

SELICHOT FOR THE FAST OF GEDALIAH

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 לצום גדליה

יֵאֲשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה:
יֵאֲשְׁרֵי הָעָם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעָם שֶׁיֵּי אֱלֹהָיו:²

PSALM 145

יְתַהַלֵּל לַדָּוָד.

אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל-יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמְהֵלֵל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגְדֹּדוּ:
הֵדֵר כְּבוֹד הַדּוֹף, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעֻזּוֹ גּוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלָּתְךָ אֲסַפְּרָנָה:
זָכָר רַב-טוֹבָה יִבְיְעוּ, וְצִדְקָתְךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וּגְדֻלַּת-חֶסֶד:
טוֹב-יְהוָה לְכָל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:
יִדְוֶה יְהוָה כָּל-מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרַכְּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבָּרוּ:
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הֵדֵר מַלְכוּתְךָ:
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדָר:
סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים:
עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ:
פּוֹתֵם אֶת-יְדְּךָ, וּמַשְׁבִּיעַ לְכָל-חַי רָצוֹן:
צַדִּיק יְהוָה בְּכָל-דְּרָכָיו, וְחֹסֵד בְּכָל-מַעֲשָׂיו:
קָרוֹב יְהוָה לְכָל-קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ 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-יִרְאֵיו יַעֲשֶׂה, וְאֶת-שׁוֹנְעֵתָם יִשְׁמַע וְיִשְׁעֵם:
שׁוֹמֵר יִהְיֶה אֶת-כָּל-אֲהָבָיו, וְאֶת כָּל-הָרָשָׁעִים יִשְׁמִיד:
Reader. תִּהְיֶה הַלֵּל יְהוָה יְדִבֶּר-פִּי, וַיְבָרֵךְ כָּל-בָּשָׂר שֶׁם קִדְּשׁוֹ
לְעוֹלָם וָעֶד: ¹ וְנִאֲחֲזֵנוּ וְנִבְרַךְ יְהוָה מִעַתָּה וְעַד-עוֹלָם הַלְלוּהָ:

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

וְעַתָּה יִגְדֶּל-נָא כֹחַ אֱדֹנֵי, בְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: Num. 14.17
וְכָר רַחֲמֶיךָ יְיָ נִחְסְדֶיךָ, כִּי מַעֲלָם הָמָּה: Ps. 25.6

Reader. 2 יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, [אָמֵן Cong.] בְּעָלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְהַמְלִיךְ מַלְכוּתָהּ בְּתַיִכּוֹן וּבִיּוֹמִיכּוֹן, וּבְתַיִי דִי-כָל-בֵּית יִשְׂרָאֵל, בְּעָלְמָא וּבְנִימָן
קָרִיב, וְאִמְרוּ. יְהוָה שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלָם וּלְעָלְמֵי
עָלְמֵיָא: *Reader*. יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְתַרְמֵם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל, שְׁמֵהּ דִּי-קִדְּשָׁא. *Cong. & Reader*. בָּרִיךְ הוּא, לְעָלְמָא מִן-כָּל-בְּרַכְתָּא
וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דִּי-אִמְרִין בְּעָלְמָא, 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 חדש ע"י רש"י ד"ל

4 לָךְ יְיָ הַצְדָּקָה, וְלָנוּ בִּשְׁתַּת הַפָּנִים: מֵה-נִתְאֲוִינוּ, מֵה-
נִאֲמַר, מֵה-נִדְּבָר וּמֵה-נִצְטַדֵּק: ⁵ וְנִחְפְּשָׁה דְרָכֵינוּ וְנִחְקְרָה,
וְנִשְׁוֹבָה אֵלֶיךָ, כִּי יִמְיֶךָ פְּשׁוּטָה לְקַבֵּל שָׂבִים: לֹא
בְּחֶסֶד וְלֹא-בְמַעֲשִׂים בָּאֲנוּ לְפָנֶיךָ, כְּדִלִים וּכְרָשִׁים
דְּפָקְנוּ דְלִתֶּיךָ: דְּלִתֶּיךָ דְּפָקְנוּ רַחוּם וְחַנוּן, נָא אֵל-
תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ: *Reader*. מִלְּפָנֶיךָ מִלְּכֵנוּ רִיקָם אֵל-
תְּשִׁיבֵנוּ, כִּי-אֲתָה 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 'חגילות החפלה והעבודה בישראל,' p. 73; a. Israel Abraham's Companion to the Authorised Daily Prayer Book. ³ Hurwitz ascribes it to Rashi. v. 'מסכת ומבוא למחזור ויטרי,' p. 60. 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 likened 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.

שָׁמַע תְּפִלָּה, עֲדִיף כָּל-בָּשָׂר יְבֹאוּ: ¹ יְבֹאוּ כָל-בָּשָׂר
Ps. 65.3
Is. 66.23
לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יי: יְבֹאוּ וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי,
Ps. 86.9
וַיִּכְבְּדוּ לְשִׁמְךָ: בָּאוּ גִשְׁתַּחֲוּהוּ וְנִכְרַעַה. נִכְרַעַה לְפָנֶיךָ יי
ib. 95.6
עֲשֹׂנוּ: נִבְּרָאָה לְמִשְׁכְּנוֹתֵינוּ, גִּשְׁתַּחֲוּהוּ לְהִדָּם רִגְלֵינוּ: בָּאוּ
b. 132.7
ib. 100.4
שְׁעָרָיו בְּתוֹכָהּ, חֲצֵרֵינוּ בְּתִהְלָהּ. הוֹדוּ לוֹ בָּרְכוּ
שְׁמוֹ: ³ וְנִאֲנַחְנוּ, בְּרַב חֲסִדֶּיךָ נִבְּרָא בֵּיתְךָ. גִּשְׁתַּחֲוּהוּ אֶל-
ib. 5.8
הַיֵּכַל קֹדֶשְׁךָ בִּירְאָתְךָ: הִנֵּה בָּרְכוּ אֶת-יי כָּל-עַבְדֶּיךָ
ib. 134.1
יי, הַעֲמִידִים בְּבֵית-יי בְּלֵילוֹת: שְׁאוּ-יְדֵיכֶם קֹדֶשׁ,
ib. 134.2
וּבָרְכוּ אֶת-יי: רוּמָמוֹ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהִדָּם
ib. 99.5
רִגְלֵינוּ. קְדוֹשׁ הוּא: רוּמָמוֹ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהִר
ib. 99.9
קֹדֶשׁוֹ. כִּי-קְדוֹשׁ יי אֱלֹהֵינוּ: הִשְׁתַּחֲוּוּ לֵי בִּהְדְּרַת-קֹדֶשׁ,
ib. 96.9
חִילוֹ מִפְּנֵי כָל-הָאָרֶץ: גִּשְׁתַּחֲוּהוּ אֶל-הַיֵּכַל קֹדֶשְׁךָ,
ib. 138.2
וְנוֹדֶה אֶת-שִׁמְךָ עַל-חֲסִדֶּיךָ וְעַל-אַמְתֶּךָ. כִּי-הִגְדַּלְתָּ
ib. 89.9
עַל-כָּל-שִׁמְךָ אִמְרָתְךָ: יי אֱלֹהֵי צְבָאוֹת, מִי-כִמּוֹךָ
ib. 89.7
חֲסִין יי. וְנִאֲמִינְתָּ סְבִיבוֹתֶיךָ: כִּי מִי בִשְׁחַק יַעֲרֹף לֵי,
ib. 86.10
יְדָמָה לֵי בְּבִגֵּי אֱלִים: כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת,
ib. 102.5
אַתָּה אֱלֹהִים לְבַדְּךָ: כִּי-גָדוֹל מֵעַל-שָׁמַיִם חֲסִדֶּךָ,
ib. 145.3
וְעַד-שָׁחֲקִים אַמְתֶּךָ: גָּדוֹל יי וּמִהָלָל מְאֹד, וְלִגְדֻלָּתוֹ
ib. 96.4
אֵין חֶקֶר: כִּי גָדוֹל יי וּמִהָלָל מְאֹד, נוֹרָא הוּא עַל-כָּל-
ib. 95.3
אֱלֹהִים: כִּי אֵל גָּדוֹל יי, וּמִלֵּךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:
Deut. 3.24
אֲשֶׁר מִי-אֵל בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר-יַעֲשֶׂה כִּמְעַשֵּׂיךָ
Jer. 10.7
וְכִנְבוֹרֵתֶיךָ: מִי לֹא יִרְאֶה מִלֵּךְ הַגּוֹיִם, כִּי לֹא יֵאָתֶה.
ib. 10.6
כִּי בְּכָל-חֲכָמֵי הַגּוֹיִם וּבְכָל-מַלְכוּתָם, מֵאֵין כִּמּוֹךָ: מֵאֵין
Ps. 89.14
כִּמּוֹךָ יי. גָּדוֹל אַתָּה, וְגָדוֹל שִׁמְךָ בְּגִבוֹרָה: לֹא וְרוּעַ
ib. 74.16
עַם גְּבוֹרָה. תַּעֲזוּ יְדֶךָ, תִּרְוֶם יְמִינֶךָ: לֹא יוֹם, אֶף-לֹא
ib. 95.4
לַיְלָה. אַתָּה הַכִּינֹת מְאֹד 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.

אֶרֶץ, וְתוֹעֲפּוֹת הָרִים לוֹ: מִי יִמְלֹל גְּבוּרֹתַי, יִשְׁמִיעַ Ps. 108.2
כָּל-תְּהִלָּתוֹ: לָךְ יִי הַגְּדֹלָה וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת וְהַנִּצָּחַת I Chron. 29.11
וְהַהוֹד, כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ. לָךְ יִי הַמְּמָלְכָה,
וְהַמְּתַנַּשֵּׂא לְכָל. לְרָאשׁ: לָךְ שָׁמַיִם, אֶף-לָךְ אֶרֶץ. תִּגְבַּל Ps. 89.12
וּמִלְאָה אֶתְּהָם יִסְדָּתָם: אֶתְּהָ הַצִּבְּתָ כָּל-גְּבוּלוֹת אֶרֶץ. ib. 74.17
קִיץ וְחֹרֶף, אֶתְּהָ יִצְרָתָם: אֶתְּהָ פוֹרְרָתָ בְּעֵזְרָךְ יָם, שִׁבְרָתָ ib. 74.13
רָאשֵׁי תַנִּינִים עַל הַמַּיִם: אֶתְּהָ רִצְצָתָ רָאשֵׁי לִוְיָתָן, ib. 74.14
תִּתְּנֵנוּ מִמָּכָל לַעַם לְצִיִּים: אֶתְּהָ בִקְעָתָ מַעַן וְנַחֵל, אֶתְּהָ ib. 74.15
הוֹבִשְׁתָּ גְּבוּרֹת אֵיתָן: אֶתְּהָ מוֹשֵׁל בְּגִאוֹת הַיָּם, בְּשׂוּא ib. 89.10
גִּלְיֹ אֶתְּהָ תִשְׁבַּחֲהֶם: גְּדוֹל יִי וּמַהֲלֵל מְאֹד, בְּעֵיר אֱלֹהֵינוּ ib. 48.2
הֲרִקְדָּשׁוֹ: יִי אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרֻבִּים, אֶתְּהָ-הוּא 2 Kings 19.15
הָאֱלֹהִים לְבָדָּךְ: אֵל נֶעְרָץ בְּסוּד-קְדוּשִׁים רַבָּה, וְנוֹרָא Ps. 89.8
עַל-כָּל-סִבְיָיו: וַיּוֹדוּ שָׁמַיִם פִּלְאָף יִי, אֶף-אֲמוֹנִתְךָ ib. 89.6
בִּקְהַל קְדָשִׁים: לָכֵן גְּרַנְנָה לָיִי, נִרְעֵה לְצוּר יִשְׁעֵנוּ: ib. 95.1
נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נִרְיֵעַ לוֹ: צִדִּיק וּמִשְׁפָּט ib. 95.2
מִכּוֹן בְּסֻאָךְ, חֶסֶד וְאֱמֶת יִקְדָּמוּ פָּנֶיךָ: אֲשֶׁר יִחַד ib. 89.15
נִמְתִּיק סוּד, בְּבֵית אֱלֹהִים נִהְלַךְ בְּרָגֶשׁ: אֲשֶׁר-לוֹ הַיָּם ib. 95.5
וְהוּא עָשָׂהוּ, וַיִּבְשֹׁת יָדָיו יָצְרוּ: אֲשֶׁר בִּידוֹ נִפְשׁ כָּל-חַי, Job 12.10
וְרוּחַ כָּל-בֶּשֶׂר-אִישׁ: *Reader*. הַנִּשְׁמָה לָךְ, וְהַגּוֹף פִּעֻלָּךְ.
חֹסֶה עַל-עַמְלָךְ: הַנִּשְׁמָה לָךְ, וְהַגּוֹף שְׁלָךְ. יִי, עֲשֵׂה
לְמַעַן שְׁמֶךָ: אֲתָאֲנוּ עַל שְׁמֶךָ. יִי, עֲשֵׂה לְמַעַן שְׁמֶךָ:
בְּעִבּוֹר כְּבוֹד שְׁמֶךָ, כִּי אֵל רַחוּם וְחַנוּן שְׁמֶךָ: ¹ לְמַעַן- Ps. 25.11
שְׁמֶךָ יִי. וְסִלַּחְתָּ לְעֹנֵנוּ, כִּי רַב-הוּא:

Cong. & Reader. סִלַּח לָנוּ אֲבִינוּ, כִּי בָרַב אֲנִילְתָנוּ שְׁעֵינוּ.

מַחֲלֵל-לָנוּ מִלְּכֹנוּ, כִּי רַבּוּ עֹנֵינוּ:

¹) v. p. 7, note 3.

Our God and God of our fathers

Of old thou assured (us) that if we entreat thee with our lips and approach thee with haste and not with laziness, and knock at thy gates with prayer and supplication, thou wouldst avert from us calamities that time brings in its train. Behold then, we have come to thee with broken spirit and contrite heart, to confess before thee all our follies and stubbornness of heart; thou who searchest the hearts and healest the broken spirit, renew a right spirit within us, and create in us a clean heart. Of old thou didst appoint these ten days for every individual to return and find atonement, while the remaining whole year is allotted for the congregational prayer and fasting in times of distress. If the individual hastens and returns within the time appointed he is pardoned; but if he tarry and do not return, there is no longer any hope for him;¹ even if he prepare and offer all the rams of Nevayot² to help him, he will entreat and raise his voice in vain.³ To thee alone, our Rock, the supplications of the congregation, as well as of the individual, ascend, for thou hearest prayer; receive us graciously, and grant us pardon; accept us as (though we brought) burnt-offerings and whole burnt offerings.⁴ *Reader:* Judge us with mercy and compassion; drown in the depths of the sea⁵ the disobedience of thy beloved children, whom thou didst take to thee as a peculiar treasure, so that they may extol thee for ever with every kind of praise.

By Benjamin b. Zerach
(1050).

מה) סליחה ע"פ א"ב
ע"י בנימין [בן זרח]

אלהינו ואלהי אבותינו

אמנת מאז ארשת שפתים. בתפלה ובתחנון דפך שערי-
דלתים. גשחנו עדיך בנריות ולא בעצלתים. דחות לע-
פורעניות המתרגשות לעתותים: הגנו אתאנו לך בשברון רוח
ודכאות לב. ודות לפניה כל-פתול ועקשות-לב. זה חוקר
לבבות, הרופא לשבורי-לב. חדש נכון בקרבנו, וברא-לנו
טהור-לב: טקסת מקדם אלו ימים עשרה. יחיד בם לשוב ולמצא
בפירה. כל-השנה כלה לרבים מסורה. לשוע ולענות בכל-עת
צוקה וצרה: מהר היחיד ושב בנתיים, מוחל-לן-לו. נואש ולא-
שב, אין תקנה לעוולו. סדר וערך כל-אילי-נביות להועילו.
עותר וצועק ואין-שומע-לו: פגיעת-הרבים והיחיד לך-לבד
עולה. צור, כי אתה שומע תפלה. קבלנו ברצון והמציאנו
מחילה. רצנו כקרבן כליל ועולה: *Reader.* שפוט תשפט אותנו
ברחמנות וחמלה. בניה יחסיך לקוים-לך לסגלה. יקש-
מרים יוצלל במצולה. נצח להללה בכל-מיני תהלה:

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.

אֵל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנְהֵג בְּחַסְדֵּיךָ,
מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רָאשׁוֹן וְרָאשׁוֹן, מִרְבֵּה מַחִילָה
לְחַטָּאִים, וְסִלִּיחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־
בָּשָׂר וָרוּחַ, לֹא כֹרֶעְתָּם תִּגְמֹל.

אֵל, הוֹרִיתָ לָנוּ לֹמֵר שְׁלֹשׁ עֲשָׂרָה, זְכַר־לָנוּ הַיּוֹם
בְּרִית שְׁלֹשׁ עֲשָׂרָה, כָּמוֹ שֶׁהוֹדַעְתָּ לַעֲנֹ מִקֶּדֶם, כָּמוֹ
שֶׁכָּתוּב: וַיֵּרֶד יְהוָה בְּעַנָּן, 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 וּפֹשֵׁעַ וְחַטָּאָה,
וְנִקָּה.

וְסִלַּחְתָּ לְעוֹנֵינוּ וּלְחַטֹּאתֵינוּ וְנִחַלְתָּנוּ.

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

סִלַּח לָנוּ אֲבִינוּ כִּי חַטָּאנוּ, מַחֵל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ,
כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח, 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 שמע קולנו יי אלהינו, חוס ורחם עלינו. וקבל
Lam. 3.21 ברחמים ובכרצון את תפלתנו: השיבו יי אליה ונשובה,
Pa. 51.13 חדש ימינו כקדם: ² אל תשליכנו מלפניך, ורוח קדשך
ib. 71.9 אל תקח ממנו: ² אל תשליכנו לעת זקנה, בכלות כחנו
ib. 38.22 אל תעזבנו: ² אל תעזבנו יי אלהינו, אל תרחק ממנו:
ib. 86.17 עשה עצמו אות לטובה, ויראו שגאיו ויבשו. כי אתה
ib. 5.2 יי עזרתנו ונחמתנו: ² אמרינו האזינה יי בינה הגיענו:
ib. 19.15 יי יהיו לרצון אמרי פינו, והגיון לבנו לפניך. יי צורנו
ib. 38.17 וגואלנו: ² כי לך יי הוחרלנו, אתה תענה אדני אלהינו:

נאלינו 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:

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

דוד
פ"מ א"ב

⁵ אשמנו. בגדנו. גזלנו. דברנו דפי: הענינו. והרשענו.
זדנו. חמסנו. טפלנו שקר: יעצנו רע. כזבנו. לצנו. מרדנו.
נאצנו. סררנו. ענינו. פשענו. צררנו. קשינו ערף: רשענו.
שחתנו. תעבנו. תעינו. תענתנו: Reader, סרנו ממצותיך
Neh. 9.33 וממשפטיך הטובים, ולא שנה לנו: ואתה צדיק על
כל-הבא עלינו. כי-אמת עשית, ואנחנו הרשענו:

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. ד, note 3. ³ According to the "שליח" 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 "אירא 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 "דוד" are found in Saadyah's Siddur. Rashi states that in the middle ages the small 'דוד' was synonymous with the "אשמנו" prayer, v. Siddur Rashi, p. 96, a. Elbogen's חפזות והפחדות, 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.

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 בקדוש קדושות לקדוש:

מתרצה ברחמים ומתפייס בתחנונים, התרצה והתפייס לדור עמי, כִּי-אין עוזר:

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

⁴ By Amittai (780-850).

ע"י [אמתי]

ואנחנו לא נדע מה-נעשה, כי עליה עינינו: זכר רחמיה ה' וחסדיה, כי מעולם קמה: יהי-חסדך ה' עלינו, באשר יחלנו לך: אל תזכר-לנו עוונות ראשונים, מהר יקדמונו רחמיה, כי דלנו מאד: חנונו ה' חנונו, כִּי-רב שבחנונו בו: בלנו רחם תפוס: כִּי-הוא גִּדַע יצרנו, זכור כִּי-עפר אנחנו: *Reader*. עזרנו אלהי ישיענו, על-דבר כבוד שמך. הציגנו, בפני על-חטאתינו, למען שמך:

II Chron. 20.12
Ps. 25.6
ib. 33.22
ib. 79.8
ib. 123.4
Hab. 3.2
Ps. 103.14
ib. 79.9

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

וימליך מלכותה בנתיכו ובימיכו, ובחיי די-כל-בית ישראל, בעלמא ובזמן קריב, ואמרו *Cong. & Reader*. אמן, יהא שמה רבא מברך, לעלם ולעלמי עלמא.

Reader. יתברך והשתבח, והתפאר והתרים והתנשא, והתעדר והתעלה והתהלל,

שמה די-קדשא. *Cong. & Reader*. ברך הוא, לעלמא מן-כל-ברכתא

ושירתא, תשבחתא ונחמתא, די-אמירו בעלמא, ואמרו *Cong. & Reader*. אמן

Cong. קבל ברחמים ובכח אמת תפלתנו:

Reader. תתקבל צלותהו ובעותהו די-כל-ישראל, קדם אבוהו 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"

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