Kabbalah4All Transliteration Guidelines

Please note that transliteration guidelines are different according to each culture and also within each movement of Judaism. We have developed these guidelines for use with our transliterated documents. They may or may not apply to transliterations put out by other movements including the various organizations teaching Kabbalah.

- **a** as in father
- **ai** 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 siddurim (connection books).

- **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.
- **כָּל** 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.”
- **יִשְׁמַעְתָּו** 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.
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ABOUT SELICHOT

Used each day during the month of Elul and in the days between Rosh Hashanah and Yom Kippur this connection unites us with the Light and with the consciousness of s’licha, which means forgiveness, and we cleanse ourselves of our past negative actions. The best time to do this connection is between nightfall and dawn, for it is during this time when mercy is awakened.

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.
Ashrei yosh’vei veitecha,
Happy are those who dwell in Your house,
od y’hal’lucha selah.
they will forever praise You.
Ashrei ha-am shekachah lo,
Happy the people whose portion is this,
ashrei ha-am she-Adonai Elohav.
happy the people for whom Adonai is their Elohim.
T’hilah l’David,
A Psalm of David,
Aromimcha Elohai ha-melech,
I shall exalt You, my Elohim, the Sovereign,
va-avar’chah shimcha l’olam va-ed.
and I shall bless Your name forever and ever.
B’chol yom avar’chekah,
I shall bless You every day,
va-ahal’lah shimcha l’olam va-ed.
and I shall praise Your name forever and ever.
Gadol Adonai umhulal m’od,
Great is Adonai and exceedingly praised,
v’ligduluto ein cheker.
His greatness is unfathomable.
Dor l’ dor y’shabach ma-asecha,
Generation to generation shall praise Your actions,
ugvurotecha yagidu.
and recount Your mighty deeds.
Hadar k’vod hodecha,
The brilliance of Your splendid glory,
v’divrei nifl’otecha asichah.
and the wonders of Your acts, I shall speak of.
Ve-ezuz nor’otecha yomeru,
They shall speak of the might of Your awesome acts,
ugdulat’cha asap’renah.
and I shall tell of Your greatness.
Zecher rav tuv’cha yabiyyu,
They shall remember Your abundant goodness,
v’tzidkat’cha y’ranenu.
and Your righteousness they shall joyfully proclaim.

אשrei
ASHREI

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.
Chanun v'rachum Adonai,  
Gracious and merciful is Adonai,  
erech apayim ugdol chased.  
slow to anger and great in kindness.

Tov Adonai lakol,  
Adonai is good to all,  
v'rachamav al kol ma-asav.  
Your compassion extended to all of Your creatures.

Yoducha Adonai kol ma-asecha,  
All that You have made shall thank You Adonai,  
vachasidecha y'var'chuchah.  
and Your pious ones shall bless You.

K'vod malchut'cha yom eru,  
They shall speak of the glory of Your realm,  
ugvurat'cha y'dabru.  
and talk of Your mighty deeds.

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

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

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

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

We concentrate intently and open our hands while reciting the verse Pote-ach

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

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

Karov Adonai l'chol kor'av,  
Adonai is close to all who call,  
l'chol asher yikra-uhu ve-emet.  
and to all who call in truth.
R’tzon y’re-av ya-aseh,
You fill the desires of all who revere You,
v’et shavatam yishma v’yoshi-em.
You respond to us with the promise of redemption.
Shomer Adonai et kol ohavav,
Adonai You protect all who love You,
v’et kol har’sha-im yashmid.
and You destroy all the wicked.
T’hilat Adonai y’daber pi,
My lips utter the praise of Adonai,
vivarech kol basar shem kodsho
and may all flesh praise the holy Name
l’olam va-ed.
for ever and ever.
Va-anachnu n’varech Yah,
And we shall bless You Eternal One,
me-atah v’ad olam, hal’lu-Yah.
from this time until eternity, praise Yah.

ратонъ ра-аъ ва-аъ-еъ,
вотъ шуватамъ ишма въ-юш-имъ.
шомъ ръ-ваъ аъ-лаъ аъ-гаъ-ви,
вотъ кълъ харъ-шаъ-имъ яш-миъ.
тхилатъ ръ-ваъ ю-дабъ ръ-й,
виваръ кълъ басаръ шемъ ку-шо
луъ-лъмъ ръ-дъ.
ва-анъ-муъ нъ-варъ ръ-аъ,
ме-атъ въ-аъ-лаъ, халъ-лю-ра.

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’yitkadash sh’meh raba.
Exalted and sanctified be His great Name.
{Amen.}
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
uvchayei d’chol beit Yisra-el,
in the lifetime of the entire House of Israel,
ba-agala uvizman kariv,
speedily and at a time that comes soon,
v’imru amen. {Amen.}
and say amen. Amen.
{Y’he sh’meh raba m’varach
May His great Name be blessed
l’alam ulal’mei 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,
l’ega 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.

Yitgadal v’yitkadash 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.}
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B’chayeichon uvyomeichon
In your lifetime and in your days
uvchayei d’chol beit Yisra-el,
in the lifetime of the entire House of Israel,
ba-agala uvizman kariv,
speedily and at a time that comes soon,
v’imru amen. {Amen.}
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{Y’he sh’meh raba m’varach
May His great Name be blessed
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be the Name of the Holy One, Blessed is He,
l’ega 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.}
This prayer assists in the cleansing process of our soul by removing all the negative energy that we may have accumulated in the past year.

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’faneca,
we have come before You,
k’dalim uchrashim 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 before You.
Mil’faneca malkenu reikam al
t’shivenu, ki atah
From before You, our Sovereign, empty handed do not
shome-a t’filah.
the One Who hears prayer.
Everyone says the following line and it is repeated by the Leader.

S’lach lanu avinu, ki v’rov ivaltenu shaginu,

מַחְלָל לְנַו מַלְכֶּנּוּ, ַקִּי רַב מַלְכָּנּוּ.

Forgive us our Father, for in the abundance of our folly we have erred,

ואִלּוּ פָּתַח פָּתַח לֶפָּנֵיכּוּ, ַדַּר מַתְךּהוּ.

and pardon us, our Sovereign, for our iniquities are many.

S’lichot

Through the following verses, which include the Thirteen Attributes, we connect to the energy of forgiveness, which is the meaning of the word s’lichot.

Eloheinu v’Elohei avoteinu,

אֵל נַפְּתָח פָּתַח לֶפָּנֵיכּוּ.

Our Elohim and Elohim of our ancestors,

דַּר מַתְךּהוּ.

who can we open our mouth before You,

בַּעֲלֶנְוּ פָּתַח פָּתַח שַׁחַיתוּ.

in what manner may we pour out our supplications,

הָעָלָנוּ נַטְוָטֶנּוּ.

we despised Your paths

גֶּנֶּלֶנְוּ נַחֲקָדוָּּשָׁיִים.

which are honest and straightforward,

דַּבָּקָנוּ נַתְוָטֶנּוּ.

we adhered to abominations

עָבֵר-אֶזְנֵנוּ נַחֲקָדוָּּשָׁיִים.

and despicable deeds.

חַalach חַנֶּפֶר מַסְתֹּוּ.

We went after visions

שָׁו עָמַד עַדְּנֵנוּ.

of uselessness and deception,

וְהִקַּשְׁנוּ אוּפֵּר וְ-אֶזְנֵנוּ מַתְזָחְמִים.

we obstinately made our necks stiff and our faces brazen,

זָא-עַמְּאָט בְּ-שֶלֶנּוּ בֶּיִת.

You raged on our account and the House

מִשְׁקַנְוָת מַיְוָתָה.

of Your Dwelling in security,

חֶרֶב הָעֹמֵד רַיִּנְּבָה.

was destroyed and the satisfying aroma vanished.
Toradu v’tultalu
Driven out and forced to wander
kohanim m’shuchim,
were the anointed Kohanim,
yod’ei erech olot uzvachim,
who knew how to arrange burnt-offerings and sacrifices,
kamah yisartanu al y’dei
how You chastised us at the hands
tzirim ushluchim,
of ambassadors and messengers,
lo hikshavnu lishmo-a l’mochichim.
we were not attentive to listen to those who rebuked us.
Me-az v’ad atah anachnu nidachim,
From then until now we have been driven into exile,
neheragim v’nishchatim v’nitbachim,
slain and slaughtered and butchered,
soradnu m’tei m’at bein
we have survived as a people who were but few among
kotzim k’suchim,
thorns that were cut,
eineinu chalot b’li m’tzo r’vachim.
while our eyes yearn for (You) without finding relief.
Por’chei am’cha
Those who crushingly enslave Your people,
asher label shochachim,
who bow down to idols,
tzefer va-erev lamah matzlichim,
from morning to evening why do they succeed,
kamim l’mulach n’atzot shochachim,
they rise up against You and speak blasphemy,
r’tzutzim, bamah atem bot’chim.
you who are crushed in what do you trust.
Shochen ad v’kadosh,
O You Who dwells forever and Who is holy,
tz’feh b’elbon anuchim,
behold the shame of those who sigh,
t’muchim alecha uvcha mutachim,
who depend on You and who to You are stitched together,
b’nora-ot y’min’cha
by the awesome deeds of Your right hand
nivashe-a lintzachim,
may we be redeemed forever,
ki al rachamecha harabim
for upon Your abundant mercy
anu v’tuchim.
do we put our trust.
Ki al rachamecha harabim
for upon Your abundant mercy
anu v’tuchim,
do we put our trust,
v’al tzidkotecha anu nishanim,
and upon Your righteousness do we rely,
v’lis-lichotecha anu m’kavim,
and for Your forgiveness do we hope,
v’lishu-at’cha anu m’tzapim.
and for Your salvation do we eagerly await.
Atah hu melech,
You are the Sovereign,
ohev tz’dakot mikedem,
Who loves righteousness since the beginning of time,
ma-avir avonot amo,
Who overlooks the iniquities of Your people,
umesir chatot y’re-av.
and removes the misdeeds of those Who revere You.
Koret b’rit larishonim,
You established a covenant with the ancestors,
ukayem sh’vu-ah la-acharonim.
and fulfills Your oath to the descendants.
Atah hu,
You are the One,
sheyaraadta ba-anan k’vodecha
Who descended in the cloud of Your glory
al har sinai,
upon Mount Sinai,
v’herejta darchei tuv’cha
and You showed the ways of Your goodness
l’Mosheh avdecha.
to Moses Your servant.
V’archot chasadecha gilita lo,
The paths of Your kindness You revealed to him,
v’hodato ki atah
and You let him know that You are
El rachum v’chanun,
the Almighty One Who is compassionate and gracious,
erech apayim v’rav chesed
slow to anger and abundant in kindness
umarbeh l’heitiv,
Who is abundantly beneficent,
umanhig et kol ha-olam
and Who guides all the world
kulo b’midat harachamim.
in its entirety with the Attribute of Mercy.
V’chen katuv,
And so it is written,
Vayomer ani a-avir
And He said, I shall cause to pass
kol tuvi al panecha,
all My goodness before your face,
v’karati v’shem Adonai l’faneca,
and I shall call out with the Name of Adonai before you,
v’chanoti et asher achon,
I shall show favor to whomever I choose to show favor,
v’richamti et asher arachem.
and I shall show mercy to whomever I choose to show mercy.

We stand as we recite the following:

El erech apayim atah,
Almighty One, You are slow to anger,
ua-al harachamim nikreta,
and You are called the Ruler of mercy,
v’derech t’shuvah horeita.
and You have taught the way of return.
G’dulat racha vachasadecha,
The greatness of Your mercy and Your kindness,
tizkor hayom uvolchol yom
may You remember this day and every day
l’zera y’didecha.
for the offspring of Your beloved ones.
Tefen eleinu b’rachamim,
Turn to us in Your mercy,
ki atah hu ba-al harachamim.
for You are the Ruler of mercy.
B’tachanun uvit-filah panecha
With supplication and prayer Your Presence
n’kadem, k’hodata
we approach, in the manner that You made known
le-anav mikedem.
to the humble one [Moses] in ancient times.
Mecharon ap’cha shuv,
From the fierceness of Your anger turn back,
k’mo v’Torat’cha katov.
as it is written in Your Torah.
Uvtsel k’nafecha necheseh v’nitolonan,
In the shadow of Your wings may we find shelter and dwell,
k’yom vayered Adonai be-anan.
as on the day when Adonai descended in a cloud.
Ta-avor al pesha v’timcheh shacham,
Overlook wrongdoing and erase guilt,
k’yom it-yatzav imo shacham.
as on the day when You stood with him [Moses].
Ta-azin shavatenu v’takshiv
Give heed to our cry and hear
menu ma-amar,
from us our declaration,
k’yom vayikra v’shem Adonai,
as on the day You called out with the name of Adonai,
v’sham ne-emar:
and there it was said:

Everyone recites the following verse, then it is repeated by the Leader:

וַיָּבוֹר אֱלֹהִים אֵל פָּנָיו וַיֹּכְרָא:
Vaya-avor Adonai al panav vayikra:
And Adonai passed before [Moses’] face and proclaimed:

Everyone chants together:

יְهوָה, יְהוָה,
Adonai, Adonai,
Adonai, Adonai,

אל, רחם, ו-chanun, erech
Almighty One, compassionate, and gracious, slow

אמים, וּרְבָּשֶׁד,
to anger, and abundant in kindness,

אממת,
and truth,

לְצַר חֵסֶד לָאלָּפִים,
For the preserver of kindness for thousands of generations,

نفسא, ופשת, וחתא, ונכה.
Forgiver of iniquity, willful wrongdoing, and error, and who absolves.

Everyone recites together:

וֹסָלַחְתָּ לֵעָבֹון וּלְחִטָאָטְנוּ וּנְחַלְתָּנֻּ.
V’salachta la-avonenu ulchatatenu unchalatanu.
May You forgive our iniquities and our wrongdoings and make us Your heritage.
S’lach lanu avinu ki chatanu, 
Forgive us our Father for we have erred,
m’chal lanu malkenu ki fashanu. 
pardon us our Sovereign for we have willfully erred.
Ki atah Adonai tov v’salch, 
For You Adonai are good and forgiving,
v’rav chesed l’chol kor’cha. 
and abundantly kind to all who call upon You.

Everyone says the following verse and then it is repeated by the Leader.

S’lach na la-avon ha-am hazeh k’godel chasdecha, 
v’cha-asher nasatah la-am hazeh mimitzrayim v’ad henah.
V’sham ne-emar: 
Forgive please the iniquity of this people according to the greatness of Your kindness,
just as You have forgiven this people from Egypt until now.
And there it was said:

Everyone together:

Vayomer Adonai salachtei kidarecha. 
And Adonai said, I have forgiven according to your word.

Chateh Elohai ozn’cha ushma, 
Incline, my Elohim, Your ear, and listen,
p’dach einecha ureih shom’moteinu, 
open Your eyes and see our desolation,
v’ha-ir asher 
and that of the city of which
nikra shimcha aleha, 
Your Name is proclaimed upon,
ki lo al tzidkoteinu anachnu 
for not because of our righteousness do we
mapilim tchananeinu l’fanacha, 
cast our supplications before You,
ki al rachamecha harabim. 
but because of Your compassion which is abundant.
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, 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.

Al tizkar lanu avonot rishonim, Do not recall iniquities of the ancients against us, 
maher y‘kad‘munu rachamecha, may Your mercies swiftly advance to meet us, 
ki dalonu m‘od. for we have greatly become impoverished. 
Chatot n‘ureinu ufsha-einu The misdeeds of our youth and our iniquities 
al tizkor, remember not, 
k‘chasd‘cha z‘char lanu atah, that worthy of Your kindness may You remember for us, 
l‘ma-an tuv‘cha Adonai. for the sake of Your goodness Adonai.

זבר רחמים
Z‘CHOR RACHAMECHA

These verses follow three themes: a plea that Creator remember the covenant made to our Patriarchs and their offspring, a plea to end our current exile and bring about the Final Redemption, and a plea for forgiveness.

Z‘chor rachamecha Adonai vachasadecha, Remember Your mercies Adonai and Your kindnesses, 
ki me-olam heimah. for they are eternal. 
Zochrenu Adonai birtzon amecha, Remember us Adonai when You show favor to Your people, 
pakdenu bishu-atecha. recall us with Your salvation. 
Z‘chor adat‘cha kanita kedem, Remember Your congregation which You acquired long ago, 
ga-alta shevet nachalatecha, You redeemed the tribe of Your heritage, 
har Tziyon zeh shachanta bo. the mountain of Zion where You rested Your Presence there. 
Z‘chor Adonai chibat Y‘rushalayim, Remember Adonai the affection of Jerusalem, 

זבר רחמים
Z‘CHOR RACHAMECHA

These verses follow three themes: a plea that Creator remember the covenant made to our Patriarchs and their offspring, a plea to end our current exile and bring about the Final Redemption, and a plea for forgiveness.

Z‘chor rachamecha Adonai vachasadecha, Remember Your mercies Adonai and Your kindnesses, 
ki me-olam heimah. for they are eternal. 
Zochrenu Adonai birtzon amecha, Remember us Adonai when You show favor to Your people, 
pakdenu bishu-atecha. recall us with Your salvation. 
Z‘chor adat‘cha kanita kedem, Remember Your congregation which You acquired long ago, 
ga-alta shevet nachalatecha, You redeemed the tribe of Your heritage, 
har Tziyon zeh shachanta bo. the mountain of Zion where You rested Your Presence there. 
Z‘chor Adonai chibat Y‘rushalayim, Remember Adonai the affection of Jerusalem,
ahavat Tziyon al tishkach lanetzach.
the love of Zion do not forget forever.
Z’chor Adonai livnei edom
Remember Adonai to repay the offspring of Edom
et yom Y’rushalayim,
the day of Jerusalem,
ha-om’rim aru aru
to repay those who say: Destroy! Destroy!
ad haysod bah.
the very foundation of it.
Atah takum t’rachem Tziyon,
You will arise and show mercy to Zion,
ki et l’chen’nah, ki va mo-ed.
for the time to favor her, the appointed time will come.
Z’chor l’Avraham l’Yitzchak
Remember for Abraham for Isaac
ul-Yisra-el avadecha,
and for Israel Your servants,
asher nishbata lahem bach,
that You swore to them by Your Being,
vat’daber alehem: Arbeh et
and You said to them: I shall increase your
zarachem k’choch’vei hashamayim,
offspring like the stars of the heavens,
v’chol ha-aretz hazot asher
and all of this land of which
amarti eten l’zarachem,
I spoke I will give to your offspring,
v’nachalu l’olam.
and they will inherit it forever.
Z’chor la-avadecha l’Avraham
Remember Your servants of Abraham
l’Yitzchak ul-Ya-akov,
of Isaac and of Jacob,
al tefen el k’shi ha-am hazeh
do not pay attention to the stubbornness of this people
v’el risho v’el chatato.
to its wickedness and to its misdeeds.

Everyone says the following line and it is repeated by the Leader.

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.
Everyone says the following line and it is repeated by the Leader.

-chatanu tzurenu, s’lach lanu yotz’renu.

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

Z’chor lanu b’rit avot
Remember for us the covenant of the Patriarchs

as You said:

V’zacharti et b’rit Yaakov,
And I will remember My covenant with Jacob,

v’af et b’rit Yitzchak,
and also My covenant with Isaac,

v’af et b’rit Avraham ezkor,
and also My covenant with Abraham I will remember,

v’ha-aretz ezkor.
and the Land I will remember.

Z’chor lanu b’rit rishonim
Remember for us the covenant of the ancient ones

as You said:

V’zacharti lahem b’rit rishonim,
And I will remember for them the covenant of the ancients,

asher hotzeti otam me-aretz
that I took them out from the land

mitzrayim l’einei hagoyim lihyot
of Egypt in the very sight of the nations to be

lahem Lelohim, ani Adonai.
to them Elohim, I am Adonai.

Aseh imanu k’mah
Do with us as

shehivtachtanu: V’af gam zot
You promised us: And despite all this

bih-yotam b’aretz oy’veihem,
when they will be in the land of their enemies,

lo m’astim v’lo
I will not despise them nor

g’al-tim l’chalotam,
abhor them to destroy them,

l’hafer b’rit itam,
to annul My covenant with them,

ki ani Adonai Eloheihem.
for I am Adonai their Elohim.

Himatzei lanu b’vakashatenu,
Be accessible to us in our quest,

k’mah shekhatuv:
as it is written:

وفي יום פרית אבות
כשאר אלהים:
ונכתרים את בירת עקיב,
ואצ את בירות יצחק,
ואצ את בירות אברהם אבא,
והאדרם אפר.
ונכר לון בריית ראשונים
כשאר אלהים:
ונכתרים לום בריית ראשונים,
אשר הוצאתי אתם מארץ
מצריים לעיני הגרים להライית
לום לאלוהים, אני יהוה.
עשית עפوني עמה
שהכותנים: אש גש מזאת
בחיוטם מקרא אביכם,
לא מקאחיים לא
יגליאים ועלם,
לקריה בריית אמה,
כי אני י rall אלוהים.
המצא לון בקשתון,
ךמה沙特וט.
Uvikashtem misham et Adonai
And you will seek from there Adonai
Elohecha umatzata,
your Elohim and you will find Him,
ki tidr’shenu b’chol l’vav’cha
when you search Him out with all your heart
uvchol nafshecha.
and with all your soul.
Mol et l’yavenu l’ahavah
Circumcise our hearts to love
et sh’mecha,
Your Name,
k’mah shekatsu:
as it is written:
Umal Adonai Elohecha et l’yav’cha,
And Adonai your Elohim will circumcise your heart,
v’et l’yav zarecha,
and the heart of your offspring,
l’ahavah et Adonai Elohecha
to love Adonai your Elohim
b’chol l’yav’cha uvchol nafsh’cha
with all your heart and with all your soul
l’ma-an chayecha.
so that you may live.
Z’rok aleinu mayim
Pour upon us water
t’horim v’taharenu,
that is pure and purify us,
k’mah shekatsu:
as it is written:
V’zarkti aleichem mayim
And I shall pour upon you water
t’horim ut-hartem,
that is pure and you will become pure,
mikol tumoteichem umikol
from all your contaminations and from all
giluleichem ataher etchem.
your abominations I will purify you.
M’cheh f’sha-einu ka-av v’che-anan,
Wipe away our misdeeds like a mist and like a cloud,
k’mah shekatsu:
as it is written:
Machiti ka-av p’sha-echa,
I have wiped away like a mist your willful misdeeds,
v’che-anan chatotecha,
and like a cloud your transgressions,
shuva elai ki g’alticha.
return to Me for I have redeemed you.
M’cheh f’sha-einu l’ma-ancha,
Wipe away our misdeeds for Your sake,
ka-asher amarta:
as You said:
Anochi anochi hu
I only I am the One
mocheh f’sha-echa l’ma-ani,
Who wipes away your willful misdeeds for My sake,
v’chatotecha lo ezkor.
and your transgressions I shall not recall.
Halben chata-einu kasheleg
Whiten our misdeeds like snow
v’chatzemer, k’mah shekatuv:
and like wool, as it is written:
L’chu na v’nivach’chah,
Come now let us reason together,
yomar Adonai, im yihyu chata-eichem
says Adonai, though your misdeeds be
kashanim, kasheleg yalbinu,
like scarlet, like snow they will be whitened,
im yadimu chatola,
though they may be red as crimson,
katzemer yihyu.
they will become like white wool.
Rachem aleinu v’al tashchitenu,
Have mercy on us and do not destroy us,
k’mah shekatuv:
as it is written:
Ki El rachum Adonai Elohecha,
For a merciful Almighty One is Adonai your Elohim,
lo yarp’cha v’lo yashchitecha,
Who will not relinquish you or destroy you,
v’lo yishkach et b’rit avotecha
nor forget the covenant with your ancestors
asher nishba lahem.
which He swore to them.
Kabetz nidacheinu,
Gather our dispersed ones,
k’mah shekatuv:
as it is written:
Im yihyeh nidachacha
If your dispersed will be
biktzeh hashamayim,
at the ends of the heavens,
misham y’kabetzcha Adonai Elohecha,
from there Adonai your Elohim will gather you in,
umisham yikachecha.
and from there He will take you.
Selichot

Hashev sh’vutenu v’rachamenu,
Bring back our return and have mercy on us,
k’mah shekutuv:
as it is written:
V’shav Adonai Elohecha
Then bring back with Adonai your Elohim
et sh’vut’cha v’richamecha,
your return and He will have mercy upon you,
v’shav v’kibetzcha mikol ha-amim
and He will once again gather you in from all the peoples
asher hefitz’cha
that scattered you
Adonai Elohecha shamah.
has Adonai your Elohim thereto.
T’vi-enu el har kodshecha,
Bring us to Your holy mountain,
v’sam’chenu b’veit t’filatecha,
and make us rejoice in Your House of Prayer,
k’mah shekutuv:
as it is written:
Vahavi-otim el har kodshi,
And I will bring them to My holy mountain,
v’simachtim b’veit t’filati,
and I will make them rejoice in My House of Prayer,
oloteihem v’zivcheihem l’ratzon
their burnt-offerings and their feast-offerings will find favor
al mizb’chi,
upon My Altar,
ki veiti beit t’filah yikarei
for My House shall be called a House of Prayer
l’chol ha-amim.
for all the nations.

Selichot

Sh’mah Koleienu

With these verses we call out to our Creator with a longing desire to return to the Light.

Each verse is recited by the Leader, then repeated by Everyone.

Sh’mah kolenu, Adonai Eloheinu, chus v’rachem aleinu,
v’kabel b’rachamim uvratzon et t’filatenu.
Hear our voice, Adonai our Elohim, have pity and compassion on us, and accept with compassion and favor our prayer.
Hashivenu Adonai Elecha v’nashuva, chadesh yameinu k’kedem.
Bring us back to You Adonai and we shall return, renew our days as of old.

Al tashlichenu mil’fanecha, v’ruach kodsh’cha al tikach mimenu.
Do not cast us away from Your Presence, and the Spirit of Your Holiness do not take from us.

Al tashlichenu l’et ziknah, kichlot kohenu al ta-azvenu.
Do not cast us away in time of old age, do not forsake us when our strength fails.

Al ta-azvenu Adonai, Eloheinu al tirchak mimenu.
Do not forsake us Adonai, our Elohim be not distant from us.

Everyone continues together:

Aseh imanu ot l’tovah,
Display for us a sign for good,
v’yiru soneinu v’yevoshu,
so that our enemies may see it and be ashamed,
ki atah Adonai
for You Adonai
azartanu v’nichamtanu.
will have helped us and consoled us.
Amareinu ha-azinah Adonai,
Hear our words Adonai,
binah hagigenu.
understand our thoughts.
Yih-yu l’ratzon imrei finu
May they find favor, the utterance of our mouth
v’hegyon li’benu l’fanecha,
and the meditation of our heart, before You,
Adonai tzurenu v’go-alenu.
Adonai our rock and our redeemer.
Ki l’cha Adonai hochalnu,
Because for You Adonai do we wait,
atah ta-aneh, Adonai Eloheinu.
You will answer, Adonai our Elohim.
We have stiffened our necks.

We have rebelled, we have blasphemed, we have strayed,

We have given bad advice, we have deceived, we have scorned,

We have extorted, we have made false accusations.

We have done iniquity, we caused wickedness, we transgressed,

We have spoken slander.

And stiff necked,

Stand with head and body slightly bowed.

Ana Adonai Eloheinu

We beseech You Adonai our Elohim

v’Elohei avoteinu,

and Elohim of our ancestors,

tavo l’fanecha t’filatenu,

may our prayer come before You,

v’al tit-alam mitchinatenu,

and do not disregard our plea,

she-ein anu azei fanim

for we are not arrogant

uk-shei oref,

and stiff necked,

lomar l’fanecha Adonai Eloheinu

to say before You Adonai our Elohim

v’Elohei avoteinu,

and Elohim of our ancestors,

tzadikim anachnu v’lo chatanu,

that we are righteous and did nothing negative,

aval anachnu

for we have transgressed, we

va-avoteinu chatanu.

and our ancestors have done negative things.

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

Ashamnu, bagadnu, gazalnu,

We have been guilty, we have betrayed, we have stolen,

dibarnu dofi.

we have spoken slander.

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.

Ya-atznu ra, kizavnu, latznu,

We have given bad advice, we have deceived, we have scorned,

maradnu, ni-atznu, sararnu,

we have rebelled, we have blasphemed, we have strayed,

ayinu, pashanu, tzararnu,

we’ve been iniquitous, we’ve done misdeeds, we’ve bound up,

kishinu oref.

we have stiffened our necks.
Rashanu, shichatnu,
We have been wicked, we have been corrupt,
ti-avnu, ta-inu, tianu.
we have detested, we have gone astray, we have cheated.
Sarnu mimitzvotcha umimishpatecha,
We have turned away from Your commandments and Your laws,
hatovim, v’lo shavah lanu.
that are good, and it was not worthwhile for us.
V’atah tzadik al kol
And You are righteous in all
haba aleinu,
that has come upon us,
ki emet asita
for truthfully have You acted,
va-anachnu hirshanu.
while we have acted wickedly.

עשתו למאן
ASEIH L’MA-AN

These verses in this prayer follow the order of the Hebrew alphabet. Kabbalah teaches that this is significant because it connects us to the spiritual energy of Creation, which brings renewal to our lives.

El rachum sh’mecha,
Almighty One Who is Merciful is Your Name,
El chanun sh’mecha,
Almighty One Who is Gracious is Your Name,
benu nikra sh’mecha,
upon us is Your Name proclaimed,
Adonai aseh l’ma-an sh’mecha.
Adonai, act for the sake of Your Name.
Aseh l’ma-an amitach.
Act for the sake of Your truth.
Aseh l’ma-an b’ritach.
Act for the sake of Your covenant.
Aseh l’ma-an godtach v’tifartach.
Act for the sake of Your greatness and splendor.
Aseh l’ma-an datach.
Act for the sake of Your law.
Aseh l’ma-an hodach.
Act for the sake of Your glory.
Aseh l’ma-an vi-udach.
Act for the sake of Your assembly.
Aseh l’ma-an zichrach.
Act for the sake of Your remembrance.
Aseh l’ma-an chasdach.
Act for the sake of Your kindness.

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

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

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

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

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

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

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

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

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

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

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

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

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

Aseh l’ma-an Toratach.
Act for the sake of Your Torah.

Aseh l’ma-an ohavecha
Act for the sake of those who loved you
shoch’nei afar.
who rest in the dust.

Aseh l’ma-an Avraham
Act for the sake of Abraham,
Yitzchak v’Ya-akov.
Isaac, and Jacob.

Aseh l’ma-an Moshe v’Aharon.
Act for the sake of Moses and Aaron.

Aseh l’ma-an David uShlomoh.
Act for the sake of David and Solomon.

Aseh l’ma-an Y’rushalayim
Act for the sake of Jerusalem
ir kodshecha.
the city of Your holiness.

Aseh l’ma-an Tziyon
Act for the sake of Zion
mishkan k’vodecha.
the abode of Your glory.

Aseh l’ma-an shim’mot heichalecha.
Act for the sake of the desolation of Your Temple.

Aseh l’ma-an harisut mizb’checha.
Act for the sake of the devastation of Your Altar.

Aseh l’m’ma-an harugim al
Act for the sake of those killed for

shem kodshecha.
Your holy Name.

Aseh l’m’ma-an t’vuchim
Act for the sake of those slaughtered

al yichudecha.
for Your Oneness.

Aseh l’m’ma-an ba-ei va-esh
Act for the sake of those who entered fire

uvamayim al kidush sh’mecha.
and water for the sanctification of Your Name.

Aseh l’m’ma-an yon’kei
Act for the sake of infants nursing

shadayim shelo cha’tu.
at the breast who did not commit negative deeds.

Aseh l’m’ma-an g’mulei chalav
Act for the sake of the babies weaned from milk

shelo fash’u.
who did not transgress.

Aseh l’m’ma-an tinokot
Act for the sake of young children

shel beit raban.
at their teachers’ school.

Aseh l’m’ma-an im lo l’ma-anenu.
Act for the sake of if not for our sake.

Aseh l’ma-ancha v’hoshi-enu.
Act for Your sake and save us.
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 Adonai anenu.
Answer us, Adonai, answer us.

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

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

Anenu bor’enu 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 over sovereigns,
anenu.

answer us.

Anenu nora v’nissgav 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, Who supports the wholesome, answer us.

Anenu Elohei avoteinu anenu.
Answer us, Elohim who answered in a time of favor, 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.

Mi she-anah l’Avraham avinu
May the One who answered Abraham our father
b’har hamoriyah hu ya-anenu.
on Mount Moriah, also answer us.

Mi she-anah l’Yitzchak b’no
May the One who answered Isaac his son
k’shene-ekad al gabei hamizbe-ach
when he was bound on top of the altar,

hu ya-anenu.
also answer us.

Mi she-anah l’Ya-akov b’veit El
May the One who answered Jacob in Beth El,

hu ya-anenu.
also answer us.

Mi she-anah l’Yosef
May the One who answered Joseph

b’veit ha-asurim hu ya-anenu.
in the prison, also answer us.

Mi she-anah la-avoteinu
May the One who answered our ancestors

al yam suf hu ya-anenu.
at the Red Sea, also answer us.

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Mi she-anah la-avoteinu
May the One who answered our ancestors

al yam suf hu ya-anenu.
at the Red Sea, also answer us.

Mi she-anah la-avoteinu
May the One who answered our ancestors

al yam suf hu ya-anenu.
at the Red Sea, also answer us.

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Mi she-anah la-avoteinu
May the One who answered our ancestors

al yam suf hu ya-anenu.
at the Red Sea, also answer us.
May the One who answered Moses in Horeb, also answer us.

May the One who answered Aaron with the fire-pan, also answer us.

May the One who answered Pinchas when he arose from amid the congregation, also answer us.

May the One who answered Hananiah, Mishael, and Azariah inside the furnace of fire, also answer us.

May the One who answered Hezekiah Sovereign and Israel, also answer us.

May the One who answered Jonah in the bowels of the fish, also answer us.

May the One who answered Elisha in Jericho, on Mount Carmel, also answer us.

May the One who answered Elisha in Jericho, also answer us.

May the One who answered Samuel in Mizpah, also answer us.

May the One who answered David and Solomon, his son in Jerusalem, also answer us.

May the One who answered Elisha in Jericho, also answer us.

May the One who answered Joshua in Gilgul, from amid the congregation, also answer us.

May the One who answered Pinchas when he arose, also answer us.

May the One who answered Moses in Horeb, also answer us.

May the One who answered Hananiah, Mishael, and Azariah inside the furnace of fire, also answer us.

May the One who answered Hezekiah Sovereign and Israel, also answer us.

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May the One who answered David and Solomon, his son in Jerusalem, also answer us.

May the One who answered Elisha in Jericho, also answer us.

May the One who answered Joshua in Gilgul, from amid the congregation, also answer us.

May the One who answered Pinchas when he arose, also answer us.
ha-arayot hu ya-anenu.
of the lions, also answer us.

Mi she-anah l’Mord’chai v’Ester
May the One who answered Mordechai and Esther
b’shushan habirah hu ya-anenu.
in Shushan the capital, also answer us.

Mi she-anah l’Ezra bagolah
May the One who answered Ezra in the exile,

hu ya-anenu.
also answer us.

Mi she-anah l’chol hatzadikim
May the One who answered all the righteous

v’hachasidim v’hat’mimim
and the devout and the wholesome

v’haysharim hu ya-anenu.
and the upright, also answer us.

Rachamana d’anei la-aniyei aneinan.
Merciful One who answers the poor, answer us.

Rachamana d’anei li-tvirei
Merciful One who answers those of broken hearts, answer us.

liba aneinan.
hearts, answer us.

Rachamana d’anei l’makichet
Merciful One who answers those of crushed spirit, answer us.

Rachamana aneinan.
Merciful One answer us!

Rachamana chus.
Merciful One have pity!

Rachamana p’rok.
Merciful One redeem!

Rachamana sh’ziv.
Merciful One save!

Rachamana r’cham alan,
Merciful One have mercy on us,

hashita ba-agala uvizman kariv.
now, swiftly and speedily may it come.

האריות הזה צכוננו.
מי צכוננו למרדכי ואסתר
בשושן הבירה הזה צכוננו.
מי צכוננו לעזרא ובجمالו.
וזה צכוננו.
לשהות את עליינו.
מי צכוננו לכל החסדים
והחסדים והחסדים.
והшивים הזה צכוננו.

רachatana דאנסי ל買いיא עניינן.
רachatana דאנסי לתייברי
לפני עניינו.

רachatana דאנסי למכפי
רachatana דאנסי לмагазине
למחציו עניינו.

רachatana דאנסי לעם.
רachatana דאנסי לעם
רachatana דאנסי לעם
והשם עליינו.
שחתה עבגלה ובחמות עדת

SEICHOT
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,
a 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’chanenu,
Give us life, grant us grace,
uvshimcha 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.
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 tigmol.
not in accordance with thier wickedness do You repay them.

El, horeita lanu lomar
Almighty One, You taught us to recite
sh’losh esreh,
the Thirteen Attributes,
z’chor lanu hayom b’rit
remember for us today the covenant
sh’losh esreh, k’mo shehodata
of the Thirteen Attributes, as You made known
le-anav mikedem,
to the humble one (Moses) in ancient times,
k’mo shekativ,
as it is written,
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.
Everyone recites the following verse, then it is repeated by the Leader:

וַיָּאוֹרׁ אֲדֹנָי אֵלָּה הָאָדָם רַכֵּמ
Vaya-avor Adonai al panav vayikra:
And Adonai passed before [Moses’] face and proclaimed:

Everyone chants together:

יְהוָה, יְהוָה,

Adonai, Adonai,

אַל, רַחֹם, רַחֹם, אָרֶץ
Almighty One, compassionate, and gracious, slow

אֱלֹהִים, וּרְבָּ חֵסֶד,

5) apayim, 6) v’rav chesed,
to anger, and abundant in kindness,

רַעְשָׁה,

7) ve-emet,
and truth,

לְצָר חֵסֶד לְאֲלֵפִים.

8) notzer chesed 9) la-alafim,
preserver of kindness for thousands of generations,

נֵשָׁא עָוֹן, וְפָשֵׂע, וְחָטֵאת, נְקַח.

10) noseh avon, 11) vafesha, 12) v’chata-ah, 13) v’nakeh.
Forgiver of iniquity, willful wrongdoing, and error, and who absolves.

Everyone recites together:

וְשָׁלַחְתָּ לְאַוֹנֵנוּ וּלְכָּחַתָּנוּ וּנְכָלִיתָנוּ.
V’salachta la-avonenu ulchatatenu unchalatanu.
May You forgive our iniquities and our wrongdoings and make us Your heritage.
Vayomer David el Gad,
And David said to Gad,
tzar li m’od,
I am exceedingly distressed,
nip’lah na v’yad Adonai,
Let us fall now into the hand of Adonai,
ki rabim rachamav,
for Whose mercies are abundant,
uyyd adam al epqlah.
but into human hands let me not fall.

Rachum v’chanun, chatati l’faneca,
O merciful and gracious One, I have transgressed before You,
Adonai malei rachamim,
Adonai Who is full of mercy,
rachem alai v’kabel tachanunai.
have mercy on me and accept my supplications.

Adonai al b’ap’cha tochicheni,
Adonai in Your anger do not rebuke me,
v’al bachamat’cha t’yas’reni.
nor in Your wrath chastise me.
Chaneni Adonai ki umlal ani,
Be gracious to me Adonai for I am feeble,
r’fa-eni Adonai,
heal me Adonai,
ki nivchalu atzamai.
for my bones shudder with fright.
V’nafshi nivchalah m’od,
And my soul is utterly frightened,
v’atah Adonai ad matai.
and You Adonai until when?
Shuvah Adonai chal’tzah nafshi,
Desist Adonai, release my soul,
hoshi-eni l’m’an chasdecha.
save me for the sake of Your mercy.
Ki ein bamavet zichrecha,
For in death there is no mention of You,
bishol mi yodeh lach.
who in the grave will praise You?

رسم אלפב
PUTTING DOWN THE HEAD

This series of blessings is recited with the head down and resting on the left arm while seated. This act is based on the actions of Moses, Aaron, and Joshua, who would cast themselves down before the Creator when they were distressed.
Yagati v’anchati,
I am wearied with my sigh,
as-cheh v’chol lailah mitati,
I drench my bed every night,
b’dimati arsi amseh.
I soak my couch with my tears.
Ash’shah mika-as eini,
Dimmed because of fury is my eye,
at’kah b’chol tzor’rai.
aged by all my tormentors.
Suru mimeni kol po-alei aven,
Depart from me all evil-doers,
ki shama Adonai kol bichyi.
for Adonai has heard the sound of my weeping.
Shama Adonai t’chinati,
Adonai has heard my plea,
Adonai t’filati yikach.
Adonai will accept my prayer.
Yevoshu v’yibahalu m’od kol oy’vai,
Let all my enemies be utterly shamed and confounded,
yashuvu yevoshu ra-a.
may they regret and be shamed in an instant.

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 sh’ma Yisra-el.
those who proclaim: Hear O Israel.

Shomer go-i echad,
O Guardian of the nation that is unique,
sh’mor sh’eirit am echad,
safeguard the remnant of the people that is unique,
v’al yovad go-i echad,
and let not the nation that is unique be destroyed,
ham’yachadim shimcha,
those who proclaim the Oneness of Your Name,
Adonai Eloheinu Adonai echad.
Adonai our Elohim, Adonai is One.

Shomer go-i kadosh,
O Guardian of the nation that is holy,
sh’mor sh’erit am kadosh,
safeguard the remnant of the people that is holy,
v’al yovad go-i kadosh,
and let not the nation that is holy be destroyed,
ham’shal’shim b’shalosh
those who proclaim three times the threefold
k’dushot l’kadosh.
sanctifications to the Holy One.

Mitratzeh b’rachamim
You Who become favorable through compassion
umitpayes b’tachanunim,
and Who become conciliatory through supplications,
hitratzeh v’hitpayes l’dor ani,
be favorable and conciliatory to the generation that is poor,
ki ein ozer.
for their is no helper.

Avinu malkenu,
Our Creator our Sovereign,
chanenu va-anenu,
be gracious with us and answer us,
ki ein banu ma-asim,
though we have no deeds which are worthy,
aseh imanu tz’dakah
treat us with charity
vachinesed v’hoshi-enu.
and kindness and save us.
VA-ANACHNU LO NEIDA MAH NA-ASEH

After having prayed in every possible manner: sitting, standing, and bowing down “we know not what we should do.” We now plead to the Creator to hear us and have mercy upon us.

We stand after the reciting the first line.

Va-anachnu lo neda mah na-aseh,
We know not what we should do,
ki alecha eineinu.
therefore our eyes are upon You.
Z’chor rachamecha Adonai vachasadecha,
Remember Your mercies Adonai and Your kindnesses,
ki me-olam hemah.
for they are eternal.
Y’hi chas’cha Adonai aleinu,
May Your kindness Adonai be upon us,
ka-asher yichalnu lach.
just as we awaited You.
Al tizkar lanu
Do not recall against us
avonot rishonim,
the misdeeds of the ancients,
maher y’kad’munu rachamecha,
swiftly may Your mercies advance to meet us,
ki dalonu m’od.
for we have become greatly impoverished.
Chanenu Adonai chanenu,
Favor us Adonai favor us,
ki rav sayanu vuz.
for we are fully sated with contempt.
B’rogez rachem tizkor.
Amid wrath You should remember to be merciful.
Ki hu yada yitzrenu,
For You knew our nature,
zachur ki afar anachnu.
remember that we are but dust.
Azrenu Elohei yishenu al
Assist us O Elohim of our salvation for
do var k’vod sh’mecha,
the sake of the glory of Your Name,
v’hatzilenu v’chaper al
rescue us and grant atonement for
chatoteinu l’ma-an sh’mecha.
our misdeeds for the sake of Your Name.
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 Shaleim is the tool which links these two Lights together.

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

Yitgadal v’yitkadash sh’meh raba.
Exalted and sanctified be His great Name.
{Amen.}
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
uvchayei d’chol beit Yisra-el,
and in the lifetime of the entire House of Israel,
ba-agala uvizman kariv,
speedily and at a time that comes soon,
v’imru amen. {Amen.}
and say amen. Amen.

{Y’he sh’meh raba m’varach
May His great Name be blessed
l’alam ulal’mei 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,
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.

Titkabel tz’lot’hon uva-ut’hon
May the prayers and supplications be accepted
d’chol beit Yisra-el kadam
of the entire House of Israel before
avuhon di vishmaya,
their Father Who is in heaven,
v’imru amen. {Amen.}
and say amen. Amen.

Y’he 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 the heavens,

Bow left and say Oseh Shalom, bow right and say hu ya-aseh shalom aleinu,
bow forward and say v’al kol Yisra-el, V’al kol Yisra-el.

Remain in place for a few moments, then take three steps forward.

Take three steps back.
Oseh Shalom, bow right and say hu ya-aseh shalom aleinu,
bow forward and say v’al kol Yisra-el, V’al kol Yisra-el.

Remain in place for a few moments, then take three steps forward.

Oseh shalom bimromav,
May the One Who makes peace in the heavens,

v’al kol Yisra-el v’al kol ha-olam,
and upon all Israel and upon all the world,
v’imru amen. {Amen.}
and say amen. Amen.
KABBALAH teaches that the Shofar is just a ram’s horn until we bless it. The following blessing activates the spiritual energy of the ram’s horn, thereby making it the powerful tool known as the Shofar. We stand during the Shofar blowing because sitting grounds us and connects us to manifestation.

Baruch atah Adonai,
Blessed are You Adonai,
Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
asher kid’shanu b’mitzvotav,
You have sanctified us through Your commandments,
v’tziyanu lishmo-a kol shofar.
and bid us to hear the sound of the Shofar.

תָּקְיעָה שַׁלֵּם
BLOWING OF THE SHOFAR

הֶכְּנֶאָה שֵׁלֵם