

סֵדֵר הַתְּרַת נְדָרִים

REQUEST TO BE RELEASED FROM PAST VOWS AND OTHER RESTRICTIONS

The members of the congregation ask for release (*hatarah*) from vows, oaths, and other restrictions that they have accepted. (Vows made to other individuals, or debts, are not released by *hatarah*.) They express regret that they made such commitments in the first place.

The representative of the congregation reads:
(addressing the *bet-din**)

Please listen, our masters: שְׁמַעוּ נָא רַבּוֹתֵינוּ:
(We regret) every vow⁽¹⁾, oath⁽²⁾, כָּל נְדָר אֹו שְׁבוּעָה
prohibition, restriction⁽³⁾ אֹו אֶסוּר אֹו קוּנָם
or ban אֹו תָרָם
that is the result of a vow or oath, שְׁנִדְרָנוּ אֹו שְׁנִשְׁבַּעְנוּ
whether made while awake בְּהִקִּיץ
or in a dream; אֹו בְחֵלֹום,
or that we have sworn אֹו נִשְׁבַּעְנוּ
in the Holy Names of God בְּשֵׁמוֹת הַקְּדוֹשִׁים
that may not be erased⁽⁴⁾, שְׂאִינָם נִמְחָקִים
or, in particular,

* The *bet-din* is the tribunal of sages that annuls the vows of the congregation.

(1) In a vow (*neder*) one prohibits something upon oneself (*Nedarim*, 2b).

(2) In an oath (*shevuah*) one prohibits oneself from doing something (*Nedarim*, 2b).

(3) The Hebrew word *kunam* refers to a restriction that results from comparing something to a *korban*, or sacrifice. Just as the sacrifice is prohibited to the individual, so would be the item involved in the *kunam*.

(4) It is prohibited to erase certain names of God.

סֵדֵר הַתְּרַת נְדָרִים

כַּמְנַהֵג אַרְם צוּבָה

Hatarah

Annulment of Vows

According to the Custom of the Syrian Community of Aleppo

In Hebrew, with Linear English Translation

Translated by Rabbi Michael Haber

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upon ourselves, עָלֵינוּ

whether worded as a vow, בֵּין בְּלִשׁוֹן נִדָּר

or worded בֵּין בְּלִשׁוֹן

as something that we have נִדְּבָה

chosen to do voluntarily,

or worded as an oath, בֵּין בְּלִשׁוֹן שְׁבוּעָה

or worded as a nazirite vow, בֵּין בְּלִשׁוֹן נְזִירוּת

or worded in any manner at all. בֵּין בְּכָל לְשׁוֹן.

We include also those commitments וְגַם הַנַּעֲשֶׂה בְּתַקִּיעַת כַּף

made through a handshake⁽⁷⁾,

whether as a vow, בֵּין כָּל נִדָּר

or as something voluntary וְבֵין כָּל נִדְּבָה

or as a custom וְבֵין שׁוּם מְנַהֵג

related to a mitzvah שֶׁל מִצְוָה

that we accustomed שֶׁהִנְהִיגְנוּ

ourselves to perform. אֶת עֲצָמָנוּ.

- Also, we include, וְכָל מוֹצֵא

any utterances שֶׁפִּתִּינוּ שִׁיצָא

of our lips, מִפִּינוּ

or any vow that we made, או שְׁנִדְרָנוּ

(7) When done with the intention of accepting an oath, it is binding, and requires hatarah for the individual to be released from it (Yoreh De-ah, 239:2).

in the individual Name of God, וּבִשְׁם הַיְיָ"ה

Blessed-Be-He; בְּרוּךְ הוּא.

and all types of oaths of a nazir⁽⁵⁾ וְכָל מִינֵי נְזִירוּת

that we have accepted upon ourselves— שֶׁקִּבְּלָנוּ עָלֵינוּ

even the nezirut of Samson; וְאֶפִּילוּ נְזִירוּת שֶׁמְשׁוֹן.

or any form of prohibition— וְכָל שׁוּם אֲסוּר

even the prohibition וְאֶפִּילוּ אֲסוּר

of deriving benefit⁽⁶⁾— הַנָּאָה

that we have accepted שֶׁאֲסָרְנוּ

upon ourselves עָלֵינוּ

or placed upon others, או עַל אֲחֵרִים

regardless of the wording בְּכָל לְשׁוֹן

of that prohibition— שֶׁל אֲסוּר.

regarding all of the above,

whether they were בֵּין

worded as a prohibition בְּלִשׁוֹן אֲסוּר

or ban or restriction; או חֲרָם או קוּיָם

and every obligation— וְכָל שׁוּם קְבֻלָּה

even if it relates to a mitzvah— אֶפִּילוּ שֶׁל מִצְוָה

that we have accepted שֶׁקִּבְּלָנוּ

(5) The nazir vows to accept upon himself prohibitions regarding drinking wine; being near a dead body; and cutting his hair.

(6) This refers to an individual prohibiting oneself, through a vow, to derive benefit from a person or object.

<i>and commit, God forbid,</i>	וְנִלְכַד חַס וְשָׁלוֹם
<i>the sin of violating</i>	בְּעוֹן
<i>any type of vow, oath,</i>	נְדָרִים וְשְׁבוּעוֹת
<i>nazirite vow, ban, prohibition,</i>	וּנְזִירוֹת וְחֻמּוֹת וְאִסּוּרִין
<i>restriction or agreement.</i>	וְקוּנָמוֹת וְהִסְכָּמוֹת.
<i>This is not to say,</i>	וְאֵין אָנוּ תוֹהִים חַס וְשָׁלוֹם
<i>that we regret, God forbid,</i>	
<i>performing the good deeds</i>	עַל קִיּוּם הַמַּעֲשִׂים הַטּוֹבִים הֵהֵם
<i>that we have performed.</i>	שֶׁעָשִׂינוּ.
<i>We only regret</i>	רַק אָנוּ מִתְחַרְטִים
<i>accepting them</i>	עַל קְבֻלַּת הָעֲנִינִים
<i>in the wording of a vow,</i>	בְּלִשׁוֹן נְדָר
<i>oath, nazirite oath,</i>	אוֹ שְׁבוּעָה אוֹ נְזִירוֹת
<i>prohibition, ban,</i>	אוֹ אִסּוּר אוֹ חֻמּוֹ
<i>restriction or agreement</i>	אוֹ קוּנָם אוֹ הִסְכָּמָה
<i>or acceptance in the heart.</i>	אוֹ קְבֻלָּה בַּלֵּב.
<i>We regret</i>	מִתְחַרְטִים אֲנַחְנוּ
<i>not stating:</i>	עַל זֶה שְׁלֹא אָמַרְנוּ
<i>"We are doing what we are doing</i>	הִנְנוּ עוֹשִׂים דְּבַר זֶה
<i>without it being a vow, oath,</i>	בְּלִי נְדָר וְשְׁבוּעָה

<i>deciding in our hearts</i>	וּגְמַרְנוּ בְּלִבֵּנוּ
<i>to do a certain one of the mitzvot.</i>	לַעֲשׂוֹת שׁוּם מִצְוָה מֵהַמִּצְוֹת.
<i>Also, we include, any good practice</i>	אוֹ אֵיזָה הַנְּהַגָּה טוֹבָה
<i>or anything that we did</i>	אוֹ אֵיזָה דְּבַר שֶׁנַּהֲגִינוּ
<i>three times⁽⁸⁾ and did not stipulate</i>	שָׁלֹשׁ פְּעָמִים וְלֹא הִתְנַיִינוּ
<i>that it be beli neder (without a vow),</i>	שִׁיְהֵא בְּלִי נְדָר,
<i>whether it be</i>	הֵן
<i>an action we did to ourselves,</i>	דְּבַר שֶׁעָשִׂינוּ עַל עַצְמֵנוּ,
<i>or an action directed toward others,</i>	הֵן עַל אֲחֵרִים,
<i>whether the actions are known to us</i>	הֵן אוֹתָם הִידוּעִים לָנוּ,
<i>or whether</i>	הֵן
<i>we have forgotten them.</i>	אוֹתָם שֶׁפָּכַר נִשְׁכַּחוּ מִמֶּנּוּ.
<i>Regarding all of them,</i>	בְּכֻלָּהוֹן
<i>we have full regret⁽⁹⁾</i>	אֶתְחַרְטֵנָּא בְּהוֹן מֵעַקְרָא
<i>(ever having made them)</i>	
<i>and we ask and request,</i>	וְשׁוֹאֲלִים וּמְבַקְשִׁים אֲנַחְנוּ
<i>from you, the honored ones (the bet-din)</i>	מִמַּעֲלֹתְכֶם
<i>that you release us from them.</i>	הַתְּרָה עֲלֵיהֶם.
<i>We fear,</i>	כִּי יִרְאִים אָנוּ
<i>lest we stumble</i>	פֶּן נִפְשָׁל

(8) When one prohibits upon oneself something that is permitted — three times — it may be considered as a vow, and the individual cannot then be lenient in that

please understand, our masters, אַף דְּעוּ נָא רַבּוֹתֵינוּ
 that it is impossible for us כִּי אֵי אֶפְשָׁר לָנוּ
 to specify them (our vows) לְפִנְיָהֶם
 because they are so many כִּי רַבִּים הֵם.
 — it should be noted, moreover,
 that we are certainly not וְאִין אָנוּ
 asking for release מִבְּקָשִׁים הַתְּרָה עַל
 of those vows אוֹתָן הַנְּדָרִים
 which cannot be annulled — שְׂאִין לְהַתִּיר אוֹתָם.
 therefore, please consider it עַל כֵּן יִהְיוּ נָא בְּעֵינֵיכֶם
 as if we had indeed specified them. כְּאִלוּ הָיִינוּ פּוֹרְטִים אוֹתָם:

nazirite oath, וּנְזִירוֹת
 ban, prohibition, restriction וְחֵרֶם וְאִסּוּר וְקוּנָם
 or acceptance in the heart.” וְקַבְּלָה בְּלִבְךָ.
 Therefore, we ask for וְלָכֵן אֲנִיחָנוּ שׁוֹאֲלִים
 release (hatarah) of all of them, הַתְּרָה בְּכָל־הוֹן
 and regret all of the above, וְאָנוּ מִתְחַרְטִים עַל כָּל הַנְּזָכָר
 whether (the vows were) relating בֵּין אִם הָיוּ הַמַּעֲשִׂים
 to money, מִדְּבָרִים הַנוֹגְעִים בְּמָמוֹן
 to the body בֵּין מִדְּבָרִים הַנוֹגְעִים בְּגוּף
 or to the soul. בֵּין מִדְּבָרִים הַנוֹגְעִים אֶל הַנְּשָׁמָה.
 Regarding all of them, בְּכָל־הוֹן
 we regret using the wording of a אָנוּ מִתְחַרְטִים עַל לְשׁוֹן
 vow, oath, nazirite oath, prohibition, נְדָר וְשְׁבוּעָה וּנְזִירוֹת וְאִסּוּר
 ban, restriction וְחֵרֶם וְקוּנָם
 or acceptance in the heart. וְקַבְּלָה בְּלִבְךָ.
 And, even though, וְהִנֵּה
 according to the fundamental law, מִצַּד הַדִּין
 one who is remorseful הַמִּתְחַרֵּט
 and asks for annulment וְהַמְּבַקֵּשׁ הַתְּרָה
 must also specify the vow— צָרִיךְ לְפָרֵט הַנְּדָר.

whether the punishment should be

self-imposed **בֵּין מִפִּי עֲצָמְנוּ**

or imposed by others; **בֵּין מִפִּי אַחֲרִים,**

whether the punishment would be

בֵּין

in this world **בְּעוֹלָם הַזֶּה,**

or in the World to Come; **בֵּין בְּעוֹלָם הַבָּא.**

we hereby repent fully, **הֲרִי אָנוּ שָׁבִים בְּתְשׁוּבָה שְׁלִימָה**

regret and confess **וּמִתְחַרְטִים וּמִתְנַדְּדִים**

all of our transgressions— **עַל כָּל מַה שְּׁחַטָּאנוּ**

such as the evil we did, **וְשָׁעֲרִינוּ**

our misdeeds, **וְשִׁפְשָׁעְנוּ**

our disobeying of Your words— **וְשִׁמְרִינוּ**

and our rebelliousness. **וְשִׁמְרֵדְנוּ.**

(This refers to whatever we did,)

from the day **מִיּוֹם**

we were placed upon this earth **הַיּוֹתָנוּ עַל הָאָדָמָה**

until today. **עַד הַיּוֹם הַזֶּה.**

We hereby pour out **וְהֲרִי אָנוּ שׁוֹפְכִים**

our souls, **אֶת נַפְשׁוֹתֵינוּ**

to ask forgiveness, **לְשִׂאוֹל מְחִילָה**

A REQUEST TO BE RELEASED FROM VOWS, AS WELL AS A DECLARATION OF REPENTANCE FOR SINS THAT ARE PUNISHABLE BY REJECTION, EXCOMMUNICATION AND EXILE.

The following is not only a request to be released from vows and other such commitments. It is also repentance for any serious sins that may have been committed, especially those that carry the punishment of rejection from God, excommunication, exile and the like. According to the Zohar, one who is released from rejection or excommunication still requires forty days until his or her prayers are accepted. This is the reason why the first hatarah is done at least forty days before Rosh Hashanah.

Have in mind to sincerely repent for any transgressions that could be deserving of the punishments mentioned.

Members of the congregation read this together

If we transgressed any commandment **אִם עֲבַרְנוּ עַל שׁוּם דְּבָר**
 which is punishable by rejection⁽¹⁰⁾ **שְׁחֵיבִים עָלֵינוּ נְזִיפָה**
 or banishment, **אוּ אָרוּר**
 or excommunication, or herem⁽¹¹⁾ **אוּ נְדוּי אוּ תָרֵם**
 or exile or curse **אוּ שְׁמַתָּא אוּ קָלְלָה,**
 whether by God **בֵּין מִפִּי הַשָּׁכִינָה**
 or by the heavenly court, **בֵּין מִפִּי בֵּית דִּין שָׁל מַעְלָה,**
 or by the religious courts of this world; **בֵּין מִפִּי בֵּית דִּין שָׁל מִטָּה.**

(10) By God, due to a sin.

(11) Herem is a type of excommunication more serious than *nidui*.

The *bet-din* responds

<i>You are released from them.</i>	מוֹתְרִים לָכֶם.
<i>You are released from them.</i>	מוֹתְרִים לָכֶם.
<i>You are released from them.</i>	מוֹתְרִים לָכֶם.
<i>You are freed from them.</i>	שְׂרוּיִים לָכֶם.
<i>You are freed from them.</i>	שְׂרוּיִים לָכֶם.
<i>You are freed from them.</i>	שְׂרוּיִים לָכֶם.
<i>You are forgiven of them.</i>	מְחוּלִים לָכֶם.
<i>You are forgiven of them.</i>	מְחוּלִים לָכֶם.
<i>You are forgiven of them.</i>	מְחוּלִים לָכֶם.
<i>There are no vows here.</i>	אֵין פֶּאן נְדָרִים
<i>There are no oaths here.</i>	אֵין פֶּאן שְׁבוּעוֹת,
<i>There are no self-imposed obligations here.</i>	אֵין פֶּאן קַבְלוֹת,
<i>There are no prohibitions here.</i>	אֵין פֶּאן אִסּוּרִים,
<i>There are no restrictions here.</i>	אֵין פֶּאן קוֹנָמוֹת,
<i>There are no bans here.</i>	אֵין פֶּאן תְּרָמִים

<i>pardon and atonement</i>	וּסְלִיחָה וְכִפָּרָה
<i>from God and from people.</i>	מִן הַשָּׁמַיִם וּמִן הַבְּרִיּוֹת,
<i>And we ask</i>	וְשׂוֹאֲלִים
<i>that you, the honored ones</i>	מִמְעַלְתְּכֶם
<i>(the bet-din),</i>	
<i>release us from all types of vows,</i>	שְׁתַּתִּירוּנוּ מִכָּל מִינֵי נְדָרִים
<i>nazirite vows, restrictions,</i>	וּנְזִירוֹת וְקוֹנָמוֹת
<i>prohibitions,</i>	וְאִסּוּרִים
<i>and acceptance of obligations</i>	וְקַבְלוֹת
<i>upon ourselves.</i>	
<i>We also ask you to release us of</i>	
<i>the punishments of rejection,</i>	וּנְזִיפוֹת
<i>excommunication, herem,</i>	וְנִדְוִיִּים וְחֲרָמִים
<i>exile, or curse,</i>	וְשִׁמְתוֹת וְקַלְלוֹת
<i>in which we have been obligated</i>	שֶׁנִּתְחַיְבַּנוּ
<i>and in which we have transgressed</i>	וְשֶׁנֶּכְשַׁלְנוּ בָהֶם
<i>until this day.</i>	עַד הַיּוֹם הַזֶּה:

{ the Bet-Din above }
 { agree and release you. }
 יִסְכְּיִמוּ וְהִתִּירוּ לָכֶם
 בֵּית דִּין שֶׁל מַעְלָה

“May your sin be removed
 and your transgression be atoned for.”
 וְסָר עֲוֹנֵכֶם
 וְחָטְאֵתְכֶם תִּכַּפֵּר :

(Isaiah 6:7).

There are no exiles here, אין כאן שְׁמָתוֹת,
 There are no rejections here. אין כאן נְזִיפוֹת,
 There are no banishments here. אין כאן נְדוּיִים,
 There are no allot⁽¹²⁾ here. אין כאן אָלוֹת,
 There are no curses here. אין כאן קְלָלוֹת,
 There are no bad things here. אין כאן דְּבָרִים רָעִים,
 There are no dreams
 with evil interpretations here. אין כאן חֲלוֹמוֹת
 וּפְתָרוֹנִים רָעִים,
 There is no evil eye here. אין כאן עֵינַי הָרַע,
 May they all be totally annulled
 and considered as broken pottery
 and as something
 that has no substance. וְכֻלָּם יִהְיוּ בְּטִלִּים וּמַבְטְלִים
 וְנִחְשׁוּבִים כְּחֶרֶס הַנִּשְׁבֵּר
 וּכְדָבָר
 שֶׁאֵין בוֹ מַמָּשׁ,
 May they be nullified
 and pardoned—
 not sound and established. שְׁבִיתִין
 וּשְׁבִיקִין
 לֹא שְׂרִירִין וְלֹא קִיּוּמִין,
 And, just as, וְכַשֵּׁם
 { the Bet-Din below (on earth) }
 { has agreed and released you, }
 בֵּית דִּין שֶׁל מַטָּה }
 so should כֵּן

(12) Allot refer to a type of curse.

or our children או את זרענו
 or members of our families, או את בני ביתנו.
 may it be Your Will, יהי רצון מלפניך
 Adoniye, our God יי אלהינו
 and the God of our fathers, ואלהי אבותינו
 our God Who is in heaven אלהינו שבשמים
 and on the earth, ובארץ
 that these have no impact שאל ישלטו בנו
 nor any effect upon us. ואל יעשו בנו רושם.
 May all the curses וכל הקללות
 be changed for us to good יתהפכו עלינו לטובה
 and to blessings, ולברכה
 as is written (Devarim, 23:6): כדכתיב
 "And Adoniye, your God, turned ויהפוך יי אלהיך
 the curse into a blessing for you, לך את הקללה לברכה
 for, Adoniye, your God, loves you." כי אהבך יי אלהיך:

The bet-din responds

"And you who cling ואתם הדבקים
 to Adoniye, your God— בני אלהיכם
 you are all alive חיים כלכם
 today." היום.
 (Devarim, 4:4).

ANNULMENT OF CURSES

The following is an annulment of curses, both those uttered by the reader and those uttered about the reader.

Members of the congregation or their representative read:

May it be Your Will, יהי רצון מלפניך
 Adoniye, our God יי אלהינו
 and the God of our forefathers, ואלהי אבותינו
 regarding all curses or banishments שכל הקללות והארורים
 bans or exiles וקטרמות והשמתות
 regarding which we have וקטרמות או שארנו
 cursed or banished, או שנשבענו או שנהינו
 or have or sworn or excommunicated או שהחרמנו או ששמתנו
 or banned or exiled את עצמנו
 ourselves או את אחרים
 or others אשר מזרע ישראל המה.
 of our brethren. או אחרים שקללו או שאררו
 Or, if others cursed, or banished או שהחרמנו או ששמתנו
 or banned or exiled אותנו או את נשותינו
 us or our wives