About Our Siddur
As an international online Sephardic Jewish community, it was important to create a siddur that would meet the needs of those who join us from all around the world and could be downloaded to a computer or tablet. Our Siddur follows Nusach Ari and Nusach Edot HaMizrach (Sephardic). We welcome you to use our siddur whether you are joining us for services or praying on your own.

Kabbalah4All Transliteration Guidelines

- a as in father
- ai or ay as in aisle
- e as in red
- ei as in eight
- i as in pizza
- o as in no
- oy as in toy
- u as in tune
- ch as in Bach in German (strong sound from the throat)
- g as in give
- tz as in lots
- ' typically adds an “EH” sound after a consonant, this is known as a Shva Na or pronounced Shva as in the word “Sh’ma”.
- - a dash is simply used to aid in pronunciation, usually if two like vowels follow each other, as in the word “da-at.”

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. In our transliteration, when the syllable falls somewhere else other than the last syllable, that stressed syllable will be underlined. Example: Melech.

Hebrew Rules

The following are some of the Hebrew rules you may notice in our siddur.

- מֶלֶךְ In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. Whenever a syllable other than the last is accented, a “meteg” (the vertical line under the first letter) will appear.
- קָל The “masoret” above the letter Chaf indicates that this is a Kamatz Katan, which is pronounced as “o”; in this example the word is “kol.”
- ישֶׁמֶךְ The “rafe” above a letter indicates it is a Shva Na. This example is pronounced yism’chu. Note that the rafe does not appear above the first letter of a word that has a Shva as that is ALWAYS a Shva Na.

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All prefaces to prayers written and adapted by David Aharon L. Curtis for Kabbalah4All. Translated by David Aharon L. Curtis. Edited by David Aharon L. Curtis.

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ABOUT SELICHOT

Used each day during the month, Selichot gives us the opportunity to unite ourselves with the Creator’s Light and with the consciousness of s’lichah, which means forgiveness. During the Selichot service we confront our past negative actions and ask for forgiveness. This is a vital preparation for Rosh HaShanah, the Days of Awe, and Yom Kippur. The best time to for Selichot is between midnight and dawn, for it is during this time that Divine mercy is available.

The month of Elul is dedicated to teshuvah, which means to return. We return to ourselves through introspection and to the Light through repentance for any negative actions we may have done. It is not enough to just do this connection, we must also feel repentance for those actions and seek to correct them. The negative actions that we do determine our destiny. Teshuvah is the means through which we can reverse the effects of our negative past actions. It gives us the ability to go back in time and transform the negative into positive. Therefore, we can change history through our thoughts, remove chaos from our lives, and balance the accounts that remain open between ourselves and others.

We know that spiritual transformation is like a garden, we can’t simply plant the seeds and expect them to grow. We must also water and tend them. Likewise, we must dedicate time to our transformation.

It is important to remember that the Creator has no need of our prayers, but through them we sense the Light within and our purpose in the world. In order for actions them to have an effect in our world and in our lives they must be coupled with the proper/matching intentions. Without intention, kavanah as known by the Kabbalists, our actions are meaningless.
SELICHOT

The following verse is the essence of the month of Elul: I am to my Beloved in extreme desire for Teshuvah (a return to my soul-root in His Light) and my Beloved is to me with divine expression of mercy and forgiveness.

Ani l’dodi v’dodi li.
I am to my Beloved and my Beloved is to me.

Kamti b’ashmoret, l’vakesh al avoni.
V’nafshi sh’charchoret mip’nei rov z’doni.
Rachem al ada’cha, tz’on mar-itecha.
I have stood up during the watchhour, to ask (forgiveness) for my misdeeds. And my soul is blackened because of the abundance of my wickedness. Have mercy on Your congregation, on the sheep You shepherd.

Achat sha-alti me-et Adonai, otah avakesh shivti b’veit Adonai, kol y’mei chayai lachazot b’no-am Adonai ulvaker b’heichalo.
One thing I asked of Adonai, that I shall seek, would that I dwell in the House of Adonai, all the days of my life to behold the delight of Adonai and in His Sanctuary to contemplate.
We find 21 of the 22 letters of the Hebrew alphabet encoded in this Psalm of David. The first letter of each word of each verse is the alphabet in its order. Nun was intentionally left out by King David because it has the same numeric value as the Hebrew word for falling, which would indicate a spiritual falling.

Ashrei yosh’vei veitecha, od y’hal’lucha selah.
Ashrei ha-am shekachah lo, ashrei ha-am she-Adonai Elohay.
Happy are those who dwell in Your house, they will forever praise You.
Happy the people whose portion is this, happy the people for whom Adonai is their Elohim.

A psalm of praise by David:

Aromimcha Elohai ha-melech, va-avar’chah shimcha l’olam va-ed.
I shall exalt You, my Elohim, the Sovereign, and I shall bless Your name forever and ever.

B’chol yom avar’checha, va-ahal’lah shimcha l’olam va-ed.
I shall bless You every day, and I shall praise Your name forever and ever.

Gadol Adonai umhulal m’od, v’ilgulato ein cheker.
Great is Adonai and praised exceedingly, His greatness is unfathomable.

Dor l’dor y’shabach ma-asecha, ugvurotecha yagidu.
Generation to generation shall praise Your actions, and recount Your mighty deeds.
The brilliance of Your splendid glory, and the wonders of Your acts, I shall speak of.

They shall speak of the might of Your awesome acts, and I shall tell of Your greatness.

They shall remember Your abundant goodness, and Your righteousness they shall joyfully proclaim.

Gracious and merciful is Adonai, slow to anger and great in kindness.

Adonai is good to all, Your compassion extended to all of Your creatures.

All that You have made shall thank You Adonai, and Your pious ones shall bless You.

They shall speak of the glory of Your realm, and talk of Your mighty deeds.
L’hodiya livnei ha-adam g’vurotav, uchvod hadar malchuto.
Your mighty deeds You make known to all humankind, and the glory of Your splendid realm.

Malchut’cha malchut kol olamim, umemshalt’cha b’chol dor vador.
Yours is the realm of all worlds, and Your reign extends to each and every generation.

Somech Adonai l’chol hanof’lim, v’zokef l’chol hak’fufim.
Adonai supports all those who fall, and holds upright all those who are bent over.

Einei chol elecha y’sabenu, v’atah noten lahem et ochlam b’ito.
The eyes of all look hopefully towards You, and You give them their food at its proper time.

Pote-ach et yadecha, umasbiya l’chol chai ratzon.
You open Your hand, and satisfy every living thing with its desire.

Tzadik Adonai b’chol d’rachav, v’chasid b’chol ma-asav.
Adonai is righteous in every way, and virtuous in all deeds.

We concentrate intently and open our hands while reciting the verse Potei-ach et yadecha.
The last letter of each word spells a Name (ותח) which connects us to Parnasah or Sustenance.
The Arizal taught that we should weave that Name with the Divine Name and meditate on it as we open our hands to receive in order that we may share.
Karov Adonai l’chol kor’av, l’chol asher yikra-uhu ve-emet.
Adonai is close to all who call, and to all who call in truth.

R’tzon y’re-av ya-aseh, v’et shavatam yishma v’yoshi-em.
You fill the desires of all who revere You, You respond to us with the promise of redemption.

Shomer Adonai et kol ahavav, v’et kol har’sha-im yashmid.
Adonai You protect all who love You, and You destroy all the wicked.

T’hilat Adonai y’daber pi, vivarech kol basar shem kodsho l’olam va-ed. Va’an-chu n’varech Yah, me-atah v’ad olam, ha’lu-Yah.
My lips utter the praise of Adonai, and may all flesh praise the holy Name for ever and ever.
And we shall bless You Elohim, from this time until eternity, praise Yah.


The Chatzi (Half) Kaddish concludes this section. It reminds us that we should always sanctify the Divine Name and never allow this task to fade from our consciousness.

Recited by the Chazzan, Everyone says the words in {}.

Yitgadal v’yitkadesh sh’meh raba.
Exalted and sanctified be His great Name.
\{Amen.\}

B’al’ma di v’ra chiruteh,
In the world that He has created according to His will,
v’yamlich malchuteh,
and may He let His sovereignty have dominion,
v’yatzmach purkaneh
and cause His redemption to sprout
vikarev M’shicheh. \{Amen.\}
and bring near the Mashiach. Amen.

B’chayeichon uvyomeichon
In your lifetime and in your days
uvchayeii d’chol beit Yisra-el,
and in the lifetime of the entire House of Israel,

b’agala uvizman kariv,
very soon and at a time that comes quickly,
v’imru amen. \{Amen.\}
and say amen. Amen.

\{Y’he sh’meh raba m’varach
May His great Name be blessed
l’alam ul-almei al-maya.\}
forever and for all eternity.

Yitbarach v’yisishtabach v’yitpa-ar
Blessed and praised and glorified
v’yitromam v’yitnase v’yit-hadar
and exalted and raised up and honored
v’yitaleh v’yit-halal
and elevated and lauded
sh’meh d’kudsha \{b’rich hu\},
be the Name of the Holy One, Blessed is He,
l’ela min kol birchata v’shirata
beyond more than any blessing and song
tushb’chata v’nechemata,
praise and consolation
da-amiran b’al’ma,
that are uttered in the world,
v’imru amen. \{Amen.\}
and say amen. Amen.
Selichot

**SELICHOT**

The Midrash tells us that the term “ben adam” expresses a sense of love and endearment. The first words of this prayer, “why do you sleep?” are meant to stir us from our slumber in order to do the spiritual work of teshuvah.

**Ben adam, mah l’cha nirdam,**
_O child of Adam (human being), why do you sleep?_

**kum k’ra b’tchanunim.**
_Arise, call out with supplications!_

**Sh’foch sichah, d’r’osh s’lichah,**
_Pour out speech, request forgiveness,
me-Adon ha-adonim.^
_from the Ruler of rulers._

**R’chatz ut-har, v’al t’achar,**
_Wash and be purified, and do not delay,
b’t’erem yamim ponim.**
_before the days pass by._

**Umherah, rutz l’ezrah,**
_And quickly, run for help,
lifnei shochen m’onim.**
_before the One Who resides in the (heavenly) abodes._

**Umipesha, v’gam resha,**
_And from iniquities, and also evil,_
**b’rach uf-char me-asonom.**
_escape and fear disasters._

**Ana sh’eh, shimcha yod’ei,**
_Please regard, those who know Your Name,_
**Yisra-el ne-emanim.**
_Israel the faithful._

**L’cha Adonai hatzdakah,**
_For Yours, Adonai, is righteousness,_
**v’lanu boshet hapanim.**
_and ours is nothing but shame._

**Amod k’gever, v’hitgaber,**
_Stand like one responsible and with integrity, and prevail,_
**l’hitvadot al chata-im.**
_to confess negative deeds._

**Yah El d’r’osh, b’chover rosh,**
_To Yah the Almighty One request, with a serious head,_
**l’chaper al p’sha-im.**
_to atone for misdeeds._

**Ki l’olam, lo nelam,**
_Because forever, things are not concealed,_
**mimenu nifla-im.**
_hidden from Him._
V’chol ma-amar, asher ye-amar,
And every statement, that is said,
I’fanav hem nikra-im.
before Him they are read.
Ham’rachem, hu y’rachem,
The Merciful One, may He have mercy,
aleinu k’rachem av al banim.
upon us as a merciful father upon his children.
L’cha Adonai hatzdakah,
For Yours, Adonai, is righteousness,
v’lanu boshet hapanim.
and ours is nothing but shame.
Mah nit-onen, mah nomar,
How can we complain, what can we say,
mah n’daber, umah nitz-tadak.
what can we declare, and how can we be justified?
Nachp’sah d’racheinu v’nachkorah,
Let us search our ways and probe them,
v’nashuvah elecha,
and return to You,
ki y’min’cha f’shitah l’kabel shavim.
for Your right hand is outstretched to accept those who return.
Lo v’chesed v’lo
Through Your mercy
v’ma-asim banu l’fanecha,
we have come before You,
k’dalim uch rashim dafaknu d’latecha.
like the poor and destitute we knock on Your door.
D’latecha dafaknu rachum v’chanun,
At Your door do we knock merciful and gracious One,
na al t’shivenu reikam mil’faneca.
do not turn us away empty handed from You.
Mil’faneca malkenu reikam al
From before You, our Sovereign, empty handed do not
t’shivenu, ki atah
turn us away, for You
shome-a t’filah.
the One Who hears prayer.
Shome-a t’filah,
The One Who hears prayer,
a@echa kol basar yavo-u.
to You all flesh shall come.
Shome-a t’chinah,
The One Who hears supplication,
aelecha kol haruchot yavo-u.
to You all who live shall come.
Yavo-u elecha haruchot,
All who live shall come to You,
v’chol han’shamah.
and all souls.
Han’shamah lach v’haguf pa-alach,
The soul is Yours ahd the body is the work of Your hands,
chusah al amalach.
have pity on the fruit of Your labor.
Han’shamah lach v’haguf pa-alach,
The soul is Yours ahd the body is the work of Your hands,
Tzur asher ein domeh lach,
O Rock there is none like You,
chusah al amalach.
have pity on the fruit of Your labor.
Han’shamah lach v’haguf pa-alach,
The soul is Yours ahd the body is the work of Your hands,
Adonai aseh l’ma-an shimcha.
Adonai, act for the sake of Your Name.
Atanu al shimcha,
We have come by Your Name,
Adonai aseh l’ma-an shimcha.
Adonai, act for the sake of Your Name.
Ba-avur shimcha,
For the sake of Your Name,
ki El melech chanun
for Almighty One, Sovereign Who is gracious
v’rachum sh’mecha.
and compassionate is Your Name.
Shimcha nikra ale’inu,
Your Name is called upon us,
Adonai Eloheinu.
Adonai our Elohim.
Shimcha nikra b’kirbenu,
Your Name is called in our midst,
al tanichenu Adonai Eloheinu.
do not abandon us, Adonai our Elohim.
Eloheinu bosh’nu b’ma-aseinu,
Our Elohim, we are ashamed by our actions,
v’nich-lam’n u ba-avonoteinu.
and humiliated by our iniquities.
Ein lanu peh l’hashiv,
We have no mouth with which to answer,
v’lo metzach l’harim rosh.
nor the brow to lift our head.
Ki rabu m’shuvoteinu,
For many are our transgressions,
l’cha chatanu.
against You we have done negative deeds.
Chatanu im avoteinu,
We have done negative deeds, together with our ancestors,
he-evinu hirshanu.
we have done iniquity, we have caused wickedness.
Mah nomar l’faneca
What can we say before You,
Adonai Eloheinu,
Adonai our Elohim,
mah n’daber umah nitz-tadak.
what can we speak and how can we justify ourselves.
Mah nomar l’faneca yoshev marom,
What shall we say before You, Who dwells on high,
umah n’saper l’faneca
and what shall we tell before You,
shochen sh’chakim.
Who resides in the heavens.
Halo hanistarot v’haniglot,
Indeed the concealed and the revealed,
atah yode-a.
You know.
Atah yode-a razei olam,
You know the mysteries of the world,
v’ta-alumot sitrei kol chai.
and the inner secrets of all living.
Atah chofesh kol chadrei vaten,
You search the innermost parts of each person,
uvochen k’layot valev.
and see the veins and heart.
Ein davar nelam mimach,
Nothing is hidden from You,
v’ein nistar mineged einecha.
and nothing is concealed from before Your eyes.
Im avoneinu anu vanu,
If our iniquities have testified against us,
Adonai aseh l’ma-an sh’mecha.
Adonai, act for the sake of Your Name.
Im avonot tishmar Yah,
If You retain our transgressions, O Yah,
Adonai mi ya-amod.
Adonai, who will survive?
Ki im’cha haslichah,
For with You is forgiveness,
l’ma-an tivare.
so that You will be feared.
Ki im’cha m’kor chayim,
For with You is the source of life,
b’or’cha nireh or.
through Your Light we shall behold light.
Ki lo al tzidkoteinu anachnu
For not because of our righteousness do we
mapilim tchanuneinu l’faneca,
cast our supplications before You,
ki al rachamecha harabim.
but because of Your compassion which is abundant.

The Chazzan says the following and then Everyone together:

Adonai sh’ma-ah, Adonai s’lachah,
Adonai heed, Adonai forgive,
Adonai hakshivah, va-aseh al
Adonai be attentive, and act do not
t’achar, l’ma-ancha Elohai,
delay, for Your sake my Elohim,
ki shimcha nikra al
for Your Name is proclaimed upon
ir’cha v’al amecha.
upon Your City and upon your people.

Hashivenu Adonai Elecha v’nashuvah, chadesh yameinu k’kedem.
Bring us back to You Adonai and we shall return, renew our days as of old.

Sholosh Teshe’erot Medorot

THIRTEEN ATTRIBUTES

The Thirteen Attributes reflect the thirteen different aspects of our relationship with the Creator. They also allow forgiveness to take place, through which our souls are purified.

We stand as we recite the following:

El melech yoshev
Almighty One, Sovereign Who sits
al kisei rachamim,
upon the throne of mercy,
mit-naheg bachesidut,
Who acts with kindness,
We bow as we say the following verse:

Vaya-avor Adonai al panav vayikra:
And Adonai passed before [Moses’] face and proclaimed:
Adonai, Adonai,
Adonai, Adonai,
Adonai, Adonai,
Adonai, Adonai,
Almighty One, Compassionate, and Gracious, slow

El, rachum, v’chanun, Erech

Almighty One, Compassionate, and Gracious, slow

apayim, v’rav chesed,
to anger, and Abundant in lovingkindness,

ve-emet,
and Truth,

notzer chesed la-alafim,
Preserver of lovingkindness for thousands of generations,

noseh avon, vafesha, v’chata-ah, v’nakeh.
Forgiver of iniquity, willful wrongdoing, and error, and Who cleanses.

Almighty One, Compassionate, and Gracious, slow
Everyone recites together:

V’salacha la-avonenu ulchatatenu unchaltanu.
May You forgive our iniquities and our wrongdoings and make us Your heritage.

RACHAMANA

We now ask forgiveness from the Merciful One for our shortcomings and negativity, as we invoke the promises made through the special covenant made with each of our ancestors.

Rachamana idkar lan k’yameh d’Avraham r’chima,
Merciful One, remember for us the covenant of Abraham, Your beloved one.

Rachamana idkar lan k’yameh d’Yitzchak akeida,
Merciful One, remember for us the covenant of Isaac, the bound one.

Rachamana idkar lan k’yameh d’Yaakov sh’leima,
Merciful One, remember for us the covenant of Jacob, the perfected one.

Rachamana idkar lan k’yameh d’Mosheh n’vi-ah,
Merciful One, remember for us the covenant of Moses, the prophet.

Rachamana idkar lan k’yameh d’Aharon kahana,
Merciful One, remember for us the covenant of Aharon, the priest.

Rachamana idkar lan z’chuteh d’Yosef tzadika,
Merciful One, remember for us the virtue of Joseph, the righteous.

Rachamana idkar lan k’yameh d’David malka m’shicha,
Merciful One, remember for us the covenant of David, the anointed king.
Rachamana idkar lan k’yameh d’Fin’chas kana-ah,
Merciful One, remember for us the covenant of Pinchas, the zealot,

Rachamana idkar lan tz’loteh di-Shlomoh malka,
Merciful One, remember for us the prayer of Solomon, the king,

Rachamana areim y’minach v’atzmach purkanach,
Merciful One, raise Your right hand and let your redemption blossom,

Rachamana b’chisufei apin ateina l’mikrei kamach
Merciful One, declare for us a judgement of good life,

Rachamana dinan apeik linhora,
Merciful One, bring light upon our judgement,

Rachamana dina d’chayei tavei g’zor alan,
Merciful One, decree for us a judgement of good life,

Rachamana b’chisufei apin ateina l’mikrei kamach
Merciful One, raise Your right hand and let your redemption blossom,

Rachamana dinan apeik linhora,
Merciful One, bring light upon our judgement,

Rachamana dina d’chayei tavei g’zor alan,
Merciful One, decree for us a judgement of good life,
Rachamana zivach ashrei alan,
Merciful One, let Your radiance shine upon us,

Rachamana zachvan chapes lan,
Merciful One, seek our virtues for us,

Rachamana chashov alan tuv-van,
Merciful One, regard us favorably,

Rachamana tav-van sagi-an ay’tei alan,
Merciful One, bring abundant favor upon us,

Rachamana yitgal-g’lun rachamach alan,
Merciful One, bring down Your compassion upon us,

Rachamana k’vosh chemta v’rugza minan,
Merciful One, restrain Your anger and fury from us,

Rachamana s’id usmich havei lan,
Merciful One, be a help and support for us,

Rachamana avei imana ata l’tav,
Merciful One, make for us a good sign,

Rachamana p’tach sh’maya litzlotin,
Merciful One, open the heavens to our prayers,
Selichot

The Thirteen Attributes reflect the thirteen different aspects of our relationship with the Creator. They also allow forgiveness to take place, through which our souls are purified.

We stand as we recite the following:

El melech yoshev
Almighty One, Sovereign Who sits
al kisei rachamim,
upon the throne of mercy,
mit-naheg bachesidut,
Who acts with kindness,
mochel avonot amo,
Who pardons the negative deeds of Your people,
ma-avir rishon rishon,
Who removes them one by one,
mar-beh m’chilah l’chata-im,
Who abundantly grants pardon to those who do negative deeds,
uslichah l’fosh’im,
and forgiveness to transgressors,
oseh tz’dakot im
Who performs acts of generosity with
kol basar varu-ach,
all beings of flesh and spirit,
lo ch’ra-atam lahem tigmol.
not in accordance with thier wickedness do You repay them.

El, horeitanu lomar
Almighty One, You taught us to recite
midot sh’losh esreh,
the Thirteen Attributes,
z’chor lanu hayom
remember for us today
b’rit sh’losh esreh,
the covenant of the Thirteen Attributes,
k’mo shehodata le-anav mikedem,
as You made known to the humble one (Moses) in ancient times,
v’chen katuv b’Torat ch:
and thus it is written in Your Torah:
Vayered Adonai be-anan,
And Adonai descended in a cloud,
vayit-yatzev imo sham,
and stood with him there,
vayikra v’shem Adonai.
and called out with the Name of Adonai.

We bow as we say the following verse:

Vaya-avor Adonai al panav vayikra:
And Adonai passed before [Moses’] face and proclaimed:
Adonai, Adonai,
Adonai, Adonai,
Almighty One, Compassionate, and Gracious, slow

1) \textit{El}, 2) \textit{rachum}, 3) \textit{v’chanun}, 4) \textit{Erech}
Almighty One, Compassionate, and Gracious, slow

5) \textit{apayim}, 6) \textit{v’rav chesed},
to anger, and Abundant in lovingkindness,

7) \textit{ve-emet},
and Truth,

8) \textit{notzer chesed} \textit{9) la-alafim},
Preserver of lovingkindness for thousands of generations,

10) \textit{noseh avon}, 11) \textit{vafesha}, 12) \textit{v’chata-ah}, 13) \textit{v’nakeh}.
Forgiver of iniquity, willful wrongdoing, and error, and Who cleanses.

אֶל הַיְיָ הַיְיָ הַיְיָ הַיְיָ הַיְיָ
Everyone recites together:

V’salacha la-avonenu ulchatatanu unchalatanu.
May You forgive our iniquities and our wrongdoings and make us Your heritage.

ANSHEI EMUNAH

The Hebrew Letters are the pulse of all of Creation. This prayer contains the letters in their natural order and assists us to correct our negative actions during the past year.

א נשַׁי אָמוּנָה אַבָּדוּ אֶחָד,  
Anshei emunah avadu,

ב בְּיִמּוֹן בְּחֵוָא-אַכְחָה מַאַ-גְּאֵשֵׁיָם,  
those who were strong in deeds.

ג גִּבֹּרִים לַא-מְוַדָּבְרֶת,  
Heroes to stand in the breach,

ד דְּחוֹמִים אֵת חָג-עֶזְרָת,  
they rejected evil decrees.

ה הַיּוּעֲלוֹנִיּוּ לִּֽחֹצָה,  
They were to us a wall,

י יַעֲמַכְּסֵהוּ בְּיוֹם צאָם,  
and a refuge in the day of wrath.

ז זוֹא-כִּים אֵפִּי בְּלַחֶשַׁאֵה,  
They diffused anger with their whispered prayer,

ח חֶמְּא הַצָּרְעֵי בְּשַׁבָּא,  
they stopped fury with their supplications.

ט תֵּרְאֵמְה קַרְעָא-אָנוּת,  
You answered them before they called to You,

יוּ יְדִי-מְלַא-גָּאֹר עֲלַ-רַצָּזָה.  
they knew how to petition and appease.

כ כֵּפֶּר מְרֵא-חַמְתָּא לָמַ-אָנָם,  
Like a father, You had mercy on them,

ל לְוַה הַשִּׁפְּיוֹת פְּנֵי-הָנָּה רִקָּם.  
You did not turn them away empty handed.

מ מֵרֵא-וֹצַנְיָא אַבָּדוּ נְגָדוּ,  
Because of our many misdeeds, we have lost them.

נ נֵאֶסְפַּי-מְנָו בְּחֶצָּת-אִינֵי  
they have been taken from us because of our negativity.

When everyone has recited:

א באֶמַוְּנָא אָפוּדָא,  
May You forgive our iniquities and our wrongdoings and make us Your heritage.

ב בְּמַה וְלֹא חַמָּא,  
and You did not turn them away empty handed.

ג גָּאָוְה בְּמַה בִּקְוָא,  
and Our Father, You had mercy on them.

ד דָּא הָשִּׁפְּיָה בְּפִנָּה רִקָּם,  
You did not turn them away empty handed.

ה הַזָּהָמָה בְּזָאֵם רִכָּמ.  
and a refuge in the day of wrath.

י יַעֲמַכְּסֵהוּ בְּיוֹם צאָם,  
and a refuge in the day of wrath.

ז זוֹא-כִּים אֵפִּי בְּלַחֶשַׁאֵה,  
They diffused anger with their whispered prayer,

ח חֶמְּא הַצָּרְעֵי בְּשַׁבָּא,  
they stopped fury with their supplications.

ט תֵּרְאֵמְה קַרְעָא-אָנוּת,  
You answered them before they called to You,

יוּ יְדִי-מְלַא-גָּאֹר עֲלַ-רַצָּזָה.  
they knew how to petition and appease.

כ כֵּפֶּר מְרֵא-חַמְתָּא לָמַ-אָנָם,  
Like a father, You had mercy on them,

ל לְוַה הַשִּׁפְּיוֹת פְּנֵי-הָנָּה רִקָּם.  
You did not turn them away empty handed.
Sa-u hemah limnuchot,
They have gone to their rest,
azvu otanu la-anachot.
they have left us with sighing.
Pasu godrei gader,
Those who built fences are gone,
tzumtu m’shivei chemah.
those who could stop anger have perished.
Kamim baperetz ayin,
There are none to stand in the breach,
r’uyim l’ratzo’cha afesu.
those worthy of pleasing You have disappeared.
Shota-t’nu b’arba pinot,
We have wandered to the four corners,
t’rufah lo matzanu.
we have found no cure.

Shavnu elecha b’voshet paneinu,
l’shacharach El b’et s’lichatenu.
We return to You with shameful faces,  
to pray to You, Almighty One, at the time of our forgiveness.

Shelsh She’arot Medurat

THIRTEEN ATTRIBUTES

The Thirteen Attributes reflect the thirteen different aspects of our relationship with the Creator. They also allow forgiveness to take place, through which our souls are purified.

We stand as we recite the following:

El melech yoshev
Almighty One, Sovereign Who sits
al kisei rachamim,
upon the throne of mercy,
mit-naheg bachasidut,
Who acts with kindness,
mochel avonot amo,
Who pardons the negative deeds of Your people,
ma-avir rishon rishon,
Who removes them one by one,
mar-beh m’chilah l’chata-im,
Who abundantly grants pardon to those who do negative deeds,
uslichah l’fosh’im,
and forgiveness to transgressors,
oseh tz’daikut im
Who performs acts of generosity with
kol basar varu-ach,
all beings of flesh and spirit,
lo ch’ra-atam lahem tigmol.
not in accordance with their wickedness do You repay them.
El, horeitanu lomar
Almighty One, You taught us to recite
midot sh’losh esreh,
the Thirteen Attributes,
z’chor lanu hayom
remember for us today
b’rit sh’losh esreh,
the covenant of the Thirteen Attributes,
k’mo shehodata le-anav mikedem,
as You made known to the humble one (Moses) in ancient times,
v’chen katuv b’Toratcha:
and thus it is written in Your Torah:
Vayered Adonai be-anan,
And Adonai descended in a cloud,
vayit-yatzev imo sham,
and stood with him there,
vayikra v’shem Adonai.
and called out with the Name of Adonai.

We bow as we say the following verse:

Vaya-avor Adonai al panav vayikra:
And Adonai passed before [Moses’] face and proclaimed:
Adonai, Adonai,
Adonai, Adonai,

Almighty One, Compassionate, and Gracious, slow

to anger, and Abundant in lovingkindness,

and Truth,

Preserver of lovingkindness for thousands of generations,

Forgiver of iniquity, willful wrongdoing, and error, and Who cleanses.
Everyone recites together:

V’salacha la-avonenu ulchatatenu unchaltanu.
May You forgive our iniquities and our wrongdoings and make us Your heritage.

TAMAHNU

This prayer is similar to the Anshei, however this time the Hebrew letters are in their reverse order. The word Tamahnu is related to the word Timhon Levav, which Onkelos translates to mean “lethargy”. Through our hardships as a people, we have become lethargic and we now ask that we may rise above and be forgiven as we stand together in prayer.

ה Tamahnu mera-ot,
We are dumbfounded by our troubles,
tashash kochenu mitzarot.
depleted is our strength by hardships.

ש Shachnu ad limod,
We are cast down exceedingly,
shafalnu ad afar.
we have been lowered to the dust.

ר Rachum kach hi midtenu,
O Merciful One, this is our nature,

ק k’shei oref umam’rim anachnu.
stiff-necked and rebellious are we.

צ Tza-aknu b’finu chatanu,
We cry out with our mouths "we have missed the mark",

ס p’tal’to v’ikesh libenu.
but our hearts are crooked and perverse.

י Elyon rachamecha me-olam,
O Most High, Your compassion is forever,

ס s’lichah im’cha hi.
forgiveness is with You.

נ Nicham al hara-ah,
Repent for the wickedness,

מ mateh ch’lafei chesed.
bend towards loving kindness.

ל Lo tit-alam b’itot ka-el,
Do not ignore at times like these,
SELICHOT

SELICHOT

for greatly troubled are we.
Let it be known to all,
that Your goodness and loving kindness are with us.
Seal the mouth of the adversary
so that he cannot prosecute us,
admonish him so that he will be silent.
And let a good angel stand to plead our righteousness,
and speak of our integrity.
Your ways, O Merciful and Gracious One,
You revealed to the faithful one (Moses) of Your house.
When he then requested before You,
You informed him of Your faithfulness.

The Thirteen Attributes reflect the thirteen different aspects of our relationship with the Creator. They also allow forgiveness to take place, through which our souls are purified.

We stand as we recite the following:

El melech yoshev
Almighty One, Sovereign Who sits
al kisei rachamim,
upon the throne of mercy,
mit-naheg bachasidut,
Who acts with kindness,
mochel avonot amo,
Who pardons the negative deeds of Your people,
ma-avir rishon rishon,
Who removes them one by one,
mar-beh m’chilah l’chata-im,
Who abundantly grants pardon to those who do negative deeds,
uslichah l’fosh’im,
and forgiveness to transgressors,
oseh tz’dakot im
Who performs acts of generosity with
kol basar varu-ach,
all beings of flesh and spirit,
lo ch’ra-atam lahem tigmol.
not in accordance with thier wickedness do You repay them.
El, horeitanu lomar
Almighty One, You taught us to recite
midot sh’losh esreh,
the Thirteen Attributes,
z’chor lanu hayom
remember for us today
b’rit sh’losh esreh,
the covenant of the Thirteen Attributes,
k’mo shehodata le-anav mikedem,
as You made known to the humble one (Moses) in ancient times,
v’chen katuv b’Toratch:
and thus it is written in Your Torah:
Vayered Adonai be-anan,
And Adonai descended in a cloud,
vayit-yatzev imo sham,
and stood with him there,
vayikra v’shem Adonai.
and called out with the Name of Adonai.

We bow as we say the following verse:

לָיְבָר יְהוָה יִהְוֵהַנָּה אֵל פָּנֵי יְקֵרָא;
Vaya-avor Adonai al panav vayikra:
And Adonai passed before [Moses’] face and proclaimed:
Adonai, Adonai,
Adonai, Adonai,
Almighty One, Compassionate, and Gracious, slow
Almighty One, Compassionate, and Gracious, slow
to anger, and Abundant in lovingkindness,
to anger, and Abundant in lovingkindness,
and Truth,
and Truth,
Preserver of lovingkindness for thousands of generations,
Preserver of lovingkindness for thousands of generations,
Forgiver of iniquity, willful wrongdoing, and error, and Who cleanses.
Everyone recites together:

V’salachta la-avonenu ulchatatenu unchaltanu.
May You forgive our iniquities and our wrongdoings and make us Your heritage.

נָדִי

VIDUY

Stand with head and body slightly bowed.

Ana Adonai Eloheinu
We beseech You Adonai our Elohim
Velohei avoteinu,
and Elohim of our ancestors,
tavo l’fanecha t’filatenu,
may our prayer come before You,
v’al tit-alam Malkenu mitchinatenu,
and do not disregard our plea, our Sovereign,
she-ein anachnu azei fanim
for we are not arrogant
uk-shei oref lomar l’fanecha
and stiff necked to say before You
Adonai Eloheinu
Adonai our Elohim
Velohei avoteinu,
and Elohim of our ancestors,
tzadikim anachnu v’lo chatanu,
that we are righteous and did nothing negative,
aval chatanu, avinu, pashanu,
indeed we have been negative, iniquitous, done misdeeds
anachnu va-avoteinu
we and our ancestors,
v’anshe veiteinu.
and the members of our household.

Strike the left side of the chest with the right fist while reciting each word that begins with a blue letter.

Ashamnu, b’ bagadnu, b’ gazalnu,
We have been guilty, we have betrayed, we have stolen,
dibarnu dofi v’lashon hara,
we have spoken slander and evil speech,
he-evinu, v’hirshanu, zadnu,
we have done iniquity, we caused wickedness, we transgressed,
chamasnu, tafalnu sheker,
we have extorted, we have made false accusations,
םילוחת

לֶאֶזֶּנוּ רֹעִי, כָּבוֹנָה, לֶכִּינוּ.
מִרְדֵּנוּ, לְאֶזֶּנוּ, סָרָֽנוּ.
עֲרֹנָה, פְּשַׁנָּה, זָרֹֽנוּ.
שִׁמְנוּ צָרְחֵנוּ, רַשֵּׁעָֽנוּ.
סְתַּחְנוּ, חַעֲבְנוּ.
מִקְּשִׁינוּ אוּרֶֽה, רָשָׁהֲנֻן,
וֹשְׁקָהֲנֻנוּ מִמְּיִתְצַֽוְּנוּ.
שִׁיחֲֽדוּן, חַעֲבְּנֻן,
טָעוֹנֵנוּ נְצָחֲֽנוּ.
שָׁמֵרֲנוּ מְמַצֵּאֵתָּךְ וְמְמַשָּׁפֵיָּךְ,
הַשּׁוּבִּים, לא שְׁאֲדוּ לְנוּ.
רָאָּתֵךְ צָרֵֽכִים עַל פּוֹלָֽנוּ.
הֲבָה עֲלֵינוּ.
כּי אָמְתִּי עֲשִׂיתָ
לָכֵֽנוּ הֶרְשַׁעְנוּ.

לִיהוּדָהּ יָאָדוֹתָּם, אָהֳלָיֵנוּ הָרְחִיםָּם וּרְפָּכֵלָיהָּם.
כָּלַֽהְמָמְנוּ לֹא.
Ladonai Eloheinu harachamim v’haslichot,
ki chatanu lo.
To Adonai our Elohim, are mercy and forgiveness,
for we have missed the mark against Him.

לִיהוּדָהּ יָאָדוֹתָּם, אָהֳלָיֵנוּ הָרְחִיםָּם וּרְפָּכֵלָיהָּם.
כָּל מְרָדִּמְנוּ בּוֹ.
Ladonai Eloheinu harachamim v’haslichot,
ki maradnu bo.
To Adonai our Elohim, are mercy and forgiveness,
for we have rebelled against Him.
Al na tashet aleinu chatat,
asher no-alnu va-asher chatanu.

Please do not place upon us guilt for our misdeeds,
in that we have acted foolishly and in that we have done negative deeds.

Chatanu tzureinu, s’lach lanu yotz’reinu.

We have missed the mark our Rock, forgive us our Maker.

Sh’ma Yisra-el, Adonai Eloheinu, Adonai | Echod.

Hear O Israel, Adonai is our Elohim, Adonai is the One and Only.

Baruch shem k’vod malchuto l’olam va-ed.

Blessed is the Name of His glorious realm for ever and ever.

Adonai hu ha-Elohim,
Adonai hu ha-Elohim.

It is Adonai Who is Elohim,
it is Adonai Who is Elohim.

Adonai hu ha-Elohim,
Adonai hu ha-Elohim.

It is Adonai Who is Elohim,
it is Adonai Who is Elohim.
Er-elei malah, om’rim Adonai adonenu.
B’chirei s’gulah, onim v’om’rim,
Adonai hu ha-Elohim,
Adonai hu ha-Elohim.

Galgalei malah, om’rim Adonai adonenu.
B’chirei s’gulah, onim v’om’rim,
Adonai hu ha-Elohim, Adonai hu ha-Elohim.

ELOHEINU SHEBASHAMAYIM

Through this series of supplications, we are pleading to our Father in Heaven. These verses also follow the order of the Hebrew Alefbet, indicating a connection to original force of Creation.

Eloheinu shebashamayim
Our Elohim in heaven,

Amen. sh’ma kolenu v’kabel t’filatenu b’ratzon.

hear our voice and accept our prayer with favor.

Amen.
Eloheinu shebashamayim
Our Elohim in heaven,

אלווהי השבשים

אלהים שבшим
Eloheinu shebashamayim
Our Elohim in heaven,

Amen.
Amen.
Amen.
Amen.
Amen.
Amen.

אלהים שבшим

Eloheinu shebashamayim
Our Elohim in heaven,

אלהים שבшим

Eloheinu shebashamayim
Our Elohim in heaven,
Amen.
Amen.

galeh k‘vod malchut’cha aleinu m’herah.
speedily reveal the glory of Your kingdom over us.

Amen.
Amen.

G’zor aleinu g’zerot tovot.
Promulgate good decrees upon us.

Amen.
Amen.

Eloheinu shebashamayim,
Our Elohim in heaven,

d’rashnucha himatze lanu.
we have sought You, make Yourself available to us.

Amen.
Amen.

D’rosh dameinu miyad kameinu.
Avenge our blood from the hand of those that rise up against us.

Amen.
Amen.

he-ater lanu hayom uvchol yom vayom bitfilatenu.
answer us today, and each and every day, in our prayers.

Amen.
Amen.

Hachazirenu bitshuvah sh’lemah l’fanecha.
Bring us to complete repentance before You.

and do not embarrass us about our hopes.


And let us call and You shall answer.


And do not embarrass us about our hopes.


And do not embarrass us about our hopes.


And let us call and You shall answer.


Our Elohim in heaven,

remember us with a goodly remembrance from before You.


Make us win in our judgement.


have compassion upon us and upon our infants and upon our babies.


Spare and have mercy upon us.


Our Elohim in heaven,

**taharenu me-avoneinu.**

purify us from our iniquities.

Amen.

**Taharenu mitumoteinu.**

Purify us from our impurities.

Amen.

Eloheinu shebashamayim,

*Our Elohim in heaven,*


**yehemun na rachamecha aleinu.**

may Your mercies be stirred for us.

Amen.

Eloheinu shebashamayim,

*Our Elohim in heaven,*


**K’rosh et kovshenu.**

Conquer our conquerors.

Amen.

**Kalah al ta-as imanu.**

Do not make an end to us.

Amen.

Eloheinu shebashamayim,

*Our Elohim in heaven,*


**I’ma-anach aseh im lo I’ma-anenu.**

do it for Your sake if not for our sake.

L’chatz et lochatzeinu.
Suppress our suppressors.


L’ham et lohameinu.
Oppose our opponents.


Eloheinu shebashamayim,
Our Elohim in heaven,

male mishalot libenu l’tovah la-avodatecha.
fulfill the requests of our heart for the good for Your service.


n’kom et nikmatenu.
avenge our vengeance.


s’moch et n’filatenu.
support our falling.


S’moch et sukat David hanofelet.
Support the fallen hut of David.
Eloheinu shebashamayim,
Our Elohim in heaven,

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Order Your salvation for us.

Justify us in Your judgement.

Bring close for us the final redemption.

Bring close for us the day of salvation.

Bring us close to Your service.

See the poverty of Your people, Israel.

R’fa kol cholei am’cha Yisra-el.
Heal all of the sick of Your people, Israel.

R’eh b’dochak hasha-ah.
See the affliction of the times.

Eloheinu shebashamayim,
Our Elohim in heaven,

sh’eh et shavatenu.
answer our petitions.

Shit shalom beineinu.
Place peace among us.

Shit shalvah b’arm’noteinu.
Place tranquility into our palaces.

ten shalom ba-aretz.
put peace in the world.

Ten sava ba-olam.
Place satiation into the world.
Ten shalom bamalchut.
Place peace in the kingdom.

Ten tal umatar livrachah b’ito ba-aretz.
Give dew and rain in its time in the land for a blessing.

Ten zera lazore-a v’lechem l’ochel.
Give seed to the planter and bread to the eater.

Ten lechem l’fi hataf lasova.
Give bread to the mouth of the infant for satiation.

Tikon t’filatenu k’toret l’fanecha.
Arrange our prayers like incense before You.
Eloheinu shebashamayim,
Our Elohim in heaven,
aseh i manu ot l’tovah.
make a good sign for us.
Aseh i manu ot lishu-ah.
Make a sign for us for salvation.
Aseh i manu ot l’rachamim.
Make a sign for us for mercy.
Yiru son’einu v’yevoshu.
Let our foes see and be embarrassed.
Yechezu oy’vinu v’yikalmu.
Let our enemies see and be confounded.
Ki atah Adonai
For You are Adonai
azartanu v’nichamtanu.
have helped us and consoled us.

B’rogez rachem tizkor.
In anger, remember mercy.
B’rogez ahavah tizkor.
In anger, remember love.
B’rogez akedah tizkor.
In anger, remember the Binding of Isaac.
B’rogez t’mimut tizkor.
In anger, remember the innocence of Jacob.
Habet lab’rit
Look upon the covenant
v’al tafer b’rit’cha itanu.
and do not break Your covenant with us.
Anenu va-et uva-onah hazot.
The verses of this prayer ask the Creator to answer us and relate to humility which assist in quieting our ego nature, which is what prevents the Light from flowing into our lives.

Anenu Adoni anenu.
Answer us, Adoni, answer us.

Anenu Eloheinu anenu.
Answer us, our Elohim, answer us.

Anenu avinu anenu.
Answer us, our Father, answer us.

Anenu bor’einu anenu.
Answer us, our Creator, answer us.

Anenu go-alenu anenu.
Answer us, our Redeemer, answer us.

Anenu dor’shenu anenu.
Answer us, You Who search us out, answer us.

Anenu ha-El hane-eman anenu.
Answer us, the One Who is faithful, answer us.

Anenu vatik v’chasid anenu.
Answer us, steadfast and kind One, answer us.

Anenu zach v’yashar anenu.
Answer us, pure and upright One, answer us.

Anenu chai v’kayam anenu.
Answer us, living and enduring One, answer us.

Anenu tov umetiv anenu.
Answer us, good and beneficent One, answer us.

Anenu yode-a yetzer anenu.
Answer us, Knower of inclinations, answer us.

Anenu kovesh k’asim anenu.
Answer us, Suppressor of wrath, answer us.

Anenu lovesh tz’dakot anenu.
Answer us, Donner of righteousness, answer us.

Anenu melech malchei ham’lachim
Answer us, Sovereign Who reigns over sovereigns, anenu.

Anenu nora v’nigshav anenu.
Answer us, awesome and powerful One, answer us.

Anenu sole-ach umochel anenu.
Answer us, You Who forgives and pardons, answer us.

Anenu oneh b’et tzarah anenu.
Answer us, You Who answers in time of distress, answer us.

Anenu podeh umatzil anenu.
Answer us, Redeemer and Rescuer, answer us.
Anenu tzadik v’yashar anenu.
Answer us, righteous and up-right One, answer us.

Anenu karov l’kor’av anenu.
Answer us, You Who are close to those who call upon You, answer us.

Anenu shome-a el evyonim anenu.
Answer us, You Who listens to the destitute, answer us.

Anenu tomech t’mimim anenu.
Answer us, You Who supports the wholesome, answer us.

Anenu Elohei avoteinu anenu.
Answer us, Elohim of our ancestors, answer us.

Anenu Elohei Avraham anenu.
Answer us, Elohim of Abraham, answer us.

Anenu pachad Yitzchak anenu.
Answer us, Awesome One of Isaac, answer us.

Anenu avir Ya-akov anenu.
Answer us, Mighty One of Jacob, answer us.

Anenu magen David anenu.
Answer us, Shield of David, answer us.

Anenu ezrat hash’vatim anenu.
Answer us, Helper of the tribes, answer us.

Anenu misgav imahot anenu.
Answer us, Stronghold of the Matriarchs, answer us.

Anenu oneh b’et ratzon anenu.
Answer us, You Who answers in a time of favor, answer us.

Anenu rachum v’chanun anenu.
Answer us, merciful and gracious One, answer us.

RACHUM V’CHANUN

We connect once again to the spiritual energy of Creation in this prayer, which follows the sequence of the Hebrew alefbet.

Rahum v’chanun chatanu l’fanechcha rachem aleinu.
Merciful and Gracious One, we have missed the mark before You, have mercy upon us.

Rachum v’chanun chatanu l’fanechcha rachem aleinu.
Merciful and Gracious One, we have missed the mark before You, have mercy upon us.

Adon haslitchot,
Ruler of forgiveness,

bochen l’ivavot,
Who examines hearts,

goleh amukot,
Who reveals deep secrets,

dover tz’dakot,
Who speaks righteousness,
 Chattanu l’faneecha rachem aleinu.
We have missed the mark before You, have mercy upon us.

Hadur b’nifla-ot,
The One Who is glorious in wonders,
vatik b’nechamot,
Who provides consolation,
zocher b’rit avot,
Who remembers the covenant with the Patriarchs,
choker k’layot,
Who examines the conscience,
Tov umetiv lab’riyot,
The One Who is good and beneficent to all creatures,
yode-a kol nistarot,
Who knows all that is concealed,
kovesh avonot,
Who covers our iniquities,
lovesh tz’dakot,
Who is clothed in righteousness,
Male zakiyot,
The One Who is full of virtue,
nora t’huiot,
Who is awesome in praises,
sole-ach avonot,
Who pardons iniquities,
oneh b’et tzarot,
Who answers in times of trouble,
Po-el y’shu-ot,
The One Who brings about salvation,
tzofeh atidot,
Who foresees the future,
kore hadorot,
Who calls generations,
rochev aravot,
Who rides the heavens,
shome-a t’filot,
Who hears prayers,
t’mim de-ot,
Who is perfect in knowledge,

El rachum shimcha.
Merciful One is Your Name.
El chanun shimcha.
Gracious One is Your Name.
El erech apayim shimcha.
Slow to Anger One is Your Name.
Male rachamim shimcha.
Full of Compassion One is Your Name.
Banu nikra shimcha.
We are called by Your Name.
Adonai aseh l’ma-an sh’mech.
Adonai, act for the sake of Your Name.

Aseh l’ma-an sh’mach.
Adonai, act for the sake of Your Name.
Aseh l’m’ma-an & amitach.
Act for the sake of Your truth.
Aseh l’m’ma-an & b’ritach.
Act for the sake of Your covenant.

Abraham is referred to as temimecha (perfect) because he had faith and never questioned the Almighty One’s justice. Through the following prayer, we are asking Hashem to assist us through the merit of Abraham and to give us humility during this season of Teshuvah.
Aseh l’ma-an א godtach v’tifartach.
Act for the sake of Your greatness and splendor.

Aseh l’ma-an א datach.
Act for the sake of Your law.

Aseh l’ma-an א hodach.
Act for the sake of Your glory.

Aseh l’ma-an א vi-udach.
Act for the sake of Your assembly.

Aseh l’ma-an א zichrach.
Act for the sake of Your remembrance.

Aseh l’ma-an א chasdach.
Act for the sake of Your kindness.

Aseh l’ma-an א tuvach.
Act for the sake of Your goodness.

Aseh l’ma-an א yichudach.
Act for the sake of Your Oneness.

Aseh l’ma-an א k’vodach.
Act for the sake of Your honor.

Aseh l’ma-an א limudach.
Act for the sake of Your students.

Aseh l’ma-an א malchutach.
Act for the sake of Your sovereignty.

Aseh l’ma-an א nitz-chach.
Act for the sake of Your eternity.

Aseh l’ma-an א sodach.
Act for the sake of Your secret revealed to those in awe of You.

Aseh l’ma-an א uzach.
Act for the sake of Your power.

Aseh l’ma-an א p’erach.
Act for the sake of Your glory.

Aseh l’ma-an א tzidkatach.
Act for the sake of Your righteousness.

Aseh l’ma-an א k’dushatach.
Act for the sake of Your holiness.

Aseh l’ma-an א rachamanutach.
Act for the sake of Your abundant mercy.

Aseh l’ma-an א Sh’chinatach.
Act for the sake of Your Sh’chinah (Divine Presence).

Aseh l’ma-an א Toratach.
Act for the sake of Your Torah.
Aseh l’má-an Avraham
Act for the sake of Abraham,
Yitzchak v’Ya-akov.
Isaac, and Jacob.
Aseh l’má-an Moshe v’Aharon.
Act for the sake of Moses and Aaron.
Aseh l’má-an David uShlomoh.
Act for the sake of David and Solomon.
Aseh l’má-an Y’rushalayim
ir hakodesh.
the holy city.
Aseh l’má-an Tziyon
Act for the sake of Zion
mishkan k’vodach.
the abode of Your glory.
Aseh l’má-an charban beitach.
Act for the sake of the ruin of Your House.
Aseh l’má-an shim’mot heichalach.
Act for the sake of the desolation of Your Temple.
Aseh l’má-an Yisra-el ha-aniyim.
Act for the sake of Israel, the needy ones.
Aseh l’má-an Yisra-el hadalim.
Act for the sake of Israel, the destitute ones.
Aseh l’má-an Yisra-el
Act for the sake of Israel,
hash’ruym b’tzarot.
who are beset by troubles.
Aseh l’má-an im lo l’má-anenu.
Act for the sake of if not for our sake.
Aseh l’má-ancha v’hoshi-enu.
Act for Your sake and save us.
Hoshi-enu va-anenu hayom
Save us and answer us this day,
uvchol yom vayom bit-filatenu
and each and every day when we pray
ki t’hilatenu atah.
for You are our glory.

D’anei la-aniyeyi,
May the One Who answers the needy,
aneinan.
answer us.
D’anei l’ashikei,
May the One Who answers the oppressed,
aneinan.
answer us.

עושה למועץ אברם
صيانة ויצחק.
עושה למועץ משה ואהרן.
עושה למועץ דוד ושלמה.
עושה למועץ דוד ושלמה.
עושה למועץ ירושלים
עיר הקודש.
עושה למועץ ציון
местון כבודה.
עושה למועץ חורב ביתיה.
עושה למועץ סכמודים רבים.
עושה למועץ יראת הענני.
עושה למועץ ישראל
ישראלית בצרות.
עושה למועץ הוא לא ל międzyn
עושה למועץ והרשיעים.
הרשיעים ומעון יהים
וקל יום רוח חלפתנו
כי תحلولנה אתה.

Daneinu L’enu,
Daneinu L’enu,
Daneinu L’enu,
D’anei litvirei liba,
May the One Who answers the brokenhearted,
aneinan.
answer us.

D’anei l’shifley da-ta,
May the One Who answers those with humble minds,
aneinan.
answer us.

D’anei l’makichei rucha,
May the One Who answers those of lowly spirit,
aneinan.
answer us.

D’anei l’Avraham avinu
May the One Who answered Abraham, our Patriarch,
b’har hamoriyah,
at Mount Moriah,
aneinan.
answer us.

D’anei l’Yaakov b’veit El,
May the One Who answered Jacob at Beth El,
aneinan.
answer us.

D’anei l’Yosef b’veit asirei,
May the One Who answered Joseph in prison,
aneinan.
answer us.

D’anei l’Mosheh va-avoteinu
May the One Who answered Moses and our ancestors
al yam suf,
at the Sea of Reeds,
aneinan.
answer us.

D’anei l’Aharon bamachta,
May the One Who answered Aharon with the fire-pan,
aneinan.
answer us.

D’anei l’Fin’chas bashitim,
May the One Who answered Pinchas at Shittim,
aneinan.
answer us.

D’anei Lihoshu’a ba-gilgal,
May the One Who answered Joshua at Gilgal,
aneinan.
answer us.
D’anei l’Eli baramah,
May the One Who answered Eli at Ramah,
aneinan.
answer us.
D’anei Lishmu-el bamitzpah,
May the One Who answered Shmuel at Mitzpah,
aneinan.
answer us.
D’anei l’David v’Lishlomoh
May the One Who answered David and Shlomo,
b’no Birushalayim,
his son, in Jerusalem,
aneinan.
answer us.
D’anei l’Eliyahu b’har hakarmel,
May the One Who answered Eliyahu at Mount Carmel,
aneinan.
answer us.
D’anei le-Elisha biricho,
May the One Who answered Elisha in Jericho,
aneinan.
answer us.
D’anei l’Chizkiyahu bachaloto,
May the One Who answered Chizkiyahu during his illness,
aneinan.
answer us.
D’anei l’Yonah bimei hadagah,
May the One Who answered Jonah in the belly of the fish,
aneinan.
answer us.
D’anei la-Chananyah Misha-el
May the One Who answered Chananyah, Mishael,
va-Azaryah b’go atun
and Azaryah inside the hot
nura yakidta,
fiery furnace,
aneinan.
answer us.
D’anei l’Daniyel b’guba d’aryavata,
May the One Who answered Daniel in the lions’ den,
aneinan.
answer us.
D’anei l’Mord’chai v’Ester
May the One Who answered Mordechai and Esther
b’shushan habirah,
in the capital city of Shushan,
aneinan.
answer us.

ענין ל’אלי ברמה: עבונים.
ענין ל’ישמעאל במדשא: עבונים.
ענין ל’דavid ו’לישלמה בירושלם: עבונים.
ענין ל’תליאוה בגור המרמל: עבונים.
ענין ל’אלישע ביריה: עבונים.
ענין ל’צקייהו בחולה: עבונים.
ענין ל’אלישע בחולה: עבונים.
ענין ל’יווח במעי החרם: עבונים.
ענין ל’חננאל מישאול ו’זאריה בון אתרם נורא הקדשה: עבונים.
ענין ל’ậnיא ברארטה: עבונים.
ענין ל’מרכיזי הכתרה: עבונים.
ענין ל’מלprintStats אסתר: עבונים.
ענין ל’מיכא עדתת: עבונים.
ענין ל’אלי ברמה: עבונים.
D’anei l’Ezra bagolah,  
May the One Who answered Ezra in exile,  
aeinan.  
answer us.

D’anei l’Choni bamagal,  
May the One Who answered Choni in his circle,  
aeinan.  
answer us.

D’anei l’tzadikei vachasidei  
May the One Who answered the righteous, pious  
and perfect ones in each and every generation,  
aeinan.  
answer us.

Rachamana aneinan,  
Merciful One, answer us,  
Rachamana sh’ziv,  
Merciful One, save us,  
Rachamana p’rok,  
Merciful One, rescue us,  
Rachamana d’yat-m’lei rachamin  
Merciful One, Who is filled with mercy,  
rachem alana  
have mercy upon us,  
v’al kol anshei veitana,  
and upon everyone in our households,  
v’al kol Yisra-el achana,  
and upon all of Israel, our brethren,  
umechashocha linhora  
and take us out of darkness into light,  
af-kinan b’dil sh’mach raba.  
for the sake of Your great Name.

**SELICHOT**

**THE THIRTEEN ATTRIBUTES**

The Thirteen Attributes reflect the thirteen different aspects of our relationship with the Creator. They also allow forgiveness to take place, through which our souls are purified.

We stand as we recite the following:

El melech yoshev  
Almighty One, Sovereign Who sits  
al kisei rachamim,  
upon the throne of mercy,
mit-naheg bachasidut,
Who acts with kindness,
mocheh avonot amo,
Who pardons the negative deeds of Your people,
ma-avir rishon rishon,
Who removes them one by one,
mar-beh m’chilah l’chata-im,
Who abundantly grants pardon to those who do negative deeds,
uslichah l’fosh’im,
and forgiveness to transgressors,
oseh tz’dakot im
Who performs acts of generosity with
kol basar varu-ach,
all beings of flesh and spirit,
lo ch’ra-atam lahem tigmol.
not in accordance with thier wickedness do You repay them.
El, horeitanu lomar
Almighty One, You taught us to recite
midot sh’losh esreh,
the Thirteen Attributes,
la z’chor lanu hayom
remember for us today
b’rit sh’losh esreh,
the covenant of the Thirteen Attributes,
k’mo shehodata le-anav mikedem,
as You made known to the humble one (Moses) in ancient times,
v’chen katuv b’Toratach:
and thus it is written in Your Torah:
Vayered Adonai be-anan,
And Adonai descended in a cloud,
vayit-yatzev imo sham,
and stood with him there,
vayikra v’shem Adonai.
and called out with the Name of Adonai.

We bow as we say the following verse:

Vaya-avor Adonai al panav vayikra:
And Adonai passed before [Moses’] face and proclaimed:

`Vaya-avor Adonai al panav vayikra:"

And Adonai passed before [Moses’] face and proclaimed:

We bow as we say the following verse:
Selichot | Selichot

Adonai, Adonai,

El, rachum, v’chanun, Erech
Almighty One, Compassionate, and Gracious, slow

apayim, v’rav chesed,
to anger, and Abundant in lovingkindness,

ve-emet, and Truth,

notzer chesed la-alafim,
Preserver of lovingkindness for thousands of generations,

noseh avon, vafesha, v’chata-ah, v’nakeh.
Forgiver of iniquity, willful wrongdoing, and error, and Who cleanses.

55
Everyone recites together:

V’salacha la-avonenu ulchatatenu unchaltanu.
May You forgive our iniquities and our wrongdoings and make us Your heritage.

אתנוגי ל’חולות

ATANU L’CHALOT

A vital step in removing negativity is to confront it. Through this prayer we face our own negativity.

Atanu l’chalot faneca,
We have come to pray before You,
ki chesed v’emet y’kadmu faneca.
for kindness and truth go before You.
Na al t’vishenu,
Please do not bring us to shame,
na al t’shivenu reikam mil’faneca.
please do not turn us away empty handed from before You.
S’lach lanu ushlach lanu
Forgive us and send us
y’shu-ah v’rachamim mim’onecha.
salvation and compassion from Your dwelling place.
Atanu l’vakesh mim’cha kaparah,
We have come to ask absolution from You,
ayom v’nora,
O feared and awesome One,
misgav l’itot batzarah.
strength in times of distress.
T’chayeinu, t’chonenu,
Give us life, grant us grace,
vshimcha nikra.
and we shall call out Your Name.
S’lach lanu ushlach lanu
Forgive us and send us
y’shu-ah v’rachamim mim’onecha.
salvation and compassion from Your dwelling place.
When we choose to transform our ego nature, we arouse the Creator’s mercy and energy of protection over us.

Shomer Yisra-el,
O Guardian of Israel,
sh’mor sh’erit Yisra-el,
safeguard the remnant of Israel,
v’al yovad Yisra-el,
and let not Israel be destroyed,
ha-om’rim b’chol yom:
those who proclaim each day:
Sh’ma Yisra-el.
Hear O Israel.

Shomer goy echad,
O Guardian of the nation that is unique,
sh’mor sh’erit goy echad,
safeguard the remnant of the nation that is unique,
v’al yovad goy echad,
and let not the nation that is unique be destroyed,
ha-om’rim b’chol yom:
those who proclaim each day:
Sh’ma Yisra-el,
Hear O Israel,
Adonai Eloheinu,
Adonai our Elohim,
Adonai echad.
Adonai is the One.

Shomer goy kadosh,
O Guardian of the nation that is holy,
sh’mor sh’erit goy kadosh,
safeguard the remnant of the nation that is holy,
v’al yovad goy kadosh,
and let not the nation that is holy be destroyed,
ha-om’rim b’chol yom:
those who proclaim each day:
Kadosh, Kadosh, Kadosh.
Holy, Holy, Holy.

Shomer goy raba,
O Guardian of the nation that is great,
sh’mor sh’erit goy raba,
safeguard the remnant of the nation that is great,
v’al yovad goy raba,
and let not the nation that is great be destroyed,
ha-om’rim b’chol yom:
those who proclaim each day:
Amen y’he sh’mei raba.
Amen, may Your great Name be blessed.

Avinu malkenu, chonenu va-anenu, ki ein banu ma-asim,
aseh imanu tz’dakah vachinesed v’hoshi-enu.
Our Father, our Sovereign, be gracious with us and answer us, though we have no deeds which are worthy,
treat us with charity and kindness and save us.

Shavatenu kabel ushma tza-akatenu yode-a ta-alumot.
Turn to us and hear our prayers, You Who know all hidden things.

The Chazzan may choose to blow the shofar at the end of Selichot before Kaddish Titkabal.
The shofar is not sounded on Shabbat or on the 29th of Elul.
Kaddish Titkabal

The Ari revealed that the Full Kaddish has the power of twice Light. One of them is the Light within us all. The second Light is known as “Or Makif” or “surrounding Light”. The Kaddish Titkabal is the tool which links these two Lights together.

Recited by the Chazzan, Everyone says the words in { }. 

Yitgadal v’yitkdash sh’me raba.
{Amen.}
Exalted and sanctified be His great Name.

Amen.

B’al’ma di v’ra chiruteh,
{Amen.}
In the world that He has created according to His will,

B’chayeichon uvyomeichon
{Amen.}
and say amen. Amen.

{Y’hei sh’me raba m’varach
May His great Name be blessed
l’alam ul-almei al-maya.)
forever and for all eternity.

Yitbarach v’yishtabach v’yitpa-ar
Blessed and praised and glorified
v’yitromam v’yitnase v’yit-hadar
and exalted and raised up and honored
v’yitaleh v’yit-halal
and elevated and lauded
sh’meh d’kudsha {b’rich hu},
be the Name of the Holy One, Blessed is He,

Yitbarach v’yishtabach v’yitpa-ar
Blessed and praised and glorified
v’yitromam v’yitnase v’yit-hadar
and exalted and raised up and honored
v’yitaleh v’yit-halal
and elevated and lauded
sh’meh d’kudsha {b’rich hu},
be the Name of the Holy One, Blessed is He,
l’ela min kol birchata v’shirata
beyond more than any blessing and song
tushb’chata v’nechemata,
praise and consolation
da-amiran b’al’ma,
that are uttered in the world,
v’imru amen. {Amen.}
and say amen. Amen.

Titkabal tz’lotana uva-utana
May our prayers and supplications be received
im tz’lot’hon uva-ut’hon
with the prayers and supplications
d’chol beit Yisra-el kadam
of the entire House of Israel before
avuna d’vishmaya,
their Father Who is in heaven,
v’imru amen. {Amen.}
and say amen. Amen.

Y’hei sh’lama raba min sh’maya,
May there be abundant peace from heaven,
v’chayim tovim aleinu,
and good life upon us,
v’al kol Yisra-el,
and upon all Israel,
v’imru amen. {Amen.}
and say amen. Amen.

Oseh shalom bimromav,
May the One Who makes peace in His heights,

Bow to the right and say:

hu b’rachamav
may He, in His compassion,

Bow forward and say:

v’al kol amo Yisra-el,
and upon all His people Israel,
v’al kol yosh’vei tevel,
and upon all the inhabitants of the earth,

Straighten the body and say:

v’imru amen. {Amen.}
and say amen.