

Jewish Community Center of Paramus
Congregation Beth Tikvah

Yom Kippur Learner's Service

prepared by

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Welcome to the Jewish Community Center of Paramus Congregation Beth Tikvah's special Yom Kippur service. We are glad that you could join us, and we hope that we will help you experience a truly meaningful Yom Kippur. Yom Kippur, the Day of Atonement, allows each of us the time and opportunity to reflect on our actions and thoughts of the past year. Through personal and communal *t'filot*, prayers, we acknowledge the role that God plays in determining our fates, while also reminding ourselves that repentance and forgiveness are in our control as well. We hope to enter the new year with a clean slate and having been inscribed and sealed in the Book of Life. Have an easy fast!

What is Yom Kippur?

Literally, Yom Kippur is the Day of Atonement.

On Yom Kippur, God graces the world with amnesty. In fact, all one needs to do is come and ask for forgiveness and it is granted. It is a day on which every Jew can spend the day in private conversation with God and confide in Him all the improper deeds and actions for which he/she needs forgiveness.

By seeking forgiveness, we cleanse ourselves and recognize how to improve our lives. In fact, the holiday is actually structured to help us build a connection between our inner-selves and God.

An important question to ask is, "What is the Jewish concept of 'repentance'?"

T'shuva, the Hebrew word for repentance, is actually a process of self-evaluation and self-improvement.

The Rambam (Rabbi Moses ben Maimon, Maimonides, Spain/Egypt 1135-1204) explains that there are four primary steps to the *t'shuva* process:

1. Recognize and discontinue the improper action, which may be something as drastic as stealing or as common as losing your temper.
2. Verbally confess the action, thus giving the action a concrete form in your own mind.
3. Regret the action. Evaluate the negative impact this action may have had on you or on others.
4. Determine never to repeat the action. Picture yourself in the same situation and think of a positive way to handle it.

There are two different types of *mitzvot*, commandments: those between a person and G-d and those between fellow human beings. There must be a difference in how one repents for a transgression committed against G-d alone and a transgression committed against another person.

T'shuva for a sin between a person and G-d: When one has transgressed a mitzvah that does not affect another person, the *t'shuva* is purely between the person and G-d; and the four steps listed above are all that are necessary for the repentance process.

T'shuva for a sin between fellow human beings: When one has caused harm to another person, whether by stealing from them, embarrassing them or anything else, then *t'shuva* requires that restitution and reconciliation be arranged between those involved.

Reflection for Yom Kippur

Duties of the Heart

“The person who fulfills all the conditions of repentance, whose mind has overcome desire, who constantly makes a reckoning with her/himself, fears the Creator and is ashamed before God. This person understands the greatness of sins and errors committed and understands the distinction of God whose orders s/he has disobeyed and whose commandments s/he has failed to perform. S/He fixes and sets her/his eyes always on his/her sins, s/he faces them continuously, s/he repents of them and asks God's pardon for them as long as s/he lives and to the end of her/his days. This person deserves to be rescued by God...”

- *“Duties of The Heart” a popular medieval work of Jewish ethics written by Bachya Ibn Pakuda (11th Century).*

Study Questions

1. Is it possible to completely overcome our evil desires?
2. What does Bachya mean by the phrase "fears her/his Creator"?
3. According to Bachya, a person who is truly repentant must always face her/his misdeeds. How can this process produce negative effects?

Forgiving Ourselves

The personal significance of Yom Kippur ultimately turns on the individual's ability to believe that his or her life can be different. The major obstacle to teshuva is not whether God will forgive us but whether we can forgive ourselves –whether we can believe in our own ability to change the direction of our lives, even minimally. Teshuva is grounded in the idea of an open future, in the belief that the possibilities for human change have not been exhausted, that the final chapters of our personal narratives have not yet been written. The sense of empowerment felt on Yom Kippur reflects an underlying faith in the power of the human will to break the fixed cycles of the past and to chart new possibilities for the future.

- David Hartman, JPost, October 7, 2008

Study Questions

1. How does Hartman understand the process of teshuvah?
2. Where do human beings fit into the process? God?
3. What are the major obstacles to successful teshuvah in Hartman's eyes?
4. What can we do personally and as a community to enhance our likelihood of success?

Our Prayers –

There is much more that could be said about our role and responsibility as both subject and partner of God. Today, however, we are here to reflect on our actions this past year in the same manner as Jews have atoned for their misdeeds on Yom Kippur for thousands of years--with fasting and prayer.

As we recite some of the prayers of Yom Kippur, we can each, on an individual and a collective level, try to better understand our own relationship with God and prepare ourselves for the newly arrived year.

The prayers contained within the pages of this *machzor*, prayerbook, represents a selection taken from the pages of the traditional High Holiday prayer book. The order of the prayers that we will say together follows the traditional order of the High Holiday service, focusing on those prayers that are recited communally and that allow us to focus on the spiritual and religious significance of the day.

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Kol Nidre

Kol Nidre is one of the best known prayers of the Yom Kippur liturgy. Kol Nidre is actually the prelude to the evening service.

Kol Nidre, which literally means “All Vows,” is a declaration that any oaths or vows that a person made with G-d during the previous year should be cancelled, null and void. (Not fulfilling one’s oath or vow is considered a great sin.) The purpose of Kol Nidre is not, of course, to absolve an individual

With the consent of the Almighty

and with the consent of the congregation,

In a convocation of the heavenly court,

and in a convocation of the lower court,

We hereby grant permission to pray with the transgressors.

על נְעֻת הַמָּקוֹם
ועל נְעֻת הַקְּהָל,
בְּיִשִּׁיבָה שֶׁל מַעְלָה
ובְּיִשִּׁיבָה שֶׁל מַטָּה,
אָנוּ מַתִּירִין לְהַתְפַּלֵּל עִם הַעֲבֻרָנִים.

The cantor or prayer leader now begins the actual *Kol Nidre*. As with the opening verses of *Kol Nidre*, it is repeated three times. During this recitation, however, the prayer leader begins in a soft voice that grows louder with each repetition.

All vows, prohibitions, oaths, consecrations, konam-vows,*
konas-vows,* or equivalent terms that we may vow, swear,
consecrate, or prohibit upon ourselves, from [last Yom Kippur until
this Yom Kippur, and from] this Yom Kippur until the next Yom
Kippur, may it come upon us for good--regarding them all, we
regret them henceforth. They all will be permitted, abandoned,
cancelled, null and void, and shall be without power and without
standing. Our vows shall not be valid vows; our prohibitions shall
not be valid prohibitions; and our oaths shall not be valid oaths.

כָּל נִדְרֵי, וְאִסְרֵי, וְשְׁבוּעֵי, וְחַרְמֵי וְקוֹנָמֵי וְקוֹנָסֵי,
וְכַנּוּטֵי, וְנִדְרָנָא וְדִאֲשְׁתַּבְעָנָא, וְדִאֲחַרְמָנָא
וְדִאֲסָרְנָא עַל נַפְשֵׁתָנָא, מִיּוֹם כְּפָרִים [שְׁעָבַר
עַד יוֹם כְּפָרִים זֶה, וּמִיּוֹם כְּפָרִים] זֶה
עַד יוֹם כְּפָרִים הַבָּא עָלֵינוּ לְטוֹבָה, בְּבִלְהוֹן
אֲחַרְטָנָא בְּהוֹן, בְּלְהוֹן יְהוֹן שְׁרָן, שְׁבִיקוֹן,
שְׁבִיתִין בְּטָלִין וּמְבִטְלִין, לֹא שְׁרִירִין וְלֹא
קְנִימִין. נִדְרָנָא לֹא נִדְרֵי, וְאִסְרָנָא
לֹא אִסְרֵי, וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

of debts they may owe or a promise they made to their neighbor. The vows nullified by the Kol Nidre service are only those vows made, or possibly made, to G-d. Indeed, the origin of the declaration is that the rabbis feared that people, in their overwhelming desire to have their repentance accepted, made vows that they would never be able to keep.

Because vows may not be cancelled at night, the Kol Nidre service begins a few minutes before sunset. To open the service, the congregation and the prayer leader repeat the following verse responsively, while the prayer leader and several congregants begin a procession with the Torah scrolls.

‘Al da-at ha-makom

V'al da-at ha-kahal

Bee'sheevah shel ma'lah

Oo'vee'sheevah shel matah

Anoo mateereen l'heetpallel eem ha-a'varyanim

בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Barukh sheim k'vod malkhuto l'olam va'ed.

Blessed be the Name of His glorious kingdom for ever
and ever.

Tur, Orach Chaim 619:2 – Only on Yom Kippur do we say *Baruch Shem Kevod...* out loud.

It is customary to say *Baruch Shem Kevod Malchuto L'Olam Va'ed* aloud, and there is a basis for this [custom] brought in the Midrash on Parshat Va'etchanan, which states that when Moshe went up to the heavens, he heard the angels praising God with *Baruch Shem Kevod Malchuto L'Olam Va'ed*, and he brought this [praise] down to the Jewish people.

ונהגין לומר ברוך שם כבוד מלכותו לעולם ועד בקול רם, וסמך לדבר במדרש ואלה הדברים רבה בפרשת ואתחנן כשעלה משה לרקיע שמע למלאכי השרת שהיו מקלסין להקב"ה – ברוך שם כבוד מלכותו לעולם ועד והורידו לישראל.

אֲשַׁמְנוּ, בַּגְדָנוּ, גְזַלְנוּ, דִּבְרָנוּ דְפִי, הֶעְוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חֲמָסְנוּ, טָפְלָנוּ
 שָׁקַר, יַעֲצָנוּ רָע, כּוֹזְבָנוּ, לִצְנוּ, מְרִדְנוּ, נֹאצָנוּ, סָרְרָנוּ, עֵוִינוּ, פִּשְׁעָנוּ, צָרְרָנוּ,
 קִשְׁיָנוּ עָרְף, רִשְׁעָנוּ, שְׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲתֵנוּ.

Ashamnu– we have trespassed; **Bagadnu**– we have dealt treacherously; **Gazalnu**– we have robbed; **Dibarnu dofi**– we have spoken slander; **He’evinu**–we have acted perversely; **V’hirshanu**– we have done wrong; **Zadnu**– we have acted presumptuously; **Hamasnu**– we have done violence; **Tafalnu sheker**– we have practiced deceit; **Yaatsnu ra**– we have counseled evil; **Kizavnu**– we have spoken falsehood; **Latsnu**– we have scoffed; **Maradnu**– we have revolted; **Niatsnu**– we have blasphemed; **Sararnu**– we have rebelled; **Avinu**– we have committed iniquity; **Pashanu**– we have transgressed; **Tsararnu**– we have oppressed; **Kishinu oref**– we have been stiff necked; **Rashanu**– we have acted wickedly; **Shichatnu**– we have dealt corruptly; **Tiavnu**– we have committed abomination; **Tainu**– we have gone astray; **Titanu**– we have led others astray.

In our journey through life to perfect our character, we sometimes err, whether in our relationship with God; or with our families, friends, and colleagues; or even with ourselves. Teshuvah and Yom Kippur were created before the world so that man should have a mechanism to repair his mistakes.

1. **Sefer HaChinuch, Mitzvah #185 – Already at Creation God designated Yom Kippur as a day of atonement, a day whose inherent essence enables us to atone for our sins.**

From the beginning of Creation [God] set aside [the day of Yom Kippur] and made it holy for this purpose. Because God designated this day for atonement it became holy and it acquired from God the merit to assist in atonement. This is what our Sages refer to in many places when they say that Yom Kippur atones, meaning that there is a power imbued within the day itself.

ומתחילת בריאת העולם יעדו וקדשו לכך, ואחר שיעדו הקל ברוך הוא אותו היום לכפרה, נתקדש היום וקיבל כח הזכות מאיתו יתעלה עד שהוא מסייע בכפרה. וזה אמרם ז"ל בהרבה מקומות – ויום הכפורים מכפר, כלומר שיש כח ליום בעצמו לכפרה....

2. **Ibid. – Yom Kippur is necessary for the existence of the world.**

The basis of this mitzvah is that due to God's kindness toward the Jewish people He established one day a year when they can atone for their sins by the teshuvah they do. If their sins would accumulate each year, their limit would be reached within a few years and the world would have to be destroyed. Therefore, in order for the world to exist, God, in His wisdom, established one day a year to enable those who repent to receive atonement for their sins.

משרשי המצוה שהיה מחסדי הקל על בריותיו לקבוע להן יום אחד בשנה לכפרה על החטאים עם התשובה שישובו, שאילו יתקבצו עוונות הבריות שנה שנה תתמלא סאתם לסוף שנתיים או שלוש או יותר ויתחייב העולם כליה. על כן ראה בחכמתו ברוך הוא, לקיום העולם, לקבוע יום אחד בשנה לכפרת חטאים לשבים....

Vidui (Confessional)

Earlier we discussed the four main steps to teshuva, repentance.

One of these main steps is to confess one's sins and verbalize one's errors.

In so doing, a person admits committing a sin, not so much to anyone who happens to hear, but, more importantly, to one's self.

Yom Kippur has a special service of confession, known as Vidui that is an integral part of each of the five prayer services that are recited during the day.

The great sages recognized how difficult it is for people to recall all of their actions over the past year, so they created a formula to help people understand the consequences of some of their actions.

The Vidui service is composed of both the confessional and several supplications.

While many of these supplication prayers beseech G-d to look upon His people with compassion and mercy, others were composed specifically to help us attain the proper state of mind.

While reciting the *Vidui* service, it is customary to stand in a humbled position, with one's head lowered. Upon reciting each *Ahl Chayt*, the supplicant strikes the left side of his/her chest with his/her right hand.

Unfortunately, we do not have the time to look at all of them, but here is a sampling of some of the confessions from the *vidui* service:

For the sin we committed before You without knowledge,
and for the sin we committed before You with an
utterance of the lips.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּבִלִי דַעַת,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.

For the sin we committed before You with wicked speech,
and for the sin we committed before You by scoffing.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִצּוֹן.

For the sin we committed before You in business dealings,
and for the sin we committed before You in eating
and drinking.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמִתָּן,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתָּה.

And for all of these, G-d of pardon,
pardon us, forgive us, grant us atonement.

וְעַל כֻּלָּם, אֱ-לֹהֵי סְלִיחוֹת,
סַלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

Al chayt she'cha-tanoo l'fa'neycha bee-v'lee da-at
V'al chayt she'cha-tanoo l'fa'neycha b'vee-too'ee se'fa-taa'im

Al chayt she'cha-tanoo l'fa'neycha b'lashone ha-ra
V'al chayt she'cha-tanoo l'fa'neycha b'la-tzone

Al chayt she'cha-tanoo l'fa'neycha b'ma-sa oo've'matan
V'al chayt she'cha-tanoo l'fa'neycha b'ma-achal oo've'meesh'teh

V'al koo-lam, eh'lo-ha s'lee-chot
S'lach la'noo, m'chal la'noo, ka'per la'noo

Thirteen Attributes (Qualities) of God

On Yom Kippur we reflect on our personal shortcomings, as well as on those of the People of Israel as a whole. Throughout Jewish history, what would you say was the greatest transgression of the Jewish people?

Although there is discussion in various Jewish sources, many point to the sin of the Golden Calf.

G-d presented the People of Israel with the Ten Commandments. The people, who were overwhelmed at hearing the voice of G-d, asked Moses to speak to them in place of G-d. Moses then went up to Mount Sinai to receive the full Torah.

When they became afraid when Moses did not return at the start of the 40th day, they begged Aaron, Moses' brother, to create an image for them. Thus was created the Golden Calf.

When Moses descended from Mount Sinai and saw the people dancing about the calf, he was furious. In his anger, he smashed the tablets and rebuked the people.

But Moses still had to deal with G-d's anger. G-d wanted to do away entirely with the Jewish people and create a new nation from Moses and his descendants. Moses, however, pleaded with G-d to forgive the Israelites.

According to the Talmud, Rosh Hashanah 17b, G-d then appeared to Moses as a prayer leader wrapped in a prayer shawl and instructed Moses that whenever the Jewish people sin, they should recite the

“13 Attributes of G-d” and they would be granted forgiveness.

Not surprisingly, then, the “13 Attributes of G-d” is an essential ingredient of the Yom Kippur service and is recited many times throughout the 25 hour period.

Adonai	ה' : He is merciful (to one before he/she sins).
Adonai	ה' : He is merciful (to the sinner who repents).
Ey'l	א-ל : He is powerful.
Ra'chum	רחום : He is compassionate.
Ve'cha-noon	וחנון : He graciously grants even undeserved favors.
Eh'rech a'pa'yeem	אך אפים : He is slow to anger, allowing the sinner time to repent by not exacting immediate punishment.
V'rav chesed	ורב חסד : He abounds in lovingkindness and leniency.
V'emet	אמת : He abounds in truth and keeps His promises.
No'tzear chesed la'ala-feem	נצר חסד לאלפים : He maintains lovingkindness for thousands of generations.
No'say avon	נשא עון : He forgives sins that result from temptation.
Va'fasha	ופשע : He forgives sins of rebellion against Him.
V'cha-ta-ah	וחטאה : He forgives sins committed carelessly or unknowingly.
V'na-kay	ונקה : He completely forgives the sinner who returns to Him with sincere repentance.

Sh'ma

The Sh'ma is the quintessential statement of Jewish faith. The Sh'ma is the unifying prayer of Judaism, reflecting the essential and universal truth in Judaism: that we have one God, whom we are commanded to love.

(Note: For those wearing a tallit, please gather the tzitzit on each of the four corners of the tallit in preparation for the Sh'ma.)

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

Sh'ma Yisra'eil Adonai Eloheinu Adonai echad.
Hear, Israel, the Lord is our God, the Lord is One.

In an undertone:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Barukh sheim k'vod malkhuto l'olam va'ed.
Blessed be the Name of His glorious kingdom for ever and ever.

וְאַהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשֶׁךָ וּבְכָל מְאֹדְךָ

V'ahav'ta eit Adonai Elohekha b'khol l'vav'kha uv'khol naf'sh'kha uv'khol m'odekha.
And you shall love the Lord your God with all your heart and with all your soul and with all your might.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ

V'hayu had'varim ha'eileh asher anokhi m'tzav'kha hayom al l'vavekha.
And these words that I command you today shall be in your heart.

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם

V'shinan'tam l'vanekha v'dibar'ta bam
And you shall teach them diligently to your children, and you shall speak of them

בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶיךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ

b'shiv't'kha b'veitekha uv'lekh't'kha vaderekh uv'shakh'b'kha uv'kumekha
when you sit at home, and when you walk along the way, and when you lie down and when you rise up.

וְקִשְׂרַתְּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ

Uk'shar'tam l'ot al yadekha v'hayu l'totafot bein einekha.

And you shall bind them as a sign on your hand, and they shall be for frontlets between your eyes.

וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ

Ukh'tav'tam al m'zuzot beitekha uvish'arekha.

And you shall write them on the doorposts of your house and on your gates.

Part 2: Deuteronomy 11:13-21

The second part of the Shema repeats many of the themes from the first part, but adds promises of rewards and punishments.

וְהָיָה אִם שָׁמַעַתְּ שְׁמֵעוּ אֶל מִצְוֹתַי

V'hayah im shamo'a tish'm'u el mitz'votai

And it shall come to pass if you surely listen to the commandments

אֲשֶׁר אֲנֹכִי מִצְוֶה אֲתָכֶם הַיּוֹם

asher anokhi m'tzaveh et'khem hayom

that I command you today

לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכֹל לְבַבְכֶם וּבְכֹל נַפְשְׁכֶם

l'ahavah et Adonai Eloheikhem ul'av'do b'khol l'vav'khem uv'khol nafsh'khem

to love the Lord your God and to serve him with all your heart and all your soul,

וְנָתַתִּי מִטֶּר אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ

וְאִסְפֹּת דְגָנְךָ וְתִירֹשְׁךָ וַיִּצְהַרְךָ

V'natati m'tar ar'tz'khem b'ito yoreh umal'kosh

v'asaf'ta d'ganekha v'tirosh'kha v'yitz'harekha.

That I will give rain to your land, the early and the late rains,
that you may gather in your grain, your wine and your oil.

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכַלְתָּ וְשָׂבַעְתָּ

V'natati eisev b'sad'kha liv'hem'tekha v'akhal'ta v'sava'ta.

And I will give grass in your fields for your cattle and you will eat and you will be satisfied.

הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם
וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם

*Hisham'ru lakhem pen yif'teh l'vav'khem
v'sar'tem va'avad'tem Elohim acheirim v'hish'tachavitem lahem*

Beware, lest your heart be deceived
and you turn and serve other gods and worship them.

וְחָרָה אַף יי בָּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר
וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ

*V'charah af Adonai bakhem v'atzar et hashamayim v'lo yih'yeh matar
v'ha'adamah lo titein et y'vulah*

And anger of the Lord will blaze against you, and he will close the heavens and there will
not be rain,
and the earth will not give you its fullness,

וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נָתַן לָכֶם.
va'avad'tem m'heirah mei'al ha'aretz hatovah asher Adonai notein lakhem.
and you will perish quickly from the good land that the Lord gives you.

וְשַׂמְתֶּם אֶת דְּבָרַי אֵלֶּה עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם
וְקִשְׂרֹתֶם אֹתָם לְאוֹת עַל יְדֵיכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם

*V'sam'tem et d'varai eileh al l'vav'khem v'al naf'sh'khem
uk'shar'tem otam l'ot al yed'khem v'hayu l'totafot bein eineikhem.*

So you shall put these, my words, on your heart and on your soul;
and you shall bind them for signs on your hands, and they shall be for frontlets between
your eyes.

וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם לְדָבָר בָּם

V'limad'tem otam et b'neikhem l'dabeir bam

And you shall teach them to your children, and you shall speak of them

בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ

b'shiv't'kha b'veitekha uv'lekh't'kha vaderekh uv'shakh'b'kha uv'kumekha

when you sit at home, and when you walk along the way, and when you lie down and when
you rise up.

וְכִתְבֹתֶם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ

Ukh'tav'tam al m'zuzot beitekha uvish'arekha.

And you shall write them on the doorposts of your house and on your gates.

לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם עַל הָאָדָמָה
אֲשֶׁר נִשְׁבַּע יְיָ לְאֲבוֹתֵיכֶם לָתֵת לָהֶם כִּי־יִמַּי הַשָּׁמַיִם עַל הָאָרֶץ

L'ma'an yirbu y'maychem vi-y'may v'naychem al ha-adamah

asher nishba Adonai la-avotaychem latayt lahem ki-y'may ha-shamayim al ha-aretz.

In order to prolong your days and the days of your children on the land that the Lord promised your fathers that he would give them, as long as the days that the heavens are over the earth.

Part 3: Numbers 15:37-41

This third part of the Shema does not mention the need to speak of these things morning and night. It talks about the [tzitzit](#) (fringes) that are traditionally worn like a string around the finger as a reminder of the commandments, like the [tefillin](#) and [mezuzot](#) that are commanded in the first two paragraphs. The passage is also included to fulfill the [mitzvah](#) to remember the Exodus from Egypt every day of our lives.

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר

Vayo'mer Adonai el mosheh lei'mor
And the Lord spoke to Moses, saying...

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם

Dabeir el b'nei Yis'ra'eil v'amar'ta aleihem
Speak to the children of Israel and say to them

וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם לְדֹרוֹתָם

וְנָתַנוּ עַל צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת

v'asu lahem tzitzit al kan'fei vig'deihem l'dorotam
v'nat'nu al tzitzit hakanaf p'til t'kheilet

they should make themselves tzitzit (fringes) on the corners of their clothing throughout their generations,
and give the tzitzit of each corner a thread of blue.

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם

*V'hayah lakhem l'tzitzit ur'item oto uz'khar'tem et kol mitz'vot Adonai
va'asitem otam v'lo taturu acharei l'vav'khem v'acharei eineikhem
asher atem zonim achareihem*

And they shall be tzitzit for you, and when you look at them you will remember all of the
Lord's commandments
and do them and not follow after your heart and after your eyes
which lead you astray.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי וְיִיְהִי קְדוֹשִׁים לֵאלֹהֵיכֶם

L'ma'an tiz'k'ru va'asitem et kol mitz'votai viyitem k'doshim lei'loheikhem
In order to remember and do all My commandments, and be holy for your God.

אֲנִי יְיָ אֱלֹהֵיכֶם

Ani Adonai Eloheikhem
I am the Lord, your God,

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים

asher hotzei'ti et'khem mei'erezt Mitz'rayim lih'yot lakhhem leilohim
who lead you from the land of Egypt to be a God to you.

אֲנִי יְיָ אֱלֹהֵיכֶם

Ani Adonai Eloheikhem
I am the Lord, your God.

Torah Reaing (Shacharit)

Leviticus Chapter 16 ויקרא

- א** 1 And the LORD spoke unto Moses, after the death of the two sons of Aaron, when they drew near before the LORD, and died;
- ב** 2 and the LORD said unto Moses: 'Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the ark-cover which is upon the ark; that he die not; for I appear in the cloud upon the ark-cover.
- ג** 3 Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.
- ד** 4 He shall put on the holy linen tunic, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired; they are the holy garments; and he shall bathe his flesh in water, and put them on.
- ה** 5 And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.
- ו** 6 And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house.
- ז** 7 And he shall take the two goats, and set them before the LORD at the door of the tent of meeting.
- ח** 8 And Aaron shall cast lots upon the two goats: one lot for the LORD, and the other lot for Azazel.

ט וְהִקְרִיב אֶהָרֹן אֶת-הַשְּׂעִיר, אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה; וְעָשָׂהוּ, חֲטָאתָּ. **9** And Aaron shall present the goat upon which the lot fell for the LORD, and offer him for a sin-offering.

י וְהַשְּׂעִיר, אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעֲזָאזֵל, יַעֲמַד-חַי לְפָנָי יְהוָה, לְכַפֵּר עָלָיו--לְשַׁלַּח אֹתוֹ לְעֲזָאזֵל, הַמִּדְבָּרָה. **10** But the goat, on which the lot fell for Azazel, shall be set alive before the LORD, to make atonement over him, to send him away for Azazel into the wilderness.

יא וְהִקְרִיב אֶהָרֹן אֶת-פֶּרֶת הַחֲטָאתָּ, אֲשֶׁר-לוֹ, וְכָפַר בְּעֶדּוֹ, וּבְעַד בֵּיתוֹ; וְשַׁחַט אֶת-פֶּרֶת הַחֲטָאתָּ, אֲשֶׁר-לוֹ. **11** And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.

יב וְלָקַח מְלֵא-הַמִּחְתָּה גֹחַל־אֵשׁ מֵעַל הַמִּזְבֵּחַ, מִלִּפְנֵי יְהוָה, וּמְלֵא חֲפְנָיו, קִטְרֹת סַמִּים דָּקָה; וְהִבִּיא, מִבֵּית לְפָרֹכֶת. **12** And he shall take a censer full of coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil.

יג וַיִּנָּתֵן אֶת-הַקִּטְרֹת עַל-הָאֵשׁ, לְפָנָי יְהוָה; וְכִסָּה עֲנַן הַקִּטְרֹת, אֶת-הַכַּפֹּרֶת אֲשֶׁר עַל-הָעֲדוּת--וְלֹא יָמוּת. **13** And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the ark-cover that is upon the testimony, that he die not.

יד וְלָקַח מִדַּם הַפָּר, וְהִזָּה בְּאֶצְבָּעוֹ עַל-פָּנָי הַכַּפֹּרֶת קֹדְמָה; וְלִפְנֵי הַכַּפֹּרֶת, יִזָּה שִׁבְעַ-פְּעָמִים מִן-הַדָּם--בְּאֶצְבָּעוֹ. **14** And he shall take of the blood of the bullock, and sprinkle it with his finger upon the ark-cover on the east; and before the ark-cover shall he sprinkle of the blood with his finger seven times.

טו וְשַׁחַט אֶת-שְׂעִיר הַחֲטָאתָּ, אֲשֶׁר לְעָם, וְהִבִּיא אֶת-דָּמוֹ, אֶל-מִבְּרֵית לְפָרֹכֶת; וְעָשָׂה אֶת-דָּמוֹ, כַּאֲשֶׁר עָשָׂה לְדַם הַפָּר, וְהִזָּה אֹתוֹ עַל-הַכַּפֹּרֶת, וְלִפְנֵי הַכַּפֹּרֶת. **15** Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the ark-cover, and before the ark-cover.

טז וְכָפַר עַל-הַקֹּדֶשׁ, מִטְּמֵאוֹת בְּנֵי יִשְׂרָאֵל, וּמִפְשָׁעֵיהֶם, לְכָל-חֲטָאתָם; וְכֵן יַעֲשֶׂה, לְאֹהֶל מוֹעֵד, הַשֹּׁכֵן אִתָּם, בְּתוֹךְ טְמֵאתָם. **16** And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of

meeting, that dwelleth with them in the midst of their uncleannesses.

17 And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.

יז וְכֹל-אָדָם לֹא-יְהִי בְּאֹהֶל מוֹעֵד, בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ--עַד-צֵאתוֹ; וְכַפֵּר בְּעַדוֹ וּבְעַד בֵּיתוֹ, וּבְעַד כָּל-קְהַל יִשְׂרָאֵל.

18 And he shall go out unto the altar that is before the LORD, and make atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

יח וַיֵּצֵא, אֶל-הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי-יְהוָה--וְכַפֵּר עָלָיו; וְלָקַח מִדָּם הַפָּר, וּמִדָּם הַשְּׂעִיר, וַנָּתַן עַל-קַרְנוֹת הַמִּזְבֵּחַ, סָבִיב.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

יט וְהִזָּה עָלָיו מִן-הַדָּם בְּאֶצְבָּעוֹ, שִׁבְעַת פְּעָמִים; וְטָהַרוּ וְקִדְּשׁוּ, מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל.

20 And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat.

כ וְכִלְהָ מִכְּפָר אֶת-הַקֹּדֶשׁ, וְאֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ; וְהִקְרִיב, אֶת-הַשְּׂעִיר הַחַי.

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of an appointed man into the wilderness.

כא וְסָמַךְ אֶהָרֹן אֶת-שְׁתֵּי יָדָיו, עַל רֹאשׁ הַשְּׂעִיר הַחַי, וְהִתְנַדָּה עָלָיו אֶת-כָּל-עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל, וְאֶת-כָּל-פְּשָׁעֵיהֶם לְכָל-חַטֹּאתֵיהֶם; וַנָּתַן אֹתָם עַל-רֹאשׁ הַשְּׂעִיר, וְשִׁלַּח בְּיַד-אִישׁ עֵתִי הַמִּדְבָּרָה.

22 And the goat shall bear upon him all their iniquities unto a land which is cut off; and he shall let go the goat in the wilderness.

כב וְנָשָׂא הַשְּׂעִיר עָלָיו אֶת-כָּל-עֲוֹנוֹתָם, אֶל-אֶרֶץ גְּזֻרָה; וְשִׁלַּח אֶת-הַשְּׂעִיר, בַּמִּדְבָּר.

23 And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there.

כג וּבָא אֶהָרֹן, אֶל-אֹהֶל מוֹעֵד, וּפָשַׁט אֶת-בְּגָדֵי הַבַּד, אֲשֶׁר לָבַשׁ בְּבֹאוֹ אֶל-הַקֹּדֶשׁ; וְהִנִּיחָם, שָׁם.

- כד** וְרַחֵץ אֶת-בְּשָׂרוֹ בַּמַּיִם בְּמִקְוֹם קֹדֶשׁ, וְלָבַשׁ אֶת-בְּגָדָיו; וַיֵּצֵא, וַעֲשֵׂה אֶת-עֹלֹתוֹ וְאֶת-עֹלֹת הָעָם, וְכַפֵּר בַּעֲדוֹ, וּבַעֲד הָעָם.
- 24** And he shall bathe his flesh in water in a holy place and put on his other vestments, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people.
- כה** וְאֵת חֵלֶב הַחַטָּאת, יִקְטִיר הַמִּזְבֵּחַ.
- 25** And the fat of the sin-offering shall he make smoke upon the altar.
- כו** וְהִמְשַׁלַּח אֶת-הַשְּׂעִיר, לְעִזָּאוֹל--וַיִּכְבֶּס בְּגָדָיו, וְרַחֵץ אֶת-בְּשָׂרוֹ בַּמַּיִם; וְאַחֲרֵי-כֵן, יָבוֹא אֶל-הַמַּחֲנֶה.
- 26** And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp.
- כז** וְאֵת פֶּרֶ הַחַטָּאת וְאֵת שְׂעִיר הַחַטָּאת, אֲשֶׁר הוּבָא אֶת-דָּמָם לְכַפֵּר בַּקֹּדֶשׁ--יּוֹצִיא, אֶל-מַחוּוֹן לַמַּחֲנֶה; וְשָׂרְפוּ בְּאֵשׁ, אֶת-עֹרֹתָם וְאֶת-בְּשָׂרָם וְאֶת-פְּרִשָׁם.
- 27** And the bullock of the sin-offering, and the goat of the sin-offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.
- כח** וְהִשְׂרַף אֹתָם--וַיִּכְבֶּס בְּגָדָיו, וְרַחֵץ אֶת-בְּשָׂרוֹ בַּמַּיִם; וְאַחֲרֵי-כֵן, יָבוֹא אֶל-הַמַּחֲנֶה.
- 28** And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp.
- כט** וְהָיְתָה לָכֶם, לְחֻקַּת עוֹלָם: בַּחֹדֶשׁ הַשְּׂבִיעִי בְּעֶשְׂרֵי לַחֹדֶשׁ תַּעֲנֹו אֶת-נַפְשֹׁתֵיכֶם, וְכָל-מְלֹאכָה לֹא תַעֲשׂוּ--הָאֲזָרָח, וְהַגֵּר הַגֵּר בְּתוֹכְכֶם.
- 29** And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourneth among you.
- ל** כִּי-בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם, לְטַהַר אֶתְכֶם: מִכָּל חַטֹּאתֵיכֶם, לִפְנֵי יְהוָה, תִּטְהָרוּ.
- 30** For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the LORD.
- לא** שַׁבַּת שְׁבֻתוֹן הִיא לָכֶם, וַעֲנִיתֶם אֶת-נַפְשֹׁתֵיכֶם--חֻקַּת, עוֹלָם.
- 31** It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.
- לב** וְכַפֵּר הַפֹּהֵן אֲשֶׁר-יִמְשַׁח אֹתוֹ, וְאֲשֶׁר יִמְלֵא אֶת-יָדוֹ, לְכַהֵן, תַּחַת אָבִיו; וְלָבַשׁ אֶת-בְּגָדֵי הַכֹּהֵן, בַּגְּדֵי הַקֹּדֶשׁ.
- 32** And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on

the linen garments, even the holy garments.

לג וְכָפַר אֶת-מִקְדָּשׁ הַקֹּדֶשׁ, וְאֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ יִכַּפֵּר; וְעַל הַכֹּהֲנִים וְעַל-כָּל-עַם הַקֹּהֵל, יִכַּפֵּר. **33** And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

לד וְהָיְתָה-זֹאת לְכֶם לְחֻקַּת עוֹלָם, לְכַפֵּר עַל-בְּנֵי יִשְׂרָאֵל מִכָּל-חַטָּאתָם--אֶחָת, בַּשָּׁנָה; וַיַּעַשׂ, כְּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה. {פ} **34** And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year.' And he did as the LORD commanded Moses. {P}

Sefer Yonah (The Book of Jonah) (Mincha)

Most of you probably know the rudiments of the story of “Jonah and the Whale”...man gets swallowed by whale, etc. Now let’s learn about it just a bit more in depth.

Jonah, one of the prophets of the Bible, is instructed by G-d to go to the Assyrian city of Nineveh and warn them that Nineveh will be destroyed unless the people mend their ways. Instead of following G-d’s command, Jonah boards a ship, hoping to flee and avoid this mission.

G-d sends a great storm. The people on the ship, fearing for their lives, discern that Jonah is the cause of the storm and, at Jonah's behest, throw him overboard. Jonah is swallowed by a large fish. (The Hebrew word is fish, but it is commonly translated as a whale.) He lives inside the fish for three days, praying to G-d and accepting G-d’s will.

When Jonah is spit out and returned to dry land, he goes to Nineveh to bring them G-d’s message. The people repent and are saved. Jonah, however, leaves the city depressed and angry that this city of idol-worshippers heeded G-d’s warning and will be saved, while his fellow Jews often do not. He sits outside the city waiting to see what will happen.

Jonah falls asleep, and while he sleeps, G-d makes a gourd grow over him to shade him from the heat. Jonah awakens and rejoices over the gourd; but that night, G-d sends a worm to destroy the gourd that provided him with protection from the harsh sun, causing Jonah to weep.

G-d then rebukes Jonah for having pity on a plant that appeared and disappeared in one night, but having no compassion for the hundreds of thousands of people in Nineveh.

The Book of Jonah is read on Yom Kippur because it highlights the idea of teshuva, repentance, in several ways.

Jonah realized that he had done wrong in trying to escape from G-d's command. Jonah’s teshuva actually follows the four steps we outlined earlier:

- a. While on the ship during the storm, he recognizes his mistake.
- b. He verbally confesses that he was wrong by telling the men on the ship that he is the cause of the storm and instructing them to throw him overboard.
- c. He regrets his actions as expressed by the prayers he recites while in the belly of the fish.
- d. When once again commanded by G-d to go to Nineveh, he does so.

The city of Nineveh heeds Jonah’s warning. The king of Nineveh decrees that his subjects must don sackcloth and repent. G-d sees that the people actually changed their actions. The city is saved, highlighting the fact that G-d desires and accepts repentance from all people.

According to tradition, when the men on the ship saw the power of the G-d of Israel, they repented by abandoning their worship of idols and converted to Judaism.

Ne'ilah

Mishnah Berurah 623:3 – Neilah.

In the Neilah prayer we ask that God “seal” us instead of “inscribe” [us in the Book of Life]. For during Neilah the Heavenly judgment that was written for each person on Rosh HaShanah is sealed, whether for good or for bad.

One should make a great effort to motivate himself during this prayer for it is the culmination of both the Ten Days of Teshuvah and of Yom Kippur, since one's fate is decided by the sealing of the judgment. And if not now, when?

Therefore, even if one is weak from fasting, nevertheless he should strengthen himself to pray with pure and clear thoughts, and to take upon himself the commitment to do teshuvah sincerely and truthfully. For one who comes to purify himself is assisted by Heaven [Yoma38b] and will be sealed in the Book of Good Life.

וכן כשמגיע ל"וּכְתוּב" יאמר "וּחְתוּם" וכן יאמר "בספר חיים וכו' נזכר ונחתם". כי בנעילה הוא חתימת הגז"ד שנכתב בר"ה על בני אדם לטוב או לרע.

ויזדרז מאד בתפלה זו כי תכלית כל העשי"ת הוא יוה"כ ותכלית יוה"כ הוא תפלת נעילה שהכל הולך אחר החיתום ואם לא עכשיו אימתי

ולכן אף אם חלש הוא מחמת התענית מ"מ יאזור כגבור חלציו להתפלל במחשבה זכה וברורה ולקבל ע"ע גדרי התשובה באמת והבא לטהר מסייעין אותו ויחתם בספר חיים טובים.

Kee Anu Amecha (Because We Are Your People)

Kee Anu Amecha, “Because we are Your people,” is one of the most expressive prayers of the Yom Kippur Service.

It is repeated throughout the day. In fact, it is the introduction to the confessional prayers that are part of each section of the Yom Kippur Prayer Service. This beautiful, liturgical poem, truly speaks for itself. The tune, as well, is easy and uplifting.

For we are Your people, and You are our G-d.
We are Your children, and You are our Father.
We are Your servants, and You are our Master.
We are Your congregation, and You are our Portion.
We are Your heritage, and You are our Destiny.
We are Your sheep, and You are our Shepherd.
We are Your vineyard, and You are our Watchman.
We are Your handiwork, and You are our Shaper.
We are Your friend, and You are our Beloved.
We are Your treasure, and You are our G-d.
We are Your people, and You are our King.
We are Your designated, and You are our Designated.

כִּי אֲנוּ עַמָּךְ, וְאַתָּה אֱ-לֹהֵינוּ.
אֲנוּ בְנֶיךָ, וְאַתָּה אָבִינוּ.
אֲנוּ עַבְדֶּיךָ, וְאַתָּה אֲדוֹנֵנוּ.
אֲנוּ קְהִלָּךְ, וְאַתָּה חֵלְקֵנוּ.
אֲנוּ נַחֲלֶתְךָ, וְאַתָּה גּוֹרְלֵנוּ.
אֲנוּ צֹאֲנֶךָ, וְאַתָּה רוֹעֵנוּ.
אֲנוּ כַרְמֶךָ, וְאַתָּה נוֹטְרֵנוּ.
אֲנוּ פְעֻלֶתְךָ, וְאַתָּה יוֹצְרֵנוּ.
אֲנוּ רְעִיתְךָ, וְאַתָּה דוֹרְנוּ.
אֲנוּ סִגְלֶתְךָ, וְאַתָּה אֱ-לֹהֵינוּ.
אֲנוּ עַמָּךְ, וְאַתָּה מְלַכְנוּ.
אֲנוּ מְאֻמִּירְךָ, וְאַתָּה מְאֻמִּירֵנוּ.

Kee a'noo a'mecha, v'ata Eh'lo-hay'noo

Anoo va'necha, v'ata Ah'vee'noo

Anoo ava'decha, v'ata Ah'do-nay'noo

Anoo ke'ha'lecha, v'ata Chel-kay'noo

Anoo na'cha-la'techa, v'ata Go'ra-lay'noo

Anoo tzo'necha, v'ata Ro'ay'noo

Anoo car'mecha, v'ata No't-ray'noo

Anoo fe'oo-la'techa, v'ata Yo'tz-ray'noo

Anoo ra'a'ya-techa, v'ata Do'day'noo

Anoo s'goo-la'techa, v'ata Eh'lo-hay'noo

Anoo a'mecha, v'ata Mal'kay'noo

Anoo ma'aa-mee'recha, v'ata Ma'aa-mee-ray'noo

Avinu Malkeinu

By addressing God as both our Father and our King, we are directing our prayers through two different avenues.

From a father, one expects mercy, love and forgiveness. A father looks at his child and sees only that child, that special individual, his own flesh and blood, and instinctively feels mercy for the child. Certainly we wish to address our petitions to God's aspect of mercy on the Day of Judgment.

On the other hand, a king controls the fate of his subjects. His rule is with judgment and justice, and we must also address our prayers to this aspect of God during Rosh Hashanah and the ten days that follow (through Yom Kippur). After all, this is the time that God sits with His books of judgment open before Him.

By referring to God as our King, we are reminding ourselves that while He loves us as a father, we must also be in awe of His greatness.

Our Father, Our King, return us to You in complete repentance.	אָבִינוּ מֶלְכֵנוּ הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
Our Father, Our King, send a complete recovery to the sick of Your people.	אָבִינוּ מֶלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ.
Our Father, Our King, tear up the evil decree of our judgement.	אָבִינוּ מֶלְכֵנוּ קַרַע רוּעַ גְּזֵר דֵינֵנוּ.
Our Father, Our King, remember us in a positive memory before You.	אָבִינוּ מֶלְכֵנוּ זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.
Our Father, Our King, inscribe us in the book of good life.	אָבִינוּ מֶלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר חַיִּים טוֹבִים.
Our Father, Our King, inscribe us in the book of redemption and salvation.	אָבִינוּ מֶלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.
Our Father, Our King, inscribe us in the book of sustenance and support.	אָבִינוּ מֶלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְפָּלָה.
Our Father, Our King, inscribe us in the book of merit.	אָבִינוּ מֶלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר זְכוּיוֹת.
Our Father, Our King, inscribe us in the book of forgiveness and pardon.	אָבִינוּ מֶלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.
Our Father, Our King, be gracious with us and answer us, even though we have no worthy deeds, do with us righteousness and goodness and save us.	אָבִינוּ מֶלְכֵנוּ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkaynu ha'chazeerenu bee'tshuvah sh'layma l'fanecha.

Avinu Malkaynu sh'lach refuah sh'layma l'cholay aamecha.

Avinu Malkaynu k'ra ro'ah g'zar deenaynu.

Avinu Malkaynu zachraynu b'zikaron tov l'fanecha.

Avinu Malkaynu katvaynu b'sefer chayim tovim.

Avinu Malkaynu katvaynu b'sefer g'ulah vee'shuah.

Avinu Malkaynu katvaynu b'sefer parnasa v'chalkala.

Avinu Malkaynu katvaynu b'sefer z'chooyot.

Avinu Malkaynu katvaynu b'sefer s'licha oo'mechila.

Avinu Malkaynu chanaynu va'anaynoo kee ayn banu ma'asim, aseh ee'manoo tzedaka va'chesed v'hoshee-aynu.