

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.

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! 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 שבכה לו, אשרי העם שיהוה אלהיו.

תהלה לדוד,

תהלים קמ"ח

ארומקו אלוהי המלך, נאברכה 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 ירננו.

חננו ורחום יהוה, ארך אפים וגדל חסד.

טוב יהוה לכל, ורחמיו על כל מעשיו.

יודוך יהוה כל מעשיך, וחסדיך יברכוכה.

כבוד מלכותך יאמרו, וגבורתך יברו.

להודיע לבני האדם גבורתי, וכבוד הדר מלכותו.

מלכותך מלכות כל עלמים, וממשלתך בכל דור ודור.

סומך יהוה לכל הנפלים, וזוקף לכל הכפופים.

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

Concentrate intently while reciting the verse, פותח את ידך, ומשביע לכל חי רצון.

צדיק יהוה בכל דרכיו, וחסיד בכל מעשיו.

קרוב יהוה לכל קראיו, לכל אשר יקראוהו באמת.

רצון יראיו יעשה, ואת שונאתם ישמע ויושיעם.

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.

יתגדל ויתקדש שמה רבא. (Cong. - Amen.) בעלמא די ברא כרעותה. וימליך מלכותה. בחיכוון וביומיכוון 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 ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא בריה הוא (Cong. - בריה הוא) לעלא [ו]לעלא מכל ברכתא ושירתא תשבתתא ונחמתא, דאמירן בעלמא. ואמרו: אמן. (Cong. - Amen.)



SELICHAH 46

All:

א Then, before\* the water-skin clouds were spread out to bring rainfall,<sup>1</sup>  
 ב before earth-clumps were bound together to form the earth,<sup>2</sup>  
 ג seven things were gathered before You:  
 ד The Torah,<sup>3</sup> the Throne [of Glory],<sup>4</sup>  
 and the healing [of repentance] for wayward children,<sup>5</sup>  
 ה the glory of the Garden of Eden, and the thirsty leech [Gehinnom],<sup>6</sup>  
 ו the place of atonement through [Altar] offerings,  
 ז the [Messiah's] shining name 'Yinon'\*<sup>7</sup> 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.  
 יא The Throne was set firmly upon the Heavenly expanse,  
 יב a seat for the King whose awe is all around Him;<sup>8</sup>  
 יג at His right the fiery Law<sup>9</sup> was engraved in writing,  
 יד placed on His knee to be dandled<sup>10</sup> lovingly;  
 טו set to the south was the flourishing Garden;  
 טז arranged to the north\* was flaming Tofes [Gehinnom].<sup>11</sup>  
 טז Before Him, to the east was Jerusalem, built of hewn stones,  
 יז and hidden within it God's [Celestial] Sanctuary,  
 [corresponding to the Temple] on inhabited earth,  
 יח set in its center, the Altar of atonement for sinners,<sup>12</sup>  
 יט 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, מִזְבֵּחַ כְּפֹרֵר חַיִּיִּים, 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 אחור, behind (see Psalms 139:5; Chagigah 12a with Rashi); south is called ימין, right, and north is called שמאל, left (see Targum, Onkelos to Genesis 13:9).

אבן שתיה חטויים — 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 שתיה, Foundation Stone, for it was the basis, or central point, from which the world was created (Yoma 54b). The paytan borrows the term שתיה and uses

it to describe another stone in the Beis HaMikdash, namely, the אבן וקרד, 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).

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

סליחה מז (פתיחה)

All:

אז טרם\* נמתחו נבלי שכבים,<sup>1</sup>  
 בארץ ער לא דפקו רגבים.<sup>2</sup>  
 גבר שבעה דברים היו מגובים.  
 דת נכס<sup>3</sup> ורטית בנים שובבים.<sup>5</sup>  
 הור גן עדן ועלק הבהבים.<sup>6</sup>  
 ומקום כפרה על ידי מקריבים.  
 זחר שם ינון\* מחולל מחובים.  
 חברו אלפים קדם בריאת ישובים.  
 טכוסים על רקיע בוטים כשביבים.  
 יעורים ומשרשים פני יושב הכרובים.  
 כסא היה מנח ברקיע ביצובים.  
 למושב מלך ונורא על סביבים.<sup>8</sup>  
 מימינו אש דת<sup>9</sup> חקוקה בכתבים.  
 נתונה על ברפו בשעשוע<sup>10</sup> אהבים.  
 סדור על הדרום גן רטובים.  
 ערוך על הצפון\* תפת<sup>11</sup> שלהבים.  
 פני המזרח ירושלים הפגויה במחצבים.  
 צפון בתוכה מקדש אל בישובים.  
 קבוע באמצע מזבח כפור חיבים.<sup>12</sup>  
 רבוצה עליו אבן שתית חטובים.\*  
 שם ינון עליה חקוק במכתבים.  
 תאר שם המפרש\* בתני 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, שלמה רבני יצחק, 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, 'Repeat! O sons of man ...' (Shocheir Tov 90:12).

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

סדר על הדרום... ערוך על הצפון — Set to the south

ש There in the middle of the firmament, before Him  
 Who gives ear [to prayer] from the windows [of Heaven]\*<sup>1</sup>  
 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,\*<sup>2</sup>  
 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:

לַבַּי עַל For upon Your abundant mercy<sup>3</sup> 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,<sup>4</sup>  
 and showed the ways of Your goodness to Your servant Moses.<sup>5</sup>  
 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,<sup>6</sup> 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.'<sup>7</sup>

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.

(1) Some editions read מַשְׁמָעִים, 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.

מִשְׁמָעִים, from which the waters flow: The phrase  
 then refers to the אֶבֶן שִׁתִּיָּה, Foundation Stone,  
 mentioned earlier, from which flow all the waters  
 of the world.

מִשְׁמָעִים ... צוֹאִים — 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.  
 בְּקִשְׁטֵר דָּמִים וְחֵלְבִים — As bloods and fats burning  
 [on the Altar]. The expression בְּקִשְׁטֵר דָּמִים, 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-

שְׁמָה בְּתוֹךְ לִפְנֵי מַאֲזִין מֵאֲשַׁנְבִּים\*<sup>1</sup>  
 לוֹוִי תְּשׁוּבָה אֶרֶךְ לְנַדְוִים וְכֹאֲבִים.  
 מִעֲתֵדָת לְכַבוֹס צוֹאִים, וְלִהְלִבֵּישׁ מוֹטְבִים\*<sup>2</sup>  
 הִרְק שְׁמֵן הַטּוֹב עַל רֹאשׁ שְׁבִים.  
 בְּכֹן אֲתַנּוּ לָהּ עֲלָמִים וְשְׁבִים.  
 רַחֵץ מִצָּחוֹן וְהִשְׁלַח טְמוֹס סֹאֲבִים.  
 בְּתַפְלָה יִקְדְּמוּהָ בְּנִים שׁוֹכְבִים.  
 יוֹם יוֹם לְדַרְשָׁה בְּפִיץ נִיבִים.  
 ❖ יִחֲשַׁב אֲמַרְנוּ כְּהִקְטֵר דָּמִים וְחֵלְבִים\*  
 צִפְצוּפוֹנוּ יִקְבַּל כִּפְסוּגֵי פְרִים וְכֹשְׁבִים.  
 חֲטֵאֵינוּ הַצֵּלָל בְּקִרְקַע נְטִפֵי מְרוֹזְבִים.  
 קָרְבְּנוּ אֵלֶיךָ בְּרַחֲמֵיךָ הַרְבִּים.

All:

בֵּי עַל רַחֲמֵיךָ הַרְבִּים אָנוּ כְּטוֹחִים, וְעַל צְדָקוֹתֶיךָ אָנוּ  
 נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אָנוּ מְקוּיִם, וְלִישׁוּעָתְךָ אָנוּ  
 מִצְפִּים. אַתָּה הוּא מֶלֶךְ, אוֹהֵב צְדָקוֹת מְקֹדֵם, מַעֲבִיר עֲוֹנוֹת עִמּוֹ,  
 וּמְסִיר חֲטָאת יִרְאִיו. כּוֹרֵת בְּרִית לְרֵאשׁוֹנִים, וּמְקִים שְׁבוּעָה  
 לְאֶהֱרֹנִים. אַתָּה הוּא, שִׁירְדָתָּ בְּעֵנִן כְּבוֹדָךָ עַל הַר סִינַי,<sup>4</sup>  
 וְהִרְאִיתָ דְרָכֵי טוֹבָךָ לְמֹשֶׁה עַבְדְּךָ.<sup>5</sup> וְאַרְחוֹת חֲסִדֶיךָ גִּלִּיתָ לוֹ,  
 וְהוֹדַעְתָּנוּ בֵּי אַתָּה אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם וְרַב חֲסֵד,<sup>6</sup> וּמְרַבָּה  
 לְהַטִּיב, וּמְנַהִיג אֶת כָּל הָעוֹלָם כְּלוֹ בְּמֵדַת הַרְחָמִים. ❖ וְכֹן כְּתוּב,  
 וַיֹּאמֶר אָנֹכִי אֶעֱבִיר כָּל טוֹבִי עַל פְּנֵיךָ, וְקָרָאתִי בְשֵׁם יְהוָה לְפָנֶיךָ,  
 וְחַנְתִּי אֶת אֲשֶׁר אֶחָן, וְרַחֲמֵתִי אֶת אֲשֶׁר אֶרְחַם.<sup>7</sup>

All, while standing:

אל אֶרֶךְ אַפַּיִם אַתָּה, וּבַעַל הַרְחָמִים נִקְרָאתָ,  
 וְדָרַךְ תְּשׁוּבָה הוֹרִיתָ.  
 גְּדַלַת רַחֲמֵיךָ נִחְסְדֶיךָ, תִּזְכּוֹר הַיּוֹם וּבְכָל יוֹם לְזִרְעֵי וַיְדִיךָ.

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 (ו), so in the name Yinon are the second

and fourth letters the same (ו). Moreover, in one  
 of the kabbalistic permutations of the aleph-beis  
 (known as נִיז"ו), the letters ו 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 ...

מַאֲזִין מֵאֲשַׁנְבִּים — Who gives ear ... from the win-  
 dows ... Some editions of Selichos read מְקִיב

3

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;<sup>1</sup> as is written in Your Torah.<sup>2</sup> In the shadow of Your wings may we find shelter<sup>3</sup> 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,'<sup>4</sup> 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.**<sup>5</sup> May You forgive our iniquities and our errors and make us Your heritage.<sup>6</sup> 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.<sup>7</sup>

PREFATORY VERSES TO SELICHAH 47

**דַּרְשׁוּ** Seek HASHEM when He is to be found, call Him when He is near.<sup>8</sup> 'Return to Me and I will return to you,' says HASHEM, Master of Legions.<sup>9</sup> 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.<sup>10</sup> Let the one who knows [that he has sinned] repent, then [God will] reconsider and leave blessing in his wake.<sup>11</sup> 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].<sup>12</sup>

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

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,<sup>18</sup> 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 האֱלֹהִים God. Nevertheless, God is the implied subject of וְנִזְכָּר. He will reconsider. (Targum, Ibn Ezra).

תָּפֶן אֲלֵינוּ בְּרַחֲמִים, כִּי אַתָּה הוּא בַעַל הַרְחָמִים.  
בְּתַחֲנוּן וּבִתְפִלָּה פָּנִיךָ נִקְדָּם, כְּהוֹדַעְתָּ לְעֵנְוֵנוּ מִקִּדְּם.  
מִחֲרוֹן אַפֶּיךָ שׁוּב,<sup>1</sup> כְּמוֹ בְּתוֹרָתְךָ כְּתוּב.<sup>2</sup>  
וּבְצֶל כְּנָפֶיךָ נִחְסֶה וְנִתְלוֹנָן, כִּי־יִוָּד יְהוָה בְּעֵנְוֵנוּ.  
תַּעֲבוֹר עַל פְּשַׁע וְתִמְחָה אֶשְׁם, כִּי־יִוָּד נִתְיַצֵּב עִמּוֹ שֵׁם.  
תִּאֲזִין שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִנוּ מֵאִמֶר,  
כִּי־יִוָּד וְיִקְרָא בְּשֵׁם יְהוָה,<sup>4</sup> וְשֵׁם נִאֲמַר:

Congregation, then chazzan:

וַיַּעֲבֹר יְהוָה עַל פְּנֵינוּ וַיִּקְרָא:

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

**יְהוָה, יְהוָה, אֵל, רַחוּם, וְחַנוּן, אֲרָךְ אַפַּיִם, וְרַב חֶסֶד, וְאֱמֶת,**  
**נִצַּר חֶסֶד לְאֱלֹפִים, נִשְׂא עוֹן, וּפָשַׁע, וְחַטָּאת,**  
**וְנִקָּה.**<sup>5</sup> וְסִלַּחַת לְעוֹנֵנוּ וּלְחַטָּאתֵנוּ וְנִחַלְתָּנוּ.<sup>6</sup> סִלַּח לָנוּ אֲבִינוּ כִּי  
חָטָאנוּ, מִחַל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ, כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח, וְרַב  
חֶסֶד לְכָל קֶרְאִיךָ.<sup>7</sup>

פסוקי הקדמה לסליחה מז

**דַּרְשׁוּ** יהוה בהמִצָּאוֹ, קִרְאָהוּ בְהִיוֹתוֹ קְרוֹב.<sup>8</sup> שׁוּבוּ אֵלַי  
וְאִשׁוּבָה אֲלֵיכֶם אֲמַר יְהוָה צְבָאוֹת.<sup>9</sup> מִי יוֹדַע יָשׁוּב,  
וְנָחַם הָאֱלֹהִים,\* וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֹאבֵד.<sup>10</sup> מִי יוֹדַע יָשׁוּב  
וְנָחַם, וְהִשְׁאִיר אַחֲרָיו בְּרָכָה.<sup>11</sup> וְקִרְעוּ לְבַבְכֶם וְאַל בְּגֵדֵיכֶם,  
וְשׁוּבוּ אֵל יְהוָה אֱלֹהֵיכֶם, כִּי חַנוּן וְרַחוּם הוּא, אֲרָךְ אַפַּיִם וְרַב  
חֶסֶד, וְנָחַם עַל הַרְעָה.<sup>12</sup>

**בְּרַחֵם אָב** עַל בְּנֵים, בֶּן תְּרַחֵם יְהוָה עָלֵינוּ.<sup>13</sup> לִיהוָה הִישׁוּעָה,  
עַל עַמֶּךָ בְּרַכְתָּךְ סְלַח.<sup>14</sup> יְהוָה צְבָאוֹת עִמָּנוּ,  
מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סְלַח.<sup>15</sup> יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בִּטָּח  
בְּךָ.<sup>16</sup> יְהוָה הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ כִּי־יִוָּד קִרְאֵנוּ.<sup>17</sup>

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

**סְלַח נָא** לְעוֹן הָעָם הַזֶּה בְּגִדְל חֲסִדְךָ, וּבְכַאֲשֶׁר נִשְׂאתָה לְעָם  
הַזֶּה מִמִּצְרַיִם וְעַד הַנּוֹה,<sup>18</sup> וְשֵׁם נִאֲמַר:

Interestingly, none of the commentaries raise this question. There is however at least one ancient manuscript that reads טָמִים, spices, instead of וְנִזְכָּר, 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.*<sup>1</sup> Return, wayward children; I will heal your waywardness.

Here we are, we have come to You, for You are HASHEM, our God.<sup>2</sup> Return, Israel, to HASHEM, your God, for you have stumbled in your iniquity.<sup>3</sup>

**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 You<sup>4</sup>

with broken spirit and crushed heart,<sup>5</sup>

**ו** confessing before You all [our] foolishness and perversion of heart.

**ז** This is [my God,]<sup>6</sup> the Searcher of Hearts,

Healer of the broken-hearted.<sup>7</sup>

**ח** Renew within us a steadfast spirit, and create a pure heart for us.<sup>8</sup>

**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.

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

פסוקי הקדמה לסליחת מט

**דְּרִשׁוּ** יהוה בהמָצְאוֹ, קְרָאֵהוּ בְהִיּוֹתוֹ קְרוֹב. שׁוּבוּ בָנִים

שׁוֹבְבִים, אֲרַפָּא מְשׁוּבוֹתֵיכֶם, הִנְנוּ אֲתָנוּ לָךְ, כִּי אַתָּה

יהוה אֱלֹהֵינוּ. שׁוּבָה יִשְׂרָאֵל עַד יְהוּה אֱלֹהֶיךָ, כִּי כִשַׁלְתָּ בְעֶוְנֶךָ.<sup>3</sup>

**בְּרַחֵם אָב** עַל בָּנִים, כִּן תְּרַחֵם יְהוּה עֲלֵינוּ. לִיהוּה הִישׁוּעָה,

עַל עַמְּךָ בְּרַכְתָּךְ סְלָה. יְהוּה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב

לָנוּ אֱלֹהֵי יַעֲקֹב סְלָה. יְהוּה צְבָאוֹת, אֲשֶׁרֵי אָדָם בֵּטַח בְּךָ. יְהוּה

הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ.

In some congregations the following two verses are recited responsively — the chazzan reciting the verse, and the congregation responding (יאמר). In other congregations these verses are recited silently.

**סְלַח נָא** לַעֲזוֹן הָעַם הַזֶּה כַּגְּדֹל חַסְדְּךָ, וּכְאֲשֶׁר נִשְׁאַתָּה לַעַם

הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהָ, וְשֵׁם נֹאמַר:

וַיֹּאמֶר יְהוּה סְלַחְתִּי בְדַבְּרֶךָ.

All:

**הִטָּה** אֱלֹהֵי אֲזֹנֶךָ וּשְׁמַע, פִּקַּח עֵינֶיךָ וּרְאֵה וּרְאֵה שִׁמְמוֹתֵינוּ, וְהַעִיר

אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ, כִּי לֹא עַל צַדִּיקוֹתֵינוּ אֲנִיחֵנוּ

מִפִּילִים תַּחֲנוּנֵינוּ לִפְנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּיבִים. אֲדַנִּי שְׁמַעָה,

אֲדַנִּי סְלַחָה, אֲדַנִּי הַקְשִׁיבָה, וַעֲשֵׂה אֵל תֹּאחֵר, לְמַעַנְךָ אֱלֹהֵי, כִּי

שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ.

## סליחה מט

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:

אִמְנֵת מֵאָז אֲרַשְׁתָּ נֵיב שְׁפָתִים,

בְּתַפְלָה וּבְתַחֲנוּן דַּפַּק שַׁעֲרֵי דְלִתִּים,

גְּשַׁתְּנוּ עֲדִיךָ בְזַרְיוֹת וְלֹא בַעֲצָלָתִים,

דְּחוֹת רַע פְּרַעֲנוֹת הַמִּתְרַגְּשׁוֹת לַעֲתוֹתִים.

הִנְנוּ אֲתָנוּ לָךְ בְּשִׁבְרוֹן רוּחַ וְדַבָּאוֹת לָב,<sup>5</sup>

נְדוֹת לִפְנֶיךָ כָּל פְּתוּל וְעַקְשׁוֹת לָב,

זָה חֹקֵר לְבָבוֹת, הָרוּפָא לְשִׁבּוּרֵי לָב,<sup>7</sup>

חַדֵּשׁ רוּחַ נְכוֹן בְּקִרְבָּנוּ, וּבְרָא לָנוּ טְהוֹר לָב.<sup>8</sup>

טַבַּסְתָּ מִקְדָּם אֵלֹהֵי יָמִים עֲשָׂרָה,

יְחִיד בָּם לְשׁוּב וּלְמִצָּא כִפְרָה,

כָּל הַשָּׁנָה כְּלָה לְרַבִּים מְסוּכָה,

- ל to cry out in prayer in every time of distress and trouble.  
 נ If the individual hurries and repents between them,  
 they [the Heavenly Tribunal] pardon him;  
 ו 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.<sup>1</sup>  
 ש Chazzan – May You ever judge us with mercy and compassion,  
 ב [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):

**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 50

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

(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.  
 מֵהָרַחֵק הִיחִיד וְשָׁב בֵּינֵתַיִם, מוֹחֲלִין לוֹ,  
 נוֹאֵשׁ וְלֹא שָׁב, אֵין תִּקְנָה לְעוֹלוֹ,  
 סֹדֵר וְעֶרְךָ כָּל אֵילֵי גְבוּיֹת לְהוֹעִילוֹ,  
 עוֹתֵר וְצוֹעֵק וְאֵין שׁוֹמֵעַ לוֹ.  
 פְּגִיעַת הַרְבִּיּוֹם וְהִיחִיד לָךְ לְבַד עוֹלָה,  
 צוֹר, כִּי אַתָּה שׁוֹמֵעַ תִּפְלָה,  
 קִבְּלֵנוּ בְּרִצּוֹן וְהַמְצִיאֵנוּ מִחִילָה,  
 רִצְנוֹ בְּקֶרְבֶּן כָּלִיל וְעוֹלָה.  
 ❖ שְׁפוֹט תִּשְׁפֹּט אֹתָנוּ בְּרַחֲמִים וְחַמְלָה,  
 בְּגִיף יְחוּסִיף לְקוֹחִים לָךְ לְסִגְלָה,  
 יִקַּשׁ מְרִים יִצְלַל בְּמִצּוֹלָה,  
 נִצַּח לְהַלְלֶךָ בְּכָל מִיּוֹם תְּהִלָּה.

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:

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. וסלחת לעוננו ולחטאתנו ונחלתנו. סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו. כי אתה אדני טוב וסלח, ורב חסד לכל קראיך.**

פסוקי הקדמה לסליחות נ

**אל** תזכר לנו עונות ראשונים, מהר יקהמונו רחמיה, כי דלוננו מאד.<sup>2</sup> כי שומע אל אביונים יהוה, ואת אסיריו לא בזה.<sup>3</sup> כי כלו בגיון חיינו, ושנותינו באנחה.<sup>4</sup> כי עליך הורגנו כל היום, נחשבנו כצאן טבחה.<sup>5</sup> כי לא ינח לעולם אדני.<sup>6</sup>

your offspring, to love HASHEM, your God, with all your heart and with all your soul, that you may live.<sup>1</sup> 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.<sup>2</sup> 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!<sup>3</sup> 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.'<sup>4</sup> 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.'<sup>5</sup> 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.<sup>6</sup> 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.<sup>7</sup> 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.<sup>8</sup> 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.<sup>9</sup>

## 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.<sup>10</sup>  
 Bring us back to You, HASHEM, and we shall return,  
 renew our days as of old.<sup>11</sup>

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

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

Do not forsake us, HASHEM, our God, be not distant from us.<sup>14</sup>  
 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.<sup>15</sup>

To our sayings give ear, HASHEM, perceive our thoughts.<sup>16</sup>  
 May the expressions of our mouth and the thoughts of our heart  
 find favor before You, HASHEM, our Rock and our Redeemer.<sup>17</sup>

Because for You, HASHEM, we waited, You will answer, my Lord, our God.<sup>18</sup>

## 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.

וְרַעַף, לְאַהֲבָה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ, לְמַעַן חַיֶּיךָ. זְרוּק עָלֵינוּ מֵימֵי טְהוּרִים וְטַהֲרֵנוּ, בְּמַה שְׁכַתּוּב: וְזַרְקָתִי עָלֵיכֶם מֵימֵי טְהוּרִים וְטַהֲרֶתֶם, מְכַל טַמְאוּתֵיכֶם וּמְכַל גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם. מַחַה פְּשָׁעֵינוּ בְּעֵב וּכְעָנָן, בְּמַה שְׁכַתּוּב: מַחִיתִי בְּעֵב פְּשָׁעֶיךָ וּכְעָנָן חֲטָאתֶיךָ, שׁוּבָה אֵלַי כִּי גִאלְתֶּיךָ. מַחַה פְּשָׁעֵינוּ לְמַעַנְךָ, כַּאֲשֶׁר אָמַרְתָּ: אֲנֹכִי אֲנֹכִי הוּא מַחַה פְּשָׁעֶיךָ לְמַעַנִי, וְחֲטָאתֶיךָ לֹא אֶזְכֹּר. הִלְבֵּן חֲטָאֵינוּ בְּשֵׁלֶג וּבְצֶמֶר, בְּמַה שְׁכַתּוּב: לָכֵן נֹא וְנִנְבְּחָה, יֹאמֵר יְהוָה, אִם יִהְיוּ חֲטָאֵיכֶם בְּשָׁנִים, בְּשֵׁלֶג וּלְבִינֹי, אִם יֹאדְרִימוּ בְּתוֹלַע, בְּצֶמֶר יִהְיוּ. רַחֵם עָלֵינוּ וְאֵל תִּשְׁחִיתֵנוּ, בְּמַה שְׁכַתּוּב: כִּי אֵל רַחוּם יְהוָה אֱלֹהֶיךָ, לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת בְּרִית אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם. קַבֵּץ נִדְחֵינוּ בְּמַה שְׁכַתּוּב: אִם יִהְיֶה נִדְחֶךָ בְּקִצֵּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. הֲשִׁב שְׁבוּתֵנוּ וּרְחַמְנוּ, בְּמַה שְׁכַתּוּב: וְשִׁב יְהוָה אֱלֹהֶיךָ אֶת שְׁבוּתֶךָ וּרְחַמְךָ וְשִׁב וּקְבֹצֶךָ מְכַל הָעַמִּים, אֲשֶׁר הִפְיָצֶךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה. תְּבִיאֵנוּ אֶל הַר קְדְשֶׁךָ, וְשִׂמְחֵנוּ בְּבֵית תְּפִלָּתֶךָ, בְּמַה שְׁכַתּוּב: וְהִבִּיאוּתִים אֶל הַר קְדְשִׁי, וְשִׂמְחֵתִים בְּבֵית תְּפִלָּתִי, עוֹלֵתֵיהֶם וּבְחִיהֶם לְרַצוֹן עַל מוֹזְחֵי, כִּי בֵיתִי בֵית תְּפִלָּה יִקְרָא לְכָל הָעַמִּים.

## 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, חרש ימינו בקדם.

אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.

אל תשליכנו לעת וקנה, בכלות 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 צורנו וגואלנו.

כי לך יהוה הוחלנו, אתה תענה ארני 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;<sup>1</sup> 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.<sup>2</sup>

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

VIDUY/CONFESSION

During the recitation of the ודיי 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.<sup>3</sup> Do not ignore our supplication,<sup>4</sup> 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.<sup>5</sup>

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 rebelled; [יג] we have provoked; [יד] we have turned away; [טו] we have been perverse; [טז] we have acted wantonly; [יז] we have persecuted; [יח] we have been obstinate; [יט] we have been wicked; [כ] we have corrupted; [כא] 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.<sup>6</sup> Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.<sup>7</sup>

[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 בוחבת.<sup>1</sup> שובי ותזכי לעתיד לבא.  
בטרם יספה או יומו יבוא.

עוב נא בן אדם עוב נא -  
עוב גחת העולם הזה ושמחה,  
בטרם נוד רוחה, בכל פנה ורוחה,  
ועיניה תראינה גיהנם פתוחה,  
ושם תהיה נפשך שרופה וגם כסוחה,  
ומאין באת, מלחה סרוחה,  
ואתה הולך למקום שחת ושוחה.

והשבון תתן לשם עבים רכובו,<sup>2</sup> בטרם יספה או יומו יבוא.

ודיי

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

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

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, העוינו, והרשענו, זדנו,  
חמסנו, טפלנו שקר, יעצנו רע, בזבנו, לצנו, מרדנו,  
נאצנו, סרדנו, עוינו, פשענו, צרנו, קשינו ערף, רשענו,  
שחתנו, תעבנו, תעינו, תעתענו.

**סרנו** ממצותיך וממשפטיך הטובים ולא שנה לנו; ואתה  
צדיק על כל הבא עלינו, כי אמת עשית ואנחנו  
הרשענו.<sup>7</sup>

אשמונו מכל עם, בשנו מכל דור, גלה ממנו מוש, דנה  
לבנו בחטאינו, החבל אויבנו, ונפרע פארנו, זבול בית מקדשנו  
חרב בעונינו, שירתנו היתה לשמה, יפי אדמתנו לזרים,  
בחנו לנכרים.



[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,<sup>1</sup> 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.

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, 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 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.

**רַחֲמָנָא** The Merciful One Who answers the poor, may He answer us.

The Merciful One Who answers the brokenhearted, may He answer us.

The Merciful One Who answers the humble of spirit, may He answer us.

○ Merciful One, answer us. ○ Merciful One, pity. ○ Merciful One, redeem. ○ Merciful One, deliver. ○ Merciful One, have mercy on us — now, swiftly and soon.

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שׁוֹמֵעַ אֶל אֲבוֹנוֹתֵינוּ עֲנֵנוּ, עֲנֵנוּ תוֹמָךְ תְּמִימִים עֲנֵנוּ, עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ, עֲנֵנוּ אֱלֹהֵי אַבְרָהָם עֲנֵנוּ, עֲנֵנוּ פֶּחַד יִצְחָק עֲנֵנוּ, עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ, עֲנֵנוּ עֶזְרַת הַשְּׂכֵטִים עֲנֵנוּ, עֲנֵנוּ מִשְׁגֵּב אֲמָהוּת עֲנֵנוּ, עֲנֵנוּ קִשָּׁה לְכַעֲסוֹס עֲנֵנוּ, עֲנֵנוּ רֶךְ לְרַצוֹת עֲנֵנוּ, עֲנֵנוּ עוֹנֵה בַעַת רַצוֹן עֲנֵנוּ, עֲנֵנוּ אָבִי יְתוּמִים עֲנֵנוּ, עֲנֵנוּ דִין אֲלֻמְנוֹת עֲנֵנוּ.

**מִי שֶׁעָנָה** לַאֲבְרָהָם אָבִינוּ בְּהַר הַמִּזְבֵּחַ, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְיִצְחָק בְּנוֹ בְּשַׁעֲקֵד עַל גְּבֵי הַמִּזְבֵּחַ, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְיַעֲקֹב בְּבֵית אֵל, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְיוֹסֵף בְּבֵית הָאֲסוּרִים, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְאֲבוֹתֵינוּ עַל יַם סוּף, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְמֹשֶׁה בְּחֹרֵב, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְאַהֲרֹן בְּמַחֲתָה, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְפִינְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְיִהוֹשֻׁעַ בְּגִלְגָל, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְשִׁמְשׁוֹן בְּמִצְפָּה, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְדָוִד וּשְׁלֹמֹה בְּנֵי בִירוֹשָׁלַיִם, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְאֵלִיָּהוּ בְּהַר הַכְּרִמָּל, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְאֵלִישָׁע בִּירִיחוֹ, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְיוֹנָה בְּמַעֵי הַדָּגָה, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְחֹזְקִיָּהוּ מֶלֶךְ יְהוּדָה בְּחֵלִיו, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְחֲנַנְיָה מִיִּשְׂרָאֵל וְעֶזְרָיָה בְּתוֹךְ כְּבֹשֶׁן הָאֵשׁ, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְדַנְיָאֵל בְּגוֹב הָאֲרִיֹּת, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְמַרְדֳּכַי וְאֶסְתֵּר בְּשׁוֹשַׁן הַבִּירָה, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְעֻזְרָא בְּגוֹלָה, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְכָל הַצַּדִּיקִים וְהַתְּמִימִים וְהַיְשָׁרִים, הוּא יַעֲנֵנוּ.

**רַחֲמָנָא** דְּעָנִי לְעָנִי, עֲנִינָא. רַחֲמָנָא דְּעָנִי לְתַבִּירִי לְבָא, עֲנִינָא. רַחֲמָנָא דְּעָנִי לְמַכִּיכִי רוּחָא, עֲנִינָא. רַחֲמָנָא עֲנִינָא. רַחֲמָנָא חוּס. רַחֲמָנָא פְּרוּק. רַחֲמָנָא שׁוּיב. רַחֲמָנָא רַחֵם עָלָן. הַשְׁתָּא בַּעֲגָלָא וּבְזִמְנָא קָרִיב.

(1) Some editions of Selichos read בְּעֵת צָרָה, in time of distress.

All:

**מְבַנְיָסֵי 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 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.'<sup>1</sup>

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!'<sup>1</sup>

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:

**מְבַנְיָסֵי רַחֲמִים**, הַכְנִיסוּ רַחֲמֵינוּ, לְפָנֶי בַּעַל הַרַחֲמִים. מְשַׁמְיְעֵי תַפְלָה, הַשְׁמִיעוּ תַפְלָתֵנוּ, לְפָנֶי שׁוֹמֵעַ תַפְלָה. מְשַׁמְיְעֵי צַעֲקָה, הַשְׁמִיעוּ צַעֲקָתֵנוּ, לְפָנֶי שׁוֹמֵעַ צַעֲקָה. מְבַנְיָסֵי דַמְעָה, הַכְנִיסוּ דַמְעוֹתֵינוּ, לְפָנֶי מֶלֶךְ מַתְרַצָּה בְדַמְעוֹת.

הַשְׁתַּדְּלוּ וְהַרְבוּ תַחֲנֹה וּבִקְשָׁה, לְפָנֶי מֶלֶךְ אֵל רַם וְנֹשֵׂא הַזְכִּירוּ לְפָנֶינוּ, הַשְׁמִיעוּ לְפָנֵינוּ תּוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹבְנֵי עַפְרָה.

יִזְכֹּר אַהֲבַתֶּם וַיִּסְחֶיהָ זְרַעֲכֶם, שְׁלֵא תֵאבֹד שְׂאֵרֵי יַעֲקֹב. כִּי צֵאן רוּעָה נֶאֱמָן הָיָה לְתַרְפָּה, יִשְׂרָאֵל גּוֹי אֶחָד לְמִשְׁלַל וְלַשְׁנִינָה. מֵהָרַע עָנְנוּ אֱלֹהֵי יִשְׂרָאֵל, וּפְדָנוּ מִכָּל גְּזֵרוֹת קָשׁוֹת וְהוֹשִׁיעָה בְּרַחֲמֶיהָ הַרְבִּים, מְשִׁיחַ צְדָקָה וְעַמָּה.

**מִרְן דְּבִשְׁמִיא** לָךְ מִתְחַנְּנֵנוּ, כִּבְרַ שְׁבִיָּא דְמִתְחַנְּנֵנוּ לְשִׁבּוּיָהּ. כְּלָהוֹן בְּנֵי שְׁבִיָּא בְּכַסְפָּא מִתְפָּרְקִין, וְעַמָּה יִשְׂרָאֵל בְּרַחֲמֵי וּבִתְחֻנּוּנֵיהּ, הַב לָן שְׂאֵילֵתִין וּבַעוֹתִין, דְּלֵא נְהַדְרֵי רִיקָם מִן קַדְמָךְ.

מִרְן דְּבִשְׁמִיא לָךְ מִתְחַנְּנֵנוּ, כְּעַבְדָּא דְמִתְחַנְּנֵנוּ לְמַרְיָהּ, עֲשִׂי קֵי אָנֹן וּבִחְשׁוּכָא שְׂרִינֵנוּ, מְרִירָן נְפִשֵׁין מַעֲקֵתִין דְּנִפְשִׁינֵינוּ, חֵילָא לִית בָּן לְרַצוּנָךְ מִרְן, עַבִּיד בְּדִיל קְיָמָא דְגְזֵרָתְךָ עִם אַבְהָתָנָא.

**שׁוֹמֵר יִשְׂרָאֵל**, שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל, וְאֵל יֵאבֹד יִשְׂרָאֵל, הָאֲמָרִים, שְׁמַע יִשְׂרָאֵל!

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֵרֵי עַם אֶחָד, וְאֵל יֵאבֹד גּוֹי אֶחָד, הַמְּיַחֲדִים שְׁמֶךָ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׂאֵרֵי עַם קָדוֹשׁ, וְאֵל יֵאבֹד גּוֹי קָדוֹשׁ, הַמְשַׁלְּשִׁים בְּשֵׁלֶשׁ קְדָשׁוֹת לְקָדוֹשׁ.

מַתְרַצָּה בְּרַחֲמִים וּמְתַפְּיֵס בְּתַחֲנוּגִים, הַתְרַצָּה וְהַתְפִּיֵס לְדוֹר עָנִי, כִּי אֵין עֲזָרָה. אֲבִינוּ מִלְכֵנוּ, חֲנֻנוּ וְעָנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

(1) Deuteronomy 6:4.

All:

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

**אֵל תּוֹכַר** Recall not against us the iniquities of the ancients; may Your mercies meet us swiftly; for we have become exceedingly impoverished.<sup>4</sup> Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.<sup>5</sup> Amid rage — remember to be merciful!<sup>6</sup> For He knew our nature, He remembers that we are dust.<sup>7</sup> 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.<sup>8</sup>

## 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.<sup>9</sup>)

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.<sup>10</sup>)

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.

All:

**וְאֵנְחָנוּ** לא נדע מה נעשה, כי עליך עינינו<sup>1</sup> זכר רחמיך יהוה וחסדיך, כי מעולם היתה יהוה חסדיך יהוה עלינו, כאשר יחלנו לך.<sup>2</sup>

**אֵל תּוֹכַר** לנו עונות ראשונים, מהר יקדמונו רחמיך, כי רלוננו מאד.<sup>3</sup> חננו יהוה חננו, כי רב שבענו בו.<sup>4</sup> ברגז רחם תוכור.<sup>5</sup> כי הוא ידע יצרנו, זכור כי עפר אנחנו.<sup>6</sup> עזרנו אלהי ישענו על דבר כבוד שמה, והצילנו וכפר על חטאתינו למען שמה.<sup>7</sup>

## קדיש שלם

The chazzan recites קדיש שלם:

**יִתְגַּדַּל** ויִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אמן — Cong.) בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבּוֹמֵן קָרִיב. וְאִמְרוּ אָמֵן. (אמן — Cong.) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא בְרִיךְ הוּא (אמן — Cong.) בְּרִיךְ הוּא. לְעֵלְמָא [ו]לְעֵלְמָא מְפַל בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא, דְאִמְרִין בְּעֵלְמָא. וְאִמְרוּ: אָמֵן. (אמן — Cong.)

(Cong. — קבל ברחמים וברצון את תפלתנו.)

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל (בֵּית) יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי בְשִׁמְיָא. וְאִמְרוּ אָמֵן. (אמן — Cong.) יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. (אמן — Cong.)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן (אמן — Cong.)

(Cong. — עזרי מעם יהוה, עשה שמים נא רץ.<sup>10</sup>)

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]שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן. (אמן — Cong.)

❖ SECOND 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.<sup>2</sup>

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 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!<sup>3</sup>

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 יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְלוֹךְ סֵלָה! אֲשֶׁרֵי הָעַם שְׂפָכָה לוֹ, אֲשֶׁרֵי הָעַם שִׁיחֻהוּ אֵלָהֵיו.<sup>2</sup> תְּהִלָּה לְדוֹר,

תהלים קמ"ה

אָרוֹמְמָךְ אֱלוֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל יוֹם אֶבְרַכְךָ, וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

גְּדוֹל יְהוָה וּמְהִלָּל מְאֹד, וְלֹגְדָלְתוֹ אֵין חֶקֶר.

דוֹר לְדוֹר וְשִׁפְחַ מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הַדָּוָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחֶה.

וְעוֹזוֹ נוֹרְאוֹתֶיךָ יֵאמְרוּ, וְגִדְלָתְךָ אֶסְפְּרֶנָּה.

זָכַר רַב טוֹבָךָ יִבְיַעוּ, וְצַדִּיקְתְּךָ יִבְנֶנוּ.

חֲנוּן וְרַחוּם יְהוָה, אָרְךָ אֲפִים וּגְדֹל חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

יְיָוָה יְהוָה כָּל מַעֲשֵׂיךָ, וְחִסְדֶיךָ יִבְרַכְוֶכָה.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרַתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דוֹר וָדוֹר.

סוֹמְךָ יְהוָה לְכָל הַנְּפֻלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.

עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.

Concentrate intently while reciting the verse,

פּוֹתֵחַ אֶת יַדְךָ, וּמְשַׁבֵּיעַ לְכָל חַי רֵצוֹן.

❖ צַדִּיק יְהוָה בְּכָל דְּרָבָיו, וְחִסִּיד בְּכָל מַעֲשָׂיו.

קָרוֹב יְהוָה לְכָל קְרָאִיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

רֵצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת כָּל אֲהַבָּיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד.

תְּהִלַּת יְהוָה יִדְבַר פִּי, וְיִבְרַךְ כָּל בָּשָׂר שֶׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.

וְאֶנְהַנּוּ גְּבָרָה יְהִי מַעֲתָה וְעַד עוֹלָם, הַלְלוּיָהּ.<sup>3</sup>

The chazzan recites קריש

יְתַגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן - Cong.) בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.

וְיִמְלִיךָ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְכוּמֵן קָרִיב. וְאֵמְרוּ: אָמֵן.

(Cong. - אָמֵן. יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֲלַמֵּי.)

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֲלַמֵּי.

וְיִתְבַרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא (Cong. - בְרִיךְ הוּא) לְעֵלְמָא וְלְעֵלְמֵי עֲלַמֵּי מְבָרַכְתָּא

וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְאֵמִירָן בְּעֵלְמָא. וְאֵמְרוּ: אָמֵן. (אָמֵן - Cong.)

You split open fountain and stream, You dried the mighty rivers.<sup>1</sup> Yours is the day, Yours as well is the night; You established luminary and the sun.<sup>2</sup> Who performs great deeds that are beyond comprehension, and wonders beyond number.<sup>3</sup> For a great God is HASHEM, and a great King above all heavenly powers.<sup>4</sup> For You are great and work wonders; You alone, O God.<sup>5</sup> For great above the very heavens is Your kindness, and until the upper heights is Your truth.<sup>6</sup> HASHEM is great and exceedingly lauded, and His greatness is beyond investigation.<sup>7</sup> (For) HASHEM is great and exceedingly lauded, awesome is He above all heavenly powers.<sup>8</sup> Great is HASHEM and exceedingly lauded, in the city of our God, Mount of His Holiness.<sup>9</sup> 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.<sup>10</sup> 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.<sup>11</sup> There is none like You, O HASHEM, You are great and Your Name is great with power.<sup>12</sup> HASHEM, God of Legions — who is like You, O Strong One, God? — and Your faithfulness surrounds You.<sup>13</sup> HASHEM, Master of Legions, God of Israel, enthroned upon the Cherubim, it is You alone Who is God.<sup>14</sup> Who can express the mighty acts of HASHEM, who can announce all His praise?<sup>15</sup> For who in the sky can be compared to HASHEM; be likened to HASHEM among the angels?<sup>16</sup> 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?<sup>17</sup> 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.<sup>18</sup> For Your Name's sake, HASHEM, revive us; and with Your righteousness remove our soul from distress.<sup>19</sup> 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.<sup>20</sup>

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 בקצת מעין ונחל, אתה הובשת נהרות איתן. לך יום, אף לך לילה, אתה הכינות מאור ושמש. עשה גדלות עד אין חקר, ונפלאות עד אין מספר. כי אל גדול יהוה, ומלך גדול על כל אלהים. כי גדול אתה ועושה נפלאות, אתה אלהים לבדה. כי גדול מעל שמים חסדך, ועד שחקים אמתך. גדול יהוה ומהלל מאד, ולגדלתו אין חקר. (כי) גדול יהוה ומהלל מאד, נורא הוא על כל אלהים. גדול יהוה ומהלל מאד, בעיר אלהינו הר קדשו. לך יהוה הגדלה והגבורה, והתפארת והנצח וההוד, כי כל בשמים ובארץ; לך יהוה הממלכה, והמתנשא לכל לראש. מי לא יראך מלך הגוים, כי לך יאתה, כי בכל חכמי הגוים ובכל מלכותם מאין כמוך. מאין כמוך יהוה, גדול אתה וגדול שמך בגבורה. יהוה אלהי צבאות, מי כמוך חסין יה, ואמונתך סביבותיך. יהוה צבאות, אלהי ישראל, יושב הכרבים, אתה הוא האלהים לבדה. מי ימלל גבורות יהוה, ישמיע כל תהלתו. כי מי בשחק יערה ליהוה, ידמה ליהוה בבני אלים. מה נאמר לפניך יושב מרום, ומה נספר לפניך שכן שחקים. מה נאמר לפניך יהוה אלהינו, מה נדבר ומה נצטדק. אין לנו פה להשיב ולא מצח להרים ראש, כי עונותינו רבו מלמנות, וחטאתינו עצמו מספר. למען שמך יהוה תחינו, ובצדקתך תוציא מצרה נפשנו. דרבה אלהינו להאריך אפך, לרעים ולטובים, והיא תהלתך. למענה אלהינו עשה ולא לנו, ראה עמידתנו, דלים ורקים. הַשְׁמָה לך והגוף פעלה, חוסה על עמלה. הַשְׁמָה 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.

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.

## SELICHAH 60

All:

**אֱלֹהֵינוּ** To You we pour out heart and soul\* like water,<sup>1</sup>  
all of us, to God in Heaven.<sup>2</sup>

**א** Come, O elders, with your children;  
purify yourselves and cast off the evil of your deeds.<sup>3</sup>

**ב** Let us increase supplication and entreaty before Him,  
and let us request this of our God:<sup>4</sup>

**ג** 'Let the Good Inclination be angered against the reprobate;<sup>5</sup>  
let the willful sinner and wrongdoer abandon his way.<sup>6</sup>

**ד** Prepare [our] heart, turn our thought to good,  
for great is the power of repentance.<sup>7</sup>

**ה** Among the congregated people, let us increase words<sup>8</sup> [of prayer],  
for the Almighty God will not show contempt.<sup>9</sup>

**ו** He desires the repentance of the rebellious and corrupt,<sup>10</sup>  
to retrieve his soul from ruin.<sup>11</sup>

**ז** O Hear [our] supplication;  
accede to the prayer of those who appeal to You,  
as we raise our hands towards Your Holy Sanctuary.<sup>12</sup>

**ח** Please let the expressions of our mouths find favor,<sup>13</sup>  
and atone for our sins,<sup>14</sup> 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.<sup>15</sup>  
Grant Your servants' desire, and let Your solace delight them,<sup>16</sup>  
[for] they rely on Your kindness, and trust in Your mercy.

All:

**בְּיָמֵינוּ** For upon Your abundant mercy<sup>17</sup> 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,<sup>18</sup>  
and showed the ways of Your goodness to Your servant Moses.<sup>19</sup> 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,<sup>20</sup> 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.'<sup>21</sup>

## סליחה ס (פתיחה)

All:

**אֱלֹהֵינוּ** לֵב וּנְפֶשׁ נִשְׁפָּךְ\* בְּיָמֵינוּ,<sup>1</sup>  
כָּלֵנוּ אֵל אֵל בְּשָׁמַיִם.<sup>2</sup>

אֲתָנוּ וְזָקְנֵינוּ עִם עוֹלָלֵינוּ, הַזְכּוֹ וְהַסְרִירוֹ רַע מֵעַלְלֵינוּ.<sup>3</sup>  
לְפָנֵינוּ נִרְבָּה תְחִנָּה וּבִקְשָׁה, עַל זֹאת מֵאַלְהֵינוּ נִבְקָשָׁה.<sup>4</sup>  
יִרְגֵנוּ הַטוֹב עַל מַגּוֹל,<sup>5</sup> דַּרְכּוֹ יַעֲזֹב פּוֹשַׁע וְעוֹל.<sup>6</sup>  
הִכִּינוּ לֵב וְהִטִּיבוּ מִחֻשְׁבָּה, כִּי גְדוֹל כֹּחַ הַתְּשׁוּבָה.<sup>7</sup>  
בִּקְהַל עִם מַלְיָן נִבְבִּיר,<sup>8</sup> וְלֹא יִמָּאֵס אֵל כַּבִּיר.<sup>9</sup>  
רוֹצֵה תְשׁוּבַת בּוֹגֵד וְנִשְׁחַת,<sup>10</sup> לְהִשִּׁיב נַפְשׁוֹ מִנֵּי שַׁחַת.<sup>11</sup>  
שְׁמַע תְּחִנּוֹן הַעֲתֵר לְמִבְקָשֶׁה, בְּנִשְׁאַנוּ יְדֵינוּ אֶל דְּבִיר קִדְשָׁה.<sup>12</sup>  
יִהְיוּ נָא אֲמָרֵי פִינוּ לְרִצּוֹן,<sup>13</sup> וְכַפָּר עַל חַטָּאתֵינוּ<sup>14</sup> אֲנִס וְרִצּוֹן.  
חֲשֹׁב זָכַר קְרִיאַת גְּעִימִיָּה, וְהִנָּחֵם עַל הַרְעָה לְעַמֶּךָ.<sup>15</sup>  
וְעִשָׂה חַפֵּץ עֲבָדֶיךָ וַיִּשְׁעֶשְׂעוּן תַּנְחֻמִּיָּה,<sup>16</sup>  
סְמוּכִים בְּחֶסֶדְךָ וּבְטוֹחִים עַל רַחֲמֶיךָ.

All:

**בְּיָמֵינוּ** רַחֲמֵיךָ הַרְבִּימִים<sup>17</sup> אָנוּ בְטוֹחִים, וְעַל צְדָקוֹתֶיךָ אָנוּ  
נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אָנוּ מְקוּיִם, וְלִישׁוּעָתְךָ אָנוּ  
מִצְפִּיִם. אֲתָה הוּא מֶלֶךְ, אוֹהֵב צְדָקוֹת מִקֶּדֶם, מַעֲבִיר עֲוֹנוֹת עַמּוֹ,  
וּמְסִיר חַטָּאת יִרְאִיו. כּוֹרֵת בְּרִית לְרֵאשׁוֹנִים, וּמְקִים שְׁבוּעָה  
לְאַחֲרוֹנִים. אֲתָה הוּא, שִׁירְדָתָּ בַעֲנַן כְּבוֹדְךָ עַל הַר סִינַי,<sup>18</sup>  
וְהִרְאִיתָ דְרָכֵי טוֹבְךָ לְמוֹשֶׁה עֲבָדְךָ.<sup>19</sup> וְאַרְחוֹת חֶסְדֶּיךָ גִּלִּיתָ לוֹ,  
וְהוֹדַעְתָּו כִּי אֲתָה אֵל רַחוּם וְחַנוּן, אֲרָךְ אַפִּים וְרַב חֶסֶד.<sup>20</sup> וּמִרְבָּה  
לְהִטִּיב, וּמִנְהִיג אֶת כָּל הָעוֹלָם כְּלוֹ בְּמִדַּת הַרְחָמִים. ❖ וְכֵן כָּתוּב,  
וַיֹּאמֶר אֲנִי אֶעֱבִיר כָּל טוֹבִי עַל פְּנֵיךָ, וְקָרָאתִי בְשֵׁם יְהוָה לְפָנֶיךָ,  
וְחַנּוּתִי אֶת אֲשֶׁר אַחֲזָה, וְרַחֲמֹתַי אֶת אֲשֶׁר אֲרַחֵם.<sup>21</sup>

(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.

חזק, Elyah bar Shemayah, may he be strong [see  
heart and soul. This פתיחה, introductory  
selichah, contains the signature בר שטעניך  
prefatory comment to selichah 6].

All, while standing:

**אל אֶרְךָ 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;<sup>1</sup> as is written in Your Torah.<sup>2</sup> In the shadow of Your wings may we find shelter<sup>3</sup> 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,'<sup>4</sup> 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.**<sup>5</sup> May You forgive our iniquities and our errors and make us Your heritage.<sup>6</sup> 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.<sup>7</sup>

PREFATORY VERSES TO SELICHAH 61

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

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

(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 אֶרְךָ אַפַּיִם** אַתָּה, וּבַעַל הַרְחָמִים נִקְרָאתָ, וְדַרְךְ תְּשׁוּבָה הוֹרִיתָ.

גִּדַלְתָּ רַחֲמֶיךָ וְחַסְדֶּיךָ, תִּזְכּוֹר הַיּוֹם וּבְכָל יוֹם לְזַרְע יִדְיָךָ. תִּפְּן אֵלֵינוּ בְּרַחֲמִים, כִּי אַתָּה הוּא בַּעַל הַרְחָמִים. בְּתַחֲנוּן וּבִתְפִלָּה פָּנִיךָ נִקְדָּם, כְּהוֹדֵעַת לַעֲנִיּוֹ מִקְדָּם. מִחֲרוֹן אַפֶּךָ שׁוּב,<sup>1</sup> כְּמוֹ בְּתוֹרָתְךָ כְּתוּב,<sup>2</sup> וּבַצֵּל כְּנִפְיֶךָ נִחְסֶה וְנִתְלוֹנָן, כִּיּוֹם וַיֵּרֵד יְהוָה בְּעָנָן. ❖ תִּעֲבֹר עַל פֶּשַׁע וְתִמְחָה אֶשָׁם, כִּיּוֹם וַיִּתְיַצֵּב עִמּוֹ שָׁם. תִּפְּאִיזֵן שׁוֹעֲתֵנוּ וְתִקְשִׁיב מְנוֹ מֵאֲמַר, כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְהוָה,<sup>4</sup> וְשָׁם 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, אֶרְךָ אַפַּיִם, וְרַב חַסֵּד, וְאֵמֶת, נִצַּר חַסֵּד לְאַלְפִים, נִשְׂא עוֹן, וּפָשַׁע, וְחַטָּאָה, וְנִקְמָה.**<sup>5</sup> וְסִלַּחַת לַעֲוֹנֵנוּ וְלַחַטָּאתֵנוּ וְנִחַלְתֵנוּ. סִלַּח לָנוּ אָבִינוּ כִּי חַטָּאנוּ, מִחַל לָנוּ מִלִּכְנוּ כִּי פָשַׁענוּ. כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח, וְרַב חַסֵּד לְכָל קְרֵאֶיךָ.<sup>7</sup>

פסוקי חקדמה לסליחת סא

**יִשְׂרָאֵל** נוֹשַׁע בִּיהוָה תְּשׁוּעַת עוֹלָמִים, לֹא תִבְשׁוּ וְלֹא תִבְלָמוּ עַד עוֹלָמֵי עַד.<sup>8</sup> מִקְוֵה יִשְׂרָאֵל יְהוָה, מוֹשִׁיעַנו בְּעַת צָרָה.<sup>9</sup> מִקְוֵה יִשְׂרָאֵל יְהוָה, כָּל עֲזָבֶיךָ יִבְשׁוּ.<sup>10</sup> וַיִּשׂ תִּקְוָה לְאַחֲרִיתֶךָ, נֶאֱמַר יְהוָה, וְשָׁבוּ בָנִים לְגִבּוֹלָם.<sup>11</sup> קוֹה קִנִּיתִי יְהוָה, נִיט אֵלַי וַיִּשְׁמַע שׁוֹעֲתִי.<sup>12</sup> לֵךְ אֲדֹנָי הִצַּדִּיקָה, וְלָנוּ בְּשֵׁת הַפָּנִים, כִּיּוֹם הַזֶּה.<sup>13</sup> הִיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם.<sup>14</sup>

**בְּרַחֵם אָב** עַל בָּנִים, בֶּן תִּרְחַם יְהוָה עֲלֵינוּ.<sup>15</sup> לִיהוָה הִיְשׁוּעָה, עַל עַמּוֹ בְּרַכְתָּךְ סִלָּה.<sup>16</sup> יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סִלָּה.<sup>17</sup> יְהוָה צְבָאוֹת, אֲשֶׁרֵי אָדָם בִּטָּח בְּךָ.<sup>18</sup> יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ כִּיּוֹם קְרָאנוּ.<sup>19</sup>

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,<sup>1</sup> and there it was said:*

And HASHEM said, 'I have forgiven according to your word!'<sup>2</sup>

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.<sup>3</sup>*

SELICHAH 61

All:

(Our God and the God of our forefathers:)

**א** Only in You, HASHEM, is Israel's hope,<sup>4</sup>

**א** to the last, from the first, a people saved by HASHEM.<sup>5</sup>

**ב** Why, then, does the day of Redemption lag back for so very long?

I hope for Your salvation, HASHEM.<sup>6</sup>

**ג** I sojourned and tarried<sup>7</sup> for the length of my period of desolation,

**ג** in the valley of the sordid nation, the ignoble people.

**ד** Why, then, has [my] esteem sunk so low?<sup>8</sup> Why am I so condemned?

Hope to HASHEM; strengthen yourself,

and He will let your heart persevere, and hope to HASHEM.<sup>9</sup>

**ה** Were You not from of old the sword of our grandeur?<sup>10</sup>

**ה** We have placed our hope in You;

our desire is even for Your way of judgment:

**ו** Why, then, is there no one to atone<sup>11</sup> for our sins?

And due to our anguish we are wont to say,

'Our bones are dried up! Our hope is lost!'<sup>12</sup>

**ז** We remember earlier reckonings and their term was short;

**ז** this [exile] has been a double harvest,<sup>\*</sup> yet still reigns strong.<sup>13</sup>

(1) Numbers 14:19. (2) 14:20. (3) Daniel 9:18-19. (4) Jeremiah 17:13. (5) Deuteronomy 33:29; cf. Isaiah 45:17. (6) Genesis 49:18. (7) 32:5. (8) Cf. II Samuel 13:4. (9) Psalms 27:14. (10) Cf. Isaiah 26:8. (11) Cf. 50:2, Proverbs 16:14. (12) Cf. Ezekiel 37:11. (13) Many editions read *פָּצְרָה וְעוֹד פָּצְרָה*, But this one has been twice the short term, yet still presses hard.

Additionally, according to Arugas HaBosem, the *paytan* had another meaning in mind with the expression *קָצִיר קָצִיר*. The word *קָצִיר* has a *gematria* (numerical value) of 400 [ק=100; צ=90, =10; ר=200]; double *קָצִיר* is then 800. Thus, the stich means, *this exile is already eight hundred years long, yet still reigns strong*. Based on this interpretation, some commentaries claim that this *selichah* must have been written soon after the *selichah* must have been written soon after the year 870, eight hundred years after the Destruction

of the Second Temple. Nevertheless, most feel that the composer, R' Shlomo HaBavli, lived about a century later. [Perhaps the mathematical calculation should include the word *וְעוֹד*, and still, which can also mean *and more*. How much more? The *gematria* of *וְעוֹד*, which is 86. This would then date the work from about 956, and the stich would mean: *Even though this exile is already 886 years long, it still reigns strong.*]

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 הָעַם הַזֶּה בְּגִדְל חַסְדְּךָ, וּכְאֲשֶׁר נְשַׂאתָה לְעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנּוֹה, וְשֵׁם נֹאמַר:*

*וַיֹּאמֶר יְהוָה סְלַחְתִּי בְדַבְרְךָ.<sup>2</sup>*

All:

**הִטָּה** *אֱלֹהֵי אֲזוֹנְךָ וְשִׁמְעֵה, פָּקַח עֵינַיִךָ וּרְאֵה שְׂמִמְחֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמָךְ עָלֵינוּ, כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנִיחוּנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּימָה. אֲדַנִּי שְׁמַעְהָ, אֲדַנִּי סְלַחְהָ, אֲדַנִּי הַקְּשִׁיבָהּ, וַעֲשֵׂה אֶל תִּאֲחָר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמָךְ נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ.<sup>3</sup>*

סליחה סא

All:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ):

**א** אָף בָּךְ מִקְוֵה יִשְׂרָאֵל יְהוָה,<sup>4\*</sup>

**א** אַחֹר וְנִקְדָּם עִם נוֹשַׁע בִּיהוָה,<sup>5</sup>

**ו** וּמִדּוֹעַ בּוֹשֵׁשׁ יוֹם זֶה כְּמָה עֲדַנִּי,

**ג** גִּרְתִּי נֹאחַר<sup>7</sup> מִשָּׁה יְמֵי עֲגוּנִי,

**ג** גִּיא גוֹי נִבָּל וְעַם גְּנָאִי,

**ו** וּמִדּוֹעַ דָּל כְּכֹה<sup>8</sup> כְּבוֹד וְלִי דִינִי,

**ה** הַקְּוֵה אֶל יְהוָה, חֲזַק וְנִאֲמָץ לְבָבְךָ, וְקוֹה אֶל יְהוָה.<sup>9</sup>

**ה** הֲלֹא אַתָּה מִקְדָּם חָרַב גְּאוֹתֵנוּ,

**ה** הַקּוֹיֵנוּךָ אָף אַרְח מִשְׁפָּטֶיךָ תִּאֲוֹתֵנוּ,<sup>10</sup>

**ו** וּמִדּוֹעַ וְאִין אִישׁ מְכַפְרִי<sup>11</sup> עַל חוֹבוֹתֵינוּ,

**ו** וּמִדְּאֲבוּנֵינוּ אוֹמְרִים יִבְשׁוּ עֲצְמוֹתֵינוּ אֲבָדָה תִּקְוֵתֵנוּ.<sup>12</sup>

**ז** זְכַרְנוּ חֲשׁוֹבוֹנוֹת מִקְדָּם וּמִדָּתֶם קִצְרָה,

**ז** זֶה פְּעָמִים קָצִיר\* וְעוֹד עֲצָרָה,<sup>13</sup>

**א** אָף בָּךְ מִקְוֵה יִשְׂרָאֵל ה' — Only in You, HASHEM, is Israel's hope. The acrostic forms the *aleph-beis* with odd-numbered letters (... א,ג,ה,ו,ז,ט,י,כ,ל) appearing twice, and even-numbered letters (... ב,ד,ו,ח,י,יב,יג,יד,טו,יז,יט,כא,כב,כד,כה,כז,כח,כט,לא,לב,לד,לה,לז,לח,לט,לא,לב,לד,לה,לז,לח,לט) appearing only once and that after the word *וּמִדּוֹעַ*, *Why, then?* The fourth line of each alphabetical stanza is a Scriptural fragment that contains some form of the root *hope*. The *paytan* signed his name *בְּתַשְׁבּוּחַ שְׁלֹמֹה הַקָּטָן*, *Shlomo the lesser, may he grow in repentance* [see

prefatory comment to *selichah 2*], in the last three stanzas.

**ז** זֶה פְּעָמִים קָצִיר — This [exile] has been a double harvest. The present exile is more difficult than the previous ones because of both its severity and its duration. The *paytan* speaks of its intensity as a *double harvest*, i.e., so many more have been slaughtered during our present exile than during earlier exiles.



**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.'<sup>1</sup> 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.'<sup>2</sup> 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.<sup>3</sup> 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.<sup>4</sup> 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.<sup>5</sup> 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!<sup>6</sup> 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.'<sup>7</sup> 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.'<sup>8</sup> 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.<sup>9</sup> 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.<sup>10</sup> 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.<sup>11</sup> 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.<sup>12</sup>

## THE ARK IS OPENED.

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

**שְׁמַע** Hear our voice, HASHEM, our God, pity and be compassionate to us, and accept — with compassion and favor — our prayer.<sup>13</sup>  
 Bring us back to You, HASHEM, and we shall return,  
 renew our days as of old.<sup>14</sup>  
 Do not cast us away from Yourself,  
 and do not remove Your holy spirit from us.<sup>15</sup>

(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 להפך בריתי אתם, פי אני יהוה אלהיהם.<sup>2</sup> המציא לנו בבקשתנו, כמה שפתוב: ובקשתם משם את יהוה אלהיה ומצאת, פי תדרשנו בכל לבבך ובכל נפשך.<sup>3</sup> מול את לבבנו לאהבה וליראה את שמך, כמה שפתוב: ומל יהוה אלהיהך את לבבך ואת לבב זרעך, לאהבה את יהוה אלהיהך בכל לבבך ובכל נפשך, למען חיה.<sup>4</sup> זרוק עלינו מים טהורים וטהרנו, כמה שפתוב: וזרקתי עליכם מים טהורים וטהרתם, מכל טמאותיכם ומכל גלוליכם אטהר אתכם.<sup>5</sup> מחה פשעינו כעב וכענן, כמה שפתוב: מחיתי כעב פשעיך וכענן חטאתיך, שובה אלי כי גאלתיך.<sup>6</sup> מחה פשעינו למענה, באשר אמרת: אגכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אפכר.<sup>7</sup> הלבן חטאינו כשלג וכצמר, כמה שפתוב: לבו נא וננכח, יאמר יהוה, אם יהיו חטאיכם כשנים, כשלג ולבינו, אם נאדימו כתולע, כצמר יהיו רחם עלינו ואל תשחיתנו, כמה שפתוב: פי אל רחום יהוה אלהיה, לא ירפה ולא ישחיתך ולא ישפח את ברית אבותיך אשר נשבע להם.<sup>9</sup> קבץ נדחנו כמה שפתוב: אם יהיה נדחך בקצה השמים, משם יקבצך יהוה אלהיה ומשם יקחה.<sup>10</sup> השב שבותנו ורחמנו, כמה שפתוב: ושב יהוה אלהיהך את שבותך ורחמך ושב וקבצך מכל העמים אשר הפיצך יהוה אלהיהך שמה.<sup>11</sup> תביאנו אל הר קדשך, ושמחנו בבית תפלתך, כמה שפתוב: והביאותים אל הר קדשי, ושמחתים בבית תפלתי, עולתיהם וזבחייהם לרצון על מזבחי, פי ביתי בית תפלה יקרא לכל העמים.<sup>12</sup>

## THE ARK IS OPENED.

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

**שְׁמַע קוֹלָנוּ** יהוה אל הינו, חוס ורחם עלינו,  
 וקבל ברחמים ובכרצון את תפלתנו.<sup>13</sup>  
 השיבנו יהוה אליך ונשובה, חדש ימינו כקדם.<sup>14</sup>  
 אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.<sup>15</sup>

Do not cast us away in old age,  
when our strength gives out do not forsake us.<sup>1</sup>  
Do not forsake us, HASHEM, our God, be not distant from us.<sup>2</sup>  
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.<sup>3</sup>  
To our sayings give ear, HASHEM, perceive our thoughts.<sup>4</sup>  
May the expressions of our mouth and the thoughts of our heart  
find favor before You, HASHEM, our Rock and our Redeemer.<sup>5</sup>  
Because for You, HASHEM, we waited, You will answer, my Lord, our God.<sup>6</sup>

THE ARK IS CLOSED.

VIDUY/CONFESSION

During the recitation of the וידוי 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.<sup>7</sup> Do not ignore our supplication,<sup>8</sup> 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.<sup>9</sup>

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

**אֲשַׁמְנוּ** 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.<sup>10</sup> Yet You are righteous in all that has come  
upon us, for You have acted truthfully while we have caused wickedness.<sup>11</sup>

[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.

**אֲשַׁמְנוּ** 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, בכלות כחנו אל תעזבנו.<sup>1</sup>  
אל תעזבנו יהוה, אלהינו אל תרחק ממנו.<sup>2</sup>  
עשה עמנו אות לטובה, ויראו שונאינו ויבשו,  
כי אתה יהוה עזרתנו ונתחממנו.<sup>3</sup>  
אמרינו האזינה יהוה, בינה הגיגנו.<sup>4</sup>  
יהיו לרצון אמרי פינו והגיון לבנו לפניך, יהוה צורנו וגואלנו.<sup>5</sup>  
כי לך יהוה הוֹחֵלְנוּ, אתה תענה ארְנֵי אֱלֹהֵינוּ.<sup>6</sup>

THE ARK IS CLOSED.

וידוי

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

**אֱלֹהֵינוּ** ואלהי אבותינו, תבא לפניך תפלתנו,<sup>7</sup> ואל תתעלם  
מתחנו, שאין אנו עזי פנים וקשי ערף, לומר  
לפניך יהוה אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו,  
אבל אנחנו ואבותינו חטאנו.<sup>9</sup>

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

**אֲשַׁמְנוּ**, בגדנו, גזלנו, דברנו דפי העוֹיֵנו, והרשענו, זדנו,  
חמסנו, טפלנו שקר, יעצנו רע, בזבנו, לצנו, מרדנו,  
נאצנו, סררנו, עוינו, פשענו, צררנו, קשינו ערף, רשענו,  
שחתנו, תעבנו, תעינו, תעתענו.

**סָרְנוּ** ממצותיך וממשפטיך הטובים ולא שנה לנו.<sup>10</sup> ואתה  
צדיק על כל האָפָא עלינו, כי אמת עשית ואנחנו  
הרשענו.<sup>11</sup>

אֲשַׁמְנוּ מכל עם, בשנו מכל דור, גלה ממנו משוש, דנה לבנו  
בחטאינו, החבל אוֹיֵנו, ונפרע פארנו, זבול בית מקדשנו חרב  
בעוֹיֵנו, טירתנו היתה לשמה, ופי אדמתנו לזרים, כחנו לנזכרים.  
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.

**אֲשַׁמְנוּ**, בגדנו, גזלנו, דברנו דפי העוֹיֵנו, 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 [ש] 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, [כ] You Who suppresses wrath, answer us; answer us, [ל] You Who dons righteousness, answer us; answer us, [מ] King Who reigns over kings, answer us; answer us, [נ] awesome and powerful One, answer us; answer us, [ס] You Who forgives and pardons, answer us; answer us, [ע] You Who answers in time of distress,<sup>1</sup> answer us; answer us, [פ] Redeemer and Rescuer, answer us; answer us, [צ] righteous and upright One, answer us; answer us, [ק] He Who is close to those who call upon Him, answer us; answer us, [ר] merciful and gracious One, answer us; answer us, [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,<sup>1</sup> 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.  
**מִי שֶׁעָנָה** He Who answered his son Isaac when he was bound atop the altar, may He answer us.  
**מִי שֶׁעָנָה** He Who answered Jacob in Bethel, may He answer us.  
**מִי שֶׁעָנָה** He Who answered Joseph in the prison, may He answer us.  
**מִי שֶׁעָנָה** He Who answered our forefathers at the Sea of Reeds, may He answer us.  
**מִי שֶׁעָנָה** He Who answered Moses in Horeb, may He answer us.  
**מִי שֶׁעָנָה** He Who answered Aaron when he offered the censer, may He answer us.

עֲשֵׂה לְמַעַן שְׂכִינְתְּךָ, עֲשֵׂה לְמַעַן תְּהַלְתְּךָ, עֲשֵׂה לְמַעַן אוֹהֲבֶיךָ שׁוֹכְנֵי עִפְרָיִם, עֲשֵׂה לְמַעַן אַבְרָהָם יִצְחָק וְיַעֲקֹב, עֲשֵׂה לְמַעַן מִשְׁהַ יְרֵמְיָהוּ, עֲשֵׂה לְמַעַן דָּוִד וְשִׁלְמָה, עֲשֵׂה לְמַעַן יְרוּשָׁלַיִם עִיר קְדֻשָׁה, עֲשֵׂה לְמַעַן צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, עֲשֵׂה לְמַעַן שְׂמָמוֹת הַיְכָלְךָ, עֲשֵׂה לְמַעַן הַרְיִסוֹת מִזְבְּחֶךָ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָׁה, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ, עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ, עֲשֵׂה לְמַעַן יוֹנְקֵי שְׂדִים שֶׁלֹּא חָטְאוּ, עֲשֵׂה לְמַעַן גְּמוּלֵי חֶלֶב שֶׁלֹּא פָּשְׁעוּ, עֲשֵׂה לְמַעַן תִּינוּקוֹת שֶׁל בֵּית רַבָּן, עֲשֵׂה לְמַעַן אִם לֹא לְמַעַנְנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

**עֲנֵנוּ** יהוה עֲנֵנוּ, עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ, עֲנֵנוּ אֲבִינוּ עֲנֵנוּ, עֲנֵנוּ בּוֹרְאֵנוּ עֲנֵנוּ, עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ, עֲנֵנוּ דוֹרְשֵׁנוּ עֲנֵנוּ, עֲנֵנוּ הַאֵל הַנְּצַמֵּן עֲנֵנוּ, עֲנֵנוּ חֲתִיק וְחֹסֵיד עֲנֵנוּ, עֲנֵנוּ זֶה וְיִשָּׂר עֲנֵנוּ, עֲנֵנוּ חַי וְקַיִם עֲנֵנוּ, עֲנֵנוּ טוֹב וּמְטִיב עֲנֵנוּ, עֲנֵנוּ יוֹדֵעַ יֵצֵר עֲנֵנוּ, עֲנֵנוּ כּוֹבֵשׁ כְּעֵסִים עֲנֵנוּ, עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ, עֲנֵנוּ מֶלֶךְ מַלְכֵי הַמַּלְכִּים עֲנֵנוּ, עֲנֵנוּ נוֹרָא וְנִשְׁגָב עֲנֵנוּ, עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ, עֲנֵנוּ עוֹנֶה בְּעַת צְרָחֵנוּ עֲנֵנוּ, עֲנֵנוּ פּוֹדֶה וּמַצִּיל עֲנֵנוּ, עֲנֵנוּ צַדִּיק וְיִשָּׂר עֲנֵנוּ, עֲנֵנוּ קְרוֹב לְקוֹרְאָיו עֲנֵנוּ, עֲנֵנוּ רַחוּם וְחַנוּן עֲנֵנוּ, עֲנֵנוּ שׁוֹמֵעַ אֵל אֲבִיוֹתָיו עֲנֵנוּ, עֲנֵנוּ תוֹמֵךְ תְּמִימִים עֲנֵנוּ, עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ, עֲנֵנוּ אֱלֹהֵי אַבְרָהָם עֲנֵנוּ, עֲנֵנוּ פֶּחַד יִצְחָק עֲנֵנוּ, עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ, עֲנֵנוּ עֹזֵר הַשְּׂבָטִים עֲנֵנוּ, עֲנֵנוּ מְשׁוֹבֵב אֲמָהוֹת עֲנֵנוּ, עֲנֵנוּ קָשֶׁה לְכַעֵס עֲנֵנוּ, עֲנֵנוּ רַךְ לְרִצּוֹת עֲנֵנוּ, עֲנֵנוּ עוֹנֶה בְּעַת רִצּוֹנֵנוּ עֲנֵנוּ, עֲנֵנוּ אָבִי יְתוּמִים עֲנֵנוּ, עֲנֵנוּ דִין אֲלֵמֹנוֹת עֲנֵנוּ.

**מִי שֶׁעָנָה** לַאֲבְרָהָם אֲבִינוּ בְּהַר הַמּוֹרִיָּה, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעֱקַד עַל גְּבֵי הַמּוֹזֵבִת, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְיַעֲקֹב בְּבֵית אֵל, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְיוֹסֵף בְּבֵית הָאֲסוּרִים, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְאַבְרָהָם עַל יַם סוּף, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְמֹשֶׁה בְּחֹרֵב, הוּא יַעֲנֵנוּ.  
**מִי שֶׁעָנָה** לְאַהֲרֹן בְּמַחְתָּה, הוּא יַעֲנֵנוּ.

(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 Chananiah, Mishaël, 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.

**רַחֲמָנָא** The Merciful One Who answers the poor, may He answer us.  
The Merciful One Who answers the brokenhearted, may He answer us.  
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.'<sup>1</sup>)

**רַחוּם וְחַנוּן** O 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

**ה'** 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.

הוא יעֲנֵנוּ. מי שְׁעָנָה לְפִינְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לִיהוֹשֻׁעַ בְּגִלְגָל,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לְשִׁמוּאֵל בְּמִצְפָּה,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לְדָוִד וּשְׁלֹמֹה בְּנוֹ בִירוּשָׁלַיִם,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לְאֵלִיהוּ בְּהַר הַכַּרְמֶל,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לְאֵלִישָׁע בִּירִיחוֹ,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לְיוֹנָה בְּמֵעֵי הַדָּגָה,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה בְּחָלְיוֹ,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לְחַנְיָה מִשָּׂאֵל וְעוֹרְיָה בְּתוֹךְ כְּבֶשֶׂן הָאֵשׁ,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לְדָנְיָאֵל בְּגוֹב הָאֲרִיֹּת,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לְמֹרְדֵכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּיֶּרֶה,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לְעֹזְרָא בְּגוֹלָה,  
הוא יעֲנֵנוּ. מי שְׁעָנָה לְכָל הַצַּדִּיקִים וְהַחֲסִידִים וְהַתְּמִימִים וְהַיֹּשְׁרִים,  
הוא יעֲנֵנוּ.

**רַחֲמָנָא** דְּעָנִי לְעָנְיִי, עֲנֵנָא. רַחֲמָנָא דְּעָנִי לְתַבִּירִי לְבָא,  
עֲנֵנָא. רַחֲמָנָא דְּעָנִי לְמַפְיְכִי רוּחָא, עֲנֵנָא. רַחֲמָנָא  
עֲנֵנָא. רַחֲמָנָא חוּס. רַחֲמָנָא פְּרוּק. רַחֲמָנָא שׁוּיב. רַחֲמָנָא  
רַחֵם עָלָן. הִשְׁתָּא בְּעִגְלָא וּבִזְמַן קָרִיב.

#### נמילת אמים

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

(וַיֹּאמֶר דָּוִד אֶל גָּד, צַר לִי מְאֹד נִפְלְאָה נָא בְיַד יְהוָה,  
כִּי רַבִּים רַחֲמָיו, וּבְיַד אָדָם אֵל אֶפְלָה.)<sup>1</sup>

**רַחוּם וְחַנוּן** חֲטָאתִי לִפְנֵיךָ. יְהוָה מְלֵא רַחֲמִים, רַחֵם עָלַי  
וְקַבֵּל תְּחִנּוּתִי.

תהלים ו:ב-יא

**יהוה** אֵל בְּאִפְּךָ תוֹכִיחֵנִי, וְאֵל בְּחַמְתְּךָ תִּסְרְנֵנִי. חֲנֵנִי יְהוָה, כִּי  
אִמְלֵל אֲנִי, רַפְּאֵנִי יְהוָה, כִּי נִבְהַלּוּ עֲצָמַי. וּנְפֹשִׁי נִבְהַלְּהָ  
מְאֹד, וְאַתָּה יְהוָה, עַד מָתַי. שׁוּבָה יְהוָה, חֲלֹצָה נַפְשִׁי, הוֹשִׁיעֵנִי  
לְמַעַן חֲסֶדְךָ. כִּי אֵין בְּמִוֹת זְכָרְךָ, בְּשָׂאוֹל מִי יוֹדָה לָךְ. יַגְעֵתִי  
בְּאַנְחָתִי, אֲשַׁחָה בְּכָל לַיְלָה מִשְׁתִּי, בְּדַמְעֹתַי עַרְשֵׁי אֲמָסָה.  
עֲשֵׂשָׁה מִכְּעַס עֵינַי, עֲתָקָה בְּכָל צוּרְרֵי. סוּרוּ מִמֶּנִּי כָּל פְּעֻלֵי אֲוֹן,  
כִּי שָׁמַע יְהוָה קוֹל בְּכִי. שָׁמַע יְהוָה תְּחִנָּתִי, יְהוָה תִּפְלְתִי יִקַּח.  
יִכְשׁוּ וַיִּבְהַלּוּ מְאֹד כָּל אִיְבֵי, יִשְׁבוּ וַיִּבְשׂוּ רַגְעִי.

ן *May He herald our portion, and set our flitting eyes straight, and speak charitably about the people borne by the eagle.<sup>1</sup>*

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

*cast our supplications<sup>2</sup> 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:

**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.*

**מֶרֶן דְּבַשְׁמַיָא** *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.'<sup>3</sup>*

*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!'<sup>3</sup>*

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

חֲלָקְנוּ יִבְשָׁר, וְעַפְעַפִּינוּ יִישָׁר,

וַיְדַבֵּר בְּצַדְקָה לְעַם נְשׂוּאֵי נֶשֶׁר.<sup>1</sup>

❖ קְדִישֵׁי עֲלִיּוֹנִים, שְׂרָפִים וְאוֹפָנִים,

הַפִּילוּ תַחֲנַתְנוּ פְּנֵי אֲדוֹנֵי הָאֲדוֹנִים.

וַיִּזְכֹּר רֵאשׁוֹנִים, וְאֶהְבֵּת אֵיתָנִים,

וַיִּקְיָם שְׂבוּעָה לְדוֹרוֹת אַחֲרוֹנִים.

All:

**מְכַנְיְסֵי רַחֲמִים**, הַכְּנִיסוּ רַחֲמֵינוּ, לְפָנֶי בַּעַל הַרַחֲמִים.

מְשַׁמְעֵי תַפְלָה, הַשְׁמִיעוּ תַפְלָתֵנוּ, לְפָנֶי

שׁוֹמֵעַ תַפְלָה. מְשַׁמְעֵי צַעֲקָה, הַשְׁמִיעוּ צַעֲקָתֵנוּ, לְפָנֶי שׁוֹמֵעַ

צַעֲקָה. מְכַנְיְסֵי דַמְעָה, הַכְּנִיסוּ דַמְעוֹתֵינוּ, לְפָנֶי מֶלֶךְ מַתְרַצָּה

בְּדַמְעוֹת.

הַשְׁתַּדְּלוּ וְהַרְבוּ תַחֲנֹה וּבִקְשָׁה, לְפָנֶי מֶלֶךְ אֵל רַם וְנֹשֵׂא.

הַזְכִּירוּ לְפָנֶינוּ, הַשְׁמִיעוּ לְפָנֵינוּ תוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹכְנֵי

עִפְרָיִם.

יִזְכֹּר אֶהְבֵּתֶם וַיְחַיֶּה וְרַעַם, שְׁלֵא תֵאבֵד שְׂאֵרֵי יַעֲקֹב. כִּי צֵאן

רוּעָה נֶאֱמָן הַיָּה לְחֶרֶפָה, יִשְׂרָאֵל גּוֹי אֶחָד לְמִשְׁלַל וּלְשִׁנְיָה.

מֵהָר עָנְנוּ אֱלֹהֵי יִשְׂרָאֵל, וּפְדָנוּ מִכָּל גְּזוֹרוֹת קִשׁוֹת וְהוֹשִׁיעָה

בְּרַחֲמֶיהָ הַרְבִּיבִים, מִשִּׁיחַ צַדְקָה וְעַמָּה.

**מֶרֶן דְּבַשְׁמַיָא** לָךְ מִתְחַנְּנֵן, כְּבָר שְׂבִיָא דְמִתְחַנְּנֵן לְשְׂבוּיָה.

כְּלַחוּן בְּנֵי שְׂבִיָא בְּכִסְפָא מִתְפָּרְקִין, וְעַמָּה

יִשְׂרָאֵל בְּרַחֲמֵי וּבִתְחַנּוּנֵי, הֵב לָן שְׂאֵילִתִּין וּבְעוֹתִין, דְּלֵא נְהַדֵּר

רִיקָם מִן קַדְמָךְ.

מֶרֶן דְּבַשְׁמַיָא לָךְ מִתְחַנְּנֵן, כְּעַבְדָא דְמִתְחַנְּנֵן לְמַרְיָה,

עֲשִׂיקֵי אֲנִן וּבִחְשׂוֹכָא שְׂרִינֵן, מְרִירָן וּנְפִשִׁין מַעֲקָתִין דְּנַפְשִׁין,

חִילָא לִית בָּן לְרַצְיוֹנָךְ מֶרֶן, עַבְדִּיל בְּדִיל קִימָא דְגִזְרָתָא עִם אֲבַהֲתָנָא.

**שׁוֹמֵר יִשְׂרָאֵל**, שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל, וְאֵל יֵאבֵד יִשְׂרָאֵל,

הָאֲמָרִים, שְׁמַע יִשְׂרָאֵל.<sup>3</sup>

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

הַמְיַחֲדִים שְׁמֶךָ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.<sup>3</sup>

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.

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

**אַל תּוֹכַר** Recall not against us the iniquities of the ancients; may Your mercies meet us swiftly, for we have become exceedingly impoverished.<sup>4</sup> Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.<sup>5</sup> Amid rage — remember to be merciful!<sup>6</sup> For He knew our nature, He remembers that we are dust.<sup>7</sup> 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.<sup>8</sup>

## 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.)<sup>9</sup>

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.<sup>10</sup>)

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.

שׁוֹמֵר גּוֹי קְדוֹשׁ, שְׁמוֹר שְׂאֲרֵית עִם קְדוֹשׁ, וְאַל יֵאבֵד גּוֹי קְדוֹשׁ, הַמְשַׁלְּשִׁים בְּשֵׁלֶשׁ קְדָשׁוֹת לְקְדוֹשׁ.

מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיֵס בְּתַחֲנוּנִים, הַתְרַצָּה וְהִתְפַּיֵס לְדוֹר עָנִי, כִּי אֵין עוֹזֵר. אֲבִינוּ מְלַכְנוּ, חֲנֻנוּ וְעָנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

**וְאֵנְחָנוּ** לֹא יָדַע מַה נַּעֲשֶׂה, כִּי עֲלֵיךְ עֵינֵינוּ; וְזָכַר רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ, כִּי מַעֲלָם הָמָּה.<sup>1</sup> יְהִי חַסְדֶיךָ יְהוָה עֲלֵינוּ, כַּאֲשֶׁר יְחַלְנוּ לָךְ.<sup>2</sup>

**אַל תּוֹכַר** לָנוּ עוֹנוֹת רֵאשׁוֹנִים, מִהֵר יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי דְלוּנוּ מֵאֵד.<sup>3</sup> חֲנֻנוּ יְהוָה חֲנֻנוּ, כִּי רַב שִׁבְעֵנוּ בּוֹז.<sup>4</sup>

בְּרַגְזוֹ רַחַם תּוֹכַר.<sup>5</sup> כִּי הוּא יָדַע יִצְרָנוּ, וְזָכוֹר כִּי עֶפְרָא אֲנָחְנוּ.<sup>6</sup> עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהַצִּילְנוּ וְכַפֵּר עַל חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ.<sup>7</sup>

## קדיש שלם

The chazzan recites the Full Kaddish:

**יִתְגַּדַּל** וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (Cong. — Amen.) בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מְלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי רַבְּל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.

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

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְּקוֹדֶשׁא בְּרִיךְ הוּא (Cong. — בְּרִיךְ הוּא.) לְעֵלְא וְלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן. (Cong. — Amen.)

(Cong. — קבל ברחמים ובכרצון את תפלתנו.)

תְּתַקַּבַל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל קָדָם אַבּוּהוֹן דִּי בְּשַׁמְיָא. וְאָמְרוּ אָמֵן. (Cong. — Amen.)

(Cong. — יהי שם יהוה מברך, מעתה ועד עולם.)<sup>9</sup>

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן. (Cong. — Amen.)

(Cong. — עזרי מעם יהוה, עשה שמים וארץ.)<sup>10</sup>

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

עֲשֵׂה [ח] שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן. (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.

Psalms 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 splendrous 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, Concentrate intently while reciting the verse, You open... 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:

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.)

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

יום שלישי של עשרת ימי תשובה

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

תהלים קמ"ה

תהלה לדוד,
ארוממך אלוהי המלך, ואברכה שמה לעולם ועד.
בכל יום אברכה, ואהללה שמה לעולם ועד.
גדול יהוה ומהלל מאד, ולגדלתו אין חקר.
דור לדור ישבח מעשיך, וגבורתיך יגידו.
הדר כבוד הודך, ודברי נפלאותיך אשיחה.
ועזו נראותיך יאמרו, וגדלתך אספרנה.
זכר רב טובך יביעו, וצדקתך ירננו.
חנון ורחום יהוה, ארך אפים וגדל חסד.
טוב יהוה לכל, ורחמיו על כל מעשיו.
יודך יהוה כל מעשיך, וחסידך יברכוכה.
כבוד מלכותך יאמרו, וגבורתך ידברו.
להודיע לבני האדם גבורתו, 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.
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.

Concentrate intently while reciting the verse, פיתח.

The chazzan recites קדושי

יִתְגַּדֵּל ויִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אמן. - Cong.) בעלמא די ברך כרעותה.
וימליה מלכותה, בסמיכוון ובזימכוון ובסמי 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 ויתהדר ויתעלה ויתהלל
שמה דקדשא בריה הוא (Cong. - בריה הוא) לעלא [ו]לעלא מכל ברכתא
ושירתא תשבתתא ונחמתא דאמירן בעלמא. ואמרו: אמן. (Cong. - אמן.)

## SELICHAH 69

All:

(Our God and the God of our forefathers:)

ש We have beseeched You, we have petitioned You,\*

Maker of the mountains,

מ Who tells man what were [his] conversation\*<sup>1</sup> and words;

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

א for our sins that we relate today.<sup>2</sup>

ל We have assembled, gathered ourselves old and young

ב in the synagogue, the Miniature Temple,<sup>3</sup>

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\*<sup>4</sup> who are both accusers.

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

ר We are seized with trembling, travail and pangs.<sup>5</sup>

ה Our faces are darkened, we walk in gloom,

ב We are utterly tottery and broken into fragments.<sup>6</sup>

ח Chazzan – Our loins shudder like a woman in birth pangs,<sup>7</sup>

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

ק We bring these words instead of bull-offerings,<sup>8</sup>

confident, trusting, and awaiting Your mercy.

All:

ל For upon Your abundant mercy<sup>9</sup> 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,<sup>10</sup> and showed the ways of Your goodness to Your servant Moses.<sup>11</sup> 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,<sup>12</sup> 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.'<sup>13</sup>

(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).

גוללרים אף וְחַיִּים — 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 וְחַיִּים, Af and Cheimah [lit., Anger and Fury] (Pesikta Rabbasi 15:3).

## סליחה סט (פתיחה)

All:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ)

שְׁחַרְנוּךָ בְּקִשְׁנוֹךְ\* יוֹצֵר הַרִים, מְגִיד לְאָדָם שֵׁית\*<sup>1</sup> וְדַבָּרִים,

וְחַלִּינוּךָ וְדַרְשְׁנוּךָ בּוֹשִׁים וְחַפּוּרִים,

אֵת חַטְאֵתֵינוּ הַיּוֹם\* אָנוּ מְסַפְּרִים.

לְהִקְנוּ וְעַדְנוּ וְקָנִים וְנִעְרִים, בְּבֵית הַתְּפִלָּה מְקַדְשׁ מְזַעְרִים,<sup>3</sup>

רְפוּיֵי יָדַיִם מְעוּדֵי אַבְרָהָם, בְּהוֹלִים וְסַעוּרִים מִכָּל עֲבָרִים.

וְגוֹרְנוּ וְדַאֲגָנוּ מִשְׁנֵי גוֹלְרִים, אֵף וְחַיִּים\* שְׁנֵיהֶם קִשְׁטוּרִים,

בְּפִשְׁפִּשְׁנוּ מַעֲשִׂים וְהִנֵּם מְכַעְרִים,

רַתַּח אַחֲזַתְנוּ חֲבָלִים וְצִירִים.<sup>5</sup>

הַשְׁחָרוּ פָּנֵינוּ וְהִלְכְנוּ קוֹדְרִים,

מוֹט הַתְּמוֹטְטָנוּ וְנִעַשְׂנוּ פְרוּרִים,<sup>6</sup>

חֲלַחְלוּ מִתְּנִינוּ וְכִיּוֹלְדָה מְצִירִים,<sup>7</sup>

וְחִלְנוּ וְנִירָא מְעוֹנוֹתֵינוּ הַיְתָרִים,

קָחְנוּ דְבָרִים בְּשָׁלוֹם פְּרִים,<sup>8</sup>

תְּמוּכִים בְּטוֹחִים וְלִרְחֻמֶיךָ מְסַפְּרִים.

All:

בִּי עַל רְחֻמֶיךָ הַרְבִּים\* אָנוּ בְּטוֹחִים, וְעַל צְדָקוֹתֶיךָ אָנוּ

נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אָנוּ מְקַוִּים, וְלִישׁוּעָתְךָ אָנוּ

מְצַפִּים. אַתָּה הוּא מֶלֶךְ, אוֹהֵב צְדָקוֹת מְקַדֵּם, מַעֲבִיר עֲוֹנוֹת עַמוּ,

וּמְסִיר חַטָּאת וְרָאיוֹ. כּוֹרֵת בְּרִית לְרֵאשׁוֹנִים, וּמְקִים שְׁבוּעָה

לְאַחֲרוֹנִים. אַתָּה הוּא, שֶׁיִּרְדֶּת בְּעֵנָן בְּבוֹדֶךָ עַל הַר סִינַי,<sup>10</sup>

וְהִרְאִיתָ דַּרְכֵי טוֹבָךָ לְמֹשֶׁה עַבְדְּךָ.<sup>11</sup> וְאַרְחוֹת חֲסִדֶיךָ גְּלִיתָ לוֹ,

וְהוֹדַעְתָּ בִּי אַתָּה אֵל רַחוּם וְחַנוּן, אֲרַךְ אַפַּיִם וְרַב חֶסֶד.<sup>12</sup> וּמְרַבָּה

לְחַסֵּיב, וּמְנַהִיג אֶת כָּל הָעוֹלָם כְּלוֹ בְּמִדַּת הַרְחָמִים. ❖ וְכֵן כְּתוּב,

וַיֹּאמֶר אֲנִי אֶעֱבִיר כָּל טוֹבֵי עַל פָּנֶיךָ, וְקִרְאתִי בְּשֵׁם יְהוָה לְפָנֶיךָ,

וְחַנְתִּי אֶת אֲשֶׁר אַחֲזָן, וְרַחֲמֵתִי אֶת אֲשֶׁר אֲרַחֵם.<sup>13</sup>

שְׁחַרְנוּךָ בְּקִשְׁנוֹךְ\* — We have beseeched You, we have petitioned You. The composer of this selichah signed his name — שְׁמוּאֵל בְּרֵבִי אַבְרָהָם — שְׁמוּאֵל בְּרֵבִי אַבְרָהָם, 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 אֶרְךָ 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;<sup>1</sup> as is written in Your Torah.<sup>2</sup> In the shadow of Your wings may we find shelter<sup>3</sup> 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,'<sup>4</sup> 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.**<sup>5</sup> May You forgive our iniquities and our errors and make us Your heritage.<sup>6</sup> 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.<sup>7</sup>

PREFATORY VERSES TO SELICHAH 70

**אֵלֶיךָ** To You, HASHEM, have we cried, and in the morning our prayer will greet You.<sup>8</sup> To You we raised our eyes, [O You] Who dwell in the heavens.<sup>9</sup> Let us lift our hearts with our hands, to God in Heaven.<sup>10</sup> God is our King from [days] of old, working salvations in the midst of the earth.<sup>11</sup> Only You are our King, O God; command the salvations of Jacob.<sup>12</sup> O HASHEM, save Your people, the remnant of Israel.<sup>13</sup> 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.<sup>14</sup>

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

(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 אֶרְךָ אַפַּיִם** 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, בהודעה לעניו מקדם. מחרון אפך שוב, כמו בתורתך כתוב. וכצל כנפיה נחסה ונתלונן, כיום ויגר יהוה בענו. תעבור על פשע ותמחה אשם, כיום ויתיצב עמו שם. פאזין שועתנו ותקשיב מנו מאמר, כיום ויקרא בשם יהוה, 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, אֶרְךָ אַפַּיִם, ורב חסד, ואמת, נצר חסד לאלפים, נשא עון, ופשע, וחטאה, ונקה.**<sup>5</sup> וסלחת לעוננו ולחטאתנו ונחלתנו.<sup>6</sup> סלח לנו אבינו כי חטאנו, מחל לנו מלפניו כי פשענו. כי אתה אדני טוב וסלח, ורב חסד לכל קראיך.<sup>7</sup>

פסוקי הקדמה לסליחה ע

**אֵלֶיךָ** יהוה שוענו ובבקר תפלתנו תקדמך.<sup>8</sup> אליך נשאנו את עינינו, הישבי בשמים.<sup>9</sup> נשא לבבנו אל כפים, אל אל בשמים.<sup>10</sup> אלהים מלפניו מקדם, פועל ישועות בקרב הארץ.<sup>11</sup> אתה הוא מלפניו אלהים, צנה ישועות ועקב.<sup>12</sup> הושע יהוה את עמך, את שארית ישראל.<sup>13</sup> הושיענו אלהי ישענו, וקבצנו והצילנו מן הגוים, להודות לשם קדשך להשתבח בתהלתך.<sup>14</sup>

**בְּרַחֵם אָב** על בנים, כן תרחם יהוה עלינו.<sup>15</sup> ליהוה הישועה, על עמך בעמך ברכתך סלה.<sup>16</sup> יהוה צבאות עמנו, משגב לנו אלהי ועקב סלה.<sup>17</sup> יהוה צבאות, אשרי אדם בטח בה.<sup>18</sup> יהוה הושיעה, המלך יעננו כיום קראנו.<sup>19</sup>

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,<sup>1</sup> and there it was said:*

And HASHEM said, 'I have forgiven according to your word!'<sup>2</sup>

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.<sup>3</sup>*

### 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,<sup>4</sup>  
**ד** True Judge, Rebuker, Witness and Plaintiff of all creatures.<sup>5</sup>  
**ה** For before You there are no favorites;<sup>5</sup>  
**ו** rich and poor<sup>6</sup> 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.<sup>7</sup>  
**ט** Before there were creatures, You arranged and set repentance,<sup>8</sup>  
**י** by which to discard bad deeds and choose flawless ones.  
**כ** The Evil Inclination's power,  
 that tempts and leads astray from youth,<sup>9</sup>  
**ל** for Your own sake, cast it out,  
 that it no longer corrupt the hearts of the ensnared.  
**מ** Prepare before You whole-hearted repentance for us.  
**נ** O Source of Light,<sup>10</sup>  
 the chambers of [our] spirit and soul are in Your hand.  
**ס** Purify our thoughts from sin and fault,  
**ע** [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. בִּינֵיתָ מֵאִזְ תָּרַי. (9) Cf. Genesis 8:21. (10) See commentary to selichah 18.

**אָנוּ** — 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: **אָנוּ** means the faithful offspring, i.e., Israel.

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

**סְלַח נָא** *לְעוֹן הָעַם הַזֶּה בְּגִדְל חֲסִדֶּךָ, וּכְאֲשֶׁר נִשְׁאַתָּה לְעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהַיִתָּה וְנִשְׁמַע נְאֻמָּר:*

*וַיֹּאמֶר יְהוָה סְלַחְתִּי בְדַבְּרֶךָ.<sup>2</sup>*

All:

**הִטָּה** *אֱלֹהֵי אֲזִנְךָ וּשְׁמִיעַ, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמִמְתֵּינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ, כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנִיחֵנוּ מִפִּילִים תִּחְנוּנוּנוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדַנִּי שְׂמִיעָה, אֲדַנִּי סְלַחָה, אֲדַנִּי הַקְּשִׁיבָה, וַעֲשֵׂה אֶל תִּאֲחֶר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׂמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ.<sup>3</sup>*

### סליחה ע

All:

**אֱלֹהֵינוּ** *ואלהי אבותינו:*  
**א** אליך האל עיני כל יציר תלויות,\*  
**ב** עַד כִּי לְפָנֶיךָ מְכֻסּוֹת גְּלוּיּוֹת,  
**ג** גְּדוֹל הַעֲצָה וְרַב הָעֲלִילִיּוֹת,<sup>4</sup>  
**ד** דִּין אֶמֶת וּמוֹכִיחַ, עַד וּבַעַל דִּין לְבָרִיּוֹת.<sup>5</sup>  
**ה** הֵן אֵין לְפָנֶיךָ מִשׁוּא פָּנִים,<sup>5</sup>  
**ו** וְשׁוֹעַ וְדַל<sup>6</sup> בְּשׁוּחַ נְדוּנִים,  
**ז** זְכוּיּוֹת תִּחַפֵּשׁ לְזֹרַע אֲמוּנִים,\*  
**ח** חָמַל עֲלֵיהֶם כְּרַחֵם אָב עַל בְּנָיִם,<sup>7</sup>  
**ט** טַבְּסַת וְהַקְדַּמַּת תְּשׁוּבָה לִיצוּרִים,<sup>8</sup>  
**י** יְהוֹת רַע מַעַשׂ וּלְבָרֵר מַעֲשֵׂים הַבְּרוּרִים,  
**כ** כִּחַ יִצַּר רַע הַמִּסִּית וְהַמְדִיחַ מִנְּעוּרִים,<sup>9</sup>  
**ל** לְמַעַנְךָ תְּדַיְחֵנוּ בְּלִי לְהַכְשִׁיל לֵב הָעֲצוּרִים,  
**מ** מִלְּפָנֶיךָ כּוֹנֵן לָנוּ תְּשׁוּבָה שְׁלֵמָה,  
**נ** נְאוּרֵי<sup>10</sup> בִּידֶךָ חֲדָרֵי רוּחַ וּנְשָׁמָה,  
**ס** סַרְעֵפֵינוּ תִּטְהַר מִחַטָּא וְאֲשָׁמָה,  
**ע** עִירֶיךָ לְשׁוּב בְּלִי עוֹל וּמְרָמָה.

**אָנוּ** — To You, aleph-beis. The paytan signed his name — Binyamin — in the penultimate stich [see prefatory comment to selichah 20].

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.<sup>1</sup>  
 ש Chazzan — We have beseeched You before the first ray of dawn.\*  
 ת Shine Your countenance upon us<sup>2</sup> like the twinkling of dawn.<sup>3</sup>  
 In Your glow will shine [Redemption's] lamp,  
 gleaming forth like the dawn<sup>4</sup> —  
 O my Lord, heed! O my Lord, forgive!  
 O my Lord, be attentive and act, do not delay!<sup>5</sup>

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

**כאיל** As a gazelle longs for springs of water, so does our soul long for You, O God.<sup>6</sup> 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.<sup>7</sup> For they have said, 'We will take possession for ourselves of God's pleasant habitations.'<sup>8</sup> Will You hold Yourself back from these, HASHEM? Will You be silent and allow us to be tormented so?<sup>9</sup>

**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 עמהם לטובה אות.<sup>1</sup>  
 ❖ שחרנוך קדם עמוד השחר,\*  
 תאיר לנו פניך<sup>2</sup> כעפעפי שחר,<sup>3</sup>  
 בנוגה יהיל מאור נשקפה כמו שחר,<sup>4</sup>  
 אדני שמעה, אדני סלחה, אדני הקשיבה ועשה, אל תאחר.<sup>5</sup>

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, וירד 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, ארך אפים, ורב חסד, ואמת, נצר 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.**

פסוקי הקדמה לסליחה עא

**כאיל** תערג על אפיקי מים, כן נפשנו תערג אליך אלהים. אלהים, ודים קמו עלינו, נעדת עריצים בקשו נפשנו, ולא שמוך לנגדם, סלה.<sup>7</sup> אשר אמרו נירשה לנו, את נאות אלהים.<sup>8</sup> העל אלה תתאפק יהוה, תחשה ותעננו עד מאד.<sup>9</sup>

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

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

All:

**הַשֵּׁה** 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**,<sup>1</sup> praise HASHEM, bannered by myriad [angels],  
Who visits from [the year's] beginning until [its] end  
with generous rain.<sup>2</sup>  
Your daughters are like cornerstones, crafted in palatial form.<sup>3</sup>  
Burst out in song all together, O ruins of **Jerusalem!**<sup>4</sup>
- ב **Jerusalem** built up, like a city united to its [Heavenly] twin;<sup>5</sup>  
[of her exiles it will be said,] 'This man, as well as that man,  
was born in her,' and He will establish her supreme.<sup>6</sup>  
The Awesome One will count when He records the nations.\*<sup>7</sup>  
Remember, HASHEM, for the children of Edom,  
the day of [the Destruction of] **Jerusalem!**<sup>8</sup>
- ג **Jerusalem** — protect and save it!<sup>9</sup> Be balm and healing for it.  
Be a canopy of honor for it.<sup>10</sup> [Please come] with measured footsteps<sup>11</sup>  
to protect it as high-flying birds [are protected];  
for so shall HASHEM, Master of Legions, protect **Jerusalem.**<sup>12</sup>
- ד **Jerusalem**, there is none who seeks you;<sup>13</sup>  
all your paramours have forgotten you,  
they seek you not,<sup>14</sup> and your counselors are no more.  
[O God,] let Your word be shown true:<sup>15</sup>  
'I shall bring back your judges.'<sup>16</sup>  
For who will have pity on you, **Jerusalem?**<sup>17</sup>
- ה **Jerusalem** — mountains surround it,<sup>18</sup> 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.**<sup>19</sup>

(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 — 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:

**הַשֵּׁה** אֱלֹהֵי אֶזְנֶךָ וּשְׁמַע, פִּקַּח עֵינֶיךָ וּרְאֵה שְׁמַמְתֵּינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיהָ, כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנִיחוּנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדַנִּי שְׁמַעְהָ, אֲדַנִּי סְלַחְהָ, אֲדַנִּי הַקְשִׁיבָהּ, וַעֲשֵׂה אֶל תִּאֲחָר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירָךָ וְעַל עַמֶּךָ.

## סליחה עג (שלמונית)

- אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:  
**ירוּשָׁלַיִם** \* אֶת יְהוּדָה הַלְלִי דְגוּל מִרְכָּבוֹת,  
הַדּוֹרֵשׁ מִרְאשִׁית אַחֲרִית בְּגֶשֶׁם נְדָבוֹת,<sup>2</sup>  
בְּנוֹתֶיךָ בְּזוּיוֹת תְּבִנִית הֵיכַל מַחֲסָבוֹת,<sup>3</sup>  
פִּצְחוּ רַגְלֵיךָ וְיָחֲדוּ חֲרָבוֹת  
**ירוּשָׁלַיִם** בְּנוֹיָה כְּעִיר שֶׁחֲבָרָה לָהּ בְּתִיּוֹם,<sup>5</sup>  
אִישׁ וְאִישׁ יֵלֵךְ בָּהּ, וְהוּא יְכוֹנְנֶה עָלֵינוּ,<sup>6</sup>  
יִסְפֵּר בְּכַתּוּב עַמִּים,<sup>7</sup> \* אֵימ, **ירוּשָׁלַיִם**<sup>8</sup>  
זָכַר יְהוּדָה לְבְנֵי אָדָם אֶת יוֹם  
**ירוּשָׁלַיִם** גָּנוֹן וְהַצִּיל<sup>9</sup> לְצָרֵי וְתַעַל,  
לְחַפֵּת כְּבוֹד הָיְתָה לָהּ,<sup>10</sup> מוֹדֵד בְּשַׁעַל,<sup>11</sup>  
לְגוֹנְנָה בְּצַפְרִים עֲפוֹת מִמַּעַל,  
**ירוּשָׁלַיִם** כֵּן יִגַּן יְהוּדָה צְבָאוֹת עַל  
דּוֹרֵשׁ אֵין לָךְ<sup>13</sup> שֶׁכְּחוּף אוֹהֲבֶיךָ,  
אוֹתָךְ לֹא יִדְרָשׁוּ,<sup>14</sup> וּבִטְלוּ יוֹעֲצֶיךָ,  
יֵאֱמָן נָא דְבָרְךָ,<sup>15</sup> וְאֲשִׁיבָה שׁוֹפְטֶיךָ,<sup>16</sup> **ירוּשָׁלַיִם**<sup>17</sup>  
כִּי מִי יִחַמַּל עָלֶיךָ  
**ירוּשָׁלַיִם** חָרִים סָבִיב לָהּ<sup>18</sup> עוֹמְרִים כְּחוֹמוֹת,  
נִיחוּה סָבִיב לְעַמּוֹ<sup>18</sup> יוֹסֵד הַדּוֹמוֹת,  
עֲדִינָה תְפִיל לְאֵין תְּקוּמוֹת,  
**ירוּשָׁלַיִם**<sup>19</sup> וְתִבְנֶה חוֹמוֹת

**ירוּשָׁלַיִם** — *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,<sup>1</sup>  
 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,<sup>2</sup> O God of my praise;<sup>3</sup>  
 I will sing to You in the morning<sup>4</sup> and let You know my [every] sin.<sup>5</sup>  
 For this may I be granted<sup>6</sup> reward for my labor:<sup>7</sup>  
 [Spare] my life at my request, and my people at my petition.<sup>6</sup>

(1) See commentary to selichah 68, s.v., תיקוה בבשח. (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\* רציו פניחות 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 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, 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, 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.**

#### סליחה עה (פזמון)

Chazzan, then congregation:

שחר קמתי\* להודות לך<sup>2</sup> אלהי תהלת<sup>3</sup>,  
 וארגו לך בקר<sup>4</sup> ואודיעך חטאתי,<sup>5</sup>  
 תנתן לי<sup>6</sup> בזה שכר לפעלתי,<sup>7</sup>  
 נפשי בשאלתי, ועמי בבקשתי.<sup>6</sup>

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

תקטן חוק, 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, [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

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, [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.<sup>1</sup> 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.<sup>2</sup> 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!<sup>3</sup> 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.'<sup>4</sup> 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.'<sup>5</sup> 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.<sup>6</sup> 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.<sup>7</sup> 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.<sup>8</sup> 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.<sup>9</sup>

## 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.<sup>10</sup>

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

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

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

Do not forsake us, HASHEM, our God, be not distant from us.<sup>14</sup>

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.<sup>15</sup>

To our sayings give ear, HASHEM, perceive our thoughts.<sup>16</sup>

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

Because for You, HASHEM, we waited, You will answer, my Lord, our God.<sup>18</sup>

## 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 ורעה, לאהבה את יהוה אלהיך בכל לבבך ובכל נפשך, למען חייך. זרוק עלינו מים טהורים וטהרנו, כמה שפתוב; וזרקתי עליכם מים טהורים וטהרתם, מכל טמאותיכם ומכל גלוליכם אטהר אתכם. מחה פשעינו כעב וכענן, כמה שפתוב; מחיתי כעב פשעיך וכענן חטאתיך, שובה אלי כי גאלתיך. מחה פשעינו למענה, כאשר אמרת: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר. הלבן חטאינו פשג וכצמר, כמה שפתוב; לכו נא וננקה, יאמר יהוה, אם יהיו חטאיכם כשנים, כשגל ילפינו, אם נאדימו בתולע, כצמר יהיו. רחם עלינו ואל תשחיתנו, כמה שפתוב; כי אל רחום יהוה אלהיך, לא ירפך ולא ישחיתך ולא ישכח את ברית אבותיך אשר נשבע להם. קבץ גדחינו כמה שפתוב; אם יהיה נדחה בקצה השמים, משם יקבצה יהוה אלהיך ומשם יקחה. השב שבותנו ורחמנו, כמה שפתוב; ושב יהוה אלהיך את שבותך ורחמך ושב וקבצה מכל העמים אשר הפיצה יהוה אלהיך שמה. תביאנו אל הר קדשך, ושמחנו בבית תפלתך, כמה שפתוב; 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:

**שְׁמוֹעַ קוֹלֵנוּ** יהוה אלהינו, חוס ורחם עלינו,

וקבל ברחמים וברצון את תפלתנו.<sup>10</sup>

השיבנו יהוה אליך ונשובה, חדש ימינו כקדם.<sup>11</sup>

אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.<sup>12</sup>

אל תשליכנו לעת וקנה, בכלות כחנו אל תעזבנו.<sup>13</sup>

אל תעזבנו יהוה, אלהינו אל תרחק ממנו.<sup>14</sup>

עשה עמנו אות לטובה, ויראו שונאינו ויבשו,

כי אתה יהוה עזרתנו ונחמתנו.<sup>15</sup>

אמרינו האזינה יהוה, בינה הגיגנו.<sup>16</sup>

יהיו לרצון אמרי פינו והגיון לבנו לפניך, יהוה צורנו וגואלנו.<sup>17</sup>

כי לך יהוה הוחרלנו, אתה תענה אדני אלהינו.<sup>18</sup>

## THE ARK IS CLOSED.

## VIDUY/CONFESSION

During the recitation of the וידוי 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.<sup>1</sup> Do not ignore our supplication,<sup>2</sup> 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.<sup>3</sup>

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

**אֲשָׁמנוּ** 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.<sup>4</sup> Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.<sup>5</sup>

[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.

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.

**אֲשָׁמנוּ** 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.

## וידוי

During the recitation of the וידוי stand with head and body slightly bowed, in submissive contrition.  
**אֱלֹהֵינוּ** ואלהי אבותינו, תבא לפניך תפלתנו, ואל תתעלם מתחנו, שאין אנו עוֹי פְּנִים וקָשִׁי עֲרָף, לומר לפניך יהוה אלהי אבותינו, צדיקים אָנחנו ולא חָטָאנו, אָבֵל אָנחנו ואבותינו חָטָאנו.<sup>3</sup>

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

**אֲשָׁמנוּ**, בְּגִדְנוּ, גָּזַלְנוּ, דִּבְרַנוּ דְּפִי. הֶעָוִינוּ, וְהִרְשַׁעְנוּ, וְזָדְנוּ, חָמְסְנוּ, טָפְלְנוּ שָׁקֵר. יַעֲצֵנוּ רָע, פּוֹבְבְנוּ, לְצַנוּ, מִרְדְּנוּ, נֹאֲצֵנוּ, סָרְרְנוּ, עֹוִינוּ, פִּשְׁעֵנוּ, צָרְרְנוּ, קָשִׁינוּ עֲרָף. רִשְׁעֵנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲמָעֵנוּ.

**סָרְנוּ** מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ, וְאַתָּה צָדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.<sup>5</sup>

אֲשָׁמנוּ מִכָּל עֵם, בְּשָׁנוּ מִכָּל דּוֹר, גָּלָה מִמֶּנּוּ מְשׁוֹשׁ, דָּוָה לְבָנוּ בְּחָטָאֵינוּ, הִחֲבֵל אֹוִינוּ, וּנְפָרַע פְּאָרְנוּ, זָבֹוּל בֵּית מִקְדָּשְׁנוּ חָרַב בְּעֹוִינוּ, טִירְתָּנוּ הִיָּתָה לְשִׁמָּה, יָפִי אֲדַמְתָּנוּ לְזָרִים, בָּחָנוּ לְנֹכְרִים.

וְעַדִּין לֹא שָׁבְנוּ מִטְעוּתָנוּ וְהִיָּה נְעִיז פְּנֵינוּ וְנִקְשָׁה עֲרָפְנוּ, לומר לפניך יהוה אלהי אבותינו, צדיקים אָנחנו ולא חָטָאנו, אָבֵל אָנחנו ואבותינו חָטָאנו.

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

**אֲשָׁמנוּ**, בְּגִדְנוּ, גָּזַלְנוּ, דִּבְרַנוּ דְּפִי. הֶעָוִינוּ, וְהִרְשַׁעְנוּ, וְזָדְנוּ, חָמְסְנוּ, טָפְלְנוּ שָׁקֵר. יַעֲצֵנוּ רָע, פּוֹבְבְנוּ, לְצַנוּ, מִרְדְּנוּ, נֹאֲצֵנוּ, סָרְרְנוּ, עֹוִינוּ, פִּשְׁעֵנוּ, צָרְרְנוּ, קָשִׁינוּ עֲרָף. רִשְׁעֵנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲמָעֵנוּ.

**סָרְנוּ** מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ, וְאַתָּה צָדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.

(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, [ח] 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,<sup>1</sup> answer us; answer us, Father of orphans, answer us; answer us, Judge of widows, answer us.

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 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.

**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.

**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.

**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.

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**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 המימים 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 רצוני עננו, עננו אבי יתומים עננו, עננו דין אלמנות עננו.

מי שענה לאברהם אבינו בהר המוריה, הוא יעננו.  
 מי שענה ליצחק בנו כשנעקד על גבי המזבח, הוא יעננו.  
 מי שענה ליעקב בבית אל, הוא יעננו.  
 מי שענה ליוסף בבית האסורים, הוא יעננו.  
 מי שענה לאבותינו על ים סוף, הוא יעננו.  
 מי שענה למשה בחורב, הוא יעננו.  
 מי שענה לאהרן במחמה, הוא יעננו.  
 מי שענה לפינחס בקומו מתוך העדה, הוא יעננו.  
 מי שענה ליהושע בגלגל, הוא יעננו.  
 מי שענה לשמואל במצפה, הוא יעננו.  
 מי שענה לדוד ושלמה בנו בירושלים, הוא יעננו.  
 מי שענה לאליהו בהר הכרמל, הוא יעננו.  
 מי שענה לאלישע ביריחו, הוא יעננו.  
 מי שענה ליונה במעי הדגה, הוא יעננו.  
 מי שענה לחזקיהו מלך יהודה בסליו, הוא יעננו.  
 מי שענה לחנניה מישאל ועזריה פתוך כבשן האש, הוא יעננו.  
 מי שענה לדניאל בגוב האריות, הוא יעננו.  
 מי שענה למרדכי ואסתר בשושן הבירה, הוא יעננו.  
 מי שענה לעזרא בגולה, הוא יעננו.  
 מי שענה לכל הצדיקים והתמימים והישרים, הוא יעננו.

**רחמנא** דעני לעני, ענינא. רחמנא דעני לתבירי לבא, ענינא. רחמנא דעני למכיבי 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.<sup>1</sup>

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.

**מֶרֶן 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.'<sup>2</sup>

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!'<sup>2</sup>

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

שְׁעָרֵי מְעוֹן, בוּ מְשׁוֹרְרִים יִשְׁעוּן,  
וּבַיּוֹם הֵם חֲשִׁים לְסִגְלֵי יִשְׁמְעוּן.  
הִפְתָּחוּ לְחַנוּן נִמְרָרִים לְלִעוֹן, וְתַעַל תְּפִלָּתְכֶם פְּנֵי דָר רוּם מְעוֹן.  
יִשְׁעָרֵי עֲרֻבוֹת, שָׁבוּ בְרָכוֹת רְבוּת,  
וּגְנֹזֵי צְדָקָה וְחֶסֶד וְכָל טוֹבוֹת,  
הִפְתָּחוּ לְחַנוּן בְּנֵי שְׁלֶשֶׁת אָבוֹת,  
וְתַעַל תְּפִלָּתְכֶם פְּנֵי רוֹכֵב עֲרֻבוֹת.<sup>1</sup>

All:

**מְכַנְיְסֵי רַחֲמִים**, הַכְּנִיסוּ רַחֲמֵינוּ, לְפָנֵי בַּעַל הַרַחֲמִים.  
מִשְׁמִיעֵי תְּפִלָּה, הַשְׁמִיעוּ תְּפִלָּתֵנוּ, לְפָנֵי  
שׁוֹמֵעַ תְּפִלָּה. מִשְׁמִיעֵי צְעָקָה, הַשְׁמִיעוּ צְעָקָתֵנוּ, לְפָנֵי שׁוֹמֵעַ  
צְעָקָה. מְכַנְיְסֵי דַמְעָה, הַכְּנִיסוּ דַמְעוֹתֵינוּ, לְפָנֵי מֶלֶךְ מִתְרַצָּה  
בְּדַמְעוֹת.

הַשְׁתַּדְּלוּ וְהִרְבוּ תַחֲנֻנָּה וּבִקְשׂוּת, לְפָנֵי מֶלֶךְ אֵל רֵם וְנֹשֵׂא  
הַזְּכוּרֵי לְפָנָיו, הַשְׁמִיעוּ לְפָנָיו תּוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹכְנֵי  
עֵפְרָה.

יְזַכֵּר אֶהְבֶּתֶם וַיְחַיֶּה זְרַעֲכֶם, שְׁלֵא תֵאבֵד שְׂאֵרֵי יַעֲקֹב. כִּי צֵאן  
רוּעָה נְאֻמָּן הִנֵּה לְחִרְפָּה, יִשְׂרָאֵל גּוֹי אֶחָד לְמַשָּׁל וְלִשְׁנִינָה.  
מֵהָרַ עָנְנוּ אֱלֹהֵי יִשְׁעָנוּ, וּפְדָנוּ מִכָּל גְּזֵרוֹת קִשּׁוֹת וְהוֹשִׁיעָה  
בְּרַחֲמֶיהָ הַרְבִּיבִים, מִשִּׁיחַ צְדָקָה וְעֵמֶךָ.

**מֶרֶן דְּבִשְׁמַיָא** לָךְ מִתְחַנְּנֵן, כְּבֵר שְׁבִיָא דְּמִתְחַנְּנֵן לְשְׁבוּיָה.  
כְּלַהוּן בְּנֵי שְׁבִיָא כְּכֶסֶף מִתְפָּרְקִין, וְעֵמֶךָ  
יִשְׂרָאֵל בְּרַחֲמֵי וּבִתְחֻנּוּנֵי, הֵב לָן שְׂאֵילֵתִין וּבְעוֹתִין, דְּלֵא נְהַדְר  
רִיקָם מִן קַדְמָךָ.

מֶרֶן דְּבִשְׁמַיָא לָךְ מִתְחַנְּנֵן, כְּעַבְדָא דְּמִתְחַנְּנֵן לְמַרְיָה,  
עֲשִׂיקֵי אֲנֵן וּבְחֻשׁוֹכָא שְׂרִינֵן, מְרִירָן נַפְשִׁין מַעֲקֵתִין דְּנִפְיִשִׁין,  
חֵילָא לִית בּוֹן לְרַצְיוֹנֵךְ מֶרֶן, עֲבִיד בְּדִיל קְרִימָא דְּגִזְרָתְךָ עִם אֲבָהָתְנָא.

**שׁוֹמֵר יִשְׂרָאֵל**, שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל, וְאַל יֵאבֵד יִשְׂרָאֵל,  
הָאֲמָרִים, שְׁמַע יִשְׂרָאֵל.<sup>2</sup>

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֵרֵי עַם אֶחָד, וְאַל יֵאבֵד גּוֹי אֶחָד,  
הַמִּיחֲדִים שְׁמֶךָ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.<sup>2</sup>

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.

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

**אֵל תִּזְכֹּר** Recall not against us the iniquities of the ancients; may Your mercies meet us swiftly, for we have become exceedingly impoverished.<sup>4</sup> Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.<sup>5</sup> Amid rage — remember to be merciful!<sup>6</sup> For He knew our nature, He remembers that we are dust.<sup>7</sup> 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.<sup>8</sup>

## 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.)<sup>9</sup>

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.)<sup>10</sup>

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

**וְאֵינָנוּ** לא נדע מה נעשה, כי עליך עינינו; זכר רחמיה יהוה וחסדיה, כי מעולם הָמָּה<sup>2</sup> יהי חסדיה יהוה עלינו, בְּאִשֶּׁר יִחַלְנוּ לָךְ.<sup>3</sup>

**אֵל תִּזְכֹּר** לנו עונות ראשונים, מהר יקדמונו רחמיה, כי נְלוֹנוּ מְאֹד<sup>4</sup>; חננו יהוה חננו, כי רב שבענו בזה.<sup>5</sup> ברגז רחם תזכור.<sup>6</sup> כי הוא ידע יצרנו, זכור כי עפר אָנָּחְנוּ.<sup>7</sup> עזרנו אלהי ישענו על דבר כבוד שמה, והצילנו וכפר על חטאתינו לְמַעַן שְׁמָךְ.<sup>8</sup>

## קדיש שלם

The chazzan recites קדיש שלם:

**יִתְגַּדַּל** ויתקדש שמה רבא. (Cong. — אמן.) בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְנִמְלִיךְ מְלֻכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְהַיִּי רְכַל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבּוֹזֵן קָרִיב, וְאָמְרוּ אָמֵן.

(Cong. — אמן.) יהא שמה רבא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵי א.

יהא שמה רבא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵי א.

יתְבָרַךְ וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקודשא בריך הוא (Cong. — בריך הוא.) לְעֵלְמָא [ו] לְעֵלְמָא מְבָל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן. (Cong. — אמן.)

(Cong. — קבל ברחמים וברצון את תפלתנו.)

תחַקְבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל (בית) יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי בְּשַׁמְיָא, וְאָמְרוּ אָמֵן. (Cong. — אמן.)

(Cong. — יהי שם יהוה מְבָרַךְ, מְעַתָּה וְעַד עוֹלָם.)<sup>9</sup>

יהא שְׁלָמָא רְבָא מִן שְׁמַיָא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. (Cong. — אמן.)

(Cong. — עזרי מעם יהוה, עשה שמים וארץ.)<sup>10</sup>

Take three steps back. Bow left and say, . . . עשה; bow right and say, . . . וחי יעשה; bow forward and say, . . . ועל כל . . . אמן.

עשה [ה] שְׁלוֹם בְּמִרְמוֹי, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. (Cong. — אמן.)

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

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.

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

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 לך, ארומק 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. ועוזי נוראותיך יאמרו, וגדלתך אספרנה. וְכָר רַב טוֹבְךָ יִפְיעוּ, וְצַדִּיקְתָּךְ יִרְנְנוּ.

חַנּוּן וְרַחוּם יְהוָה, אַרְךָ אַפַּיִם וְגִדְל חֶסֶד. טוב יהוה לכל, ורחמי על כל מעשיו. יודוך יהוה כל מעשיך, וחסידך יברכוך. כבוד מלכותך יאמרו, וגבורתך ידברו.

להודיע לבני האדם גבורתי, 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 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 גברך יה, מעתה ועד עולם הללויה.

Concentrate intently while reciting the verse, פותח.

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.

תגדל ויתקדש שמה רבא. (Cong. - Amen.) בעלמא די ברא ברעותה. וימליך מלכותה, בסיכון וביומיון ובחזיו דכל בית ישראל, 1.31

בעגלא ובזמן קריב. ואמרו: אמן.

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

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישפח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא ברין הוא (Cong. - ברין הוא) לעלא [ו]לעלא מכל ברכתא ושירתא תשפחתא ונתמתא, דאמירן בעלמא. ואמרו: אמן. (Cong. - Amen.)



You split open fountain and stream, You dried the mighty rivers.<sup>1</sup> Yours is the day, Yours as well is the night; You established luminary and the sun.<sup>2</sup> Who performs great deeds that are beyond comprehension, and wonders beyond number.<sup>3</sup> For a great God is HASHEM, and a great King above all heavenly powers.<sup>4</sup> For You are great and work wonders; You alone, O God.<sup>5</sup> For great above the very heavens is Your kindness, and until the upper heights is Your truth.<sup>6</sup> HASHEM is great and exceedingly lauded, and His greatness is beyond investigation.<sup>7</sup> (For) HASHEM is great and exceedingly lauded, awesome is He above all heavenly powers.<sup>8</sup> Great is HASHEM and exceedingly lauded, in the city of our God, Mount of His Holiness.<sup>9</sup> 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.<sup>10</sup> 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.<sup>11</sup> There is none like You, O HASHEM, You are great and Your Name is great with power.<sup>12</sup> HASHEM, God of Legions — who is like You, O Strong One, God? — and Your faithfulness surrounds You.<sup>13</sup> HASHEM, Master of Legions, God of Israel, enthroned upon the Cherubim, it is You alone Who is God.<sup>14</sup> Who can express the mighty acts of HASHEM, who can announce all His praise?<sup>15</sup> For who in the sky can be compared to HASHEM; be likened to HASHEM among the angels?<sup>16</sup> 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?<sup>17</sup> 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.<sup>18</sup> For Your Name's sake, HASHEM, revive us; and with Your righteousness remove our soul from distress.<sup>19</sup> 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.<sup>20</sup>

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. לך יום, אף לך לילה, אתה הכינות מאור ושמש. עשה גדלות עד אין חקר, ונפלאות עד אין מספר. כי אל גדול יהוה, ומלך גדול על כל אלהים. כי גדול אתה ועושה נפלאות, אתה אלהים לבדה. כי גדול מעל שמים חסדך, ועד שחקים אמתך. גדול יהוה ומהלל מאד, ולגדלתו אין חקר. (כי) גדול יהוה ומהלל מאד, נורא הוא על כל אלהים. גדול יהוה ומהלל מאד, בעיר אלהינו הר קדשנו. לך יהוה הגדלה והגבורה, והתפארת והנצח וההדר, כי כל בשמים ובארץ; לך יהוה הממלכה, והמתנשא לכל לראש. מי לא יראך מלך הגוים, כי לך יאתה. כי בכל חכמי הגוים ובכל מלכותם מאין כמוך. מאין כמוך יהוה, גדול אתה וגדול שמך בגבורה. יהוה אלהי צבאות, מי כמוך חסין יהוה, ואמונתך סביבותיך. יהוה צבאות, אלהי ישראל, יושב הכרבים, אתה הוא האלהים לבדה. מי ימלל גבורות יהוה, ישמיע כל תהלתו. כי מי בשחק יערך ליהוה, ידמה ליהוה בכני אלים. מה נאמר לפניך יושב מרום, ומה נספר לפניך שכן שחקים. מה נאמר לפניך יהוה אלהינו, מה נדבר ומה נצטדק. אין לנו פה להשיב ולא מצח להרים ראש, כי עונותינו רבו מלמנות, וחטאתינו עצמו מספר. למען שמך יהוה תחיינו, ובצדקתך תוציא מצרה נפשנו. דרכך אלהינו להאריך אפך, לרעים ולטובים, והיא תהלתך. למען אלהינו עשה ולא לנו, ראה עמידתנו, רלים ורקים. הַשְׁמָה לך והגוף פעלך, הוטה על עמלך. הַשְׁמָה 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.

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.

And HASHEM said, 'I have forgiven according to your word!'<sup>1</sup>

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.<sup>2</sup>

SELICHAH 79

All:

Our God and the God of our forefathers:

א Truly, we have sinned,<sup>3</sup> and we have caused perversion;  
 ב we have utterly betrayed You, our Father.  
 ג We have been exiled for our lack of wit,<sup>4</sup> and we have been pained,  
 ד We have been thrown aside and hard pressed,  
 [yet] we hope for Your salvation.<sup>5</sup>  
 ה Dismiss, O Lord, Your servants' iniquity,<sup>6</sup>  
 ו and do not repel Your beloved's seed in anger.<sup>7</sup>  
 ז Remember Your mercies, O HASHEM, and Your kindnesses,<sup>8</sup>  
 ח the kindness and truth that You swore to Your beloved [Patriarchs].<sup>9</sup>  
 ט Expulsion and torment for [our] sinful way,<sup>10</sup>  
 י and the sufferings promised in the ninety-eight Rebukes<sup>11</sup>  
 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.<sup>12</sup>  
 יג Cleanse Your children of [their] great rebelliousness,<sup>13</sup>  
 יד for they humbly repent and supplicate before You [for forgiveness].  
 טו Whiten their sin's stain, treating it with Your herbs;<sup>\*</sup>  
 טז quell their iniquity and throw it into the depths  
 of Your tumultuous sea.<sup>14</sup>  
 טז Cry freedom to release [Israel,] Your imprisoned ones;<sup>15</sup>  
 יז remove our sin's stench, as if with soap;  
 יח rip up our records and waive our culpability —  
 יט remember [Your] mercy,<sup>16</sup> 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 stonemasonry<sup>17</sup>  
 and [carefully] measure work [of the Holy Temple]<sup>18</sup>  
 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, לעבדך, 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.

ויאמר יהוה סלחתי כדברך.<sup>1</sup>

All:

**הִטָּה** אלהי אֶזְנֶךָ וּשְׁמֵעַ, פָּקַח עֵינֶיךָ וּרְאֵה שִׁמְמֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיךָ, כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנֻחְנוּ מִפִּילִים תִּחְנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים אֲדֹנָי שְׁמָעָה, אֲדֹנָי סִלַּחְהָ, אֲדֹנָי הִקְשִׁיבָה, וַעֲשֵׂה אֵל תְּאַחֵר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירָךָ וְעַל עַמֶּךָ.<sup>2</sup>

סליחה עט

All:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:  
 אָמֵנָם אֲנַחְנוּ חֲטָאנוּ<sup>3</sup> וְהִעֵינוּ, בְּגוֹד בְּגָדֵנוּ בְּךָ אָבִינוּ,  
 גָּלִינוּ מִבְּלֵי דַעְתֵּךָ וְנִדְוֵינוּ, דְּחוּיִים דְּחוּפִים לִישׁוּעָתְךָ קִוִּינוּ.<sup>4</sup>  
 הֶעֱבַר אֲדוֹן עוֹן עֲבָדֶיךָ,<sup>5</sup> וְאֵל תַּט בְּאֶף זֶרַע יְדִידֶיךָ,  
 זְכַר רַחֲמֶיךָ יְהוָה נַחֲסֵדֶיךָ,<sup>6</sup> חֶסֶד וְאֱמֶת נִשְׁבַּעְתָּ לִידִידֶיךָ.<sup>7</sup>  
 טָרוּד וְעֵנִי מִדְּרָךְ פִּשְׁעִים,<sup>8</sup> יִסּוּרֵי תוֹכְחוֹת שְׁמוּנָה וְתִשְׁעִים,<sup>9</sup>  
 פָּרַת וְהִכְתַּבְתָּ לְאִים פּוֹשְׁעִים, לֹא תֵאָשִׁים אוֹם בְּךָ נוֹשְׁעִים.<sup>10</sup>  
 מִפִּשַׁע רַב נִקָּה בְּנִיךָ,<sup>11</sup> נִכְנָעִים שְׁבִים וּמַתְחַנְּנִים לְפָנֶיךָ,  
 סָרְחוֹן כְּתָמָם לְבָן בְּהַעֲבַרְתָּ סִמְמֵיךָ,<sup>12</sup>  
 עוֹגָם תִּכְבֹּשׁ וְתִשְׁלִיךְ בְּצוּל שְׂאוּנָה.<sup>13</sup>  
 פָּקַח קוֹחַ אִסּוּרֶיךָ לְהַתֵּר,<sup>14</sup> צָחַן שְׁמִצְתָּנוּ תַעֲבִיר כְּבִנְתָּר,  
 קָרַע שְׁטָרֵינוּ וְחוּבוֹתֵינוּ וְתַר, רַחֵם תִּזְכֹּר<sup>15</sup> פָּנִים בְּהִסְתָּר.  
 שְׁבוּעָה זְכַר וּבְרִית קְדֻמוֹנִית,  
 תַּחַן בְּזִכּוֹת אָבוֹת מְנוּיֵי אֲחוּרָנִית,<sup>\*</sup>  
 גְּדָרְתָּ הַגִּינָה<sup>16</sup> מִלְּאֲכַת הַתְּכֵנִית,<sup>17</sup> רִצָּה לְהַחְזִיר חִבָּה רֵאשׁוֹנִית.

אָמֵנָם אֲנֻחְנוּ חֲטָאנוּ — Truly, we have sinned. The acrostic of this selichah follows the aleph-beis, then spells the paytan's signature — נרשם, then גרשום, then גרשום בן יהודה, may he be strong [see prefatory comment to selichah 12].  
 טו — 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 תְּשִׁיבָה, 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, וכפר עליהם, and atone for them (ibid. 17:11). Aaron did so, ויכפר על העם, 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.  
 אָבוֹת מְנוּיֵי אֲחוּרָנִית — 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,<sup>1</sup>  
 י O God, bring back their captivity like springs in the desert.\*<sup>2</sup>  
 ה Look down from Heaven, from Your celestial Temple,  
 ו and let Your inner feelings and mercy<sup>3</sup> be overwhelming.  
 ד Say, 'Enough!' to the sufferings of Your pleasant ones;  
 ה Do good in Your favor unto Your city and Your people.<sup>4</sup>  
 ח Chazzan – Sink our sins into the depths of the sea,<sup>5</sup>  
 ו and raise high Your Holy Temple on the highest of mountains.<sup>6</sup>  
 ק May the people You acquired for Yourself  
 go there with joyful heart and flute,<sup>7</sup>  
 for then You will desire the sacrifices of righteousness,  
 the olah-offering and whole-offering.<sup>8</sup>

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,<sup>9</sup> 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 80

אלהים O God, nations have entered into Your heritage; they have  
 defiled the Sanctuary of Your holiness, they have turned  
 Jerusalem into heaps of rubble.<sup>10</sup> Pour Your wrath upon them; and let the  
 fierceness of Your anger overtake them.<sup>11</sup> Arise, O Judge of the earth,  
 render recompense to the haughty.<sup>12</sup> 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.<sup>13</sup> Do good in Your favor unto  
 Zion; build the walls of Jerusalem.<sup>14</sup>

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 de-  
 spair (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).

שפטה משפטי מזדים עושקים, מאנו לשלחנו ובנו מחזיקים,  
 בני יהודה וישראל העשוקים, יה שוב שבייתם כבנגב אפיקים.\*<sup>2</sup>  
 הכט משמים מזבול מרומיה, וגל יתגללו המון מעיה ורחמיה.<sup>3</sup>  
 די תאמר ליסורי נעימיה, היטיבה ברצונה עירך ועמך.<sup>4</sup>  
 חטאתינו במצלות ים תציל, זבול קדשה במרום הרים תתליל,<sup>5</sup>  
 קנוייה ילכו בשמחת לבב והליל,<sup>6</sup>  
 אז תחפץ זכחי צדק עולה וכליל.<sup>8</sup>

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, 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,  
 נצר חסד לאלפים, נשא עון, ופשע, וחטאה,  
 ונקה. וסליחה לעוננו ולחטאתנו ונחלתנו. סלח לנו אבינו כי  
 חטאנו, מחל לנו מלכנו כי פשענו. כי אתה אדני טוב וסלח, ורב  
 חסד לכל קראיה.

פסוקי הקדמה לסליחה פ

אלהים, באו גוים בנחלתה, טמאו את היכל קדשה, שמו  
 את ירושלים לעינים.<sup>10</sup> שפה עליהם ועמך, וחרון  
 אפך ישיגם.<sup>11</sup> הנשא שפט הארץ, השב גמול על גאים.<sup>12</sup> תן להם  
 כפעלם וכרע מעלליהם, כמעשה ידיהם תן להם, השב גמולם  
 להם.<sup>13</sup> היטיבה ברצונה את ציון, תבנה חומות ירושלים.<sup>14</sup>

(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) explains this sim-  
 ile in various ways: Just as water turns a seem-  
 ingly 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,\*<sup>1</sup> 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.<sup>2</sup>
- w Peace, peace,\* to the far and to the near,\*<sup>3</sup> to the beleaguered city,\*  
a tiny city, that the great King walks around to guard.  
The poor wise man can save the city<sup>4</sup> without need to fortify.  
The Good Inclination depends [on You]; guard it for peace.<sup>5</sup>
- r Peace in abundance for those who love Your Torah,  
and they shall know no illness.<sup>6</sup>  
Savior of Your people, Fortress, Refuge, and Hope,  
judge Your people mercifully and command salvation for Jacob,<sup>7</sup>  
and let Your people dwell in the habitation of peace.<sup>8</sup>
- q PEACE, we have hoped for goodness,<sup>9</sup>  
but instead we had ruin and destruction.<sup>10</sup>  
Those who would go or come [have no peace and so]  
cannot come or go.<sup>11</sup>  
But if He should bear with our sins, as His kingly gift,<sup>12</sup>  
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 קרוב 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 (Nedarim 32b).

לשון של דהורית — 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 [לח, to HASHEM], and which would be pushed off a cliff in the Wilderness [לעזאזל, to Azazel] (see Leviticus 16:7-10). To identify the

## סליחה ב

אלהינו ואלהי אבותינו:  
שְׁלוֹם תִּשְׁפֹּט לָנוּ,\*<sup>1</sup> אוֹתָנוּ לְחַיִּים לְחֻקְקָה,  
שׁוֹעַ וְעֶרְךָ לְפָנֶיךָ, תְּשׁוּבָה תִּפְלֵה וְצַדִּיקָה,\*  
נְהַוֶּה פָּנֶיךָ, בִּיהוּהוּ אֱלֹהִים לְהַדְבִּיקָה,  
וְהִיא מַעֲשֵׂה הַצַּדִּיקָה שְׁלוֹם.<sup>2</sup>

שְׁלוֹם שְׁלוֹם\* לְרַחוּק וּלְקְרוֹב\*<sup>3</sup> אֶל עִיר מְצוּר,  
עִיר קְטַנָּה וּמֶלֶךְ גָּדוֹל סוֹבְבָה לְנִצּוּר,  
מִסָּפָן וְחֶכֶם יִמְלֹט עִיר\* בְּלִי לְבַצֵּר,  
יֵצֵר סְמוּךְ תֵּצֵר שְׁלוֹם.<sup>5</sup>

שְׁלוֹם רַב לְאוֹהֲבֵי תוֹרָתְךָ, וְאִין לָמוּ מִדָּוָה,<sup>6</sup>  
מוֹשִׁיעַ אֶת עַמְּךָ, מְעוֹז וּמְנוּס וּמִקְוֵה,  
תִּשְׁפֹּט בְּרַחֲמִים עַמְּךָ, יִשְׁעוֹת יַעֲקֹב צִוְּהָ,<sup>7</sup>  
וְיִשֵּׁב עַמְּךָ בְּנוֹה שְׁלוֹם.<sup>8</sup>

שְׁלוֹם, קִיְנוּנוּ טוֹב,<sup>9</sup> וְהִיא לָנוּ הַשְׁבֵּר וְהַשְׂאֵת,<sup>10</sup>  
לְיוֹצֵא וּלְבָא אֵין לְבָא וּלְצֵאת,<sup>11</sup>  
וְאִם יִשָּׂא לְחַטָּאתֵינוּ כִּיֵּד הַמֶּלֶךְ מִשְׂאֵת,<sup>12</sup>  
אֲזֵ הֵייתִי בְּעֵינֵינוּ כְּמוֹצֵאת שְׁלוֹם.  
שְׁלוֹם צַדִּיקָה 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-bets (תשרי"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 מלך מקל, 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 are crowned in smaller type with the words צום קול ממון, 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 (שלום = 35, צום = 40, קול = 100, ממון = 30, צדקה = 90) are the same, 136 [= 100 + 30 + 6 = 136; 90 + 40 = 130; 100 + 30 = 130]. This alludes to the fact that the three are equally important in attaining atonement.

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

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

- **HASHEM**, save Your people, the remnant!<sup>1</sup>  
 Make a covenant with them, as the prophet said and inscribed,  
 'I will make with them a covenant of **peace**.'<sup>2</sup>
- **PEACE**, call to Your dove, Your whole-hearted one,  
 'Let Me hear your voice,  
 for your voice is sweet and your countenance graceful<sup>3</sup> as you pray.  
 Widen the area of your tent,<sup>4</sup>  
 for the Mighty One of Jacob is your Savior,<sup>5</sup>  
 He Who puts your border at **peace**.'<sup>6</sup>
- ⋄ **Peace** — may He Who makes it in His heights<sup>7</sup>  
 make peace for the despised nation,  
 the people who pay measure for measure [for their sins],  
 trampled by the ravaging foe.<sup>8</sup>  
 The abused, torn folk will be brought as a gift to Him,<sup>9</sup>  
 as the prophet said,  
 'And this will be **peace**.'<sup>10</sup>
- **PEACE** will encamp around His people<sup>11</sup> being a support unto them.  
 Let trembling seize the chieftains of Edom,<sup>12</sup>  
 and send Elijah the Giladite to Your children,<sup>13</sup>  
 ○ Advisor, Mighty God, Eternal Father,  
 [send the Messiah,] the Prince of **Peace**!<sup>14</sup>
- **PEACE** is His name, and He is the Lord, exalted over every leader;<sup>15</sup>  
 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**.<sup>16</sup>
- ⋄ **PEACE**, Herald of good, announcing salvation<sup>17</sup> 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.<sup>18</sup>  
**HASHEM** will give might to His people;  
**HASHEM** will bless His people with **peace**.<sup>19</sup>
- ⋄ **Peace** unto you; do not fear<sup>20</sup> when you come [to Jerusalem]  
 to see [the glory of **HASHEM**].<sup>21</sup>  
 You will be dandled on [His] knees and carried at [His] side;<sup>22</sup>  
 when **HASHEM** returns to Zion you will see it eye to eye,<sup>23</sup>  
 for you will go forth in joy, and in **peace**.<sup>24</sup>

(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; פלא, a wonder; יועץ, an advisor; גל, mighty [in this

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

- הושיעה יהוה את עמך את שארית,<sup>1</sup>  
 תכרת להם ברית כנס נביא והחרית,  
 וכרתי להם ברית שלום.<sup>2</sup>
- פתח ליונתך תמתך השמיעיני את קולך,  
 כי קולך ערב ומראך נאוה בהתפללה,  
 הרחיבי מקום אהלך, אביר יעקב גואלך,<sup>3</sup>  
 השם גבולך שלום.<sup>4</sup>
- שלום עושה במרומיך יעשה שלום לעם נבזה,  
 גוי קו קו ומבוסה מצר בוזה,<sup>5</sup>  
 ממשך ומורט יובל שיי כמאמר חוזה,  
 והיה זה שלום.<sup>6</sup>
- שלום סביב לעמו יחנה<sup>7</sup> היות למו למסער,  
 אלופי אדום יאחזמו רעד.<sup>8</sup>  
 ולבניה שלח אליהו מתושבי גלעד,<sup>9</sup>  
 יועץ אל גבור אבי עד שר שלום.<sup>10</sup>
- שלום נקרא שמו ואדון לכל ראש מתנשא.<sup>11</sup>  
 מוחל עונות עמו ופשעים מכסה,  
 מקבל שבים ופושט יד, וליראיו מחסה,  
 המשל ופחד עמו עשה שלום.<sup>12</sup>
- שלום מבשר טוב ומשמיע ישועה<sup>13</sup> ממרומו,  
 מלך על כל, יהוה צבאות שמו,  
 בדברו תרגז כל הארץ למשפט בקומו,<sup>14</sup>  
 יהוה עז לעמו יתן, יהוה יברך את עמו בשלום.<sup>15</sup>
- שלום לכם אל תיראו,<sup>16</sup> לראות<sup>17</sup> כי תבאו,  
 על ברקים תשעשעו, ועל צד תנשאו,<sup>18</sup>  
 בשוב יהוה ציון עין בעין תראו,<sup>19</sup>  
 כי בשמחה תצאו ובשלום.<sup>20</sup>

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,



- כ **Peace** make flow [in Jerusalem] like a river,<sup>1</sup>  
and turn her boundaries to precious stones;<sup>2</sup>  
and [Israel,] the vine Your right hand planted,<sup>3</sup>  
gather in her youngsters.  
Cast purifying water<sup>4</sup> and cleanse her skirt's contamination,<sup>5</sup>  
and call to it to make **peace**.<sup>6</sup>
- י **Peace** and unity [reign], [therefore] I can lie down and sleep,<sup>7</sup>  
for HASHEM watches my soul.<sup>8</sup>  
Forsake not forever; why do You [seem to] sleep? Awaken!<sup>9</sup>  
And reveal our righteousness like a light.<sup>10</sup>  
Raise up [Elijah the] prophet for us quickly,  
to enhance [God's] rulership and to make **peace**.<sup>11</sup>
- 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],<sup>12</sup> that they may be justified;  
kindness and truth have met righteousness and **peace**.<sup>13</sup>
- ח **Peace**, may You satisfy all the Hebrew children  
with the cream of the wheat.<sup>14</sup>  
Let those who hope for HASHEM renew strength continually,  
and sprout new wings.<sup>15</sup>  
Let their King go before them,<sup>16</sup> Who bears with sin,<sup>17</sup>  
Who seeks the good of His people, and speaks **peace**.<sup>18</sup>
- ז **Peace** [upon] the seed blessed by HASHEM,<sup>19</sup> the comely nation  
[cleansed by] having been blackened [by their sins].<sup>20</sup>  
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**.'<sup>21</sup>
- ו **Peace** and an eternal covenant shall there be<sup>22</sup>  
for the people near to Him,  
Who has concealed [the reward] for those who revere Him,  
how abundant is His goodness!<sup>23</sup>  
For eye to eye they will see when He returns to Zion,<sup>24</sup>  
and all this people will reach its place in **peace**.<sup>25</sup>
- ה **Peace** is become bitter, bitter to me;<sup>26</sup> for they have plundered,  
my land<sup>27</sup> have they looted, pillaged, conquered;  
and they have become haughty.  
These peoples laid cities waste unto desolation,<sup>28</sup>  
they gnaw with their teeth, and call for **peace**.<sup>29</sup>

(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., קניי. (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 פְּנֵהָר נִטְדוּ וְשִׁים לְאֲבְנֵי חֹפֶץ גְּבוּלֶיהָ,<sup>2</sup>  
כִּנְהָ אֲשֶׁר נִטְעָה יְמִינְךָ וְקִבֵּץ עוֹלָלֶיהָ,  
וּזְרַק מִיָּם טְהוּרִים וְטָהַר טְמֵאת שׁוּלְיָהָ,<sup>5</sup>  
וְקָרְאתָ אֵלֶיהָ לְשָׁלוֹם.<sup>6</sup>
- שְׁלוֹם יַחֲדוּ אֲשַׁכְּבָה וְאִישׁוֹן,<sup>7</sup> נִיהוּה נִפְשֵׁי שְׁמֵרָה,<sup>8</sup>  
אֵל תִּזְנַח לְנִצָּחַ, לְמָה תִישׁוֹן, עוֹרָה,<sup>9</sup>  
וְתוֹצִיא כְּאוֹר צְדָקְנוֹ,<sup>10</sup> וְהִכֵּן גְּבִיא מֵהֶרָה,  
לְמַרְבֵּה הַמְשָׁרָה וּלְשָׁלוֹם.<sup>11</sup>
- שְׁלוֹם טוֹב מֵאֲדוֹן טוֹב, לְבָאִים אֵלֶיךָ לְהַבְדִּיק,  
אֵל תְּשִׁים פְּנֵיךָ עִמָּנוּ בְּדִין לְדַקְדֵּק,  
תִּתֵּן אֱמֶת לִיעֶקֶב וְחֶסֶד לְאַבְרָהָם,<sup>12</sup> לְהַצִּטְדֵּק,  
חֶסֶד וְאֱמֶת נִפְגְּשׁוּ צְדָק וְשָׁלוֹם.<sup>13</sup>
- שְׁלוֹם חֶלֶב חֲטִיִּים תִּשְׁבִּיעַ,<sup>14</sup> לְכֹל בְּנֵי עֵבֶר,  
קִנְיֵי יְהוּה יִחְלִיפוּ כֶּתֶן, יַעֲלוּ אֲבָר,<sup>15</sup>  
וְיַעֲבֹר מִלְכָּם לִפְנֵיהֶם,<sup>16</sup> עַל פֶּשַׁע עוֹבֵר,<sup>17</sup>  
דוֹרֵשׁ טוֹב לְעִמּוֹ וְדֹבֵר שָׁלוֹם.<sup>18</sup>
- שְׁלוֹם זֶרַע בְּרֵךְ יְהוּה,<sup>19</sup> אִם נֶאֱוָה שְׁחַרְחָרְתָּ,<sup>20</sup>  
שִׁימָנָה לְתַהֲלָה לְכָבוֹד וּלְתַפְאֲרָתָּה,  
וְקִיָּם לָהּ חֲזוֹן אֲשֶׁר הִתְנִיחַ בְּחָרְתָּ,  
וְגִלְתִּי לָהֶם עֲתָרַת שָׁלוֹם.<sup>21</sup>
- שְׁלוֹם וּבְרִית עוֹלָם יִהְיֶה<sup>22</sup> אֵל עִם קְרוֹבוֹ,  
אֲשֶׁר צָפוֹן לִירְאָיו מֵה רַב טוֹבוֹ,<sup>23</sup>  
כִּי עֵין בְּעֵין יִרְאוּ לְצִיּוֹן בְּשׁוּבוֹ,<sup>24</sup>  
וְכֹל הָעַם הַזֶּה עַל מְקוֹמוֹ יִבֵּא בְּשָׁלוֹם.<sup>25</sup>
- שְׁלוֹם הִנֵּה מֵר לִי מֵר<sup>26</sup> כִּי בָּאוּ,  
אֲרָצִי,<sup>27</sup> שְׁלָלוּ שָׁסוּ גָבְרוּ וּגְאוּ,  
עַמִּים שְׁמָמוּ עָרִים עַד אֲשֶׁר שָׂאוּ,<sup>28</sup>  
הַנוֹשְׁכִים בְּשִׁנְיָהֶם וְקָרְאוּ שָׁלוֹם.<sup>29</sup>

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.

7 **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.<sup>1</sup>  
Break off their heavy yoke set by Edom and Moab;  
[the Messiah] will have pursued them and returned in peace.<sup>2</sup>

8 **Peace** grant unto Your servants, O Creator of heaven and earth!<sup>3</sup>  
In time of trouble for His people, God answers them with relief.<sup>4</sup>  
How has their gold become dimmed, their goodly metal debased?<sup>5</sup>  
So long has our soul dwelt with the hater of peace!<sup>6</sup>

9 **Peace** grant in [our] land,<sup>7</sup> and subdue peoples under us;  
may the nations, instead of us, be broken twice over.<sup>8</sup>  
For HASHEM punishes with fire,<sup>9</sup>  
and yet encourages His warriors.<sup>10</sup>

I will hear what the Almighty God, HASHEM, will say,  
for He speaks of peace.<sup>11</sup>

10 Chazzan – **Peace** without end upon the throne of the [Judean] lion cub,<sup>12</sup>  
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.<sup>13</sup>  
Unto David, his seed, and his throne may there be peace.<sup>14</sup>

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.

**שלום** דבר אל בני ישראל ובקש להעלותם מבור,  
ממזרח וממערב שאריתם לצבר,  
מאדום וממואב עלם הכבד תשבר,  
ירדפם יעבור שלום.<sup>2</sup>

**שלום** גמל לעבדיך שמים נאריך קונה,<sup>3</sup>

בעת צרה לעמו במרחב יה עונה,<sup>4</sup>

איכה יועם וקה והפתם הטוב ישנא,<sup>5</sup>

רבת שכנה לה נפשנו, עם שונא שלום.<sup>6</sup>

**שלום** בארץ תתן ועמים תחתנו ידבר,

לאמים תחת נפשנו<sup>7</sup> משנה שברון ישבר,

כי באש יהוה נשפטי וחיילים יגבר,<sup>10</sup>

אשמעה מה ידבר האל יהוה, כי ידבר שלום.<sup>11</sup>

**שלום** אין קץ על כסא גזע גור אריה,<sup>12</sup>

בהלו גרו לעולם ועד בלי לאטפווי,

יחינו מיומים, ביום השלישי יקימנו ונחיה,<sup>13</sup>

לדוד ולזרעו ולכסאו יהיה שלום.<sup>14</sup>

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, נירד יהוה בענן נתייצב עמו שם,  
ויקרא בשם יהוה.

Congregation, then chazzan:

ניעבר יהוה על פניו ניקרא:

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. וסלחת לעוננו ולחטאתנו ונחלתנו. סלח לנו אבינו כי  
חטאנו, מחל לנו מלפניו כי פשענו. כי אתה אדני טוב וסלה, 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.<sup>1</sup> 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.<sup>2</sup> 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.<sup>3</sup> 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.<sup>4</sup>

## THE ARK IS OPENED.

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

**שמעו** Hear our voice, HASHEM, our God, pity and be compassionate to us, and accept — with compassion and favor — our prayer.<sup>5</sup>

Bring us back to You, HASHEM, and we shall return,

renew our days as of old.<sup>6</sup>

Do not cast us away from Yourself,

and do not remove Your holy spirit from us.<sup>7</sup>

Do not cast us away in old age,

when our strength gives out do not forsake us.<sup>8</sup>

Do not forsake us, HASHEM, our God, be not distant from us.<sup>9</sup>

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.<sup>10</sup>

To our sayings give ear, HASHEM, perceive our thoughts.<sup>11</sup>

May the expressions of our mouth and the thoughts of our heart

find favor before You, HASHEM, our Rock and our Redeemer.<sup>12</sup>

Because for You, HASHEM, we waited, You will answer, my Lord, our God.<sup>13</sup>

## 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.<sup>14</sup> Do not ignore our supplication,<sup>15</sup> 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.<sup>16</sup>

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; [א] 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 ירפה ולא ישחיתך ולא ישכח את ברית אבותיה אשר נשבע להם.<sup>1</sup> קבץ נדחינו כמה שכתוב: אם יהיה נדחך בקצה השמים, משם יקבצך יהוה אלהיך ומשם יקחהך.<sup>2</sup> השב שבותנו ורחמנו, כמה שכתוב: ושב יהוה אלהיה את שבותך ורחמך ושב וקבצך מכל העמים אשר הפיצך יהוה אלהיה שמה.<sup>3</sup> \* 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.<sup>4</sup>

## 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 ובכרצון את תפלתנו.<sup>5</sup>

השיבנו יהוה אליה ונשובה, חדש ימינו בקרבם.<sup>6</sup>

אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.<sup>7</sup>

אל תשליכנו לעת זקנה, בכלות כחנו אל תעזבנו.<sup>8</sup>

אל תעזבנו יהוה, אלהינו אל תרחק ממנו.<sup>9</sup>

עשה עמנו אות לטובה, ויראו שונאינו ויבשו,

כי אתה יהוה עזרתנו ונחמתנו.<sup>10</sup>

אמרינו האזינה יהוה, בינה הגיגנו.<sup>11</sup>

יהיו לרצון אמרי פינו ותגיון לבנו לפניך, יהוה עזרנו וגואלנו.<sup>12</sup>

כי לך יהוה הוֹחֵלֵנו, אתה תענה אדני אלהינו.<sup>13</sup>

## THE ARK IS CLOSED.

וידי

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

**אלהינו** ואלהי אבותינו, תבא לפניך תפלתנו,<sup>14</sup> ואל תתעלם

מתחנתנו,<sup>15</sup> שאין אנו עזי פנים וקשי ערף, לומר

לפניך יהוה אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו,

אבל אנחנו ואבותינו חטאנו.<sup>16</sup>

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 העינו, והרשענו, זדנו,

חמסנו, טפלנו שקר, יעצנו רע, בזבנו, לצנו, מדרנו,

(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.

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

[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.

**אֲשַׁמְנוּ** 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.

**סְרַנּוּ** 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.

נֶאֱצַנּוּ, סָרְרָנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קָשִׁינוּ עֲרָף. רָשַׁעְנוּ, שִׁחַתְנוּ, תַּעֲבַנּוּ, תַּעֲוִינוּ, תַּעֲתַעְנוּ.

**סְרַנּוּ** מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.<sup>2</sup>

אֲשַׁמְנוּ מִכָּל עֵם, בָּשָׁנוּ מִכָּל דּוֹר, גָּלָה מִמֶּנּוּ מְשׁוֹשׁ, דָּוָה לְבָנוּ בַּחֲטָאֵינוּ, הִחֲפַל אֲוִינּוּ, וּנְפָרַע פְּאָרְנוּ, זְבוּל בֵּית מִקְדָּשֵׁנוּ חָרַב בַּעֲוִנוֹנָנוּ, טִירַתְנוּ הִיָּתְחָה לְשָׁמָה, יָפִי אֲדַמְתָּנוּ לְזָרִים, בַּחֲנוּ לְנִכְרִים.

וְעַדִּין לֹא שָׁבָנוּ מִטְּעוֹתֵינוּ וְהִיךְ נַעִיז פְּנֵינוּ וְנִקְשָׁה עֲרַפְנוּ, לֹא מֵרָחֵק לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, צַדִּיקִים אַנְחָנוּ וְלֹא חָטָאנוּ, אֲבָל אַנְחָנוּ וְאֲבוֹתֵינוּ חָטָאנוּ.

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

**אֲשַׁמְנוּ**, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרָנוּ דְפִי הַעֲוִינוּ, וְהִרְשַׁעְנוּ, וְדָנּוּ, חָמְסָנוּ, טַפְלָנוּ שָׁקַר. וְעַצְנוּ רַע, פּוֹזְנוּ, לִצְנוּ, מִרְדָּנוּ, נֶאֱצַנּוּ, סָרְרָנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קָשִׁינוּ עֲרָף. רָשַׁעְנוּ, שִׁחַתְנוּ, תַּעֲבַנּוּ, תַּעֲוִינוּ, תַּעֲתַעְנוּ.

**סְרַנּוּ** מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.

לְעֵינֵינוּ עֲשָׂקוּ עַמְלָנוּ, מִמִּשְׁחָ וּמִמּוֹרֵט מִמֶּנּוּ, נָחָנוּ עֲלֵינוּ, סָבַלְנוּ עַל שִׁכְמָנוּ, עֲבָדִים מְשֻׁלוּ בָנוּ, פָּרַק אִין מִיָּדָם, צָרוֹת רַבּוֹת סָבְבוּנוּ, קָרְאנוּךָ יְהוָה אֱלֹהֵינוּ, רָחֵם מִמֶּנּוּ בַּעֲוִנוֹנָנוּ, שָׁבָנוּ מֵאֲחֵרֶיךָ, תַּעֲוִינוּ וְאַבְדָּנוּ.

וְעַדִּין לֹא שָׁבָנוּ מִטְּעוֹתֵינוּ וְהִיךְ נַעִיז פְּנֵינוּ וְנִקְשָׁה עֲרַפְנוּ, לֹא מֵרָחֵק לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, צַדִּיקִים אַנְחָנוּ וְלֹא חָטָאנוּ, אֲבָל אַנְחָנוּ וְאֲבוֹתֵינוּ חָטָאנוּ.

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

[ש] You Who hears the destitute, answer us; answer us, [ח] 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,<sup>1</sup> 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 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.

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 השכטים עננו, עננו משגב אמהות עננו, עננו קשה לכעוס עננו, עננו רך לרצות עננו, עננו עונה בעת רצוני עננו, עננו אבי יתומים עננו, עננו דיין אלמנות עננו.

מי שיענה לאברהם אבינו בהר המוריה,

הוא יעננו, מי שיענה ליצחק בנו כשנעקד 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 במחמה,

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 פתוח 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 והתמימים והישרים,

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.

All:

**מְבַנְיָסֵי 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.

**מִרְנַן 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.'<sup>1</sup>

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!'<sup>1</sup>

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:

**מְבַנְיָסֵי רַחֲמִים**, הַכְּנִיסוּ רַחֲמֵינוּ, לְפָנֶי בְּעַל הַרַחֲמִים. מְשַׁמְיְעֵי תַפְלָה, הַשְׁמִיעוּ תַפְלָתֵנוּ, לְפָנֶי שׁוֹמֵעַ תַפְלָה. מְשַׁמְיְעֵי צַעֲקָה, הַשְׁמִיעוּ צַעֲקָתֵנוּ, לְפָנֶי שׁוֹמֵעַ צַעֲקָה. מְבַנְיָסֵי דַמְעָה, הַכְּנִיסוּ דַמְעוֹתֵינוּ, לְפָנֶי מֶלֶךְ מִתְרַצֵּה בְדַמְעוֹת.

הַשְׁתַּדְּלוּ וְהִרְבוּ תַחֲנּוּה וּבִקְשָׁה, לְפָנֶי מֶלֶךְ אֵל רַם וְנֹשֵׂא. הַזְכִּירוּ לְפָנֶינוּ, הַשְׁמִיעוּ לְפָנֵינוּ תּוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹכְנֵי עַפְרָה.

יִזְכֹּר אֱהָבְתֶם וַיַּחֲיֶה וַיְרַעַם, שְׁלֵא תֵאבֵד שְׂאֵרֵי יַעֲקֹב. כִּי צֵאן רוּעָה נֶאֱמָן הִיָּה לְחִרְפָּה, יִשְׂרָאֵל גּוֹי אֶחָד לְמַשָּׁל וְלִשְׁנִינָה. מֵהָר עָנְנוּ אֱלֹהֵי יִשְׂרָאֵל, וּפְדָנוּ מִכָּל גְּזֵרוֹת קָשׁוֹת וְהוֹשִׁיעָה בְּרַחֲמֶיהָ הַרְבִּיבִים, מִשִּׁיחַ צְדָקָה וְעַמָּה.

**מִרְנַן דְּבִשְׁמִיא** לָךְ מִתְחַנְּנֵנוּ, כְּבָר שְׁבִיָּא דְמִתְחַנְּנֵנוּ לְשְׁבוּיָה. כְּלָהוֹן בְּנֵי שְׁבִיָּא בְּכַסְפָּא מִתְפָּרְקִין, וְעַמָּה יִשְׂרָאֵל בְּרַחֲמֵי וּבְתַחֲנוּנֵי, הֵב לָן שְׂאֵילָתֵינוּ וּבְעוֹתֵינוּ, דְלֵא נְהַדְרֵי רִיקָם מִן קַדְמָה.

מִרְנַן דְּבִשְׁמִיא לָךְ מִתְחַנְּנֵנוּ, כְּעַבְדָּא דְמִתְחַנְּנֵנוּ לְמַרְיָה, עֲשִׂיקֵי אָנוּ וּבְחִשׁוּכָא שְׂרִינְנוּ, מְרִירָן נְפְשֵׁינוּ מִעַקְתֵּינוּ דְנִפְיִשֵׁינוּ, חִילָא לִית בָּן לְרַצוּנָה מִרְנַן, עַבִּיד בְּדִיל קִימָא דְגִזְרָתָה עִם אֲבָהָתָנָא.

**שׁוֹמֵר יִשְׂרָאֵל**, שׁוֹמֵר שְׂאֵרֵי יִשְׂרָאֵל, וְאֵל יֵאבֵד יִשְׂרָאֵל, הָאֲמָרִים, שְׁמַע יִשְׂרָאֵל!

שׁוֹמֵר גּוֹי אֶחָד, שׁוֹמֵר שְׂאֵרֵי עַם אֶחָד, וְאֵל יֵאבֵד גּוֹי אֶחָד, הַמְּיַחֲדִים שְׁמָהּ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שׁוֹמֵר שְׂאֵרֵי עַם קָדוֹשׁ, וְאֵל יֵאבֵד גּוֹי קָדוֹשׁ, הַמְּשַׁלְּשִׁים בְּשֵׁלֶשׁ קְדוּשׁוֹת לְקָדוֹשׁ.

מִתְרַצֵּה בְרַחֲמִים וּמִתְפַּיֵס בְּתַחֲנוּנֵינוּ, הַתְרַצֵּה וְהִתְפַּיֵס לְדוֹר עָנִי, כִּי אֵין עֲזָרָה. אֲבִינוּ מְלַכְנוּ, חֲנּוּנוּ וְעָנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעָנוּ.

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

**אַל תִּזְכֹּר** Recall not against us the iniquities of the ancients; may Your mercies meet us swiftly, for we have become exceedingly impoverished.<sup>4</sup> Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.<sup>5</sup> Amid rage — remember to be merciful!<sup>6</sup> For He knew our nature, He remembers that we are dust.<sup>7</sup> 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.<sup>8</sup>

## 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.)<sup>9</sup>

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.<sup>10</sup>)

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.

**וְאֵנְחָנוּ** לא נדע מה נעשה, כי עליך עינינו.<sup>1</sup> זכר רחמיה יהוה וחסדיה, כי מעולם המה.<sup>2</sup> יהי חסדך יהוה עלינו, כאשר יחלנו לך.<sup>3</sup>

**אַל תִּזְכֹּר** לנו עונות ראשונים, מהר יקדמונו רחמיה, כי נלונו מאד.<sup>4</sup> חננו יהוה חננו, כי רב שבוענו בזו.<sup>5</sup> ברגו רחם תזכור.<sup>6</sup> כי הוא ידע יצרנו, זכור כי עפר אנחנו.<sup>7</sup> עזרנו אלהי ישענו על דבר כבוד שמה, והצילנו וכפר על חטאתינו למען שמה.<sup>8</sup>

## קדיש שלם

The chazzan recites קדיש שלם:

**יִתְגַּדֵּל** ויִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (Cong. — אָמֵן.) בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי כָּל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן.

(Cong. — אָמֵן.) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמֵי אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמֵי אָמֵן.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא בְרִיךְ הוּא (Cong. — בְּרִיךְ הוּא.) לְעֵלְמָא [ו] לְעֵלְמָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֵלְמָא. וְאָמְרוּ: אָמֵן. (Cong. — אָמֵן.)

(Cong. — קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.)

תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דְכָל (בֵּית) יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשַׁמְיָא. וְאָמְרוּ אָמֵן. (Cong. — אָמֵן.)

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

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵי אֲחֵימָן וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן. (Cong. — אָמֵן.)

(Cong. — עֲזְרֵי מִעַם יְהוָה, עֲשֵׂה שְׁמִים וְאָרְץ.)<sup>10</sup>

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

עֲשֵׂה [ה] שְׁלֹום בְּמִרְוֵי, הוּא יַעֲשֵׂה שְׁלֹום עֲלֵינוּ, 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

FIFTH DAY OF REPENTANCE

אשרי Praiseworthy are those who dwell in Your house; may they always praise You, Selahl 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 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 נפלאותיך אשיחה.

ועוזו נוֹרֵאוֹתֶיךָ יאמרו, וגדלתך אספֶּרְנָה.

זכר רב טובך יביעו, וצדקתך ירננו.

חננו ורחום יהוה, ארך אפים וגדל חסד.

טוב יהוה לכל, ורחמיו על כל מעשיו.

יודוך יהוה כל מעשיך, וחסידיה 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 הכפופים.

שיני כל אליך 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.

ונאנחנו נברך יה, מעתה ועד עולם, הללויה.

The chazzan recites חצי קדיש.

יְתַגַּדֵּל ויִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אמן) - Cong.) בְּעֵלְמָא דִּי בְרָא כְרֵעוּתָהּ.

וְיִמְלִיךָ מְלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, 1.31

בְּעֵגְלָא וּבּוֹמֵן קָרִיב. וְאָמְרוּ: אָמֵן.

(Cong. - אמן.) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֵלְמֵינָא.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֵלְמֵינָא.

וְיִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ

דְּקָדְשָׁא בְּרִיךְ הוּא. (Cong. - בְּרִיךְ הוּא) לְעֵלְמָא [וְ]לְעֵלְמָא מְכָל בְּרַבְתָּא

וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמִירֵן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן. (Cong. - אמן.)





You split open fountain and stream, You dried the mighty rivers.<sup>1</sup> Yours is the day, Yours as well is the night; You established luminary and the sun.<sup>2</sup> Who performs great deeds that are beyond comprehension, and wonders beyond number.<sup>3</sup> For a great God is HASHEM, and a great King above all heavenly powers.<sup>4</sup> For You are great and work wonders; You alone, O God.<sup>5</sup> For great above the very heavens is Your kindness, and until the upper heights is Your truth.<sup>6</sup> HASHEM is great and exceedingly lauded, and His greatness is beyond investigation.<sup>7</sup> (For) HASHEM is great and exceedingly lauded, awesome is He above all heavenly powers.<sup>8</sup> Great is HASHEM and exceedingly lauded, in the city of our God, Mount of His Holiness.<sup>9</sup> 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.<sup>10</sup> 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.<sup>11</sup> There is none like You, O HASHEM, You are great and Your Name is great with power.<sup>12</sup> HASHEM, God of Legions — who is like You, O Strong One, God? — and Your faithfulness surrounds You.<sup>13</sup> HASHEM, Master of Legions, God of Israel, enthroned upon the Cherubim, it is You alone Who is God.<sup>14</sup> Who can express the mighty acts of HASHEM, who can announce all His praise?<sup>15</sup> For who in the sky can be compared to HASHEM; be likened to HASHEM among the angels?<sup>16</sup> 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?<sup>17</sup> 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.<sup>18</sup> For Your Name's sake, HASHEM, revive us; and with Your righteousness remove our soul from distress.<sup>19</sup> 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.<sup>20</sup>

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 נחל, אתה הובשת נהרות איתן. לך יום, אף לך לילה, אתה הכינות מאור ושמש. עשה גדלות עד אין חקר, ונפלאות עד אין מספר. כי אל גדול יהוה, ומלך גדול על כל אלהים. כי גדול אתה ועושה נפלאות, אתה אלהים לבדה. כי גדול מעל שמים חסדך, ועד שחקים אמתך. גדול יהוה ומהלל מאד, ולגדלתו אין חקר. גדול יהוה ומהלל מאד, נושא הוא על כל אלהים. גדול יהוה ומהלל מאד, בעיר אלהינו הר קדשו. לך יהוה הגדלה והגבורה, והתפארת והגצח וההוד, כי כל בשמים ובארץ; לך יהוה הממלכה, והמתנשא לכל לראש. מי לא יראך מלך הגוים, כי לך יאתה, כי בכל חכמי הגוים ובכל מלכותם מאין כמוך. מאין כמוך יהוה, גדול אתה וגדול שמך בגבורה. יהוה אלהי צבאות, מי כמוך חסין יהוה, ואמונתך סביבותיה. יהוה צבאות, אלהי ישראל, יושב הכרבים, אתה הוא האלהים לבדה. מי ימלל גבורות יהוה, ישמיע כל תהלתו. כי מי בשחק יערך ליהוה, ידמה ליהוה בבני אלים. מה נאמר לפניך יושב מרום, ומה נספר לפניך שכן שחקים. מה נאמר לפניך יהוה אלהינו, מה נדבר ומה נצטדק. אין לנו פה להשיב ולא מצח להרים ראש, כי עונותינו רבו מלמנות, וחטאתינו עצמו מספר. למען שמך יהוה תחינו, ובצדקתך תוציא מצרה נפשנו. דרבה אלהינו להאריך אפה, לרעים ולטובים, והיא תהלתך. למענה אלהינו עשה ולא לנו, ראה עמידתנו, דלים ורקים. הַשְׁמָה לך והגוף פֶּעֶלְךָ, חוסה על עמלך. הַשְׁמָה לך והגוף שֶׁלְךָ, 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.

Congregation, then chazzan:

סלח לנו אבינו, כי ברוב אגלתנו 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.

## SELICHAH 87

All:

People of HASHEM, be strong\* and let us strengthen each other,<sup>1</sup>  
and call out loudly to God!<sup>2</sup>

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

All:

For upon Your abundant mercy<sup>18</sup> 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,<sup>19</sup>  
and showed the ways of Your goodness to Your servant Moses.<sup>20</sup>  
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,<sup>21</sup> 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 spir-  
itual fat, but who has repented and brought many  
Altar offerings (Matteh Levi).

## סליחה פ (פתיחה)

All:

עם יהודה חזקו\* ונתחזקה<sup>1</sup> וקראו אל אלהים בחזקה.<sup>2</sup>  
איש און יתודה אשמהו, וישב אל יהודה וירחמהו.<sup>3</sup>  
לקרא ללא ינום ולא יישן, שומר ישראל, עורה למה תישן.<sup>5</sup>  
ישר זכר וכשרון מעשה, ניהוה הטוב בעיניו יעשה.<sup>6</sup>  
הבטיחנו אלהים אמת,\* כי לא אחפץ במות המת.<sup>7</sup>  
בהמצאו דרשוהו בתחן לקרב, קראהו בהיותו קרוב.<sup>8</sup>  
רצוהו סלוהו באימה עבדוהו, כל זרע יעקב בפדוהו.<sup>9</sup>  
שקד דלתות ארה אפים, נשא לבבנו אל פפים.<sup>10</sup>  
מי יודע רצות ויואל, הפון לקראת אליהו ישראל.<sup>11</sup>  
ערכו שוע ותפלה לצרה, קדשו צום קראו עצרה.<sup>12</sup>  
יבקש יפלל אלהים עובד, ושב מחרון אפו ולא נאבד.<sup>13</sup>  
הירצה שי ותשר מהשמן,\* ברבבות נחלי שמן.<sup>14</sup>  
חפץ שמע מתקרבת עולים, להקשיב מהלב אילים.<sup>15</sup>  
זכות למד וישר עקב,<sup>16</sup> זכר אלה ליעקב.<sup>17</sup>  
קחו עמכם דברים ושפה בשלום פרים.

All:

בי על רחמיה הרבים<sup>18</sup> אנו בטוחים, ועל צדקותיה אנו  
נשענים, ולסליחותיה אנו מקוים, ולישועתה אנו  
מצפים. אתה הוא מלך, אוהב צדקות מקדם, מעביר עונות  
עמו, ומסיר חטאת יראיו. פורת ברית לראשונים,  
ומקים שביעה לאחרונים. אתה הוא, שירדת בעגן כבודך  
על הר סיני,<sup>19</sup> והראית דרכי טובה למשה עבדך.<sup>20</sup> וארחות  
חסדיך גלית לו, והודעתו כי אתה אל רחום וחנון, ארה  
אפים ורב חסד<sup>21</sup> ומרבה להטיב, ומנהיג את כל העולם כלו

(1) Cf. 1 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) 1 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) 1 Samuel 15:22. (16) Some editions read, זכות וישר 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, זכור, remember, O God of Jacob. (18) Cf. Hosea 14:3. (19) Daniel 9:18. (20) Cf. Exodus 34:5. (21) Cf. 33:13.

עם די חזקו\* — People of HASHEM, be strong. This selichah calls upon Israel to arouse itself to repentance. The acrostic reads, אליה בר שמעיה, Elyah 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.

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

הבטיחנו אלהים אמת — 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.'<sup>1</sup>

All, while standing:

**אל אֶרְךָ 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;<sup>2</sup> as is written in Your Torah.<sup>3</sup> In the shadow of Your wings may we find shelter<sup>4</sup> 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,'<sup>5</sup> 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.**<sup>6</sup> May You forgive our iniquities and our errors and make us Your heritage.<sup>7</sup> 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.<sup>8</sup>

PREFATORY VERSES TO SELICHAH 88

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

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

(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: וְתַקְלֵתֵנִי, our prayer and מקַרְתֵּנִי, 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.

בְּמַדַּת הַרְחָמִים. \* וְכֵן כְּתוּב, וַיֹּאמֶר אֲנִי אֶעְבִּיר כָּל טוֹבִי עַל פְּנֵיךָ, וְקָרָאתִי בְשֵׁם יְהוָה לְפָנֶיךָ, וְחַנּוּתִי אֶת אֲשֶׁר אֶחָז, וְרַחֲמֵתִי אֶת אֲשֶׁר אֶרְחָם.

All, while standing:

**אל אֶרְךָ אַפַּיִם** אתה, ובעל הרחמים וקראת, ודרך תשובה הורית.

גדלת רחמיה וחסדיה, תזכור היום ובכל יום לזרע ידיך. תפן אלינו ברחמים, כי אתה הוא בעל הרחמים. בתחנון ובתפלה פניך נקדם, כהודעת לעניו מקדם. מחרון אפך שוב,<sup>2</sup> כמו בתורתך פתוב.<sup>3</sup> ובצל כנפיה נחסה ונתלונן, כיום וירד יהוה בענן. \* תעבור על פשע ותמחה אשם, כיום ויתיצב עמו שם. תאזין שועתנו ותקשיב מנו מאמר, כיום ויקרא בשם יהוה,<sup>5</sup> 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, אֶרְךָ אַפַּיִם, ורב חסד, ואמת, נצר חסד לאלפים, נשא עון, ופשע, וחטאה, ונקה.**<sup>6</sup> וסלחת לעוננו ולחטאתנו ונחלתנו. סלח לנו אבינו כי חטאנו, מחל לנו מלפנו כי פשענו. כי אתה אדני טוב וסלח, ורב חסד לכל קראיך.<sup>8</sup>

פסוקי הקדמה לסליחה פה

**הַאֲזִינָה** אלהים תפלת, ואל תתעלם מתחנוני.<sup>9</sup> תפלתנו קטרת לפניך, משאת כפינו מנחת ערב.<sup>10</sup> האזינה יהוה תפלתנו, הקשיבה לקול תחנונינו.<sup>11</sup> הקשיבה לקול שועתנו, מלבנו ואלהינו, כי אליך נתפלל.<sup>12</sup> יהוה אלהי ישראל צדיק אתה, כי נשארנו פליטה בהיום הזה.<sup>13</sup>

**בְּרַחֵם אָב** על בנים, בן תרחם יהוה עלינו.<sup>14</sup> ליהוה הישועה, על עמך ברכתך סלה.<sup>15</sup> יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה.<sup>16</sup> יהוה צבאות, אשרי אדם בטח בך.<sup>17</sup> יהוה הושיעה, המלך יעננו כיום קראנו.<sup>18</sup>

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,<sup>1</sup> and there it was said:*

And HASHEM said, 'I have forgiven according to your word!'<sup>2</sup>

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.<sup>3</sup>*

### SELICHAH 88

All:

**א** HASHEM, God of Israel! \* You are righteous,<sup>4</sup> the God of forgiveness.<sup>5</sup>

**ב** With crushed (and broken) heart and with broken spirits<sup>6</sup> 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 attentive<sup>7</sup> and Your eyes wide open.<sup>8</sup>

**ה** The mounting string of blows<sup>9</sup> has come repeatedly upon us, and there is no (doctor,) nurse or specialist to bring healing.

**ו** The wanton one digs a pit,<sup>10</sup> his eyes looking for the weak;<sup>11</sup>

**ז** the net is smooth at his feet, and he walks onto the web.<sup>12</sup>

**ח** Your beloved ones are dismayed, cowed, words and argument have left them.<sup>13</sup>

**ט** Judah and Israel, every support or prop has been removed from them;<sup>14</sup>

**י** they are tumbled about like the tip of a wheatstalk,<sup>15</sup> their souls aching and afflicted;

**יא** their hunger is sated with bitters, their thirst quenched with wormwood.<sup>16</sup>

**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 51:17. (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, unwalled cities. No longer is Israel safe in unwalled cities (Targum and Rashi to Judges 5:17; Masbir, Parâs; see also commentary to selichah 21, s.v. ויכריזו).

In some congregations the following two verses are recited responsively — the chazzan reciting, 'Forgive, please . . .,' 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.<sup>2</sup>

All:

**הטה** אלהי אונך ושמע, פקח עיניך וראה שממתינו, והעיר אשר נקרא שמך עליה, כי לא על צדקותינו אנחנו מפילים תחנונינו לפניך, כי על רחמיה הרבים. אדני שמעה, אדני סלח, אדני הקשיבה, ועשה אל תאחר, למענה אלהי, פי שמך נקרא על עירך ועל עמך.<sup>3</sup>

### סליחה פח

All:

יהוה אלהי ישראל \* אתה צדיק אלוה סליחות,<sup>5</sup>

בלב נדכה (ונשבר) באנו לחלותך ובשברון רוחות,<sup>6</sup>

גם עשתונות קשטנו והכנו סתרי טוחות,

דיגול תהי נא אונך קשכת ועיניך פקוחות.<sup>8</sup>

השקדה השרנה עליי עלית תקף מכה,

(ורופא) אומן ובקי אין להעלות ארוכה,

וד שוח בורה,<sup>10</sup> ועיניו תצפינה לחלכה,<sup>11</sup>

חלקלק רשת ברגליו, ויתלה על שבכה.<sup>12</sup>

טרוו חתנו ידידיה העתיקו מלים וטענה,<sup>13</sup>

יהודה וישראל הוסר מהם משען ומשענה,<sup>14</sup>

פראש שבלת נמל<sup>15</sup> ונפשם דאבה ונענה,

לרעבם מרורים שבעו ולצמאם רוו לענה.<sup>16</sup>

מערכי לב משוה כל נבון ורבן,

ועלם משך העדן ונסתם בשש החרבן,

ספו תמו תמיד כפרה ובטל הקרבן.

ה' אלהי ישראל — 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-beis, then spells the author's name — אליה בר — שקעיה חוק. Eliyah bar Shemayah, may he live [see prefatory comment to selichah 6].

— ויכריזו סגל — For prophecy has ceased. The translation follows Arugas HaBosem and is based on the Talmud's interpretation of ויכריזו (Judges 5:7; Pesachim 66b). Others understand ויכריזו as

- v Your servants are short of spirit, while the arrogant,  
 rebellious one has serenity.  
 ב O their Redeemer! O their Savior! Have You lost thoughts of mercy?  
 Have you forgotten graciousness?<sup>1</sup>  
 ז Do You look at, do You observe misdeed?  
 Do You remember [sins'] stench forever?<sup>2</sup>  
 ק You have been extremely wrathful;<sup>3</sup>  
 You have blocked out cry and supplications.  
 ר Return to Your myriad thousands [of Israel],<sup>4</sup>  
 and dwell amidst the [tribal] camps!  
 ש Israel's eminence is bent, Judah's stature is low;<sup>5</sup>  
 ת the Temple that all turned to in prayer<sup>6</sup> is destroyed;  
 it has no light, but darkness.<sup>7</sup>  
 י Light has been turned to death-shadow, radiance to murky gloom.<sup>8</sup>  
 יב Where is the support of the Patriarchs?  
 The merit of those who sleep in Machpelah?<sup>9</sup>  
 יג Our Molder, in Your justice no man is exalted or great.  
 יד The rich are set even, not shown recognition before the poor.<sup>10</sup>  
 טו Why, then, is the despised [Edom]<sup>11</sup> now eminent,  
 the lowly one tall and great?  
 טז And Your child of delight,<sup>12</sup> who so pleased You, is restricted,  
 for prophecy has ceased.<sup>13</sup>  
 טז Your wholehearted people do not trust in the sword,  
 nor put hope in the spear;  
 טז their reliance is on fast and sackcloth,  
 and their trust is in prayer and affliction.  
 ע You will once again stretch out Your hand  
 to take Your humbled people [as Your own] anew.<sup>14</sup>  
 יא So they keep silent and hope for You<sup>15</sup>  
 under the yoke of a furious mistress.  
 חז Chazzan – Give ear to the degraded, oppressed,  
 crushed and profaned people;  
 חז be attentive to cried out supplication and accept prayer with favor.  
 ק Let prayer stand in lieu of incense<sup>16</sup> and burnt offering;  
 be attentive to the sound of my outcry, my King and my God,  
 for to You alone do I pray.<sup>17</sup>

All, while standing:

אֵל מֶלֶךְ 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,<sup>18</sup> 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.

עבדיך בקצרו רוח, ובשלונה זהיר וסרבו.  
 פודם ומצילים, הנשית חמל, ושכחת חנות,  
 צפית הבטת מעל, ולעד זכרת צחנות,<sup>2</sup>  
 קצפת עד מאד,<sup>3</sup> וסתמת זעק ותחנות,  
 רבבות אלפיה שובה,<sup>4</sup> ושכן בקרב המחנות.  
 שח גבהות ישראל ורום יהודה שפל,<sup>5</sup>  
 תלפיות חרב, לא גגה לו ואפל,<sup>7</sup>  
 אור לצלמות הושם, וגיה הושח לערפל,<sup>8</sup>  
 לאן שצן הורים וזכות ישני מכפל.<sup>9</sup>  
 יוצרנו בדינה איש לא נשא ונגדל,  
 השנה שוע ולא נפר לפני דל,<sup>10</sup>  
 בוזי למה נכבד, וקטוין גבה ונגדל,  
 רצוני ילד שעשוע<sup>12</sup> עצור ופריון חדל.<sup>13</sup>  
 שלמיה לא בטחו בחרב וסברו בחנית,  
 משענם צום ושק, ומבטחם תפלה ותענית,  
 עוד תוסיף ידך עלוביה לקנות שנית,<sup>14</sup>  
 ידמו ויחלו לה<sup>15</sup> מתחת על רגזנית.  
 ❖ האזינה עם בוזי ושסוי מדכא ומחלל,  
 חנון זעק קשב וקבל ברצון מפלל,  
 קטרת תפלה תכוון<sup>16</sup> ובקרבו תכלל,  
 הקשיבה לקול שועי מלכי ואלהי פי אליה אתפלל.<sup>17</sup>

All, while standing:

אֵל מֶלֶךְ יושב על כסא רחמים מתנהג בחסידות, מוחל  
 עונות עמו, מעביר ראשון ראשון,<sup>18</sup> 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.

(1) Cf. Psalms 77:10. (2) Cf. Isaiah 64:8. (3) Cf. Lamentations 5:22. (4) Cf. Numbers 10:36.  
 (5) Cf. Isaiah 2:11. (6) See commentary to selichah 67, s.v. שכלל בגוי לתלפיות. (7) Cf. Amos 5:20.  
 (8) Cf. Jeremiah 13:16. (9) See commentary to selichah 28. (10) Cf. Job 34:19. (11) See Jeremiah 49:15.  
 (12) Cf. 31:19. (13) Cf. Judges 5:7. (14) Cf. Isaiah 11:11. (15) Cf. Psalms 37:7. (16) Cf. 141:2.  
 (17) 5:3. (18) Tractate Rosh Hashanah 17a.

**n Exhaust Your arrows against them,<sup>1</sup>**  
and raise up Your prisoner-people from among them,  
and let these words of mine be

**ק close [to You]<sup>2</sup> and sweet, beloved and dear,**

**○ HASHEM, Master of legions, Who sits upon the Cherubim!<sup>3</sup>**

All, while standing:

**אל מלך** ○ 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 — ○ 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' 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.<sup>4</sup> Be strong, and let your hearts take courage, all who long for HASHEM.<sup>5</sup> 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.<sup>6</sup> Answer us, HASHEM, for Your kindness is good; according to the abundance of Your mercy, turn to us.<sup>7</sup>

**פְּרַחֵם 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:

✧ חֲצִיף בָּהֶם תְּכַלֶּה,<sup>1</sup> אֲסִירֶיךָ מֵהֶם תַּעֲלֶה, וַיְהִיו דְּבָרֵי אֱלֹהִים.  
קְרוּבִים<sup>2</sup> וְעֲרָבִים, אֱהוּבִים וְחֲבִיבִים,  
יְהוָה צְבָאוֹת יוֹשֵׁב הַכְּרוּבִים.<sup>3</sup>

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 הנרית 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 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.**

מסוקו חקדמה לסליחה צא

**יאחז** צדיק דרכו, וטהר ימים יוסיף אמוץ, חזקו ויאמץ לבבכם, כל המיחלים ליהוה.<sup>5</sup> בצר לנו נקרא יהוה, ואל אלהינו נשוע, וישמע מהיכלו קולנו, ושוועתנו לפניו תבא.<sup>6</sup> עננו יהוה כי טוב חסדך, כרב רחמיה פנה אלינו.<sup>7</sup>

**פְּרַחֵם אָב** על בנים, בן תרחם יהוה עלינו. ליהוה הישועה, על עמך ברכתך סלה. יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה. יהוה צבאות, אשרי אדם בטח בה. יהוה הישועה, המלך יעננו ביום קראנו.

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

**סְלַח נָא** 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!**<sup>1</sup>

*We have sinned, our Rock! Forgive us, our Molder!*

**ק** *Hear my voice* in Heaven,<sup>2</sup>  
be jealous and take vengeance [for us].  
Bring nearer the time of consolation,  
when HASHEM's hand will be **manifest.**<sup>3</sup>

**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.**<sup>4</sup>

*We have sinned, our Rock! Forgive us, our Molder!*

**ש** *Your Name* is called upon us,<sup>5</sup>  
Almighty Who dwells in light.  
Return and redeem us swiftly,  
so that from Zion shall go forth **Torah.**<sup>6</sup>

**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.**<sup>7</sup>

*We have sinned, our Rock! Forgive us, our Molder!*

**י** Chazzan - *Days* bringing forth to salvation,  
**ח** [Israel will be] alive, enduring, and saved.  
**ב** In mercy may He consider [us] and save  
**ר** His dear child in whom **He delights.**<sup>8</sup>

*He delights, as He said, forever, on the day that He arises;  
and His name alone will be exalted,*<sup>9</sup>  
when HASHEM has comforted His people.<sup>10</sup>

*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.'<sup>11</sup>

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,<sup>12</sup> and save us for Your  
Name's sake.<sup>13</sup>

(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.

**צ**דקה בקשתיה להועילי, צוה ישועות אלי,  
צרות לכבי להחדילי, שמע אלהים קולי.

קטאנו צורנו, סלח לנו יוצרנו.

קולי תשמע השמימה, קנא ונקם נקמה,

קרב קץ נחמה, יד יהוה רמה.

רמה ירה פנאומה, ריבה ריב עמה,

רחום שפך ועמה, גואלנו מעולם שמה.<sup>4</sup>

קטאנו צורנו, סלח לנו יוצרנו.

שמה עלינו נקרא, שדי דר בנהורא,

שוב לגאלנו מהרה, מציון תצא תורה.<sup>6</sup>

תורה וספר נחומים, תמציאנו מלא רחמים,

תנהלנו לעולמים, יהוה לארך ימים.<sup>7</sup>

קטאנו צורנו, סלח לנו יוצרנו.

ימים צאת לישע, חי וקים ונושע,

ברחמים יפקד וישע, יקיר ילד משעשע.<sup>8</sup>

משעשע כנאומו, לעד ליום קומו,

ושגב לבדו שמו,<sup>9</sup> כי נחם יהוה עמו.<sup>10</sup>

קטאנו צורנו, סלח לנו יוצרנו.

All:

**ז**כור לנו ברית אבות, כאשר אמרת: וזכרתי את בריתי  
יעקוב, ואף את בריתי יצחק, ואף את בריתי אברהם

אזכר, והארץ אזכר.<sup>11</sup>

סליחה צה (פזמון)

THE ARK IS OPENED.

Chazzan, then congregation:

**ז**כור ברית אברהם\* ועקדת יצחק,

והשב שבות אהלי יעקב,<sup>12</sup> והושיענו למען שמה.<sup>13</sup>

\*זכור ברית אברהם — 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 *t* until *n* are omitted today) followed by the *paytan's* signature, נרשם בריהודא הווק, Gershom bar Yehudah, may he be strong [see prefatory comment to selichah 12].

Congregation, then chazzan:

א We have lost our goodly land<sup>1</sup> so quickly;  
long days have passed,  
and every [exile] prophecy's message [has come to pass].<sup>2</sup>

ב Israel can no longer dwell in unfortified cities;<sup>3</sup>  
a wasting plague is sent on all our prosperity.<sup>4</sup>

○ 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 Judah<sup>5</sup> suffered,

ד afflicted all day<sup>6</sup> as they waste away,  
yet no one seeks or asks about them.<sup>7</sup>

○ 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].<sup>8</sup>

ט look how our pious ones have been lost;<sup>9</sup>

י so that there is no one to pray for us.<sup>10</sup>

○ 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;<sup>11</sup>

יג remember [all this.] ○ God, on behalf of the beaten and torn,<sup>12</sup>

יד who are slaughtered for Your sake all the time.<sup>13</sup>

○ return with mercy to the remnant of Israel,  
and save us for Your Name's sake.

Congregation, then chazzan:

טו Avenger of Blood,<sup>14</sup> judge our cause!

טז Pay back our tormentors sevenfold into their bosom.<sup>15</sup>

טז We were sold [into Exile] for naught; so redeem us,  
but not with money,<sup>16</sup>

יז erect Your desolate Holy Temple<sup>17</sup> 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 עֲבוֹדַת וְגִזְרוֹתָהּ — All its precious things are buried and hidden. According to one opinion in the Talmud, before Nebuchadnezzar

Congregation, then chazzan:

אֲבָדְנוּ מֵאֶרֶץ טוֹבָה בְּחַפְזוֹן, אָרְכוּ הַיָּמִים וּדְבַר כָּל חֲזוֹן,<sup>2</sup>  
בְּיִשְׂרָאֵל חָדְלוּ פְרוּזוֹן,<sup>3</sup> בְּמִשְׁמַנֵּינוּ שָׁלַח רוּזוֹן.<sup>4</sup>  
וְשׁוּב בְּרַחֲמִים עַל שְׂאֵרֵי יִשְׂרָאֵל, וְהוֹשִׁיעֵנו לְמַעַן שְׁמָךְ.

Congregation, then chazzan:

גוֹלָה אַחַר גוֹלָה, נִלְתָה יְהוּדָה בְּלָה,<sup>5</sup>  
דָּוָה כָּל הַיּוֹם וְכָלָה, הוֹרֵשׁ וּמִבְקֵשׁ אֵין לָהּ.<sup>7</sup>  
וְהִשָּׁב שְׁבוֹת אֶהְיִי יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמָךְ.

Congregation, then chazzan:

הַעִיר הַקֹּדֶשׁ וְהַמְּחֻזָּזוֹת,\* הָיוּ לְחֶרְפָּה וּלְבוֹזוֹת,  
וְכָל מִקְדָּשֵׁי טְבוּעוֹת וּגְנוּזוֹת,\* וְאֵין שִׁיּוֹר רַק הַתּוֹרָה הַזֹּאת.  
וְשׁוּב בְּרַחֲמִים עַל שְׂאֵרֵי יִשְׂרָאֵל, וְהוֹשִׁיעֵנו לְמַעַן שְׁמָךְ.

Congregation, then chazzan:

גוֹאֵל חֲזֹק לְמַעַנְךָ פָּדְנוּ, רָאָה כִּי אֶזְלַת יָדְנוּ,<sup>8</sup>  
שׁוֹר כִּי אֲבָדוּ חֲסִידֵינוּ,<sup>9</sup> מִפְּגִיעַ אֵין בְּעַדְנוּ.<sup>10</sup>  
וְהִשָּׁב שְׁבוֹת אֶהְיִי יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמָךְ.

Congregation, then chazzan:

בְּרִית אָבוֹת וְהַשְׁבָּתִים,  
רַחֲמֶיךָ וְחֲסְדֶיךָ בְּרַבּוֹת עֵתִים,<sup>11</sup>  
יֵה זִכֹּר לְמַכִּים וּנְמַרְטִים,<sup>12</sup> וְעֲלִיךָ כָּל הַיּוֹם נִשְׁחָטִים.<sup>13</sup>  
וְשׁוּב בְּרַחֲמִים עַל שְׂאֵרֵי יִשְׂרָאֵל, וְהוֹשִׁיעֵנו לְמַעַן שְׁמָךְ.

Congregation, then chazzan:

הוֹרֵשׁ דָּמִים<sup>14</sup> דוֹן דִּינָנוּ, הִשָּׁב שְׁבַעֲתִים אֶל חֲזִיקֵנוּ מְעַנֵּינוּ,  
חָנּוּם נִמְכָּרְנוּ, וְלֹא בְכֶסֶף פָּדְנוּ.<sup>16</sup>  
יִקַּח בֵּית מִקְדָּשְׁךָ הַשְּׁמַם<sup>17</sup> לְעֵינֵינוּ.  
וְהִשָּׁב שְׁבוֹת אֶהְיִי יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמָךְ.

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., לְקַבְּרֵי חַטָּאִים. (17) Cf. Daniel 9:17.

הַעִיר הַקֹּדֶשׁ וְהַמְּחֻזָּזוֹת — 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 עִיר and קֹדֶשׁ refer to Jerusalem and the Beis HaMikdash. We have not used this translation for two reasons. In Daniel the phrase contains

only two words וְהַמְּחֻזָּזוֹת, the city and the holy, which are joined by the conjunctive prefix וְ, and; in our stich the conjunction is absent and so וְהַמְּחֻזָּזוֹת is more likely an adjective modifying עִיר 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."<sup>1</sup>

## SELICHAH 96

All:

Hear, O Israel: HASHEM is our God, HASHEM is the One and Only.<sup>2</sup>

א O Mentor, [make] openings for repentance\*  
 which is considered like the entire Torah\*  
 my eyes are ever upon it.<sup>2</sup>

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.\*<sup>3</sup>

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.<sup>4</sup>

ד Honey and milk is on your tongue<sup>5</sup> when you recite 'Shema Yisrael';  
 and you beseech Him with your sweet voice,\*  
 honoring HASHEM with your possessions.\*<sup>6</sup>

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.

א — [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.

ד — 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.

ה — שמע ישראל... ובקולנו ערב... פְּגַד אֶת זִי מְהוּנָה — '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 פֶּאֶשֶׁר אָמַרְתָּ, וְזָכַרְתִּי לָהֶם בְּרִית  
 ראשונים, אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי  
 הַגּוֹיִם, לְהִיּוֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה.<sup>1</sup>

## סליחה צו (שמע ישראל)

All:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.<sup>2</sup>  
 אֲמוֹן פְּתַחֵי תְּשׁוּבָה,\* בְּכָל הַתּוֹרָה נִחְשָׁבָה,\*  
 תָּמִיד עֵינֵי בָהּ.<sup>2</sup>

בָּהּ לְפָרֵשׂ יֵאוֹת, בְּשִׁבְרוֹן לֵב וּדְפָאוֹת,  
 בְּנִחַת וְלֹא בְּלֵאוֹת, לּוֹבֵשׂ גָּאוֹת.\*<sup>3</sup>

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.  
 גָּאוֹת וּנְקָמָה מְלַבֵּשׁ, לְהוֹשִׁיעַ עִם מְכַבֵּשׁ,

לָךְ עֵצָב יִחַבֵּשׁ, בְּהִנְחִילוֹ מִתּוֹקִים מִדְּבִשׁ.<sup>4</sup>  
 דְּבִשׁ וְחֶלֶב בְּלִשׁוֹנְךָ,<sup>5</sup> שְׁמַע יִשְׂרָאֵל בְּשִׁנְךָ,

וּבְקוֹלְנוּ עָרַב בְּהַתְּחַנְּנֶךָ, כְּפֶגַד אֶת יְהוָה מְהוּנָה.\*<sup>6</sup>

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה 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.'

אֲמוֹן 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 ת, then skips to ו and ה. 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 בָּהּ, 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 אֲמוֹן has a variety of meanings.

According to most commentaries, the phrase אֲמוֹן פְּתַחֵי תְּשׁוּבָה (Proverbs 8:30) means, I [the Torah] was a nursling to Him. Thus אֲמוֹן describes someone nurtured by an אֲמוֹן, 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 (Bereishit 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).

— 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); tzitzit (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.<sup>1</sup> 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.<sup>2</sup> 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.<sup>3</sup> 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.<sup>4</sup> 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.<sup>5</sup>

THE ARK IS OPENED.

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

**שמעו** Hear our voice, HASHEM, our God, pity and be compassionate to us, and accept — with compassion and favor — our prayer.<sup>6</sup>

Bring us back to You, HASHEM, and we shall return, renew our days as of old.<sup>7</sup> Do not cast us away from Yourself,

and do not remove Your holy spirit from us.<sup>8</sup>

Do not cast us away in old age,

when our strength gives out do not forsake us.<sup>9</sup>

Do not forsake us, HASHEM, our God, be not distant from us.<sup>10</sup>

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.<sup>11</sup>

To our sayings give ear, HASHEM, perceive our thoughts.<sup>12</sup>

May the expressions of our mouth and the thoughts of our heart find favor before You, HASHEM, our Rock and our Redeemer.<sup>13</sup>

Because for You, HASHEM, we waited, You will answer, my Lord, our God.<sup>14</sup>

THE ARK IS CLOSED.

VIDUY/CONFESSION

During the recitation of the ורי 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.<sup>15</sup> Do not ignore our supplication,<sup>16</sup> 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.<sup>17</sup>

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.

קטאיכם בשנים, בשלג ילבינו, אם יאדימו כתולע, כצמר יהיו.<sup>1</sup> רחם עלינו ואל תשחיתנו, כמה שכתוב: כי אל רחום יהוה אלהיה, לא ירפך ולא ישחיתך ולא ישבח את ברית אבותיה אשר נשבע להם.<sup>2</sup> קבץ נדחינו כמה שכתוב: אם יהיה נדחה בקצה השמים, משם יקבצה יהוה אלהיה ומשם יקחה.<sup>3</sup> השב שביתנו ורחמנו, כמה שכתוב: ושב יהוה אלהיה את שבותך ורחמך ושב וקבצה מכל העמים אשר הפיצה יהוה אלהיה שמה.<sup>4</sup> 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.<sup>5</sup>

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 ובכרצון את תפלתנו.<sup>6</sup>

השיבנו יהוה אליך ונשובה, חדש ימינו בקדש.<sup>7</sup>

אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.<sup>8</sup>

אל תשליכנו לעת זקנה, בכלות בחנו אל תעזבנו.<sup>9</sup>

אל תעזבנו יהוה, אלהינו אל תרחק ממנו.<sup>10</sup>

עשה עמנו אות לטובה, ויראו שונאינו ויבשו,

כי אתה יהוה עזרתנו ונחמתנו.<sup>11</sup>

אמרינו האמינה יהוה, בינה הגיגנו.<sup>12</sup>

יהיו לרצון אמרי פינו והגיון לבנו לפניך, יהוה צורנו וגואלנו.<sup>13</sup>

כי לה יהוה הוהלנו, אתה תענה אדני אלהינו.<sup>14</sup>

THE ARK IS CLOSED.

ויי

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

**אלהינו** ואלהי אבותינו, תבא לפניך תפלתנו,<sup>15</sup> ואל תתעלם

מתפלתנו,<sup>16</sup> שאין אנו עוי פנים וקשי ערך, לומר

לפניך יהוה אלהינו ואלהי אבותינו, צדיקים אנחנו ולא קטאנו,

אבל אנחנו ואבותינו קטאנו.<sup>17</sup>

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 העינו, והרשענו, זרנו,

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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.<sup>1</sup> Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.<sup>2</sup>

[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.

**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 שָׁקַר, יַעֲצֵנוּ רָע, בּוֹבְנוּ, לַצָּנוּ, מִרְדָּנוּ, נֹאֲצֵנוּ, סָרְרָנוּ, עֲוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשִּׁינוּ עֲרָף. רָשָׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתַעְנוּ.

**סְרַנוּ** מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁנָה לָנוּ, וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעֵנוּ.<sup>2</sup>

אֲשָׁמוּנוּ מִכָּל עֵם, בְּשָׁנוּ מִכָּל דּוֹר, גָּלָה מִמֶּנּוּ מְשׁוֹשׁ, דָּוָה לִבְנוּ בְּחַטָּאֵינוּ, הִחֲבַל אוֹיְנוּ, וְנִפְרַע פְּאָרְנוּ, זָבוּל בֵּית מִקְדָּשֵׁנוּ חָרַב בְּעֲוִנוֹנוּ, טִירְתָּנוּ הִזְתָּה לְשִׁמְהָ, וְפִי אֲדַמְתָּנוּ לְזָרִים, בַּחֲנוּ לְנֹכְרִים.

וְעַדְיָן לֹא שָׁבָנוּ מִטְּעוּתָנוּ וְהִיךְ נְעִיז פְּגִינָנוּ וְנִקְשָׁה עַרְפָּנוּ, לֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ, אֲבָל אֲנַחְנוּ וְאַבוֹתֵינוּ חַטָּאנוּ.

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

**אֲשָׁמוּנוּ**, בְּגֵדְנוּ, גּוֹזְלָנוּ, דִּבְרָנוּ לְפִי, הִעֲוִינוּ, וְהִרְשָׁעֵנוּ, וְדָנוּ, חֲמַסְנוּ, טַפְּלָנוּ שָׁקַר, יַעֲצֵנוּ רָע, בּוֹבְנוּ, לַצָּנוּ, מִרְדָּנוּ, נֹאֲצֵנוּ, סָרְרָנוּ, עֲוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשִּׁינוּ עֲרָף. רָשָׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתַעְנוּ.

**סְרַנוּ** מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁנָה לָנוּ, וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעֵנוּ.

לְעֵינָנוּ עֲשָׂנוּ עֲמָלָנוּ, מִמִּשָּׁח וּמִמּוֹרָט מִמֶּנּוּ, נָתַנוּ עֲלֵינוּ, סָבְלָנוּ עַל שַׁכְּמָנוּ, עֲבָדִים מְשֻׁלוּ בָנוּ, פָּרַק אֵין מִיָּדָם, צָרוֹת רַבּוֹת סָבְבוּנוּ, קָרְאוּנוּ יְהוָה אֱלֹהֵינוּ, רַחֲמֵת מִמֶּנּוּ בְּעֲוִנוֹנוּ, שָׁבָנוּ מֵאַחֲרֶיךָ, תַּעֲיִנוּ וְאַבְדָּנוּ.

וְעַדְיָן לֹא שָׁבָנוּ מִטְּעוּתָנוּ וְהִיךְ נְעִיז פְּגִינָנוּ וְנִקְשָׁה עַרְפָּנוּ, לֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ, אֲבָל אֲנַחְנוּ וְאַבוֹתֵינוּ חַטָּאנוּ.

(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, answer us; answer us, Father of orphans, answer us; answer us, Judge of widows, answer us.

- 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.

The Merciful One Who answers the poor, may He answer us.
The Merciful One Who answers the brokenhearted, may He answer us.
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 לבעוס עננו, עננו רך לרצות עננו, עננו עונה בעת רצוני עננו, עננו אבי יתומים עננו, עננו דיין אלמנות עננו.

- מי שענה לאברהם אבינו בהר המוריה, הוא יעננו.
מי שענה ליצחק בנו כשנעקד על גבי המזבח, הוא יעננו.
מי שענה ליעקב בבית אל, הוא יעננו.
מי שענה ליוסף בבית האסורים, הוא יעננו.
מי שענה לאבותינו על ים סוף, הוא יעננו.
מי שענה למשה בחורב, הוא יעננו.
מי שענה לאהרן במחטה, הוא יעננו.
מי שענה לפינחס בקומו מתוך העדה, הוא יעננו.
מי שענה ליהושע בגלגל, הוא יעננו.
מי שענה לשמואל במצפה, הוא יעננו.
מי שענה לדוד ושלמה בנו בירושלים, הוא יעננו.
מי שענה לאליהו בהר הכרמל, הוא יעננו.
מי שענה לאלישע ביריחו, הוא יעננו.
מי שענה ליונה במעי הדגה, הוא יעננו.
מי שענה לחזקיהו מלך יהודה בחליו, הוא יעננו.
מי שענה לחנניה מישאל ועזריה בתוך כבשן האש, הוא יעננו.
מי שענה לדניאל בגוב האריות, הוא יעננו.
מי שענה למרדכי ואסתר בשושן הבירה, הוא יעננו.
מי שענה לעזרא בגולה, הוא יעננו.
מי שענה לכל הצדיקים והחסידים והתמימים והישרים, הוא יעננו.

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



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.'<sup>1</sup>

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!'<sup>1</sup>

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**, הַכְנִיטוּ רַחֲמֵינוּ, לְפָנֶי בַּעַל הַרַחֲמִים. מְשַׁמְיַעֵי תְּפִלָּה, הַשְׁמִיעוּ תְּפִלָּתֵנוּ, לְפָנֶי שׁוֹמֵעַ תְּפִלָּה. מְשַׁמְיַעֵי צַעֲקָה, הַשְׁמִיעוּ צַעֲקָתֵנוּ, לְפָנֶי שׁוֹמֵעַ צַעֲקָה. מְכַנְיֵסֵי דַמְעָה, הַכְנִיטוּ דַמְעוֹתֵינוּ, לְפָנֶי מֶלֶךְ מַתְרַצָּה בְּדַמְעוֹת.

הַשְׁתַּדְּלוּ וְהִרְבוּ תְּחִנָּה וּבִקְשָׁה, לְפָנֶי מֶלֶךְ אֵל רַם וְנֹשֵׂא הַזְּכִירוּ לְפָנֶי, הַשְׁמִיעוּ לְפָנֶי תּוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹכְנֵי עֵפֶר.

יִזְכֹּר אֲהַבְתֶּם וַיַּחֲיֶה וְרַעַם, שְׁלֵא תֵאבֵד שְׂאֵרֵי יַעֲקֹב. כִּי צֵאן רוּעָה נֶאֱמָן הִיא לְחִרְפָּה, יִשְׂרָאֵל גּוֹי אֶחָד לְמַשָּׁל וּלְשִׁנְיָה. מִהַר עֲנֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וּפְדֵנוּ מִכָּל גְּזֵרוֹת קָשׁוֹת וְהוֹשִׁיעָה בְּרַחֲמֶיךָ הַרְבִּים, מִשִּׁיחַ צְדָקָה וְעַמָּה.

**מֶרֶן דְּבִשְׁמִיא** לָךְ מִתְחַנְּנֵנוּ, כְּבָר שְׂבִיא דְּמִתְחַנְּנֵנוּ לְשִׁבּוּיָהּ. בְּלִהוֹן בְּנֵי שְׂבִיא בְּכִסְפָּא מִתְפָּרְקִין, וְעַמָּךְ יִשְׂרָאֵל בְּרַחֲמֵי וּבְתַחֲנוּנֵי, הֵב לָן שְׂאִילֵתִין וּבְעוֹתִין, דְּלֵא נְהַדְרֵי רִיקָם מִן קַדְמָךְ.

מֶרֶן דְּבִשְׁמִיא לָךְ מִתְחַנְּנֵנוּ, בְּעַבְדָּא דְּמִתְחַנְּנֵנוּ לְמַרְיָהּ. עֲשִׂיקֵי אֲנֵן וּבִחְשׁוּכָא שְׂרִינֵנוּ, מְרִירָן נַפְשֵׁין מַעֲקֵתִין דְּנַפְשֵׁין, חִילָא לִית בְּן לְרַצוּנָךְ מֶרֶן, עֲבִיד בְּדִיל קִימָא דְּגִזְרָתְ עִם אֲבָהֵתָנָא.

**שׁוֹמֵר יִשְׂרָאֵל**, שׁוֹמֵר שְׂאֵרֵי יִשְׂרָאֵל, וְאֵל יֵאבֵד יִשְׂרָאֵל, הָאֲמָרִים, שְׁמַע יִשְׂרָאֵל!<sup>1</sup>

שׁוֹמֵר גּוֹי אֶחָד, שׁוֹמֵר שְׂאֵרֵי עַם אֶחָד, וְאֵל יֵאבֵד גּוֹי אֶחָד, הַמְיַחֲדִים שְׁמֶךָ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!<sup>1</sup>

שׁוֹמֵר גּוֹי קְדוֹשׁ, שׁוֹמֵר שְׂאֵרֵי עַם קְדוֹשׁ, וְאֵל יֵאבֵד גּוֹי קְדוֹשׁ, הַמְשַׁלְּשִׁים בְּשֵׁל שׁ קְדוּשׁוֹת לְקְדוּשׁוֹ.

מַתְרַצָּה בְּרַחֲמִים וּמְתַפְּיֵס בְּתַחֲנוּנֵים, הַתְרַצָּה וְהַתְּפִיֵּס לְדוֹר עֲנִי, כִּי אֵין עוֹזֵר. אֲבִינוּ מִלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין בְּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

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

**אֵל תִּזְכֹּר** Recall not against us the iniquities of the ancients; may Your mercies meet us swiftly, for we have become exceedingly impoverished.<sup>4</sup> Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.<sup>5</sup> Amid rage — remember to be merciful!<sup>6</sup> For He knew our nature, He remembers that we are dust.<sup>7</sup> 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.<sup>8</sup>

## 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.<sup>9</sup>)

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.<sup>10</sup>)

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, זכר רחמיה יהוה וחסדיה, כי מעולם המה. יהי חסדיה יהוה עלינו, כְּאֲשֶׁר יִחַלְנוּ לָךְ.<sup>1</sup>

**אֵל תִּזְכֹּר** לנו עונות ראשונים, מהר יקדמונו רחמיה, כי דלוננו מאד. חננו יהוה חננו, כי רב שבחנו בנו.<sup>2</sup> ברגו רחם תזכור.<sup>3</sup> כי הוא ידע יצרנו, זכור כי עפר אנחנו.<sup>4</sup> עזרנו אלהי ישענו על דבר כבוד שמך, והצילנו וכפר על חטאתינו למען שמך.<sup>5</sup>

## קדיש שלם

The chazzan recites the Full Kaddish:

**יִתְגַּדַּל** ויתקדש שמה רבא. (Cong. — Amen.) בעלמא די ברא כרעותה, וימליך מלכותה, בדייכוון וביומיכוון 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 ויתהדר ויתעלה ויתהלל שמה דקודשא בריך הוא (Cong. — בריך הוא.) לעלא [ו]לעלא מכל ברכתא ושירתא תשפחתא ונחמתא, דאמירן בעלמא. ואמרו: אמן. (Cong. — Amen.)

(Cong. — קבל ברחמים וברצון את תפלתנו.)

תתקבל צלותהון ובעותהון דכל ישראל קדם אבוהון די

בשמיא. ואמרו אמן. (Cong. — Amen.)

(Cong. — יהי שם יהוה מברך, מעתה ועד עולם.<sup>9</sup>)

יהא שלמא רבא מן שמיא וחייים עלינו ועל כל ישראל. ואמרו

אמן. (Cong. — Amen.)

(Cong. — עזרי מעם יהוה, עשה שמים נא רץ.<sup>10</sup>)

Take three steps back. Bow left and say, . . . עשי; bow right and say, . . . יהא נעשה; bow forward and say, . . . 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. — Amen.)



All:

לך יהוה Yours, my Lord, is the righteousness and ours is the shame-facedness. What complaint can we make? What can we say? What can we declare? What justification can we offer? Let us examine our ways and analyze — and return to You, 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; as is written in Your Torah. In the shadow of Your wings may we find shelter 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, 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):

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

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אל תבוא Do not enter into strict judgment with us, for no living creature would be innocent before You. See, He does not believe in His holy [angels]; even Heaven is not pure in His sight. Certainly then man, who is but a worm, the son of man, who is but a maggot. Here we are before You with our guilt, for on that account we cannot stand up before You. Who can say, 'I have purified my heart, I am clean of my sin'?

(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 הצדקה, ולנו בששת הפנים. מה נתאונן, מה נאמר, מה נדבר, ומה נצטדק. נחפשה דרכינו ונחקרה, ונשובה אליה, כי ימינה פשוטה לקבל שבים. לא בחסד ולא במעשים באנו לפניך, כדלים וכרשים דפקנו דלתיך. דלתיך דפקנו רחום וחנון, נא אל תשיבנו ריקם מלפניך. מלפניך מלכנו ריקם אל תשיבנו, כי אתה שומע תפלה.

All, while standing:

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

גדלת רחמיה וחסדיה, תזכור היום ובכל יום לזרע ידיך. תפן אלינו ברחמים, כי אתה הוא בעל הרחמים. בתחנון ובתפלה פניך נקדם, כהודעת לעניו מקדם. מחרון אפה שוב, כמו בתורתך כתוב. ובעל כנפיך נחסה ונתלונן, כיום נירד יהוה בענן. מעבור על פשע ותמחה אשם, כיום ויתיצב עמו שם. תאזין שועתנו ותקשיב מנו מאמר, כיום ויקרא בשם יהוה, ושם נאמר:

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, וחנון, ארך אפים, ורב חסד, ואמת, נצר חסד לאלפים, גשם עון, ופשע, וחטאה, ונקמה. וסלחת לעוננו ולחטאתנו ונחלתנו. סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו. כי אתה אדני טוב וסלח, ורב חסד לכל קראיך.

פסוקי הקדמה לסליחה צח

אל תבוא במשפט עמנו, כי לא יצדק לפניך כל חי. הן בקדשו לא יאמין, ושמים לא זכו בעיניו. אף כי אנוש רמה, וכן אדם תולעה. הננו לפניך באשמתנו, כי אין לעמוד לפניך על זאת. מי יאמר זבתי לבי, טהרתי מחטאתי.



כְּרַחֵם 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:

הִשָּׂה 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.
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;
ח The lurking enemy is concealed within him from the time of his birth.\*
ט Hidden within him, 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).

מֵעַתָּה תְּנַלְוֵי — 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 out of 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

כְּרַחֵם אָב 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 יעננו ביום קראנו.

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

סְלַח נָא לעון העם הזה כגדל חסדך, וכאשר נשאתה לעם הזה ממצרים ועד הנה, ושם נאמר:

ויאמר יהוה סלחתי ברבך.

All:

הִשָּׂה אלהי אונך ושמע, פקח עיניך וראה וראיה שממתינו, והעיר אשר נקרא שמך עליה, כי לא על צדקותינו אנחנו מפילים תחנונינו לפניך, כי על רחמיך הרבים, אדני שמעך, 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\* לפקדים, במצויי הדין אל תמתח.
גוף וגשמה אם תריבים, דחו ולא יוכלו קום.
היוכל גבר לזכות במשפט, ואם אין בידו מעש להצטרק.
זרני יחזמו מלחה סרוחה, חבוי ארבו בקרבו מעת הנלדו\*.
שמון בחבוי כרשת לרגליו, יסיתחו בכל יום לשחת להפילו.
פח וגבורה בגוף אין לפניו לעמוד ולהתיצב.

אָדוֹן בְּפִקְדֶיךָ אָנוּשׁ — Lord, when You consider mankind. This selichah contains an aleph-beis acrostic, which is followed by the author's signature, יִצְחָק הַכֹּהֵן הַזֶּקֶן וְנָאֵמֵץ, Yitzchak the Kohen, the chaver [an ancient title bestowed on certain exceptional people], may he be strong and persevere. Nothing is known about R' Yitzchak, 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.

גּוּף וְגִשְׁמָה אִם תְּרִיבִים — If You should adjudicate [the claims of] body and soul [together]. The Talmud relates an insightful discussion between

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

- מ From the day [a man] learns to use his wits,
  - נ he takes his life in his hands to win bread for himself.<sup>1</sup>
  - ס [He is] full, his whole life long, with anger and pains;<sup>2</sup>
  - ע until he returns to the dust,<sup>3</sup> he has no quiet.
  - פ Consider, Lord, [our] aching spirit;
  - צ look at [our] broken hearts.
  - ק You are near to those far off,
  - ך You desire repentance for the wicked.<sup>4</sup>
  - 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';<sup>5</sup>
  - יז vindicate in judgment the people who proclaim Your unity.
  - ח Muzzle the foul [Satan]<sup>6</sup> so he cannot prosecute;
  - ק scold [Satan] the Accuser angrily so he cannot accuse.
  - ה Raise up an advocate [angel] to speak well on our behalf;
  - ו let Your wayward children hear, 'I have found atonement for you.'
  - ה We have cast our burden upon You —<sup>7</sup>
  - ו please, let it be You Who sustain us.
  - ה Answer us as we pray;
  - ו 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.<sup>8</sup>

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.<sup>1</sup>  
 שבע כל ימיו פעס ומכאבות,<sup>2</sup> עד שובו לעפרו לא ישקט.  
 פנה אדון בעצבון רוח, צפה בשברון לב.  
 קרוב אתה לרחוקים, רוצה תשובת רשעים.<sup>4</sup>  
 שדי, המצא לדורשיך, תאמר הנני למבקשיך.  
 יבשרו סלחתיה קוראי בשמך, צדק במשפט עם מיחדך.  
 חסם מנוול<sup>6</sup> מלהרשיע, קצף במסטין מלהסטין.  
 הקם לנו מליץ ישר, כפר מצאתי תשמיע לשובבים.  
 השלכנו עליה יתבוננו,<sup>7</sup> נא אתה תבלל לנו.  
 העתר לנו בתפלתנו, חפצנו ובקשתנו מלא ברחמים.  
 ❖ בך תלינו בטחוננו, רחמיך מהרה יקדמונו.  
 חזק ואמיץ שמך לא שכחנו, אנא, לנצח אל תשכחנו.<sup>8</sup>

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, נירד יהוה בענן ויתיצב עמו שם, ויקרא בשם יהוה.

Congregation, then chazzan:

**ייעבר יהוה על פניו ויקרא:**

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

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

Scriptural verse to support his view; for it is written, לפתח חטאה ריץ, 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,<sup>1</sup> and accept its prayer. On the morrow, may this sign be [ours].<sup>2</sup>*

Congregation, then chazzan:

- ז *Gird Yourself in righteousness, O You Who live eternally and are exalted;<sup>3</sup> please support those who stumble, send forth Your hand to raise them, those whose tear is their drink and whose sigh is their bread.<sup>4</sup> 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.<sup>5\*</sup> 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!'<sup>6</sup> 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. תני. (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* (I 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:

- יִרְצֶה צוֹם עֲמָךְ\* אֲשֶׁר דָּמוֹ לָךְ מִזֶּה,  
חֲשֵׁב חֲלָבוֹ כְּעֵל זָבַח\* וְקָרְבָּנוֹ אֶל הַבְּיָה,  
חֲתָם עָלָיו אוֹת חַיִּים, וְתַפְלָתוֹ תַחֲוֶה —  
מִחַר יִהְיֶה הָאוֹת הַזֶּה.<sup>2</sup>

Congregation, then chazzan:

- צִדְקָתְךָ הַתְּאוֹר, שׁוֹכֵן עַד וּמְרוֹמִים,<sup>3</sup>  
סִמָּךְ נָא הַנִּכְשָׁלִים, שְׁלַח יָדְךָ לְהַקִּימָם,  
אֲשֶׁר דָּמְעָם שְׁקוּיִם וְאַנְחָתָם הִיא לְחִמָּם,<sup>4</sup>  
וְתִנָּקֵם דָּם עַבְדֶּיךָ מֵאוֹיְבֶיךָ עַד תָּמָם.  
וְתִדְרֹשׁ לְשִׁפְךָ דָּמָם,  
לְדַעַת מַה זֶה וְעַל מַה זֶה\*<sup>5</sup> —  
מִחַר יִהְיֶה הָאוֹת הַזֶּה.

Congregation, then chazzan:

- חֲנוּן חוֹן עֲמָךְ אֲשֶׁר לְשִׁמָּךְ הוּא מֵאֲמִין,  
סַגְּוֹר עָלַי תִּמְנֶה אֲשֶׁר חֲטָאתִי יִטְמִין,  
וְחוֹבִי בְשִׁמְאֵל יִכְמִין, וְזוֹתִי יַעֲלֶה בְּמִין,  
וְאִפֹּר יִצְחָק\* יִזְמִין,  
אֲשֶׁר יֵאמַר כִּי הוּא זֶה\*<sup>6</sup> —  
מִחַר יִהְיֶה הָאוֹת הַזֶּה.

Congregation, then chazzan:

- קָרַב וּשְׁמַע רִנָּתִי, לְזַעֲקָתִי תִפְתַּח שְׁעַר,  
לְזִכּוֹת אֶת חֲטָאתִי כְמוֹ בֵן שָׁנָה נֶעַר,\*

יִרְצֶה צוֹם עֲמָךְ — *May the fast of Your nation ... be acceptable.* This *pizmon* is signed יצחק Yitzhak, in the acrostic of the first four stanzas. Some read אביגדור, בר אביגדור, 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.

חֲשֵׁב חֲלָבוֹ כְּעֵל זָבַח — *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 martyrdom, *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,<sup>1</sup>  
'Stand up! Descend quickly from here!'<sup>2</sup>

On the morrow, may this sign be [ours].

Congregation, then chazzan:

With what shall I [the chazzan] approach and humble myself<sup>3</sup>  
before Him: Who takes no bribe?<sup>4</sup>  
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 trust<sup>5</sup> [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.<sup>6</sup>

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.<sup>7</sup>

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,<sup>8</sup>  
as they ask forgiveness one from the other.<sup>9</sup>

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,<sup>1</sup>

קום רד מהר מזה —<sup>2</sup>  
מָחָר יִהְיֶה הָאוֹת הַזֶּה.

Congregation, then chazzan:

במה אקדם ואבין<sup>3</sup> פני לא יקח שחד,<sup>4</sup>  
ובידי אין מעש ועל זאת לבי יפחד,  
אבל עתה בזכרי מלכות שם המיחד,  
ועל זאת אני בוטח<sup>5</sup> באומרים יהוה אחד,  
ומושכים כלם יחד,

מזה אחד ומזה —<sup>6</sup>  
מָחָר יִהְיֶה הָאוֹת הַזֶּה.

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 צאנף ושים רנח לעדר,  
ותבנה למו גדר,

מזה ונדר מזה —<sup>7</sup>  
מָחָר יִהְיֶה הָאוֹת הַזֶּה.

Congregation, then chazzan:

צל קורתך באו בני אשך נגרשו,  
ביתך בנתנעדו רעשו וגם נתנעשו,  
חסד אבותם תזכר עת לריב יגשו,  
אמת ושלום נפגשו,<sup>8</sup>

גם את זה לעמת זה —<sup>9</sup>  
מָחָר יִהְיֶה הָאוֹת הַזֶּה.

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

(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.<sup>1</sup>

Bring us back to You, HASHEM, and we shall return, renew our days as of old.<sup>2</sup>

Do not cast us away from Yourself, and do not remove Your holy spirit from us.<sup>3</sup>

Do not cast us away in old age, when our strength gives out do not forsake us.<sup>4</sup>

Do not forsake us, HASHEM, our God, be not distant from us.<sup>5</sup>

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.<sup>6</sup>

To our sayings give ear, HASHEM, perceive our thoughts.<sup>7</sup>

May the expressions of our mouth and the thoughts of our heart

find favor before You, HASHEM, our Rock and our Redeemer.<sup>8</sup>

Because for You, HASHEM, we waited, You will answer, my Lord, our God.<sup>9</sup>

## 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.<sup>10</sup> Do not ignore our supplication,<sup>11</sup> 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.<sup>12</sup>

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.

**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.<sup>13</sup>

(1) Weekday Shemoneh Esrei; (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.<sup>1</sup>

השיבנו יהוה אליה ונשובה, חדש ימינו בקדש.<sup>2</sup>

אל תשליכנו מלפניה, ורוח קדשה אל תקח ממנו.<sup>3</sup>

אל תשליכנו לעת זקנה, בכלות כחנו אל תעזבנו.<sup>4</sup>

אל תעזבנו יהוה, אלהינו אל תרחק ממנו.<sup>5</sup>

עשה עמנו אות לטובה, ויראו שונאינו ויבשו,

כי אתה יהוה עזרתנו ונחמתנו.<sup>6</sup>

אמרינו האזינה יהוה, בינה הגיגנו.<sup>7</sup>

יהי לרצון אמרי פינו והגיון לבנו לפניה, יהוה צורנו וגואלנו.<sup>8</sup>

כי לך יהוה הוהלנו, אתה תענה ארני אלהינו.<sup>9</sup>

## 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,<sup>10</sup> ואל תתעלם מתחנו, שאין אנו עזי פנים וקשי ערף, לומר לפניה יהוה אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו, אבל אנחנו ואבותינו חטאנו.<sup>12</sup>

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 העוינו, והרשענו, זדנו, חמסנו, טפלנו שקר, יעצנו רע, בזבנו, לצנו, מרדנו, נאצנו, סרדנו, עוינו, פשענו, צרדנו, קשינו ערף, רשענו, שחתנו, תעבנו, תעינו, תעתענו.

**הרשענו** ופשענו, לכן לא נושענו, וכן בלבנו לעזוב דרך רשע, וחיש לנו ישע, כפתוב על יד נביאה, יעזוב רשע דרכו, ואיש און מחשבתיו, וישב אל יהוה וירחמהו, ואל אלהינו כי ירבה לסלוח.<sup>13</sup>

**מוֹשִׁיחַ** Your righteous anointed. [David] said before You: 'Who can discern mistakes? From unperceived faults cleanse me.'<sup>1</sup> 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.<sup>2</sup>

**עַמּוֹךְ** 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.<sup>3</sup>)

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.<sup>4</sup>)

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** צדקה אמר לפניך: שגיאות מי יבין מנסתרות נקני. נקנו יהוה אלהינו מכל פשעינו, וטהרנו מכל טמאותינו, וזרוק עלינו מים טהורים וטהרנו, ככתוב על יד נביאך: וזרקתי עליכם מים טהורים וטהרתם, מכל טמאותיכם ומכל גוליתכם אטהר אתכם.<sup>2</sup>

**עַמּוֹךְ** ונחלתך רעבי טובה, צמאי חסדה, תאבי ישעה, יפירו וידעו כי ליהוה אלהינו הרחמים והסליחות.

## קדיש שלם

The chazzan recites קדיש שלם:

**יִתְגַּדַּל** ויִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אמן. — Cong.) בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מְלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן.

(אמן. — Cong.) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא. (אמן. — Cong.) לְעֵלְמָא [ו] לְעֵלְמָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא, דְאִמִּירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן. (אמן. — Cong.)

(אמן. — Cong.) קַבֵּל בְּרַחֲמֵיךָ וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.

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

(אמן. — Cong.) יְהֵי שֵׁם יְהוָה מְבָרַךְ, מְעַתָּה וְעַד עוֹלָם.<sup>3</sup>)

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

(אמן. — Cong.) עֲזְרֵי מַעַם יְהוָה, עֲשֵׂה שָׁמַיִם וְאָרְצָא.<sup>4</sup>)

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 [ה] שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן. (אמן. — Cong.)

KAPAROS / ATONEMENT

The Kapparos ritual may be performed between Rosh Hashanah and Yom Kippur. However, the preferred time is just after dawn of Erev Yom Kippur.

Pick up the chicken or money in the right hand (some say נפש תחת נפש, A life for a life, as they pick up the chicken), and recite the following paragraph. Then — while reciting the appropriate paragraph on the next page — revolve the chicken or money around the head (some do this three times). This entire procedure should be followed three times.

Many follow a variant form of the ritual. They recite the following paragraph three times, and then — while revolving the chicken or the money around the head — recite the appropriate paragraph on the next page three times.

בְּנֵי אָדָם Children of Man, \* who sat in darkness\* and the shadow of death, shackled in affliction and iron.1 He removed them\* from darkness and the shadow of death, and broke open their shackles.2 The fools — because of their sinful path and their iniquities they were afflicted. Their soul abhorred all food,\* and they reached the portals of death. Then they cried out to HASHEM in their distress; from their woes He spared them.\* He dispatched His word and cured them,\* and let them escape their destruction. Let them thank HASHEM for His kindness and for His wonders to mankind.\*3 If there will be for someone but a single defending angel\* out of a thousand to declare a man's uprightness on his behalf, then He will be gracious to him and say, 'Redeem him from descending to the Pit; I have found atonement.'4

(1) Psalms 107:10. (2) 107:14. (3) 107:17-21. (4) Job 33:23-24.

יֹשְׁבֵי חֹשֶׁךְ — Who sat in darkness. Psalm 107 tells of people who must express their gratitude to God for saving them from mortal danger. The verses from this psalm that are used here refer to a person who was imprisoned and shackled in a dark dungeon and to someone who lay gravely ill. Both afflictions are the fruit of sin. In the first case, imprisonment, one is suddenly cast into darkness by a major transgression that causes a sudden change in his outlook, performance, or life. The second, illness, is the gradual process of a person whose constant sins cause a steady change in his character until he becomes gravely ill in a spiritual sense. In either case, we pray that God will help us repent so that we can escape the danger (Radak).

יֹצִיאֵם — He removed them. God has many ways of liberating innocent captives from their dark dungeons and their heavy chains. He may even implant a spark of compassion in the hearts of the captors, who will be moved to free their prisoners (Radak).

כָּל אֹכֵל תִּתְעַב וְנַפְשָׁם — Their soul abhorred all food. There are many symptoms of illness — fever, vomiting, pain — yet the Psalmist chose abhorrence of food because it indicates the loss of desire to enjoy or even to sustain life. This proves that one has reached the portals of death and has no hope of survival (Rabbi A.C. Feuer).

וַיִּזְעַקוּ אֶל ה' וַיִּשְׁעֵם — Then they cried out to HASHEM... He spared them. The sick man finally realizes that his distresses are his own sins which plague him, and that he can be saved only by sincere prayer and repentance (Alshich).

יִשְׁלַח דְּבָרוֹ וַיְרַפְּאֵם — He dispatched His word and cured them. No cure is effective on its own. God Himself must speak and decree, 'This herb will cure that disease! This doctor will heal that malady!' (Ibn Ezra; Alshich).

וְנִפְלְאוֹתָיו לְבְנֵי אָדָם — And for His wonders to mankind [lit. children of man]. When a king does favors for his subjects it is not necessarily genuine kindness, because every leader tries to ingratiate himself with his followers to inspire their loyalty. Not so is the kindness of God, Who has no need for the aid of any person. Thus, His wonderful works are truly for the benefit of mankind — not for Himself (Alshich).

מִלֶּאךָ מַלְאֲךְ אֶחָד — But a single defending angel. Commenting on this verse and the next, the Talmud (Shabbos 32a) teaches that when someone is in danger and is surrounded by angry accusers on all sides, he can be saved by the pleas of even one defending angel. What is this defending angel? Repentance and good deeds. Sometimes, even one sincere good deed can save one from destruction.

סדר כפרות

The Kapparos ritual may be performed between Rosh Hashanah and Yom Kippur. However, the preferred time is just after dawn of Erev Yom Kippur.

Pick up the chicken or money in the right hand (some say נפש תחת נפש, A life for a life, as they pick up the chicken), and recite the following paragraph. Then — while reciting the appropriate paragraph on the next page — revolve the chicken or money around the head (some do this three times). This entire procedure should be followed three times.

Many follow a variant form of the ritual. They recite the following paragraph three times, and then — while revolving the chicken or the money around the head — recite the appropriate paragraph on the next page three times.

בְּנֵי אָדָם, \* יֹשְׁבֵי חֹשֶׁךְ וְצַלְמוֹת, אֲסִירֵי עֵינַי וּבְרוֹל.1 יֹצִיאֵם מִחֹשֶׁךְ וְצַלְמוֹת, וּמוֹסְרוֹתֵיהֶם יַגְתֵּק.2 אֹלֵימ, מִדְּרַךְ פֶּשַׁעַם וּמַעֲוֹנוֹתֵיהֶם יַתְעַנּוּ. כָּל אֹכֵל תִּתְעַב, וְנַפְשָׁם, \* וַיִּגְיעוּ עַד שַׁעַר מוֹת. וַיִּזְעַקוּ אֶל יְהוָה בְּצַר לָהֶם, מִמַּצְקוֹתֵיהֶם יוֹשְׁעֵם. \* יִשְׁלַח דְּבָרוֹ וַיְרַפְּאֵם, \* וַיִּמְלֹט מִשְׁחִיתוֹתָם. יוֹדוּ לַיהוָה חַסְדּוֹ, וְנִפְלְאוֹתָיו לְבְנֵי אָדָם. \*3 אֵם יֵשׁ עָלָיו מִלֶּאךָ מַלְאֲךְ אֶחָד, \* מִנֵּי אֶלֶף, לְהַגִּיד לְאָדָם יִשְׂרוּ. וַיִּחַנְנוּ וַיֹּאמְרוּ, פִּדְעָהּ מִיָּדְךָ שְׁחַת, מִצְּאֵתִי כִפֹּר.4

KAPAROS / ATONEMENT

The ancient ritual of Kapparos/Atonement is cited by the early Geonim (see Rosh, Yoma 8:23; Tur Orach Chaim 605). Rashi (Shabbos 81b) describes a vastly different form of this custom. But that form is no longer practiced.

The ritual is designed to imbue people with the feeling that their lives are at stake as Yom Kippur approaches, and that they must repent and seek atonement. The ceremony symbolizes that our sins cry out for atonement, and that our good deeds and repentance can save us from the punishment we deserve. The form of the ritual calls for a chicken to be moved in a circular motion around the penitent's head (see instructions accompanying the text). The chicken is later slaughtered [symbolizing the concept that a sinner deserves to give up his soul for not having used it to do God's will] and either the chicken or its cash value is given to the poor, for charity is an indispensable part of repentance — and the combination of the two can achieve atonement. [In giving the Kapparos chicken to the poor, one must be extremely careful not to embarrass the recipient or to cause him to feel that the donor is ridding himself of his sins and placing them on this poor man's head (Matteh Ephraim).] The entrails are left for birds and animals, because this shows the same kind of compassion that we pray God will show us.

Technically, any animal should be acceptable for the Kapparos ritual. However, in order that the ritual not be misconstrued as a sacrificial offering — an act prohibited in the absence of the Beis HaMikdash — the animal used for Kapparos may

not be one that is suitable for such sacrifice, e.g., a dove. Chickens were chosen because the Hebrew word נֶזֶר means both man and rooster. Thus, use of this particular bird alludes to the person performing the ritual.

In the original and preferable form, a white rooster was taken for a male and a white hen for a female, because the color white symbolizes atonement (see Isaiah 1:18). Nevertheless, it is forbidden to make strenuous efforts to find birds of such color, lest it appear that one is following the idolaters' practice of using only white birds in their ceremonies (see Avodah Zarah 13b-14a).

Some use a separate chicken for each person while others perform the ritual for all the males simultaneously using one rooster, and for all the females simultaneously with one hen. A pregnant woman uses two hens — one for herself and one in case she is carrying a female child — and one rooster, in case she is carrying a male.

Many people use money for this ritual instead of a rooster. The money is then given to the poor (see Orach Chaim §605).

בְּנֵי אָדָם — Children of Man. The nine verses of this paragraph are all taken directly from Scripture, but this opening phrase was added only for the purpose of this ritual. The term בְּנֵי אָדָם, literally, son of Adam, is used throughout the Book of Ezekiel, where it indicates one who remains loyal to the great mission for the sake of which God created Adam, the first human being (see Overview to ArtScroll Yechezkel). It is used here to stress that we seek atonement for our sins because we want to become worthy of God's purpose.

[When money is used, substitute the bracketed phrase for the phrase preceding it.]

- A man performing the ritual for himself — *This is my exchange, this is my substitute,\* this is my atonement. This rooster will go to its death [this money will go to charity] while I will enter and proceed to a good long life, and to peace.*
- Two or more men performing the ritual for themselves — *This is our exchange, this is our substitute, this is our atonement. This rooster will go to its death [this money will go to charity] while we will enter and proceed to a good long life, and to peace.*
- One performing the ritual for a man — *This is your exchange, this is your substitute, this is your atonement. This rooster will go to its death [this money will go to charity] while you will enter and proceed to a good long life, and to peace.*
- One performing the ritual for two or more men — *This is your exchange, this is your substitute, this is your atonement. This rooster will go to its death [this money will go to charity] while you will enter and proceed to a good long life, and to peace.*
- A woman performing the ritual for herself — *This is my exchange, this is my substitute, this is my atonement. This hen will go to its death [this money will go to charity] while I will enter and proceed to a good long life, and to peace.*
- Two or more women performing the ritual for themselves — *This is our exchange, this is our substitute, this is our atonement. This hen will go to its death [this money will go to charity] while we will enter and proceed to a good long life, and to peace.*
- One performing the ritual for a woman — *This is your exchange, this is your substitute, this is your atonement. This hen will go to its death [this money will go to charity] while you will enter and proceed to a good long life, and to peace.*
- One performing the ritual for two or more women — *This is your exchange, this is your substitute, this is your atonement. This hen will go to its death [this money will go to charity] while you will enter and proceed to a good long life, and to peace.*
- A pregnant woman performing the ritual for herself — *This is our exchange, this is our substitute, this is our atonement. These chickens will go to their deaths [this money will go to charity] while we will enter and proceed to a good long life, and to peace.*
- One performing the ritual for a pregnant woman — *This is your exchange, this is your substitute, this is your atonement. These chickens will go to their deaths [this money will go to charity] while you will enter and proceed to a good long life, and to peace.*

a rooster is considered superior to him. On the other hand תמורה, substitute, refers to the use of an inferior thing to take the place of a superior

one. In the context of Kapparos, once someone has repented, he is infinitely better than the rooster that takes his place.

[When money is used, substitute the bracketed phrase for the phrase preceding it.]

- A man performing the ritual for himself — *זה חליפתתי, זה תמורתתי,\* זה פפרתי. זה התרנגול ילך למיתה. [זה הכסף ילך לצדקה.] ואני אכנס ואלך לחיים טובים ארוכים ולשלום.*
- Two or more men performing the ritual for themselves — *זה חליפתנו, זה תמורתנו, זה פפרתנו. זה התרנגול ילך למיתה. [זה הכסף ילך לצדקה.] ואנחנו נכנס ונלך לחיים טובים ארוכים ולשלום.*
- One performing the ritual for a man — *זה חליפתך, זה תמורתך, זה פפרתך. זה התרנגול ילך למיתה. [זה הכסף ילך לצדקה.] ואתה תכנס ותלך לחיים טובים ארוכים ולשלום.*
- One performing the ritual for two or more men — *זה חליפתכם, זה תמורתכם, זה פפרתכם. זה התרנגול ילך למיתה. [זה הכסף ילך לצדקה.] ואתם תכנסו ותלכו לחיים טובים ארוכים ולשלום.*
- A woman performing the ritual for herself — *זאת חליפתי, זאת תמורתתי, זאת פפרתי. זאת התרנגלת תלך למיתה. [זה הכסף ילך לצדקה.] ואני אכנס ואלך לחיים טובים ארוכים ולשלום.*
- Two or more women performing the ritual for themselves — *זאת חליפתנו, זאת תמורתנו, זאת פפרתנו. זאת התרנגלת תלך למיתה. [זה הכסף ילך לצדקה.] ואנחנו נכנס ונלך לחיים טובים ארוכים ולשלום.*
- One performing the ritual for a woman — *זאת חליפתך, זאת תמורתך, זאת פפרתך. זאת התרנגלת תלך למיתה. [זה הכסף ילך לצדקה.] ואת תכנסי ותלכי לחיים טובים ארוכים ולשלום.*
- One performing the ritual for two or more women — *זאת חליפתכן, זאת תמורתכן, זאת פפרתכן. זאת התרנגלת תלך למיתה. [זה הכסף ילך לצדקה.] ואתן תכנסנה ותלכנה לחיים טובים ארוכים ולשלום.*
- A pregnant woman performing the ritual for herself — *אלו חליפותינו, אלו תמורתינו, אלו פפרותינו. אלו התרנגולים ילכו למיתה. [זה הכסף ילך לצדקה.] ואנחנו נכנס ונלך לחיים טובים ארוכים ולשלום.*
- One performing the ritual for a pregnant woman — *אלו חליפותיכם, אלו תמורתיכם, אלו פפרותיכם. אלו התרנגולים ילכו למיתה. [זה הכסף ילך לצדקה.] ואתם תכנסו ותלכו לחיים טובים ארוכים ולשלום.*

My exchange ... my substitute. In the Hebrew idiom, חליף, exchange, refers to putting a superior thing in place of an inferior one. As long as a person is a sinner, even