

## SELICHOT FOR THE FIFTH 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 thy<sup>1</sup> mighty acts, and the glorious splendour of thy<sup>1</sup> 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

<sup>1</sup>) Lit. his.

## סליחות ליום חמישי

יֵאָשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה:  
יֵאָשְׁרֵי הָעָם שֶׁכָּכָה לוֹ, אֲשֶׁר־יִהְיֶה שִׁי אֱלֹהֵיוֹ:

PSALM 145

יְתַהַלֵּל לְדָוִד.

אֲרֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְךָ שִׁמְךָ לְעוֹלָם וָעֶד:  
בְּכָל-יוֹם אֶבְרַכְךָ, וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֶד:  
גָּדוֹל יְהוָה וּמִהָלָל מְאֹד, וְלֹגְדָתוֹ אֵין חֶקֶר:  
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ:  
הִדְר כְּבוֹד הוֹדְךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
וְעֲזֹז גּוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֲסַפְרֶנָּה:  
זָכַר רַב-טוֹבָךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ:  
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אֲפִים וְגִדְל-חֶסֶד:  
טוֹב-יְהוָה לְכָל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:  
יִדְוֶה יְהוָה כָּל-מַעֲשָׂיו, וְחִסְדֶּיךָ יִבְרַכְּכָה:  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבָּרוּ:  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הַדָּר מַלְכוּתוֹ:  
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדָר:  
סוֹמֵךְ יְהוָה לְכָל-תַּנְפְּלִים, וְזוֹקֵף לְכָל-הַכַּפּוֹפִים:  
עֲיָנִי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ, וְאַתָּה נֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ:  
פּוֹתֵחַ אֶת-יְדְּךָ, וּמַשְׁבִּיעַ לְכָל-חַי רִצּוֹן:  
צֹדִיק יְהוָה בְּכָל-דֶּרֶכָיו, וְחֹסֵד בְּכָל-מַעֲשָׂיו:  
קָרוֹב יְהוָה לְכָל-קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:

<sup>1</sup>) Ps. 84, 5. <sup>2</sup>) ib. 144, 15. <sup>3</sup>) 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,<sup>1</sup> but to us shame of face.<sup>2</sup> How can we complain? What can we say? What can we speak? Or how can we justify ourselves?<sup>3</sup> Let us search and examine our ways<sup>4</sup> and return to thee, for thy right hand is stretched out to receive the penitent.<sup>5</sup> Not with virtue, nor with (good) deeds, do we appear before thee, but like the poor and needy we knock at thy gates.<sup>6</sup> We knock at thy gates,<sup>7</sup> 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,<sup>8</sup> for thou hearest prayer.

<sup>1</sup> i.e. thou art justified in bringing judgment upon us. v. Rashi on Dan. 9.7.  
<sup>2</sup> We have but ourselves to blame because of our sins. *ibid* 9.8. <sup>3</sup> These four expressions refer to the four kinds of transgressions mentioned in Dan. 9.5.  
<sup>4</sup> i.e. whether our transgressions were committed in error or deliberately.  
<sup>5</sup> i.e. even those who transgressed deliberately <sup>6</sup> Answer us even as the poor and needy, who are not turned away empty handed. <sup>7</sup> 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. <sup>8</sup> v. note 6.

רצון-יראיו יעשה, ואת-שונעתם ישמע וישעם:  
שומר יהיה את-כל-אנהיו, ואת כל-הרשעים ישמיד:  
*Reader*. תהלת יהיה ידבר-פי, ויברך כל-בשר שם קדשו  
לעולם ועד: <sup>1</sup> ונאנחנו ונברך יה, מעתה ועד-עולם הללויה:

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

ועתה יגדל-נא כח אדני, באשר דברת לאמר: Num. 14.17  
זכר רחמיך ורחמיך, כי מעולם קמה: Ps. 25.6

*Reader*. 2 יתגדל ויתקדש שמה רבא, [אמן *Cong.*] בעלמא דיי-ברא כרעותה.  
ותקדש ותקדש בתיכון ובימיכון, ובתי דיי-כל-בית ישראל, בעלמא ויבון  
קריב, ואמר *Cong. & Reader*. יהא שמה רבא מברך, לעלם ולעלמי  
עלמא: *Reader*. יתברך וישתבח, ויתפאר ויתרמם ויתנשא, ויתחדד ויתעלה  
ותתהלל, שמה דיי-קדשא *Cong. & Reader*. בריך הוא, לעלמא מן-כל-ברכתא  
ושיבתא, תשבתתא ונתתא, דיי-אמירן בעלמא, ואמר *Cong. & Reader*. אמן:

<sup>3</sup> 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

לך יי הצדקה, ולנו בשת הפנים: מה-נתאונן, מה-נאמר, מה-נדבר ומה-נצטדק: <sup>6</sup> ונחפשה דרכינו ונחקרה, ונשובה אליך, כי ימינה פשוטה לקבל שבים: לא בחסד ולא-במעשים באנו לפניך, כדלים וכרשים דפקנו דלתך: דלתך דפקנו רחום וחנון, נא אל-תשיבנו ריקם מלפניך: *Reader*. מלפניך מלכנו ריקם אל-תשיבנו, כי-אתה שומע תפלה:

<sup>1</sup> Ps. 115, 18. <sup>2</sup> 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 'Tahkemoni', p. 73; a. Israel Abraham's 'Companion to the Authorised Daily Prayer Book'. <sup>3</sup> Hurwitz ascribes it to Rashi. v. 'Mishna Umnat Lamotz' p. 60. Frumkin however, opposes his view, saying "that Rashi merely added some verses." v. Seder Rav Amram vol. 2, p. 308. (F. Ed.). <sup>4</sup> cf. Dan. 9, 7. <sup>5</sup> cf. Gen. 44, 15. <sup>6</sup> 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.<sup>1</sup> 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 servants<sup>2</sup> of the Lord, who nightly stand in the house of the Lord. Lift up your hands<sup>3</sup> towards the sanctuary and bless the Lord. Extol the Lord our God, and worship at his footstool;<sup>4</sup> 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.<sup>5</sup> 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.<sup>6</sup> 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

<sup>1</sup>) 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. <sup>2</sup>) i.e. the priests in the Temple. <sup>3</sup>) i.e. utter the priestly blessings. <sup>4</sup>) v. p. 1, note 1. <sup>5</sup>) i.e. for God has bestowed more good upon us than he has promised. <sup>6</sup>) 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 יָבֹאוּ: <sup>1</sup> יבוא כל-בָּשָׂר Ps. 65.3  
 לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יְיָ: יבואוּ וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, Ps. 86.9  
 ויִכְבְּדוּ לְשִׁמְךָ: בָּאוּ וְשִׁתַּחֲוּהוּ וְנִכְבְּדֵהוּ. נִבְרָכָה לְפָנֶיךָ יְיָ, ib. 95.6  
 עֲשֵׂנוּ: נִבְרָאָה לְמִשְׁכְּנוֹתֵינוּ, וְשִׁתַּחֲוּהוּ לְהֵדֶם רִגְלֵינוּ: בָּאוּ b. 132.7  
 שְׁעָרָיו בְּתוֹכָהּ, חֲצֵרֵינוּ בְּתֹהֶלָה. הוֹדֵנוּ לוֹ בְּרָכוּ ib. 100.4  
 שְׁמוֹ: <sup>3</sup> וְנִנְחֲנוּ, בְּרַב חֶסֶדְךָ נִבְרָא בְּיָתְךָ. וְשִׁתַּחֲוּהוּ אֶל- ib. 5.8  
 הַיֵּכָל קֹדֶשְׁךָ בְּיִרְאָתְךָ: הִנֵּה בְּרָכוּ אֶת-יְיָ כָּל-עַבְדֶּיךָ ib. 134.1  
 יְיָ, הָעַמִּים בְּבֵית-יְיָ בְּלֵילוֹת: שְׁאוּ-יְדֵיכֶם קֹדֶשׁ, ib. 134.2  
 וּבְרָכוּ אֶת-יְיָ: רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵדֶם ib. 99.5  
 רִגְלֵינוּ. קְדוֹשׁ הוּא: רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵרָ ib. 99.9  
 קֹדֶשׁוֹ. כִּי-קְדוֹשׁ יְיָ אֱלֹהֵינוּ: הִשְׁתַּחֲוּוּ לֵי בִּהְדָּרְתָּ-קֹדֶשׁ, ib. 96.9  
 חִילוּ מִפְּנֵי כָּל-הָאָרֶץ: וְשִׁתַּחֲוּהוּ אֶל-הַיֵּכָל קֹדֶשְׁךָ, ib. 138.2  
 וְנוֹדֶה אֶת-שִׁמְךָ עַל-חֶסֶדְךָ וְעַל-אַמְתְּךָ. כִּי-הִגְדַּלְתָּ ib. 89.9  
 עַל-כָּל-שִׁמְךָ אֲמַרְתָּ: יְיָ אֱלֹהֵי צְבָאוֹת, מִי-כְמוֹךָ ib. 89.7  
 חֲסִין יְיָ. וְאַמְוִנְתָּהּ סִבִּיבוֹתֶיהָ: כִּי מִי בְּשִׁחַק יַעֲרֹף לֵי, ib. 89.7  
 יְדָמָה לֵי בִבְנֵי אֱלִים: כִּי גָדוֹל אַתָּה וְעָשָׂה נִפְלְאוֹת, ib. 86.10  
 אַתָּה אֱלֹהִים לְבַדְּךָ: כִּי-גָדֹל מֵעַל-שָׁמַיִם חֶסֶדְךָ, ib. 102.5  
 וְעַד-שָׁחֲקִים אַמְתָּה: גָּדוֹל יְיָ וּמִהָלָל מְאֹד, וְלִגְדָלְתוֹ ib. 145.3  
 אֵין חֶקְךָ: כִּי גָדֹל יְיָ וּמִהָלָל מְאֹד, נוֹרָא הוּא עַל-כָּל- ib. 96.4  
 אֱלֹהִים: כִּי אֵל גָּדֹל יְיָ, וּמִלֵּךְ גָּדֹל עַל-כָּל-אֱלֹהִים: ib. 95.3  
 אֲשֶׁר מִי-אֵל בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר-יַעֲשֶׂה כְּמַעֲשֵׂיךָ Deut. 3.24  
 וְכִגְבוּרָתֶיךָ: מִי לֹא יִרְאֶה מִלֵּךְ הַגּוֹיִם, כִּי לֹךְ יֵאָתֶה. Jer. 10.7  
 כִּי בְּכָל-חֲכָמֵי הַגּוֹיִם וּבְכָל-מַלְכוּתָם, מֵאֵין כְּמוֹךָ: מֵאֵין ib. 10.6  
 כְּמוֹךָ יְיָ. גָדֹל אַתָּה, וְגָדֹל שִׁמְךָ בְּגִבּוֹרָה: לֹךְ וְרוּעַ Ps. 89.14  
 עִם גְּבוּרָה. תַּעֲזוּ יָדְךָ, תִּרְוֶם יְמִינְךָ: לֹךְ יוֹם, אַף-לָךְ ib. 74.16  
 לֵילָה. אַתָּה הַכִּינֹת מְאוּר וְשִׁמְשׁ: אֲשֶׁר בִּידוֹ מְחַקְרֵי- ib. 95.4

<sup>1</sup>) Some are of the opinion that it should be "יבואוּ". <sup>2</sup>) The original text is changed here from First to Second person, so as to fit in with the rest of the prayer. <sup>3</sup>) 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.<sup>1</sup> Thou didst crush the heads of Leviatan;<sup>2</sup> 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.<sup>3</sup> 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 cherubim<sup>4</sup>, 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;<sup>5</sup> 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.<sup>6</sup>

*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.

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

אֶרֶץ, וְתוֹעֲפּוֹת הָרִים לוֹ: מִי יִמְלֹל גְּבוּרֹתַי, יִשְׁמִיעַ Ps. 104.2  
כָּל-תְּהִלָּתוֹ: לָךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה, וְהַתְפָּאֶרֶת וְהַנִּצָּחַת I Chron. 29.11  
וְהַהוֹד, כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ. לָךְ יְיָ הַמְמַלְכָּה,  
וְהַמְתַּנְשֵׂא לְכָל: לְרָאשׁ: לָךְ שָׁמַיִם, אֶף-לָךְ אֶרֶץ. תִּבְלֵ Ps. 89.12  
וּמִלֵּאָה אֹתָהּ יִסְדָּתָם: אֹתָהּ הִצְבֵּת כָּל-גְּבוּלוֹת אֶרֶץ. ib. 74.17  
קִיץ וְחֹרֶף, אֹתָהּ יִצְרָתָם: אֹתָהּ פּוֹרְרָת בַּעֲזָתָהּ יָם, שִׁבְרָתָהּ ib. 74.13  
רָאשֵׁי תַנִּינִים עַל הַמַּיִם: אֹתָהּ רִצְצָתָהּ רָאשֵׁי לִוְיָתָן, ib. 74.14  
תִּתְנַנֵּנוּ מִמָּכָל לַעַם לְצִיִּים: אֹתָהּ בִּקְעָתָהּ מַעַן וְנַחֵל, אֹתָהּ ib. 74.15  
הוֹבִשְׁתָּ גְּבוּרֹת אֵיתָן: אֹתָהּ מוֹשֵׁל בְּגִאוֹת הַיָּם, בְּשׂוּא ib. 89.10  
גִּלְיֹ אֹתָהּ תִּשְׁבַּחֲהֶם: גְּדוֹל יְיָ וּמַהֲלֵל מְאֹד, בַּעֲרִיר אֱלֹהֵינוּ ib. 48.2  
הִרְקֵדְשׁוּ: יְיָ אֱלֹהֵי יִשְׂרָאֵל יֵשֶׁב הַכְּרֻבִּים, אֹתָהּ-הוּא 2 Kings 19.15  
הָאֱלֹהִים לְבִדְךָ: אֵל נִעְרָץ בְּסוּד-קְדוּשִׁים רַבָּה, וְנוֹרָא Ps. 89.8  
עַל-כָּל-סִבְיָיו: וְיִוְדוּ שָׁמַיִם פִּלְאָתָהּ יְיָ, אֶף-אֲמוֹנֶתָהּ ib. 89.6  
בִּקְהַל קְדָשִׁים: לָכֹו גְּרִנָּה לִי, נִרְעֶה לְצוֹר יִשְׁעֵנוּ: ib. 95.1  
נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נִרְיֵעַ לוֹ: צִדִּיק וּמִשְׁפָּט ib. 95.2  
מִכּוֹן בְּסֻאָהּ, חֶסֶד וְאֱמֶת יִקְדָּמוּ פָּנֵיהָ: אֲשֶׁר יִתְּנוּ ib. 89.15  
נִמְתִּיק סוּד, בְּבֵית אֱלֹהִים נִהְלָךְ בְּרָגֶשׁ: אֲשֶׁר-לוֹ הַיָּם ib. 95.5  
וְהוּא עֹשֶׂהוּ, וַיִּבְשֹׁת יָדָיו יִצְרוּ: אֲשֶׁר בִּידוֹ נִפְשׁ כָּל-חַי, Job 12.10  
וְרוּחַ כָּל-בֶּשֶׂר-אִישׁ: *Reader*. הַנִּשְׁמָה לָךְ, וְהַגּוֹף פִּעֻלָּתָהּ.  
חֹסֶה עַל-עֲמָלָהּ: הַנִּשְׁמָה לָךְ, וְהַגּוֹף שֶׁלָּךְ. יְיָ, עֲשֵׂה  
לְמַעַן שְׁמֶךָ: אֲתָאֲנוּ עַל שְׁמֶךָ. יְיָ, עֲשֵׂה לְמַעַן שְׁמֶךָ:  
בַּעֲבוּר כְּבוֹד שְׁמֶךָ, כִּי אֵל רַחוּם וְחַנוּן שְׁמֶךָ: <sup>1</sup> לְמַעַן- Ps. 25.11  
שְׁמֶךָ יְיָ. וְסִלַּחֲתָ לְעוֹגְנוּ, כִּי רַב-הוּא:

*Cong. & Reader*. סִלַּח לָנוּ אֲבִינוּ, כִּי בָרַב אֲוִלְתָּנוּ שָׁגִינוּ.

מַחֲלֵל-לָנוּ מִלְכּוֹנוּ, כִּי רַבּוּ עֲוֹנוֹנוּ:

<sup>1</sup>) v. p. 7, note 3.



## Our God and God of our fathers

When I say, I will forget my bitter complaint, and divert my heavy cares, and the grief of my soul, my great sorrow oppresses me unceasingly; I am bowed down exceedingly, and my spirit fails. Troubles come thronging in pairs, without interval, and cramp like fetters, pursuing me incessantly; such is the distress<sup>1</sup> that cheerfulness and every joyous sound have departed. Thou didst let men ride over the heads of thy people, and to plough upon their backs; to thee their protector they cry for release; their boughs<sup>2</sup> constantly increase among them, and their branches continually turn against them. The host of the wicked prosper and grow stronger, while the saviours grow shaky and feeble and disappear from among men; the rulers ceased (in Israel) and the nobles are not esteemed; the book of thy consolations<sup>3</sup> is the only delight of the afflicted. They who frame falsehood to make plausible the deceit of their heart, raise aloft the vanity of their doctrine to make it prevail; they embody iniquity in a law to make it strong, oppress and vex thy people in order to make them desert thee. They strive to turn the children away from their father, but thou wilt not consent to let them afflict them, and consume them in the land of their enemies; wherefore shall they who hope in thee be for ever cast out of their dwellings? Let the redeemed awaken, and hasten to the city of their solemn gathering. *Reader*: O guide us to the holy land, the place of thy Oracle, with a voice of praise and song raised by the festive multitude; we will offer to thee, O our Shield, sacrifices of righteousness; give ear to our words, O Lord, consider our meditation.

## סליחות ליום חמישי

פד

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

טז סליחה ע"פ א"ת ב"ש  
ע"י שלמה [הבבלי] הקטן-יגדל-בתורה-חזק

אלהינו ואלהי אבותינו

אם אָמְרִי, אֲשַׁכְּחָה מְרִי שִׁיחִי. תּוֹגֹת דָּאָגָת, תּוֹנִיּוֹן-נַפְשִׁי  
לְהִשְׁיחִי. בְּלִי זֶחַ עֲצָב לְמוֹתֵר מִטְרִיחִי. שְׁחוּתִי עַד-מָאֵד,  
וְתִקְצֹר רוּחִי: גִּישוֹת צָרוֹת, סְרוּג שְׁתִּים שְׁתִּים. רוּחַ אֵין בֵּינֵינוּ  
מַעֲיָקוֹת כְּנֻחֵשְׁתִּים. דּוּבְקוֹת דּוּלְקוֹת, בְּלִי-עֲצָלָתִים. קִץ  
הַמִּצָּר, סוּר שְׁחֹק וּמַצְלָתִים: הִרְבַּבְתָּ אֲנוּשׁ לְרֹאשׁ עַמְּךָ, חוֹרֵשׁ  
עַל-גִּבְּם. צָאֵת לְרוּנָה, צוֹעֲקִים אֵלֶיךָ מִשְׁנֻבָּם. וְתַרְבִּינָה  
סִרְעָפוֹתָיו כָּל-הַיּוֹם בְּקִרְבָּם. פִּאֲרוֹתָיו תִּאָּרְכְּנָה, וְיָשׁוּב וַיִּהְפֹּךְ  
בָּם: זָעוּ דָּלוּ, נָעוּ מֵאֲנוּשׁ מוֹשִׁיעִים. עֲתָקוּ גַם גְּבָרוֹ חֵיל-רְשָׁעִים.  
חָדְלוּ פְּרוֹזוֹן, וְלֹא גְבָרִים שׁוֹעִים. סִפָּר תַּנְחוּמִּיךָ, לְמִרְת־נַפֶּשׁ  
שֶׁשְׁשׁוּעִים: טוֹפְלִים שְׁקָר, תִּרְמִית-לָבָם לְהַסְבִּיר. נוֹשְׂאִים הֶבֶל,  
פִּיצַת-פִּימוֹ לְהַגְבִּיר. יוֹצְרֵי עָמֶל עַל־חֶק, לְהַכְבִּיר. מַצִּיקִים  
צוֹרְרִים עַמְּךָ, מִמֶּךָ לְהַעֲבִיר: כּוֹנְנוֹ, לְהַשְׁחִית בָּנִים לְאַבְיָהֶם.  
לֹא-תִחַשֶׁה לְעַנּוֹתֶם, וּלְכַלְתֶּם בְּאַרְץ-אוֹיְבֵיהֶם. שְׁלֵמָה הָיִיתָ  
קִנְיָה, טְרוּדֵי נְיָהֶם. יַעֲזֹרְרוּ גְּאוּלִּים, דָּאוֹת לְקִרְיַת-  
מוֹעֲדֵיהֶם: *Reader*. אֲדַמַּת קֹדֶשׁ, מְקוֹם דְּבִירָה נִהְלָנוּ. בְּקוֹל־  
תּוֹדָה וְרָנָה, הֵמוֹן חוֹגְגֵנוּ. זְבַח־צֶדֶק נִקְרִיב לָךְ, מִגִּנְנוּ.  
אֲמַרְנוּ הָאֲזִינָה יְיָ, בִּינָה הִגִּינוּ:

# 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 בְּחַסְדִּים, 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, זְכָר־לָנוּ הַיּוֹם בְּרִית שְׁלֹש עֶשְׂרֵה, כָּמוֹ שְׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, כָּמוֹ שְׁכָתוּב: וַיֵּרֶד יְהוָה בָּעָנָן, וַיִּתְּצֵב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְהוָה.

וַיַּעֲבֹר יְהוָה עַל־פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפִּים, וְרַב־חֶסֶד וְאֱמֶת. נָצַר חֶסֶד לְאַלְפִים, נָשָׂא עוֹן וּפָשַׁע וְחַטָּאת, וְנִקָּה.

וְסִלַּחַת לְעֲוֹנֵינוּ וּלְחַטֹּאתֵינוּ וְנַחֲלָתֵנוּ.

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

סִלַּח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ, מָחַל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ, כִּי אָתָּה אֱלֹהֵינוּ טוֹב וְסֹלַח, 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.<sup>1</sup> Yet thou art just in all that has come upon us; for thou has dealt faithfully, but we have acted wickedly.

<sup>1</sup> We did not appreciate his good judgments.

## סליחות ליום ראשון

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

### תפלה.

<sup>1</sup> שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל  
בְּרַחֲמִים וּבְרַצוֹן אֶת-תְּפִלָּתֵנוּ: הִשְׁיִבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוּבָה, Lam. 5.21  
חֲדַשׁ יָמֵינוּ כְּקֶדֶם: <sup>2</sup> אֶל-תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ Ps. 51.13  
אֶל-תִּקַּח מִמֶּנּוּ: <sup>2</sup> אֶל-תִּשְׁלִיכֵנוּ לַעֲזַת וְקִנְיָה, כְּכֹלֹת כְּחֹנוּ ib. 71.9  
אֶל-תַּעֲזֹבֵנוּ: <sup>2</sup> אֶל-תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ, אֶל-תִּרְחַק מִמֶּנּוּ: ib. 38.22  
<sup>2</sup> עֲשֵׂה-עֲמָנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׁוֹאֲאֵינוּ וְיִבְשׁוּ. כִּי-אַתָּה ib. 86.17  
יְיָ עֲזָרְתָנוּ וְנִחַמְתָּנוּ: <sup>2</sup> אֲמַרְנוּ הִאֲוִינָהּ יְיָ בִּינָה הִגִּיעָנוּ: ib. 5.2  
יְיָ לְרַצוֹן אֲמַרְי־פִינוּ, וְהִגִּיוֹן לִבֵּנוּ לְפָנֶיךָ. יְיָ צוּרֵנוּ ib. 19.15  
וְגֹאֲלֵנוּ: <sup>2</sup> כִּי-לֵךְ יְיָ הוֹחֵלֵנוּ, אַתָּה תַעֲנֶה אֲדָנִי אֱלֹהֵינוּ: ib. 38.17

### נֶאֱלָהֵנוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם מִתַּחֲנֻתֵנוּ. שְׁאִין אָנוּ עֲצֵי  
פָּיִם וְקִשִּׁי עֶרְפָּה, לֹא־מֵר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ,  
צַדִּיקִים אֲנֵחֵנוּ וְלֹא חַטָּאֵנוּ. אֲבָל אֲנֵחֵנוּ (וְאֲבוֹתֵינוּ) חַטָּאֵנוּ:

<sup>4</sup> It is customary to beat gently on the left side of the chest after each word from "אשמונו" till "תחשנו".

דוד  
ב"ס א"ב

<sup>5</sup> אֲשָׁמֵנוּ. בְּגִדְנוּ. גִּזְלָנוּ. דִּבְרָנוּ דָּפִי: הִעֲרֵנוּ. וְהִרְשָׁעֵנוּ.  
זָדְנוּ. חֲמַסְנוּ. טַפְלָנוּ שָׁקֵר: יַעֲצֵנוּ רָע. כְּזָבְנוּ. לָצְנוּ. מִרְדְּנוּ.  
נֶאֱצָנוּ. סָרְרָנוּ. עֲרֵנוּ. פִּשְׁעֵנוּ. צָרְרָנוּ. קִשְׁנוּ עֶרְפָּה: רִשָּׁעֵנוּ.  
שָׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲרֵנוּ. תַּעֲתָעֵנוּ: *Reader*: סָרְנוּ מִמִּצְוֹתֶיךָ  
וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ: וְאַתָּה צַדִּיק עַל  
כָּל-הַבָּא עָלֵינוּ. כִּי-אַתָּה עֲשִׂיתָ, וְאֲנֵחֵנוּ הִרְשָׁעֵנוּ: Neh. 9.33

<sup>1</sup> This prayer was probably compiled in the 16th century, as it is not found in the early copies of the Selichot. <sup>2</sup> v. p. 7, note 3. <sup>3</sup> According to the "שליח" this 'Selichah' was already recited during the Talmudic period. In Yoma, 87b this 'Selichah' is applied to "אשמונו" which was the response of the congregation to "אוי" etc., v. Seder Rav Amram, vol. 2, p. 339 (F. Ed.). <sup>4</sup> 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. ENY YOSEPH on Y.K.K.). <sup>5</sup> The words "אשמונו" till "דוד" are found in Saadyah's Siddur. Rashi states that in the middle ages the small 'דוד' was synonymous with the "אשמונו" prayer, v. Siddur Rashi, p. 96, a. Elbogen's חמדת המנוחות, תולדות התפלה והמנוחה, 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.<sup>2</sup>

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.

<sup>3</sup> 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;<sup>4</sup> 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*

<sup>1</sup> 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. <sup>2</sup> cf. prayer on p. 8. <sup>3</sup> 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. <sup>4</sup> Lit. our frame.

תחנון

1 שומר ישראל. שמר שארית ישראל. ואל-יאבד ישראל. האומרים שמע ישראל:

שומר גוי אחד. שמר שארית עם אחד. ואל-יאבד גוי אחד. המיוחדים שמה. ה' אלהינו ה' אחד:

שומר גוי קדוש. שמר שארית עם קדוש. ואל-יאבד גוי קדוש. המשלשים בשלש קדושות לקדוש:

מתרצה ברחמים ומתפייס בתחנונים, התרצה והתפייס לדור עמי, כי-אין עזר:

2 אבינו מלכנו, חנונו וחנונו, כי-אין בנו מעשים. עשה עמנו צדקה וחסד והושיענו:

<sup>4</sup> By Amittai (780-850).

ע"י [אמתי]

ואנחנו לא נדע מה-נעשה, כי עליה ענינו: זכר רחמיה ה' וחסדיה, כי מעולם קמה: יהי-חסדה ה' עלינו, באשר יחלנו לה: אל תזכר-לנו עוונות ראשונים, מהר יקדמונו רחמיה, כי זלזנו מאד: חנונו ה' חנונו, כי-רב שקענו בו: בלמנו רחם תפוד: כי-הוא ידע יצרנו, זכור כי-עפר אנחנו: *Reader*. עזרנו אלהי ישענו, על-דבר כבוד שמה. הציגנו, כפר על-חטאתינו, למען שמה:

*Reader*. יתגדל ויתקדש שמה רבא, *Cong.* אמן בעלמא די-ברא ברעיותה.

וימליה מלכותה בעניכין ובימיכון, ובחסי די-כל-בית ישראל, בעלמא ובזמן קריב, ואמרו *Cong. & Reader*. אמן, יהא שמה רבא מברך, לעלם ולעלמי עלמא.

*Reader*. יתברך והשתבח, והתפאר והתרים והתעלה והתעלה, שמה די-קדשא.

*Cong. & Reader*. בריך הוא, לעלמא מן-כל-ברכתא ושירתא, תשבחתא ונחמכתא, די-אמירין בעלמא, ואמרו *Cong. & Reader*. אמן

*Cong.* קבל ברחמים ובזיון את תפלתנו:

*Reader*. תתקבל צלותהון ובעותהון די-כל-ישראל, קדם אבוהון די בשמיא.

ואמרו *Cong. & Reader*. אמן:

*Cong.* יהי שם ה' מברך מעתה ועד עולם:

*Reader*. יהא שלמא רבא מן-שמיא, ונחיים (טובים) עלינו ועל-כל-ישראל.

ואמרו *Cong. & Reader*. אמן:

*Cong.* עזרי מעם ה' עשה שמים וארץ:

*Reader*. עשה שלום במרומו, הוא יעשה שלום, עלינו ועל-כל-ישראל.

ואמרו *Cong. & Reader*. אמן:

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

<sup>1</sup> 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. <sup>2</sup> Rabbi Akiva used to say this on Fast Days. v. Taan, 25b. <sup>3</sup> In Rav Amram's Siddur, the uttering of a prayer whilst falling on one's face (in a sitting position) followed this prayer. <sup>4</sup> v. Appendix No. 2