

## SELICHOT FOR THE EVE OF NEW YEAR

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 לערב ראש השנה

<sup>1</sup>אשרי יושבי ביתך, עוד יהללוך סלה:  
<sup>2</sup>אשרי העם שככה לו, אשרי העם שני אלהיו:

## PSALM 145

<sup>3</sup>תהלה לדוד.

אֲרֹמְמָה אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:  
בְּכָל-יּוֹם אֶבְרַכְּךָ, וְאֶהְלֶלֶה שְׁמֶךָ לְעוֹלָם וָעֶד:  
גָּדוֹל יְהוָה וּמְהֵלָל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר:  
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרָתְךָ יִגְדֹּדוּ:  
הַדָּר כְּבוֹד הַדּוֹף, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
וְעֲזֹז גּוֹרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרָנָה:  
זָכַר רַב-טוֹבָה בִּפְעֻעוֹ, וְצִדְקָתְךָ יִרְנְנוּ:  
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אֲפִים וּגְדֻלַּת-חֶסֶד:  
טוֹב-יְהוָה לְכָל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:  
יִדְוֶה יְהוָה כָּל-מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה:  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבָּרוּ:  
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הַדָּר מַלְכוּתְךָ:  
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדָר:  
סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים:  
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה גּוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ:  
פּוֹתֵחַ אֶת-יַדְּךָ, וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן:  
צָדִיק יְהוָה בְּכָל-דְּרָכָיו, וְחִסִּיד בְּכָל-מַעֲשָׂיו:  
קְרוֹב 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-שועתם ישמע וישיעם:  
שומר יהנה את-כל-אֱהָבָיו, ואת כל-הַרְשָׁעִים יַשְׁמִיד:  
*Reader*. תְּהִלַּת יְהוָה יִדְבֹּר-פִּי, ויְבָרֵךְ כָּל-בָּשָׂר שֶׁם קָדְשׁוֹ  
לְעוֹלָם וָעֶד: <sup>1</sup> וְאֶנְחֵנוּ וְנִבְרַךְ יְהוָה מִעַתָּה וְעַד-עוֹלָם הַלְלוּהָ:

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

וְעַתָּה יִגְדֹּל-נָא כֹחַ אֱלֹהֵינוּ, בְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: Num. 14.17  
זָכַר רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ, כִּי מַעֲלֵם הָמָּה: Ps. 25.6

*Reader*. 2 יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [אָמֵן Cong.] בְּעָלְמָא דִּי-בְרָא כָרְעוּתָהּ.  
וְיִמְלִיךְ מַלְכוּתָהּ בְּתִיכּוֹן וּבְיוֹמִיכּוֹן, וּבְחַיֵּי דִי-כָל-בֵּית יִשְׂרָאֵל, בְּעוֹלָא וּבְזִמְנָא  
קָרִיב, וְאָמְרוּ *Cong. & Reader*. אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלְמָא וּלְעָלְמֵי  
עָלְמֵימָא: *Reader*. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל, שְׁמֵהּ דִּי-קָדְשָׁא *Cong. & Reader*. בָּרִיךְ הוּא, לְעָלְמָא מִן-כָּל-בְּרַכְתָּא  
וְשִׁירָתָא, וְשִׁבְחָתָא וְנִחְמָתָא, דִּי-אֲמִירָן בְּעָלְמָא, וְאָמְרוּ *Cong. & Reader*. אָמֵן:

מיוסד ע"י  
רב אמרם בן ששון  
ורבדור חדש ע"י רש"י דל"ו  
3 Originally compiled by  
Rav Amram Gaon (821-875)  
and rearranged by Rashi (1040-1105).

4 לָךְ יְיָ הַצְדָּקָה, וְלָנוּ בָשֶׁת הַפְּנוּיִם: מַה-נִּתְאוּנוּ, מַה-  
נֵּאמַר, מַה-נִּדְבָּר וּמַה-נִּצְטָדֵק: <sup>6</sup> נִחַפְּשָׁה דְרָכֵינוּ וְנַחֲקֶרְהָ,  
וְנִשְׁוֹבָה אֵלֶיךָ, כִּי יִמְיִנָה פְּשׁוּטָה לְקַבֵּל שְׂבִיִּים: לֹא  
בְּחֶסֶד וְלֹא-בְמַעֲשִׂים בָּאֵנוּ לְפָנֶיךָ, כְּדִלִים וּכְרָשִׁים  
דְּפָקְנוּ דְלִתִּיךְ: דְּלִתִּיךְ דְּפָקְנוּ רַחוּם וְחַנוּן, נָא אֵל-  
תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ: *Reader*. מִלְּפָנֶיךָ מִלְּכֵנוּ רִיקָם אֵל-  
תְּשִׁיבֵנוּ, כִּי-אֵתָהּ שׁוֹמֵעַ תְּפִלָּה:

<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 'חגילות החפלה והעבודה בישראל,' p. 73; a. Israel Abraham's Companion to the Authorised Daily Prayer Book. <sup>3</sup> 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.). <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.

שָׁמַע תְּפִלָּה, 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 לְמַשְׁכְּנוֹתֶיךָ, וְשִׁתַּחֲוּהוּ לְהֵדָם רִגְלֵינוּ: בָּאוּ b. 132.7  
 שְׁעָרָיו בְּתוֹכָהּ, חֲצַרְתִּי בְּתִהְיָה. הוֹדוּ לוֹ בְּרָכוּ ib. 100.4  
 שְׁמוֹ: <sup>3</sup> וְאִנְחֵנוּ, בְּרַב חֶסֶדְךָ נִבְרָא בְּיָדְךָ. וְשִׁתַּחֲוּהוּ אֶל- ib. 5.8  
 הַיֵּכָל קֹדֶשְׁךָ בִּירְאָתְךָ: הִנֵּה אֲבָרְכוּ אֶת-יְיָ כָּל-עַבְדֶּיךָ ib. 134.1  
 יְיָ, הַעֲמִידִים בְּבֵית-יְיָ בְּלֵילוֹת: שְׁאוּ-יְדֵיכֶם קֹדֶשׁ, ib. 134.2  
 וּבְרָכוּ אֶת-יְיָ: רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵדָם ib. 99.5  
 רִגְלֵינוּ. קְדוֹשׁ הוּא: רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵרָ ib. 99.9  
 קֹדֶשׁוֹ. כִּי-קְדוֹשׁ יְיָ אֱלֹהֵינוּ: הִשְׁתַּחֲוּוּ לִי בְּהִדְרַת-קֹדֶשׁ, ib. 96.9  
 חִילוֹ מִפְּנֵי כָל-הָאָרֶץ: וְשִׁתַּחֲוּהוּ אֶל-הַיֵּכָל קֹדֶשְׁךָ, ib. 138.2  
 וְנוֹדֶה אֶת-שִׁמְךָ עַל-חֶסֶדְךָ וְעַל-אַמְתְּךָ. כִּי-הִגְדַּלְתָּ ib. 89.9  
 עַל-כָּל-שִׁמְךָ אִמְרָתְךָ: יְיָ אֱלֹהֵי צְבָאוֹת, מִי-כְמוֹךָ ib. 89.7  
 חֲסִין יְיָ. וְאִמְוֹנֶתְךָ סִבִּיבוֹתֶיךָ: כִּי מִי בִשְׁחַק יַעֲרֹף לִי, ib. 86.10  
 יְדָמָה לִי בְּבִגְי אֱלִים: כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת, ib. 102.5  
 אַתָּה אֱלֹהִים לְבַדְּךָ: כִּי-גָדוֹל מֵעַל-שָׁמַיִם חֶסֶדְךָ, ib. 145.3  
 וְעַד-שְׁחָקִים אַמְתְּךָ: גָּדוֹל יְיָ וּמִהָלָל מְאֹד, וְלִגְדֻלָּתוֹ ib. 96.4  
 אֵין חֶקְרָה: כִּי גָדוֹל יְיָ וּמִהָלָל מְאֹד, נוֹרָא הוּא עַל-כָּל- ib. 95.3  
 אֱלֹהִים: כִּי אֵל גָּדוֹל יְיָ, וּמִלֵּךְ גָּדוֹל עַל-כָּל-אֱלֹהִים: Deut. 3.24  
 אֲשֶׁר מִי-אֵל בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר-יַעֲשֶׂה כַּמַּעֲשִׂיךָ Jer. 10.7  
 וְכִגְבוּרָתֶיךָ: מִי לֹא יִרְאֶה מִלֵּךְ הַגּוֹיִם, כִּי לֹא יֵאָתֶה. ib. 10.6  
 כִּי בְּכָל-חֲכָמֵי הַגּוֹיִם וּבְכָל-מַלְכוּתָם, מֵאֵין כְּמוֹךָ: מֵאֵין Ps. 89.14  
 כְּמוֹךָ יְיָ. גָדוֹל אַתָּה, וְגָדוֹל שִׁמְךָ בְּגִבּוֹרָה: לֹא יִרְוַע ib. 74.16  
 עִם גְּבוּרָה. תַּעֲזוּ יַדְּךָ, תְּרוֹם יְמִינְךָ: לֹא יוֹם, אֶף-לֹא ib. 95.4  
 לֵיְלִיָּה. אַתָּה הַכִּינֹתָ מְאוּר וְשִׁמְשׁ: אֲשֶׁר בְּיָדוֹ מְחַקְרֵי-

<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, וְתוֹעֲפֹת הָרִים לוֹ: מִי יִמְלֹל וְגִבּוֹרֹת יְיָ, לְשִׁמִּיעַ Ps. 106.2  
כָּל-תְּהִלָּתוֹ: לָךְ יְיָ הַגְדֵּלָה וְהַגְבֹּרָה, וְהַתְפָּאֲרָת וְהַנִּצָּחַת I Chron. 29.11  
וְהַהוֹד, כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ. לָךְ יְיָ הַמְמַלְכָה,  
וְהַמְתַּנְשֵׂא לְכָל. לְרָאשׁ: לָךְ שָׁמַיִם, אֶף-לָךְ אֶרֶץ. תִּבְּל Ps. 89.12  
וּמִלְאָה אֶתְּהָ יִסְדָּתָם: אֶתְּהָ הַצִּבְּתָ כָּל-גְּבוּלוֹת אֶרֶץ. ib. 74.17  
קִיץ וְחֹרֶף, אֶתְּהָ יִצְרָתָם: אֶתְּהָ פֹרֶרֶת בְּעֶזֶךָ יָם, שִׁבְרָתָ ib. 74.13  
רָאשֵׁי תַנִּינִים עַל הַמַּיִם: אֶתְּהָ רֹצֶצֶת רָאשֵׁי לִוְיָתָן. ib. 74.14  
תִּתְּנֵנוּ מִאֲכָל לֶעָם לְצִיִּים: אֶתְּהָ בְּקִיעַת מַעַן וְנַחֵל, אֶתְּהָ ib. 74.15  
הַבִּשְׁתָּ וְהָרוֹת אֵיתָן: אֶתְּהָ מוֹשֵׁל בְּגִּנְאוֹת הַיָּם, בְּשׁוּא ib. 89.10  
גִּלְיֵי אֶתְּהָ תִשְׁבְּחָם: גְּדוֹל יְיָ וּמַהֲלֵל מְאֹד, בְּעִיר אֱלֹהֵינוּ ib. 48.2  
הִרְקֹדְשׁוּ: יְיָ אֱלֹהֵי יִשְׂרָאֵל יֵשֶׁב הַכְּרֻבִּים, אֶתְּהָ-הוּא 2 Kings 19.15  
הָאֱלֹהִים לְבִדְךָ: אֵל נֶעְרָץ בְּסוּד-קְדוּשִׁים רַבָּה, וְנוֹרָא Ps. 89.8  
עַל-כָּל-סִבְיָיו: וַיּוֹדוּ שָׁמַיִם פִּלְאָה יְיָ, אֶף-אֲמוֹנֶתְךָ ib. 89.6  
בִּקְהַל קְדָשִׁים: לָכוּ נִרְנְנָה לְיְיָ, נִרְיַעָה לְצוֹר יִשְׁעֵנוּ: ib. 95.1  
נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נִרְיַע לוֹ: צִדֵּק וּמִשְׁפָּט ib. 95.2  
מְכוֹן כְּסֵאָה, חֹסֵד וְאֱמֶת יִקְדָּמוּ פָּנֵיךָ: אֲשֶׁר יִתְּדוּ ib. 55.15  
נִמְתִּיק סוּד, בְּבֵית אֱלֹהִים וְהִלֵּךְ בְּרִגְשׁ: אֲשֶׁר-לוֹ הַיָּם ib. 95.3  
וְהוּא עֲשֵׂהוּ, וַיִּבְשֶׁת יְדָיו יָצְרוּ: אֲשֶׁר בִּידוֹ נָפַשׁ כָּל-חַי, Job 12.10  
וְרוּחַ כָּל-בֶּשֶׂר-אִישׁ: *Reader*. הַנִּשְׁמָה לָךְ, וְהַגּוֹף פָּעֵלְךָ.  
חֹסֶה עַל-עַמְּלֶךָ: הַנִּשְׁמָה לָךְ, וְהַגּוֹף שֶׁלְךָ. יְיָ, עֲשֵׂה  
לְמַעַן שְׁמֶךָ: אֶתְּנָנוּ עַל שְׁמֶךָ. יְיָ, עֲשֵׂה לְמַעַן שְׁמֶךָ:  
בְּעִבּוֹר כְּבוֹד שְׁמֶךָ, כִּי אֵל רַחוּם וְחַנוּן שְׁמֶךָ: <sup>1</sup> לְמַעַן- Ps. 25.11  
שְׁמֶךָ יְיָ. וְסִלַּחְתָּ לְעֹנֵנוּ, כִּי רַב-הוּא:

*Cong. & Reader*. סִלַּח לָנוּ אֲבִינוּ, כִּי רַב אֲנִלְתָּנוּ שְׁגִינוּ.

מַחֲלֵלָנוּ מִלְכָּנוּ, כִּי רַב עֹנֵינוּ:

Pray, remember that thou hast made us of clay,<sup>1</sup> and wilt turn us to dust again. We know that we have no good works of our own; yet deal with us charitably for thy name's sake. *Reader*: Rise up, come to our help, and deliver us for the sake of thy kindness

As a father has mercy upon his children, so have mercy on us, O Lord Salvation belongs to the Lord; may thy blessing be upon thy people for time everlasting. The Lord of hosts is with us; the God of Jacob is our refuge for time everlasting. O Lord of hosts, happy is the man who trusts in thee. Save (us), O Lord; may the King answer us on the day we call. *Reader*: O forgive the iniquity of this people, I pray thee, according to the greatness of thy kindness, and as thou hast forgiven this people since (they left) Egypt, even until now; and there it is said (Num. 14.20): *Cong.*: "And the Lord said: 'I have forgiven according to your word.'" O my God, incline thy ear and hear; open thy eyes and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee because of our righteousness, but because of thy abundant mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do, delay not; \* for thy own sake, O my God; for thy city and thy people are called by thy name.†

#### Our God and God of our fathers

In thee alone does the poor find a stronghold, and a refuge in his distress. Hide away sins, (and) reject wickedness; judge favourably, O thou who searchest for righteousness. To thee everything is clear and intelligible, and thou desirest not to notice iniquity. This we know, that such is thy way, behold we have come to take refuge in thy shadow. O Beneficent One, even if we are unworthy, extend to us with thy supporting right hand a morsel at the door.<sup>1</sup> When the poor knocks begging for kindness, let thy response be to him "take that which is good."<sup>2</sup> Thy praiseworthy attribute is that thou send back full him who approaches thee destitute and empty.<sup>3</sup> O thou who upholds the fallen, despise not the affliction of the poor, be pleased with his approach. Let thy kindness blot out the record of our guilt, command the recorder to write an acquittance. Let the soft voice<sup>4</sup> avert the rigorous decree; may the desire of the Creator subdue the evil inclination. *Reader*: Make the inner thoughts of heart equal to the supplication, cast away our sin,<sup>5</sup> and may our ablution render us pure. Remove evil (and) cause impurity to pass away; give us a pure heart, that we may walk in thy statutes.

<sup>1</sup>) i.e. as a poor man who is given a morsel of bread at the door, likewise support us at the gates of repentance. <sup>2</sup>) Let the few good deeds offset the sins. v. Rashi on Hos. 14.3. <sup>3</sup>) But to appease an earthly ruler, it is we, who have to bring gifts. <sup>4</sup>) Of the one who prays. <sup>5</sup>) Lit. throw away the dead reptile, (only) then will the immersion become effective. i.e. one who has sinned and confesses his sin but does not repent, may be compared to a man holding a dead reptile in his hand while immersing himself in all the waters of the world, which is of no avail. v. Taan. 16a. <sup>†</sup>) Lit. like clay. \*§) v. p. 7, notes 7-8.

יזכר-נא כי-כחמר עשיתנו, ואל-עפר תשיבנו: ידענו Job. 10.9

כי אין בנו מעשים, צדקה עשה עמנו למען שמך:

*Reader*. Ps. 44.27 קומה עזרתה לנו, ופדנו למען חסדך:

ברחם אב על-בנים, בן תרחם יי עלינו: ליי הישועה, על- Ps. 103.13  
ib. 3.9

עמך ברכתך סלה: יי צבאות עמנו. משגב-לנו, אלהי יעקב סלה: יי ib. 46.8  
ib. 84.13

צבאות, אשרי אדם בטח בך: יי הושיעה, המלך יענו ביום-קראנו: ib. 20.10

סלח-נא לעון העם הזה, כגדל חסדך. וכאשר נשאתה לעם *Reader*. \* Num. 14.  
19-20

הזה, ממצרים ועד-הנה. ושם נאמר: *Cong.* ויאמר יי סלחתי בדברך:

הטה אלהי | אונה ושמע, פקח עיניך וראה שממתינו, והעיר אשר- Dan. 9  
18-19

נקרא שמך עליה. כי לא על-צדקתינו, אנהנו מפילים תחנונינו לפניך,

כי על-רחמך הרבים: אדני | שמע, אדני | סלחה, אדני, הקשיבה

ועשה, אל-תאחר. למענה אלהי, כי-שמך נקרא על-עירך ועל-עמך:

<sup>2</sup> By Solomon b. Judah  
Habavli (c. 980).

(לא) שניה ע"פ א"ב  
ע"י שלמה [הבבלי]

#### אלהינו ואלהי אבותינו

אך בך לדל מעוז, בצר לו מצא סתר: גזו חטא געל

רשע, דון לזכות מחפש צדק: הפל לך מפלש שכל, ובל-

תחפץ התבונן און: זאת דעתנו כי כן דרךך, חסות בצלך הנה

באנו: טוב, חנם תושיט לנו, ימין סעד פרוסת פתח: כהקיש

רש שואל חסד, לו קח טוב תען: מדתך כי כן השלבת, נעור

נרק מחזיר מלא: סמך נופל לא-תבזה, יענות עני קרבות

תירץ: פנקס חוב ימרק חסד, צו סופר כתב שובר: קול

הקל יחליף קשה, רצון יוצר תכוף יצר: *Reader*. שנה לכף שית

הקרב, שלף שרץ טבילה תעל: תבער רע תעביר טמא. תת

טהור לקחת חקיה:

<sup>1</sup>) v. p. 7, note 3. <sup>2</sup>) v. Davidson's "אוצר השירה והמוסר". <sup>3</sup>) v. p. 7, note 3.

# 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 מְחִילָה לַחַטָּאִים, וְסֹלִיחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמֹל.

אל, הוֹרִיתָ לָנוּ לומר שְׁלֹש עֶשְׂרֵה, זְכַר־לָנוּ הַיּוֹם בְּרִית שְׁלֹש עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנֹו מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְהוָה בָּעָנָן, וַיִּתְּצֵב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְהוָה.

וַיַּעֲבֵר יְהוָה עַל־פָּנָיו וַיִּקְרָא:

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

וְסֹלַחַת לְעֲוֹנֵינוּ וּלְחַטֹּאתֵינוּ וְנִחְלָתֵנוּ.

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

סֹלַח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ, מְחַל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ, כִּי אָתָּה אֲדֹנָי 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 "כבולו כחגו אל חסדו" are chanted by the Reader and repeated by the Congregation.

## תפלה.

<sup>1</sup> שמע קולנו יי אלהינו, חוס ורחם עלינו. וקבל  
ברחמים וברחמים את תפלתנו: השקנו יי אלהינו ונשובה, Lam. 5.21  
חדש ימינו בקדש: <sup>2</sup> אל-תשליכנו מלפניך, ורוח קדשך Ps. 51.13  
אל-תקח ממנו: <sup>2</sup> אל-תשליכנו לעת זקנה, ככלות כחנו ib. 71.9  
אל-תעזבנו: <sup>2</sup> אל-תעזבנו יי אלהינו, אל-תרחק ממנו: ib. 38.22  
עשה-עמנו אות לטובה, ויראו שונאנו ויבשו. כי-אתה ib. 86.17  
עזרתנו ונחמתנו: <sup>2</sup> אמרינו האזינה יי בניה הגיענו: ib. 5.2  
יהיו לרצון אמרי-פינו, והגיון לבנו לפניך. יי צורנו ib. 19.15  
וגואלנו: <sup>2</sup> כי-לך יי הוהלנו, אתה תענה אדני אלהינו: ib. 38.17

## באלהינו ואלהי אבותינו

תבא לפניך תפלתנו, ואל תתעלם מתחנו. שאין אנו עני  
פנים וקשי ערף, לומר לפניך יי אלהינו ואלהי אבותינו,  
צדיקים אנחנו ולא חטאנו. אבל אנחנו (ואבותינו) חטאנו:

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

יד  
ב"ס א"ב

<sup>5</sup> אשמנו. בגדנו. גולנו. דברנו דפי: הענינו. והרשענו.  
ודנו. חמסנו. טפלנו שקר: יעצנו רע. כזבנו. לצנו. מרדנו.  
נאצנו. סררנו. עינו. פשענו. צרנו. קשינו ערף: רשענו.  
שחתנו. תעבנו. תעינו. תעתענו: <sup>Reader</sup> סרנו ממצותיך  
וממשפטך הטובים, ולא שנה לנו: ואמה צדיק על  
כל-הבא עלינו. כי-אמת עשית, ואנחנו הרשענו: 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. 1, note 3. <sup>3</sup> According to the "שלח" this 'Selichah' was already recited during the Talmudic period. In Yoma, 87b "אבל אנחנו חטאנו" is applied to "אשמנו" which was the response of the congregation to "אויא תבא לפניך" 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 "אשמנו" till "אשמנו" are found in Saadyah's Siddur. Rashi states that in the middle ages the small יד was synonymous with the "אשמנו" prayer, v. Siddur Rashi, p. 96, a. Elbogen's חמלה והעבודה, 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.<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*

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.

## סליחות ליום ראשון

ក្នុងក្រុង

<sup>1</sup> שומר ישראל. שמר שארית ישראל. נאל-יאבד. ישראל. האומרים שמע ישראל:

שׁוֹמֵר גּוֹי אֶחָד. שׁוֹמֵר שְׂאֲרֵית עַם אֶחָד. וְאֶל־יִאבֹד גּוֹי אֶחָד. הַמִּיִּתְּדִים שְׁמָהּ.  
וְאֶל־הֵינִי יי אֶחָד:

שומר גוי קדוש. שמר שארית עם קדוש. ואל-יאבד גוי קדוש. תמשלשם בשלש קדשות לקדוש:

2 אָבינו מלְכֵנוּ, חֲנֻנוּ וְנַעֲנֵנוּ, כִּי־אֵין בָּנוּ מַעֲשִׂים. עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ: 3

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

ע"י [אמתי]

[illegible]

*Reader.* יתבדל ויתקדש שמה רבא, [ *Cong.* אמן בעלמא דיי-קרא ברעיותה.  
ונמליה מלכותה בעיכוו ובימיכו, ובחסי דיי-כל-בית ישראל, בעולא ובזמן  
קריב, ואמרו. *Cong. & Reader.* אמן, יהא שמה רבא מקברו, לשלם ולעלמי עלמאי.  
*Reader.* יתברך השם עבד, התפאר והתעבד, והתעבד והתעבד, והתעבד והתעבד,  
שמה דיי-קדשא. *Cong. & Reader.* בריך הוא, לעלא מן-כל-ברכתא  
לשירתא, תשבתתא ונחמתא, דיי-אמירו בעלמא, ואמרו. *Cong. & Reader.* אמן  
*Cong.* קבל ברחמים ובכח את תפלתנו:

Reader. תתקבל צלותהו ובעתהו דיי-בל-ישראל, קדם אבוהו דיי בשמא,  
אמן Cong. & Reader. אמן :

Cong. יהי שם יי מברך מעתה ועד עולם ;  
Reader. יהא שלמא רבא מן-שמאי , ותתים (טובים) עלינו ועל-כל-ישראל .

Cong. עזרי מעם ה' עשה שמים וארץ :

Reader. עֲשֵׂה שָׁלוֹם בְּמִדְרוֹמֵי, הִיא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.  
ואמר. Cong. & Reader. אָמֵן :

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

<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