

סדר

העבודה



**AVODAH SERVICE**

**YOM KIPPUR**

## The Avodah

### RECALLING THE ANCIENT TEMPLE SERVICE

✻ For our ancestors in ancient days, the Temple in Jerusalem was the symbol of God's presence. In the Temple sacrifices were offered daily in behalf of the entire nation. On the Sabbath and Festivals special sacrifices marked the holiness of the day. Thus did the Temple bear testimony to Israel's consecration to God.

The Temple has long since been destroyed; yet, the remembrance of it lives on in the heart of our people. The form of worship practiced there belongs to a bygone age; yet it continues to awaken solemn thoughts.

When we recall the ancient Temple, we link ourselves to our past; we sense again that we are part of one people, dedicated to the service of God and His Torah of righteousness and truth.

Today our worship is one of prayer and praise. But when we think of the piety of our ancestors, who from their meager supply of cattle and grain, offered their best possessions in the service of God, we feel called upon to devote not only our words but also our *substance* to His service.

*Milton Steinberg (adapted)*

### THE RITUAL OF CONFESSION

✻ On Yom Kippur, the sacrificial rites in the ancient Temple, highlighted by the ritual confession, were conducted by the High Priest. On this day, and on it alone, he entered the Holy of Holies, entry to which was denied to all others. On this day he pronounced the Name of God which otherwise was never uttered, lest its common use profane its sanctity. On this day he made confession three times, humbling himself before God and seeking forgiveness for his own sins and those of his household, for the sins of the priestly order, and for the sins of the entire house of Israel.

*Ario S. Hyams (adapted)*

FIRST CONFESSION OF THE HIGH PRIEST

“for my sins and the sins of my household”

וְכַךְ הָיָה אוֹמֵר. אֲנִי הַשֵּׁם. חַטָּאתִי. עֲוֹנֹתִי. פְּשָׁעֵי לְפָנֶיךָ  
אֲנִי וּבֵיתִי: אֲנִי בְשֵׁם. כְּפָר־נָא. לַחַטָּאִים. וְלַעֲוֹנוֹת. וְלַפְּשָׁעִים.  
שְׁחַטָּאתִי. וְשַׁעֲוִיתִי. וְשִׁפְשָׁעֵי לְפָנֶיךָ אֲנִי וּבֵיתִי. בְּכַתּוּב  
בְּתוֹרַת מֹשֶׁה עֲבָדְךָ מִפִּי כְבוֹדְךָ. כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם  
לְטַהֵר אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לְפָנַי יי –

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה. בְּשִׁהְיוּ שׁוֹמְעִים אֶת־הַשֵּׁם  
הַנִּכְבָּד וְהַנּוֹרָא מְפוֹרָשׁ יוֹצֵא מִפִּי כַהֵן גְּדוֹל בְּקִדְשָׁה וּבְטַהֲרָה.  
הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם. וְאוֹמְרִים  
בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוֹתוֹ לְעוֹלָם וָעֶד:

וְאַף הוּא הָיָה מְתַכַּנֵּן לְגִמּוֹר אֶת־הַשֵּׁם כְּגִנּוּר הַמְּבָרְכִים וְאוֹמֵר  
לָהֶם תְּטַהְרוּ: וְאַתָּה בְּטוֹבְךָ מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ לְאִישׁ  
חַסִּידְךָ:

Thus would the High Priest pray: *O God, I have sinned; I have committed iniquity; I have transgressed before You—I and my household. O God, I beseech You, by Your Ineffable Name, grant atonement for the sins, the iniquities, and the transgressions which I have committed before You—I and my household. Forgive us in accordance with the words of the Torah of Moses, Your inspired servant: “On this day atonement shall be made for you to cleanse you; of all your sins before the Lord—”*

When the priests and the people, standing in the Temple court, heard the glorious, awesome, Ineffable Name, pronounced by the High Priest in holiness and purity, they would bow and kneel and prostrate themselves, exclaiming: “Praised be His glorious sovereignty forever.”

And the High Priest would prolong the utterance of the Name until the worshipers had completed their response. Then he would complete the Torah’s verse, saying: “—you shall be cleansed.” And You, O Lord, in Your goodness and compassion, forgave Your pious priest.

After the first confession, the High Priest would approach the pair of identical goats prescribed for the atonement ritual. By lots, he would select one goat as the atonement sacrifice and the other as the "scapegoat," to be sent away to the wilderness of Azazel, bearing the sins of the people. With the goats in readiness, the High Priest would approach his own sacrificial bullock, and recite the second confession.

**SECOND CONFESSION OF THE HIGH PRIEST**  
"for the sins of my fellow-priests"

וְכַף הָיָה אוֹמֵר. אָנָּה הַשֵּׁם. חֲטָאתִי. עֲוֹתִי. פְּשָׁעֵי לְפָנֶיךָ  
אֲנִי וּבֵיתִי וּבְנֵי אֹהֲרָן עִם קְדוֹשֶׁךָ: אָנָּה בָשֵׁם. כַּפְר־נָא.  
לְחַטָּאִים. וְלַעֲוֹנוֹת. וְלַפְשָׁעִים. שְׁחַטָּאתִי. וְשַׁעֲוִיתִי. וְשִׁפְשָׁעֵי  
לְפָנֶיךָ אֲנִי וּבֵיתִי וּבְנֵי אֹהֲרָן עִם קְדוֹשֶׁךָ. בְּכַתוּב בְּתוֹרַת  
מֹשֶׁה עֲבָדְךָ מִפִּי כְבוֹדְךָ. כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר  
אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ –

וְהַפְהִינִים וְהַעֵם הָעוֹמְדִים בְּעִנְיָה. כְּשֶׁהָיוּ שׁוֹמְעִים אֶת־הַשֵּׁם  
הַנִּכְבָּד וְהַנּוֹרָא. מִפּוֹרֵשׁ יוֹצֵא מִפִּי כְהֵן גְּדוֹל בְּקִדְשָׁהּ וּבְטָהָרָה.  
הָיוּ כּוֹרְעִים וּמְשַׁתַּחֲוִיִּים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם. וְאוֹמְרִים  
בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאִף הוּא הָיָה מִתְכַּוֵּן לְגִמּוֹר אֶת־הַשֵּׁם כְּגוֹד הַמְּבָרְכִים וְאוֹמֵר  
לָהֶם תִּטְהָרוּ: וְאַתָּה בְּטוֹבָךָ מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ לְשִׁבְט  
מִשְׁרֵתֶיךָ:

Thus would the High Priest pray: *O God, I have sinned; I have committed iniquity; I have transgressed before You—I and my household and the children of Aaron, the people consecrated to Your service. O God, I beseech You, by Your Ineffable Name, grant atonement for the sins, the iniquities, and the transgressions which I have committed before You—I and my household and the children of Aaron, the people consecrated to Your service. Forgive us in accordance with the words of the Torah of Moses,*

Your inspired servant: "On this day atonement shall be made for you to cleanse you; of all your sins before the Lord—"

When the priests and the people, standing in the Temple court, heard the glorious, awesome, Ineffable Name, pronounced by the High Priest in holiness and purity, they would bow and kneel and prostrate themselves, exclaiming: "Praised be His glorious sovereignty forever."

And the High Priest would prolong the utterance of the Name until the worshipers had completed their response. Then he would complete the Torah's verse, saying: "—you shall be cleansed." And You, O Lord, in Your goodness and compassion, forgave Your priestly servants.

*After the second confession, the High Priest would slaughter his own sin-offering. Then, after being admonished and instructed about his awesome responsibilities, he would enter the Holy of Holies, carrying an offering of fragrant incense. He would sprinkle the blood of his own sacrifice, once upward and seven times downward. Then he would come out, slaughter the sacrificial goat, and sprinkle its blood: once upward and seven times downward.*

וּכְךָ הָיָה מוֹנֶה. אַחַת. אַחַת וְאַחַת. אַחַת וְשְׁתַּיִם. אַחַת וְשֶׁלֶשׁ. אַחַת  
וְאַרְבַּע. אַחַת וְחֲמִשָּׁה. אַחַת וְשֵׁשׁ. אַחַת וְשִׁבְעָה:

*And thus he would count: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.*

*Having performed the prescribed ritual, and having confessed his own sins and those of his fellow-priests (in the "second confession"), the High Priest would then offer a confession for the entire community. Approaching the goat which would soon be sent to the wilderness, he would seek atonement for the people.*

THIRD CONFESSION OF THE HIGH PRIEST  
"for the sins of the house of Israel"

וְכַךְ הָיָה אוֹמֵר. אֲנִי הַשֵּׁם. חַטָּאוּ. עוּוּ. פָּשְׁעוּ לְפָנַי עַמְּךָ  
בֵּית יִשְׂרָאֵל: אֲנִי בְשֵׁם. כְּפָר־נָא. לַחַטָּאִים. וְלַעֲוֹנוֹת.  
וְלַפְשָׁעִים. שְׁחַטָּאוּ. וְשָׁעוּ. וְשָׁפְשְׁעוּ לְפָנַי עַמְּךָ בֵּית יִשְׂרָאֵל.  
כַּכְתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ מִפִּי כְבוֹדְךָ. כִּי־בִיּוֹם הַזֶּה  
יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לְפָנַי יי –

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעִזְרָה. כְּשֶׁהֵיוּ שׁוֹמְעִים אֶת הַשֵּׁם  
הַנִּכְבָּד וְהַגּוֹרָא מְפֹרָשׁ יוֹצֵא מִפִּי כַהֵן גְּדוֹל בְּקִדְשָׁה וּבְטָהֳרָה.  
הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם. וְאוֹמְרִים  
בְּרוּךְ שֵׁם כְבוֹד מְלִכּוֹתוֹ לְעוֹלָם וָעֶד:

וְאִף הוּא הָיָה מִתְכַּוֵּן לְגִמּוֹר אֶת־הַשֵּׁם כְּגִנּוּד הַמְּבָרְכִים וְאוֹמֵר  
לָהֶם תִּטְהָרוּ: וְאַתָּה בְּטוֹבָךָ מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ לַעֲדַת  
יִשְׂרָאֵל:

Thus would the High Priest pray: O God, **Your people, the house of Israel**, have sinned, have committed iniquity, have transgressed before You. O God, I beseech You, by Your Ineffable Name, grant atonement for the sins, the iniquities, and the transgressions which Your people, the house of Israel, have committed before You. Forgive them in accordance with the words of the Torah of Moses, Your inspired servant: "On this day atonement shall be made for you to cleanse you; of all your sins before the Lord—"

When the priests and the people, standing in the Temple court, heard the glorious, awesome, Ineffable Name, pronounced by the High Priest in holiness and purity, they would bow and kneel and prostrate themselves, exclaiming: "Praised be His glorious sovereignty forever."

And the High Priest would prolong the utterance of the Name until the worshipers had completed their response. Then he would complete the Torah's verse, saying: "—you shall be cleansed." And You, O Lord, in Your goodness and compassion, forgave the congregation of Israel.

## The joy of forgiveness



Our ancestors confessed the corruptions in their lives,  
And even the corruptions in their holy shrine,  
As they sought to be reconciled with God,  
Through sacrifice and acts of devotion.

Calling in fervor upon God's sacred name,  
Asking His forgiveness in sincere contrition,  
They earned through the *Avodah* of this sacred day,  
The assurance of His divine pardon.

And so with joy and with confident spirit,  
They concluded the solemn atonement rites,  
Thankful that God had helped them to repent,  
On this day of return and renewal.

We too can be reconciled with our God,  
And be restored to His loving favor,  
By acknowledging the error of our ways,  
By "doing justly and loving mercy."

While sin and corruption can taint the lives  
Of individuals, groups, and nations,  
Honest repentance and the quest for the good  
Can redeem us from despair and evil.

This is the joyous gift of Yom Kippur,  
The redeeming message of this holy day:  
Those who "set forth to meet our God,  
Find Him approaching on the way."



## Many are the temples . . .



Many are the temples in which God can be worshiped.  
Many are the sanctuaries in which His will can be done.

For we can transform into shrines for His service—  
The homes which we and our loved ones share,  
The places in which we work and learn,  
The institutions of our community and of our nation.

But each such shrine can itself be corrupted—  
Defiled by selfishness, by greed, and by pride.

Thus each must be redeemed and purified,  
Through deeds of sacrifice and unselfish devotion.  
So that wherever we are, and in whatever we do,  
We can serve God in loyalty and in truth.

## Sacrifice



Shall I offer unto the Lord  
That which has cost me nought,  
That which I have not bought  
For silver and gold at a price?  
Shall I to God's altar bring  
Thine oxen for offering?  
Then Thine, not mine, were the sacrifice . . .

Lord, let me bring unto Thee  
Prayers that true faith has wrought,  
Self-sacrifice, dearly bought,  
And patience, whose lamp never dies,  
With penitence set apart;  
For a broken and contrite heart,  
O Lord, Thou wilt not despise.

*Alice Lucas*

שמע קולנו יי אלהינו חוס ורחם עלינו וקבל ברחמים  
וברצון את־תפלתנו:

השיבנו יי אליך ונשובה חדש ימינו בקדם:

אל־תשליכנו מלפניך ורוח קדשך אל־תקח ממנו:

אל־תשליכנו לעת זקנה ככלות פחנו אל־תעזבנו:

אל־תעזבנו יי אלהינו אל־תרחק ממנו:

אלהינו ואלהי אבותינו. אל־תעזבנו. ואל־תשחנו. ואל־  
תכלימנו. ואל־תפרי בריתך אתנו. קרבנו לתורתך. למדנו  
מצותיך. הורנו דרכיך. הט לבנו ליראה את שמך. ומול  
את־לבנו לאהבתך. ונשוב אליך באמת ובלב שלם.  
ולמען שמך הגדול תמחול ותסלח לעונינו ככתוב בדברי  
קדשך. למען־שמך יי וסלחת לעוני כי רב־הוא:

*Sh'ma koleynu, Adonai Eloheynu, hus v'raheyim aleynu,  
V'kabeyl b'rahamim uv-ratzon et t'filateynu.*

*Ha-shiveynu Adonai eyleha v'na-shuva,  
Hadeysh yameynu k'kedem.*

*Al tashli-heyenu mil-faneha,  
V'ruah kod-sh'ha al tikaḥ mimenu.*

*Al tashli-heyenu l'eyt zikna,  
Kiḥ-lot koheyenu al ta-azveynu.*

*Al ta-azveynu Adonai Eloheynu, al tirhak mimenu.*

**SHEMA KOLEYNU: Hear our voice**

Hear our voice, Lord our God; spare us, pity us,  
Accept our prayer in Your gracious love.

Turn us to You, O Lord, and we shall return;  
Renew us as in days of old.

Do not banish us from Your presence;  
Do not deprive us of Your holy spirit.

Do not cast us off in old age;  
When our strength declines, do not forsake us.

Do not forsake us, O Lord our God;  
Do not make Yourself distant from us.

**DO NOT FORSAKE US: Teach, purify, and forgive us**

Our God and God of our ancestors,  
Do not abandon or forsake us;  
Do not shame us;  
Do not break Your covenant with us.

Bring us closer to Your Torah;  
Teach us Your commandments; show us Your ways.

Incline our hearts to revere You;  
Purify our hearts to love You,  
So that we return to You sincerely and wholeheartedly.

Forgive and pardon our iniquities,  
As it is written in Your Holy Scriptures:

“For Your own sake, O Lord,  
Pardon my sin though it is great.”

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סִלַּח-לָנוּ. מַחֲלֵנוּ. כִּפְּרֵ-לָנוּ:

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְּנֵיךָ וְאַתָּה אָבִינוּ:

אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ. אָנוּ קְהֵלְךָ וְאַתָּה חֻלְקֵנוּ:

אָנוּ נַחֲלֶתְךָ וְאַתָּה גוֹרְלָנוּ. אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ:

אָנוּ כֶּרֶמְךָ וְאַתָּה נוֹטְרָנוּ. אָנוּ פְּעֻלֶתְךָ וְאַתָּה יוֹצְרָנוּ:

אָנוּ רַעֲיֶתְךָ וְאַתָּה דוֹרְנוּ. אָנוּ סִגְלֶתְךָ וְאַתָּה קְרוֹבָנוּ:

אָנוּ עַמֶּךָ וְאַתָּה מַלְכָנוּ. אָנוּ מַאֲמִירֶךָ וְאַתָּה מַאֲמִירָנוּ:

אָנוּ עֲזֵי פָנִים וְאַתָּה רַחוּם וְרַחוּן. אָנוּ קָשִׁי עֵרְף וְאַתָּה

אֶרֶץ אַפִּים. אָנוּ מְלֵאֵי עֹן וְאַתָּה מְלֵא רַחֲמִים. אָנוּ יְמִינוּ

כִּצְל עוֹבֵר. וְאַתָּה הוּא וְשִׁנוּתֶיךָ לֹא יִתְמוּ:

*Ki anu ameha v'ata Eloheynu,  
Anu vaneha v'ata avinu.*

*Anu avadeha v'ata adoneynu,  
Anu k'haleha v'ata hel-keynu.*

*Anu nah-lateha v'ata gora-leynu,  
Anu tzoneha v'ata ro-eynu.*

*Anu harmeha v'ata notreynu,  
Anu f'u-lateha v'ata yotz-reynu.*

*Anu ra-yateha v'ata do-deynu,  
Anu s'gulateha v'ata k'roveynu.*

*Anu ameha v'ata malkeynu,  
Anu ma-amireha v'ata ma-amireynu.*

**KI ANU AMEHA:**

**We are Your people, and You are our God**

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

For we are Your people, and You are our God.

*We are Your children, and You are our Father.*

We are Your servants, and You are our Master.

*We are Your congregation, and You are our Heritage.*

We are Your possession, and You are our Destiny.

*We are Your flock, and You are our Shepherd.*

We are Your vineyard, and You are our Guardian.

*We are Your creatures, and You are our Creator.*

We are Your faithful, and You are our Beloved.

*We are Your treasure, and You are our Protector.*

We are Your subjects, and You are our King.

*We are Your chosen ones, and You are our Chosen One.*

We are arrogant; but You are merciful.

We are obstinate; but You are patient.

We are laden with sin; but You abound in compassion.

We are as a passing shadow; but You are eternal.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תְּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל  
תַּתְעַלֵּם מִתְחַנְתָּנוּ. שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֲרַף לֹזְמֵר  
לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאוּנוּ  
אֲבָל אֲנַחְנוּ חָטְאוּנוּ:

אֲשַׁמְנוּ. בְּגַדְנוּ. גָּזַלְנוּ. דִּבְרַנוּ דָּפִי.  
הֶעֵוִינוּ. וְהִרְשַׁעְנוּ. וְדָנוּ. חָמְסְנוּ. טָפְלָנוּ שֶׁקֶר.  
יַעֲצָנוּ רָע. כִּזְבְּנוּ. לָצָנוּ. מָרְדְנוּ. נֶאֱצָנוּ.  
סָרְרָנוּ. עֲוִינוּ. פָּשַׁעְנוּ. צָרְרָנוּ. קָשִׁינוּ עֲרַף.  
רָשַׁעְנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתַעְנוּ:

*Ashamnu, bagadnu, gazalnu, dibarnu dofi;  
he-evinu, v'hir-shanu, zadnu, hamasnu, tafalnu sheker;  
ya-atznu ra, kizavnu, latznu, maradnu, niatznu,  
sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;  
ra-shanu, shi-hatnu, tiavnu, tainu, ti-tanu.*

סָרְנוּ מִמְצוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:  
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ  
הִרְשַׁעְנוּ:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שִׁתְּסַלַּח־  
לָנוּ עַל כָּל־חַטָּאתֵינוּ. וְתִמְחַל־לָנוּ עַל כָּל־עֲוֹנוֹתֵינוּ. וְתִכַּפֵּר־  
לָנוּ עַל כָּל־פְּשָׁעֵינוּ:

## THE CONFSSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

### ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;  
we have robbed; we have spoken slander;  
we have acted perversely; we have done wrong;  
we have acted presumptuously; we have done violence;  
we have practiced deceit; we have counseled evil;  
we have spoken falsehood; we have scoffed;  
we have revolted; we have blasphemed;  
we have rebelled; we have committed iniquity;  
we have transgressed; we have oppressed;  
we have been stiff-necked; we have acted wickedly;  
we have dealt corruptly; we have committed abomination;  
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

May it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

על חטא שחטאנו לפניך באמוץ הלב.  
 ועל חטא שחטאנו לפניך בבטוי שפתיים:  
 על חטא שחטאנו לפניך בגלוי ובסתר.  
 ועל חטא שחטאנו לפניך בדבור פה:  
 על חטא שחטאנו לפניך בהרהור הלב.  
 ועל חטא שחטאנו לפניך בודוי פה:  
 על חטא שחטאנו לפניך בזרון ובשגגה.  
 ועל חטא שחטאנו לפניך בחלול השם:  
 ועל כלם אלוה סליחות סלח־לנו. מחל־לנו. כפר־לנו:  
 על חטא שחטאנו לפניך בטפשות פה.  
 ועל חטא שחטאנו לפניך ביודעים ובלא יודעים:  
 על חטא שחטאנו לפניך בכפת שחר.  
 ועל חטא שחטאנו לפניך בלשון הרע:  
 על חטא שחטאנו לפניך במאכל ובמשתה.  
 ועל חטא שחטאנו לפניך בנטית גרון:  
 ועל כלם אלוה סליחות סלח־לנו. מחל־לנו. כפר־לנו:  
 על חטא שחטאנו לפניך בשקור עין.  
 ועל חטא שחטאנו לפניך בעזות מצח:  
 על חטא שחטאנו לפניך בפלילות.  
 ועל חטא שחטאנו לפניך בצרות עין:  
 על חטא שחטאנו לפניך בקשיות ערף.  
 ועל חטא שחטאנו לפניך ברך כילות:  
 על חטא שחטאנו לפניך בשנאת חנם.  
 ועל חטא שחטאנו לפניך בתמהון לבב: ועל כלם ...



**AL HET: The multitude of our sins**

We have sinned against You by hardening our hearts;  
    *And we have sinned against You by speaking perversely.*  
We have sinned against You publicly and privately;  
    *And we have sinned against You by corrupt speech.*  
We have sinned against You by evil thoughts;  
    *And we have sinned against You by insincere confession.*  
We have sinned against You intentionally and unintentionally;  
    *And we have sinned against You by desecrating Your name.*  
*For all these sins, O God of forgiveness,  
forgive us, pardon us, grant us atonement.*

**V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.**

We have sinned against You by foolish talk;  
    *And we have sinned against You knowingly and unknowingly.*  
We have sinned against You by bribery;  
    *And we have sinned against You by slander.*  
We have sinned against You in eating and drinking;  
    *And we have sinned against You by false pride.*  
*For all these sins, O God of forgiveness,  
forgive us, pardon us, grant us atonement.*

**V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.**

We have sinned against You by wanton glances;  
    *And we have sinned against You by effrontery.*  
We have sinned against You by perverting justice;  
    *And we have sinned against You by envy.*  
We have sinned against You by being stubborn;  
    *And we have sinned against You by talebearing.*  
We have sinned against You by causeless hatred;  
    *And we have sinned against You by confusion of values.*  
*For all these sins, O God of forgiveness,  
forgive us, pardon us, grant us atonement.*

**V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.**



We have sinned against You  
by forgetting that we are made in Your image;  
*And we have sinned against You  
by forgetting that others are also made in Your image.*

We have sinned against You  
by sacrificing conscience on the altar of comfort;  
*And we have sinned against You  
by surrendering abiding values for fleeting pleasures.*

We have sinned against You  
by meeting petty irritations with fierce anger;  
*And we have sinned against You  
by greeting massive wrongs with cool indifference.*

We have sinned against You  
by remembering too long the hurts we have suffered;  
*And we have sinned against You  
by forgetting too soon the hurts we have inflicted.*

*For these sins, and others for which we also repent,  
forgive us, pardon us, grant us atonement.*

**V'al kulam Elo-ha seliḥot, s'lah lanu, m'hal lanu, kaper lanu.**

We have sinned against You  
by squandering the riches of our heritage;  
*And we have sinned against You  
by neglecting to study and to teach Torah.*

We have sinned against You  
by abandoning our noblest ideals;  
*And we have sinned against You  
by clinging to old prejudices and evil habits.*

We have sinned against You  
by neglecting the needs of our families;  
*And we have sinned against You  
by evading our responsibilities to our people.*

We have sinned against You  
by ignoring the weak and the suffering;

*And we have sinned against You  
by forsaking the lonely and the oppressed.*

*For these sins, and others for which we also repent,  
forgive us, pardon us, grant us atonement.*

**V'al kulam Elo-ha seliḥot, s'laḥ lanu, m'ḥal lanu, kaper lanu.**

We have sinned against You  
by emptying our lives of sacred rites and holy days;

*And we have sinned against You  
by filling our days with trivialities and seeking status.*

We have sinned against You  
by speaking words of gossip and harsh rebuke;

*And we have sinned against You  
by withholding words of encouragement and praise.*

We have sinned against You  
by failing to do our utmost in our work;

*And we have sinned against You  
by not "serving God in joy."*

We have sinned against You  
by not becoming all that we could be.

*And we have sinned against You  
by not permitting others to become all that they could be.*

*For these sins, and others for which we also repent,  
forgive us, pardon us, grant us atonement.*

**V'al kulam Elo-ha seliḥot, s'laḥ lanu, m'ḥal lanu, kaper lanu.**

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לְעֹנֹוֹתֵינוּ בְּיוֹם וְהַשְׁבֵּת  
הַזֶּה. וּבְיוֹם הַכִּפּוּרִים הַזֶּה מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ  
מִנֶּגֶד עֵינֶיךָ. כְּאָמֹר אָנֹכִי אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי  
וְחַטָּאתֶיךָ לֹא אֲזַכֵּר: וְנֹאמֵר מְחִיתִי כְּעַב פְּשָׁעֶיךָ וְכַעֲנֵן  
חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלֶתֶיךָ: וְנֹאמֵר כִּי־בְיוֹם הַזֶּה יִכַּפֵּר  
עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יי' תִּטְהַרְוּ:  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ נְרַצָּה בְּמִנוּחַתְנוּ קַדְשָׁנוּ בְּמִצְוֹתֶיךָ  
וּמִן חֲלָקֵנוּ בְּתוֹרַתְךָ שֶׁבַעֲנֵנו מְטוֹבָה וְשִׁמְחָנוּ בִּישׁוּעָתְךָ.  
וְנִהְיִי לְנוּ יי' אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קֹדֶשׁ וְנִיחוּ בָּהּ יִשְׂרָאֵל  
מִקֹּדֶשִׁי שְׁמַיָּךְ וְטַהֵר לְבָנָיו לְעַבְדֶּיךָ בְּאַמֶּת. כִּי אַתָּה סֶלְחָן  
לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכַל־דָּוָר וְדָוָר וּמְבַלְעֵדֶיךָ  
אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה יי'  
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֹנֹוֹתֵינוּ וְלְעֹנֹוֹת עַמּוֹ בֵּית יִשְׂרָאֵל.  
וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכַל־שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל־הָאָרֶץ  
מִקֹּדֶשׁ וְהַשְׁבֵּת וְיִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

רַצָּה יי' אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְתַפְלֵתֶם בְּאַהֲבָה תִּקְבַּל  
בְּרַצוֹן. וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:  
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי'  
הַמְחַזֵּר שְׁכִינָתוֹ לְצִיּוֹן:

*On Shabbat add the words in brackets.*

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your *Mitzvot* lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth. For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as King who grants us pardon and forgiveness.

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.

#### ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores His presence to Zion.

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו  
 לעולם ועד. צור חיינו מגן ישענו אמה הוא לדור ודור.  
 נודה לך ונספר תהלתך על חיינו המסורים בידך ועל  
 נשמותינו הפקודות לך ועל נסיך שבכל-יום עמנו ועל  
 נפלאותיך וטובותיך שבכל-עת ערב ובקר וצהרים.  
 הטוב כי לא-כלו רחמיך. והמרחם כי לא-תמו חסדיך.  
 מעולם קנינו לך:

*The following may be said in an undertone:*

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי  
 כל-בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול  
 והקדוש על שהחייטנו וקיימתנו. כן תחיינו ותקימנו ותאסוף  
 גלותינו לארץ קדשה לשמר חקיך ולעשות רצונך ולעבדך  
 בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

ועל-כלם יתברך ויתרומם שמך מלבנו תמיד לעולם  
 ועד:

אבינו מלכנו זכור רחמיך וכבוש כעסך וכלה דבר  
 וחרב ורעב ושבי ומשחית ועון ושמד ומגפה ופגע רע  
 וכל-מחלה וכל-תקלה וכל-קטטה וכל-מיני פגעניות  
 וכל-גזרה רעה ושנאת חנם. מעלינו ומעל כל-בני בריתך:  
 וכתוב לחיים טובים כל-בני בריתך:

וכל החיים יודוך סלה ויהללו את שמך באמת האל  
 ישועתנו ועזרתנו סלה. ברוך אמה יי הטוב שמך ולך  
 נאה להודות:

#### THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

*The following may be said in an undertone:*

We thankfully acknowledge You, Lord our God and God of our ancestors, God of all flesh, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

For all Your blessings we shall praise and exalt You, O our King, forever.

Our Father, our King, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

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

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה  
עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו כַּהֲנִים. עִם קְדוּשַׁת  
כְּאֲמֹר:

Congregation: Keyn y'hi ratzon.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ: כֵּן יְהִי רָצוֹן:

יֵאָר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ: כֵּן יְהִי רָצוֹן:

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: כֵּן יְהִי רָצוֹן:

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אָבוּינוּ כָּלֵנוּ כְּאֶחָד בְּאוֹר  
פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נָתַתָּ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת  
חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרְךָ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שַׁעַר בְּשִׁלּוֹמֶךָ:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה. נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

*Sim shalom tovah uv-rahah ba-olam,  
Heyn va-hesed v'rahhamim aleynu v'al kol yisrael ameha.  
Bar-heynu avinu kulanu k'ehad b'or paneha,  
Ki v'or paneha natata lanu Adonai Eloheynu  
torat ha-yim, v'ahavat hesed,  
U-tz'dakah, uv-rahah, v'rahhamim, v'ha-yim, v'shalom.  
V'tov b'eyneha l'vareyh et am-ha yisrael  
B'hol eyt uv-hol sha-a bi-sh'lomeha.*

*B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah,  
Niza-heyr v'nikateyv l'faneha,  
Anahnu v'hol amha beyt yisrael,  
L'ha-yim tovim ul-shalom.*



#### THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

“May the Lord bless you  
and protect you.” *Congregation:  
May this be His will.*

“May the Lord show you kindness  
and be gracious to you.” *May this be His will.*

“May the Lord bestow favor upon you  
and grant you peace.” *May this be His will.*

#### SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Father, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

#### INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

וְנֹאמַר כִּי בִי יָרְבוּ יְמֵיךָ וַיִּוְסִיפוּ לְךָ שָׁנוֹת חַיִּים: לְחַיִּים  
טוֹבִים תִּכְתְּבֵנוּ. אֱלֹהִים חַיִּים כְּתַבְנוּ בְּסֵפֶר הַחַיִּים.  
כְּפָתוּב. וְאַתֶּם הַדְּבָקִים בְּיַי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

אָמֵן:	הַיּוֹם תֵּאמְצֵנוּ:
אָמֵן:	הַיּוֹם תִּבְרַכְנוּ:
אָמֵן:	הַיּוֹם תִּגְדַּלְנוּ:
אָמֵן:	הַיּוֹם תִּדְרָשְׁנוּ לְטוֹבָה:
אָמֵן:	הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים:
אָמֵן:	הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ:
אָמֵן:	הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:
אָמֵן:	הַיּוֹם תִּתְמַכְּנוּ בִּימִין צְדָקָה:
אָמֵן:	הַיּוֹם תִּמְחֹל וְתִסְלַח לְכָל־עֲוֹנוֹתֵינוּ:

הַיּוֹם תִּקְרַבְנוּ לְעִבּוֹדְתֶךָ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיּוֹתֵנוּ  
כְּהַיּוֹם הַזֶּה: וְצָדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם יִהְיֶה  
לָנוּ וּלְכָל־יִשְׂרָאֵל עַד הָעוֹלָם. בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה  
הַשָּׁלוֹם:

<i>Ha-yom t'amtzeynu.</i>	AMEN.
<i>Ha-yom t'varheyenu.</i>	AMEN.
<i>Ha-yom t'gadleynu.</i>	AMEN.
<i>Ha-yom tid-r'sheyenu l'tovah.</i>	AMEN.
<i>Ha-yom tih-t'veynu l'ha-yim tovim.</i>	AMEN.
<i>Ha-yom tish-ma shav-ateynu.</i>	AMEN.
<i>Ha-yom t'kabeyl b'rah'amim uv-ratzon et t'filateynu.</i>	AMEN.
<i>Ha-yom tit-m'heyenu bi-min tzid-keha.</i>	AMEN.
<i>Ha-yom timhol v'tislah l'hol avonoteynu.</i>	AMEN.

In the Book of Proverbs it is written: "Through Me will your days be multiplied, and the years of your life be increased." O God of life, inscribe us for a good life, inscribe us in the book of life, as it is written in the Torah: "And you, by clinging to the Lord our God, have all been kept alive to this day."

**HAYOM: On this day**

On this day, give us strength!	Amen.
On this day, bless us!	Amen.
On this day, help us to grow!	Amen.
On this day, be mindful of us!	Amen.
On this day, inscribe us for a good life!	Amen.
On this day, hear our plea!	Amen.
On this day, mercifully accept our prayer!	Amen.
On this day, support us with Your just strength!	Amen.
On this day, forgive our sins!	Amen.

On this day bring us closer to Your service, so that we may be well and so that we may be spiritually alive all of our days, as we are on this day.

May righteousness, blessing, mercy, life, and peace be ever granted to us and to the entire household of Israel.

Praised are You, O Lord, Source of peace.

Reader:

יְתַגְדַּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא  
כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּתַיִכּוֹן וּבְיוֹמֵיכּוֹן וּבְחַיֵּי  
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֶלְמֵי עֶלְמָיָא:

Reader:

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדַּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיךְ הוּא. לְעֶלְמָא  
וּלְעֶלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא  
דְּאָמִירוֹן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קְדָם  
אֲבוּהוֹן דִּי־בְשַׁמְיָא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

Oseh shalom bi-m'romav, hu ya-aseh shalom

Aleynu v'al kol yisrael, v'imru amen.

## KADDISH SHALEM

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. Let us say: Amen.

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by our heavenly Father. Let us say: Amen.

May God grant abundant peace and life to us and to all Israel. Let us say: Amen.

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

## A BLESSING FROM THE TALMUD



*When the disciples of Rav Ammi concluded their study, they took leave with this blessing:*

May your cherished hopes be fulfilled in your lifetime;  
May you be worthy of life eternal;  
And may your ideals persist throughout the generations.

May your heart be filled with understanding;  
May your mouth speak wisdom;  
And may your tongue give expression to song.

May your eyes direct you straight forward;  
May they shine with the light of the Torah;  
And may your countenance be as radiant as the  
bright firmament.

May your lips speak knowledge and righteousness;  
And may your feet swiftly take you  
To places where the words of God are heard.

*Based on Talmud, Berakhot 17a*