אחות קטנה תפילתיה
עורכה ועונה תחלותיה
ולא תהא נא להחלותיה
תכלת שנה ווקלוותיה

בנעם מילים לך הקרן
ושיר והחלות ממיך יגה
ϲח תמי תעלים עוז תגרה
וירם אנחלות חחלותיה
תכלת שנה ווקלוותיה

רתא את צאנו וריו
ושחר תורהו באמרי ערה
ינכט ימינו פרץ אמרו
לא חשיו עוקלותיה
תכלת שנה ווקלוותיה

Raise her from subjugation to the leading reign,
For in the pit of exile her soul melts away.
And as vileness is exalted she pours our her heart,
Making her home among the poorest of the poor.
Bring an end to the year and its curses.

When will You raise Your daughter from the pit,
And shatter the yoke of the prison she is in?
Working wonders as You ride forth like a hero
To quash and bring an end to those who destroy her.
Bring an end to the year and its curses.

Take strength and rejoice, for the plundering has come to an end.
Raise your hopes to your Rock for God has safeguarded the covenant with you;
and go up to Zion where it shall be declared:
“Pave her path, pave her path anew!”
Begin the year and its blessings.

—R. Abraham Hazan Girundi, Spain 13th century
Little sister—her prayers
She prepares and declaims her praise for You.
God, please heal her maladies.
Bring an end to the year and its curses.

She calls upon You with pleasant words,
In song and festive joy that befits You.
Why do You turn a blind eye when You see
Foreigners consuming the land of her inheritance?
Bring an end to the year and its curses.

Tend to Your flock that the lions scattered round,
And pour our Your wrath upon those who cry “Raze it to the ground!”
Your right hand’s root of foundation they have breached, and plucked
what fruit they found, leaving her not a single fruit.
Bring an end to the year and its curses.
With all my heart I seek You; answer me, O God, the focus of my search;
I shall pour my tears to You as a libation, wipe away my transgression with my tears.
Send forth the angels of grace, that they will, please, go out toward me.
“Peace unto you in your coming!” they shall say in one voice upon my arrival.
The light stored away before You shall be my concealment, my shelter.
Within the shadow of Your wings, please set my eternal residence.
— Rabbi Abraham Ibn Ezra, Spain, 12th century
Towards You, my God, is directed my fervent yearning, on You are focused my longing and my love;

to You are consecrated my mind and my emotions, O to You belong my spirit and my soul!

To You are dedicated my hands and feet—from You is my body's fundamental plan—
to You are dedicated my flesh and blood, O my very skin and body!

Yours is kindness, yours is compassion: O pity me for all my hardship.

My transgression is too great to bear; so great has grown the force of my waywardness.

What am I and what is my life; what is my strength and my power?

I am like wind-blown straw’ so easily driven about; how can You then recall in judgment my errors?
God, we have sinned before You; have mercy on us.

Overflowing in virtue, Pardoning sins,
Quelling sinfulness,
Remembering the covenant with the fathers,
Searcher of inmost feelings,
Tester of hearts, Uncovering the depths,
Venerated in praises, Working salvation.
Awesome God, Beneficent and good to all Your creatures, Clothed in right, Declaring truth. Ever constant in comforts, Foreseeing, Glorious in wonders, Hearkening to prayers. Invoking the generations, Judging in knowledge, Knowing all that is hidden, Lovingly forgiving, Moving over the skies, Nigh in trouble,
Sovereign of sovereigns, who is awesome and exalted.

You who support those who have fallen, who answers the oppressed.

You who redeems and saves, who relocates the nations with great might.

You who are near to those who call You, who is compassionate and gracious.

You who dwell in the high heavens, who supports the perfect.

Who is an all-powerful God like you?
Mighty and Illuminating One, Creator of heaven and earth—Who is an all-powerful God like You?

You who reveal profound secrets, who speaks righteous matters.

You who is magnificent in Your attire, and there is none besides You.

You who remembers the Covenant, who is gracious to the remnant (of Israel).

You who are pure of eyes, who dwells in the heavens.

You who suppresses iniquities, who is adorned in righteousness.
Al Het

We sin against You when we sin against ourselves and each other; for our failures of truth, O God, we ask forgiveness:

For projecting emotions we do not feel; for using the sins of others to excuse our own; for denying our responsibility for our own misfortunes; for refusing to admit our share in the troubles of others; for condemning in our children the faults we tolerate in ourselves; for condemning in our parents the faults we tolerate in ourselves; for passing judgment without knowledge of the facts; for remembering the price of things but forgetting their value; for teaching our children everything but the meaning of life; for loving our egos better than the truth; for not respecting God’s image in every human being; for running to do violence yet crawling to make peace.

וּלְכָלָם אלהים סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר לָנוּ.
Ve’al kulum Eloah selihot, selah lanu, mehal lanu, kapper lanu.
We sin against You when we sin against ourselves and each other;
for our failures of love, O God, we ask forgiveness:

For using people as stepping stones to advancement;
for confusing love and lust;
for withholding love to control those we claim to love;
for hiding from others behind an armor of mistrust;
for treating with arrogance people weaker than ourselves;
for acting condescendingly towards those whom we regard as inferiors;
for shunting aside those whose age is an embarrassment to us;
for giving ourselves the fleeting pleasure of inflicting lasting hurts;
for cynicism, which eats away our faith in the possibility of love;
for not respecting God’s image in every human being;
for running to do violence yet crawling to make peace.

Ve’al kulam Eloah selihot, selah lanu, mehal lanu, kapper lanu.
We sin against You when we sin against ourselves and each other; for our failures of justice, O God, we ask forgiveness for us and all humankind:

For false and deceptive advertising; for keeping the poor in the chains of poverty; for withholding social justice from workers; for racial hatred and prejudice; for denying its existence in us; for using violence to maintain our power; for using violence to bring about change; for separating ends from means; for threatening the survival of life on this planet; for war; for aggressive war; for appeasing aggressors; for building weapons of mass destruction; for obeying criminal orders; for ethnic cleansing; for lacking civic courage; for silence and indifference; for not respecting God’s image in every human being; for running to do evil but limping to do good.

וּזִּמְרַנְנָה, זִמְרַנְנָה, זִמְרַנְנָה, זִמְרַנְנָה, זִמְרַנְנָה.
Ve’al kulum Eloah selihot, selah lanu, mehal lanu, kapper lanu.

— From “Forms of Prayer for Jewish Worship,”
London, The Reform Synagogue of Great Britain
We have sinned against You and against each other,

By not having cried out for peace;
by making guns easily available;
by ignoring the poor;
by trying to outdo each other in displaying wealth;
by closing our hearts and our neighborhoods to other races;
by teaching children prejudice through our attitudes;
by tolerating the existence of slums;
by not respecting God’s image in every human being;
by conforming;
by keeping silent in the face of evil;
by neglecting our parents;
by indulging our children;
by rejecting our tradition through the ignorance of it;
by our failure to rebel against the evil in our midst;
by wasting our lives on vanity;
by running after recognition;
by being sexist;
by being homophobic.

Ve’al kulam Eloah selihot, selah lanu, mehal lanu, kapper lanu.
כנсан למוקָם שבכָּנס
והמד כמקומָו 무엇ָד
וכא יֵדִרי רַכָּלי, טְבַל עָלָה וּנְסַתַּפֵּג
בְּמָקוֹם שֶׁעָמַד
וְהַכֶּלֶל לֶמּוֹקָם שֶׁהלֶל
פְּשַׁת בִּנְיֵי חָלַל, לֶבֶשׁ בֵּנְדֵי לָבֶן

וּכָּךְ הָיָה אוֹמֵר
אָנָ֑א ה' כַּפֵּר לַחֲטָאִים לַעֲוֹנוֹת וְלַפְּשָׁעִים
שָׁחָטָהּ לָפָ֖נֶיךָ גְּדוֹל שָׁמַיֵּ֑ים
וְאָמְרָה הָלְיוֹ נְרָכֹל לֶבֶן
אַתָּה הֲפַנְיֵמָּה אֲתָה הֲסַרְוֵנָה
אַתָּה כָּל הַחֲפָשְׁעִים אֲתָה כָּל הָעֲוֹנוֹת
בָּטַח כָּכָּךְ הָיָ֑ה מוֹנֶה
אַחַת אַחַת וְאַחַת אַחַת וּשְתַיִם
אַחַת וְשָׁלוֹשׁ אַחַת וְאַרְבָּע אַחַת וְחָמֵשׁ
יָשָׁר הָיָֽה מִתְיָאֵשׁ
כִּי לֹא יָכוֹל הָיָּתָהּ לָשֵׂאת
אֶת הַמְּרִירוּת, הַחֵטָא
אֶת הַבּוּשָׁה, אֶת הַפִּסְפוּס, אֶת הַהֶפְסֵד

אָנָ֑א ה' כַּפֵּר לַחֲטָאִים לַעֲוֹנוֹת וְלַפְּשָׁעִים
שָׁחָטָהּ לָפָ֖נֶיךָ גְּדוֹל שָׁמַיֵּ֑ים
וְאָמְרָה הָלְיוֹ נְרָכֹל לֶבֶן
אַתָּה הֲפַנְיֵמָּה אֲתָה הֲסַרְוֵנָה
אַתָּה כָּל הַחֲפָשְׁעִים אֲתָה כָּל הָעֲוֹנוֹת
בָּטַח כָּכָּךְ הָיָֽה מוֹנֶה
אַחַת אַחַת וְאַחַת אַחַת וּשְתַיִם
אַחַת וְשָׁלוֹשׁ אַחַת וְאַרְבָּע אַחַת וְחָמֵשׁ
יָשָׁר הָיָֽה מִתְיָאֵשׁ
כִּי לֹא יָכוֹל הָיָּתָהּ לָשֵׂאת
אֶת הַמְּרִירוּת, הַחֵטָא
אֶת הַבּוּשָׁה, אֶת הַפִּסְפוּס, אֶת הַהֶפְסֵד
He would enter into the place where he had entered
And stand on the place on which he had stood
Wash his hands and his feet
Immerse himself, come up and dry himself
Come from the place from where he came
And go to the place to which he went
Take off his ordinary clothes
Put on white garments.

And thus he would say
Please, O God, forgive the sins, the wrongdoings and the transgressions
which I have sinned before You, I and my household.
And if a person could remember
the flaws, the shortcomings
All the transgressions, all the wrongdoings
Thus he would surely count:
One, one and one, one and two
One and three, one and four, one and five
He would give up right away
Because he wouldn’t be able to bear
the bitterness, the sin
The shame, the missed opportunity
The loss.
וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה
cְכֶשֶׁהָיוּ שׁוֹמְעִים אֶת שֵׁם ה' הַמְפֹרָשׁ
יוֹצֵא מִפִּי כֹּהֵן גָּדוֹל
הָיוּ כּוֹרְעִים מִשְׁתַּחֲוִים וְנוֹפְלִים עַל פְּנֵיהֶם
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Vehakohanim veha’am ha’omdim ba’azara
Keshehayu shome’im et shem hashem hameforash
Yotze mipi Kohen Gadol
Hayu kore’im mishtahavim venofelim al peneihem
Barukh shem kevod malkhuto le’olam va’ed
And when the priests and all the people standing in the Temple Court would hear God’s ineffable name coming out of the High Priest’s mouth, they would bow and kneel and fall prostrate to the ground, saying: “Barukh Shem Kevod Malkhuto Le’olam Va’ed—Blessed is the name of the One whose glorious sovereignty will be forever and ever!”

He would step unto the place where he had stepped His face turned to the Holy, his back to the Sanctuary Faultless, his words and his deeds as one, He would come from the place from where he came And go to the place to which he went Take off the white garments, Put on golden garments.

And thus he would say Please, O God, forgive the sins, the wrongdoings and the transgressions which I have sinned before You, I and my household. And if a person could remember the kindness, the goodness, All the mercy and all the saving grace, Thus she would surely count: One, one and one, one and two One of the thousands and myriad of miracles and wonders which You have done for us, during days and nights.
וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה
cְּשֶׁהָיוּ שׁוֹמְעִים אֶת שֵׁם ה' הַמְפֹרָשׁ
יוֹצֵא מִפִּי כֹּהֵן גָּדוֹל
הָיוּ כּוֹרְעִים מִשְׁתַּחֲוִים וְנוֹפְלִים עַל פְּנֵיהֶם
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Vehakohanim veha’am ha’omdim ba’azara
Keshehayu shome’im et shem hashem hameforash
Yotze mipi Kohen Gadol
Hayu kore’im mishtahavim venofelim al peneihem
Barukh shem kevod malkhuto le’olam va’ed
And when the priests and all the people standing in the Temple Court would hear God’s ineffable name coming out of the High Priest’s mouth, they would bow and kneel and fall prostrate to the ground, saying: “Barukh Shem Kevod Malkhuto Le’olam Va’ed—Blessed is the name of the One whose glorious sovereignty will be forever and ever!”

He would leave the place he had left
And tremble in the place on which he had stood
Strip off the golden garments,
And put on his own clothes.

And all the people and the priests would accompany him to his house
and a day of celebration for his loved ones,
for the entire community of the Children of Israel was forgiven.

Like a tent stretched over the supreme beings—was the appearance of the Priest.
Like thunderbolts issuing from the brilliance of the angels—was the appearance of the Priest.
Like the image of the rainbow in the cloud—was the appearance of the Priest.
Like the love glow on the groom’s face—was the appearance of the Priest.
Asherei ha’am shekakha lo
Asherei ha’am shehashem elohav

Joyous are the people who are so favored;
joyous are the people whose God is Adonai.

Vehakohanim veha’am ha’omdim ba’azara
Keshehayu shome’im et shem hashem hameforash
Yotze mipi Kohen Gadol
Hayu kore’im mishtahavim venofelim al peneihem
Barukh shem kevod malkhuto le’olam va’ed

And when the priests and all the people standing in the Temple Court
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“Barukh Shem Kevod Malkhuto Le’olam Va’ed—
Blessed is the name of the One whose glorious sovereignty will be
forever and ever!”