



#StaySafeWithAlyth

Transliteration Booklet for Yom Kippur 5781

This booklet contains transliterations of key prayers and passages from the High Holy Day liturgy, including many which are regularly sung, to enable all our voices to come together in prayer.

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Kol Nidre – All Vows

A request, in Aramaic, that we be absolved of religious vows made over the coming year – only those made to God. In making this request, we acknowledge our fallibility, our inability to live up to our own expectations of ourselves.

Machzor page: 272

כָּל-נִדְרֵי *Kol nidrei ve'esarei va'charamei, v'konamei v'chinuyyei, v'kinnusei ush'vu'ot, dindarna, ud'ishtabbana, ud'achareimna, v'di'assarna al nafshatana. Miyom kippurim zeh ad yom kippurim ha-ba aleinu l'tovah kul'hon icharatna v'hon. Kul'hon y'hon sha'ran sh'vikin sh'vitan, b'teilin um'vutalin, la sh'ririn v'la kayyamin. Nidrana la nidrei, ve'esarana la esarei, ush'vu'atana la sh'vu'ot.*

Psalm 103 – first half (Bar'chi Nafshi)

Psalm 103 describes God as a tender parent who forgives – hence its inclusion in our High Holy Day liturgy. This half of the Psalm is sung a number of times during our services.

Machzor pages: 280, 352

בְּרַכֵּי נַפְשִׁי *Bar'chi nafshi et Adonai v'chol k'ravai et shem kodsho
Bar'chi nafshi et Adonai v'al tish'k'chi kol g'mulav
Ha-solei'ach l'chol avonei'chi ha-rofei l'chol tacha'lu'ai'chi
Ha-go'eil mi'shachat chayyaichi ha-m'atrei'chi chesed v'rachamim
Ha-masbia ba-tov ed'yeich titchadeish kanesher n'u'rai'chi
Oseih ts'dakot Adonai u'mishpatim l'chol ashukim
Yodi'a d'rachav l'moshe liv'nei yisra'eil alilotav
Rachum v'chanun Adonai, erech apayim v'rav chesed
Lo lanetsach yariv v'lo l'olam yittor
Lo chachata'einu assah lanu v'lo cha'avonoteinu gamal aleinu
Ki chigvo'ah shamayyim al ha-arets gavvar chasdo al y'rei'av
Kirchok mizrach mima'arav hirschik mimmenu et p'sha'einu*

V'hu Rachum

Two verses from Psalms (Ps 78:38 and 20:10), which introduce the *Bar'chu* in the Evening Service of *Yom Kippur*.

Machzor pages: 284

וְהוּא רַחוּם *V'hu rachum y'chappeir avon v'lo yashchit*
v'hirbah l'hashiv appo, v'lo ya'ir kol chamato.

Adonai hoshia, ha-melech ya'a'neinu v'yom kor'einu

Bar'chu

The *Bar'chu* calls us to join together as a community in prayer, beginning the section of the service containing the Sh'ma and its blessings. The melody used for the *Bar'chu* is an example of the *nusach* (chant melody) for the High Holy Days, also used for the *Chatzi Kaddish* (below).

Machzor pages: 284, 382

בְּרַכּוּ *Bar'chu et Adonai ha-m'vorach.*
Baruch Adonai ha-m'vorach l'olam va'ed

Chatzi (Half) Kaddish

The *Kaddish* is a passage of praise of God. In this shortened form, it acts as a marker, closing sections of the service. The *Kaddish* is traditionally read or sung as a call and response, with the words in bold for all to say.

Machzor pages: 292, 382

יְתִגְדַּל *Yitgaddal v'yitkaddash sh'meih rabba (amen)*
b'alma di v'ra chiruteih, v'yamlich malchuteih, b'chayyeichon uv'yomeichon uv'chayyei
di chol beit yisra'el, ba'agala u'vizman kariv, v'imru amen

Y'hei sh'meih rabba m'varach l'alam ul'almei almaya.

Yitbarach v'yishtabbach v'yitpa'ar v'yit'romam v'yit'nassei, v'yit'haddar
v'yit'alleh v'yit'hallal sh'meih di kudsha,
b'rich hu

L'eilla l'eilla min-kol birchata v'shirata, tushb'chata v'nechemata,
di amiran b'alma, v'imru amen

First two paragraphs of the Amidah (Avot and G'vurot)

The opening two paragraphs of the Amidah establish the historical relationship of Israel with God (the first paragraph, the *Avot* - ancestors), and describe God's power over life and death (the second paragraph, known as *G'vurot* - powers).

Special lines are added during the High Holy Days.

Note the change made during *N'ilah*, the closing service of *Yom Kippur*. Where previously we have asked God to record our names in the Book of Life, during *N'ilah* we ask that our names be sealed therein.

Machzor pages: 292, 392, 456, 558, 636

בְּרִיךְ *Baruch attah Adonai eloheinu veilohei avoteinu.*

elohei avraham, elohei yitschak, veilohei ya'akov.

elohei sarah, elohei rivkah, elohei rachel veilohei leah.

Ha'eil ha-gadol, ha-gibbor v'ha-nora, eil elyon,

Gomeil chasadim tovim, koneih ha-kol. V'zocheir chasdei avot

u'meivi go'eil livnei v'neihem l'ma'an sh'mo b'ahavah.

♪ *Zochreinu l'chayyim, melech chafeits ba-chayyim, v'chotveinu (in N'ilah: v'chotmeinu) b'seifer hachayyim. L'ma'an cha elohim chayyim.*

Melech ozeir u'moshi'a umagein. Baruch attah Adonai magein avraham

אַתָּה *Attah gibbor l'olam Adonai, mechayyeih meitim attah rav l'hoshi'a.*

♪ *M'chalkeil chayyim b'chesed, m'chayyeih meitim b'rachamim rabbim, someich*

noflim, v'rofeih cholim, umattir asurim, um'kayyeim emunato lisheinei afar. Mi

chamocha ba'al g'vurot, umi domeh lach, melech meimit um'chayyeh, u'matsmi'ach

y'shu'ah. Mi chamocha av harachamim, zocheir y'tsurav l'chayyim b'rachamim.

V'ne'eman attah l'hachayot meitim.

Baruch attah Adonai, m'chayyeih ha-meitim.

Introduction to the Confession (Tavo l'fanecha)

A passage, based on a confession found in the Talmud, which is used to introduce the shortened form of the confession (*Ashamnu*)

Machzor pages: 302, 404, 484, 644

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ *Eloheinu veilohei avoteinu tavo l'fanecha t'fillateinu. V'al titalam mit'chinateinu. She'ein anachnu azzei fanim uk'shei oref lomar l'fanecha Adonai eloheinu veilohei avoteinu, tsadikim anachnu v'lo chatanu. Aval anachnu va'avoteinu chatanu.*

The Short Form of Confession (Ashamnu)

An acrostic confession, already used in this form by the ninth century. One custom is to strike the heart at each declaration.

Machzor pages: 302, 404, 644

אֲשָׁמְנוּ *Ashamnu, bagadnu, gazalnu, dibarnu dofi
He'evinu, v'hirshanu, zadnu, chamasnu, tafalnu sheker
Ya'atznu ra, ki'zavnu, latsnu, maradnu, ni'atsnu
Sararnu, avinu, pashanu, tsararnu, kishinu oref
Rashanu, shichatnu, ti'avnu, ta'inu, ti'tanu*

V'al Kulam – For all these

In the longer form of confession, each line begins *Al Cheit* – for the sin. It includes the repeated refrain *V'al Kulam*, petitioning God to forgive our sins.

Machzor pages: 304, 320, 406, 486, 568

וְעַל כָּלֵם *V'al kulam elo'hah s'lichot s'lach lanu, m'chal lanu, kaper lanu.*

The Attributes of God (Adonai Adonai)

This passage quotes God's self-description to Moses on Mount Sinai (Exodus 34:6-7, in the first Torah reading on *Yom Kippur* morning), as if to remind God of the divine attribute of mercy.

Commentary on these verses can be found in the *Machzor* on pages 918-924.

The verses appear on their own in the Torah service (p 432) and repeatedly on *Yom Kippur* as part of a longer passage beginning *Eil melech yosheiv*.

Machzor pages: 328, 422, 432, 478, 508, 584, 654

יְיָ יְיָ אֱדוֹנָי, אֱדוֹנָי, אֵיל רַחֻם וְחַנּוּן, עֶרֶךְ אַפַּיִימִים, וְרַב חֶסֶד וְעֵמֶת.
נֹתֵסֵיר חֶסֶד לֵאלֹפִימִים, נֹסֵיחַ אַבּוֹן וַאֲפֵשָׁה וְחַטָּא'אֵה וְנַקְּקֵיחַ.

Sh'ma Koleinu

The culmination of the *S'lichot*, the poems of pardon, implores God to hear our voice and respond with mercy. The prayer includes verses from Lamentations and from Psalms.

Machzor pages: 328, 428, 654 (part)

שְׁמַע קוֹלֵנוּ אֲדֹנָי אֱלֹהֵינוּ, חֹשׁ רַחֵמֵינוּ וְקַבֵּל
בְּרַחֲמִים וּבְרַחֲמֵינוּ וּבְרַחֲמֵינוּ.
הַשִּׁיבֵנוּ אֲדֹנָי אֵלֵינוּ וְנִשְׁבַּחְךָ, חַדְשֵׁנוּ יָמֵינוּ כְּקֵדֶם

אֲמַרְנוּ הֲאִזִּינָה אֲדֹנָי, בִּינָה הֲגִיגֵנוּ
יְהִי לְרַחֲמֵינוּ יְהִי לְרַחֲמֵינוּ, לְפָנֶיךָ אֲדֹנָי תְּשׁוּבֵנוּ וְגוֹ'אֵלֵינוּ

אֲלֵנוּ מִלְּפָנֶיךָ אֲדֹנָי, וְרוּחַ קֹדְשְׁךָ אֲלֵנוּ מִמֶּנּוּ
אֲלֵנוּ מִלְּפָנֶיךָ אֲדֹנָי, אֲלֵנוּ מִמֶּנּוּ
אֲלֵנוּ מִלְּפָנֶיךָ אֲדֹנָי, אֲלֵנוּ מִמֶּנּוּ
כִּי לְפָנֶיךָ אֲדֹנָי הִוָּחַלְנוּ. אַתָּה תֵּאֲנֶחֶם אֲדֹנָי אֱלֹהֵינוּ

Ki Anu Amecha

An early medieval poem which joyfully declares the relationship between Israel and God.

Machzor pages: 330, 424, 514, 656

כִּי אָנוּ עִמָּךְ *Ki anu ammecha v'attah eloheinu;*
anu vanecha v'attah avinu
Anu avadecha v'attah adoneinu;
anu k'hallecha v'attah chelkeinu

Anu nachalatecha v'attah goraleinu;
anu tsonecha v'attah ro'einu
Anu char'mecha v'attah not'reinu;
anu f'ulatecha v'attah yots'reinu

Anu ra'yatecha v'attah dodeinu;
anu s'gulatecha v'attah k'roveinu
Anu ammecha v'attah malkeinu;
anu ma'amirecha v'attah ma'amireinu

First paragraph of the Aleinu

The first paragraph of the *Aleinu* proclaims Israel's duty to act as witnesses to God. The first half is sung to a special melody for the High Holy Days rather than our regular *Shabbat* chant.

Machzor pages: 332, 520

עֲלֵינוּ *Aleinu l'shabbei'ach la'adon hakol lateit g'dullah l'yotseir b'reishit, asher*
bachar banu mikkol ha-ammim, v'natan lanu et torato.
Va'anachnu kor'im umishtachavim umodim, lifnei melech malchei
ha-m'lachim ha-kadosh baruch hu,
Shehu noteh shamayim v'yoseid arets, umoshav y'karo bashamayim mimma'al
ush'chinat uzzo b'govhei m'romim.
Hu eloheinu, ein od, emet malkeinu, efes zulato,
Kakatuv b'torato: V'yadata ha-yom vahashevota el l'vavecha, ki Adonai hu ha-elohim
bashamayim mimma'al v'al haarets mittachat ein od.

Avinu Malkeinu

Avinu Malkeinu is repeated six times during the High Holy Days liturgy. It is based on a Talmudic prayer by the Second Century sage, Rabbi Akiva (Tractate Ta'anit 25b).

The form of address to God (Our Father, Our King) describes God as both a caring parent and as a transcendent, distant ruler.

As with *Zochreinu* (an addition to the *Amidah*) the request to be 'written' into a Divine Book changes for *N'ilah*, the closing service of *Yom Kippur*. As the Gates of Repentance close, we ask that our names instead be 'sealed'.

Machzor pages: 332, 430, 516, 662

אָבִינוּ מֶלְכֵינוּ *Avinu Malkeinu, chatanu l'fanecha.*

Avinu Malkeinu, ein lanu melech zulatecha.

Avinu Malkeinu, aseih imanu l'ma'an sh'mecha.

Avinu Malkeinu, chadeish aleinu shanah tovah.

Avinu Malkeinu, kalei devver v'cherev v'ra'av u'sh'vi u'mashchit u'mageifah mib'nei v'ritecha

Avinu Malkeinu, batteil mei'aleinu kol g'zeirot kashot

Avinu Malkeinu, sh'lach r'fuah sh'leimah l'cholei ammecha

Avinu Malkeinu, machal lanu us'lach l'chol avonoteinu

Avinu Malkeinu, kotveinu (in N'ilah: chotmeinu) b'seifer parnassah v'chalkalah

Avinu Malkeinu, z'chor ki afar anachnu

Avinu Malkeinu, zochreinu l'chayyim tovim

Avinu Malkeinu, kotveinu (in N'ilah: chotmeinu) b'seifer g'ulah vi'shuah

Avinu Malkeinu, hareim keren yisra'eil ammecha

Avinu Malkeinu, ha-chazireinu bit'shuvah sh'leimah l'fanecha

Avinu Malkeinu, sh'ma koleinu chus v'racheim aleinu

Avinu Malkeinu, chamol aleinu v'al ollaleinu v'tapeinu

Avinu Malkeinu, t'hi ha-sha'ah ha-zot sh'at rachamim v'eit ratson mil'fanecha

Avinu Malkeinu, aseih l'ma'an ha-rugim al shem kodshecha

Avinu Malkeinu, al t'shiveinu reikam mil'fanecha

Avinu Malkeinu, chonneinu v'aneinu, ki ein banu ma'asim.

Aseih imanu ts'dakah v'chesed v'hoshi'einu.

U'n'taneh tokef

An early *piyyut* (liturgical poem) leading into the *Kedushah* (the declaration of God's holiness) in the Additional Service on *Rosh Hashanah* and *Yom Kippur*. It contains some of the most powerful imagery of divine judgment in the liturgy.

Machzor pages: 456

וּנְתַנֶּה תוֹכֵף ♪ *Un'taneh tokef k'dushat ha-yom, ki hu nora v'ayom
U'vo tinasei malchutecha, v'yikon b'chesed kis'echa, v'teiseiv alav be'emet.*

*Emet ki attah hu dayan umochiach v'yodei'a va'eid. V'choteiv v'choteim v'sofer
umoneh. V'tizkor kol ha-nishkachot. V'tiftach et-seifer ha-zichronot.
Umei'eilav yikkarei v'chotam yad kol adam bo.
Uv'shofar gadol yittaka, v'kol d'mamah dakkah yishama
Umal'achim yeichafeizun v'chil ur'adah yocheizun
V'yomru "hinneih yom ha-din"
Lifkod al ts'va marom ba-din, ki lo yizku v'einecha ba-din.
V'chol ba'ei olam ya'avrun l'fanecha kiv'nei maron.*

♪ *K'vakarat ro'eh edro ma'avir tsono tachat shivto
Kein ta'avir v'tispor v'timneh v'tifkod nefesh kol chai
V'tachtach kitsbah l'chol b'riyah, v'tichtov et g'zar dinam.
B'rosh ha-shanah yikateivun, uv'yom tsom kippur yeichateimun,
Kammah ya'avurun, v'chammah yibarei'un
Mi yichyeh, umi yamut;; Mi v'kitso umi lo v'kitso
Mi va-eish umi va-mayim; Mi va-cherav umi va-chayyah
Mi va-ra'av umi va-tzama; Mi va-ra'ash umi va-maggefah
Mi va-chanukah umi va-s'kilah; Mi ya-nu'ach umi ya-nu'a
Mi yashkit umi y'toraf; Mi yishalev umi yityaseir
Mi ya'ani umi ya'ashir; Mi yushpal umi yarum
Ut'shuvah ut'filah uts'dakah ma'avirin et ro'a ha-g'zerah*

*Ki ch'shimcha kein t'hillatecha. Kasheh lich'os v'no'ach lirtsot. Ki lo tachpots b'mot ha-
meit, ki im b'shuvo midarco v'chayyah. V'ad yom motto t'chakkeh lo. Im yashuv miyad
t'kablo.*

♪ *Emet ki attah hu yotsram v'yodei'a yitsram ki heim bassar va-dam
Adam y'soddo mei'afar v'soffo le'afar. B'nafsho yavi lachmo.
Mashul ka-cheres ha-nishbar K'chatsir yaveish uch'tsits noveil.
K'tseil oveir uch'annan kalleh. Uch'ruach noshavet. Uch'avak porei'ach v'chachalom
ya'uf.
V'attah hu melech eil chai v'kayyam*

Psalm 121 (Essa Einai)

Psalm 121, with its message of divine protection, is a regular part of *Shabbat* services, and has become a cherished component of the Memorial Service.

Machzor page: 610

אֶשָׂא עֵינַי *Essa einai el heharim, mei'ayin yavo ezri.*
Ezri mei'im Adonai, oseih shamayim va'arets.

Al yittein lammot raglecha, al yanum shom'recha.
Hineih lo yanum v'lo yishan shomeir Yisra'el.

Adonai shom'recha, Adonai tsill'cha al yad y'minecha.
Yomam ha-shemesh lo yakkekkah, v'yarei'ach balailah.

Adonai yishmorcha mikkol ra, yishmor et nafshecha.
Adonai yishmor tseit'cha uvo'echa, mei'attah v'ad olam.

Eil Norah Alilah

A *piyyut* of Sephardi origin, attributed to the eleventh/twelfth century Spanish poet Moshe ibn Ezra. The poem is an acrostic, with the first letter of each verse spelling out *Moshe* (the poet's name) and *Chazak* (be strong).

Machzor page: 632

אֶל נֹרָה עֲלִילָה *Eil norah alilah, Eil norah alilah,*
Hamtzei lanu m'chilah, b'sha'at ha-n'ilah.

M'tei mispar k'ru'im, l'cha ayin nos'im
um'sal'dim b'chilah, b'sha'at ha-n'ilah. *Eil norah...*

Shof'chim l'cha nafsham, m'chei pisham v'chachasham,
hamtsi'eim m'chilah, b'sha'at ha-n'ilah. *Eil norah...*

Heyeih lahem l'sitrah, v'chal'tseim mim'eira,
v'chotmeim l'hod ul'gilah, b'sha'at ha-n'ilah *Eil norah...*

Chon otam v'racheim, v'chol locheits v'locheim,
Aseih vahem p'lilah, b'sha'at ha-n'ilah. *Eil norah...*

Z'chor tsidkat avihem, v'chadeish et y'meihem,
k'kedem ut'chilah, b'sha'at ha-n'ilah. *Eil norah...*

K'ra na sh'nat ratson, v'hasheiv sh'eirit ha-tson,
l'oholivah v'oholah, b'sha'at ha-n'ilah. *Eil norah...*

P'tach Lanu Sha'ar / Ana Eil Na

As daylight fades, we quote fragments from *piyyutim* to call on God to open the Gates of Mercy for us and to plea for forgiveness.

Machzor page: 650

פְּתַח לָנוּ שַׁעַר *P'tach lanu sha'ar, b'eit n'ilat sha'ar, ki fanah yom.*
Ha-yom yifneh, ha-shemesh yavo v'yifneh, navo'ah sh'arecha

אָנָּא אֵל נָא *Ana eil na, sa na, s'lach na, m'chal na, chamol na*
Rachem na, kapper na, k'vosh cheit v'avon