# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>v</td>
</tr>
<tr>
<td>Overview</td>
<td>vii</td>
</tr>
<tr>
<td><strong>EREV YOM KIPPUR</strong></td>
<td></td>
</tr>
<tr>
<td>Blessings for Candle Lighting</td>
<td>1</td>
</tr>
<tr>
<td>Order of Yom Kippur Evening</td>
<td>1</td>
</tr>
<tr>
<td><strong>YOM KIPPUR EVENING</strong></td>
<td></td>
</tr>
<tr>
<td>Kol Nidrei</td>
<td>2</td>
</tr>
<tr>
<td><strong>YOM KIPPUR PRAYERS</strong></td>
<td></td>
</tr>
<tr>
<td>The Shema</td>
<td>4</td>
</tr>
<tr>
<td>The Amidah</td>
<td>6</td>
</tr>
<tr>
<td>Al Cheit</td>
<td>12</td>
</tr>
<tr>
<td>Selichot for Yom Kippur Evening</td>
<td>16</td>
</tr>
<tr>
<td>Shema Koleinu</td>
<td>17</td>
</tr>
<tr>
<td>Avinu Malkeinu</td>
<td>17</td>
</tr>
<tr>
<td>Yizkor</td>
<td>20</td>
</tr>
<tr>
<td><strong>MUSAF FOR YOM KIPPUR</strong></td>
<td></td>
</tr>
<tr>
<td>The Amidah</td>
<td>22</td>
</tr>
<tr>
<td>Unetaneh Tokef</td>
<td>34</td>
</tr>
<tr>
<td>V’Chol Maamimim</td>
<td>35</td>
</tr>
<tr>
<td>Yehi Ratzon</td>
<td>37</td>
</tr>
<tr>
<td><strong>NE’ILA PRAYER</strong></td>
<td></td>
</tr>
<tr>
<td>The Amidah</td>
<td>38</td>
</tr>
<tr>
<td>Merubim Tzarchei Am’cha</td>
<td>46</td>
</tr>
<tr>
<td>Shema Yisrael</td>
<td>47</td>
</tr>
<tr>
<td>Aleinu</td>
<td>48</td>
</tr>
<tr>
<td><strong>CONCLUSION OF YOM KIPPUR</strong></td>
<td></td>
</tr>
<tr>
<td>Havdalah</td>
<td>50</td>
</tr>
</tbody>
</table>

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INTRODUCTION

In our unprecedented times, with the pandemic preventing so many from attending synagogue on Yom Kippur, Kehot Publication Society is proud to share excerpts from the Machzor for Yom Kippur Annotated Edition, with the readers of Chabad.org.

By no means a complete Machzor, this booklet is to be printed before the onset of the holiday to serve as a companion to the beloved Siddur Tehillat Hashem With English Translation Annotated Edition. It also provides some highlights of the service of the day and a snapshot of how Yom Kippur is celebrated, which will be beneficial to all.

While we have included many of the essential Yom Kippur inserts here, this booklet is in no way complete. In the Overview, we have indicated instances where the texts can only be found in the Machzor, which can be purchased by visiting www.kehot.com.

With prayerful wishes that we be sealed On High for a good year in every sense of the word,

Kehot Publication Society

Brooklyn, New York
6 Tishrei 5781
OVERVIEW

Yom Kippur Eve
At the end of the afternoon prayers (page 111 in the Siddur), we say the Al Cheit confession, which we will again say as part of the following four prayer services. It can be found on page 12 of this booklet.

A final meal is eaten and candles are to be lit before the onset of the holiday. The procedure and blessings can be found on page 1 of this booklet.

Evening services (page 161 in the Siddur, or page 156 on Shabbat) are preceded with Kol Nidrei, which is found on page 2 of this booklet. When saying Shema (page 163 of the Siddur, as well as on page 4 of this booklet), say the line of Baruch shem aloud. On page 166 in the Siddur, substitute the Shabbat Amidah with the Yom Kippur text, found on page 6 of this booklet. Following the Amidah, we say Selichot, which are found on page 58 in the Yom Kippur Machzor (see highlights on page 16 of this booklet).

Yom Kippur Morning
Morning services begin on page 5 of the Siddur (on page 7, omit the first blessing) and continue on page 181. On page 201, replace Hamelech hayoshev (“the King who sits”) with Hamelech yoshev (“the King sits”). On page 202, add the paragraph Shir Hama’alot. On weekdays, recite the weekday section on page 203. When saying Shema (page 207 of the Siddur, as well as on page 4 of this booklet), say the line of Baruch shem aloud. On page 211, replace the Shabbat
dah on page 38 of this booklet. It is customary to say sele-
tions of the Chazzan’s repetition which can be found on
page 358 of the Machzor. Continue with Avinu Malkeinu,
on page 17 of this booklet, followed by the final Shema on
page 47 of this booklet.

Ne’ilah then concludes with the final prayers normally said
after morning services, found on page 242 in the Siddur.

Conclusion of Yom Kippur

Evening services are found on page 118 of the Siddur, fol-
lowed by Kiddush Levanah on page 301 of the Siddur, and
Havdalah, which can be found on page 50 of this booklet.

Amidah with the Yom Kippur text, found on page 6 of this
booklet. The full text of the Chazzan’s repetition, of which
it is customary to say selections even when praying alone,
can be found on page 156 of the Yom Kippur Machzor. On
weekdays, continue with Avinu Malkeinu, on page 17 of
this booklet. Continue with the Song of the Day, on pages
71-76 of the Siddur.

Yizkor is found on page 20 of this booklet.

Continue on page 230 (on weekdays, 232) in the Siddur.
On page 234, replace the Musaf Amidah with the Yom
Kippur Musaf Amidah, on page 22 of this booklet.

Although the cantor’s repetition is not said when praying
alone, it is laudatory for the individual to read through the
special texts added to the repetition, which can be found
on page 227 of the Yom Kippur Machzor. We have includ-
ed some highlights from the service, beginning on page 34
of this booklet.

Yom Kippur Afternoon

Minchah begins with the Korbanot (on page 250 in the
Siddur), followed by the Torah reading (on page 304 in
the Machzor), and the Amidah, which is found on page
6 of this booklet. The full text of the Chazzan’s repetition,
of which it is customary to say selections even when praying
alone, can be found on page 320 of the Yom Kippur
Machzor.

On weekdays, continue with Avinu Malkeinu, on page 17
of this booklet.

Ne’ilah begins with Ashrei and Uva Le’Tzion, which is found
on page 253 of the Siddur. Continue with the Ne’ilah Ami-
BLESSINGS FOR CANDLE LIGHTING

The festival lights are kindled at least eighteen minutes before sunset. Married women light two candles and many add an additional candle for each child; girls light one candle. After lighting the candle(s) draw the hands three times around the lights and towards the face, then place them over the eyes and recite the appropriate blessing.

If one forgot to light candles before sunset, they should not be lit at all.


On Friday evening, add the words in shaded parentheses:

ברוך אתה, ב אלוהים, מלך עולם, אשר קםני במותינו, והנה להרגלך, ושלום (שבת ו) יום קיפור.

ברוך אתה, ב אלוהים, מלך עולם,谁 has sanctified us with His commandments, and commanded us to kindle the light of (Shabbat and) Yom Kippur.

Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.

ORDER OF THE EVENING OF YOM KIPPUR

The order of putting on the tallit is in the Siddur Annotated Edition on page 10. The tallit is donned before sunset. One who puts on the tallit after sunset should not recite the blessing.

It is customary to recite the confessional prayers (Our God, page 11 through not through suffering or severe illness, page 15).
KOL NIDREI

Composed to be said in the presence of at least three adult men, according to some opinions Kol Nidrei may be recited even while praying alone. Kol Nidrei is recited while standing.

Transliteration, Machzor for Yom Kippur, page 439.

When the Lord will reveal His kingship, the earth will exult; the multitudes of islands will rejoice. Clouds and dense darkness will surround Him; justice and mercy will be the foundation of His throne. Fire will go before Him and consume His foes all around. His lightnings will illuminate the world; the earth will see and tremble. The mountains will melt like wax before the Lord, before the Master of all the earth. The heavens will declare His justice, and all the nations will behold His glory. All who worship graven images, who take pride in idols, will be ashamed; all idol worshippers will prostrate themselves before Him. Zion will hear and rejoice, the towns of Judah will exult, because of Your judgments, O Lord. For You, Lord, transcend all the earth; You are exceedingly exalted above all the supernal beings. You who love the Lord, hate evil; He watches over the souls of His pious ones, He saves them from the hand of the wicked.

The following verses are recited once in a loud voice.

Light is sown for the righteous, and joy for the upright in heart.

Rejoice in the Lord, you righteous, and extol His holy Name.¹

The following is recited three times by the chazzan, in a tone loud enough for the people standing beside him to hear.

With the sanction of the Omnipresent and with the sanction of the congregation, by the authority of the heavenly tribunal and by the authority of the earthly tribunal, we hereby grant permission to pray with those who have transgressed.

¹ Psalm 97.
The following is recited three times by the chazzan while the congregation follows along in an undertone:

All vows, [self-imposed] prohibitions, oaths, consecrations, restrictions, interdictions, or [any other] equivalent expressions of vows, which I may vow, swear, dedicate [for sacred use], or which I may proscribe for myself or for others, from this Yom Kippur until the next Yom Kippur which comes to us for good, [from now] we regret them all; all shall be hereby absolved, remitted, cancelled, declared null and void, not in force or in effect. Let our vows not be considered vows; let our [self-imposed] prohibitions not be considered prohibitions; and let our oaths not be considered oaths.

The following is recited three times by the chazzan and subsequently by the congregation:

And may the entire congregation of the children of Israel, as well as the proselyte who dwells among them, be forgiven, for all the people acted unwittingly.1

Chazzan:

Pardon, I beseech You, the wrongdoing of this people, in keeping with the greatness of Your kindness and as You have forgiven this people from Egypt until now.2 And there it is stated:

The following is recited three times by the congregation and subsequently by the chazzan:

And the Lord said: I have pardoned in accordance with your words.3

One who has already recited the following blessing when lighting the candles should not recite the blessing.

Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion. (Cong: Amen)

The evening and morning services both contain the Shema. The Shema should be recited with intense concentration, especially the first two verses in which we accept the sovereignty of God. Recite the first verse aloud, with your right hand covering your eyes. Do not slur over the נ, but draw it out slightly for the length of time that it takes to affirm God’s sovereignty in the seven heavens and on earth—equal to eight, the numerical value of נ. The ת (whose numerical value is four) should be drawn out for the length of time that it takes to reflect that God is alone in His world and that He rules in all four corners of the universe. While reciting the Shema, pause at the commas to convey the following meaning: Hear O Israel (pause), the Lord who is our God (pause) is the one God. For additional laws, see Siddur Annotated Edition page 588.


**Hear, O Israel, the Lord is our God, the Lord is One.**

Recite the following verse in a loud voice:

**Blessed be the name of the glory of His kingdom for ever and ever.**

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today, shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

And it will be, if you will diligently obey My commandments which I enjoin upon you this day, to love the Lord your God and to serve Him with all your heart and with all your soul: I will give rain for your land at the proper time, the early rain and the late rain, and you will gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be sated. Take care lest your heart be lured away, and you turn astray and worship alien gods and bow down to them. For then the Lord’s wrath will flare up against you, and He will close
Although the word Truth belongs to the next paragraph, do not pause between your God and Truth.

Although the word אֱלֹהִים belongs to the next paragraph, do not pause between אֱלֹהִים and אֲדֹנָי. When praying without a minyan, repeat את הַמָּחְצֶה ואת הַמְּלֹה and conclude את הַמָּחְצֶה. 

AMIDAH FOR YOM KIPPUR

The evening, morning and afternoon prayers all contain this version of the Amidah, the silent prayer. The Al Cheit, found on page 11 of this booklet, is also said following the afternoon prayer on the eve of Yom Kippur.

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 15, interruptions of any form are forbidden.

Bend knees at Blessed; bow at You; straighten up at Lord.

Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children’s children, for the sake of His Name.

Remember us for life, King who desires life; inscribe us in the Book of Life, for Your sake, O living God.

Blessed are You, Lord, Shield of Abraham.

You are mighty forever, my Lord; You resurrect the dead; You are powerful to save. You cause the dew to descend.

He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

During Mincha on Shabbat, substitute All-Merciful for merciful.

Who is like You, (All-Merciful) merciful Father, who in compassion remembers His creatures for life.

You are trustworthy to revive the dead. Blessed are You, Lord, who revives the dead.

You are holy and Your Name is holy, and holy beings praise You daily for all eternity.

Through all generations proclaim the kingship of God, for He alone is exalted and holy.

And thus shall Your Name, Lord our God, be sanctified upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon Your dwelling-place and Your sanctuary.

And so, Lord our God, instill fear of You upon all that You have made, and dread of You upon all that You have created; and [then] all works will be in awe of You, all the created beings will prostrate themselves before You, and they all will form a single band to carry out Your will with a perfect heart. For we know, Lord our God, that rulership is Yours, strength is in Your [left] hand, might is in Your right hand, and Your Name is awesome over all that You have created.

And so, Lord, grant honor to Your people, glory to those who fear You, good hope to those who seek You, confident speech to those who yearn for You, joy to Your land, gladness to Your city, a flourishing of strength to David Your servant, and a setting up of light to the son of Yishai Your anointed, speedily in our days.

And then the righteous will see and be glad, the upright will rejoice, and the pious will exult in song; injustice will shut its mouth and all wickedness will go up in smoke, when You will remove the rule of evil from the earth.

Lord our God, You are He who alone will reign over all Your works, in Mount Zion the abode of Your glory, in Jerusalem Your holy city, as it is written in Your holy Scriptures: The Lord shall reign forever; your God, O Zion, throughout all generations; praise the Lord.  

Psalms 146:10.
Holy are You, awesome is Your Name, and aside from You there is no God, as it is written: The Lord of hosts is exalted in justice and the holy God is sanctified in righteousness. Blessed are You, Lord, the holy King.

You have chosen us from among all the nations; You have loved us and found favor with us. You have raised us above all tongues and made us holy through Your commandments. You, our King, have drawn us near to Your service and proclaimed Your great and holy Name upon us.

On Shabbat, add the words in shaded parentheses.

And You, Lord our God, have given us in love (this Shabbat day and) this Day of Atonements, this day of forgiving, pardon, and atonement, to forgive thereon all our wrongdoings, (in love,) a holy assembly, commemorating the Exodus from Egypt.

Our God and God of our fathers, may there ascend, come, and reach, be seen, accepted, and heard, recalled and remembered before You our remembrance and recollection, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this (Shabbat day and this) Day of Atonements, on this day of pardoning of sin, on this day of holy assembly. Remember us on this [day], Lord our God, for good; be mindful of us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, God, are a gracious and merciful King.

On Shabbat, add the words in shaded parentheses.

And You, Lord our God, have given us in love (this Shabbat day and) this Day of Atonements, this day of pardoning of sin, this day of holy assembly (for sanctity and tranquility) for forgiveness, pardon, and atonement, to forgive thereon all our wrongdoings, (in love,) a holy assembly, commemorating the Exodus from Egypt.

On Shabbat, add the words in shaded parentheses.

Our God and God of our fathers, may there ascend, come, and reach, be seen, accepted, and heard, recalled and remembered before You our remembrance and recollection, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this (Shabbat day and this) Day of Atonements, on this day of pardoning of sin, on this day of holy assembly. Remember us on this [day], Lord our God, for good; be mindful of us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, God, are a gracious and merciful King.
On Shabbat, add the words in shaded parentheses. During Mincha on Shabbat, substitute "Shabbat day" for "Shabbat days."

Our God and God of our fathers, forgive our wrongdoings on this (Shabbat day and on this) Day of Atonements, on this day of pardoning of sin, on this day of holy assembly; wipe away and remove our transgressions and sins from before Your eyes, as it is stated: I, I [alone,] am He who wipes away your transgressions, for My sake; your sins I will not recall. And it is stated: I have wiped away your transgressions like a thick cloud, your sins like a cloud; return to Me, for I have redeemed you. And it is stated: For on this day atonement shall be made for you, to purify you; you shall be cleansed of all your sins before the Lord. (Our God and God of our fathers, please find favor in our rest.) Make us holy with Your commandments and grant us our portion in Your Torah; satiate us with Your goodness and gladden our soul with Your salvation. (Lord our God, grant as our heritage, in love and goodwill, Your holy Shabbat day(s), and may all Israel who sanctify Your Name rest on them.) Make our heart pure to serve You in truth, for You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun in every generation, and aside from You we have no King who forgives and pardons. Blessed are You, Lord, King who forgives and pardons our sins and the sins of His people, the House of Israel, and removes our trespasses each and every year; King over the whole earth, who sanctifies (the Shabbat and) Israel and the Day of Atonements.

Look with favor, Lord our God, on Your people Israel, and pay heed to their prayer; restore the service to Your Sanctuary, and accept with love and favor Israel’s fire-offerings and prayer; and may the service of Your people Israel always find favor.

May our eyes behold Your return to Zion in mercy. Blessed are You, Lord, who restores His Divine Presence to Zion.

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1. Isaiah 43:25.
2. Ibid. 44:22.
3. Leviticus 16:30.
4. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban, Deuteronomy 7:12.
Bow at We thankfully acknowledge; straighten up at Lord.

We thankfully acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; and the Merciful One, for Your kindnesses never end; for we always place our hope in You.

And for all these, may Your Name, our King, be continually blessed, exalted, and extolled forever and all time.

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

And all living things shall forever thank You, and praise Your great Name eternally, for You are good. God, You are our everlasting salvation and help, O benevolent God.

Blessed are You, Lord, Beneficent is Your Name, and to You it is fitting to offer thanks.

Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your countenance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.

And in the book of life, blessing, peace, and prosperity, deliverance, consolation, and favorable decrees, may we and all Your people the House of Israel be remembered and inscribed before You for a happy life and for peace. Blessed are You, Lord, who blesses His people Israel with peace.
May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹

Our God and God of our fathers, may our prayers come before You, and do not turn away from our supplication, for we are not so impudent and obdurate as to declare before You, Lord our God and God of our fathers, that we are righteous and have not sinned. Indeed, we and our fathers have sinned.

While mentioning a transgression, gently strike the left side of your chest (over the heart) with a closed fist.

We have transgressed, we have acted perfidiously, we have robbed, we have slandered. We have acted perversely and wickedly, we have willfully sinned, we have done violence, we have imputed falsely. We have given evil counsel, we have lied, we have scoffed, we have rebelled, we have provoked, we have been disobedient, we have committed iniquity, we have wantonly transgressed, we have oppressed, we have been obstinate. We have committed evil, we have acted perversely, we have acted abominably, we have gone astray, we have led others astray.

We have strayed from Your good precepts and ordinances, and it has not profited us. Indeed, You are just in all that has come upon us, for You have acted truly, and it is we who have acted wickedly.²

What shall we say to You who dwells on high; what shall we relate to You who abides in the heavens? You surely know all the hidden and the revealed things.

You know the mysteries of the universe and the hidden secrets of every living being. You search all [our] innermost thoughts, and probe [our] mind and heart; nothing is hidden from You, nothing is concealed from Your sight. And so, may it be Your will, Lord our God and God of our fathers, to have mercy on us and forgive us all our sins, grant us atonement for all our iniquities, and forgive and pardon us for all our transgressions.

¹ Psalms 19:15.  ² Nehemiah 9:33.
Gently strike the left side of your chest (over the heart) with a closed fist when saying the word committed.

For the sin which we have committed before You under duress or willingly.
And for the sin which we have committed before You by hard-heartedness.
For the sin which we have committed before You inadvertently.
And for the sin which we have committed before You with an utterance of the lips.
For the sin which we have committed before You with immorality.
And for the sin which we have committed before You openly or secretly.
For the sin which we have committed before You with knowledge and with deceit.
And for the sin which we have committed before You through speech.
For the sin which we have committed before You by deceiving a fellowman.
And for the sin which we have committed before You by improper thoughts.
For the sin which we have committed before You by a gathering of lewdness.
And for the sin which we have committed before You by verbal [insincere] confession.
For the sin which we have committed before You by disrespect for parents and teachers.
And for the sin which we have committed before You intentionally or unintentionally.
For the sin which we have committed before You by using coercion.
And for the sin which we have committed before You by desecrating the Divine Name.
For the sin which we have committed before You by impurity of speech.
And for the sin which we have committed before You by foolish talk.
For the sin which we have committed before You with the evil inclination.
And for the sin which we have committed before You knowingly or unknowingly.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words pardon, forgive, atone.

For all these, God of pardon, pardon us, forgive us, atone for us.
Gently strike the left side of your chest (over the heart) with a closed fist when saying the word committed.

For the sin which we have committed before You by false denial and lying.
And for the sin which we have committed before You by a bribe-taking or a bribe-giving hand.
For the sin which we have committed before You by scoffing.
And for the sin which we have committed before You by evil talk [about another].
For the sin which we have committed before You in business dealings.
And for the sin which we have committed before You by eating and drinking.
For the sin which we have committed before You by [taking or giving] interest and by usury.
And for the sin which we have committed before You by a haughty demeanor.
For the sin which we have committed before You by the prattle of our lips.
And for the sin which we have committed before You by a glance of the eye.
For the sin which we have committed before You with proud looks.
And for the sin which we have committed before You with impudence.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words pardon, forgive, atone.

For all these, God of pardon, pardon us, forgive us, atone for us.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word committed.

For the sin which we have committed before You by casting off the yoke [of Heaven].
And for the sin which we have committed before You in passing judgment.
For the sin which we have committed before You by scheming against a fellowman.
And for the sin which we have committed before You by a begrudging eye.
For the sin which we have committed before You by frivolity.
And for the sin which we have committed before You by obduracy.
For the sin which we have committed before You by running to do evil.
And for the sin which we have committed before You by tale-bearing.
For the sin which we have committed before You by swearing in vain.
And for the sin which we have committed before You by causeless hatred.
For the sin which we have committed before You by embezzlement.
And for the sin which we have committed before You by a confused heart.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words pardon, forgive, atone.

For all these, God of pardon, pardon us, forgive us, atone for us.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words we are obligated.

And for the sins for which we are obligated to bring a burnt-offering.
And for the sins for which we are obligated to bring a sin-offering.
And for the sins for which we are obligated to bring a varying offering [according to one’s means].
And for the sins for which we are obligated to bring a guilt-offering for a certain or doubtful trespass.
And for the sins for which we incur the penalty of lashing for rebelliousness.
And for the sins for which we incur the penalty of forty lashes.
And for the sins for which we incur the penalty of death by the hand of Heaven.
And for the sins for which we incur the penalty of excision and childlessness.
And for the sins for which we incur the penalty of the four forms of capital punishment executed by the Court: stoning, burning, decapitation and strangulation.

לע תמכים שחתמהו לך, פריצה בתוך לבך: גently strike the left side of your chest (over the heart) with a closed fist when saying the words: For [transgressing] positive and prohibitory mitzvot, whether [the prohibitions] can be rectified by a specifically prescribed act or not, those of which we are aware and those of which we are not aware; those of which we are aware, we have already declared them before You and confessed them to You, and those of which we are not aware—before You they

E.g., to return what one has stolen.
are revealed and known, as it is stated: The hidden things belong to the Lord our God, but the revealed things are for us and for our children forever, that we may carry out all the words of this Torah. For You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun in every generation, and aside from You we have no King who forgives and pardons.

My God, before I was created I was not worthy [to be created], and now that I have been created it is as if I had not been created. I am dust in my life, how much more so in my death. Indeed, before You I am like a vessel filled with shame and disgrace. May it be Your will, Lord my God and God of my fathers, that I shall sin no more, and the sins which I have committed before You, erase them in Your abounding mercies, but not through suffering or severe illness.

My God, guard my tongue from evil, and my lips from speaking deceitfully. Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the Lord thrust them away. That Your beloved ones may be delivered, help with Your right hand and answer me. Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness. May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.

Take three steps back, then bow left saying He who makes the peace in His Heavens, bow forward saying may He, bow right saying make peace for us, and bow forward saying and for all Israel; and say, Amen.

He who makes the peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

May it be Your will, Lord our God and God of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.
May our supplications ascend at eventide; our pleas come [before You] in the morning; and our prayer be favorably accepted until evening.

May our voice ascend at eventide; our righteousness come [before You] in the morning; and our [prayer for] redemption be favorably accepted until evening.

May our affliction ascend at eventide; our pardon come forth in the morning; and our cry be favorably accepted until evening.

May [the merit of] our trust ascend at eventide; come [before Him] for His sake, in the morning; and our [petition for] atonement be favorably accepted until evening.

May our salvation ascend at eventide; our purity come [before You] in the morning; and our entreaty be favorably accepted until evening.

May our remembrance ascend at eventide; our assemblage come [before You] in the morning; and our glorification [of God] be favorably accepted until evening.

May our knocking [at the gates of repentance and prayer] ascend at eventide; our rejoicing come [before You] in the morning; and our request be favorably accepted until evening.

May our cry ascend at eventide; may it come before You in the morning; and may it be favorably accepted for us until evening.
**SHEMA KOLEINU**

Stand for the following section.

Transliteration, Machzor for Yom Kippur, page 443.

Chazzan then cong: 

Hear our voice, Lord our God, have pity and compassion upon us, and accept our prayer with mercy and favor.

Chazzan then cong: 

Bring us back to You, Lord, and we will return; renew our days as of old.

Chazzan then cong: 

Do not cast us out of Your presence, and do not take Your Spirit of Holiness away from us.

Chazzan then cong: 

Do not cast us aside in old age; do not forsake us when our strength fails.

Do not abandon us, Lord our God; do not keep far from us. Show us a sign of favor, that our foes may see and be shamed, because You, Lord, have given us aid and consoled us. Hearken to our words, Lord; consider our thoughts. May the words of our mouth and the meditation of our heart be acceptable before You, Lord, our Strength and our Redeemer. For it is for You, Lord, that we have been waiting; answer us, Lord our God.

**AVINU MALKEINU**

This prayer is said following the Amidah of Yom Kippur evening, morning, and afternoon, and following the Ne'ilah prayers.

When Yom Kippur occurs on Shabbat, Avinu Malkeinu is not said, (with the exception of the Ne'ilah prayer, during which it is always said).

During Ne'ilah, substitute inscribe with seal.

The following is said standing.

Our Father, our King, we have sinned before You.

Our Father, our King, we have no King but You.

Our Father, our King, act [benevolently] with us for the sake of Your Name.

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Our Father, our King, renew for us a good year.
Our Father, our King, remove from us all harsh decrees.
Our Father, our King, annul the intentions of our enemies.
Our Father, our King, foil the plans of our foes.
Our Father, our King, wipe out every oppressor and adversary from against us.
Our Father, our King, close the mouths of our adversaries and accusers.
Our Father, our King, remove pestilence, sword, famine, captivity, and destruction from the members of Your covenant.
Our Father, our King, withhold the plague from Your inheritance.
Our Father, our King, pardon and forgive all our iniquities.
Our Father, our King, blot out and remove our transgressions from before Your eyes.
Our Father, our King, erase in Your abounding mercies all the records of our debts [sins].
Our Father, our King, bring us back to You in wholehearted repentance.
Our Father, our King, send a complete healing to the sick of Your people.
Our Father, our King, rend the evil [aspect] of the verdict decreed against us.
Our Father, our King, remember us with a favorable remembrance before You.
Our Father, our King, inscribe (seal) us in the book of good life.
Our Father, our King, inscribe (seal) us in the book of redemption and deliverance.
Our Father, our King, inscribe (seal) us in the book of livelihood and sustenance.
Our Father, our King, inscribe (seal) us in the book of merits.
Our Father, our King, cause deliverance to flourish for us soon.

Our Father, our King, renew for us a good year.
Our Father, our King, remove from us all harsh decrees.
Our Father, our King, annul the intentions of our enemies.
Our Father, our King, foil the plans of our foes.
Our Father, our King, wipe out every oppressor and adversary from against us.
Our Father, our King, close the mouths of our adversaries and accusers.
Our Father, our King, remove pestilence, sword, famine, captivity, and destruction from the members of Your covenant.
Our Father, our King, withhold the plague from Your inheritance.
Our Father, our King, pardon and forgive all our iniquities.
Our Father, our King, blot out and remove our transgressions from before Your eyes.
Our Father, our King, erase in Your abounding mercies all the records of our debts [sins].
Our Father, our King, bring us back to You in wholehearted repentance.
Our Father, our King, send a complete healing to the sick of Your people.
Our Father, our King, rend the evil [aspect] of the verdict decreed against us.
Our Father, our King, remember us with a favorable remembrance before You.
Our Father, our King, inscribe (seal) us in the book of good life.
Our Father, our King, inscribe (seal) us in the book of redemption and deliverance.
Our Father, our King, inscribe (seal) us in the book of livelihood and sustenance.
Our Father, our King, inscribe (seal) us in the book of merits.
Our Father, our King, cause deliverance to flourish for us soon.
Our Father, our King, exalt the glory of Israel Your people.
Our Father, our King, exalt the glory of Your anointed one.
Our Father, our King, fill our hands with Your blessings.
Our Father, our King, fill our storehouses with plenty.
Our Father, our King, hear our voice, have pity and compassion upon us.
Our Father, our King, accept our prayer with mercy and favor.
Our Father, our King, open the gates of heaven to our prayer.
Our Father, our King, let it be remembered that we are but dust.
Our Father, our King, we beseech You, do not turn us away from You empty-handed.
Our Father, our King, may this hour be an hour of mercy and a time of favor before You.
Our Father, our King, have compassion upon us, and upon our infants and children.
Our Father, our King, do it for the sake of those who were slain for Your holy Name.
Our Father, our King, do it for the sake of those who were slaughtered for Your Oneness.
Our Father, our King, do it for the sake of those who went through fire and water for the sanctification of Your Name.
Our Father, our King, avenge the spilled blood of Your servants.
Our Father, our King, do it for Your sake, if not for ours.
Our Father, our King, do it for Your sake, and deliver us.
Our Father, our King, do it for the sake of Your abounding mercies.
Our Father, our King, do it for the sake of Your great, mighty and awesome Name which is proclaimed over us.
Our Father, our King, be gracious to us and answer us, for we have no meritorious deeds; deal charitably and kindly with us and deliver us.
YIZKOR — PRAYER FOR THE SOULS OF THE DEPARTED

 Ideally, Yizkor, the prayer for departed loved ones, is to be said in synagogue. However, one who cannot attend communal prayers may say it at home. Yizkor is said before the Musaf (additional) prayer.

In the first year of mourning Yizkor is not recited.

One who has no father says:

Transliteration, Machzor for Yom Kippur, page 447.

יִהְיֶה אלֹהֵי אֶלֹהֶיךָ נַשֵּׁת אֶלֹהֵי מִשְׁמָת אֶלֹהֶיךָ מֶשֶׁת אֵת אֱלֹהִי מַעֲלֵה יִנָּסֵת אֵת אֱלֹהִי מַעֲלֵה

יִהְיֶה יְהֹוָה אֱלֹהֵי אָבֹתֵךְ נַשֵּׁת אֱלֹהֵי מַעֲלֵה יִנָּסֵת אֵת אֱלֹהִי מַעֲלֵה

May God remember the soul of my father, my teacher (Mention his Hebrew name and that of his mother) who has gone to his [supernal] world, because I will—without obligating myself with a vow—donate charity for his sake. In this merit, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.

One who has no mother says:

Transliteration, Machzor for Yom Kippur, page 448.

יִהְיֶה יְהֹוָה אֱלֹהֵי אֶלֹהֶיךָ נַשֵּׁת אֶלֹהֶיךָ מֶשֶׁת אֵת אֱלֹהִי מַעֲלֵה יִנָּסֵת אֵת אֱלֹהִי מַעֲלֵה

יִהְיֶה יְהֹוָה אֱלֹהֵי אָבֹתֵךְ נַשֵּׁת אֱלֹהֵי מַעֲלֵה יִנָּסֵת אֵת אֱלֹהִי מַעֲלֵה

May God remember the soul of my mother, my teacher (Mention her Hebrew name and that of her mother) who has gone to her [supernal] world, because I will—without obligating myself with a vow—donate charity for her sake. In this merit, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.

יִהְיֶה יְהֹוָה אֱלֹהֵי אֶלֹהֶיךָ נַשֵּׁת אֶלֹהֶיךָ מֶשֶׁת אֵת אֱלֹהִי מַעֲלֵה יִנָּסֵת אֵת אֱלֹהִי מַעֲלֵה

יִהְיֶה יְהֹוָה אֱלֹהֵי אָבֹתֵךְ נַשֵּׁת אֱלֹהֶיךָ מֶשֶׁת אֵת אֱלֹהִי מַעֲלֵה יִנָּסֵת אֵת אֱלֹהִי מַעֲלֵה

May the All-Merciful Father who dwells in the supernal heights, in His profound compassion, remember with mercy the pious, the upright and the perfect ones, the holy communities who gave their lives for the sanctification of the Divine Name. They were beloved and pleasant in their lives, and [even] in their death were not parted [from Him]; they were swifter than eagles, stronger than lions’ to carry out the will of their Maker and the desire of their Creator. May our God remember them with favor together with the other righteous of the world, and avenge the spilled blood

יִגְדֹּל בַּעֲלָם הַכֹּל הַגָּדוֹל הַכֹּל הַגָּדוֹל הַכֹּל הַגָּדוֹל הַכֹּל הַגָּדוֹל הַכֹּל הַגָּדוֹל הַכֹּל הַגָּדוֹל הַכֹּל הַגָּדוֹล

יִתְנַחְמוּ אִם הַמִּשְׁמַר הַשָּׁמֶש׃

In Shmuel I:23.
of His servants, as it is written in the Torah of Moses, the man of God: O nations, sing the praises of His people, for He will avenge the blood of His servants, bring retribution upon His foes, and placate His land—His people. ¹ And by Your servants the Prophets it is written as follows: I will cleanse [the nations of their wrongdoings,] but for the [shedding of Jewish] blood I will not cleanse them; the Lord dwells in Zion. ² And in the Holy Writings it is said: Why should the nations say, “Where is their God?” Let there be known among the nations, before our eyes, the retribution of the spilled blood of Your servants. ³ And it is said: For the Avenger of bloodshed is mindful of them; He does not forget the cry of the downtrodden. ⁴ Further it is said: He will render judgment upon the nations, and they will be filled with corpses; He will crush heads over a vast area. He will drink from the stream on the way; therefore [Israel] will hold its head high.⁵

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MUSAF AMIDAH FOR YOM KIPPUR

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 33, interruptions of any form are forbidden.

Bend knees at Blessed; bow at You; straighten up at Lord.

Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children’s children, for the sake of His Name.

Remember us for life, King who desires life; inscribe us in the Book of Life, for Your sake, O living God.

Bend knees at Blessed; bow at You; straighten up at Lord.

O King, [You are] a helper, a savior and a shield. Blessed are You, Lord, Shield of Abraham.

You are mighty forever, my Lord; You resurrect the dead; You are powerful to save. You cause the dew to descend.

He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

Who is like You, All-Merciful Father, who in compassion remembers His creatures for life.

You are trustworthy to revive the dead. Blessed are You, Lord, who revives the dead.

You are holy and Your Name is holy, and holy beings praise You daily for all eternity.

Through all generations proclaim the kingship of God, for He alone is exalted and holy.

And thus shall Your Name, Lord our God, be sanctified upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon Your dwelling-place and Your sanctuary.

And so, Lord our God, instill fear of You upon all that You have made, and dread of You upon all that You have created; and [then] all works will be in awe of You, all the created beings will prostrate themselves before You, and they all will form a single band to carry out Your will with a perfect heart. For we know, Lord our God, that rulership is Yours, strength is in Your [left] hand, might is in Your right hand, and Your Name is awesome over all that You have created.

And so, Lord, grant honor to Your people, glory to those who fear You, good hope to those who seek You, confident speech to those who yearn for You, joy to Your land, gladness to Your city, a flourishing of strength to David Your servant, and a setting up of light to the son of Yishai Your anointed, speedily in our days.

And then the righteous will see and be glad, the upright will rejoice, and the pious will exult in song; injustice will shut its mouth and all wickedness will go up in smoke, when You will remove the rule of evil from the earth.

Lord our God, You are He who alone will reign over all Your works, in Mount Zion the abode of Your glory, in Jerusalem Your holy city, as it is written in Your holy Scriptures: The Lord shall reign forever; your God, O Zion, throughout all generations; praise the Lord.

—Psalm 146:10.
Holy are You, awesome is Your Name, and aside from You there is no God, as it is written: The Lord of hosts is exalted in justice and the holy God is sanctified in righteousness.' Blessed are You, Lord, the holy King.

You have chosen us from among all the nations; You have loved us and found favor with us. You have raised us above all tongues and made us holy through Your commandments. You, our King, have drawn us near to Your service and proclaimed Your great and holy Name upon us.

On Shabbat, add the words in shaded parentheses.

And You, Lord our God, have given us in love (this Shabbat day and) this Day of Atonements, this day of pardoning of sin, this day of holy assembly (for sanctity and tranquility) for forgiveness, pardon, and atonement, to forgive thereon all our wrongdoings, (in love,) a holy assembly, commemorating the Exodus from Egypt.

But because of our sins, we were exiled from our land and driven away from our soil; and we are unable to discharge our obligations in Your chosen House, the great and holy House upon which Your Name is proclaimed, because of the hand that was sent forth against Your Sanctuary. May it be Your will, Lord our God and God of our fathers, merciful King, in Your abounding compassion, again to have mercy on us and on Your Sanctuary, and rebuild it soon and increase its glory. Our Father, our King, our God, speedily reveal the glory of Your Kingship upon us; appear and be exalted over us before the eyes of all the living. Gather our dispersed from among the nations, and assemble our scattered from the ends of the earth. Bring us with song to Zion Your city, and with everlasting joy to Jerusalem Your Sanctuary. There we will offer to You our obligatory

1. Isaiah 5:16.
sacrifices, the daily burnt-offerings according to their order and the *musaf* offerings according to their rule; and

On weekdays:

the *musaf* offering of

On Shabbat:

the *musaf* offerings of this Shabbat day and

this Day of Atonements, this day of pardoning of sin, this day of holy assembly we will prepare and offer to You with love in accordance with the command of Your will, as You have prescribed for us in Your Torah, through Moses Your servant in Your glorious Name, as it is stated:

On Shabbat, add the following:

On Shabbat, the *musaf* offering of this Shabbat day and this Day of Atonements, this day of pardoning of sin, this day of holy assembly we will prepare and offer to You with love in accordance with the command of Your will, as You have prescribed for us in Your Torah, through Moses Your servant in Your glorious Name, as it is stated:

2. Ibid. 29:7-8.
On Shabbat, add the words in shaded parentheses.

Our God and God of our fathers, forgive our wrongdoing on this (Shabbat day and on this) Day of Atonements, on this day of pardoning of sin, on this day of holy assembly; wipe away and remove our transgressions and sins from before Your eyes, as it is stated: I, I [alone,] am He who wipes away your transgressions, for My sake; your sins I will not recall. And it is stated: I have wiped away your transgressions like a thick cloud, your sins like a cloud; return to Me, for I have redeemed you. And it is stated: For on this day atonement shall be made for you, to purify you; you shall be cleansed of all your sins before the Lord. (Our God and God of our fathers, please find favor in our rest.) Make us holy with Your commandments and grant us our portion in Your Torah; satiate us with Your goodness and gladden our soul with Your salvation. (Lord our God, grant as our heritage, in love and goodwill, Your holy Shabbat, and may all Israel who sanctify Your Name rest thereon.) Make our heart pure to serve You in truth, for You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun in every generation, and aside from You we have no King who forgives and pardons. Blessed are You, Lord, King who forgives and pardons our sins and the sins of His people, the House of Israel, and removes our trespasses each and every year; King over the whole earth, who sanctifies (the Shabbat and) Israel and the Day of Atonements.

Look with favor, Lord our God, on Your people Israel, and pay heed to their prayer; restore the service to Your Sanctuary, and accept with love and favor Israel’s fire-offerings and prayer; and may the service of Your people Israel always find favor.

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1. Isaiah 43:25. 2. Isaiah 44:22. 3. Leviticus 16:30. 4. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban Deuteronomy 7:12.
May our eyes behold Your return to Zion in mercy. Blessed are You, Lord, who restores His Divine Presence to Zion.

We thankfully acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; and the Merciful One, for Your kindnesses never end; for we always place our hope in You.

And for all these, may Your Name, our King, be continually blessed, exalted, and extolled forever and all time.

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

And all living things shall forever thank You, and praise Your great Name eternally, for You are good. God, You are our everlasting salvation and help, O benevolent God.

Blessed are You, Lord, Beneficent is Your Name, and to You it is fitting to offer thanks.

Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your countenance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.
And in the book of life, blessing, peace, and prosperity, deliverance, consolation, and favorable decrees, may we and all Your people the House of Israel be remembered and inscribed before You for a happy life and for peace. Blessed are You, Lord, who blesses His people Israel with peace.

May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.

Our God and God of our fathers, may our prayers come before You, and do not turn away from our supplication, for we are not so impudent and obdurate as to declare before You, Lord our God and God of our fathers, that we are righteous and have not sinned. Indeed, we and our fathers have sinned.

While mentioning a transgression, gently strike the left side of your chest (over the heart) with a closed fist.

We have transgressed, we have acted perfidiously, we have robbed, we have slandered. We have acted perversely and wickedly, we have done violence, we have imputed falsely. We have given evil counsel, we have lied, we have scoffed, we have rebelled, we have provoked, we have been disobedient, we have committed iniquity, we have wantonly transgressed, we have oppressed, we have been obstinate. We have committed evil, we have acted perniciously, we have acted abominably, we have gone astray, we have led others astray.

We have strayed from Your good precepts and ordinances, and it has not profited us. Indeed, You are just in all that has come upon us, for You have acted truthfully, and it is we who have acted wickedly.

What shall we say to You who dwells on high; what shall we relate to You who abides in the heavens? You surely know all the hidden and the revealed things.

You know the mysteries of the universe and the hidden secrets of every living being. You search all our innermost thoughts, and probe our mind and heart; nothing is hidden from You, nothing is concealed from Your sight. And so, may it be Your will, Lord our God and God of our fathers, to have mercy on us and forgive us all our sins, grant us atonement for all our iniquities, and forgive and pardon us for all our transgressions.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word committed.

For the sin which we have committed before You under duress or willingly.

And for the sin which we have committed before You by hard-heartedness.

For the sin which we have committed before You inadvertently.

And for the sin which we have committed before You with an utterance of the lips.

For the sin which we have committed before You with immorality.

And for the sin which we have committed before You openly or secretly.

For the sin which we have committed before You with knowledge and with deceit.

And for the sin which we have committed before You through speech.

For the sin which we have committed before You by deceiving a fellowman.

And for the sin which we have committed before You by improper thoughts.

For the sin which we have committed before You by a gathering of lewdness.

And for the sin which we have committed before You by verbal [insincere] confession.

For the sin which we have committed before You by disrespect for parents and teachers.

And for the sin which we have committed before You intentionally or unintentionally.
For the sin which we have committed before You by using coercion.
And for the sin which we have committed before You by desecrating the Divine Name.
For the sin which we have committed before You by impurity of speech.
And for the sin which we have committed before You by foolish talk.
For the sin which we have committed before You with the evil inclination.
And for the sin which we have committed before You knowingly or unknowingly.
Gently strike the left side of your chest (over the heart) with a closed fist when saying the words "pardon, forgive, atone."

For all these, God of pardon, pardon us, forgive us, atone for us.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the word "committed."

For the sin which we have committed before You by false denial and lying.
And for the sin which we have committed before You by a bribe-taking or a bribe-giving hand.
For the sin which we have committed before You by scoffing.
And for the sin which we have committed before You by evil talk [about another].
For the sin which we have committed before You in business dealings.
And for the sin which we have committed before You by eating and drinking.
For the sin which we have committed before You by [taking or giving] interest and by usury.
And for the sin which we have committed before You by a haughty demeanor.
For the sin which we have committed before You by the prattle of our lips.
And for the sin which we have committed before You by a glance of the eye.
For the sin which we have committed before You with proud looks.
And for the sin which we have committed before You with impudence.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words pardon, forgive, atone.

For all these, God of pardon, pardon us, forgive us, atone for us.

For the sin which we have committed before You by casting off the yoke [of Heaven].
And for the sin which we have committed before You in passing judgment.

For the sin which we have committed before You by scheming against a fellowman.
And for the sin which we have committed before You by a begrudging eye.

For the sin which we have committed before You by frivolity.
And for the sin which we have committed before You by obduracy.

For the sin which we have committed before You by running to do evil.
And for the sin which we have committed before You by tale-bearing.

For the sin which we have committed before You by swearing in vain.
And for the sin which we have committed before You by causeless hatred.

For the sin which we have committed before You by embezzlement.
And for the sin which we have committed before You by a confused heart.

Gently strike the left side of your chest (over the heart) with a closed fist when saying the words pardon, forgive, atone.

For all these, God of pardon, pardon us, forgive us, atone for us.
Gently strike the left side of your chest (over the heart) with a closed fist when saying the words we are obligated.

And for the sins for which we are obligated to bring a burnt-offering.

And for the sins for which we are obligated to bring a sin-offering.

And for the sins for which we are obligated to bring a varying offering [according to one’s means].

And for the sins for which we are obligated to bring a guilt-offering for a certain or doubtful trespass.

And for the sins for which we incur the penalty of lashing for rebelliousness.

And for the sins for which we incur the penalty of forty lashes.

And for the sins for which we incur the penalty of death by the hand of Heaven.

And for the sins for which we incur the penalty of excision and childlessness.

And for the sins for which we incur the penalty of the four forms of capital punishment executed by the Court: stoning, burning, decapitation and strangulation.

 поя For [transgressing] positive and prohibitory mitzvot, whether [the prohibitions] can be rectified by a specifically prescribed act 1 or not, those of which we are aware and those of which we are not aware; those of which we are aware, we have already declared them before You and confessed them to You, and those of which we are not aware—before You they are revealed and known, as it is stated: The hidden things belong to the Lord our God, but the revealed things are for us and for our children forever, that we may carry out all the words of this Torah. 2 For You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun 3 in every generation, and aside from You we have no King who forgives and pardons.

1. E.g., to return what one has stolen. 2. Deuteronomy 29:28. 3. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban, Deuteronomy 7:12.
My God, before I was created I was not worthy [to be created], and now that I have been created it is as if I had not been created. I am dust in my life, how much more so in my death. Indeed, before You I am like a vessel filled with shame and disgrace. May it be Your will, Lord my God and God of my fathers, that I shall sin no more, and the sins which I have committed before You, erase them in Your abounding mercies, but not through suffering or severe illness.

My God, guard my tongue from evil, and my lips from speaking deceitfully. Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the Lord thrust them away. That Your beloved ones may be delivered, help with Your right hand and answer me. Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness. May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.

Take three steps back, then bow left saying He who makes the peace in His heavens, bow forward saying may He, bow right saying make peace for us, and bow forward saying and bow forward saying and all Israel; and say, Amen.

He who makes the peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

May it be Your will, Lord our God and God of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.

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1. Cf. Psalms 34:14.  2. Ibid. 35:5.  3. Ibid. 60:7, 108:7.  4. It is customary to recite a verse in which the first and last letters correspond to the first and last letters of one's own Hebrew name. For a list of verses, see Siddur Annotated Edition, page 582.  5. Psalms 19:5.  6. Avot 5:20.
Let us proclaim the mighty holiness of this day, for it is awe-inspiring and fearsome. Thereon Your Kingship is exalted, Your throne is established with lovingkindness, and You are seated on it in truth. It is true that You are the judge, the one who presents evidence, the knower and the witness, who records and seals, who counts and reckons, and You remember all things that are forgotten. You open the Book of Remembrance and it reads itself; every man’s signature is in it. The great shofar is sounded, and a still, soft voice is heard; the angels tremble, fear and dread seize them, and they exclaim: the Day of Judgment is here! The heavenly hosts are to stand in judgment, for [even] they will not be found meritorious in Your eyes in judgment. All created beings pass before You, [one by one,] like a flock of sheep. Chazzan: As a shepherd examines his flock, making his sheep pass under his staff, so do You cause to pass [before You] every living soul, and You count, reckon and are mindful of [them], and You allocate the fixed portion for the needs of all Your creatures, and inscribe the verdict of their judgment.

Congregation then chazzan:

On Rosh Hashanah they are inscribed, and on the fast day of Yom Kippur they are sealed: How many shall pass away and how many shall be born; who shall live and who shall die; who shall live out his allotted time and who shall depart before his time; who [shall perish] by water and who by fire; who by the sword and who by a wild beast; who by hunger and who by thirst; who by earthquake and who by pestilence; who by strangulation and who by lapidation; who shall be at rest and who shall wander; who shall be tranquil and who shall be harassed; who shall enjoy well-being and who shall suffer tribulation; who shall be poor and who shall be rich; who shall be humbled and who shall be exalted.
But Repentance, Prayer and Charity

But as is Your Name so is Your praise. You are slow to anger and easy to pacify, for You do not desire the death of the one deserving death, but that he return from his path and live. And [even] until the day of his death You wait for him; if he will but repent, You will welcome him at once.

Chazzan: Truly, You are their Creator and You know their evil inclination, for they are but flesh and blood. Man’s origin is dust and his end is unto dust. He earns his bread at the risk of his life. He is likened to a broken potsherd, to withering grass, to a fading flower, to a passing shadow, to a vanishing cloud, to a blowing wind, to dust that scatters and to a fleeting dream.

But You are the King, the living and eternal God.

There is no limit to Your years and no end to the length of Your days; it is not possible to estimate [the countless angelic hosts of] Your glorious Chariot, nor can one explain Your inscrutable Name. Your Name befits You and You befit Your Name, and You have called our name by Your Name.

VECHOL MAAMINIM

Transliteration, Machzor for Yom Kippur, page 448.

He holds in His hand the attribute of judgment.

And all believe that He is the faithful God.

He probes and searches hidden secrets.

And all believe that He probes man’s thoughts.

He redeems from death and delivers from the grave.

And all believe that He is the mighty Redeemer.

He alone judges all created beings.

And all believe that He is the true Judge.

He is called “I Will Be What I Will Be.”

1. While saying each of these three words, keep in mind (but do not articulate) the corresponding word in small type.

And all believe that He was, He is, and He will be.
Sure is His Name, likewise His praise.
And all believe that He is, and there is none besides Him.
He remembers with a favorable remembrance those who remember Him.
And all believe that He remembers the Covenant.
He apportions life to all living beings.
And all believe that He lives and is eternal.
He is good and does good to the wicked and to the good.
And all believe that He is good to all.
He knows the inclination of all creatures.
And all believe that He has formed them in the womb.
He is all-powerful and contains them all.
And all believe that He is all-powerful.
He, the Omnipotent, abides in mystery, in shadow.
And all believe that He is One Alone.
He enthrones kings and Kingship is His.
And all believe that He is King of the world.
He guides every generation with loving-kindness.
And all believe that He preserves kindness.
He is patient and He overlooks [the actions of] the rebellious.
And all believe that He pardons forever.
He is the Most High, and His eye is directed to those who fear Him.
And all believe that He answers silent prayer.
He opens the gate for those who knock in repentance.
And all believe that His hand is open.
He waits for the evildoer, and desires that he be exculpated.
And all believe that He is righteous and upright.
His wrath is brief and He is forbearing.
And all believe that He is hard to anger.
He is merciful and causes mercy to precede wrath.
And all believe that He is easily appeased.
He is immutable, and treats small and great alike.
And all believe that He is the righteous Judge.
He is perfect and acts with perfection to those who are sincere.
And all believe that His work is perfect.
YEHI RATZON

May it be Your will, Lord our God and God of our fathers, that this coming year shall be for us and for all Your people the House of Israel, wherever they are, a year of light, a year of blessing, a year of rejoicing, a year of happiness, a year of glory, a year of good assembly, a year of song, a year of delight, a year of goodness, a year of deliverance, a year of sustenance, a year of learning, a year of rest, a year of comfort, a year of joy, a year of exultation, a year of jubilation, a year that we may hold our heads high, a year of the ingathering of the exiles, a year of the acceptance of [our] prayers, a year of goodwill, a year of peace, a year of dew and rain if hot and dry, a year of plenty, a year in which You will lead us upright to our land, a year in which You will subdue nations under us, a year in which You will inscribe us for a good life; a year in which Your people, the House of Israel, will not be dependent for their livelihood upon one another nor upon any other people; a year in which You will hold back from us and from all Your people, the House of Israel, the plague and the destructive foe; a year in which no woman shall suffer miscarriage.
NEILAH AMIDAH

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 45, interruptions of any form are forbidden.

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My Lord, open my lips, and my mouth shall declare Your praise.1

Bend knees at Blessed; bow at You; straighten up at Lord.

Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children’s children, for the sake of His Name.

Remember us for life, King who desires life; seal us in the Book of Life, for Your sake, O living God.

Bend knees at Blessed; bow at You; straighten up at Lord.

O King, [You are] a helper, a savior and a shield. Blessed are You, Lord, Shield of Abraham.

You are mighty forever, my Lord; You resurrect the dead; You are powerful to save. You cause the dew to descend.

He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

Who is like You, All-Merciful Father, who in compassion remembers His creatures for life.

You are trustworthy to revive the dead. Blessed are You, Lord, who revives the dead.

Psalms 51:17.
You are holy and Your Name is holy, and holy beings praise You daily for all eternity.

Through all generations proclaim the kingship of God, for He alone is exalted and holy.

And thus shall Your Name, Lord our God, be sanctified upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon Your dwelling-place and Your sanctuary.

And so, Lord our God, instill fear of You upon all that You have made, and dread of You upon all that You have created; and [then] all works will be in awe of You, all the created beings will prostrate themselves before You, and they all will form a single band to carry out Your will with a perfect heart. For we know, Lord our God, that rulership is Yours, strength is in Your [left] hand, might is in Your right hand, and Your Name is awesome over all that You have created.

And so, Lord, grant honor to Your people, glory to those who fear You, good hope to those who seek You, confident speech to those who yearn for You, joy to Your land, gladness to Your city, a flourishing of strength to David Your servant, and a setting up of light to the son of Yishai Your anointed, speedily in our days.

And then the righteous will see and be glad, the upright will rejoice, and the pious will exult in song; injustice will shut its mouth and all wickedness will go up in smoke, when You will remove the rule of evil from the earth.

Lord our God, You are He who alone will reign over all Your works, in Mount Zion the abode of Your glory, in Jerusalem Your holy city, as it is written in Your holy Scriptures: The Lord shall reign forever; your God, O Zion, throughout all generations; praise the Lord.\(^1\)
Holy are You, awesome is Your Name, and aside from You there is no God, as it is written: The Lord of hosts is exalted in justice and the holy God is sanctified in righteousness. Blessed are You, Lord, the holy King.

You have chosen us from among all the nations; You have loved us and found favor with us. You have raised us above all tongues and made us holy through Your commandments. You, our King, have drawn us near to Your service and proclaimed Your great and holy Name upon us.

On Shabbat, add the words in shaded parentheses.

And You, Lord our God, have given us in love (this Shabbat day and) this Day of Atonements, this day of pardoning of sin, this day of holy assembly (for sanctity and tranquility) for forgiveness, pardon, and atonement, to forgive thereon all our wrongdoings, (in love,) a holy assembly, commemorating the Exodus from Egypt.

On Shabbat, add the words in shaded parentheses.

Our God and God of our fathers, may there ascend, come, and reach, be seen, accepted, and heard, recalled and remembered before You our remembrance and recollection, the remembrance of our fathers, the remembrance of Mashia the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this (Shabbat day and this) Day of Atonements, on this day of pardoning of sin, on this day of holy assembly. Remember us on this [day], Lord our God, for good; be mindful of us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, God, are a gracious and merciful King.

1. Isaiah 5:16.
Our God and God of our fathers, forgive our wrongdoings on this Day of Atonements, on this day of pardoning of sin, on this day of holy assembly; wipe away and remove our transgressions and sins from before Your eyes, as it is stated: I, I [alone,] am He who wipes away your transgressions, for My sake; your sins I will not recall. And it is stated: I have wiped away your transgressions like a thick cloud, your sins like a cloud; return to Me, for I have redeemed you. And it is stated: For on this day atonement shall be made for you, to purify you; you shall be cleansed of all your sins before the Lord. (Our God and God of our fathers, please find favor in our rest.) Make us holy with Your commandments and grant us our portion in Your Torah; satiate us with Your goodness and gladden our soul with Your salvation. (Lord our God, grant as our heritage, in love and goodwill, Your holy Shabbat days, and may all Israel who sanctify Your Name rest on them.) Make our heart pure to serve You in truth, for You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun in every generation, and aside from You we have no King who forgives and pardons. Blessed are You, Lord, King who forgives and pardons our sins and the sins of His people, the House of Israel, and removes our trespasses each and every year; King over the whole earth, who sanctifies (the Shabbat and) Israel and the Day of Atonements.

Look with favor, Lord our God, on Your people Israel, and pay heed to their prayer; restore the service to Your Sanctuary, and accept with love and favor Israel’s fire-offerings and prayer; and may the service of Your people Israel always find favor.

On Shabbat, add the words in shaded parentheses.

On Shabbat, add the words in shaded parentheses.

1. Isaiah 43:25. 2. Ibid. 44:22. 3. Leviticus 16:30. 4. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban, Deuteronomy 7:12.
May our eyes behold Your return to Zion in mercy. Blessed are You, Lord, who restores His Divine Presence to Zion.

Bow at We thankfully acknowledge; straighten up at Lord.

We thankfully acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; and the Merciful One, for Your kindnesses never end; for we always place our hope in You.

And for all these, may Your Name, our King, be continually blessed, exalted, and extolled forever and all time.

Seal all the children of Your Covenant for a good life.

And all living things shall forever thank You, and praise Your great Name eternally, for You are good. God, You are our everlasting salvation and help, O benevolent God.

Blessed are You, Lord, Beneficent is Your Name, and to You it is fitting to offer thanks.

Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your countenance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.
And in the book of life, blessing, peace, and prosperity, deliverance, consolation, and favorable decrees, may we and all Your people the House of Israel be remembered and sealed before You for a happy life and for peace. Blessed are You, Lord, who blesses His people Israel with peace.

May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.  

Our God and God of our fathers, may our prayers come before You, and do not turn away from our supplication, for we are not so impudent and obdurate as to declare before You, Lord our God and God of our fathers, that we are righteous and have not sinned. Indeed, we and our fathers have sinned.

While mentioning a transgression, gently strike the left side of your chest (over the heart) with a closed fist.

We have transgressed, we have acted perfidiously, we have robbed, we have slandered. We have acted perversely and wickedly, we have willfully sinned, we have done violence, we have imputed falsely. We have given evil counsel, we have lied, we have scoffed, we have rebelled, we have provoked, we have been disobedient, we have committed iniquity, we have wantonly transgressed, we have oppressed, we have been obstinate. We have committed evil, we have acted perversely, we have acted abominably, we have gone astray, we have led others astray.

We have strayed from Your good precepts and ordinances, and it has not profited us. Indeed, You are just in all that has come upon us, for You have acted truthfully, and it is we who have acted wickedly.

What shall we say to You who dwells on high; what shall we relate to You who abides in the heavens? You surely know all the hidden and the revealed things.

You extend a hand to transgressors, and Your right hand is stretched forth to receive the penitents. You have taught us, Lord our God, to confess before You all our sins, so that we will restrain our hands from doing wrong, and You will receive us in perfect repentance before You, as burnt-offerings and as offerings of pleasing odor, in accordance with Your word which

You have given. There would be no end to the burnt-offerings required [for our sins], and no limit to the offerings of pleasing odor for our offences; but since You know that our end is worm and maggot, therefore You have granted us abundant pardon. What are we? What is our life? What is our kindness? What is our righteousness? What is our strength? What is our might? What can we say to You, Lord our God and God of our fathers? Are not all the mighty men as nothing before You, the men of renown as though they had never been, the wise as if without knowledge, and the men of understanding as if devoid of intelligence? For most of their deeds are naught, and the days of their lives are vanity before You. The pre-eminence of man over beast is naught, for all is vanity.

Nevertheless, from the beginning You have set man apart and favored him to stand before You; for who could tell You what You should do, and [even] if he be righteous, what does he benefit You? You, Lord our God, have given us in love this Day of Atonements, this day of pardoning of sin, this day of holy assembly—an end, a forgiveness and a pardon of all our sins, that we shall restrain our hands from doing wrong, and return to You to fulfill the statutes of Your will with a perfect heart. And You, in Your abounding compassion, have mercy on us, for You do not desire the destruction of the world, as it is stated: Seek the Lord while He may be found, call to Him while He is near. And it is stated: Let the wicked abandon his way, and the man of iniquity his thoughts; let him return to the Lord, and He will have compassion upon him, and to our God, for He will abundantly pardon. And You, God of pardons, are gracious and compassionate, slow to anger, abounding in kindness and truth, and conferring much good. You wish the repentance of the wicked and do not desire their death, as it is stated: Say to them, as [truly as] I live, declares the Lord God, do I desire the death of the wicked? But [I desire] that the wicked return from his path and live. Return, return from your evil ways; why should you die, O House of Israel? And it is stated: Have I any desire at all that the wicked should die? declares the Lord God.

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the Lord God; it is rather that he should return from his path and live.’ And it is stated: For I do not desire the death of the one deserving death, declares the Lord God, therefore return and live.” For You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun in every generation, and aside from You we have no King who forgives and pardons.

My God, before I was created I was not worthy [to be created], and now that I have been created it is as if I had not been created. I am dust in my life, how much more so in my death. Indeed, before You I am like a vessel filled with shame and disgrace. May it be Your will, Lord my God and God of my fathers, that I shall sin no more, and the sins which I have committed before You, erase them in Your abounding mercies, but not through suffering or severe illness.

My God, guard my tongue from evil, and my lips from speaking deceitfully. Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. Let them be as chaff before the wind; let the angel of the Lord thrust them away. That Your beloved ones may be delivered, help with Your right hand and answer me. Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness.

May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.

He who makes the peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

May it be Your will, Lord our God and God of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.

1. Ibid. 18:23. 2. Ibid. 18:32. 3. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban, Deuteronomy 7:12. 4. Cf. Psalms 34:14. 5. Ibid. 35:5. 6. Ibid. 60:7, 106:7. 7. It is customary to recite a verse in which the first and last letters correspond to the first and last letters of one’s own Hebrew name. For a list of verses, see Siddur Annotated Edition, page 582. 8. Psalms 19:15. 9. Avot 5:20.
**HIGHLIGHTS OF THE CHAZZAN’S REPETITION**

**MERUBIM TZARCHEI AM’CHA**

The needs of Your people are numerous and their knowledge is scant; they are unable to express their needs and desires; consider, we beseech You, our thoughts, [even] before we call, O great, mighty and awesome God.

Gone and vanished are those who know how to offer prayer, how to eloquently express the form of prayers; we have remained bereft, and adversity has increased; we therefore have not attained deliverance.

We lack the courage to plead before You; we have transgressed, rebelled and perverted [our] ways; only kindness do we ask of You in the presentation of our prayers, we who stand in the house of the Lord at night.

Holy One, behold, the proper advocate is no more; accept my words of prayer as if I had presented You with a great offering; let my prayers this day be attached to Your diadem, God who is girded with might.

Pay heed to my cry and may my prayer be pleasant; hear my plea as if it were the plea of the perfect one; inscribe us for life and seal us for goodness, O You who suspends the earth in empty space.

CONCLUSION OF NEILAH

It is written in the Shaloh that when, in the Neilah prayer, Shema Yisrael is recited aloud and with heartfelt kavanah, every Jew should have the intention of giving up his soul for the sanctification of G-d’s Name, may He be blessed. This intention will then be considered for him as if he had indeed done so and as if he had actually withstood the test to sanctify the Divine Name.

Chazzan then congregation:
Recite once: שְׁמֵעֽוּ בְּרֵכָּה Sh'ma yisrō-ayl adonōy elohaynu adonōy echōd.¹
Chazzan then congregation:
Recite three times: בּוֹרֵךְ בּוֹרֵךְ בּוֹרֵךְ Böruch shaym k’vod mal’chuso l’olōm vō-ed.²
Chazzan then congregation:
Recite seven times: אדונּי הָוָא הַוָא הַוָא Adonōy hu hō-elohim.³

While an individual may blow shofar after Yom Kippur, this is not required.

¹ The shofar is sounded once and all exclaim: לִשְׁמַה L’shōnō habō-ō birushōlō-yim.


CONCLUSION OF NEILAH

It is written in Shaloh that when, in the Neilah prayer, Shema Yisrael is recited aloud and with heartfelt kavanah, every Jew should have the intention of giving up his soul for the sanctification of G-d’s Name, may He be blessed. This intention will then be considered for him as if he had indeed done so and as if he had actually withstood the test to sanctify the Divine Name.

Chazzan then congregation:
Recite once: שְׁמֵעֽוּ בְּרֵכָּה Sh’ma yisrō-ayl adonōy elohaynu adonōy echōd.
Chazzan then congregation:
Recite three times: בּוֹרֵךְ בּוֹรֵךְ בּוֹרֵךְ Böruch shaym k’vod mal’chuso l’olōm vō-ed.
Chazzan then congregation:
Recite seven times: אדונּי הָוָא אדונּי הָוָא אדונּי Hō-elohim.

While an individual may blow shofar after Yom Kippur, this is not required.

The shofar is sounded once and all exclaim: שלום הַכּוּהַ אַרְיוֹנִים L’shōnō habō-ō birushōlō-yim.

¹ Deuteronomy 6:4. ² Pesachim 56a; Deuteronomy Rabba 2:31, 35, 36. ³ I Kings 18:39. ⁴ It is customary to sing a march at this point, before sounding the shofar.
ALEINU AND AL TIRA

The following is said following the evening, afternoon and Neilah services.

Stand while reciting Aleinu.


It is incumbent upon us to praise the Master of all things, to exalt the Creator of all existence, that He has not made us like the nations of the world, nor caused us to be like the families of the earth; that He has not assigned us a portion like theirs, nor a lot like that of all their multitudes, for they bow to vanity and nothingness. But we bend the knee, bow down, and offer praise before the supreme King of kings, the Holy One, blessed be He, who stretches forth the heavens and establishes the earth, the seat of whose glory is in the heavens above, and the abode of whose majesty is in the loftiest heights. He is our God; there is none else. Truly, He is our King; there is nothing besides Him, as it is written in His Torah: 1 Know this day and take unto your heart that the Lord is God; in the heavens above and upon the earth below there is nothing else.

And therefore we hope to You, Lord our God, that we may speedily behold the splendor of Your might, to banish idolatry from the earth—and false gods will be utterly destroyed; to perfect the world under the sovereignty of the Almighty. All mankind shall invoke Your Name, to turn to You all the wicked of the earth. Then all the inhabitants of the world will recognize and know that every knee should bend to You, every tongue should swear [by Your Name]. Before You, Lord our God, they will bow and prostrate themselves, and give honor to the glory of Your Name; and they will all take upon themselves the yoke of Your kingdom. May You soon reign over them forever and ever, for kingship is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: The Lord will reign forever and ever. 3 And it is said: The Lord will be King over the

1. Deut. 4:39. 2. For further elucidation, see Tanya, part II, ch. 6. 3. Exod. 15:18.

entire earth; on that day the Lord will be One and His Name One.¹

² Do not fear sudden terror, nor the destruction of the wicked when it comes.² Contrive a scheme, but it will be foiled; conspire a plot, but it will not materialize, for God is with us.³ To your old age I am [with you]; to your hoary years I will sustain you; I have made you, and I will carry you; I will sustain you and deliver you.⁴

⁵ Indeed, the righteous will extol Your Name; the upright will dwell in Your presence.⁵

HAVDALAH

When Yom Kippur occurs on a weekday, a blessing is not made on the fragrant spices.

The Havdalah candle must be lit from a flame that has burned throughout Yom Kippur. If this is not possible, a blessing is not made on the candle at all.

Stand while reciting the Havdalah. Take the cup of wine in the right hand, pass it to the left hand, and lower it onto the palm of the right hand. (See illustration, Siddur Annotated Edition, page 641.) The cup should be held three tefachim (approx. 9 in.) above the table throughout the Havdalah.

Those listening to the Havdalah should respond Amen as indicated. Transliteration, Siddur Annotated Edition, page 635.

אי בְּסָלָם רַבּ בַּעֲדֵךְ. בָּרוּךְ אַתָּה, לֹּא רֹבֵּעַ וּלָהְם גָּזָה, וּמְדַבֵּרֵם, וּמְדַבֵּרֵם. (Amen)

The following blessing is recited before smelling the fragrant spices. Hold the spices in your right hand while reciting the blessing.

ברוך אַתָּה, לֹּא רֹבֵּעַ וּלָהְם גָּזָה, וּמְדַבֵּרֵם, וּמְדַבֵּרֵם. (Amen)

After the following blessing, fold the fingers over the thumb—the thumb is not to be seen—and look at the fingernails by the light of the flame; turn the hand over, extending the fingers—with the thumb folded beneath them—and look at the fingernails by the light of the flame.

ברוך אַתָּה, לֹּא רֹבֵּעַ וּלָהְם גָּזָה, וּמְדַבֵּרֵם, וּמְדַבֵּרֵם. (Amen)

The cup is replaced in the palm of the right hand, and the leader continues:

ברוך אַתָּה, לֹּא רֹבֵּעַ וּלָהְם גָּזָה, וּמְדַבֵּרֵם, וּמְדַבֵּרֵם. (Amen)

Drink at least 3.5 oz., then extinguish the flame with the remaining wine. The concluding blessing after wine is in the Siddur Annotated Edition, page 96.
