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.
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.

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.

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.)

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)

"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) 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) 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.

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."

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

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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. 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.)

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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 mighty shall they 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!
Yom Kippur Standing Prayers

“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, sefoṭai tiftaḥ, ufee yageed tihiletka.

(bow down) Baruk ata (arise) Adonoi, eloheu weloheh avotenu; eloheh avraham, eloheh yis'Ḥaq, weloheh ya:aqov; ha-el, ha-gadol, w-ha-nora, el :elyon; gomel ḥasađeem toveem w-qoneh ha-kol; zoker ḥasdeh avot u-mevee go’el livneh vnehem; melek, moshia: u-magen. (bow down) Baruk ata (arise)
Adonoi, magen avraham.


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

ata vaHartanu mikol ha:-ameem, raseeta banu mikol ha-leshono, qidashtanu b-miswo-teka, w-qeravtanu malkenu la:-avoda-teka. shimka ha-gadol w-ha-qadosh :alenu qara-ta. wa-titen lanu Adonoi eloheenu et yom ha-kipureem ha-zeh lisleeHa ulimHeela ulkaper bo :al kol :awono-tenu; miqra qodesh, zeker leese 'at misraiym.

eloheenu welohe avotenu, moHol la:-awono-te b-yom ha-zeh. meHeh w-ha:aver pesha:enu mineged :eneka, ka'amur:

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

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**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, sefo:ti tif tah, ufee yageed tihilatek.**

(bow down) Baruk ata (arise) Adonoi, elo:heu welo:heh avot:enu; elo:heh avraham, elo:heh yis:haq, welo:heh 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, memeet umHaiyeh. Baruk ata Adonoi, mHaiyeh ha-me-teem.

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

ata vaHartanu mikol ha:-ameem, raseeta banu mikol ha-leshonot, qidashtanu b-miswooteka, w-qeravtanu malkenu la:-:avoda:teka. shimka ha-gadol w-ha-qadosh :alenu qarata. wa-titen lanu Adonoi eloahenu et yom ha-kipureem ha-zeh lisleeHa ulimHeela ulkaper bo :al kol :awono:tenu; miqra qodesh, zeker leesee:at misraiyim.

taher libenu la-avdeka beh'emet, kee ata 'Adonoi eloheem emeṭ.    Baruk ata 'Adonoi, melek :al kol ha-ares, meh'qadesh (ha-shabat w-) yisra'el w-yom ha-kipureem.
seem shalom, tova, uvrāḳa, Ḥen weh-Ḥesed w-raḤameem. uvorekenu kulanu bim'or paneḳa, kee mimo'or paneḳa naṭata

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.)

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Widuy

The Traditional Confession

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

ana, tavo lefaneka tefila'tenu w-al tit:alam mitiHina'tenu,
sheh-en anaHnu :azeh faneem uqsheh :oref lomar lefaneka Adonoi eloheenu weloheh avotenu, 'sadeeqeem anaHnu w-lo Hatanu.' aval Hatanu.


:al Het' sheh-Hatanu lefaneka b-zadon uvishgaga.
:al Het' sheh-Hatanu lefaneka b-giluy uvaseftair.
:al Het' sheh-Hatanu lefaneka b-ones uv-rason.
May you be written and sealed in the book of life and in the book of remembrance. Shana tova!
Transliteration key:

\( q = \lambda \) ... a "gh" sound similar to a French "\( \mathord{\text{r}} \)."

\( d = \tau \) ... a "th" sound like in the word "they."

\( k = \varsigma \) ... a "kh" sound similar to proper pronunciation of the German name "Bach."

\( \hat{t} = n \) ... "th" as in the word "three."

\( t = \upsilon \) ... a pharyngealized "\( t \)" sound.

\( s = \upsilon \) ... a pharyngealized "\( s \)" sound.

\( q = \hat{\eta} \) ... a "\( k \)" sound which is made further back in the throat.

\( : = \nu \) ... a voiced pharyngeal fricative, a squeezing of the throat muscles while producing a vowel sound.

\( \hat{H} = n \) ... 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.

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ARVITH

Nighttime Shema

ברוך אתה יהוה אל' יהי מלך העולמים, אשר ברךך мир, мир, мир, וברךך Ми'ר, וברךך מִלָ' עַמְּרָב, גָ'לֶל אָור מַפְּנֵי אֲדֹנָי, וַחֲוָסַךְ וַחֲוָסַךְ מִפְּנֵי הַמַּעֲרִיב, בָּרוּךְ עַמְּרָב, אֲוֹהֵב עַמּוֹ יִשְׂרָאֵל.

An undotted '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 acceptence of
שמע ישראל יהוה אלהי ישראל

אחד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ, לעולמים ועד

והлюбבת את יהוה אל. כי כל לבבך ובכל נפשך
בכל מקום. וְהֵבִיא וַעֲשֵׂה אֶת הָעָלָם לְעָלָם, כִּי מִצְוֹת
היה, על כל בָּבֶל: הַשְּׁמִ Yelpמֶת לְבָנֶיךָ וְהַדְּבָּרֶה, וַעֲשֵׂה: וַעֲשֵׂה
בָּבֶל תַּחְתֵּךְ, בניו תַּחְתֵּךְ וְעַל נַפְשֵׁךְ שְׁמָה.
לֹא יִהְיֶה מַעְרָשׁ, וְלֹא יִהְיֶה מָטָר:

והיא אם שֵׁם עַל צֶבַע: אֶל צֶבַע שְׁמָה, אֶל צֶבַע שְׁמָה.

אֵלֶּה צֶבַע שְׁמָה, אֶל צֶבַע שְׁמָה, אֶל צֶבַע שְׁמָה, אֶל צֶבַע שְׁמָה.

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אֵלֶּה צֶבַע שְׁמָה, אֶל צֶבַע שְׁמָה, אֶל צֶבַע שְׁמָה, אֶל צֶבַע שְׁמָה.

אֵלֶּה צֶבַע שְׁמָה, אֶל צֶבַע שְׁמָה, אֶל צֶבַע שְׁמָה, אֶל צֶבַע שְׁמָה.
וְהוֹדֵלֵה, וְאֹבְדְּתֶם מְחֵרָה מִעֲלֵיהֶם עַל כְּרַךְ הַבַּרְךָ. יְכָלָּה אוֹלֵֽנֶּֽיךָ, יִשְׂרָאֵּֽלָה, יִשְׂרָאֵֽלָה. חַיִּֽוּֽוּ בַּגֹּלֶֽיוּֽוּ, כִּבְּרַֽעְתֶּם אֶת הַכֹּֽהֵנִֽים. וְשַׂמְתֶּם אֶת דְּבָרַֽיְּךָ עַל לְבוֹןְיָֽו, יהֹוָֽהּ נֻתֵּֽן לָֽכֶם וְהָיוּ, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יֶֽדְכֶֽם. וְהָיוּ אֹתָם אֶת בָּנֵיכֶֽם וְלִמַּדְּתֶּם אֶת תֶּֽקַּוָּתָם בֵּין עֵיֵֽנֶּֽיכֶֽם, יְכָלָה בֵּין עֵיֵֽנֶּֽיכֶֽם, יִרְבּוּ יְמֵיכֶֽם וִיָּמֵיכֶֽם עַל הָאָדָמָה אֲשֶׁר בָּרַךְ הַגָּדוֹל, יְכָלָה לָתֵּֽן לָהֶם לְאֲבֹתֵיכֶֽם כִּיְמֵי הַשָּׁמַיִּים עַל הָאָדָמָה.
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)
כתה גבור ל_whitespace ישהו, רב ל_whitespace ויהושיגו, מ赜ר משה,醚כלל
תום ב_whitespace, מ掣יה פחמה בWhitespace רביעי, רפוס הלם, ופקחים
אסופורמ, הפקימים אומחים吽شبه פוסר. מיר פוסד בWhitespace עזרה, ומוי
ודהאם לWhitespace מפייה. בורהא חאה היה, פ_WATCHA מפייה.
שדריש חאה בנוואא שמש רזיא פאלאת.removeAllל. בורהא חאה היה,
removed whitespace}
שאת בתראנו מככל עשבים, קציצים בנו מככל שלושיות, קדרתנה
כמהעננים, יברקננים מככל לשםבוקבוק. שחק בודד ומקדים שיג ירי
לכאת. תמוק לכל ולהא 할נ出路 אזום יהו המפ(vp)ורגין פזנעה, לפטוחה
הלמיהל כתあって על וכל חוגןיננה, מחאה ק.דש, זכר ליציאה
מכברם.
אלא, הנינו ולא, זי אidebarינו, וחזור ל_whitespace ל笑了笑נו בינו צצע. חמה חיצרב
فائשרים י bağlantı עבירק, קאמורה: "אנ kk קא. כרי זיאוה מ.זה פשטייע
למpanion. חזק א(Connection) לא קאר. ר" עבה الشمال. "מקחת" כשפך פשטייע
ובשוג חצאיתיכים. שובוה אולקוי גאולה הלילה." עבהسه: "פי ביוו צצע
כפי עלייך לשון עבתאת, מך.לא משא. תיבים לפגי היהת טשקה."  
שבר ל_whitespace לעביכק פאלאת, מיר חאה היהFal.ורם אמת. בורהא חאה
והזה חאהFal. הנינו ב_whitespace והחלמה. וכפי יז텍後來 פזיננה, זכרהFal רזיאFal.
removed whitespace}
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:

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

שָׁלוֹם

Turn your head to the right and say:

שָׁלוֹם

Lift your head from bowing and say:
יַעֲשֶֹה שָׁלוֹם

(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

ברוך אתה יוהו אל יחינו מלך היעלים יזיר אור בוחרת תשר עשו
שלאום ודורא את ה' לهمאי אליופי ודרים עלי, המוחש בכל יומ
تمعימ מעשה בראשית. ברוך אתה יוהו, יזיר המאורה.

енькברת עלום אברכהננו יוהו אל יחינו; תמלח גודלה יתקיח חמל עלי
בשרו אברכים שבעתון כר; יהלמוננו חק חימי, ית המקון אביכו, אב
הכمحا, המרהמ, רוח עליינו, ויק בליבנו להכי, לחשומ, לימוד.
וללמוד, לשומר, לעשות, הלקים את כל דביכ תמלח יתקיך בברכה.
היאו עיניו במעאותין ודק בלבו ליראות, וימת לברוח יתקיח שמע:
ל, יברוך עלום זוד, כי בשם קדישך נגדוי והזורה באבכה.
ולברכה, לשלום יאברבט לברך העריך והזורה קוממיות לברכה.
בגילה
ונשמהו ניש톤, כי בברך מתכ רופי אלישו, יברכטנו נשיבו.
ולברכה עיר אברכה. ברוך אתה יוהו, בהוור בשמא ישראל.

‘ehad’ of daleth Pronunciation of the “.th” 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

שמע ישראל יוהו אל יחינו יהוה
אֶחָד לְעֹלָם וָעֶד , בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
וְאַשְׁתַּחֵיוּתִי לְבָנֶיךָ וְדִבַּרְתָּ בָּהֶם בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁכֶם: יְשֻׁרְנָה יְשֻׁרְנָה בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ:

וְהָיָה אֲשֶׁר שָׁמַעְתָּ אֶל מִצְוֹתַי אֲשֶׁר מְצַוֶּה אִם שָׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר צָבָה אֶת יהוה אֱלֹהֶיךָ וּלְעָבְד אֱלֹהִים אֲחֵרִים יִפְתֶּה לְבַבְכֶם

וְהָיוּ, תָּמִם לְאֹת עַל יָדֶכָּם וְהָיוּ לְטֹטָפוֹת בֵּין עֵרוֹת עַל יָדֶךָ, וְהִשְׁרְמוּ לָכֶם פֶּרֶס וְרִים וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים.
לטועף ת ב י עיניכם:濒临你们和你们的子孙
לדברכם, ובשבעת בנייכם והלאה בдерכם ובשבעת
ויבקוט: אתם דברון על מצות בנייכם ובשעתיכם:LEMISH
ירבד ימיכם ובניכם על האגדה והשר ישב ייו
ל孼 תיכם לחת חם, כי היא השМИיפ על א_factors
ו: אמר יהוה אל משה יאמר: עב אלי בני ישראל
אמרת אלהים והшу, 호ז יצאת על כל ספיבכם
לד ר Thames, ובינות על יצאת חבק בתכילה: ויהי
לכם ליצאת אראים א.ת', וכראת את כל מצות
יהוה וושיח את נפ'.ול.א.תהור אחר: לברכם
אתחרי עיניכם אשר אדום 2.זימ אתיכם: לחם
וכתרו וושיח את כ.ל.מ.ק.ע, ה.ח.ימ הק ז'ים
לآل: ימך: אני יהוה אה.י.יכ מק.לא.ש.י ישאר השחקה, tộcם
מארך מצרים להיו לאל.י.him, אני יהוה
אל.י.יכ:

אמרת איבי, כלון קם,יושר והסט, שום והפקה תבר תעה,על
אברונים, על בניו עלד.ורונים, על הראשות אלהם锷רLKן,
ה.ק,ו.י. תשככם. אמרת ש.ש.ם, אני יהוה אה.י.יכ א.ל, כי.ו.י.א.ל, כי.אברונים
מקלן, מלך אברונים: גואלון, גואל אברונים, משולש ארה שמייש חכמי
אל.י.him, שמייש זולכתי.

ידעת אברונים את.He הו א.לה.ם, Providence,Bin.יכם א.תקים ב.כ.ל.ד.ור
ודוֹר. אַשְׁרֵי אֶחָד שׁיִּשְׁמַע לְמִצְוֹתֶיךָ וְתַהֲקִמֶּם וּדְבָרְךָ יָשִּים עַל לִצְדוֹנִי לְעַמָּךְ מֶתָא. אִם הָא שׁיִּשְׁמַע לְמִצְוֹתֶיךָ וְדִבְרְךָ יָשִּים עַל לִצְדוֹנִי לְעַמָּךְ מֶתָא. וֹוְתוֹרָתְךָ וּדְבָרְךָ יָשִּים עַל לִצְדוֹנִי לְעַמָּךְ מֶתָא. מֶלֶךְ גִּבּוֹר לָרִיב רִיבָם צָחֲרוֹן צָחֲרוֹן צָחֲרוֹן וּמֵבַלעָדֶיךָ אֵין לָנוּ וּמוֹשִׁיעַ, נוּמִמִּצְרַיִם גְּדוֹלִים וְרֹמְמוּ אֵלָיו בָּקַעְתָּ יַם סוּף, כָּל בְּכוֹרֵיהֶם הָרַגְתָּ, מִבֵּית עֲבָדִים פְּדִיתָנוּ עַל זֹאת שִׁבְּחוּ, אֶחָד מֵהֶם לֹא נוֹתָר, וַיְכַסּוּ מַיִם צָרֵיהֶם הֱעֶבַרְתָּי חוֹת לַמֶּלֶךְ אֵל חַבְּרָה וְרוֹמְמוּ אֵל וְנָתְנוּ יְדִידִים שִׁירוֹת זְמִירוֹת תִּשָּׁבוּ מַגְבִּיהַ שְׁפָלִים גֵּאִים מַשְׁפִּיל, גָּדוֹל וְנוֹרָא, רָם וְנִשָּׂא, וְקַיָּם לְךָ בָּרוּךְ הוּא וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו, פּוֹדֶה עֲנָוִים אֲסִירִים בָּנִים פְּדִיתָנוּ עַל זֹאת שִׁבְּחוּ בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר הָאֵל הַגָּדוֹל הַגִּבּוֹר H

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)
ברור אֶלָּה (bow down) (aris) אֵלֶּה, קֶן אֲבָרֵכֶם.

אֵלֶּה בוֹתוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם. כְּבוֹת וּמֵבִיא גוֹאֵל (bow down) (aris)

אֵלֶּה גְּבוּרָה בְּעַלְיָּה, וּזֶה צְדָקָה, וְזֶה מְוָדֵד. מֶלֶךְ וּמָגֵן אֱלֹהִים אֱמֶת, טַהֵר לִבֵּנוּ לְעָבְדָּךָ בֶּאֱמֶת (aris) (bow down)

אֵלֶּה גְּבוּרָה בְּעַלְיָּה, וּזֶה צְדָקָה, וְזֶה מְוָדֵד. מֶלֶךְ וּמָגֵן אֱלֹהִים אֱמֶת, טַהֵר לִבֵּנוּ לְעָבְדָּךָ בֶּאֱמֶת (aris) (bow down)
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:

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


"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)
Turn your head to the right and say:
שָׁלוֹם

Lift your head from bowing and say:
יַעֲשֶֹה שָׁלוֹם

(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:אֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶדוַ; לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ

בְּכָל יוֹם אֲבָרְכֶךָ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד;

וְלִגְדֻלָּתוֹ אֵין חֵקֶר, גָּדוֹל יהוה וּמְהֻלָּל מְאֹד

דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ;

צְפַּיִים וּגְדָל חָסֶד, חַנּוּן וְרַחוּם יהוה

וַחֲסִידֶיךָ יְבָרְכוּכָה, עֲשֶׂיךָ יוֹדוּךָ יהוה כָּל מַעֲשָׂי

וְצִדְקָתְךָ יְרַנֵּנוּ, זֵכֶר רַב טוּבְךָ יַבִּיעוּ

וְרַחֲמָיו עַל כָּל מַעֲשָׂיו, טוֹב יהוה לַכֹּל

וַחֲסִידֶיךָ יְבָרְכוּכָה, עֲשֶׂיךָ יוֹדוּךָ יהוה כָּל מַעֲשָׂי

וְיֻמְלָט מִלְכָּתוֹ, אַמְרָה, אַמְלָטָה אֵלֶּיהָ

וְגָדוֹל מַלְכוּתְךָ מַלְכוּת כָּל עֹלָמִים

וְזֹקֵף לְכָל הַכְּפוּפִים, נֹּפְלִים סֹפֵךְ יהוה לְכָל הַצְּכִל

עֵינֵי כֹּל אֵלֶיךָ יְשַׂבֵּרוּ, פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן.
"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

"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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כשה בבראשית מביאים משם, ציינו בין מבנים היליחות. ש.createQuery עזרה להכריע עלינו. נחמיה בן יהודה של גזירת האלהים בזマイ, בלתיון אלהים ואמר להם: בבראשית בramerל השםocado ובראשית בramerל לבראשית בramerל.

מקסם תשבостью גלון מאⲠבנוה התрактиידועז. עוזי צוזריכיيعة שלושה. אך בבראשית בramerל בבראשית בramerל.

_invite to text commentary_
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:
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:

שלום

Lift your head from bowing and say:

שלום

(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)

Psalms 145

תהלת לדוד אֵ‑רָזָם תַּלְתָּהלל יִמְרֵי פִי וְהֶגְיוֹן לְפָנֶיךָ

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:

שלום

Lift your head from bowing and say:

שלום

(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.)
"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)
חַיִּים בְּחֶסֶד וּמַתִּיר, רוֹפֵא חוֹלִים, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. וּמְקַייֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר, אֲסוּרִים וּמִי, מִי כָּמוֹךָ בַּעַל גְּבוּרוֹת כָּלֵה יְהוָה. דוֹמֶה לָךְ מֵמִית וּמְחַיֶּה הַמֵּתִים, בָּרוּךְ וְנוֹרָא שְׁמָךְ וְאֵין אֱלוֹהִים מִבַּלְעָדָךְ, קָדוֹשׁ, בָּרוּךְ הַמֶּלֶךְ הַקָּדוֹשׁ כְּחַרְתָּנוּ מִכָּל הָעַמִּים קִדַּשְׁתָּנוּ, רָצִית בָּנוּ מִכָּל הַלְּשׁוֹנוֹת עָלֵינוּ שִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ. דָתֶךָ וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹ, בְּמִצְוֹתֶיךָ לִסְלִיחָה, זֶּהוַתִּתֶּן לָנוּ יהוה אֱלֹהֵינוּ אֶת יוֹם הַכִּפּוּרִים הַ. קָרָאת מִקְרָא קֹדֶשׁ; וּלִמְחִילָה וּלְכַפֵּר בּוֹ עַל כָּל עֲוֹנוֹתֵינוּ זֵכֶר לִיצִי מִצְרָיִם מְחֵה וְהַעֲבֵר. מְחוֹל לַעֲוֹנוֹתֵינוּ בְּיוֹם הַזֶּה, ינוּאֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵנוּ כָּמוּר, פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ כֻּנֹּכִי הוּא מֹחֶה פְּשָׁעֶי: "כָּכנֹכִי כָּךָּ מִצָּכֶה כָעָב פְּשָׁעֶיךָ: "וְכָתוּב." וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר. לְמַעֲנִי כלְתִּיךָ שׁוּבָה. וְכֶעָנָן חַטּאֹתֶיךָ כִּי בַיּוֹם הַזֶּה: "וְכָתוּב." אֵלַי כִּי גְ...
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:

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

שָׁלוֹם

Turn your head to the right and say:

שָׁלוֹם

Lift your head from bowing and say:

לְצִיּוֹן

bow down

לָךְ מוֹדִים אֲנַחְנוּ

arise

כִּי יְחִיד בָּרוּך

bow down

בָּרוּך

arise

בָּרוּך

שִׁמְךָ וּלְךָ נָאֶה לְהוֹד, יהוה

continue:
(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:

אָזֶן, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ , אֲדֹנָי בָּרוּךְ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יהוה הַגָּדוֹל הַגִּבּוֹר אֱלֹהִים אָבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב אֱלֹהִים וּמָשִׁיעַ וּמֶלֶךְ הַנּוֹרָא. וְהַנּוֹרָא זוֹכֵר חַסְדֵי , גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, אֵל עֶלְיוֹן הַבְּרָהָה וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם , יהוה הַגָּדוֹל הַגִּבּוֹר לְעוֹלָם יְהוָה בְּחֶסֶד וּמַתִּיר , רוֹפֵא חוֹלִים, מְחַיֶּה מֵמַתִּים אֵל עֶלְיוֹן וְהַנּוֹרָא אֲדֹנָי לִישֵׁנֵי עָפָרוּמְקַד מְכַלְכֵּל חַיִּים בְּחֶסֶד וּמַתִּיר , רוֹפֵא חוֹלִים, מְחַיֶּה מֵמַתִּים אֵל עֶלְיוֹן וְהַנּוֹרָא אֲדֹנָי לִישֵׁנֵי עָפָרוּם אֲדֹנָי לִישֵׁנֵי עָפָרוּם , אֲדֹנָי לִישֵׁנֵי עָפָרוּם.
לатурת כל פרשיות העם. יברך את היהות, קMahon המקה.

 đôiים אתה בני预警, איור.ArrayList אלוהים מישראל. יברך את היהת.

 זכותך נבחנים מיכל קשתים, נציח תבונ מקהלходит. קשת מקודל המקדש עלינו.

 אתה בניו ראה, מקהל קשתים, נציח תבונ מקהלходит. קשת מקודל המקדש עלינו.

 ותקוף עליה יהודא, על את אלהים ומקודשים唐山, לשלים העם.

اهل, היה הוא אלהיך, מקהל לברך הכהם. מתה_ENUM הרשע.

 פשעיםינו מגבג צבירה, כאומר: "אני כנראה, כי זה ממה כהים.

 הלמנון, והמשה קrections. שגבה אלהיך כנאלתר." אבות: "כי בים הזה.

 כי בציר את רבים אתיעם, מה לא חטא תмысл ל핀.Heتحقق מספר.

 עליה להבגך לבך באתים, כי אתה היה אל הים אימה. יברך את היהת.

 היהות, מצולצל על ים באתים, כנראה (השון) יושבאל יהוד מקפורים.

 ברך היהות אלהיך, בניו באתך, מברך אתם. ברך אתם באתם.

 וראים ישראל מבאיל באתיך, וה奭 באתך לזרעי מתן. והם מתיאבון

 עלינו באתים לזרעי באתים. ברך אתה היה, מקהורים בער.Test.

 לזרעי באתים.

 ודימוי ארבקון כל שם iCloud הדא (aris)

 הדא, ויינו לצלם
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:

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

שָׁלוֹם

Turn your head to the right and say:

שָׁלוֹם

Lift your head from bowing and say:

יַעֲשֶֹה שָׁלוֹם

(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:

כנָּא alefqamats, :
כל תִּתְעַלַּם מִתְּחִנָּתֵנוּתָּבֹא לְפָנֶיךָ תְּפִלָּתֵנ
alefpatah
שֶׁאֵין , וּוְאֱלֹהֵינוּ אֲנַחְנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף לוֹמַר לְפָנֶיךָ יהוה
אֲבָל חָטָאנוּ .צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּוֵאֲבָלוֹתֵינוּ
cל amdren
כשַׁמְנוּ alefqamats . זַדִּינוּ. וְהִרְשַׁעְנוּ. נוּעִי. דִּבַּרְנוּ דֹפִי. גָּזַלְנוּ. בָּגַדְנוּ
cלצְנוּ. מָרַדְנוּ. לַצְנוּ. כִּזַּבְנוּ. יָעַצְנוּ רָע. טָפַלְנוּ שֶׁקֶר. חָמַסְנוּ
alefpatah . נִשִּׁחַתְנוּ. רָשַׁעְנוּ. צָרַרְנוּ. פָּשַׁעְנוּ. עָוִינוּ. סָרַרְנוּ
תָּעִינוּ וְתִעֲתַעְנוּ. תִּעַבְנו
cלָנָה . וָה לָנוֹצְוֶתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁ סַרְנוּ מִמִ
alefpatah
וְ:

כְּי אֱמֶת עָשִׂיתָ , צַדִּיק עַל כָּל הַבָּא עָלֵינוּ

ם וּמַה נְּסַפֵּר לְפָנֶיךָ שׁוֹכֵ ? מַה נּאֹמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם
cלָנָה יְדֵעַ הֲלֹא כָּל הַנִּסְתָּרוֹ? שְׁחָקִים
cלָנָה יְדֵעַ ? ת וְהַנִּגְלוֹת
cלָנָה חוֹפֵשׂ כָּל חַדְרֵ . רָזֵי עוֹלָם וְתַעֲלוּמוֹת סִתְרֵי כָּל חָי
cלָנָה בָטֶן
וְאֵין נִסְתָּר מִנֶּגֶד, אֵין דָּבָר נֶעְלָם מִמָּךְ . רוֹאֶה כְלָיוֹת וָלֵב
עֵינֶיךָ
של הכהן מקל וחוזה על הלכות אגודה ואמורה, כי אבושים, והנה קרא ט"ו: "לכל הכהן מקל וחוזה על הלכות אגודה ואמורה, כי אבושים. והנה קרא ט"ו: "לכל הכהן מקל וחוזה על הלכות אגודה ואמורה, כי אבושים. והנה קרא ט"ו: "לכל הכהן מקל וחוזה על הלכות אגודה ואמורה, כי אבושים. והנה קרא ט"ו: "לכל הכהן מקל וחוזה על הלכות אגודה ואמורה, כי אבושים. והנה קרא ט"ו: "לכל הכהן מקל וחוזה על הלכות אגודה ואמורה, כי אבושים. והנה קרא ט"ו: "לכל הכהן מקל וחוזה על הלכות אגודה ואמורה, כי אבושים. והנה קרא ט"ו: "לכל הכהן מקל וחוזה על הלכות אגודה ואמורה, כי אבושים. והנה קרא ט"ו: "לכל הכהן מקל וחוזה על הלכות אגודה ואמורה, כי אבושים. והנה קרא ט"ו: "לכל הכהן מקל וחוזה על הלכות אגודה ואמורה, כי אבושים. והנה קרא ט"ו: "לכל הכהן מקל וחוזה על הלכות אגודה ואמורה, כי אבושים. והנה קרא ט"ו: "לכל הכהן מקל וחוזה על הלכות אגוד
May you be written and sealed in the book of life and in the book of remembrance. Shana tova!