

SELICHOT FOR THE THIRD DAY

Happy are they that dwell in thy house: they will continually praise thee; for time everlasting.

Happy is the people that is thus favoured: happy is the people, whose God is the Lord.

PSALM 145

[A Psalm of] Praise by David.

I will extol thee, my God, the King, and bless thy name for ever and ever. Every day will I bless thee, and praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised; and his greatness is unsearchable. One generation to another shall praise thy works, and shall declare thy mighty acts. Of the glorious splendour of thy majesty, and of thy wondrous works, will I meditate. And they shall declare the might of thy awe-inspiring deeds, and I will recount thy greatness. They shall pour forth the fame of thy abundant goodness, and shall sing of thy righteousness. The Lord is gracious and merciful, slow to anger and of great kindness. The Lord is good to all, and his mercies are over all his works. All thy works shall give thanks to thee, O Lord, and thy pious ones shall bless thee. They shall speak of thy glorious kingdom, and talk of thy might. To make known to the sons of man thy¹ mighty acts, and the glorious splendour of thy¹ kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations. The Lord upholds all who fall, and raises up all who are bowed down. The eyes of all wait upon thee, and thou givest them their food in its season. Thou openest thy hand, and satisfiest every living thing with favour. The Lord is righteous in all his ways, and pious in all his works. The Lord is near to all who call upon him, to all who call upon him in truth.

¹) Lit. his

סליחות ליום שלישי

¹אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה:
²אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעַם שֶׁיִּי אֱלֹהָיו:

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³תְּהִלָּה לְדָוִד.

אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל-יוֹם אֶבְרַכְךָ, וְאֶתְהַלֵּלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וְמִהֲלָל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרְתֶיךָ יִגְדֹּדוּ:
הָדָר כְּבוֹד הוֹדְךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעֲזוֹנוֹ נִרְאוּתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֲסַפְּרֶנָּה:
זָכָר רַב-טוֹבָךָ יִבְרָעוּ, וְצִדְקָתְךָ יִרְבְּנוּ:
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וְגִדְל־חֶסֶד:
טוֹב-יְהוָה לְכֹל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:
יִדְוֶךָ יְהוָה כָּל-מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרְתְךָ יִדְבָּרוּ:
לְהוֹדִיעַ לְבָנֶי הָאָדָם גִּבּוֹרְתִּי, וְכְבוֹד הָדָר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים, וּמַמְשַׁלְתְךָ בְּכָל-דֹּר וָדָר:
סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלָאִים, וְזוֹקֵף לְכָל-הַנִּכְפּוּפִים:
עֵינֵי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ, וְאַתָּה נֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ:
פּוֹתֵחַ אֶת-יָדְךָ, וּמַשְׁבִּיעַ לְכָל-חַי רָצוֹן:
צִדִּיק יְהוָה בְּכָל-דִּרְכָּיו, וְחֶסֶד בְּכָל-מַעֲשָׂיו:
קָרוֹב יְהוָה לְכָל-קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:

¹) Ps. 84, 5. ²) ib. 144, 15. ³) This Psalm was incorporated into the daily prayer during the Talmudic period. According to R. Joshua b. Levi, the verse 'Happy are they that dwell in thy house' applies to the pious ones, who ponder over the greatness of God before offering their prayers in the Synagogue. v. Ber. 32b, and Tos. ib. Hence 'Ashre' is recited before the commencement of the Selichot.

He will fulfil the desire of them that revere him; he will hear their cry, and will save them. The Lord guards all who love him, and he will destroy all the wicked. *Reader*: My mouth will speak the praise of the Lord; and let all flesh bless his holy name for ever and ever. And as for us; we will bless the Lord henceforth and for evermore. Praise the Lord!

The Congregation say the following in an undertone immediately before the Reader says 'Kaddish':

And now, I pray thee, let the power of the Lord be great, as thou hast spoken, saying: Remember, O Lord, thy mercies and thy kindnesses; for they have been from of old.

Reader: Magnified and sanctified be his great name! [*Cong.*: "Amen"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily, and at a near time; and say, *Cong. & Reader*: "Amen! May his great name be blessed for ever, and to all eternity."

Reader: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Reader*: "Blessed be he" beyond all the blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Reader*: "Amen."

To thee, O Lord, belongs righteousness,¹ but to us shame of face.² How can we complain? What can we say? What can we speak? Or how can we justify ourselves?³ Let us search and examine our ways⁴ and return to thee, for thy right hand is stretched out to receive the penitent.⁵ Not with virtue, nor with (good) deeds, do we appear before thee, but like the poor and needy we knock at thy gates.⁶ We knock at thy gates,⁷ O merciful and gracious one, pray turn us not away empty from thy presence. *Reader*: From thy presence, O our King, turn us not away empty,⁸ for thou hearest prayer.

¹ i.e. thou art justified in bringing judgment upon us. v. Rashi on Dan. 9.7.
² We have but ourselves to blame because of our sins. *ibid* 9.8. ³ These four expressions refer to the four kinds of transgressions mentioned in Dan. 9.5.
⁴ i.e. whether our transgressions were committed in error or deliberately.
⁵ i.e. even those who transgressed deliberately ⁶ Answer us even as the poor and needy, who are not turned away empty handed. ⁷ The repetition of these two words implies that when we pray within the gates of our Synagogue our prayer may reach the gates of heaven. ⁸ v. note 6.

רצון-יראיו יעשה, ואת-שונעתם ישמע וישמעם:
שומר יהיה את-כל-אֱהָבָיו, ואת כל-הַרְשָׁעִים יִשְׁמִיד:
Reader. תהלת יהיה יְדִבֶּר-פִּי, ויְבָרֵךְ כָּל-בָּשָׂר שֶׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד: ¹ וְאֶנְחֵנוּ וְנִבְרַךְ יְהוָה מִעַתָּה וְעַד-עוֹלָם הַלְלוּהָ:

The Congregation say the following in an undertone immediately before the Reader says 'Kaddish':

וְעַתָּה יִגְדֵּל-נָא כֹחַ אֱדֹנֵי, בְּאִשְׁרֵי דְבִרְתָּ לְאִמֵּר: Num. 14.17
וְכֵן רִמְיָהּ יְיָ נִחְסְדִיָּהּ, כִּי מַעֲלָם הָמָּה: Ps. 25.6

Reader. 2 יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, [אָמֵן Cong.] בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מְלְכוּתָהּ בְּתִיכּוֹן וּבִימִיכּוֹן, וּבְתִי דִי-כָּל-בֵּית יִשְׂרָאֵל, בְּעוֹלָא וּבְחַיִּין
קָרִיב, וְאִמְרוּ. *Cong. & Reader*. יְהוָה שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלָם וּלְעָלְמֵי
עָלְמָא: *Reader*. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְחַלֵּל, שְׁמֵהּ דִּי-קָדְשָׁא *Cong. & Reader*. בְּרִיךְ הוּא, לְעָלָא מִן-כָּל-בְּרַכְתָּא
וְשִׁירָתָא, תְּשֻׁבָּתָא וְנִחְמָתָא, דִּי-אֲמִירָן בְּעֵלְמָא, וְאִמְרוּ. *Cong. & Reader*. אָמֵן:

³ Originally compiled by Rav Amram Gaon (821-875) and rearranged by Rashi (1040-1105). מיוסד ע"י רב עמרם בן ששון ובסדר חורש ע"י רש"י ד"ל

לָךְ יְיָ הַצִּדְקָה, וְלָנוּ בָשֶׁת הַפְּנִים: מֵה-נִתְאֻנָּן, מֵה-נֶאֱמַר,
מֵה-נִדְבָר וּמֵה-נֶאֱסָדָק: ⁶ נִחְפְּשָׁה דְרָכֵינוּ וְנִחְקְרָה, וְנִשְׁוֹבָה אֵלֶיךָ, כִּי יִמְיָךְ פְּשׁוּטָה לְקַבֵּל שָׂבִים: לֹא
בְּחֶסֶד וְלֹא-בְמַעֲשִׂים בָּאֵנוּ לְפָנֶיךָ, כְּדָלִים וּכְרָשִׁים
דְּפָקְנוּ דְלִתִּיךְ: דְּלִתִּיךְ דְּפָקְנוּ רַחוּם וְחַנוּן, נָא אֵל-
תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ: *Reader*. מִלְּפָנֶיךָ מִלְּכֵנוּ רִיקָם אֵל-
תְּשִׁיבֵנוּ, כִּי-אַתָּה שׁוֹמֵעַ תְּפִלָּה:

¹ Ps. 115, 18. ² The 'Kaddish' was probably arranged soon after the destruction of the Second Temple; it was recited at the conclusion of a Talmudic discourse, as it refers to the Messianic hope. v. Rashi on Sot. 49a, a. Tos. on Ber. 3a; Y. Ber. 9, 14a; Y. Taan. 1, 64b. There is a legend which relates that R. Akiva was ordained to teach an orphan to recite the 'Kaddish' to ensure the repose of his father's soul. Since then mourners recite it as a mark of reverence for their parents' memory. v. J.E. on 'Kaddish', p. 401, a. Elbogen's 'Jahrgang', p. 73; a. Israel Abraham's Companion to the Authorised Daily Prayer Book. ³ Hurwitz ascribes it to Rashi. v. Frumkin however, opposes his view, saying "that Rashi merely added some verses." v. Seder Rav Amram vol. 2, p. 308. (F. Ed.). ⁴ cf. Dan. 9, 7. ⁵ cf. Gen. 44, 15. ⁶ cf. Lam. 3.40.

O thou who hearest prayer, to thee shall all flesh come. All flesh shall come to worship before thee, O Lord. They shall come and worship before thee, O Lord, and glorify thy name. O come, let us worship and bend the knee; let us kneel before the Lord our Maker. Let us go to his dwelling place; let us worship at his footstool.¹ Enter his gates with thanksgiving, (and) his courts with praise; give thanks to him, bless his name. And as for us, through the abundance of thy kindness will we enter thy house; we will worship toward thy Holy Temple in reverence of thee. Behold, bless the Lord, all you servants² of the Lord, who nightly stand in the house of the Lord. Lift up your hands³ towards the sanctuary and bless the Lord. Extol the Lord our God, and worship at his footstool;⁴ for he is holy. Extol the Lord our God, and worship at his Holy Mount; for the Lord our God is holy. Worship the Lord in holy array; tremble before him, all the earth. We will bow down toward thy Holy Temple, and give thanks to thy name for thy kindness and for thy truth; for thou hast magnified thy word above all thy name.⁵ O Lord God of hosts, who is like thee, O mighty Lord? And thy faithfulness is round about thee. For who in heaven can be compared to the Lord? Who among the sons of the mighty can be likened to the Lord? For thou art great and doest wondrous things; thou alone art God. For thy kindness is great above the heavens, and thy truth reaches to the Shechakim.⁶ Great is the Lord and exceedingly to be praised; and his greatness is unsearchable. For the Lord is great and exceedingly to be praised; he is to be revered above all gods. For the Lord is a great God, and a great King above all gods. For what god is there in heaven, or on earth that can do such works, and mighty acts like thine? Who would not revere thee, O King of nations? For this is thy due; for among all the wise ones of the nations, and in all their kingdoms, there is none like thee. There is none like thee, O Lord; thou art great, and thy name is great in might. Thine is an arm with might; strong is thy hand, (and) exalted is thy right hand. Thine is the day, thine also the night; thou hast established luminary and sun. In his hand are the depths of the earth; the

¹) Thus saith the Lord, the heaven is my Throne, and the earth is my footstool. v. M.D. on Is. 66.1, a. Chag. 14a. ²) i.e. the priests in the Temple. ³) i.e. utter the priestly blessings. ⁴) v. p. 1, note 1. ⁵) i.e. for God has bestowed more good upon us than he has promised. ⁶) According to Rabbinic interpretation there are seven heavens. "Shechakim" is the name of the third heaven. v. Chag. 12b. a. cf. prayer on p. 240.

שִׁמְעַתְּ תַפְלָה, עֲדִיף כָּל-בָּשָׂר יְבֹאוּ: ^{Ps. 65.3}
^{Is. 66.23} לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יי: יְבֹאוּ וְיִשְׁתַּחֲוּ לְפָנֶיךָ אֲדֹנָי,
^{Ps. 86.9} וַיִּכְבְּדוּ לְשִׁמְךָ: בָּאוּ נִשְׁתַּחֲוֶה וְנִכְבְּרָה. נִבְרָכָה לְפָנֶיךָ יי:
^{ib. 95.6} עֲשֵׂנוּ: נִבְרָאָה לְמִשְׁכְּנוֹתֶיךָ, נִשְׁתַּחֲוֶה לְהֵדָם רִגְלֵינוּ: בָּאוּ
^{b. 132.7} שְׁעָרֶינוּ בְּתוֹרָה, חֲצֵרֵינוּ בְּתִהְלָה. הוֹדוּ לוֹ בְּרָכוּ
^{ib. 100.4} שְׁמוֹ: ^{ib. 5.8} וְנִאֲנַחְנוּ, בְּרַב חֲסִדֶּיךָ נִבְרָא בְּיָדֶךָ. נִשְׁתַּחֲוֶה אֶל-
^{ib. 134.1} הַיֵּכָל קֹדֶשְׁךָ בִּירְאָתֶךָ: הִנֵּה בְּרָכוּ אֶת-יי כָּל-עַבְדֶּי
^{ib. 134.2} יי, הָעַמִּים בְּבֵית-יי בְּלִילוֹת: שְׁאוּ-יְדֵיכֶם קֹדֶשׁ,
^{ib. 99.5} וּבְרָכוּ אֶת-יי: רוּמְמוֹ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לְהֵדָם
^{ib. 99.9} רִגְלֵינוּ. קְדוֹשׁ הוּא: רוּמְמוֹ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לְהֵר
^{ib. 96.9} קֹדֶשׁוֹ. כִּי-קְדוֹשׁ יי אֱלֹהֵינוּ: הִשְׁתַּחֲוּ לִי בְּהַדְרַת-קֹדֶשׁ,
^{ib. 138.2} חִילוֹ מִפְּנֵי כָל-הָאָרֶץ: נִשְׁתַּחֲוֶה אֶל-הַיֵּכָל קֹדֶשְׁךָ,
^{ib. 89.9} וְנוֹדֶה אֶת-שִׁמְךָ עַל-חֲסִדֶּיךָ וְעַל-אַמְתֶּךָ. כִּי-הִגְדַּלְתָּ
^{ib. 89.7} עַל-כָּל-שִׁמְךָ אֲמַרְתָּ: יי אֱלֹהֵי צְבָאוֹת, מִי-כְמוֹךָ
^{ib. 86.10} חֲסִין יי. וְאַמּוֹנִיתְךָ סִבִּיבוֹתֶיךָ: כִּי מִי בִשְׁחַק יַעֲרֹךְ לִי,
^{ib. 102.5} יְדָמָה לִי בִבְנֵי אֱלֹהִים: כִּי גָדוֹל אַתָּה וְעָשָׂה נִפְלְאוֹת,
^{ib. 145.3} אַתָּה אֱלֹהִים לְבַדְּךָ: כִּי-גָדַל מַעַל-שָׁמַיִם חֲסִדֶּךָ,
^{ib. 96.4} וְעַד-שָׁחֲקִים אַמְתֶּךָ: גָּדוֹל יי וּמִהָלָל מְאֹד, וְלִגְדֻלָּתוֹ
^{ib. 95.3} אֵין חֶקֶר: כִּי גָדוֹל יי וּמִהָלָל מְאֹד, נוֹרָא הוּא עַל-כָּל-
^{Deut. 3.24} אֱלֹהִים: כִּי אֵל גָּדוֹל יי, וּמִלֵּךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:
^{Jer. 10.7} אֲשֶׁר מִי-אֵל בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר-יַעֲשֶׂה כַּמַּעֲשִׂיךָ
^{ib. 10.6} וְכִנְבוֹרְתֶיךָ: מִי לֹא יִרְאֶה מִלֵּךְ הַגּוֹיִם, כִּי לֹא יֵאָתֶה.
^{Ps. 89.14} כִּי בְּכָל-חֲכָמֵי הַגּוֹיִם וּבְכָל-מַלְכוּתָם, מֵאֵין כְּמוֹךָ: מֵאֵין
^{ib. 74.16} כְּמוֹךָ יי. גָּדוֹל אַתָּה, וְגָדוֹל שִׁמְךָ בְּגִבּוֹרָה: לֹא יִרְוַע
^{ib. 95.4} עִם גִּבּוֹרָה. תַּעֲזוּ יָדְךָ, תִּרְוֶם יְמִינֶךָ: לֹא יוֹם, אַף-לֹא
^{ib. 95.4} לַיְלָה. אַתָּה הַכִּינֹת מְאֹר וְשִׁמְשׁ: אֲשֶׁר בִּידוֹ מְחַקְרֵי-

¹) Some are of the opinion that it should be "יבואו". ²) The original text is changed here from First to Second person, so as to fit in with the rest of the prayer. ³) The plural forms replace the singular of the original so as to apply to the Congregation of Israel.

heights of the mountains are his (also). Who can express the mighty acts of the Lord, or cause all his praise to be heard? Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven and on earth (is thine); thine, O Lord, is the Kingdom, and art exalted as head above all. Thine are the heavens, thine also the earth; the world and the fullness thereof, thou hast founded them. Thou didst set all the bounds of the earth; thou didst make summer and winter. Thou didst divide the sea by thy might; thou didst shatter the heads of the sea-monsters on the waters.¹ Thou didst crush the heads of Leviatan;² thou didst give him as food for the folk of the wilderness. Thou didst cleave (open) fountain and brook; thou didst dry up mighty rivers.³ Thou rulest over the raging sea; when its waves rise, thou stillest them. Great is the Lord, and exceedingly to be praised, in the city of our God, his Holy Mountain. O Lord, God of Israel, enthroned upon the cherubim⁴, thou alone art God. God is greatly revered in the council of the holy ones, and is awe-inspiring among all that surround him. So shall the heavens praise thy wonders, O Lord; thy faithfulness also in the assembly of the holy ones. O come, let us sing to the Lord; let us acclaim the rock of our salvation. Let us approach his presence with thanksgiving, let us acclaim him with songs. Equity and justice are the foundations of thy throne; may kindness and truth precede thy presence. Let us take sweet counsel together; let us walk into the house of God with the throng. The sea is his, and he made it; and his hands formed the dry land. In his hand is the soul of every living thing, and the spirit of all human flesh. *Reader*: The soul is thine, and the body is thine;⁵ have pity on thy labour. The soul and body are thine, O Lord, grant (our request) for thy name's sake. We have come depending on thy name, O Lord! Grant (our request) for thy name's sake. Even for the glory of thy name; for the merciful and gracious God is thy name. So for thy name's sake, O Lord, forgive our iniquity, for it is great.⁶

Cong. & Reader: Forgive us, O our Father, for in the greatness of our folly we have erred; pardon us, O our King, for many are our iniquities.

¹) When they crossed the Red Sea. ²) This expression refers to Pharaoh and his captains. ³) When the Israelites crossed the Jordan. ⁴) i.e. Angels; according to the Midrash (Ex. R. 25.18.) the 'Cherubim' had the faces of children. ⁵) Lit. thy doing. ⁶) i.e. for thy mercy is great.

אָרֶץ, וְתוֹעֲפּוֹת הָרִים לוֹ: מִי יִמְלֹל גְּבוּרֹת ה', לְשִׁמִּיעַ Ps. 108.2
כָּל-תְּהִלָּתוֹ: לָךְ יי הַגְּדֹלָה וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת וְהַנִּצָּחַת I Chron. 29.11
וְהַהוֹד, כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ. לָךְ יי הַמְּמָלְכָה,
וְהַמְּתַנַּשֵּׂא לְכָל | לְרָאשׁ: לָךְ שָׁמַיִם, אֶף-לָךְ אָרֶץ. תִּבְל Ps. 89.12
וּמִלֵּאָה אֶתְּהָ יִסְדָּתָם: אֶתְּה הַצְּבָת כָּל-גְּבוּלוֹת אָרֶץ. ib. 74.17
קִיץ וְחֹרֶף, אֶתְּה יִצְרָתָם: אֶתְּה פּוֹרֶרֶת בְּעֵזָךְ יָם, שִׁבְרֶת ib. 74.13
רָאשֵׁי תַנִּינִים עַל הַמַּיִם: אֶתְּה רִצְצֶת רָאשֵׁי לִוְיָתָן, ib. 74.14
תִּתְּנֵנוּ מִאֲכָל לֶעָם לְצִיִּים: אֶתְּה בִקְעָת מַעַן וַנַּחֵל, אֶתְּה ib. 74.15
הוֹבִשְׁתָּ נְהָרוֹת אֵיתָן: אֶתְּה מוֹשֵׁל בְּנִאוֹת הַיָּם, בְּשׂוֹא ib. 89.10
גִּלְיֹ אֶתְּה תִשְׁבַּחֵם: גְּדוֹל יי וּמִהֲלָל מְאֹד, בְּעִיר אֱלֹהֵינוּ ib. 48.2
הֲרִקְדָּשׁוֹ: יי אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרֻבִּים, אֶתְּה-הוּא 2 Kings 19.15
הָאֱלֹהִים לְבִדָּךְ: אֵל נִעְרָץ בְּסוּד-קְדוּשִׁים רַבָּה, וְנוֹרָא Ps. 89.8
עַל-כָּל-סִבְיָיו: וַיּוֹדוּ שָׁמַיִם פִּלְאָךְ יי, אֶף-אֲמוֹנֶתְךָ ib. 89.6
בִּקְהַל קְדָשִׁים: לָכוּ גְרַנְנָה לִי, נִרְעֶזָה לְצוֹר יִשְׁעֵנוּ: ib. 93.1
נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נִרְיֶעָה לוֹ: צִדִּיק וּמִשְׁפָּט ib. 93.2
מִכּוֹן כְּסָאָךְ, חֹסֵד וְאֱמֶת יִקְדָּמוּ פָּנֶיךָ: אֲשֶׁר יִחַד ib. 89.15
נִמְתִּיק סוּד, בְּבֵית אֱלֹהִים נִהְלַךְ בְּרָגֶשׁ: אֲשֶׁר-לוֹ הַיָּם ib. 93.5
וְהוּא עֹשֶׂהוּ, וַיִּבְשֶׁת יְדָיו יִצְרוּ: אֲשֶׁר בִּידוֹ נִפְשׁ כָּל-חַי, Job 12.10
וְרוּחַ כָּל-בֶּשֶׂר-אִישׁ: *Reader*. הַנִּשְׁמָה לָךְ, וְהַגּוֹף פְּעֻלָּךְ.
חֹסֶה עַל-עַמְלָךְ: הַנִּשְׁמָה לָךְ, וְהַגּוֹף שְׁלָךְ. יי, עֲשֵׂה
לְמַעַן שְׁמֶךָ: אֲתָאֵנוּ עַל שְׁמֶךָ. יי, עֲשֵׂה לְמַעַן שְׁמֶךָ:
בְּעִבּוֹר כְּבוֹד שְׁמֶךָ, כִּי אֵל רַחוּם וְחַנוּן שְׁמֶךָ: ¹ לְמַעַן- Ps. 25.11
שְׁמֶךָ יי. וְסִלַּחֲתָ לְעוֹנֵנוּ, כִּי רַב-הוּא:

Cong. & Reader. סִלַּח לָנוּ אֲבִינוּ, כִּי רַב אֲוִלְתָּנוּ שְׁנִינוּ.

מַחֲלֵ-לָנוּ מִלְּכֵנוּ, כִּי רַב עוֹנֵינוּ:

¹) v. p. 7, note 3.

Our God and God of our fathers

We long for thee, as a stag for (flowing) streams; we long for the time of our release¹ but in vain; distant unfathomable and unattainable it seems,² yet we hope and wait and cease not to trust. Put hope into the hearts of those who thirst after thee and yearn to appear before thee in their beloved temple, and to pass on with the throng of worshippers, with a pillar of fire to surround them; depart from the uncircumcised and unclean, who are their enemies. They whispered saying: "Come let us cut them off, and take possession of their property," they have driven away thy people out of the inheritance thou hast granted them, and still daily they seek to cut us off by levying oppressive tributes on us, and impoverishing further thy poor. They hate and despise thy friends and call them dogs, but the pure of heart cast their burden upon thee; they hear their reproach and shame without retorting; they do not assimilate with the stranger³ and go to the scaffold because of thee. And as for us, we are thy people thou knowest our sufferings, and wilt thou refrain in face of these things, wilt thou hold thy peace and afflict us very sore? Though thou hast sore broken us in the place of dragons, even though they have made our dwelling a land of drought, and of the shadow of death, yet our eyes are turned to thee. O let not thy name, by which we are called, be profaned; in thee all the posterity of Israel glories; though the world be filled with our numerous iniquities, yet thou didst promise (Deut. 43.25): "I will blot out thy transgressions." Regard our presumptuous sins as errors, and leave us unpunished; deal with us beyond the line of justice; (and) let our oppressors be ashamed because of the everlasting truth; let the banner be raised and gather in the scattered of Israel. *Reader*: Bring back quickly the daughters of my dispersed ones (Israel), and accept their offering; gather together the tenth part with the nine⁴, let sin be drowned and wickedness not be remembered, O thou who forgives iniquity and removes transgression.

By Solomon b. Judah Habavli
(c. 980).

(י) סליחה ע"פ חש"ק
ע"י שלמה [הבבלי] חקט

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

תַּעֲרֹג אֱלֹהֵי, כְּאֵיל עַל-אֲפִיקִים. שָׁחָה לַקֵּץ רִנָּה וְאֵין
מִפִּיקִים. רְחוֹק וְעֵמֶק, וְלִדְלוֹת לֹא-מִסְפִּיקִים. קוֹיִם וְחוֹכִים,
וְאִמְנָה לֹא נִפְסָקִים: צִמְאֵיךָ צוֹק לָהֶם, יְחִיל לָבָבָם. פְּגִיעַ
לְרֵאוֹת בֵּית מַעֲוֹן חֲבוּבָם. עֶבֶר בְּסֶף, וְעַמּוּד-אֵשׁ סְבִיבָם. סוּר
עָרַל וְטָמֵא בְּעַל־דְּבָבָם: נִכְחִידֵם נִירְשָׁה-לָמוּ, נֶאֱמָמוּ חֲרָשׁוּ.
מִירוּשָׁתְךָ אֲשֶׁר הוֹרְשָׁתָּ, עֲמִידָה גִּרְשׁוּ. לְהַכְחִיד יוֹם-יוֹם עוֹד
יִדְרָשׁוּ. כָּנֹס מִסּוּחָם, וְעִנִּיָּה יְרוּשָׁשׁוּ: יָבוּזוּ יְבוּזוּ יְדִידֶיךָ, יִכְנוּם
כָּל־בָּיִם. טְהוֹרֵי-לֵב, עָלֶיךָ מַשְׁלִיכִים יְהָבִים. חֲרָפְתָּם שׁוֹמְעִים
עַל־בָּיִם, וְלֹא עוֹלָבִים. זֶר לֹא-נִשְׁלָבִים, וְעָלֶיךָ נִצָּלְבִים: וְאִנְחָנוּ
עֲמִידָה, נִגְדָּה זֶה-עֲנוּיָנוּ. הַעֲלֵ-אֵלֶּה תַּתְּאֲפֶק, תַּחֲשָׁה וְתַעֲנֵנוּ.
דְּכִיתָנוּ בְּמִקּוֹם תְּנִים, וְאֱלֹהֵי עֵינֵינוּ. גַּם צִיָּה וְצִלְמוֹת שָׁמוּ מַעֲוָנוּ:
בָּנוּ נִקְרָא, שְׁמֶךָ אֶל-יִתְחַלֵּל. בָּהּ, כָּל-נֶרַע-יִשְׂרָאֵל יִתְחַלֵּל.
אִם-עֲוִינוּ רַבּוֹ וּמָלְאוּ חָלָל. אֲנֹכִי מוֹחָה פֶּשַׁעֲךָ, פִּיךָ מִלָּל:
שְׂנֵאוֹת שִׁים וְדִים, וְלֹא קוֹנִס. לִפְנֵים מְשׁוּרֶת הַדִּין לָנוּ הַכֹּנֵס.
מִפְּנֵי קֶשֶׁט סִלָּה, יְבוֹשׁ הָאוֹנֵס. הִנֵּס יִתְנוּסֵס, וְנִדְחֵי-יִשְׂרָאֵל יִכְנוּס:
Reader. הֲרִץ בַּת-פּוֹצִי, וְקִרְבֵּן תִּשְׁעֵ. קִבֵּץ יִתְדוֹ, עֲשִׂירִית עִם
תִּשְׁעֵ. טַבַּע חֲטָא וְלֹא-יִזְכָּר רָשָׁע. נוֹשָׂא-עוֹן וְעוֹבֵר עַל-פֶּשַׁע:

THE THIRTEEN ATTRIBUTES

God, Sovereign who sits on a throne of mercy, acting with unbounded grace, forgiving the sins of Your people, one by one, as each comes before You, generously forgiving sinners and pardoning transgressors, acting charitably with every living thing: do not repay them for their misdeeds.

God, You taught us how to recite the Thirteen Attributes of Your name; remember the promise implied in these Thirteen Attributes, which You first revealed to Moses, the humble one, as it is written: God descended in a cloud and stood beside him, and he called the name ADONAI:

And ADONAI passed before him and called:

ADONAI, ADONAI, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned; pardon us, our Sovereign, for we have transgressed—for You, ADONAI, are kind and forgiving; You act generously to all who call on You.

אל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנְהֵג בְּחַסְדֵּי־דוּת, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רָאשׁוֹן וְרָאשׁוֹן, מְרַבֵּה מַחִילָה לַחַטָּאִים, וְסֹלִיחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמֹל.

אל, הוֹרִיתָ לָנוּ לומר שְׁלֹש עֶשְׂרֵה, זְכַר־לָנוּ הַיּוֹם בְּרִית שְׁלֹש עֶשְׂרֵה, כָּמוֹ שְׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, כָּמוֹ שְׁכָתוּב: וַיֵּרֶד יְהוָה בָּעָנָן, וַיִּתְּצֵב עִמּוֹ שֵׁם, וַיִּקְרָא בְשֵׁם יְהוָה.

וַיַּעֲבֹר יְהוָה עַל־פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפִּים, וְרַב־חֶסֶד וְאֱמֶת. נֹצֵר חֶסֶד לְאַלְפִים, נֹשֵׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה, וְנִקְיָה.

וְסִלַּחְתָּ לְעֹנֵינוּ וּלְחַטֹּאתֵינוּ וְנַחֲלֶתֵנוּ.

Some customarily strike their heart when asking God to forgive and pardon:

סִלַּח לָנוּ אֲבִינוּ כִּי חַטָּאנוּ, מַחֵל לָנוּ מִלִּפְנֵינוּ כִּי פִשְׁעֵנוּ, כִּי אַתָּה אֱלֹהֵינוּ טוֹב וְסֹלֵחַ, וְרַב־חֶסֶד לְכָל־קוֹרְאֶיךָ.

SELICHOT FOR THE FIRST DAY

The following verses till "Forsake us not when our strength fails" are chanted by the Reader and repeated by the Congregation.

A PRAYER

Hear our voice, O Lord our God; spare us and have compassion upon us; and accept our prayer in mercy and favour. Restore us to thee, O Lord, that we may be restored! Renew our days as of old. Cast us not away from thy presence, and take not thy holy spirit from us. Do not cast us off in the time of old age; forsake us not when our strength fails. Do not forsake us, O Lord! O our God, be not far from us. Show us a sign of thy favour, that our adversaries may see it and be ashamed; because thou, O Lord, hast helped us and comforted us. Give ear to our words O Lord, consider our meditation. Let the words of our mouth and the meditation of our heart be acceptable before thee, O Lord, our Rock and our Redeemer. For thee, O Lord, do we wait, it is thou, O Lord, our God, who wilt answer.

Our God and God of our fathers

Let our prayer come before thee, and hide not thyself from our supplication, for we are neither insolent nor obstinate to say before thee, "O Lord our God and God of our Fathers, we are righteous and have not sinned!" Indeed, we (and our fathers) have sinned.

It is customary to beat gently on the left side of the chest after each word from "We have trespassed" till "we have led others astray."

We have trespassed, we have dealt treacherously, we have robbed, we have spoken slander. We have acted perversely, we have wrought wickedness, we have acted presumptuously, we have done violence, we have framed lies. We have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have provoked, we have rebelled, we have committed iniquity, we have transgressed, we have oppressed, we have been obstinate. We have acted wickedly, we have corrupted, we have committed abomination, we have gone astray, we have led others astray. *Reader:* We have turned away from thy good precepts and laws, and it has not profited us.¹ Yet thou art just in all that has come upon us; for thou has dealt faithfully, but we have acted wickedly.

¹ We did not appreciate his good judgments.

סליחות ליום ראשון

The following verses till "כבולות כחנו אל תעזובנו" are chanted by the Reader and repeated by the Congregation.

תפלה

¹ שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל
בְּרַחֲמִים וּבְרַצוֹן אֶת-תְּפִלָּתֵנוּ: הִשְׁיִבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֹבָה, Lam. 5.21
חֲדַשׁ יְמֵינוּ כְּקֶדֶם: ² אֶל-תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ Ps. 51.13
אֶל-תִּקַּח מִמֶּנּוּ: ² אֶל-תִּשְׁלִיכֵנוּ לַעַת וְקִנְיָה, בְּכָלֹת כְּחֹנוּ ib. 71.9
אֶל-תַּעֲזֹבֵנוּ: ² אֶל-תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ, אֶל-תִּרְחַק מִמֶּנּוּ: ib. 38.22
עֲשֵׂה-עֲמָנוּ אוֹת לְטוֹבָה, וְיֵרָאוּ שׂוֹנְאֵינוּ וְיִבְשׁוּ. כִּי-אַתָּה 2 ib. 86.17
יְיָ עֲזָרְתָנוּ וְנִחַמְתָּנוּ: ² אֲמַרְנוּ הִאֲוִינָהּ יְיָ בִּינָה הִגִּיעָנוּ: ib. 5.2
יְהִי לְרַצוֹן אֲמַרְי-פִּינוּ, וְהִגִּיוֹן לִבֵּנוּ לְפָנֶיךָ. יְיָ צוּרֵנוּ 2 ib. 19.15
וְגֹאֲלֵנוּ: ² כִּי-לֵךְ יְיָ הוֹחֵלֵנוּ, אַתָּה תַּעֲנֶה אֲדֹנֵי אֱלֹהֵינוּ: ib. 38.17

נֶאֱלָהֵנוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם מִתַּחֲנוּנֵנוּ. שְׁאִין אָנוּ עֲנִי
פְּנִים וְקָשִׁי עֲרָף, לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ,
צַדִּיקִים אֲנַחְנוּ וְלֹא חָטְאוּ. אָבֵל אֲנַחְנוּ (וְאֲבוֹתֵינוּ) חָטְאוּ:

⁴ It is customary to beat gently on the left side of the chest after each word from "אשמנו" till "תעזובנו".

יד
נ"ט א"ב

⁵ אֲשַׁמְנוּ. בְּגִדְנוּ. גָּזְלֵנוּ. דִּבְרָנוּ דָּפִי: הִעֲרִינוּ. וְהִרְשַׁעְנוּ.
זָדְנוּ. חֲמַסְנוּ. טַפְלֵנוּ שָׁקַר: יַעֲצֹנוּ רָע. כְּזָבְנוּ. לָצְנוּ. מִרְדְּנוּ.
נֶאֱצָנוּ. סָרְדְנוּ. עֲרִינוּ. פִּשְׁעֵנוּ. צָרְדְנוּ. קָשִׁינוּ עֲרָף: רִשְׁעֵנוּ.
שַׁחֲנוּ. תַּעֲבָנוּ. תַּעֲרִינוּ. תַּעֲתֵנוּ: *Reader:* סָרְנוּ מִמִּצְוֹתֶיךָ
וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוִה לָנוּ: וְאַתָּה צַדִּיק עַל
כָּל-הַבָּא עָלֵינוּ. כִּי-אַמַּת עֲשִׂיתָ, וְאֲנַחְנוּ הִרְשַׁעְנוּ: Neh. 9.33

¹ This prayer was probably compiled in the 16th century, as it is not found in the early copies of the Selichot. ² v. p. 7, note 3. ³ According to the "שלח" this 'Selichah' was already recited during the Talmudic period. In Yoma, 87b this 'Selichah' is applied to "אשמנו" which was the response of the congregation to "אויא חבא לפניך" etc., v. Seder Rav Amram, vol. 2, p. 339 (F. Ed.). ⁴ The heart and the eyes are the two agents of sin, (v. Ber. Y. 3b, Num. R. s. 17) viz. the hand beats the heart implying, "Thou hast caused me to sin." (cf. EN YOSEPH on Y.K.K.). ⁵ The words "אשמנו" till "ידנו" are found in Saadyah's Siddur. Rashi states that in the middle ages the small 'ידנו' was synonymous with the "אשמנו" prayer, v. Siddur Rashi, p. 96, a. Elbogen's תעבורה והעבורה, בישראל, p. 104.

A SUPPLICATION

1 O Guardian of Israel, guard the remnant of Israel, and let not Israel perish, who say, "Hear, O Israel."

O Guardian of a unique people, guard the remnant of a unique people, and let not a unique people perish, who proclaim the unity of thy name, saying, "The Lord our God, the Lord is One."

O Guardian of a holy people, guard the remnant of a holy people, and let not a holy people perish, who thrice repeat the three-fold sanctification to the Holy One.

O thou who art propitiated by prayers for mercy, and conciliated by supplications, be thou propitious and conciliated to an afflicted generation; for there is none to help.²

Our Father, Our King, be gracious to us and answer us, for we have no (good) deeds of our own; deal charitably and kindly with us and save us.

³ As for us, we know not what to do, but our eyes are upon thee. Remember, O Lord, thy mercies and thy kindnesses, for they have been from of old. Let thy kindness, O Lord, be upon us, according even as we hope for thee. Remember not against us our former iniquities; let thy compassions come speedily to meet us; for we are brought very low. Be gracious to us, O Lord, be gracious to us; for we are exceedingly sated with contempt. In wrath remember to be merciful. For he knows our nature;⁴ he remembers that we are dust. *Reader*: Help us, O God of our salvation, for the sake of thy glorious name; and deliver us, and grant atonement for our sins, for thy name's sake.

The Reader says Kaddish

Magnified and sanctified be his great name! [*Cong.*: "Amen"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Reader*: "Amen! May his great name be blessed for ever and to all eternity."

Reader: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Reader*: "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Reader*: "Amen."

Cong.: Accept our prayer in mercy and in favour.

Reader: May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say, *Cong. & Reader*: "Amen."

Cong.: Let the name of the Lord be blessed, from this time forth and for evermore.

Reader: May there be abundant peace from heaven, and (a good) life for us and for all Israel; and say, *Cong. & Reader*: "Amen."

Cong.: My help is from the Lord, who made heaven and earth.

Reader: He who makes peace in his high places, may he make peace for us and for all Israel; and say, *Cong. & Reader*: "Amen."

When Selichot are said at midnight, conclude with "It is our duty" p. 399

¹ These beautiful lines are a plea for the love and mercy of God, that Israel who proclaims the unity and holiness of God throughout the ages, be saved from destruction, as Israel has no other helper. v. H. Siddur, p. 185. ² cf. prayer on p. 8. ³ Originally, this prayer was read by the Congregation in response to the previous paragraph, "O Guardian of Israel," "closing the "Supplication" v. H. Siddur, p. 187. ⁴ Lit. our frame.

תְּחִנָּה

1 שׁוּמֵר יִשְׂרָאֵל. שְׁמֵר שְׂאֲרֵית יִשְׂרָאֵל. וְאֵל-יֹאכֵד יִשְׂרָאֵל. הָאוֹמְרִים שְׁמֵעַ יִשְׂרָאֵל:

שׁוּמֵר גּוֹי אֶחָד. שְׁמֵר שְׂאֲרֵית עַם אֶחָד. וְאֵל-יֹאכֵד גּוֹי אֶחָד. הַמְיַחֲדִים שְׁמָה. הֵן אֶלְהֵינוּ הֵן אֶחָד:

שׁוּמֵר גּוֹי קָדוֹשׁ. שְׁמֵר שְׂאֲרֵית עַם קָדוֹשׁ. וְאֵל-יֹאכֵד גּוֹי קָדוֹשׁ. הַמְשַׁלְשִׁים בְּשֵׁלֶשׁ קְדוּשׁוֹת לְקָדוֹשׁ:

מְתַרְצֶה בְּרַחֲמִים וּמְתַפְּסִים בְּתַנּוּגִים, הַתַּרְצָה וְהַתְּפִיס לְדוֹר עֲנִי, כִּי-אֵין עֲזָרָה: 2 אֲבִינוּ מִלְכֵנוּ, חֲנֻנוּ וְעֲנֻנוּ, כִּי-אֵין בָּנוּ מַעֲשִׂים. עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד

וְהוֹשִׁיעֵנו: 3

⁴ By Amittai (780-850).

ע"י [אמיתי]

וְאֶנְחֵנוּ לֹא נִדַּע מִה-נִּצְשָׁה, כִּי עָלֶיךָ עֲיִנֵּנוּ: וְכֵן רַחֲמֶיךָ הֵן

וְחֶסֶדְךָ, כִּי מַעֲוֹלִם הִמָּה: יְהִי-חֶסֶדְךָ הֵן עָלֵינוּ, בְּאֲשֶׁר יִחַלְנוּ לָךְ: אֵל

תִּתְּנָה לָנוּ עֲזָרָה וְחֶסֶד, מִהֵרָה יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי דִלּוֹנוּ מְאֹד:

חֲנֻנוּ הֵן חֲנֻנוּ, כִּי-רַב שִׁבְעֵנוּ בּוֹנוּ: בְּרַחֲמֵינוּ תִּפְּדֵנוּ: כִּי-הוּא בָּרַע

יִצְרָנוּ, וְכֹרֵר כִּי-עֲפָר אֶנְחֵנוּ: *Reader*. עֲזָרָנוּ אֱלֹהֵי יִשְׂרָאֵל, עֲלֵי-דָבָר

כְּבוֹד שְׁמֶךָ. הַצִּילָנוּ, בְּכֹפֶר עַל-חַטֹּאתֵינוּ, לְמַעַן שְׁמָךְ:

Reader. יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא, אֲמֵן בְּעֶלְמָא דִּי-בְרָא הַרְעוּתָהּ.

וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְחַיִּיכוֹן, וּבְחַיִּי דִי-כָל-בֵּית יִשְׂרָאֵל, בְּעֶלְמָא וּבְחַיִּי

קָרִיב, וְאֶמְרוּ *Cong. & Reader*. אֲמֵן, יְהֵא שְׁמָה רַבָּא מְבָרַךְ, לְעֵלְמָא וּלְעֵלְמָא עֶלְמָא.

Reader. יִתְבָּרַךְ וְיִתְעַבֵּר, וְיִתְפָּאֵר וְיִתְגַּבֵּר, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל,

שְׁמָה דִּי-קָדְשָׁא. *Cong. & Reader*. בְּרִיךְ הוּא, לְעֵלְמָא מִן-כָּל-בְּרִיכְתָּא

וְשִׁירְתָּא, תְּשַׁבְּחֵתָא וְנִתְמַחֵתָא, דִּי-אֶמְרִין בְּעֶלְמָא, וְאֶמְרוּ *Cong. & Reader*. אֲמֵן

Cong. קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוּתֵהוֹן דִּי-כָל-יִשְׂרָאֵל, קָדָם אֲבוּהוֹן דִּי בְּשִׁמְיָא.

וְאֶמְרוּ *Cong. & Reader*. אֲמֵן:

Cong. יְהִי שֵׁם ה' מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

Reader. יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא, וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.

וְאֶמְרוּ *Cong. & Reader*. אֲמֵן:

Cong. עֲזָרֵינוּ מִעַם ה' עֲשֵׂה שְׁמִים וְאֶרֶץ:

Reader. עֲשֵׂה שְׁלוֹם בְּמִרְמוֹי, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.

וְאֶמְרוּ *Cong. & Reader*. אֲמֵן:

ש"ס p. עלינו "When Selichot are said at midnight, conclude with

¹ According to Frumkin these verses were first found in a MS. written in 1245, incorporated in the Selichot for the 10th Tevet. v. Seder Rav Amram, vol. 1, p. 300. (F. Ed). Since then it was said on Fast Days; it was only in latter years that it was incorporated in the daily Service. ² Rabbi Akiva used to say this on Fast Days. v. Taan, 25b. ³ In Rav Amram's Siddur, the uttering of a prayer whilst falling on one's face (in a sitting position) followed this prayer. ⁴ v. Appendix No. 2