchim  
uleshalom.

*The formula varies when someone performs the ritual on behalf of others.*

## Light the Candles

*On Friday night, add the shaded words.*

|                                |                            |                            |
|--------------------------------|----------------------------|----------------------------|
| We bless you, Sovereign God;   | בְּרוּךְ אַתָּה יי         | Baruch ata Adonai          |
| You rule both day and night.   | אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם | Eloheinu melech ha'olam    |
| You made us holy               | אֲשֶׁר קִדְּשָׁנוּ         | asher kidshanu bemitzvotav |
| with your rules                | בְּמִצְוֹתֶיךָ וְצִוָּנוּ  | vetzivanu                  |
| To kindle                      | לְהַדְלִיק נֵר שֶׁל        | lehadlik ner shel          |
| Sabbath and                    | שַׁבָּת וְשֶׁל             | Shabbat veshel             |
| Yom Kippur light. <sup>1</sup> | יוֹם הַכִּפּוּרִים         | Yom Hakipurim.             |

*We add Shehecheyanu, thanking God for bringing us to this time.*

|  |                              |                          |
|--|------------------------------|--------------------------|
| We bless you, Sovereign God, who rules         | בְּרוּךְ אַתָּה יי           | Baruch ata Adonai        |
| Eternal time and space;                        | אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם   | Eloheinu melech ha'olam  |
| You raised us and sustained us,                | שֶׁהֵחֵינּוּ וְקִיְּמָנוּ    | shehecheyanu vekimanu    |
| and you brought us to this place. <sup>2</sup> | וְהִגִּיעָנוּ לְזֶמַן הַזֶּה | vehigi'anu lazman hazeh. |

<sup>1</sup> “Blessed are you, Lord, our God, king of the universe, who made us holy with his commandments and instructed us to light the light for Shabbat and for Yom Kippur.”

<sup>2</sup> זֶמַן is literally “time” and not “place”; but are not space and time a continuum?

## The Priestly Blessing

*We share a blessing in the words used by the priests in ancient days.  
For children, parents can place their hands on each child's forehead to give the blessing.  
To extend the blessing, let everyone present hold hands and recite the formula together.*

.....*For boys and men.*.....

Genesis 48:20 "May God make you  
like Ephraim and Manasseh."<sup>1</sup>

יְשַׁמְּחֵה אֱלֹהִים "Yesimcha Elohim  
בְּאֶפְרַיִם וּבְמְנַשֶּׁה ke'Ephrayim vechiMenasheh."

.....*For girls and women*.....

May God make you  
like Sarah, Rivka, Rachel & Leah.<sup>2</sup>

יְשַׁמְּחֵה אֱלֹהִים Yesimech Elohim  
בְּשָׂרָה רַבֵּקָה רָחֵל וְלֵאָה keSarah, Rivka, Rachel, veLeah.

.....*Continue for both sexes.*.....

Num 6:24-26 "May God bless and protect you.

יְבַרְכֶּךָ יי וְיִשְׁמְרֶךָ "Yevarechecha Adonai veyishmerecha.

May God shine the divine presence  
on you, and show you favor.

יֵאָר יי פָּנָיו Ya'er Adonai panav

May God raise the divine presence

אֵלֶיךָ וּיְחַנֶּכָּה elecha vichuneka.

to see you, and set you at peace."<sup>3</sup>

יִשָּׂא יי פָּנָיו Yisa Adonai panav  
אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם. elecha, veyasem lecha shalom."

## Meditation After the Priestly Blessing

Proverbs 4:25 "May your eyes look steadily forward."

עֵינֶיךָ לִנְכוּחַ יָבִיטוּ "Einecha lenochach yabitu."

Isaiah 33:18 "May your heart meditate in awe."

לִבְךָ יְהַגֵּה אֵימָה "Libcha yeh'geh eimah."

Proverbs 5:18 "May your fountain be blessed."

יְהִי-מְקוֹרְךָ בְּרוּךְ "Yehi mekor'cha varuch."

<sup>1</sup> Jacob blessed his grandsons, Ephraim and Manasseh: "In you will Israel give blessing and say: God make you like Ephraim and Manasseh" (Gen. 48:20). Notice how he placed the younger son before the elder.

<sup>2</sup> The names are the four Matriarchs, wives of Abraham, Isaac, and Jacob. Notice how Jacob's second wife, Rachel, is mentioned before his first wife, Leah.

<sup>3</sup> God dictated this formula for Aaron to use when blessing Israel (Num. 6:24-26). "Panav," translated as "the divine presence" is lit. "his face."

## Memorial Lights

Before we leave to join our community in prayer, we light a “yahrzeit” candle, a memorial candle, which will burn throughout the festival. Some light one candle for each parent or immediate family member remembered; others will light candles for other close and respected departed, and perhaps in memory of those lost to the Nazis or other oppressors, for whom no family is left to preserve their memory. Some may add a candle for the victims of other oppressions.

## Memorial Meditation

This meditation is a version of the “Yizkor” memorial prayer. Fill in the name of the person you are thinking of.

## In Memory of Women

|   |                                |                                |
|---|--------------------------------|--------------------------------|
| May God remember the soul of ...            | ... יִזְכֹּר אֱלֹהִים נִשְׁמַת | Yizkor Elohim nishmat ...      |
| who has passed into her eternity,           | שְׁהַלְכָה לְעוֹלָמָה          | shehalcha le'olamah;           |
| as I  | בְּעָבוּר שְׁאֲנִי             | ba'avur she'ani                |
| make this pledge                            | נוֹדֵר / נוֹדֵרֶת <sup>2</sup> | noder / noderet <sup>2</sup>   |
| to charity in her memory.                   | צְדָקָה בְּעֵדָה               | tzedakah ba'adah.              |
| May her soul                                | תְּהֵא נַפְשָׁהּ               | Tehei nafshah                  |
| be bound with the bond of life,             | צְרוּרָה בְּצִרּוֹר הַחַיִּים  | tzerurah bitzror hachayim      |
| with the souls of                           | עִם נִשְׁמוֹת                  | im nishmot                     |
| Abraham, Isaac and Jacob,                   | אַבְרָהָם יִצְחָק וְיַעֲקֹב    | Avraham, Yitzchak veYa'akov,   |
| Sarah, Rachel, Rebecca & Leah;              | שָׂרָה רִבְקָה רָחֵל וְלֵאָה   | Sarah, Rivkah, Rachel veLe'ah; |
| and all the                                 | עִם שְׂאָר                     | ve'im she'ar                   |
| righteous                                   | צְדִיקִים וְצַדִּיקָנוֹת       | tzadikim vetzidkaniyot         |
| who are in the Garden of Eden. <sup>1</sup> | שְׁבִגְן עֵדֶן                 | shebeGan Eden.                 |
| Amen.                                       | אָמֵן                          | Amen.                          |

<sup>1</sup> In our memorial prayers, we think of the souls of the dead as re-entering the Garden of Eden, that happy state where humanity knew nothing of death and where nature yielded her bounty without human toil.

<sup>2</sup> “Noder” if you are male, “noderet” if you are female.

## In Memory of Men

May God remember the soul of ...  
 who has passed into his eternity,  
 as I  
 make this pledge  
 to charity in his memory.  
 May his soul  
 be bound with the bond of life,  
 with the souls of  
 Abraham, Isaac and Jacob,  
 Sarah, Rachel, Rebecca & Leah  
 and all  
 the righteous  
 who are in the Garden of Eden.  
 Amen.

יִזְכֹּר אֱלֹהִים נִשְׁמַת ...  
 שְׁהַלַּח לְעוֹלָמוֹ  
 בְּעַבּוּר שְׁאֲנִי  
 נוֹדֵר / נוֹדֵרֶת<sup>1</sup>  
 צְדָקָה בְּעֵדוֹ  
 תְּהֵא נַפְשׁוֹ  
 צְרוּרָה בְּצֵרוּר הַחַיִּים  
 עִם נִשְׁמוֹת  
 אַבְרָהָם יִצְחָק וְיַעֲקֹב  
 שָׂרָה רִבְקָה רָחֵל וְלֵאָה  
 עִם שְׂאָר  
 צְדִיקִים וְצְדִיקָנוֹת  
 שְׁבֵגַן עֵדֶן  
 אָמֵן

Yizkor Elohim nishmat . . . . .  
 shehalach le'olamo;  
 ba'avur she'ani  
 noder / noderet<sup>1</sup>  
 tzedakah ba'ado.  
 Tehei nafsho  
 tzerurah bitzror hachayim  
 im nishmot  
 Avraham, Yitzchak veYa'akov,  
 Sarah, Rivkah, Rachel veLe'ah;  
 ve'im she'ar  
 tzadikim vetzidkaniyot  
 shebeGan Eden.  
 Amen.

<sup>1</sup> “Noder:” if you are male, “noderet” if you are female.

## Prayers for Forgiveness

## סְלִיחוֹת Selichot

.....*We open the ark, and the leader leads us in ancient hymns and prayers*.....

May Our Prayer Ascend<sup>1</sup>

## יַעֲלֶה Ya'aleh

May our prayer rise from evening,  
our cry come from morning,  
our song appear<sup>2</sup> until dusk.

יַעֲלֶה תַחֲנוּנֵנוּ מֵעֶרֶב  
וַיָּבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר  
וַיִּרְאֶה רִנּוּנֵנוּ עַד עֶרֶב

Ya'aleh tachanunenu me'erev,  
veyavo shav'atenu miboker,  
veyera'eh rinunenu ad arev.

May our voice rise from evening,  
our righteousness come from morning,  
our redemption appear until dusk.

יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב  
וַיָּבֹא צְדִקְתֵּנוּ מִבֹּקֶר  
וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב

Ya'aleh kolenu me'erev,  
veyavo tzidkatenu miboker,  
veyera'eh pidyonenu ad arev.

May our misery rise from evening,  
our pardon come from the morning,  
our cry of distress appear until dusk.

יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב  
וַיָּבֹא סְלִיחַתֵּנוּ מִבֹּקֶר  
וַיִּרְאֶה נֶאֱקֵתֵנוּ עַד עֶרֶב

Ya'aleh inuyenu me'erev,  
veyavo selichatenu miboker,  
veyera'eh na'aketenu ad arev.

May our escape rise from evening,  
for God's sake come from morning,  
our atonement appear until dusk.

יַעֲלֶה מְנוּסֵנוּ מֵעֶרֶב  
וַיָּבֹא לְמַעַנּוּ מִבֹּקֶר  
וַיִּרְאֶה כְּפֻרְנוּ עַד עֶרֶב

Ya'aleh menusenu me'erev,  
veyavo lema'ano miboker,  
veyera'eh kipurenu ad arev.

May our salvation rise from evening,  
our cleansing come from morning,  
our prayer appear until dusk.

יַעֲלֶה יִשְׁעֵנוּ מֵעֶרֶב  
וַיָּבֹא טְהוּרֵנוּ מִבֹּקֶר  
וַיִּרְאֶה חֲנוּנֵנוּ עַד עֶרֶב

Ya'aleh yish'enu me'erev,  
veyavo tahorenu miboker,  
veyera'eh chinunenu ad arev.

<sup>1</sup> Each verse of this poem marks the three times of Yom Kippur prayer: the evening of Kol Nidrei, the following day, and the evening of Ne'ilah. The poem is a reverse alphabetical acrostic, with the second word of each line following the acrostic pattern. In the last verse, all three lines use א, the first letter of the Hebrew alphabet.

<sup>2</sup> Or “be seen [by God],” and so “be accepted” or “find favor.”

|  |  |   |
|--|--|---|
| May our remembrance <sup>1</sup> rise from evening,<br>our assembling come from morning,<br>our honor appear until dusk. | יְעֹלָה זְכוּרֵנוּ מֵעֶרֶב,<br>וַיָּבֹא וְעוּדֵנוּ מִבֹּקֶר<br>וַיֵּרָאֵה הַדְּרָתֵנוּ עַד עֶרֶב | Ya'aleh zichronenu me'erev,<br>veyavo ve'udenu miboker,<br>veyera'eh hadratenu ad arev. |
| May our knocking <sup>2</sup> rise from evening,<br>our joy come from morning,<br>our request appear until dusk.         | יְעֹלָה דּוֹפְקֵנוּ מֵעֶרֶב,<br>וַיָּבֹא גִילֵנוּ מִבֹּקֶר<br>וַיֵּרָאֵה בִקְשָׁתֵנוּ עַד עֶרֶב  | Ya'aleh dofkenu me'erev,<br>veyavo gilenu miboker,<br>veyera'eh bakashatenu ad arev.    |
| May our sigh rise from evening,<br>come to you from morning,<br>and appear for us until dusk.                            | יְעֹלָה אֲנָקָתֵנוּ מֵעֶרֶב,<br>וַיָּבֹא אֵלֵינוּ מִבֹּקֶר<br>וַיֵּרָאֵה אֵלֵינוּ עַד עֶרֶב      | Ya'aleh enkatenu me'erev,<br>veyavo elecha miboker,<br>veyera'eh eleinu ad arev.        |

.....Close the ark .....

*We continue silently with quotations from Psalms and other sources.*

### God Who Listens ...

|  |   |   |
|--|---|---|
| <i>Ps 65:3</i> "God, who listens to prayer,<br>every creature will come to you;<br>every creature will come<br>to worship <sup>3</sup> before you, God." | שָׁמַע תְּפִלָּה<br>עֲדִיךָ כָּל-בֶּשֶׂר יָבֹאוּ<br>יָבֹוא כָּל-בֶּשֶׂר<br>לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יְיָ | "Shome'a tefilah,<br>adecha kol basar yavo'u;<br>yavo kol basar<br>lehishtachavot lefanecha, Adonai." |
| <i>Ps 86:9</i> "They will come and worship<br>before you, God,<br>and bring honor to your name."   | יָבֹאוּ וַיִּשְׁתַּחֲוּוּ<br>לְפָנֶיךָ אֲדֹנָי<br>וַיִּכְבְּדוּ לִשְׁמֶךָ                                 | "Yavo'u veyishtachavu<br>lefanecha, Adonai,<br>vichabdu lishmecha."                                   |
| <i>Ps 95:6</i> "Come, let's worship and bow,<br>kneel to God, our maker."  | בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה<br>נִבְרָכָה לִפְנֵי-יְיָ עוֹשֵׁנוּ                                      | "Bo'u, nishtachaveh venichra'ah,<br>nivrechah lifnei Adonai osenu."                                   |
| <i>Ps 100:4</i> "Enter God's gates with thanks,<br>God's courtyards with praise:<br>thank God and bless God's name."                                     | בָּאוּ שְׁעָרֵי בְּתוּךָ<br>חֲצֵרֹתֶיךָ בְּתִהְלָה<br>הוֹדוּ לוֹ בְּרָכּוּ שְׁמוֹ                         | "Bo'u she'arav betodah,<br>chatzerotav bit'hilah;<br>hodu lo, bar'chu shemo."                         |

<sup>1</sup> I.e., may we be remembered, not ignored.

<sup>2</sup> Knocking at the gate of repentance.

<sup>3</sup> Isaiah 66:23: "All creatures will come to worship."

|   |  |  |
|---|--|--|
| <p><i>Ps 134:1-2</i> “Look! They bless God,<br/>all God’s servants,<br/>standing in God’s house at night.<br/>Lift your hands in the holy place<br/>and bless God.”</p> | <p>הִנֵּה בָּרְכוּ אֶת-יְיָ<br/>כָּל-עַבְדֵי יְיָ<br/>הַעֹמְדִים בְּבַיִת יְיָ בַּלַּיְלוֹת<br/>שָׂאוּ יְדֵיכֶם קֹדֶשׁ<br/>וּבְרַכּוּ אֶת-יְיָ</p> | <p>“Hineh bar’chu et Adonai<br/>kol avdei Adonai<br/>ha’omdim bevet Adonai baleilot.<br/>Se’u yedeichem kodesh,<br/>uvar’chu et Adonai.”</p> |
| <p><i>Ps 132:7</i> “Let’s go to <i>God’s</i> dwelling<br/>and worship at <i>God’s</i> footstool.”</p>   | <p>נְבוֹאָה לְמִשְׁכְּנוֹתָיו<br/>נִשְׁתַּחֲוֶה לַיהוָה רַגְלָיו</p>   | <p>“Navo’ah lemishkenotav,<br/>nishtachaveh lahadom raglav.”</p>   |
| <p><i>Ps 99:5</i> “Exalt our Sovereign’s regal seat,<br/>Bow at the stool where rest <i>God’s</i> feet,<br/>Holy is <i>God</i>.”<sup>1</sup></p>                        | <p>רוֹמְמוּ יְיָ אֱלֹהֵינוּ<br/>וְהִשְׁתַּחֲוּוּ לַיהוָה רַגְלָיו<br/>קָדוֹשׁ הוּא</p>   | <p>“Romemu Adonai Eloheinu<br/>Vehishtachavu lahadom raglav<br/>Kadosh hu.”</p>  |
| <p><i>Ps 99:9</i> “Set high<sup>2</sup> our Sovereign God,<br/>and bow<br/>beside <i>God’s</i> holy mountainside;<br/>our Sovereign, God, is sanctified.”</p>           | <p>רוֹמְמוּ יְיָ אֱלֹהֵינוּ<br/>וְהִשְׁתַּחֲוּוּ<br/>לְהַר קֹדֶשׁוֹ<br/>כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ</p>   | <p>“Romemu Adonai Eloheinu<br/>vehishtachavu<br/>lehar kodsho;<br/>ki kadosh Adonai Eloheinu.”</p>   |
| <p><i>Ps 96:9</i> “Worship God<br/>in the very holy place;<br/>let all the earth tremble before <i>God</i>.”</p>  | <p>הִשְׁתַּחֲוּוּ לִי<br/>בְהַדְרַת-קֹדֶשׁ<br/>חִילוּ מִפְּנֵי כָּל-הָאָרֶץ</p>  | <p>“Hishtachavu lAdonai<br/>behadrat kodesh,<br/>chilu mipanav kol ha’aretz.”</p>  |
| <p>And we, in your great love<br/>will come to your house,<br/>worship at your holy sanctuary<br/>in awe of you.<sup>3</sup></p>  | <p>וְאִנְחֲנוּ בְּרַב חַסְדֶּךָ<br/>נְבוֹא בֵּיתְךָ<br/>נִשְׁתַּחֲוֶה אֶל הַיְיָ כֹּדֶשׁ<br/>בִּירְאֶתְךָ</p>                                      | <p>Va’anachnu berov chasdecha<br/>navo veitecha, nishtachaveh<br/>el heichal kodshecha<br/>beyir’atecha.</p>                                 |

<sup>1</sup> “Exalt the Lord our God and bow at his footstool; holy is he.”

<sup>2</sup> The usual translation for “set high” is “exalt,” from Latin for “set high”; what does it mean when applied to God?

<sup>3</sup> Psalm 5:8 has the same idea in the singular form: “I will come, etc.”

|  |  |   |
|--|--|---|
| <p>We'll bow at your holy sanctuary,<br/>and give thanks to your name<br/>for your kindness and truth,<br/>for you have raised your<br/>promise of <i>mercy</i> above your<br/>entire reputation for <i>justice</i>.<sup>1</sup></p> | <p>נִשְׁתַּחֲוֶה אֶל הַיְיָ כְּדָשָׁךְ<br/>וְנֹדֶה אֶת שְׁמֶךָ<br/>עַל חַסְדֶּךָ וְעַל אֱמֻנָתְךָ<br/>כִּי הִגְדַּלְתָּ<br/>עַל כָּל שִׁמְחָה אִמְרָתְךָ</p> | <p>Nishtachaveh el heichal kodshecha<br/>venodeh et shemecha<br/>al chasdecha ve'al amitecha,<br/>ki higdalta<br/>al kol shimcha imratecha.</p> |
| <p><i>Ps 89:9</i> "O God, God of hosts,<br/>who is like you, mighty God—<br/>your truth is all around you."</p>  | <p>יְיָ אֱלֹהֵי צְבָאוֹת<br/>מִי כְמוֹךָ חֲסִין יְהוָה<br/>וְאִמּוֹנָתְךָ סְבִיבוֹתַיךָ</p>  | <p>"Adonai Elohei tzeva'ot,<br/>mi chamocho, chasin Yah,<br/>ve'emunat'cha sevitotecha."</p>  |
| <p><i>Ps 89:7</i> "Who in the sky can match you,<br/>which of the angels can be like God?"<sup>2</sup></p>   | <p>כִּי מִי בַשָּׁמַיִם יַעֲרֹךְ לִי<br/>יִדְמֶה לִי בְּבָנֵי אֱלֹהִים</p>   | <p>"Ki mi vashachak ya'aroch lAdonai,<br/>yidmech lAdonai bivnei elim."</p>   |
| <p><i>Ps 86:10</i> "You are great<br/>and work wonders:<br/>you alone are God."</p>  | <p>כִּי גָדוֹל אַתָּה<br/>וְעוֹשֶׂה נִפְלְאוֹת<br/>אַתָּה אֱלֹהִים לְבַדְּךָ</p>   | <p>"Ki gadol atah<br/>ve'oseh nifla'ot,<br/>atah Elohim levadecha."</p>   |
| <p><i>Ps 108:5</i> "Great above heaven<br/>is your kindness,<br/>and your truth reaches up to the sky."</p>  | <p>כִּי גָדוֹל מֵעַל שָׁמַיִם<br/>חַסְדֶּךָ<br/>וְעַד שְׁחָקִים אֱמֻנָתְךָ</p>   | <p>"Ki gadol me'al shamayim<br/>chasdecha<br/>ve'ad shechakim amitecha."</p>  |
| <p><i>Ps 145:3</i> "God is great and greatly praised;<br/>God's greatness is beyond <i>our</i> grasp."</p>   | <p>גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד<br/>וְלִגְדֻלְתּוֹ אֵין חֶקֶר</p>   | <p>"Gadol Adonai um'hulal me'od,<br/>veligdulato ein cheker."</p>   |
| <p><i>Ps 96:4</i> "God is great, greatly praised;<br/>God is more awesome<br/>than any <i>other</i> deity."</p>  | <p>כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד<br/>נֹרָא הוּא<br/>עַל-כָּל-אֱלֹהִים</p>  | <p>"Ki gadol Adonai um'hulal me'od,<br/>norah hu<br/>al kol elohim."</p>  |

<sup>1</sup> Psalm 138:2 has the same idea in the singular. נִשְׁתַּחֲוֶה אֶל הַיְיָ כְּדָשָׁךְ וְנֹדֶה אֶת שְׁמֶךָ עַל כָּל שִׁמְחָה אִמְרָתְךָ means, "for you made greater (i.e., raised)—more than all your name (i.e., your entire reputation)—your promise. The promise is presumably the assurance of mercy; God's reputation presumably refers to God's attribute of justice.

<sup>2</sup> Angels could be translated "children of deities" or "children of mighty ones," depending on your view of theology in the Psalms.

*Ps 95:3* “God is a great God,  
a ruler greater  
than any *other* deity.”

כִּי אֵל גָּדוֹל יי  
וּמֶלֶךְ גָּדוֹל  
עַל-כָּל-אֱלֹהִים

“Ki El gadol Adonai,  
umelech gadol  
al kol elohim.”

*Deut 3:24* “For who is a god  
in heaven or earth  
who can do *things*  
like your deeds and your powerful acts?”

אֲשֶׁר מִי אֵל  
בְּשָׁמַיִם וּבָאָרֶץ  
אֲשֶׁר יַעֲשֶׂה  
כַּמַּעֲשֵׂיךָ וְכַגְּבוּרֹתֶיךָ

“Asher mi el  
bashamayim uva'aretz,  
asher ya'aseh  
chema'asecha vechigvuratecha?”

*Jeremiah 10:7* “Who does not fear you,  
Ruler of *all* nations,  
since this is fitting for you:  
for among all gentile ministers<sup>1</sup>  
and all their dominions  
*they know* there is none like you!”

מִי לֹא יִרְאֶה  
מֶלֶךְ הַגּוֹיִם  
כִּי לָךְ יָאֲתָה  
כִּי בְּכָל חַכְמֵי הַגּוֹיִם  
וּבְכָל מַלְכוּתָם  
מֵאֵין כָּמוֹךָ

“Mi lo yira'acha,  
melech hagoyim,  
ki lo ya'atah  
ki vechol chachmei hagoyim  
uvechol malchutam  
me'ein kamocho.”

*Jer 10:6* “There is none like you, God.  
You are great,  
and your reputation is great in power.”

מֵאֵין כָּמוֹךָ יי  
גָּדוֹל אַתָּה  
וְגָדוֹל שִׁמְךָ בְּגְבוּרָה

“Me'ein kamocho, Adonai,  
gadol atah,  
vegadol shimcha bigvurah.”

*Ps 89:14* “Yours is the *strong* arm  
with the power;  
when you strengthen your hand,  
you raise your right hand.”

לָךְ זְרוּעַ  
עִם גְּבוּרָה  
תָּעֹז יְדָךְ  
תְּרוֹם יְמִינֶךָ

“Lecha zero'ah  
im gevurah,  
ta'oz yad'cha,  
tarum yeminecha.”

*Ps 74:16* “Yours are day as well as night;  
You readied both moon<sup>2</sup> & sun.”

לָךְ יוֹם אֶף לָךְ לַיְלָה  
אַתָּה הַכִּינֹתָ מָאוֹר וְשֶׁשֶׁשׁ

“Lecha yom af lecha laylah,  
atah hachinota ma'or vashamesh.”

*Ps 95:4* “Who holds  
the secrets of the land  
And mountain peaks *in powerful hand*.<sup>3</sup>”

אֲשֶׁר בִּידוֹ  
מַחְקְרֵי אֶרֶץ  
וְתוֹעֲפוֹת הָרִים לוֹ

“Asher beyado  
mechkerei aretz  
Veto'afot harim lo.”

<sup>1</sup> Or “wise people.”

<sup>2</sup> מָאוֹר means light-giver or luminary, here referring to the moon.

<sup>3</sup> “In whose hand are the earth’s depths; the mountain heights are his.”

*Ps 106:2* "Who can tell God's mighty deeds,  
Or set to words all of God's praise?"

מִי יַמְלִיל גְּבוּרוֹת יי  
יִשְׁמִיעַ כָּל תְּהִלָּתוֹ

"Mi yemalel gevurot Adonai,  
yashmi'a kol tehilato?"

*I Chronicles 29:11* "Yours, God, are greatness,  
power, splendor,  
success and glory—  
yes, everything in heaven and earth.  
Yours, God, is *all power of governing*  
and the appointment of every leader."

לָךְ יי הַגְּדֻלָּה  
וְהַגְּבוּרָה וְהַתְּפָאֶרֶת  
וְהַנִּצָּח וְהַהוֹד  
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ  
לָךְ יי הַמְּמֻלָּכָה  
וְהַמְּתַנַּשֵּׂה לְכֹל לְרֹאשׁ

"Lecha Adonai hagdulah  
vehagvurah vevatiferet  
vehanetzach vehahod—  
ki chol bashamayim uva'aretz—  
lecha Adonai hamamlacha  
vehamitnaseh lechol lerosh."

*Ps 89:12* "Yours are heaven and earth,  
land and its inhabitants—  
you founded them."

לָךְ שָׁמַיִם אֶף לָךְ אָרֶץ  
תֵּבֵל וּמְלוֹאָה  
אֶתָּה יִסְדַּתָּם

"Lecha shamayim af lecha ha'aretz,  
tevel um'lo'ah  
atah yesadtam."

*Ps 74:17* "You fixed  
all the earth's borders;  
summer and winter—  
you formed them."

אֶתָּה הִצַּבְתָּ  
כָּל-גְּבוּלוֹת אָרֶץ  
קַיִץ וְחֹרֶף  
אֶתָּה יִצַּרְתָּם

"Atah hitzavta  
kol gevulot aretz,  
kayitz vachoref,  
ata yetzartam."

*Ps 74:14-15* "You crushed  
the heads of Leviathan,  
gave him as food  
to the people, the fleet.<sup>1</sup>  
You split open spring and stream,  
you dried up  
mighty rivers."

אֶתָּה רִצַּצְתָּ  
רִאשֵׁי לִיְוִיָּתָן  
תִּתְּנֵנוּ מֵאֲכָל  
לְעַם לְצִיִּים  
אֶתָּה בָּקַעְתָּ מַעֲיָן וְנַחַל  
אֶתָּה הוֹבַשְׁתָּ  
נְהָרוֹת אֵיתָן

"Atah ritzatzta  
rashei Livyatan,  
titnenu ma'achal  
le'am, letziyim.  
Atah vakata mayan vanachal,  
atah hovashta  
naharot eitan."

<sup>1</sup> A difficult verse. Some see a reference to the Exodus, with Pharaoh's army as the Hydra-like many-headed Leviathan, while others may see traces of a creation myth. צי may refer to a navy or fleet or it may refer to wild birds and beasts of the desert.

*Ps 74:13* “You shattered  
the sea with your power,  
broke the sea-monsters’ heads  
upon the waters.”

אַתָּה פּוֹרַרְתָּ  
בְּעֹזַךָ יָם  
שִׁבַרְתָּ רָאשֵׁי תַנִּינִים  
עַל הַמַּיִם

“Atah forarta  
ve’ozcha yam,  
shibarta rashei tananim  
al hamayim.”

*Ps 89:10* “You rule the sea in glory,  
you calm the surging waves.”<sup>1</sup>

אַתָּה מוֹשֵׁל בְּגִאוֹת הַיָּם  
בְּשׂוֹא גִלְיוֹ אַתָּה תִּשְׁבַּחֵם

“Atah moshel bege’ut hayam,  
beso galav atah teshabchem.”

*Ps 48:2* “God is great and greatly praised  
in our God’s city,  
the mountain of God’s holiness.”

גָּדוֹל יי וּמְהֻלָּל מְאֹד  
בְּעִיר אֱלֹהֵינוּ  
הַר קֹדְשׁוֹ

“Gadol Adonai um’hulal me’od,  
be’ir Eloheinu  
har kodsho.”

*Isaiah 37:16* “God of hosts,  
God of Israel,  
who sits *above* the cherubs:  
you are God, you alone!”

יי צְבָאוֹת  
אֱלֹהֵי יִשְׂרָאֵל  
יוֹשֵׁב הַכְּרֻבִים  
אַתָּה הוּא הָאֱלֹהִים לְבַדְּךָ

“Adonai tzeva’ot,  
Elohei Yisra’el,  
yoshev hakeruvim,  
atah hu ha’Elohim levadecha.”

*Ps 89:8* “God is revered  
in the great council of the holy ones,  
more awesome  
than all those who are around *God*.”

אֵל נֶעְרָץ  
בְּסוֹד קְדוֹשִׁים רַבָּה  
וְנוֹרָא  
עַל כָּל-סְבִיבָיו

“El na’aratz  
besod kedoshim rabah  
venorah  
al kol sevivav.”

*Ps 89:6* “Then heaven will give thanks  
for your wonders, God,  
for your trustworthiness  
in the gathering of the holy ones.”

וַיִּוְדוּ שָׁמַיִם  
פִּילְאָךָ יי  
אֶף אֶמּוֹנָתְךָ  
בִּקְהַל קְדוֹשִׁים

“Veyodu shamayim  
pil’acha, Adonai,  
af emunatecha  
bik’hal kedoshim.”

<sup>1</sup> “When the waves rise, you calm them.”

..... *The Leader begins chanting out loud* .....

|  |   |  |
|--|---|--|
| <p><i>Ps 95:1-2</i> “Come, sing for joy to God on high,<br/>On whose salvation we rely.<sup>1</sup><br/>Approach God with a thankful heart<br/>With songs of praise <i>to take your part.</i>”</p>   | <p>לְכוּ נִרְנְנָה לַיהוָה<br/>נְרִיעָה לְצוּר יִשְׁעֵנו<br/>נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה<br/>בְּזִמְרוֹת נְרִיעַ לוֹ</p>   | <p>“Lechu neranena lAdonai;<br/>nari’ah letzur yish’enu.<br/>Nekadmah fanav betodah<br/>Bizmirot, nari’ah lo.”</p>   |
| <p><i>Ps 89:15</i> “Right and justice are<br/>your throne’s foundation,<br/>kindness and truth<br/>herald your presence.”</p> <p><i>Ps 55:15</i> “Together with whom<br/>we would enjoy discussions,<sup>2</sup><br/>in God’s house<br/>we would walk with feeling.”<sup>3</sup></p> | <p>צְדָק וּמִשְׁפָּט<br/>מִכּוֹן כִּסְאֶךָ<br/>חֶסֶד וְאֱמֶת<br/>יִקְדְּמוּ פָּנֶיךָ<br/>אֲשֶׁר יַחְדָּו<br/>נִמְתִּיק סוֹד<br/>בְּבֵית אֱלֹהִים<br/>נִהְלֵךְ בְּרִגְשׁ</p> | <p>“Tzedek umishpat<br/>mechon kis’echa,<br/>chesed ve’emet<br/>yekadmu fanecha.”<br/>“Asher yachdav<br/>namtik sod,<br/>beveit Elohim<br/>nehalech beragesh.”</p> |
| <p><i>Ps 95:5</i> “Who owns the sea<br/>and made it,<br/>whose hands formed dry land.”</p>   | <p>אֲשֶׁר-לוֹ הַיָּם<br/>וְהוּא עָשָׂהוּ<br/>וַיַּבְשֵׁת יַדָּיו יַצָּרוּ</p>   | <p>“Asher lo hayam<br/>vehu asahu,<br/>veyabeshet yadav yatzaru.”</p>  |
| <p><i>Job 12:10</i> “In whose hand<br/>is every creature’s soul,<br/>and every person’s spirit.”</p>   | <p>אֲשֶׁר בְּיָדוֹ<br/>נֶפֶשׁ כָּל-חַי<br/>וְרוּחַ כָּל-בָּשָׂר אִישׁ</p>   | <p>“Asher beyado<br/>nefesh kol chay,<br/>veru’ach kol b’sar ish.”</p>   |

<sup>1</sup> “On whose salvation we rely” is lit. “sing to the rock of our salvation”; the rock is a firm foundation for our faith. “Take your part” is supplied for rhyme.

<sup>2</sup> Or “find sweetness in secret council.”

<sup>3</sup> בְּרִגְשׁ, often translated as “in fellowship”, is from the root רגש, “feel.”

..... *Leader* .....

The soul is yours,  
the body is your work;  
take pity on *the result of* your labor.

The soul is yours,  
and the body is yours:  
God, do it for your reputation.

We have come  
because of your *merciful* reputation, God;  
do it for your reputation!

For the honor of your reputation:  
you are known as a gracious and  
merciful God.<sup>1</sup>

For your reputation, God,  
forgive our sin,  
for it is great!<sup>2</sup>

הַנְּשָׁמָה לְךָ  
וְהַגּוּף פְּעֻלָּתְךָ  
חֹסֶה עַל עֲמָלְךָ

הַנְּשָׁמָה לְךָ  
וְהַגּוּף שְׁלֶיךָ  
יְיָ עֲשֵׂה לְמַעַן שְׁמֶיךָ

אֲתָאנוּ  
עַל שְׁמֶיךָ יְיָ  
עֲשֵׂה לְמַעַן שְׁמֶיךָ

בְּעֵבוֹר כְּבוֹד שְׁמֶיךָ  
כִּי אֵל חַנוּן וְרַחוּם שְׁמֶיךָ

לְמַעַן שְׁמֶיךָ יְיָ  
וְסַלַּחְתָּ לְעוֹנֵנוּ  
כִּי רַב הוּא

Haneshamah lach  
vehaguf po'olach;  
chusah al amalach.  
Haneshamah lach,  
vehaguf shelach;  
Adonai, aseh lema'an shemecha!  
Atanu  
al shimcha, Adonai;  
aseh lema'an shemecha.  
Ba'avur kevod shimcha,  
ki El chanun verachum shemecha.  
Lema'an shimcha, Adonai,  
vesalachta la'avonenu,  
ki rav hu!

<sup>1</sup> "For 'God, gracious and merciful' is your name."

<sup>2</sup> Psalm 25:11 has this idea in the singular.

..... *Leader and congregation* .....

It is your way, O our God,  
to delay your anger  
for bad and good people;  
and this is why you are praised.

דַּרְכֵּךָ אֱלֹהֵינוּ  
לְהַעְרִיךְ אַפֶּךָ  
לְרָעִים וְלְטוֹבִים  
וְהִיא תְהִלָּתְךָ

Darkecha, Eloheinu,  
leha'arich apecha,  
lara'im velatovim;  
vehi tehilatecha.

For your sake, O our God,  
act in this way—not for us.  
See how we stand *here*,<sup>1</sup>  
wretched and empty!

לְמַעַנְךָ אֱלֹהֵינוּ  
עֲשֵׂה וְלֹא לָנוּ  
רְאֵה עַמִּידָתְנוּ  
דַּלִּים וְרַקִּים

Lema'ancha, Eloheinu,  
aseh, velo lanu;  
re'eh amidateinu  
dalim verekim!

Bring a cure  
for *us, who are* a scattered leaf,  
consolation for dust and ashes.

תַּעֲלֵה אֲרוּכָה  
לְעֵלֶה נִדָּף  
תִּנְחַם עַל עֶפֶר וְאַפֶּר

Ta'aleh arucha  
le'aleh nidaf;  
tinachem al afar va'efer.

Send our sins away  
and be gracious to your creatures.  
Look, not a *single* person  
treats us with sympathy.<sup>2</sup>

תִּשְׁלִיךְ חַטָּאֵינוּ  
וְתַחֲוֹן בְּמַעֲשֵׂיךָ  
תֵּרָא כִּי אֵין אִישׁ  
עֲשֵׂה עִמָּנוּ צְדָקָה

Tashlich chata'einu  
vetachon bema'asecha;  
tereh ki ein ish  
aseh imanu tzedakah!

<sup>1</sup> “Look at our standing,” i.e., look at the way we stand before you.

<sup>2</sup> צְדָקָה means justice, but it includes being charitable to others.

..... Some insert “Ruling God”; others continue with “Listen, God” on page 127.....

## Ruling God

## אל מֶלֶךְ El Melech

..... We continue standing.....

Ruling God,  
seated on the Throne of Mercy,  
behaving with kindness,  
pardoning your people's sins,  
making them disappear, one by one,<sup>1</sup>  
increasing forgiveness for sinners  
and pardon for transgressors,  
dealing justice  
for all flesh and spirit—  
you won't punish them as they deserve!<sup>2</sup>  
God, you taught us  
to say the *Thirteen Aspects of Mercy*:  
today, for our sake, think of the  
the Agreement of the *Thirteen Aspects*  
as you taught the humble *Moses*  
long ago,  
as is written in *Exodus*:<sup>3</sup>  
*Ex 34:5* “God came down in a cloud  
and stood with him there  
and called on God's name,

אל מֶלֶךְ  
יוֹשֵׁב עַל כִּסֵּה רַחֲמִים  
מִתְנַהֵג בְּחַסִּידוּת  
מוֹחֵל אֲוֹנוֹת עַמּוֹ  
מַעֲבִיר רִישׁוֹן רִישׁוֹן  
מַרְבֵּה מַחִילָה לַחַטָּאִים  
וּסְלִיחָה לְפוֹשְׁעִים  
עוֹשֶׂה צְדָקוֹת  
עִם כָּל בֶּשָׂר וָרוּחַ  
לֹא כִרְעָתָם תִּגְמֹל  
אֵל הוֹרִית לָנוּ  
לוֹמַר שְׁלוֹשׁ עֶשְׂרֵה  
זְכוֹר-לָנוּ הַיּוֹם  
בְּרִית שְׁלוֹשׁ עֶשְׂרֵה  
כְּמוֹ שֶׁהוֹדַעְתָּ לְעֹנֵי  
מִקְדֵם  
כְּמוֹ שֶׁכָּתוּב  
וַיֵּרֶד יי בְּעָנָן  
וַיִּתְיַצֵּב עִמּוֹ שָׁם  
וַיִּקְרָא בְשֵׁם יי

El, melech  
yoshev al kiseh rachamim,  
mitnaheg bachasidut,  
mochel avonot amo,  
ma'avir rishon rishon,  
marbeh mechilah lachata'im,  
uselichah lefosh'im,  
oseh tzedakot  
im kol basar varu'ach—  
lo chera'atam tigmol!  
El horeta lanu  
lomar shelosh esreh,  
zechor lanu hayom  
brit shelosh esreh,  
kemo shehodata le'anav  
mikedem,  
kemo shekatuv:  
“Vayered Adonai be'anan,  
vayityatzev imo sham,  
vayikra veshem Adonai,

<sup>1</sup> I.e., “making one sin after the other pass *into oblivion*.” This implies that God ignores the sins, yet the phrase also says that God takes care of each sin, one after the other, so each sin is given attention, and bit by bit our burden of guilt is alleviated.

<sup>2</sup> “You will not (or, Do not) repay them according to their wrongdoings.”

<sup>3</sup> 34:5f. After the incident of the Golden Calf, Moses begged God for reassurance, begged for a closer knowledge of God's nature. What happened is an enduring mystery, which you can ponder for yourself.

And God passed before him  
and called out:

וַיַּעֲבֹר יי עַל פָּנָיו  
וַיִּקְרָא

vaya'avor Adonai al panav  
vayikra:

'God, God,  
merciful, compassionate divinity,  
slow to anger  
and abundant in kindness  
and true,  
keeping kindness for the thousands,  
bearing sin, wrong and error,  
who cleans *us of sin...*'<sup>1</sup>

יי יי  
אֵל רַחוּם וְחַנּוּן  
אָרַךְ אַפַּיִם  
וְרַב חֶסֶד  
וְאֵמֶת  
נֹצֵר חֶסֶד לְאַלְפִים  
נֹשֵׂא אֲוֹן וּפְשָׁע וְחַטָּאָה  
וְנִקְיָה

'Adonai, Adonai  
El rachum vechanun,  
erech apayim  
verav chesed  
ve'emet,  
notzer chesed la'alafim,  
noseh avon vafesha vechata'ah,  
venakeh."

Ex 34:9 "Forgive  
our sin and error,  
and choose to keep us!"<sup>2</sup>

וְסַלַּחַת  
לְעֹונֵנוּ וּלְחַטָּאתֵנוּ  
וְנִחַלְתָּנוּ

"Vesalachta  
la'avonenu ulechatatenu  
unechaltanu."

Forgive us, Source of Life,  
for we have gone wrong,  
pardon us, Ruler,  
for we have sinned.  
For you are God,  
good and forgiving,  
full of kindness to all who call on you.

סַלַּח-לָנוּ אֲבִינוּ  
כִּי חָטֵאנוּ  
מַחֵל-לָנוּ מַלְכֵנוּ  
כִּי פָשַׁעְנוּ  
כִּי אַתָּה אֲדֹנָי  
טוֹב וְסַלַּח  
וְרַב-חֶסֶד לְכֹל-קוֹרְאֶיךָ

Selach lanu, avinu,  
ki chatanu,  
mechal lanu, malkenu,  
ki fashanu,  
ki atah Adonai,  
tov vesalach,  
verav chesed lechol kor'echa.

..... *We are seated* .....

<sup>1</sup> After the word וְנִקְיָה (cleans us of our sins), the phrase in Torah continues לֹא יִנְקֶה; the complete phrase is וְנִקְיָה לֹא יִנְקֶה, "and who cleans but who does not clean," implying a limit to God's willingness to forgive. On this day of prayer, we read what is reassuring and stop reading before we reach unsettling words. Perhaps this is intellectually dishonest, or perhaps it is the nature of prayer to speak what we sincerely hope is true.

<sup>2</sup> Moses' response to God's revelation, Exodus 34:9. וְנִחַלְתָּנוּ can be translated, "take us for your inheritance," with the idea that the inheritance you choose is what you really want to keep.

## Listen to Our Prayers

Listen, God, to our prayers,  
and hear  
the sound of our pleas.<sup>1</sup>

הַאֲזִינָה יי תִפְלָתֵנוּ  
וְהִקְשִׁיבָה  
בְּקוֹל תַּחֲנוּנוֹתֵינוּ  
Ha'azinah, Adonai, tefilatenu,  
vehakshivah  
bekol tachanunoteinu.

Listen to the sound of our crying,  
our ruler, our God,  
as we pray to you.<sup>2</sup>

הִקְשִׁיבָה לְקוֹל שׁוֹעֲנוֹ  
מַלְכֵנוּ וְאֱלֹהֵינוּ  
כִּי אֵלֶיךָ נִתְפַלֵּל  
Hakshivah lekol shav'enu,  
malkenu, vEloheinu,  
ki elecha nitpalal.

May your ear be listening  
and your eyes open  
to the prayer of your servants,  
your people Israel.<sup>3</sup>

תְּהִי נָא אָזְנוֹךָ קֹשֶׁבֶת  
וְעֵינֶיךָ פְּתוּחוֹת  
אֶל תְּפִלַּת עַבְדֶּיךָ  
עַמֶּךָ יִשְׂרָאֵל  
Tehi na oznecha kashevet  
ve'einecha petuchot  
el tefilat avadecha,  
amcha Yisra'el.

You will hear, from heaven  
where you dwell,  
their prayer and their plea,  
and carry out their sentence,  
and forgive your people  
who have sinned against you.<sup>4</sup>

וְשָׁמַעַת מִן-הַשָּׁמַיִם  
מִמְּכוֹן שִׁבְתֶּךָ  
אֶת-תְּפִלָּתָם וְאֶת-תַּחֲנוּנָם  
וְעָשִׂיתָ מִשְׁפָּטָם  
וְסָלַחְתָּ לְעַמֶּךָ  
אֲשֶׁר חָטְאוּ לָךְ  
Veshamata min hashamayim,  
mim'chon shivtecha,  
et tefilatam ve'et techinatam.  
Ve'asita mishpatam  
vesalachta le'amcha  
asher chat'u lach.

As parents excuse their children,  
so may you, God, excuse us.<sup>5</sup>

כְּרַחֵם אָב עַל בָּנָיִם  
כֵּן תִּרְחַם יי עָלֵינוּ  
Kerachem av al banim,  
ken terachem, Adonai, aleinu.

<sup>1</sup> Psalm 86:6 has this idea in the singular.

<sup>2</sup> Psalm 5:3 has this idea in the singular.

<sup>3</sup> Based on Nehemiah's prayer (1:6).

<sup>4</sup> Based on Solomon's prayer at the dedication of the Temple, I Kings 8:49-50.

<sup>5</sup> "As a father has mercy on his children..."

*Ps 3:9* "To God belongs salvation, while  
your blessing's on your nation.  
Selah."<sup>1</sup>

לַיְי הַיְשׁוּעָה  
עַל עַמְךָ בְּרַכְתְּךָ  
סֵלָה

"Adonai hayeshu'ah,  
al amcha virchatecha  
selah."

*Ps 46:12* "The God of Hosts is at our side,  
Jacob's God, in whom we hide.  
Selah."<sup>2</sup>

יְי צְבָאוֹת עִמָּנוּ  
מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב  
סֵלָה

"Adonai tzeva'ot imanu  
misgav lanu Elohei Ya'akov  
selah."

*Ps 84:13* Oh God, with hosts at your command,  
Happy are they who trust in you."<sup>3</sup>

יְי צְבָאוֹת  
אֲשֶׁרֵי אָדָם בֹּטַח בְּךָ

"Adonai tzeva'ot  
ashrei adam bote'ach bach."

*Ps 20:10* "God, save us: for at our demand,  
Oh Monarch, you'll give answer true."<sup>4</sup>

יְי הוֹשִׁיעָה  
הַמֶּלֶךְ יַעֲנֵנוּ  
בְיוֹם קְרִיאָנוּ

"Adonai hoshi'ah  
hamelech ya'aneinu  
veyom kar'einu."

..... *Leader* .....

*Num 14:19* "Forgive this people their sin  
according to your great kindness,  
and as you have borne  
this people  
from Egypt to here."  
And next, *the Torah* says:

סֵלַח-נָא לְעוֹן הָעָם הַזֶּה  
כְּגֹדֶל חַסְדֶּךָ  
וּכְאֲשֶׁר נָשָׂאתָ  
לְעָם הַזֶּה  
מִמִּצְרַיִם וְעַד הַנְּהַ  
וְשָׁם נִאְמַר

"Selach na la'avon ha'am hazeh  
kegodel chasdecha,  
vecha'asher nasata  
la'am hazeh  
miMitzrayim ve'ad henah,"  
vesham ne'emar:

..... *We respond* .....

*Num 14:20* "God said,  
'I have forgiven, as you asked.'"

וַיֹּאמֶר יְי  
סֵלַחְתִּי כִדְבַרְךָ

"Vayomer Adonai,  
'Salachti kidvarecha.'"

<sup>1</sup> "Salvation belongs to God; Your blessing is on Your people, Selah."

<sup>2</sup> "The Lord of Hosts is with us, the God of Jacob a shelter for us, Selah."

<sup>3</sup> "The Lord of Hosts, happy is the person who trusts in You."

<sup>4</sup> "Lord, bring salvation! The king will answer us on the day when we call."

|  |  |   |
|--|--|---|
| <p><i>Daniel 9:18-9</i> Get ready<sup>1</sup>, God, and hear;<br/>open your eyes<br/>and look at our ruin<br/>and <i>that of</i> the city<br/>known by your name.<br/>Not because of our merits<br/>do we pray<br/>our pleas to you,<br/>but because of your great mercies.<br/>God, listen; God, forgive;<br/>God, listen and take action!<br/>Don't delay, for your sake, God,<br/>For by your name are known<br/>your city and your people.<sup>2</sup></p> | <p>הִטָּה אֱלֹהֵי אֲזוּנָה וּשְׁמַע<br/>פָּקַח עֵינֶיךָ<br/>וּרְאֵה שְׁמֹמֹתֵינוּ<br/>וְהֵעִיר<br/>אֲשֶׁר-נִקְרָא שִׁמְךָ עָלֶיךָ<br/>כִּי לֹא עַל-צְדֻקֹתֵינוּ<br/>אֲנַחְנוּ מִפִּילִים<br/>תַּחֲנוּנֵינוּ לְפָנֶיךָ<br/>כִּי עַל-רַחֲמֶיךָ הַרְבִּים<br/>אֲדֹנָי שְׁמַעָה אֲדֹנָי סְלַחָה<br/>אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה<br/>אֶל-תְּאַחַר לְמַעַנְךָ אֱלֹהֵי<br/>כִּי-שִׁמְךָ נִקְרָא<br/>עַל-עִירְךָ וְעַל-עַמְּךָ</p> | <p>Hateh, Elohai, oznecha, ushemah;<br/>pekach einecha,<br/>ure'eh shomemoteinu,<br/>veha'ir<br/>asher nikra shimcha aleha.<br/>Ki lo al tzidkoteinu<br/>anachnu mapilim<br/>tachanuneinu lefanecha,<br/>ki al rachamecha harabim.<br/>Adonai, shema'a, Adonai, selacha,<br/>Adonai, hakshivah, va'aseh!<br/>Al te'achar lema'an'cha, Elohai,<br/>ki shim'cha nikra<br/>al ir'cha ve'al amecha.</p> |
|--|--|---|

<sup>1</sup> “Incline your ear.”

<sup>2</sup> I.e., their fortunes indicate God's nature: if they survive, God is merciful.

## Please Forgive

## סֶלַח נָא Selach Na

.....*This alphabetical acrostic poem may be recited responsively* .....  
*The ark is opened.*

Our God, God of  
 our ancestors,

אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ  
 Eloheinu, vElohei  
 avoteinu ve'imoteinu,

Please forgive the guilt  
 and transgression of your people;  
 for the sin of your children,  
 don't let your anger flare up.

סֶלַח נָא אֲשָׁמוֹת  
 וּפְשָׁעֵי לְאֻמָּךְ  
 לְעוֹן בְּנֵיךְ  
 בַּל יַחְרֶה זַעֲמֶךְ  
 Selach na ashamot  
 ufish'ei le'umecha  
 la'avon banecha  
 bal yechereh za'mecha.

Please forgive their detestation *of you*  
 and revive them at your spring;<sup>1</sup>  
 for the sin of your troops be forbearing,<sup>2</sup>  
 and bring comfort as you promised.

סֶלַח נָא גְעוּלָם  
 וַיַּחֲיוּ מִמְּקוֹר עֵמֶךְ  
 לְעוֹן דְּגַלֶּיךָ שָׂא  
 וְתַנַּחֵם כְּנֶאֱמַךְ  
 Selach na gi'ulam  
 veyich'yu mimkor imecha  
 la'avon degalecha sa  
 vetinachem keno'omecha.

Please forgive all who give thanks  
 and forsake *sin* by *obeying* your writing;<sup>3</sup>  
 for the sin and transgression, pardon  
 for the sake of your reputation.

סֶלַח נָא הַכֹּל מוֹדִים  
 וְעוֹזְבִים כֶּרֶשׁוּמֶךְ  
 לְעוֹן וּפְשַׁע מְחַל  
 לְמַעַן שְׁמֶעֶךָ  
 Selach na hakol modim  
 ve'ozvim kerishumecha  
 la'avon vafesha mechal  
 lema'an shemecha.

<sup>1</sup> "From the source *that is* with you."

<sup>2</sup> "Bear the sin of *those who flock* to your banners."

<sup>3</sup> רשם refers to notes, an inscription, writing, perhaps a reference to the Ten Commandments.

Please forgive the malice and error<sup>1</sup> of those created for your reputation;<sup>2</sup> for the sin of their transgression purify by the grace of your *purifying* rain.<sup>3</sup>

סֶלַח נָא זְדוֹנוֹת וּשְׂגוֹת  
לְבְרוֹאֵי לְשִׁמְךָ  
לְעוֹן חַטָּאִימוֹ חַטָּא  
בְּנִדְיַבַת גִּשְׁמֶךָ

Selach na zedonot ush'gagot  
livru'ei lishmecha  
la'avon chata'eimo chateh  
bindivat gishmecha.

Please forgive the love of folly among the bad *people* of your nation; let the sin of your dear ones be sought out and *become* nothing, as you promised.

סֶלַח נָא טֶפֶשׁ טְפִלוֹת  
רִשְׁעֵי עַמֶּךָ  
לְעוֹן יְדִידֶיךָ יְבַקֵּשׁ  
וְאֵינְנוּ כְּנֹאמֶךָ

Selach na tefesh tiflut  
rish'ei amecha  
la'avon yedidecha yevukash  
ve'einenu keno'omecha.

Please forgive the deceit of those who kneel and bow to you; for the sin of your people,<sup>4</sup> bring atonement in the clemency of your judgment.

סֶלַח נָא כַּחַשׁ  
כְּרָעִים וּמִשְׁתַּחֲוִים לְעַמֶּךָ  
לְעוֹן לְקוּחֶיךָ כַּפֵּר  
בְּטוֹב טַעְמֶךָ

Selach na kachash  
kor'im umishtachavim le'umecha  
la'avon lekuchecha kaper  
betuv ta'mecha.

Please forgive the bitter opposition of those who hope in you and make you one in your world; erase the exiles' sin,<sup>5</sup> and build your Temple *again*.

סֶלַח נָא מְרִי  
מֵיחָלֶיךָ וּמֵיחָדֶיךָ  
בְּעוֹלָמֶךָ  
לְעוֹן נִדְחִים מְחֶה  
וּבְנֶה אוֹלָמֶךָ

Selach na meri  
meyachalecha umeyachadecha  
be'olamecha  
la'avon nidachim mecheh  
uveneh ulamecha.

<sup>1</sup> זְדוֹנוֹת refers to intentional or malicious sins, שְׂגוֹת refers to unintentional sins.

<sup>2</sup> “Of those created for your name.” Humanity was created perhaps in order to give praise to God, perhaps in order to appreciate the glory of creation; either way, humanity’s purpose is to enhance God’s reputation.

<sup>3</sup> “By the generosity of your rain.” The generosity really belongs to God, and the rain is a sign of God’s magnanimity. Remember *The Merchant of Venice*: “The quality of mercy is not strain’d, / It droppeth as the gentle rain from heaven / Upon the place beneath” (4.1.180-2).

<sup>4</sup> “Of those you took *as your people*.”

<sup>5</sup> “As for the sin of the exiles/dispersed/scattered [i.e., the Jewish people without the State of Israel], erase it.”

Please forgive their corruption,  
shield them with your shelter of peace,  
hide your servants' sin<sup>1</sup>  
and subdue *it* as you hide it.

סְלַח נָא סְלוּפִים  
וְגוֹנָם בְּסֻכַּת שְׁלוֹמְךָ  
לְעוֹן עַבְדֶיךָ עָלֵם  
וְכבוֹשׁ בְּעִלְמוֹךָ

Selach na silufam  
vegon'nem besukat shelomecha  
la'avon avadecha alem  
ucevosh be'ilumecha.

Please forgive *them*  
lest they be punished from heaven;<sup>2</sup>  
forget the sin of your flock—  
this is your praise and exaltation.

סְלַח נָא  
פֶּן יֵעָנְשׁוּ מִמְרוֹמְךָ  
לְעוֹן צֹאנְךָ שִׁבַּח  
וְהִיא תְהִלָּתְךָ וְרוֹמְמְךָ

Selach na  
pen ye'anshu mimromecha  
la'avon tzon'cha shakach  
vehi tehilatecha verom'mecha.

Please forgive their shame,  
and pity them from heaven;<sup>3</sup>  
bear the sin of those whom you pity  
so they won't become prey in your snare.

סְלַח נָא קְלוֹנִים  
וְחַמּוֹל עָלֵימוֹ מִמְרוֹמְךָ  
לְעוֹן רְחוּמֶיךָ תִּשָּׂא  
מִלְצוּדָם בְּחַרְמְךָ

Selach na k'lonam  
vachamol aleimo mimromecha  
la'avon rechumecha tisah  
miltzudam bechermecha.

Please forgive the infamous straying,<sup>4</sup>  
the contempt for those you pity;<sup>5</sup>  
take away the sin of the fully penitent<sup>6</sup>  
according to the greatness of your mercy.

סְלַח נָא שְׁמֵץ תַּעֲתוּעַ  
תְּעוֹב רְחוּמֶיךָ  
לְעוֹן תְּמִימֶיךָ הָעֹבֵר  
כְּגֹדֶל רַחֲמֶיךָ

Selach na shemetz ta'tu'a  
ti'uv rechumecha  
la'avon temimecha ha'aver  
kegodel rachamecha.

<sup>1</sup> “As for the sin of your servants, hide it.”

<sup>2</sup> Heaven is literally, “from your heights.”

<sup>3</sup> “From your heights.”

<sup>4</sup> שְׁמֵץ connotes slander or defamation; this implies that the Jewish people have damaged their reputation through their evil conduct.

<sup>5</sup> I.e., forgive the contempt they have brought on themselves by their evil actions, and take pity on them nonetheless.

<sup>6</sup> תְּמִיִּם means without blemish; in this case it refers to people who are wholeheartedly penitent.

Some insert “Ruling God,” others continue with “Don’t come to us ...” on page 135

## Ruling God

## אל מֶלֶךְ El Melech

..... We continue standing .....

Ruling God,  
seated on the Throne of Mercy,  
behaving with kindness,  
pardoning your people’s sins,  
making them disappear, one by one,<sup>1</sup>  
increasing forgiveness for sinners  
and pardon for transgressors,  
dealing justice  
for all flesh and spirit—  
you won’t punish them as they deserve!<sup>2</sup>  
God, you taught us  
to say the *Thirteen Aspects of Mercy*:  
today, for our sake, think of the  
the Agreement of the *Thirteen Aspects*  
as you taught the humble *Moses*  
long ago,  
as is written in *Exodus*:<sup>3</sup>  
*Ex 34:5* “God came down in a cloud  
and stood with him there  
and called on God’s name,

אל מֶלֶךְ  
יוֹשֵׁב עַל כִּסֵּה רַחֲמִים  
מִתְנַהֵג בְּחַסִּידוֹת  
מוֹחֵל עֲוֹנוֹת עַמּוֹ  
מַעֲבִיר רִשׁוֹן רִשׁוֹן  
מַרְבֵּה מַחִילָה לַחַטָּאִים  
וּסְלִיחָה לְפוֹשְׁעִים  
עוֹשֶׂה צְדָקוֹת  
עִם כָּל בֶּשָׂר וָרוּחַ  
לֹא כִרְעָתָם תִּגְמֹל  
אֵל הוֹרֵית לָנוּ  
לוֹמַר שְׁלוֹשׁ עֶשְׂרֵה  
זְכוֹר-לָנוּ הַיּוֹם  
בְּרִית שְׁלוֹשׁ עֶשְׂרֵה  
כְּמוֹ שֶׁהוֹדַעְתָּ לְעֵנֹי  
מִקֵּדֶם  
כְּמוֹ שֶׁכָּתוּב  
וַיֵּרֶד יי בְּעָנָן  
וַיִּתְיַצֵּב עִמּוֹ שָׁם  
וַיִּקְרָא בְשֵׁם יי

El, melech  
yoshev al kiseh rachamim,  
mitnaheg bachasidut,  
mochel avonot amo,  
ma’avir rishon rishon,  
marbeh mechilah lachata’im,  
uselichah lefosh’im,  
oseh tzedakot  
im kol basar varu’ach—  
lo chera’atam tigmol!  
El horeta lanu  
lomar shelosh esreh,  
zechor lanu hayom  
brit shelosh esreh,  
kemo shehodata le’anav  
mikedem,  
kemo shekatuv:  
“Vayered Adonai be’anan,  
vayityatzev imo sham,  
vayikra veshem Adonai,

<sup>1</sup> I.e., “making one sin after the other pass *into oblivion*.” This implies that God ignores the sins, yet the phrase also says that God takes care of each sin, one after the other, so each sin is given attention, and bit by bit our burden of guilt is alleviated.

<sup>2</sup> “You will not (or, Do not) repay them according to their wrongdoings.”

<sup>3</sup> 34:5f. After the incident of the Golden Calf, Moses begged God for reassurance, begged for a closer knowledge of God’s nature. What happened is an enduring mystery, which you can ponder for yourself.

And God passed before him  
and called out:

וַיַּעֲבֹר יי עַל פָּנָיו  
וַיִּקְרָא

vaya'avor Adonai al panav  
vayikra:

'God, God,  
merciful, compassionate divinity,  
slow to anger  
and abundant in kindness  
and true,  
keeping kindness for the thousands,  
bearing sin, wrong and error,  
who cleans *us of sin...*”<sup>1</sup>

יי יי  
אֵל רַחוּם וְחַנּוּן  
אָרַךְ אַפַּיִם  
וְרַב חֶסֶד  
וְאֵמֶת  
נֹצֵר חֶסֶד לְאַלְפִים  
נֹשֵׂא אָוֹן וּפְשָׁע וְחַטָּאָה  
וְנִקְיָה

'Adonai, Adonai  
El rachum vechanun,  
erech apayim  
verav chesed  
ve'emet,  
notzer chesed la'alafim,  
noseh avon vafesha vechata'ah,  
venakeh.”

Ex 34:9 “Forgive  
our sin and error,  
and choose to keep us!”<sup>2</sup>

וְסַלַּחַת  
לְעֹונֵנוּ וּלְחַטָּאתֵנוּ  
וְנִחַלְתָּנוּ

“Vesalachta  
la'avonenu ulechatatenu  
unechaltanu.”

Forgive us, Source of Life,  
for we have gone wrong,  
pardon us, Ruler,  
for we have sinned.  
For you are God,  
good and forgiving,  
full of kindness to all who call on you.

סַלַּח-לָנוּ אֲבִינוּ  
כִּי חָטֵאנוּ  
מְחַל-לָנוּ מַלְכֵנוּ  
כִּי פָשַׁעְנוּ  
כִּי אַתָּה אֲדֹנָי  
טוֹב וְסַלַּח  
וְרַב-חֶסֶד לְכֹל-קוֹרְאֶיךָ

Selach lanu, avinu,  
ki chatanu,  
mechal lanu, malkenu,  
ki fashanu,  
ki atah Adonai,  
tov vesalach,  
verav chesed lechol kor'echa.

..... *We are seated* .....

<sup>1</sup> After the word וְנִקְיָה (cleans us of our sins), the phrase in Torah continues לֹא יִנְקֶה; the complete phrase is וְנִקְיָה לֹא יִנְקֶה, “and who cleans but who does not clean,” implying a limit to God’s willingness to forgive. On this day of prayer, we read what is reassuring and stop reading before we reach unsettling words. Perhaps this is intellectually dishonest, or perhaps it is the nature of prayer to speak what we sincerely hope is true.

<sup>2</sup> Moses’ response to God’s revelation, Exodus 34:9. וְנִחַלְתָּנוּ can be translated, “take us for your inheritance,” with the idea that the inheritance you choose is what you really want to keep.

|   |  |  |
|---|--|--|
| Don't come to us in <i>strict</i> judgement,<br>for no creature is guiltless before you.  | אֵל תָּבֹא בְּמִשְׁפָּט עִמָּנוּ<br>כִּי לֹא יִצְדַק לְפָנֶיךָ<br>כָּל-חַי     | Al tavo vemishpat imanu<br>ki lo yitzdak lefanecha<br>kol chay.        |
| What can we say before you,<br>ruling God,<br>what can we say to excuse ourselves?        | מָה נֹאמַר לְפָנֶיךָ<br>יְי אֱלֹהֵינוּ<br>וּמַה-נְדַבֵּר וּמַה-נִּצְטַדֵּק     | Mah nomar lefanecha,<br>Adonai Eloheinu,<br>umah nedaber umah nitzதாக? |
| God,<br>what we have done is shameful;<br>we are disgraced by our sins.                   | אֱלֹהֵינוּ<br>בוֹשָׁנוּ בְּמַעֲשֵׂינוּ<br>וְנִכְלַמְנוּ בְּעוֹנוֹנוּ           | Eloheinu,<br>boshnu bema'aseinu<br>venichlamnu ba'avoneinu.            |
| God, we are disgraced and ashamed<br>to raise, God,<br>our faces toward you. <sup>1</sup> | אֱלֹהֵינוּ בוֹשָׁנוּ וְנִכְלַמְנוּ<br>לְהָרִים אֱלֹהֵינוּ<br>פְּנֵינוּ אֵלֶיךָ | Eloheinu, boshnu venichlamnu<br>leharim, Eloheinu,<br>paneinu elecha.  |
| We know we have sinned,<br>and nobody will stand up for us.                               | יָדַעְנוּ כִּי חָטָאנוּ<br>וְאִין מִי יַעֲמוֹד בְּעַדְנוּ                      | Yada'nu ki chatanu<br>ve'ein mi ya'amod ba'adenu.                      |
| Your great reputation must stand for us<br>in <i>this</i> time of trouble.                | שִׁמְךָ הַגָּדוֹל יַעֲמֹד-לָנוּ<br>בְּעַת צָרָה                                | Shimcha hagadol ya'amod lanu<br>be'et tzarah.                          |
| As a parent has compassion for children,<br>God, take pity on us! <sup>2</sup>            | כְּרַחֵם אָב עַל בָּנָיִם<br>כֵּן תִּרְחָם יְי עָלֵינוּ                        | Kerachem av al banim,<br>ken terachem, Adonai Eloheinu.                |

<sup>1</sup> Based on Ezra 9:6.

<sup>2</sup> “As a father has mercy on his children...”

*Ps 3:9* “To God belongs salvation, while  
your blessing’s on your nation.  
Selah.”<sup>1</sup>

לִי הַיְשׁוּעָה  
עַל עַמְךָ בְּרַבְּךָ  
סֵלָה

“IAdonai hayeshuah,  
al amcha virchatecha  
selah.”

*Ps 46:12* “The God of Hosts is at our side,  
Jacob’s God, in whom we hide.  
Selah.”<sup>2</sup>

יְיָ צְבָאוֹת עִמָּנוּ  
מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב  
סֵלָה

“Adonai tzeva’ot imanu  
misgav lanu Elohei Ya’akov  
selah.”

*Ps 84:13* “Oh God, with hosts at your command,  
Happy are they who trust in you.”<sup>3</sup>

יְיָ צְבָאוֹת  
אֲשֶׁר־י אָדָם בְּטַח בְּךָ

“Adonai tzeva’ot  
ashrei adam bote’ach bach—”

*Ps 20:10* “God, save us: for at our demand,  
O Ruler, you will answer true.”<sup>4</sup>

יְיָ הוֹשִׁיעָה  
הַמֶּלֶךְ יַעֲנֵנוּ  
בְיוֹם קְרָאֵנוּ

“Adonai hoshi’ah—  
hamelech ya’anenu  
veyom kor’enu.”

*Daniel 9:18-19* “Not because of our merits  
do we pray  
our pleas to you,  
but because of your great mercies.  
God, listen; God, forgive;  
God, listen and take action!  
Don’t delay, for your sake, God,  
For by your name are known  
your city and your people.”<sup>5</sup>

כִּי לֹא עַל-צְדֻקֹתֵינוּ  
אֲנַחְנוּ מִפִּילִים  
תַּחֲנוּנֵינוּ לְפָנֶיךָ  
כִּי עַל-רַחֲמֶיךָ הַרְבִּים  
אֲדֹנָי שְׁמָעָה אֲדֹנָי סֵלָחָה  
אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה  
אֶל-תִּאֲחָר לְמַעַנְךָ אֱלֹהֵי  
כִּי-שְׁמֶךָ נִקְרָא  
עַל-עִירְךָ וְעַל-עַמְּךָ

“Ki lo al tzidkoteinu  
anachnu mapilim  
tachanuneinu lefanecha,  
ki al rachamecha harabim.  
Adonai, shema’a, Adonai, selacha,  
Adonai, hakshivah, va’aseh!  
Al te’achar lema’an’cha, Elohai,  
ki shim’cha nikra  
al ir’cha ve’al amecha.”

<sup>1</sup> “Salvation belongs to God; Your blessing is on Your people, Selah.”

<sup>2</sup> “The Lord of Hosts is with us, the God of Jacob a shelter for us, Selah.”

<sup>3</sup> “The Lord of Hosts, happy is the person who trusts in You.”

<sup>4</sup> “God, save us: the ruler will answer us on the day when we call.”

<sup>5</sup> I.e., their fortunes indicate God’s nature: if they survive, God is merciful.

## Yes, It's True

## אָמְנָם כֵּן Omnam Ken

..... *We open the ark* .....

Our God,  
God of our ancestors,

אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

Eloheinu,  
vElohei avoteinu ve'imoteinu,

Yes, it's true:  
the *evil* impulse governs us;  
you can make *us* righteous,  
*God* great in righteousness,  
and answer us:  
"I forgive *them*."<sup>1</sup>

אָמְנָם כֵּן  
יֵצֵר סוֹכֵן בָּנוּ  
בָּךְ לְהַצְדֵּק  
רַב צְדָק  
וְעַנּוּ  
סְלַחְתִּי

Omnam ken  
yetzter sochen banu;  
bach lehatzdek,  
rav tzedek  
va'anenu,  
"Salachti!"

Reject the spy<sup>2</sup>  
and destroy  
his report;  
dear *God*,<sup>3</sup> with thundering voice,  
give voice  
to your word:  
"I forgive *them*."

גַּעַל מְרַגֵּל  
וְגַם פָּגַל  
סִפְרוּ  
דוֹד שׁוֹאֵג בְּקוֹל  
יִתֵּן קוֹל  
דְּבָרוֹ  
סְלַחְתִּי

Ge'al meragel  
vegam pagel  
sipro;  
dod sho'eg bekol  
yiten kol  
devaro,  
"Salachti!"

<sup>1</sup> After the sin of the Twelve Spies, Moses begs God to forgive the people; God agrees, with the words, סְלַחְתִּי כְּדַבַּרְךָ, "I have forgiven, as you said" (Num. 14:20).

<sup>2</sup> Perhaps a reference to Satan, who gathers evidence against us, or perhaps a reference to the Twelve Spies, whose report swayed the Children of Israel away from God's plan.

<sup>3</sup> דוֹד is the word for uncle, ideally a beloved older relative whose guidance we value because we know he has our best interests at heart.

Silence the prosecution,  
accept the defence  
instead;  
let God be his second  
for the sake of  
what you said:  
"I forgive *them*."

הַס קַטְגוֹר  
וְקַח סַנְגוֹר  
מִקוֹמוֹ  
וַיְהִי יי לְמִשְׁעָן לוֹ  
לְמַעַן  
נְאֻמוֹ,  
סְלַחְתִּי "Salachtil!"

Let Abraham's merit  
blossom  
for the rose:<sup>1</sup>  
make sin pass on;  
proclaim<sup>2</sup>  
from where you dwell:<sup>3</sup>  
"I forgive *them*."

זְכוּת אֶזְרַח  
גַּם יִפְרַח  
לְשׁוֹשָׁנָה  
חֵטְא הַעֵבֵר  
וְקוֹל הַגִּבֵּר  
מִמְעוֹנָה  
סְלַחְתִּי "Salachtil!"

Good, forgiving *God*,  
pardon, forgive  
us in our guilt;  
God, hear *our prayers*  
and answer  
from above:  
"I forgive *them*."

טוֹב וְסַלַּח  
מְחַל וְסַלַּח  
אַשְׁמִים  
יְהִי הַקֶּשֶׁב  
וְגַם הַשֵּׁב  
מִמְרוֹמִים  
סְלַחְתִּי "Salachtil!"

<sup>1</sup> We hope that the merit of our ancestors will speak for us. The Hebrew אֶזְרַח, which normally means citizen, is probably a reference to Abraham. This is based on the statement of Rav in the Babylonian Talmud (Baba Batra 15a), that "Eitan ha'Ezrachi" in Psalm 89 refers to Abraham. Abraham came from the "mizrach," the East, when he traveled to Canaan, and there he became a landowner, so he was an אֶזְרַח (citizen) connected with the זרחה (East). Assuming we're referring to Abraham, we pray that his merit will flourish for the sake of the "rose," the children of Israel.

<sup>2</sup> "And give power to the voice," or state clearly.

<sup>3</sup> מְעוֹנָה is a dwelling place or residence; God's residence is heaven, so you could understand this to mean heaven.

Cure my pain  
and intp the depths sink  
my iniquity;  
praise is yours  
when you speak this word  
for me:  
“I forgive *them*.”

כָּאֵב תִּחְבֹּשׁ Ke'ev tachavosh  
וּבְצוּל תִּחְבֹּשׁ uvetzul tichbosh  
עוֹנִי avoni;  
לְךָ תְהִלָּה lecha tehilah  
אֲמֹר מִלָּה emor milah  
לְמַעַנִי lema'ani,  
סְלַחְתִּי “Salachti!”

Blot out the sin  
and evil  
of those who accepted your pact;  
bring your kindness—  
this is indeed your glory—  
to the *surviving* remnant of your people:  
“I forgive *them*.”

מַחֵה פֶּשַׁע Mecheh fesha  
וְגַם רֵשַׁע vegam resha  
בְּנֵי בְרִית benei verit;  
נְהַג חַסְדֶּךָ nehag chasdecha,  
בֶּן הוֹדָךְ ken hodecha  
לְשֹׂאֵרִית lish'erit,  
סְלַחְתִּי “Salachti!”

Understand my silent prayer;  
and as for my whisper,  
accept it;  
bear the sin—  
do it for your reputation—  
and say aloud:<sup>1</sup>  
“I forgive *them*.”

סְכוֹת רַחֲשֵׁי Sechot rachashi  
וְגַם לַחֲשֵׁי vegam lachashi  
תִּרְצֵה tirtzeh;  
עוֹן נוֹשֵׂא avon noseh  
לְמַעַנֶּךָ lema'an'cha aseh,  
וְתִפְצֵה vetiftzeh,  
סְלַחְתִּי “Salachti!”

<sup>1</sup> The root פצה connotes “burst open”, so it implies suddenly bursting into speech, with a favorable answer in response to our silent prayer.

Turn to see our shame,  
and let it replace our sin!<sup>1</sup>  
Remove the stench of guilt  
and announce  
to those who seek your shelter:<sup>2</sup>  
"I forgive *them*."

פִּנְהַ לְעֵלְבוֹן      Peneh le'elbon  
מְקוֹם עוֹן לְהָשִׁים      mekom avon lehasim;  
צַחַן הָסֵר      tzachan haser,  
וְגַם תִּבְשֵׁר      vegam tevaser  
לְבַךְ חוֹסִים      levach chosim,  
סְלַחְתִּי      "Salachti!"

Hear my voice  
and see  
my eyes' tears;  
plead my case,  
heed my speech  
and answer me:  
"I forgive *them*."

קוֹלִי שָׁמַע      Koli shema,  
וְרָאָה      ure'eh  
דְּמַע עֵינַי      demah eini;  
רִיב רִיבִי      riv riví,  
שְׁעָה נִיבִי      she'eh nivi,  
וְהִשִּׁבְנִי      vahashiveni,  
סְלַחְתִּי      "Salachti!"

Clear the blemish  
like a fleeting cloud,  
as has been said:<sup>3</sup>  
erase the sin  
of the people who are saved,  
and say:  
"I forgive *them*."

שְׁמֵץ טָהוֹר      Shemetz taher  
כְּעָב מְהֵר      ke'av maher  
כְּנֹאֵמַר      kene'emar;  
תִּמְחָה פֶּשַׁע      timcheh fesha  
לְעַם נוֹשָׁע      le'am nosha,  
וְתֹאמַר      vetomar,  
סְלַחְתִּי      "Salachti!"

.....*The ark is closed, but we remain standing*.....  
*Some continue with "Ruling God"; others skip to "Like Clay" on page 143.*

<sup>1</sup> "In place of our sin to set it," so that shame will replace guilt, repentance stand in for sin.

<sup>2</sup> Or, "Those who find shelter in you." חוֹסֵה is a protégé, someone protected by a mentor.

<sup>3</sup> I.e., our scriptures use similar metaphors.