

קִרְיַת

הַתּוֹרָה

לְיָמֵינוּ

כַּפּוּר



KERIAT HA-TORAH / TORAH SERVICE

YOM KIPPUR

אֵיךְ כָּמוֹךָ בָּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:
מִלְכוּתְךָ מְלָכוֹת כָּל־עֲלָמִים וּמִשְׁלַתְךָ בְּכָל־דֹּר וְדֹר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ מֶלֶךְ לְעָלַם וְעַד:
יְיָ עֵז לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

אֵב הַרְחָמִים הִיטִיבָהּ בְּרַצוֹנְךָ אֶת־צִיּוֹן
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי בָךְ לִבְרַב בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

נִיְהִי בְּנִסְעַת הָאָרוֹן וַיֹּאמֶר מֹשֶׁה.

קוּמָה יְיָ וַיִּפָּצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלָּיִם:
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ:

*Eyn ka-moħa va-Elohim Adonai v'eyn k'ma-aseħa.
Malħutha malħut kol olamim, umem-shalt'ħa b'ħol dor va-dor.
Adonai meleħ, Adonai malaħ, Adonai yimloħ l'olam va-ed.
Adonai oz l'amo yiteyn, Adonai y'vareyħ et amo va-shalom.
Av ha-raħamim, hey-tiva vir-tzonħa et tzion,
Tivneh ħomot y'ru-shala-yim.
Ki v'ħa l'vad ba-taħnu meleħ Eyl ram v'nisa adon olamim.*

The Ark is opened.

*Va-y'hi bin-soa ha-aron va-yomer moshe,
Kuma Adonai v'ya-futzu oy-veħa,
v'yanusu m'san-eħa mi-paneħa.*

*Ki mi-tzion tey-tzey torah, u-d'var Adonai mi-ru-shala-yim.
Baruħ shenatan torah l'amo yisrael bi-k'du-shato.*

Torah service

“There is none like You, O Lord,
among those acclaimed as divine;
There are no deeds like Yours.

Your sovereignty is everlasting,
Your dominion endures through all generations.”

The Lord is King, the Lord was King,
“The Lord shall forever be King.”

“May the Lord give strength to His people;
May He bless His people with peace.”

Merciful Father, “favor Zion with Your goodness;
Build the walls of Jerusalem.”

For in You alone do we trust,
Exalted God and King, Ruler of the universe.

VA-Y’HI BIN-SOA

“Whenever the Ark moved forward,
Moses would exclaim:

‘Arise, O Lord, and may Your enemies be scattered;
May Your foes be put to flight before You.’ ”

“From Zion shall come forth Torah
And the word of the Lord from Jerusalem.”

Praised be He who, in His holiness,
Gave the Torah to His people Israel.

On a weekday recite this page.

יְיָ אֱלֹהֵינוּ רַחוּם וְחַנוּן. אֶרְךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:
נִצַּר חֶסֶד לְאַלְפִים. נִשְׂא עֶז וְפָשַׁע וְחַטָּאָה וְנִקְיָה:
יְהִיו לְרַצּוֹן אֲמֵרֵיפִי וְהִגִּינוּ לִבִּי לְפָנֶיךָ יְיָ צוּרֵי וְגֹאֲלֵי:
וְאֲנִי תַפְלְתִּי לְךָ יְיָ עַת רַצּוֹן
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ:

“The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent.”

“May the words of my mouth and the meditation of my heart Find favor before You, my Rock and my Redeemer.”

“In kindness, Lord, answer my prayer;
Mercifully grant me Your abiding help.”

Adonai Adonai Eyl raḥum v'ḥanun,
ereḥ apa-yim v'rav ḥesed ve-emet.
No-tzeyr ḥesed la-alafim,
nosey avon va-fe-sha v'ḥata-a v'nakey.

Yi-h'yu l'ratzon imrey fi v'heg-yon libi l'fa-neḥa,
Adonai tzuri v'go-ali.

Va-ani t'filati l'ḥa Adonai eyt ratzon
Elohim b'rav ḥas-deḥa aneyni be-emet yish-eḥa.

תּוֹרַת יְיָ	תְּמִימָה	מְשִׁיבַת נְפֶשׁ
עֲדוּת יְיָ	נֶאֱמָנָה	מַחְכֵּימַת פִּתֵּי:
פְּקוּדֵי יְיָ	יִשְׂרִים	מְשַׁחֵי־לֵב
מִצְוֹת יְיָ	בְּרָה	מְאִירַת עֵינַיִם:
יְרֵאת יְיָ	טְהוֹרָה	עוֹמְדַת לְעַד
מְשַׁפְּטֵי־יְיָ	אֱמֶת	צְדָקוֹ יַחֲדוּ:

The teaching of the Lord is perfect, reviving the spirit;
The testimony of the Lord is trustworthy,
Teaching wisdom to the simple.

The precepts of the Lord are just, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.

Reverence for the Lord is pure, enduring forever.
The judgments of the Lord are true; they are altogether just.

From Psalm 19

וְהֵעֲרַב־נָא יְיָ אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרַתְךָ בְּפִינוּ וּבְפִי
עַמֶּךָ בֵּית יִשְׂרָאֵל. וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ וְצִאֲצֵאֵי עַמֶּךָ
בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה יְיָ הַמְּלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

May the words of Your Torah, Lord our God, be pleasant
to us and to Your people, the house of Israel. May we, our
children, and all future generations of the house of Israel
know You and study Your Torah with devotion. Praised
are You, O Lord, who teaches Torah to His people Israel.

הוֹדוּ וְיִשְׁתַּחֲוּוּ לַיהוָה אֱלֹהֵינוּ וְיִשְׁתַּחֲוּוּ לַיהוָה אֱלֹהֵינוּ
 עַם עַמְּךָ יִשְׂרָאֵל לְעַלְמֵם. וּפְרָקוּן יְמִינְךָ אֲחֹזֵי לְעַמְּךָ בְּבֵית
 מִקְדָּשְׁךָ. וְלֹאֲמַטְנוּי לָנָא מְטוֹב נְהוֹרְךָ. וְלִקְבֹּל צְלוֹתֵנָא בְּרַחֲמֵינָא:
 יְהִי רַעְוָא קַדְמָךָ. דְּתוֹרִיד לֹן חֵינן בְּטִיבוֹתָא. וְלִהְיוּ אֲנָא פְּקִידָא
 בְּגוּ צְדִיקָיָא. לְמַרְחַם עָלֵי וְלִמְנַטֵּר יְתִי וְיַחַת כְּלִידֵי לִי וְדִי
 לְעַמְּךָ יִשְׂרָאֵל: אֲנָתָּה הוּא זֶן לְכָלֵּא וּמְפָרְנָם לְכָלֵּא. אֲנָתָּה הוּא
 שְׁלִיט עַל כָּלֵּא. אֲנָתָּה הוּא דְשְׁלִיט עַל מַלְכָּיָא. וּמְלִכּוֹתָא דִּי־לְךָ
 הִיא: אֲנָא עֲבָדָא דְקַדְשָׁא בְּרִידָא הוּא. דְּסִגְדָּנָא קַמָּה וּמְקַמָּא
 דִּיקָר אֲוִרִיתָהּ. בְּכָל עֵדוֹן וְעֵדוֹן: לָא עַל אֲנָשׁ רַחֲצָנָא. וְלָא עַל
 בַּר אֱלֹהִין סְמִכְנָא. אֱלֹא בְּאֱלֹהָא דְשִׁמְיָא. דְּהוּא אֱלֹהָא קְשׁוּט
 וְאֲוִרִיתָהּ קְשׁוּט וּבִיאוּהִי קְשׁוּט. וּמְסִגָּא לְמַעַבְד טַבְּוֹן וּקְשׁוּט:
 בַּה אֲנָא רַחֵץ וְלִשְׁמַח קַדִּישָׁא וְקִירָא אֲנָא אֲמַר תְּשַׁבְּחוּ: יְהִי
 רַעְוָא קַדְמָךָ דְּתַפְתַּח לְבֵי בְּאוֹרִיתָא. וְתַשְׁלִים מְשָׁאֲלִין דְּלִבֵּי.
 וְלִבָּא דְּכָל־עַמְּךָ יִשְׂרָאֵל. לְטָב וּלְחַיִּין וְלְשָׁלָם: אָמֵן:

Lord of the universe, praised be Your name and praised be Your
 sovereignty. May Your love abide with Your people Israel forever.
 In Your sanctuary reveal to them Your redeeming power.

Grant us the precious gift of Your light; and mercifully accept
 our prayers. May it be Your will to grant us a long and good life
 so that we may be counted among the righteous. Show us Your
 compassion; guard us and our dear ones and all Your people Israel.
 You nourish and sustain all; You rule over all, even kings, for
 all dominion is Yours.

We are the servants of the Holy One, praised be He, before
 whom and before whose glorious Torah we bow in reverence. We
 do not put our trust in any mortal or in any angelic being. Our
 trust is in the God of the heavens, the God of truth, whose Torah
 is truth, whose prophets are prophets of truth, and who abounds
 in deeds of goodness and truth. In Him we put our trust and to
 Him we utter praises.

May it be Your will to open our hearts to Your Torah and
 to fulfill the worthy desires of our hearts and the hearts of all
 Your people Israel, for good, for life, and for peace. Amen.

Zohar, Va-yakhey!

*Bey ana raḥeytz, v'lish-mey kadi-sha yakira ana eymar tush-b'ḥan.
 Y'hey ra-ava kodamah d'tiftah libi b'oraita,
 V'tash-lim mish-alin d'libi v'liba d'hol amah yisrael,
 L'tav u-l'ḥa-yin v'lish-lam. Amen.*

I

✿ Eternal God, as we seek Your pardon on this Yom Kippur, and pray for health and peace, help us to love and revere Your Torah as our tree of life; thus may our years be rich and our lives endowed with purpose. Grant us length of days to study and to teach, to remember and to fulfill in love Your teachings and commandments.

As You were with our ancestors in days of old, be with us as we seek Your presence. Bless us, we pray, with the healing love of Your forgiveness; grant us the wisdom to perceive Your presence and to know Your will. May we study Your Torah with devotion and live nobly and uprightly as Your children. Amen.

II

✿ Almighty God, reverently we stand before the Torah, Your most precious gift to us—the sacred Scriptures which our ancestors learned and taught, preserved for us, a heritage unto all generations. May we, their children's children, ponder its every word; may we find, as did they, new evidence of You in its precepts, enriching wisdom in its teachings.

May the Torah be our tree of life, our shield and guide. May we take its teachings to our hearts, and thus draw nearer to You in loyalty, in truth, and in love. Amen.

Reader, then congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader, then congregation:

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

Reader:

גָּדְלוֹ לִי אֱתֵי וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

Congregation and Reader:

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֲרָת וְהַנְצַח וְהַהוֹד.

כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ

לֵךְ יְיָ הַמְמַלְכָה וְהַמְתַנַּשֵּׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוֶו לְהַדָּם רַגְלָיו. קָדוֹשׁ הוּא:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוֶו לְהַר קָדְשׁוֹ.

כִּי־קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

Ehad Eloheynu, gadol adoneynu, kadosh v'nora sh'mo.

*L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet
v'ha-neytzaḥ v'ha-hod.*

Ki ḥol ba-shama-yim u-va-aretz,

L'ha Adonai ha-mamlaḥa v'ha-mit-nasey l'ḥol l'rosh.

*Rom'mu Adonai Eloheynu v'hish-taḥavu la-hadom rag-lav,
kadosh hu.*

Rom'mu Adonai Eloheynu v'hish-taḥavu l'har kod-sho,

Ki kadosh Adonai Eloheynu.

The Torah scrolls are removed from the ark.

Reader, then congregation:

“HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.”

Reader, then congregation:

One is our God; exalted is our Lord;
Holy and awesome is His name.

Reader:

“Glorify the Lord with me; let us exalt Him together.”

Congregation and Reader:

“Yours, O Lord, is the greatness, the power,
and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all.”

“Exalt the Lord our God and worship Him, for He is holy.”

“Exalt and worship Him at His holy mountain,
for holy is the Lord our God.”

וַיַּעֲזֹר וַיִּגְן וַיּוֹשִׁיעַ לְכָל הַחֹסִים בּוֹ. וְנֹאמַר אָמֵן:
הַכֹּל הָבּוּ גִדְּל לְאֱלֹהֵינוּ וְתָנוּ כְבוֹד לַתּוֹרָה: יַעֲמֹד ...

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:

Congregation, then Reader:

וְאַתֶּם הַדְּבָקִים בְּיְ אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

בְּרָכּוֹ אֶת־יְיָ הַמְּבָרָךְ:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחַרְבָּנוּ
מִכָּל־הָעַמִּים וַנִּתְמַלְּנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

After a section of the Torah has been read, recite the following:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נִתְמַלְּנוּ
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

Reader:

May He help, protect, and save all who trust in Him: Amen.
Let us all exalt our God and render honor to the Torah.

Praised be He who, in His holiness,
Gave the Torah to His people Israel.

Congregation, then Reader:

*V'atem ha-d'veykim ba-donai Eloheyhem
ha-yim kulhem ha-yom.*

"And you, by clinging to the Lord our God,
Have all been kept alive to this day."

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

Barhu et Adonai ha-m'voraḥ.

Baruḥ Adonai ha-m'voraḥ l'olam va-ed.

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam, asher baḥar
banu mi-kol ha-amim, v'natan lanu et torato, baruḥ ata
Adonai noteyn ha-torah.*

After a section of the Torah has been read, recite the following:

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam, asher natan
lanu torat emet, v'ha-yey olam nata b'toḥeynu, baruḥ ata
Adonai noteyn ha-torah.*

Praise the Lord, Source of all blessing.

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, King of the universe, who has
chosen us of all peoples for His service by giving us His Torah.
Praised are You, O Lord, Giver of the Torah.

Praised are You, Lord our God, King of the universe, who has
given us the Torah of truth, thereby planting within us life
eternal. Praised are You, O Lord, Giver of the Torah.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן
 בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיֹּמְתוּ: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר
 אֶל־אֶהֱרֹן אַחִיךָ וְאֵל־יָבֵא בְכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית
 לַפָּרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאֹרֹן וְלֹא יָמוּת כִּי
 בָּעֲוֹן אֲרָאָה עַל־הַכַּפֹּרֶת: בְּזָאת יָבֵא אֶהֱרֹן אֶל־הַקֹּדֶשׁ
 בְּכַפֵּר בְּדָבָר בְּקָר לַחֲטָאת וְאֵיל לְעֹלָה:

On Shabbat, Second Aliyah

כַּתְּנִיתִּיבֹד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בֹד יִהְיוּ עַל־בְּשָׂרוֹ
 וּבְאֵבֶנֶת בֹּד יִחֹר וּבְמַצְנֶפֶת בֹּד יִצְנַף בְּגֵד־קֹדֶשׁ הֵם
 וְרַחֵץ בַּמַּיִם אֶת־בְּשָׂרוֹ וְלִבְשָׁם: וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל
 יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים לַחֲטָאת וְאֵיל אֶחָד לְעֹלָה:
 וְהִקְרִיב אֶהֱרֹן אֶת־יַד הַחֲטָאת אֲשֶׁר־לוֹ וּכְפַר בְּעֵדוֹ
 וּבְעֵד בֵּיתוֹ:

SECOND ALIYAH

On Shabbat, Third Aliyah

וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהֵעֵמִיד אֹתָם לִפְנֵי יְהוָה
 פְּתַח אֹהֶל מוֹעֵד: וְנָתַן אֶהֱרֹן עַל־שְׁנֵי הַשְּׂעִירִים גִּרְלוֹת גֹּזֶרֶל
 אֶחָד לַיהוָה וְגֹזֶרֶל אֶחָד לְעֹזֵאוֹל: וְהִקְרִיב אֶהֱרֹן אֶת־
 הַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּזֶרֶל לַיהוָה וַעֲשֶׂהוּ חֲטָאת:
 וְהַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּזֶרֶל לְעֹזֵאוֹל יַעֲמִדְחֵי לִפְנֵי
 יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעֹזֵאוֹל הַמִּדְבָּרָה: וְהִקְרִיב
 אֶהֱרֹן אֶת־יַד הַחֲטָאת אֲשֶׁר־לוֹ וּכְפַר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ
 וְשַׁחֵט אֶת־יַד הַחֲטָאת אֲשֶׁר־לוֹ:

Torah reading

Leviticus 16

The LORD spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of the LORD. The LORD said to Moses:

Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover. Thus only shall Aaron enter the Shrine: with a bull of the herd for a sin offering and a ram for a burnt offering.

He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on. And from the Israelite community he shall take two he-goats for a sin offering and a ram for a burnt offering. Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.

Aaron shall take the two he-goats and let them stand before the LORD at the entrance of the Tent of Meeting; and he shall place lots upon the two goats, one marked for the LORD and the other marked for Azazel. Aaron shall bring forward the goat designated by lot for the LORD, which he is to offer as a sin offering; while the goat designated by lot for Azazel shall be left standing alive before the LORD, to make expiation with it and to send it off to the wilderness for Azazel. Aaron shall then offer his bull of sin offering, to make expiation for himself and his household. He shall slaughter his bull of sin offering.

וְלָקַח מִלֹּאֲהֵמֶחֱמָה גְּחִיל־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי
יְהוָה וּמִלֹּא חֲפָנָיו קִטְרֶת סַמִּים וְדָקָה וְהֵבִיא מִבֵּית
לְפָרְכֹת: וְנָתַן אֶת־הַקִּטְרֶת עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה |
עֲנַן הַקִּטְרֶת אֶת־הַכִּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא יָמוּת:
וְלָקַח מִדָּם הַפָּר וְהֵנִיחַ בְּאֶזְבֵּעוֹ עַל־פְּנֵי הַכִּפֹּרֶת קִדְמָה
וְלִפְנֵי הַכִּפֹּרֶת יִנַּח שֶׁבַע־פַּעֲמִים מִדְּהֶדֶם בְּאֶזְבֵּעוֹ: וְשָׁחַט
אֶת־שַׁעִיר הַחֲטָאתָא אֲשֶׁר לָעֹם וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבֵּית
לְפָרְכֹת וַעֲשֵׂה אֶת־דָּמּוֹ כְּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהֵנִיחַ אֹתוֹ
עַל־הַכִּפֹּרֶת וְלִפְנֵי הַכִּפֹּרֶת: וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאתָ בְּנֵי
יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד
הַשְּׂכָן אַתָּם בְּתוֹךְ טְמֵאתָם: וְכָל־אֲדָם לֹא־יִהְיֶה | בְּאַהֲל
מוֹעֵד בְּבָאוֹ לְכַפֹּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֹּר בְּעֵדוֹ וּבְעַד
בֵּיתוֹ וּבְעַד כָּל־קֹהֶל יִשְׂרָאֵל:

וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכִפֹּר עָלָיו וְלָקַח
מִדָּם הַפָּר וּמִדָּם הַשַּׁעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב:
וְהֵנִיחַ עָלָיו מִדְּהֶדֶם בְּאֶזְבֵּעוֹ שֶׁבַע פַּעֲמִים וְטָהֲרוּ וְקִדְּשׁוּ
מִטְּמֵאתָ בְּנֵי יִשְׂרָאֵל: וְכִלָּה מִכִּפֹּר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל
מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב אֶת־הַשַּׁעִיר הַחִי: וְסָמַךְ אֶת־רֹאשׁוֹ
אֶת־שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשַּׁעִיר הַחִי וְהִתְנַבֵּה עָלָיו אֶת־כָּל־

And he shall take a panful of glowing coals scooped from the altar before the LORD, and two handfuls of finely ground aromatic incense, and bring this behind the curtain. He shall put the incense on the fire before the LORD, so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times. He shall then slaughter the people's goat of sin offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.

Thus he shall purge the Shrine of the uncleanness and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their uncleanness. When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out.

When he has made expiation for himself and his household, and for the whole congregation of Israel—

He shall go out to the altar that is before the LORD and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar; and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall cleanse it of the uncleanness of the Israelites and consecrate it.

When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward. Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the

צומו דגן וישן סל ואני קל ששצנמל זקל חסאנמל ונגל
אתם על־ראש השעיר ושלח ביד־איש עתי המדברה:
ונשא השעיר עליו את־כל־עונתם אל־ארץ גזרה ושלח
את־השעיר במדבר: ובא אהרן אל־אהל מועד ופשט
את־בגדי הבר אשר לבש בבאו אל־הקדש והניחם שם:
ורחץ את־בשרו במים במקום קדוש ולבש את־בגדיו
ויצא ועשה את־עלתו ואת־עלת העם וכפר בערו ובעד
העם:

FIFTH ALIYAH
On Shabbat, Sixth Aliyah

ואת תלב החטאת יקטיר המזבחה: והמשלח את
השעיר לעזאזל יכבס בגדיו ורחץ את־בשרו במים
ואחר־כן יבוא אל־המחנה: ואת פר החטאת ואת
החטאת אשר הובא את־דמם לכפר בקדש יוציא אל־
מחוץ למחנה ושרפו באש את־ערותם ואת־בשרם ואת־
פרשם: והשרף אתם יכבס בגדיו ורחץ את־בשרו במים
ואחר־כן יבוא אל־המחנה: והיתה לכם לתקת עולם
בחודש השביעי בעשור לחודש תענו את־נפשתיכם וכל־
מלאכה לא תעשו האזרח והגר הגר בתוכם: כי־
ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם
לפני יהוה תטהרו:

Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated man. Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.

And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there. He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people.

The fat of the sin offering he shall turn into smoke on the altar. He who set the Azazel-goat free shall wash his clothes and bathe his body in water; after that he may re-enter the camp.

The bull of sin offering and the goat of sin offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire. He who burned them shall wash his clothes and bathe his body in water; after that he may re-enter the camp.

And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you. For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the LORD.

שֶׁבֶת שַׁבְּתוֹן הִיא לָכֶם וְעֵינֵיכֶם אֶת־נַפְשֵׁיכֶם חָקַת
עוֹלָם: וְכַפֵּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדוֹ
לְבָהֵן תַּחַת אֲבָיו וְלִבָּשׁ אֶת־בְּגָדֵי הַקֹּדֶשׁ בְּגָדֵי הַקֹּדֶשׁ: וְכַפֵּר
אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל
הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל יִכַּפֵּר: וְהִיְתָה־זֹאת לָכֶם
לְחֻקֹּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת
בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

Reader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְּרַעוּתָהּ.
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעִגְלָא וּבְזִמְן קַרִּיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִידָא הוּא. לְעֵלְא וְלְעֵלְא
מִכָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵן
בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

As the first Torah Scroll is raised, the congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל
עַל־פִּי יְיָ בְּיַד־מֹשֶׁה:

V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yad mo-sheh.

It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation.

This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year.

And Moses did as the LORD had commanded him.

ḤATZI KADDISH

*Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ḥirutey, v'yam-liḥ mal-ḥutey
B'ḥa-yey-ḥon uv-yomey-ḥon uv-ḥa-yey d'ḥol beyt yisrael
Ba-agala u-vizman kariv, v'imru amen.*

Congregation and Reader:

Y'hey sh'mey raba m'varaḥ l'alam ul-almey alma-ya.

Reader:

*Yit-baraḥ v'yish-tabaḥ v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'riḥ hu, l'eyla ul-eyla mi-kol bir-ḥata v'shi-rata
Tush-b'ḥata v'ne-ḥemata da-amiran b'alma, v'imru amen.*

“Magnified and sanctified be God’s great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Amen.”

As the first Torah Scroll is raised, the congregation recites:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

וּבְעֵשׂוֹר לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם כָּל־מְלֶאכֶה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם
עֲלֵה לַיהוָה בֵּית גִּיחֹם פֶּר בֶּן־בְּקָר אֶחָד אֵיל אֶחָד
כִּבְשִׂים בְּנֵי־שָׁנָה שְׁבַע תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם סֵלֶת
בְּלוּלָה בְשֶׁמֶן שְׁלֹשָׁה עֶשְׂרִים לֶפֶר שְׁנֵי עֶשְׂרִים לְאֵיל
הָאֶחָד: עֶשְׂרֹן עֶשְׂרֹן לֶכֶבֶשׁ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים:
שְׁעִיר־עִזִּים אֶחָד חֲטָאת מִלֶּבֶד חֲטָאת הַכִּפָּרִים וְעֹלֹת
הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם:

As the second Torah Scroll is raised, the congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל
עַל־פִּי יְיָ בְּיַד־מֹשֶׁה:

*V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yad mo-sheh.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנִבְיָאִים
טוֹבִים וְרָצָה בְּדַבְּרֵיהֶם הַנְּאֻמָּרִים בְּאַמֶּת. בְּרוּךְ אַתָּה
יְיָ הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבְנִבְיָאֵי
הָאַמֶּת וְצֹדֵק:

Numbers 29:7-11

On the tenth day of the same seventh month you shall observe a sacred occasion when you shall practice self-denial. You shall do no work. You shall present to the LORD a burnt offering of pleasing odor: one bull of the herd, one ram, seven yearling lambs; see that they are without blemish. The meal offering with them—of choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for the one ram, one-tenth for each of the seven lambs. And there shall be one goat for a sin offering, in addition to the sin offering of expiation and the regular burnt offering with its meal offering, each with its libation.

As the second Torah Scroll is raised, the congregation recites:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

BLESSINGS BEFORE THE HAFTARAH

Praised are You, Lord our God, King of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

וְאָמַר סְלִי־סְלוּ פְּנֵי־דַרְךְ הַרְיִמוּ מִכְּשׁוֹל מִדַּרְךְ עַמִּי:
כִּי כֹה אָמַר הָרַם וְנִשְׂא שִׁכְנוֹ עַד וְקַדּוֹשׁ שְׁמוֹ מְרוֹם וְקַדּוֹשׁ
אֲשַׁכּוֹן וְאֶת־דַּבָּר וְשִׁפְלֵ-רוּחַ לְהַחְיֹת רוּחַ שְׁפָלִים וּלְהַחְיֹת
לֵב נִדְבָאִים: כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לְנֹצַח אֶקְצוֹף
כִּי-רוּחַ מִלְּפָנַי יַעֲטוֹף וּנְשָׁמוֹת אֲנִי עֹשִׂיתִי: בְּעֵזְרִי בִּצְעוּ
קַצְפֹּתַי וְאֶכְהוּ הַסֵּתֵר וְאֶקְצֹף וַיִּלְךְ שׁוֹבֵב בְּדַרְךְ לְבוֹ:
דַּרְכֵי רְאִיתִי וְאֶרְפָּאֵהוּ וְאֶנְחָהוּ וְאֶשְׁלֵם נַחֲמִים לוֹ
וְלֹאֲבַלְיוֹ: בּוֹרֵא נִיב* שְׁפָתַיִם שְׁלוֹם וְשְׁלוֹם לְרַחֲוֹק
וְלִקְרוֹב אָמַר יְהוָה וּרְפָאֵתִיו: וְהִרְשָׁעִים בְּיָמָם נִגְרָשׁ כִּי
הִשְׁקֵט לֹא יוֹכֵל וַיִּגְרָשׁוּ מִיָּמָיו רַפֵּשׁ וְטִיט: אֵין שְׁלוֹם אָמַר
אֱלֹהֵי לְרֹשָׁעִים:

קְרָא בְּרוּחַ אֱלֹהֵי־תַחֲשׁוּךְ בְּשׁוֹפַר הַרְבֵּם קוֹלְךָ וְהִגֵּד לְעַמִּי
פִּשְׁעֵם וּלְבַיִת יַעֲקֹב חֲטָאֵתֶם: וְאוֹתֵי יוֹם וַיִּדְרָשׁוּן וְדַעַת
דַּרְכֵי יַחֲפָצוֹן כְּגוֹי אֲשֶׁר-צָדִיקָה עָשָׂה וּמִשְׁפַּט אֱלֹהֵיו
לֹא עָזַב יִשְׂאֲלוּנִי מִשְׁפַּט־יְצָדִיק קִרְבַּת אֱלֹהִים יַחֲפָצוֹן:
לָמָּה צָמְנוּ וְלֹא רְאִיתָ עֲנִינוּ נַפְשָׁנוּ וְלֹא תִדַּע הֵן בְּיוֹם
צָמְכֶם תִּמְצָאֲרוּחֶפֶץ וְכָל-עַצְבֵיכֶם תִּנְגָּשׁוּ: הֵן לְרִיב וּמִצָּה
תְּצוּמוּ וּלְהַכּוֹת בְּאֶגְרוֹף רָשָׁע לֹא-תְצוּמוּ כִּיּוֹם לְהִשְׁמִיעַ
בְּמְרוֹם קוֹלְכֶם:

*כתיב: נוב

Haftarah

Isaiah 57:14–58:14

[The LORD] says: Build up, build up a highway! Clear a road! Remove all obstacles from the road of My people! For thus said He who high aloft forever dwells, whose Name is Holy: I dwell on high, in holiness; yet with the contrite and the lowly in spirit—reviving the spirits of the lowly, reviving the hearts of the contrite. For I will not always contend, I will not be angry forever: nay, I who make spirits flag, also create the breath of life.

For his sinful greed I was angry; I struck him and turned away in My wrath. Though stubborn he follows the way of his heart, I note how he fares and will heal him: I will guide him and mete out solace to him, and to the mourners within him heartening, comforting words: it shall be well, well with the far and the near—said the LORD—and I will heal him. But the wicked are like the troubled sea which cannot rest, whose waters toss up mire and mud. There is no safety—said my God—for the wicked.

Cry with full throat, without restraint; raise your voice like a ram's horn! Declare to My people their transgression, to the House of Jacob their sin.

To be sure, they seek Me daily, eager to learn My ways. Like a nation that does what is right, that has not abandoned the laws of its God, they ask Me for the right way, they are eager for the nearness of God: “Why, when we fasted, did You not see; when we starved our bodies, did You pay no heed?”

Because on your fast day you see to your business and oppress all your laborers! Because you fast in strife and contention, and you strike with a wicked fist! Your fasting today is not such as to make your voice heard on high.

הַקְלָה יְהוָה צוֹם אֲבֹתָיו, וּם עֲנֹת אָדָם נִפְשׁוֹ
הַלְכֵה כְּאִמְנוֹ רֵאשׁוֹ וְשֵׁק וְאִפְרַי יִצְיַע הַלְוָה תִּקְרָא-
צוֹם וַיּוֹם רָצוֹן לַיהוָה: הַלּוֹא זֶה צוֹם אֲבֹתָהוּ פִתְחֵם
חֲרָצְבוֹת רָשָׁע תִּתֵּר אֲגֵדוֹת מוֹטֵה וְשִׁלַּח רְצוּצִים חֲפְשִׁים
וְכָל-מוֹטֵה תִּנְתְּקוּ: הַלּוֹא פָּרַם לָרַעֲב לַחֲמֵה וְעֵנִיִּם
מֵרוּדִים תָּבִיא בַּיִת כִּי-תִרְאֶה עָרֵם וְכִסִּיתוֹ וּמִבְשָׂרָה לֹא
תִתַּעֲלֵם: אֲזַי בְּקָע בְּשַׁחַר אוֹרָה וְאַרְכַּתֶּה מֵהֲרַה תִּצְמַח
וְהַלְהֵ לְפָנֶיהָ צִדְקָה כְּבוֹד יְהוָה יֵאֱסָפֶה: אֲזַי תִּקְרָא וַיהוָה
יַעֲנֵה תִשׁוּעַ וַיֹּאמֶר הַגִּגִּי אִם-תִּסִּיר מִתּוֹכֶה מוֹטֵה שִׁלַּח
אֲצַבַע וְדַבַּר-אֲנִי: וְתִפֵּק לָרַעֲב נִפְשָׁה וְנִפְשׁ נַעֲנֶה
תִּשְׁבִּיעַ וְזָרַח בַּחֲשֵׁי אוֹרָה וְאַפְלִתֶה בְּצִהְרִים: וְנִחַן יְהוָה
תִּמִּיד וְהִשְׁבִּיעַ בְּצַחְצַחוֹת נִפְשָׁה וְעֲצַמְתִּיהָ יִחַלֵּץ וְהִלִּיתָ
כְּגִן רוֹה וְכִמוֹצָא מִים אֲשֶׁר לֹא-יִכְזָבוּ מִימִיו: וּבְנוּ מִמֶּהָ
חֲרָבוֹת עוֹלָם מוֹסְדֵי דוֹר-וְדוֹר תִּקְוָמָם וּקְרָא לָהֶּ גִּדְר
פָּרֵץ מְשׁוֹבֵב נְתִיבוֹת לְשַׁבַּת: אִם-תִּשָּׁיב מִשְׁבַּת רִגְלֶה עֲשׂוֹת
חֲפָצָה בַּיּוֹם קֹדֶשׁ וְקִרְאתָ לְשַׁבַּת עֲנֵג לְקִדּוֹשׁ יְהוָה מְכַבֵּד
וְכַבְּדָתוֹ מַעֲשׂוֹת דְּרָכֶיהָ מִמְצוֹא חֲפָצָה וְדַבַּר דְּבָר: אֲזַי
תִּתַּעֲנֵג עַל-יְהוָה וְהִרְבַּבְתִּיהָ עַל-בְּמַתִּי* אֶרֶץ וְהֵאֲכִלְתִּיהָ
גְּחֵלֶת יַעֲקֹב אֲבִיהָ כִּי פִי יְהוָה דִּבֶּר:

* כתיב: על-במותי

is such the fast I desire,
A day for men to starve their bodies?
Is it bowing the head like a bulrush
And lying in sackcloth and ashes?
Do you call that a fast,
A day when the LORD is favorable?
No, this is the fast I desire: To unlock fetters of wickedness,
And untie the cords of the yoke
To let the oppressed go free; to break off every yoke.
It is to share your bread with the hungry,
And to take the wretched poor into your home;
When you see the naked, to clothe him,
And not to ignore your own kin.

Then shall your light burst through like the dawn
And your healing spring up quickly;
Your Vindicator shall march before you,
The Presence of the LORD shall be your rear guard.
Then, when you call, The LORD will answer;
When you cry, He will say: Here I am.
If you banish the yoke from your midst,
The menacing hand, and evil speech,
And you offer your compassion to the hungry
And satisfy the famished creature—
Then shall your light shine in darkness,
And your gloom shall be like noontide.
The LORD will guide you always;
He will slake your thirst in drought
And give strength to your bones.
You shall be like a watered garden,
Like a spring whose waters do not fail.
Men from your midst shall rebuild ancient ruins,
You shall restore foundations laid long ago.
And you shall be called
“Repairer of fallen walls, restorer of lanes for habitation.”

If you refrain from trampling the sabbath,
From pursuing your affairs on My holy day;
If you call the sabbath “delight,” the LORD’s holy day “honored,”
And if you honor it and go not your ways
Nor look to your affairs, nor strike bargains—
Then you can seek the favor of the LORD.
I will set you astride the heights of the earth,
And let you enjoy the heritage of your father Jacob—
For the mouth of the LORD has spoken.

צדיק בכל־הדורות האל הנאמן האומר ועושה המדבר ומקנים שכל־דבריו אמת וצדק:

נאמן אתה הוא יי אלהינו ונאמנים דבריה ודבר אחד מדבריה אחר לא ישוב ריקם כי אל מלך נאמן ורחמן אתה. ברוך אתה יי האל הנאמן בכל־דבריו:

רחם על־ציון כי היא בית חיינו ולעלובת נפש תושיע במהרה ביימינו. ברוך אתה יי משמח ציון בבגיה:

שמחנו יי אלהינו באלהיו הנביא עבדך ובמלכות בית דוד משיחך במהרה יבא ויגל לבנו. על־כסאו לא־ישב זר ולא־ינחלו עוד אחרים את־כבודו. כי בשם קדשך נשבעת לו שלא־יכבה גרו לעולם ועד. ברוך אתה יי מגן דוד:

On Shabbat add the words in brackets.

על־התורה ועל־העבודה ועל־הנביאים ועל־יום והשבת הזה ועל־יום הכפרים הזה שנתת לנו יי אלהינו ולקדשה ולמנוחה למחילה ולסליחה ולכפרה. לכבוד ולתפארת: על־הכל יי אלהינו אנחנו מודים לך ומברכים אותך. יתברך שמה בפי כלי־חי תמיד לעולם ועד. ודברך אמת ומים לעד. ברוך אתה יי מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל. ומעביר אשמותינו בכל־שנה ושנה. מלך על־כ־הארץ מקדש והשבת וישראל ויום הכפרים:

BLESSINGS AFTER THE HAFTARAH

Praised are You, Lord our God, King of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just.

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and King. Praised are You, Lord God, faithful in all Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the house of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

On Shabbat add the words in brackets.

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, [for this Sabbath day,] and for this Day of Atonement, which You have given us to add to our lives [sanctity and rest,] pardon, forgiveness, and atonement, dignity and beauty.

May every living creature glorify You always and evermore; for Your word is truth and endures forever. Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

יָקוּם פָּרְקָן מִן שְׁמַיָּא חֲנָא וְחֲסֵדָא וְרַחֲמֵי וְחַי אַרְיֵי וּמוֹנֵי
רוּיְחֵי וְסִיעֵתָא דְשְׁמַיָּא וּבְרִיּוֹת גּוֹפָא וְנִהוּרָא מַעֲלֵיָא. וְרַעָא
חֲנָא וּמְקַמָּא. וְרַעָא דֵי לֹא-יִפְסֵק וְדֵי לֹא-יִבְטֹל מִפְתָּנְמֵי
אוּרִיָּתָא. לְמַרְנָן וְרַבְנָן חֲבוּרְתָא קְדִישָׁתָא. דֵּי בְּאַרְעָא דְיִשְׂרָאֵל
וְדֵי בְּכָל-אַרְעַת גְּלוּתֵנָּא. לְרִישֵׁי כְּלֵי וּלְרִישֵׁי גְלוּתָא וּלְרִישֵׁי
מְתִיבְתָא וּלְרִישֵׁי דֵי בְּכָא: לְכָל-תְּלִמְיָדֵיהוֹן וּלְכָל-תְּלִמְיָדֵי
תְּלִמְיָדֵיהוֹן וּלְכָל-לְמִן דְּעַסְקִין בְּאוּרִיָּתָא. מְלָבָא דְעֵלְמָא
יְבָרֵךְ יְתֵהוֹן יְפִישׁ חַיֵּיהוֹן וְיַסְגֵּי יוֹמֵיהוֹן וְיַתֵּן אַרְכָּה לְשַׁנְיָהוֹן.
וְיַתְפָּרְקוּן וְיַשְׁתַּבְּחוּן מִן כָּל-עֵקָא וּמִן כָּל-מַרְעִין בִּישׁוּן. מָרְן דֵּי
בְּשְׁמַיָּא יְהֵא בְּסַעֲדָהוֹן כָּל-זְמַן וְעַד. וְנֹאמַר אָמֵן:

יָקוּם פָּרְקָן מִן שְׁמַיָּא חֲנָא וְחֲסֵדָא וְרַחֲמֵי וְחַי אַרְיֵי וּמוֹנֵי
רוּיְחֵי וְסִיעֵתָא דְשְׁמַיָּא וּבְרִיּוֹת גּוֹפָא וְנִהוּרָא מַעֲלֵיָא. וְרַעָא חֲנָא
וּמְקַמָּא. וְרַעָא דֵי לֹא-יִפְסֵק וְדֵי לֹא-יִבְטֹל מִפְתָּנְמֵי אוּרִיָּתָא. לְכָל-
קְהֵלָא קְדִישָׁא הָדָן. רַבְרַבֵּיָא עִם וְעַרְיָא טַפְלָא וְנִשְׂיָא. מְלָבָא
דְעֵלְמָא יְבָרֵךְ יְתֵכּוֹן יְפִישׁ חַיֵּיכּוֹן וְיַשְׁנֵי יוֹמֵיכּוֹן וְיַתֵּן אַרְכָּה
לְשַׁנְיָכּוֹן. וְיַתְפָּרְקוּן וְיַשְׁתַּבְּחוּן מִן כָּל-עֵקָא וּמִן כָּל-מַרְעִין בִּישׁוּן.
מָרְן דֵּי בְּשְׁמַיָּא יְהֵא בְּסַעֲדָכּוֹן כָּל-זְמַן וְעַד. וְנֹאמַר אָמֵן:

מִי שְׁבַרְךָ אַבּוֹתֵינוּ אַבְרָהָם: יִצְחָק וְיַעֲקֹב הוּא יְבָרֵךְ
אֶת-כָּל-יִהְיֶה הַקְּדוֹשׁ הַזֶּה עִם כָּל-קְהֵלוֹת הַקְּדוֹשׁ. הֵם
וְנִשְׁיָהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם. וּמִי שְׁמִינְחֵדִים
בְּתֵי כְּנָסִיּוֹת לְתַפְלָה. וּמִי שְׁבָאִים בְּתוֹכֶם לְהַתְּפַלֵּל.
וּמִי שְׁנוֹתֵנִים גֵּר לְמֵאוֹר וְגֵינן לְקְדוֹשׁ וְלִהְבֵּדֵלָה וּפַת
לְאוֹרְחִים וְצָדִיקָה לְעַנְיִים. וְכָל-מִי שְׁעוֹסְקִים בְּצָרְכֵי
צָבוּר וּבְבִנְיָן אֶרֶץ יִשְׂרָאֵל בְּאַמּוּנָה. הַקְּדוֹשׁ בְּרוּךְ
הוּא יִשְׁלַם שְׁכָרָם וְיִסִּיר מֵהֶם כָּל-מַחֲלָה וְיִרְפָּא לְכָל-
גּוֹפֵם וְיִסְלַח לְכָל-עוֹנָם. וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל-
מַעֲשֵׂה יְדֵיהֶם עִם כָּל-יִשְׂרָאֵל אַחֲיָהֶם וְנֹאמַר אָמֵן:

Y'KUM PURKAN: Prayer in behalf of scholars

May heavenly blessings be granted to our teachers and rabbis in the land of Israel and throughout the world; to the heads of rabbinic colleges and institutions of Jewish learning; to our community leaders, to their disciples and pupils; and to all who engage in the study of Torah.

May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah.

May the Lord of the universe bless them, guard them from all distress and disease, and be their help at all times. And let us say: Amen.

Y'KUM PURKAN: Prayer in behalf of the congregation

May heavenly blessings be granted to all the members of this congregation and to all their loved ones.

May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah.

May the Lord of the universe bless them, guard them from all distress and disease, and be their help at all times. And let us say: Amen.

MAY HE BLESS:

Prayer in behalf of those who serve the community

May He who blessed our ancestors, Abraham, Isaac, and Jacob, bless this congregation together with all other congregations: them, their families, and all their dear ones.

May He bless those who consecrate synagogues for prayer and those who come to them to pray; those who maintain synagogues; those who provide for the wayfarer and for the poor; those who faithfully devote themselves to the needs of the community and of the land of Israel.

May the Holy One, praised be He, bless them for their labors, remove from them all sickness, heal all their hurts, forgive all their sins. May He bless them and all Israel their brethren by prospering all their worthy endeavors. And let us say: Amen.

Prayer for our country

✎ Our God and God of our ancestors, we invoke Your blessing upon our country, on the government and leaders of our nation, and on all who exercise rightful authority in our community. Instruct them out of Your Law, that they may administer all affairs of state in justice and equity. May peace and security, happiness and prosperity, right and freedom forever abide among us.

Unite the inhabitants of our country, of all backgrounds and creeds, into a bond of true kinship, to banish hatred and bigotry, and to safeguard our ideals and institutions of freedom.

May this land under Your Providence be an influence for good throughout the world, uniting all people in peace and freedom, and helping to fulfill the vision of Your prophets:

“Nation shall not lift up sword against nation,
Neither shall they learn war any more.”

“For all people, both great and small,
Shall know the Lord.”

Amen.

Louis Ginzberg (adapted)

For Jewish communities of the world

✎ May God grant the blessings of peace and tranquillity, honor and abundance, joy and achievement to our brothers and sisters in Jewish communities throughout the world.

May they know the comfort and the inspiration of our faith,
the strength and the solidarity of our people,
the meaning and the hope of our heritage.

May they draw confidence from the knowledge that they are in our prayers; and may they see the fulfillment of all their worthy desires. Amen.



O Guardian of Israel, we ask Your blessings
Upon the People of Israel and the Land of Israel.

*Bless them with peace, tranquillity, and achievement,
Bless them—even as they have been a blessing to us.*

For they have nurtured our pride,
And renewed our hopes.

*They have gathered in our homeless;
They have healed the bruised and the broken.*

Their struggles have strengthened us;
Their sacrifices have humbled us.

*Their victories have exalted us;
Their achievements have enriched us.*

They have translated into fulfillment
The promises of Your ancient prophets:

*“They shall build the waste cities and inhabit them;
They shall plant vineyards and drink their wine.”*

Truly, they have made the wilderness like Eden,
And the desert like the garden of the Lord.

*Watch over the Land, we pray;
Protect it from every enemy and disaster.*

Fulfill the prophetic promises
Which still await realization.

*“Violence shall no more be heard in your land,
There shall be no desolation within your borders.”*

“Zion shall be redeemed through justice,
And they that dwell therein through righteousness.”

Amen.