

FAST OF GEDALIAH

אשרי Praiseworthy are those who dwell in Your house; may they always praise You, Selah! Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.

- Psalm 145 A psalm of praise by David:
א I will exalt You, my God the King, and I will bless Your Name forever and ever.
ב Every day I will bless You, and I will laud Your Name forever and ever.
ג HASHEM is great and exceedingly lauded, and His greatness is beyond investigation.
ד Each generation will praise Your deeds to the next and of Your mighty deeds they will tell;
ה The splendid glory of Your power and Your wondrous deeds I shall discuss.
ו And of Your awesome power they will speak, and Your greatness I shall relate.
ז A recollection of Your abundant goodness they will utter and of Your righteousness they will sing exultantly.
ח Gracious and merciful is HASHEM, slow to anger, and great in [bestowing] kindness.
ט HASHEM is good to all; His mercies are on all His works.
י All Your works shall thank You, HASHEM, and Your devout ones will bless You.
יא Of the glory of Your kingdom they will speak, and of Your power they will tell;
יב To inform human beings of His mighty deeds, and the glorious splendor of His kingdom.
יג Your kingdom is a kingdom spanning all eternities, and Your dominion is throughout every generation.
יד HASHEM supports all the fallen ones and straightens all the bent.
טו The eyes of all look to You with hope and You give them their food in its proper time;
טז You open Your hand, and satisfy the desire of every living thing.
יז Chazzan - Righteous is HASHEM in all His ways and magnanimous in all His deeds.
יח HASHEM is close to all who call upon Him - to all who call upon Him sincerely.
יט The will of those who fear Him He will do; and their cry He will hear, and save them.
כ HASHEM protects all who love Him; but all the wicked He will destroy.
כא May my mouth declare the praise of HASHEM and may all flesh bless His Holy Name forever and ever.
We will bless God from this time and forever, Halleluyah!

The chazzan recites Half-Kaddish:
יתגדל May His great Name grow exalted and sanctified (Cong. - Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.
(Cong. - Amen. May His great Name be blessed forever and ever.)
May His great Name be blessed forever and ever.
Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong. - Blessed is He) - exceedingly beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong. - Amen.)

(1) Psalms 84:5. (2) 144:15. (3) 115:18.

צום גדליה

אשרי יושבי ביתך, עוד יהללוך סלה. אשרי העם שכבה לו, אשרי העם שיהוה אלהיו.

תהלה לדוד,
ארוממך אלוהי המלך, ואברכה שמך לעולם ועד.
בכל יום אברכה, ואהללה שמך לעולם ועד.
גדול יהוה ומהלל מאד, ולגדלתו אין חקר.
דור לדור ישבח מעשיך, וגבורתיך יגידו.
הדר כבוד הודך, ודברי נפלאתיך אשיחה.
ועוזו נוראותיך יאמרו, וגדלתך אספרנה.
זכר רב טובך יביעו, וצדקתך ירננו.
חננו ורחום יהוה, ארך אפים וגדל חסד.
טוב יהוה לכל, ורחמיו על כל מעשיו.
יודוך יהוה כל מעשיך, וחסידך יברכוך.
כבוד מלכותך יאמרו, וגבורתך ידברו.
להודיע לבני האדם גבורתיך, וכבוד הדר מלכותו.
מלכותך מלכות כל עלמים, וממשלתך בכל דור ודור.
סומך יהוה לכל הנפלים, וזוקף לכל הפופים.

עיני כל אליך ישברו, ואתה נותן להם את אכלם בעתו.
פותח את ידך, ומשביע לכל חי רצון.
צדיק יהוה בכל דרכיו, וחסיד בכל מעשיו.
קרוב יהוה לכל קראיו, לכל אשר יקראהו באמת.
רצון יראיו יעשה, ואת שונעתם ישמע ויושיעם.
שומר יהוה את כל אהביו, ואת כל הרשעים ישמיד.
תהלת יהוה ידבר פי, ויברך כל בשר שם קדשו לעולם ועד.
ואנחנו נברך יה, מעתה ועד עולם, יהללוהו.

תתקדש שמה רבא. (אמן - Cong.) בעלמא די ברא כרעותה.
וימליך מלכותה. בחיכוך וביומיוכוך ובחיי דכל בית ישראל,
בעגלא ובזמן קריב. ואמרו: אמן.
יהא שמה רבא מברך לעלם ולעלמי עלמיא.
יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל
שמה דקדשא בריך הוא (ברוך הוא) לעלא [ו]לעלא מכל ברכתא
ושיבתא תשבתא ונחמתא, דאמירן בעלמא. ואמרו: אמן. (אמן - Cong.)



SELICHAH 46

All:

א Then, before* the water-skin clouds were spread out to bring rainfall,¹
 ב before earth-clumps were bound together to form the earth,²
 ג seven things were gathered before You:
 ד The Torah,³ the Throne [of Glory],⁴
 and the healing [of repentance] for wayward children,⁵
 ה the glory of the Garden of Eden, and the thirsty leech [Gehinnom],⁶
 ו the place of atonement through [Altar] offerings,
 ז the [Messiah's] shining name 'Yinon'⁷ that [our] sins have profaned—
 ח these were conjoined two thousand [years] before the world's creation,
 ט arrayed over the firmament, looking like sparks of fire,
 י burgeoning well-rooted before Him Who sits on the Cherubim.
 כ The Throne was set firmly upon the Heavenly expanse,
 ל a seat for the King whose awe is all around Him;⁸
 מ at His right the fiery Law⁹ was engraved in writing,
 נ placed on His knee to be dandled¹⁰ lovingly;
 ס set to the south was the flourishing Garden;
 ע arranged to the north* was flaming Tofes [Gehinnom].¹¹
 פ Before Him, to the east was Jerusalem, built of hewn stones,
 צ and hidden within it God's [Celestial] Sanctuary,
 [corresponding to the Temple] on inhabited earth,
 ק set in its center, the Altar of atonement for sinners,¹²
 ר and upon it lying the stone from which [the conduit to]
 the foundation was hewn.*
 ש The [Messiah's] name 'Yinon' is engraved upon it in letters,
 ת and also the Ineffable Name of God* in lapidary letters.

(1) Cf. Job 38:37. (2) Cf. 38:38. (3) See Deuteronomy 33:2. (4) See Exodus 17:16.

(5) See Jeremiah 3:14. (6) See Proverbs 30:15. (7) Cf. Psalms 72:17. (8) Cf. 89:8.

(9) Deuteronomy 33:2. (10) Cf. Proverbs 8:30-31; Isaiah 66:12. (11) See Jeremiah 7:32.

(12) Some editions read, מקבץ כפור חנינים, the Altar, to atone for sinners.

... arranged to the north. The *paytan* has changed right and left (of the Midrash's description) to south and north respectively. From the viewpoint of the *Shechinah* (Divine Presence) resting upon the top of the Ark in the Holy of Holies, facing the entranceway to the Sanctuary, east is before Him, west behind Him, south to His right and north to His left. Thus, east is called *before*, and west is called *behind* (see *Psalms* 139:5; *Chagigah* 12a with *Rashi*); south is called *right*, and north is called *left* (see *Targum Onkelos to Genesis* 13:9).

אבן שתינה חסותיים — The stone from which [the conduit to] the foundation was hewn. The Talmud states that there was a rock that protruded three handbreadths above the floor of the Holy of Holies. That stone was called *אבן שתינה*, *Foundation Stone*, for it was the basis, or central point, from which the world was created (*Yoma* 54b). The *paytan* borrows the term *שתינה* and uses

it to describe another stone in the *Beis HaMikdash*, namely, the *אבן יקרנה*, *precious stone*, that the Midrash cited above states was on the Altar and had the Messiah's name engraved upon it. Moreover, he identifies that stone with another upon which King David had engraved the Ineffable Name of God. The Talmud relates that when King David prepared the foundations for the future Temple that his son Solomon would build, he excavated deep pits beneath the site of the Altar, into which the wine and water libations would flow. David dug so deep that he penetrated the subterranean reservoirs of water that had been stored beneath the earth's crust since Creation. The waters erupted from the reservoir and threatened to inundate the world. David then inscribed a Divine Name on a shard and cast it into the waters, which receded... (*Succah*, 53).

תאר שם הקפוש — And also the Ineffable Name of God, [lit., the form of the Ineffable Name]. See

סליחה מו (פתיחה)

All:

אז טרם* נמתחו גבלי שכבים.¹
 בארץ עד לא דבקו רגבים.²
 גבה שכעה דברים היו מגבבים.
 דת* נכס* ורשית בנים שובבים.³
 הוד גן עדן ועלק ההבבים.⁴
 ומקום כפרה על ידי מקריבים.
 זחר שם יגון* מחולל מחובים.
 חברו אלפים קדם בריאת ישובים.
 טכוסים על רקיע בוטים בשביבים.
 יעורים ומשרשים פני יושב הכרובים.
 כסא היה מנח ברקיע ביצובים.
 למושב מלך נורא על סביבים.⁵
 מימינו אש דת* חקוקה בכתבים.
 נתונה על ברפו בשעשוע⁶ אהבים.
 סדור על הדרום גן רטובים.
 ערוף על הצפון* תפת* שלהבים.
 פני המזרח ירושלים הכנויה במחצבים.
 צפון בתוכה מקדש אל בישובים.
 קבוע באמצע מזבח כפור חניבים.⁷
 רבוצה עליו אבן שתית חטובים.*
 שם יגון עליה חקוק במכתבים.
 תאר שם המפרש* בתוי גלובים.

אז טרם — Then, before. This *pesichah* (introductory *selichah*) was composed by *Rashi*, the best known and greatest of all commentaries on Scriptures and the Talmud [see prefatory comment to *selichah* 23]. The acrostic of the stiches comprises the *aleph-beis* followed by *Rashi's* signature, *Shlomo ben Yitzhak*, *Shlomo son of R' Yitzhak*.

The *selichah* is based on the Talmud's teaching that seven things were created before the world itself: Torah, the concept of *teshuvah* (repentance), *Gan Eden*, *Gehinnom*, the Throne of Glory, the [heavenly] *Beis HaMikdash*, and the name of the Messiah (*Nedarim* 39b; *Pesachim* 54a).

The Midrash describes the scene: Seven things preceded the world by two thousand years...

The Torah, written with black fire [as the ink] on white fire [as the parchment], is lying on God's knees [so to speak]. God is sitting on the Throne of Glory... with *Gan Eden* at His right [south], *Gehinnom* at His left [north]. The *Beis HaMikdash* is before Him, with the Messiah's name engraved on a precious stone upon the Altar. A heavenly voice calls out, 'Repent! O sons of man...'
 (*Shocheir Tov* 90:12).

שם יגון — The [Messiah's]... name, 'Yinon.' According to one opinion in the Talmud, the Messiah's name is *Yinon*, as it is stated (*Psalms* 72:17): *May his name endure forever; before the sun [was created], יגון שמו, his name was Yinon* (*Sanhedrin* 98b).

Set to the south — ערוף על הדרום... ערוף על הצפון

ו There in the middle of the firmament, before Him.
 Who gives ear [to prayer] from the windows [of Heaven];*¹
 ל was the juncture of repentance — healing for the pained and sorrowful,
 מ primed to launder [their] befouled [garments]
 and enrobe [them with] proper ones;*²
 ה to pour beneficial oil on the heads of the repentant.
 ב Therefore we have come to You, young and old,
 ר to wash us of the stench [of sin]
 and cast away the tome of our defiling deeds.
 ב Your wayward children approach You with prayer,
 י seeking You each day, speaking words [of prayers].
 י Chazzan — Let our words be accounted as bloods and fats
 burning [on the Altar];*
 ז accept our twittering [prayer] as
 [You would the prescribed] parts of bulls and sheep [on the Altar].
 ח Sink our sins in the depths of the earth where water flows;
 ק bring us near to You as Your great mercy hovers over us.

All:

כּי על For upon Your abundant mercy³ do we trust, and upon Your
 righteousness do we depend, and for Your forgiveness do we
 hope, and for Your salvation do we yearn. You are the King Who loves
 righteousness since the earliest days, Who overlooks His people's
 iniquities and sets aside the sins of those who revere Him. He made
 a covenant with the ancestors and keeps [His] vow to the descend-
 ants. It is You Who descended in Your cloud of glory on Mount Sinai,⁴
 and showed the ways of Your goodness to Your servant Moses.⁵
 You revealed Your paths of kindness to him, and let him know that You
 are God, Compassionate and Gracious, Slow to anger and Abundant in
 Kindness,⁶ doing manifold good, and guiding all Your world with the
 Attribute of Mercy. Chazzan — And so it is written: He said, 'I shall pass
 all My good in front of you, and I shall call out the Name of HASHEM before
 you; for I will be gracious to whom I will be gracious, and I will be
 compassionate with whom I will be compassionate.'⁷

All, while standing:

אל ארך אפנים O God — You are slow to anger, You are called the
 Master of Mercy, and You have taught the way of
 repentance. May You remember this day and every day the greatness of
 Your mercy and Your kindness to the offspring of Your beloved Ones.

(1) Some editions read משיאבים, see commentary. (2) Cf. Zechariah 3:4.
 (3) Daniel 9:18. (4) Cf. Exodus 34:5. (5) Cf. 33:13. (6) 34:6. (7) 33:19.

משיאבים, from which the waters flow. The phrase
 then refers to the שתינה, Foundation Stone,
 mentioned earlier, from which flow all the waters
 of the world.

— Befouled [garments] ...
 proper ones. The prophet (Zechariah 3:2) de-
 scribes the effects of sin as befouled garments and

repentance as the donning of fresh clothing.
 — As bloods and fats burning
 [on the Altar]. The expression דמים ונתים
 burning bloods, is difficult. Nowhere in Scriptures or Tal-
 mud do we find blood placed upon the Altar fire.
 The blood of sacrificial animals was placed on the
 sides or corners of the Altar, not on the fire. In-

שמה בתורה לפני מאזין מאשנבים*¹
 לווי תשובה ארך לנדוים וכאבים.
 מעתדת לכבוס צואים, ולהלביש מוטבים*².
 הרק שמן הטוב על ראש שבים.
 בכך אתנו לה עלמים ושבים.
 רחץ מצחן והשלך טמוס סאבים.
 בתפלה יקדמוך בנים שובבים.
 יום לך לדרשה בפיוץ גיבים.
 יחשב אמרינו בהקטר דמים וחלבים*³.
 אפצופנו יקבל בפסווגי פרים וכשבים.
 חטאינו הציל בקרקע נטפי מרזבים.
 קרבנו אליך ברחיפת רחמיך הרבים.

All:

כּי על רחמיך הרבים³ אנו בטוחים, ועל צדקותיך אנו
 נשענים, ולסליחותיך אנו מקוים, ולישועתך אנו
 מצפים. אתה הוא מלך, אוהב צדקות מקדם, מעביר עונות עמו,
 ומסיר חטאת יראיו. בורת ברית לראשונים, ומקים שבועה
 לאחרונים. אתה הוא, שיברדת בענן כבודך על הר סיני,⁴
 והראית דרכי טובך למשה עבדך.⁵ וארחות חסדיך גלית לו,
 והודעתנו כי אתה אל רחום וחנון, ארך אפים ורב חסד⁶ ומרבה
 להטיב, ומנהיג את כל העולם בלוי במדת הרחמים. * וכן כתוב,
 ויאמר אני אעביר כל טובי על פניך, וקראתי בשם יהוה לפניך,
 וחסתי את אשר אחן, ורחמתי את אשר ארחם.⁷

All, while standing:

אל ארך אפנים אתה, ובעל הרחמים נקראת,
 ודרך תשובה הורית.
 גדלת רחמיך וחסדיך, תזכור היום ובכל יום לזרע ידיך.

the preceding comment for the interpretation of
 this phrase. Alternatively, the stich should be un-
 derstood in its literal sense, and connected to the
 one before it. Thus, the Messiah's name that is
 carved into the stone takes the same form as God's
 Name. Just as in God's Name the first and third
 letters are י and ו, so in the Messiah's name Yinon
 the first and third letters are י and ו. And just as
 in God's Name the second and fourth letters are
 the same (ה), so in the name Yinon are the second

and fourth letters the same (י). Moreover, in one
 of the kabbalistic permutations of the aleph-beis
 (known as בית ביהוה), the letters ה and נ form a
 pair in which one may be substituted for the other.
 Accordingly, the two stiches read: The [Mes-
 siah's] name Yinon is engraved upon it in letters
 that form the ineffable ...

— Who gives ear ... from the win-
 dows ... Some editions of Selichos read מויב

Turn to us in mercy for You are the Master of Mercy. With supplication and prayer we approach Your Presence in the manner that You made known to the humble [Moses] in ancient times. Turn back from Your fierce anger;¹ as is written in Your Torah.² In the shadow of Your wings may we find shelter³ and lodging as on the day 'HASHEM descended in a cloud' [to appear to Moses on Sinai]. Chazzan – Overlook sin and erase guilt as on the day 'He [God] stood there with him [Moses]'. Give heed to our cry and be attentive to our declaration as on the day. He called out with the Name HASHEM,⁴ and there it was said:

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses.⁵ *May You forgive our iniquities and our errors and make us Your heritage.*⁶ *Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.*⁷

PREFATORY VERSES TO SELICHAH 47

דְּרִשׁוּ Seek HASHEM when He is to be found, call Him when He is near.⁸ 'Return to Me and I will return to you,' says HASHEM, Master of Legions.⁹ Let the one who knows [that he has sinned] repent, then God will reconsider* and turn back from His blasting anger, so we will not be lost.¹⁰ Let the one who knows [that he has sinned] repent, then [God will] reconsider and leave blessing in his wake.¹¹ So rend your hearts, not your garments, and return to HASHEM your God. For He is endlessly loving and merciful, slow to anger, and reconsiders the evil [decree].¹²

בְּרַחֵם אָב As a father has mercy on his children, so, HASHEM, may You have mercy on us.¹³ Salvation is HASHEM's, upon Your people is Your blessing, Selah.¹⁴ HASHEM, Master of Legions, is with us, a stronghold for us is the God of Jacob, Selah.¹⁵ HASHEM, Master of Legions, praiseworthy is the person who trusts in You.¹⁶ HASHEM, save! May the King answer us on the day we call.¹⁷

In some congregations the following two verses are recited responsively – the chazzan reciting, 'Forgive, please . . .', and the congregation responding, 'And HASHEM said . . .'

In other congregations these verses are recited silently.

סְלַח נָא *Forgive, please, the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now,*¹⁸ and there it was said:

(1) Cf. Exodus 32:12. (2) See 32:14. (3) Cf. Psalms 36:8. (4) Exodus 34:5. (5) 34:6-7. (6) 34:9. (7) Psalms 86:5. (8) Isaiah 55:6. (9) Malachi 3:7. (10) Jonah 3:9. (11) Joel 2:14. (12) 2:13. (13) Cf. Psalms 103:13. (14) 3:9. (15) 46:8. (16) 84:13. (17) 20:10. (18) Numbers 14:19.

Who knows whether God will turn back and reconsider? (Radak). This same phrase appears in the next verse recited during Selichos (Joel 2:14),

but without the mentioning הַאֱלֹהִים God. Nevertheless, God is the implied subject of וְנִדְעוּ He will reconsider (Targum, Ibn Ezra).

תַּפְּן אֲלֵינוּ בְּרַחֲמִים, כִּי אַתָּה הוּא בַּעַל הַרְחָמִים. בְּתַחֲנוּן וּבַתְּפִלָּה פְּנִיךָ נִקְדָּם, כְּהוֹדַעְתָּ לְעֵינָיו מִקְדָּם. מִחֲרוֹן אַפָּךָ שׁוּב,¹ כְּמוֹ בַתּוֹרְתְךָ כְּתוּב.² וּבִצֵּל כַּנְּפִיךָ נִחְסֵה וְנִתְלוּן, כִּיּוֹם נִירָד יְהוָה בְּעַנָּן. * תַּעֲבוֹר עַל פֶּשַׁע וְתִמְחָה אִשָּׁם, כִּיּוֹם וַיִּתְיַצֵּב עִמּוֹ שָׁם. תִּאֲזִין שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִנּוּ מֵאִמֵּר, כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְהוָה,⁴ וְשֵׁם נֶאֱמַר:

Congregation, then chazzan:

וַיַּעֲבֵר יְהוָה עַל פְּנֵי וַיִּקְרָא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יְהוָה, יְהוָה, אֵל, רַחוּם, וְחַנּוּן, אֲרֶךְ אַפַּיִם, וְרַב חֶסֶד, וְאֱמֵת, נִצֵּר חֶסֶד לְאֱלֹפִים, נִשְׂא עוֹן, וְנִפְשַׁע, וְחַטָּאָה, וְנִקָּה.⁵ וְסָלַחַת לְעוֹנֵינוּ וּלְחַטָּאתֵנוּ וְנִחַלְתֵנוּ.⁶ סָלַח לָנוּ אֲבֵינוּ כִּי חָטָאנוּ, מִחַל לָנוּ מִלְּפָנֵינוּ כִּי פָשַׁענוּ. כִּי אַתָּה אֲדֹנָי טוֹב וְסָלַח, וְרַב חֶסֶד לְכָל קִרְאִיךָ.⁷

מסוקי חקדמה לסליחת מז

דְּרִשׁוּ יְהוָה בְּהִמְצָאוֹ, קְרָאָהוּ בְּהִיוֹתוֹ קְרוֹב.⁸ שׁוּבוּ אֵלַי וְאֲשׁוּבָה אֲלֵיכֶם אֲמַר יְהוָה צְבָאוֹת.⁹ מִי יוֹדַע יִשׁוּב, וְנָחַם הָאֱלֹהִים,* וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֹאכַד.¹⁰ מִי יוֹדַע יִשׁוּב וְנָחַם, וְהִשְׁאִיר אַחֲרָיו בְּרָכָה.¹¹ וְקִרְעוּ לְבַבְכֶם וְאַל בְּגִדֵיכֶם, וְשׁוּבוּ אֵל יְהוָה אֱלֹהֵיכֶם, כִּי חַנּוּן וְרַחוּם הוּא, אֲרֶךְ אַפַּיִם וְרַב חֶסֶד, וְנָחַם עַל הַרְעָה.¹²

בְּרַחֵם אָב עַל בְּנֵינִים, כִּן תִּרְחַם יְהוָה עֲלֵינוּ.¹³ לִיהוָה הִישׁוּעָה, עַל עַמֶּךָ בְּרַכְתָּהּ סְלָה.¹⁴ יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סְלָה.¹⁵ יְהוָה צְבָאוֹת, אֲשֶׁרֵי אָדָם בָּטַח בָּהּ.¹⁶ יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ כִּיּוֹם קְרָאנוּ.¹⁷

In some congregations the following two verses are recited responsively – the chazzan reciting חַלְתָּ, and the congregation responding וַיֹּאמֶר. In other congregations these verses are recited silently.

סְלַח נָא לְעוֹן הָעָם הַזֶּה בְּגִדְל חֲסִדְךָ, וּכְאֲשֶׁר נִשְׂאתָה לְעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהָ, ¹⁸ וְשֵׁם נֶאֱמַר:

Interestingly, none of the commentaries raise this question. There is however at least one ancient manuscript that reads סָטִים, spices, instead of סָטִים, blood. If so, the word refers to the Incense offered twice daily on the Golden (Inner) Altar.

Let the one who knows [that he has sinned] repent, then God will reconsider. The translation follows Targum, Rashi, et al. (to Jonah 3:9). Alternatively: the object of the verb 'knows' is God's disposition, i.e.,

PREFATORY VERSES TO SELICHAH 49

דְּרִשׁוּ *Seek HASHEM when He is to be found; call Him when He is near.¹ Return, wayward children; I will heal your waywardness. Here we are, we have come to You, for You are HASHEM, our God.² Return, Israel, to HASHEM, your God, for you have stumbled in your iniquity.³*

בְּרַחֵם אָב *As a father has mercy on his children, so, HASHEM, may You have mercy on us. Salvation is HASHEM's, upon Your people is Your blessing, Selah. HASHEM, Master of Legions, is with us, a stronghold for us is the God of Jacob, Selah. HASHEM, Master of Legions, praiseworthy is the person who trusts in You. HASHEM, save! May the King answer us on the day we call.*

In some congregations the following two verses are recited responsively — the chazzan reciting, 'Forgive, please . . .,' and the congregation responding, 'And HASHEM said . . .'
In other congregations these verses are recited silently.

סְלַח נָא *Forgive, please, the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now, and there it was said:*

And HASHEM said, 'I have forgiven according to your word!'

All:

הִטָּה *Incline, my God, Your ear, and listen, open Your eyes and see our desolation and that of the city upon which Your Name is proclaimed; for not because of our righteousness do we cast down our supplications before You, rather because of Your abundant compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed upon Your city and upon Your people.*

SELICHAH 49

Our God and the God of our forefathers:

- א** You taught [us] from of old* how [our] lips should speak out,
ב with prayer and supplication to knock on [Your] gates.
ג So we have approached You, with alacrity and not with indolence,
ד to ward off the catastrophes that amass themselves time after time.
ה Here we are, we have come to You⁴
with broken spirit and crushed heart,⁵
ו confessing before You all [our] foolishness and perversion of heart.
ז This is [my God],⁶ the Searcher of Hearts,
Healer of the broken-hearted.⁷
ח Renew within us a steadfast spirit, and create a pure heart for us.⁸
ט You planned out these Ten Days [of Repentance] from of old,
י when [even] an individual can repent and find atonement —
כ all the rest of the year is given over [only] to the community,

(1) Isaiah 55:6. (2) Jeremiah 3:22. (3) Hosea 14:2. (4) Jeremiah 3:22.

(5) Cf. Psalms 51:19. (6) Exodus 15:2; Isaiah 25:9. (7) Psalms 147:3. (8) Cf. 51:12.

***אָמוּנַת מֵאָז** — You taught [us] from of old. The selichah contains an alphabetical acrostic, followed by the author's name **בִּינְיָמִן**, Binyamin [see introductory comment to selichah 20].

פסוקי הקדמה לסליחה מט

דְּרִשׁוּ יהוה בהמָצְאוֹ, קְרֹאֵהוּ בְהִיּוֹתוֹ קְרוֹבִי, שׁוּבוּ בְּנִים שׁוֹכְבִים, אֲרָפֵא מְשׁוֹבוֹתֵיכֶם, הֲנִנוּ אֲתָנוּ לָךְ, כִּי אָתָּה יהוה אֱלֹהֵינוּ.² שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיהָ, כִּי כִשְׁלַת בַּעֲוֹנָהּ.³
בְּרַחֵם אָב עַל בְּנִים, בֶּן תְּרַחֵם יְהוָה עָלֵינוּ. לִיהוָה הִישׁוּעָה, עַל עַמֶּךָ בְּרַכְתָּהּ סֵלָה. יהוה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה. יהוה צְבָאוֹת, אֲשֶׁרֵי אָדָם בִּטָּח בָּךְ. יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קְרָאֵנוּ.

In some congregations the following two verses are recited responsively — the chazzan reciting and the congregation responding **סְלַח נָא**. In other congregations these verses are recited silently.

סְלַח נָא לַעֲוֹן הָעַם הַזֶּה בְּגִדְל חֲסִדְךָ, וּכְאֲשֶׁר נִשְׁאַתָּה לַעֲם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהָ, וְשֵׁם נִאֲמַר:
וַיֹּאמֶר יְהוָה סְלַחְתִּי בְּדַבְּרְךָ.

All:

הִטָּה אֱלֹהֵי אֲזֹנְךָ וְשָׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֵמַתֵּינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵיהָ, כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנִחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדַנִּי שְׁמַעְהָ, אֲדַנִּי סְלַחְהָ, אֲדַנִּי הַקְּשִׁיבָה, וַעֲשֵׂה אֵל תֹּאחֶר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ.

סליחה מט

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:

אָמְנַת מֵאָז* אֲרַשְׁתָּ נִיב שְׁפָתַיִם,
בַּתְּפִלָּה וּבַתְּחִנוּן דַּפֵּק שַׁעֲרֵי דַלְתַיִם,
גִּשְׁתָּנוּ עֲדֶיךָ בְּזִרְיוֹת וְלֹא בַעֲצֵלְתַיִם,
דְּחוֹת רַע פִּרְעֻנִיּוֹת הַמִּתְרַגְּשׁוֹת לַעֲתוֹתַיִם.
הֲנִנוּ אֲתָנוּ לָךְ בְּשִׁבְרוֹן רוּחַ וּדְכָאוֹת לֵב,⁵
וְדוֹת לְפָנֶיךָ כָּל פֶּתוּל וְעַקְשׁוֹת לֵב,
זָדִי חוֹקֵר לְבָבוֹת, הַרּוּפָא לְשִׁבּוּרֵי לֵב,⁶
חֲרַשׁ רוּחַ נְכוּן בְּקִרְבָּנוּ, וּבְכָרָא לָנוּ טְהוֹר לֵב.⁸
טַבְּסַת מִקְדָּם אֵלֵינוּ יָמִים עֲשָׂרָה,
יְחִיד בָּם לְשׁוּב וּלְמִצָּא כַפְרָה,
כָּל הַשָּׁנָה כְּלָה לְרַבִּים מְסוּרָה,

- ל to cry out in prayer in every time of distress and trouble.
 מ If the individual hurries and repents between them,
 they [the Heavenly Tribunal] pardon him;
 נ if he despairs and does not repent, there is no remedy for his sinfulness;
 ס though he were to prepare and arrange all the choicest rams
 [for sacrifice] on his behalf,
 ע [though] he will pray and shout, there is none who will listen to him.
 פ The prayer of the many and of the individual to You alone ascend;
 צ O Rock, for You are the Hearer of Prayer.
 ק Accept us favorably and make pardon accessible;
 ר be pleased with us as You are
 with a completely consumed olah-offering.¹
 ש Chazzan – May You ever judge us with mercy and compassion,
 כ [for we are] Your children in whom You take pride,
 who are taken to You as [Your] beloved [people].
 י May the snare of their rebelliousness be sunk in the deep sea,
 נ that they may eternally praise You with every kind of praise.

All, while standing:

אל מלך O God, King Who sits on the throne of mercy; Who acts with kindness, pardons the iniquities of His people, removes [sins] one by one, increasingly grants pardon to careless sinners and forgiveness to rebels, Who deals righteously with every living being — You do not repay them in accord with their evil. Chazzan – O God, You taught us to recite the Thirteen [Attributes of Mercy], so remember for us today the covenant of these Thirteen, as You made known to the humble one in ancient times, as it is written: And HASHEM descended in a cloud and stood with him there, and He called out with the Name HASHEM.

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יהוה, יהוה, אל, רחום, ורחום, ארך אפים, ורב חסד, ואמת, נצר חסד לאֵלפים, נשא עון, ופשע, וחטאה, ונקה. וסלחת לעוננו ולחטאתנו ונחלתנו. סלה לנו אֲבִינוּ כִּי חָטָאנוּ, מִחַל לָנוּ מִלִּבְנוּ כִּי פָשַׁעְנוּ. כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח, וְרַב חֶסֶד לְכָל קִרְאִיךָ.

PREFATORY VERSES TO SELICHAH 50

ל Do not recall former iniquities against us; let Your mercy come quickly towards us, for we are greatly impoverished.² For HASHEM hears [the cry of] the destitute, and He does not despise His prisoners.³ For our life wastes away in sorrow, our years in sighing.⁴ Because for Your sake we are killed all the time; we are considered as sheep for the slaughter.⁵ For my Lord will not reject [us] forever.⁶

(1) See last comment to selichah 4. (2) Psalms 79:8. (3) 69:34. (4) Cf. 31:11. (5) 44:23. (6) Lamentations 3:31.

לְשׁוֹעַ וּלְעֹנוֹת בְּכָל עֵת צוֹקָה וְצָרָה.
 מִהֵרָ הַיְחִיד וְשָׁב בֵּינָתָם, מוֹחֲלִין לוֹ,
 נוֹאֵשׁ וְלֹא שָׁב, אִין תִּקְנָה לְעוּלוֹ,
 סִדֵּר וְעֵרֶךְ כָּל אֵילֵי נְבוֹיֹת לְהוֹעִילוֹ,
 עוֹתֵר וְצוֹעֵק וְאִין שׁוֹמֵעַ לוֹ.
 פְּגִיעַת הַרְבִּים וְהַיְחִיד לָךְ לְבַד עוֹלָה,
 צוֹר, כִּי אַתָּה שׁוֹמֵעַ תְּפִלָּה,
 קִבְּלָנוּ בְּרִצּוֹן וְהַמְצִיאָנוּ מִחִילָה,
 רְצֵנוּ בְּקִרְבֵּן כְּלִיל וְעוֹלָה.
 שְׁפוֹט תִּשְׁפֹּט אוֹתָנוּ בְּרַחֲמִים וְחַמְלָה,
 בְּנִיחָה יְחֻסִּיךָ לְקוֹחִים לָךְ לְסִגְלָה,
 יִקַּשׁ מֵרִים יִצְלַל בְּמִצּוֹלָה,
 נִצַּח לְהַלְלֶךָ בְּכָל מִיּוֹי תְהִלָּה.

All, while standing:

אל מלך יושב על כסא רחמים מתנהג בחסידות, מוחל עונות עמו, מעביר ראשון ראשון, מרבה מחילה לחטאים וסליחה לפושעים, עשה צדקות עם כל בשר ורוח, לא כרעתם תגמול. אל הורית לנו לומר שלש עשרה, וזכור לנו היום ברית שלש עשרה, כמו שהודעת לעניו מקדם, כמו שכתוב, ויגד יהוה בעניו ויתיצב עמו שם, ויקרא בשם יהוה.

Congregation, then chazzan:

ויעבר יהוה על פניו ויקרא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יהוה, יהוה, אל, רחום, ורחום, ארך אפים, ורב חסד, ואמת, נצר חסד לאֵלפים, נשא עון, ופשע, וחטאה, ונקה. וסלחת לעוננו ולחטאתנו ונחלתנו. סלה לנו אֲבִינוּ כִּי חָטָאנוּ, מִחַל לָנוּ מִלִּבְנוּ כִּי פָשַׁעְנוּ. כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח, וְרַב חֶסֶד לְכָל קִרְאִיךָ.

פסוקי הקדמה לסליחה נ

אל תזכר לנו עונות ראשונים, מהר יקדמונו רחמיה, כי דלוננו מאד.² כי שומע אל אביונים יהוה, ואת אסיריו לא בזה.³ כי כלו ביגון חיינו, ושנותינו באנחה.⁴ כי עליה הורגנו כל היום, נחשבנו כצאן טבחה.⁵ כי לא יזנח לעולם אדני.⁶

your offspring, to love HASHEM, your God, with all your heart and with all your soul, that you may live.¹ Pour pure water upon us and purify us, as it is written: I shall pour pure water upon you and purify you, of all your contaminations and of all your abominations I will purify you.² Wipe away our willful sins like a cloud and like a mist, as it is written: I have wiped away your willful sins like a cloud and your errors like a mist — repent to Me, for I have redeemed you!³ Wipe away our willful sins for Your sake, as You said: 'I, only I, am the One Who wipes away your willful sins for My sake, and I shall not recall your errors.'⁴ Whiten our errors like snow and like [pure white] wool, as it is written: 'Come now, let us reason together,' says HASHEM, 'though your errors will be like scarlet, they will become white as snow; though they will be red as crimson, they will become like [white] wool.'⁵ Have mercy on us and do not destroy us, as it is written: For a merciful God is HASHEM, your God; He will not surrender you nor destroy you, and He will not forget the covenant with your forefathers, which He swore to them.⁶ Gather in our dispersed ones, as it is written: If your dispersed were to be at the ends of heaven, from there HASHEM, your God, will gather you in and from there He will take you.⁷ Bring back our captivity and have mercy on us, as it is written: HASHEM, your God, will bring back your captivity and have mercy on you, and He will again gather you in from all the peoples where HASHEM, your God, has scattered you.⁸ Chazzan — Bring us to Your holy mountain and gladden us in Your house of prayer, as it is written: And I will bring them to My holy mountain, and I will gladden them in My house of prayer, their elevation-offerings and their feast offering will find favor on My Altar, for My House will be called a house of prayer, for all peoples.⁹

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:

שמע Hear our voice, HASHEM, our God, pity and be compassionate to us, and accept — with compassion and favor — our prayer.¹⁰

Bring us back to You, HASHEM, and we shall return, renew our days as of old.¹¹

Do not cast us away from Yourself, and do not remove Your holy spirit from us.¹²

Do not cast us away in old age, when our strength gives out do not forsake us.¹³

Do not forsake us, HASHEM, our God, be not distant from us.¹⁴ Display for us a sign for good, so that our enemies may see it

and be ashamed, for You, HASHEM, will have helped and consoled us.¹⁵

To our sayings give ear, HASHEM, perceive our thoughts.¹⁶

May the expressions of our mouth and the thoughts of our heart find favor before You, HASHEM, our Rock and our Redeemer.¹⁷

Because for You, HASHEM, we waited, You will answer, my Lord, our God.¹⁸

THE ARK IS CLOSED.

(1) Deuteronomy 30:6. (2) Ezekiel 36:25. (3) Isaiah 44:22. (4) 43:25. (5) 1:18. (6) Deuteronomy 4:31. (7) 30:4. (8) 30:3. (9) Isaiah 56:7. (10) Weekday Shemoneh Esrei. (11) Lamentations 5:21. (12) Cf. Psalms 51:13. (13) Cf. 71:9. (14) Cf. 38:22. (15) Cf. 86:17. (16) Cf. 5:2. (17) Cf. 19:15. (18) Cf. 38:16.

ורעף, לאהבה את יהוה אלהיך בכל לבבך ובכל נפשך, למען חייהך. ורוק עלינו מים טהורים וטהרנו, במה שכתוב: וזרקתי עליכם מים טהורים וטהרתם, מכל טמאותיכם ומכל גלוליכם אטהר אתכם. מחה פשעינו כעב וכענן, במה שכתוב: מחיתי כעב פשעיה וכענן חטאתיה, שובה אלי כי גאלתיך. מחה פשעינו למענה, כאשר אמרת: אנכי אנכי הוא מחה פשעיה למעני, וחסאתיה לא אזור. הלבן חטאינו כשילג וכצמר, במה שכתוב: לכו נא וננקה, יאמר יהוה, אם יהיו חטאיכם כשנים, כשילג ילבינו, אם יאדימו כתולע, כצמר יהיו. רחם עלינו ואל תשחיתנו, במה שכתוב: כי אל רחום יהוה אלהיך, לא ירפה ולא ישחיתך ולא ישפח את ברית אבותיה אשר נשבע להם. קבץ נדחינו במה שכתוב: אם יהיה נדחך בקצה השמים, משם יקבצך יהוה אלהיך ומשם יקחך. השב שבותנו ורחמנו, במה שכתוב: ושב יהוה אלהיך את שבותך ורחמך ושב וקבצך מכל העמים אשר הפיצך יהוה אלהיך שמה. תביאנו אל הר קדשה, ושמחנו בבית תפלתך, במה שכתוב: והביאותים אל הר קדשי, ושמחתים בבית תפלתי, עולתיהם וזבחייהם לרצון על מזבחי, כי ביתי בית תפלה יקרא לכל העמים.

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:

שמע קולנו יהוה אלהינו, חוס ורחם עלינו, וקבל ברחמים וברצון את תפלתנו.

השיבנו יהוה אליך ונשובה, חדש ימינו כקדם.

אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.

אל תשליכנו לעת זקנה, ככלות כחנו אל תעזבנו.

אל תעזבנו יהוה, אלהינו אל תרחק ממנו.

עשה עמנו אות לטובה, ויראו שונאינו ויבשו,

כי אתה יהוה עזרתנו ונחמתנו.

אמרינו האזינה יהוה, בינה הגיגנו.

יהיו לרצון אמרי פינו והגיון לבנו לפניך, יהוה עזרנו וגואלנו.

כי לך יהוה הוהלנו, אתה תענה אדני אלהינו.

THE ARK IS CLOSED.

And if your soul should say, 'Who will testify what I do lying [in bed]? [Tell it.] 'The book is open and the Hand is writing;¹ so repent, and be worthy in the time to come.'

While he is not yet cut off, nor his [last] day come.

Forsake, O son of man, forsake!

Forsake this world's pleasure and joy,
before your spirit wanders in every corner and direction.
And your eyes see an open Gehinnom,
where your soul will be burned and cut off.

For where did you come from but a fetid ooze?
And you go to a place of ruin and the grave,
and you will render account to Him who makes the clouds His chariot.²
While he is not yet cut off, nor his [last] day come.

VIDUY/CONFESSION

During the recitation of the וידוי stand with head and body slightly bowed,
in submissive contrition.

אלהינו Our God and the God of our forefathers, may our prayer come before You.³ Do not ignore our supplication,⁴ for we are not so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, we and our forefathers have sinned.⁵

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אשמונו We have become guilty; [ב] we have betrayed; [ג] we have robbed; [ד] we have spoken slander; [ה] we have caused perversion; [ו] we have caused wickedness; [ז] we have sinned willfully; [ח] we have extorted; [ט] we have accused falsely; [י] we have given evil counsel; [יא] we have been deceitful; [יב] we have scorned; [יג] we have rebelled; [יד] we have provoked; [טו] we have turned away; [טז] we have been perverse; [יז] we have acted wantonly; [יח] we have persecuted; [יט] we have been obstinate; [כ] we have been wicked; [כא] we have corrupted; [כב] we have been abominable; we have strayed; You have let us go astray.

סרנו We have turned away from Your commandments and from Your good laws but to no avail.⁶ Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.⁷

[א] We have become the guiltiest of people. [ב] We have become the most degraded of all generations. [ג] Joy has departed from us. [ד] Our heart has been saddened by our sins. [ה] Our desirous treasure has been ruined, [ו] and our splendor dashed, [ז] for our Holy Temple edifice [ח] has been destroyed for our iniquities. [ט] Our Palace has become desolate. [י] [Jerusalem,] the beauty of our Land is given over to aliens, [יא] our power to strangers.

(1) Mishnah, Avos 3:20. (2) Cf. 3:1. (3) Cf. Psalms 88:3.

(4) Cf. 55:2. (5) Cf. 106:6. (6) Cf. Job 33:27. (7) Nehemiah 9:33.

ואם תאמר מי יעידני שאני שוכבת,
הפנקס פתוח, והיד פותחת. שובי ותזכי לעתיד לבא.

בטרים יספה או יזמו יבוא.

עוב נא פן אדם עוב נא -

עוב נחת העולם הזה ושמחה,

בטרים נוד רוחך, בכל פנה ורוחה,

ועיניך תראינה גיהנם פתוחה,

ושם תהיה נפשך שרופה וגם כסוחה,

ומאין באת, מלחה סרוחה,

ואתה הולך למקום שחת ושוחה.

וחשובו תתן לשם עבים רכובו,² בטרים יספה או יזמו יבוא.

וידוי

During the recitation of the וידוי stand with head and body slightly bowed,
in submissive contrition.

אלהינו ואלהי אבותינו, תבא לפניך תפלתנו,³ ואל תתעלם מתחנתנו,⁴ שאין אנו עזי פנים וקשי ערף, לומר לפניך יהוה אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו, אבל אנחנו ואבותינו חטאנו.⁵

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אשמונו, בגדנו, גולנו, דברנו דפי. העינו, והרשענו, זרנו,

חמסנו, טפלנו שקר. יעצנו רע, בזבנו, לצנו, מרדנו,

נאצנו, סרנו, עוינו, פשענו, צרנו, קשינו ערף. רשענו,

שחתנו, תעבנו, תעינו, תעתענו.

סרנו ממצותיך וממשפטיך הטובים ולא שוה לנו⁶ ואתה

צדיק על כל הבא עלינו, כי אמת עשית ואנחנו

הרשענו.⁷

אשמונו מכל עם, בשנו מכל דור, גלה ממנו משוש, דנה

לבנו בחטאינו, החבל אויבנו, ונפרע פארנו, זבול בית מקדשנו

חרב בעונינו, טירתנו היתה לשמה, יפי אדמתנו לזרים,

בחנו לזכרים.

All:

מְכַנְיְסֵי רַחֲמִים O you who usher in [pleas for] mercy, may you usher in our [plea for] mercy, before the Master of mercy. O you who cause prayer to be heard, may you cause our prayer to be heard, before the Hearer of prayer. O you who cause outcry to be heard, may you cause our outcry to be heard, before the Hearer of outcry. O you who usher in tears, may you usher in our tears, before the King Who finds favor through tears.

Exert yourselves, and multiply supplication and petition, before the King, God, exalted and most high: Mention before Him, cause to be heard before Him, the Torah and the good deeds of [the Patriarchs and Matriarchs] who dwell in the dust.

May He remember their love and grant life to [their] offspring, that the remnant of Jacob not be lost. For the flock of the faithful shepherd [Moses] has become a disgrace; Israel, the unique nation, a parable and a simile.

Speedily, answer us, O God of our salvation, and redeem us from all harsh decrees; and may You save, in Your abundant mercy, Your righteous anointed and Your people.

מָרֵן דְּבִשְׁמַיָא Our Master Who is in heaven, to You do we supplicate, as a captive supplicates before his captors; for all captives are redeemed with money, but Your people Israel with compassion and supplication. O grant our requests and our prayers that we not be turned away from You empty-handed.

Our Master Who is in heaven, to You do we supplicate, as a slave supplicates before his master: We are oppressed and we abide in darkness, souls embittered from abundant distress. We have no strength to regain Your favor. Our Master, act for the sake of the covenant that You made with our Patriarchs.

שׁוֹמֵר יִשְׂרָאֵל O Guardian of Israel, protect the remnant of Israel; let not Israel be destroyed — those who proclaim, 'Hear O Israel.'¹

O Guardian of the unique nation, protect the remnant of the unique people; let not the unique nation be destroyed — those who proclaim the Oneness of Your Name, 'HASHEM is our God, HASHEM, the One and Only!'¹

O Guardian of the holy nation, protect the remnant of the holy people; let not the holy nation be destroyed — those who proclaim three-fold sanctifications to the Holy One.

Become favorable through compassion and become appeased through supplications. Become favorable and appeased to the poor generation, for there is no helper. Our Father, our King, be gracious with us and answer us, though we have no worthy deeds; treat us with charity and kindness, and save us.

All:

מְכַנְיְסֵי רַחֲמִים, הַכְנִיסוּ רַחֲמֵינוּ, לְפָנֵי בֹעַל הַרַחֲמִים. מִשְׁמִיעֵי תַפְלָה, הַשְׁמִיעוּ תַפְלָתֵנוּ, לְפָנֵי שׁוֹמֵעַ תַפְלָה. מִשְׁמִיעֵי צַעֲקָה, הַשְׁמִיעוּ צַעֲקָתֵנוּ, לְפָנֵי שׁוֹמֵעַ צַעֲקָה. מְכַנְיְסֵי דַמְעָה, הַכְנִיסוּ דַמְעוֹתֵינוּ, לְפָנֵי מֶלֶךְ מַתְרַצָּה בְדַמְעוֹת.

הַשְׁתַּדְּלוּ וְהַרְבוּ תַחֲנּוּה וּבִקְשׂה, לְפָנֵי מֶלֶךְ אֵל רַם וְנֹשֵׂא. הַזְכִּירוּ לְפָנֵינוּ, הַשְׁמִיעוּ לְפָנֵינוּ תּוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹכְנֵי עָפְרָה.

יִזְכֹּר אַהֲבַתְּם וַיַּחֲיֶה וְרַעַם, שְׁלֵא תֵאבֵד שְׂאֵרֵית יַעֲקֹב. כִּי צֵאן רוּעָה נֶאֱמָן הִיָּה לְחֶרֶפָה, יִשְׂרָאֵל גּוֹי אֶחָד לְמִשְׁלַל וּלְשִׁנְיָה. מֵהָר עָנְנוּ אֱלֹהֵי יִשְׂרָאֵל, וּפְדָנוּ מִכָּל גְּזֵרוֹת קָשׁוֹת וְהוֹשִׁיעָה בְּרַחֲמֵיהָ הַרְבִּיבִים, מִשִּׁיחַ צַדִּיקָה וְעַמָּה.

מָרֵן דְּבִשְׁמַיָא לָךְ מִתְחַנְּנֵנּוּ, כְּבָר שְׁבִיָא דְמִתְחַנְּנֵנּוּ לְשִׁבְיָה. כְּלָהוֹן בְּנֵי שְׁבִיָא בְּכִסְפָא מִתְפָּרְקִין, וְעַמָּה יִשְׂרָאֵל בְּרַחֲמֵי וּבְתַחֲנוּנֵינוּ, הֵב לָן שְׂאִילָתֵינוּ וּבְעוֹתֵינוּ, דְלֵא נְהַדְרֵי רִיקָם מִן קַדְמָךְ.

מָרֵן דְּבִשְׁמַיָא לָךְ מִתְחַנְּנֵנּוּ, כְּעַבְדָא דְמִתְחַנְּנֵנּוּ לְמַרְיָה, עֲשִׂיקֵי אָנּוּ וּבְחִשׁוּכָא שְׁרִינּוּ, מְרִירָן וּנְפִישִׁין מַעֲקָתֵינוּ דְנִפְיִישִׁין, חֵילָא לִית בְּן לְרַצְיוֹנָךְ מָרֵן, עֲבִיד בְּדִיל קִימָא דְגִזְרָתְ עִם אַבְהָתָנָא.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֵרֵית יִשְׂרָאֵל, וְאֵל יֵאבֵד יִשְׂרָאֵל, הָאֲמָרִים, שְׁמַע יִשְׂרָאֵל!

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֵרֵית עִם אֶחָד, וְאֵל יֵאבֵד גּוֹי אֶחָד, הַמְיַחֲדִים שְׁמֶךָ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!
שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׂאֵרֵית עִם קָדוֹשׁ, וְאֵל יֵאבֵד גּוֹי קָדוֹשׁ, הַמְשַׁלְּשִׁים בְּשִׁלְשׁ קָשׁוֹת לְקָדוֹשׁ.

מַתְרַצָּה בְּרַחֲמִים וּמַתְפַּיֵס בְּתַחֲנוּנֵינוּ, הַתְרַצָּה וְהַתְפַּיֵס לְדוֹר עָנִי, כִּי אֵין עֹזֵר. אֲבִינוּ מְלַכְּנוּ, חַנּוּנוּ וְעֻנּוּנוּ, כִּי אֵין בְּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צַדִּיקָה וְחֶסֶד וְהוֹשִׁיעָנוּ.

(1) Deuteronomy 6:4.

All:

וְאֵנָּחְנוּ We know not what to do — but our eyes are upon You.¹ Remember Your mercies, HASHEM, and Your kindnesses, for they are from the beginning of the world.² May Your kindness be upon us, HASHEM, just as we awaited You.³

אַל תִּזְכֹּר Recall not against us the iniquities of the ancients; may Your mercies meet us swiftly; for we have become exceedingly impoverished.⁴ Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.⁵ Amid rage — remember to be merciful!⁶ For He knew our nature, He remembers that we are dust.⁷ Chazzan — Assist us; O God of our salvation, for the sake of Your Name's glory; rescue us and atone for our sins for Your Name's sake.⁸

FULL KADDISH

The chazzan recites the Full Kaddish:

יִתְגַּדֵּל May His great Name grow exalted and sanctified (Cong. — Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong. — Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised and lauded be the Name of the Holy One, Blessed is He (Cong. — Blessed is He.) exceedingly beyond any blessing and song, praise, and consolation that are uttered in the world. Now respond: Amen. (Cong. — Amen.)

(Cong. — Accept our prayers with mercy and favor.)

May the prayers and supplications of the entire House of Israel be accepted before their Father Who is in Heaven. Now respond: Amen. (Cong. — Amen.)

(Cong. — Blessed be the Name of HASHEM from this time and forever.⁹)

May there be abundant peace from Heaven, and life, upon us and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(Cong. — My help is from HASHEM, Maker of heaven and earth.¹⁰)

Take three steps back. Bow left and say, 'He Who makes peace . . .'; bow right and say, 'may He make peace . . .'; bow forward and say, 'and upon all Israel . . .'

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

He Who makes [the] peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(1) 11 Chronicles 20:12. (2) Psalms 25:6. (3) 33:22. (4) 79:8. (5) 123:3.

(6) Habakkuk 3:2. (7) Psalms 103:14. (8) 79:9. (9) 113:2. (10) 121:2.

All:

וְאֵנָּחְנוּ לא נדע מה נעשה, פי עליך עינינו.¹ זכר רחמיה יהוה וחסדיה, פי מעולם הָמָּה.² יהי חסדך יהוה עלינו, באשר יחלנו לך.³

אַל תִּזְכֹּר לנו עונות ראשונים, מהר יקדמונו רחמיה, פי דלוננו מאד.⁴ חננו יהוה חננו, פי רב שבצענו בזה.⁵ ברגז רחם תזכור.⁶ פי הוא ידע יצרנו, זכור פי עפר אנחנו.⁷ עורנו אלהי ישענו על דבר כבוד שמה, והצילנו וכפר על חטאתינו למען שמה.⁸

קדיש שלם

The chazzan recites the Full Kaddish:

יִתְגַּדֵּל ויתקדש שמה רבא. (Cong. — אמן.) בעלמא די ברא כרעותה, וימליך מלכותה, בחייכון וביומיכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב. ואמרו אמן.

(Cong. — אמן.) יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתגדל ויתעלה ויתהלל שמה דקודשא בריך הוא (Cong. — בריך הוא.) לעלא [ו]לעלא מכל ברכתא ושירתא תשבחתא ונחמתא, דאמירן בעלמא. ואמרו: אמן. (Cong. — אמן.)

(Cong. — קבל ברחמים וברצון את תפלתנו.)

תתקבל צלותהון ובעותהון דכל (בית) ישראל קדם אבוהון די בשמיא. ואמרו אמן. (Cong. — אמן.)

(Cong. — יהי שם יהוה מברך, מעתה ועד עולם.⁹)

יהא שלמא רבא מן שמיא וחיים עלינו ועל כל ישראל. ואמרו אמן. (Cong. — אמן.)

(Cong. — עזרי מעם יהוה, עשה שמים וארץ.¹⁰)

Take three steps back. Bow left and say, . . . עשה; bow right and say, . . . יהוה ועשה; bow forward and say, . . . ועל כל אמן. Remain standing in place for a few moments, then take three steps forward.

עשה [ה]שלום במרומיו, הוא יעשה שלום עלינו, ועל כל ישראל. ואמרו אמן. (Cong. — אמן.)

❁ SECOND DAY OF REPENTANCE ❁

אֲשֶׁרֵי Praiseworthy are those who dwell in Your house; may they always praise You, Selah!¹ Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.²

- Psalms 145 A psalm of praise by David:
א I will exalt You, my God the King, and I will bless Your Name forever and ever.
ב Every day I will bless You, and I will laud Your Name forever and ever.
ג HASHEM is great and exceedingly lauded, and His greatness is beyond investigation.
ד Each generation will praise Your deeds to the next and of Your mighty deeds they will tell;
ה The splendrous glory of Your power and Your wondrous deeds I shall discuss.
ו And of Your awesome power they will speak, and Your greatness I shall relate.
ז A recollection of Your abundant goodness they will utter and of Your righteousness they will sing exultantly.
ח Gracious and merciful is HASHEM, slow to anger, and great in [bestowing] kindness.
ט HASHEM is good to all; His mercies are on all His works.
י All Your works shall thank You, HASHEM, and Your devout ones will bless You.
יא Of the glory of Your kingdom they will speak, and of Your power they will tell;
יב To inform human beings of His mighty deeds, and the glorious splendor of His kingdom.
יג Your kingdom is a kingdom spanning all eternities, and Your dominion is throughout every generation.
יד HASHEM supports all the fallen ones and straightens all the bent.
טו The eyes of all look to You with hope and You give them their food in its proper time;
טז You open Your hand, Concentrate intently while reciting the verse, 'You open...' and satisfy the desire of every living thing.
יז Chazzan - Righteous is HASHEM in all His ways and magnanimous in all His deeds.
יח HASHEM is close to all who call upon Him - to all who call upon Him sincerely.
יט The will of those who fear Him He will do; and their cry He will hear, and save them.
כ HASHEM protects all who love Him; but all the wicked He will destroy.
כא May my mouth declare the praise of HASHEM and may all flesh bless His Holy Name forever and ever.
We will bless God from this time and forever, Halleluyah!³

The chazzan recites Half-Kaddish:

יְתַגַּדֵּל! May His great Name grow exalted and sanctified (Cong. - Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen. (Cong. - Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong. - Blessed is He) - exceedingly beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong. - Amen.)

(1) Psalms 84:5. (2) 144:15. (3) 115:18.

❁ יום שני של עשרת ימי תשובה ❁

אֲשֶׁרֵי יושבי ביתך, עוד יהללוך סלה! אֲשֶׁרֵי העם שִׁבְּחָה לוֹ, אֲשֶׁרֵי העם שִׁיְהוּה אֱלֹהֵינוּ.² תהלה לדוד, תהלים קמה

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרַכְּךָ, וְאֶחְלְלֶךָ שִׁמְךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׂבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.
הַדָּר כְּבוֹד הוֹדָךְ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעוֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתֶךָ אֲסַפְּרֶנָּה.
זְכַר רַב טוֹבְךָ יִבְיַעוּ, וְצַדִּיקְתֶּךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֲרָךְ אַפַּיִם וּגְדֹל חֶסֶד.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יְדוּדָה יְהוָה כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכְּכֶנָּה.
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרֹתֶךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרֹתֶיךָ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתֶּךָ בְּכָל דוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל הַנְּפֹלִים, וְזוֹקֵף לְכָל הַכֹּפְּפוּסִים.
עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה גוֹתֵן לָהֶם אֶת אֲכָלָם בְּעַתּוֹ.
פּוֹתֵחַ אֶת יְדֶךָ, וּמְשַׁבֵּיעַ לְכָל חַי רִצּוֹן.
❖ צַדִּיק יְהוָה בְּכָל דְרָכָיו, וְחִסִּיד בְּכָל מַעֲשָׂיו.
קְרוֹב יְהוָה לְכָל קְרָאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
תְּהַלֵּת יְהוָה יִדְבַר פִּי, וְיִבְרַךְ כָּל בְּשׂוֹר שֶׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.
וְאַנְהֲנוּ נִבְרָךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.³

Concentrate intently while reciting the verse, פותח.

The chazzan recites קדיש.

יְתַגַּדֵּל! וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן - Cong.) בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ. וְיַמְלִיךָ מַלְכוּתָהּ, בְּחַיֵּינוּכוֹן וּבְיוֹמֵינוּכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶלְמָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ: אָמֵן.

(Cong.) - אָמֵן. יְהוּא שְׁמַה רַבָּא מְבַרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמֵינָא.

יְהוּא שְׁמַה רַבָּא מְבַרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמֵינָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא (Cong.) - בְּרִיךְ הוּא) לְעֵלְמָא [וְ] לְעֵלְמָא מִכָּל בְּרַכְתָּא וְיִשְׁרִיתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְאָמִירָן בְּעֶלְמָא. וְאָמְרוּ: אָמֵן. (Cong.) - אָמֵן.

You split open fountain and stream, You dried the mighty rivers.¹ Yours is the day, Yours as well is the night; You established luminary and the sun.² Who performs great deeds that are beyond comprehension, and wonders beyond number.³ For a great God is HASHEM, and a great King above all heavenly powers.⁴ For You are great and work wonders; You alone, O God.⁵ For great above the very heavens is Your kindness, and until the upper heights is Your truth.⁶ HASHEM is great and exceedingly lauded, and His greatness is beyond investigation.⁷ (For) HASHEM is great and exceedingly lauded, awesome is He above all heavenly powers.⁸ Great is HASHEM and exceedingly lauded, in the city of our God, Mount of His Holiness.⁹ Yours, HASHEM, is the greatness, the strength, the splendor, the triumph, and the glory; even everything in heaven and earth; Yours, HASHEM, is the kingdom, and sovereignty over every leader.¹⁰ Who would not revere You, O King of nations? — for this befits You, for among all the sages of the nations and in all their kingdom there is none like You.¹¹ There is none like You, O HASHEM, You are great and Your Name is great with power.¹² HASHEM, God of Legions — who is like You, O Strong One, God? — and Your faithfulness surrounds You.¹³ HASHEM, Master of Legions, God of Israel, enthroned upon the Cherubim, it is You alone Who is God.¹⁴ Who can express the mighty acts of HASHEM, who can announce all His praise?¹⁵ For who in the sky can be compared to HASHEM; be likened to HASHEM among the angels?¹⁶ What can we say before You Who dwell on high? And what can we relate to You Who abide in the highest heaven? What can we say before You, HASHEM, our God? What can we declare? What justification can we offer?¹⁷ We have neither mouth to respond nor brow to raise our head, for our iniquities are too numerous to count, and our sins are too vast to be numbered.¹⁸ For Your Name's sake, HASHEM, revive us; and with Your righteousness remove our soul from distress.¹⁹ It is Your way, our God, to delay Your anger, against people both evil and good — and this is Your praise. Act for Your sake, our God, and not for ours, behold our [spiritual] position — destitute and empty-handed. Chazzan — The soul is Yours and the body is Your handiwork; take pity on Your labor. The soul is Yours and the body is Yours; O HASHEM, act for Your Name's sake. We have come with reliance on Your Name, O HASHEM, act for Your Name's sake; because of Your Name's glory — for 'Gracious and Merciful God' is Your Name. For Your Name's sake, HASHEM, may You forgive our iniquity, though it is abundant.²⁰

Congregation, then chazzan:

Forgive us, our Father, for in our abundant folly we have erred,
pardon us, our King, for our iniquities are many.

אתה בקעת מעין ונחל, אתה הובשת נהרות איתן.¹ לך יום, אף לך לילה, אתה הכינות מאור ושמש.² עשה גדולות עד אין חקר, ונפלאות עד אין מספר.³ כי אל גדול יהוה, ומלך גדול על כל אלהים.⁴ כי גדול אתה ועושה נפלאות, אתה אלהים לבדה.⁵ כי גדול מעל שמים חסדך, ועד שחקים אמתך.⁶ גדול יהוה ומהלל מאד, ולגדלתו אין חקר.⁷ (כי) גדול יהוה ומהלל מאד, נורא הוא על כל אלהים.⁸ גדול יהוה ומהלל מאד, בעיר אלהינו הר קדשו.⁹ לך יהוה הגדלה והגבורה, והתפארת והניצח וההוד, כי כל בשמים ובארץ; לך יהוה הממלכה, והמתנשא לכל לראש.¹⁰ מי לא יראך מלך הגוים, כי לך יאתה, כי בכל חכמי הגוים ובכל מלכותם מאין כמוך.¹¹ מאין כמוך יהוה, גדול אתה וגדול שמך בגבורה.¹² יהוה אלהי צבאות, מי כמוך חסין יהוה, ואמונתך סביבותיה.¹³ יהוה צבאות, אלהי ישראל, יושב הכרבים, אתה הוא האלהים לבדה.¹⁴ מי ימלל גבורות יהוה, ישמיע כל תהלתו.¹⁵ כי מי בשחק יערך ליהוה, ידמה ליהוה בבני אלים.¹⁶ מה נאמר לפניך יושב מרום, ומה נספר לפניך שכן שחקים. מה נאמר לפניך יהוה אלהינו, מה נדבר ומה נצטדק.¹⁷ אין לנו פה להשיב ולא מצח להרים ראש, כי עונותינו רבו מלמנות, וחטאתינו עצמו מספר.¹⁸ למען שמך יהוה תחנינו, ובצדקתך תוציא מצרה נפשנו.¹⁹ דרכך אלהינו להאריך אפה, לרעים ולטובים, והיא תהלתך. למענך אלהינו עשה ולא לנו, ראה עמידתנו, דלים ורקים. הַשְׁמֵה לך והגוף פִּעֲלֶךָ, חוסה על עמלך. הַשְׁמֵה לך והגוף שֶׁלֶךָ, יהוה עשה למען שמך. אתאנו על שמך, יהוה, עשה למען שמך. בעבור כבוד שמך, כי אל חנון ורחום שמך. למען שמך יהוה, וסלחת לעוננו כי רב הוא.²⁰

Congregation, then chazzan:

סלח לנו אבינו, כי ברוב אולתנו שגינו,
מחל לנו מלפנו, כי רבו עונינו.

(1) Psalms 74:14-15. (2) 74:16. (3) Job 9:10. (4) Psalms 95:3. (5) 86:10. (6) 108:5. (7) 145:3. (8) 96:4. (9) 48:2. (10) I Chronicles 29:11. (11) Jeremiah 10:7. (12) 10:6. (13) Psalms 89:9. (14) Isaiah 37:16. (15) Psalms 106:2. (16) 89:7. (17) Cf. Genesis 44:16. (18) Cf. Ezra 9:6. (19) Cf. Psalms 143:11. (20) Cf. 25:11.

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All:

- אֱלֹהֵינוּ** *To You we pour out heart and soul* like water,¹
all of us, to God in Heaven.²*
- א** *Come, O elders, with your children;
purify yourselves and cast off the evil of your deeds.³*
- ב** *Let us increase supplication and entreaty before Him,
and let us request this of our God.⁴*
- ג** *'Let the Good Inclination be angered against the reprobate;⁵
let the willful sinner and wrongdoer abandon his way.⁶*
- ד** *Prepare [our] heart, turn our thought to good,
for great is the power of repentance.⁷*
- ה** *Among the congregated people, let us increase words⁸ [of prayer],
for the Almighty God will not show contempt.⁹*
- ו** *He desires the repentance of the rebellious and corrupt,¹⁰
to retrieve his soul from ruin.¹¹*
- ז** *O Hear [our] supplication;
accede to the prayer of those who appeal to You,
as we raise our hands towards Your Holy Sanctuary.¹²*
- ח** *Please let the expressions of our mouths find favor,¹³
and atone for our sins,¹⁴ both accidental and deliberate.*
- ט** *Chazzan – Consider, remember the call
of Your pleasing ones [our Patriarchs],
and reconsider the evil [You would do] to Your people.¹⁵
Grant Your servants' desire, and let Your solace delight them,¹⁶
[for] they rely on Your kindness, and trust in Your mercy.*

All:

בִּי עַל *For upon Your abundant mercy¹⁷ do we trust, and upon Your
righteousness do we depend, and for Your forgiveness do we
hope, and for Your salvation do we yearn. You are the King Who loves
righteousness since the earliest days, Who overlooks His people's
iniquities and sets aside the sins of those who revere Him. He made
a covenant with the ancestors and keeps [His] vow to the descend-
ants. It is You Who descended in Your cloud of glory on Mount Sinai,¹⁸
and showed the ways of Your goodness to Your servant Moses.¹⁹ You
revealed Your paths of kindness to him, and let him know that You
are God, Compassionate and Gracious, Slow to anger and Abundant
in Kindness,²⁰ doing manifold good, and guiding all Your world with
the Attribute of Mercy. Chazzan – And so it is written: He said, 'I
shall pass all My good in front of you, and I shall call out the Name
of HASHEM before you; for I will be gracious to whom I will be
gracious, and I will be compassionate with whom I will be compassion-
ate.'²¹*

סליחה ט (פתיחה)

All:

- אֱלֹהֵינוּ** *לב ונפש נשפך* פמים,¹
כלנו אל אל בשמים.²*
- א** *אתנו זקנים עם עולליכם, הזכו והסירו רע מעלליכם.³
לפניו נרבה תחנון ובקשה, על זאת מאלהינו נבקשה.⁴
ירגו הטוב על מנוול,⁵ דרכו יעזב פושע ועול.⁶
הכינו לב והטיבו מחשבה, כי גדול כח התשובה.⁷
פקהל עם מלין נכביר,⁸ ולא ימאס אל כפיר.⁹
רוצה תשובת בוגד ונשחת,¹⁰ להשיב נפשו מני שחת.¹¹
שמע תחנון העתר למבקשה, בנשאנו ידינו אל דביר קדשה.¹²
יהיו נא אמרי פינו לרצון,¹³ וכפר על חטאתינו¹⁴ אגס ורצון.
חשב זכר קריאת נעימיה, והנחם על הרעה לעמה.¹⁵
ועשה חפץ עבדיה וישעשעון תנחומיה,¹⁶
סמוכים בחסדה ובטוהים על רחמיה.*

All:

בִּי עַל *רחמיה הרבים¹⁷ אגו בטוהים, ועל צדקותיה אגו
גשענים, ולסליחותיה אגו מקוים, ולישועתה אגו
מצפים. אתה הוא מלה, אוהב צדקות מקדם, מעביר עונות עמו,
ומסיר חטאת יראיו. בורת ברית לראשונים, ומקים שבועה
לאחרונים. אתה הוא, שירדת בענן כבודך על הר סיני,¹⁸
והראית דרכי טובך למשה עבדך.¹⁹ וארחות חסדיך גלית לו,
והודעתו כי אתה אל רחום וחנון, ארה אפים ורב חסד.²⁰ ומרבה
להטיב, ומנהיג את כל העולם כלו במדת הרחמים. וכן כתוב,
ויאמר אני אעביר כל טובי על פניה, וקראתי בשם יהוה לפניך,
והנתי את אשר אחן, ורחמתי את אשר ארחם.²¹*

(1) Cf. Lamentations 2:19. (2) 3:41. (3) Cf. Isaiah 1:16. (4) Cf. Ezra 8:23.

(5) See tractate Berachos 5a; see also commentary to selichah 24. (6) Cf. Isaiah 55:7.

(7) See tractate Yoma 86a. (8) Job 35:16. (9) Cf. 36:5. (10) See Ezekiel 18:23. (11) Job 33:30.

(12) Cf. Psalms 28:2. (13) Cf. 19:15. (14) 79:9. (15) Exodus 32:12. (16) Cf. Psalms 94:19.

(17) Daniel 9:18. (18) Cf. Exodus 34:5. (19) Cf. 33:13. (20) 34:6. (21) 33:19.

אֱלֹהֵינוּ לֵב וְנֶפֶשׁ נִשְׁפָּךְ * — *To You we pour out
heart and soul.* This introductory
selichah, contains the signature

וְיָקוּם, Elyah bar Shemayah, may he be strong [see
prefatory comment to selichah 6].

All, while standing:

אל ארך אפים O God — You are slow to anger, You are called the Master of Mercy, and You have taught the way of repentance. May You remember this day and every day the greatness of Your mercy and Your kindness to the offspring of Your beloved Ones. Turn to us in mercy for You are the Master of Mercy. With supplication and prayer we approach Your Presence in the manner that You made known to the humble [Moses] in ancient times. Turn back from Your fierce anger;¹ as is written in Your Torah.² In the shadow of Your wings may we find shelter³ and lodging as on the day 'HASHEM descended in a cloud' [to appear to Moses on Sinai]. Chazzan — Overlook sin and erase guilt as on the day 'He [God] stood there with him [Moses].' Give heed to our cry and be attentive to our declaration as on the day 'He called out with the Name HASHEM,'⁴ and there it was said:

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses.⁵ May You forgive our iniquities and our errors and make us Your heritage.⁶ Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.⁷

PREFATORY VERSES TO SELICHAH 61

ישראל Israel is saved by HASHEM, an eternal salvation; you shall not be ashamed nor humiliated forever and ever.⁸ HASHEM is Israel's hope, their savior in time of trouble.⁹ HASHEM is Israel's hope: all who abandon You will be shamed.¹⁰ There is hope for you at the end, says HASHEM, and your children shall return to their borders.¹¹ I have hoped greatly for HASHEM; He inclined toward me and heard my outcry.¹² Yours, my Lord, is the righteousness, and ours is the shamefacedness, this day.¹³ Do good in Your favor unto Zion; build the walls of Jerusalem.¹⁴

ברחם אב As a father has mercy on his children, so, HASHEM, may You have mercy on us.¹⁵ Salvation is HASHEM's, upon Your people is Your blessing, Selah.¹⁶ HASHEM, Master of Legions; is with us, a stronghold for us is the God of Jacob, Selah.¹⁷ HASHEM, Master of Legions, praiseworthy is the person who trusts in You.¹⁸ HASHEM, save! May the King answer us on the day we call.¹⁹

(1) Cf. Exodus 32:12. (2) See 32:14. (3) Cf. Psalms 36:8. (4) Exodus 34:5. (5) 34:6-7. (6) 34:9. (7) Psalms 86:5. (8) Isaiah 45:17. (9) Cf. Jeremiah 14:8. (10) 17:13. (11) 31:16. (12) Psalms 40:2. (13) Daniel 9:7. (14) Psalms 51:20. (15) Cf. 103:13. (16) 3:9. (17) 46:8. (18) 84:13. (19) 20:10.

All, while standing:

אל ארך אפים אתה, ובעל הרחמים נקראת, ודרך תשובה הורית.

גדלת רחמיה וחסדיה, תזכור היום ובכל יום לזרע ידידיה. תפן אלינו ברחמים, כי אתה הוא בעל הרחמים. בתחנון ובתפלה פניך נקדם, כהודעת לעניו מקדם. מחרון אפך שוב,¹ כמו בתורתך כתוב.² ובצל כנפיך נחסה ונתלונן, כיום ויזר יהוה בענן. ❖ תעבור על פשע ותמחה אשם, כיום ויתיצב עמו שם. תאזין שועתנו ותקשיב מנו מאמר, כיום ויקרא בשם יהוה,⁴ ושם נאמר:

Congregation, then chazzan:

ויעבר יהוה על פניו ויקרא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יהוה, יהוה, אל, רחום, וחנון, ארך אפים, ורב חסד, ואמת, נצר חסד לאלפים, נשא עון, ופשע, וחטאה, ונקה.⁵ וסלחת לעוננו ולחטאתנו ונחלתנו.⁶ סלח לנו אבינו כי חטאנו, מחל לנו מלפנו כי פשענו. כי אתה ארני טוב וסלח, ורב חסד לכל קראיך.⁷

פסוקי הקדמה לסליחה סא

ישראל נושע ביהוה תשועת עולמים, לא תבשו ולא תבלמו עד עולמי עד.⁸ מקנה ישראל יהוה, מושיעו בעת צרה.⁹ מקנה ישראל יהוה, פל עזביה יבשו. ויש תקנה לאחריתך, נאם יהוה, וישבו בנים לגבולם.¹¹ קוה קויתי יהוה, ויש אלי וישמע שועתי.¹² לה אדני הצדקה, ולנו בשת הפנים, כיום הזה.¹³ היטיבה ברצונך את ציון, תבנה חומות ירושלים.¹⁴

ברחם אב על בנים, בן תרחם יהוה עלינו.¹⁵ ליהוה הישועה, על עמך ברכתך סלה.¹⁶ יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה.¹⁷ יהוה צבאות, אשרי אדם בטח בך.¹⁸ יהוה הושיעה, המלך יעננו כיום קראנו.¹⁹

זְכוֹר לָנוּ Remember for us the covenant of the ancestors, as You said: 'And I will remember for them the covenant of the ancestors whom I brought out of the land of Egypt in the very sight of the nations, to be a God to them; I am HASHEM.'¹ Do with us as You promised us: 'And despite all that, when they will be in the land of their enemies, I will not have despised them nor abhorred them to destroy them, to annul My covenant with them, for I am HASHEM their God.'² Be accessible to us in our quest, as it is written: From there you will seek HASHEM, your God, and you will find, when you search for Him with all your heart and with all your soul.³ Expose our hearts to love Your Name, as it is written: HASHEM, your God, will expose your heart and the heart of your offspring, to love HASHEM, your God, with all your heart and with all your soul, that you may live.⁴ Pour pure water upon us and purify us, as it is written: I shall pour pure water upon you and purify you, of all your contaminations and of all your abominations I will purify you.⁵ Wipe away our willful sins like a cloud and like a mist, as it is written: I have wiped away your willful sins like a cloud and your errors like a mist — repent to Me, for I have redeemed you!⁶ Wipe away our willful sins for Your sake, as You said: 'I, only I, am the One Who wipes away your willful sins for My sake, and I shall not recall your errors.'⁷ Whiten our errors like snow and like [pure white] wool, as it is written: 'Come now, let us reason together,' says HASHEM, 'though your errors will be like scarlet, they will become white as snow; though they will be red as crimson, they will become like [white] wool.'⁸ Have mercy on us and do not destroy us, as it is written: For a merciful God is HASHEM, your God; He will not surrender you nor destroy you, and He will not forget the covenant with your forefathers, which He swore to them.⁹ Gather in our dispersed ones, as it is written: If your dispersed were to be at the ends of heaven, from there HASHEM, your God, will gather you in and from there He will take you.¹⁰ Bring back our captivity and have mercy on us, as it is written: HASHEM, your God, will bring back your captivity and have mercy on you, and He will again gather you in from all the peoples where HASHEM, your God, has scattered you.¹¹ Chazzan — Bring us to Your holy mountain and gladden us in Your house of prayer, as it is written: And I will bring them to My holy mountain, and I will gladden them in My house of prayer, their elevation-offerings and their feast-offering will find favor on My Altar, for My House will be called a house of prayer, for all peoples.¹²

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:

שְׁמוֹעַ Hear our voice, HASHEM, our God, pity and be compassionate to us, and accept — with compassion and favor — our prayer.¹³

Bring us back to You, HASHEM, and we shall return, renew our days as of old.¹⁴

Do not cast us away from Yourself, and do not remove Your holy spirit from us.¹⁵

(1) Leviticus 26:45. (2) 26:44. (3) Deuteronomy 4:29. (4) 30:6. (5) Ezekiel 36:25.

(6) Isaiah 44:22. (7) 43:25. (8) 1:18. (9) Deuteronomy 4:31. (10) 30:4. (11) 30:3.

(12) Isaiah 56:7. (13) Weekday Shemoneh Esrei. (14) Lamentations 5:21. (15) Cf. Psalms 51:13.

זְכוֹר לָנוּ ברית ראשונים באשר אמרת, וזכרתי להם ברית ראשונים, אשר הוצאתי אותם מארץ מצרים לעיני הגוים, להיות להם לאלהים אני יהוה. עשה עמנו כמה שהבטחתנו; ואף גם זאת בהיותם בארץ איביהם, לא מאסתים ולא געלתים לכלתם להפר בריתי אתם, כי אני יהוה אלהיהם.² המצא לנו בבקשתנו, כמה שכתוב: ובקשתם משם את יהוה אלהיה ומצאת, כי תדרשנו בכל לבבך ובכל נפשך.³ מול את לבבנו לאהבה וליראה את שמך, כמה שכתוב: ומל יהוה אלהיה את לבבך ואת לבב זרעך, לאהבה את יהוה אלהיה בכל לבבך ובכל נפשך. למען חייך.⁴ ורוק עלינו מים טהורים וטהרנו, כמה שכתוב: וזרקתי עליכם מים טהורים וטהרתם, מכל טמאותיכם ומכל גלוליכם אטהר אתכם.⁵ מחה פשעינו כעב וכענן, כמה שכתוב: מחיתי כעב פשעיך וכענן חטאתיך, שובה אלי כי גאלתיך.⁶ מחה פשעינו למענה, באשר אמרת: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר.⁷ הלפן חטאינו בשלג וכצמר, כמה שכתוב: לכו נא ונבכה, יאמר יהוה, אם יהיו חטאיכם פשונים, בשלג ילבינו, אם יאדימו כתולע, כצמר יהיו.⁸ רחם עלינו ואל תשחיתנו, כמה שכתוב: כי אל רחום יהוה אלהיה, לא ירפה ולא ישחיתך ולא ישבח את ברית אבותיך אשר נשבע להם.⁹ קבץ גדהנו כמה שכתוב: אם יהיה נדחה בקצה השמים, משם יקבץ יהוה אלהיה ומשם יקחה.¹⁰ השב שבותנו ורחמנו, כמה שכתוב: ושב יהוה אלהיה את שבותך ורחמך ושב וקבץ מכל העמים אשר הפיצך יהוה אלהיה שמה.¹¹ תביאנו אל הר קדשך, ושמחנו בבית תפלתך, כמה שכתוב: והביאותים אל הר קדשי, ושמחתים בבית תפלתי, עולתיהם וזבחייהם לרצון על מזבחי, כי ביתי בית תפלה יקרא לכל העמים.¹²

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:

שְׁמוֹעַ קוֹלָנוּ יהוה אלהינו, חוס ורחם עלינו, וקבל ברחמים ובכבוד את תפלתנו.¹³

השיבנו יהוה אליך ונשובה, חדש ימינו כקדם.¹⁴

אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.¹⁵

Do not cast us away in old age,
when our strength gives out do not forsake us.¹
Do not forsake us, HASHEM, our God, be not distant from us.²
Display for us a sign for good, so that our enemies may see it
and be ashamed, for You, HASHEM, will have helped and consoled us.³
To our sayings give ear, HASHEM, perceive our thoughts.⁴
May the expressions of our mouth and the thoughts of our heart
find favor before You, HASHEM, our Rock and our Redeemer.⁵
Because for You, HASHEM, we waited, You will answer, my Lord, our God.⁶

THE ARK IS CLOSED.

VIDUY/CONFESSION

During the recitation of the וְיָי stand with head and body slightly bowed, in submissive contrition.
אֱלֹהֵינוּ Our God and the God of our forefathers, may our prayer come
before You.⁷ Do not ignore our supplication,⁸ for we are not so
brazen and obstinate as to say before You, HASHEM, our God and the God
of our forefathers; that we are righteous and have not sinned, for in truth,
we and our forefathers have sinned.⁹

Strike the left side of the chest with the right fist while reciting
each of the sins in the following confession litany.

אֲשָׁמוּנוּ We have become guilty; [ב] we have betrayed; [ג] we have
robbed; [ד] we have spoken slander; [ה] we have caused
perversion; [ו] we have caused wickedness; [ז] we have sinned willfully;
[ח] we have extorted; [ט] we have accused falsely; [י] we have given evil
counsel; [יא] we have been deceitful; [יב] we have scorned; [יג] we have
rebelled; [יד] we have provoked; [טו] we have turned away; [טז] we have been
perverse; [יז] we have acted wantonly; [יח] we have persecuted; [יט] we have
been obstinate; [כ] we have been wicked; [כא] we have corrupted; [כב] we
have been abominable; we have strayed; You have let us go astray.

סָרְנוּ We have turned away from Your commandments and from Your
good laws but to no avail.¹⁰ Yet You are righteous in all that has come
upon us, for You have acted truthfully while we have caused wickedness.¹¹

[א] We have become the guiltiest of people. [ב] We have become the most
degraded of all generations. [ג] Joy has departed from us. [ד] Our heart has
been saddened by our sins. [ה] Our desirous treasure has been ruined, [ו] and
our splendor dashed. [ז] for our Holy Temple edifice [ח] has been destroyed
for our iniquities. [ט] Our Palace has become desolate. [י] [Jerusalem,] the
beauty of our Land is given over to aliens, [כ] our power to strangers.

But still we have not returned from our waywardness. So how can we be
so brazen and obstinate as to say before You, HASHEM, our God and the God
of our forefathers, that we are righteous and have not sinned, for in truth,
both we and our fathers have sinned.

Strike the left side of the chest with the right fist while reciting
each of the sins in the following confession litany.

אֲשָׁמוּנוּ We have become guilty; [ב] we have betrayed; [ג] we have
robbed; [ד] we have spoken slander; [ה] we have caused
perversion; [ו] we have caused wickedness; [ז] we have sinned willfully;

אל תשליכנו לעת זקנה, ככלות כחנו אל תעזבנו.¹
אל תעזבנו יהוה, אלהינו אל תרחק ממנו.²
עשה עמנו אות לטובה, ויראו שונאינו ויבשו,
כי אתה יהוה עזרתנו ונחמתנו.³
אמרינו האזינה יהוה, כינה הגיגנו.⁴
יהיו לרצון אמרי פינו והגיון לבנו לפניך, יהוה צורנו וגואלנו.⁵
כי לך יהוה הוֹחֵלֵנו, אתה תענה אדני אלהינו.⁶

THE ARK IS CLOSED.

וְיָי

During the recitation of the וְיָי stand with head and body slightly bowed, in submissive contrition:

אֱלֹהֵינוּ ואלהי אבותינו, תבא לפניך תפלתנו, ואל תתעלם
מתחנותנו,⁸ שאין אנו עזי פנים וקשי ערף, לומר
לפניך יהוה אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו,
אבל אנחנו ואבותינו חטאנו.⁹

Strike the left side of the chest with the right fist
while reciting each of the sins in the following confession litany.

אֲשָׁמוּנוּ, בגדנו, גזלנו, דברנו דפי. העוינו, והרשענו, זדנו,
חמסנו, טפלו שקר. יעצנו רע, פזבנו, לצנו, מרדנו,
נאצנו, סררנו, עוינו, פשענו, צררנו, קשינו ערף. רשענו,
שחתנו, תעבנו, תעינו, תעתענו.

סָרְנוּ ממצותיך וממשפטיך הטובים ולא שוה לנו.¹⁰ ואתה
צדיק על כל הבא עלינו, כי אמת עשית ואנחנו
הרשענו.¹¹

אשמנו מכל עם, בשנו מכל דור, גלה ממנו משוב, דנה לבנו
בחטאינו, החבל אויבנו, ונפרע פארנו, זבול בית מקדשנו חרב
בעונינו, שירתנו היתה לשמה, ופי אדמתנו לזרים, בחנו לנכרים.
ועדין לא שבנו משעותנו והיה נעזי פנינו ונקשה ערפנו, לומר
לפניך יהוה אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו,
אבל אנחנו ואבותינו חטאנו.

Strike the left side of the chest with the right fist while reciting
each of the sins in the following confession litany.

אֲשָׁמוּנוּ, בגדנו, גזלנו, דברנו דפי. העוינו, והרשענו, זדנו,

(1) Cf. Psalms 71:9. (2) Cf. 38:22. (3) Cf. 86:17. (4) Cf. 5:2. (5) Cf. 19:15. (6) Cf. 38:16.
(7) Cf. 88:3. (8) Cf. 55:2. (9) Cf. 106:6. (10) Cf. Job 33:27. (11) Nehemiah 9:33.

act for the sake of [ו] Your Presence, act for the sake of [ת] Your praise; act for the sake of Your beloved ones who rest in the dust; act for the sake of Abraham, Isaac, and Jacob; act for the sake of Moses and Aaron; act for the sake of David and Solomon; act for the sake of Jerusalem, Your holy city; act for the sake of Zion, the abode of Your glory; act for the sake of the desolation of Your Temple; act for the sake of the ruin of Your Altar; act for the sake of the martyrs for Your holy Name; act for the sake of those slaughtered for Your Oneness; act for the sake of those who entered fire and water for the sanctification of Your Name; act for the nursing infants who did not err; act for the sake of the weaned babes who did not sin; act for the sake of children at the schoolroom; act for Your sake if not for ours; act for Your sake and save us.

עֲנֵנוּ Answer us, HASHEM, answer us; answer us, our God, answer us; answer us, [א] our Father, answer us; answer us, [ב] our Creator, answer us; answer us, [ג] our Redeemer, answer us; answer us, [ד] You Who searches us out, answer us; answer us, [ה] faithful God, answer us; answer us, [ו] steady-fast and kind One, answer us; answer us, [ז] pure and upright One, answer us; answer us, [ח] living and enduring One, answer us; answer us, [ט] good and beneficent One, answer us; answer us, [י] You Who knows inclinations, answer us; answer us, [יא] You Who suppresses wrath, answer us; answer us, [יב] You Who dons righteousness, answer us; answer us, [יג] King Who reigns over kings, answer us; answer us, [יד] awesome and powerful One, answer us; answer us, [טו] You Who forgives and pardons, answer us; answer us, [טז] You Who answers in time of distress,¹ answer us; answer us, [יז] Redeemer and Rescuer, answer us; answer us, [יח] righteous and upright One, answer us; answer us, [יט] He Who is close to those who call upon Him, answer us; answer us, [כ] merciful and gracious One, answer us; answer us, [כא] You Who hears the destitute, answer us; answer us, [כב] You Who supports the wholesome, answer us; answer us, God of our forefathers, answer us; answer us, God of Abraham, answer us; answer us, Dread of Isaac, answer us; answer us, Mighty One of Jacob, answer us; answer us, Helper of the tribes, answer us; answer us, Stronghold of the Patriarchs, answer us; answer us, You Who are hard to anger, answer us; answer us, You Who are easy to pacify, answer us; answer us, You Who answers in a time of favor,¹ answer us; answer us, Father of orphans, answer us; answer us, Judge of widows, answer us.

מִי שֶׁעָנָה He Who answered our father Abraham on Mount Moriah, may He answer us.
הוא יעֲנֵנוּ He Who answered his son Isaac when he was bound atop the altar, may He answer us.
הוא יעֲנֵנוּ He Who answered Jacob in Bethel, may He answer us.
הוא יעֲנֵנוּ He Who answered Joseph in the prison, may He answer us.
הוא יעֲנֵנוּ He Who answered our forefathers at the Sea of Reeds, may He answer us.
הוא יעֲנֵנוּ He Who answered Moses in Horeb, may He answer us.
הוא יעֲנֵנוּ He Who answered Aaron when he offered the censer, may He answer us.

עֲשֵׂה לְמַעַן שְׂכִינְתָּהּ, עֲשֵׂה לְמַעַן תְּהִלָּתָהּ, עֲשֵׂה לְמַעַן אוֹהֲבֶיךָ שׁוֹכְנֵי עִפְרָי, עֲשֵׂה לְמַעַן אֲבֹרְהֶם יִצְחָק וְיַעֲקֹב, עֲשֵׂה לְמַעַן מִשֶּׁה וְאַהֲרֹן, עֲשֵׂה לְמַעַן דָּוִד וְשְׁלֹמֹה, עֲשֵׂה לְמַעַן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, עֲשֵׂה לְמַעַן צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, עֲשֵׂה לְמַעַן שְׂמֹמֹת הַיְכָלְךָ, עֲשֵׂה לְמַעַן הַרְיִסוֹת מִזְבְּחֶךָ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁה, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחִוְרָה, עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ, עֲשֵׂה לְמַעַן יוֹנְקֵי שָׁדִים שֶׁלֹּא חָטְאוּ, עֲשֵׂה לְמַעַן גְּמוּלֵי חֵלֶב שֶׁלֹּא פָּשְׁעוּ, עֲשֵׂה לְמַעַן תִּינוּקוֹת שֶׁל בֵּית רַבָּן, עֲשֵׂה לְמַעַן אֵם לֹא לְמַעַנָּהּ, עֲשֵׂה לְמַעַנָּהּ וְהוֹשִׁיעֵנוּ.

עֲנֵנוּ יהוה עֲנֵנוּ, עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ, עֲנֵנוּ אֲבִינוּ עֲנֵנוּ, עֲנֵנוּ בּוֹרְאֵנוּ עֲנֵנוּ, עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ, עֲנֵנוּ הוֹרְשֵׁנוּ עֲנֵנוּ, עֲנֵנוּ הָאֵל הַנְּאֻמָּן עֲנֵנוּ, עֲנֵנוּ וְתִיךְ וְחֹסֶיד עֲנֵנוּ, עֲנֵנוּ זֶה וְיִשָּׁר עֲנֵנוּ, עֲנֵנוּ חַי וְקַיִם עֲנֵנוּ, עֲנֵנוּ טוֹב וּמְטִיב עֲנֵנוּ, עֲנֵנוּ יוֹדֵעַ יֵצֵר עֲנֵנוּ, עֲנֵנוּ מְלַכֵּי מַלְכֵי עֲנֵנוּ, עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ, עֲנֵנוּ מְלַךְ מַלְכֵי הַמַּלְכִּים עֲנֵנוּ, עֲנֵנוּ נוֹרָא וְנִשְׁגָב עֲנֵנוּ, עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ, עֲנֵנוּ עוֹנֵה בַעַת צָרָה עֲנֵנוּ, עֲנֵנוּ פּוֹדֵה וּמַצִּיל עֲנֵנוּ, עֲנֵנוּ צַדִּיק וְיִשָּׁר עֲנֵנוּ, עֲנֵנוּ קְרוֹב לְקוֹרְאָיו עֲנֵנוּ, עֲנֵנוּ רַחוּם וְחַנוּן עֲנֵנוּ, עֲנֵנוּ שׁוֹמֵעַ אֶל אֲבִיוֹנִים עֲנֵנוּ, עֲנֵנוּ תוֹמֵךְ תְּמִימִים עֲנֵנוּ, עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ, עֲנֵנוּ אֱלֹהֵי אֲבֹרְהֶם עֲנֵנוּ, עֲנֵנוּ פָּחַד יִצְחָק עֲנֵנוּ, עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ, עֲנֵנוּ עֹזֵר הַשֹּׁכְטִים עֲנֵנוּ, עֲנֵנוּ מְשַׁבֵּב אֲמָהוֹת עֲנֵנוּ, עֲנֵנוּ קָשֶׁה לְכַעֵס עֲנֵנוּ, עֲנֵנוּ רַךְ לְרַצוֹת עֲנֵנוּ, עֲנֵנוּ עוֹנֵה בַעַת רַצוֹן עֲנֵנוּ, עֲנֵנוּ אָבִי יְתוּמִים עֲנֵנוּ, עֲנֵנוּ דִין אֱלֹמֹת עֲנֵנוּ.

מִי שֶׁעָנָה לְאֲבֹרְהֶם אֲבִינוּ בְּהַר הַמּוֹרִיָּה, **הוא יעֲנֵנוּ**.
מִי שֶׁעָנָה לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעְקַד עַל גְּבִי הַמִּזְבֵּחַ, **הוא יעֲנֵנוּ**.
מִי שֶׁעָנָה לְיַעֲקֹב בְּבֵית אֵל, **הוא יעֲנֵנוּ**.
מִי שֶׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים, **הוא יעֲנֵנוּ**.
מִי שֶׁעָנָה לְאֲבוֹתֵינוּ עַל יַם סוּף, **הוא יעֲנֵנוּ**.
מִי שֶׁעָנָה לְמִשֶּׁה בְּחֹרֵב, **הוא יעֲנֵנוּ**.
מִי שֶׁעָנָה לְאַהֲרֹן בְּמַחֲתָה, **הוא יעֲנֵנוּ**.

(1) Some editions of Selichos reverse the positions of these two lines.

He Who answered Phineas when he arose from amid the congregation, may He answer us.
 He Who answered Joshua in Gilgal, may He answer us.
 He Who answered Samuel in Mitzpah, may He answer us.
 He Who answered David and his son Solomon in Jerusalem, may He answer us.
 He Who answered Elijah on Mount Carmel; may He answer us.
 He Who answered Elisha in Jericho, may He answer us.
 He Who answered Jonah in the innards of the fish; may He answer us.
 He Who answered Hezekiah, King of Judah, in his illness, may He answer us.
 He Who answered Chaniah, Mishael, and Azariah in the fiery oven, may He answer us.
 He Who answered Daniel in the lions' den, may He answer us.
 He Who answered Mordechai and Esther in Shushan the capital, may He answer us.
 He Who answered Ezra in the Exile, may He answer us.
 He Who answered all the righteous, the devout, the wholesome, and the upright, may He answer us.

רחמנא The Merciful One Who answers the poor, may He answer us.
רחמנא The Merciful One Who answers the brokenhearted, may He answer us.
רחמנא The Merciful One Who answers the humble of spirit, may He answer us.
 O Merciful One, answer us. O Merciful One, pity. O Merciful One, redeem. O Merciful One, deliver. O Merciful One, have mercy on us — now, swiftly and soon.

PUTTING DOWN THE HEAD

In the presence of a Torah Scroll, the following (until 'instantly shamed') is recited with the head resting on the arm, preferably while seated. Elsewhere, it is recited with the head held erect.
 (And David said to Gad, 'I am exceedingly distressed. Let us fall into HASHEM's hand for His mercies are abundant, but let me not fall into human hands.'¹)

רחום וחנון © compassionate and gracious One, I have sinned before You. HASHEM, Who is full of mercy, have mercy on me and accept my supplications.

Psalms 6:2-11

יהי HASHEM, do not rebuke me in Your anger nor chastise me in Your rage. Favor me, HASHEM, for I am feeble; heal me, HASHEM, for my bones shudder. My soul is utterly confounded, and You, HASHEM, how long? Desist, HASHEM, release my soul; save me as befits Your kindness. For there is no mention of You in death; in the Lower World who will thank You? I am wearied with my sigh, every night my tears drench my bed, soak my couch. My eye is dimmed because of anger, aged by my tormentors. Depart from me, all evildoers, for HASHEM has heard the sound of my weeping. HASHEM has heard my plea, HASHEM will accept my prayer. Let all my foes be shamed and utterly confounded, they will regret and be instantly shamed.

(1) II Samuel 24:14.

מי שענה לפינחס בקומו מתוך העדה,
 מי שענה ליהושע בגלגל,
 מי שענה לשמואל במצפה,
 מי שענה לדוד ושלמה בנו בירושלים,
 מי שענה לאלהו בהר הכרמל,
 מי שענה לאלישע ביריחו,
 מי שענה ליונה במעי הדגה,
 מי שענה לחזקיהו מלך יהודה בקליו,
 מי שענה לחנניה מישאל ועזריה בתוך כבשן האש,
 מי שענה לדניאל בגוב האריות,
 מי שענה למרדכי ואסתר בשושן הבירה,
 מי שענה לעזרא בגולה,
 מי שענה לכל הצדיקים והחסידים והתמימים והישרים,

הוא יענו.
 הוא יענו.
 הוא יענו.
 הוא יענו.
 הוא יענו.
 הוא יענו.
 הוא יענו.
 הוא יענו.
 הוא יענו.
 הוא יענו.
 הוא יענו.
 הוא יענו.
 הוא יענו.
רחמנא דעני לעני, ענינא. רחמנא דעני לתבירי לבא,
 ענינא. רחמנא דעני למפיכי רוקא, ענינא. רחמנא
 ענינא. רחמנא חוס. רחמנא פרוק. רחמנא שויב. רחמנא
 רחם עלן. השתא בעגלא ובזמן קריב.

נמילת אפים

In the presence of a Torah Scroll, the following (until נגע רגע) is recited with the head resting on the arm, preferably while seated. Elsewhere, it is recited with the head held erect.

(ויאמר דוד אל ג'ר, צר לי מאד נפלה נא ביד יהוה,
 כי רבים רחמיו, וביד אדם אל אפלה.)
רחום וחנון חטאתי לפניך. יהוה מלא רחמים, רחם עלי
 וקבל תחנוני.

תהלים רכ"א

יהוה אל באפך תוכיחני, ואל בחמתך תיסרני. חנני יהוה, כי
 אמלל אני, רפאני יהוה, כי נבהלו עצמי. ונפשי נבהלה
 מאד, ואתה יהוה, עד מתי שובה יהוה, חלצה נפשי, הושיעני
 למען חסדך. כי אין במוות זכרה, בשאול מי יודה לך. יגעתי
 באנחותי, אשחה בכל לילה משתי, בדמעתי ערשי אמסה.
 עששה מפעס עיני, עתקה בכל צוררי. סורו ממני כל פעלי און,
 כי שמע יהוה קול בכי. שמע יהוה תחנותי, יהוה תפילתי יקח.
 יבשו ויבהלו מאד כל איבי, ישבו יבשו רגע.



ח *May He herald our portion, and set our flitting eyes straight, and speak charitably about the people borne by the eagle.¹*

ק *Chazzan – Holy ones on high, Seraphim and Ofanim [of the Heavenly Chariot],*

cast our supplications² before the Lord of lords!

May He remember our ancestors' merit

and the Patriarchs who loved Him,

and fulfill the oath [he swore to them], in these latter generations.

All:

מְכַנְיֵסֵי רַחֲמִים *O you who usher in [pleas for] mercy, may you usher in our [plea for] mercy, before the Master of mercy. O you who cause prayer to be heard, may you cause our prayer to be heard, before the Hearer of prayer. O you who cause outcry to be heard, may you cause our outcry to be heard, before the Hearer of outcry. O you who usher in tears, may you usher in our tears, before the King Who finds favor through tears.*

Exert yourselves, and multiply supplication and petition, before the King, God, exalted and most high. Mention before Him, cause to be heard before Him, the Torah and the good deeds of [the Patriarchs and Matriarchs] who dwell in the dust.

May He remember their love and grant life to [their] offspring, that the remnant of Jacob not be lost. For the flock of the faithful shepherd [Moses] has become a disgrace; Israel, the unique nation, a parable and a simile.

Speedily, answer us, O God of our salvation, and redeem us from all harsh decrees; and may You save, in Your abundant mercy, Your righteous anointed and Your people.

מֶרֶן דְּבִשְׁמִיא *Our Master Who is in heaven, to You do we supplicate, as a captive supplicates before his captors; for all captives are redeemed with money, but Your people Israel with compassion and supplication. O grant our requests and our prayers that we not be turned away from You empty-handed.*

Our Master Who is in heaven, to You do we supplicate, as a slave supplicates before his master: We are oppressed and we abide in darkness, souls embittered from abundant distress. We have no strength to regain Your favor. Our Master, act for the sake of the covenant that You made with our Patriarchs.

שׁוֹמֵר יִשְׂרָאֵל *O Guardian of Israel, protect the remnant of Israel; let not Israel be destroyed – those who proclaim, 'Hear O Israel.'³*

O Guardian of the unique nation, protect the remnant of the unique people; let not the unique nation be destroyed – those who proclaim the Oneness of Your Name, 'HASHEM is our God, HASHEM, the One and Only!'³

(1) Cf. Exodus 19:4. (2) Some editions read תְּפִלֹּתֵינוּ תִשְׁמָע, cause our prayers to be heard. (3) Deuteronomy 6:4.

חֲלַקְנוּ יִבְשָׁר, וְעַפְעַפִּינוּ יִישָׁר,

וַיְדַבֵּר בְּצַדְקָה לְעַם נְשׂוּאֵי נֶשֶׁר.¹

❖ קְדִישֵׁי עֲלִיּוֹנִים, שְׂרָפִים וְאוֹפָנִים,

הַפִּילוּ תַחֲנֻתֵנוּ פְּנֵי אֲדוֹנֵי הָאֲדוֹנִים.

וַיִּזְכֹּר רֵאשׁוֹנִים, וְאֶהְבֵּת אֵיתָנִים,

וַיִּקְיַם שְׁבוּעָה לְדוֹרוֹת אַחֲרוֹנִים.

All:

מְכַנְיֵסֵי רַחֲמִים, הַכְּנִיסוּ רַחֲמֵינוּ, לְפָנֵי בַּעַל הַרַחֲמִים.

מִשְׁמַעֵי תַפְלָה, הַשְּׁמִיעוּ תַפְלָתֵנוּ, לְפָנֵי

שׁוֹמֵעַ תַפְלָה. מִשְׁמַעֵי צַעֲקָה, הַשְּׁמִיעוּ צַעֲקָתֵנוּ, לְפָנֵי שׁוֹמֵעַ

צַעֲקָה. מְכַנְיֵסֵי דַמְעָה, הַכְּנִיסוּ דַמְעוֹתֵינוּ, לְפָנֵי מֶלֶךְ מַתְרַצָּה

בְּדַמְעוֹת.

הַשְׁתַּדְּלוּ וְהִרְבּוּ תַחֲנֻה וּבִקְשָׁה, לְפָנֵי מֶלֶךְ אֵל רַם וְנִשְׂא.

הַזְכִּירוּ לְפָנֵינוּ, הַשְּׁמִיעוּ לְפָנֵינוּ תּוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹכְנֵי

עַרְב.

יִזְכֹּר אֶהְבֵּתֵם וַיַּחֲזִיק וְרַעַם, שְׁלֵא תֵאבֵד שְׂאֵרֵי יַעֲקֹב. פִּי צֶאן

רוּעָה נֶאֱמָן הִיָּה לְחֶרֶף, יִשְׂרָאֵל גּוֹי אֶחָד לְמִשְׁלַל וְלִשְׁנִינָה.

מִהָרַע עָנְנוּ אֱלֹהֵי יִשְׁעֵנוּ, וּפְדָנוּ מִכָּל גְּזֵרוֹת קִשׁוֹת וְהוֹשִׁיעָה

בְּרַחֲמֶיהָ הַרְבִּים, מִשִּׁיחַ צַדִּיק וְעַמּוֹ.

מֶרֶן דְּבִשְׁמִיא לָךְ מַתְחַנְנֵנוּ, כִּבְרַ שְׁבִיָּא דְמַתְחַנְנֵנוּ לְשְׁבוּיָה.

בְּלַהוֹן בְּנֵי שְׁבִיָּא בְּכַסְפָּא מַתְפָּרְקִין, וְעַמּוֹ

יִשְׂרָאֵל בְּרַחֲמֵי וּבְתַחֲנוּנֵי, הֵב לָן שְׂאֵילֵתִין וּבְעוֹתִין, דְּלֵא נְהַדֵּר

רִיקָם מִן קַדְמוֹ.

מֶרֶן דְּבִשְׁמִיא לָךְ מַתְחַנְנֵנוּ, כְּעַבְדָּא דְמַתְחַנְנֵנוּ לְמַרְיָה,

עֲשִׂיקֵי אָנָּן וּבְכַשׁוּכָא שְׂרִינָן, מִרִירָן נַפְשֵׁין מַעֲקָתִין דְּנִפְיִשֵׁין,

חִילָא לִית בָּן לְרַצוּנָה מֶרֶן, עֲבִיד בְּדִיל קִימָא דְגִזְרָתָא עִם אֲבָהָתָנָא.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל, וְאַל יֵאבֵד יִשְׂרָאֵל,

הַאֲמָרִים, שְׁמַע יִשְׂרָאֵל.³

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֵרֵי עַם אֶחָד, וְאַל יֵאבֵד גּוֹי אֶחָד,

הַמְיַחֲדִים שְׁמָךְ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.³

Ephraim and Menasseh (Ibn Ezra); and the [and also Joseph] for the tribe of its first king Northern Kingdom was called Ephraim (Radak).

O Guardian of the holy nation, protect the remnant of the holy people; let not the holy nation be destroyed — those who proclaim three-fold sanctifications to the Holy One.

Become favorable through compassion and become appeased through supplications. Become favorable and appeased to the poor generation, for there is no helper. Our Father, our King, be gracious with us and answer us, though we have no worthy deeds; treat us with charity and kindness, and save us.

ואנחנו We know not what to do — but our eyes are upon You.¹ Remember Your mercies, HASHEM, and Your kindnesses, for they are from the beginning of the world.² May Your kindness be upon us, HASHEM, just as we awaited You.³

אל תזכר Recall not against us the iniquities of the ancients; may Your mercies meet us swiftly, for we have become exceedingly impoverished.⁴ Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.⁵ Amid rage — remember to be merciful!⁶ For He knew our nature, He remembers that we are dust.⁷ Chazzan— Assist us, O God of our salvation, for the sake of Your Name's glory; rescue us and atone for our sins for Your Name's sake.⁸

FULL KADDISH

The chazzan recites the Full Kaddish:

יהודים! May His great Name grow exalted and sanctified (Cong. — Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong. — Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised and lauded be the Name of the Holy One, Blessed is He (Cong. — Blessed is He.) exceedingly beyond any blessing and song, praise, and consolation that are uttered in the world. Now respond: Amen. (Cong. — Amen.)

(Cong. — Accept our prayers with mercy and favor.)

May the prayers and supplications of the entire House of Israel be accepted before their Father Who is in Heaven. Now respond: Amen. (Cong. — Amen.)

(Cong. — Blessed be the Name of HASHEM from this time and forever.⁹)

May there be abundant peace from Heaven, and life, upon us and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(Cong. — My help is from HASHEM, Maker of heaven and earth.¹⁰)

Take three steps back. Bow left and say, 'He Who makes peace . . .'; bow right and say, 'may He make peace . . .'; bow forward and say, 'and upon all Israel . . .'

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

He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(1) II Chronicles 20:12. (2) Psalms 25:6. (3) 33:22. (4) 79:8. (5) 123:3.

(6) Habakkuk 3:2. (7) Psalms 103:14. (8) 79:9. (9) 113:2. (10) 121:2.

שומר גוי קדוש, שמור שארית עם קדוש, ואל יאבד גוי קדוש, הקמשים בשלש קדשות לקדוש.

מתרצה ברחמים ומתפייס בתחנונים, התרצה והתפייס לדור עני, כי אין עוזר. אבינו מלכנו, חננו ועננו, כי אין בנו מעשים, עשה עמנו צדקה וחסד והושיענו.

ואנחנו לא נדע מה נעשה, כי עליה עינינו, זכר רחמיה יהודה וחסדיה, כי מעולם המה. יהי חסדה יהודה עלינו, כאשר יחלנו לה.

אל תזכר לנו עונות ראשונים, מהר יקדמונו רחמיה, כי דלוננו מאד. חננו יהודה חננו, כי רב שבענו כוז. ברגו רחם תזכור. כי הוא ידע יצרנו, וזכור כי עפר אנחנו. עורנו אלהי ישענו על דבר כבוד שמה, והצילנו וכפר על חטאתינו למען שמה.

קדיש שלם

The chazzan recites the Full Kaddish:

יהודים! ויתקדש שמה רבא. (Cong. — Amen.) בעלמא די ברא ברעותה, ויתמליה מלכותה, בתויתוכון וביומיכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב. ואמרו אמן.

(Cong. — Amen.) יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתחדד ויתעלה ויתהלל שמה דקודשא בריך הוא (Cong. — בריך הוא.) לעלא [ו]לעלא מכל ברכתא ושירתא תשבחתא ונחמתא, דאמירן בעלמא. ואמרו: אמן. (Cong. — Amen.)

(Cong. — קבל ברחמים ובכרצון את תפלתנו.)

תתקבל צלותהון ובעותהון דכל ישראל קדם אבוהון די בשמיא. ואמרו אמן. (Cong. — Amen.)

(Cong. — יהי שם יהודה מברך, מעתה ועד עולם.)

יהא שלמא רבא מן שמיא וחייים עלינו ועל כל ישראל. ואמרו אמן. (Cong. — Amen.)

(Cong. — עזרי מעם יהודה, עשה שמים וארץ.)

Take three steps back. Bow left and say, 'עשה . . .'; bow right and say, ' . . . עשה'; bow forward and say, ' . . . עשה'. Remain standing in place for a few moments, then take three steps forward.

עשה [ה]שלום בפרומיו, הוא יעשה שלום עלינו, ועל כל ישראל. ואמרו אמן. (Cong. — Amen.)



THIRD DAY OF REPENTANCE

אֲשֶׁרֵי Praiseworthy are those who dwell in Your house; may they always praise You, Selah! Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.

Psalm 145 A psalm of praise by David: 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.

HASHEM 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 splendid 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 HASHEM, slow to anger, and great in [bestowing] kindness.

HASHEM is good to all; His mercies are on all His works. All Your works shall thank You, HASHEM, 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.

HASHEM supports all the fallen ones and straightens all the 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.

Chazzan— Righteous is HASHEM in all His ways and magnanimous in all His deeds.

HASHEM 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.

HASHEM protects all who love Him; but all the wicked He will destroy.

May my mouth declare the praise of HASHEM and may all flesh bless His Holy Name forever and ever. We will bless God from this time and forever, Halleluyah!

The chazzan recites Half-Kaddish: May His great Name grow exalted and sanctified (Cong. — Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong. — Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong. — Blessed is He) — exceedingly beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong. — Amen.)

(1) Psalms 84:5. (2) 144:15. (3) 115:18.

יום שלישי של עשרת ימי תשובה

אֲשֶׁרֵי יושבי ביתך עוד יהללוך סלה. אֲשֶׁרֵי העם שבבבא לו, אֲשֶׁרֵי העם שיהודה אלֵהוּ.

תהלה לדור, תהלים קמה

ארוממך אלוהי המלך, ואברכה שמך לעולם ועד.

בכל יום אברכה, ואהלה שמך לעולם ועד.

גדול יהוה ומהלל מאד, ולגדלתו אין חקר.

דור לדור ישבח מעשיך, וגבורתיך יגידו.

הדר כבוד הודך, ודברי נפלאתיך אשיחה.

ועוזו נוראותיך יאמרו, וגדלתך אספרנה.

זכר רב טובך יביעו, וצדקתך ירגנו.

חנון ורחום יהוה, ארך אפים וגדל חסד.

טוב יהוה לכל, ורחמי על כל מעשיו.

יודוך יהוה כל מעשיך, וחסידיך יברוכה.

כבוד מלכותך יאמרו, וגבורתך ידברו.

להודיע לבני האדם גבורתו, וכבוד הדר מלכותו.

מלכותך מלכות כל עלמים, וממשלתך בכל דור ודר.

סוף יהוה לכל הגפלים, וזוקף לכל הכפופים.

עיני כל אליך ישברו, ואתה נותן להם את אכלם בעתו.

פותח את ידך, ומשביע לכל חי רצון.

צדיק יהוה בכל דרכיו, וחסיד בכל מעשיו.

קרוב יהוה לכל קראיו, לכל אשר יקראהו באמת.

רצון יראיו יעשה, ואת שועתם ישמע וירשיעם.

שומר יהוה את כל אהביו, ואת כל הרשעים ישמיד.

תהלת יהוה ידבר פי, ויברך כל בשר שם קדשו לעולם ועד.

ואנחנו נברך יה, מעתה ועד עולם, הללויה.

תצי קדיש The chazzan recites Half-Kaddish.

Concentrate intently while reciting the verse, תתקן.

יתגדל ויתקדש שמה רבא. (Cong. — Amen.) בעלמא די ברא כרעותה.

וימליה מלכותה, בחייכון וביומיכון ובחיי דכל בית ישראל,

בעגלא ובזמן קריב. ואמרו: אמן.

(Cong. — Amen.) יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתחדד ויתעלה ויתהלל שמה דקדשא בריך הוא (Cong. — בריך הוא) לעלא [ו] לעלא מכל ברכתא ושירתא תשבתא ונקמתא, דאמירן בעלמא. ואמרו: אמן. (Cong. — Amen.)

SELICHAH 69

All:

(Our God and the God of our forefathers:)

ו We have beseeched You, we have petitioned You,*

Maker of the mountains,

מ Who tells man what were [his] conversation*¹ and words;

י we beseech You, we seek for You, shamed and abashed,

א for our sins that we relate today.²

ל We have assembled, gathered ourselves old and young

ב in the synagogue, the Miniature Temple,³

ר with weakened hands, faltering limbs,

ב panicked and agitated by [events on] all sides.

י We anxiously dread Your two minor angels

א Af and Cheimah*⁴ who are both accusers.

ב As we probe [our] deeds, we see they are reprehensible.

ר We are seized with trembling, travail and pangs.⁵

ה Our faces are darkened, we walk in gloom,

מ We are utterly tottery and broken into fragments.⁶

ח Chazzan – Our loins shudder like a woman in birth pangs,⁷

ז we are scared and we fear because of our many sins.

ק We bring these words instead of bull-offerings,⁸

confident, trusting, and awaiting Your mercy.

All:

ב פי על For upon Your abundant mercy⁹ do we trust, and upon Your righteousness do we depend, and for Your forgiveness do we hope, and for Your salvation do we yearn. You are the King Who loves righteousness since the earliest days, Who overlooks His people's iniquities and sets aside the sins of those who revere Him. He made a covenant with the ancestors and keeps [His] vow to the descendants. It is You Who descended in Your cloud of glory on Mount Sinai,¹⁰ and showed the ways of Your goodness to Your servant Moses.¹¹ You revealed Your paths of kindness to him, and let him know that You are God, Compassionate and Gracious, Slow to anger and Abundant in Kindness,¹² doing manifold good, and guiding all Your world with the Attribute of Mercy. Chazzan – And so it is written: He said, 'I shall pass all My good in front of you, and I shall call out the Name of HASHEM before you; for I will be gracious to whom I will be gracious, and I will be compassionate with whom I will be compassionate.'¹³

(1) Cf. Amos 4:13. (2) Cf. Genesis 41:9. (3) See Ezekiel 11:16 with Targum.

(4) Cf. Deuteronomy 9:19. (5) Cf. Isaiah 13:8. (6) Cf. 24:19. (7) Cf. 21:3. (8) Cf. Hosea 14:3.

(9) Daniel 9:18. (10) Cf. Exodus 34:5. (11) Cf. 33:13. (12) 34:6. (13) 33:19.

word has been recorded and the testimony against him is irrefutable? (Chagigah 5b, based on Amos 4:13).

גולגלים אף וחימה — Minor angels Af and Cheimah. The Midrash shows how Moses' relationship with the celestial beings changed after the

sin of the Golden Calf. At first even the arch-angels Michael and Gabriel were unable to look Moses in the face. But after Israel sinned, Moses was unable to look directly at even the minor angels אף וחימה, Af and Cheimah [lit. Anger and Fury] (Pesikta Rabbasi 15:3).

סליחה טט (פתיחה)

All:

(אלהינו ואלהי אבותינו:)

שחרנוך בקשנוך* יוצר הרים, מגיד לאדם שיחה*¹ ודברים,

וחלינוך ודרשנוך בוששים ונחפורים,

את חטאתינו היום² אנו מספרים.

להקנו ועדנו זקנים ונערים, בבית התפלה מקדש מוערים,³

רפויי ידים מעודי אברים, בהולים וסעורים מכל עברים.

יגורנו ודאגנו משני גולגלים, אף וחימה*⁴ שניהם קטגורים,

בפשפשונו מעשים והנם מכערים,

רתת אחותנו חבלים וצירים.⁵

השחרו פנינו והלכנו קודרים,

מוט התמוטטנו ונעשינו פוורים,⁶

חלחלו מתנינו וכיילדה מצירים,⁷

זחלנו ונירא מעונותינו היתרים,

קחנו דברים בשלום פרים,⁸

תמוכים בטוהים ולרחמיה מספרים.

All:

ב פי על רחמיה הרבים⁹ אנו בטוהים, ועל צדקותיה אנו

נשענים, ולסליחותיה אנו מקוים, ולישועתך אנו

מצפים. אתה הוא מלך, אוהב צדקות מקדם, מעביר עונות עמו,

ומסיר חטאת יראיו. פורת ברית לראשונים, ומקים שבועה

לאחרונים. אתה הוא, שירדת בענן כבודך על הר סיני,¹⁰

והראית דרכי טובך למשה עבדך.¹¹ וארחות חסדיך גלית לו,

והודעתו כי אתה אל רחום וחנון, ארך אפים ורב חסד.¹² ומרבה

להטיב, ומנהיג את כל העולם בלוי במדת הרחמים. וכן בתוב,

ויאמר אני אעביר כל טובי על פניך, וקראתי בשם יהוה לפניך,

והנתי את אשר אהן, ורחמתי את אשר ארחם.¹³

שחרנוך בקשנוך* — We have beseeched You, we have petitioned You. The composer of this selichah signed his name — שמואל ברי אברהם — שמואל בר אברהם, may he be strong — in the initial letters of the respective stiches. He is identified as R' Shmuel bar R' Avraham HaLevi Bonfant, a disciple of R' Simchah of Speyer of

late-12th-early-13th-century Germany.

— Who tells man what were [his] conversation... When a person is brought before the Heavenly Tribunal for his final judgment, his entire life is paraded before him, even his casual conversations with his wife. Can one hope to save himself from retribution when his every

All, while standing:

אל אֶרֶךְ אַפַּיִם O God — You are slow to anger, You are called the Master of Mercy, and You have taught the way of repentance. May You remember this day and every day the greatness of Your mercy and Your kindness to the offspring of Your beloved Ones. Turn to us in mercy for You are the Master of Mercy. With supplication and prayer we approach Your Presence in the manner that You made known to the humble [Moses] in ancient times. Turn back from Your fierce anger;¹ as is written in Your Torah.² In the shadow of Your wings may we find shelter³ and lodging as on the day 'HASHEM descended in a cloud' [to appear to Moses on Sinai]. Chazzan — Overlook sin and erase guilt as on the day 'He [God] stood there with him [Moses]'. Give heed to our cry and be attentive to our declaration as on the day 'He called out with the Name HASHEM,'⁴ and there it was said:

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses.⁵ May You forgive our iniquities and our errors and make us Your heritage.⁶ Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.⁷

PREFATORY VERSES TO SELICHAH 70

אֱלֹהֵינוּ To You, HASHEM, have we cried, and in the morning our prayer will greet You.⁸ To You we raised our eyes; [O You] Who dwell in the heavens.⁹ Let us lift our hearts with our hands; to God in Heaven.¹⁰ God is our King from [days] of old, working salvations in the midst of the earth.¹¹ Only You are our King, O God; command the salvations of Jacob.¹² O HASHEM, save Your people, the remnant of Israel.¹³ Save us, O God of our salvation, gather us and rescue us from the nations, to thank Your holy Name and to glory in Your praise.¹⁴

בְּרַחֵם אָב As a father has mercy on his children, so, HASHEM, may You have mercy on us.¹⁵ Salvation is HASHEM's, upon Your people is Your blessing, Selah.¹⁶ HASHEM, Master of Legions, is with us, a stronghold for us is the God of Jacob, Selah.¹⁷ HASHEM, Master of Legions, praiseworthy is the person who trusts in You.¹⁸ HASHEM, save! May the King answer us on the day we call.¹⁹

(1) Cf. Exodus 32:12. (2) See 32:14. (3) Cf. Psalms 36:8. (4) Exodus 34:5. (5) 34:6-7. (6) 34:9. (7) Psalms 86:5. (8) Cf. 88:14. (9) Cf. 123:1. (10) Lamentations 3:41. (11) Cf. Psalms 74:12. (12) Cf. 44:5. (13) Jeremiah 31:6. (14) I Chronicles 16:35. (15) Cf. Psalms 103:13. (16) 3:9. (17) 46:8. (18) 84:13. (19) 20:10.

All, while standing:

אל אֶרֶךְ אַפַּיִם אַתָּה, וּבַעַל הַרְחָמִים נִקְרָאתָ, וְדַרְךְ תְּשׁוּבָה הַנּוֹרֵית. גְּדַלַת רַחֲמֶיךָ וְחַסְדֶיךָ, תִּזְכּוֹר הַיּוֹם וּבְכָל יוֹם לְזֵרַע יִדְיָדֶיךָ. תִּפְּנֹן אֲלֵינוּ בְּרַחֲמִים, כִּי אַתָּה הוּא בַּעַל הַרְחָמִים. בְּתַחֲנוּן וּבְתַפְּלָה פְּנִיךָ נִקְדָּם, כְּהוֹדַעְתָּ לְעֵינָיו מִקְדָּם. מִחֲרוֹן אַפָּךָ שׁוּב,¹ כְּמוֹ בְּתוֹרַתְךָ כְּתוּב.² וּבְצַל כְּנַפְיֶיךָ נִחְסֶה וְנִתְלוֹנֵן, כִּיּוֹם יִרְדַּד יְהוָה בְּעֵינָיו. ❖ תַּעֲבוֹר עַל פְּשַׁע וְתִמְחָח אִשָּׁם, כִּיּוֹם יִתִּיצֵב עִמּוֹ שָׁם. תִּאֲזִין שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִנּוּ מֵאִמֶּר, כִּיּוֹם יִקְרָא בְּשֵׁם יְהוָה,⁴ וְשֵׁם נִאֶמַר:

Congregation, then chazzan:

יַעֲבֹר יְהוָה עַל פְּנֵינוּ וַיִּקְרָא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יְהוָה, יְהוָה, אל רַחוּם, וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חַסֵּד, וְאֵמֶת, נִצֵּר חַסֵּד לְאֱלֹפִים, נִשְׂא עוֹן, וּפְשַׁע, וְחַטָּאת, וְנִקָּה.⁵ וְסַלְחָתָּ לְעוֹנֵנוּ וְלִחַטָּאתֵנוּ וְנִחַלְתָּנוּ.⁶ סַלַּח לָנוּ אֲבִינוּ כִּי חַטָּאתָנוּ, מִחַל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעֵנוּ. כִּי אַתָּה אֲדֹנָי טוֹב וְסַלַּח, וְרַב חַסֵּד לְכָל קְרֵאִיךָ.⁷

פסוקי הקדמה לסליחות ע

אֱלֹהֵינוּ יְהוָה שׁוֹעֵנוּ וּבִבְקָר תִּפְּלָתֵנוּ תִקְדֶּמָּךְ.⁸ אֱלֹהֵינוּ נִשְׂאנוּ אֶת עֵינֵינוּ, הַיֹּשְׁבֵי בַשָּׁמַיִם.⁹ נִשְׂא לְבַבְנוּ אֶל כַּפַּיִם, אֶל אֱלֹהִים מִלִּפְנֵינוּ מִקְדָּם, פּוֹעַל יְשׁוּעוֹת בְּקִרְבֵּי הָאָרֶץ.¹⁰ אַתָּה הוּא מִלִּפְנֵינוּ אֱלֹהִים, צְנִה יְשׁוּעוֹת יַעֲקֹב.¹¹ הוֹשַׁע יְהוָה אֶת עַמֶּךָ, אֶת שְׂאֵרֵי יִשְׂרָאֵל.¹² הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קֹדֶשׁ לְהַשְׁתַּבַּח בְּתִהְלַתְךָ.¹⁴

בְּרַחֵם אָב עַל בְּנֵים, כִּי תִרַחֵם יְהוָה עֲלֵינוּ.¹⁵ לִיהוָה הִיְשׁוּעָה, עַל עַמֶּךָ בְּרַכְתָּךְ סֵלָה.¹⁶ יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.¹⁷ יְהוָה צְבָאוֹת, אֲשֶׁרֵי אָדָם בִּטָּח בְּךָ.¹⁸ יְהוָה הוֹשִׁיעָה, הַמְּלִךְ יַעֲנֵנוּ כִּיּוֹם קְרָאֵנוּ.¹⁹

In some congregations the following two verses are recited responsively — the chazzan reciting, 'Forgive, please . . .', and the congregation responding, 'And HASHEM said . . .'
In other congregations these verses are recited silently.

סְלַח נָא Forgive, please, the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now,¹ and there it was said:

And HASHEM said, 'I have forgiven according to your word!'²

All:

הִטָּה Incline, my God, Your ear, and listen, open Your eyes and see our desolation — and that of the city upon which Your Name is proclaimed; for not because of our righteousness do we cast down our supplications before You, rather because of Your abundant compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed upon Your city and upon Your people.³

SELICHAH 70

All:

Our God and the God of our forefathers:

- א To You, O God, every creature's eyes are turned,*
ב for before You secrets are revealed —
ג great in counsel, mighty in deeds,⁴
ד True Judge, Rebuker, Witness and Plaintiff of all creatures.⁵
ה For before You there are no favorites;⁶
ו rich and poor⁶ are alike adjudged.
ז Search for merits for the offspring of [Your] faithful ones,*
ח have mercy on them as a father has mercy on his children.⁷
ט Before there were creatures, You arranged and set repentance,⁸
י by which to discard bad deeds and choose flawless ones.
יא The Evil Inclination's power,
יב that tempts and leads astray from youth,⁹
יג for Your own sake, cast it out,
יד that it no longer corrupt the hearts of the ensnared.
טו Prepare before You whole-hearted repentance for us.
טז O Source of Light,¹⁰
טז the chambers of [our] spirit and soul are in Your hand.
יז Purify our thoughts from sin and fault,
יח [that we be able] to return to You without perversity or falsehood.

(1) Numbers 14:19. (2) 14:20. (3) Daniel 9:18-19. (4) Cf. Jeremiah 32:19.

(5) Cf. Mishnah Avos 4:29. (6) Cf. Job 34:19. (7) Psalms 103:13. (8) See commentary to selichah 4, s.v. פְּנֵי נֶפֶשׁ מֵיֵצֵר תְּלִיּוֹת. (9) Cf. Genesis 8:21. (10) See commentary to selichah 18.

יָצִיר תְּלִיּוֹת — For the offspring of [Your] faithful ones. We are the children of Abraham of whom Scripture (Nehemiah 9:7-8) states: You selected Abram, brought him out of Ur Kasdim and made his name Abraham. And You found his heart faithful before You (Matteh Levi). Alternatively: יָצִיר אֱמוּנִים means the faithful offspring, i.e., Israel.

In some congregations the following two verses are recited responsively — the chazzan reciting, 'סְלַח נָא' and the congregation responding, 'וַיֹּאמֶר'. In other congregations these verses are recited silently.

סְלַח נָא לְעוֹן הָעָם הַזֶּה כַּגְּדֹל חַסְדְּךָ, וּכְאֲשֶׁר נִשְׁאַתָּה לְעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהַיָּה, וְשֵׁם נֹאמַר:

וַיֹּאמֶר יְהוָה סְלַחְתִּי כְּדַבְּרְךָ.²

All:

הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמֵעַ, פָּקַח עֵינֶיךָ וּרְאֵה שְׁמַמְתֵּינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ, כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנָי שְׁמַעְנָה, אֲדֹנָי סְלַחְנָה, אֲדֹנָי הַקְּשִׁיבָה, וַעֲשֵׂה אֵל תְּאֵחֶר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ.³

סליחה ע

All:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:
אֱלֹהֵי הָאֵל עֵינֵינוּ כָּל יְצִיר תְּלִיּוֹת,*
בְּעַד כִּי לְפָנֶיךָ מְכֻסּוֹת גְּלוּיּוֹת,
גְּדוֹל הַעֲצָה וְרַב הָעֲלִילּוֹת,⁴
דִּין אֱמֶת וּמוֹכִיחַ, עַד וּבְעַל דִּין לְבָרִיּוֹת.⁵
הֵן אֵין לְפָנֶיךָ מִשׁוּא פְּנִים,⁶
וְשׁוּעַ נְדָלִי בְּשׁוּחַ נְדוּנִים,
זְכוּיּוֹת תַּחֲפֹשׂ לְוָרַע אֲמוּנִים,*
חַמַּל עֲלֵיהֶם כְּרַחֵם אֵב עַל בְּנִים.⁷
טִבְּסֶטֶת וְהַקְּדַמְתָּ תְּשׁוּבָה לְיִצְוֹרִים,⁸
יְהוֹת רַע מַעַשׂ וּלְבָרֵר מַעֲשִׂים הַבְּרוּרִים,
כִּן יִצָּר רַע הַמְּסִית וְהַמְּדִיחַ מִזְּעוּרִים,⁹
לְמַעַנְךָ תְּדִיחֵנוּ בְּלִי לְהַכְשִׁיל לֵב הָעֲצוּרִים,
מִלְּפָנֶיךָ כּוֹנֵן לְגֹנוּ תְּשׁוּבָה שְׁלֵמָה,
נְאוּרִי¹⁰ בִּידֶךָ חֲדָרֵי רוּחַ וּנְשָׁמָה,
סָרַעְפֵּינוּ תְּטַהֵר מִחַטָּא וְאֲשָׁמָה,
עֲדִיךָ לְשׁוּב בְּלִי עוֹל וּמְרָמָה.

בִּינְיָמִן — In the penultimate stich [see aleph-beis. The paytan signed his name — Binyamin — in the penultimate stich] [see prefatory comment to selichah 20].
אֱלֹהֵי הָאֵל עֵינֵינוּ כָּל יְצִיר תְּלִיּוֹת — To You, O God, every creature's eyes are turned. The acronymic of the verses of this selichah forms the

פ Your wonders are abundantly wondrous;
 צ Your righteous justice is awesomely just;
 ק they call on You with trembling and fear —
 ר please turn to their prayer and show them a sign for the good.¹
 ש Chazzan — We have beseeched You before the first ray of dawn.*
 ת Shine Your countenance upon us² like the twinkling of dawn.³
 In Your glow will shine [Redemption's] lamp,
 gleaming forth like the dawn⁴ —
 O my Lord, heed! O my Lord, forgive!
 O my Lord, be attentive and act, do not delay!⁵

All, while standing:

אל מלך O God, King Who sits on the throne of mercy; Who acts with kindness, pardons the iniquities of His people, removes [sins] one by one, increasingly grants pardon to careless sinners and forgiveness to rebels, Who deals righteously with every living being — You do not repay them in accord with their evil. Chazzan — O God, You taught us to recite the Thirteen [Attributes of Mercy], so remember for us today the covenant of these Thirteen, as You made known to the humble one in ancient times, as it is written: And HASHEM descended in a cloud and stood with him there, and He called out with the Name HASHEM.

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses. May You forgive our iniquities and our errors and make us Your heritage. Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.

PREFATORY VERSES TO SELICHAH 71

באייל As a gazelle longs for springs of water, so does our soul long for You, O God.⁶ O God, wicked men have arisen against us, and a company of ruthless men has sought our souls, and they have not set You before them, Selah.⁷ For they have said, 'We will take possession for ourselves of God's pleasant habitations.'⁸ Will You hold Yourself back from these, HASHEM? Will You be silent and allow us to be tormented so?⁹

ברחם אב As a father has mercy on his children, so, HASHEM, may You have mercy on us. Salvation is HASHEM's, upon Your people is Your blessing, Selah. HASHEM, Master of Legions, is with us, a stronghold for us is the God of Jacob, Selah. HASHEM, Master of Legions, praiseworthy is the person who trusts in You. HASHEM, save! May the King answer us on the day we call.

(1) Cf. Psalms 86:17. (2) Cf. Numbers 6:25. (3) Cf. Job 3:9 [8]. (4) Cf. Song of Songs 6:10. (5) Daniel 9:19. (6) Cf. Psalms 42:2. (7) Cf. 86:14. (8) 83:13. (9) Isaiah 64:11.

פלאיך רבים פלאות, צדקותיך צדק נוראות,
 קוראיך בחיל ומוראות,
 רחשם שעה נא ועשה עמם לטובה אות.¹
 * שחרונך קדם עמוד השחר,²
 תאיר לנו פניך כעפעפי שחר,³
 בנוגה יהיל מאור נשקפה כמו שחר,⁴
 אדני שמעה, אדני סלחה, אדני הקשיבה ועשה, אל תאחר.⁵

All, while standing:

אל מלך יושב על פסא רחמים מתנהג בחסידות, מוחל עונות עמו, מעביר ראשון ראשון, מרבה מחילה לחטאים וסליחה לפושעים, עשה צדקות עם כל בשר ורוח, לא כרעתם תגמול. * אל הורית לנו לומר שלש עשרה, וזכור לנו היום ברית שלש עשרה, כמו שהודעת לעניו מקדם, כמו שפתוב, וירד יהוה בענן ויתיצב עמו שם, ויקרא בשם יהוה.

Congregation, then chazzan:

ניעבר יהוה על פניו ויקרא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יהוה, יהוה, אל, רחום, וחנן, ארך אפים, ורב חסד, ואמת, נצר חסד לאלפים, נשא עון, ופשע, וחטאה, ונקה. וסלחת לעוננו ולחטאתנו ונתלתנו. סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו. כי אתה אדני טוב וסלח, ורב חסד לכל קראיך.

פסוקי הקדמה לסליחה עא

באייל תערג על אפיקי מים, בן נפשנו תערג אליך אלהים.⁶ אלהים, זדים קמו עלינו, ועדת עריצים בקשו נפשנו, ולא שמוך לנגדם, סלה.⁷ אשר אמרו וירשה לנו, את נאות אלהים.⁸ העל אלה תתאפק יהוה, תחשה ותעננו עד מאד.⁹

ברחם אב על בנים, בן תרחם יהוה עלינו. ליהוה הישועה, על עמך ברכתה סלה. יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה. יהוה צבאות, אשרי אדם בטח בך. יהוה הושיעה, המלך יעננו ביום קראנו.

Before the first ray of dawn. The ideal time for reciting the Selichos service is before dawn during the latter part of the night.

All:

הִטָּה Incline, my God, Your ear, and listen, open Your eyes and see our desolation and that of the city upon which Your Name is proclaimed; for not because of our righteousness do we cast down our supplications before You, rather because of Your abundant compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed upon Your city and upon Your people.

SELICHAH 73

Our God and the God of our forefathers:

- * **Jerusalem**,* praise HASHEM,¹ bannered by myriad [angels],
Who visits from [the year's] beginning until [its] end
with generous rain.²
Your daughters are like cornerstones, crafted in palatial form.³
Burst out in song all together, O ruins of **Jerusalem!**⁴
- ב **Jerusalem** built up, like a city united to its [Heavenly] twin;⁵
[of her exiles it will be said,] 'This man, as well as that man,
'was born in her,' and He will establish her supreme.⁶
The Awesome One will count when He records the nations.⁷
Remember, HASHEM, for the children of Edom,
the day of [the Destruction of] **Jerusalem!**⁸
- ג **Jerusalem** — protect and save it!⁹ Be balm and healing for it.
Be a canopy of honor for it.¹⁰ [Please come] with measured footsteps¹¹
to protect it as high-flying birds [are protected];
for so shall HASHEM, Master of Legions, protect **Jerusalem.**¹²
- ד **Jerusalem**, there is none who seeks you;¹³
all your paramours have forgotten you,
they seek you not,¹⁴ and your counselors are no more.
[O God,] let Your word be shown true:¹⁵
'I shall bring back your judges.'¹⁶
For who will have pity on you, **Jerusalem?**¹⁷
- ה **Jerusalem** — mountains surround it,¹⁸ standing like walls,
and HASHEM, Who founded the terrestrial footstool,
surrounds His people.
May You cast down the pampered [oppressors],
that they never rise [again],
and rebuild the walls of **Jerusalem.**¹⁹

(1) Cf. Psalms 147:12. (2) Cf. Deuteronomy 11:11-12. (3) Cf. Psalms 144:12. (4) Isaiah 52:9.
(5) Cf. Psalms 122:3; see Rashi there. (6) 87:5. (7) 87:6. (8) 137:7. (9) Isaiah 31:5.
(10) Cf. 4:5. (11) Cf. 40:12. (12) Cf. 31:5. (13) Cf. Jeremiah 30:17. (14) Cf. 30:14.
(15) I Kings 8:26. (16) Isaiah 1:26. (17) Jeremiah 15:5. (18) Psalms 125:2. (19) Cf. 51:20.

beis. The last verse of each stanza is a Scriptural fragment ending in the word Jerusalem.

איש ואיש... יספר בכתוב עמים — This man, as well as that man... [He] will count when He records the nations. During the millennia of

Exile, many thousands of Jews have become mingled among the nations. Innocent babes who never knew their exalted lineage were raised as gentiles. Through no fault of theirs, they lived the life-style of their host country. But when the Day of Reckoning comes for the gen-

All:

הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמֵעַ, פָּקַח עֵינֶיךָ וּרְאֵה שְׁמִמְתֵּינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיךָ, כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדַנִּי שְׁמֹעָה, אֲדַנִּי סִלְחָה, אֲדַנִּי הַקְשִׁיבָה, וַעֲשֵׂה אֶל תֵּאֲחֵר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ.

סליחה עג (שלמונית)

- אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:
יְרוּשָׁלַיִם* אֶת יְהוָה הַלְלֵי דְגוּל מַרְבּוֹת,
הַדוֹרֵשׁ מֵרֵאשִׁית אַחֲרִית בְּגֶשֶׁם נְדָבוֹת,²
בְּנוֹתֶיךָ כְּזוֹיוֹת תְּכֵנִית הַיֵּכֶל מְחֻשְׁבוֹת,³
פָּצְחוּ רִנָּנוּ יַחְדוֹ חֲרֻבוֹת **יְרוּשָׁלַיִם**
בְּנוֹיָה כְּעִיר שְׁחֻבְרָה לָהּ בַּתְּיוֹם,⁵
אִישׁ וְאִישׁ יֵלֵךְ בָּהּ, וְהוּא יְכוֹנְנֶנָּה עֲלֵיוֹן,⁶
יִסְפֵּר בְּכַתוּב עַמִּים,⁷ אִים,
זְכֹר יְהוָה לְבָנֵי אָדָם אֶת יוֹם **יְרוּשָׁלַיִם**⁸
גְּנוּן וְהַצִּילֵךְ לְעָרֵי וְתַעַל,
לְחַפְתָּ כְּבוֹד הָיְיָ לָהּ,¹⁰ מוֹדֵד בְּשַׁעַל,¹¹
לְגוֹנְנָה כְּצַפְרִים עֲפוֹת מִמַּעַל,
כֵּן יִגַּן יְהוָה צְבָאוֹת עַל **יְרוּשָׁלַיִם**¹²
דוֹרֵשׁ אֵין לָךְ¹³ שְׂכַחוּךָ אוֹהֲבֶיךָ,
אוֹתָךְ לֹא יִדְרֹשׁוּ,¹⁴ וּבִטְלוּ יוֹעֲצֶיךָ,
יֵאֱמָן נֹא דְבָרְךָ,¹⁵ וְאִשִּׁיבָה שׁוֹפְטֶיךָ,¹⁶
כִּי מִי יַחְמַל עָלֶיךָ **יְרוּשָׁלַיִם**¹⁷
הָרִים סָבִיב לָהּ¹⁸ עוֹמְדִים בְּחוֹמוֹת,
יְהוָה סָבִיב לְעַמּוֹ¹⁹ יוֹסֵד הַדְּרוֹמוֹת,
עֲדִינָה תְּפִיל לְאֵין תְּקוּמוֹת,
וְתִבְנֶה חוֹמוֹת **יְרוּשָׁלַיִם**¹⁹

יְרוּשָׁלַיִם — *Jerusalem*. Jerusalem, once the fairest of cities, lies in ruin. It was destroyed because of its inhabitant's iniquities. But it shall one day return to its former glory. Our sins caused its destruction; our repentance will re-establish its splendor. In what seems more like a *kinnah* for

Tishah B'Av than a *selichah* for the Ten Days of Repentance, the anonymous *paytan* bewails what once was, and prays for the time it will be again.

Each stanza begins with the word Jerusalem, followed by the respective letters of the *aleph-*

ק to take his son with undivided heart*

ר and let his smoke rise as a pleasing, favorable offering.

ש The two of them returned together

[from] the fulfillment of their Creator's will.

ת Remember their lavish sacrifice

for [the sake of] their children after them.

Chazzan – Smell the [fragrance of those children's prayer, like] compounded incense;

let the order of their standing [prayer] be sweet.

Gaze upon the [likeness of] whole-hearted Jacob, graven on Your Throne,¹

and have mercy on their remnant.

All, while standing:

אל מלך O God, King Who sits on the throne of mercy; Who acts with kindness, pardons the iniquities of His people, removes [sins] one by one, increasingly grants pardon to careless sinners and forgiveness to rebels, Who deals righteously with every living being — You do not repay them in accord with their evil. Chazzan — O God, You taught us to recite the Thirteen [Attributes of Mercy], so remember for us today the covenant of these Thirteen, as You made known to the humble one in ancient times, as it is written: And HASHEM descended in a cloud and stood with him there, and He called out with the Name HASHEM.

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses. May You forgive our iniquities and our errors and make us Your heritage. Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.

SELICHAH 75

Chazzan, then congregation:

ש I have risen at dawn* to offer thanks to You,² O God of my praise;³ I will sing to You in the morning⁴ and let You know my [every] sin.⁵ For this may I be granted⁶ reward for my labor.⁷ [Spare] my life at my request, and my people at my petition.⁶

(1) See commentary to selichah 68, s.v., תְּקוּמָה בְּבֹקֶר. (2) Cf. Psalms 119:62.

(3) 109:1. (4) Cf. 59:17. (5) Cf. 32:5. (6) Esther 7:3. (7) Cf. Jeremiah 31:15.

also very close to each other. If indeed this one is the work of Ibn Gabriol and selichah 19 is by Ibn Gias, the similarity may be more than coincidence. The two *paytanim* lived in Southern

Spain at the same time, and were about the same age. Moreover, for a time, they were both supported by (and may have been students of) R' Shmuel HaNaggid.

קחת בלב תמר, * רצויו פניחוח לתמר.

שבו יחדו שניהם, עשות רצון קוניהם,

תזכר מנחת דשניהם, אחריהם לבני בניהם.

* תריח קטרת מתכנתם, תערב תכונת עמידתם,

תסתכל חקיקת תם, תרחם על שאריתם.

All, while standing:

אל מלך יושב על כסא רחמים מתנהג בחסידות, מוחל עונות עמו מעביר ראשון ראשון, מרבה מחילה לחטאים וסליחה לפושעים, עשה צדקות עם כל בשר נרוח, לא כרעתם תגמול. * אל הורית לנו לומר שלש עשרה, וזכור לנו היום ברית שלש עשרה, כמו שהודעת לעניו מקדם, כמו שכתוב, ירד יהוה בענן ויתיצב עמו שם, ויקרא בשם יהוה.

Congregation, then chazzan:

יעבר יהוה על פניו ויקרא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יהוה, יהוה, אל, רחום, וחנון, ארץ אפים, ורב חסד, ואמת, נצר חסד לאלפים, נשא עון, ופשע, וחטאה, ונקמה. וסלחת לעוננו ולחטאתנו ונחלתנו. סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו. כי אתה ארני טוב וסלח, ורב חסד לכל קראיך.

סליחה עה (פזמון)

Chazzan, then congregation:

שחר קמתי* להודות לך² אלהי תהלתי,³ וארנן לך בקר⁴ ואודיעך חטאתי,⁵ תנתן לי⁶ בזה שכר לפעלתי,⁷ נפשי בשאלתי, ועמי בבקשתי.⁶

pre-eminent among princes was commanded to offer up his only [son].

בלב תמר — With undivided heart [lit. with date-palm heart]. Just as the date-palm has but one heart [its sap travels but one route, without sidetracking into branches (Rashi)], so has Israel but one heart, dedicated to its Father in heaven (Succah 45b).

שחר קמתי — I have risen at dawn. Although most of the selichos bearing the signature שלמה

Shlomo the lesser, may he be strong, are attributed to R' Shlomo HaBavli [see prefatory comment to selichah 2], this one is ascribed to R' Shlomo Ibn Gabriol [see prefatory comment to selichah 72]. Like selichah 19, this selichah uses the words of Queen Esther, נפשי בשאלתי, [Spare] my life at my request, and my people at my petition (Esther 7:3), as its refrain. But the similarity does not end there, for the meters and rhyme schemes of the two selichos are

HASHEM, your God, will expose your heart and the heart of your offspring, to love HASHEM, your God, with all your heart and with all your soul, that you may live.¹ Pour pure water upon us and purify us, as it is written: I shall pour pure water upon you and purify you, of all your contaminations and of all your abominations I will purify you.² Wipe away our willful sins like a cloud and like a mist, as it is written: I have wiped away your willful sins like a cloud and your errors like a mist — repent to Me, for I have redeemed you!³ Wipe away our willful sins for Your sake, as You said: 'I, only I, am the One Who wipes away your willful sins for My sake, and I shall not recall your errors.'⁴ Whiten our errors like snow and like [pure white] wool, as it is written: 'Come now, let us reason together,' says HASHEM, 'though your errors will be like scarlet; they will become white as snow; though they will be red as crimson, they will become like [white] wool.'⁵ Have mercy on us and do not destroy us, as it is written: For a merciful God is HASHEM, your God; He will not surrender you nor destroy you, and He will not forget the covenant with your forefathers, which He swore to them.⁶ Gather in our dispersed ones, as it is written: If your dispersed were to be at the ends of heaven, from there HASHEM, your God, will gather you in and from there He will take you.⁷ Bring back our captivity and have mercy on us, as it is written: HASHEM, your God, will bring back your captivity and have mercy on you, and He will again gather you in from all the peoples where HASHEM, your God, has scattered you.⁸ Chazzan — Bring us to Your holy mountain and gladden us in Your house of prayer, as it is written: And I will bring them to My holy mountain, and I will gladden them in My house of prayer, their elevation-offerings and their feast offering will find favor on My Altar, for My House will be called a house of prayer, for all peoples.⁹

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:
שמע Hear our voice, HASHEM, our God, pity and be compassionate to us, and accept — with compassion and favor — our prayer.¹⁰

Bring us back to You, HASHEM, and we shall return, renew our days as of old.¹¹

Do not cast us away from Yourself, and do not remove Your holy spirit from us.¹²

Do not cast us away in old age, when our strength gives out do not forsake us.¹³

Do not forsake us, HASHEM, our God, be not distant from us.¹⁴

Display for us a sign for good, so that our enemies may see it and be ashamed, for You, HASHEM, will have helped and consoled us.¹⁵

To our sayings give ear, HASHEM, perceive our thoughts.¹⁶

May the expressions of our mouth and the thoughts of our heart find favor before You, HASHEM, our Rock and our Redeemer.¹⁷

Because for You, HASHEM, we waited, You will answer, my Lord, our God.¹⁸

THE ARK IS CLOSED.

(1) Deuteronomy 30:6. (2) Ezekiel 36:25. (3) Isaiah 44:22. (4) 43:25. (5) 1:18. (6) Deuteronomy 4:31. (7) 30:4. (8) 30:3. (9) Isaiah 56:7. (10) Weekday Shemoneh Esrei. (11) Lamentations 5:21. (12) Cf. Psalms 51:13. (13) Cf. 71:9. (14) Cf. 38:22. (15) Cf. 86:17. (16) Cf. 5:2. (17) Cf. 19:15. (18) Cf. 38:16.

ומל יהוה אלהיך את לבבך ואת לבב זרעך, לאהבה את יהוה אלהיך בכל לבבך ובכל נפשך, למען חייך. זרוק עלינו מים טהורים וטהרנו, כמה שכתוב: וזרקתי עליכם מים טהורים וטהרתם, מפל טמאותיכם ומפל גלוליתכם אטהר אתכם.² מחה פשעינו כעב וכענן, כמה שכתוב: מחיתי כעב פשעיך וכענן חטאתיך, שובה אלי כי גאלתיך.³ מחה פשעינו למענך, כאשר אמרת: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר.⁴ הלבן חטאינו כשלג וכצמר, כמה שכתוב: לכו נא ונגדחה, יאמר יהוה, אם יהיו חטאיכם כשנים, כשלג ילבינו, אם יאדימו בתולע, כצמר יהיו.⁵ רחם עלינו ואל תשחיתנו, כמה שכתוב: כי אל רחום יהוה אלהיך, לא ירפה ולא ישחיתך ולא ישפח את ברית אבותיך אשר נשבע להם.⁶ קבץ נדחינו כמה שכתוב: אם יהיה נדחך בקצה השמים, משם יקבצה יהוה אלהיך ומשם יקחה.⁷ השב שבותנו ורחמנו, כמה שכתוב: ושב יהוה אלהיך את שבותך ורחמך ושב וקבצה מפל העמים אשר הפיצך יהוה אלהיך שמה.⁸ * תביאנו אל הר קדשך, ושמחנו בבית תפלתך, כמה שכתוב: והביאותים אל הר קדשי, ושמחתים בבית תפלתי, עולתיהם וזבחייהם לרצון על מזבחי, כי ביתי בית תפלה יקרא לכל העמים.⁹

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:

שמע קולנו יהוה אלהינו, חוס ורחם עלינו,

וקבל ברחמים וברצון את תפלתנו.¹⁰

השיבנו יהוה אליך ונשובה, חדש ימינו כקדם.¹¹

אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.¹²

אל תשליכנו לעת זקנה, ככלות כחנו אל תעזבנו.¹³

אל תעזבנו יהוה, אלהינו אל תרחק ממנו.¹⁴

עשה עמנו אות לטובה, ויראו שונאינו ויבשו,

כי אתה יהוה עזרתנו ונחמתנו.¹⁵

אמרינו האזינה יהוה, בינה הגיגנו.¹⁶

יהיו לרצון אמרי פינו והגיון לבנו לפניך, יהוה צורנו וגואלנו.¹⁷

כי לה יהוה הוחרנו, אתה תענה אדני אלהינו.¹⁸

THE ARK IS CLOSED.

VIDUY/CONFESSION

During the recitation of the וְיָיָא stand with head and body slightly bowed, in submissive contrition.

אֱלֹהֵינוּ Our God and the God of our forefathers, may our prayer come before You.¹ Do not ignore our supplication,² for we are not so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, we and our forefathers have sinned.³

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אֲשָׁמְנוּ We have become guilty; [ב] we have betrayed; [ג] we have robbed; [ד] we have spoken slander; [ה] we have caused perversion; [ו] we have caused wickedness; [ז] we have sinned willfully; [ח] we have extorted; [ט] we have accused falsely; [י] we have given evil counsel; [יא] we have been deceitful; [יב] we have scorned; [יג] we have rebelled; [יד] we have provoked; [טו] we have turned away; [טז] we have been perverse; [יז] we have acted wantonly; [יח] we have persecuted; [יט] we have been obstinate; [כ] we have been wicked; [כא] we have corrupted; [כב] we have been abominable; we have strayed; You have let us go astray.

סָרְנוּ We have turned away from Your commandments and from Your good laws but to no avail.⁴ Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.⁵

[א] We have become the guiltiest of people. [ב] We have become the most degraded of all generations. [ג] Joy has departed from us. [ד] Our heart has been saddened by our sins. [ה] Our desirous treasure has been ruined, [ו] and our splendor dashed. [ז] for our Holy Temple edifice [ח] has been destroyed for our iniquities. [ט] Our Palace has become desolate. [י] [Jerusalem,] the beauty of our Land is given over to aliens, [כ] our power to strangers.

But still we have not returned from our waywardness. So how can we be so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, both we and our fathers have sinned.

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אֲשָׁמְנוּ We have become guilty; [ב] we have betrayed; [ג] we have robbed; [ד] we have spoken slander; [ה] we have caused perversion; [ו] we have caused wickedness; [ז] we have sinned willfully; [ח] we have extorted; [ט] we have accused falsely; [י] we have given evil counsel; [יא] we have been deceitful; [יב] we have scorned; [יג] we have rebelled; [יד] we have provoked; [טו] we have turned away; [טז] we have been perverse; [יז] we have acted wantonly; [יח] we have persecuted; [יט] we have been obstinate; [כ] we have been wicked; [כא] we have corrupted; [כב] we have been abominable; we have strayed; You have let us go astray.

סָרְנוּ We have turned away from Your commandments and from Your good laws but to no avail. Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.

וְיָיָא

During the recitation of the וְיָיָא stand with head and body slightly bowed, in submissive contrition.

אֱלֹהֵינוּ ואלהי אבותינו, תבא לפניך תפלתנו, ואל תתעלם מתחנו, שאין אנו עוי פנים וקשי ערף, לומר לפניך יהוה אלהינו ואלהי אבותינו, צדיקים אגחנו ולא חטאנו, אבל אגחנו ואבותינו חטאנו.³

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אֲשָׁמְנוּ, בגדנו, גזלנו, דברנו דפי העוינו, והרשענו, זדנו, חמסנו, טפלנו שקר, יעצנו רע, פזבנו, לצנו, מרדנו, נאצנו, סררנו, עוינו, פשענו, צררנו, קשינו ערף, רשענו, שחתנו, תעבנו, תעינו, תעתענו.

סָרְנוּ ממצותיך וממשפטיך הטובים ולא שנה לנו, ואתה צדיק על כל הבא עלינו, כי אמת עשית ואגחנו הרשענו.⁵

אשמנו מכל עם, בשנו מכל דור, גלה ממנו משוב, דנה לבנו בחטאינו, החבל אווינו, ונפרע פארנו, זכול בית מקדשנו חרב בעונינו, שירתנו היתה לשמה, יפי אדמתנו לזרים, בחנו לנכרים.

ועדין לא שבנו מטעותנו והיה נעזז פנינו ונקשה ערפנו, לומר לפניך יהוה אלהינו ואלהי אבותינו, צדיקים אגחנו ולא חטאנו, אבל אגחנו ואבותינו חטאנו.

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אֲשָׁמְנוּ, בגדנו, גזלנו, דברנו דפי העוינו, והרשענו, זדנו, חמסנו, טפלנו שקר, יעצנו רע, פזבנו, לצנו, מרדנו, נאצנו, סררנו, עוינו, פשענו, צררנו, קשינו ערף, רשענו, שחתנו, תעבנו, תעינו, תעתענו.

סָרְנוּ ממצותיך וממשפטיך הטובים ולא שנה לנו, ואתה צדיק על כל הבא עלינו, כי אמת עשית ואגחנו הרשענו.

(1) Cf. Psalms 88:3. (2) Cf. 55:2. (3) Cf. 106:6. (4) Cf. Job 33:27. (5) Nehemiah 9:33.

[ש] You Who hears the destitute, answer us; answer us, [ת] You Who supports the wholesome, answer us; answer us, God of our forefathers, answer us; answer us; God of Abraham, answer us; answer us, Dread of Isaac, answer us; answer us, Mighty One of Jacob, answer us; answer us, Helper of the tribes, answer us; answer us; answer us, Stronghold of the Matriarchs, answer us; answer us, You Who are hard to anger, answer us; answer us, You Who are easy to pacify, answer us; answer us, You Who answers in a time of favor,¹ answer us; answer us, Father of orphans, answer us; answer us, Judge of widows, answer us.

מי שיענה He Who answered our father Abraham on Mount Moriah, may He answer us.

He Who answered his son Isaac when he was bound atop the altar, may He answer us.

He Who answered Jacob in Bethel, may He answer us.

He Who answered Joseph in the prison, may He answer us.

He Who answered our forefathers at the Sea of Reeds, may He answer us.

He Who answered Moses in Horeb, may He answer us.

He Who answered Aaron when he offered the censer, may He answer us.

He Who answered Phineas when he arose from amid the congregation, may He answer us.

He Who answered Joshua in Gilgal, may He answer us.

He Who answered Samuel in Mitzpah, may He answer us.

He Who answered David and his son Solomon in Jerusalem, may He answer us.

He Who answered Elijah on Mount Carmel, may He answer us.

He Who answered Elisha in Jericho, may He answer us.

He Who answered Jonah in the innards of the fish, may He answer us.

He Who answered Hezekiah, King of Judah, in his illness, may He answer us.

He Who answered Chananiah, Mishael, and Azariah in the fiery oven, may He answer us.

He Who answered Daniel in the lions' den, may He answer us.

He Who answered Mordechai and Esther in Shushan the capital, may He answer us.

He Who answered Ezra in the Exile, may He answer us.

He Who answered all the righteous, the devout, the wholesome, and the upright, may He answer us.

רחמנא The Merciful One Who answers the poor, may He answer us.
 רחמנא The Merciful One Who answers the brokenhearted, may He answer us.
 רחמנא The Merciful One Who answers the humble of spirit, may He answer us.
 רחמנא O Merciful One, answer us. O Merciful One, pity. O Merciful One, redeem. O Merciful One, deliver. O Merciful One, have mercy on us — now, swiftly and soon.

שומע אל אביונים עננו, עננו תומך תמימים עננו, עננו אלהי אבותינו עננו, עננו אלהי אברהם עננו, עננו פחד יצחק עננו, עננו אביר יעקב עננו, עננו עזרת השבטים עננו, עננו משגב אמהות עננו, עננו קשה לכעוס עננו, עננו רך לרצות עננו, עננו עונה בעת רצון עננו, עננו אבי יתומים עננו, עננו דין אלמנות עננו.

מי שיענה לאברהם אבינו בהר המוריה, הוא יעננו.

מי שיענה ליצחק בנו בשעקד על גבי המזבח, הוא יעננו.

מי שיענה ליעקב בבית אל, הוא יעננו.

מי שיענה ליוסף בבית האסורים, הוא יעננו.

מי שיענה לאבותינו על ים סוף, הוא יעננו.

מי שיענה למשה בחורב, הוא יעננו.

מי שיענה לאהרן במחפתה, הוא יעננו.

מי שיענה לפינחס בקומו מתוך העדה, הוא יעננו.

מי שיענה ליהושע בגלגל, הוא יעננו.

מי שיענה לשמואל במצפה, הוא יעננו.

מי שיענה לדוד ושלמה בנו בירושלים, הוא יעננו.

מי שיענה לאליהו בהר הכרמל, הוא יעננו.

מי שיענה לאלישע ביריחו, הוא יעננו.

מי שיענה ליונה במעי הדגה, הוא יעננו.

מי שיענה לחזקיהו מלך יהודה בחליו, הוא יעננו.

מי שיענה לחנניה מישאל ועזריה בתוך כבשן האש, הוא יעננו.

מי שיענה לדניאל בגוב האריות, הוא יעננו.

מי שיענה למרדכי ואסתר בשושן הבירה, הוא יעננו.

מי שיענה לעזרא בגולה, הוא יעננו.

מי שיענה לכל הצדיקים והחסידים והתמימים והישרים, הוא יעננו.

רחמנא דעני לעני, ענינא. רחמנא דעני לתבירי לבא, ענינא.

רחמנא דעני למכיכי רוחא, ענינא. רחמנא ענינא. רחמנא חוס, רחמנא פרוק. רחמנא שויב, רחמנא רחם עלן. השתא בעגלא ובזמן קריב.

(1) Some editions of Selichos read בעת צרה, in time of distress.

O Gates of Maon — in which [angelic] choristers sing out [at night] and by day are silent to hear the treasured [people's prayers] — open before the supplication of [Israel] embittered by wormwood, and let their prayer ascend before Him Who dwells above Maon.

Chazzan — O Gates of Aravos — where is manifold blessing and the storehouses of righteousness, kindness, and all good — open before the supplication of [Israel] the three Patriarchs' children, and let their prayer ascend to Him Who rides upon Aravos.¹

All:

מְכַנְיֵסֵי רַחֲמִים O you who usher in [pleas for] mercy, may you usher in our [plea for] mercy, before the Master of mercy. O you who cause prayer to be heard, may you cause our prayer to be heard, before the Hearer of prayer. O you who cause outcry to be heard, may you cause our outcry to be heard, before the Hearer of outcry. O you who usher in tears, may you usher in our tears, before the King Who finds favor through tears.

Exert yourselves, and multiply supplication and petition, before the King, God, exalted and most high. Mention before Him, cause to be heard before Him, the Torah and the good deeds of [the Patriarchs and Matriarchs] who dwell in the dust.

May He remember their love and grant life to [their] offspring, that the remnant of Jacob not be lost. For the flock of the faithful shepherd [Moses] has become a disgrace; Israel, the unique nation, a parable and a simile.

Speedily, answer us, O God of our salvation, and redeem us from all harsh decrees; and may You save, in Your abundant mercy, Your righteous anointed and Your people.

מֶרֶן דְּבִשְׁמִיא Our Master Who is in heaven, to You do we supplicate, as a captive supplicates before his captors; for all captives are redeemed with money, but Your people Israel with compassion and supplication. O grant our requests and our prayers that we not be turned away from You empty-handed.

Our Master Who is in heaven, to You do we supplicate, as a slave supplicates before his master: We are oppressed and we abide in darkness, souls embittered from abundant distress. We have no strength to regain Your favor. Our Master, act for the sake of the covenant that You made with our Patriarchs.

שׁוֹמֵר יִשְׂרָאֵל O Guardian of Israel, protect the remnant of Israel; let not Israel be destroyed — those who proclaim, 'Hear O Israel.'²

O Guardian of the unique nation, protect the remnant of the unique people; let not the unique nation be destroyed — those who proclaim the Oneness of Your Name, 'HASHEM is our God, HASHEM, the One and Only!'²

(1) Cf. Psalms 68:5. (2) Deuteronomy 6:4.

שְׁעָרֵי מְעוֹן, בוּ מְשׁוֹרְרִים יִשְׁעוּן,
וּבִיּוֹם הֵם חֲשִׁים לְסִגְלֵי יִשְׁמְעוּן.
הִפְתָּחוּ לְחַנוּן נְמַרְרִים לְלַעוֹן, וְתַעַל תְּפִלָּתָם פְּנֵי דַר רוּם מְעוֹן.
יִשְׁעָרֵי עֲרֻבוֹת, שָׁבוּ בְרָכוֹת רְבוֹת,
וְגִנְזֵי צְדָקָה וְחֶסֶד וְכֹל טוֹבוֹת,
הִפְתָּחוּ לְחַנוּן בְּנֵי שְׁלֹשֶׁת אָבוֹת,
וְתַעַל תְּפִלָּתָם פְּנֵי רוֹכֵב עֲרֻבוֹת.¹

All:

מְכַנְיֵסֵי רַחֲמִים, הַכְּנִיסוּ רַחֲמֵינוּ, לְפָנֵי בַּעַל הַרַחֲמִים.
מִשְׁמִיעֵי תְּפִלָּה, הַשְׁמִיעוּ תְּפִלָּתֵנוּ, לְפָנֵי
שׁוֹמֵעַ תְּפִלָּה. מִשְׁמִיעֵי צַעֲקָה, הַשְׁמִיעוּ צַעֲקָתֵנוּ, לְפָנֵי שׁוֹמֵעַ
צַעֲקָה. מְכַנְיֵסֵי דְמְעוֹתֵינוּ, לְפָנֵי מֶלֶךְ מִתְרַצֶּה
בְּדַמְעוֹת.

הַשְׁתַּדְּלוּ וְהַרְבוּ תַחֲנּוּן וּבִקְשׂה, לְפָנֵי מֶלֶךְ אֵל רַם וְנֹשֵׂא
הַזְכָּירוּ לְפָנֵינוּ, הַשְׁמִיעוּ לְפָנֵינוּ תוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹכְנֵי
עַפְרָה.

יִזְכֹּר אֱהָבָתָם וַיְחַיֶּה זְרַעָם, שְׁלֵא תֵאבֵד שְׂאֵרֵי יַעֲקֹב. כִּי צֵאן
רוּעָה נֶאֱמָן הִנֵּה לְחַרְפָּה, יִשְׂרָאֵל גּוֹי אֶחָד לְמִשְׁלַל וְלִשְׁנִינָה.
מִהַר עָנּוּ אֱלֹהֵי יִשְׁעֵנוּ, וּפְדֵנוּ מִכָּל גְּזֵרוֹת קִשּׁוֹת וְהוֹשִׁיעָה
בְּרַחֲמֶיהָ הַרְבִּים, מְשִׁיחַ צְדָקָה וְעֶמֶךְ.

מֶרֶן דְּבִשְׁמִיא לָךְ מִתְחַנְּנֵנוּ, כְּבֵר שְׂבִיא דְמִתְחַנְּנֵנוּ לְשִׁבוּיָהּ.
כְּלַחוּן בְּנֵי שְׂבִיא בְּכֶסֶף מִתְפָּרְקִין, וְעֶמֶךְ
יִשְׂרָאֵל בְּרַחֲמֵי וּבְתַחֲנוּנֵי, הֵב לָן שְׂאֵילֵתִין וּבְעוֹתִין, דְּלֵא נְהַדֵּר
רִיקָם מִן קַדְמָךְ.

מֶרֶן דְּבִשְׁמִיא לָךְ מִתְחַנְּנֵנוּ, כְּעַבְדָּא דְמִתְחַנְּנֵנוּ לְמַרְיָהּ,
עֲשִׂיקֵי אָנּוּ וּבְחִשׁוּכָא שְׂרִינָן, מְרִירָן נַפְשִׁין מִעַקְתִּין דְּנַפְשִׁין,
חִילָא לִית בְּן לְרַצִּינָה מֶרֶן, עַבִּיד בְּדִיל קִימָא דְגִזְרָתָא עִם אֲבָהָתָנָא.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל, וְאֵל יֵאבֵד יִשְׂרָאֵל,
הַאֲמָרִים, שְׁמַע יִשְׂרָאֵל.²

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֵרֵי עַם אֶחָד, וְאֵל יֵאבֵד גּוֹי אֶחָד,
הַמְיַחֲדִים שְׁמֶךְ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.²

O Guardian of the holy nation, protect the remnant of the holy people; let not the holy nation be destroyed — those who proclaim three-fold sanctifications to the Holy One.

Become favorable through compassion and become appeased through supplications. Become favorable and appeased to the poor generation, for there is no helper. Our Father, our King, be gracious with us and answer us, though we have no worthy deeds; treat us with charity and kindness, and save us.

וְאֵנְחָנוּ We know not what to do — but our eyes are upon You.¹ Remember Your mercies, HASHEM, and Your kindnesses, for they are from the beginning of the world.² May Your kindness be upon us, HASHEM, just as we awaited You.³

אַל תִּזְכֹּר Recall not against us the iniquities of the ancients; may Your mercies meet us swiftly, for we have become exceedingly impoverished.⁴ Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.⁵ Amid rage — remember to be merciful!⁶ For He knew our nature, He remembers that we are dust.⁷ Chazzan — Assist us, O God of our salvation, for the sake of Your Name's glory; rescue us and atone for our sins for Your Name's sake.⁸

FULL KADDISH

The chazzan recites the Full Kaddish:

יִתְגַּדֵּל May His great Name grow exalted and sanctified (Cong. — Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong. — Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised and lauded be the Name of the Holy One, Blessed is He (Cong. — Blessed is He.) exceedingly beyond any blessing and song, praise, and consolation that are uttered in the world. Now respond: Amen. (Cong. — Amen.)

(Cong. — Accept our prayers with mercy and favor.)

May the prayers and supplications of the entire House of Israel be accepted before their Father Who is in Heaven. Now respond: Amen. (Cong. — Amen.)

(Cong. — Blessed be the Name of HASHEM from this time and forever.⁹)

May there be abundant peace from Heaven, and life, upon us and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(Cong. — My help is from HASHEM, Maker of heaven and earth.¹⁰)

Take three steps back. Bow left and say, 'He Who makes peace . . .'; bow right and say, 'may He make peace . . .'; bow forward and say, 'and upon all Israel . . .'

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

He Who makes [the] peace in His heights; may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(1) II Chronicles 20:12. (2) Psalms 25:6. (3) 33:22. (4) 79:8. (5) 123:3. (6) Habakkuk 3:2. (7) Psalms 103:14. (8) 79:9. (9) 113:2. (10) 121:2.

שומר גוי קדוש, שמור שארית עם קדוש, ואל יאבד גוי קדוש, המְשֻׁלָּשִׁים בְּשֵׁלֶשׁ קְדוּשׁוֹת לְקָדוֹשׁ.

מתרצה ברַחֲמִים ומתפייס בתחנונים, התרצה והתפייס לדור עני, כי אין עוזר. אבינו מלכנו, חננו ועננו, כי אין בנו מעשים, עשה עמנו צדקה וחסד והושיענו.

וְאֵנְחָנוּ לא נדע מה נעשה; כי עליה עינינו.¹ זכר רחמיה יהוה וחסדיה, כי מעולם המה.² יהי חסדיה יהוה עלינו, כְּאֲשֶׁר יִחַלְנוּ לָהּ.³

אַל תִּזְכֹּר לנו עונות ראשונים, מהר יקדמונו רחמיה, כי דלוננו מאד.⁴ חננו יהוה חננו, כי רב שבענו ביו.⁵ ברגו רחם תזכור.⁶ כי הוא נדע יצרנו, זכור כי עפר אנחנו.⁷ עזרנו אלהי ישענו על דבר כבוד שמה, והצילנו וכפר על חטאתינו למען שמה.⁸

קדיש שלם

The chazzan recites the Full Kaddish:

יִתְגַּדֵּל ויִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (Cong. — אָמֵן.) בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וְיִמְלִיךָ מְלְכוּתָהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.

(Cong. — אָמֵן.) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא עַלְמָיָא.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא עַלְמָיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא (Cong. — בְּרִיךְ הוּא.) לְעֵלְמָא [וְ]לְעֵלְמָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאִמְרִין בְּעֵלְמָא. וְאָמְרוּ: אָמֵן. (Cong. — אָמֵן.)

(Cong. — קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.)

תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשַׁמַּיָא. וְאָמְרוּ אָמֵן. (Cong. — אָמֵן.)

(Cong. — יְהִי שֵׁם יְהוָה מְבָרַךְ, מִעַתָּה וְעַד עוֹלָם.)

יְהֵא שְׁלָמָא רַבָּא מִן שַׁמַּיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן. (Cong. — אָמֵן.)

(Cong. — עֲזָרֵי מַעַם יְהוָה, עֲשֵׂה שְׁמִים נְאֻרָךְ.)¹⁰

Take three steps back. Bow left and say, . . . עָשָׂה; bow right and say, . . . וְיִתְנַשֵּׂא; bow forward and say, . . . וְיִתְעַלֶּה. Remain standing in place for a few moments, then take three steps forward.

עֲשֵׂה [הַ]שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן. (Cong. — אָמֵן.)

WHEN YOM KIPPUR FALLS ON MONDAY OR THURSDAY SOME CONGREGATIONS REVERSE THE ORDER OF THE FOURTH AND FIFTH DAYS OF REPENTANCE

FOURTH DAY OF REPENTANCE

אשרי Praiseworthy are those who dwell in Your house; may they always praise You, Selah! Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.

Psalm 145

A psalm of praise by David:

א I will exalt You, my God the King, and I will bless Your Name forever and ever.

ב Every day I will bless You, and I will laud Your Name forever and ever.

ג HASHEM is great and exceedingly lauded,

and His greatness is beyond investigation.

ד Each generation will praise Your deeds to the next

and of Your mighty deeds they will tell;

ה The splendrous glory of Your power and Your wondrous deeds I shall discuss.

ו And of Your awesome power they will speak, and Your greatness I shall relate.

ז A recollection of Your abundant goodness they will utter

and of Your righteousness they will sing exultantly.

ח Gracious and merciful is HASHEM, slow to anger, and great in [bestowing] kindness.

ט HASHEM is good to all; His mercies are on all His works.

י All Your works shall thank You, HASHEM, and Your devout ones will bless You.

יא Of the glory of Your kingdom they will speak, and of Your power they will tell;

יב To inform human beings of His mighty deeds,

and the glorious splendor of His kingdom.

יג Your kingdom is a kingdom spanning all eternities,

and Your dominion is throughout every generation.

יד HASHEM supports all the fallen ones and straightens all the bent.

טו The eyes of all look to You with hope

and You give them their food in its proper time;

טז You open Your hand,

Concentrate intently while reciting the verse, You open...

and satisfy the desire of every living thing.

יז Chazzan - Righteous is HASHEM in all His ways

and magnanimous in all His deeds.

יח HASHEM is close to all who call upon Him, - to all who call upon Him sincerely.

יט The will of those who fear Him He will do;

and their cry He will hear, and save them.

כ HASHEM protects all who love Him; but all the wicked He will destroy.

כא May my mouth declare the praise of HASHEM

and may all flesh bless His Holy Name forever and ever.

We will bless God from this time and forever, Halleluyah!

The chazzan recites Half-Kaddish:

יְתַגַּדֵּל May His great Name grow exalted and sanctified (Cong. - Amen.) in the world that He created as He willed: May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong. - Amen: May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One; Blessed is He (Cong. - Blessed is He) - exceedingly beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong. - Amen.)

WHEN YOM KIPPUR FALLS ON MONDAY OR THURSDAY SOME CONGREGATIONS REVERSE THE ORDER OF THE FOURTH AND FIFTH DAYS OF REPENTANCE

יום רביעי של עשרת ימי תשובה

אשרי יושבי ביתך, עוד יהללוך סלה. אשרי העם שפכה לו, אשרי העם שיהוה אלהיו. תהלה לדוד,

ארוממה אלוהי המלה, ואברכה שמה לעולם ועד.

בכל יום אברכה, ואהללה שמה לעולם ועד.

גדול יהוה ומהלל מאד, ולגדלתו אין חקר.

דור לדור ישבח מעשיה, וגבורתיה יגידו.

הדר כבוד הודך, ודברי נפלאותיה אשיחה.

ועוזו נוראותיה יאמרו, וגדלתה אספרנה.

זכר רב טובה יביעו, וצדקותה ירננו.

חנון ורחום יהוה, ארך אפים וגדל חסד.

טוב יהוה לכל, ורחמיו על כל מעשיו.

יודוך יהוה כל מעשיה, וחסידיה יברכוכה.

כבוד מלכותה יאמרו, וגבורתה ידברו.

להודיע לבני האדם גבורתיה, וכבוד הדר מלכותו.

מלכותך מלכות כל עלמים, וממשלתך בכל דור ודור.

סומך יהוה לכל הגפלים, וזוקף לכל הכפופים.

עיני כל אליה ישברו, ואתה נותן להם את אכלם בעתו.

Concentrate intently while reciting the verse, פותח...

פותח את ידך, ומשביע לכל חי רצון.

צדיק יהוה בכל דרכיו, וחסיד בכל מעשיו.

קרוב יהוה לכל קראיו, לכל אשר יקראהו באמת.

רצון יראיו יעשה, ואת שועתם ישמע ויושיעם.

שומר יהוה את כל אהביו, ואת כל הרשעים ישמיד.

תהלת יהוה ידבר פי, ויברך כל בשר שם קדשו לעולם ועד.

ואנחנו נברך יה, מעתה ועד עולם, הללויה.

The chazzan recites קדיש.

יְתַגַּדֵּל ויתקדש שמה רבא. (Cong. - אמן.) בעלמא די ברא כרעותה. וימליך מלכותה, בסיכון וביומיכון ובסיני דכל בית ישראל, 1.31 בעגלא ובזמן קריב. ואמרו: אמן.

(Cong. - אמן.) יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתקדר ויתעלה ויתהלל שמה דקדשא ברין הוא (Cong. - ברין הוא) לעלא [ו]לעלא מכל ברבא ושיבתא תשבתא ונחמתא, דאמירן בעלמא. ואמרו: אמן. (Cong. - אמן.)



You split open fountain and stream, You dried the mighty rivers.¹ Yours is the day, Yours as well is the night; You established luminary and the sun.² Who performs great deeds that are beyond comprehension, and wonders beyond number.³ For a great God is HASHEM, and a great King above all heavenly powers.⁴ For You are great and work wonders; You alone, O God.⁵ For great above the very heavens is Your kindness, and until the upper heights is Your truth.⁶ HASHEM is great and exceedingly lauded, and His greatness is beyond investigation.⁷ (For) HASHEM is great and exceedingly lauded, awesome is He above all heavenly powers.⁸ Great is HASHEM and exceedingly lauded, in the city of our God, Mount of His Holiness.⁹ Yours, HASHEM, is the greatness, the strength, the splendor, the triumph, and the glory; even everything in heaven and earth; Yours, HASHEM, is the kingdom, and sovereignty over every leader.¹⁰ Who would not revere You, O King of nations? — for this befits You, for among all the sages of the nations and in all their kingdom there is none like You.¹¹ There is none like You, O HASHEM, You are great and Your Name is great with power.¹² HASHEM, God of Legions — who is like You, O Strong One, God? — and Your faithfulness surrounds You.¹³ HASHEM, Master of Legions, God of Israel, enthroned upon the Cherubim, it is You alone Who is God.¹⁴ Who can express the mighty acts of HASHEM, who can announce all His praise?¹⁵ For who in the sky can be compared to HASHEM; be likened to HASHEM among the angels?¹⁶ What can we say before You Who dwell on high? And what can we relate to You Who abide in the highest heaven? What can we say before You, HASHEM, our God? What can we declare? What justification can we offer?¹⁷ We have neither mouth to respond nor brow to raise our head, for our iniquities are too numerous to count, and our sins are too vast to be numbered.¹⁸ For Your Name's sake, HASHEM, revive us; and with Your righteousness remove our soul from distress.¹⁹ It is Your way, our God, to delay Your anger, against people both evil and good — and this is Your praise. Act for Your sake, our God, and not for ours, behold our [spiritual] position — destitute and empty-handed. Chazzan — The soul is Yours and the body is Your handiwork; take pity on Your labor. The soul is Yours and the body is Yours; O HASHEM, act for Your Name's sake. We have come with reliance on Your Name, O HASHEM, act for Your Name's sake; because of Your Name's glory — for 'Gracious and Merciful God' is Your Name. For Your Name's sake, HASHEM, may You forgive our iniquity, though it is abundant.²⁰

Congregation, then chazzan:

Forgive us, our Father, for in our abundant folly we have erred,
pardon us, our King, for our iniquities are many.

אתה בקעת מעין ונחל, אתה הובשת נהרות איתן.¹ לך יום, אף לך לילה, אתה הכינות מאור ושמש.² עשה גדלות עד אין חקר, ונפלאות עד אין מספר.³ כי אל גדול יהוה, ומלך גדול על כל אלהים.⁴ כי גדול אתה ועושה נפלאות, אתה אלהים לבדה.⁵ כי גדול מעל שמים חסדך, ועד שחקים אמתך.⁶ גדול יהוה ומהלל מאד, ולגדלתו אין חקר.⁷ (כי) גדול יהוה ומהלל מאד, גורא הוא על כל אלהים.⁸ גדול יהוה ומהלל מאד, בעיר אלהינו הר קדשו.⁹ לך יהוה הגדלה והגבורה, והתפארת והנצח וההוד, כי כל בשמים ובארץ; לך יהוה הממלכה, והמתנשא לכל לראש.¹⁰ מי לא יראך מלך הגוים, כי לך יאתה, כי בכל חכמי הגוים ובכל מלכותם מאין כמותך.¹¹ מאין כמותך יהוה, גדול אתה וגדול שמך בגבורה.¹² יהוה אלהי צבאות, מי כמותך חסין יהוה, ואמונתך סביבותיה.¹³ יהוה צבאות, אלהי ישראל, יושב הכרבים, אתה הוא האלהים לבדה.¹⁴ מי ימלל גבורות יהוה, ישמיע כל תהלתו.¹⁵ כי מי בשחק יערך ליהוה, ידמה ליהוה בבני אלים.¹⁶ מה נאמר לפניה יושב מרום, ומה נספר לפניה שכן שחקים. מה נאמר לפניה יהוה אלהינו, מה נדבר ומה נצטדק.¹⁷ אין לנו פה להשיב ולא מצח להרים ראש, כי עונותינו רבו מלמנות, וחטאתינו עצמו מספר.¹⁸ למען שמך יהוה תחינו, ובצדקתך תוציא מצרה נפשנו.¹⁹ דרכך אלהינו להאריך אפך, לרעים ולטובים, והיא תהלתך. למענה אלהינו עשה ולא לנו, ראה עמידתנו, דלים ורקים. ❖ הנשמה לך והגוף פעלך, חוסה על עמלך. הנשמה לך והגוף שלך, יהוה עשה למען שמך. אתאנו על שמך, יהוה, עשה למען שמך. בעבור כבוד שמך, כי אל חנון ורחום שמך. למען שמך יהוה, וסלחת לעוננו כי רב הוא.²⁰

Congregation, then chazzan:

סלח לנו אבינו, כי ברוב אונותנו שגינו,
מחל לנו מלכנו, כי רבו עונינו.

(1) Psalms 74:14-15. (2) 74:16. (3) Job 9:10. (4) Psalms 95:3. (5) 86:10. (6) 108:5. (7) 145:3. (8) 96:4. (9) 48:2. (10) I Chronicles 29:11. (11) Jeremiah 10:7. (12) 10:6. (13) Psalms 89:9. (14) Isaiah 37:16. (15) Psalms 106:2. (16) 89:7. (17) Cf. Genesis 44:16. (18) Cf. Ezra 9:6. (19) Cf. Psalms 143:11. (20) Cf. 25:11.

And HASHEM said, I have forgiven according to your word!¹

All:

הָשִׁיב Incline, my God, Your ear, and listen, open Your eyes and see our desolation and that of the city upon which Your Name is proclaimed; for not because of our righteousness do we cast down our supplications before You, rather because of Your abundant compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed upon Your city and upon Your people.²

SELICHAH 79

All:

Our God and the God of our forefathers:

- א Truly, we have sinned,³ and we have caused perversion;
 ב we have utterly betrayed You, our Father.
 ג We have been exiled for our lack of wit,⁴ and we have been pained,
 ד We have been thrown aside and hard pressed,
 [yet] we hope for Your salvation.⁵
 ה Dismiss, O Lord, Your servants' iniquity,⁶
 ו and do not repel Your beloved's seed in anger.⁷
 ז Remember Your mercies, O HASHEM, and Your kindnesses,⁸
 ח the kindness and truth that You swore to Your beloved [Patriarchs],⁹
 ט Expulsion and torment for [our] sinful way,¹⁰
 י and the sufferings promised in the ninety-eight Rebukes¹¹
 יא that You decreed and wrote [in the Torah] to put fear into sinners;
 יב [after all this,] do not hold guilty the nation
 whose salvation is from You.¹²
 יג Cleanse Your children of [their] great rebelliousness,¹³
 יד for they humbly repent and supplicate before You [for forgiveness].
 טו Whiten their sin's stain, treating it with Your herbs;¹⁴
 טז quell their iniquity and throw it into the depths
 of Your tumultuous sea.¹⁴
 טז Cry freedom to release [Israel,] Your imprisoned ones;¹⁵
 יז remove our sin's stench, as if with soap;
 יח rip up our records and waive our culpability —
 יט Remember [Your] mercy,¹⁶ even when [Your] countenance is hidden.
 כ Remember Your oath and covenant of old.
 כא Show us grace in the merit of the Patriarchs, recorded in reverse order.*
 כב The perfect stonemasonry¹⁷
 and [carefully] measure work [of the Holy Temple]¹⁸
 כג Your ancient love — find favor to restore.

(1) Numbers 14:20. (2) Daniel 9:18-19. (3) Cf. Joshua 7:20. (4) Cf. Isaiah 5:13. (5) Cf. Genesis 49:18. (6) Cf. II Samuel 24:10. (7) Cf. Psalms 27:9. (8) 25:6. (9) Cf. Micah 7:20; Genesis 22:16; some editions of Selichos read, לַעֲבָדֶיךָ, to Your servants. (10) Cf. Psalms 107:17. (11) See Deuteronomy 28:15-68. (12) Cf. Deuteronomy 33:29. (13) Cf. Psalms 19:14. (14) Cf. Micah 7:19. (15) Cf. Isaiah 61:1. (16) Habakkuk 3:2. (17) Cf. Ezekiel 42:12. (18) Cf. 43:10.

וַיֹּאמֶר יְהוָה סְלַחְתִּי כְּדַבַּרְךָ.¹

All:

הָשִׁיב אֱלֹהֵי אֲזִנְךָ וּשְׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שִׁמְמֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ, כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנִיחָנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנָי שְׁמַעְהָ, אֲדֹנָי סְלַחְהָ, אֲדֹנָי הַקְּשִׁיבָהּ, וַעֲשֵׂה אֶל תְּאֵחֶר, לְמַעַן אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עֵירְךָ וְעַל עַמֶּךָ.²

סליחה עט

All:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:

- אָמַנְם אֲנַחְנוּ חֲטָאנוּ³ וְהִיעֵוֵינוּ, בְּגֹד בְּגָדְנוּ בְּךָ אֲבִינוּ,
 גָּלִינוּ מִמְּלֵי דַעַת, וְנִדְוֵינוּ, דְּחֻוִיִּים דְּחֻוִּפִּים לִישׁוּעָתְךָ קִוִּינוּ.⁵
 הֶעֱבַר אֲדוֹן עוֹן עֲבָדֶיךָ,⁶ וְאַל תֵּט בְּאִף זֶרַע יִדְיָדֶיךָ,
 זָכַר רַחֲמֶיךָ יְהוָה וְחַסְדֶּיךָ,⁸ חֶסֶד וְאֱמֶת נִשְׁבַּעְתָּ לִידְיָדֶיךָ.⁹
 טְרוֹד וְעֲנוּי מִדֶּרֶךְ פֶּשַׁע, יִסּוּרֵי תוֹכְחוֹת שְׁמוֹנָה וְחֲשָׁעִים,¹¹
 פָּרַת וְהִתְבַּתְּ לְאִים פּוֹשְׁעִים, לֹא תֵאָשִׁים אוֹם בְּךָ נוֹשְׁעִים.¹²
 מִפֶּשַׁע רַב נִקָּה בְּנִיךָ,¹³ וְנִכְנָעִים שְׁבִים וּמִתְחַנְּנִים לְפָנֶיךָ,
 סְרַחוֹן כַּתְּמָם לִבְּן בְּהַעֲבַרְתָּ סִמְמָנֶיךָ,*
 עוֹנָם תִּכְבֹּשׁ וְתִשְׁלִיךְ בְּצוֹל שְׂאוֹנָה.¹⁴
 פָּקַח קוֹחַ אֲסוּרֶיךָ לְהַתֵּר,¹⁵ צָחַן שְׁמַצְתָּנוּ תַעֲבִיר כְּבִנְתָּר,
 קָרַע שְׁטָרֵינוּ וְחֻבוֹתֵינוּ וְתַר, דָּחַם תִּזְכּוּר¹⁶ פָּנִים בְּהַסְתֵּר.
 שְׂבוּעָה זָכַר וּבְרִית קְדֻמוֹנִית,
 תַּחֲן בְּכֹחַ אֲבוֹת מְנוּיֵי אַחֲוֵרָנִית,*
 גְּדַרְתָּ הַגִּינָה¹⁷ מִלְּאֶכֶת הַתְּכַנִּית,¹⁸ רִצָּה לְהַחֲזִיר חֲבֵה רֵאשׁוֹנִית.

עֵשׂ — Truly, we have sinned. The acrostic of this selichah follows the aleph-beis, then spells the paytan's signature — גֵּרְשֹׁם בֶּן יְהוּדָה חֲזָק. Gershom ben Yehudah, may he be strong [see prefatory comment to selichah 12].
 טֵרַח — Treating it with Your herbs [lit., by passing Your spices]. Metaphorically, this refers to cleansing the stain of sin as one would launder a garment with soap and other cleansers (see Isaiah 1:18 and Jeremiah 2:22). On another plane, the stich refers to the incense spices: For we find that when a plague struck the nation after Korach's rebellion (Numbers 17:6-15), Moses told Aaron to place coals from the Al-

tar into a pan, place incense spices upon them, stand among the people, and atone for them (ibid. 17:11). Aaron did so, and he brought atonement for the people (ibid. 17:12). Thus, the paytan pleads for the return of the Temple and its service, so that our sins can once again be atoned for by the incense offering.
 אַחֲוֵרָנִית — The Patriarchs, recorded in reverse order. The Torah (Leviticus 26:42) states: And I shall remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham shall I remember... listing the three Patriarchs in reverse order of their ages.

ו Render justice for me against the wanton oppressors,
 מ who refuse to set us free, but hold us tight [in their grasp].
 ב The oppressed children of Judah and Israel,¹
 י O God, bring back their captivity like springs in the desert.*²
 ה Look down from Heaven, from Your celestial Temple,
 ו and let Your inner feelings and mercy³ be overwhelming.
 ד Say, 'Enough!' to the sufferings of Your pleasant ones;
 ה Do good in Your favor unto Your city and Your people.⁴
 ח Chazzan – Sink our sins into the depths of the sea,⁵
 ו and raise high Your Holy Temple on the highest of mountains.⁶
 ק May the people You acquired for Yourself
 go there with joyful heart and flute,⁷
 for then You will desire the sacrifices of righteousness,
 the olah-offering and whole-offering.⁸

All, while standing:

אֱלֹהֵינוּ מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים מִתְנַהֵג בְּחַסְדֵי דָוִד, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן, מְרַבֵּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים, עֹשֶׂה צְדָקוֹת עִם כָּל בֶּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמֹל. אֱלֹהֵינוּ הוֹרִיתָ לָנוּ לִדְבַר שְׁלֵשׁ עֶשְׂרֵה, וְזָכוֹר לָנוּ הַיּוֹם בְּרִית שְׁלֵשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנְיֵנוּ מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב, וַיֵּרֶד יְהוָה בַּעֲנַן וַיִּתְּצֵב עִמּוֹ שָׁם, וַיִּקְרָא בְשֵׁם יְהוָה.

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses. May You forgive our iniquities and our errors and make us Your heritage. Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.

PREFATORY VERSES TO SELICHAH 80

אֱלֹהִים O God, nations have entered into Your heritage; they have defiled the Sanctuary of Your holiness, they have turned Jerusalem into heaps of rubble.¹⁰ Pour Your wrath upon them; and let the fierceness of Your anger overtake them.¹¹ Arise, O Judge of the earth, render recompense to the haughty.¹² Give them according to their deeds and according to the evil of their endeavors; according to their handiwork give them, render their recompense to them.¹³ Do good in Your favor unto Zion; build the walls of Jerusalem.¹⁴

pectedly springs forth to water them, the farmer is beside himself with joy. Such will be our joy at the redemption, which will follow so much despair (Radak).

When occasional rains fill the dry river beds and crevices in the desert, water gushes through them in a mighty torrent. So will our joy be a powerful surge of happiness (Meiri).

שְׁפֹטָה מִשְׁפָּטֵי מוֹדִים עוֹשִׂים, מַאֲנֵנוּ לְשַׁלְּחָנוּ וּבָנוּ מִחוּקִים, בְּנֵי יְהוּדָה וְיִשְׂרָאֵל הָעֲשׂוּקִים, יָהּ שׁוֹב שְׁבִיתָם כְּבִנְיָב אֲפִיקִים.^{2*} הִבֵּט מִשְׁמַיִם מִזְבוֹל מְרוֹמֶיהָ, וְגַל יִתְגַּלְלוּ הַמּוֹן מַעֲיָה וְרַחֲמֶיהָ.³ דִּי תֵאמַר לְיִסּוּרֵי נַעֲיִמָה, הִיטִיבָה בְּרַצוֹנָה עִירָה וְעַמָּה.⁴ חֲטָאתֵינוּ בְּמַצְלוֹת יָם תִּצְלִיל,⁵ זְבוֹל קִדְשֶׁךָ בְּמָרוֹם הָרִים תִּתְלִיל,⁶ קְנוֹיָה יִלְכוּ בְּשִׁמְחַת לֵבָב וְחִלְלִיל,⁷ אֲזוּ תַחֲפִץ זְבָחֵי צֶדֶק עוֹלָה וְכִלְיִל.⁸

All, while standing:

אֱלֹהֵינוּ מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים מִתְנַהֵג בְּחַסְדֵי דָוִד, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן, מְרַבֵּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים, עֹשֶׂה צְדָקוֹת עִם כָּל בֶּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמֹל. אֱלֹהֵינוּ הוֹרִיתָ לָנוּ לִדְבַר שְׁלֵשׁ עֶשְׂרֵה, וְזָכוֹר לָנוּ הַיּוֹם בְּרִית שְׁלֵשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנְיֵנוּ מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב, וַיֵּרֶד יְהוָה בַּעֲנַן וַיִּתְּצֵב עִמּוֹ שָׁם, וַיִּקְרָא בְשֵׁם יְהוָה.

Congregation, then chazzan:

וַיַּעֲבֵר יְהוָה עַל פְּנֵי וַיִּקְרָא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יְהוָה, יְהוָה, אֱלֹהֵינוּ רַחוּם, וְחַנּוּן, אֲרַךְ אֲפַיִם, וְרַב חֶסֶד, וְאִמְתָּה, נִצַּר חֶסֶד לְאֱלֹפִים, נִשְׂא עוֹן, וּפְשַׁע, וְחַטָּאָה, וְנִקְיָה. וְסִלַּחְתָּ לְעוֹנֵנוּ וְלִחַטָּאתֵנוּ וְנִחַלְתָּנוּ. סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מִחַל לָנוּ מִלִּבְנוּ כִּי פָשַׁעְנוּ. כִּי אִתָּה אֲדִינֵי טוֹב וְסִלַּח, וְרַב חֶסֶד לְכָל קִרְאִיךָ.

פסוקי הקדמה לסליחה פ

אֱלֹהִים, בָּאוּ גוֹיִם בְּנִחְלָתְךָ, טִמְאוּ אֶת הַיֵּכֶל קִדְשֶׁךָ, שָׂמוּ אֶת יְרוּשָׁלַיִם לְעֵיִים.¹⁰ שִׁפְךָ עֲלֵיהֶם וְעַמָּה, וְחָרוֹן אַפָּךָ יִשִּׁיגֵם.¹¹ הַנְּשֵׂא שִׁפְטֵי הָאָרֶץ, הַשֵּׁב גְּמוּלָה עַל גְּאִים.¹² תֵּן לָהֶם כְּפַעְלָם וְכָרַע מַעַלְלֵיהֶם, כְּמַעֲשֵׂה יְדֵיהֶם תֵּן לָהֶם, הַשֵּׁב גְּמוּלָם לָהֶם.¹³ הִיטִיבָה בְּרַצוֹנָה אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם.¹⁴

(1) Cf. Jeremiah 50:33. (2) Cf. Psalms 126:4. (3) Cf. Isaiah 63:15. (4) Cf. Psalms 51:20.

(5) Cf. Micah 7:19. (6) Cf. Isaiah 63:15; 37:24. (7) Cf. 30:29. (8) Psalms 51:21; see commentary to selichah 4. (9) Tractate Rosh Hashanah 17a. (10) Psalms 79:1. (11) 69:25. (12) 94:2. (13) 28:4. (14) 51:20.

Like springs in the desert. The commentaries (to Psalms 126:4) explain this simile in various ways: Just as water turns a seemingly barren desert into a flourishing garden, so

will we be transformed and gladdened when God delivers us from our exile (Rashi).

One who plants in dry soil always wonders how his crop will fare. If a hidden stream unex-

SELICHAH 82

Our God and God of our forefathers:

- n** Peace may You settle upon us,*¹ to inscribe us for life.
We arrange prayer before You: repentance, prayer, and charity.*
May we see Your countenance, to be able to cling to HASHEM, God,
and the effect of charity will be peace.²
- w** Peace, peace,* to the far and to the near,*³ to the beleaguered city,*
a tiny city, that the great King walks around to guard.
The poor wise man can save the city⁴ without need to fortify.
The Good Inclination depends [on You]; guard it for peace.⁵
- r** Peace in abundance for those who love Your Torah,
and they shall know no illness.⁶
Savior of Your people, Fortress, Refuge, and Hope,
judge Your people mercifully and command salvation for Jacob,⁷
and let Your people dwell in the habitation of peace.⁸
- p** PEACE, we have hoped for goodness,⁹
but instead we had ruin and destruction.¹⁰
Those who would go or come [have no peace and so]
cannot come or go.¹¹
But if He should bear with our sins, as His kingly gift,¹²
then I would be in His eyes like one who finds peace.
- z** Peace, charity, and kindness with which to whiten
the strip of red wool —*

(1) Cf. Isaiah 26:12. (2) 32:17. (3) 57:19. (4) Cf. Ecclesiastes 9:14-15.

(5) Isaiah 26:3. (6) Cf. Psalms 119:165. (7) Cf. 44:5. (8) Cf. Isaiah 32:18.

(9) Cf. Job 30:26; early editions of Selichos printed in Vilna omit the word טוב, goodness; the stich then means, we have hoped for peace, and is not based on the verse from Job.

(10) Cf. Lamentations 3:47. (11) Cf. Zechariah 8:10; II Chronicles 15:5. (12) Cf. Esther 2:18.

dispute regarding the relative stations of the person who was righteous from birth, having never sunk into sinful ways, and the true penitent who, despite his years of waywardness, has returned wholeheartedly to the path of life. The interpretation of the far and the near is dependent on one's point of view regarding the always righteous and the penitent. If the always righteous is on a higher plane, then he would be mentioned first in the Scriptural verse. Thus, רחוק, the far one, refers to a person who has always remained far from sin, while קרוב, the near one, refers to one who had been near to sin, but is presently far removed from it. [According to Rashi and Targum to Isaiah 57:19, far and near speak of time, i.e., distant times and recent times. The רחוק has been righteous from long ago, but the קרוב has recently turned righteous.]

If, however, the penitent is on a loftier level than one who has not tasted of sin, then a רחוק is one who had been far but is now near, while a קרוב is one who has always been near.

אל עיר מצור — To the beleaguered city. King Solomon tells a story: There was a small city with only a few inhabitants; and a mighty king came

upon it and surrounded it, and build great siege works over it. Present in the city was a poor wise man, who, by his wisdom, saved the city. Yet no one remembered that poor man (Ecclesiastes 9:14-15).

The Talmud explains the allegory: The small city is the human body; the inhabitants, the body's limbs and organs; the mighty king with his siege works is the Yetzer Hara [Evil Inclination] with his machinations and temptations; the poor wise man with his plan to save the city is the Yetzer Tov [Good Inclination] urging repentance and good deeds. And even though the Yetzer Tov saved the man/city, the penitent may not let down his guard for a moment. For should the Yetzer Hara gain ascendancy again, all the accomplishment of the Yetzer Tov will be washed away and forgotten (Needarim 32b).

לשון של זוהרית — Strip of red wool. Part of the Yom Kippur Temple service included the Kohen Gadol's drawing of lots to determine which of two identical billy goats would become an Altar sacrifice (לד, to HASHEM), and which would be pushed off a cliff in the Wilderness [לציון, to Azazel] (see Leviticus 16:7-10). To identify the

סליחה פב

אלהינו ואלהי אבותינו:
שְׁלוֹם תִּשְׁפֹּט לָנוּ,*¹ אוֹתָנוּ לְחַיִּים לְחֻקְקָה,
שׁוֹעַ נִעְרָךְ לְפָנֶיךָ, תְּשׁוּבָה תִּפְלֵה וּצְדָקָה,*
נִחֲזֶה פָּנֶיךָ, בִּיהוּה אֱלֹהִים לְהַדְבָּקָה,
וְהִיָּה מַעֲשֵׂה הַצְּדָקָה שְׁלוֹם.²

שְׁלוֹם שְׁלוֹם* לְרָחוֹק וּלְקְרוֹב* אֶל עִיר מְצוּר,*
עִיר קִטְנָה וּמֶלֶךְ גְּדוֹל סוֹבְבָה לְנִצּוּר,
מִסְכָּן וְחֶכֶם יִמְלֹט עִיר* בְּלִי לְבָצֵר,
יִצֵּר סִמּוּךְ תִּצֵּר שְׁלוֹם.³

שְׁלוֹם רַב לְאוֹהֲבֵי תוֹרָתְךָ, וְאִין לָמוּ מְדוּה,*
מוֹשִׁיעַ אֶת עַמְּךָ, מַעֲזוּ וּמְנוּס וּמְקוּה,
תִּשְׁפֹּט בְּרַחֲמִים עַמְּךָ, יִשׁוּעוֹת יַעֲקֹב צִוָּה,⁴
וְיִשֵּׁב עִמָּךְ בְּנוֹה שְׁלוֹם.⁵

שְׁלוֹם, קָוִינוּ טוֹב,⁶ וְהִיָּה לָנוּ הַשְּׂכָר וְהַשָּׂאת,⁷
לְיוֹצֵא וּלְבָא אִין לְבָא וּלְצֵאת,⁸
וְאִם יִשָּׂא לְחַטָּאתֵינוּ כִּיִּד הַמֶּלֶךְ מִשָּׂאת,⁹
אֲזִי הִיִּיתִי בְּעֵינָיו כְּמוֹצֵאת שְׁלוֹם,
שְׁלוֹם צְדָקָה וְחֶסֶד לְהַלְבִּין לְשׁוֹן שֶׁל זְהוּרִית,*

שלום תשפוט לנו — Peace may You settle upon us. Each stanza of this selichah begins and ends with the word שלום, peace. The translation of some of these sentences may seem to have a convoluted syntax; this was done to maintain 'peace'. The initial letters of the second words of the respective stanzas form a reverse aleph-beis (תשר"ק). In the last line of each stanza, the next-to-the-last word rhymes with the last words of the first three lines. Some read the name בנימין, Binyamin, in the final stanza [see prefatory comment to selichah 1].

Besides meaning peace, the word שלום is a Divine Name. It is used to describe God as מֶלֶךְ מִלְּקָה שֶׁהַשְּׁלוֹם שֶׁלּוֹ, the King to Whom peace belongs, or as the Source of all Peace. Such usage is indicated in the translation by the word PEACE appearing in capital letters.

תשובה תפלה וצדקה — Repentance, prayer and charity. This phrase is taken from the Rosh Hashanah and Yom Kippur prayers. It describes the formula with which man can cause the severity of his judgment to be mitigated or annulled. The combination of repentance, prayer and charity can influence God to cast aside the harshness

of the decree (Midrash Rabbah Bereishis 44:15).

In almost all editions of the Rosh Hashanah and Yom Kippur machzor, the words תשובה וצדקה וְהַתְּפִלָּה וְהַצְּדָקָה, repentance, prayer, and charity, are crowned in smaller type with the words צוּם קוֹל מָמון, fast, voice, money. These superscripts are meant to indicate that sincere repentance includes fasting, prayer is to be recited in a loud voice, and charity means monetary donations.

Interestingly, the gematrias (numeric equivalents) of each of the three words צוּם קוֹל מָמון are the same, 136 [ק=100 פ=6 ל=30; צ=90 מ=40; נ=40 מ=40 פ=6 ל=50]. This alludes to the fact that the three are equally important in attaining atonement.

שלום שלום — Peace, Peace. Although many editions do not repeat the word שלום in this stanza, it does appear in some editions and seems to be long for two reasons: (a) So reads the Scriptural verse (Isaiah 57:19); and (b) according to the arrangement of the initial letters of the second words in the respective stanzas, the letter w should follow the word שלום in this stanza.

לרחוק ולקרוב — To the far and to the near. The Talmud (Berachos 34b; Sanhedrin 99a) records a

- **HASHEM**, save Your people, the remnant!¹
 Make a covenant with them, as the prophet said and inscribed,
 'I will make with them a covenant of **peace**.'²
- ▣ **PEACE**, call to Your dove, Your whole-hearted one,
 'Let Me hear your voice,
 for your voice is sweet and your countenance graceful³ as you pray.
 Widen the area of your tent,⁴
 for the Mighty One of Jacob is your Savior,⁵
 He Who puts your border at **peace**.'⁶
- ▣ **Peace** — may He Who makes it in His heights⁷
 make peace for the despised nation,
 the people who pay measure for measure [for their sins],
 trampled by the ravening foe.⁸
 The abused, torn folk will be brought as a gift to Him,⁹
 as the prophet said,
 'And this will be **peace**.'¹⁰
- ▣ **PEACE** will encamp around His people¹¹ being a support unto them.
 Let trembling seize the chieftains of Edom,¹²
 and send Elijah the Giladite to Your children,¹³
 ○ Advisor, Mighty God, Eternal Father,
 [send the Messiah,] the Prince of **Peace**!¹⁴
- ▣ **PEACE** is His name, and He is the Lord, exalted over every leader;¹⁵
 He pardons His people's iniquities
 and covers over their rebellious sins;
 He accepts the repentant, stretching out His hand to them,
 and is a shelter for those who revere Him.
 Rule and fear are with Him; He makes **peace**.¹⁶
- ▣ **PEACE**, Herald of good, announcing salvation¹⁷ from His heights;
 King over everything, **HASHEM**, Master of Legions, is His name!
 At His word all the earth will shudder as He rises to judge.¹⁸
HASHEM will give might to His people;
HASHEM will bless His people with **peace**.¹⁹
- ▣ **Peace** unto you; do not fear²⁰ when you come [to Jerusalem]
 to see [the glory of **HASHEM**].²¹
 You will be dandled on [His] knees and carried at [His] side;²²
 when **HASHEM** returns to Zion you will see it eye to eye,²³
 for you will go forth in joy, and in **peace**.²⁴

(1) Cf. Jeremiah 31:6. (2) Ezekiel 34:25. (3) Song of Songs 2:14. (4) Isaiah 54:2. (5) Cf. 49:26.
 (6) Psalms 147:14. (7) Cf. Job 25:2. (8) Cf. Isaiah 18:2. (9) Cf. 18:7. (10) Micah 5:4. (11) Cf. Psalms 125:2.
 (12) Cf. Exodus 15:15. (13) Cf. 1 Kings 17:1. (14) Isaiah 9:5. (15) Cf. 1 Chronicles 29:11. (16) Job 25:2.
 (17) Cf. Isaiah 52:7. (18) Cf. Psalms 76:10. (19) 29:11. (20) Genesis 43:23. (21) Some editions read
 לראות, to be seen [by **HASHEM**]; cf. Isaiah 1:12. (22) Cf. 66:12. (23) Cf. 52:8. (24) 55:12.

... ויקרא שמו פלא יועץ, literally, And he will call his name Wonder, Advisor. . . The Sages are split regarding the interpretation of this list of appellations. According to the Talmud, the eight names all refer to Hezekiah who was to be: אָבִי, a wonder; יוֹעֵץ, an advisor; אֱלֹהִים, mighty [in this

sense, this word is not a Divine Name — see Psalms 36:7 and 80:11 for other examples of this usage]; גִּבּוּר, a warrior; אָבִי, a father [to his nation]; עֶד, [whose deeds would be] eternal; שֶׁר, a prince; and שָׁלוֹם, peace [would reign in his time] (Sanhedrin 94a; see Ibn Ezra to Isaiah 9:5). If so,

- הושיעה יהוה את עמך את שארית,¹
 תכרת להם ברית כְּנִם נְבִיא וְהַחֲרִית,
 וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם.²
- שְׁלוֹם פָּתַח לִיּוֹנָתָן תַּמְתָּךְ הַשְּׁמִיעֵנִי אֶת קוֹלְךָ,
 כִּי קוֹלְךָ עָרַב וּמְרֹאָךְ נְאוּהָ בְּהַתְּפַלְלֶךָ,
 הִרְחִיבִי מְקוֹם אֶהְלֶךָ,⁴ אֲבִיר יַעֲקֹב גּוֹאֲלֶךָ,⁵
 הַשֵּׁם גְּבוּלְךָ שְׁלוֹם.⁶
- שְׁלוֹם עוֹשָׂה בְּמִרוֹמָיו יַעֲשֶׂה שְׁלוֹם לְעַם נְבוּהָ,
 גּוֹי קוֹן וּמְבוֹסָה מִצָּר בּוֹנֵה,⁸
 מִמְשָׁךְ וּמוֹרֵט יוֹבֵל שִׁי כְּמֵאֲמַר חוֹזֵה,
 וְהָיָה זֶה שְׁלוֹם.¹⁰
- שְׁלוֹם סָבִיב לְעַמּוֹ יַחְנֶה¹¹ הַיּוֹת לָמוֹ לְמַסְעָד,
 אֲלוֹפֵי אֲדוּם יֶאֱחָזְמוּ רָעַד.¹²
 וּלְבָנֶיךָ שֶׁלַח אֱלֹהֵיוּ מִתּוֹשְׁבֵי גִלְעָד,¹³
 יוֹעֵץ אֵל גְּבוּר אָבִי עַד שֶׁר שְׁלוֹם.^{14*}
- שְׁלוֹם נִקְרָא שְׁמוֹ וְאֲדוֹן לְכָל רֹאשׁ מִתְנַשֵּׂא.¹⁵
 מוֹחֵל עֲוֹנוֹת עַמּוֹ וּפְשָׁעִים מִכְסָּה,
 מְקַבֵּל שָׁבִים וּפּוֹשֵׁט יָד, וְלִירְאֵיוּ מַחֲסָה,
 הַמְשַׁל וּפֹתֵחַ עַמּוֹ עֹשֶׂה שְׁלוֹם.¹⁶
- שְׁלוֹם, מְבַשֵּׂר טוֹב וּמְשַׁמֵּעַ יְשׁוּעָה¹⁷ מִמְרוֹמוֹ,
 מֶלֶךְ עַל כָּל, יְהוּה צְבָאוֹת שְׁמוֹ,
 בְּדַבְּרוֹ תִרְגַּז כָּל הָאָרֶץ לְמִשְׁפַּט בְּקִימוֹ,¹⁸
 יְהוּה עֹז לְעַמּוֹ יִתֵּן, יְהוּה יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם.¹⁹
- שְׁלוֹם לָכֶם אֵל תִּירָאוּ,²⁰ לְרֵאוֹת²¹ כִּי תִבְאוּ,
 עַל בְּרָפִים תִּשְׁעֲשְׁעוּ, וְעַל צָר תִּנְשְׂאוּ,²²
 בְּשׁוֹב יְהוּה צִיּוֹן עֵינַי בְּעֵינַי תִּירָאוּ,²³
 כִּי בְשִׂמְחָה תִצְאוּ וּבְשְׁלוֹם.²⁴

goats after their selection, a strip of red wool was tied to the head of the Azazel goat and another strip was tied around the neck of the Altar goat (Mishnah, Yoma 4:2). But, the strip on the Azazel goat's head served a second purpose. If God had chosen to forgive the nation's sins that year, the red wool, a symbol of sin (see Isaiah 1:18), would miraculously turn white, a symbol of innocence (ibid.; Mishnah, Yoma 6:9).

Since today we do not have the Temple Service

by which to attain atonement, the *paytan* tells us that peace, charity and kindness will serve the same purpose as the Azazel goat.

○ *Advisor, Mighty God, Eternal Father, [send the Messiah,] the Prince of Peace.* This list of descriptive names is taken from Isaiah 9:5. There the prophet speaks of the impending birth of the righteous king Hezekiah (*Chizkiyahu*). The passage begins,

- ב Peace make flow [in Jerusalem] like a river,¹
and turn her boundaries to precious stones;²
and [Israel,] the vine Your right hand planted,³
gather in her youngsters.
Cast purifying water⁴ and cleanse her skirt's contamination,⁵
and call to it to make peace.⁶
- י Peace and unity [reign], [therefore] I can lie down and sleep,⁷
for HASHEM watches my soul.⁸
Forsake not forever; why do You [seem to] sleep? Awake!⁹
And reveal our righteousness like a light.¹⁰
Raise up [Elijah the] prophet for us quickly,
to enhance [God's] rulership and to make peace.¹¹
- ט Peace that is good, from the Lord Who is good,
to those who come to cling to You;
do not set Your countenance towards us in strict judgment.
Give truth to Jacob[']s children] and kindness
to Abraham[']s descendants],¹² that they may be justified;
kindness and truth have met righteousness and peace.¹³
- ח Peace, may You satisfy all the Hebrew children
with the cream of the wheat.¹⁴
Let those who hope for HASHEM renew strength continually,
and sprout new wings.¹⁵
Let their King go before them,¹⁶ Who bears with sin,¹⁷
Who seeks the good of His people, and speaks peace.¹⁸
- ז Peace [upon] the seed blessed by HASHEM,¹⁹ the comely nation
[cleansed by] having been blackened [by their sins].²⁰
Bring upon them praise, honor, and splendor,
and make true for them the vision inscribed in Scriptures:
'I will reveal to them an abundance of peace.'²¹
- ו Peace and an eternal covenant shall there be²²
for the people near to Him,
Who has concealed [the reward] for those who revere Him,
how abundant is His goodness!²³
For eye to eye they will see when He returns to Zion,²⁴
and all this people will reach its place in peace.²⁵
- ה Peace is become bitter, bitter to me;²⁶ for they have plundered,
my land²⁷ have they looted, pillaged, conquered;
and they have become haughty.
These peoples laid cities waste unto desolation;²⁸
they gnaw with their teeth, and call for peace.²⁹

(1) Cf. Isaiah 66:12. (2) Cf. 54:12. (3) Cf. Psalms 80:16. (4) Cf. Ezekiel 36:25. (5) Cf. Lamentations 1:9.
(6) Deuteronomy 20:10. (7) Cf. Psalms 4:9. (8) Cf. 86:2. (9) Cf. 44:24. (10) Cf. 37:6.
(11) Isaiah 9:6. (12) Micah 7:20. (13) Psalms 85:11. (14) Cf. 147:14. (15) Cf. Isaiah 40:31; see
commentary to selichah 61, s.v., קני. (16) Micah 2:13. (17) Cf. 7:18. (18) Esther 10:3. (19) Isaiah 61:9.
(20) See Song of Songs 1:5-6 with Rashi. (21) Jeremiah 33:6. (22) Cf. Ezekiel 37:26.
(23) Cf. Psalms 31:20. (24) Cf. Isaiah 52:8. (25) Cf. Exodus 18:23.
(26) Cf. Isaiah 38:17. (27) Cf. 18:7. (28) Cf. 6:11. (29) Micah 3:5.

- שְׁלוֹם בְּנִהַר נִטְהוּ וְשִׁים לְאַבְנֵי חֶפֶץ גְּבוּלֶיהָ,²
כִּנְהָ אֲשֶׁר נִטְעָה יְמִינְךָ³ וְקִבֵּץ עוֹלָלֶיהָ,
וּזְרַק מִים טְהוֹרִים⁴ וְטָהַר טְמֵאת שׁוּלְיֶיהָ,⁵
וְקָרָאת אֵלֶיהָ לְשָׁלוֹם.⁶
- שְׁלוֹם יִחְדוּ אֲשַׁכְּבָה וְאִישׁוֹ,⁷ נִיהוּה נִפְשֵׁי שְׁמֵרָה,⁸
אֵל תִּזְנַח לְנִצְחָה, לְמָה תִישׁוּן, עֹדְרָה,⁹
וְתוֹצִיא כְּאוֹר צְדָקְנוֹ,¹⁰ וְהִכֵּן נִבְיָא מְהֵרָה,
לְמִרְבֵּה הַמְשָׁרָה וּלְשָׁלוֹם.¹¹
- שְׁלוֹם טוֹב מְאֻדוֹן טוֹב, לְבָאִים אֵלֶיךָ לְהַבְרֵךְ,
אֵל תְּשִׁים פְּגִיךָ עִמָּנוּ בְּדִין לְדָקְדֵךְ,
תִּתֵּן אֱמֶת לְיַעֲקֹב וְחֶסֶד לְאַבְרָהָם¹² לְהַצְטַדֵּךְ,
חֶסֶד וְאֱמֶת נִפְגְּשׁוּ צְדָק וְשָׁלוֹם.¹³
- שְׁלוֹם חֲלָב חֲטִים תִּשְׁבִּיעַ¹⁴ לְכֹל בְּנֵי עִבְרָה,
קִנֵּי יְהוּה יִחְלִיפוּ בָח, יַעֲלוּ אֲבָר,¹⁵
וְיַעֲבֵר מִלְכֶם לְפָנֶיהֶם,¹⁶ עַל פֶּשַׁע עֹבֵר,¹⁷
דוֹרֵשׁ טוֹב לַעֲמוֹ וְדֹבֵר שָׁלוֹם.¹⁸
- שְׁלוֹם זֶרַע בְּרֵךְ יְהוּה,¹⁹ אִם נֶאֱמָה שְׁחַרְחֲרֵת,²⁰
שִׁימְנָה לְתַהֲלָה לְכַבוֹד וּלְתַפְאֲרָתָה,
וְקִים לָהּ חֲזוֹן אֲשֶׁר הִתְנִית בְּחֻרְתָה,
וּגְלִיתִי לָהֶם עֲתָרַת שָׁלוֹם.²¹
- שְׁלוֹם וּבְרִית עוֹלָם יִהְיֶה²² אֵל עִם קְרוֹבוֹ,
אֲשֶׁר צָפוֹן לִירְאָיו מָה רַב טוֹבוֹ,²³
כִּי עֵינַי בְּעֵינַי יִרְאוּ לְצִיּוֹן בְּשׁוּבוֹ,²⁴
וְכָל הָעַם הַזֶּה עַל מְקוֹמוֹ יָבֵא בְּשָׁלוֹם.²⁵
- שְׁלוֹם הִנֵּה מֵר לִי מֵר²⁶ כִּי בָאוּ
אֲרָצֵי, ²⁷ שָׁלְלוּ שְׁסוֹ גְבָרוֹ וְגָאוּ,
עַמִּים שְׁמָמוּ עָרִים עַד אֲשֶׁר שָׂאוּ,²⁸
הַנוֹשְׁכִים בְּשִׁנְיָהֶם וְקָרְאוּ שָׁלוֹם.²⁹

in our selichah, all these names refer to the Messiah, and the translation should be adjusted accordingly.

However, Targum, followed by Rashi, translates the verse: וְיִקְרָא שְׁמוֹ פְּלֵא . . . אָבִי עַד. The Wondrous Advisor, Mighty God, Eternal Father will call his [Hezekiah's] name 'Prince of Peace.'

These particular attributes are used to describe God in this verse that heralds Hezekiah's birth, because they are all apropos for Hezekiah and his reign (Radak). Our translation follows this interpretation, applying the appellation 'Prince of Peace' to the Messiah, and all the preceding ones to God.

- ד** Peace, speak unto the Children of Israel,
and seek [just cause] to raise them from the pit,
to gather their remnant together from east and from west.¹
Break off their heavy yoke set by Edom and Moab;
[the Messiah] will have pursued them and returned in peace.²
- א** Peace grant unto Your servants, O Creator of heaven and earth!³
In time of trouble for His people, God answers them with relief.⁴
How has their gold become dimmed, their goodly metal debased?⁵
So long has our soul dwelt with the hater of peace!⁶
- ב** Peace grant in [our] land,⁷ and subdue peoples under us;
may the nations, instead of us, be broken twice over.⁸
For HASHEM punishes with fire,⁹
and yet encourages His warriors.¹⁰
I will hear what the Almighty God, HASHEM, will say,
for He speaks of peace.¹¹
- כ** Chazzan – Peace without end upon the throne of the [Judean] lion cub,¹²
as his light shines forever, without being extinguished.
He will revive us after our two exiles,
and raise us up the third time, that we may live.¹³
Unto David, his seed, and his throne may there be peace.¹⁴

All, while standing:

אל מלך O God, King Who sits on the throne of mercy; Who acts with
kindness, pardons the iniquities of His people, removes [sins]
one by one, increasingly grants pardon to careless sinners and forgiveness
to rebels, Who deals righteously with every living being — You do not repay
them in accord with their evil. Chazzan — O God, You taught us to recite the
Thirteen [Attributes of Mercy], so remember for us today the covenant of
these Thirteen, as You made known to the humble one in ancient times, as
it is written: And HASHEM descended in a cloud and stood with him there,
and He called out with the Name HASHEM.

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow
to anger, and Abundant in Kindness and Truth, Preserver of
kindness for thousands [of generations], Forgiver of iniquity, willful
sin, and error, and Who cleanses. May You forgive our iniquities and
our errors and make us Your heritage. Forgive us, our Father, for we have
erred; pardon us, our King, for we have willfully sinned; for You, my
Lord, are good and forgiving and abundantly kind to all who call upon
You.

(1) Psalms 107:3. (2) Isaiah 41:3. (3) Cf. Genesis 14:19. (4) Cf. Psalms 118:5. (5) Cf. Lamentations 4:1.
(6) Cf. Psalms 120:6. (7) Cf. Leviticus 26:6. (8) Cf. Psalms 47:4; this line has been censored out of some
editions of Selichos. (9) Isaiah 66:16. (10) Ecclesiastes 10:10. (11) Psalms 85:9. (12) Cf. Isaiah 9:6.
(13) Hosea 6:2. (14) Cf. 1 Kings 2:33.

- שְׁלוֹם דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וּבְקֶשׁ לְהַעֲלוֹתָם מִבוֹר,
מִמְזוֹרָח וּמִמַּעֲרָבִי שְׂאֲרֵיתָם לְצַבֵּר,
מֵאֲדוּם וּמִמּוֹאָב עִלְמֵם הַכְּבֹד תִּשְׁבֵּר,
יִרְדָּפָם יַעֲבוֹר שְׁלוֹם.²
- שְׁלוֹם גָּמַל לְעַבְדֶּיךָ שָׁמַיִם וְאָרֶץ קוֹנֵה,³
בַּעַת צָרָה לְעַמּוֹ בְּמִרְחַב יְהוָה עוֹנֵה,⁴
אֵיכָה יוּעַם זָהָב וְהִכְתָּם הַטּוֹב יִשְׁנָא,⁵
רַבַּת שְׂכָנָה לָהּ נִפְשָׁנוּ עִם שׁוֹנֵא שְׁלוֹם.⁶
- שְׁלוֹם בְּאָרֶץ תַּתִּין וְעַמִּים תַּחֲתֵנוּ יִדְבֵּר,
לְאֲמִים תַּחַת נִפְשָׁנוּ⁸ מִשְׁנֵה שְׁבָרוֹן יִשְׁבֵּר,
כִּי בָאֵשׁ יִהְיֶה נִשְׁפָּטִי⁹ וְחַיִּלִּים יִגְבֵּר,¹⁰
אֲשַׁמְעָה מֵהַ יִדְבֵּר הָאֵל יְהוָה, כִּי יִדְבֵּר שְׁלוֹם.¹¹
- ❖ שְׁלוֹם אֵין קֶץ עַל כִּפְסָא גּוֹר אַרְיָה,¹²
בְּהַלּוֹ נְרוֹ לְעוֹלָם וְעַד בְּלִי לְאִטְפוּיָהּ,
יַחֲיֵנוּ מִיּוֹמִים, בְּיוֹם הַשְּׁלִישִׁי וְקִיַּמְנוּ וְנַחֲיָהּ,¹³
לְדוֹד וּלְזוֹרְעוֹ וּלְכַסְאֵי יְהוָה שְׁלוֹם.¹⁴

All, while standing:

אל מלך יושב על כפסא רחמים מתנהג בחסידות, מוחל
עונות עמו, מעביר ראשון ראשון, מרבה
מחילה לחטאים וסליחה לפושעים, עשה צדקות עם כל
בשר ורוח, לא כרעתם תגמול. ❖ אל הורית לנו לומר שלש
עשרה, וזכור לנו היום ברית שלש עשרה, כמו שהודעת
לעניו מקדם, כמו שכתוב, וירד יהוה בענן ויתיצב עמו שם,
ויקרא בשם יהוה.

Congregation, then chazzan:

ויעבר יהוה על פניו ויקרא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יהוה, יהוה, אל, רחום, וחנון, ארך אפים, ורב חסד, ואמת,
ניצר חסד לאלפים, נשא עון, ופשע, וחטאה,
ונקה. וסלחת לעוננו ולחטאתנו ונחלתנו. סלח לנו אבינו כי
חטאנו, מחל לנו מלכנו כי פשענו. כי אתה אדני טוב וסלח, ורב
חסד לכל קראיך.

your God; He will not surrender you nor destroy you, and He will not forget the covenant with your forefathers, which He swore to them.¹ Gather in our dispersed ones, as it is written: If your dispersed were to be at the ends of heaven, from there HASHEM, your God, will gather you in and from there He will take you.² Bring back our captivity and have mercy on us, as it is written: HASHEM, your God, will bring back your captivity and have mercy on you, and He will again gather you in from all the peoples where HASHEM, your God, has scattered you.³ Chazzan – Bring us to Your holy mountain and gladden us in Your house of prayer, as it is written: And I will bring them to My holy mountain, and I will gladden them in My house of prayer, their elevation-offerings and their feast offering will find favor on My Altar, for My House will be called a house of prayer, for all peoples.⁴

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:

שמע Hear our voice, HASHEM, our God, pity and be compassionate to us, and accept — with compassion and favor — our prayer.⁵

Bring us back to You, HASHEM, and we shall return, renew our days as of old.⁶

Do not cast us away from Yourself, and do not remove Your holy spirit from us.⁷

Do not cast us away in old age, when our strength gives out do not forsake us.⁸

Do not forsake us, HASHEM, our God, be not distant from us.⁹ Display for us a sign for good, so that our enemies may see it and be ashamed, for You, HASHEM, will have helped and consoled us.¹⁰

To our sayings give ear, HASHEM, perceive our thoughts.¹¹

May the expressions of our mouth and the thoughts of our heart find favor before You, HASHEM, our Rock and our Redeemer.¹²

Because for You, HASHEM, we waited, You will answer, my Lord, our God.¹³

THE ARK IS CLOSED.

VIDUY/CONFESSION

During the recitation of the וידוי stand with head and body slightly bowed, in submissive contrition.

אלהינו Our God and the God of our forefathers, may our prayer come before You.¹⁴ Do not ignore our supplication,¹⁵ for we are not so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, we and our forefathers have sinned.¹⁶

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אשמונו We have become guilty; [ב] we have betrayed; [ג] we have robbed; [ד] we have spoken slander; [ה] we have caused perversion; [ו] we have caused wickedness; [ז] we have sinned willfully; [ח] we have extorted; [ט] we have accused falsely; [י] we have given evil counsel; [כ] we have been deceitful; [ל] we have scorned; [מ] we have

אלהיה, לא ירפך ולא ישחיתך ולא ישבח את ברית אבותיה אשר נשבע להם.¹ קבץ נדחינו כמה שכתוב: אם יהיה נדחה בקצה השמים, משם יקבצה יהוה אלהיה ומשם יקחה. השב שבותנו ורחמנו, כמה שכתוב: ושב יהוה אלהיה את שבותך ורחמך ושב וקבצה מכל העמים אשר הפיצה יהוה אלהיה שמה.³ תביאנו אל הר קדשך, ושמחנו בבית תפלתך, כמה שכתוב: והביאותים אל הר קדשי ושמחתים בבית תפלתי, עולתיהם וזבחייהם לרצון על מזבחי, כי ביתי בית תפלה יקרא לכל העמים.⁴

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:

שמע קולנו יהוה אלהינו, חוס ורחם עלינו,

וקבל ברחמים וברצון את תפלתנו.⁵

השיבנו יהוה אליה ונשובה, חדש ימינו כקדם.⁶

אל תשליכנו מלפניה, ורוח קדשך אל תקח ממנו.⁷

אל תשליכנו לעת זקנה, ככלות כחנו אל תעזבנו.⁸

אל תעזבנו יהוה, אלהינו אל תרחק ממנו.⁹

עשה עמנו אות לטובה, ויראו שונאינו ויבשו,

כי אתה יהוה עזרתנו ונחמתנו.¹⁰

אמרינו האזינה יהוה, בינה הגיגנו.¹¹

יהיו לרצון אמרי פינו והגיון לבנו לפניך, יהוה עזרנו וגואלנו.¹²

כי לך יהוה הוהלנו, אתה תענה ארני אלהינו.¹³

THE ARK IS CLOSED.

וידוי

During the recitation of the וידוי stand with head and body slightly bowed, in submissive contrition.

אלהינו ואלהי אבותינו, תבא לפניך תפלתנו,¹⁴ ואל תתעלם מתחנו, ¹⁵ שאין אנו עזי פנים וקשי ערף, לומר לפניך יהוה אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו, אבל אנחנו ואבותינו חטאנו.¹⁶

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אשמונו, בגדנו, גזלנו, דברנו דפי העונו, והרשענו, זדנו, חמסנו, טפלנו שקר, ועצנו רע, בוכנו, לצנו, מרדנו,

(1) Deuteronomy 4:31. (2) 30:4. (3) 30:3. (4) Isaiah 56:7. (5) Weekday Shemoneh Esrei. (6) Lamentations 5:21. (7) Cf. Psalms 51:13. (8) Cf. 71:9. (9) Cf. 38:22. (10) Cf. 86:17. (11) Cf. 5:2. (12) Cf. 19:15. (13) Cf. 38:16. (14) Cf. 88:3. (15) Cf. 55:2. (16) Cf. 106:6.

rebelled; [ג] we have provoked; [ס] we have turned away; [ע] we have been perverse; [פ] we have acted wantonly; [צ] we have persecuted; [ק] we have been obstinate; [ר] we have been wicked; [ש] we have corrupted; [ת] we have been abominable; we have strayed; You have let us go astray.

סָרְנוּ We have turned away from Your commandments and from Your good laws but to no avail.¹ Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.²

[א] We have become the guiltiest of people. [ב] We have become the most degraded of all generations. [ג] Joy has departed from us. [ד] Our heart has been saddened by our sins. [ה] Our desirous treasure has been ruined, [ו] and our splendor dashed, [ז] for our Holy Temple edifice [ח] has been destroyed for our iniquities. [ט] Our Palace has become desolate. [י] [Jerusalem,] the beauty of our Land is given over to aliens, [כ] our power to strangers.

But still we have not returned from our waywardness. So how can we be so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, both we and our fathers have sinned.

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אֲשָׁמוּנוּ We have become guilty; [ב] we have betrayed; [ג] we have robbed; [ד] we have spoken slander; [ה] we have caused perversion; [ו] we have caused wickedness; [ז] we have sinned willfully; [ח] we have extorted; [ט] we have accused falsely; [י] we have given evil counsel; [כ] we have been deceitful; [ל] we have scorned; [מ] we have rebelled; [נ] we have provoked; [ס] we have turned away; [ע] we have been perverse; [פ] we have acted wantonly; [צ] we have persecuted; [ק] we have been obstinate; [ר] we have been wicked; [ש] we have corrupted; [ת] we have been abominable; we have strayed; You have let us go astray.

סָרְנוּ We have turned away from Your commandments and from Your good laws but to no avail. Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.

[ל] [The benefit of] our labor has been stolen, [מ] pulled away and cut off from us. [נ] They have placed their yoke upon us, [ס] our burdens upon our shoulders. [ע] Slaves have ruled over us, [פ] there is no redemption from their hand. [צ] Abundant troubles have surrounded us, [ק] we called upon You, HASHEM, our God, [ר] but You have distanced us for our iniquities. [ש] We have turned away from following after You; [ת] we have strayed; we have become lost.

But still we have not returned from our waywardness. So how can we be so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, both we and our fathers have sinned.

נֶאֱצָנוּ, סָרְרָנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קִשְׁיֵנוּ עָרְפָּה. רָשָׁעְנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תָּעִינוּ, תַּעֲתַעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ.²

אֲשָׁמְנוּ מִכָּל עָם, בְּשָׁנוּ מִכָּל דּוֹר, גָּלָה מִמֶּנּוּ מְשׁוֹשׁ, דָּוָה לָבְנוּ בַחֲטָאֵינוּ, הִחֲבַל אֹוֵינוּ, וְנִפְרַע פְּאָרְנוּ, זָבֹול בֵּית מִקְדָּשֵׁנוּ חָרַב בְּעֵוִנוֹנוּ, שִׁיחַתְנוּ הֵיטָה לְשִׁמָּה, יָפִי אֲדַמְתָּנוּ לְזָרִים, בָּהֲנוּ לְנִכְרִים.

וְעַדִּין לֹא שָׁבְנוּ מִטְעוֹתֵינוּ וְהִיא נִעִיז פְּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ, לֹאמֹר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, צַדִּיקִים אָנְחָנוּ וְלֹא חָטָאנוּ, אֲבָל אָנְחָנוּ וְאַבוֹתֵינוּ חָטָאנוּ.

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אֲשָׁמוּנוּ, בְּגָדְנוּ, גָּזַלְנוּ, דִּבְרָנוּ דְפִי. הֶעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חֲמָסְנוּ, טָפְלָנוּ שָׁקֵר. יַעֲצָנוּ רָע, פּוֹבְנוּ, לֹצָנוּ, מִרְדְּנוּ, נֶאֱצָנוּ, סָרְרָנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קִשְׁיֵנוּ עָרְפָּה. רָשָׁעְנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תָּעִינוּ, תַּעֲתַעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ.

לְעֵינֵינוּ עֲשָׂנוּ עֲמָלָנוּ, מִמֶּשֶׁךְ וּמִמּוֹרֵט מִמֶּנּוּ, נָתַנוּ עֲלֵינוּ, סָבְלָנוּ עַל שִׁכְמוֹנוּ, עֲבָדִים מְשֻׁלּוֹ בָנוּ, פָּרַק אִין מִיָּדָם, צָרוֹת רַבּוֹת סָבְבוּנוּ, קָרְאנוּךָ יְהוָה אֱלֹהֵינוּ, רַחֲמֵנוּ מִמֶּנּוּ בְעֵוִנוֹנוּ, שָׁבְנוּ מֵאַחֲרֶיךָ, תָּעִינוּ וְאַבְדְּנוּ.

וְעַדִּין לֹא שָׁבְנוּ מִטְעוֹתֵינוּ וְהִיא נִעִיז פְּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ, לֹאמֹר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, צַדִּיקִים אָנְחָנוּ וְלֹא חָטָאנוּ, אֲבָל אָנְחָנוּ וְאַבוֹתֵינוּ חָטָאנוּ.

(1) Cf. Job 33:27. (2) Nehemiah 9:33.

[ש] You Who hears the destitute, answer us; answer us, [ת] You Who supports the wholesome, answer us; answer us, God of our forefathers, answer us; answer us; God of Abraham, answer us; answer us, Dread of Isaac, answer us; answer us, Mighty One of Jacob, answer us; answer us, Helper of the tribes, answer us; answer us; Stronghold of the Matriarchs, answer us; answer us, You Who are hard to anger, answer us; answer us, You Who are easy to pacify, answer us; answer us, You Who answers in a time of favor,¹ answer us; answer us, Father of orphans, answer us; answer us, Judge of widows, answer us.

מי שיענה He Who answered our father Abraham on Mount Moriah, may He answer us.

He Who answered his son Isaac when he was bound atop the altar, may He answer us.

He Who answered Jacob in Bethel, may He answer us.

He Who answered Joseph in the prison, may He answer us.

He Who answered our forefathers at the Sea of Reeds, may He answer us.

He Who answered Moses in Horeb, may He answer us.

He Who answered Aaron when he offered the censer, may He answer us.

He Who answered Phineas when he arose from amid the congregation, may He answer us.

He Who answered Joshua in Gilgal, may He answer us.

He Who answered Samuel in Mitzpah, may He answer us.

He Who answered David and his son Solomon in Jerusalem, may He answer us.

He Who answered Elijah on Mount Carmel, may He answer us.

He Who answered Elisha in Jericho, may He answer us.

He Who answered Jonah in the innards of the fish, may He answer us.

He Who answered Hezekiah, King of Judah, in his illness, may He answer us.

He Who answered Chananiah, Mishael, and Azariah in the fiery oven, may He answer us.

He Who answered Daniel in the lions' den, may He answer us.

He Who answered Mordechai and Esther in Shushan the capital, may He answer us.

He Who answered Ezra in the Exile, may He answer us.

He Who answered all the righteous, the devout, the wholesome, and the upright, may He answer us.

רחמנא The Merciful One Who answers the poor, may He answer us.
רחמנא The Merciful One Who answers the brokenhearted, may He answer us.
רחמנא The Merciful One Who answers the humble of spirit, may He answer us.
O Merciful One, answer us: O Merciful One, pity. O Merciful One, redeem. O Merciful One, deliver. O Merciful One, have mercy on us — now, swiftly and soon.

שומע אל אביונים עננו, עננו תומך תמימים עננו, עננו אלהי אבותינו עננו, עננו אלהי אברהם עננו, עננו פחד יצחק עננו, עננו אביר יעקב עננו, עננו עזרת השבטים עננו, עננו משגב אמהות עננו, עננו קשה לכעוס עננו, עננו רך לרצות עננו, עננו עונה בעת רצון עננו, עננו אבי יתומים עננו, עננו דין אלמנות עננו.

מי שיענה לאברהם אבינו בהר המוריה, הוא יעננו.

מי שיענה ליצחק בנו בשועקד על גבי המזבח, הוא יעננו.

מי שיענה ליעקב בבית אל, הוא יעננו.

מי שיענה ליוסף בבית האסורים, הוא יעננו.

מי שיענה לאבותינו על ים סוף, הוא יעננו.

מי שיענה למשה בחורב, הוא יעננו.

מי שיענה לאהרן במחפתה, הוא יעננו.

מי שיענה לפינחס בקומו מתוך העדה, הוא יעננו.

מי שיענה ליהושע בגלגל, הוא יעננו.

מי שיענה לשמואל במצפה, הוא יעננו.

מי שיענה לדוד ושלמה בנו בירושלים, הוא יעננו.

מי שיענה לאליהו בהר הכרמל, הוא יעננו.

מי שיענה לאלישע ביריחו, הוא יעננו.

מי שיענה ליונה במעי הדגה, הוא יעננו.

מי שיענה לחזקיהו מלך יהודה בחליו, הוא יעננו.

מי שיענה לחנניה מישאל ועזריה בתוך כבשן האש, הוא יעננו.

מי שיענה לדניאל בגוב האריות, הוא יעננו.

מי שיענה למרדכי ואסתר בשושן הבירה, הוא יעננו.

מי שיענה לעזרא בגולה, הוא יעננו.

מי שיענה לכל הצדיקים והחסידים והתמימים והישרים, הוא יעננו.

רחמנא דעני לעני, ענינא. רחמנא דעני לתבירי לבא, ענינא.

רחמנא דעני למכיכי רוחא, ענינא. רחמנא ענינא. רחמנא חוס, רחמנא פרוק, רחמנא שויב, רחמנא רחם עלן. השתא בעגלא ובזמן קריב.

(1) Some editions of Selichos read עת צרה, in time of distress.

All:

מְכַנְיֵסֵי רַחֲמִים O you who usher in [pleas for] mercy, may you usher in our [plea for] mercy, before the Master of mercy. O you who cause prayer to be heard, may you cause our prayer to be heard, before the Hearer of prayer. O you who cause outcry to be heard, may you cause our outcry to be heard, before the Hearer of outcry. O you who usher in tears, may you usher in our tears, before the King Who finds favor through tears.

Exert yourselves, and multiply supplication and petition, before the King, God, exalted and most high. Mention before Him; cause to be heard before Him, the Torah and the good deeds of [the Patriarchs and Matriarchs] who dwell in the dust.

May He remember their love and grant life to [their] offspring, that the remnant of Jacob not be lost. For the flock of the faithful shepherd [Moses] has become a disgrace; Israel, the unique nation, a parable and a simile.

Speedily, answer us, O God of our salvation, and redeem us from all harsh decrees; and may You save, in Your abundant mercy, Your righteous anointed and Your people.

מִרְן דְּבִשְׁמַיָא Our Master Who is in heaven, to You do we supplicate, as a captive supplicates before his captors; for all captives are redeemed with money, but Your people Israel with compassion and supplication. O grant our requests and our prayers that we not be turned away from You empty-handed.

Our Master Who is in heaven, to You do we supplicate as a slave supplicates before his master: We are oppressed and we abide in darkness, souls embittered from abundant distress. We have no strength to regain Your favor. Our Master, act for the sake of the covenant that You made with our Patriarchs.

שׁוֹמֵר יִשְׂרָאֵל O Guardian of Israel, protect the remnant of Israel; let not Israel be destroyed — those who proclaim, 'Hear O Israel.'¹

O Guardian of the unique nation, protect the remnant of the unique people; let not the unique nation be destroyed — those who proclaim the Oneness of Your Name, 'HASHEM is our God, HASHEM, the One and Only!'¹

O Guardian of the holy nation, protect the remnant of the holy people; let not the holy nation be destroyed — those who proclaim three-fold sanctifications to the Holy One.

Become favorable through compassion and become appeased through supplications. Become favorable and appeased to the poor generation, for there is no helper. Our Father, our King, be gracious with us and answer us, though we have no worthy deeds; treat us with charity and kindness, and save us.

(1) Deuteronomy 6:4.

All:

מְכַנְיֵסֵי רַחֲמִים, הַכְנִיסוּ רַחֲמֵינוּ, לְפָנֶי בְּעַל הַרְחָמִים. מְשַׁמְיְעֵי תַפְלָה, הַשְׁמִיעוּ תַפְלָתֵנוּ, לְפָנֶי שׁוֹמֵעַ תַפְלָה. מְשַׁמְיְעֵי צַעֲקָה, הַשְׁמִיעוּ צַעֲקָתֵנוּ, לְפָנֶי שׁוֹמֵעַ צַעֲקָה. מְכַנְיֵסֵי דַמְעָה, הַכְנִיסוּ דַמְעוֹתֵינוּ, לְפָנֶי מֶלֶךְ מַתְרַצָּה בְדַמְעוֹת.

הַשְׁתַּדְּלוּ וְהַרְבוּ תַחֲנִיחַ וּבִקְשָׁה, לְפָנֶי מֶלֶךְ אֵל רַם וְנִשְׂא. הַזְכִּירוּ לְפָנֶינוּ, הַשְׁמִיעוּ לְפָנֵינוּ תּוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹכְנֵי עִפְרָיִם.

יִזְכֹּר אֱהָבָתֶם וַיְחַיֶּה זְרַעֲכֶם, שְׁלֹא תֵאבְד שְׁאֲרֵית יַעֲקֹב. כִּי צֵאן רוּעָה נְאֻמָּן הִיָּה לְחִרְפָּה, יִשְׂרָאֵל גּוֹי אֶחָד לְמִשְׁלַל וּלְשִׁנְיָה. מִהָרַע עֲנֵנוּ אֱלֹהֵי יִשְׂרָאֵל, וּפְדֵנוּ מִכָּל גְּזֵרוֹת קָשׁוֹת וְהוֹשִׁיעֵה בְּרַחֲמֵיךָ הַרְבִּיבִים, מִשִּׁיחַ צְדָקָה וְעַמָּה.

מִרְן דְּבִשְׁמַיָא לָךְ מִתְחַנְנֵנוּ כְּכֹר שְׁבִיבָא דְמִתְחַנְנֵן לְשִׁבּוּיָהּ. כְּלֵהוּן בְּנֵי שְׁבִיבָא בְּכִסְפָּא מִתְפָּרְקִין, וְעַמָּךְ יִשְׂרָאֵל בְּרַחֲמֵי וּבְתַחֲנוּנֵינוּ, הֵב לָן שְׂאִילָתֵינוּ וּבְעוֹתֵינוּ, דְּלֹא נִהְדָּר רִיקָם מִן קֳדָמְךָ.

מִרְן דְּבִשְׁמַיָא לָךְ מִתְחַנְנֵנוּ, בְּעַבְדָּא דְמִתְחַנְנֵן לְמַרְיָהּ, עֲשִׂיכֵי אֲנֵן וּבְחִשׁוּכָא שְׁרִינֵנוּ, מְרִירָן נַפְשֵׁינוּ מַעֲקָתֵינוּ דְנִפְיָשִׁין, חִילָא לִית בָּן לְרַצוּנָה מִרְן, עֲבִיד בְּדִיל קִימָא דְגִזְרָתָּה עִם אֲבָהָתְךָ.

שׁוֹמֵר יִשְׂרָאֵל, שׁוֹמֵר שְׁאֲרֵית יִשְׂרָאֵל, וְאֵל יֵאבֵד יִשְׂרָאֵל, הָאֲמָרִים, שְׁמַע יִשְׂרָאֵל!

שׁוֹמֵר גּוֹי אֶחָד, שׁוֹמֵר שְׁאֲרֵית עִם אֶחָד, וְאֵל יֵאבֵד גּוֹי אֶחָד, הַמְּנַחֲדִים שְׁמֶךָ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד. שׁוֹמֵר גּוֹי קְדוֹשׁ, שׁוֹמֵר שְׁאֲרֵית עִם קְדוֹשׁ, וְאֵל יֵאבֵד גּוֹי קְדוֹשׁ, הַמְּשַׁלְּשִׁים בְּשֵׁלשׁ קְדוּשׁוֹת לְקְדוֹשׁ.

מַתְרַצָּה בְּרַחֲמִים וּמִתְפַּיֵס בְּתַחֲנוּנֵינוּ, הַתְרַצָּה וְהַתְפַּיֵס לְדוֹר עָנִי, כִּי אֵין עוֹזֵר. אֲבִינוּ מְלַכְנוּ, חֲנֵנוּ וְעַנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

וְאִנְחָנוּ *We know not what to do — but our eyes are upon You.*¹ Remember Your mercies, HASHEM, and Your kindnesses, for they are from the beginning of the world.² May Your kindness be upon us, HASHEM, just as we awaited You.³

אַל תִּזְכֶּר *Recall not against us the iniquities of the ancients; may Your mercies meet us swiftly, for we have become exceedingly impoverished.*⁴ Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.⁵ Amid rage — remember to be merciful!⁶ For He knew our nature, He remembers that we are dust.⁷ Chazzan — Assist us, O God of our salvation, for the sake of Your Name's glory; rescue us and atone for our sins for Your Name's sake.⁸

FULL KADDISH

The chazzan recites the Full Kaddish:

יִתְגַּדֵּל *May His great Name grow exalted and sanctified (Cong. — Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.*

(Cong. — Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised and lauded be the Name of the Holy One, Blessed is He (Cong. — Blessed is He.) exceedingly beyond any blessing and song, praise, and consolation that are uttered in the world. Now respond: Amen. (Cong. — Amen.)

(Cong. — Accept our prayers with mercy and favor.)

May the prayers and supplications of the entire House of Israel be accepted before their Father Who is in Heaven. Now respond: Amen. (Cong. — Amen.)

(Cong. — Blessed be the Name of HASHEM from this time and forever.⁹)

May there be abundant peace from Heaven, and life, upon us and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(Cong. — My help is from HASHEM, Maker of heaven and earth.¹⁰)

Take three steps back. Bow left and say, 'He Who makes peace . . .'; bow right and say, 'may He make peace . . .'; bow forward and say, 'and upon all Israel . . .'

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

He Who makes [the] peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(1) II Chronicles 20:12. (2) Psalms 25:6. (3) 33:22. (4) 79:8. (5) 123:3. (6) Habakkuk 3:2. (7) Psalms 103:14. (8) 79:9. (9) 113:2. (10) 121:2.

וְאִנְחָנוּ לֹא נָדַע מַה נַּעֲשֶׂה בִּי עָלֶיךָ עֵינֵינוּ. זָכַר רַחֲמֶיךָ יְהוָה וְחַסְדֶּיךָ, כִּי מֵעוֹלָם הֵמָּה. יְהִי חַסְדֶּךָ יְהוָה עִלְיָנוּ, כַּאֲשֶׁר יְחַלְנוּ לָךְ.

אַל תִּזְכֶּר לָנוּ עֲוֹנוֹת רֵאשׁוֹנִים, מִהָרַךְ יְקַדְמוֹנוּ רַחֲמֶיךָ, כִּי דָלוּנוּ מְאֹד. חֲנֵנוּ יְהוָה חֲנֵנוּ, כִּי רַב שָׂבַעְנוּ בּוֹ. בְּרָגוּ רַחֵם תִּזְכּוֹר. כִּי הוּא יָדַע יִצְרָנוּ, וְזָכַר בִּי עִפְרָ אֲנִי. עֲזָרְנוּ אֱלֹהֵי יִשְׁרָאֵל עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהִצִּילְנוּ וְכַפֵּר עַל חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ.

קדיש שלם

The chazzan recites the Full Kaddish:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (Cong. — אָמֵן.) בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבּוֹזְמֵן קָרִיב. וְאִמְרוּ אָמֵן.

(Cong. — אָמֵן.) יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵי אָמֵן.

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵי אָמֵן.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. (Cong. — בְּרִיךְ הוּא.) לְעָלְמָא [ו] לְעָלְמָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא, דְּאִמְרִין בְּעֵלְמָא. וְאִמְרוּ: אָמֵן. (Cong. — אָמֵן.)

(Cong. — קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.)

תְּתַקַּבֵּל צְלוֹתֵהוֹן וּבְעִוְתֵהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשַׁמְיָא. וְאִמְרוּ אָמֵן. (Cong. — אָמֵן.)

(Cong. — יְהִי שֵׁם יְהוָה מְבָרַךְ, מֵעַתָּה וְעַד עוֹלָם.)

יְהִיא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עִלְיָנוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן. (Cong. — אָמֵן.)

(Cong. — עֲזָרֵי מַעַם יְהוָה, עֲשֵׂה שְׁמִים וְאֶרֶץ.)

Take three steps back. Bow left and say, . . . עֲשֵׂה; bow right and say, . . . הוּא; bow forward and say, . . . אָמֵן. Remain standing in place for a few moments, then take three steps forward.

עֲשֵׂה [ה] שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עִלְיָנוּ, וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן. (Cong. — אָמֵן.)

WHEN YOM KIPPUR FALLS ON MONDAY OR THURSDAY SOME CONGREGATIONS REVERSE THE ORDER OF THE FOURTH AND FIFTH DAYS OF REPENTANCE

FIFTH DAY OF REPENTANCE

אשרי Praiseworthy are those who dwell in Your house; may they always praise You, Selah! Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.

Psalm 145

A psalm of praise by David:

א I will exalt You, my God the King, and I will bless Your Name forever and ever.

ב Every day I will bless You, and I will laud Your Name forever and ever.

ג HASHEM is great and exceedingly lauded, and His greatness is beyond investigation.

ד Each generation will praise Your deeds to the next and of Your mighty deeds they will tell;

ה The splendid glory of Your power and Your wondrous deeds I shall discuss.

ו And of Your awesome power they will speak, and Your greatness I shall relate.

ז A recollection of Your abundant goodness they will utter and of Your righteousness they will sing exultantly.

ח Gracious and merciful is HASHEM, slow to anger, and great in [bestowing] kindness.

ט HASHEM is good to all; His mercies are on all His works.

י All Your works shall thank You, HASHEM, and Your devout ones will bless You.

יא Of the glory of Your kingdom they will speak, and of Your power they will tell;

יב To inform human beings of His mighty deeds, and the glorious splendor of His kingdom.

יג Your kingdom is a kingdom spanning all eternities, and Your dominion is throughout every generation.

יד HASHEM supports all the fallen ones and straightens all the bent.

טו The eyes of all look to You with hope and You give them their food in its proper time;

טז You open Your hand, Concentrate intently while reciting the verse, 'You open...' and satisfy the desire of every living thing.

יז Chazzan - Righteous is HASHEM in all His ways and magnanimous in all His deeds.

יח HASHEM is close to all who call upon Him - to all who call upon Him sincerely.

יט The will of those who fear Him He will do; and their cry He will hear, and save them.

כ HASHEM protects all who love Him; but all the wicked He will destroy.

כא May my mouth declare the praise of HASHEM and may all flesh bless His Holy Name forever and ever.

We will bless God from this time and forever, Halleluyah!

The chazzan recites Half-Kaddish:

יְתַגַּדֵּל! May His great Name grow exalted and sanctified (Cong. - Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong. - Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong. - Blessed is He) - exceedingly beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong. - Amen.)

WHEN YOM KIPPUR FALLS ON MONDAY OR THURSDAY SOME CONGREGATIONS REVERSE THE ORDER OF THE FOURTH AND FIFTH DAYS OF REPENTANCE

יום חמישי של עשרת ימי תשובה

אשרי יושבי ביתך, עוד יהללוך סלה. אשרי העם שפכה לו, אשרי העם שיהיה אלהיו. תהלה לך, ארוממך אלוהי המלך, ואברכה שמך לעולם ועד.

בכל יום אברכה, ואהללה שמך לעולם ועד.

גדול יהוה ומהלל מאד, ולגדלתו אין חקר.

דור לדור ישבח מעשיך, וגבורתיך יגידו.

הדר כבוד הודך, ודברי נפלאתיך אשיחה.

ועוזו נוראותיך יאמרו, וגדלתך אספירה.

זכר רב טובך יביעו, וצדקתך ירגנו.

חנון ורחום יהוה, ארך אפים וגדל חסד.

טוב יהוה לכל, ורחמיו על כל מעשיו.

יודוך יהוה כל מעשיך, וחסדיך יברכה.

כבוד מלכותך יאמרו, וגבורתך ידברו.

להודיע לבני האדם גבורתיך, וכבוד הדר מלכותו.

מלכותך מלכות כל עלמים, וממשלתך בכל דור ודור.

סומך יהוה לכל הנפלים, וזוקף לכל הכפופים.

עיני כל אליך ישברו, ואתה נותן להם את אכלם בעתו.

פותח את ידך, ומשביע לכל סו רצון.

צדיק יהוה בכל דרכיו, וחסיד בכל מעשיו.

קרוב יהוה לכל קראיו, לכל אשר יקראהו באמת.

רצון יראיו ועשה, ואת שועתם ישמע וישמעם.

שומר יהוה את כל אהביו, ואת כל הרשעים ישמיד.

תהלת יהוה ידבר פי, ויברך כל בשר שם קדשו לעולם ועד.

ואנחנו נברך יהוה, מעתה ועד עולם. הללויה.

The chazzan recites קדיש.

יְתַגַּדֵּל ויְתַקַּדֵּשׁ שְׁמֵהּ רַבָּא. (Cong. - Amen.) בְּעֵלְמָא דְּיָ בְּרָא כְּרַעוּתָהּ.

וּבְמִלְיָהּ מְלַכּוּתָהּ, בְּחַיִּיכוּן וּבְיָמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, 1.31

בְּעֵגְלָא וּבְזַמְן קָרִיב. וְאָמְרוּ: אָמֵן.

(Cong. - Amen.) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

יְתַבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ

דְּקַדְשָׁא בְּרִיךְ הוּא (Cong. - בְּרִיךְ הוּא) לְעֵלְא וְ[ו]לְעֵלְא מְבַל בְּרַבְתָּא

וְשִׁירְתָּא הַשְּׁבַחְתָּא וְנִחְמַתָּא, דְּאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן. (Cong. - Amen.)



You split open fountain and stream, You dried the mighty rivers.¹ Yours is the day, Yours as well is the night; You established luminary and the sun.² Who performs great deeds that are beyond comprehension, and wonders beyond number.³ For a great God is HASHEM, and a great King above all heavenly powers.⁴ For You are great and work wonders; You alone, O God.⁵ For great above the very heavens is Your kindness, and until the upper heights is Your truth.⁶ HASHEM is great and exceedingly lauded, and His greatness is beyond investigation.⁷ (For) HASHEM is great and exceedingly lauded, awesome is He above all heavenly powers.⁸ Great is HASHEM and exceedingly lauded, in the city of our God, Mount of His Holiness.⁹ Yours, HASHEM, is the greatness, the strength, the splendor, the triumph, and the glory; even everything in heaven and earth; Yours, HASHEM, is the kingdom, and sovereignty over every leader.¹⁰ Who would not revere You, O King of nations? — for this befits You, for among all the sages of the nations and in all their kingdom there is none like You.¹¹ There is none like You, O HASHEM, You are great and Your Name is great with power.¹² HASHEM, God of Legions — who is like You, O Strong One, God? — and Your faithfulness surrounds You.¹³ HASHEM, Master of Legions, God of Israel, enthroned upon the Cherubim, it is You alone Who is God.¹⁴ Who can express the mighty acts of HASHEM, who can announce all His praise?¹⁵ For who in the sky can be compared to HASHEM; be likened to HASHEM among the angels?¹⁶ What can we say before You Who dwell on high? And what can we relate to You Who abide in the highest heaven? What can we say before You, HASHEM, our God? What can we declare? What justification can we offer?¹⁷ We have neither mouth to respond nor brow to raise our head, for our iniquities are too numerous to count, and our sins are too vast to be numbered.¹⁸ For Your Name's sake, HASHEM, revive us; and with Your righteousness remove our soul from distress.¹⁹ It is Your way, our God, to delay Your anger, against people both evil and good — and this is Your praise. Act for Your sake, our God, and not for ours, behold our [spiritual] position — destitute and empty-handed. Chazzan — The soul is Yours and the body is Your handiwork; take pity on Your labor. The soul is Yours and the body is Yours; O HASHEM, act for Your Name's sake. We have come with reliance on Your Name, O HASHEM, act for Your Name's sake; because of Your Name's glory — for 'Gracious and Merciful God' is Your Name. For Your Name's sake, HASHEM, may You forgive our iniquity, though it is abundant.²⁰

Congregation, then chazzan:

Forgive us, our Father, for in our abundant folly we have erred,
pardon us, our King, for our iniquities are many.

אתה בקעת מעין ונחל, אתה הובשת נהרות איתן.¹ לך יום, אף לך לילה, אתה הכינות מאור ושמש.² עשה גדלות עד אין חקר, ונפלאות עד אין מספר.³ כי אל גדול יהוה, ומלך גדול על כל אלהים.⁴ כי גדול אתה ועושה נפלאות, אתה אלהים לבדך.⁵ כי גדול מעל שמים חסדך, ועד שחקים אמתך.⁶ גדול יהוה ומהלל מאד, ולגדלתו אין חקר.⁷ (כי) גדול יהוה ומהלל מאד, הוא על כל אלהים.⁸ גדול יהוה ומהלל מאד, בעיר אלהינו הר קדשו.⁹ לך יהוה הגדלה והגבורה, והתפארת והנצח וההוד, כי כל בשמים ובארץ; לך יהוה הממלכה, והמתנשא לכל לראש.¹⁰ מי לא יראך מלך הגוים, כי לך יאתה, כי בכל חכמי הגוים ובכל מלכותם מאין כמותך.¹¹ מאין כמותך יהוה, גדול אתה וגדול שמך בגבורה.¹² יהוה אלהי צבאות, מי כמותך חסין יה, ואמונתך סביבותיך.¹³ יהוה צבאות, אלהי ישראל, יושב הכרבים, אתה הוא האלהים לבדך.¹⁴ מי ימלל גבורות יהוה, ישמיע כל תהלתו.¹⁵ כי מי בשחק יערך ליהוה, ידמה ליהוה בבני אלים.¹⁶ מה נאמר לפניה יושב מרום, ומה נספר לפניה שכן שחקים. מה נאמר לפניה יהוה אלהינו, מה נדבר ומה נצטדק.¹⁷ אין לנו פה להשיב ולא מצח להרים ראש, כי עונותינו רבו מלמנות, וחסאתינו עצמו מספר.¹⁸ למען שמך יהוה תחנינו, ובצדקתך תוציא מצרה נפשנו.¹⁹ דרפך אלהינו להאריך אפק, לרעים ולטובים, והיא תהלתך. למענך אלהינו עשה ולא לנו, ראה עמידתנו, דלים ורקים. ❖ הַשְׁמָה לך והגוף פעלך, חוסה על עמלך. הַשְׁמָה לך והגוף שלך, יהוה עשה למען שמך. אַתָּאנו על שמך, יהוה, עשה למען שמך. בעבור כבוד שמך, כי אל חנון ורחום שמך. למען שמך יהוה, וסלחת לעוננו כי רב הוא.²⁰

Congregation, then chazzan:

סלח לנו אבינו, כי ברוב אונותינו שגינו,
מחל לנו מלכנו, כי רבו עונותינו.

(1) Psalms 74:14-15. (2) 74:16. (3) Job 9:10. (4) Psalms 95:3. (5) 86:10. (6) 108:5. (7) 145:3. (8) 96:4. (9) 48:2. (10) I Chronicles 29:11. (11) Jeremiah 10:7. (12) 10:6. (13) Psalms 89:9. (14) Isaiah 37:16. (15) Psalms 106:2. (16) 89:7. (17) Cf. Genesis 44:16. (18) Cf. Ezra 9:6. (19) Cf. Psalms 143:11. (20) Cf. 25:11.

SELICHAH 87

All:

- People of HASHEM, be strong* and let us strengthen each other,¹ and call out loudly to God!²
- Let the sinner confess his guilt, and return to HASHEM, who will have mercy on him.³
- To cry to the One who neither slumbers nor sleeps:
'O Guardian of Israel,⁴ awake! Why do You [seem to] sleep?⁵
- 'Remember uprightness and proper deeds.'
And HASHEM will do what is good in His judgment.⁶
- The God of Truth promised us,⁷
'I do not desire that the condemned should die.'⁸
- Seek Him when He is to be found, to draw near [to Him] in supplication;
call to Him when He is near.⁹
- Reconcile Him, beseech Him, serve Him with reverence;
all the seed of Jacob, honor Him!⁹
- Wait upon the doors of Him Who is slow to anger;
let us lift up our hearts with our hands.¹⁰
- Whoever knows how to find favor, that He will be appeased,
prepare to approach your God, O Israel!¹¹
- Arrange an outcry and a prayer in time of trouble;
declare a fast, summon an assembly!¹²
- Let him that serves God beseech and pray [on our behalf],
that He may turn back from His flaring anger, that we not be lost.¹³
- Will He be pleased with gift and offering from the [person] fattened*
or with myriad rivers of oil?¹⁴
- He desires obedience more than the bringing of olah-offerings;
to be heeded, more than the offering of rams' fat.¹⁵
- Chazzan — [O God] advocate merit and rectify the perverse —¹⁶
remember these for the sake of Jacob.¹⁷
- Take words [of prayer] with you, and lips instead of sacrificial bulls.

All:

For upon Your abundant mercy¹⁸ do we trust, and upon Your righteousness do we depend, and for Your forgiveness do we hope, and for Your salvation do we yearn. You are the King Who loves righteousness since the earliest days, Who overlooks His people's iniquities and sets aside the sins of those who revere Him. He made a covenant with the ancestors and keeps [His] vow to the descendants. It is You Who descended in Your cloud of glory on Mount Sinai,¹⁹ and showed the ways of Your goodness to Your servant Moses.²⁰ You revealed Your paths of kindness to him, and let him know that You are God, Compassionate and Gracious, Slow to anger and Abundant in Kindness,²¹ doing manifold good, and guiding all Your world

from repenting (Arugas HaBosem); the wealthy man who brings many fat animals as offerings, yet does not repent in his heart (Masbir); or the

penitent whose heart was once stuffed with spiritual fat, but who has repented and brought many Altar offerings (Matteh Levi).

סליחה פז (פתיחה)

All:

- עם יהוה חזקו* ונתחזקה, וקראו אל אלהים בחזקה.²
איש און יתודה אשמהו, וישב אל יהוה וירחמהו.³
לקרא ללא יגום ולא יישן, שומר ישראל עורה למה תישן.⁵
לשר זכר וכשרון מעשה, ניהוה הטוב בעיניו יעשה.⁶
הבטיחנו אלהים אמת*, כי לא אחפץ במות המת.⁷
בהמצאו דרשוהו בתמן לקרב, קראהו בהיותו קרוב.⁸
רצוהו חלוהו באימה עבדוהו, כל זרע יעקב פבדוהו.⁹
שקד דלתות ארץ אפים, נשא לבבנו אל כפים.¹⁰
מי יודע רצות ויאל, הפון לקראת אלהיך ישראל.¹¹
ערכו שנוע ותפלה לצרה, קדשו צום קראו עצרה.¹²
יבקש יפלל אלהים עובד, ושב מחרון אפו ולא נאבד.¹³
הירצה שי ותשר מהשמן*, ברכבות נחלי שמן.¹⁴
חפץ שמע מתקרבת עולים, להקשיב מחלב אילים.¹⁵
זכות למד וישר עקב,¹⁶ זכר אלה ליעקב.¹⁷
קחו עמכם דברים וספה בשלום פרים.

All:

כי על רחמיך הרבים¹⁸ אנו בטוחים, ועל צדקותיך אנו נשענים, ולסליחותיך אנו מקוים, ולישועתיך אנו מצפים. אתה הוא מלך, אוהב צדקות מקדם, מעביר עונות עמו, ומסיר חטאת יראיו. כורת ברית לראשונים, ומקים שבועה לאחרונים. אתה הוא, שיגדת בענן כבודך על הר סיני,¹⁹ והראית דרכי טובך למשה עבדך.²⁰ וארחות חסדיך גלית לו, והודעתו כי אתה אל רחום וחנון, ארף אפים ורב חסד²¹ ומרבה להטיב, ומנהיג את כל העולם בלו

(1) Cf. I Chronicles 19:13. (2) Cf. Jonah 3:8. (3) Isaiah 55:7. (4) Cf. Psalms 121:4; some editions of Selichos omit these two words. (5) 44:24. (6) I Chronicles 19:13. (7) Ezekiel 18:32. (8) Isaiah 55:6. (9) Psalms 22:24. (10) Lamentations 3:41. (11) Amos 4:12. (12) Joel 2:15. (13) Jonah 3:9. (14) Micah 6:7. (15) I Samuel 15:22. (16) Some editions read, זכות יקר עקב, [turn into] merit and uprightness that which has been made crooked [by our sins]. (17) Cf. Isaiah 44:21; some editions read, זכור אלי יעקב, remember, O God of Jacob. (18) Cf. Hosea 14:3. (19) Daniel 9:18. (20) Cf. Exodus 34:5. (21) Cf. 33:13.

עם הי חזקו — People of HASHEM, be strong. This selichah calls upon Israel to arouse itself to repentance. The acrostic reads, זכור לך שמיך, Eliyah bar Shemayah, may he be strong [see prefatory comment to selichah 6].

promised us. The translation follows the classic Yiddish version of Selichos. Alternatively, the stich means, God promised us truly.

מחשמן — From the [person] fattened. This describes either: the wicked man whose heart is so saturated with spiritual fat, that it prevents him

The God of Truth — The God of Truth

with the Attribute of Mercy. Chazzan – And so it is written: He said, 'I shall pass all My good in front of you, and I shall call out the Name of HASHEM before you; for I will be gracious to whom I will be gracious, and I will be compassionate with whom I will be compassionate.'¹

All, while standing:

אל אֶרֶךְ אַפַּיִם O God – You are slow to anger, You are called the Master of Mercy, and You have taught the way of repentance. May You remember this day and every day the greatness of Your mercy and Your kindness to the offspring of Your beloved Ones. Turn to us in mercy for You are the Master of Mercy. With supplication and prayer we approach Your Presence in the manner that You made known to the humble [Moses] in ancient times. Turn back from Your fierce anger;² as is written in Your Torah.³ In the shadow of Your wings may we find shelter⁴ and lodging as on the day 'HASHEM descended in a cloud' [to appear to Moses on Sinai]. Chazzan – Overlook sin and erase guilt as on the day 'He [God] stood there with him [Moses].' Give heed to our cry and be attentive to our declaration as on the day 'He called out with the Name HASHEM,'⁵ and there it was said:

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses.⁶ May You forgive our iniquities and our errors and make us Your heritage.⁷ Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.⁸

PREFATORY VERSES TO SELICHAH 88

הַאֲזִינָה Listen, O God, to my prayer, and do not conceal Yourself from my supplication.⁹ May our prayer stand as incense before You: the lifting of our hands as an evening offering.¹⁰ Give ear, HASHEM, to our prayer; be attentive to the sound of our supplication.¹¹ Be attentive to the sound of our outcry, our King and our God, for to You alone do we pray.¹² HASHEM, God of Israel, You are righteous, in that we are left a remnant as today.¹³

כִּרְחֵם אָב As a father has mercy on his children, so, HASHEM, may You have mercy on us.¹⁴ Salvation is HASHEM's, upon Your people is Your blessing, Selah.¹⁵ HASHEM, Master of Legions, is with us, a stronghold for us is the God of Jacob, Selah.¹⁶ HASHEM, Master of Legions, praiseworthy is the person who trusts in You.¹⁷ HASHEM, save! May the King answer us on the day we call.¹⁸

(1) Exodus 33:19. (2) Cf. 32:12. (3) See 32:14. (4) Cf. Psalms 36:8. (5) Exodus 34:5. (6) 34:6-7. (7) 34:9. (8) Psalms 86:5. (9) 55:2; some editions of Selichos pluralize the pronouns of this verse: תְּפִלַּתֵּנוּ, our prayer and מִתְחַנְּנֵנוּ, from our supplication. (10) Cf. 141:2. (11) Cf. 86:6. (12) Cf. 5:3. (13) Ezra 9:15. (14) Cf. Psalms 103:13. (15) 3:9. (16) 46:8. (17) 84:13. (18) 20:10.

בְּמִנְחַת הַרְחָמִים. ❖ וְכֵן כְּתוּב, וַיֹּאמֶר אֲנִי אֶעְבִּיר כָּל טוֹבִי עַל פְּנֵיךָ, וְקָרָאתִי בְשֵׁם יְהוָה לְפָנֶיךָ, וְחַנּוּתִי אֶת אֲשֶׁר אֲחֹן, וְרַחֲמֵתִי אֶת אֲשֶׁר אֶרְחָם.¹

All, while standing:

אל אֶרֶךְ אַפַּיִם אַתָּה, וּבְעַל הַרְחָמִים נִקְרָאתָ, וְדַרְךְ תְּשׁוּבָה הוֹרִיתָ.

גְּדַלְתָּ רַחֲמֶיךָ וְחֶסְדֶּיךָ, תִּזְכּוּר הַיּוֹם וּבְכָל יוֹם לְזִרְעֵי יִירֵדֶיךָ. תִּפְּן אֵלֵינוּ בְּרַחֲמִים, כִּי אַתָּה הוּא בְּעַל הַרְחָמִים. בְּתַחֲנוּן וּבְתַפִּלָּה פְּנִיךָ נִקְדָּם, כְּהוֹדַעְתָּ לְעֵינֵינוּ מִקְדָּם. מִחֶרֶן אַפָּךָ שׁוּב,² כְּמוֹ בְתוּרְתֶךָ כְּתוּב.³ וּבְצֶל כַּנְפֶיךָ נִחְסְדָה וְנִתְלוֹנָן. כִּיּוֹם נִירָד יְהוָה בְּעָנָן. ❖ תִּעְבּוֹר עַל פְּשַׁע וְתִמְחָה אֶשָׁם, כִּיּוֹם וַיִּתְיַצֵּב עִמּוֹ שָׁם. תִּאֲזִין שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִנוּ מְאֹד, כִּיּוֹם וַיִּקְרָא בְשֵׁם יְהוָה,⁵ וְשָׁם נֹאמַר:

Congregation, then chazzan:

וַיַּעֲבֵר יְהוָה עַל פְּנֵינוּ וַיִּקְרָא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יְהוָה, יְהוָה, אֵל, רַחוּם, וְחַנּוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד, וְאֱמֶת, נִצַּר חֶסֶד לְאֵלִפִּים, נִשְׂא עוֹן, וְנִפְשַׁע, וְחִטָּאָה, וְנִקָּה.⁶ וְסִלַּחְתָּ לְעוֹנֵנוּ וְלַחֲטָאתֵנוּ וְנִחַלְתָּנוּ.⁷ סִלַּח לָנוּ אֲבִינוּ כִּי חֲטָאנוּ, מִחַל לָנוּ מִלְכָּנוּ כִּי פָשַׁענוּ. כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח, וְרַב חֶסֶד לְכָל קָרְאִיךָ.⁸

פסוקי הקדמה לסליחה פח

הַאֲזִינָה אֱלֹהִים תִּפְלַחְתִּי, וְאֵל תִּתְעַלֵּם מִתְחַנְּנֵנוּ.⁹ תִּפְּלוּן תִּפְלַחְתֵנוּ קִטְרֵת לְפָנֶיךָ, מִשְׁאֵת כַּפֵּינוּ מִנְחַת עֶרְב.¹⁰ הַאֲזִינָה יְהוָה תִּפְלַחְתֵנוּ, הַקְשִׁיבָה לְקוֹל תַּחֲנוּנֵינוּ.¹¹ הַקְשִׁיבָה לְקוֹל שׁוֹעֲתֵנוּ, מִלְכָּנוּ וְאֵלֵינוּ, כִּי אֵלֶיךָ נִתְפַּלֵּל.¹² יְהוָה אֱלֹהֵי יִשְׂרָאֵל צְדִיק אַתָּה, כִּי נִשְׁאַרְנוּ פְּלִיטָה בְּהַיּוֹם הַזֶּה.¹³

כִּרְחֵם אָב עַל בָּנִים, כֵּן תִּרְחָם יְהוָה עָלֵינוּ.¹⁴ לִיהוָה הִישׁוּעָה, עַל עַמֶּךָ בְּרַכְתֶּךָ סֵלָה.¹⁵ יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.¹⁶ יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ.¹⁷ יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאנוּ.¹⁸

In some congregations the following two verses are recited responsively — the chazzan reciting, 'Forgive, please . . .', and the congregation responding, 'And HASHEM said . . .'

In other congregations these verses are recited silently.

סְלַח נָא *Forgive, please, the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now,¹ and there it was said:*

And HASHEM said, 'I have forgiven according to your word!'²

All:

הִשָּׂא *Incline, my God, Your ear, and listen, open Your eyes and see our desolation and that of the city upon which Your Name is proclaimed; for not because of our righteousness do we cast down our supplications before You, rather because of Your abundant compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed upon Your city and upon Your people.³*

SELICHAH 88

All:

א HASHEM, God of Israel!* You are righteous,⁴ the God of forgiveness.⁵

ב With crushed (and broken) heart and with broken spirits⁶ we have come to beseech You.

ג [Our] thoughts, too, we have corrected, and we have prepared [the lists of] our inner secrets;

ד Resplendent One, please let Your ear be attentive⁷ and Your eyes wide open.⁸

ה The mounting string of blows⁹ has come repeatedly upon us, and there is no (doctor,) nurse or specialist to bring healing.

ו The wanton one digs a pit,¹⁰ his eyes looking for the weak;¹¹

ז the net is smooth at his feet, and he walks onto the web.¹²

ח Your beloved ones are dismayed, cowed, words and argument have left them.¹³

ט Judah and Israel, every support or prop has been removed from them;¹⁴

י they are tumbled about like the tip of a wheatstalk,¹⁵ their souls aching and afflicted;

יא their hunger is sated with bitters, their thirst quenched with wormwood.¹⁶

יב [Although] every man of understanding and rabbi lays out the plan of [his] heart

יג concealed [from them all] is the length of the [Exile's] term; hidden is the duration of the Destruction period.

יד The atoning continual-offering is gone, at an end; sacrifice has ceased —

(1) Numbers 14:19. (2) 14:20. (3) Daniel 9:18-19. (4) Ezra 9:15. (5) Nehemiah 9:17. (6) Cf. Psalms 51:19. (7) Cf. 130:2. (8) Cf. Daniel 9:18. (9) Cf. Lamentations 1:14. (10) Cf. Psalms 119:85. (11) Cf. 10:8. (12) Cf. Job 18:8. (13) Cf. 32:15. (14) Cf. Isaiah 3:1. (15) Cf. Job 24:24. (16) Cf. Lamentations 3:15.

open, unwallled cities. No longer is Israel safe in Masbir, Pardes; see also commentary to selichah unwallled cities (Targum and Rashi to Judges 5:17; 21, s.v., וּפְרוּזִין).

In some congregations the following two verses are recited responsively — the chazzan reciting the following, and the congregation responding וַיֹּאמֶר. In other congregations these verses are recited silently.

סְלַח נָא *לְעוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדְּךָ, וּכְאֲשֶׁר נִשְׁאַתָּה לְעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהַי, וְשָׁם נֹאמַר:*

וַיֹּאמֶר יְהוָה סְלַחְתִּי כְּדַבְרְךָ.²

All:

הִשָּׂא *אֱלֹהֵי אֲזִנְךָ וּשְׁמֵעַ, פִּקַּח עֵינֶיךָ וּרְאֵה וּרְאֵה שְׁמִמְתִּינוּ, וְהָעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיךָ, כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדַנִּי שְׁמֵעָה, אֲדַנִּי סְלַחָה, אֲדַנִּי הַקְּשִׁיבָה, וְעֵשֶׂה אֵל תֵּאָחֵר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמְךָ.³*

סליחה פח

All:

יהוה אֱלֹהֵי יִשְׂרָאֵל* אַתָּה צְדִיק⁵ אֱלֹהֵי סְלִיחוֹת,⁵

בְּלֵב נִדְכָּה (וְנוֹשֶׁבֶר) בָּאֲנֹנוּ לְחַלּוֹתֶךָ וּבִשְׁבָרוֹן רוּחוֹת,⁶

גַּם עֲשָׂתוֹנוֹת קִשְׁטָנוּ וְהִכְנוּ סַתְרֵי טוּחוֹת,

דָּגוּל תְּהִי נָא אֲזִנְךָ קִשְׁבָתִי וְעֵינֶיךָ פְּקוּחוֹת.⁸

הַשְׁקֵדָה הַשְׂרָגָה עָלַי⁹ עֲלִית תִּכְף מְכָה,

(וְרוֹפֵא) אוֹמֵן וּבָקִי אֵין לְהַעֲלוֹת אַרוּכָה,

זָד שׁוֹחַ פּוֹרָה,¹⁰ וְעֵינָיו תִּצְפִּינָה לְחַלְכָּה,¹¹

חֲלַקְלַק רֶשֶׁת בְּרִגְלוֹ, וַיִּתְהַלֵּךְ עַל שִׁבְכָה,¹²

טְרָדוּ חַתּוֹ יַדְיֶיךָ הָעַתִּיקוּ מַלִּים וְטַעְנָה,¹³

יְהוּדָה וַיִּשְׂרָאֵל הוֹסֵר מֵהֶם מִשְׁעַן וּמִשְׁעֲנָה,¹⁴

פְּרָאשׁ שִׁבְלַת גַּמְלוֹ¹⁵ וּנְפִשָׁם דָּאֲבָה וְנוֹעְנָה,

לְרַעְבָם מְרוֹרִים שָׁבְעוּ וּלְצִמְאֹם רוּוּ לַעְנָה.¹⁶

מַעֲרֵכֵי לֵב מִשׁוּהָ כֹּל נְבוֹן וּרְבֹן,

נְעַלְמֵי מִשָּׁף הָעֵדָן וְנִסְתָּתָם בְּשֵׁשׁ הַחֲרָבֹן,

סָפוּ תַמּוֹ תְּמִידֵי כִפְרָה וּבִטֵּל הַקָּרְבָּן.

* HASHEM, God of Israel. Throughout our long, seemingly interminable, galus, we have remained loyal to our God. Despite blows and murder, torment and torture, Israel has not succumbed to the pressure of its oppressors to forsake the God of Israel and worship strange gods. Therefore, O God, as long as we must remain in exile, hear our pleas and accept our prayers as if they were Temple offerings.

The acrostic of this selichah follows the aleph-bets, then spells the author's name — אליה בר — שמעיה חוק, Eliyah bar Shemayah, may he live [see prefatory comment to selichah 6].

— For prophecy has ceased. The translation follows Arugas HaBosem and is based on the Talmud's interpretation of פְּרוּזִין וְעַתָּה אֵין קָרְבָּן (Judges 5:7; Pesachim 66b). Others understand פְּרוּזִין as

Ⓜ Exhaust Your arrows against them,¹
and raise up Your prisoner-people from among them,
and let these words of mine be
Ⓚ close [to You? and sweet, beloved and dear,
O HASHEM, Master of legions, Who sits upon the Cherubim!³

All, while standing:

אל מלך O God, King Who sits on the throne of mercy; Who acts with kindness, pardons the iniquities of His people, removes [sins] one by one, increasingly grants pardon to careless sinners and forgiveness to rebels, Who deals righteously with every living being — You do not repay them in accord with their evil. Chazzan — O God, You taught us to recite the Thirteen [Attributes of Mercy], so remember for us today the covenant of these Thirteen, as You made known to the humble one in ancient times, as it is written: And HASHEM descended in a cloud and stood with him there, and He called out with the Name HASHEM.

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses. May You forgive our iniquities and our errors and make us Your heritage. Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.

PREFATORY VERSES TO SELICHAH 91

יאחז Let the righteous man hold fast in his way, and the pure-handed increase courage.⁴ Be strong, and let your hearts take courage, all who long for HASHEM.⁵ In our distress, we would call upon HASHEM, and to our God we would cry for salvation; from His Palace He would hear our voice, and our outcry would come before Him.⁶ Answer us, HASHEM, for Your kindness is good; according to the abundance of Your mercy, turn to us.⁷

ברחם אב As a father has mercy on his children, so, HASHEM, may You have mercy on us. Salvation is HASHEM's, upon Your people is Your blessing, Selah. HASHEM, Master of Legions, is with us, a stronghold for us is the God of Jacob, Selah. HASHEM, Master of Legions, praiseworthy is the person who trusts in You: HASHEM, save! May the King answer us on the day we call.

In some congregations the following two verses are recited responsively — the chazzan reciting, 'Forgive, please . . .', and the congregation responding, 'And HASHEM said . . .'

In other congregations these verses are recited silently.

סלח נא Forgive, please, the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now, and there it was said:

❖ חציקה בהם תכלה, אסיריה מהם תעלה, ויהיו דברי אלה.
קרובים וערבים, אהובים וחביבים,
יהיה צבאות יושב הכרובים.³

All, while standing:

אל מלך יושב על כסא רחמים מתנהג בחסידות, מוחל עונות עמו, מעביר ראשון ראשון, מרבה מהילה לחטאים וסליחה לפושעים, עשה צדקות עם כל בשר ורוח, לא כרעתם תגמול. ❖ אל הורית לנו לומר שלש עשרה, וזכור לנו היום ברית שלש עשרה, כמו שהודעת לעניו מקדם, כמו שכתוב, נירד יהוה בענן ויתיצב עמו שם, ויקרא בשם יהוה.

Congregation, then chazzan:

ויעבר יהוה על פניו ויקרא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יהוה, יהוה, אל, רחום, וחנון, ארך אפים, ורב חסד, ואמת, ניצר חסד לאלפים, נשא עון, ופשע, וחטאה, ונקה. וסלחת לעוננו ולחטאתנו ונחלתנו. סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו. כי אתה ארני טוב וסלח, ורב חסד לכל קראיך.

פסוקי הקדמה לסליחה צא

יאחז צדיק נרכו, וטהר ידים יוסיף אמן.⁴ חזקו ויאמץ לבבכם, כל המיחלים ליהוה.⁵ בצר לנו נקרא יהוה, ואל אלהינו נשוע, וישמע מהיכלו קולנו, ושועתנו לפניו תבא.⁶ עגנו יהוה כי טוב חסדך, פרב רחמיה פנה אלינו.⁷

ברחם אב על בנים, כן תרחם יהוה עלינו. ליהוה הישועה, על עמך ברכתך סלה. יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה. יהוה צבאות, אשרי אדם בטח בה. יהוה הושיעה, המלך יעגנו ביום קראנו.

In some congregations the following two verses are recited responsively — the chazzan reciting the following two verses and the congregation responding. In other congregations these verses are recited silently.

סלח נא לעון העם הזה כגדל חסדך, וכאשר נשאתה לעם הזה ממצרים ועד הנה, ושם נאמר:

(1) Cf. Deuteronomy 32:23. (2) Cf. I Kings 8:59. (3) I Samuel 4:4.

(4) Cf. Job 17:9. (5) Psalms 31:25. (6) Cf. 18:7. (7) Cf. 69:17.

צ Charity have I asked of You, to benefit me;
 command salvation for me, O my God,
 that my heart's afflictions may come to an end.
 O God, hear my voice!¹
 We have sinned, our Rock! Forgive us, our Molder!

ק Hear my voice in Heaven,²
 be jealous and take vengeance [for us].
 Bring nearer the time of consolation,
 when HASHEM's hand will be manifest.³

ר Manifest is Your hand, as You have said;
 fight, then, Your people's fight.
 O Merciful One, quell Your fury, [since]
 'Our Redeemer' has always been Your Name.⁴
 We have sinned, our Rock! Forgive us, our Molder!

ש Your Name is called upon us,⁵
 Almighty Who dwells in light.
 Return and redeem us swiftly,
 so that from Zion shall go forth Torah.⁶

ת Torah and the book of the prophet's consolation,
 bring them about for us, O [God] full of mercy!
 Lead us in Your way for all eternity,
 O HASHEM, unto length of days.⁷
 We have sinned, our Rock! Forgive us, our Molder!

י Chazzan - Days bringing forth to salvation,
ק [Israel will be] alive, enduring, and saved.
ב In mercy may He consider [us] and save
ר His dear child in whom He delights.⁸
 He delights, as He said, forever, on the day that He arises;
 and His name alone will be exalted,⁹
 when HASHEM has comforted His people.¹⁰
 We have sinned, our Rock! Forgive us, our Molder!

All:
ז Remember for us the covenant of the Patriarchs, as You said:
 'And I will remember My covenant with Jacob, and also My
 covenant with Isaac, and also My covenant with Abraham will I remem-
 ber; and the Land will I remember.'¹¹

SELICHAH 95

THE ARK IS OPENED.
 Chazzan, then congregation:

ז Remember the covenant of Abraham* and the binding of Isaac.
 O restore the captivity of Jacob's tents,¹² and save us for Your
 Name's sake.¹³

(1) Psalms 64:2. (2) Cf. I Kings 8:32, 34, etc. (3) Cf. Psalms 118:16; Isaiah 26:11. (4) Isaiah 63:16.
 (5) Cf. Jeremiah 14:9. (6) Isaiah 2:3. (7) Psalms 23:6. (8) Cf. Jeremiah 31:19. (9) Cf. Psalms 138:13.
 (10) Isaiah 49:13. (11) Leviticus 26:42. (12) Cf. Jeremiah 30:18. (13) Cf. Psalms 106:8.

צדקה בקשתיה להועילי, צנה ישועות אלי,
 צרות לכבי להחדילי, שמע אלהים קולי.¹
 חטאנו צורנו, סלח לנו יוצרנו.
 קולי תשמע השמימה,² קנא ונקם נקמה,
 קרב קץ נחמה, יד יהוה רמה.³
 רמה ידה כנאומה, ריבה ריב עמה,
 רחום שפה ועמה, גואלנו מעולם שמה.⁴
 חטאנו צורנו, סלח לנו יוצרנו.
 שמה עלינו נקרא,⁵ שדי דר בנהורא,
 שוב לגאלנו מהרה, מציון תצא תורה.⁶
 תורה וספר נחומים, תמציאנו מלא רחמים,
 תנהלנו לעולמים, יהוה לארך ימים.⁷
 חטאנו צורנו, סלח לנו יוצרנו.
 ימים צאת לישע, חי וקים ונושע,
 ברחמים יפקד ויושע, יקיר ילד משעשע.⁸
 משעשע בנאומו, לעד ליום קומו,
 ונשגב לברדו שמו,⁹ כי נחם יהוה עמו.¹⁰
 חטאנו צורנו, סלח לנו יוצרנו.
 All:
ז זכור לנו ברית אבות, כאשר אמרת: וזכרת את בריתי
 יעקוב, ואף את בריתי יצחק, ואף את בריתי אברהם
 אזכר, והארץ אזכר.¹¹

סליחה צה (פזמון)

THE ARK IS OPENED.
 Chazzan, then congregation:

ז ברית אברהם ועקדת יצחק,
 והשב שבות אהלי יעקב,¹² והושיענו למען שמה.¹³

*Remember the covenant of Abraham. This pizmon differs from others by virtue of its two refrains which alternate after each stanza. Although it originally contained fourteen stanzas, only seven of them have remained in the liturgy. The acrostic of the stiches form a double aleph-beis (from י until ת are omitted today) followed by the paytan's signature, Gershom bar Yehudah, may he be strong [see prefatory comment to selichah 12].



Congregation, then chazzan:

א We have lost our goodly land¹ so quickly;
long days have passed,
and every [exile] prophecy's message [has come to pass].²

ב Israel can no longer dwell in unfortified cities;³
a wasting plague is sent on all our prosperity.⁴

○ return with mercy to the remnant of Israel,
and save us for Your Name's sake.

Congregation, then chazzan:

ג Exile after exile has all of Judah⁵ suffered,
ד afflicted all day⁶ as they waste away,
yet no one seeks or asks about them.⁷

○ restore the captivity of Jacob's tents,
and save us for Your Name's sake.

Congregation, then chazzan:

ה The Holy City and [its outlying] regions*
are turned to shame and to spoils;

ו all its precious things are buried and hidden.*
And nothing is left but the Torah [itself].

○ return with mercy to the remnant of Israel,
and save us for Your Name's sake.

Congregation, then chazzan:

ז ○ mighty Redeemer, deliver us for Your sake!

ח See how our strength has left [us].⁸

ט look how our pious ones have been lost;⁹

י so that there is no one to pray for us.¹⁰

○ restore the captivity of Jacob's tents,
and save us for Your Name's sake.

Congregation, then chazzan:

יא The covenant of the Patriarchs, the Matriarchs, and Tribes;

יב Your mercy and kindness so many times given;¹¹

יג remember [all this,] ○ God, on behalf of the beaten and torn,¹²

יד who are slaughtered for Your sake all the time.¹³

○ return with mercy to the remnant of Israel,
and save us for Your Name's sake.

Congregation, then chazzan:

טו Avenger of Blood,¹⁴ judge our cause!

טז Pay back our tormentors sevenfold into their bosom.¹⁵

טז We were sold [into Exile] for naught; so redeem us,
but not with money,¹⁶

יז erect Your desolate Holy Temple¹⁷ before our eyes.

○ restore the captivity of Jacob's tents,
and save us for Your Name's sake.

THE ARK IS CLOSED.

either ascending holiness (outlying, city, Temple)
or descending (Temple, city, outlying), and not
haphazard.

וְכָל מִקְדָּשֵׁי טְבוּעוֹת וּגְנוּזוֹת — All its precious
things are buried and hidden. According to one
opinion in the Talmud, before Nebuchadnezzar

Congregation, then chazzan:

אֲבָדְנוּ מֵאֶרֶץ טוֹבָה: בְּחַפְזוֹן, אָרְכּוּ הַיָּמִים וְדָבַר כָּל חֲזוֹן,²
בְּיִשְׂרָאֵל חָדְלוּ פְרוֹזוֹן,³ בְּמִשְׁמַנֵּינוּ שִׁלַּח רֵזוֹן.⁴
וְשׁוֹב בְּרַחֲמִים עַל שְׂאֵרֵי יִשְׂרָאֵל, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֵךְ.

Congregation, then chazzan:

גּוּלָה אַחַר גּוּלָה, גְּלַתָּה יְהוּדָה: כְּלָה,
דָּנָה כָּל הַיּוֹם וְכָלָה, דּוֹרֵשׁ וּמִבְקֵשׁ אֵין לָהּ.⁷
וְהִשָּׁב שְׁבוּת אֱהִי יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֵךְ.

Congregation, then chazzan:

הַעִיר הַקְּדֹשׁ וְהַמְּחֻזָּזוֹת,* הֵיוּ לְחַרְפָּה וּלְבוֹזוֹת,
וְכָל מִקְדָּשֵׁי טְבוּעוֹת וּגְנוּזוֹת,* וְאֵין שׂוֹר רַק הַתּוֹרָה הַזּוֹאת.
וְשׁוֹב בְּרַחֲמִים עַל שְׂאֵרֵי יִשְׂרָאֵל, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֵךְ.

Congregation, then chazzan:

גּוּאֵל חָזַק לְמַעַנָּה פְּדָנוּ, רְאֵה כִּי אָזַלְתָּ יָדְנוּ,⁸
שׁוֹר כִּי אֲבָדוּ חֲסִידֵינוּ,⁹ מִפְּגִיעַ אֵין בְּעַדְנוּ.¹⁰
וְהִשָּׁב שְׁבוּת אֱהִי יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֵךְ.

Congregation, then chazzan:

בְּרִית אֲבוֹת וְאִמָּהוֹת וְהַשְּׁבָטִים,
רַחֲמֵיךָ וְחַסְדֵיךָ בְּרַבּוֹת עִתִּים,¹¹
יְהִי זְכוֹר לְמַפִּים וּנְמַרְטִים,¹² וְעֲלֶיךָ כָּל הַיּוֹם נִשְׁחָטִים.¹³
וְשׁוֹב בְּרַחֲמִים עַל שְׂאֵרֵי יִשְׂרָאֵל, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֵךְ.

Congregation, then chazzan:

דּוֹרֵשׁ דָּמִים¹⁴ דּוֹן דִּינָנוּ, הִשָּׁב שְׁבַעֲתִים אֶל חֵיק¹⁵ מַעֲנִינוּ,
חָנּוּם נִמְכָּרְנוּ, וְלֹא בְכֶסֶף פְּדָנוּ,¹⁶
יָקָף בֵּית מִקְדָּשְׁךָ הַשָּׁמַיִם לְעֵינֵינוּ.
וְהִשָּׁב שְׁבוּת אֱהִי יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֵךְ.

THE ARK IS CLOSED.

(1) Cf. Deuteronomy 11:17. (2) Cf. Ezekiel 12:22-23. (3) Cf. Judges 5:7; see commentary to selichah 21. (4) Cf. Isaiah 10:16. (5) Lamentations 1:3. (6) Cf. 1:13. (7) Cf. Ezekiel 34:6; Jeremiah 30:17. (8) Cf. Deuteronomy 32:36. (9) Cf. Micah 7:2. (10) Cf. Isaiah 59:16. (11) Cf. Nehemiah 9:28. (12) Cf. 13:25. (13) Cf. Psalms 44:23. (14) 9:13. (15) Cf. 79:12; some editions of Selichos omit this stich. (16) Cf. Isaiah 52:3; see commentary to selichah 9, s.v., לְמַכּוֹרֵי חָנּוּם. (17) Cf. Daniel 9:17.

The Holy City and [its outlying] regions: Some would translate: The city [of Jerusalem], the Holy [Temple] and the [outlying] regions. This is based on Daniel 9:26, where יְרִי and יְרִי refer to Jerusalem and the Beis HaMikdash. We have not used this translation for two reasons. In Daniel the phrase contains

only two words, the city and the holy, which are joined by the conjunctive prefix וְ, and; in our stich the conjunction is absent and so יְרִי is more likely an adjective modifying יְרִי than an independent noun. Additionally, the order of the stich — city, Temple, outlying regions — would be illogical. The list should be in order of

All:
זְכוֹר לָנוּ Remember for us the covenant of the ancestors, as You said:
 'And I will remember for them the covenant of the ancestors
 whom I brought out of the land of Egypt in the very sight of the nations,
 to be a God to them; I am HASHEM.'¹

SELICHAH 96

All:
Hear, O Israel: HASHEM is our God, HASHEM is the One and Only.²
 א O Mentor, [make] openings for repentance*
 which is considered like the entire Torah*
 my eyes are ever upon it.²
 ב It requires man to spell out [his sins] properly,
 with broken heart and crushed [spirit], deliberately, not feebly,
 [before Him] Who is dressed in grandeur.*³
 Hear, O Israel, HASHEM is our God; HASHEM, the One and Only.
 ג Dressed in grandeur and vengeance to save the conquered people.
 He will heal your pain
 by granting [the Torah,] a heritage sweeter than honey.⁴
 ד Honey and milk is on your tongue⁵ when you recite 'Shema Yisrael';
 and you beseech Him with your sweet voice,*
 honoring HASHEM with your possessions.*⁶
 Hear, O Israel, HASHEM is our God; HASHEM, the One and Only.

(1) Leviticus 26:45. (2) Deuteronomy 6:4. (3) Cf. 11:12. (4) Cf. Psalms 93:1.
 (5) Cf. 19:11. (6) Cf. Song of Songs 4:11. (7) Proverbs 3:9.

Perhaps the *paytan* alludes to either of two midrashic statements (Eliyahu Zuta 22). The first reads: 'Repentance is equal to all the Altar offerings in the Torah.' It is possible that the missing stich in this stanza fills in the words 'Altar offerings.'

A second passage in the Midrash states: 'Repentance is greater than charity.' If so, the *paytan* may have reasoned: Since charity is equal to all the other *mitzvos* (Bava Basra 9a) and repentance is greater than charity, therefore repentance must be greater than (or, at least, equal to) all the *mitzvos* of the Torah.

לֹבֵשׁ גֵּאוּת — [Before Him] Who is dressed in grandeur. Unlike the previous stiches that describes the penitents posture, this one refers to God. Alternatively: This stich is continuation of the preceding one, with the word **לֹא**, not, serving double duty, i.e., the penitent's soul should not be robed in pride and grandeur.

וּבְקוֹלֵנוּ — And with your [lit., our] ... voice For some unexplained reason, the *paytan* switched from second person singular [your] to first person plural [our] for this one word. Some editions, however, maintain the person and read **וּבְקוֹלְךָ** and with your voice.

שְׁמַע יִשְׂרָאֵל ... וּבְקוֹלֵנוּ עֵרַב ... פָּדַד אֶת יְהוָה מִחוּנְךָ — 'Shema Yisrael' ... with your sweet voice ...

honoring HASHEM with your possessions. According to the Midrash (Tanchuma, Re'eh 12), 'your possessions' refers to more than just fiscal and material assets.

Scripture states, honor HASHEM with your possessions (Proverbs 3:9). One way of understanding 'possessions' is talents. Thus, one who has a sweet voice should use it to serve as *chazzan* and lead the recital of the *Shema*. He will thereby honor God with the talent he possesses. This is the meaning of the present stanza.

The same Midrash further states that one who is scrupulous regarding tithing his possessions, will be granted ever-increasing wealth and well-being. But one who is careless about the tithes will lose both his property and his health. This is the theme of the next stanza: Proper use of Your possessions — tithing properly, giving charity — will free you from the worries of supporting and sustaining your family, leaving you plenty of time to rest from your labors and display your love of God.

A third interpretation in the Midrash is: A person who, though endowed with physical attractiveness, nevertheless resists the seductive overtures of illicit and forbidden suitors, honors God by using wisely the possessions He granted. This is the intent of the stich (below) and your body is removed from evil.

All:

זְכוֹר לָנוּ ברית ראשונים כאשר אמרת, וזכרתי להם ברית ראשונים, אשר הוצאתי אותם מארץ מצרים לעיני הגוים, להיות להם לאלהים אני יהוה.¹

סליחה צו (שמע ישראל)

All:

שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד.²
 אָמוֹן פְּתַחֵי תְּשׁוּבָה, * בְּכָל הַתּוֹרָה נִחְשָׁבָה, *
 תְּמִיד עֵינַי בָּהּ.²
 בָּהּ לְפָרֵשׁ יְאוֹת, בְּשִׁבְרוֹן לֵב וּדְפֵאוֹת,
 בְּנִחַת וְלֹא בְּלֵאוֹת, לֹבֵשׁ גֵּאוּת.*³
 שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד.
 גֵּאוֹת וּנְקָמָה מְלַבֵּשׁ, לְהוֹשִׁיעַ עִם מְכַבֵּשׁ,
 לְךָ עֵצָב וְיָחֵבֵשׁ, בְּהִנְחִילוֹ מִתּוֹקִים מִדְּבַשׁ.⁴
 דְּבַשׁ וְחֵלֶב בְּלִשׁוֹנְךָ,⁵ שְׁמַע יִשְׂרָאֵל בְּשִׁנְךָ,
 וּבְקוֹלֵנוּ עֵרַב בְּהִתְחַנְּנֵךָ, כִּפְדֵּ אֶת יְהוָה מִחוּנְךָ.*⁶
 שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד.

captured the First Temple, the Holy Ark was hidden beneath the Temple so that it would not be taken by the enemy (see Yoma 53b and Shekalim 6:1). The *paytan* follows this view, and refers to the Ark and its contents as 'its precious things.'

אָמוֹן פְּתַחֵי תְּשׁוּבָה — O Mentor [Who makes] openings for repentance. No manuscripts of this anonymous *selichah* are known to exist, and less than half of the original has been preserved in the printed editions. The acrostic of the extant portion follows the alphabet from א to ט, then skips to ש and ת. Each stanza comprises four stiches, and ends with a Scriptural fragment, the last word of which is repeated as the first word of the next stanza.

The opening stanza is particularly difficult because it has only three stiches and they do not seem to fit together. It is not known whether the *paytan*, for some arcane reason, did this intentionally or whether he wrote four lines, one of which has been lost. And if wrote four lines, which one is missing? The fourth, which according to the poetic pattern must be a Scriptural fragment ending with **הָ**, is present. And since the first extant stich begins with an א, we may assume it is the opening phrase of the composition. However, we do not know whether the middle stich before us is the second or third line of the stanza.

The word אָמוֹן has a variety of meanings.

According to most commentaries, the phrase נָאֻקָה אֶצְלוֹ אָמוֹן (Proverbs 8:30) means, I [the Torah] was a nursling to Him. Thus אָמוֹן describes someone nurtured by an אָמוֹן, nurse or nurturer. Nevertheless, the Midrash renders this same phrase four different ways: I was a pedagogue unto Him; I was clothed royally by Him; I was concealed by Him; and, I was a prince unto Him (Bereishis Rabbah 1:1, see Rashi there). The meaning 'pedagogue' seems to fit best in our stich.

God, the Mentor and Nurturer of Israel, says: 'My children, make for Me one [tiny] opening of repentance [even if it be only] like the point of a needle, then I shall make for you openings [so large] that wagons and coaches could pass through them!' (Shir HaShirim Rabbah 5:2:2).

בְּכָל הַתּוֹרָה נִחְשָׁבָה — Which is considered like the entire Torah. Although the word **בְּכָל** means in the entire, most commentaries understand it here as if it read **בְּכָל**, like the entire. [In fact, some editions read **בְּכָל**.]

The *paytan*'s intention here is unclear. Although various *mitzvos* are considered by the Talmud as equal to all the *mitzvos* of the Torah combined [e.g., circumcision (Nedarim 32a); tzitzis (Menachos 43b); charity (Bava Basra 9a); Shabbos (Yerushalmi Berachos 1:5)], no such statement appears regarding repentance!

your errors will be like scarlet, they will become white as snow; though they will be red as crimson, they will become like [white] wool.¹ Have mercy on us and do not destroy us, as it is written: For a merciful God is HASHEM, your God; He will not surrender you nor destroy you, and He will not forget the covenant with your forefathers, which He swore to them.² Gather in our dispersed ones, as it is written: If your dispersed were to be at the ends of heaven, from there HASHEM, your God, will gather you in and from there He will take you.³ Bring back our captivity and have mercy on us, as it is written: HASHEM, your God, will bring back your captivity and have mercy on you, and He will again gather you in from all the peoples where HASHEM, your God, has scattered you.⁴ Chazzan — Bring us to Your holy mountain and gladden us in Your house of prayer, as it is written: And I will bring them to My holy mountain, and I will gladden them in My house of prayer, their elevation-offerings and their feast offering will find favor on My Altar, for My House will be called a house of prayer, for all peoples.⁵

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:

שמע Hear our voice, HASHEM, our God, pity and be compassionate to us, and accept — with compassion and favor — our prayer.⁶

Bring us back to You, HASHEM, and we shall return, renew our days as of old.⁷

Do not cast us away from Yourself,

and do not remove Your holy spirit from us.⁸

Do not cast us away in old age,

when our strength gives out do not forsake us.⁹

Do not forsake us, HASHEM, our God, be not distant from us.¹⁰

Display for us a sign for good, so that our enemies may see it and be ashamed, for You, HASHEM, will have helped and consoled us.¹¹

To our sayings give ear, HASHEM, perceive our thoughts.¹²

May the expressions of our mouth and the thoughts of our heart find favor before You, HASHEM, our Rock and our Redeemer.¹³

Because for You, HASHEM, we waited, You will answer, my Lord, our God.¹⁴

THE ARK IS CLOSED.

VIDUY/CONFESSION

During the recitation of the ודי stand with head and body slightly bowed, in submissive contrition.

אלהינו Our God and the God of our forefathers, may our prayer come before You.¹⁵ Do not ignore our supplication,¹⁶ for we are not so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, we and our forefathers have sinned.¹⁷

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אשמונו We have become guilty; [ב] we have betrayed; [ג] we have robbed; [ד] we have spoken slander; [ה] we have caused perversion; [ו] we have caused wickedness; [ז] we have sinned willfully;

(1) Isaiah 1:18. (2) Deuteronomy 4:31. (3) 30:4. (4) 30:3. (5) Isaiah 56:7. (6) Weekday Shemoneh Esrei. (7) Lamentations 5:21. (8) Cf. Psalms 51:13. (9) Cf. 71:9. (10) Cf. 38:22. (11) Cf. 86:17. (12) Cf. 5:2. (13) Cf. 19:15. (14) Cf. 38:16. (15) Cf. 88:3. (16) Cf. 55:2. (17) Cf. 106:6.

חטאיכם בשנים, כשֶׁלֶג ילבִינו, אם יאָדִימו כְּתוֹלֵעַ, כַּצֶּמֶר יִהְיוּ.¹ רַחֵם עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ, כִּמְהָ שְׂכֵתוֹבוֹ; כִּי אֵל רַחוּם יְהוָה אֱלֹהֵינוּ, לֹא יִרְפָּךְ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת בְּרִית אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם.² קַבֵּץ נִדְחֵינוּ כִּמְהָ שְׂכֵתוֹבוֹ: אִם יִהְיֶה נִדְחָךְ בְּקֶצֶה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֵינוּ וּמִשָּׁם יִקְחֶךָ.³ הָשִׁב שְׁבוֹתֵנוּ וְרַחֲמֵנוּ, כִּמְהָ שְׂכֵתוֹבוֹ; וְשָׁב יְהוָה אֱלֹהֵינוּ אֶת שְׁבוֹתֶךָ וְרַחֲמֶךָ וְשָׁב וְקַבֵּץ מִכָּל הָעַמִּים אֲשֶׁר הִפִּיצֶךָ יְהוָה אֱלֹהֵינוּ שְׁמָה.⁴ תְּבִיאֵנוּ אֶל הַר קְדֹשׁ, וְשִׂמְחֵנוּ בְּבֵית תְּפִלָּתֶךָ, כִּמְהָ שְׂכֵתוֹבוֹ; וְהִבִּיאוּתֵם אֶל הַר קְדֹשִׁי, וְשִׂמְחֵתֵם בְּבֵית תְּפִלָּתֵי, עוֹלְתֵיהֶם וּזְבִיחֵיהֶם לְרִצּוֹן עַל מִזְבְּחִי, כִּי בֵיתִי בֵית תְּפִלָּה יִקְרָא לְכָל הָעַמִּים.⁵

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:

שמע קולנו יהוה אלהינו, חוס ורחם עלינו,

וקבל ברחמים וברצון את תפלתנו.⁶

השיבנו יהוה אליך ונשובה, חרש ימינו כקדם.⁷

אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.⁸

אל תשליכנו לעת זקנה, ככלות כחנו אל תעזבנו.⁹

אל תעזבנו יהוה, אלהינו אל תרחק ממנו.¹⁰

עשה עמנו אות לטובה, ויראו שונאינו ויבשו,

כי אתה יהוה עזרתנו ונחמתנו.¹¹

אמרינו האזינה יהוה, בינה הגיגנו.¹²

יהיו לרצון אמרי פינו והגיון לבנו לפניך, יהוה צורנו וגואלנו.¹³

כי לך יהוה הוהלנו, אתה תענה ארני אלהינו.¹⁴

THE ARK IS CLOSED.

ודי

During the recitation of the ודי stand with head and body slightly bowed, in submissive contrition.

אלהינו ואלהי אבותינו, תבא לפניך תפלתנו,¹⁵ ואל התעלם מתחנו, ושאין אנו עני פנים וקשי ערף, לומר

לפניך יהוה אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו,

אבל אנחנו ואבותינו חטאנו.¹⁷

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אשמונו, בגדנו, גזלנו, דברנו לפי העינונו, והרשענו, ודנו,

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[ח] we have extorted; [ט] we have accused falsely; [י] we have given evil counsel; [כ] we have been deceitful; [ל] we have scorned; [מ] we have rebelled; [נ] we have provoked; [ס] we have turned away; [ע] we have been perverse; [פ] we have acted wantonly; [צ] we have persecuted; [ק] we have been obstinate; [ר] we have been wicked; [ש] we have corrupted; [ת] we have been abominable; we have strayed; You have let us go astray.

סְרַנוּ We have turned away from Your commandments and from Your good laws but to no avail.¹ Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.²

[א] We have become the guiltiest of people. [ב] We have become the most degraded of all generations. [ג] Joy has departed from us. [ד] Our heart has been saddened by our sins. [ה] Our desirous treasure has been ruined, [ו] and our splendor dashed, [ז] for our Holy Temple edifice [ח] has been destroyed for our iniquities. [ט] Our Palace has become desolate. [י] [Jerusalem,] the beauty of our Land is given over to aliens, [כ] our power to strangers.

But still we have not returned from our waywardness. So how can we be so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, both we and our fathers have sinned.

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אָשְׁמֵנוּ We have become guilty; [ב] we have betrayed; [ג] we have robbed; [ד] we have spoken slander; [ה] we have caused perversion; [ו] we have caused wickedness; [ז] we have sinned willfully; [ח] we have extorted; [ט] we have accused falsely; [י] we have given evil counsel; [כ] we have been deceitful; [ל] we have scorned; [מ] we have rebelled; [נ] we have provoked; [ס] we have turned away; [ע] we have been perverse; [פ] we have acted wantonly; [צ] we have persecuted; [ק] we have been obstinate; [ר] we have been wicked; [ש] we have corrupted; [ת] we have been abominable; we have strayed; You have let us go astray.

סְרַנוּ We have turned away from Your commandments and from Your good laws but to no avail. Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.

[ל] [The benefit of] our labor has been stolen, [מ] pulled away and cut off from us. [נ] They have placed their yoke upon us, [ס] our burdens upon our shoulders. [ע] Slaves have ruled over us, [פ] there is no redemption from their hand. [צ] Abundant troubles have surrounded us, [ק] we called upon You, HASHEM, our God, [ר] but You have distanced us for our iniquities. [ש] We have turned away from following after You; [ת] we have strayed; we have become lost.

But still we have not returned from our waywardness. So how can we be so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, both we and our fathers have sinned.

חֲמַסְנוּ, טַפְּלָנוּ שְׂקָר. יַעֲצָנוּ רָע, בּוֹבְנוּ, לִצְנוּ, מַרְדְּנוּ, נֶאֱצָנוּ, סַרְרָנוּ, עֵוִינוּ, פִּשְׁעָנוּ, צָרְרָנוּ, קָשִׁינוּ עֲרָף. רָשַׁעְנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

סְרַנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁנָה לָנוּ. וְאַתָּה חַדִּיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עַשִׂיתָ וְאַנְחָנוּ הַרְשָׁעָנוּ.²

אָשְׁמֵנוּ מִכָּל עֵם, בְּשָׁנוּ מִכָּל דּוֹר, גָּלָה מִמֶּנּוּ מְשׁוֹשׁ, דָּנָה לִבְנוּ בְּחַטָּאֵינוּ, הִחֲבַל אֹוִינוּ, וְנִפְרַע פְּאַרְנוּ, זָבֹול בֵּית מִקְדָּשֵׁנוּ חָרַב בְּעֵזְבֵינוּ, טִירַתְנוּ הִיְתָה לְשִׁמָּה, יָפִי אֲדַמְתָנוּ לְזָרִים, כִּחְנוּ לְזָכָרִים.

וְעַדִּין לֹא שָׁבָנוּ מִטְּעוּתְנוּ וְהִיךְ נַעֲזִיז פְּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ, לֹא מֵרַחֵם יְהוָה אֱלֹהֵינוּ וְאַל־הִי אָבוּתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חָטְאָנוּ, אָבָל אֲנַחְנוּ וְאַבוּתֵינוּ חָטְאָנוּ.

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אָשְׁמֵנוּ, בְּגַדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ רָפוּ. הַעֵוִינוּ, וְהַרְשָׁעָנוּ, זָרְנוּ, חֲמַסְנוּ, טַפְּלָנוּ שְׂקָר. יַעֲצָנוּ רָע, בּוֹבְנוּ, לִצְנוּ, מַרְדְּנוּ, נֶאֱצָנוּ, סַרְרָנוּ, עֵוִינוּ, פִּשְׁעָנוּ, צָרְרָנוּ, קָשִׁינוּ עֲרָף. רָשַׁעְנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

סְרַנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁנָה לָנוּ. וְאַתָּה חַדִּיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עַשִׂיתָ וְאַנְחָנוּ הַרְשָׁעָנוּ.

לְעֵינֵינוּ עֲשָׂקוּ עֲמָלָנוּ, מִמִּשְׁךְ וּמִמּוֹרֵט מִמֶּנּוּ, נָתַנוּ עֲלֵינוּ, סָבְלוּנוּ עַל שִׁכְמֵנוּ, עֲבָדִים מְשֻׁלוּ בָנוּ, פָּרַק אִין מִיָּדָם, צְרוּת רַבּוֹת סָבְבוּנוּ, קָרְאוּנוּ יְהוָה אֱלֹהֵינוּ, רַחֲמֵךְ מִמֶּנּוּ בְּעֵזְבֵינוּ, שָׁבָנוּ מֵאֲחֵרֶיךָ, תַּעֲיִנוּ וְאַבְדְּנוּ.

וְעַדִּין לֹא שָׁבָנוּ מִטְּעוּתְנוּ וְהִיךְ נַעֲזִיז פְּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ, לֹא מֵרַחֵם יְהוָה אֱלֹהֵינוּ וְאַל־הִי אָבוּתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חָטְאָנוּ, אָבָל אֲנַחְנוּ וְאַבוּתֵינוּ חָטְאָנוּ.

(1) Cf. Job 33:27. (2) Nehemiah 9:33.

[ש] You Who hears the destitute; answer us; answer us, [ת] You Who supports the wholesome; answer us; answer us, God of our forefathers, answer us; answer us, God of Abraham, answer us; answer us, Dread of Isaac, answer us; answer us, Mighty One of Jacob, answer us; answer us, Helper of the tribes; answer us; answer us; Stronghold of the Patriarchs, answer us; answer us, You Who are hard to anger, answer us; answer us, You Who are easy to pacify, answer us; answer us, You Who answers in a time of favor,¹ answer us; answer us, Father of orphans, answer us; answer us, Judge of widows, answer us.

מי שְׁעָנָה He Who answered our father Abraham on Mount Moriah, may He answer us.

He Who answered his son Isaac when he was bound atop the altar, may He answer us.

He Who answered Jacob in Bethel, may He answer us.

He Who answered Joseph in the prison, may He answer us.

He Who answered our forefathers at the Sea of Reeds, may He answer us.

He Who answered Moses in Horeb, may He answer us.

He Who answered Aaron when he offered the censer, may He answer us.

He Who answered Phineas when he arose from amid the congregation, may He answer us.

He Who answered Joshua in Gilgal, may He answer us.

He Who answered Samuel in Mitzpah, may He answer us.

He Who answered David and his son Solomon in Jerusalem, may He answer us.

He Who answered Elijah on Mount Carmel, may He answer us.

He Who answered Elisha in Jericho, may He answer us.

He Who answered Jonah in the innards of the fish, may He answer us.

He Who answered Hezekiah, King of Judah, in his illness, may He answer us.

He Who answered Chananiah, Mishael, and Azariah in the fiery oven, may He answer us.

He Who answered Daniel in the lions' den, may He answer us.

He Who answered Mordechai and Esther in Shushan the capital, may He answer us.

He Who answered Ezra in the Exile, may He answer us.

He Who answered all the righteous, the devout, the wholesome, and the upright, may He answer us.

רחֲמָנָא The Merciful One Who answers the poor, may He answer us.

רחֲמָנָא The Merciful One Who answers the brokenhearted, may He answer us.

רחֲמָנָא The Merciful One Who answers the humble of spirit, may He answer us.

רחֲמָנָא O Merciful One, answer us: O Merciful One, pity. © Merciful One, redeem. O Merciful One, deliver. O Merciful One, have mercy on us — now, swiftly and soon.

רחֲמָנָא The Merciful One Who answers the poor, may He answer us.

רחֲמָנָא The Merciful One Who answers the brokenhearted, may He answer us.

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רחֲמָנָא O Merciful One, answer us: O Merciful One, pity. © Merciful One, redeem. O Merciful One, deliver. O Merciful One, have mercy on us — now, swiftly and soon.

שומע אל אביונים עננו, עננו תומך תמימים עננו, עננו אלהי אבותינו עננו, עננו אלהי אברהם עננו, עננו פחד יצחק עננו, עננו אביר יעקב עננו, עננו עזרת השבטים עננו, עננו משגב אמהות עננו, עננו קשה לכעוס עננו, עננו רך לרצות עננו, עננו עונה בעת רצון עננו, עננו אבי יתומים עננו, עננו דין אלמנות עננו.

מי שְׁעָנָה לאברהם אבינו בהר המוריה, הוא יעננו.
 מי שְׁעָנָה ליצחק בנו כשנעקד על גבי המזבח, הוא יעננו.
 מי שְׁעָנָה ליעקב בבית אל, הוא יעננו.
 מי שְׁעָנָה ליוסף בבית האסורים, הוא יעננו.
 מי שְׁעָנָה לאבותינו על ים סוף, הוא יעננו.
 מי שְׁעָנָה למשה בחורב, הוא יעננו.
 מי שְׁעָנָה לאהרן במחנה, הוא יעננו.
 מי שְׁעָנָה לפינחס בקומו מתוך העדה, הוא יעננו.
 מי שְׁעָנָה ליהושע בגלגל, הוא יעננו.
 מי שְׁעָנָה לשמואל במצפה, הוא יעננו.
 מי שְׁעָנָה לדוד ושלמה בנו בירושלים, הוא יעננו.
 מי שְׁעָנָה לאליהו בהר הפרמל, הוא יעננו.
 מי שְׁעָנָה לאלישע ביריחו, הוא יעננו.
 מי שְׁעָנָה ליונה במעי הדגה, הוא יעננו.
 מי שְׁעָנָה לחזקיהו מלך יהודה בחליו, הוא יעננו.
 מי שְׁעָנָה לחנניה מישאל ועזריה בתוך כבשן האש, הוא יעננו.
 מי שְׁעָנָה לדניאל בגוב האריות, הוא יעננו.
 מי שְׁעָנָה למרדכי ואסתר בשושן הבירה, הוא יעננו.
 מי שְׁעָנָה לעזרא בגולה, הוא יעננו.
 מי שְׁעָנָה לכל הצדיקים והתמימים והישרים, הוא יעננו.

רחֲמָנָא דעני לעני, ענינא. רחֲמָנָא דעני לתבירי לבא, ענינא. רחֲמָנָא דעני למכיכי רוחא, ענינא. רחֲמָנָא ענינא. רחֲמָנָא חוס. רחֲמָנָא פרוק. רחֲמָנָא שזיב. רחֲמָנָא רחם עלן. השתא בעגלא ובזמן קריב.

(1) Some editions of Selichos read בעת צרה, in time of distress.

All:

מְכַנְיֵסֵי רַחֲמִים O you who usher in [plea for] mercy, may you usher in our [plea for] mercy, before the Master of mercy. O you who cause prayer to be heard, may you cause our prayer to be heard, before the Hearer of prayer. O you who cause outcry to be heard, may you cause our outcry to be heard, before the Hearer of outcry. O you who usher in tears, may you usher in our tears, before the King Who finds favor through tears.

Exert yourselves, and multiply supplication and petition, before the King, God, exalted and most high. Mention before Him, cause to be heard before Him, the Torah and the good deeds of [the Patriarchs and Matriarchs] who dwell in the dust.

May He remember their love and grant life to [their] offspring, that the remnant of Jacob not be lost. For the flock of the faithful shepherd [Moses] has become a disgrace; Israel, the unique nation, a parable and a simile.

Speedily, answer us, O God of our salvation, and redeem us from all harsh decrees; and may You save, in Your abundant mercy, Your righteous anointed and Your people.

מִרְן דְּבִשְׁמִיָּא Our Master Who is in heaven, to You do we supplicate, as a captive supplicates before his captors; for all captives are redeemed with money, but Your people Israel with compassion and supplication. O grant our requests and our prayers that we not be turned away from You empty-handed.

Our Master Who is in heaven, to You do we supplicate as a slave supplicates before his master: We are oppressed and we abide in darkness, souls embittered from abundant distress. We have no strength to regain Your favor. Our Master, act for the sake of the covenant that You made with our Patriarchs.

שׁוֹמֵר יִשְׂרָאֵל O Guardian of Israel, protect the remnant of Israel; let not Israel be destroyed — those who proclaim, 'Hear O Israel.'¹

O Guardian of the unique nation, protect the remnant of the unique people; let not the unique nation be destroyed — those who proclaim the Oneness of Your Name, 'HASHEM is our God, HASHEM, the One and Only!'¹

O Guardian of the holy nation, protect the remnant of the holy people; let not the holy nation be destroyed — those who proclaim three-fold sanctifications to the Holy One.

Become favorable through compassion and become appeased through supplications. Become favorable and appeased to the poor generation, for there is no helper. Our Father, our King, be gracious with us and answer us, though we have no worthy deeds; treat us with charity and kindness, and save us.

(1) Deuteronomy 6:4.

All:

מְכַנְיֵסֵי רַחֲמִים, הַכְנִיסוּ רַחֲמֵינוּ, לְפָנֶי בַּעַל הַרְחָמִים. מְשַׁמְיעֵי תְפִלָּה, הַשְׁמִיעוּ תְפִלָּתֵנוּ, לְפָנֶי שׁוֹמֵעַ תְּפִלָּה. מְשַׁמְיעֵי צַעֲקָה, הַשְׁמִיעוּ צַעֲקָתֵנוּ, לְפָנֶי שׁוֹמֵעַ צַעֲקָה. מְכַנְיֵסֵי דְמָעָה, הַכְנִיסוּ דְמְעוֹתֵינוּ, לְפָנֶי מֶלֶךְ מִתְרַצֶּה בְּדָמְעוֹת.

הַשְׁתַּדְּלוּ וְהִרְבוּ תְחִנָּה וּבִקְשָׁה, לְפָנֶי מֶלֶךְ אֵל רַם וְנֹשָׂא. הִזְכִּירוּ לְפָנֶינוּ, הַשְׁמִיעוּ לְפָנֵינוּ תּוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹכְנֵי עֵפְרָיִם.

זְכוּר אֲהַבְתָּם וַיְחַיֶּה זְרַעְךָ, שְׁלֵא תֵאבֵד שְׂאֵרֵיךָ וַעֲקֵב. כִּי צֵאתָ רוּעָה נֶאֱמַן הִיָּה לְחִרְפָּה, יִשְׂרָאֵל גּוֹי אֶחָד לְמִשְׁלַל וּלְשֹׁנֵינָה. מִהַר עֲנֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וּפְדֵנוּ מִכָּל גְּזֵרוֹת קָשׁוֹת וְהוֹשִׁיעָה בְּרַחֲמֶיךָ הַרְבִּים, מִשִּׁיחַ צַדִּיקָה וְעַמָּךְ.

מִרְן דְּבִשְׁמִיָּא לָךְ מִתְחַנְּנֵנוּ, כְּכֹר שְׁבִיָּא דְמִתְחַנְּנֵנוּ לְשְׁבוּיָהּ. כְּלֵהוֹן בְּנֵי שְׁבִיָּא בְּכִסְפָּא מִתְפָּרְקִין, וְעַמָּךְ יִשְׂרָאֵל בְּרַחֲמֵי וּבְתַחֲנוּנֵינוּ, הֵב לָן שְׂאֵילֵתִין וּבְעוֹתִין, דְּלֵא נְהַדְרֵי רִיקָם מִן קֳדָמְךָ.

מִרְן דְּבִשְׁמִיָּא לָךְ מִתְחַנְּנֵנוּ, כְּעַבְדָּא דְמִתְחַנְּנֵנוּ לְמַרְיָהּ, עֲשִׂיקֵי אָנֹן וּבַחֲשׂוֹכָא שְׁרִינֵנוּ, מְרִידֵנוּ נַפְשֵׁינוּ מְעַקְתִּין דְּנַפְשֵׁינוּ, חֵילָא לֵית בָּן לְרַצוּנָה מִרְן, עֲבִיד בְּדִיל קִימָא דְגְזֵרוֹת עִם אֲבָהֵתְנָא.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל, וְאֵל יֵאבֵד יִשְׂרָאֵל, הָאֲמָרִים, שְׁמַע יִשְׂרָאֵל!

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֵרֵי עִם אֶחָד, וְאֵל יֵאבֵד גּוֹי אֶחָד, הַמְיַחֲדִים שְׁמֶךָ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

שׁוֹמֵר גּוֹי קְדוֹשׁ, שְׁמוֹר שְׂאֵרֵי עִם קְדוֹשׁ, וְאֵל יֵאבֵד גּוֹי קְדוֹשׁ, הַמְשַׁלְּשִׁים בְּשֵׁלֶשׁ קְדָשׁוֹת לְקְדוֹשׁ.

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵס בְּתַחֲנוּנֵינוּ, הַתְרַצֶּה וְהִתְפַּיֵס לְדוֹר עֲנִי, כִּי אֵין עוֹזֵר. אֲבִינוּ מִלִּפְנֵינוּ, חֲנֵנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צַדִּיקָה וְחֶסֶד וְהוֹשִׁיעָנוּ.

וְאִנְחָנוּ We know not what to do — but our eyes are upon You.¹ Remember Your mercies, HASHEM, and Your kindnesses, for they are from the beginning of the world.² May Your kindness be upon us, HASHEM, just as we awaited You.³

אַל תִּזְכֹּר Recall not against us the iniquities of the ancients; may Your mercies meet us swiftly, for we have become exceedingly impoverished.⁴ Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.⁵ Amid rage — remember to be merciful!⁶ For He knew our nature, He remembers that we are dust.⁷ Chazzan— Assist us, O God of our salvation, for the sake of Your Name's glory; rescue us and atone for our sins for Your Name's sake.⁸

FULL KADDISH

The chazzan recites the Full Kaddish:

יִתְגַּדַּל May His great Name grow exalted and sanctified (Cong. — Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong. — Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised and lauded be the Name of the Holy One, Blessed is He (Cong. — Blessed is He.) exceedingly beyond any blessing and song, praise, and consolation that are uttered in the world. Now respond: Amen. (Cong. — Amen.)

(Cong. — Accept our prayers with mercy and favor.)

May the prayers and supplications of the entire House of Israel be accepted before their Father Who is in Heaven. Now respond: Amen.

(Cong. — Amen.)

(Cong. — Blessed be the Name of HASHEM from this time and forever.⁹)

May there be abundant peace from Heaven, and life, upon us and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(Cong. — My help is from HASHEM, Maker of heaven and earth.¹⁰)

Take three steps back. Bow left and say, 'He Who makes peace . . .'; bow right and say, 'may He make peace . . .'; bow forward and say, 'and upon all Israel . . .'

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

He Who makes [the] peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(1) II Chronicles 20:12. (2) Psalms 25:6. (3) 33:22. (4) Psalms 79:8. (5) 123:3. (6) Habakkuk 3:2. (7) Psalms 103:14. (8) 79:9. (9) 113:2. (10) 121:2.

וְאִנְחָנוּ לא נדע מה נעשה, כי עליך עינינו.¹ זכר רחמיה יהוה וחסדיו, כי מעולם המה.² יהי חסדך יהוה עלינו, באשר יחלנו לך.³

אַל תִּזְכֹּר לנו עונות ראשונים, מהר יקדמונו רחמיה, כי דלנו מאד.⁴ חננו יהוה חננו, כי רב שבענו בוז.⁵ ברגז רחם תזכור.⁶ כי הוא ידע יצרנו, וזכור כי עפר אנחנו.⁷ עזרנו אלהי ישענו על דבר כבוד שמה, והצילנו וכפר על חטאתינו למען שמה.⁸

קריש שלם

The chazzan recites שלם קריש:

יִתְגַּדַּל ויתקדש שמה רבא. (Cong. — אמן.) בעלמא די ברא כרעותה, וימליך מלכותה, בחייכון וביומיכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן. (Cong. — אמן.) יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתגדר ויתעלה ויתהלל שמה דקודשא בריך הוא (Cong. — בריך הוא.) לעלא [ו]לעלא מכל ברכתא ושירתא תשבתתא ונחמתא, דאמירן בעלמא. ואמרו: אמן. (Cong. — אמן.)

(Cong. — קבל ברחמים וברצון את תפלתנו.)

תתקבל צלותהון ובעותהון דכל (בית) ישראל קדם אבוהון די בשמיא. ואמרו: אמן. (Cong. — אמן.)

(Cong. — יהי שם יהוה מברך, מעתה ועד עולם.⁹)

יהא שלמא רבא מן שמיא וחיים עלינו ועל כל ישראל. ואמרו אמן. (Cong. — אמן.)

(Cong. — עזרי מעם יהוה, עשה שמים וארץ.¹⁰)

Take three steps back. Bow left and say, . . . עשה; bow right and say, . . . והיא יעשה; bow forward and say, . . . ועל כל . . . אמן. Remain standing in place for a few moments, then take three steps forward.

עשה [ה]שלום במרומי, הוא יעשה שלום עלינו, ועל כל ישראל. ואמרו: אמן. (Cong. — אמן.)

EREV YOM KIPPUR

אשרי Praiseworthy are those who dwell in Your house; may they always praise You, Selah! Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.

Psalms 145

A psalm of praise by David:

א I will exalt You, my God the King, and I will bless Your Name forever and ever.

ב Every day I will bless You, and I will laud Your Name forever and ever.

ג HASHEM is great and exceedingly lauded,

and His greatness is beyond investigation.

ד Each generation will praise Your deeds to the next and of Your mighty deeds they will tell;

ה The splendrous glory of Your power and Your wondrous deeds I shall discuss.

ו And of Your awesome power they will speak, and Your greatness I shall relate.

ז A recollection of Your abundant goodness they will utter and of Your righteousness they will sing exultantly.

ח Gracious and merciful is HASHEM,

slow to anger, and great in [bestowing] kindness.

ט HASHEM is good to all; His mercies are on all His works.

י All Your works shall thank You, HASHEM, and Your devout ones will bless You.

יא Of the glory of Your kingdom they will speak, and of Your power they will tell;

יב To inform human beings of His mighty deeds, and the glorious splendor of His kingdom.

יג Your kingdom is a kingdom spanning all eternities, and Your dominion is throughout every generation.

יד HASHEM supports all the fallen ones and straightens all the bent.

טו The eyes of all look to You with hope

and You give them their food in its proper time;

טז You open Your hand,

Concentrate intently while reciting the verse, 'You open...'

and satisfy the desire of every living thing.

יז Chazzan - Righteous is HASHEM in all His ways

and magnanimous in all His deeds.

יח HASHEM is close to all who call upon Him - to all who call upon Him sincerely.

יט The will of those who fear Him He will do;

and their cry He will hear, and save them.

כ HASHEM protects all who love Him; but all the wicked He will destroy.

כא May my mouth declare the praise of HASHEM

and may all flesh bless His Holy Name forever and ever.

We will bless God from this time and forever, Halleluyah!

The chazzan recites Half-Kaddish:

יתגדל יתגדל May His great Name grow exalted and sanctified (Cong. - Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong. - Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong. - Blessed is He) - exceedingly beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong. - Amen.)

(1) Psalms 84:5. (2) 144:15. (3) 115:18.

ערב יום כפור

אשרי יושבי ביתך, עוד יהללוך סלה. אשרי העם שפכה

לו, אשרי העם שיהוה אל הו. תהלה לדוד.

תהלים קמח

ארומך אלוהי המלך, ואברכה שמך לעולם ועד.

בכל יום אברכה, ואהללה שמך לעולם ועד.

גדול יהוה ומהלל מאד, ולגדלתו אין חקר.

דור לדור ישבח מעשיך, וגבורתיך יגידו.

הדר כבוד הודך, ודברי נפלאתיך אשיחה.

ועזו נוראותיך יאמרו, וגדלתך אספרנה.

זכר רב טובך יביעו, וצדקתך ירננו.

חננו ורחום יהוה, ארך אפים וגדל חסד.

טוב יהוה לכל, ורחמיו על כל מעשיו.

יודך יהוה כל מעשיך, וחסדיך יברכה.

כבוד מלכותך יאמרו, וגבורתך ידברו.

להודיע לבני האדם גבורתיך, וכבוד הדר מלכותו.

מלכותך מלכות כל עלמים, וממשלתך בכל דור ודור.

סומך יהוה לכל הנפלים, וזוקף לכל הכפופים.

עיני כל אליך ישפרו, ואתה נותן להם את אכלם בעתו.

Concentrate intently while reciting the verse, פותח.

פותח את ידך, ומשביע לכל חי רצון.

צדיק יהוה בכל דרכיו, וחסיד בכל מעשיו.

קרוב יהוה לכל קראיו, לכל אשר יקראהו באמת.

רצון יראיו יעשה, ואת שועתם ישמע ויושיעם.

שומר יהוה את כל אהביו, ואת כל הרשעים ישמיד.

תהלת יהוה ידבר פי, ויברך כל בשר שם קדשו לעולם ועד.

ואנחנו נברך יה, מעתה ועד עולם, הללויה.

The chazzan recites קדיש.

יתגדל ויתקדש שמה רבא. (Cong. - Amen.) בעלמא די ברא כרעותה.

וימליך מלכותה, בחייכון וביומיכון ובחיי רכל בית ישראל,

בעגלא ובזמן קריב. ואמרו: אמן.

(Cong. - Amen.) יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרום ויתנשא ויתחדד ויתעלה ויתהלל

שמה דקדשא בריך הוא (Cong. - בריך הוא) לעלא [ו]לעלא מכל ברכתא

ושיבתא ושפחתא ונחמתא. דאמירן בעלמא. ואמרו: אמן. (Cong. - Amen.)

All:

לך ה' Yours, my Lord, is the righteousness and ours is the shame-facedness.¹ What complaint can we make?² What can we say? What can we declare? What justification can we offer?³ Let us examine our ways and analyze — and return to You,⁴ for Your right hand is extended to accept penitents. Neither with kindness nor with [good] deeds do we come before You. As paupers and as beggars do we knock at Your doors. Chazzan — At Your doors we knock, O Compassionate and Gracious One. Please do not turn us away from You empty-handed. Our King, turn us not away from You empty-handed, for You are the One Who hears prayer.

All, while standing:

אל ארך אפים O God — You are slow to anger, You are called the Master of Mercy, and You have taught the way of repentance. May You remember this day and every day the greatness of Your mercy and Your kindness to the offspring of Your beloved Ones. Turn to us in mercy for You are the Master of Mercy. With supplication and prayer we approach Your Presence in the manner that You made known to the humble [Moses] in ancient times. Turn back from Your fierce anger;⁵ as is written in Your Torah.⁶ In the shadow of Your wings may we find shelter⁷ and lodging as on the day 'HASHEM descended in a cloud' [to appear to Moses on Sinai]. Chazzan — Overlook sin and erase guilt as on the day 'He [God] stood there with him [Moses]'. Give heed to our cry and be attentive to our declaration as on the day 'He called out with the Name HASHEM,'⁸ and there it was said:

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses.⁹ May You forgive our iniquities and our errors and make us Your heritage.¹⁰ Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.¹¹

PREFATORY VERSES TO SELICHAH 98

אל תבוא Do not enter into strict judgment with us, for no living creature would be innocent before You.¹² See, He does not believe in His holy [angels]; even Heaven is not pure in His sight.¹³ Certainly then man, who is but a worm, the son of man, who is but a maggot.¹⁴ Here we are before You with our guilt, for on that account we cannot stand up before You.¹⁵ Who can say, 'I have purified my heart, I am clean of my sin'?'¹⁶

(1) Daniel 9:7. (2) Cf. Lamentations 3:39. (3) Cf. Genesis 44:16. (4) Cf. Lamentations 3:40.

(5) Cf. Exodus 32:12. (6) See 32:14. (7) Cf. Psalms 36:8. (8) Exodus 34:5. (9) 34:6-7. (10) 34:9.

(11) Psalms 86:5. (12) Cf. Psalms 143:2. (13) Job 15:15. (14) 25:6. (15) Ezra 9:15. (16) Proverbs 20:9.

All:

לך יהוה הַצְדָקָה, וְלָנוּ בְשֵׁת הַפָּנִים.¹ מַה נִּתְאוּנוּ,² מַה נֹּאמֵר, מַה נְדַבֵּר, וּמַה נִּצְטַדֵּק.³ נַחֲפָשָׁה דְרַכֵּינוּ וְנַחֲקָרְהָ, וְנִשׁוּבָה אֵלֶיךָ,⁴ כִּי יְמִינְךָ פְּשׁוּטָה לְקַבֵּל שְׂבִיִּים. לֹא בַחֲסֵד וְלֹא בַמַּעֲשִׂים בָּאֵנוּ לְפָנֶיךָ, כְּבָדִּים וּכְרָשִׁים דִּפְקָנוּ דְלַתֶיךָ. ❖ דְּלַתֶיךָ דִּפְקָנוּ רַחוּם וְחַנוּן, נָא אַל תִּשְׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ. מִלְּפָנֶיךָ מִלְּכָנוּ רִיקָם אַל תִּשְׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלָּה.

All, while standing:

אל ארך אפים אַתָּה, וּבְעַל הַרְחָמִים נִקְרָאתָ, וְדַרְךְ תִּשׁוּבָה הוֹרִיתָ.

גְּדַלַת רַחֲמֶיךָ וְנַחֲסֶיךָ, תִּזְכּוֹר הַיּוֹם וּבְכָל יוֹם לְזָרַע יְדִידֶיךָ. תִּפְּן אֵלֵינוּ בְּרַחֲמִים, כִּי אַתָּה הוּא בְּעַל הַרְחָמִים. בְּתַחֲנוּן וּבַתְּפִלָּה פָּנֶיךָ נִקְדָּם, כְּהוֹדַעְתָּ לְעֵינֵינוּ מִקְדָּם מִחֲרוֹן אַפָּךָ שׁוֹב,⁵ כְּמוֹ בַתּוֹרְתְךָ כְּתוּב.⁶ וּבַצֵּל כְּנֶפְיֶךָ נַחֲסֵה וְנִתְלוּנוּ, כִּיּוֹם וַיֵּרֵד יְהוָה בְּעָנָן. ❖ תַּעֲבוֹר עַל פֶּשַׁע וְתִמְחָה אִשָּׁם, כִּיּוֹם וַיִּתִּיצֵב עִמּוֹ שָׁם. תִּאֲזִין שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִנוּ מְאֹמֵר, כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְהוָה,⁸ וְשֵׁם נֹאמֵר:

Congregation, then chazzan:

וַיַּעֲבֵר יְהוָה עַל פָּנָיו וַיִּקְרָא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יהוה, יהוה, אל, רחום, וחנון, ארך אפים, ורב חסד, ואמת, נצר חסד לאלפים, נשא עון, ופָשַׁע, וחסָה, ונָקָה.⁹ וסִלַּחַת לְעֹוְנֵנוּ וְלַחַטָּאתֵנוּ וְנַחֲלַתֵנוּ.¹⁰ סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מִחַל לָנוּ מִלְּכָנוּ כִּי פָשַׁעְנוּ. כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח, וְרַב חֶסֶד לְכָל קָרְאִיךָ.¹¹

פסוקי הקדמה לסליחה צח

אל תבוא בַּמִּשְׁפָּט עִמָּנוּ, כִּי לֹא יִצְדַק לְפָנֶיךָ כָּל חַי.¹² הֵן בִּקְדָשׁוֹ לֹא יֵאֱמִין, וְשָׂמִים לֹא זָכוּ בְּעֵינָיו.¹³ אָף כִּי אָנוּשׁ רַמָּה, וּבֶן אָדָם תּוֹלַעָה.¹⁴ הִנָּנוּ לְפָנֶיךָ בְּאִשְׁמֵתֵנוּ, כִּי אֵין לְעֲמוּד לְפָנֶיךָ עַל זֹאת.¹⁵ מִי יֹאמֵר זְכִיתִי לְבִי, טְהוֹרֵתִי מִחַטָּאתִי.¹⁶

ברחם אב As a father has mercy on his children, so, HASHEM, may You have mercy on us. Salvation is HASHEM's, upon Your people is Your blessing, Selah. HASHEM, Master of Legions, is with us, a stronghold for us is the God of Jacob, Selah. HASHEM, Master of Legions, praiseworthy is the person who trusts in You. HASHEM, save! May the King answer us on the day we call.

In some congregations the following two verses are recited responsively — the chazzan reciting, 'Forgive, please ...,' and the congregation responding, 'And HASHEM said ...' In other congregations these verses are recited silently.

סלח נא Forgive, please, the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now, and there it was said:

And HASHEM said, 'I have forgiven according to your word!'

All:

הטה Incline, my God, Your ear, and listen, open Your eyes and see our desolation and that of the city upon which Your Name is proclaimed; for not because of our righteousness do we cast down our supplications before You, rather because of Your abundant compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed upon Your city and upon Your people.

SELICHAH 98

All:

(Our God and the God of our forefathers:)

- א Lord, when You consider mankind* each morning,
ב do not exact rigorous judgment.
ג If You should adjudicate [the claims of] body and soul [together]*
ד they would be thrust down, unable to rise.1
ה Can a man win out in judgment,
ו if he has no good deeds to his credit with which to justify himself?
ז The scattered seed of his engendering is but a fetid drop;2
ח the lurking enemy is concealed within him from the time of his birth.*
ט Hidden within him,3 like a net for his feet,
י it incites him every day [to sin], so as to cast him down into Gehinnom.
יא No strength nor might does the body have
יב to stand against it and hold its own.

(1) Cf. Psalms 36:13. (2) See tractate Avos 3:1. (3) Cf. Job 31:33.

did for some time, eating the fruit they were set to protect. When the king returned, he asked what happened to the ripened figs. The cripple said, 'Do I have feet to walk over to the trees?' The blind one said, 'Do I have eyes to see the fruit?' But the wise king had the lame man hoisted onto the blind man's shoulders and judged them as one. So, too, on Judgment Day, God hurls the soul back into its body and judges them as one (Sanhedrin 91a).

מעת הולדו — From the time of his birth. Another question posed by Antoninus (ibid.) is: Does the Evil Inclination enter a person when the embryo is formed or at birth? Rabbi replied, 'From the formation of the embryo.'

Antoninus retorted, 'If so, it would rebel and kick its way of out its mother. It cannot enter a person until he is born.'

Rabbi acceded, saying, 'This matter have I been taught by Antoninus, and I have found a

ברחם אב על בנים, כן תרחם יהוה עלינו. ליהוה הישועה, על עמך ברכתך סלה. יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה. יהוה צבאות, אשרי אדם בטח בך. יהוה הושיעה, המלך יעננו ביום קראנו.

In some congregations the following two verses are recited responsively — the chazzan reciting קלח, and the congregation responding ויאמר. In other congregations these verses are recited silently.

סלח נא לעון העם הזה כגדל חסדך, וכאשר נשאתה לעם הזה ממצרים ועד הנה, ושם נאמר:

ויאמר יהוה סלחתי כדברך.

All:

הטה אלהי אונך ושמע, פקח עיניך וראה שמתנינו, ודעיר אשר נקרא שמך עליה, כי לא על צדקותינו אנחנו מפילים תחנונינו לפניך, כי על רחמיך הרבים. אדני שמעה, אדני סלחה, אדני הקשיבה, ועשה אל תאחר, למענה אלהי, כי שמך נקרא על עירך ועל עמך.

סליחה צח (שניה)

All:

(אלהינו ואלהי אבותינו:)

- אדון, בפקדך אנוש* לבקרים, במצוי הדין אל תמתח.
גוף ונשמה אם תריבם*, דחו ולא יוכלו קום.
היזבל גבר לזכות במשפט, ואם אין בידו מעש להצטדק.
זרני יחזמו מלחה סרוחה,2 חבוי ארבו בקרבו מעת הולדו.*
טמון בחבוי ברשת לרגליו, יסיתהו בכל יום לשחת להפילו.
כח וגבורה בגוף אין לפניו לעמד ולהתיצב.

אדון בפקדך אנוש — Lord, when You consider mankind. This selichah contains an aleph-beis acrostic, which is followed by the author's signature. Yitzhak the Kohen, the chaver [an ancient title bestowed on certain exceptional people], may he be strong and persevere. Nothing is known about R' Yitzhak, except that he lived sometime before 1234; the year in which the commentary Arugas HaBosem was written. This selichah is composed entirely of couplets and is therefore classified as a sheniyah. It is from among the few selichos that are unrhymed.

Rabbi [Yehudah HaNassi] and the Roman emperor Antoninus.

The emperor claimed that man's body and soul could exonerate themselves on Judgment Day. The body could argue, 'The soul was the guilty one; for since it left me, I have been lying like a mute rock in the grave,' and the soul could counter, 'The body was the guilty one; for since I left it, I have been flying free as a bird.'

Rabbi responded with a parable: A king ordered two men to guard an orchard of fruit-laden trees. One was lame, the other blind. The lame, sighted one said to his blind companion, 'I see beautiful fruit in the orchard. Let me ride on your shoulders and I will guide you to the trees. We will then be able to eat from them.' And so they

גוף ונשמה אם תריבם — If You should adjudicate [the claims of] body and soul [together]. The Talmud relates an insightful discussion between

מ From the day [a man] learns to use his wits,
 נ he takes his life in his hands to win bread for himself.¹
 ס [He is] full, his whole life long, with anger and pains;²
 ע until he returns to the dust,³ he has no quiet.
 פ Consider, Lord, [our] aching spirit;
 צ look at [our] broken hearts.
 ק You are near to those far off,
 ר You desire repentance for the wicked.⁴
 ש Almighty, manifest Yourself to those who search for You;
 ת say, 'Here I am,' to those who seek You.
 י Let those who call out in Your name hear, 'I have forgiven';⁵
 ז vindicate in judgment the people who proclaim Your unity.
 ח Muzzle the foul [Satan]⁶ so he cannot prosecute;
 ק scold [Satan] the Accuser angrily so he cannot accuse.
 נ Raise up an advocate [angel] to speak well on our behalf;
 ב let Your wayward children hear, 'I have found atonement for you.'
 ה We have cast our burden upon You —⁷
 ו please, let it be You Who sustain us.
 ה Answer us as we pray;
 ח fulfill our desire, our request, with mercy.
 ב Chazzan — We have put our trust in You;
 ר let Your mercy speedily come forth to greet us.
 Strong, Mighty One, we have not forgotten Your name;
 please do not forget us for all eternity.⁸

All, while standing:

אל מלך O God, King Who sits on the throne of mercy; Who acts with
 kindness, pardons the iniquities of His people, removes [sins]
 one by one, increasingly grants pardon to careless sinners and forgiveness
 to rebels, Who deals righteously with every living being — You do not repay
 them in accord with their evil. Chazzan — O God, You taught us to recite the
 Thirteen [Attributes of Mercy], so remember for us today the covenant of
 these Thirteen, as You made known to the humble one in ancient times, as
 it is written: And HASHEM descended in a cloud and stood with him there,
 and He called out with the Name HASHEM.

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow
to anger, and Abundant in Kindness and Truth, Preserver of
kindness for thousands [of generations], Forgiver of iniquity, willful
sin, and error, and Who cleanses. May You forgive our iniquities and our
errors and make us Your heritage. Forgive us, our Father, for we have
erred; pardon us, our King, for we have willfully sinned; for You, my Lord,
are good and forgiving and abundantly kind to all who call upon You.

(1) Cf. Lamentations 5:9. (2) Cf. Ecclesiastes 2:23. (3) Cf. 3:20. (4) Cf. Ezekiel 18:23. (5) Numbers 14:20.
 (6) See commentary to selichah 24. (7) Cf. Psalms 55:23. (8) Cf. Lamentations 5:20.

מיום עמדו על דעתו, נפשו ישים בכפו להביא לחמו.¹
 שבע כל ימיו בעס ומכאובות,² עד שובו לעפרו³ לא ישקט.
 פנה ארון בעצבון רוח, צפה בשברון לב.
 קרוב אתה לרחוקים, רוצה תשובת רשעים.⁴
 שני, המצא לדורשיך, תאמר הנני למבקשיך.
 יבשרו סלחתי⁵ קוראי בשמך, צדק במשפט עם מיחדך.
 חסם מנול⁶ מלהרשיע, קצף במסטין מלהסטין.
 הקם לנו מליץ ישר. כפר מצאתי תשמיע לשוכבים.
 השלכנו עליך יהבנו⁷, נא אתה תכלפֵּלנו.
 העתר לנו בתפלתנו. חפצנו ובקשתנו מלא ברחמים.
 ❖ בך תלינו בטחוננו, רחמיך מהרה יקדמונו.
 חזק ואמיץ שמך לא שכחנו, אנא, לנצח אל תשכחנו.⁸

All, while standing:

אל מלך יושב על כסא רחמים מתנהג בחסידות, מוחל
 עונות עמו, מעביר ראשון ראשון, מרבה
 מחילה לחטאים וסליחה לפושעים, עשה צדקות עם כל
 בשר נרוח, לא כרעתם תגמול. ❖ אל הורית לנו לומר שלש
 עשרה, וזכור לנו היום ברית שלש עשרה, כמו שהודעת
 לעניו מקדם, כמו שפתוב, וירד יהוה בענן ויתיצב עמו שם,
 ויקרא בשם יהוה.

Congregation, then chazzan:

ויעבר יהוה על פניו ויקרא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יהוה, יהוה, אל, רחום, וחנון, ארך אפים, ורב חסד, ואמת,
נצר חסד לאֵלפים, נשא עון, ופשע, וחטאה,
ונקה. וסלחת לעוננו ולחטאתנו ונחלתנו. סלח לנו אבינו כי
חטאנו. מחל לנו מלכנו כי פשענו. כי אתה ארני טוב וסלח,
ורב חסד לכל קראיך.

Scriptural verse to support his view; for it is
 written, לפתח חטאת ריב, Sin crouches at the
 door (Genesis 4:7). [Although the verse speaks
 in the context of an unrepentant sinner, Rabbi
 gave it a novel interpretation: The cause of
 sin, namely, the Evil Inclination, crouches at the
 door of the womb, ready to enter the baby as it
 emerges.]

SELICHAH 100

Chazzan, then congregation:

י *May the fast of Your nation that sprinkles its blood to You be acceptable,* consider its fat as if it were a sacrifice,* and disparage not its offering. Seal it[s verdict] with a sign of life,¹ and accept its prayer.*

On the morrow, may this sign be [ours].²

Congregation, then chazzan:

ז *Gird Yourself in righteousness, O You Who live eternally and are exalted;³ please support those who stumble, send forth Your hand to raise them, those whose tear is their drink and whose sigh is their bread.⁴ Avenge your servants' blood until You have made an end to Your enemies, and seek an understanding of their spilled blood to know what this is and why this is.^{5*}*

On the morrow, may this sign be [ours].

Congregation, then chazzan:

ח *O Gracious One, favor Your people who believe in Your Name, assign for me an advocate [angel] who will conceal my inadvertent sin; who will suppress my guilt with his left hand, and elevate my merit with his right; who will exhibit Isaac's ashes,* about which he will say, "This is it!"⁶*

On the morrow, may this sign be [ours].

Congregation, then chazzan:

ק *Draw near and listen to my prayerful song, open the [heavenly] Gate [of Prayer] before my cry, to cleanse me of my sin, as if [I were] a year-old child.**

(1) See commentary to selichah 17, s.v., קני. (2) Cf. Exodus 8:19. (3) Cf. Isaiah 57:15. (4) Cf. Psalms 80:6; also 102:10; Job 3:24. (5) Esther 4:5. (6) Exodus 22:8.

being evoked by the merit of Isaac's willingness to be offered as a sacrifice. Those merits are referred to as Isaac's ashes (see for example Taanis 16a where, according to one view, the fast day custom of placing ashes on the Ark in which the Torah Scrolls are kept is based on recalling the merit of Isaac's ashes.) But our *paytan* asks for more than just a verbal allusion to the *Akeidah*; he asks for an advocate who will display Isaac's ashes, as if Isaac were actually burned and his ashes are real?

The Talmud relates that when King David bought the land upon which his son Solomon would eventually build the *Beis HaMikdash*, he was able to determine the exact spot on which the Altar would stand. But how did David know the exact location? According to one view, he saw the

ashes of Isaac heaped up on that spot (*Zevachim* 62a). Similarly, when God sent a destroying angel to visit a death plague on Israel during the days of King David, when the angel began his destruction of Jerusalem, *HASHEM* saw and relented about the evil decrees (*Chronicles* 21:15). But, asks the Talmud, what did God see that caused him to relent? One opinion answers that He saw Isaac's ashes (*Berachos* 62b). Thus, according to at least two Sages of the Talmud, Isaac's ashes are not just a concept, but are a visible entity. It is to these views that the *paytan* subscribes when he asks that the ashes be displayed.

כמו בן שנה נער — *As if [I were] a year-old child.* The simile of a one-year-old as a symbol of innocence is taken from Scriptures' description of

סליחה ק (פזמון)

Chazzan, then congregation:

יִרְצָה צוֹם עִמָּךְ * אֲשֶׁר לָךְ מִזָּה,
חֶשֶׁב חֲלָבוֹ כְּעַל זְבַח * וְקָרְבָנוּ אֶל תְּבוּיָה,
חַתָּם עָלָיו אוֹת חַיִּים,¹ וְתַפְּלָתוֹ תַחֲנוּה —

מִחַר יְהִיֶה הָאוֹת הַזֶּה.²

Congregation, then chazzan:

צְדִיקְתֶּךָ הַתְּאֵזֵר, שׁוֹכֵן עַד וּמְרוֹמָם,³
סְמוּךְ נֶא הַנִּכְשָׁלִים, שְׁלַח יָדְךָ לְהַקִּימָם,
אֲשֶׁר דָּמְעָם שְׁקוּיִם וְאַנְחָתָם הִיא לְחֶמֶם,⁴
וְתִנָּקֵם דָּם עֲבָדֶיךָ מֵאוֹיְבֵיךָ עַד תָּמִם.
וְתִדְרֹשׁ לְשִׁפְךָ דָּמָם,
לְדַעַת מַה זֶה וְעַל מַה זֶה *⁵ —

מִחַר יְהִיֶה הָאוֹת הַזֶּה.

Congregation, then chazzan:

חַנּוּן חֵן עִמָּךְ אֲשֶׁר לְשִׁמְךָ הוּא מֵאֲמִין,
סִגְנוֹר עָלַי תִּמְנֶה אֲשֶׁר חֲסָאתִי יִטְמִין,
וְחוּבֵי בְשָׂמַל יִכְמִין, וְכוֹתֵי יַעֲלֶה בְיָמִין.
וְאִפְרֵי יִצְחָק * יִזְמִין.

מִחַר יְהִיֶה הָאוֹת הַזֶּה. — אֲשֶׁר יֹאמֵר כִּי הוּא זֶה *⁶ —

Congregation, then chazzan:

קָרֵב וּשְׁמַע רִנָּתִי, לִזְעַקְתִּי תַפְתַּח שְׁעָר,
לְזִכּוֹת אֶת חֲסָאתִי כְּמוֹ בֶן שָׁנָה נֶעֶר,*

יִרְצָה צוֹם עִמָּךְ * — *May the fast of Your nation ... be acceptable.* This *pizmon* is signed יִצְחָק Yitzchak, in the acrostic of the first four stanzas. Some read אֲבִיגִיֹדֹר בר אֲבִיגִיֹדֹר, *bar Avigdor*, in the acrostic of stanzas five and six. Nothing more is known about this *paytan* except that he wrote before 1234 — when the commentary *Arugas HaBosem* [which includes this work] was written.

חֶשֶׁב חֲלָבוֹ כְּעַל זְבַח — *Consider its fat as if it were a sacrifice.* The concept that one's fasting is reckoned as if he had sanctified himself on the Altar is the subject of a prayer, originally recited by the talmudic Sage R' Shaishes (*Berachos* 17a), generally recited at the end of the *Minchah Amidah* on fast days:

Master of all worlds, it is revealed and known before You that, when the Holy Temple stood, one who sinned would offer an animal — its fat and its blood — upon the Altar, and it would

atone for him. Now I have engaged in a fast and my own fat and blood have been diminished. May it be Your will that the diminution of my fat and blood be considered as if I had offered them upon the Altar, and may You show me favor.

לְדַעַת מַה זֶה וְעַל מַה זֶה — *To know what this is and why this is.* The commentaries vary widely on the meaning of this stich:

Investigate to learn why their tears have become their drinks, and why have their sighs have become their bread (*Masbir*).

Investigate to determine whether the spilled blood of Your people falls into the category of *קִירוּשׁ הַשָּׁמַיִם*, *martyrdom* (*Matteh Levi*).

Seek [and refute] the excuses the gentiles used for spilling Jewish blood, so that they will know why Your vengeance is upon them. (*Selichos HaMeforash*).

Isaac's ashes. Many sources in the Talmud and Midrash speak of God's mercy

Muzzle the speech of my satanic Accuser, that he not open his mouth.
O HASHEM, denounce the Satan,¹
'Stand up! Descend quickly from here!'²

On the morrow, may this sign be [ours].

Congregation, then chazzan:

With what shall I [the chazzan] approach and humble myself³
before Him Who takes no bribe?⁴
In my hand is no [worthy] deed, and for this my heart is fearful.
Yet when I recall [how Israel accepts the yoke of] the sovereignty
of the Oneness of [Your] Name,
on this do I place my trust⁵ [for their future],
when they recite, 'HASHEM is One',
and all together as one they draw out the word 'One',
from this side [of the congregation] and from that.⁶

On the morrow, may this sign be [ours].

Congregation, then chazzan:

See, there is no [Kohen Gadol] to atone for me, no one to perform
the order of the [Yom Kippur Temple] service for me;
the [Kohen Gadol's] white [linen vestments] are not here,
and there is no one to wear the [priestly] mantle,
and there is no obligatory offering,
nor voluntary, nor promissory offering.

But You will atone for me,

O Prober of man's internal organs and chamber.

So fence up Your flock's breaches, and give the herd room,
build for them a fence on this side and a fence on that side.⁷

On the morrow, may this sign be [ours].

Congregation, then chazzan:

Your children who had been banished
have come under the protective shadow of Your beam,
as they assemble themselves in Your synagogue,
they are tremulous and apprehensive [about their verdict].

Recall the kindness of their Patriarchs,
when they approach to plead [their cases].

Truth and peace will meet among them,⁸

as they ask forgiveness one from the other.⁹

On the morrow, may this sign be [ours].

All, while standing:

אל מלך O God, King Who sits on the throne of mercy; Who acts with
kindness, pardons the iniquities of His people, removes [sins]
one by one, increasingly grants pardon to careless sinners and forgiveness
to rebels, Who deals righteously with every living being — You do not repay
them in accord with their evil. Chazzan — O God, You taught us to recite the
Thirteen [Attributes of Mercy], so remember for us today the covenant of
these Thirteen, as You made known to the humble one in ancient times, as

ותחסם לשון משטיני ואת פיהו לא יפער,
יהוה בשטן יגער,¹
קום רד מהר מזה —²

מחר יהיה האות הזה.

Congregation, then chazzan:

במה אקדם ואכף³ פני לא יקח שחד,⁴
ובידי אין מעש ועל זאת לפי יפחד,
אבל עתה בזכרי מלכות שם המיוחד,
ועל זאת אני בוטח⁵ באומרים יהוה אחד,
ומושכים כלם יחד,
מזה אחד ומזה —⁶

מחר יהיה האות הזה.

Congregation, then chazzan:

ראה אין מכפר בעדי, ואין סודר לי סדר,
ובגדי לבן אין, ואין לובש האדר,
וגם אין קרבן חובה ולא נדבה ונדר,
ואתה תכפר עלי, בוחן כליות וחדר,
גדר פרצת צאנך ושים רוח לעדר,
ותבנה למו גדר,

מחר יהיה האות הזה.

מזה ונדר מזה —⁷

Congregation, then chazzan:

צל קורתך באו בנים אשר נגרשו,
ביחך כנתועדו רעשו וגם נתגעשו,
חסד אבותם תזכר עת לריב יגשו,
אמת ושלוש נפגשו,⁸
גם את זה לעמת זה —⁹

מחר יהיה האות הזה.

All, while standing:

אל מלך יושב על כסא רחמים מתנהג בחסידות, מוחל
עונות עמו, מעביר ראשון ראשון, מרבה מחילה
לחטאים וסליחה לפושעים, עשה צדקות עם כל בשר ורוח, לא
כרעתם תגמול. ❖ אל הורית לנו לומר שלש עשרה, וזכור לנו
היום ברית שלש עשרה, כמו שהודעת לעניי מקדם, כמו

(1) Cf. Zechariah 3:2. (2) Deuteronomy 9:12. (3) Cf. Micah 6:6. (4) Cf. Deuteronomy 10:17.

(5) Cf. Psalms 27:3. (6) Exodus 17:12. (7) Numbers 22:24. (8) Cf. Psalms 85:11. (9) Cf. Ecclesiastes 7:14.

King Saul: Saul was a year old when he became king (I Samuel 13:1). The Talmud interprets: [He was as innocent] as a one-year-old child who has not tasted of sin (Yoma 22b).

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:

שמע Hear our voice, HASHEM, our God, pity and be compassionate to us, and accept — with compassion and favor — our prayer.¹

Bring us back to You, HASHEM, and we shall return, renew our days as of old.²

Do not cast us away from Yourself,

and do not remove Your holy spirit from us.³

Do not cast us away in old age,

when our strength gives out do not forsake us.⁴

Do not forsake us, HASHEM, our God, be not distant from us.⁵

Display for us a sign for good, so that our enemies may see it

and be ashamed, for You, HASHEM, will have helped and consoled us.⁶

To our sayings give ear, HASHEM, perceive our thoughts.⁷

May the expressions of our mouth and the thoughts of our heart

find favor before You, HASHEM, our Rock and our Redeemer.⁸

Because for You, HASHEM, we waited; You will answer, my Lord, our God.⁹

THE ARK IS CLOSED.

VIDUY/CONFESSION

During the recitation of the ודי stand with head and body slightly bowed, in submissive contrition.

אלהינו Our God and the God of our forefathers, may our prayer come before You.¹⁰ Do not ignore our supplication,¹¹ for we are not so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, we and our forefathers have sinned.¹²

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אשמונו We have become guilty; [ג] we have betrayed; [ב] we have robbed; [ו] we have spoken slander; [ה] we have caused perversion; [ז] we have caused wickedness; [ח] we have sinned willfully; [ט] we have extorted; [י] we have accused falsely; [יא] we have given evil counsel; [יב] we have been deceitful; [יג] we have scorned; [יד] we have rebelled; [טו] we have provoked; [טז] we have turned away; [יז] we have been perverse; [יח] we have acted wantonly; [יט] we have persecuted; [כ] we have been obstinate; [כא] we have been wicked; [כב] we have corrupted; [כג] we have been abominable; we have strayed; You have let us go astray.

הרשענו We have acted wickedly and have sinned willfully, therefore we have not been saved. Inspire our heart to abandon the path of evil and hasten salvation for us, as it is written by Your prophet: May the wicked one abandon his way and the vicious-man his thoughts; may he return to HASHEM and He will show him mercy, and to our God, for He is abundantly forgiving.¹³

(1) Weekday Shemoneh Eseret. (2) Lamentations 5:21. (3) Cf. Psalms 51:13. (4) Cf. 71:9. (5) Cf. 38:22. (6) Cf. 86:17. (7) Cf. 5:2. (8) Cf. 19:15. (9) Cf. 38:16. (10) Cf. 88:3. (11) Cf. 55:2. (12) Cf. 106:6. (13) Isaiah 55:7.

THE ARK IS OPENED.

The first four verses of the following prayer are recited responsively; chazzan, then congregation:

שמע קולנו יהוה אלהינו, חוס ורחם עלינו,

וקבל ברחמים וברצון את תפלתנו.¹

השיבנו יהוה אליה ונשובה, חדש ימינו בקדם.²

אל תשליכנו מלפניה, ורוח קדשך אל תקח ממנו.³

אל תשליכנו לעת זקנה, בכלות פהנו אל תעזבנו.⁴

אל תעזבנו יהוה, אלהינו אל תרחק ממנו.⁵

עשה עמנו אות לטובה, ויראו שונאינו ויבשו,

כי אתה יהוה עזרתנו ונחמתנו.⁶

אמרינו האזינה יהוה, בינה הגיגנו.⁷

יהיו לרצון אמרי פינו והגיון לבנו לפניה, יהוה עזרנו וגואלנו.⁸

כי לך יהוה הוהלנו, אתה תענה אדני אלהינו.⁹

THE ARK IS CLOSED.

ודי

During the recitation of the ודי stand with head and body slightly bowed, in submissive contrition.

אלהינו ואלהי אבותינו, תבא לפניה תפלתנו,¹⁰ ואל

תתעלם מתחנתנו,¹¹ שאין אנו עזי פנים וקשי ערף,

לומר לפניה יהוה אלהינו ואלהי אבותינו, צדיקים אנחנו ולא

חטאנו, אבל אנחנו ואבותינו חטאנו.¹²

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אשמונו, בגדנו, גזלנו, דברנו רפי. העונו, והרשענו, זדנו,

חמסנו, טפלו שקר. ועצנו רע, פזבנו, לצנו, מרדנו,

נאצנו, סררנו, עינו, פשענו, צרנו, קשינו ערף. רשענו,

שחתנו, תעבנו, תעינו, תעתענו.

הרשענו ופשענו, לכן לא נושענו. ותן בלבנו לעזוב דרך

רשע, וחיש לנו ישע, פפתוב על יד נביאה: יעזוב

רשע דרכו, ואיש און מחשבתיו, וישב אל יהוה וירחמהו, ואל

אלהינו כי ירבה לסלוח.¹³

מוֹשִׁיחַ Your righteous anointed [David] said before You: 'Who can discern mistakes? From unperceived faults cleanse me.'¹ Cleanse us, HASHEM, our God, of all our willful sins and purify us, of all our contaminations. Sprinkle upon us pure water and purify us, as it is written by Your prophet: I shall sprinkle pure water upon you and purify you, of all your contaminations and of all your abominations I will purify you.'²

עַמֶּךָ Your people and Your heritage, who hunger for Your goodness, who thirst for Your kindness, who long for Your salvation — may they recognize and know that to HASHEM, our God, belong mercy and forgiveness.

FULL KADDISH

The chazzan recites the Full Kaddish:

יִתְגַּדַּל May His great Name grow exalted and sanctified (Cong. — Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong. — Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised and lauded be the Name of the Holy One, Blessed is He (Cong. — Blessed is He.) exceedingly beyond any blessing and song, praise, and consolation that are uttered in the world. Now respond: Amen. (Cong. — Amen.)

(Cong. — Accept our prayers with mercy and favor.)

May the prayers and supplications of the entire House of Israel be accepted before their Father Who is in Heaven. Now respond: Amen. (Cong. — Amen.)

(Cong. — Blessed be the Name of HASHEM from this time and forever.³)

May there be abundant peace from Heaven, and life, upon us and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(Cong. — My help is from HASHEM, Maker of heaven and earth.⁴)

Take three steps back. Bow left and say, 'He Who makes peace . . .'; bow right and say, 'may He make peace . . .'; bow forward and say, 'and upon all Israel . . .'. Remain standing in place for a few moments, then take three steps forward.

He Who makes [the] peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong. — Amen.)

(1) Psalms 19:13. (2) Ezekiel 36:25. (3) Psalms 79:9. (4) 113:2. (10) 121:2.

מוֹשִׁיחַ צִדְקָה אָמַר לַפְּנֵיהֶ: שְׂגִיאוֹת מִי בֵּין מְנַסְתְּרוֹת נִקְנִי: נִקְנֵנו יְהוָה אֱלֹהֵינוּ מִכָּל פְּשָׁעֵינוּ, וְטַהַרְנוּ מִכָּל טְמֵאוֹתֵינוּ, וְזָרוּק עָלֵינוּ מִיַּם טְהוֹרִים וְטַהַרְנוּ, כַּכְּתוּב עַל יַד נְבִיאָה: וְזָרַקְתִּי עָלֵיכֶם מִיַּם טְהוֹרִים וְטַהַרְתֶּם, מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גְּלוּלֵיכֶם אֲטַהַר אֶתְכֶם.²

עַמֶּךָ וְנִחַלְתָּה רַעְבֵי טוֹבָה, צְמֵאֵי חֶסֶדְךָ, תֹּאבֵי יִשְׁעָךָ, וְכִירוּ וְיָדְעוּ כִּי לִיהוָה אֱלֹהֵינוּ הָרַחֲמִים וְהַסְּלִיחוֹת.

קדיש שלם

The chazzan recites קדיש שלם:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (Cong. — אָמֵן.) בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְזוֹן קָרִיב. וְאִמְרוּ אָמֵן.

(Cong. — אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא (Cong. — בְּרִיךְ הוּא.) לְעָלְמָא [ו]לְעָלְמָא מְכַל בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא, דְאִמְרִין בְּעֵלְמָא. וְאִמְרוּ: אָמֵן. (Cong. — אָמֵן.)

(Cong. — קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתָנוּ.)

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל קְדָם אַבּוּהוֹן דִּי בְּשַׁמְיָא. וְאִמְרוּ אָמֵן. (Cong. — אָמֵן.)

(Cong. — יְהִי שֵׁם יְהוָה מְבָרַךְ, מֵעַתָּה וְעַד עוֹלָם.³)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן (Cong. — אָמֵן.)

(Cong. — עֲזְרֵי מַעַם יְהוָה, עֲשֵׂה שְׁמִים וְאָרֶץ.⁴)

Take three steps back. Bow left and say, . . . עֲשֵׂה; bow right and say, . . . עֲשֵׂה; bow forward and say, . . . עֲשֵׂה. Remain standing in place for a few moments, then take three steps forward.

עֲשֵׂה [הַ]שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן. (Cong. — אָמֵן.)