

The version of Kol Nidre we chant tonight absolves us of the vows we make but may not keep in the coming year rather than the vows we made but did not keep in the past year. (See note on page 6.)

The Reconstructionist machzor, Kol Haneshamah: Machzor Leyamim Nora'im (1999), reverts to the 9th Century version of the text, as follows:

All vows, and formulas of prohibition, and declarations of taboo, and promises of abstinence, and names of God, and pledges one assumes on penalty, and oaths, whatever we have vowed and then forgot, whatever we have sworn but not upheld, whatever we declared taboo that went amiss, whatever prohibitions we assumed upon ourselves to no avail, **from the last Day of Atonement to this Day of Atonement** — may the day come upon us for the good! — from all of them we now request release. Let their burden be dissolved, and lifted off, and canceled, and made null and void, bearing no force and no reality. Those vows shall not be binding vows, those prohibitions not be binding prohibitions, those oaths shall not be binding oaths.

Kol Nidre is chanted three times.

כָּל נִדְרֵי. וְאֶסְרֵי. וְחַרְמֵי. וְקוֹנָמֵי. וְכַנּוּיֵי. וְקַנּוּסֵי.  
 וְשְׁבוּעוֹת. וְדִנְדְרָנָא. וְדִאֲשְׁתַּבְּעָנָא. וְדִאֲחַרְיִמְנָא. וְדִאֲסַרְנָא  
 עַל נַפְשֵׁתְנָא. מִיּוֹם כְּפָרִים זֶה עַד יוֹם כְּפָרִים הַבֵּא עֲלֵינוּ  
 לְטוֹבָה. כְּלֵהוֹן אֲחַרְטָנָא בְּהוֹן. כְּלֵהוֹן יְהוֹן שְׂרוֹן. שְׁבִיקִין.  
 שְׁבִיתִין. בְּטֵלִין וּמְבַטְלִין. לָא שְׂרִירִין וְלָא קִיָּמִין: נִדְרָנָא  
 לָא נִדְרֵי. וְאֶסְרָנָא לָא אֶסְרֵי. וְשְׁבוּעָתְנָא לָא שְׁבוּעוֹת:

Kol nidre ve'esarey, vacharamey, v'konamey, vechinuyey, vekinusey, ush'vuot, dindarnah, ud'ishtabanah, ud'acharim'nah, v'di'asar'nah al nafshatanah, miyom kippurim zeh ad yom kippurim habah aleinu l'tovah, kulhon icharat'nah v'hon. Kulhon y'hon sharan, sh'vikin, sh'vitin, b'teillin um'vutalin, lah sh'ririn v'lah kayamin. Nidranah lah nidre, ve'esaranah lah 'esarey, ush'vuatanah lah sh'vuot.

(All vows, bonds, devotions, promises, obligations, penalties and oaths, wherewith we have vowed, sworn, devoted, and bound ourselves, from this Day of Atonement to the next — may it come to us for good — all these we rend us of them. They shall be absolved, released, annulled, made void and of no effect; they shall not be binding nor shall they have any power. Our vows shall not be vows; our bonds shall not be bonds; and our oaths shall not be oaths.)

וְנִסְלַח לְכָל-עֵדֶת בְּנֵי יִשְׂרָאֵל וְלִגְר הַגֵּר בְּתוֹכְכֶם כִּי לְכָל-הָעָם  
 בְּשִׁגְגָה:

סְלַח-נָא לְעוֹן הָעָם הַזֶּה כַּגְּדֹל חַסְדְּךָ וְכִאֲשֶׁר נִשְׁאַתָּה לְעָם הַזֶּה  
 מִמִּצְרַיִם וְעַד-הַנְּהָה: וְשֵׁם נֹאמַר:

וַיֹּאמֶר יְהוָה: סְלַחְתִּי כְּדַבַּרְךָ:

V'nislach l'chol-adat b'ney yisrael v'lager hagar b'tocham ki l'chol-ha'am bish'gagah.

S'lach-na la'avon ha'am hazeh k'godel chas'decha v'cha'asher nasatah la'am hazeh mimitzrayim v'ad heynah. V'sham ne'emar:

Vayomer Adonai: Salachti kid'varecha.

("And there shall be atonement for the whole community of Israel and the stranger dwelling in their midst — indeed, for an entire people that has gone astray.")