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אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סִלָּה. אֲשֶׁרִי הָעַם שְׂכָכָה לוֹ, אֲשֶׁרִי
הָעַם שֵׁי אֱלֹהֵיו. תִּהְלֶה לְדוֹד, אַרְוֹמֶמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ
לְעוֹלָם וָעֶד. בְּכָל יוֹם אֲבָרְכְּךָ, וְאַהֲלֶלָה שְׁמֶךָ לְעוֹלָם וָעֶד. גָּדוֹל יִי
וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר. דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׁיךָ, וּגְבוּרָתֶיךָ
יִגִּידוּ. הֵדֵר כְּבוֹד הוֹדֶךָ, וְדְבָרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה. וְעֶזְרוֹ נוֹרְאוֹתֶיךָ
יֹאמְרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה. זָכֹר 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.

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וְרַחוּם יי, אֶרֶךְ אַפַּיִם וְגָדֹל חֶסֶד. טוֹב יי לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִוְדוּךָ יי כָּל מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יְבָרְכֻכָּה. כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
וְגִבּוֹרֶתְךָ יִדְבָּרוּ. לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמַמְשֻׁלְתְּךָ בְּכָל דָּר וָדָר. סוּמָךְ יי לְכָל
הַנְּפִלִים, וְזוֹקֶף לְכָל הַכַּפּוּפִים. עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם
אֶת אֲכָלָם בְּעֵתוֹ. פּוֹתֵחַ אֶת יָדְךָ, וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן. צַדִּיק יי בְּכָל

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

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דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו. קָרֹב יִי לְכָל קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ
בְּאֵמֶת. רְצוֹן יִרְאָיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם. שׁוֹמֵר יִי אֶת
כָּל אֲהָבָיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד. תְּהִלַּת יִי יִדְבֹּר פִּי, וַיְבָרֶךְ כָּל
בֶּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד. וְאַנְחֵנוּ 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!

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יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻגְלָא וּבְזֶמֶן
קָרִיב, וְאָמְרוּ: אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא, לְעֻלָּא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְּאִמְרֵן בְּעֻלְמָא, 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.”

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לָךְ ה' הַצְדָּקָה, וְלָנוּ בָשָׁת הַפָּנִים. מַה נִּתְאוּנָן, מַה נֹּאמַר, מַה נִּדְבֹר,
וּמַה נִּצְטָדֵק. נַחֲפֹשֶׁה דְרָכֵינוּ וְנַחֲקָרָה, וְנָשׁוּבָה אֵלֶיךָ, כִּי יִמְיִנְךָ
פְּשׁוּטָה לְקַבֵּל שָׁבִים. לֹא בַחֲסֵד וְלֹא בִמַּעֲשִׂים בָּאנוּ לְפָנֶיךָ, כְּדָלִים
וּכְרָשִׁים דִּפְקָנוּ דְלָתֶיךָ. דְלָתֶיךָ דִּפְקָנוּ רַחוּם וְחַנוּן, נָא אַל תִּשְׁיבֵנוּ
רִיקָם מִלְּפָנֶיךָ. מִלְּפָנֶיךָ מִלְכָּנוּ רִיקָם אַל תִּשְׁיבֵנוּ, 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 virtue, 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.

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הַנְּשָׁמָה לְךָ וְהַגּוֹף פֶּעַלְךָ, חוֹסֶה עַל עַמְלֶךָ. הַנְּשָׁמָה לְךָ וְהַגּוֹף שְׁלֶךָ,
יְי, עֲשֵׂה לְמַעַן שְׁמֶךָ. אֶתְּאָנוּ עַל שְׁמֶךָ, יְי, עֲשֵׂה לְמַעַן שְׁמֶךָ. בַּעֲבוּר
כְּבוֹד שְׁמֶךָ, כִּי אֵל חַנּוּן 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.

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אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנְהֵג בַּחֲסִידוֹת, מוֹחֵל עֲוֹנוֹת עַמּוֹ,
מַעֲבִיר רָאוּשׁוֹן רָאוּשׁוֹן, מִרְבֶּה מַחִילָה לְחַטָּאִים, וְסֹלִיחָה לְפוֹשְׁעִים,
עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא כֹרַעְתָּם תִּגְמֹל. אֵל, הוֹרִיתָ לָנוּ
לֹאמַר שְׁלֹשׁ עֶשְׂרֵה, זָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ
לְעַנּוֹ מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְיָ בְּעַנָּן, וַיִּתְּצֵב עַמּוֹ שֵׁם, 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."

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וַיַּעֲבֹר יְיָ עַל פָּנָיו וַיִּקְרָא: יְיָ, יְיָ, אֵל, רַחוּם, וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד,
וְאֱמֶת, נֹצֵר חֶסֶד לְאֲלֹפִים, נִשְׂא עוֹן, וּפֹשַׁע, וְחַטָּאת, וְנִקְהָה. וְסִלַּחַת
לְעֹונָנוּ וּלְחַטָּאתָנוּ וְנִחַלְתָּנוּ. סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מִחַל לָנוּ
מִלְכָּנוּ כִּי פָשַׁעְנוּ. כִּי אַתָּה אֲדֹנָי 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.

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כְּרַחֵם אָב עַל בָּנָיו, כֵּן תִּרְחַם יְיָ עָלֵינוּ. לֵי יְהִישׁוּעָה, עַל עַמְּךָ בִּרְכָתְךָ
סִלָּה. יְיָ צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב, סִלָּה. יְיָ צְבָאוֹת, אֲשֶׁר־
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 סִלְּחָתִי 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.’**”

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שׁוֹפֵט כָּל־הָאָרֶץ, וְאוֹתָהּ בְּמִשְׁפָּט יַעֲמִיד.
נָא חַיִּים וְחֶסֶד, עַל עַם עֲנִי תַצְמִיד.
וְאֵת תְּפִלַּת־הַשַּׁחַר, בְּמָקוֹם עוֹלָה תַעֲמִיד.
כְּעוֹלַת הַבֶּקָּר אֲשֶׁר לְעוֹלַת 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.**

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לֹבֵשׁ צְדָקָה וּמַעֲטָה, לָךְ לְבַד הֵיתְרוֹן.
אִם אֵין בָּנוּ מַעֲשִׂים, זְכָרָה יִשְׁנִי חֶבְרוֹן.
וְהֵם יַעֲלוּ לְזִכְרוֹן לְפָנֶי יי תָּמִיד:
כְּעוֹלַת הַבֶּקֶר אֲשֶׁר לְעוֹלַת 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.**

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מִי כָּל־פִּי חֶסֶד, לְהַטּוֹת אִישׁ לְתַחִיהָ.
עֲמֹךְ הַטָּה לְחֶסֶד, גִּמְלֵנָּא עָלֶיךָ וְחִיהָ.
כְּתוֹב תּוֹ חַיִּים, וְהִיָּה עַל מִצְחוֹ תָּמִיד:
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.**

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הִיטִיבָה בְּרָצוֹנְךָ, אֶת־צִיּוֹן עִיר קֹדֶשׁ.

וְנָתַתְּ יָד וְשֵׁם, בְּבֵיתְךָ לְמִקְדָּשִׁי.

וְעָרִיכַת נֹר לְבֶן־יִשְׁשִׁי, לְהַעֲלוֹת נֹר תָּמִיד:

כְּעוֹלַת הַבֶּקָר אֲשֶׁר לְעוֹלַת 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.**

Rosenfeld, page 164

חֲזִקוּ וְאַמְצוּ לְבַבְכֶּם, עַמִּי בְּאֵל מֶעֶזְאוֹ.
וְעִדּוֹתָיו כִּי־תִנְצְרוּ, גַּם אֶת זֶה לְעֵמֶת זֶה.
יִכַּפֵּר בְּעַד חַטֹּאתֵיכֶם, וַיִּזְכֹּר רַחֲם בְּרַגְזוֹ.
יִי דַרְשׁוּ וְעִזּוּ, בִּקְשׁוּ פָנָיו תָּמִיד.
בְּעוֹלַת הַבֶּקָר אֲשֶׁר לְעוֹלַת הַתָּמִיד:

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;

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

Rosenfeld, page 167

זְכוֹר רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ, כִּי מֵעוֹלָם הָמָּה. זָכְרָנוּ יְיָ בְּרִצּוֹן עֲמֶךָ, פִּקְדָּנוּ
בִּישׁוּעָתְךָ. זָכוֹר עֲדָתְךָ קִנִּיתָ קָדָם, גְּאֻלַּת שִׁבְט נַחֲלָתְךָ, הֵרָ צִיּוֹן זֶה
שְׁכֵנֶתָ בוֹ. זָכוֹר יְיָ חֶבֶת יְרוּשָׁלַיִם, אֶהֱבֵת צִיּוֹן אֶל תִּשְׁכַּח לְנֶצַח. זָכוֹר יְיָ
לְבָנֵי אֲדוֹם אֵת יוֹם יְרוּשָׁלַיִם, הָאוֹמְרִים עָרוֹ עָרוֹ עַד הַיְסוֹד בָּהּ. אֲתָה
תִּקּוֹם תִּרְחַם צִיּוֹן, כִּי עֵת לְחִנּוּנָהּ, כִּי בָּא מוֹעֵד. זָכוֹר לְאַבְרָהָם לְיִצְחָק
וּלְיִשְׂרָאֵל עַבְדֶּיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ, וַתִּדְבֹּר 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:

Rosenfeld, page 167

אַרְבֵּה אֶת זַרְעֲכֶם כְּכוֹכְבֵי הַשָּׁמַיִם, וְכָל הָאָרֶץ הַזֹּאת אֲשֶׁר
אָמַרְתִּי אֵתָּן לְזַרְעֲכֶם, וְנָחֳלוּ לְעוֹלָם. זְכוֹר לַעֲבָדֶיךָ לְאַבְרָהָם
לְיִצְחָק וּלְיַעֲקֹב, אֲלֵ תַפֵּן אֶל קְשֵׁי הָעָם הַזֶּה וְאֶל רָשָׁעוֹ וְאֶל
חַטָּאתוֹ. אֲלֵ נָא תֵשֶׁת עָלֵינוּ חַטָּאת, אֲשֶׁר נִוְאלְנוּ וְאֲשֶׁר חַטָּאנוּ.
חַטָּאנוּ צוּרְנוּ, סֶלַח לָנוּ יוֹצְרֵנוּ.

“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.

Rosenfeld, page 170

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֶבָה, חַדֵּשׁ יְמֵינוּ
כְּקֶדֶם. אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.
אֵל תִּשְׁלִיכֵנוּ לַעֵת זְקָנָה, כְּכֹלֹת כַּחֲנוּ 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.

Rosenfeld, page 170

אַל תַּעֲזֹבֵנוּ יְיָ, אֱלֹהֵינוּ אַל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת
לְטוֹבָה, וְיֵרְאוּ שׁוֹנְאֵינוּ וַיִּבָּשׂוּ, כִּי אַתָּה יְיָ עֲזָרְתָנוּ וְנִחַמְתָּנוּ.
אֲמַרְנוּ הֶאֱזִינָה יְיָ, בִּינָה הִגִּיגְנוּ. יִהְיֶה לְרָצוֹן אִמְרֵי פִינוּ
וְהִגִּיז לִבֵּנוּ לְפָנֶיךָ, יְיָ צוּרֵנוּ וְגֹאֲלֵנוּ. כִּי לָךְ יְיָ הוֹחַלְנוּ, אַתָּה
תַּעֲנֶה, אֲדֹנֵי 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.

Rosenfeld, page 172

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל
תִּתְעַלֵּם מִתְחִנָּתֵנוּ, שֶׁאֵין אֲנוּ עֲדֵי פָנִים וְקָשִׁי עֲרָף, לוֹמַר
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא
חָטָאנוּ, אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטָאנוּ.

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.

Rosenfeld, page 172

אֲשַׁמְנוּ, בַּגִּדְנוּ, גִּזְלָנוּ, דִּבַּרְנוּ דָּפִי. הֶעָוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חָמְסָנוּ,
 טַפְלָנוּ שִׁקָּר. יַעֲצָנוּ רָע, כָּזַבְנוּ, לָצָנוּ, מָרְדְּנוּ, נֶאֱצָנוּ, סָרְרָנוּ, עָוִינוּ,
 פִּשְׁעָנוּ, צָרְרָנוּ, קִשִּׁינוּ עָרָף. רָשַׁעְנוּ, שַׁחֲתָנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ,
 תַּעֲתָעְנוּ. סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ 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.

Rosenfeld, page 186

שׁוֹמֵר יִשְׂרָאֵל, שְׁמֹר שְׂאֲרֵית יִשְׂרָאֵל, וְאַל יֵאבֹד יִשְׂרָאֵל,
הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל. שׁוֹמֵר גּוֹי אֶחָד, שְׁמֹר שְׂאֲרֵית עַם
אֶחָד, וְאַל יֵאבֹד גּוֹי אֶחָד, הַמִּיַּחֲדִים שְׁמֶךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.
שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמֹר שְׂאֲרֵית עַם קָדוֹשׁ, וְאַל יֵאבֹד גּוֹי
קָדוֹשׁ, הַמְשַׁלְּשִׁים בְּשִׁלְשׁ 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.

Rosenfeld, page 186

מְתַרְצֶה בְּרַחֲמִים וּמְתַפִּיץ בְּתַחֲנוּנִים, הַתְרַצֶּה וְהַתְפִּיץ
לְדֹר עָנִי, כִּי אֵין עֹזֶר. אָבִינוּ מֶלְכֵנוּ, חַנּוּנוּ וְעֲנּוּנוּ, 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.

Rosenfeld, page 186

יְתַגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא
וּלְעָלְמֵי עָלְמַיָּא. יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאֲמִירָן
בְּעֵלְמָא, וְאָמְרוּ: אָמֵן. תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל יִשְׂרָאֵל קֳדָם אָבוּהוֹן דִּי בְשְׁמֵיָא
וְאָמְרוּ: אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. עֲשֵׂה
שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, 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." 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

שְׁמָעוּ 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,
וּבְשֵׁם 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

שְׁקַבַּלְתִּי עָלַי וְאַפְלוּ נְזִירוֹת
שְׁמִשּׁוֹן, וְכָל שׁוּם אֶסּוּר,
וְאַפְלוּ אֶסּוּר הֶנְאָה, שְׁאַסְרֹתִי
עָלַי אוֹ עַל אֲחֵרִים, בְּכָל
לְשׁוֹן שֶׁל אֶסּוּר בֵּין בְּלִשּׁוֹן
אֶסּוּר אוֹ חֶרֶם אוֹ קוֹנָם וְכָל
שׁוּם קַבָּלָה אֲפִלוּ שֶׁל מְצוּהָ
שְׁקַבַּלְתִּי עָלַי, בֵּין בְּלִשּׁוֹן

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
שִׁיֵּצֵא מִפִּי אוֹ שְׁנַדְרָתִי
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 מִצְוָה מִהַמִּצְוֹת
אוֹ אֵיזוֹ הִנְהָגָה טוֹבָה אוֹ
אֵיזָה דָּבָר טוֹב שֶׁנִּהְגַּתִּי
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

אֶתְחַרְטֵנָּא בְּהוֹן מַעֲקָרָא,
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
אֲסוּר, אוֹ חֶרֶם אוֹ קוֹנָם, אוֹ
הַסְכָּמָה, אוֹ קַבְּלָה בְּלֵב.
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

וְחֵרֶם וְאֶסוּר, וְקוֹנָם וְקַבְלָה
בְּלֵב. לָכֵן אֲנִי שׁוֹאֵל הַתָּרָה
בְּכָל־הוֹן. אֲנִי מִתְחַרֵּט עַל כָּל
הַנִּזְכָּר, בֵּין אִם הָיוּ הַמַּעֲשִׂים
מִדְּבָרִים הַנוֹגְעִים בְּמָמוֹן,
בֵּין מִהַדְּבָרִים הַנוֹגְעִים בְּגוּף,
בֵּין מִהַדְּבָרִים הַנוֹגְעִים אֶל
הַנֶּשְׁמָה. 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
וְחָרָם וְקוֹנָם וְקַבְלָה בְּלֵב.
וְהִנֵּה מֵצֵד הַדִּין, הַמִּתְחַרֵּט
וְהַמְּבַקֵּשׁ הַתְּרָה צָרִיךְ לְפַרֵּט
הַנֶּדֶר, אֵךְ דָּעוּ נָא רַבּוֹתַי, כִּי
אֵי אֶפְשָׁר לְפַרְטֵם, כִּי רַבִּים
הֵם. וְאֵין אֲנִי מְבַקֵּשׁ הַתְּרָה
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
וּסְלִיחָה וְכִפּוּרָה. וְכֵשֶׁם
שְׁמַתִּירִים 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
וְלִהְבֵּא כָּל הַנִּדְרִים וְכָל
שְׁבוּעוֹת וְנִזְירוֹת וְאַסוּרִין
וְקוֹנָמוֹת וְחֲרָמוֹת וְהֶסְכָּמוֹת
וְקִבְלָה בְּלֵב שֶׁאֶקְבֵּל עָלַי
בְּעֵצְמִי. הֵן בְּהִקִּיץ 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 בִּטְלִין
וּמִבְטָלִין לֹא שְׂרִירִין וְלֹא קִיָּמִין
וְלֹא יְהוּן חֲלִין כָּלֵל וּכְלָל
בְּכָלֵן אֶתְחַרֵּטְנָא בְּהוּן מֵעַתָּה
וְעַד עוֹלָם: