

סליחות

FORGIVENESS

Selikhhot

לב חדש ורוח חדשה
A New Heart, A New Spirit.

על חטא
Al Khayt

יְיָ אֱלֹהֵינוּ רַחוּם וְיְחַנּוּן, אֶרֶךְ אַפַּיִם, וְרַב
חֶסֶד וְאֱמֶת. נִצֵּר חֶסֶד לְאֶלְפִים, נִשְׂאָ עוֹן
וּפְשֵׁעַ וְנִטְאָה, וְנִקָּה.

*Adonai, Adonai, El rakhum v'khanun, erekh apai-yim
'verav khesed vemet.*

*No-tzayr khesed la-a-lafeem, nosay avon vafesha
v'khata'a v'na-ka'y.*



Yod Hay, Vav Hay, Compassion and
Tenderness, Patience, Forbearance,
Kindness, Awareness, Bearing love from
age to age, Lifting guilt and mistakes and
making us free. Adonai...

The 13 qualities of mercy originate in the
ceremony of forgiveness of the sin of the
golden calf worship. It is not clear whether
Moses spoke these words spontaneously
upon seeing God's glory, or if God caused
Moses to say these words.

Recitation of the 13 qualities is considered
to be something of a quasi-magic formula
to invoke transformative energy. They
are repeated by Jewish prayer groups on
special days, including every Monday and
Thursday after the Amida, the four fast
days, Rosh haShanah, and many times on
Yom Kippur.

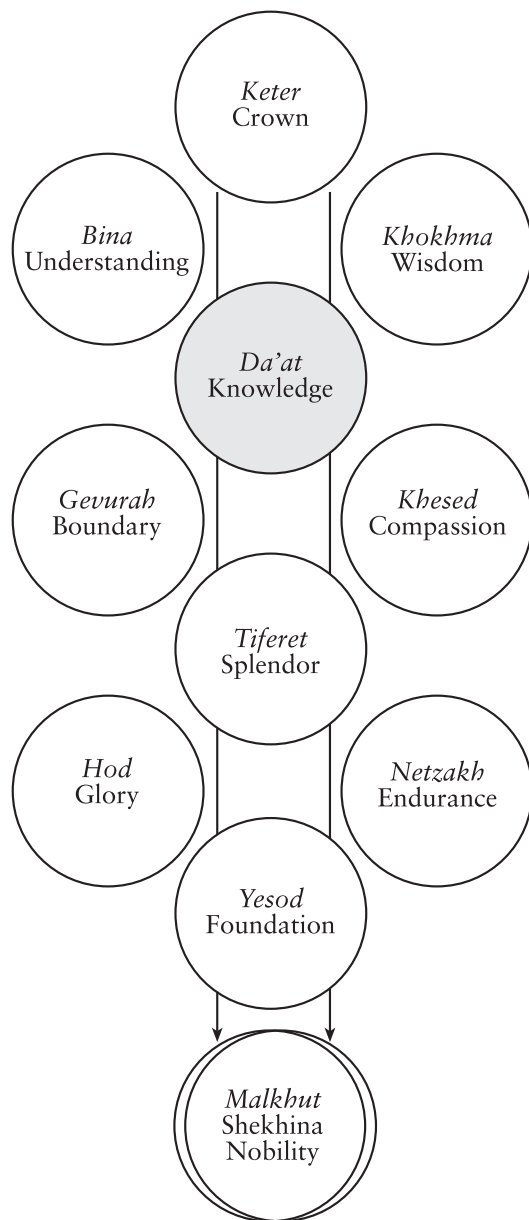
The 13 qualities of mercy are placed by the
Kabbalists in Keter, the location of the Will
and Bliss of the Infinite (Ratzon v'Ta'anug
shel Ha-Ayn Sof). They compose the subtle
folds within a unitary and gradationless
field, and form the basis for the later
derivation out of Keter of the ten Sefirot
and, according to one source, the three
garments of thought, speech and action.
Ten plus three is thirteen.

It is difficult to capture the subtlety of the
order or level of these sources of the Sefirot.
As long as we keep in mind that they are
the bridge between the limited world of the
Sefirot and the infinite World, we can't stray
too far.

It is said that they radiate throughout
our universe from Rosh Khodesh Elul
until Simkhat Torah. Since these are the
originators of the Sefirot, having them
shine in the world brings a very creative
field down to us. It would be similar to
a situation where the energies created by
subatomic particles are co-existent with
the particles. Who knows what mutation
or evolutions might result from such
a mixture.

Because this happens every year around the
High Holidays, every year is thought to be
a further lurch of evolution based on the
previous year's energies, facilitated by the
presence of these 13 fields of origination.
These 13 qualities are therefore the
mechanical side of the Teshuvah process.
We soften and stretch our hearts by doing
Teshuvah, and God softens and stretches
the fabric of the world by shining towards
us the 13 qualities of mercy.

Yom Kippur in the Sefirot system



On Yom Kippur, energy from Keter descends and inhabits the newly redesigned Malkhut. This radically changes the energy of our earth and home such that we commune easier, find it hard to eat, drink or wear anything on our feet. The symbol of Malkhut is now hosting an elevated guest. The presence of Keter "seals and finishes off the structure of Malkhut."

The following is the division of the 13 qualities according to the Zohar and the writings of Rabbi Isaac Luria (The Ari), explained this in a psychological mode, and it is a first and personal attempt to characterize the 13 qualities in a meaningful way. This is not meant to be a definitive or conclusive commentary. We welcome your insights and explanations of the 13 qualities.

” Adonai, Adonai
 יְיָ יָוֵד הַיָּוֵד, וָוֵד הַוָּוֵד, וָוֵד הַוָּוֵד

This duplicate name is above the realm of qualities. Calling out “Adonai, Adonai” brings energy into the 13 qualities of mercy from higher orders within Keter. The duplication of God’s name is said to indicate that we are going beyond Adonai.

Ordinarily, the name of God, *Adonai*, can become “incomplete” or “blemished” through our actions. This idea represents the name *Adonai* as a mirror of our lives, a Divine energy which shadows us, blesses us and is wounded by us. Since on the High Holidays we need healing (Teshuvah is often explained as healing) from our wounds and patterns, we must go beyond this first level of Adonai to a realm of a Super-Adonai, the originator beyond all worlds and beyond, if it were possible, even the Divine name of Yod Hay Vav Hay. Here we are referring to the *Shem ha-Etzem*, the Essence of the Name, as it exists within the Infinity of Divine Light.

This idea of going beyond Adonai (Yod Hay Vav Hay) changes our orientation to the name of Adonai and Yod Hay Vav Hay as being the “top or most essential energy,” and must have seemed blasphemous at the time it appeared in the teachings of the Baal Shem Tov.

Rabbi David Wolfe-Blank

Please Rise

אֵל מֶלֶךְ

O GOD OUR KING, enthroned in mercy, You rule with lovingkindness. You pardon Your people's transgressions, forgiving them again and again. You are generous in forgiveness to sinners. You deal mercifully with all creatures, not according to the evil of their deeds. Adonai, You taught us through the humble man Moses to recite Your thirteen attributes of mercy. Remember as You judge us the covenant of mercy which You then revealed. Thus it is written in Your Torah: "The Lord descended in a cloud, and Moses was with Adonai there, and he proclaimed the name of Adonai."

"Then Adonai passed before him and proclaimed:

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג
בְּחַסְדֵי־דָת, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מֵעֲבִיר
רֵאשׁוֹן רֵאשׁוֹן, מִרְבָּה מִחִילָה לְחַטָּאִים,
וְסִלְיָחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל
בְּשָׂר וְרוּחַ, לֹא כִרְעַתָּם תִּגְמֹל. אֵל,
הוֹרִיתָ לָנוּ לֹאמֹר שְׁלֹשׁ עֶשְׂרֵה, זְכַר לָנוּ
הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ
לְעַנְי מִקְדָּם, כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יי בְּעַנְי,
וַיִּתְיַצֵּב עַמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יי.

וַיַּעֲבֹד יי עַל פְּנֵיו וַיִּקְרָא:

יי יי, אֵל רַחוּם וְחַנוּן, אֶרְךְ אַפַּיִם, וְרַב
חֶסֶד וְאֱמֶת. נִצַּר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן
וּפְשַׁע וְחַטָּאָה, וְנִקָּה.

The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression and sin, and pardoning the penitent."

*Adonai, Adonai, El rakhum v'khanun, erekh apai-yim verav khesed vemet.
No-tzayr khesed la-a-lafim, nosay avon vafesha v'khata'a v'na-ka'y.*

Pardon our iniquity and our sin; take us to be Your own.

Forgive us, our Father, for we have sinned. Pardon us, our Sovereign, for we have transgressed. For You, O Lord, generously forgive; great is Your love for all who call upon You.

וְסִלְיָחָה לְעֹנְיֵנוּ וְלְחַטָּאתֵנוּ וְנַחֲלֵתָנוּ.

סִלַּח לָנוּ אָבִינוּ כִּי חָטָאנוּ, מִחֵל לָנוּ מִלְכָּנוּ
כִּי פָשַׁעְנוּ, כִּי אָתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב
חֶסֶד לְכָל קוֹרְאֶיךָ.

Please be seated

O Lord, remember Your mercy and Your kindness; they are eternal. Mind not our former iniquities; may Your compassion hasten to our aid, for we are brought very low. O Lord, remember us and show favor to Your people; think of us and bring Your deliverance. Remember the community You won long ago, the people You rescued to be Your very own and Mount Zion where You dwelt. O Lord, remember the love of Jerusalem; never forget the love of Zion. O Lord, remember the day of Jerusalem's fall against the Edomites, who shouted: "Destroy it, destroy it to its very foundation!" You will rise to have mercy on Zion; the time to favor her is now. Remember Abraham, Isaac and Jacob, Your servants, to whom You solemnly promised, saying to them: "I will make your descendants as countless as the stars in heaven; all this land of which I have spoken I will give to your descendants, that they shall possess it forever." Remember Your servants Abraham, Isaac and Jacob; heed not the obstinacy of this people, nor their wickedness, nor their sin.

זְכוֹר רַחֲמֶיךָ יְיָ וְחַסְדֶיךָ, כִּי מַעֲוֹלָם הֵמָּה.
 אֲלֵ תִזְכֹּר לָנוּ עֲוֹנוֹת רֵאשׁוֹנִים, מִהֵרָה
 יִקְדָּמוּנוּ רַחֲמֶיךָ כִּי דָלוּנוּ מְאֹד. זְכַרְנוּ יְיָ
 בְּרִצּוֹן עֲמֶךָ, פְּקֹדֵנוּ בִישׁוּעָתֶךָ. זְכוֹר
 עֲדָתְךָ קָנִיתָ קֹדֶם, גָּאֵלְתָּ שִׁבְט נַחֲלָתְךָ,
 הֵר צִיּוֹן זֶה שְׁכַנְתָּ בוֹ. זְכוֹר יְיָ חֲבַת
 יְרוּשָׁלַיִם, אֲהַבַת צִיּוֹן אֶל תִּשְׁכַּח לְנֶצַח.
 זְכוֹר יְיָ לִבְנֵי אֲדוֹם אֵת יוֹם יְרוּשָׁלַיִם,
 הָאוֹמְרִים עָרוּ עָרוּ עַד הִסּוֹד בָּהּ. אֲתָה
 תִּקּוֹם תִּרְחַם צִיּוֹן, כִּי עַתָּה לְחַנּוּנָהּ, כִּי בָא
 מוֹעֵד. זְכוֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל
 עַבְדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ, וּתְדַבֵּר
 אֲלֵהֶם: אַרְבֵּה אֶת זְרַעְכֶם כְּכּוֹכְבֵי
 הַשָּׁמַיִם, וְכֹל הָאָרֶץ הַזֹּאת אֲשֶׁר אִמַּרְתִּי
 אֲתָן לְזְרַעְכֶם, וְנָחֳלוּ לְעוֹלָם. זְכוֹר לְעַבְדֶיךָ
 לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב, אֶל תִּפְּן אֶל
 קוֹשֵׁי הָעָם הַזֶּה וְאֶל רְשָׁעוֹ וְאֶל חַטָּאתוֹ.

אֵל נָא תַשַׁיֵּת עָלֵינוּ חַטָּאת, אֲשֶׁר נֹאֲלָנוּ וְאֲשֶׁר חָטָאנוּ.
 חָטָאנוּ צוֹרְנוּ, סָלַח לָנוּ יוֹצְרָנוּ.

O do not punish us for the folly, and for the sin that we have committed.
 We have sinned against You, our God; forgive us, O our Creator.

*al na tashayt alaynoo khatat, asher noal-noo va-asher khatanoo
 khatanoo tzooranoo, selach lanoo yotzranoo*

הֵן יַעֲבִיר זָדוֹן לְמִשׁוּגָה, כִּי לְכֹל הָעָם בְּשִׁגְגָה. חָטָאנוּ צוֹרְנוּ, סָלַח לָנוּ יוֹצְרָנוּ.

Regard willful sin as error, for all the people have erred.
 We have sinned against You, forgive us, our Creator.

REMEMBER, for our sake, the ancestral covenant, as You have promised:

“And I shall remember my covenant with Jacob, and, as well, my covenant with Isaac, and, as well, my covenant with Abraham, I shall remember them, and I shall recall the Land I promised them.”

Remember, for our sake, the covenant of former times, as You have promised:

“And I shall remember, for their sake, the covenant of former times, whereby I brought them from the land of Egypt, in the sight of all the nations, to become their God, I am THE LAWGIVER!”

Have mercy on us, and do not destroy us, as it is written: “For THE FOUNT OF MERCY is a God compassionate, who shall not let you wither, and shall not destroy you, nor shall God forget the covenant made with your ancestors, the one promised by oath to them” Open up our hearts to love and to revere Your name, as it is written: “THE BOUNTIFUL, your God, shall circumcise your hearts, and your children’s hearts, to love THE FOUNT OF LIFE, Your God, with all your heart, with all your soul, that you might live.”

Be present for us when we call on You, as it is written:

“And you shall seek out THE BELOVED ONE, your God, from where you are, and you shall find God, provided that you search for God with all your heart, and all your soul.”

Blot out our sins upon this day, and purify us, as it is written: “For on this day, atonement shall be made for you, to make you clean from all your wrongdoings.

Before THE FOUNT OF MERCY, you shall all be clean.” Return us, BLESSED ONE, let us return! Renew our days, as you have done of old!

זְכוֹר לָנוּ בְרִית אֲבוֹת כַּאֲשֶׁר אָמַרְתָּ:
וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב, וְאֵף אֶת בְּרִיתִי
יִצְחָק וְאֵף אֶת בְּרִיתִי אַבְרָהָם אֲזָכֹר,
וְהָאָרֶץ אֲזָכֹר. זְכוֹר לָנוּ בְרִית רֵאשׁוֹנִים
כַּאֲשֶׁר אָמַרְתָּ: וְזָכַרְתִּי לָהֶם בְּרִית
רֵאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ
מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים,
אֲנִי יי. עֲשֵׂה עִמָּנוּ כְּמָה שֶׁהִבְטַחְתָּנוּ: וְאֵף
גַּם זֹאת, בְּהִיּוֹתָם בְּאֶרֶץ אֲיִבֵיהֶם לֹא
מְאַסְתִּים וְלֹא גִעְלוּתִים לְכֻלָּתָם, לְהַפֵּר
בְּרִיתִי אִתָּם, כִּי אֲנִי יי אֱלֹהֵיהֶם. רַחֵם
עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ, כְּמָה שֶׁכָּתוּב: כִּי
אֵל רַחוּם יי אֱלֹהֶיךָ, לֹא יִרְפֹּךְ וְלֹא
יִשְׁחִיתֶךָ, וְלֹא יִשְׁפַח אֶת בְּרִית אֲבוֹתֶיךָ
אֲשֶׁר נִשְׁבַּע לָהֶם. מוֹל אֶת לִבְבָנוּ
לְאַהֲבָה וְלִירְאָה אֶת שְׁמֶךָ, כְּכֹתוּב
בְּתוֹרָתְךָ: וְכֹל יי אֱלֹהֶיךָ אֶת לִבְבְּךָ, וְאֶת
לִבֵּב זְרַעְךָ, לְאַהֲבָה אֶת יי אֱלֹהֶיךָ בְּכֹל
לִבְבְּךָ וּבְכֹל נַפְשְׁךָ לְמַעַן חַיֶּיךָ. הֲשִׁב
שְׁבוּתֵנוּ וּרְחַמְנוּ כְּמָה שֶׁכָּתוּב: וְשָׁב יי
אֱלֹהֶיךָ אֶת שְׁבוּתֶךָ וּרְחַמְךָ, וְשָׁב וְקִבְּצֵךָ
מִכָּל הָעַמִּים אֲשֶׁר הִפִּיצֶךָ יי אֱלֹהֶיךָ
שְׁפֹה. קַבֵּץ נִדְחֵנוּ, כְּמָה שֶׁכָּתוּב: אִם
יִהְיֶה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ
יי אֱלֹהֶיךָ, וּמִשָּׁם יִקְחֶךָ. הִמְצֵא לָנוּ
בְּבִקְשֵׁתֵנוּ, כְּמָה שֶׁכָּתוּב: וּבִקְשֵׁתֶם מִשָּׁם
אֶת יי אֱלֹהֶיךָ וּמְצֵאתָ, כִּי תִדְרָשְׁנוּ בְּכֹל
לִבְבְּךָ וּבְכֹל נַפְשְׁךָ.

Your God shall circumcise your hearts. Jewish tradition links circumcision to covenantal commitment and to purification. The heart, which the rabbis understood to be the seat of the intellect, is not physically circumcised but, through divine will, purified and rededicated to covenantal service. The act of circumcision creates a wound and makes the one who is circumcised vulnerable. The poet here freely offers our vulnerability, our openness to transformation, as part of our Yom Kippur prayer for purification.

BLOT OUT OUR TRANSGRESSION for Your own sake, as You did promise: “It is I who blot out your transgressions, for My own sake; I will remember your sins no more.”

How can we be in a covenant with the Creator of all? How do we dare ask to be remembered with compassion? Where in our hearts is the capacity to reach out beyond the known, the limited, the failures of our lives to imagine something different? Our ancestors have bequeathed it all to us; the covenant, the memory, the compassion and the imagination. Do we accept our inheritance?

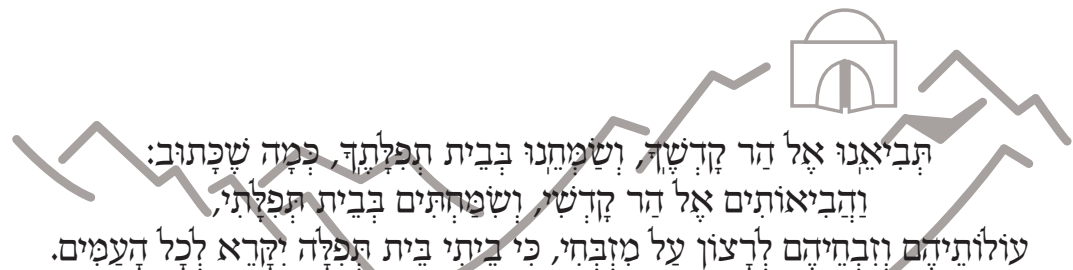
Sweep aside our ill deeds like a mist, like a cloud, as You did promise: “I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to Me, for I will redeem you.”

Make our sins as white as snow or wool, as it is written: “Come now, let us reason together,” says the Lord. If your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool.”

Cleanse us from all our impurities, as it is written: “I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you.”

Atone our sins on this day and purify us, as it is written: “On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord.”

מַחַה פְּשָׁעֵינוּ לְמַעַנְךָ, כַּאֲשֶׁר אָמַרְתָּ:
אֲנֹכִי אֲנֹכִי הוּא מַחַה פְּשָׁעֶיךָ לְמַעַנִּי,
וְחִטְאֲתֶיךָ לֹא אֶזְכֹּר. מַחַה פְּשָׁעֵינוּ כְּעָב
וְכַעֲנֹן, כַּאֲשֶׁר אָמַרְתָּ: מִחִיתִי כְּעָב
פְּשָׁעֶיךָ, וְכַעֲנֹן חִטְאֲתֶיךָ, שׁוּבָה אֵלַי כִּי
גִאֲלֶתֶיךָ. הֲלִבֵן חִטְאֵינוּ כְּשֵׁלֶג וְכַצֹּמֶר,
כְּמָה שְׁכֵתוֹב: לָכוּ נָא וְנִוְכַחַה, יֹאמֶר יי׃
אִם יִהְיוּ חִטְאֵיכֶם כְּשָׁנִים, כְּשֵׁלֶג יִלְבִּינוּ;
אִם יֵאָדְמוּ כְּתוֹלַע, כְּצֹמֶר יִהְיוּ. זְרוּק
עֲלֵינוּ מַיִם טְהוֹרִים וְטַהַרְנוּ, כְּמָה שְׁכֵתוֹב:
וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטַהַרְתֶּם;
מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גְּלוּלֵיכֶם אֲטַהַר
אֶתְכֶם. כִּפֹּר חִטְאֵינוּ בַּיּוֹם הַזֶּה וְטַהַרְנוּ,
כְּמָה שְׁכֵתוֹב: כִּי בַּיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם
לְטַהַר אֶתְכֶם, מִכָּל חִטְאֵיכֶם לְפָנַי יי׃
תְּטַהַרוּ.



Bring us to Your holy mountain and make us joyful in Your house of prayer, as it is written: “I will bring them to My holy mountain and make them joyful in My House of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people.”

Please rise as the ark is opened

Congregation repeats after Hazzan

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

Hear our voice, Lord our God; spare us, pity us, accept our prayer in Your gracious love.

*She-mah ko-lay-noo aah-do-nye eh-lo-hay-noo khoos ve-rah-khem ah-lay-noo
v'kabbayl be-rah-khah-meem oove-rah-tzone et te-fee-lah-tay-noo:*

הִשִּׁיבֵנוּ יי אֱלֹהֵיךָ וְנִשְׁוֵבָה, חֲדַשׁ יָמֵינוּ כְּקֶדֶם.

Turn us to You, Yah, and we shall return; renew us as in days of old.

*hah-shee-vay-noo ah-do-nye ay-leh-kha ve-nah-shoo-vah khah-daysh
yah-may-noo ke-keh-dehm:*

אִמְרֵינוּ הֵאֲזִינָה יי, בֵּינָה הִגִּיגְנוּ.
יִהְיוּ לְרָצוֹן אִמְרֵי פִינוּ וְהִגִּיוֹן לִבֵּנוּ לְפָנֶיךָ, יי צוֹרֵנוּ וְגוֹאֲלֵנוּ.

אַל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קֹדֶשְׁךָ אַל תִּקַּח מִמֶּנּוּ.

Do not banish us from Your presence; do not deprive us of Your holy spirit.

*ahl tahsh-lee-khay-noo meel-fah-neh-kha, ve-roo-akh kod-she-kha ahl
tee-kach mee-meh-nee:*

אַל תִּשְׁלִיכֵנוּ לְעֵת זְקֻנָּה, כְּכֹלֹת כֹּחֵנוּ אַל תַּעֲזֹבֵנוּ.

Do not cast us off in old age; when our strength declines, do not forsake us.

ahl tahsh-lee-khay-noo le-ayt zeek-nah, kikh-lote ko-khay-noo ahl-ta-ahz-vay-noo

אַל תַּעֲזֹבֵנוּ, יי אֱלֹהֵינוּ, אַל תִּרְחַק מִמֶּנּוּ.

Do not forsake us, Yah our God; do not make Yourself distant from us.

עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשּׁוּ,
כִּי אַתָּה יי עֲזַרְתָּנוּ וְנַחַמְתָּנוּ.
כִּי לָךְ יי הוֹחַלְנוּ, אַתָּה תַּעֲנֶה, אֲדַנִּי אֱלֹהֵינוּ.

Please be seated as the ark is closed

Do not forsake us: teach, purify and forgive us.
 Our God and God of our ancestors,
 Do not abandon or forsake us;
 Do not shame us;
 Do not break Your covenant with us.
 Bring us closer to Your Torah;
 Teach us Your commandments;
 show us Your ways.
 Incline our hearts to revere You;
 Purify our hearts to love You,
 So that we return to You sincerely and wholeheartedly.
 Forgive and pardon our iniquities,
 As it is written in Your Holy Scriptures:
 “For Your own sake, O Lord,
 Pardon my sin though it is great.”

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֵל
 תַּעֲזֹבֵנוּ וְאֵל תִּשְׁטֹנוּ, וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְדֵּנוּ
 בְּרִיתְךָ אֲתָנוּ. קִרְבָּנוּ לְתוֹרַתְךָ, לְמִדְּנוּ
 מִצְוֹתֶיךָ, הוֹרֵנוּ דְרָכֶיךָ, הֵט לִבֵּנוּ לִירְאָה אֶת
 שְׁמֶךָ, וּמוֹל אֶת לִבֵּנוּ לְאַהֲבָתְךָ, וּנְשׁוּב
 אֵלֶיךָ בְּאַמִּתּוּת וּבְלֵב שָׁלֵם. וּלְמַעַן שְׁמֶךָ
 הַגְּדוֹל תִּמְחַל וְתִסְלַח לְעֹגְנוּ, כַּפְתּוּב
 בְּדַבְרֵי קֹדֶשְׁךָ: לְמַעַן שְׁמֶךָ יי, וְסִלַּחַת
 לְעוֹנֵי כִי רַב הוּא.
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח לָנוּ מִחַל
 לָנוּ, כַּפֵּר לָנוּ.

— שׁוֹתֵי יוֹ לַגְּדוֹל תִּמְחַל —

Tzimtzum-Shevira-Tikkun

1. *Tzimtzum-Shevira-Tikkun* are terms from Lurianic Kabbala, which describe the act of Creation as a birth process. **Tzimtzum**, is a contraction that concentrates the mind and energies in the birthing-specific task. Every process that has gotten overinflated, lost, overly abundant, requires a **Tzimtzum** for its rebirth. **Shevira**, the breakage, occurs when the **Tzimtzum** gets intense. As the water bag bursts in birth, so must the eggshell be pierced by the chick. If you open the chrysalis, for the butterfly, it may not have developed the strength to fly. Each must shatter his own old shell to develop her strength. **Tikkun** restores, heals and repairs parent and child after the initial radical changes.
2. These three terms changed the face of life's meaning for all Jews. After hearing that the world was created with a process of fragmentation (**Shevira**) producing a falling of healing sparks (**Nitzotzot**) into hidden places in the world, and that the purpose of the Torah was to set the guidelines to help us recover those sparks, Jews were able to reframe the exile. From being thought of as a rejection by God, a terrible long-lasting punishment, (*galut* - exile or dispersion) became reframed as an essential part of God's mission to help in the co-production of a healed world. A punishment was transformed into a treasure hunt.
3. The dynamics of **Tzimtzum-Shevira-Tikkun** are thought of as both something that happened a long time ago, before the world was created, as well as something that is happening now, part of the fabric of the energetic flow of the universe, as if, for example, the Big Bang was not an event but an ongoing process. A third way of understanding this a dynamic that is within every situation, interaction and process. If the pulsing of the universe is to breathe by shrinking and expanding, then the ongoing birthing of all things and events is in a constant state of labor, breathing (of water and of the previous pregnant state) and of fixing the birthed one. Thus, we are all mothers (of all things, events and situations) with God.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, סַלַּח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.
 Elohim, God of our ancestors, forgive us, pardon us, grant us atonement.
 Elohainu valohay avotainu. s'lakh lanu, m'khal lanu, kaper lanu.

אָנוּ בְנֵיךָ וְאַתָּה אָבִינוּ.
Anu vanekha v'ata avinu.
 אָנוּ קְהֵלְךָ, וְאַתָּה חֲלֵקֵנוּ.
Anu k'haleha v'ata hel-keynu.
 אָנוּ צִאֲנֶךָ, וְאַתָּה רוֹעֵנוּ.
Anu tzoneha v'ata ro-eynu.
 אָנוּ פְּעֻלֹתֶיךָ, וְאַתָּה יוֹצְרֵנוּ.
Anu fu-lateha v'ata yotz-reynu.
 אָנוּ סִגְלֹתֶיךָ, וְאַתָּה אֱלֹהֵינוּ.
Anu s'gulateha v'ata elohaynu.
 אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירֵנוּ.
Anu ma-amireha v'ata ma-amireynu.

כִּי אָנוּ עֹפְרָד, וְאַתָּה אֱלֹהֵינוּ;
Ki anu ameha v'ata Eloheynu,
 אָנוּ עֲבָדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ;
Anu avadeha v'ata adoneynu,
 אָנוּ נַחֲלֹתֶיךָ, וְאַתָּה גּוֹרְלֵנוּ;
Anu naha-latekha v'ata gora-leynu,
 אָנוּ כֶרֶמְךָ, וְאַתָּה נוֹטְרֵנוּ;
Anu karmeha v'ata notreynu,
 אָנוּ רַעֲיֹתֶיךָ, וְאַתָּה דוֹדֵנוּ;
Anu ra-yateha v'ata do-deynu,
 אָנוּ עֹפְרָד, וְאַתָּה מַלְכֵנוּ;
Anu ameha v'ata malkeynu,

Our greatest transgression is not that we commit sins – for temptation is strong and our resistance is slight. Rather, the great transgression is that at every instant we could turn to God in repentance – and yet we do not do so!

Rabbi Simha Bunam

Our God and God of our ancestors forgive us pardon us grant us atonement.
 For we are Your people and You are our GOD.
 We are Your children and You are our FATHER.
 We are Your servants and You are our MASTER.
 We are Your congregation and You are our HERITAGE.
 We are Your possession and You are our DESTINY.
 We are Your flock and You are our SHEPHERD.
 We are Your vineyard and You are our GUARDIAN.
 We are Your creatures and You are our CREATOR.
 We are Your faithful and You are our BELOVED.
 We are Your treasure and You are our PROTECTOR.
 We are Your subjects and You are our KING.
 We are Your chosen ones and You are our CHOSEN ONE.
 We are arrogant but You are MERCIFUL.
 We are obstinate but You are PATIENT.
 We are laden with sin but You abound in COMPASSION.
 We are as a passing shadow but You are ETERNAL.

We are arrogant, but You are MERCIFUL.
We are obstinate, but You are PATIENT.
We are laden with sin;
but You abound in COMPASSION.
We are as a passing shadow;
but You are ETERNAL.

אָנוּ עֲזֵי פָּנִים, וְאַתָּה רַחוּם וְחַנוּן;
אָנוּ קָשִׁי עֲרָף, וְאַתָּה אַרְךָ אַפְּיִם;
אָנוּ מְלֵאֵי עוֹן, וְאַתָּה מְלֵא רַחֲמִים;
אָנוּ יִמִּינוּ כְּצֵל עוֹבֵר,
וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתְמוּ.

on Kol Nidre — Silent Amidah begins here

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, תְּבֹא
לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם מִתְחַנְּתָנוּ,
שְׂאִין אָנוּ עֲזֵי פָּנִים וְקָשִׁי עֲרָף, לוֹמְרִ
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים
אֲנַחְנוּ וְלֹא חָטְאנוּ, אֲבָל אֲנַחְנוּ
וְאֲבוֹתֵינוּ חָטְאנוּ.

שׁוֹתֵי יוֹ לַגּוֹי תַּמְיִד

Who are we? We're light and truth,
and infinite wisdom, eternal goodness.
Yet we've abused, we've betrayed,
we've been cruel, yes, we've destroyed.

At our core we're sparks of fire
of infinite wisdom, eternal goodness.
Yet we've embittered, we have falsified,
we have gossiped, yes, we have hated.

Our real being is one with You,
children of heaven, made in the image.
Yet we've insulted, we have jeered,
we have killed, yes, we have lied.

Sweep it out! Throw it out!
Wipe it out! Yes, clean it all out!

Who are we? We're light and truth,
and infinite wisdom, eternal goodness.
Yet we have mocked, we've neglected,
we've oppressed, yes, we have perverted.

At our core we're sparks of fire
of infinite wisdom, eternal goodness.
Yet we have quarreled, we've rebelled
we have stolen, yes, we've transgressed.

Our real being is one with You,
children of heaven, made in the image.
Yet we've been unkind, we've been violent,
we have been wicked, we've been xenophobic.

Sweep it out! Throw it out!
Wipe it out! Yes, clean it all out!

We have trespassed;	אֲשַׁמְנוּ,	<i>ah-shahm-noo</i>
we have dealt treacherously;	בַּגְּדָנוּ,	<i>bah-gahd-noo</i>
we have robbed;	גָּזַלְנוּ,	<i>gah-zahl-noo</i>
we have spoken slander;	דִּבַּרְנוּ דְּפוּי.	<i>dee-bahr-noo do-fee.</i>
we have acted perversely;	הֶעָוִינוּ,	<i>heh-eh-vee-noo</i>
we have done wrong;	וְהִרְשַׁעְנוּ,	<i>ve-heer-shah-noo</i>
we have acted presumptuously;	זָדָנוּ,	<i>zahd-noo</i>
we have done violence;	חָמַסְנוּ,	<i>khah-mahs-noo</i>
we have practiced deceit.	טַפְּלָנוּ שֶׁקֶר.	<i>tah-fahl-noo sheh-ker.</i>
We have counseled evil;	יַעֲצָנוּ רָע,	<i>yah-ahtz-noo rah</i>
we have spoken falsehood;	כִּזְבָּנוּ,	<i>kee-zahv-noo</i>
we have scoffed;	לָצָנוּ,	<i>lahtz-noo</i>
we have revolted;	מָרַדְנוּ,	<i>mah-rahd-noo</i>
we have blasphemed;	נִאֲצָנוּ,	<i>nee-ahtz-noo</i>
we have rebelled;	סָרַדְנוּ,	<i>sah-rah-r-noo</i>
we have committed iniquity;	עָוִינוּ,	<i>ah-vee-noo</i>
we have transgressed;	פָּשַׁעְנוּ,	<i>pah-shah-noo</i>
we have oppressed;	צָרַדְנוּ,	<i>tzah-rah-r-noo</i>
we have been stiff-necked.	קָשִׁינוּ עֲרָף.	<i>kee-shee-noo o-ref.</i>
We have acted wickedly;	רָשַׁעְנוּ,	<i>rah-shah-noo</i>
we have dealt corruptly;	שֶׁחַתְּנוּ,	<i>shee-khaht-noo</i>
we have committed abomination;	תַּעֲבָנוּ,	<i>tee-ahv-noo</i>
we have gone astray;	תַּעֲיָנוּ,	<i>tah-ee-noo</i>
we have led others astray.	תַּעֲתִיעָנוּ.	<i>tee-uh-tah-noo.</i>

When
feeling all down
and out, wrapped in
our Tallit --we pray. In
heartfelt talk we pour out
our concern to God.
Yah! hear my prayer!
Allow my pleading to
reach You! On such
a day, when I
am sad



and depressed, please don't make things worse by hiding from me – but attend now, this day, to my calling You and please hurry to answer me. My days have been scattered like smoke in the wind. My being is arid as if dried in a kiln. My heart feels like grass battered by hail then shriveled. I forgot all about eating. The sound of my sighs made my flesh stick to my bones. I felt like a vulture, like a buzzard, seeking carrion. When calmed, I feel like a solitary bird sitting on a roof. While all day long I hear the voices of my foes sneering. They swear that I will be damned. You did look down from Your high place. Yah, You saw me with a heavenly gaze. You heard my pleading like a prisoner's appeal. You freed me not to be condemned to death. You are — always there is no end to Your years. There will yet be descendants of mine – and their children also – who will serve You.

*Translated and abridged by
Rabbi Zalman Schachter-Shalomi*

WE HAVE ACTED WICKEDLY and have transgressed; therefore we have not been saved. O incline our hearts to forsake the path of evil, and hasten our salvation. Let the wicked forsake their ways, and the unrighteous their thoughts; let all humanity return to the Lord, and Yah will have mercy upon them, and return to our God, for God is ever ready to pardon.

Our God and God of our ancestors, forgive and pardon our iniquities [on this day of rest and] on this Day of Atonement. O answer our prayers; erase and remove our transgressions from Your sight. Subdue our inclination so that we may serve You, and bend our will to turn unto You. Renew our determination to observe Your precepts, and incline our hearts that we may love and revere Your name in truth, as it is written in the Torah: “And the Lord your God will incline your heart and the heart of your seed, to love the Lord your God with all your heart and with all your soul, that you may live.”

You are acquainted with our sins of presumption and of ignorance, committed either voluntarily or by compulsion, whether publicly or in secret. Before You they are revealed and known. What are we? What is our life? What is our goodness? What is our righteousness? What is our help? What is our strength? What is our might? What shall we say before You, O Lord our God and God of our fathers? Are not the mightiest like nothing before You, and people of renown as though they were not, wise men and women as if they were without knowledge, and those of understanding as though they were lacking in discretion?

For most of their work is emptiness, and the days of their life are as vanity before Thee, and the pre-eminence of humanity over beast is naught, for all is vanity, except only the pure soul which must hereafter give its accounting before Your glorious throne.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּהָ לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחֵנוּ הִרְשַׁעְנוּ. הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתֵן בְּלִבֵּנוּ לְעִזּוֹב דְּרֹךְ רָשָׁע וְחִישׁ לָנוּ יִשַׁע, כְּפָתוֹב עַל יַד נְבִיאֶיךָ: יַעֲזֹב רָשָׁע דְּרֹכּוֹ, וְאִישׁ אָוֶן מִחֲשַׁבְתּוֹ, וְיָשֵׁב אֵל יי וִירַחֲמֵהוּ, וְאֵל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹחַ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, סָלַח וּמַחַל לְעֲוֹנוֹתֵינוּ בְּיוֹם (הַשְּׁבִיט הַזֶּה וּבְיוֹם) הַכַּפּוּרִים הַזֶּה. מַחַח וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכַף אֶת יְצָרְנוּ לְהִשְׁתַּעֲבֹד לָךְ, וְהִכְנַע עֲרַפְנוּ לְשׁוֹב אֵלֶיךָ, וְחַדֵּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקוּדֶיךָ; וּמוֹל אֶת לִבֵּנוּ לְאַהֲבָה וְלִירְאָה אֶת שְׁמֶךָ, כְּפָתוֹב בְּתוֹרַתֶךָ: וּמוֹל יי אֱלֹהֶיךָ אֶת לִבְבָךְ, וְאֶת לִבְבִּי זָרְעֶךָ, לְאַהֲבָה אֶת יי אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

הִזְדַּוְּנוֹת וְהִשְׁגָּגוֹת אֶתָּה מִכִּיר, הִרְצוֹן וְהָאָנֶס, הַגְּלוּיִם וְהַנְּסֻתָּרִים; לְפָנֶיךָ הֵם גְּלוּיִם וְיֹדְעִים. מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדְנוּ, מָה צַדִּיקְנוּ, מָה יִשַׁעְנוּ, מָה כַּחֲנוּ, מָה גְבוּרַתְנוּ. מָה נֹאמַר לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַגְּבוּרִים כָּאִין לְפָנֶיךָ, וְאֲנִשֵׁי הַשָּׁם כְּלֹא הָיוּ, וְחַכְמַיִם כְּבָלֵי מִדָּע, וְנְבוֹנִים כְּבָלֵי הַשִּׁפְלָה, כִּי רַב מַעֲשֵׂיהֶם תִּהְיוּ, וַיְמִי חַיֵּיהֶם הִבֵּל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הַכֵּל הִבֵּל.

What shall we say before You, O You who dwells on high and what shall we declare before You, You who abides in the heavens? Do You not know all things, both the hidden and the revealed?

מָה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגִלוֹת אֶתָּה יוֹדֵעַ.

From eternity You have been called “the One who passes over transgression.” So hear our cry as we stand here in prayer before You. Pass over the transgression of a people who return from their transgressing. Erase our guilt from before Your eyes.

שָׁמַךְ מֵעוֹלָם עוֹבֵר עַל פְּשָׁע, שׁוֹעֲתֵנוּ תִּאֲזוּן בְּעַמְדֵנוּ לְפָנֶיךָ בְּתַפְלָה. תִּעְבֹּר עַל פְּשָׁע לְעַם שְׁבִי פְשָׁע, תִּמְחָה פְּשָׁעֵינוּ מִנְּגִד עֵינֶיךָ.

You know the mysteries of the Universe and the hidden secrets of all life. You search the human heart and probe our thoughts and aspirations. Nothing escapes You, nothing is concealed from Your sight.

אֶתָּה יוֹדֵעַ רֵזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְּרֵי כָּל חַי. אֶתָּה חוֹפֵשׁ כָּל חֲדָרֵי בֶטֶן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דְּבַר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִד עֵינֶיךָ.

May it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities and to grant us atonement for all our transgressions.

וּבִכְן יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטָּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

— סוּדוֹת יי לַנְּגִיד תַּמִּיד —

Joy for My Sorrow

Open unto me
Joy for my sorrow
Comfort for my pain
Healing for my hurting
Love for my hate
Wisdom for my confusion
Calm for my impatience
Courage for my fears
Compassion for my coldness
Direction for my wandering
Faith for my doubt
Light for my darkness
Yourself for myself
Yah Adonai open unto me!

Reb Zalman

We have sinned against You willingly and unwillingly;
And we have sinned against You by hardening our hearts.

We have sinned against You by acting without thinking;
And we have sinned against You by speaking perversely.

We have sinned against You through sexual immorality;
And we have sinned against You publicly and privately.

We have sinned against You knowingly and deceitfully;
And we have sinned against You by corrupt speech.

We have sinned against You by wronging others;
And we have sinned against You by evil thoughts.

We have sinned against You by licentiousness;
And we have sinned against You by insincere confession.

We have sinned against You by disrespecting parents and teachers;
And we have sinned against You intentionally and unintentionally.

We have sinned against You by violence;
And we have sinned against You by desecrating your name.

We have sinned against You by foul speech;
And we have sinned against You by foolish talk.

We have sinned against You through the inclination to evil;
And we have sinned against You knowingly and unknowingly.

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

עַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּאַנְס וּבְרָצוֹן,
וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּאַמוּץ הַלֵּב.
עַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּבִלִי דְדַעַת,
וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפִתַיִם.
עַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיזוֹת,
וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר.
עַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּדַעַת וּבְמִדָּה,
וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּדַבְּרוֹר פֶּה.
עַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּהִזְנוּת רַע,
וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּהִרְהוֹר הַלֵּב.
עַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.
עַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה.
עַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחִזְק יָד,
וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפִתַיִם,
וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.
עַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִצֵר הָרַע,
וְעַל חֲטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיִוְדָעִים וּבְלֹא יוֹדָעִים.

וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam Elohai selikhot s'lakh lanu, m'khal lanu, kaper lanu.

We have sinned against You by fraud and falsehood;

And we have sinned against You by bribery.

We have sinned against You by mocking;

And we have sinned against You by slander.

We have sinned against You in our business affairs;

And we have sinned against You in eating and drinking.

We have sinned against You by usury and extortion;

And we have sinned against You by false pride.

We have sinned against You by idle gossip;

And we have sinned against You by wanton glances.

We have sinned against You by haughtiness;

And we have sinned against You by effrontery.

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

עַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֹזֵב,
וְעַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַפַּת שַׁחַד.
עַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִצּוֹן,
וְעַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.
עַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמִשְׁאֵא וּבְמִתָּן,
וְעַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֶּה.
עַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִשְׁפָּךְ וּבְמִרְבִּית,
וְעַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
עַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁיחַ שִׁפְתוֹתֵינוּ,
וְעַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁקוֹר עֵינַי.
עַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
וְעַל חֵטָא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעֵזוֹת מִצַּח.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam Elohai selikhot, s'lakh lanu, m'khal lanu, kaper lanu.

We have sinned against You by rejecting Your commandments;
And we have sinned against You by perverting justice.

We have sinned against You by betraying others;
And we have sinned against You by envy.

We have sinned against You by being irreverent;
And we have sinned against You by being stubborn.

We have sinned against You by running to do evil;
And we have sinned against You by tale bearing.

We have sinned against You by swearing falsely;
And we have sinned against You by causeless hatred.

We have sinned against You by breach of trust;
And we have sinned against You by confusion of values.

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

עַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּפְרִיקַת עַל,
וְעַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּפְלִלוֹת.
עַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּצַדִּית רַע,
וְעַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.
עַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
וְעַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֹרֶף.
עַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהָרַע,
וְעַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּרִכְלוֹת.
עַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁבוּעַת שׂוּא,
וְעַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם.
עַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּתִשׁוּמַת יָד,
וְעַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבָּב.

וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam Elohai selikhot, s'lakh lanu, m'khal lanu, kaper lanu.

שְׁחַטָּאנוּ לְפָנֶיךָ

On Yom Kippur we take collective responsibility for our lives and the life of the community in which we live. Although we realize that we did not create the world we were born into, nevertheless we have a responsibility for what it is like as long as we participate in it. And although we were heavily conditioned in our childhoods to be a certain way, we have a responsibility to transcend that conditioning and to take charge of our own lives. While that struggle may be a long and difficult one, we hereby announce our intention to do so: to take charge of our lives, to remake our community and to create the conditions in which our freedom can be actualized. But to the extent that we have failed to do all that we could in the past year, we ask ourselves for collective forgiveness.

Section I: The Self

For the mistakes we have committed by fearing to lose ourselves in a commitment to another person, to a cause, to the fullness of our experience;

And for the mistakes we have committed by overcommitting ourselves to things that do not matter.

For the mistakes we have committed by insisting that all we do have a payoff and that all activity be goal directed;

And for the mistakes we have committed by not allowing ourselves to play.

For the mistakes we have committed by giving double messages and being manipulative;

And for the mistakes we have committed by not believing that we deserved any good.

For the mistakes we have committed by not taking better care of our bodies;

And for the mistakes we have committed by blaming our bodies for not looking like those in advertisements.

For the mistakes we have committed by not meditating in nature when we knew that we really needed to be there;

And for the mistakes we have committed by not staying at home and just being quiet.

For the mistakes we have committed by being defensive and paranoid;

And for the mistakes we have committed by not trusting each other or even ourselves.

For the mistakes we have committed by being afraid to look at ourselves deeply and honestly;

For the mistakes we have committed by thinking that we were so far gone that we could not change;

And for the mistakes we have committed by imagining that we had already done enough changing.

For the sins we have committed by focusing only on our sins and not on our strengths and beauties;

And for the sins we have committed by not having love and compassion for ourselves, and an understanding that the path is long. The task is great and while we are not free to desist from the task, neither should we judge ourselves harshly for how far we have gotten or how much remains to be done.

For all these we ask God and each other for forgiveness.

Each one of these misdeeds, we here this day release; forgiving and forgetting, coming back now to our core.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam Elohai selikhot, s'lakh lanu, m'khal lanu, kaper lanu.

Section II: Family

For the mistakes we have committed by not forgiving our parents for what they did to us as children;

And for the mistakes we have committed by not forgiving ourselves for the negative traits and character dispositions that we inherited.

For the mistakes we have committed by not allowing our siblings into our lives;

And for the mistakes we have committed by blaming our siblings for our own suffering.

For the errors we have committed by teaching our children everything but the meaning of life;

And for the errors we have committed by not sharing enough ordinary time alone with our children.

For the errors we have committed by not sharing enough time alone with our designated partners.

And for the errors we have committed by expecting too much of our designated partners.

For the errors we have committed by not learning from the very old and the very young;

And for the errors we have committed by not sharing the communal responsibilities for child-raising and elderly care-taking.

For the mistakes we have committed by trying to control those whom we love;

And for the mistakes we have committed by not being supportive to others when they got into the painful spaces of being controlling.

For the mistakes we have committed by thinking we would run out of love if we gave too much of it away or gave it to too many people;

And for the mistakes we have committed by hurting others to protect our own egos.

For all these we ask God and each other for forgiveness.

Each one of these misdeeds, we here this day release: forgiving and forgetting, coming back now to our core.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam Elohai selikhot, s'lakh lanu, m'khal lanu, kaper lanu.

Section III: Community

For the mistakes we have committed by not discovering the spark of divinity within each person we have encountered;

And for the mistakes we have committed by not being in touch with our own divinity.

For the mistakes we have committed by not being fully present in the moment;

And for the mistakes we have committed by using spirituality as a distraction from facing our lives.

For the sins we have committed by taking this congregation for granted, expecting everything to happen without putting in the energy;

And for the sins we have committed by wanting things to change before they were ready.

For the sins we have committed by not publicly supporting the Jewish people when it is being threatened with destruction;

And for the sins we have committed by not publicly criticizing the Jewish people when they act as oppressors.

For the sins we have committed by expecting too much from our Jewish heritage;

And for the sins we have committed by never really trying to experience the Jewish life that we have wanted in our hearts.

For the sins we have committed by thinking we were “higher” and “more conscious” than everyone else;

And for the sins we have committed by saying that we were so ordinary that we had nothing to contribute.

For the sins we have committed by thinking that our own way of getting to spiritual truth is the only way;

And for the sins we have committed by denigrating our spiritual path because it did not seem “universal” enough.

For the errors we have committed by not confronting sexist practices;

And for the errors we have committed by not fighting harder against our own sexist conditioning.

For the errors we have committed by blaming ourselves for things that were beyond of our control;

And for the errors we have committed by not taking simple crucial actions that we know can work.

For the errors we have committed by believing that we were alone, that no one else really cared, and that there was no point in reaching out to others;

And for the errors we have committed by believing that our temporary powerlessness was permanent.

For the errors we have committed by being judgmental of others and ourselves;

And for the errors we have committed by not seeing the potential unity of all people and instead emphasizing those things that separate us.

For all these we ask God and each other for forgiveness.

Each one of these misdeeds, we here this day release; forgiving and forgetting, coming back now to our core.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'ali kulam Elohai selikhot. s'lakh lanu, m'khal lanu, kaper lanu.

Section IV: Society

For the sins we have committed before You and before ourselves by being so preoccupied with ourselves that we ignored the social world in which we live;

And for the sins we have committed by being so directed towards the political and social worlds that we ignored our own spiritual development.

For the sins we have committed by using Judaism, or psychology, or spirituality as a substitute for engaging in struggle to remake the world;

And for the sins we have committed by not lending support to those who are actively seeking solutions.

For the sins we have committed by being so worn out from hearing about suffering that finally we closed our ears;

And for the sins we have committed by not finding appropriate outlets for our social compassion.

For the sins we have committed by scoffing at those who returned weary from their work and hence were too tired to engage in political struggle;

And for the sins we have committed by being sure no one would listen even before we tried to communicate.

For the errors we have committed by allowing the environment to be destroyed for private profit;

And for the errors we have committed by allowing our food and water to be poisoned.

For all these we ask God and each other for forgiveness.

Each one of these misdeeds, we here this day release; forgiving and forgetting, coming back now to our core

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'ali kulam Elohai selikhot, s'lakh lanu, m'khal lanu, kaper lanu.

Section IV: Miscellany

For pretending to emotions that we do not feel;
For using the sins of others to excuse our own;
For denying our responsibilities for our misfortunes;
For refusing to admit our share in the troubles of others;
For condemning in our children the faults we tolerate in ourselves;
For condemning in our parents the faults we tolerate in ourselves;
For passing judgment without knowledge of the facts;
For remembering the price of things but forgetting their value;
For loving our egos better than truth.
For confusing love and lust;
For using people as steppingstones to advancement;
For treating with arrogance people weaker than ourselves;
For condescending towards those whom we regard as inferiors;
For the sin of war; for the sin of aggressive war;
For the sin of appeasing aggressors;
For the sin of building weapons of mass destruction;
For the sin of obeying criminal orders;
For the sin of lacking civil courage;
For the sin of silence and indifference;
For errors committed knowingly and deceitfully...
By not listening to wisdom...
By reacting with anger...
By using violence...
By not taking care of our bodies...
By not taking care of our planet...

We sin against You when we sin against ourselves. For our failures of truth, O Lord,
we ask forgiveness:

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam Elohai selikhot, s'lakh lanu, m'khal lanu, kaper lanu.

During Kol Nidrei silent Amidah return to Kol Nidrei section, page 22

And You, being all-merciful, receive them that repent; for from the beginning You have assured us of the efficacy of repentance, and relying upon repentance, our eyes wait for You.

On Sabbath add the bracketed words

And because of the love, O Lord our God, with which You have loved Israel, and because of the pity, O God, with which You have pitied the children of Your covenant, You have given us, O Lord our God [this Sabbath day for holiness and rest, and] this Day of Atonement for the pardoning of sin, the forgiveness of iniquity and the atonement of transgression.

O God, who is like You?

Shield of Abraham, I will praise You with uplifted voice; O You who callest the dead to everlasting life, Your greatness will I seek, O Holy Sovereign. You search the words of knowledge, and graciously give knowledge. O God, who is like You? You say, "Return"; and You delight in repentance. You are Pardoner and Forgiver; Yea, You forgive abundantly. You are the Beneficent One, and to You belongs thanksgiving; O God, who is like You? O You who are exalted, Bless the multitude of my congregation: "The Lord blesses you." Your presence is peace, O God who makes peace. May a blessing come upon us all, and let us utter our prayer: O God, who is like You? O pass by the transgression of a people who turn from transgression, as it is written by the hand of Your prophet: "Who is a God like You, that pardons iniquity and passes by the transgression of the remnant of Israel? You retain not anger forever, because You delight in mercy. You will again have compassion upon us and subdue our iniquities; You will cast all our sins into the depths of the sea." And all the sins of Your people, the house of Israel, You will cast into a place where they shall not be remembered, neither shall they be visited, neither shall they ever come to mind. "You will perform truth to Jacob, and mercy to Abraham, as You have assured our ancestors from the days of old."

ואתה רחום מקבל שבים, ועל התשובה מראש הבטחתנו, ועל התשובה עינינו מיחלות לך.

During repetition of Selikhot on Kol Nidrei return to Kol Nidrei section, page 32

ומאהבתך יי אלהינו שאהבת את ישראל עמו, ומחלתך מלכנו שחמלת על בני בריתך, נתת לנו יי אלהינו את יום (השבת הזה לקדשה ולמנוחה, ואת יום) הכפרים הזה למחילת חטא, ולסליחת עון ולכפרת פשע.

מי אל כמוך

אהלך בקול רם, מגן אברהם, מי אל כמוך בידך ממתים, מחיה המתים, מי אל כמוך גדלך אדרש, המלך הקדוש, מי אל כמוך דורש אמרי דעת, חונן הדעת, מי אל כמוך האומר שובה, הרוצה בתשובה, מי אל כמוך ומוחל וסולח, המרבה לסלוח, מי אל כמוך קול רנה ותודות, הטוב לך להודות, מי אל כמוך רם ברך קהל המוני, יברכה יי, מי אל כמוך שכנתך שלום, עושה השלום, מי אל כמוך תבא ברכה אליכם, ונאמר תפלה עליכם, מי אל כמוך תעבור על פשע לעם שבי פשע, כפתוב על יד נביאך: מי אל כמוך, נשא עון ועבד על פשע לשארית נחלתו; לא החזיק לעד אפו, כי חפץ חסד הוא. ישוב ירחמנו, וכבוש עונותינו; ותשליך במצלות ים כל חטאתם. וכל חטאת עמך בית ישראל תשליך במקום אשר לא יזכרו ולא יפקדו, ולא יעלו על לב לעולם. נתן אמת ליעקב, חסד לאברהם, אשר נשבעת לאבותינו מימי קדם.

The following Piyyut by Eleazar Kalir, seventh century, contains a summary of the daily Amidah.

Our God, and God of our ancestors, pardon our transgressions on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from Your sight, as it is said: "It is I who blot out your transgressions, for My sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to Me for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord." Our God and God of our ancestors, (be pleased with our rest) sanctify us with Your commandments and grant us a share in Your Torah; satisfy us with Your goodness and gladden us with Your help. (In gracious love, Adonai Elohainu, grant that we keep Your holy Sabbath as a heritage; may Israel who sanctifies Your name rest on it.) Purify our hearts to serve You sincerely. You are the FORGIVER OF ISRAEL, the PARDONER of the tribes of Yeshurun in every generation; besides You we have no Sovereign who pardons and forgives.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, מַחֵל
 לְעֹנֹוֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת הַזֶּה וּבַיּוֹם) הַכִּפּוּרִים
 הַזֶּה. מַחֵה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ
 מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אֲנֹכִי אֲנֹכִי הוּא
 מַחֵה פְּשָׁעֶיךָ לְמַעְנֵי, וְחַטָּאתֶיךָ לֹא אֶזְכֵּר.
 וְנֹאמֵר: מַחֵתִי כָעָב פְּשָׁעֶיךָ וְכַעֲנֵן
 חַטָּאתֶיךָ, שׁוּבָה אֵלַי כִּי גִאלְתֶּיךָ וְנֹאמֵר:
 כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם,
 מִכָּל חַטָּאתֵיכֶם לִפְנֵי יי תִּטְהָרוּ. אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, (רִצְיָה בְּמִנוּחַתְנֹו) קֹדֶשׁנוּ
 בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שִׁבְעֵנוּ
 מְטוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ (וְהִנְחִילֵנוּ, יי
 אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קֹדֶשׁךָ,
 וַיְנַחֲנוּ בְּהַ יִשְׂרָאֵל מִקֹּדֶשׁי שְׁמֶיךָ) וְטַהֵר
 לְבָבוֹ לְעַבְדְּךָ בְּאַמֶּת, כִּי אֶתָּה סֶלְחָן
 לְיִשְׂרָאֵל וּמַחֲלֵן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל דּוֹר
 וָדוֹר, וּמַבְלַעְדֶּיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל
 וְסוֹלֵחַ אֶלָּא אַתָּה.

בְּרוּךְ אַתָּה, יי, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֹנֹוֹתֵינוּ וְלְעֹנֹוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
 וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ,
 מִקֹּדֶשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים.

Holy One of Blessing, Sovereign, who pardons and forgives our iniquities and the iniquities of Your people Israel, and removes our ill deeds year by year. You are the King over all the earth, who sanctifies (the Sabbath) Israel and the Day of Atonement.

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Please return to Yom Kippur Musaf page 74

For Yom Kippur Minchah please return to page 22