

BS"D Soul Prayer, Class #3, September 24, 2019¹

Rosh Hashanah (RH) > Yom Kippur (YK)

People ask why RH comes before YK. Maybe we should ask Hashem to forgive us before we stand before Him in judgment, they say. But the answer is that the judgment of RH is not what most people think. Hashem is not out to get us. He wants to give us back ourselves. The *shofar* blast on RH, according to Rabbi Nachman, is a call to come to the Heavenly Lost and Found to reclaim what you have lost of yourself. Crowning Hashem as *Melekh* on RH [one of the other intentions we have when blowing the *shofar*, which means really knowing that Hashem is the author and director of our lives, and connecting to Him very deeply through that] also implies that we are reclaiming and owning our own *Malkhut*, our own deepest Self. After we then continue reclaiming more and more of our Self during the next seven days, we are ready for YK. This helps us understand one of the most difficult components of YK, the many times we say *viduy*. The secret of *viduy* is to distinguish our true Self from the actions we have done and even more so from the false personality complex that has formed and coalesced and hardened around those actions. It is the ultimate reclaiming of Self, the building of a whole New Self, or the claiming of the Original Self on a higher level than if we had never done anything wrong.

Viduy

Ashamnu – we plead guilty [no excuses; no attempt to evade consequences; we feel that we have become spiritually desolate and empty]. *Bagadnu* – we have been ungrateful [lack of appreciation for all the good we have; even repaid bad for good]. *Gazalnu* – we have robbed [taken forcibly what is not ours]. *Dibarnu dofi velashon hara* – we have spoken with duplicity, acted two-faced, and slandered [thinking one thing but saying another; acting friendly to our fellow's face but speaking slander and hating him behind his back]. *He'evinu* – we have caused others to deviate [misled; distorted and bent what is right]. *Vehirsha'anu* – we have led others to act wickedly [we have convinced others that they are no good, have no hope]. *Zadnu* – we have acted maliciously [willfully committed serious offenses with malicious intent]. *Chamasnu* – we have coerced [and intimidated others to give or even sell us something of theirs against their will]. *Tafalnu sheker umirmah* – we have falsely accused and deceived [we framed lies, libeled, maligned, slandered, and implicated others in order to save our own necks]. *Ya'atznu etzot raot* – we have given bad advice [advised others to do things harmful to themselves, and thereby caused them to stumble and sin, all in order to gain at their expense]. *Kizaonnu* – we have spoken falsely [and deceptively, and even sworn and promised, knowing full-well that we had no intention of keeping our word]. *Kichashnu* – we have denied [we have suppressed and denied the truth]. *Ka'asnu* – we have let our anger get the best of us. *Latznu* – we have mocked others [made light of Your teachings and of other serious matters]. *Maradnu* – we have rebelled [we rebelled against Your laws; thrown off the yoke of the commandments; lacked faith in You]. *Marinu devareikha* – we have exchanged [i.e., compromised] Your truth [for our own convenience]. *Niatznu* – we have provoked [we contemptuously angered You by following after our own lusts, provoking Your displeasure]. *Niafnu* – we have committed adultery [and other sexual offenses]. *Sararnu* – we have acted stubbornly [and obstinately turned our hearts away from serving You, from doing what is right]. *Avinu* – we have transgressed [we committed transgressions purposely in order to satisfy our lust; and then got caught in a web of our own rationalizations]. *Pasha'anu* – we have committed crimes [thrown off the yoke of Your Torah and its commandments; became coarse and insensitive and therefore unworthy of Your forgiveness]. *Pagamnu* – we have caused damage [we have damaged the very things which are most sacred and precious to us]. *Tzararnu* – we have oppressed [and harassed others]. *Tziarnu av ve'em* – we have caused our parents grief and anguish. *Kishinu oref* – we have been stiff-necked [and obstinate; ignored all reminders to repent; considered all events random, thereby denying divine providence, Your direct involvement in our lives]. *Rasha'anu* – we have acted wickedly [and became twisted inside]. *Shichatnu* – we have acted perversely [decadent immorality, adultery, and idolatry, all covered over and justified by fabricating false ideologies; the result: corruption and perversion of innate sense of right and wrong]. *Tiavnu* – we have committed abominations [we have lost human dignity; stooped to the level of being an animal]. *Ta'inu* – we have strayed from truth [we admit that we have completely gone astray; lost our way in life]. *Ti'ata'anu* – we have misled others [we purposely led others astray as well]. [In sum] we have turned away from Your good commandments and ethical laws – all to no avail. You are therefore justified with regard to any punishment that befalls us, for You have acted truthfully, while we have just hardened our hearts and become more enmeshed in our sins.

Making Distinctions

Viduy is a self-cleaning mechanism designed to help us realign with who we really are as opposed to who we have become (or, more correctly, as opposed to the distorted way in which we have come to perceive and judge ourselves) as a result of specific negative behaviors. *Viduy* certainly involves

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taking responsibility for what we do, but not as a guilt-trip or self-condemnation that ends up reinforcing the negative self-image and the behavior it generates. On the contrary, *viduy* is meant to help us free ourselves from any compulsions in which we may have gotten stuck.

“*Akirat ha'ratzon* (uprooting the will) that prompted the [negative] deed is considered an uprooting of the deed itself” (Ramchal, *Mesilat Yesharim*, Chapter 4, *BeDerekh Kniat HaZehirut*)

Yod Gimel Midot

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים וּמִתְנַהֵג בְּחַסִּידוּת. מוֹחֵל עוֹנוֹת עַמּוֹ מְעַבֵּיר רָאוּשׁוֹן רָאוּשׁוֹן. מְרַבֵּה מַחִילָה לַחַטָּאִים. וְסוֹלִיחָה לְפוֹשְׁעִים. עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ. לֹא כָרַעְתֶּם לָהֶם גּוֹמֵל. אֵל הוֹרְתָנוּ לֹמַר מִדּוֹת שְׁלֹשׁ עֲשָׂרָה. זָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה. כְּמוֹ שֶׁהוֹדַעְתָּ לָּעָנִי מִקְדָּם. וְכֵן כְּתוּב בְּתוֹרָתְךָ. וַיֵּרֶד ה' בְּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם. וַיִּקְרָא בְשֵׁם, ה'. וְשֵׁם נֶאֱמַר:

O loving G*D! O King, sitting on a throne of mercy and conducting Yourself with consummate loving-kindness. You alone pardon the transgressions of Your people, removing each initial one first. You alone grant ample pardon to those who have erred, and forgiveness to those who have rebelled [against You]. You alone act charitably towards all flesh and spirit (all living beings), never repaying them proportionate to their wrongdoing. O loving G*D, You taught us to declare the thirteen attributes of mercy. Remember for us today the covenant [You established with us concerning these] thirteen attributes, as You revealed long ago to [Moshe] the humble one, and as inscribed in Your Torah: “Hashem descended in a cloud [of glory] and stood with him there, and He, Hashem, called out in the merciful Name.” And there it was said:

וַיַּעֲבֹר ה' עַל פָּנָיו וַיִּקְרָא [מלמד שנתעטף הקב"ה כשליח צבור והראה לו למשה סדר תפלה. אמר לו כל זמן שישראל חוטאין יעשו לפני כסדר הזה ואני מוחל להם]: ה' [אתה מרחם על האדם קודם שיחטא, ומסיעו שלא יבא לידי חטא]. ה' [ואתה מרחם לאחר שחטא ושב בתשובה, שהרי הדין נותן שהנפש החוטאת עונה תשא, ובכל זאת הקב"ה מרחם וסולח]. אֵל [מדת החסד] רַחוּם [הקב"ה מרחם שאדם אינו מקבל ענשו בפעם אחת, אלא מיסרו מעט מעט]. [חַנוּן [אע"פ שאינו הגון, הקב"ה מזה את האדם ומסיעו לשוב בתשובה]. אֲרֻךְ [מאריך אפו ואינו ממהר לפרע, שמא יעשה תשובה] אֲפִים [לצדיקים ולרשעים]. [רַב חֶסֶד [לצדיקים חסד, שאין להם זכות כלל] וְאִמָּת [לשלם שכר טוב לעושי רצונו]: נֶצַח חֶסֶד [שומר החסד שהאדם עושה לפניו] לְאֵלִים [לשני אלפים דורות]. נֶשָׂא [לוקח ומסלק] עוֹן [עונות אלו הזדונות] וְנִשְׁע [פושעים אלו המרדים] וְחַטָּא [אלו השגגות]. וְנִקָּה [מנקה ה' יתברך את העונות לשבים בתשובה]:

Hashem passed over His face [overcame and transformed His attribute of justice, and taught Moshe the secret of arousing His love and His mercy by] calling out: Hashem [You mercifully sustain us every moment of our lives]! Hashem [You mercifully sustain us even after we have done wrong so that we can repent and return to You on a more mature level than before]! (1) Loving G*D [You sustain everything with love]; (2) even Your punishment is merciful and for our own good; (3) You are gracious even to those who are undeserving, (4) long-suffering [i.e., You patiently await our repentance], (5) and kind-faced to those who are worthy and are slow to anger toward those who are not; (6) You bestow Your love abundantly (7) and yet truthfully [i.e., in accord with our behavior]; (8) You safeguard the good deeds of the great-grandparents (9) for thousands of generations; (10) if we repent You forgive [literally carry or elevate] the sins we rationalized; (11) You even forgive us for our rebellion against You; (12) You forgive us all the more so for our errors; (13) You cleanse us and completely release us from our past if we repent.

Expanded translation

Hashem appeared in prophetic vision to Moshe as an Ancient Sage wrapped in His prayer shawl. He seemed to be praying, and literally transforming an angry face into one filled with mercy. Moshe understood that Hashem was teaching him something extremely profound about the way He conducts His world, especially the way He relates to Israel. Moshe understood that he was to enact this transformation within himself. He also heard Hashem calling out His own Merciful Name, “Hashem! Hashem!” When he heard the first Name, he was transported beyond this world. He saw the Tree of Life in the Heavenly Garden of Eden. He saw that everything that happens in this world originates in the infinite mercies of the *Ein Sof*. He then heard the second Name, and understood that Hashem is with us even in our brokenness... He heard Hashem proclaiming His own attributes of mercy.

Moshe then fell on his face and called out: Hashem (You mercifully sustain us every moment of our lives)! Hashem (You mercifully sustain us even after we have done wrong so that we can repent and return to You on a more mature level than before)! Loving G*D, You sustain everything with love. Even Your punishment is merciful and for our own good. You are gracious even to those who are undeserving. You patiently await our repentance and are slow to anger. You bestow Your love abundantly and yet truthfully in accord with our behavior. You safeguard the good deeds of the great-grandparents for thousands of generations. If we repent, You forgive us for having rationalized our sins. You even forgive us for our rebellion against You. You forgive us all the more so for our errors. You cleanse us and completely release us from our past if we repent (Exodus 34:5-7).

*Havayah hu HaElohim, Havayah hu HaElohim.*²

Hashem is the one and only Gd. Hashem is the one and only Gd.

Hashem (the infinite-eternal) is the One who hides and disguises Himself as *Elokim* (the author and director of history who continues to sustain creation at every moment).

The second translation is based on the fact that the untranslatable word *hu* indicates a change from second person (*nokhach*/present) to third person (*nistar*/concealed)—a switch into a more concealed mode of relating to us.

As a formula, this verse thus speaks from the top down. It tells us that YKVK, the name that embodies Hashem's eternal existence, His transcendence, and His overriding love of all His creations, is the One who descends through many stages of concealment to reveal Himself to us as *Elokim*, the name that embodies Gd's attribute of justice, which requires that we deserve what He wants to give us. In other words, as much as He wants to—and eventually will—allow us to partake of more and more of His infinite goodness, He constricts and withholds this desire, and makes our ability to receive dependent on our actions.

From below, this formula would be reversed and read *HaElokim hu YKVK*. That is, the One whom we dimly perceive as the Director of the events of our lives is none other than the One who transcends any possible concept we may have of Him. In this sense *Elokim* is a pathway within the framework of a world that seems to have separate existence, to YKVK, the undifferentiated source of all existence in which all is one.

The point of all meditation is to discover this inner pathway from the relatively external level of consciousness of *Elokim* to the internal consciousness of YKVK. We then travel in and up from *ani-yesh* (ego-consciousness) to *ayin* (divine consciousness), in order to return down and out with more and greater *ayin*; to refine, sensitize, and imbue our *ani-yesh* with the consciousness of *ayin*.

An incredible numerical equivalency is also embedded here. As always, when we see the name YKVK (*gematria* 26), we say *Adonai* (*gematria* 65). Together they equal 91, the *gematria* of *HaElokim*. This formula thus reveals that *Elokim* is not and cannot be other than *Havayah*. *Havayah* and *HaElokim* are one and the same. The only difference is the little *hu* which indicates that the higher level of *Havayah* constricts and conceals itself in the lower level of *HaElokim*.

This becomes deeply and tangibly clear in the final moments of *Yom Kippur*. It is then that we experience the full power of *Havayah hu HaElohim* as we repeat this formula over and over again in a total, immersive, right-brain, heightened state of consciousness. This has been my experience in every Sefardic congregation I have ever prayed in for over 45 years. The *chazan* (prayer leader), at the end of *Neilah*, the fifth, last, and most moving prayer of *Yom Kippur*, raises his voice to its highest pitch, and with all his strength calls out word for word “*Shma Yisrael Adonai Elohenu Adonai echad.*” The congregation responds in kind. Whether there are 40 people present or 1500, we all open ourselves up to something much more than the simple meaning of the words. It is truly a heightened moment.

The *chazan* then summons all his strength and calls out, “*Barukh shem kevod malkhuto le'olam va'ed.*” Again, whatever this mysterious formula means, it is not on its left-brain rational meaning that we concentrate, but on completely bonding and dedicating our whole life to the ONE. The electricity in the air is palpable. Only then comes “*Adonai hu HaElohim. Adonai hu HaElohim*” seven times, each time breaking through every possible barrier that ever held us back from knowing and loving Hashem with all our heart and soul and body. In this heightened state, *Elokim* no longer disguises and conceals, but is rather a manifestation of the infinite love of *Havayah*. All that is left is to internalize this amazing experience of *Havayah hu HaElokim* in every aspect of our lives, every day of our lives, and for all eternity.³

² The original three-word formula appears in the *Tanakh* in Deuteronomy 4:35, 4:39, I Kings 8:60, and II Chronicles 33:13, whereas in I Kings 18:39 it is repeated twice in response to the powerful divine revelation that occurred on Mount Carmel through Eliyahu HaNavi when he approached the ancient altar that he had rebuilt, and he prayed, “Hashem, Gd of Avraham, Yitzchak, and Yisrael, let it be known today that You are Gd in Israel and that I am Your servant, and that I did all these things at Your bidding. Answer me, Hashem, answer me! Let this people know that You are *Hashem HaElohim* (the one and only Gd), and that it was You who had caused them to turn their hearts away from You in the first place!” At that moment, Hashem's fire descended and consumed the burnt-offering and the wood, as well as the stones and the dust. It also licked up all the water in the trench. All present witnessed this and fell on their faces, exclaiming, “*Havayah hu HaElohim! Havayah hu HaElohim!*” (18:36-39). Based on this, the double form of this formula was incorporated into our prayers during the *Aseret Yemei Teshuvah* (Ten Days of Repentance from *Rosh Hashanah* to *Yom Kippur*), as well as on *Hoshanah Rabbah*.

³ In Ashkenaz and Chasidic congregations, the *chazan* calls out the single phrase “*Havayah hu HaElokim*” seven times, followed each time by the congregation, for a total of 14 times. In Sefardic congregations, the *chazan* calls out the double phrase “*Havayah hu HaElokim, Havayah hu HaElokim*” seven times, followed each time by the congregation, for a total of 28 times.

Shema Koli – Hear My Call

This poem, by Rav Hai Gaon (939-1038), acknowledging Hashem's constant salvation throughout history, is also sung immediately before Kal Nidre.

Hear my call, O You who hearkens to [our] calls, the Almighty Loving God who accepts prayers.	שמע קולי אשר ישמע בקולות. והאל המקבל התפלות:
You do great and wondrous things [in nature] that are beyond probing; You also perform super-natural wonders that defy the laws of nature; Your actions [concerning man] are most awesome.	והעושה בלי חקר גדולות. ונפלאות והנורא עלילות:
You are wise and eternally existing; You are mighty and omnipotent over all forces.	והחכם והקים לעולם. והגבור עלי כל היכולות:
You are Merciful, You are Gracious, You are Good; You are Loving and abundant in forgiveness.	והרחום והחנון והטוב. והחסיד והמרבה מחילות:
For you answered Avraham [on Mt. Moriah] and Yitzchak [on the altar], and Israel [in his vision of the ladder], to fulfill all [their] requests.	אשר ענה לאברהם ויצחק. וישראל למלאות כל שאלות:
You answered Joseph in the dungeon and elevated him from the pit [of degradation] to greatness [over all of Egypt].	והעונה בבית כלא ליוסף. ומבור העלהו לגדלות:
You answered Your people in Egypt and brought them forth from bondage to freedom.	והעונה במצרים לעמו. והוציאם לחרות מסבלות:
You answered them [when You split] the Red Sea and crossed them over [on dry land]; and drown their enemies in the depths.	והעונה בים ויעבירם. וטבע אויביהם במצולות:
You answered Moshe on Mount Sinai [when he prayed for forgiveness for the sin of the golden calf]; and, in Your goodness, made known to him that [just as You redeemed Israel from Egypt] You would also redeem them in the future.	והעונה בהר סיני למשה. ובשרתו בטובך בגאולות:
You answered Aharon [when he stood in the midst of the people dying from the plague] with the incense; You also answered Pinchas when he executed justice [by slaying Zimri].	והעונה לאהרן בקטרת. וגם פינחס עניתו בפלילות:
You answered Yehoshua [when he conquered the land] and Eli [when he prayed that Chana's prayer for children be accepted]; and Chana when she offered silent words of supplication [before You].	והעונה יהושע ועלי. וגם חנה בהתחננה במלות:
You answered Shmuel with salvations [when he gathered the people together at Mitzpeh to pray to be saved from the Philistim]; and You continue to answer all pregnant women who labor on birthing stools.	והעונה שמואל בתשועות. והעונה עלי משבר לחלות:
You answered Shlomo [when he prayed at the inauguration of the Mikdash] with great peace; and David as well who sang the fifteen shir ha'maalots to You.	והעונה שלמה רב שלומות. וגם דוד אשר שר לך במעלות:
You answered Eliyahu HaNavi on Mt. Carmel; and fire descended and consumed the sacrifices.	והעונה לאליהו בכרמל. ואש ירדה ואכלה מאכלות:
You answered Elisha numerous times in the miracles he performed; You answered Chizkiyahu HaMelekh when he prayed to be healed.	והעונה בישע לאלישע. וחזקיה עניתו בתעלות:
You answered Yonah in the heart of the sea [when he prayed to You from the belly of the whale]; You brought him forth from the dark depths to the light of day.	והעונה בלב הים ליונה. והוצאתו לאורות מאפלות:
You answered Chananiah and Azariah, and Mishael with wondrous deliverance [when You saved them miraculously from the fire of Nevuchadnezzar's burning furnace].	והעונה חנניה ועזריה. ומישאל בהצלות להפלות:
You answered Daniel in Your mercies when You sent Your angel to rescue him from the lions.	והעונה לדניאל ברחמיו. ומלאך חלצהו משחלות:
You answered Mordechai and Esther when You transformed their grief to boundless joy.	והעונה למרדכי ואסתר. והפכת יגונותם לגילות:
You answered Ezra with assistance [from his enemies], and You answered the Chashmonaim by giving them	והעונה במו עזר לעזרא. וחשמונים עניתם בחילות:

victory against the Syrian-Greek armies.	
You answered Choni in the circle he drew [by bringing rain in a drought year]; when he swore in [concentrated on] Your Name of Many Miracles.	וְהֵעֹנָה בְּתוֹךְ מַעְגַּל לְחוּנֵי. בְּעֵת נִשְׁבַּע בְּשֵׁם רַב פְּעֻלוֹת:
You answered every <i>tzadik</i> and <i>chasid</i> who lived among their congregations in every generation.	וְהֵעֹנָה לְכָל צְדִיק וְחָסִיד. אֲשֶׁר הָיוּ בְּכָל דּוֹר בְּקִהְלוֹת:
You answered those on ships in stormy seas; You answered those who fasted when they were afflicted with sickness.	וְהֵעֹנָה אֲנִיּוֹת יָם בְּסַעֲרוֹת. וְהֵעֹנָה לְמַתְעֵנָה בְּמַחְלוֹת:
You answered those who walked [lost] in desolation; You answered those who were imprisoned [physically and spiritually] who were locked in chains [without any hope of reprieve].	וְהֵעֹנָה לְהוֹלְכִים בְּשִׁימוֹן. וְהֵעֹנָה אֲסִירִים בְּכַבְּלוֹת:
You answered every single person who ever cried and called out to You; all who came before You with their heartfelt requests.	וְהֵעֹנָה לְכָל צוֹעֵק וְקוֹרֵא. וְכָל בָּאִים לְפָנֶיךָ לְחַלוֹת:
Please answer this poorest of the poor; this most fallen of the fallen; and forgive him his sin, O You who accept prayers.	עֲנֵה עֲנֵי שָׁפֵל כָּל הַשְּׁפֵלִים. וְשֵׂא חַטָּאוֹ מִקֶּבֶל הַתְּפִלוֹת:
Lengthen his years, please, in Your great mercies; and grant that all his requests be fulfilled.	וְהֶאֱרַךְ נָא בְּרַחֲמֶיךָ שְׁנוֹתָיו. וְצוּהוּ כָּל שְׂאֵלוֹתָיו לְמַלְאוֹת:
Consider all his prayers as pleasing as the sweet fragrance of the incense, before You, like sacrifices and burnt offerings.	וְתַחֲשֵׁב כָּל תְּפִלוֹתָיו קִטְרֶת. לְפָנֶיךָ כְּקִרְבָּנוֹת וְעוֹלוֹת:
And You, O God, who accepts prayers, hear my call, for You alone [and no one else] are the One who hears [our] calls.	וְהֵאֵל הַמִּקְבֵּל הַתְּפִלוֹת שְׁמַע קוֹלִי אֲשֶׁר יִשְׁמַע בְּקוֹלוֹת:

El Nora Alilah (Moshe ibn Ezra, 1055-1135)

Neilah: The doors of the heikhal are opened and all stand for the entire service.

O Almighty God, awesome in deed, bring forth pardon for us, at the time of the locking [of the gates]. <i>Refrain</i>	אֵל נוֹרָא עֲלִילָה. הַמְצִיא לָנוּ מַחִילָה. בְּשַׁעַת הַנְּעִילָה. (אֵל נוֹרָא)
The few bidden ones, to You alone they lift [and direct] their eye; with trembling they utter praise, at the time of the locking [of the gates]. <i>Refrain</i>	מִתֵּי מִסְפָּר קְרוּאִים. לָךְ עֵינֵי נוֹשָׂאִים. וּמִסְלָדִים בְּחִילָה. בְּשַׁעַת הַנְּעִילָה: (אֵל נוֹרָא)
They pour their souls out to You. O wipe away their crime and deception, and bring forth pardon for them, at the time of the locking [of the gates]. <i>Refrain</i>	שׁוֹפְכִים לָךְ נַפְשָׁם. מַחַח פְּשָׁעָם וְכַחֲשָׁם. וְהַמְצִיאָם מַחִילָה. בְּשַׁעַת הַנְּעִילָה: (אֵל נוֹרָא)
Be for them a refuge and rescue them from curse. Seal them for glory and joy, at the time of the locking [of the gates]. <i>Refrain</i>	הִיָּה לָהֶם לְסִתְרָה. וְחֻלְצָם מִמְאָרָה. וְחַתְּמָם לְהוֹד וּלְגִילָה. בְּשַׁעַת הַנְּעִילָה: (אֵל נוֹרָא)
Be gracious and merciful to them. And against all oppressors and antagonists execute justice, at the time of the locking [of the gates]. <i>Refrain</i>	חֲוֹן אוֹתָם וְרַחֵם. וְכָל לּוֹחֵץ וְלוֹחֵם. עֲשֵׂה בָהֶם פְּלִילָה. בְּשַׁעַת הַנְּעִילָה: (אֵל נוֹרָא)
Recall the righteousness of their father [Avraham], and renew their days as in times of old and before, at the time of the locking [of the gates]. <i>Refrain</i>	זְכוֹר צְדָקַת אֲבִיהֶם. וְחַדֵּשׁ אֶת יְמֵיהֶם. כְּקִדְם וְתַחֲלָה. בְּשַׁעַת הַנְּעִילָה: (אֵל נוֹרָא)
Announce, we beseech You, a year of favor; return the remnant of the flock to Aholibah (Yerushalayim) and Aholah (Shomron), at the time of the locking [of the gates]. <i>Refrain</i>	קְרֵא נָא שְׁנוֹת רְצוֹן. וְהִשָּׁב שְׂאֵרֵית הַצֹּאן. לְאַהֲלִיבָה וְאַהֲלָה. בְּשַׁעַת הַנְּעִילָה: (אֵל נוֹרָא)
Erase transgressions as [You evaporate the mist of] a cloud, and act, we beseech You, with loving-kindness toward [Israel] who are called Your treasure, at the time of the locking [of the gates]. <i>Refrain</i>	מַחַח כְּעָב פְּשָׁעִים. וְעֲשֵׂה נָא חֶסֶד עִם. מְקִרְאִים סִגְלָה. בְּשַׁעַת הַנְּעִילָה: (אֵל נוֹרָא)
May you merit length of years, O children and parents, with joy and cheerfulness, at the time of the locking [of the gates]. <i>Refrain</i>	תִּזְכּוּ לְשָׁנִים רַבּוֹת. הַבְּנִים וְהָאֲבוֹת. בְּדִיצָה וּבְצִהָלָה. בְּשַׁעַת הַנְּעִילָה: (אֵל נוֹרָא)
Michael, prince of Yisrael, Eliyahu and Gavriel, announce the time of redemption now, at the time of the sealing [of the gates]. <i>Refrain</i>	מִיכָאֵל שַׂר יִשְׂרָאֵל. אֱלִיָּהוּ וְגַבְרִיאֵל. בְּשִׁירוֹ נָא הַגְּאֻלָּה. בְּשַׁעַת הַנְּעִילָה: