Selikhah

Forgiveness

Selikhah

A New Heart, A New Spirit.

Al Khayt
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.
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.

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 commute 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.”

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
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:

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.
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.

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 khananoo khananoo tzooranoo, selach lanoo yotzranoo.

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!
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.”

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.”

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

*She-maḥ ko-lay-noo aab-do-nye eb-lo-hay-noo khoos ve-raḥ-khem ab-lay-noo*

v’kabayl be-raḥ-khah-meem oove-raḥ-tzone et te-fee-laḥ-tay-noo:

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 abl tee-kach mee-meh-nee:*

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

*aḥl tahsh-lee-khay-noo le-aḥt zeek-nah, kikh-lote ko-khay-noo abl-ta-abz-vay-noo*

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

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.
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 Creator.

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**.

**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.

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 oppresed, 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!**
<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
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<tbody>
<tr>
<td>We have trespassed;</td>
<td>נָשַׁמְנוּ</td>
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<tr>
<td>we have dealt treacherously;</td>
<td>בֹּגְדוּנָה</td>
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<td>we have robbed;</td>
<td>גַּחֲזַלְנָה</td>
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<td>we have spoken slander;</td>
<td>דִּיוֹרָנִי דָּפֶּם</td>
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<td>we have acted perversely;</td>
<td>הֶבְה-וֹיִי-נָו</td>
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<tr>
<td>we have done wrong;</td>
<td>וֶהֶרְשָׁה-נָו</td>
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<td>we have acted presumptuously;</td>
<td>זַהְד-נָו</td>
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<td>we have done violence;</td>
<td>קֹבָא-מַהְס-נָו</td>
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<td>we have practiced deceit.</td>
<td>סְפַלְמְנָשׁוּ</td>
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<tr>
<td>We have counseled evil;</td>
<td>יַהַּחט-נוו רַח</td>
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<td>we have spoken falsehood;</td>
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<td>we have committed iniquity;</td>
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<td>we have transgressed;</td>
<td>פַּה-שַׁה-נָו</td>
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<td>we have oppressed;</td>
<td>תּוֹא-רָד-נָו</td>
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<td>we have been stiff-necked.</td>
<td>קֶשֶּה-שֵׁי-ו-ו</td>
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<td>We have acted wickedly;</td>
<td>רַח-שַׁה-נָו</td>
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<td>we have dealt corruptly;</td>
<td>שְּי-כַּבְּט-נָו</td>
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<td>we have committed abomination;</td>
<td>תֶּא-ווֹ-נָו</td>
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<tr>
<td>we have gone astray;</td>
<td>תָּב-וֹ-נָו</td>
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| we have led others astray. | תֶּא-וֹ-בָּ-זַב-נָו.
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 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.
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?

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.

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.

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.

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.
על התEA שתחזאנו לפנייך באניה וברצון.
על התEA שתחזאנו לפנייךใบליון.
על התEA שתחזאנו לפנייך ביבושי שפתה.
על התEA שתחזאנו לפנייך בבליה ובריות.
על התEA שתחזאנו לפנייך בבליה ובשם.
על התEA שתחזאנו לפנייך בבליה ובדוממה.
על התEA שתחזאנו לפנייך בדומם ובעזר.
על התEA שתחזאנו לפנייך בדומם והוריה מומרים.
על התEA שתחזאנו לפנייך בדומם וباشرנה.
על התEA שתחזאנו לפנייך בדומם ו‿מש.
על התEA שתחזאנו לפנייך בﻖ מעויה יעטר.
על התEA שתחזאנו לפנייך бизאvolução פה.
על התEA שתחזאנו לפנייך ביוודא ויולא יודע.

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

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

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.

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.

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

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 distruction;
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.

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.

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

וֹעָלָתְךָ אֱלֹהֵינוּ סְלוֹחֵי נְשׁוֹתָה, סְלוֹחֵי לָנוּ, מְחַלְלוֹ לָנוּ, בְּפָרָה 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
The Lord blesses you.” Your presence is
You, that pardons iniquity and passes by the
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.”

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

The following Page 27
Flyyut 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 Elohaienu, 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.

ברוך אבינו לם התפללsson nation, וכלה כל בחרתינו וט tabela en glost of us.
המשיב אתשימתינו בכל ש baja na תך, כל והנהרי.
וה bağ כוונה נושה (השם הוא) י الجامعة וו יבגורה.

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.