

ENGLISH

YOM HA-KIPPURIM PRAYERS

(For individuals)

Both the nighttime and the morning Shema is recited the same as throughout regular days of the year. There are no changes, neither in the Biblical quotations of the Shema nor in the blessings associated with the recitation of Shema. Immediately upon concluding the Shema and its associated blessings, one stands and proceeds with the Amida ("The Standing Prayer"). There are five Amidas on Yom ha-Kippurim. The Standing Prayer recited at night, the one recited in the afternoon, and the one recited at sunset, are all exactly the same wording as the Standing Prayer that is recited in the morning.

One should recite the Yom ha-Kippurim Additional Prayer ("Musaf") after reciting the Morning Standing Prayer, but before the time for the Afternoon Standing Prayer arrives. If the time for the Afternoon Standing Prayer already arrived, one first recites the Afternoon Standing Prayer and only afterward prays the Yom ha-Kippurim Additional Prayer.

ARVITH

Nighttime Shema

You are worthy of worship O ETERNAL our God, King of the Universe, Who by His word brings on the evenings; Who causes light to pass before darkness, and darkness before light. You are worthy of worship O ETERNAL, Who brings on the evenings.

With an everlasting love, You love Your People Israel; and You will never remove Your love from them. You are worthy of worship O ETERNAL, Who loves His People Israel.

(Elongate the sound of "n" in the word "One," long enough to renew your acceptance of God's dominion over the heavens, the earth, and all creation.)

**Hear O Israel: the ETERNAL is our God;
the ETERNAL is One.**

(Whisper: Worshipful is the Name of His Royal Majesty, forever and ever.)

You shall love the ETERNAL your God with all your heart and with all your being and with all your resources. These words that I command you this day shall be on your heart. You shall teach them diligently to your sons and shall speak about them when you sit in your house and when you walk on the way, and when you lie down and when you rise up. You shall bind them upon your arm as a symbol and they shall be as *tefillin* on your forehead. You shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9)

And it shall be that if you earnestly obey My commandments which I command you today, to love the ETERNAL your God and serve Him with all your heart and with all your soul, then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. And I will send grass in your fields for your livestock, that you may eat and be filled. Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them, lest the ETERNAL's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the ETERNAL is giving you. Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which the ETERNAL swore to your fathers to give them, like the days of the heavens above the earth. (Deut. 11:13-21)

Again the ETERNAL spoke to Moses, saying, Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the ETERNAL and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined, and that you may remember and do all My commandments, and be holy for your God. I am the ETERNAL your God, who brought you out of the land of Egypt, to be your God: I am the ETERNAL your God." (Num. 15:37-41)

Truly and faithfully You have established it; They saw Your might manifested in the sea; with great joy they together proclaimed: "Who is like You among the powers, O ETERNAL? Who is like You, mighty in holiness? Immensely awesome to praise; Doer of wonders! They praised You, accepted Your kingship, and said: the ETERNAL shall reign everlasting!" And they said, "The ETERNAL of hosts, our Redeemer, is His Name - the Holy One of Israel!" You are worthy of worship O ETERNAL, Redeemer of Israel.

Lay us down in peace, O ETERNAL our God, and cause us to arise with life; and spread over us the shelter of Your peace. May our eyes see, our hearts rejoice, and our souls exult in Your deliverance, at the saying to Sion: "Your God reigns!" For the dominion is Yours, and forever shall You reign glorious! You are worthy of worship O ETERNAL, Who in His glory reigns perpetual, Self-existent and Eternal - forever. Amen.

Nighttime Standing Prayer

(voluntary)

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. [...] These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

"Divine Lord, open my lips, and my mouth shall declare Your praise."

GOD OF HISTORY

(bow down) You are worthy of worship *(arise)* O ETERNAL our Venerable and Powerful Authority; God of our forefathers; God of Abraham, Isaac, and Jacob. The Greatest, most Valiant, overwhelmingly Fearsome God! The Unsurpassable Power; Who benevolently bestows devoted loving-kindness; Possessor of all; Who remembers the kind devotion of the patriarchs, and brings a redeemer to their children's children. O King, Deliverer, and Protector - *(bow down)* You are worthy of worship *(arise)* O ETERNAL, shield of Abraham.

GOD OF MIGHT

You are eternally valiant O ETERNAL, abundantly able to save; You cause dew to descend, sustain the living with devoted kindness, revive the dead with abundant compassion, [You] heal the sick, release the bound, and maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? You are worthy of worship O ETERNAL, Who revives the dead.

HOLY GOD

You are Holy. Your Name is overwhelming fearsome. There is no God but You. You are worthy of worship O ETERNAL, the Holy King.

SANCTITY OF THE DAY

From among all peoples, You choose us. Of all languages, You favored us. You sanctified us with Your commandments and drew us nigh, O King; and You declared Your great and holy name over us. Grant us, O ETERNAL our God, this Day of Atonement for pardon and forgiveness, and that on it all our transgressions be atoned; a holy convocation, a remembrance of the exodus from Egypt.

Our God, God of our forefathers, forgive our transgressions on this day. Erase our wickedness from before Your eyes and cause it to pass away, as it is stated: "I, I am He Who blots out your wickedness for My sake, and your transgressions I shall remember no more." And it is written: "I have blotted out your wickedness as with a thick cloud; and your transgressions as with a cloud. Return to Me, for I redeem you." And it is written: "For by this day shall you be atoned, to purify you; be purified from all your transgressions in the presence of the ETERNAL."

Purify our heart to serve You in truth, for You are the ETERNAL, the true God. You are worthy of worship O ETERNAL, King over all the earth, Who sanctifies (*the Sabbath and*) Israel and the Day of Atonement.

THE SERVICE

Find favor, O ETERNAL our God, in Your people and their prayer, and restore service to the inner chamber of Your Temple. Accept favorably the fire-offerings of Israel, and their prayer. May Israel's service [of worship] always find favor; and may our eyes behold Your return to Zion with compassion. You are worthy of worship O ETERNAL, Who restores His 'Dwelling' to Zion.

ACKNOWLEDGMENT

(bow down) We are grateful to You that You are He, (arise) O ETERNAL our Venerable and Powerful Authority, for all eternity - for our lives committed into Your Hand, our souls that are entrusted to You, even and morning. For (or "over") everything, be worshiped and exalted, for You are One Alone, and there is no other beside You. (bow down) You are worthy of worship (arise) O ETERNAL, most Benevolent is Your Name, and to You it is becoming to give thanks.

PEACE

Place peace, goodness, and blessing upon us; grace, loving-kindness, and compassion. Bless us all from the light of Your countenance, for from the light of Your countenance You have given us, O ETERNAL our God, Torah and life, love and devoted kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment with peace. You are worthy of worship O ETERNAL, Who blesses His people Israel with peace. (bow down) Amen.

At this point one remains bowed down and proceeds to make penitent confession before God, along the lines of the following: "I implore You O ETERNAL; I have transgressed, acted wrongly, and wickedly before You. I have [*elaborate on whatever sins were committed*], and behold - I regret it and am embarrassed by my actions. I hereby commit to never return to doing these things again." (Laws of Prayer 1:2)

*The formalized traditional text of confession can be found on the last page. However, one is not required to recite it. After confessing, while maintaining a bowed position, **continue:***

"May the words of my mouth and my heart's contemplation be favorable before You O ETERNAL, my Creator and Redeemer."

Take three steps back while remaining bent over, turn your head to the left and say: "Peace."

Turn your head to the right and say: "Peace."

Lift your head from bowing and say: "He shall make peace."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

SHAHARITH

Morning Shema

You are worthy of worship O ETERNAL our God, King of the Universe, Who forms light and creates darkness; makes peace and creates all things; Who illuminates the earth and those who dwell upon it; Who continually, every day, renews the act of creation. You are worthy of worship O ETERNAL, Former of the luminaries.

You love us with an everlasting love, O ETERNAL our God; and with exceedingly abundant mercy you have mercy on us, for the sake of our forefathers who trusted in You. Teach us the statutes of life; Indeed, O compassionate Father, our Father, grant us grace. Have compassion on us, O Compassionate One. Allow our hearts to understand, hear, learn, teach, guard, do, and uphold all the matters of Your Torah's instruction, with love. Enlighten our eyes with Your commandments and instill Your fear in our hearts. Unite our hearts to love Your Name, and so we shall not be eternally shamed; for we have trusted in Your great, holy, and fearsomely awesome Name. From the four extremities of the earth, bring us to peace and direct us to our land with upright confidence. We shall rejoice in Your deliverance, for You have chosen us from every people and language and drawn us near to Your Name - to thank You and proclaim Your singularity. You are worthy of worship O ETERNAL, Who chooses His people Israel.

(Elongate the sound of "n" in the word "One," long enough to renew your acceptance of God's dominion over the heavens, the earth, and all creation.)

**Hear O Israel: the ETERNAL is our God;
the ETERNAL is One.**

(Whisper: Worshipful is the Name of His Royal Majesty, forever and ever.)

You shall love the ETERNAL your God with all your heart and with all your being and with all your resources. These words that I command you this day shall be on your heart. You shall teach them diligently to your sons and shall speak about them when you sit in your house and when you walk on the way, and when you lie down and when you rise up. You shall bind them

upon your arm as a symbol and they shall be as *tefillin* on your forehead. You shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9)

And it shall be that if you earnestly obey My commandments which I command you today, to love the ETERNAL your God and serve Him with all your heart and with all your soul, then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. And I will send grass in your fields for your livestock, that you may eat and be filled. Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them, lest the ETERNAL's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the ETERNAL is giving you. Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which the ETERNAL swore to your fathers to give them, like the days of the heavens above the earth. (Deut. 11:13-21)

Again the ETERNAL spoke to Moses, saying, Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the ETERNAL and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined, and that you may remember and do all My commandments, and be holy for your God. I am the ETERNAL your God, who brought you out of the land of Egypt, to be your God: I am the ETERNAL your God." (Num. 15:37-41)

True and fair, established and enduring, upright and trustworthy, goodly and beautiful is this matter to us and our forefathers, our children, and all our generations; upon the early and later generations - this testament endures, a law that shall never pass away. It is true! You are the ETERNAL our God, God of our forefathers; our King, King of our forefathers; our Redeemer, and Redeemer of our forefathers -- this is Your renown from of old; we have no other God but You!

You are our forefathers' help from of old; You shield and deliver their children after them, in each and every generation. Happy is the man who heeds Your commandments; who places Your Word, the Torah, upon his heart. It is true! You are Your people's Lord and King, valiant to fight their fights. It is true! You are the First and the Final [Deity]; we have no savior but You! You redeemed us from Egypt; from the house of bondage You liberated us; and all their firstborn You killed. You split the Sea of Reeds, brought the cherished ones across, and water covered their foes - none remained. For this the redeemed praised and exalted God. The cherished ones gave forth musical songs of praise to the Self-Existent and Eternal God, the King. High and lifted up! Fearsomely awesome and great! He lowers the haughty; lifts the lowly; releases the bound; liberates the humble; and when His people cry out to Him, He answers. Worshipful is He! Everyone sang to you, saying, "Who is like You among the powers? Who is like You, mightily holy, too awesome for praise, Doer of wonders!" "The ETERNAL shall reign everlasting!" Our Redeemer - the ETERNAL of hosts is His name! - the Holy One of Israel; You are worthy of worship O ETERNAL, Redeemer of Israel.

Morning Standing Prayer

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

"Divine Lord, open my lips, and my mouth shall declare Your praise."

GOD OF HISTORY

(bow down) You are worthy of worship *(arise)* O ETERNAL our Venerable and Powerful Authority; God of our forefathers; God of Abraham, Isaac, and Jacob. The Greatest, most Valiant, overwhelmingly Fearsome God! The Unsurpassable Power; Who benevolently bestows devoted loving-kindness; Possessor of all; Who remembers the kind devotion of the patriarchs, and brings a redeemer to their children's children. O King, Deliverer, and Protector - *(bow down)* You are worthy of worship *(arise)* O ETERNAL, shield of Abraham.

GOD OF MIGHT

You are eternally valiant O ETERNAL, abundantly able to save; You cause dew to descend, sustain the living with devoted kindness, revive the dead with abundant compassion, [You] heal the sick, release the bound, and maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? You are worthy of worship O ETERNAL, Who revives the dead.

HOLY GOD

You are Holy. Your Name is overwhelming fearsome. There is no God but You. You are worthy of worship O ETERNAL, the Holy King.

SANCTITY OF THE DAY

From among all peoples, You choose us. Of all languages, You favored us. You sanctified us with Your commandments and drew us nigh, O King; and You declared Your great and holy name over us. Grant us, O ETERNAL our God, this Day of Atonement for pardon and forgiveness, and that on it all our transgressions be atoned; a holy convocation, a remembrance of the exodus from Egypt.

Our God, God of our forefathers, forgive our transgressions on this day. Erase our wickedness from before Your eyes and cause it to pass away, as it is stated: "I, I am He Who blots out your wickedness

for My sake, and your transgressions I shall remember no more." And it is written: "I have blotted out your wickedness as with a thick cloud; and your transgressions as with a cloud. Return to Me, for I redeem you." And it is written: "For by this day shall you be atoned, to purify you; be purified from all your transgressions in the presence of the ETERNAL."

Purify our heart to serve You in truth, for You are the ETERNAL, the true God. You are worthy of worship O ETERNAL, King over all the earth, Who sanctifies (*the Sabbath and*) Israel and the Day of Atonement.

THE SERVICE

Find favor, O ETERNAL our God, in Your people and their prayer, and restore service to the inner chamber of Your Temple. Accept favorably the fire-offerings of Israel, and their prayer. May Israel's service [of worship] always find favor; and may our eyes behold Your return to Zion with compassion. You are worthy of worship O ETERNAL, Who restores His 'Dwelling' to Zion.

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PEACE

Place peace, goodness, and blessing upon us; grace, loving-kindness, and compassion. Bless us all from the light of Your countenance, for from the light of Your countenance You have given us, O ETERNAL our God, Torah and life, love and devoted kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment with peace. You are worthy of worship O ETERNAL, Who blesses His people Israel with peace. (bow down) Amen.

At this point one remains bowed down and proceeds to make penitent confession before God, along the lines of the following: "I implore You O ETERNAL; I have transgressed, acted wrongly, and wickedly before You. I have [*elaborate on whatever sins were committed*], and behold - I regret it and am embarrassed by my actions. I hereby commit to never return to doing these things again." (Laws of Prayer 1:2)

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MUSAF

(YOM HA-KIPPURIM ADDITIONAL PRAYER)

Ps. 145

A Psalm of David.

I exalt You, my God the King, and I shall bless Your Name forever.

Every day I shall bless You, and I shall praise Your Name forever.

Great is the ETERNAL and most worthy of praise; and His Greatness is beyond investigation.

Generation after generation shall praise Your works, and Your exceedingly might they shall declare.

Of the magnificence of the glory of Your splendor, and of the matters of Your wonders I shall commune;

And of the strength of Your awe-filling deeds they shall speak, and Your Majesty I shall recount.

Commemoration of Your abundant goodness they gush forth, and Your righteousness they shall exultingly sing.

Gracious and Compassionate is the ETERNAL, slow to anger, great in undeserved kindness.

The ETERNAL is good to all, and His compassions are upon all His works.

They shall gratefully acknowledge You, O ETERNAL, all Your works; and Your devout ones shall bless You.

They glory of Your Dominion they shall tell, and of Your valor they shall speak;

To inform mankind of His acts of valor, and the glory of the splendor of His Dominion.

Your dominion is a dominion of all ages, and Your governance is in every single generation. The ETERNAL supports all the fallen, and straightens all the bent.

The eyes of all look to You with expectation, and You give them food in its time;

You open Your 'hand' and satiate all living with favor.

Righteous is the ETERNAL in all His ways; magnanimous in all His doings;

The ETERNAL is near to all who call upon Him; to all who call upon Him with sincerity.

The will of those who fear Him, He shall do; their cry He shall hear, and He shall save them. The

ETERNAL guards all those who love Him; and the ungodly He shall destroy. The praise of the ETERNAL shall my mouth speak; and all flesh shall bless His Holy Name forever and evermore!

Musaf Standing Prayer

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

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"Divine Lord, open my lips, and my mouth shall declare Your praise."

GOD OF HISTORY

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GOD OF MIGHT

You are eternally valiant O ETERNAL, abundantly able to save; You cause dew to descend, sustain the living with devoted kindness, revive the dead with abundant compassion, [You] heal the sick, release the bound, and maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? You are worthy of worship O ETERNAL, Who revives the dead.

HOLY GOD

You are Holy. Your Name is overwhelming fearsome. There is no God but You. You are worthy of worship O ETERNAL, the Holy King.

SANCTITY OF THE DAY

From among all peoples, You choose us. Of all languages, You favored us. You sanctified us with Your commandments and drew us nigh, O King; and You declared Your great and holy name over us. Grant us, O ETERNAL our God, this Day of Atonement for pardon and forgiveness, and that on it all our transgressions be atoned; a holy convocation, a remembrance of the exodus from Egypt.

We are exiled from our Land and distanced from our soil, due to our sins; and we are no longer able to do our obligation before You. May it be favorable before You, O ETERNAL our God, that You have mercy on us and upon Your Temple, with abundant mercies. Draw near those of us who are scattered among the nations, and those of us who are dispersed - gather from the ends of the earth. Bring us to Sion with joyous singing, and to Jerusalem Your City with an everlasting happiness. Then we shall do our sacrificial duty before You, the additional [sacrifices] of (this Sabbath Day and of) this Day of Remembrance, as You wrote for us in Your Torah through Moses Your servant

Our God, God of our forefathers, forgive our transgressions on this day. Erase our wickedness from before Your eyes and cause it to pass away, as it is stated: "I, I am He Who blots out your wickedness

for My sake, and your transgressions I shall remember no more." And it is written: "I have blotted out your wickedness as with a thick cloud; and your transgressions as with a cloud. Return to Me, for I redeem you." And it is written: "For by this day shall you be atoned, to purify you; be purified from all your transgressions in the presence of the ETERNAL."

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THE SERVICE

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PEACE

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Take three steps back while remaining bent over, turn your head to the left and say: "Peace."

Turn your head to the right and say: "Peace."

Lift your head from bowing and say: "He shall make peace."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

MINHA

(YOM HA-KIPPURIM AFTERNOON PRAYER)

Ps. 145

A Psalm of David.

I exalt You, my God the King, and I shall bless Your Name forever.

Every day I shall bless You, and I shall praise Your Name forever.

Great is the ETERNAL and most worthy of praise; and His Greatness is beyond investigation.

Generation after generation shall praise Your works, and Your exceedingly might they shall declare.

Of the magnificence of the glory of Your splendor, and of the matters of Your wonders I shall commune;

And of the strength of Your awe-filling deeds they shall speak, and Your Majesty I shall recount.

Commemoration of Your abundant goodness they gush forth, and Your righteousness they shall exultingly sing.

Gracious and Compassionate is the ETERNAL, slow to anger, great in undeserved kindness.

The ETERNAL is good to all, and His compassions are upon all His works.

They shall gratefully acknowledge You, O ETERNAL, all Your works; and Your devout ones shall bless You.

They glory of Your Dominion they shall tell, and of Your valor they shall speak;

To inform mankind of His acts of valor, and the glory of the splendor of His Dominion.

Your dominion is a dominion of all ages, and Your governance is in every single generation. The

ETERNAL supports all the fallen, and straightens all the bent.

The eyes of all look to You with expectation, and You give them food in its time;

You open Your 'hand' and satiate all living with favor.

Righteous is the ETERNAL in all His ways; magnanimous in all His doings;

The ETERNAL is near to all who call upon Him; to all who call upon Him with sincerity.

The will of those who fear Him, He shall do; their cry He shall hear, and He shall save them. The

ETERNAL guards all those who love Him; and the ungodly He shall destroy. The praise of the ETERNAL shall my mouth speak; and all flesh shall bless His Holy Name forever and evermore!

Afternoon Standing Prayer

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These

are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

"Divine Lord, open my lips, and my mouth shall declare Your praise."

GOD OF HISTORY

(bow down) You are worthy of worship *(arise)* O ETERNAL our Venerable and Powerful Authority; God of our forefathers; God of Abraham, Isaac, and Jacob. The Greatest, most Valiant, overwhelmingly Fearsome God! The Unsurpassable Power; Who benevolently bestows devoted loving-kindness; Possessor of all; Who remembers the kind devotion of the patriarchs, and brings a redeemer to their children's children. O King, Deliverer, and Protector - *(bow down)* You are worthy of worship *(arise)* O ETERNAL, shield of Abraham.

GOD OF MIGHT

You are eternally valiant O ETERNAL, abundantly able to save; You cause dew to descend, sustain the living with devoted kindness, revive the dead with abundant compassion, [You] heal the sick, release the bound, and maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? You are worthy of worship O ETERNAL, Who revives the dead.

HOLY GOD

You are Holy. Your Name is overwhelming fearsome. There is no God but You. You are worthy of worship O ETERNAL, the Holy King.

SANCTITY OF THE DAY

From among all peoples, You choose us. Of all languages, You favored us. You sanctified us with Your commandments and drew us nigh, O King; and You declared Your great and holy name over us. Grant us, O ETERNAL our God, this Day of Atonement for pardon and forgiveness, and that on it all our transgressions be atoned; a holy convocation, a remembrance of the exodus from Egypt.

Our God, God of our forefathers, forgive our transgressions on this day. Erase our wickedness from before Your eyes and cause it to pass away, as it is stated: "I, I am He Who blots out your wickedness for My sake, and your transgressions I shall remember no more." And it is written: "I have blotted out your wickedness as with a thick cloud; and your transgressions as with a cloud. Return to Me, for I redeem you." And it is written: "For by this day shall you be atoned, to purify you; be purified from all your transgressions in the presence of the ETERNAL."

Purify our heart to serve You in truth, for You are the ETERNAL, the true God. You are worthy of worship O ETERNAL, King over all the earth, Who sanctifies (*the Sabbath and*) Israel and the Day of Atonement.

THE SERVICE

Find favor, O ETERNAL our God, in Your people and their prayer, and restore service to the inner chamber of Your Temple. Accept favorably the fire-offerings of Israel, and their prayer. May Israel's service [of worship] always find favor; and may our eyes behold Your return to Zion with compassion. You are worthy of worship O ETERNAL, Who restores His 'Dwelling' to Zion.

ACKNOWLEDGMENT

(bow down) We are grateful to You that You are He, (arise) O ETERNAL our Venerable and Powerful Authority, for all eternity - for our lives committed into Your Hand, our souls that are entrusted to You, even and morning. For (or "over") everything, be worshiped and exalted, for You are One Alone, and there is no other beside You. (bow down) You are worthy of worship (arise) O ETERNAL, most Benevolent is Your Name, and to You it is becoming to give thanks.

PEACE

Place peace, goodness, and blessing upon us; grace, loving-kindness, and compassion. Bless us all from the light of Your countenance, for from the light of Your countenance You have given us, O ETERNAL our God, Torah and life, love and devoted kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment with peace. You are worthy of worship O ETERNAL, Who blesses His people Israel with peace. (bow down) Amen.

At this point one remains bowed down and proceeds to make penitent confession before God, along the lines of the following: "I implore You O ETERNAL; I have transgressed, acted wrongly, and wickedly before You. I have [*elaborate on whatever sins were committed*], and behold - I regret it and am embarrassed by my actions. I hereby commit to never return to doing these things again." (Laws of Prayer 1:2)

*The formalized traditional text of confession can be found on the last page. However, one is not required to recite it. After confessing, while maintaining a bowed position, **continue:***

"May the words of my mouth and my heart's contemplation be favorable before You O ETERNAL, my Creator and Redeemer."

Take three steps back while remaining bent over, turn your head to the left and say: "Peace."

Turn your head to the right and say: "Peace."

Lift your head from bowing and say: "He shall make peace."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

NE'ILA

Standing Prayer of the "Locking"

(recited at sunset)

Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer " arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the (intention of one's heart." (Laws of Prayer 4:1

There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to " pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and (prostration." (Laws of Prayer 5:1

Sit for a moment; clear your thoughts, then stand and pray:

"Divine Lord, open my lips, and my mouth shall declare Your praise."

GOD OF HISTORY

(bow down) You are worthy of worship *(arise)* O ETERNAL our Venerable and Powerful Authority; God of our forefathers; God of Abraham, Isaac, and Jacob. The Greatest, most Valiant, overwhelmingly Fearsome God! The Unsurpassable Power; Who benevolently bestows devoted loving-kindness; Possessor of all; Who remembers the kind devotion of the patriarchs, and brings a redeemer to their children's children. O King, Deliverer, and Protector - *(bow down)* You are worthy of worship *(arise)* O ETERNAL, shield of Abraham.

GOD OF MIGHT

You are eternally valiant O ETERNAL, abundantly able to save; You cause dew to descend, sustain the living with devoted kindness, revive the dead with abundant compassion, [You] heal the sick, release the bound, and maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? You are worthy of worship O ETERNAL, Who revives the dead.

HOLY GOD

You are Holy. Your Name is overwhelming fearsome. There is no God but You. You are worthy of worship O ETERNAL, the Holy King.

SANCTITY OF THE DAY

From among all peoples, You choose us. Of all languages, You favored us. You sanctified us with Your commandments and drew us nigh, O King; and You declared Your great and holy name over us. Grant us, O ETERNAL our God, this Day of Atonement for pardon and forgiveness, and that on it all our transgressions be atoned; a holy convocation, a remembrance of the exodus from Egypt.

Our God, God of our forefathers, forgive our transgressions on this day. Erase our wickedness from before Your eyes and cause it to pass away, as it is stated: "I, I am He Who blots out your wickedness for My sake, and your transgressions I shall remember no more." And it is written: "I have blotted out your wickedness as with a thick cloud; and your transgressions as with a cloud. Return to Me, for I redeem you." And it is written: "For by this day shall you be atoned, to purify you; be purified from all your transgressions in the presence of the ETERNAL."

Purify our heart to serve You in truth, for You are the ETERNAL, the true God. You are worthy of worship O ETERNAL, King over all the earth, Who sanctifies (*the Sabbath and*) Israel and the Day of Atonement.

THE SERVICE

Find favor, O ETERNAL our God, in Your people and their prayer, and restore service to the inner chamber of Your Temple. Accept favorably the fire-offerings of Israel, and their prayer. May Israel's service [of worship] always find favor; and may our eyes behold Your return to Zion with compassion. You are worthy of worship O ETERNAL, Who restores His 'Dwelling' to Zion.

ACKNOWLEDGMENT

(bow down) We are grateful to You that You are He, (arise) O ETERNAL our Venerable and Powerful Authority, for all eternity - for our lives committed into Your Hand, our souls that are entrusted to You, even and morning. For (or "over") everything, be worshiped and exalted, for You are One Alone, and there is no other beside You. (bow down) You are worthy of worship (arise) O ETERNAL, most Benevolent is Your Name, and to You it is becoming to give thanks.

PEACE

Place peace, goodness, and blessing upon us; grace, loving-kindness, and compassion. Bless us all from the light of Your countenance, for from the light of Your countenance You have given us, O ETERNAL our God, Torah and life, love and devoted kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment with peace. You are worthy of worship O ETERNAL, Who blesses His people Israel with peace. (bow down) Amen.

At this point one remains bowed down and proceeds to make penitent confession before God, along the lines of the following: "I implore You O ETERNAL; I have transgressed, acted wrongly, and wickedly before You. I have [*elaborate on whatever sins were committed*], and behold - I regret it and am embarrassed by my actions. I hereby commit to never return to doing these things again." (Laws of Prayer 1:2)

*The formalized traditional text of confession can be found on the last page. However, one is not required to recite it. After confessing, while maintaining a bowed position, **continue**:*

"May the words of my mouth and my heart's contemplation be favorable before You O ETERNAL, my Creator and Redeemer."

Take three steps back while remaining bent over, turn your head to the left and say: "Peace."

Turn your head to the right and say: "Peace."

Lift your head from bowing and say: "He shall make peace."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

CONFESSION

The Traditional Confession / Widuy

As explained at the end of each Standing Prayer, one is not required to recite this exact formulation of confession. Nonetheless, it has been the custom of Israel since ancient times to confess in the following format:

I implore! May our prayer come before You; and ignore not our supplication. O ETERNAL our God, God of our forefathers, we are not so audacious and stiff-necked so as to say before You that we are righteous and have not sinned; rather - we have sinned.

We've become guilty, betrayed, robbed, spoken slander, caused perversion and wickedness, intentionally sinned, acted lawlessly, falsely accused, given destructive advice, deceived, belittled, rebelled, provoked, turned away, acted perversely and criminally, persecuted, become stiff-necked, acted wicked, corrupt, and detestable manner, gone astray, and You let us do so.

We've turned away from Your goodly judgments and commandments, but it was not worth it. Your righteousness is unaffected by what has come upon us, for You have fairly, while we became wicked.

What can we say before You, O He Who is ever exalted? What shall we tell You, O He Whose abode is the most lofty of positions? Do you not know all that is hidden and revealed? You know the hidden things of the world and the concealed secrets of every living being. You search out the inner [emotional] parts of the gut, and perceive the kidneys and the heart. Nothing is concealed from You. Nothing is hidden from Your eyes.

May it be favorable before You O ETERNAL our God, God of our forefathers, that You forgive us for our sins, atone our iniquities, and pardon our criminal acts:

For sin that we sinned before You whether intentionally or by mistake.

For sin that we sinned before You whether openly or secretly.

For sin that we sinned before You whether by coercion or by free will.

For sins that make us liable for a qorban-sacrifice.

For sins that make us liable for kareth-excision.

For sins that make us liable for any of the four capital punishments, whether by strangulation, decapitation, burning, or stoning.

For those [sins] that are apparent to us, and for those that are not apparent.

We have already stated those that are apparent to us, and You know those who are not known to us, as it is written:

"The hidden things are for the ETERNAL our God, and the revealed things are for us and our children - forever - to do all the matters of this Torah." (Deut. 29:28)

For You are the Pardoner of Israel, the Forgiver of the tribes of Yeshurun. We have no King who forgives and pardons, but You.

My God, I was unworthy before I was formed, and now that I am formed, it is no different. I am dust while alive; all the more so when I'll be dead. Indeed, before You I am as a vessel full of shame and disgrace.

May it be favorable before You, that I sin no more; and that which I have already sinned - blot out with Your abundant mercy, and not by means of hardship.

May the utterances of my mouth and the deliberation of my heart be favorable before You, O ETERNAL, my Creator and Redeemer.

May you be written and sealed in the book of life and in the book of remembrance. Shana tova!

ENGLISH

TRANSLITERATED

Yom Kippur Standing Prayers

TRANSLITERATED

(Transliteration key found at the end.)

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly [unless it was a voluntary prayer]. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

Evening, Morning, Afternoon, and Sunset Standing Prayers all take the following wording:

Adonoi, sefotai tiftaH, ufee yageed tihilateka.

(bow down) Barukk ata (arise) Adonoi, elohenu weloheh avotenu;
elohesh avraham, elohesh yis'Haq, weloheh ya:aqov; ha-el,
ha-gadol, w-ha-nora, el :elyon; gomel Hasadeem toveem
w-qoneh ha-kol; zoker Hasdeh avotu u-mevee go'el livneh
vnehem; melek, moshia: u-magen. (bow down) Barukk ata (arise)

Adonoi, magen avraham.

ata gibor lo-:olam Adonoi, rav lo-hoshia:, moreed ha-tal;
mekalkel Haiyim beh-Hesed, ma-Haiyeh me'teem
beh-raHameem rabeem; rofeh Holeem, u-mateer asureem,
umqaiyim emuna'to leesheneh :afar. mee kamoka baa:al
gevurot, u-mee domeh lak, memee't umHaiyeh. Baruk ata
Adonoi, mHaiyeh ha-me'teem.

qadosh ata w-norah shema'k weh-ehn eloah mibal:adak.
Baruk ata Adonoi, ha-melek ha-qadosh.

ata vaHartanu mikol ha-:ameem, raseeta banu mikol
ha-leshonot, qidashtanu b-miswoteka, w-qeravtanu malkenu
la-:avodateka. shimka ha-gadol w-ha-qadosh :alenu qarata.
wa-titen lanu Adonoi elohenu et yom ha-kipureem ha-zeh
lisleeha ulimHeela ulkaper bo :al kol :awonotenu; miqra
qodesh, zek'er leese'e'at misraiyim.

elohenu weloheh avotenu, moHol la-:awonotenu b-yom
ha-zeh. meHeh w-ha:aver peshahenu mineged :eneka, ka'amur:
"anokee, anokee hu moHeh peshahenu l-ma:anee.
wa-Hatoteka lo ezkor." w-ka'tuv: "kee va-yom ha-zeh
yekaper :alekem le-taher etkem, mi-kol Hatotekem lifneh
".Adonoi tit'haru

taher libenu la-:avdeka beh'emet, kee ata Adonoi eloheem
emet. Baruk ata Adonoi, melek :al kol ha-ares, meh'qadesh

(ha-shabat w-) yisra'el w-yom ha-kipureem.

reseh Adonoi elohenu ba-:ameka utfilatam, wa-hashev :avoda lidveer beteka, wi'isheh yisra'el teqabel b-rason, ut'hee l-rason :avodat yisra'el. w-teHezena :enenu b-shuvka l-siyon b-raHameem. Baruk ata Adonoi, ha-maHzeer shekeena to l-siyon.

(bow down) modeem anaHnu lak, sheh-ata hu (arise) Adonoi elohenu lo-:olam weh-:ed, :al Haiyenu ha-mesureem b-yadak, :al nishmotenu ha-pequdot lak, :al niseka w-raHameka sheh-b-kol :et, :erev wa-boqer; w-:al kulam titbarak w-titromam kee yiHeed ata weh-en zulatak. (bow down) Baruk ata (arise) Adonoi, ha-tov shimka uleka na'eh lo-hodot.

seem shalom, tova, uvraka, Hen weh-Hesed w-raHameem. uvorekenu kulanu bim'or paneka, kee mimo'or paneka natata lanu Adonoi elohenu, tora wa-Haiyim, ahava weh-Hesed, sedaqa w-shalom, w-tov beh-:eneka l-vorek et :ameka yisra'el b-kol :et ba-shalom. Baruk ata Adonoi, ha-mevorek et :amo yisra'el ba-shalom. (bow down)

Amen.

At this point one remains bowed down and proceeds to make penitent confession before God, along the lines of the following: "I implore You O ETERNAL; I have transgressed, acted wrongly, and wickedly before You. I have [elaborate on whatever sins were committed], and behold - I regret it and am embarrassed by my actions. I hereby commit to never return to doing these things again." (Laws of Prayer 1:2)

*The formalized traditional text of confession can be found on the last page. However, one is not required to recite it. After confessing, while maintaining a bowed position, **continue**:*

yihyu l-rason imreh fee weh-hegyon libee lefaneka, Adonoi suree w-go'alee.

Take three steps back while remaining bent over, turn your head to the left and say: "shalom."

Turn your head to the right and say: "shalom."

Lift your head from bowing and say: "ya:aseh shalom."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

MUSAF

(YOM HA-KIPPURIM ADDITIONAL PRAYER)

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

Adonoi, sefotai tiftaH, ufee yageed tihilateka.

(bow down) Baruk ata (arise) Adonoi, elohenu weloheh avotenu;
elohesh avraham, elohesh yis'Haq, weloheh ya:aqov; ha-el,
ha-gadol, w-ha-nora, el :elyon; gomel Hasadeem toveem
w-qoneh ha-kol; zoker Hasdeh avot u-mevee go'el livneh

vnehem; melek, moshia: u-magen. (bow down) Baruk ata (arise)
Adonoi, magen avraham.

ata gibor lo-:olam Adonoi, rav lo-hoshia:, moreed ha-tal;
mekalkel Haiyim beh-Hesed, ma-Haiyeh me'teem
beh-raHameem rabeem; rofeh Holeem, u-mateer asureem,
umqaiyim emuna'to leesheneh :afar. mee kamoka baa:al
gevurot, u-mee domeh lak, memee't umHaiyeh. Baruk ata
Adonoi, mHaiyeh ha-me'teem.

qadosh ata w-norah shema'k weh-ehn eloah mibal:adak.
Baruk ata Adonoi, ha-melek ha-qadosh.

ata vaHartanu mikol ha-:ameem, raseeta banu mikol
ha-leshonot, qidashtanu b-miswoteka, w-qeravtanu malkenu
la-:avodateka. shimka ha-gadol w-ha-qadosh :alenu qarata.
wa-titen lanu Adonoi elohenu et yom ha-kipureem ha-zeh
lisleeHa ulimHeela ulkaper bo :al kol :awonotenu; miqra
qodesh, zek'er leese'e'at misraiyim.

mipeneh Hata'enu galeenu meh-arsenu wah-nitraHaq meh-:al
admatenu, w-en anu yekoleem lah-:asot Hovotenu lefaneka.
yehee rason milefaneka Adonoi elohenu, sh-teraHem :alenu
w-:al miqdashak b-raHameka ha-rabeem. qarev pezurenu
mi-ben ha-goyeem unfosenu kanes mi-yarketeh ares.

wah-havee'enu leh-siyon b-rina w-leerooshalaiyeem :eerak
b-simHat :olam, w-na:aseh lefaneka qorban Hovatenu, et
musfeh (yom ha-shabat ha-zeh w-et) yom som ha-kipureem ha-zeh, kemo

sheh-katavta :alenu b-toratak :al yedeh mosheh :avdak.

elohenu weloheh avotenu, moHol la-:awonotenu b-yom
ha-zeh. meHeh w-ha:aver pasha:enu mineged :eneka, ka'amur:
"anokee, anokee hu moHeh pasha:eka l-ma:anee.
wa-Hatoteka lo ezkor." w-katuv: "kee va-yom ha-zeh
yekaper :alekem le-taher etkem, mi-kol Hatotekem lifneh
"Adonoi tit'haru.

taher libenu la-:avdeka beh'emet, kee ata Adonoi eloheem
emet. Baruk ata Adonoi, melek :al kol ha-ares, meh'qadesh
(ha-shabat w-) yisra'el w-yom ha-kipureem.

reseh Adonoi elohenu ba-:ameka utfilatam, wa-hashev :avoda
lidveer beteka, wi'isheh yisra'el teqabel b-rason, ut'hee l-rason
:avodat yisra'el. w-teHezena :enenu b-shuvka l-siyon
b-raHameem. Baruk ata Adonoi, ha-maHzeer shekeenato
l-siyon.

(bow down) modeem anaHnu lak, sheh-ata hu (arise) Adonoi elohenu
lo-:olam weh-:ed, :al Haiyenu ha-mesureem b-yadak, :al
nishmotenu ha-pequdot lak, :al niseka w-raHameka sheh-b-kol
:et, :erev wa-boqer; w-:al kulam titbarak w-titromam kee
yiHeed ata weh-en zulatak. (bow down) Baruk ata (arise) Adonoi,
ha-tov shimka uleka na'eh lo-hodot.

seem shalom, tova, uvraka, Hen weh-Hesed w-raHameem.
uvorekenu kulanu bim'or paneka, kee mimo'or paneka natata

lanu Adonoi elohenu, tora wa-Haiyim, ahava weh-Hesed,
sedaqa w-shalom, w-tov beh-:eneka l-vorek et :ameka yisra'el
b-kol :et ba-shalom. Baruk ata Adonoi, ha-mevorek et :amo
yisra'el ba-shalom. (bow down) Amen.

At this point one remains bowed down and proceeds to make penitent confession before God, along the lines of the following: "I implore You O ETERNAL; I have transgressed, acted wrongly, and wickedly before You. I have [elaborate on whatever sins were committed], and behold - I regret it and am embarrassed by my actions. I hereby commit to never return to doing these things again." (Laws of Prayer 1:2)

*The formalized traditional text of confession can be found on the last page. However, one is not required to recite it. After confessing, while maintaining a bowed position, **continue**:*

yihyu l-rason imreh fee weh-hegyon libee lefaneka, Adonoi
suree w-go'alee.

Take three steps back while remaining bent over, turn your head to the left and say: "shalom."

Turn your head to the right and say: "shalom."

Lift your head from bowing and say: "ya:aseh shalom."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

Widuy

The Traditional Confession

(...recited immediately upon completing the Standing Prayer while still bowed down, before taking 3 steps back.)

ana, tavo lefaneka tefilatenu w-al tit:alam mitiHinatenu,

sheh-en anaHnu :azeh faneem uqsheh :oref lomar lefaneka
Adonoi elohenu weloheh avotenu, 'sadeeqeem anaHnu w-lo
Hatanu.' aval Hatanu.

ashamnu. bagadnu. gazalnu. dibarnu dofee. heh:ehweenu.
w-hirsha:nu. zadnu. Hamasnu. tafalnu sheqair. ya:asnu
ra:. kizavnu. lasnu. maradnu. ni'asnu. sararnu. :aweenu.
pasha:nu. sararnu. qisheenu :oref. rasha:nu. shiHatnu. ti:avnu.
ta:inu. w-ti:ata:nu.

sarnu mimiswoteka umimishpateka ha-toveem w-lo shawa
lanu. w-ata sadeeq :al kol haba :alenu, kee emet :aseeta,
wah-anaHnu hirsha:nu.

mah nomar lefaneka yoshev marom? umah nesapair lefaneka
shoken sheHaqeem? ha-lo kol hanistarot w-ha-niglot ata
yodea:? ata yodea: razeh :olam w-ta:alumot sitreh kol Hai.
ata Hofesh kol Hadreh veten, ro'eh kelayot wa-lev. en davar
ne:lam mimak, w-en nistar mineged :eneka.

yihee rason milefaneka Adonoi elohenu weloheh avotenu'
sheh-timHol lanu :al kol Hatotenu utkapair lanu :al kol
:awonotenu, w-tislaH l-kol pasha:enu.

:al Het' sheh-Hatanu lefaneka b-zadon uvishgaga.

:al Het' sheh-Hatanu lefaneka b-giluy uvasetair.

:al Het' sheh-Hatanu lefaneka b-ones uv-rason.

:al Hata'eem sheh-anu Haiyaveem :alehem **q**orban.

:al Hata'eem sheh-anu Haiyaveem :alehem karet.

:al Hata'eem sheh-anu Haiyaveem :alehem arba: mitotu bet
deen -- Hane**q**, hereg, serefa, oos**q**eela. :al ha-geluyeem lanu
w-:al sheh-enan geluyeem lanu. ha-geluyeem lanu kevar
amarnum lefaneka, w-sheh-enan geluyeem lanu, lefaneka hem
yedu:eem, kah-katuv --

"ha-nistarotu ladonai elohenu, w-ha-niglotu lanu ul-vanenu :ad
:olam lah-:asotu etu kol divreh ha-tora ha-zotu."

kee ata salHan l-yisra'el umaHlan l-shivteh yeshurun,
umibal:adeka en lanu melek moHel w-soleaH.

elohai, :ad sheh-lo nosartee enee kedai, w-:akshaw
sheh-nosartee k-eelu lo nosartee. :afar anee v-Haiyai, **q**al
wa-Homair b-meetatee. harenee lefaneka kiklee maleh
boosha uklima.

yihee rason milefaneka, sheh-lo eHeta, umah sheh-Hatatee
mero**q** b-raHameka ha-rabeem, aval lo :al yedeh yeesureem.

yihyu l-rason imreh fee w-hegyon libee lefaneka, Adonoi suree
w-go'alee.

*May you be written and sealed in the book of life and in the book of
remembrance. Shana tova!*

Transliteration key:

g = λ ...a "gh" sound similar to a French "r."

d = τ ...a "th" sound like in the word "they."

k = Ϸ ...a "kh" sound similar to proper pronunciation of the German name "Bach."

t = τ ..."th" as in the word "three."

t = υ ...a pharyngealized "t" sound.

s = Ϸ ...a pharyngealized "s" sound.

q = ɨʔ ...a "k" sound which is made further back in the throat.

: = ʏ ...a voiced pharyngeal fricative, a squeezing of the throat muscles while producing a vowel sound.

H = ɨ ...a voiceless pharyngeal fricative, a squeezing of the throat muscles while making an "h" sound.

HEBREW

YOM HA-KIPPURIM PRAYERS

(For individuals)

Both the nighttime and the morning Shema is recited the same as throughout regular days of the year. There are no changes, neither in the Biblical quotations of the Shema nor in the blessings associated with the recitation of Shema. Immediately upon concluding the Shema and its associated blessings, one stands and proceeds with the Amida ("The Standing Prayer"). There are five Amidas on Yom ha-Kippurim. The Standing Prayer recited at night, the one recited in the afternoon, and the one recited at sunset, are all exactly the same wording as the Standing Prayer that is recited in the morning.

One should recite the Yom ha-Kippurim Additional Prayer ("Musaf") after reciting the Morning Standing Prayer, but before the time for the Afternoon Standing Prayer arrives. If the time for the Afternoon Standing Prayer already arrived, one first recites the Afternoon Standing Prayer and only afterward prays the Yom ha-Kippurim Additional Prayer.

ARVITH

Nighttime Shema

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מִעֲרִיב עֲרָבִים,
גּוֹלֵל אֹר מִפְּנֵי ח' שֶׁךְ וְח' שֶׁךְ מִפְּנֵי אֹר. בְּרוּךְ אַתָּה יְהוָה, הַמְעַרֵּיב
עֲרָבִים.

אֲהַבֵּת עוֹלָם עִמָּךְ יִשְׂרָאֵל אֲהַבֵּת, וְאֲהַבְתָּךְ לֹא תִסּוּר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

'ehad' of daleth Pronunciation of the " .the" in the word "th" is pronounced like the daleth An undotted s singular dominion'HaShem should be elongated long enough to renew acceptance of

שְׁמַע יִשְׂרָאֵל יְהוָה אֵל הַיְיִנוּ יְהוָה אַחַד:

ברוך שם כבוד מלכותו, לעולם ועד :Whisper

וְאַהֲבַת אֵת יְהוָה אֵל הַיְיִךְ. בְּכֹל לְבָבְךָ וּבְכֹל נַפְשְׁךָ
וּבְכֹל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם, עַל לְבָבְךָ: וְשִׁנַּנְתָּם לְבִנְיָךָ וּדְבַרְתָּ בָּם, בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִקְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם
לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל
מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ אֵל מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֵת יְהוָה אֵל הַיְיִכֶם וּלְעַבְדוֹ, בְּכֹל
לְבַבְכֶם וּבְכֹל נַפְשְׁכֶם: וְנָתַתִּי מָטָר אֲרֻצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ, וְאֶסְפַּת דָּגְנְךָ וְתִירֶיךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
בְּשִׂדְךָ לְבַהֲמֹתֶיךָ. וְאָכַלְתָּ וְשָׂבַעְתָּ: הַשְׁמְרוּ לָכֶם פֶּן
יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וְעַבַּדְתֶּם אֵל הַיִּם אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף יְהוָה בְּכֶם וְעָצַר אֵת
הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֵת

יְבוּלָהּ, וְאַבְדַּתְּם מִהֲרָה מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר
יְהוָה נָתַן לָכֶם: וְשִׁמַּתְּם אֶת דְּבַרֵי אֱלֹהֵי עַל לְבַבְכֶם
וְעַל נַפְשֵׁיכֶם, וּקְשַׁרְתֶּם אֶתְּם לְאוֹת עַל יַדְכֶם, וְהָיוּ
לְטוֹטוֹפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתְּם אֶתְּם אֶת בְּנֵיכֶם
לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן
יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לְאַבְרָהָם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם
לְדַרְרֹתָם, וְנִתְּנוּ עַל צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ, וּזְכַרְתֶּם אֶת כָּל מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם
וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר אֲתֶם זֵנִים אַחֲרֵיהֶם: לְמַעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קֹדְשִׁים
לְאֵלֵי הַיִּכְּסִים: אֲנִי יְהוָה אֵלֵי הַיִּכְּסִים אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֵלֵי הַיִּם, אֲנִי יְהוָה
אֵלֵי הַיִּכְּסִים:

אָמַת אָמוּנָה קִיּוּמָה. רְאוּ אֶת גְּבוּרַתְךָ עַל הַיָּם; בְּשִׁמְחָה רַבָּה אָמְרוּ
כָּלֶם: מִי כִמְכָה בְּאֵלִים יְהוָה; מִי כִמְכָה נְאֻדָר בְּקִדְשׁ; נוֹרָא תְהִלּוֹת,

עֵשֶׂה פְּלֵא. הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יְהוָה יִמְלֵךְ לְעֹלָם וָעֶד. וְנֹאמַר:
גּוֹאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְהוָה, גָּאֵל יִשְׂרָאֵל.

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ לְחַיִּים, וּפְרוֹס עָלֵינוּ סִכַּת
שְׁלוֹמְךָ. יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ וְתִגַּל נַפְשֵׁנוּ בִישׁוּעַתְךָ בְּאִמְרוֹ לְצִיּוֹן:
מֶלֶךְ אֱלֹהֵינוּ! כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמֵי עֵד תִּמְלֵךְ בְּכָבוֹד. בְּרוּךְ
אַתָּה יְהוָה, הַמֶּלֶךְ בְּכָבוֹד, חַי וְקַיִם תָּמִיד יִמְלֵךְ לְעוֹלָם וָעֶד.

Nighttime Standing Prayer

(voluntary)

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. [...] These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence (of disturbances, and the intention of one's heart)." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

אֲדָנִי, שִׁפְתֵי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה (arise) יְהוָה, אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אֲבֹתֵנוּ אֱלֹהֵי יִצְחָק וְאֵלֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא. אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל, זוֹכֵר חֲסָדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, מְלַךְ מוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה (arise) יְהוָה, מִגֵּן אֲבֹתֵנוּ.

אתה גבור לעולם יהנה, רב להושיע, מוריד הטל; מכלל כל
חיים בתסוד, מחיה מתים ברחמים רבים, רופא חולים, ומתיר
אסורים, ומקיים אמונתו לישגי עפר. מי כמוך בעל גבורות, ומי
דומה לך ממית ומחיה. ברוך אתה יהוה, מחיה המתים.

קדוש אתה ונורא שמך ואין אלוה מבצעך. ברוך אתה יהוה,
המלך הקדוש.

אתה בחרתנו מכל העמים, רצית בנו מכל הלשונות, קדשתנו
במצותיך, וקרבתנו מלבנו לעבודתך. שמך הגדול והקדוש עלינו
קראת. ותתן לנו יהוה אל הינו את יום הכפורים הזה, לסליחה
ולמחילה ולכפר בו על כל עונותינו; מקרא קדש, זכר ליציאת
מצרים.

אל הינו ואל יהי אבותינו, מחול לעונותינו ביום הזה. מחה והעבר
פשעינו מנגד עיניך, כאמור: "אנכי אנכי הוא מחה פשעיך
למעני. וחסאתיך לא אזכר." וכתוב: "מחיתי כעב פשעיך
וכענן חטאותיך. שובה אלי פי גאלתיך." וכתוב: "פי ביום הזה
יכפר עליכם לטהר אתכם, מפל חטאתיכם לפני יהוה תטהרו."

טהר לבנו לעבדך באמת, כי אתה יהוה אל הים אמת. ברוך אתה
יהוה, מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הכפורים.

רצה יהוה אל הינו בעמך ותפלתם, והשב עבודה לדביר ביתך,
ואשי ישראל תקביל ברכון, ותהי לרכון עבודת ישראל. ותחזינה

עֵינֵינוּ בְּשׁוֹבֵךְ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא (arise) יְהוָה אֵלֵּינוּ לְעוֹלָם וְעַד, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, עַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, עַל נַפְשֵׁיךָ וְרַחֲמֵיךָ שֶׁבְּכָל עֵת, עָרַב וְבִקְרָה; וְעַל פְּלִים תַּתְּבַרֵךְ וְתַתְּרוּמָם כִּי יַחִיד אַתָּה וְאֵין זוּלָתְךָ.

בָּרוּךְ אַתָּה (arise) יְהוָה, הַטּוֹב שְׂמֵךְ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה עָלֵינוּ, חַן וְחֶסֶד וְרַחֲמִים. וּבְרַכְנוּ פְּלָנוּ בְּמֵאוֹר פְּנֵיךָ, כִּי מִמְּאוֹר פְּנֵיךָ נִתְּתָה לָנוּ יְהוָה אֵלֵּינוּ, תּוֹרָה וְחַיִּים, אֶהְבָּה וְחֶסֶד צְדָקָה וְשְׁלוֹם, וְטוֹב בְּעֵינֵיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת בְּשְׁלוֹם. בָּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם. (bow down) אָמֵן.

At this point one remains bowed down and proceeds to make penitent confession before God, along the lines of the following: "I implore You O ETERNAL; I have transgressed, acted wrongly, and wickedly before You. I have [elaborate on whatever sins were committed], and behold - I regret it and am embarrassed by my actions. I hereby commit to never return to doing these things again." (Laws of Prayer 1:2)

*The formalized traditional text of confession can be found on the last page. However, one is not required to recite it. After confessing, while maintaining a bowed position, **continue:***

יְהוָה לְרָצוֹן אֲמַרִי פִי וְהִגִּיּוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Take three steps back while remaining bent over, turn your head to the left and say:

שְׁלוֹם

Turn your head to the right and say:

שְׁלוֹם

Lift your head from bowing and say:

נְעֻשָׂה שְׁלוֹם

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

SHAHARITH

Morning Shema

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חַשְׁךְ, עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל; הַמַּאִיר לְאָרֶץ וְלַדְרִים עָלֶיהָ, הַמְּחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית. בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

אֶהְבֵּת עוֹלָם אֶהְבֵּתְנוּ יְהוָה אֱלֹהֵינוּ; חֲמֵלָה גְדוֹלָה יִתִּירָה חֲמֵלָתְ עֲלֵינוּ בְּעִבּוֹר אַבוֹתֵינוּ שֶׁבִטְחוּ בְךָ; וְתִלְמַדְנוּ חֻקֵי חַיִּים; כֵּן תִּחַנְנוּ אֲבֵינוּ, אָב הַרְחֵמֵנוּ. הַמְּרַחֵם, רַחֵם עֲלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין, לְשִׁמוּעַ, לְלִמּוּד, וְלִלְמִיד, לְשִׁמּוֹר, לְעֲשׂוֹת, וְלִקְיָם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה. הָאֵר עֵינֵינוּ בְּמִצּוֹתֶיךָ וּדְבָרֶיךָ לִבְנוֹ לִירְאָתְךָ, וְיִחַד לְבַבְנוּ לְאַהֲבָה שְׂמֵךְ; לֹא נִבּוֹשׁ לְעוֹלָם וָעֶד, כִּי בְּשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ. וְהִבִּיאֵנוּ לְשִׁלּוֹם מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ וְהוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ. נְגִילָה וְנִשְׂמְחָה בִּישׁוּעָתְךָ, כִּי בָנוּ בְּחֶרֶת מְכַל עָם וְלִשׁוֹן, וְקִרְבַּתְנוּ לְשִׂמְךָ לְהוֹדוֹת לְךָ וְלִיְחֻדְךָ. בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל.

'ehad' of daleth Pronunciation of the " .the" in the word "th" is pronounced like the daleth An undotted dominion singular s'HaShem of acceptance renew should be elongated long enough to (2,9Hil. Shema) "the earth, and in all corners of the globe ,in the heavens

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה

אַחַד:

ברוך שם כבוד מלכותו, לעולם ועד Whisper:

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ
וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם, עַל לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָן וְדִבַּרְתָּ בָּם, בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם
לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל
מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמְעוּ אֶל מְצֻוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ, בְּכָל
לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם: וְנָתַתִּי מְטַר אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ, וְאֶסְפַּתְּ דָגְנְךָ וְתִירֶיךָ וְיִצְהַרְךָ: וְנָתַתִּי עֹשֶׁב
בְּשַׂדְּךָ לְבַהֲמֹתֶיךָ, וְאֶכְלַתְּ וְשִׁבַּעְתָּ: הַשְׁמְרוּ לָכֶם פֶּן
יִפְתָּה לְבַבְּכֶם, וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף יְהוָה בְּכֶם וְעָצַר אֶת
הַשָּׁמַיִם וְלֹא יִהְיֶה מְטָר, וְהֶאֱדָמָה לֹא תִתֵּן אֶת
יְבוּלָהּ, וְאֶבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר
יְהוָה נָתַן לָכֶם: וְשִׁמְתֶם אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְּכֶם
וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יְדְכֶם, וְהָיוּ

לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדַתְּם אֶתְּם אֶת בְּנֵיכֶם
לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן
יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לֵאבֹתֵיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם
לְדֹרֹתָם, וְנִתְּנוּ עַל צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ, וְזָכַרְתֶּם אֶת כָּל מִצְוֹת
יְהוָה וְעָשִׂיתֶם אֹתָם, וְלֹא תִתְּוּרוּ אַחֲרַי לְבַבְכֶם
וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן
תִּזְכְּרוּ וְעָשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהִייתֶם קֹדְשִׁים
לְאֵלֵי הַיִּכָּם: אֲנִי יְהוָה אֵל הַיִּכָּם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֵלֵי הַיִּם, אֲנִי יְהוָה
אֵל הַיִּכָּם:

אַמֶּת וַיְצִיב, נְכוֹן וְקִיָּם, יֶשֶׁר וְנֶאֱמָן, טוֹב וַיִּפֶּה הַדְּבָר הַזֶּה עָלֵינוּ וְעַל
אֲבוֹתֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, עַל הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים דְּבַר קִיָּם,
חֶק וְלֹא יַעֲבוֹר. אַמֶּת, שְׁאֵתָהּ הוּא יְהוָה אֵל הַיִּנוּ וְאֵל הַיִּבְרִיָּה; אֲבוֹתֵינוּ;
מְלַכְנוּ, מְלַךְ אֲבוֹתֵינוּ; גּוֹאֲלֵנוּ, גּוֹאֵל אֲבוֹתֵינוּ, מֵעוֹלָם הוּא שְׁמֶךָ וְאִין
אֵלֵי הַיִּם עוֹד זוֹלְתְךָ.

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָ הוּא מֵעוֹלָם. מִגֵּן וּמוֹשִׁיעַ בְּנֵיהֶם אַחֲרֵיהֶם בְּכָל דּוֹר

וְדוֹר. אֲשֶׁר־י אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרֹתֶיךָ וּדְבָרֶיךָ יִשִּׁים עַל לְבוֹ.
 אָמֵת, אַתָּה הוּא אָדוֹן לְעַמְּךָ, מֶלֶךְ גְּבוּר לְרִיב רִיבָם. אָמֵת, אַתָּה הוּא
 רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ וּמוֹשִׁיעַ. מִמְּצָרִים גְּאֻלְתָּנוּ,
 מִבֵּית עֲבָדִים פְּדִיתָנוּ, כָּל בְּכוֹרֵיהֶם הִרְגָתָ, יָם סוּף בְּקָעָתָ, וַיְדִידִים
 הִעֲבַרְתָּ, וַיִּכְסּוּ מַיִם צְרִיָהֶם, אָחַד מֵהֶם לֹא נוֹתֵר. עַל זֹאת שִׁבְחוּ
 גְּאוּלָּים וְרוֹמְמוֹ: אֵל וְנִתְּנוּ: יְדִידִים שִׁירוֹת זְמִירוֹת תְּשֻׁבְחוֹת לְמֶלֶךְ אֵל חַי
 וְקַיִם. רָם וְנֹשָׂא, גָּדוֹל וְנוֹרָא, מְשֻׁפָּיל גְּאִים, מְגַבִּיָה שְׁפָלִים, מוֹצִיא
 אֲסִירִים, פּוֹדֵה עֲנָוִים, וְעוֹנֵה לְעַמּוֹ בְּעֵת שְׁוַעַם אֱלֹו, בְּרוּךְ הוּא. לְךָ
 אָמְרוּ: שִׁירָה כָּלֵם: מִי כְמוֹךָ בְּאֵלִים יְהוָה, מִי כְמוֹ כֶּה נֶאֱדָר בֶּק דָּשׁ; נוֹרָא
 תְהִלָּת, עֲשֵׂה פְלָא. יְהוָה יִמְלֶךְ לְעוֹלָם וָעֶד. וְנֶאֱמַר: גּוֹאֲלֵנוּ יְהוָה
 צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְהוָה, גְּאֵל יִשְׂרָאֵל.

Morning Standing Prayer

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ:

(bow down) בְּרוּךְ אַתָּה (arise) יְהוָה, אֵלֵינוּ וְאֵלֵי אֲבוֹתֵינוּ, אֵלֵנוּ
 אֲבָרְכֶם אֵלֵנוּ יִצְחָק וְאֵלֵנוּ יִעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר
 וְהַנּוֹרָא. אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל, זוֹכֵר חֲסָדֵי

אבות ומביא גואל לבני בניהם, מלך מושיע ומגן.

בָּרוּךְ אַתָּה (arise) יהוה, מִגַּן אֲבֹתֵינוּ.

אתה גבור לעולם יהוה, רב להושיע, מוריד הטל; מכלכל חיים בתוסד, מחיה מתים ברחמים רבים, רופא חולים, ומתיר אסורים, ומקיים אמונתו לישגי עפר. מי כמוך בעל גבורות, ומי דומה לך ממית ומחיה. ברוך אתה יהוה, מחיה המתים.

קדוש אתה ונורא שמך ואין אלוה מבלעדך. ברוך אתה יהוה, המלך הקדוש.

אתה בחרתנו מכל העמים, רצית בנו מכל הלשונות, קדשתנו במצותיך, וקרבתנו מלבנו לעבודתך. שמך הגדול והקדוש עלינו קראת. ונתן לנו יהוה אל הינו את יום הכפורים הזה, לסליחה ולמחילה ולכפר בו על כל עונותינו; מקרא קדש, זכר ליציאת מצרים.

אל הינו ואל יהי אבותינו, מחול לעונותינו ביום הזה. מחה והעבר פשעינו מנגד עיניך, כאמור: "אנכי אנכי הוא מחה פשעיך למעני. וחסאתיך לא אזכר." וכתוב: "מחיתי כעב פשעיך וכענן חטאותיך. שובה אלי פי גאלתיך." וכתוב: "כי ביום הזה יכפר עליכם לטהר אתכם, מפל חטאתיכם לפני יהוה תטהרו."

טהר לבנו לעבדך באמת, כי אתה יהוה אל הים אמת. ברוך אתה יהוה, מלך על כל הארץ, מקדש (השבת) ישראל ויום הכפורים.

רצה יהוה אל הינו בעמך ותפלתם, והשב עבודה לדביר ביתך,
ואשי ישראל תקביל ברכון, ותהי לרצון עבודת ישראל. ותחזינה
עינינו בשובך לציון ברחמים. ברוך אתה יהוה, המחזיר שכנתו
לציון.

מודים אנחנו לך שאתה הוא (arise) יהוה אל הינו לעולם
ועד, על חיינו המסורים בינך, על נשמותינו הפקודות לך, על
נסיך ורחמיך שבכל עת, ערב ובקר; ועל כלם תתברך ותתרום
כי יחיד אתה ואין זולתך.

ברוך אתה (arise) יהוה, הטוב שמך ולך נאה להודות.
שים שלום, טובה, וברכה עלינו, חן וחסד ורחמים. וברכנו כלנו
במאור פניך, כי ממאור פניך נתתה לנו יהוה אל הינו, תורה
וחיים, אהבה וחסד צדקה ושלום, וטוב בעיניך לברך את עמך
ישראל בכל עת בשלום. ברוך אתה יהוה, המברך את עמו
ישראל בשלום. (bow down) אמן.

At this point one remains bowed down and proceeds to make penitent confession before God, along the lines of the following: "I implore You O ETERNAL; I have transgressed, acted wrongly, and wickedly before You. I have [elaborate on whatever sins were committed], and behold - I regret it and am embarrassed by my actions. I hereby commit to never return to doing these things again." (Laws of Prayer 1:2)

*The formalized traditional text of confession can be found on the last page. However, one is not required to recite it. After confessing, while maintaining a bowed position, **continue**:*

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

Take three steps back while remaining bent over, turn your head to the left and say:

שלום

Turn your head to the right and say:

שְׁלוֹם

Lift your head from bowing and say:

יַעֲשֶׂה שְׁלוֹם

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

MUSAF

(YOM HA-KIPPURIM ADDITIONAL PRAYER)

Psalm 145 תהלים קמה

תְּהִלָּה לְדָוִד אֲרוֹמָמֶךָ אֱלֹהֵי הַמַּלְאָךְ; וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל יוֹם אֲבָרְכֶךָ וְאֶהְלֶלְהָ שְׁמֶךָ לְעוֹלָם וָעֶד:
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַּח מִעֲשִׂיךָ וּגְבוּרֹתֶיךָ יִגִּידוּ:
הַדֵּר כְּבוֹד הוֹדֶךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזְזוּ נִזְרוֹתֶיךָ י' אִמְרוּ, וּגְדַלְתֶּךָ אֶסְפְּרֶנָּה:
זָכַר רַב טוֹבֶךָ יִבְיָעוּ, וְצִדְקֹתֶךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה, אֶרְכֶּךָ אֲפִיִּים וּגְדָל חֶסֶד:
טוֹב יְהוָה לְכָל ל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:
יִדְוֶךָ יְהוָה כָּל מַעֲשִׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה:
כְּבוֹד מַלְכוּתֶךָ י' אִמְרוּ, וּגְבוּרַתֶךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרַתְךָ י', וְכְבוֹד הַדֵּר מַלְכוּתֶךָ:
מַלְכוּתֶךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתֶּךָ בְּכָל דוֹר וָדוֹר:
סוֹמֵךְ יְהוָה לְכָל הַנְּפִלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים:
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ:
פּוֹתַח אֶת יַדְךָ וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן:

צָדִיק יְהוּה בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו:
קָרוֹב יְהוּה לְכָל קֹרְאָיו, לִכֹּל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:
רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:
שׁוֹמֵר יְהוּה אֶת כָּל אֲהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:
תְּהִלַּת יְהוּה יִדְבֹּר פִּי וַיִּבְרַךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

Musaf Standing Prayer

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה (arise) יְהוּה, אֵלֵּי הַיָּנוּ וְאֵלֵּי הַיָּנוּ וְאֵלֵּי הַיָּנוּ, אֵלֵּי הַיָּנוּ
אֲבָרְכֶם אֵלֵּי הַיָּנוּ יִצְחָק וְאֵלֵּי הַיָּנוּ יִצְחָק ב, הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא. אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל, זוֹכֵר חֲסָדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, מְלַךְ מוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה (arise) יְהוּה, מִגֵּן אֲבָרְכֶם.

אַתָּה גִּבּוֹר לְעוֹלָם יְהוּה, רַב לְהוֹשִׁיעַ, מוֹרִיד הַטָּל; מְכַלְכֵּל
חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, רוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי

דומה לך ממית ומחיה. ברוך אתה יהוה, מחיה המתים.

קדוש אתה ונורא שמך ואין אלוה מבליעדך. ברוך אתה יהוה,
המלך הקדוש.

אתה בחרתנו מכל העמים, רצית בנו מכל הלשונות, קדשתנו
במצותיך, וקרבתנו מלפנו לעבודתך. שמך הגדול והקדוש עלינו
קראת. ותתן לנו יהוה אל הינו את יום הכפורים הזה, לסליחה
ולמחילה ולכפר בו על כל עונותינו; מקרא קדש, זכר ליציאת
מצרים.

מפני חטאינו גלינו מארצנו ונתרחק מעל אדמתנו, ואין אנו
יכולים לעשות חובותינו לפניך. יהי רצון מלפניך יהוה אל הינו,
שתרחם עלינו ועל מקדשך ברחמיך הרבים. קרב פזוירינו מבין
הגוים ונפוצותינו פנים מירפתי ארץ. והביאנו לציון ברנה
ולירושלים עירך בשמחת עולם, ונעשה לפניך קרבן חובתינו, את
מוספי (יום השבת הזה נא) יום צום הכפורים הזה, כמו שכתבת עלינו
בתורתך על ידי משה עבדך.

אל הינו ואל הי אבותינו, מחול לעונותינו ביום הזה. מחה והעבר
פשעינו מנגד עיניך, כאמור: "אנכי אנכי הוא מחה פשעיך
למעני. וחסאתיך לא אזכר." וכתוב: "מחיתי כעב פשעיך
וכענן חטאותיך. שובה אלי כי גאלתיך." וכתוב: "כי ביום הזה
יכפר עליכם לטהר אתכם, מכל ל חטאתיכם לפני יהוה תטהרו."

טָהַר לְבַנּוֹ לְעַבְדְּךָ בְּאַמֶּת, כִּי אַתָּה יְהוָה אֱלֹהֵי הַיָּמִים אֱמֶת. בְּרוּךְ אַתָּה
יְהוָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשְּׁבֵת ו) יִשְׂרָאֵל וַיּוֹם הַכַּפּוּרִים.

רְצֵה יְהוָה אֱלֹהֵי הַיָּמִים בְּעַמְּךָ וּתְפַלְתֵם, וְהָשִׁב עֲבוּדָה לְדַבִּיר בֵּיתְךָ,
וְאֲשִׁי יִשְׂרָאֵל תִּקְבִּיל בְּרִצּוֹן, וּתְהִי לְרִצּוֹן עֲבוּדַת יִשְׂרָאֵל. וְתַחֲזִינָה
עֵינָיו בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׂכִינָתוֹ
לְצִיּוֹן.

מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָה הוּא (arise) יְהוָה אֱלֹהֵי הַיָּמִים לְעוֹלָם
וְעַד, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, עַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, עַל
נַפְשֵׁךָ וְרַחֲמֵיךָ שֶׁבְּכָל עֵת, עָרַב נֹב קָר; וְעַל כָּלֵם תַּתְּכַרְךָ וְתַתְּרוּמָם
כִּי יַחִיד אַתָּה וְאֵין זֹלָתְךָ.

בְּרוּךְ אַתָּה (arise) יְהוָה, הַטּוֹב שְׂמֵךְ וְלָךְ נֹאֶה לְהוֹדוֹת.
שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה עָלֵינוּ, חַן וְחֶסֶד וְרַחֲמִים. וּבְרַכְנוּ כְּלָנוּ
בְּמֵאוֹר פְּנִיךָ, כִּי מְמֵאוֹר פְּנִיךָ נִתְתָּה לָנוּ יְהוָה אֱלֹהֵי הַיָּמִים, תּוֹרָה
וְחַיִּים, אֶהְבָּה וְחֶסֶד צְדָקָה וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת בְּשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרְךָ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם. (bow down) אָמֵן.

At this point one remains bowed down and proceeds to make penitent confession before God, along the lines of the following: "I implore You O ETERNAL; I have transgressed, acted wrongly, and wickedly before You. I have [elaborate on whatever sins were committed], and behold - I regret it and am embarrassed by my actions. I hereby commit to never return to doing these things again." (Laws of Prayer 1:2)

*The formalized traditional text of confession can be found on the last page. However, one is not required to recite it. After confessing, while maintaining a bowed position, **continue**:*

יְהִי לְרֵצוֹן אִמְרֵי פִי וְהִגִּיזוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי.

Take three steps back while remaining bent over, turn your head to the left and say:

שְׁלוֹם

Turn your head to the right and say:

שְׁלוֹם

Lift your head from bowing and say:

יַעֲשֶׂה שְׁלוֹם

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

MINHA

(YOM HA-KIPPURIM AFTERNOON PRAYER)

Psalm 145 תהלים קמה |

תְּהִלָּה לְדָוִד אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ; וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכֹל יוֹם אַבְרָכְךָ וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
גְּדוֹל יְהוּה וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ וְגִבּוֹרֵי תִיךָ יִגִּידוּ:
הַדֵּר כְּבוֹד הוֹדְךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעֲזֹז נוֹרְאוֹתֶיךָ יֵאֱמְרוּ, וְגִדְלֹתֶךָ אֶסְפְּרֶנָּה:
זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצַדִּיקְתֶּךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוּה, אָרַךְ אַפַּיִם וְגִדְלֵ חֶסֶד:
טוֹב יְהוּה לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:
יִדְוֶךָ יְהוּה כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרָכֶנּוּ:
כְּבוֹד מַלְכוּתֶךָ יֵאֱמְרוּ, וְגִבּוֹרֵתֶךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרַתְךָ, וְכַבּוֹד הַדֵּר מַלְכוּתוֹ:
 מַלְכוּתְךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וְדָר:
 סוּמְךָ יְהוָה לְכָל הַנְּפִלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים:
 עֵינֶי כָּל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ:
 פּוֹתַח אֶת יְדְךָ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן:
 צַדִּיק יְהוָה בְּכָל דְרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו:
 קְרוֹב יְהוָה לְכָל קֹרְאָיו, לֵכֵל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:
 רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:
 שׁוֹמֵר יְהוָה אֶת כָּל אֲהָבָיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד:
 תְּהִלַּת יְהוָה יִדְבֹר פִּי וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:

Afternoon Standing Prayer

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

אֲדֹנָי, שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה (arise) יְהוָה, אֵלֵּינוּ וְאֵלֵּי אֲבוֹתֵינוּ, אֵלֵּינוּ
 אֲבָרְכֶם אֵלֵּינוּ יִצְחָק וְאֵלֵּינוּ יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר
 וְהַנּוֹרָא. אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל, זוֹכֵר חֲסָדֵי
 אֲבוֹת וּמְבִיא גּוֹאֵל לְבַנֵּי בְנֵיהֶם, מְלַךְ מוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה (arise) יְהוָה, מִגֵּן אֲבָרְכֶם.

אַתָּה גְּבוּר לְעוֹלָם יְהוָה, רַב לְהוֹשִׁיעַ, מוֹרִיד הַטֶּל; מְכַלְכֵּל

חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, רוֹפֵא חוֹלִים, וּמְתִיר
אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לְיִשְׂרָאֵל עֶפְרַיִם. מִי כְמוֹךָ בַעַל גְּבוּרֹת, וּמִי
דוֹמֵה לְךָ מִמִּית וּמְחַיֶּה. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהַּ מִבְּלַעְדְּךָ. בְּרוּךְ אַתָּה יְהוָה,
הַמְּלַךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, רְצִיתָ בָנוּ מִכָּל הַלְשׁוֹנוֹת, קִדְשָׁתָנוּ
בְּמִצְוֹתֶיךָ, וְקִרְבָּתָנוּ מִלְּפָנֶיךָ לְעִבּוֹדְתֶךָ. שְׁמֶךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ
קָרָאתָ. וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ אֶת יוֹם הַכַּפּוּרִים הַזֶּה, לְסִלִּיחָה
וּלְמַחִילָה וּלְכַפֵּר בּוֹ עַל כָּל עֲוֹנוֹתֵינוּ; מִקְרָא קֹדֶשׁ, זִכָּר לְיִצְיַאת
מִצְרָיִם.

אֱלֹהֵינוּ וְאֵלֵי הֵי אַבוֹתֵינוּ, מְחוּל לְעֲוֹנוֹתֵינוּ בְּיוֹם הַזֶּה. מְחַה וְהַעֲבֵר
פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: "אֲנִי כִי אֲנִי כִי הוּא מִחָה פְּשָׁעֶיךָ
לְמַעַנִי. וַחֲטֵאתֶיךָ לֹא אֶזְכֹּר." וְכָתוּב: "מְחִיתִי כְעֵב פְּשָׁעֶיךָ
וְכַעֲנֵן חַטֹּאתֶיךָ. שׁוּבָה אֵלַי כִּי גִאֲלִתֶיךָ." וְכָתוּב: "כִּי בְיוֹם הַזֶּה
יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטֹּאתֵיכֶם לְפָנַי יְהוָה תִּטְהָרוּ."

טַהֵר לְבָבוֹ לְעַבְדְּךָ בְּאַמֶּת, כִּי אַתָּה יְהוָה אֱלֹהֵי הַיָּם אֱמֶת. בְּרוּךְ אַתָּה
יְהוָה, מְלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשְׁבֵּת ו) יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ וּתְפַלְתֵם, וְהִשָּׁב עֲבוּדָה לְדַבִּיר בֵּיתְךָ,
וְאִשֵּׁי יִשְׂרָאֵל תִּקְבִּיל בְּרַצוֹן, וּתְהִי לְרַצוֹן עֲבוּדַת יִשְׂרָאֵל. וְתַחֲזִינָה
עֵינֵינוּ בְּשׁוֹבְךָ לְרַצוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ

לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא (arise) יְהוָה אֵלֵינוּ לְעוֹלָם
וְעַד, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, עַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, עַל
נַפְשֵׁךְ וְרַחֲמֶיךָ שֶׁבְּכָל עֵת, עָרַב וְבִקְרָה; וְעַל כָּלֵם תַּתְּבַרֵךְ וְתִתְרוּמָם
כִּי יַחֲיד אַתָּה וְאֵין זוּלָתְךָ.

בָּרוּךְ אַתָּה (arise) יְהוָה, הַטּוֹב שְׂמֵךְ וְלֵךְ נֹאֵה לְהוֹדוֹת.
שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה עָלֵינוּ, חַן וְחֶסֶד וְרַחֲמִים. וּבְרַכְנוּ כְּלָנוּ
בְּמֵאוֹר פְּנִיךָ, כִּי מְמֵאוֹר פְּנִיךָ נִתְתָּה לָנוּ יְהוָה אֵלֵינוּ, תּוֹרָה
וְחַיִּים, אֶהְבָּה וְחֶסֶד צְדָקָה וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת בְּשְׁלוֹם. בָּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם. (bow down) אָמֵן.

At this point one remains bowed down and proceeds to make penitent confession before God, along the lines of the following: "I implore You O ETERNAL; I have transgressed, acted wrongly, and wickedly before You. I have [elaborate on whatever sins were committed], and behold - I regret it and am embarrassed by my actions. I hereby commit to never return to doing these things again." (Laws of Prayer 1:2)

*The formalized traditional text of confession can be found on the last page. However, one is not required to recite it. After confessing, while maintaining a bowed position, **continue:***

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.

Take three steps back while remaining bent over, turn your head to the left and say:

שְׁלוֹם

Turn your head to the right and say:

שְׁלוֹם

Lift your head from bowing and say:

יַעֲשֶׂה שְׁלוֹם

דומה לך ממית ומחיה. ברוך אתה יהוה, מחיה המתים.

קדוש אתה ונורא שמך ואין אלוה מבלעדך. ברוך אתה יהוה,
המלך הקדוש.

אתה בחרתנו מכל העמים, רצית בנו מכל הלשונות, קדשנו
במצותיך, וקרבתנו מלפנו לעבודתך. שמך הגדול והקדוש עלינו
קראת. ותתן לנו יהוה אל־הינו את יום הכפורים הזה, לסליחה
ולמחילה ולכפר בו על כל עונותינו; מקרא קדש, זכר ליציאת
מצרים.

אל־הינו ואל־הי אבותינו, מחול לעונותינו ביום הזה. מחה והעבר
פשעינו מנגד עיניך, כאמור: "אנ־כי אנ־כי הוא מ־חה פשעיך
למעני. וחס־אתיך ל־א אֶזכֶר." וכתוב: "מחיתי כעב פשעיך
וכענן חטאותיך. שובה אלי פי גאלתיך." וכתוב: "פי ביום הזה
יכפר עליכם לטהר אתכם, מכל־ל חטאתיכם לפני יהוה תטהרו."

טהר לבנו לעבדך באמת, כי אתה יהוה אל־הים אמת. ברוך אתה
יהוה, מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הכפורים.

רצה יהוה אל־הינו בעמך ותפלתם, והשב עבודה לדביר ביתך,
ואשי ישראל תקביל ברכון, ותהי לרכון עבודת ישראל. ותחזינה
עינינו בשוכך לציון ברחמים. ברוך אתה יהוה, המחזיר שכינתו
לציון.

מודים אנחנו לך שאתה הוא (arise) יהוה אל־הינו לעולם

וְעַד, עַל חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, עַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, עַל
נַסִּיךְ וְרַחֲמֶיךָ שֶׁבְּכָל עֵת, עָרַב וּבִ'קָר; וְעַל כָּלֵם תַּתְּבַרְךְ וְתַתְּרוּמָם
כִּי יַחִיד אַתָּה וְאֵין זוּלָתְךָ.

(bow down) בָּרוּךְ אַתָּה (arise) יְהוָה, הַטּוֹב שְׂמֵךְ וּלְךָ נִאֲהָ לְהוֹדוֹת.

שִׁים שְׁלוֹם, טוֹבָה, וּבִרְכָה עָלֵינוּ, חַן וְחֶסֶד וְרַחֲמִים. וּבְרַכְנוּ כְּלָנוּ
בְּמֵאוֹר פְּנִיךָ, כִּי מִמֵּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְהוָה אֱלֹהֵינוּ, תּוֹרָה
וְחַיִּים, אֱהָבָה וְחֶסֶד צְדָקָה וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת בְּשְׁלוֹם. בָּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם. (bow down) אָמֵן.

At this point one remains bowed down and proceeds to make penitent confession before God, along the lines of the following: "I implore You O ETERNAL; I have transgressed, acted wrongly, and wickedly before You. I have [elaborate on whatever sins were committed], and behold - I regret it and am embarrassed by my actions. I hereby commit to never return to doing these things again." (Laws of Prayer 1:2)

*The formalized traditional text of confession can be found on the last page. However, one is not required to recite it. After confessing, while maintaining a bowed position, **continue**:*

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.

Take three steps back while remaining bent over, turn your head to the left and say:

שְׁלוֹם

Turn your head to the right and say:

שְׁלוֹם

Lift your head from bowing and say:

יַעֲשֶׂה שְׁלוֹם

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

CONFESSION

The Traditional Confession / Widuy

As explained at the end of each Standing Prayer, one is not required to recite this exact formulation of confession. Nonetheless, it has been the custom of Israel since ancient times to confess in the following format:

אָנָּא, תָּבֵּ אֶלְפִינֶיךָ תִּפְלֵתְנוּ וְאֵל תִּתְעַלֵּם מִתְחַנְתְּנוּ, שְׂאִין
אֲנַחְנוּ עֵזִי פָּנִים וְקֹשִׁי עֶרְף לֹמֵר לְפָנֶיךָ יְהוָה אֵלֵּנוּ הֵינוּ
וְאֵלֵּנוּ הֵי אֲבוֹתֵינוּ 'צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ'. אֲבָל חָטְאנוּ.
אֲשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דֹּפִי. הִעֵוִינוּ. וְהִרְשַׁעְנוּ. זָדְנוּ.
חִמְסְנוּ. טָפְלוּ שְׂקָר. יַעֲצֵנוּ רָע. כִּזְבְּנוּ. לָצְנוּ. מָרְדְּנוּ. נֶאֱצְנוּ.
סָרְסְנוּ. עֵוִינוּ. פָּשַׁעְנוּ. צָרְרְנוּ. קֹשִׁינוּ עֶרְף. רָשַׁעְנוּ. שִׁחַתְנוּ.
תַּעֲבָנוּ. תַּעֲיִנוּ וְתַעֲתַעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא אֶשְׁוֶה לָנוּ. וְאַתָּה
צְדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עָשִׂיתָ, וְאֲנַחְנוּ הִרְשַׁעְנוּ:

מָה נֶאֱמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם? וּמָה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן
שְׁחָקִים? הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אַתָּה יוֹדֵעַ? אַתָּה יוֹדֵעַ
רְזִי עוֹלָם וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה חוֹפֵשׁ כָּל תְּדָרֵי בֶטֶן,
רוֹאֶה כְּלִיּוֹת וְלֵב. אֵין דְּבָר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִד
עֵינֶיךָ:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵי הֵי אַבּוֹתֵינוּ, שְׁתַּמַּח לֵ
לָנוּ עַל כָּל חַטָּאתֵינוּ וּתְכַפֵּר לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִסְלַח
לְכָל פְּשָׁעֵינוּ:

עַל חַטָּאת שֶׁחָטֵאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה:

עַל חַטָּאת שֶׁחָטֵאנוּ לְפָנֶיךָ בְּגִלוּי וּבִסְתֵר:

עַל חַטָּאת שֶׁחָטֵאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרְצוֹן:

עַל חַטָּאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם קָרְבָּן:

עַל חַטָּאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם כָּרֵת:

עַל חַטָּאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין, חֲנֹק,
הֶרֶג, שְׂרִפָּה, וּסְקִילָה: עַל הַגְּלוּיִים לָנוּ וְעַל שְׂאִינָן גְּלוּיִים
לָנוּ. הַגְּלוּיִים לָנוּ כְּכָר אֲמִרְנוּם לְפָנֶיךָ, וְשְׂאִינָן גְּלוּיִים לָנוּ,
לְפָנֶיךָ הֵם יְדוּעִים, כַּכָּתוּב: "הַנְּסֹתָ לַיהוָה אֱלֹהֵינוּ,
וְהַנְּגַלְתָּ לָנוּ וּלְבָנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה
הַזֹּאת."

כִּי אַתָּה סִלַּחְתָּ לְיִשְׂרָאֵל וּמַחֲלוֹן לְשַׁבְּטֵי יִשְׂרָאֵל, וּמִבְּלַעֲדֶיךָ אִין
לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ.

אֱלֹהֵי, עַד שֶׁלֹּא נּוֹצַרְתִּי אִינִי כְּדָאִי, וְעַכְשָׁו שְׁנוֹצַרְתִּי כְּאֵלוֹ
לֹא נּוֹצַרְתִּי. עֲפָר אֲנִי בְּחַיִּי, קַל וְחַמֵּר בְּמִיתָתִי. הֲרִינִי

לְפָנֶיךָ כִּכְלֵי מִלֵּא בּוֹשָׁה וּכְלִמָּה:

יְהִי רְצוֹן מִלְּפָנֶיךָ, שֶׁלֹּא אֶחְטָא, וַיִּמָּחַר שְׁחָטָתִי מִרְקַב
בְּרַחֲמֶיךָ הַרְבִּיּוֹת, אֲבָל לֹא עַל יְדֵי יְסוּרִים.

יְהִי לְרְצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי.

*May you be written and sealed in the book of life and in the book of
remembrance. Shana tova!*