

Elohay Selichot

Two weeks ago, we talked to you about Moses going up Mount Sinai for 40 days and then coming down illuminating. We showed you how that potential outcome was for us if we repent.

Last week we shared a teaching with you about the Hebrew word Eicha which is the English word Lamentation. This is the book we all should read at this time. Then we compared that word with another word spelt exactly the same in Hebrew but pronounced Ayekah and is the Hebrew word for "Where are you?"

This word Ayekah shows us the heart of Yehovah who is lamenting for Adam and all of us who sinned. It is not that Yehovah does not know where we are, it is as if He is saying "what have you done?" "Why are you leaving me?"

It is showing us how disappointed and hurt Yehovah is at us for not listening to Him.

This Sabbath is the 6th day of these 40 days of Repentance leading up to the Day of Atonement.

When Yehovah passed in front of Moses, Yehovah said something we need to heed and seek.

Yehovah, Yehovah El Rachum Vechanun Erek Apieyim Verav Chesed Veemet

When Daniel began his prayer of repentance in Dan 9:9 he said:

'ădônây 'êlôhîym racham s'elîychâh kîy mârad

Although we are looking at seliychah this week, I want you to also focus on Rachum. It is only used in 3 places in the Bible.

“rakh'-am”

From H7355; compassion (in the plural); by extension the womb(as cherishing the foetus); by implication a maiden: - bowels, compassion, damsel, tender love, (great, tender) mercy, pity, womb.

Nehemiah 9:17 But you are a God who forgives; you are gracious and loving, slow to be angry.

Psalms 130:4 But you forgive us, and so we will worship you.

Daniel 9:9 Lord God, you are merciful and forgiving, even though we have rebelled against you.

We could also say the same thing about Ephesian, but this is in Greek.

Ephesians 4:32 says, Be kind and merciful, and forgive others, just as God forgave you because of Christ.

I will let each of you search this out for yourself. But understand just how caring and loving our Father is towards us. We can repent now during these remaining 40 years and let our light illuminate us, or we can go through the remaining 10 Days of Awe-10 Years of Awe and suffer the plagues of Egypt shown to you in the Book of Revelation. You may say this is just another Jewish tradition and is not found in Lev 23, so why do it? Because you do not yet understand the real-world application of the very times we are in right now and the world. This is what we are currently writing about in our *Elijah Trilogy*. Book 1, *The Restoration of All Things* is almost done and is FREE to all those who are supporting this work as my small token of saying thank you. Book 2, *The Abomination that Makes Desolate*, is written but needs editing. Book 3 of *The Elijah Trilogy*, *The 10 Days of Awe*, is written in rough notes and needs a major overhaul.

On July 31, 2022, we began the 40 days of Selichot. The prayers of Selichot begin in the 6th month, which Judah calls the month of Elul and the start of the traditional 40 days of repentance, concluding on the Day of Atonement.

The 6th month of Elul is a time of repentance in preparation for the High Holidays of Yom Teruah, The Feast of Trumpets and Yom Kippur, The Day of Atonement. Tradition teaches that the month of Elul is a particularly propitious time for repentance. Elul is seen as a time to search one's heart and draw close to Yehovah in preparation for the coming Day of Judgment. This mood of repentance builds through the month of Elul to the period of Selichot, to Yom Teruah, and finally to Yom Kippur.

The name of the month (spelled Alef-Lamed-Vay-Lamed) is said to be an acronym of "Ani l'dodi v'dodi li," "I am my Beloved's and my Beloved is mine," a quote from [Song of Songs 6:3](#), where the Beloved is Yehovah and the "I" is the twelve Tribes of Israel. In Aramaic, the word "Elul" means "search," which is appropriate, because this is a time of year when we search our hearts.

According to tradition, the month of Elul is the time that Moses spent on Mount Sinai preparing the second set of tablets after the incident of the golden calf ([Ex. 32](#); [34:27-28](#)). He ascended on Rosh Chodesh Elul and descended on the 10th of Tishri, at the end of Yom Kippur, when repentance was complete. Other sources say that Elul is the beginning of a period of 40 days that Moses prayed for Yehovah to forgive the people after the Golden Calf incident, after which the commandment to prepare the second set of tablets was given.

Customs of Elul

During the month of Elul, from the second day of Elul to the 28th day, the shofar is blown after morning services every weekday. The shofar is not blown on Shabbat. It is also not blown on the

day before Yom Teruah to make a clear distinction between the rabbinical rule of blowing the shofar in Elul and the biblical mitzvah to blow the shofar on Yom Teruah.

Four blasts are blown: Tekiah, Shevarim-Teruah, Tekiah. You can listen to this combination of blasts [here](https://www.youtube.com/watch?v=grZDPCKORGg&t=9s).

<https://www.youtube.com/watch?v=grZDPCKORGg&t=9s>

Rambam explained the custom of blowing a shofar as a wake-up call to sleepers, designed to rouse us from our complacency. It is a call to repentance. The blast of the shofar is a very piercing sound when done properly.

Elul is also a time to begin the process of asking forgiveness for wrongs done to other people and the time to forgive those seeking it from you. According to Jewish tradition, Yehovah cannot forgive us for sins committed against another person until we have first obtained forgiveness from the person we have wronged. This is not as easy a task as you might think if you have never done it. This process of seeking forgiveness continues through the Days of Awe.

The Days of Awe are the ten days from Yom Teruah to Yom Kippur, a time for deep introspection and considering the sins of the previous year.

Many people visit cemeteries at this time because the awe-inspiring nature of this time makes us think about life and death and our own mortality. Again these are the traditions that Judah has developed during this time.

It is also customary to recite [Psalm 27](#) each day from the New Moon of the 6th month until Sukkot in the 7th Month.

[Psa 27:1](#) A Psalm of David. Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid? 2 When the wicked, my enemies and my foes, came on me to eat my flesh, they stumbled and fell. 3 Though an army should camp against me, my heart shall not fear; though war should rise against me, in this I am trusting. 4 One thing I have desired from Jehovah, that I will seek after:

that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to pray in His temple. 5 For in the time of trouble He shall hide me in His shelter, in the secrecy of His tabernacle He shall hide me; He shall set me up on a rock. 6 And now my head shall be lifted up above my enemies, my encirclers; and I will offer sacrifices of joy in His tabernacle. I will sing; yea, I will sing praises to Jehovah. 7 Hear, O Jehovah, when I cry with my voice; and have mercy on me, and answer me. 8 My heart says to You, Seek my face; Your face, O Jehovah, I will seek; 9 Hide not Your face from me. Turn not Your servant away in anger; You have been my help; leave me not, neither forsake me, O God of my salvation. 10 When my father and my mother forsake me, then Jehovah will take me up. 11 Teach me Your way, O Jehovah, and lead me in a plain path, because of my enemies. 12 Deliver me not over to the will of my enemies; for false witnesses have risen up against me, and he that breathes out cruelty. 13 I would have fainted unless I had believed to see the goodness of Jehovah in the land of the living. 14 Hope in Jehovah; be of good courage, and He shall make your heart strong; yea, hope in Jehovah.

Selichot

As the month of Elul draws to a close, the mood of repentance becomes more urgent. Prayers for forgiveness called selichot (properly pronounced “s’lee-KHOHT,” but often pronounced “SLI-khus”) are added to the daily cycle of religious services. Selichot are recited in the early morning, before normal daily shacharit service. They add about 45 minutes to the regular daily service.

Selichot are recited from the Sunday before Yom Teruah until Yom Kippur. There are at least 3 days of Selichot. The first selichot service of the holiday season is usually a large community service, held around midnight on Motzaei Shabbat (the night after the sabbath ends; that is, after nightfall on Saturday) . The entire community, including men, women and older children,

attend the service, and the rabbi gives a sermon. The remaining selichot services are normally only attended by those who ordinarily attend daily shacharit services in the synagogue.

A fundamental part of the selichot service is the repeated recitation of the “Thirteen Attributes,” a list of Yehovah’s thirteen attributes of mercy that were revealed to Moses after the sin of the golden calf ([Ex 34:6-7](#)):

[Exo 34:6](#) And Yehovah passed by before him and proclaimed, Yehovah! Yehovah God, merciful and gracious, long-suffering, and abundant in goodness and truth, 7 keeping mercy for thousands, forgiving iniquity and transgression and sin, and who will by no means clear the guilty, visiting the iniquity of fathers on the sons, and on the sons of sons, to the third and to the fourth generation.

Yehovah Yehovah El Rachum Vechanun EreK Apieyim Verav Chesed Veemet

Yehovah [1], Yehovah [2], God [3], merciful [4], and gracious [5], long-suffering [6], abundant in goodness [7] and truth [8], keeping mercy unto the thousandth generation [9], forgiving iniquity [10] and transgression [11] and sin [12], who cleanses [13].

Why is “Yehovah” listed twice as an attribute? And why are three of these “attributes” Names of God? Different names of God connote different characteristics of God. The four-letter Name of God (rendered here as “YHVH”) is the Name used when God is exhibiting characteristics of mercy, and the Talmud explains that this dual usage indicates that God is merciful before a person sins, but is also merciful after a person sins. The third attribute is a different Name of God that is used when God acts in His capacity as the almighty ruler of nature and the universe.

Consider this if you will. In the year 2033 Satan is to be locked away. The Ten Years before this time is also known as the Days of Awe and they begin in the year 2024. 30 Years before this would bring you to 1994. That is the year I left the Worldwide Church of God and began my own in-depth studies, which have continued up until today.

<http://www.oztorah.com/2011/09/soul-searching-in-the-selichot-ask-the-rabbi/>

Soul searching in the Selichot – Ask the Rabbi

Q. What are the origins of the Selichot (penitential prayers) that are recited in the lead-up to Rosh HaShanah and Yom Kippur?

A. There were times when the approach of the day of judgment, proclaimed with the shofar each weekday of Ellul and on Rosh HaShanah, sent shivers through Jewish hearts. Fearful lest they might not repent in time or even, God forbid, add further sins to those that had accumulated during the year, some would even observe a “fast of words” and hardly speak during Ellul.

Into this pattern, the prayers for forgiveness, Selichot, fitted so naturally, that had they not existed it would have been necessary to invent them. SM Lehrman wrote, “One can still visualize the crowded houses of worship with men, women and children; and in one’s ears there still reverberate the sobs and groans of a prayerful congregation swayed by the heart-felt cry of ‘Do not cast us away when old age creeps in upon us; do not abandon us when our strength is spent.’”

The word Selichot comes from selichah, “forgiveness”. The Psalmist said, ki im’cha haselichah, “for forgiveness is with Thee” ([Psalm 130:4](#)). Prayers for forgiveness were solemnly recited on fast-days in times of drought (Mishnah Ta’anit, chap. 2). Eventually they formed part of the service on all public fast days and days of intercession. They reflected the theology that suffering must have been caused by sin, and therefore repentance, confession and prayer for pardon would surely secure God’s favour and avert the evil decree.

The best-known Selichot service is associated with the end of Ellul (amongst Sephardim, from Rosh Chodesh) and the beginning of Tishri. It has won its way into Jewish hearts and yet, like a number of the other especially popular occasions in the calendar, does not have a very ancient lineage. Simchat Torah and Tu BiShvat, Yahrzeit and Yizkor and even Bar-Mitzvah are other examples of observances that entered Judaism long after the Biblical period and yet are so well-entrenched that people assume they must surely stem from Sinai.

The Ten Days of Penitence were known from the time of the Talmud. The verse from [Isaiah 55:6](#), “Seek ye the Lord while He may be found”, was applied to this time of the year when, said the Rabbis, God is especially accessible. In post-Talmudic times, the days of penitence were marked by changes and interpolations (such as *zochrenu*) in the liturgy. It also became customary to rise early on these days to supplicate Divine favour, and there was a long debate amongst the Geonim as to whether and when to fast during the ten days, even on Rosh HaShanah and Shabbat Shuvah.

Eventually, the custom settled that instead of fasting on the two days of Rosh HaShanah and Shabbat Shuvah and Erev Yom Kippur, four days of fasting should precede Rosh HaShanah. Today we have abandoned these fasts but retained the prayers that went with them. Hence we commence Selichot four days before Rosh HaShanah. In practical terms, this means that Selichot commence on the Sunday before Rosh HaShanah, but if the festival falls on Monday or Tuesday they commence from the Sunday of the previous week.

A further reason suggested for having four days of Selichot is that the Rosh HaShanah liturgy includes the Biblical phrase, “you shall observe a burnt offering”, and like an offering which needs to be scrutinized for defects for four days, so we need four days of self-searching before the day of judgment.

The Sephardi custom of commencing Selichot forty days before Yom Kippur (though some communities had the custom of commencing on 15th Ellul and not on Rosh Chodesh) reminds us that at the beginning of Ellul, after the episode of the Golden Calf, Moses ascended Mount Sinai again, after warning the people to behave properly in his absence, and came down on 10 Tishri with the message *salachti*, “I have forgiven”.

The Selichot reverberate with references to *b’ashmoret haboker*, “the beginning of dawn” and indeed much weight attaches to the custom of dawn or pre-dawn Selichot. It is not only that there were objections to uttering supplications at night. Psychologically there is a more subdued mood just before daybreak than is often seen in the more excited, almost theatre-like feeling of midnight Selichot.

This does not mean to say that Selichot at midnight, especially on the first Saturday night, is not permissible, and probably most who come to midnight Selichot would otherwise not attend or recite Selichot at all, but it is not always possible to combine a musical performance with the mood of introspection and penitence.

At first the Selichot service consisted of Biblical verses and short invocations of God's mercy. Later the Thirteen Divine Attributes came to be constantly repeated since the Talmud attached great importance to enunciating and striving to emulate them. Rabbi Yochanan, in a daring piece of imagery, even declared that God put on a tallit like a cantor and demonstrated to Moses how to recite the attributes, assuring him that if Israel had sinned but recited this passage they would secure forgiveness.

I would like to include a selichot service here for you to listen to and be part of. To know what this time is about.

<https://www.youtube.com/watch?v=FGbFTJ6fGkU>

With the development of liturgical hymns, Piyutim, the Selichot were embellished with poetical compositions which were distributed amongst the days when Selichot were said. These fall into four groups, tachichot (admonitions), akedot (reflections on the Binding of Isaac), tachinnot (supplications) and bakkashot (petitions). Every day has its pizmon, a composition with a refrain; the name derives from the same Greek root as the word Psalm.

Like most Piyutim, these tend to be an intricate interweaving of phrases and ideas from the Bible, Talmud and Midrash. Their literary structure and ideological ambience are, however, of little interest to the average worshipper. What moves most people is not the intellectual as much as the emotional content of the service. And in terms of the feelings aroused by the time of year, the mood of the moment, the melodies and refrains, and even the fact that Selichot probably create more genuine piety than any of our other prayers, it must be said that this is truly one of our most successful liturgical experiences.

There is a custom to recite ten chapters of Tehillim each day during the month of Elul after the morning Shaharit service. After talking to Rico Cortes about this amazing subject, he shared with me the psalms to be read each day.

The Psalms of Repentance.

[Psalm 16,](#)

[Psalm 32,](#)

[Psalm 41,](#)

[Psalm 42,](#)

[Psalm 59,](#)

[Psalm 77,](#)

[Psalm 90,](#)

[Psalm 105,](#)

[Psalm 137,](#)

[Psalm 150.](#)

Brethren I have searched this subject out to bring as much information to you as I could about it.

If you do not totally understand this or agree that is OK. I would like to strongly suggest you all now go to my friend Rico Cortes's site and read and as well listen to each of the prayers sung at this time.

While the whole Messianic world argues about how to pronounce the Name, Calendars, One Law or two laws, one house or two houses. Our Jewish Brothers are at the proper time praying as One Nation, One People, One Heart, One Voice. It is Sad, that we the people who believe in Yeshua, cannot agree on anything but the ones that do not recognize Yeshua as Messiah know how to pray to the father in Unity. I think that we need to repent and learn how to pray for forgiveness.

Rico Cortes.

<https://wisdomintorah.com/these-are-songs-chanted-for-the-time-of-repentance/>

Please go and listen to the psalms as they are sung in Hebrew and read the psalms as you repent during the remainder of the 40 days leading up to the Day of Atonement.

As of this News Letter there are now just 16 days until the Day of Judgment, Yom Teruah and 26 days until Atonement

One last point.

I have been keeping the Feasts since 1982 and this Hebraic way since 2005. Without exception during the time leading up to Sukkot each year has been trials and tribulations that have happened to me and to those I know going to the Feast. We lose our jobs or we have the car break down the day before we are to go. Something unforeseen happens and you have to make that awful choice of do you stay and not go to the Feast or do you say damn the torpedoes and go anyway.

I have been threatened to be fired and people get all heated up about my going. I have left expecting to be divorced when I get back or all my things tossed out of the house. These are the days of trials, which are symbolic of the years before the tribulation when you will be sorely tried.

Sometimes all you can do is throw your hands in the air and let Yehovah know you are sorry for your sins and you are going to keep the Holy Days no matter what.

We who understand the Sabbatical and Jubilee cycles know how little time is left. We know that in 2020 the worse disasters we could ever imagine will be upon us. We are told to ENDURE to the end. It means you put up with a great deal that you do not like. Brethren know and understand the meaning of these days and endure until He comes.

With permission from Rico I share with you his teaching on Selichot.

Selichot Prayers taken from the Siddur

LEARNING THE PROTOCOL OF THE KING

<http://wisdomintorah.torahteachers.com>

Rico Cortes

Shalom and Welcome

Welcome to Wisdom in Torah. This little booklet contains the Selichot prayers for our time of Repentance during the month of Elul, starting August, to the day of Yom Kippur. On the Wisdom in Torah website, I will be doing the opening prayers by only using the psalms. Then I will read from the Selichot Siddur.

For those who do not know, Selichot are prayers for forgiveness and Siddur is a prayer book. The opening prayers are listed separately so you can pick which ones you want to start with. Then continue with the prayers in the Siddur.

I really pray that we can all put our hearts, minds, and souls into approaching our father who is our king. Remember, the principle is for us to be together praying to the father as one people, one nation, one mind, one heart, one voice and one soul.

Shalom Rico

To Contact Rico

Rico Cortes P.O. Box 1845 Auburndale, Florida, 33823

<http://wisdomintorah.torahteachers.com/>

wisdomintorah1@gmail.com

Selichot Prayers using the Psalms and the Siddur

Learning the Protocol of the King

The Four Steps of Repentance

Teshuvah (Return or Repentance) is a generous gift from G-d, which allows us to erase our improper actions through a four-step process (see below).

The Torah tells us that no matter how far we stray or how many times we sin, G-d will wait for us to return to him through Teshuvah.

There are four basic parts to Teshuvah:

1. Leaving the Sin
2. Regret
3. Confession Before G-d
4. Acceptance for the Future

1. Leaving the Sin

Leaving the sin consists of stopping the commission of the sinful act. One cannot do Teshuvah if one continues to do the sin, even if he or she were to perform the next three steps perfectly.

2. Regret

Regret consists in sincerely regretting one's wrong action. One must be genuinely ashamed and embarrassed over one's sins.

3. Confession Before G-d

Acceptance for the future consists of resolving in one's heart never to commit the sin ever again.

4. Acceptance for the Future

Confession before G-d consists of an oral confession spoken out loud, in which one formulates in words the commitments and attitudes one has reached in his or her heart. One should say, "I have sinned, I have done such and such; I deeply regret my actions, and I declare before G-d, who knows my innermost thoughts, that I will never do this sin again."

What YHVH is really looking for is the sincerity of the effort that a person puts into their Teshuvah!

Source: <http://www.ou.org/chagim/elul/foursteps.html>

Introduction to Prayer

[Psalm 51:15](#) *O YHVH, open my lips, And that my mouth declare Your praise.*

Shema

Devarim 6:4 *“Hear, O Yisra’el: YHVH our Elohim, YHVH is one! 5 “And you shall love YHVH your Elohim with all your heart, and with all your being, and with all your might. 6 “And these Words which I am commanding you today shall be in your heart, 7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, 8 and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9 “And you shall write them on the doorposts of your house and on your gates.*

Devarim 11:13 *“And it shall be that if you diligently obey My commands which I command you today, to love YHVH your Elohim and to serve Him with all your heart and with all your being, 14 then I shall give you the rain for your land in its season, the early rain and the latter rain, and you shall gather in your grain, and your new wine, and your oil. 15 “And I shall give grass in your fields for your livestock, and you shall eat and be satisfied. 16 “Guard yourselves, lest your heart be deceived, and you turn aside and serve other mighty ones and bow down to them. 17 “Then the displeasure of YHVH shall burn against you, and He shall shut up the heavens, and there be no rain, and the land not give its increase. And you shall perish quickly from the good land which YHVH is giving you. 18 “And you shall lay up these Words¹ of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. Footnote: 1 See footnote at 5:22. 19 “And you shall teach them to your children, speaking of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, 20 and shall write them on the doorposts of your house and on your*

gates, 21 so that your days and the days of your children are increased on the soil of which YHVH swore to your fathers to give them, as the days of the heavens on the earth.

[Numbers 15:37](#) And YHVH spoke to Mosheh, saying, 38 “Speak to the children of Yisra’el, and you shall say to them to make tzitziyot¹ on the corners of their garments throughout their generations, and to put a blue cord in the tzitzit¹ of the corners. Footnote: 1 See Explanatory notes – “Tzitzit” – plural Tzitziyot. 39 “And it shall be to you for a tzitzit, and you shall see it, and shall remember all the commands of YHVH and shall do them, and not search after your own heart and your own eyes after which you went whoring, 40 so that you remember, and shall do all My commands, and be set-apart unto your Elohim. 41 “I am YHVH your Elohim, who brought you out of the land of Mitsrayim, to be your Elohim. I am YHVH your Elohim.”

Blessing after the Shema

And certain, established and enduring, fair and faithful, beloved and cherished, delightful and pleasant, awesome and powerful, correct and accepted, good and beautiful is this affirmation to us forever and ever.

True – the God of the universe is our King; the Rock of Jacob is the Shield of our salvation. From generation to generation He endures and His Name endures and His throne is well established; His sovereignty and faithfulness endure forever. His words are living and enduring, faithful and delightful forever and to all eternity; for our forefathers and for us, for our children and for our generations, and for all the generations of Your servant Israel’s offspring.

Upon the earlier and upon later generations, this affirmation is good and enduring forever. True and faithful, it is an unbreakable decree. It is true that You are the YHVH, our God and the God of our forefathers, our King and the King of our forefathers, our Redeemer, the Redeemer of our forefathers; our Molder, the Rock of our salvation; our Liberator and our Rescuer – this has ever been Your Name. There is no God but you.

ASHREI – Contentment Awaits ([Psalm 145](#))

Ashrei [Psalm 145](#)

Contentment awaits those who dwell in Your house; may they always praise You, Selah.

Contentment awaits the people for whom this is so, contentment awaits the people whose God is the LORD.

I will exalt you, my God the King, and I will bless Your Name forever and ever. Every day I will bless You and I will laud Your Name forever and ever. The LORD is great and exceedingly lauded, and His greatness is beyond investigation. Each generation will praise Your deeds to the next and of Your mighty deeds they will tell; The splendorous glory of Your power and Your wondrous deeds I shall discuss. And of Your awesome power they will speak, and Your greatness I shall relate. A recollection of Your abundant goodness they will utter, and of Your righteousness they will sing exultantly.

Gracious and merciful is the LORD, slow to anger, and great in kindness. The LORD is good to all; His mercies are on all His works. All Your works shall thank You, O LORD, and your devout ones will bless You. Of the glory of Your kingdom they will speak, and of Your power they will tell; To inform human beings of His mighty deeds, and the glorious splendor of His kingdom. Your kingdom is a kingdom spanning all eternities, and Your dominion is throughout every generation.

The LORD supports all those who are fallen and straightens all those who are bent. The eyes of all look to You with hope, and You give them their food in its proper time; You open Your hand, and satisfy the desire of every living thing. Righteous is the LORD in all His ways, and magnanimous in all His deeds. The LORD is close to all who call upon Him— to all who call upon Him sincerely. The will of those who fear Him He will do, and their cry He will hear and save them. The LORD protects all who love Him; but all the wicked He will destroy.

Half-Kaddish

English version of Prayer.

1 May His great name be exalted and sanctifiedb is God's great name.a

2 in the world which He created according to His will!

3 May He establish His kingdom
4 and may His salvation blossom and His anointed be near.
5 during your lifetime and during your days
6 and during the lifetimes of all the House of Israel,
7 speedily and very soon! And say, Amen.a

Hebrew Aramaic version

1 Yitgaddal veyitqaddash shmeh rabba
2 Be?alma di vra khir'uteh
3 veyamlikh malkhuteh
4 [veyatzmah purqaneh vigarev (getz) meshiheh]
5 be?ayekhon uvyomekhon
6 uv?aye dekhhol bet yisrael
7 be?agala uvizman qariv ve?imru amen

The next two lines are recited by the congregation and then the leader:

8 May His great name be blessed
9 or ever, and to all eternity!
10 Blessed and praised, glorified and exalted,
11 extolled and honoured, adored and lauded
12 be the name of the Holy One, blessed be He,a
14 hymns, praises and consolations

The half kaddish ends here.

Here the "complete kaddish" includes:

16 May the prayers and supplications
17 of all Israel
18 be accepted by their Father who is in Heaven; And say, Amen.

8 yehe shmeh rabba mevarakh
9 le?alam ul?alme ?almaya
10 Yitbarakh veyishtabba? veyitpaar veyitromam

11 veyitnasse veyithaddar veyit?alleh veyithallal

12 shmeh dequdsha, brikh hu.

13 le?ella (l?ella mikkol) min kol birkhata

14 veshirata tushbe?ata vene?emata

15 daamiran be?alma ve?imru amen

The half kaddish ends here.

Here the “complete kaddish” includes:

16 Titqabbal tzlothon uva?ut’hon

17 d’khol bet yisrael

18 qodam avuhon di bishmayya, v?imru amen

Psalms of Selichot

[Psalm 27:1](#) YHVH is my light and my deliverance; Whom should I fear? YHVH is the refuge of my life; Whom should I dread? 2 When evil-doers come against me To eat up my flesh, My adversaries and my enemies, They shall stumble and fall. 3 Though an army encamps against me, My heart does not fear; Though battle comes up against me, Even then I would be trusting. 4 One matter I asked of YHVH – this I seek: To dwell in the House of YHVH All the days of my life, To see the pleasantness of YHVH, And to inquire in His H’kal. 5 For in the day of evil He hides me in His booth; In the covering of His Tent He hides me; On a rock He raises me up. 6 And now my head is lifted up above my enemies all around me; And I offer in His Tent with shouts of joy; I sing, yea, I sing praises to YHVH. 7 Hear, O YHVH, when I cry with my voice! And show me favour, and answer me. 8 To my heart You have said, “Seek My face.” Your face, YHVH, I seek. 9 Do not hide Your face from me; Do not turn Your servant away in displeasure; You have been my help; Do not leave me nor forsake me, O Elohim of my deliverance. 10 When my father and my mother have forsaken me, Then YHVH does take me in. 11 Teach me Your way, O YHVH, And lead me in a smooth path, because of my

enemies. 12 Do not give me over To the desire of my adversaries; For false witnesses have risen against me, And they 13 What if I had not believed To see the goodness of YHVH In the land of the living! 14 Wait on YHVH, be strong, And let Him strengthen your heart! Wait, I say, on YHVH!

Psalm 130: 1 A Song of degrees. Out of the depths I have cried to You, O Jehovah. 2 Lord, hear my voice, and let Your ears listen to the voice of My prayers. 3 If You will keep in mind iniquities, O Jehovah, who shall stand, O Lord? 4 But there is forgiveness with You, that You may be feared. 5 I wait for Jehovah, my soul waits, and in His Word I hope. 6 My soul waits for Jehovah more than morning-watchers who are watching for the morning. 7 Let Israel hope in Jehovah; for with Jehovah there is mercy, and with Him is plentiful redemption. 8 And He shall redeem Israel from all his iniquities.

Psalm 17:1 A Prayer of David. Hear the right, O Jehovah; listen to my cry; Give ear to my prayer, for it is not in lips of deceit. 2 Let my judgment go out from Your presence; let Your eyes behold uprightly. 3 You have proved my heart; You have visited me in the night; You have tried me, and You will find nothing; my thoughts do not pass beyond my mouth. 4 Concerning the works of men, by the Words of Your lips, I am kept from the paths of the destroyer. 5 My steps have been held in Your paths, so that my footsteps have not slipped. 6 I have called on You, for You will hear me, O God; bow down Your ear to me; hear my speech. 7 Set out Your wonderful loving-kindness, O Savior of those seeking refuge in You, by Your right hand, from those who rise up against me. 8 Keep me as the pupil, the daughter of the eye; hide me under the shadow of Your wings, 9 from the face of the wicked who strip me. Those against my soul, My foes, encircle me. 10 They are enclosed in their own fat; with their mouth they speak proudly, 11 they have now hemmed in our steps, they have set their eyes to bow me to the earth, 12 their likeness is like a lion that longs to tear, and like a young lion lurking in secret places. 13 Arise, O Jehovah, disappoint him, bow him down; deliver my soul from the wicked by Your sword, 14 from men by Your hand, O Jehovah, from men of the world whose portion is in this life, and whose belly You fill with Your treasure. They are satisfied with sons, and will leave their riches to their babes. 15 As

for me, I will behold Your face in righteousness; when I awake, I shall be satisfied with Your image.

[Psa 32:1](#) A Psalm of David. A Contemplation. Blessed is the man whose transgression is forgiven, whose sin is covered. 2 Blessed is the man to whom Jehovah does not charge iniquity, and in whose spirit there is no guile. 3 When I kept silence, my bones became old through my roaring all the day long. 4 For by day and by night Your hand was heavy on me; my sap is turned into the drougths of summer. Selah. 5 I confessed my sin to You, and my iniquity I have not hidden. I said, I will confess my transgression to Jehovah; and You forgave the iniquity of my sin. Selah. 6 For this let every godly one pray to You, in a time when You may be found; surely in the floods of great waters they shall not come near him. 7 You are my hiding place; You shall preserve me from trouble; You shall circle me with songs of deliverance. Selah. 8 I will instruct you and teach you in the way which you should go; I will counsel you, My eye shall be on you. 9 Be not like the horse, or like the mule, who have no understanding, whose mouth must be held in with bit and bridle, so that they do not come near you. 10 The wicked has many sorrows, but mercy embraces him who trusts in Jehovah. 11 Be glad in Jehovah, and rejoice, you righteous; and shout for joy, all you upright in heart.

[Psa 51:1](#) To the Chief Musician. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba. Have mercy on me, O God, according to Your loving-kindness; according to the multitude of Your tender mercies, blot out my transgressions. 2 Wash me completely from my iniquity, and cleanse me from my sin. 3 For I confess my transgressions; and my sin is ever before me. 4 Against You, You only, have I sinned, and done evil in Your sight; that You might be justified when You speak, and be clear when You [judge.](#) 5 Behold, I was brought forth in iniquity, and in sin did my mother conceive me. 6 Behold, You desire truth in the inward parts; and in the hidden part You shall make me to know wisdom. 7 Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; that the bones which You have broken may rejoice. 9 Hide Your face from my sins, and blot out all my iniquities. 10 Create in me a clean heart, O God, and renew a right spirit within me. 11 Cast me not away from Your

presence, and take not Your Holy Spirit from me. 12 Restore to me the joy of Your salvation, and uphold me with a willing spirit. 13 Then I will teach transgressors Your ways; and sinners shall be converted to You. 14 Deliver me from the guilt of shedding blood, O God, O God of my salvation, and my tongue shall sing aloud of Your righteousness. 15 O Jehovah, open my lips, and my mouth shall show forth Your praise. 16 For You do not desire sacrifice; or else I would give it; You do not delight in burnt offering. 17 The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise. 18 Do good in Your good pleasure to Zion; build the walls of Jerusalem. 19 Then shall You be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls on Your altar.

[**Psalms 65:1**](#) *To the Chief Musician. A Psalm and Song of David. To You silence is praise, O God, in Zion; and to You is a vow paid. 2 To You who hears prayer, all flesh comes. 3 Things of iniquity are mightier than I; as for our transgressions, You shall purge them away. 4 Blessed is the one whom You choose, and cause to come near You. He shall dwell in Your courts; we shall be satisfied with the goodness of Your house, of Your holy temple. 5 By awesome things in righteousness You will answer us, O God of our salvation; who are the hope of all the ends of the earth and the sea, of those far away. 6 The mountains are established by Your strength, banded together with might, 7 who stills the noise of the sea, the roar of their waves, and the uproar of the peoples. 8 And the inhabitants of the furthest places are afraid of Your signs; You make the beginning of the morning and the evening rejoice. 9 You visit the earth and water it; You greatly enrich it; the river of God is full of water; You provide their grain, for in this way You have prepared it. 10 You fill its terraces with water; You deepen its furrows; You make it soft with showers; You bless the sprouting of it. 11 You crown the year with Your goodness, and Your paths drop fatness. 12 They drop on the pastures of the wilderness; and the little hills gird themselves with joy. 13 The pastures are clothed with flocks; the valleys also are covered over with grain; they shout for joy and sing.*

[*Psalms 85:1*](#) *To the Chief Musician. A Psalm for the sons of Korah. O Jehovah, You have been gracious to Your land; You have brought back the captivity of Jacob. 2 You have forgiven the iniquity of Your people; You have covered all their sins. Selah. 3 You have taken away all Your wrath; You have turned from the heat of Your anger. 4 Turn us, O God of our salvation, and cause Your anger toward us to cease. 5 Will You be angry with us forever? Will You draw out Your anger to all generations? 6 Will You not give us life again, so that Your people may rejoice in You? 7 Show us Your mercy, O Jehovah, and grant us Your salvation. 8 I will hear what God Jehovah will speak; for He will speak peace to His people, and to His saints; but let them not turn again to folly. 9 Surely His salvation is near those that fear Him, so that glory may dwell in our land. 10 Mercy and truth have met together; righteousness and peace have kissed each other. 11 Truth shall spring out of the earth; and righteousness shall look down from Heaven. 12 Yea, Jehovah shall give good; and our land shall yield its increase. 13 Righteousness shall go before Him and shall set us in the way of His steps.*

[*Psalms 102:1*](#) *A prayer of the afflicted, when he is overwhelmed and pours out his complaint before Jehovah. Hear my prayer, O Jehovah, and let my cry come to You. 2 Hide not Your face from me in the day when I am in trouble; bow down Your ear to me; in the day I call, answer me quickly. 3 For my days go up like smoke, and my bones glow like a firebrand. 4 My heart is stricken, and dried like grass, so that I forget to eat my bread. 5 Because of the voice of my groaning, my bones hold fast to my skin. 6 I am like a pelican of the wilderness; I am like an owl of the desert. 7 I watch, and am as a sparrow alone on the house top. 8 My enemies curse me all the day; and they who are mad against me are sworn against me. 9 For I have eaten ashes like bread, and have mixed my drink with weeping, 10 because of Your anger and Your wrath; for You have lifted me up and cast me down. 11 My days are like a shadow stretched out; and I wither like grass. 12 But You, O Jehovah, shall endure forever; and Your memory to all generations. 13 You shall arise, and have mercy on Zion; for the time to pity her, yea, the set time, has come. 14 For Your servants take pleasure in its stones, and pity its dust. 15 So the nations shall fear the name of Jehovah, and all the kings of the earth Your glory. 16 When Jehovah shall build up Zion, He shall appear in His glory. 17 He will turn to the prayer of the forsaken and not despise their prayer. 18 This*

shall be written for the generation to come; and the people who shall be created shall praise Jehovah. 19 For He has looked down from the height of His sanctuary; from Heaven Jehovah beheld the earth; 20 to hear the groaning of the prisoner, to set free the sons of death; 21 to declare the name of Jehovah in Zion, and His praise in Jerusalem; 22 when the peoples and the kingdoms have gathered together to serve Jehovah. 23 He weakened my strength in the way; He shortened my days. 24 I said, O my God, take me not away in the midst of my days; Your years are through the generation of generations. 25 Of old You have laid the foundation of the earth; and the heavens are the work of Your hands. 26 They shall perish, but You shall endure; yea, all of them shall become old like a garment; like a robe You shall change them, and they shall be changed; 27 but You are He, and Your years shall have no end. 28 The sons of Your servants shall continue, and their seed shall be established before You.

[Psalm 27:1](#) YHVH is my light and my deliverance; Whom should I fear? YHVH is the refuge of my life; Whom should I dread? 2 When evil-doers come against me To eat up my flesh, My adversaries and my enemies, They shall stumble and fall. 3 Though an army encamps against me, My heart does not fear; Though battle comes up against me, Even then I would be trusting. 4 One matter I asked of YHVH – this I seek: To dwell in the House of YHVH All the days of my life, To see the pleasantness of YHVH, And to inquire in His H?kal. 5 For in the day of evil He hides me in His booth; In the covering of His Tent He hides me; On a rock He raises me up. 6 And now my head is lifted up above my enemies all around me; And I offer in His Tent with shouts of joy; I sing, yea, I sing praises to YHVH. 7 Hear, O YHVH, when I cry with my voice! And show me favour, and answer me. 8 To my heart You have said, “Seek My face.” Your face, YHVH, I seek. 9 Do not hide Your face from me; Do not turn Your servant away in displeasure; You have been my help; Do not leave me nor forsake me, O Elohim of my deliverance. 10 When my father and my mother have forsaken me, Then YHVH does take me in. 11 Teach me Your way, O YHVH, And lead me in a smooth path, because of my enemies. 12 Do not give me over To the desire of my adversaries; For false witnesses have risen against me, And they 13 What if I had not believed To see the goodness of YHVH In the land of the living! 14 Wait on YHVH, be strong, And let Him strengthen your heart!

Wait, I say, on YHVH!

[Psalms 103:1](#) *A Psalm of David. Bless Jehovah, O my soul; and all that is within me, bless His holy name. 2 Bless Jehovah, O my soul, and forget not all His benefits; 3 who forgives all your iniquities; who heals all your diseases; 4 who redeems your life from ruin; who crowns you with loving-kindness and tender mercies; 5 who satisfies your mouth with good; your youth is renewed like the eagle's. 6 Jehovah works righteousness and judgment for all who are pressed down. 7 He made known His ways to Moses, His acts to the sons of Israel. 8 Jehovah is merciful and gracious, slow to anger, and rich in mercy. 9 He will not always chasten, nor will He keep His anger forever. 10 He has not dealt with us according to our sins, nor rewarded us according to our iniquities. 11 For as the heavens are high above the earth, so is His mercy toward those who fear Him. 12 As far as the east is from the west, so far has He removed our transgressions from us. 13 As a father pities his children, Jehovah pities those who fear Him. 14 For He knows our form; He remembers that we are dust. 15 As for man, his days are as grass; as a flower of the field, so he flourishes. 16 For the wind passes over it, and it is gone; and its place shall know it no more. 17 But the mercy of Jehovah is from everlasting to everlasting on those who fear Him, and His righteousness is to sons of sons; 18 to those who keep His covenant, and to those who remember to do His Commandments. 19 Jehovah has prepared His throne in the heavens; and His kingdom rules over all. 20 Bless Jehovah, O angels of His, who excel in strength, who do His command, listening to the voice of His Word. 21 Bless Jehovah, all His hosts, ministers of His who do His pleasure. 22 Bless Jehovah, all His works in all places of His rule; bless Jehovah, O my soul.*

[Psalms 104:1](#) *Bless Jehovah, O my soul. O Jehovah my God, You are very great; You have put on honor and majesty, 2 covering Yourself with light as with a robe; and stretching out the heavens like a curtain; 3 He lays the beams of His upper rooms in the waters. He sets the clouds as His chariots; He walks on the wings of the wind; 4 He makes His angels spirits, His ministers a flaming fire. 5 He laid the earth on its foundations; it shall not be shaken*

forever. 6 You covered the deep as with a robe; the waters stand above the mountains. 7 At Your rebuke they flee; at the voice of Your thunder they hurry away. 8 They go up by the mountains; they go down by the valleys to the place which You have founded for them. 9 You have set a bound that they may not pass over, so that they do not turn again to cover the earth. 10 He sends the springs into the valleys; they flow between the hills. 11 They give drink to every beast of the field; the wild asses break their thirst. 12 By them the birds of the heavens will have their place of rest; they sing among the branches. 13 He waters the hills from His upper rooms; the earth is satisfied with the fruit of Your works. 14 He causes the grass to grow for the cattle, and plants for the service of man, to bring forth food out of the earth, 15 and wine cheers the heart of man, and oil makes his face shine, and bread sustains the heart of man. 16 The trees of Jehovah are full, the cedars of Lebanon which He has planted; 17 where the birds make their nests; the fir trees are the house of the stork. 18 The high hills are for the wild goats, and the rocks are a refuge for the badgers. 19 He appointed the moon for seasons; the sun knows its going down. 20 You make darkness, and it is night, in which all the beasts of the forest creep forth. 21 The young lions roar after their prey, and seek their food from God. 22 The sun rises; they are gathered, and go to their dens to lie down. 23 Man goes out to his work and to his labor until the evening. 24 O Jehovah, how many are Your works! In wisdom You have made them all; the earth is full of Your riches. 25 This is the great and wide sea, in which are creeping things without number, both small and great animals. 26 There the ships go; You made this great sea animal to play in it. 27 These all wait on You, that You may give them their food in due season. 28 You give to them, they gather; You open Your hand; they are filled with good. 29 You hide Your face, they are troubled; You take away their breath, they die and return to their dust. 30 You send forth Your Spirit, they are created; and You renew the face of the earth. 31 The glory of Jehovah shall endure forever; Jehovah shall rejoice in His works. 32 He looks on the earth, and it trembles; He touches the hills, and they smoke. 33 I will sing to Jehovah as long as I live; I will sing praise to my God while I have my being. 34 My thoughts of Him shall be sweet; I will be glad in Jehovah. 35 Let the sinners perish from the earth, and let the wicked be no more. Bless Jehovah, O my soul. Praise Jehovah!

Shema Israel, YHVH, Eloheynu, YHVH echad.

YHVH Hu HaElohim! YHVH He is Elohim!

YHVH Hu HaElohim! YHVH He is Elohim!

YHVH Hu HaElohim! YHVH He is Elohim!

YHVH Hu HaElohim! YHVH He is Elohim!

YHVH reigns, YHVH reigned, YHVH will reign for ever and ever. Create in me a clean heart, O Elohim, and renew a steadfast spirit within me. Do not cast me away from Your presence, And do not take Your Set-apart Spirit from me. I cry with my whole heart, ANSWER ME! YHVH, I will keep your statutes and commandments, for your Right Hand is outstretched to receive those who Repent. May the expressions of my mouth and the thoughts of my heart always find favor before you, YHVH, my Rock and my Redeemer.

The Orot Sephardic Selichot

El Melech / GOD KING

El, King, who sits in judgment on a throne of mercy and acts with kindness, Who forgives the iniquities of His people, removes sins one by one, abundantly grants forgiveness to transgressors and pardon to sinners,

Who performs righteous deeds with all those of flesh and spirit: not according to their wickedness does He exact retribution. EL, you taught us to recite the Thirteen Attributes of Mercy, therefore, recall for us today the covenant of *the Thirteen Attributes*, as you made known to the humble one in ancient times. Such is it written in Your Torah: "YHVH descended in the cloud and stood there with him, and called out with the Name: YHVH and there it was stated: YHVH passed by before him and called out:

YHVH, YHVH

1. Elohim
2. Compassionate One
3. Gracious One,
4. Who is slow
5. to anger
6. and abounding in kindness
7. and Truth
8. He keeps kindness
9. for thousands of generations,
10. bears iniquity
11. sin
12. and transgression,
- 13 and absolves those who repent.

May you forgive our iniquity and our transgression, and take us as your inheritance. and YHVH said to Moshe: I will cause My entire Goodness to pass before you. and I will call in the Name of YHVH before you, I will show grace to whomever I will be gracious, and I will show compassion to whomever I will show compassion.

Ata Ha Melech / You are King

Hear Heavens turn your attention; turn your ear to me. Now, falling to my face, I am returning from my sin and embezzlement, O My Eli (YHVH) you are my King. I will bow my head and go down on my knees the one who makes life good, show me the way So I won't be like a wanderer, when the days passed, when the strange dark days has passed by. PLEASE, show mercy O King, King, King of Kings

ASHREI – Contentment Awaits ([Psalm 145](#))

Ashrei [Psalm 145](#)

Contentment awaits those who dwell in Your house; may they always praise You, Selah.

Contentment awaits the people for whom this is so, contentment awaits the people whose God is the LORD.

I will exalt you, my God the King, and I will bless Your Name forever and ever. Every day I will bless You and I will laud Your Name forever and ever. The LORD is great and exceedingly lauded, and His greatness is beyond investigation. Each generation will praise Your deeds to the next and of Your mighty deeds they will tell; The splendorous glory of Your power and Your wondrous deeds I shall discuss. And of Your awesome power they will speak, and Your greatness I shall relate. A recollection of Your abundant goodness they will utter, and of Your righteousness they will sing exultantly.

Gracious and merciful is the LORD, slow to anger, and great in kindness. The LORD is good to all; His mercies are on all His works. All Your works shall thank You, O LORD, and your devout ones will bless You. Of the glory of Your kingdom they will speak, and of Your power they will tell; To inform human beings of His mighty deeds, and the glorious splendor of His kingdom. Your kingdom is a kingdom spanning all eternities, and Your dominion is throughout every generation.

The LORD supports all those who are fallen and straightens all those who are bent. The eyes of all look to You with hope, and You give them their food in its proper time; You open Your hand, and satisfy the desire of every living thing. Righteous is the LORD in all His ways, and magnanimous in all His deeds. The LORD is close to all who call upon Him— to all who call upon Him sincerely. The will of those who fear Him He will do, and their cry He will hear and save them. The LORD protects all who love Him; but all the wicked He will destroy.

Half-Kaddish

1 May His great name be exalted and sanctified b is God's great name. a

2 in the world which He created according to His will!

3 May He establish His kingdom

4 and may His salvation blossom and His anointed be near.

5 during your lifetime and during your days
6 and during the lifetimes of all the House of Israel,
7 speedily and very soon! And say, Amen.a
1 Yitgaddal veyitqaddash shmeh rabba
2 Be?alma di vra khir'uteh
3 veyamlikh malkhuteh be?ayekhon uvyomekhon
4 [veyatzma? purqaneh viqarev (qetz) meshi?eh]
5 be?ayekhon uvyomekhon
6 uv?aye dekhhol bet yisrael
7 be?agalauvizmanqariv ve?imru amen

The next two lines are recited by the congregation and then the leader:

8 May His great name be blessed
9 for ever, and to all eternity!
10 Blessed and praised, glorified and exalted,
11 extolled and honoured, adored and lauded
12 be the name of the Holy One, blessed be He,
13 above and beyond all the blessings,
14 hymns, praises and consolations
15 that are uttered in the world! And say, Amen.

The half kaddish ends here.

8 yehe shmeh rabba mevarakh
9 le?alam ul?alme ?almaya
10 Yitbarakh veyishtabba? veyitpaar veyitromam
11 veyitnasse veyithaddar veyit?alleh veyithallal
12 shmeh dequdsha, brikh hu.
13 e?ella (l?ella mikkol) min kol birkhata
14 veshirata tushbe?ata vene?emata
15 daamiran be?alma ve?imru amen

[Nehemiah 1:5](#) and I said, "I pray, YHVH Elohim of the heavens, O great and awesome ?!, guarding the covenant and kindness with those who love You, and with those guarding Your commands, 6 please let Your ear be attentive and Your eyes open, to hear the prayer of Your servant which I am praying before You now, day and night, for the children of Yisra'el Your servants, and confess the sins of the children of Yisra'?! which we have sinned against You. Both my father's house and I have sinned. 7 "We have acted very corruptly against You, and have not guarded the commands, nor the laws, nor the right-rulings which You commanded Your servant Mosheh. 8 "Please remember the word that You commanded Your servant Mosheh, saying, "If you trespass, I shall scatter you among the peoples, 9 but if you shall turn back to Me, and guard My commands and do them, though you were cast out to the end of the heavens, I shall gather them from there, and bring them to the place which I have chosen, to make My Name dwell there."10 "And they are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand. 11 "O YHVH, I pray, please let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who delight to fear Your Name. And let Your servant prosper this day, I pray, and grant him compassion in the presence of this man." For I was cupbearer to the sovereign.

Ben Adam

Son of Man! Why do you slumber? Arise and call out in supplication; pour out words of prayer; seek forgiveness from the Master of Masters. Wash and purify yourself; do not delay before the days depart. And hurriedly run for Help before He who dwells on high. From transgression and also evil flee and be dreadful of tragedy. O' please pay heed to those who know your Name—the loyal ones of Israel. For your, Adonai, is righteousness and ours is nothing but shame.

Stand up like a man and be courageous, to confess your sins. Seek God (YHVH), Almighty, in earnest to atone for your sins, for never are hidden secrets from Him. And every utterance that is spoken is read before him. May He who is merciful have mercy upon us, as a father has mercy for his children. For your, Adonai, is righteousness and ours is nothing but shame.

Lema'anchah, Elohai (done during Yom Teruah and Yom Kippur)

Lema'anchah, Elohai /English Words:

For your sake, my Elohai, favor this people who seek you in the morning, to implore your presence in the morning ma-amad. Adonai, hearken! Act! do not delay!

For your sake, my Elohai, draw up from the depths of the sea those sated with gall and wormwood in the places of their wandering and captivity. Gaze upon their oppression and their suffering: do not turn to their rebelliousness! Incline your ear to their petition in the morning prayer! Adonai, hearken! Act! Do not delay!

For your sake, my Elohai, demonstrate a sign of goodness: 'Bestow grace upon sorrowful souls thirsting for waters of salvation! Gather those cast off and dispersed to all corners: 'From the severity of their hardship, their skin has become so blackened! Adonai, Hearken! Act! Do not delay!'

For your sake, My Elohai, may your compassion be stirred! From the abode of your heavens, heed the voice of your people who bear the yoke of your fury, anger and rage. From bearing the dread of you, their heart is beset by grief! Adonai, hearken! Act! Do not delay!

For your sake, my Elohai, be compassionate to your impoverished ones! Gladden them from their grief. In your counsel lead them: make wondrous your acts of kindness! O please take pity on them and be compassionate, on those who are borne from the womb, LO! from the very inception of dawn! Adonai, hearken! Act! do not delay!

Adonai, hear! Adonai, Fogive! Adonai, listen and do! do not delay. Do so for Your own sake, my Eloha, for your name is invoked upon your city and upon your people. Bring us back to you, Adonai, and we shall return, renew our days as of old.

O king who is extolled in the encampments of holy ark, cleanse us of transgression and of all culpability! O forgive us though our sins be manifold: Answer us for the sake of the hewn rocks (forefathers)!

Let the gates of repentance never be shut closed; let our outcries be brought near before you!
We have come near to you, and may we find favor as burnt offerings of bulls and sheep!

We have returned in repentance to you, our youth and our aged! supported and secure in your abundant mercies! Surely be compassionately merciful upon us, O Rock, Who dwells in the Heights! ?Elohim, KING, Who sits in judgment on a Throne of Mercy.....

Viduy (Confession)

[Daniel 9:3](#) So I set my face toward YHVH the Elohim to seek by prayer and supplications, with fasting, and sackcloth, and ashes.⁴ And I prayed to YHVH my Elohim, and made confession, and said, "O YHVH, great and awesome ?I, guarding the covenant and the kindness to those who love Him, and to those who guard His commands.⁵ "We have sinned and did crookedness, and did wrong and rebelled, to turn aside from Your commands and from Your right-rulings.⁶ "And we have not listened to Your servants the prophets, who spoke in Your Name to our sovereigns, our heads, and our fathers, and to all the people of the land.⁷ "O YHVH, to You is the righteousness, and to us the shame of face, as it is this day – to the men of Yehudah, to the inhabitants of Yerushalayim and all Yisra'el, those near and those far off in all the lands to which You have driven them, because of their trespass which they have trespassed against You.⁸ "O Master, to us is the shame of face, to our sovereigns, to our heads, and to our fathers, because we have sinned against You.⁹ "To YHVH our Elohim are the compassions and forgivenesses, for we have rebelled against Him.¹⁰ "And we have not obeyed the voice of YHVH our Elohim, to walk in His Torah, which He set before us through His servants the prophets.¹¹ "And all Yisra'el have transgressed Your Torah, and turned aside, so as not to obey Your voice. So the curse and the oath written in the Torah of Mosheh the servant of Elohim have been poured out on us, for we have sinned against Him.¹² "And He has confirmed His words, which He spoke against us and against our rulers who judged us, by bringing upon us great evil. For under all the heavens there has not been done like what was done to Yerushalayim.¹³ "As it is written in the Torah of Mosheh, all this evil has come upon us, and we have not entreated the face of YHVH our

Elohim, to turn back from our crookednesses, and to study Your truth.14 "Hence YHVH has watched over the evil and has brought it upon us. For YHVH our Elohim is righteous in all the works which He has done, but we have not obeyed His voice.15 "And now, O YHVH our Elohim, who brought Your people out of the land of Mitsrayim with a strong hand, and made Yourself a Name, as it is this day – we have sinned, we have done wrong!16 "O YHVH, according to all Your righteousness, I pray, let Your displeasure and Your wrath be turned away from Your city Yerushalayim, Your set-apart mountain. For, because of our sins, and because of the crookednesses of our fathers, Yerushalayim and Your people have become a reproach to all those around us.17 "And now, our Elohim, hear the prayer of Your servant, and his supplications, and for the sake of YHVH cause Your face to shine on Your set-apart place, which is laid waste.18 "O my Elohim, incline Your ear and hear. Open Your eyes and see our wastes, and the city which is called by Your Name. For we do not present our supplications before You because of our righteous deeds, but because of Your great compassions.19 "O YHVH, hear! O YHVH, forgive! O YHVH, listen and act! Do not delay for Your own sake, my Elohim, for Your city and Your people are called by Your Name."

Eloheynu Shebbashamayim

Our Elohim in heaven, hear our voice and accept our prayer with favor. amen Eloheynu in heaven. do not allow us to be destroyed in our long exile. amen. Eloheynu in heaven, recall Your covenant and do not forget us. Amen Bless your bread and our water; amen Herald for us good tidings; amen Eradicate from us all harsh and evil decrees; amen.

Eloheynu in heaven, decree for us good decrees. Amen Reveal the glory of your kingdom over us speedily. Amen Eloheynu in heaven, we have sought you, make yourself available to us. Amen Eloheynu in heaven, be receptive to us today and each and every day in our prayers. amen Cause us to return with perfect repentance before You. amen Eloheynu in heaven, do not embarrass us from our hope. amen We shall call out and you will answer us. Amen Eloheynu in heaven, remember us favorably before you. amen Exonerate us in our judgment. amen Our GOD in heaven, have mercy on us, and on our children and on our infants. amen (have pity

and have compassion for us. amen) Eloheynu in heaven, purify us from our iniquities. Amen
Eloheynu in heaven, may your mercies be stirred for us. amen.

Eloheynu in heaven, perform for us a sign for good. Perform for us a sign of salvation. Perform for us a sign for compassion. Let those who hate us see and be shamed; let our foes see and be disgraced; For you, YHVH have helped us and consoled us.

In times of anger, recall your love. In times of anger, recall you mercy. In times of anger, recall the binding of Isaac. (Yeshua) Look at the Covenant; do not nullify your covenant with us. Answer us at this exact time.

Elohim Ata Yada'ata

O Elohim, you know of my foolishness and my sins; all my transgressions are not concealed from you. When I think of the enormity of my wrongdoing, I feel like water that has been spilled and as if all my bones have come asunder; heed the sound of my supplications.

At times of anger recall your mercy for he who knocks at the gates of your compassion; who stands as supplicant servant asking for your forgiveness. My eyes opened before the night watches to tell of your greatness. I shall proclaim your might to the generation, Your power, to all who are yet to come.

Uncover my eyes so that I may see wonders from your Torah. (heart) They shall sing out your name those who yearn for the hidden end; return to their dwellings the exiles who are spread out in all the corners of the earth. For you are YHVH, Elohim, YHVH of Host. Elohim, of host bring us back. With wondrous things may you respond to us in righteousness. Gaze upon the face of your anointed one and see our protector. And all who trust in you shall rejoice; forever shall they joyously sing.

Anenu, (answer us) our Father, Anenu!

Answer us, our creator, answer us!?Answer us, our Redeemer, answer us!?Answer us, Elohai Abraham, Answer us!?Answer us, the One feared by Isaac, Answer us!?Answer us, Mighty One of

Ya'acob, Answer us! Answer, Shield of David, Answer us! Answer us, who answers in time of favor, Answer us! Answer us, You who answer in time of distress, Answer us! Answer us, you who answers in time of mercy, Answer us! Answer us, Elohim of Heaven, Answer us! Answer us, Elohim of Yeshu, Answer us! Answer us, in the merit of your Messiah, Answer us! Answer us, Compassionate and Gracious One, Answer us! Compassionate and Gracious One we have sinned before you; have Mercy on us!

Adon Hasselihot

Master of Forgiveness, examiner of hearts, the revealer of depths, speaker of justice. We have sinned before You; have mercy upon us!

He who is magnificent in wonders, who is expert in comforting, who recalls the covenant with the Patriarchs, who investigates the emotions. We have sinned before You; have mercy upon us!

He who is good and does good for his creations, who knows all hidden things, who overlooks iniquities, who is clothed in righteousness. We have sinned before You; have mercy upon us!

He who is full of merits, who is awesome in praises, who pardons iniquities, who answers in times of distress. We have sinned before You; have mercy upon us!

He who performs salvations, who sees future events, who calls the future generation, who rides in the highest heavens, who hears prayers, who is perfect in knowledge. We have sinned before You; have mercy upon us!

Compassionate Elohim is your name; Elohim who is Gracious is your name; Elohim who is slow to anger is your name; Full of Compassion is your name.

Your Name is called upon us; O YHVH, act for the sake of your great Name.

El Rahum Shemach

Compassionate Elohim is your name; Gracious Elohim is your name; see the oppression of your people; have mercy on your world. Splendorous Elohim is your name; Blessed Elohim is your name; Great Elohim is your name; Preeminent Elohim is your name; see the oppression of your

people; Magnificent Elohim is your name; Modest Elohim is your name; Meritorious Elohim is your name; Gracious Elohim is your Name; See the oppression of your people; have mercy on your world; (compassionate Elohim) Pure Elohim is your name; Unique Elohim is your name; Mighty Elohim is your name; Elohim for eternity is your name; see the oppression of your world. (Compassionate Elohim)?Elohim, who is King is your Name; Awesome Elohim is your name; Elohim who Sustains is your name; Elohim who helps is your name; see the oppression of your people;?have mercy on your world. (Compassionate Elohim) O Adonai, act for the sake of your name; and have pity upon Israel, Your people. O Adonai, act for the sake of Yeshua your anointed, Your Son; and have pity upon Israel, Your people. O Adonai, act for the sake of Abraham, whom you counted his faith as righteousness; and have pity upon Israel, your people. O Adonai, act for the sake of Isaac, who was bound in your mountain; and have pity upon Israel, your people. O Adonai, act for the sake of Ya'acob, who was answered upon a ladder from your high places; and have pity upon Israel your people. Act for the sake of your name. Act for the sake of your truth. Act for the sake of your covenant. Act for the sake of your Torah. Act for the sake of your Magnificence. Act for the sake of your meeting Place. Act for the sake of your kindness. Act for the sake of your Goodness. Act for the sake of your honor. Act for the sake of those who study your Torah. Act for the Sake of your kingdom. Act for the sake of your Eternal name. Act for the sake of your glory.

Yah, Shema / Yah Hear

O Yah, hearken to your poor who plead before you, Our Father, to your children do not close your ear.

O Yah, a nation from the depths called from an abundance of troubles: please do not turn them away empty-handed today from before you.

Their treachery and their iniquity erase, along with their abundant blatant sins, and if you will not act for their sake, act, my Rock, for your sake.

Erase their offense today and favor their speech like a gift: guide their heart to You, and let Your ear be attentive.

Turn to the tears on their faces and gather the straying flock: appoint for Yourself a shepherd,

and tent in a goodly fashion to your sheep.

Those who walk on a straight path herald to them forgiveness today: and with the morning prayer, grant then Your grace.

[Psa 25:1](#) *A Psalm of David. To You, O Jehovah, I lift up my soul. 2 O my God, I trust in You; do not let me be ashamed, let not my enemies triumph over me. 3 Yea, let none who wait on You be ashamed; let them be ashamed who sin without cause. 4 Make me know Your ways, O Jehovah; teach me Your paths. 5 Lead me in Your truth, and teach me; for You are the God of my salvation; on You I wait all the day long. 6 Remember, O Jehovah, Your tender mercies and Your loving-kindnesses; for they are from eternity. 7 Do not remember the sins of my youth, or my rebellings; according to Your mercy remember me for Your goodness' sake, O Jehovah. 8 Good and upright is Jehovah; therefore He will teach sinners in the way. 9 The meek He will guide in judgment; and the meek He will teach His way. 10 All the paths of Jehovah are mercy and truth to those who keep His covenant and His testimonies. 11 For Your name's sake, O Jehovah, pardon my iniquity; for it is great. 12 What man is he who fears Jehovah? He shall teach him in the way that he shall choose. 13 His soul shall dwell at ease; and his seed shall inherit the earth. 14 The secret of Jehovah is with those who fear Him; and He will show them His covenant. 15 My eyes are ever toward Jehovah; for He shall pluck my feet out of the net. 16 Turn to me, and have mercy on me, for I am wasted and afflicted. 17 The troubles of my heart are enlarged; bring me out of my distresses. 18 Look on my affliction and my pain, and forgive all my sins. 19 Look on my enemies; for they are many; and they hate me with cruel hatred. 20 Keep my soul, and deliver me; let me not be ashamed, for I put my trust in You. 21 Let purity and uprightness keep me; for I wait on You. 22 Redeem Israel, O God, out of all his troubles.*

Elecha YHVH

Toward You, Adonai, I have raised up my eyes; hear the sound of my pleas as befits Your great kindness. I have trusted in your Name and have spread out my palms; I have taken words and have come unto You. My sorrows have been overpowering and my groans have increased, for all

of my sins have set before you. My delicate soul dissipates from grief; release from anxiety the soul of your servant. Remove my sin, O Elohim of my salvation; also my tears may you place in Your flask.

In times of anger, Your mercy may you recall and reconsider, and gladden and console the soul of your servant. Recall my poverty and my sadness, my bitterness from my earliest existence; until when, against me will You renew your witnesses?

My oppressors have humiliated me as have my enemies and my adversaries; please hear my statements when I approach in fear of you. The haughty people have set for me snares and traps, in them are trapped the legs of Your loved ones. They set traps for me and they testify falsely against me; strangers have engulfed me, O Rock-other than You. O Rock, reveal Your glory to a people who are led and helped and Your hidden good grant to your remnants.

Those oppressed under much pressure do not distance yourself from them; recall Abraham, Isaac and Yisrael, Your servants. O compassionate One, be a support to a people sated with bitter herbs; and act, please, for the sake of our forefathers. Shaddai, You have been powerful in all that you have done, for you are righteous and righteousness is your cloak. May You forgive my sin, for my hope is in You, my King; and set straight my path, my Elohim, to serve you. May you turn to my prayer and to my expression of song, for You are my hope and who will not testify about You? Toward you, Adonai, I have raised up my eyes; hear the sound of my plea as befits Your great kindness.

Our Father, the merciful Father, save us for the sake of Your Name. Our Elohim, Elohim of our forefathers, save us for the sake of Your Name. When we are in distress we call on You; save us for the sake of your Name. Bestow upon us Your stirring Mercies, and save us for the sake of your Name. We have sought You, so make Yourself available to us; Respond to us today, and each and every day, in our prayer; and save us for the sake of Your name. Do not embarrass us from our hope; and save us for the sake of your name. Remember, us favorably before you; and save us for sake of Your name. Purify us from the defilement of our iniquities; and save us for the sake of Your Name.

Our Father our King, You are our Father; Our Father, our King, we have none but You; our Father, our King, have mercy on us. If we have done good deeds, You are our Father, and if we have evil deeds, we have none but You, Our Father, our King, have mercy on us. If our sins are many, You are our Father, you are the Rock of our salvation, we have none but You; Our Father, our King have mercy on us. If we have spoken much You are our Father. Remember that we are merely physical substance, we have none but you.

Our Father, our King have mercy on us. If we have sinned to you, You are our Father, our Master! Forgive us, we have none but You; our Father, our King, have mercy on us. To You, Adonai, we have hoped You are our Father; for you are our Father; for You are our Father, we have none but You; Our Father, our King have mercy on us. To You we spread our hands in prayer, You are our Father; make to us a healing, we have none but You; Deal with us with righteousness and kindness for the sake of Your great Name, and save us.

Hon Tahon

Be merciful to Your children who are returning to You, and who stand before You with trepidation, fearful of the time they will be called to judgment; it is for that reason that they come in distress. Recall compassion, on the Day of Judgment; do away with anger and wrath at the time You will judge those who fear You and those who are engrossed in Your Name they who are sitting in judgment. Bring near to me the year of the Redeemer and redeem me; upon restful waters, O Elohim, lead me. And recall for me the merit of the perfect man, place like a seal upon Your heart. If you were to keep an accounting of sins for me to create for me a burden, see, my Rock and my Redeemer, how can I carry them? I cannot carry them upon myself; rather, the evil of my actions may You carry, O Elohim be merciful on with us.

[Psalm 130:1](#) A Song of degrees. Out of the depths have I cried unto thee, O YHVH. 2 Adonia, hear my voice: let thine ears be attentive to the voice of my supplications. 3 If thou, YHVH, shouldest mark iniquities, O Adonai, who shall stand? 4 But there is forgiveness with thee, that thou mayest be feared. 5 I wait for the YHVH, my soul doth wait, and in his word do I hope. 6 My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. 7 Let Israel hope in the YHVH: for with the YHVH there

is mercy, and with him is plenteous redemption. 8 And he shall redeem Israel from all his iniquities.

[Psalm 133:1](#) O YHVH, my heart has not been proud, Nor have my eyes been haughty. Neither have I concerned myself with great matters, Nor with those too wondrous for me.2 Have I not calmed, and kept my being silent, Like one weaned by its mother? My being is like one weaned. 3 O Yisra?l, wait for YHVH, Now and forever.

May the expressions of my mouth and the thoughts of my heart always find favor before you, YHVH, my Rock and my Redeemer.