

**אֲשֶׁרִי** יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה. אֲשֶׁרִי הָעַם שְׂכֵכָה לוֹ, אֲשֶׁרִי  
הָעַם שֵׁי אֱלֹהָיו. תִּהְיֶה לְדוֹד, אַרְוַמְמָךְ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמְךָ  
לְעוֹלָם וָעֶד. בְּכָל יוֹם אַבְרָכְךָ, וְאַהֲלִלָה שְׁמְךָ לְעוֹלָם וָעֶד. גָּדוֹל יִי  
וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר. דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׁיךָ, וּגְבוּרָתֶיךָ  
יִגִּידוּ. הֵדֵר כְּבוֹד הוֹדֶךָ, וְדְבָרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה. וְעֲזוֹז נִוְרָאוֹתֶיךָ  
יֹאמְרוּ, וּגְדֻלָּתְךָ אֲסַפְּרָנָה. זָכוֹר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ. חֲנוּן

**Happy** are they that dwell in your house: they will continually praise thee; for time everlasting. Happy is the people that is thus favoured: happy is the people, whose God is the LORD. Praise by David. I will extoll you, my God, the King, and bless your name for ever and ever. Every day will I bless you, and praise your name for ever and ever. Great is the LORD, and exceedingly to be praised; and his greatness is unsearchable. One generation to another shall praise your works, and shall declare your mighty acts. Of the glorious splendour of your majesty, and on your wondrous works, will I meditate. And they shall declare the might of your awe-inspiring deeds, and I will recount your greatness. They shall pour forth the fame of your abundant goodness, and shall sing of your righteousness.

וְרַחוּם יְיָ, אֶרֶךְ אַפַּיִם וְגָדֹל חֶסֶד. טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִזְדוֹף יְיָ כָּל מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יְבָרְכֶכָה. כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,  
וַגְבוּרַתְךָ יִדְבָּרוּ. לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.  
מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמַמְשַׁלְתְּךָ בְּכֹל דָּר וָדָר. סוּמָךְ יְיָ לְכֹל  
הַנִּפְלְאִים, וְזוֹקֶף לְכֹל הַכַּפּוּפִים. עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם  
אֶת אֲכָלָם בְּעֵתוֹ. פּוֹתַח אֶת יָדְךָ, וּמַשְׂבִּיעַ לְכֹל חַי רָצוֹן. צַדִּיק יְיָ בְּכֹל

The LORD is gracious and merciful, slow to anger and of great kindness. The Lord is good to all, and his mercies are over all his works. All your works shall give thanks to thee, O LORD, and your pious ones shall bless you. They shall speak of your glorious kingdom, and talk of your might. To make known to the sons of man your mighty acts, and the glorious splendour of your kingdom. Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations. The LORD upholds all who fall, and raises up all who are bowed down. The eyes of all wait upon you, and you give them their food in its season. You open your hand, and satisfy every living thing with favour. The LORD is righteous in all

דְּרָכָיו, וְחִסִּיד בְּכָל מַעֲשָׂיו. קָרֹב יִי לְכָל קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ  
בְּאֵמֶת. רְצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שְׁוַעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם. שׁוֹמֵר יִי אֶת  
כָּל אֲהָבָיו, וְאֵת כָּל הָרָשָׁעִים יַשְׁמִיד. תִּהְיֶה לָּהֶם יִי יְדֵבָר פִּי, וַיְבָרֶךְ כָּל  
בָּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד. וְאַנְחָנוּ נְבָרֶךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם,  
הַלְלוּיָהּ.

his ways, and pious in all his works. The LORD is near to all who call upon him, to all who call upon him in truth. He will fulfil the desire of them that revere him; he will hear their cry, and will save them. The Lord guards all who love him, and he will destroy all the wicked. My mouth will speak the praise of the LORD; and let all flesh bless his holy name for ever and ever. And as for us; we will bless the LORD henceforth and for evermore. Praise the LORD!

**יְתַגְדֵּל** וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן  
קָרִיב, וְאָמְרוּ: אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמִי וּלְעַלְמֵי עָלְמָיָא.  
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא, לְעַלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא  
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאֲמִירָן בְּעֲלָמָא, וְאָמְרוּ: אָמֵן.

**Magnified** and sanctified be his great name! “Amen” in the world which he has created according to His will; may He establish His kingdom during your life and during your days, and during the life of all the house of Israel, speedily, and at a near time; and say, “Amen! May His great name be blessed for ever, and to all eternity.”

Blessed and praised, glorified, exalted and extolled, honoured, and adored and lauded be the name of the Holy One! “Blessed be he” beyond all the blessings and hymns, praises and consolations, which are uttered in the world; and say, “Amen.”



לָךְ ה' הַצְדָּקָה, וְלָנוּ בָשֶׁת הַפָּנִים. מֶה נִתְאוּנָן, מֶה נֹאמַר, מֶה נִדְבֹר,  
וּמֶה נִצְטַדֵּק. נַחֲפֹשֶׁה דְרָכֵינוּ וְנַחֲקֹרָה, וְנָשׁוּבָה אֵלֶיךָ, כִּי יִמְיִנְךָ  
פְּשׁוּטָה לְקַבֵּל שָׁבִים. לֹא בַחֲסֵד וְלֹא בִמַּעֲשִׂים בָּאנוּ לְפָנֶיךָ, כְּדֹלִים  
וּכְרָשִׁים דְּפָקְנוּ דְלָתֶיךָ. דְלָתֶיךָ דְּפָקְנוּ רַחוּם וְחֲנוּן, נָא אֶל תְּשִׁיבֵנוּ  
רִיקָם מִלְּפָנֶיךָ. מִלְּפָנֶיךָ מִלְכָּנוּ רִיקָם אֶל תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ  
תְּפִלָּה.

**To thee, O LORD, belongs righteousness**, but to us shame of face. How can we complain? What can we say? What can we speak? Or how can we justify ourselves? Let us search and examine our ways and return to thee, for thy right hand is stretched out to receive the penitent. Not with virture, nor with (good) deeds, do we appear before thee, but like the poor and needy we knock at thy gates. We knock at thy gates, O merciful and gracious one, pray turn us not away empty from thy presence. From thy presence, O our King, turn us not away empty, for thou hearest prayer.

הַנְּשָׁמָה לָךְ וְהַגּוֹף פֶּעַלְךָ, חוֹסֶה עַל עַמְלָךְ. הַנְּשָׁמָה לָךְ וְהַגּוֹף שְׁלָךְ,  
יְי, עֲשֵׂה לְמַעַן שְׁמֶךָ. אֶתְּאָנוּ עַל שְׁמֶךָ, יְי, עֲשֵׂה לְמַעַן שְׁמֶךָ. בְּעִבּוֹר  
כְּבוֹד שְׁמֶךָ, כִּי אֵל חַנוּן וְרַחוּם שְׁמֶךָ. לְמַעַן שְׁמֶךָ יְי, וְסִלַּחַת לַעֲוֹנוֹנוּ,  
כִּי רַב הוּא.

**The soul is thine, and the body is thine**; have pity on thy labour. The soul and body are thine, O LORD, grant (our request) for thy name's sake. We have come depending on thy name, O LORD! Grant (our request) for thy name's sake. Even for the glory of thy name; for the merciful and gracious God is thy name. So they name; for the merciful and gracious God is thy name. So for thy name's sake, O LORD, forgive our iniquity, for it is great. Forgive us, O our Father, for in the greatness of our folly we have erred; pardon us, O our King, for many are our iniquities.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵּג בַּחֲסִידוֹת, מוֹחֵל עֲוֹנוֹת עַמּוֹ,  
מַעֲבִיר רָאשׁוֹן רָאשׁוֹן, מִרְבֵּה מַחִילָה לְחַטָּאִים, וְסֹלִיחָה לְפוֹשְׁעִים,  
עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא כֹרַעְתָּם תִּגְמֹל. אֵל, הוֹרִיתָ לָנוּ  
לֹאמַר שְׁלֹשׁ עֲשָׂרָה, זָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה, כְּמוֹ שֶׁהוֹדַעְתָּ  
לְעַנּוֹ מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְיָ בְּעַנָּן, וַיִּתְּצֵב עַמּוֹ שָׁם, וַיִּקְרָא  
בְּשֵׁם יְיָ.

**Almighty King, who sits on the throne of mercy**, governs with kindness, pardons the iniquities of his people. He removes (their sins) one by one; increasing pardon to sinners, and forgiveness to transgressors; acting charitably with all mortals, not requiting them according to their wickedness. O God, thou has taught us to recite the Thirteen Attributes, as thou has made known to the meek (Moses) of old, as it is written (Ex. 34.5): “And the LORD descended in the cloud and stood with him there and proclaimed the name of the LORD.”

וַיַּעֲבֹר יְיָ עַל פָּנָיו וַיִּקְרָא: יְיָ, יְיָ, אֵל, רַחוּם, וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד,  
וְאֱמֶת, נֹצֵר חֶסֶד לְאַלְפִים, נֹשֵׂא עֹון, וּפֹשֵׁעַ, וְחַטָּאָה, וְנִקָּה. וְסִלַּחַת  
לְעֹונָנוּ וּלְחַטָּאתָנוּ וְנִחַלְתָּנוּ. סִלַּח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ, מִחַל לָנוּ  
מִלְכָּנוּ כִּי פָשַׁעְנוּ. כִּי אַתָּה אֲדֹנֵי טוֹב וְסִלַּח, וְרַב חֶסֶד לְכָל קֹרְאֶיךָ.

“And the Lord passed before him (Moses) and proclaimed! **‘The LORD, The LORD is a merciful and gracious God; slow to anger and abundant in kindness and truth; he keeps kindness for thousands (of generations), forgiving iniquity, and transgression and sin, and acquitting;’** “therefore, forgive our iniquity and our sin, and take us for thy inheritance. Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed. For thou, O LORD, art good and forgiving, and abundant in kindness to all who call upon thee.

כִּרְחֹם אָב עַל בָּנִים, כֵּן תִּרְחֹם יְיָ עָלֵינוּ. לֵי יְהִישׁוּעָה, עַל עַמְּךָ בִּרְכָתְךָ  
סִלָּה. יְיָ צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב, סִלָּה. יְיָ צְבָאוֹת, אֲשֶׁר־י  
אָדָם בָּטַח בְּךָ. יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ. סִלָּה נָא לַעֲזֹן  
הָעָם הַזֶּה כְּגֹדֶל חֶסֶדְךָ, וְכַאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנֵּה.  
וְשֵׁם נֶאֱמַר: וַיֹּאמֶר יְיָ סִלְּחֵתִי כְּדַבְּרְךָ.

**As a father has mercy upon his children**, so have mercy upon on us. O LORD, Salvation belongs to the Lord; may thy blessings be upon thy people for time everlasting. The Lord of hosts is with us; the God of Jacob is our refuge for time everlasting. O LORD of hosts, happy is the man who trusts in thee. Save (us), O LORD; may the King answer us on the day we call. **O forgive** the iniquity of this people, I pray thee, according to the greatness of thy kindness, and as thou has forgiven this people since (they left) Egypt, even until now; there it is said (Num. 14.19) “And the LORD said: **‘I have forgiven according to your word.’** “

שׁוֹפֵט כָּל־הָאָרֶץ, וְאוֹתָהּ בְּמִשְׁפָּט יַעֲמִיד.  
נָא חַיִּים וְחֶסֶד, עַל עַם עֲנִי תַצְמִיד.  
וְאֵת תְּפִלַּת־הַשַּׁחַר, בְּמָקוֹם עֹלָה תַעֲמִיד.  
כְּעֹלַת הַבֶּקֶר אֲשֶׁר לְעֹלַת הַתָּמִיד:

**Thou are the judge of all the earth**, and dost arraign her in judgement we beseech thee, bestow life and favour on an afflicted nation accept their morning prayer, as a substitute for the burnt offering, **as the burnt offering of the morning which was a continual sacrifice.**



לֹבֵשׁ צְדָקָה וּמַעֲטָה, לָךְ לְבַד הִתְרוֹן.  
אִם אֵין בָּנוּ מַעֲשִׂים, זְכָרָה יִשְׁנִי חֶבְרוֹן.  
וְהֵם יַעֲלוּ לְזִכְרוֹן לְפָנַי יְיָ תָמִיד:  
כְּעֹלֹת הַבֶּקֶר אֲשֶׁר לְעֹלֹת הַתָּמִיד:

O thou who wrappest thyself with a cloak of righteousness, to thee alone belongs excellence; if we have no (good) deeds, recall (the virtues of) thos who sleep in Hebron, and may they ascend continually as a memorial before thee, O LORD, **as the burnt offering of the morning which was a continual sacrifice.**

מֵי כֹלֵי חֶסֶד, לְהַטּוֹת אִישׁ לְתַחִיהָ.  
עִמָּךְ הֵטָה לְחֶסֶד, גִּמְלָנָא עָלֶיךָ וְחִיהָ.  
כְּתוֹב תּוֹ חַיִּים, וְהִיָּה עַל מִצְחוֹ תָמִיד:  
כְּעוֹלַת הַבֶּקֶר אֲשֶׁר לְעוֹלַת הַתָּמִיד:

O thou who inclines towards kindness, so as to favour mankind with life, incline towards thy people with benevolence, deal kindly with them, that they may live, inscribe them with the sign of life, and let that ever be impressed on their forehead, **as the burnt offering of the morning which was a continual sacrifice.**

הִיטִיבָה בְּרָצוֹנָךְ, אֶת-צִיּוֹן עִיר קֹדֶשׁ.  
וְנָתַתְּ יָד וְשֵׁם, בְּבֵיתְךָ לְמִקְדָּשִׁי.  
וְעָרִיכַת נֹר לְבֶן-יִשָּׁי, לְהַעֲלוֹת נֹר תָּמִיד:  
כְּעֹלֹת הַבֶּקֶר אֲשֶׁר לְעֹלֹת הַתָּמִיד:

Deal kindly in thy favour with Zion, my holy city, grand power and renown in they house to my consecrated (priests); and a shining light to the son of Jesse, that a light may be kept burning continually, **as the burnt offering of the morning which was a continual sacrifice.**

חֲזִקוּ וְאַמְצוּ לְבַבְכֶּם, עַמִּי בְּאֵל מֶעֶזְאוֹ.

וְעִדּוֹתָיו כִּי־תִנָּצְרוּ, גַּם אֶת זֶה לְעֶמֶת זֶה.

יִכַּפֹּר בְּעַד חַטֹּאתֵיכֶם, וַיִּזְכֹּר רַחֲם בְּרָגְזוֹ.

Be strong and let your hearts take courage, O my people,  
whose strength is in God; and when you observe his  
testimonies, He, too, will in equal measure pardon your  
sins, and will remember mercy in his anger;

יִי דֹרֶשׁוּ וְעִזּוּ, בִּקְשׁוּ פָנָיו תָּמִיד.

כְּעֹלֹת הַבֶּקֶר אֲשֶׁר לְעֹלֹת הַתָּמִיד:

Seek the LORD, and his strength; see his face continually,  
**as the burnt offering of the morning which was a  
continual sacrifice.**

זְכוֹר רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ, כִּי מֵעוֹלָם הָמָּה. זָכַרְנוּ יְיָ בְּרָצוֹן עִמָּךְ, פָּקֵדְנוּ  
בִּישׁוּעָתְךָ. זְכוֹר עֲדַתְךָ קָנִיתָ קָדָם, גָּאֵלְתָּ שִׁבְט נַחֲלָתְךָ, הִר צִיּוֹן זֶה  
שְׁכֵנֶת בּוֹ. זְכוֹר יְיָ חֶבֶת יְרוּשָׁלַיִם, אֲהַבַת צִיּוֹן אֲל תִּשְׁכַּח לְנֶצַח. זְכוֹר יְיָ  
לְבָנֵי אָדָם אֵת יוֹם יְרוּשָׁלַיִם, הָאוֹמְרִים עָרוֹ עָרוֹ עַד הַיְסוֹד בָּהּ. אֲתָה  
תִּקּוֹם תִּרְחַם צִיּוֹן, כִּי עֵת לְחֻנָּה, כִּי בָּא מוֹעֵד. זְכוֹר לְאַבְרָהָם לְיִצְחָק  
וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ, וַתַּדְבֵּר אֲלֵהֶם:

**Remember, O Lord, thy mercy** and thy kindness for they have been from of old. Remember us, O LORD, when thou favourest thy people; visit us with thy salvation. Remember thy congregation which thou has acquired of old, which thou hast redeemed to be the tribe of thy heritage, (and) Mount Zion where thou hast dwelt. Remember, O LORD, the affection of Jerusalem, (and) never forget the love of Zion. Thou wilt arise and have pity upon Zion; for it is time to favour her, for the appointed time has come. Remember, O LORD, against the children of Edom the day of Jerusalem how they said, "Raze it, raze it, down to its foundations!" Remember Abraham, Isaac and Israel, thy servants, to whom thou didst swear by thine own self, and didst say to them:



אֲרֶכָּה אֶת זְרַעְכֶם כְּכוֹכְבֵי הַשָּׁמַיִם, וְכָל הָאָרֶץ הַזֹּאת אֲשֶׁר  
אָמַרְתִּי אֵתֶן לְזְרַעְכֶם, וְנָחֳלוּ לְעוֹלָם. זְכֹר לַעֲבָדֶיךָ לְאַבְרָהָם  
לְיִצְחָק וּלְיַעֲקֹב, אֶל תִּפְּן אֶל קִשֵּׁי הָעָם הַזֶּה וְאֶל רָשָׁעוֹ וְאֶל  
חַטָּאתוֹ. אֶל נָא תִשֶׁת עָלֵינוּ חַטָּאת, אֲשֶׁר נִוְאלָנוּ וְאֲשֶׁר חָטָאנוּ.  
חַטָּאנוּ צוּרֵנוּ, סֶלַח לָנוּ יוֹצֵרֵנוּ.

“I will multiply your descendants as the stars of heaven, and all this land that I have promised will I give to your descendants, and they shall inherit it for ever.” Remember thy servants, Abraham, Isaac and Jacob; do not regard the stubbornness of this people, or their wickedness, or their sin. We beseech thee, lay not upon us, the sin wherein we have erred and sinned. We have sinned, O our Rock! Forgive us, O our Creator.

שִׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוּבָה, חַדֵּשׁ יָמֵינוּ  
כְּקֶדֶם. אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קֹדֶשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.  
אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקָנָה, כְּכֹלֹת כְּחָנוּ אֵל תַּעֲזֹבֵנוּ.

**Hear our voice**, O LORD our God; spare us and have compassion upon us; and accept our prayer in mercy and favour. **Restore us** to thee, O LORD, that we may be restored! Renew our days as of old. **Cast us not away from thy presence**, and take not thy holy spirit from us. **Do not cast us off** in the time of old age; forsake us not when our strength fails.

אַל תַּעֲזֹבֵנוּ יְיָ, אֱלֹהֵינוּ אַל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת  
לְטוֹבָה, וְיֵרְאוּ שׁוֹנְאֵינוּ וַיִּבְשּׁוּ, כִּי אַתָּה יְיָ עֲזַרְתָּנוּ וְנַחֲמָתָנוּ.  
אֲמַרֵינוּ הֶאֱזִינָה יְיָ, בִּינָה הִגִּיגָנוּ. יִהְיֶה לְרָצוֹן אִמְרֵי פִינוּ  
וְהִגִּיזֶן לְבָנוּ לְפָנֶיךָ, יְיָ צוּרֵנוּ וְגֹאֲלֵנוּ. כִּי לָךְ יְיָ הוֹחַלְנוּ, אַתָּה  
תַּעֲנֶנָּה, אֲדֹנָי אֱלֹהֵינוּ.

**Do not forsake us**, O LORD! O our God, be not far from us. **Show us** a sign of thy favour, that our adversaries may see it and be ashamed; because thou, O Lord, hast helped us and comforted us. **Give ear** to our words O LORD, consider our meditation. **Let the words** of our mouth and the meditation of our hearts be acceptable before thee, O LORD, our Rock and our Redeemer. **For thee**, O Lord, do we wait, it is thou, O LORD, our God, who wilt answer.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל  
תִּתְעַלֵּם מִתְחִנָּתֵנוּ, שְׂאִין אֲנוּ עֲזִי פָנִים וְקָשִׁי עֲרָךְ, לוֹמַר  
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא  
חַטָּאנוּ, אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חַטָּאנוּ.

**Our God and God of our ancestors**, let our prayer come  
before thee, and hide not thyself from our supplication, for  
we are neither insolent nor obstinate to say before thee, “O  
Lord our God and God of our Fathers, we are righteous and  
have not sinned!” Indeed, we (and our fathers) have sinned.

אֲשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דָּפִי. הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חָמַסְנוּ,  
טַפְּלָנוּ שֶׁקֶר. יַעֲצֵנוּ רָע, כָּזַבְנוּ, לָצְנוּ, מָרַדְנוּ, נֶאֱצַנוּ, סָרַרְנוּ, עָוִינוּ,  
פָּשַׁעְנוּ, צָרַרְנוּ, קִשְׁינוּ עָרָף. רָשַׁעְנוּ, שְׁחָתְנוּ, תַּעֲבֹנוּ, תַּעֲיִינוּ,  
תַּעֲתֵּנוּ. סָרְנוּ מִמִּצְוֹתֶיךָ וּמִשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּה לָנוּ. וְאַתָּה  
צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאַנַּחְנוּ הִרְשַׁעְנוּ.

We have trespassed, we have dealt treacherously, we have robbed, we have spoken slander. We have acted perversely, we have wrought wickedness, we have acted presumptuously, we have done violence, we have framed lies. We have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have provoked, we have rebelled, we have committed iniquity, we have transgressed, we have oppressed, we have been obstinate. We have acted wickedly, we have corrupted, we have committed abomination, we have gone astray, we have led others astray. **We have turned away from thy good precepts and laws**, and it has not profited us. Yet thou art just in all that has come upon us; for thou has dealt faithfully, but we have acted wickedly.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמֹר שְׂאֲרֵית יִשְׂרָאֵל, וְאַל יֵאָבֵד יִשְׂרָאֵל,  
הַאֲזִמְרִים שְׁמַע יִשְׂרָאֵל. שׁוֹמֵר גּוֹי אֶחָד, שְׁמֹר שְׂאֲרֵית עַם  
אֶחָד, וְאַל יֵאָבֵד גּוֹי אֶחָד, הַמִּיַּחֲדִים שְׁמֶךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.  
שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמֹר שְׂאֲרֵית עַם קָדוֹשׁ, וְאַל יֵאָבֵד גּוֹי  
קָדוֹשׁ, הַמְשַׁלְּשִׁים בְּשֵׁלֶשׁ קְדָשׁוֹת לְקָדוֹשׁ.

**Guardian of Israel**, guard the remnant of Israel, and let not Israel perish, who say, "Hear, O Israel." **Guardian** of a unique people, guard the remnant of a unique people, and let not a unique people perish, who proclaim the unity of thy name, saying, "The LORD our God, the LORD is One." **Guardian** of a holy people, guard the remnant of a holy people, and let not a holy people perish, who thrice repeat the three-fold sanctification to the Holy One.



מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הִתְרַצֶּה וְהִתְפַּיֵּס  
לְדוֹר עָנִי, כִּי אֵין עוֹזֵר. אָבִינוּ מֶלְכֵנוּ, חֲנֹנוּ וְעֲנֵנוּ, כִּי  
אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

O thou who art propitiated by prayers for mercy, and conciliated by supplications, be thou propitious and conciliated to an afflicted generation; for there is none to help. **Our Father, Our King**, be gracious to us and answer us, for we have no (good) deeds of our own; deal charitably and kindly with us and save us.

**יְתַגְדֹּל** וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתֵהּ, וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן  
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אֲמֵן. יְיָהּ שְׁמֵהּ  
רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא, לְעָלְמָא מִן כָּל בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאֲמִירָן בְּעֶלְמָא, וְאָמְרוּ: אֲמֵן. תְּתַקַּבֵּל צְלוֹתְהוֹן  
וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְשִׁמְיָא וְאָמְרוּ: אֲמֵן. יְיָהּ שְׁלָמָא רַבָּא  
מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אֲמֵן. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא  
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אֲמֵן.

**Magnified** and sanctified be his great name! “Amen” in the world which he has created according to His will; may He establish His kingdom during your life and during your days, and during the life of all the house of Israel, speedily, and at a near time; and say, “Amen! May His great name be blessed for ever, and to all eternity.” Blessed and praised, glorified, exalted and extolled, honoured, and adored and lauded be the name of the Holy One! “Blessed be he” beyond all the blessings and hymns, praises and consolations, which are uttered in the world; and say, “Amen.” May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say “Amen.” May there be abundant peace from heaven and life for us all and for all Israel, and say “Amen.” He who makes peace in the high places, may He make peace for us and for all Israel; and say “Amen.”

## ANNULMENT OF VOWS – התרת נדרים

Judaism is a religion that stresses the sanctity of language, especially when used to accept or impose obligations on oneself. Deep significance attaches to vows and other verbal undertakings. “If a man makes a vow to God, or makes an oath to obligate himself, he must not break his word. He must do everything he said.” (Numbers 30:3) In general, it is preferable not to invest voluntary commitments with the sacred status of a vow. “If you refrain from making a vow, you will not be guilty.” (Deuteronomy 23:23)

“It is better not to vow than to make a vow and not fulfill it.” (Ecclesiastes 5:4)

To avoid entering the High Holy Days under the pressure of unfulfilled undertakings to God, our custom is to annul or “release” vows on the morning before Rosh Hashanah. A similar, though more solemn ceremony takes place immediately prior to Yom Kippur in the form of *Kol Nidrei*.

The undertakings involved here relate to vows made to God in respect of behavior not categorically demanded or

forbidden by Jewish law. The declaration covers a range of such commitments. A **neder** is a vow forbidding something to oneself; as **isar** is a more general category of self-imposed prohibition. A **shevu'a** is an oath relating to action rather than an object: a promise to do or not to do a certain act. A **herem** renders an object forbidden by designating it as sacred property; a **koham** designates it as if it were a sacrifice. **Nezirut**, the acceptance, usually for a period of thirty days, of the status of a nazirite (Numbers 6:1-21), involves

abstaining from wine or grapes, cutting one's hair, or contact with a corpse.

The basis of release is regret: had one known what one knows now, one would not have undertaken the vow. The release is performed by three adults sitting as a court, and its effect is retroactive: it is as if the vow had never been made. The entire process emphasizes the solemnity of verbal commitments. We must be true to our word and never lightly promise to do what we may not be able to fulfill.

-- *Rabbi Jonathan Sacks*

Those seeking annulment say:

**Listen please!** Expert judges: every  
vow or oath or prohibition or  
restriction or ban that I have  
vowed or sworn, whether awake  
or in a dream, or that I swore with  
one of the holy names that may  
not be erased, or by the holy  
four-letter name of God, blessed  
be He, or any naziriteship

שְׁמַעוּ נָא! דִּינִים מוֹמְחִים, כָּל  
נֶדֶר אוֹ שְׂבוּעָה אוֹ אָסֹר אוֹ  
קוֹנָם אוֹ חֵרֶם, שְׁנֵדַרְתִּי אוֹ  
נִשְׁבַּעְתִּי בְּהִקִּיץ אוֹ בַּחֲלוֹם,  
אוֹ נִשְׁבַּעְתִּי בַּשְּׁמוֹת  
הַקְּדוּשִׁים שְׁאֵינָם נִמְחָקִים,  
וּבִשְׁם הוִי"ה בָּרוּךְ הוּא, וְכָל  
מִינֵי נְזִירוֹת

that I accepted on myself, even a nazireship like that of Samson, or any prohibition, even against enjoyment, whether I forbade it to myself or others, by any expression of prohibition, whether using the language of prohibition or restriction or ban, or any positive commitment, even to perform a non-obligatory commandment, that I undertook by way of a

שְׁקַבֵּלְתִּי עָלַי וְאַפְלוּ נְזִירוֹת  
שְׁמִשּׁוֹן, וְכָל שׁוּם אֶסּוּר,  
וְאַפְלוּ אֶסּוּר הֶנְאָה, שְׁאַסְרֹתִי  
עָלַי אוֹ עַל אֲחֵרִים, בְּכָל  
לְשׁוֹן שֶׁל אֶסּוּר בֵּין בְּלִשׁוֹן  
אֶסּוּר אוֹ חֵרֶם אוֹ קוֹנָם וְכָל  
שׁוּם קַבָּלָה אֲפֹלוּ שֶׁל מִצְוָה  
שְׁקַבֵּלְתִּי עָלַי, בֵּין בְּלִשׁוֹן



vow or voluntary undertaking or oath or naziriteship or any other such expression, whether it was done by handshake or vow or voluntary undertaking or commandment-mandated custom I have customarily practiced, or any utterance that I have verbalized, or any non-obligatory commandment or good practice or conduct I have vowed and resolved in my heart

נָדָר בֵּין בְּלִשׁוֹן נִדְבָה בֵּין  
בְּלִשׁוֹן שְׁבוּעָה בֵּין בְּלִשׁוֹן  
נִזִּירוֹת בֵּין בְּכָל לִשׁוֹן, וְגַם  
הַנֶּעֱשֶׂה בְּתַקִּיעַת כָּף. בֵּין כָּל  
נָדָר וּבֵין כָּל נִדְבָה וּבֵין שׁוּם  
מִנְהַג שֶׁל מִצְוָה שְׁנֵהֲגָתִי אֶת  
עֲצָמִי, וְכָל מוֹצֵא שְׁפָתַי  
שֶׁיֵּצֵא מִפִּי אוֹ שֶׁנִּדְרָתִי  
וְגַמְרָתִי בְּלִבִּי

to do, and have done three times  
without specifying that it does not  
have the force of a vow, whether  
it relates to myself or others, both  
those known to me and those I  
have already forgotten --  
regarding all of them

לַעֲשׂוֹת שׁוּם מַצָּוָה מִהַמְצָוֹת  
אוֹ אֵיזוֹ הַנְּהָגָה טוֹבָה אוֹ  
אֵיזָה דָּבָר טוֹב שֶׁנֶּהֱגַתִּי  
שֶׁלֹּשׁ פְּעָמִים וְלֹא הִתְנֵיתִי  
שֶׁיִּהְיֶה בְּלִי נֶדֶר, הֵן דָּבָר  
שֶׁעָשִׂיתִי הֵן עַל עַצְמִי הֵן עַל  
אַחֵרִים, הֵן אוֹתָן הִידוּעִים לִי,  
הֵן אוֹתָן שֶׁכָּבַר שֶׁכַּחֲתִּי,  
בְּכָל־הוֹן,

I hereby express my retroactive regret, and ask and seek their annulment from you, my eminences. For I fear that I may stumble and be trapped, Heaven forbid, in the sin of vows, oaths, naziriteships, bans, prohibitions, restrictions and agreements. I do not regret, Heaven forbid, the performance

אֶתְחַרְטָנָא בְּהוּן מֵעַקְרָא,  
וְשׂוֹאֵל וּמִבְקֵשׁ אֲנִי  
מִמַּעֲלֹתְכֶם הַתָּרָה עָלֵיהֶם, כִּי  
יֵרָאֵתִי פֶן אֶכָּשֵׁל וְנִלְכַּדְתִּי חֵם  
וְשָׁלוֹם בַּעֲוֹן נְדָרִים  
וְשְׁבוּעוֹת וְנִזְירוֹת, וְחֲרָמוֹת  
וְאֶסוּרִין, וְקוֹנָמוֹת וְהֶסְכָּמוֹת.  
וְאֵין אֲנִי תוֹהָא חֵם וְשָׁלוֹם עַל

קִיּוֹם

of the good deeds I have done. I  
regret, rather, having accepted  
them on myself in the language of  
a vow, an oath, a naziriteship, a  
prohibition, a ban, a restriction, an  
agreement or an acceptance of  
the heart.

הַמַּעֲשִׂים טוֹבִים הָהֵם  
שָׁעַשִׁיתִי, רַק אֲנִי מִתְחַרֵּט עַל  
קַבְּלַת הָעֲנִינִים בְּלִשׁוֹן נֶדֶר  
אוֹ שְׁבוּעָה, אוֹ נִזְיֹרוֹת אוֹ  
אִסּוּר, אוֹ חֲרָם אוֹ קוֹנָם, אוֹ  
הַסְכָּמָה, אוֹ קַבְּלָה בְּלִבִּי.  
וּמִתְחַרֵּט אֲנִי עַל זֶה שֶׁלֹּא  
אָמַרְתִּי הִנְנִי עוֹשֶׂה דָּבָר זֶה  
בְּלִי נֶדֶר וְשְׁבוּעָה, וְנִזְיֹרוֹת

**Therefore I request annulment**

**for them all.** I regret all these

things I have mentioned, whether

they related to monetary matters

or to the body or to the soul. In

relation to them all

וְחֵרָם וְאֶסוּר, וְקוֹנָם וְקַבְלָה  
בְּלֵב. לָכֵן אֲנִי שׁוֹאֵל הַתִּרְה  
בְּכָל־הוֹן. אֲנִי מִתְחַרֵּט עַל כָּל  
הַנִּזְכָּר, בֵּין אִם הָיוּ הַמַּעֲשִׂים  
מִדְּבָרִים הַנוֹגְעִים בְּמָמוֹן,  
בֵּין מִהַדְּבָרִים הַנוֹגְעִים בְּגוּף,  
בֵּין מִהַדְּבָרִים הַנוֹגְעִים אֶל  
הַנְּשָׁמָה. בְּכָל־הוֹן אֲנִי

I regret the language of vow, oath, naziriteship, prohibition, ban, penalty, and acceptance of the heart. To be sure, according to the law, one who regrets and seeks annulment must specify the vow [from which he seeks release]. But please know, my masters, that it is impossible to specify them, for they are many. I do not seek release from vows

מִתְחַרֵּט, עַל לְשׁוֹן נֶדֶר  
וְשְׁבוּעָה וְנִזְיֹרוֹת וְאַסּוּר  
וְחֵרֶם וְקוֹנָם וְקַבְלָה בְּלֵב.  
וְהִנֵּה מֵצֵד הַדִּין, הַמִּתְחַרֵּט  
וְהַמְּבַקֵּשׁ הַתָּרָה צָרִיךְ לְפַרֵּט  
הַנֶּדֶר, אֵךְ דָּעוּ נָא רַבּוֹתַי, כִּי  
אֵי אֶפְשָׁר לְפַרְטֵם, כִּי רַבִּים  
הֵם. וְאֵין אֲנִי מְבַקֵּשׁ הַתָּרָה  
עַל אוֹתָם

that cannot be annulled.

Therefore, may it be in your eyes  
as if I had specified them.

הַנִּדָּרִים שְׂאִין לְהַתִּיר אוֹתָם  
עַל כֵּן יִהְיוּ נָא בְּעֵינֵיכֶם כְּאֵלוֹ  
הָיִיתִי פּוֹרְטָם:

The Beit Din says the following:

May all be permitted to you. May  
all be forgiven you. May all be  
allowed to you. There is now no  
vow, oath, naziriteship, ban,  
prohibition, penalty,

הַכֹּל יִהְיוּ מִתְּרִים לָכֶם, הַכֹּל  
מִחֻלִּים לָכֶם, הַכֹּל שְׁרוּיִם  
לָכֶם. אֵין כָּאֵן לֹא נִדָּר, וְלֹא  
שְׁבוּעָה, וְלֹא נְזִירוּת, וְלֹא  
חֶרֶם, וְלֹא אֶסּוּר וְלֹא קוֹנָם



ostracism, excommunication, or  
curse. **There is now pardon,  
forgiveness and atonement.** And  
just as the earthly court has  
granted permission, so may the  
heavenly court grant permission.

וְלֹא נִדּוּי, וְלֹא שְׁמָתָא, וְלֹא  
אָרוּר. אֲבָל יֵשׁ כָּאֵן, מְחִילָה  
וְסְלִיחָה וְכִפּוּרָה. וְכִשֵּׁם  
שְׁמֵתִירִים בְּבֵית דִּין שֶׁל  
מִטָּה, כֹּךְ יִהְיוּ מְתָרִים בְּבֵית  
דִּין שֶׁל מַעֲלָה:

Those seeking annulment conclude with formal declaration:

Behold I make a formal  
declaration before you that I  
cancel from now onward all vows  
and all oaths, naziriteships,  
prohibitions, penalties, bans,  
agreements and acceptances of  
the heart that I may accept upon  
myself, whether awake or in a  
dream, except a vow to fast

הִרִי אֲנִי מוֹסֵר מוֹדְעָה  
לְפָנֶיכֶם וְאֲנִי מְבַטֵּל מִכָּאן  
וְלִהְבָּא כָּל הַנִּדְרִים וְכָל  
שְׁבוּעוֹת וְנִזְירוֹת וְאַסוּרִין  
וְקוֹנָמוֹת וְחֲרָמוֹת וְהִסְכָּמוֹת  
וְקִבְלָה בְּלֵב שֶׁאֶקְבֵּל עָלַי  
בְּעֵצְמִי. הֵן בְּהִקְיָן הֵן בַּחֲלוֹם  
חוּץ מִנִּדְרֵי תַעֲנִית

that I undertake at the time of the afternoon prayer. If I forget the conditions of this declaration and make a vow from this day onward, as of now I retroactively regret them and declare them to be **null and void, without effect or validity**, and they shall have no force whatsoever. Regarding them all, I regret them from now and forever.

בְּשַׁעַת מִנְחָה, וּבָאֵם שְׁאֶשְׁכַּח  
לְתַנְאֵי מוֹדְעָה הַזֹּאת וְאֶדָּר  
מֵהַיּוֹם עוֹד, מֵעַתָּה אֲנִי  
מִתְחַרֵּט עֲלֵיהֶם וּמִתְנָה  
עֲלֵיהֶם שִׁיְהִיו כְּלֵן בְּטָלִין  
וּמִבְטָלִין לֹא שְׂרִירִין וְלֹא קִיּוּמִין  
וְלֹא יְהוֹן חֲלִין כָּלֵל וּכְלָל  
בְּכָלֵן אֶתְחַרְטֵנָּא בְּהוֹן מֵעַתָּה  
וְעַד עוֹלָם: