

SELICHOT FOR THE THIRD PENITENTIAL DAY

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

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

PSALM 145

[A Psalm of] Praise by David.

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

¹) Lit. his

סליחות ליום שלישי של עשרת ימי תשובה:

¹ אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה:
² אֲשֶׁר הָעַם שִׁפְכָה לּוֹ, אֲשֶׁר הָעַם שָׁנָה אֶל־הָיוֹ:

PSALM 145

יְתַהֲלֶה לְדוֹד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהְלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבוּרְתֶּיךָ יִגִּידוּ:
הֵדֵר כְּבוֹד הוֹדְךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעֲזוֹנוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֲסַפְּרֶנָּה:
זָכָר רַב־טוֹבָךָ יִבְרִיעוּ, וְצִדְקָתְךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפִּים וְגִדְל־חֶסֶד:
טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִוְדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכְּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבוּרְתְּךָ יִדְבָּרוּ:
לְהוֹדִיעַ לְבִנֵּי הָאָדָם גִּבוּרְתִּי, וְכְבוֹד הֵדֵר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדֹר:
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלָאִים, וְזִוְקָה לְכָל־הַכְּפוּפִים:
עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
פֹּתֵחַ אֶת־יְדֶיךָ, וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן:
צִדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחֶסֶד בְּכָל־מַעֲשָׂיו:
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:

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

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

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

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

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

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

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

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

רצון-יִרְאֵיו יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיִשְׁעֵם:
שׁוֹמֵר יִהְיֶה אֶת-כָּל-אֲהָבָיו, וְאֶת כָּל-הָרָשָׁעִים יִשְׁמִיד:
Reader. תִּהְיֶה תְהִלַּת יְהוָה יִדְבַּר-פִּי, וַיְבָרֶךְ כָּל-בָּשָׂר שֶׁם קִדְּשׁוֹ
לְעוֹלָם וָעֶד: ¹ וְאֶנְחֵנוּ וַיְבָרֶךְ יְהוָה, מִעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:

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

וְעַתָּה יִגְדֵּל-וְנָא כֹחַ אֱדוּנִי, בְּאִשֶּׁר דִּבַּרְתָּ לֵאמֹר: Num. 14.17
וְכֵן רַחֲמֶיךָ יְיָ נִחְסְדִיךָ, כִּי מַעֲלָם הָמָּה: Ps. 25.6

Reader. 2 יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, [אָמֵן Cong.] בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְהַמְלִיךָ מַלְכוּתָהּ בְּתִיכּוֹן וּבִיוֹמִיכּוֹן, וּבְתִי דִי-כָל-בֵּית יִשְׂרָאֵל, בְּעֵלְמָא וּבְכּוֹן
קְרִיב, וְאִמְרוּ. יְהוָה שְׁמֵהּ רַבָּא מְבָרַךְ, לְעֵלָם וּלְעֵלְמֵי
עֲלְמָא: *Reader*. יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל, שְׁמֵהּ דִּי-קִדְּשָׁא. *Cong. & Reader*. בְּרִיךְ הוּא, לְעֵלָא מִן-כָּל-בְּרַחְמָא
וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחְסְתָא, דִּי-אִמְרִין בְּעֵלְמָא, וְאִמְרוּ. *Cong. & Reader*. אָמֵן:

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

לָךְ יְיָ הַצְדָּקָה, וְלָנוּ בִּשְׁתַּת הַפָּנִים: מַה-וְתִאֲוֹנוֹן, מַה-
נֶאֱמַר, מַה-נִּדְבָּר וּמַה-נֶּצְטִיךְ: ⁶ וְנִחְפְּשָׁה דְרָכֵינוּ וְנִחְקְרָה,
וְנִשְׁוֹבָה אֵלֶיךָ, כִּי יִמְיָךְ פְּשׁוּטָה לְקַבֵּל שָׂבִים: לֹא
בְּחֶסֶד וְלֹא-בְמַעֲשִׂים בָּאֵנוּ לְפָנֶיךָ, כְּדִלִים וּכְרָשִׁים
דְּפָקְנוּ דְלִתֶּיךָ: דְּלִתֶּיךָ דְּפָקְנוּ רַחוּם וְחַנוּן, נָא אֵל-
תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ: *Reader*. מִלְּפָנֶיךָ מִלְּכֵנוּ רִיקָם אֵל-
תְּשִׁיבֵנוּ, כִּי-אֵתָהּ 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 'חולדות החמלה והעבודה בישראל', p. 73; a. Israel Abraham's Companion to the Authorised Daily Prayer Book. ³ Hurwitz ascribes it to Rashi. v. 'ממנה 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 יָבֹאוּ: ¹ יבוא כל-בָּשָׂר Ps. 65.3
 לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יְיָ: יבואוּ וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, Ps. 86.9
 ויִכְבְּדוּ לְשִׁמְךָ: בָּאוּ וְשִׁתַּחֲוּוּ וְנִכְבְּדָה. נִבְרָכָה לְפָנֶיךָ יְיָ ib. 95.6
 עֲשֵׂנוּ: נִבְרָאָה לְמִשְׁכְּנוֹתֶיךָ, וְשִׁתַּחֲוּוּ לְהֵדֶם רִגְלֵינוּ: בָּאוּ b. 132.7
 שְׁעָרֶיךָ בְּתוֹכָהּ, חֲצֵרֵינוּ בְּתִהְלָהּ. הוֹדוּ לוֹ בְּרָכוּ ib. 100.4
 שְׁמוֹ: ³ וְאִנְחֵנוּ, בְּרַב חֲסִדֶּךָ נִבְרָא בְּיָדְךָ. וְשִׁתַּחֲוּוּ אֵלַי ib. 5.8
 הַיֵּכָל קִדְשֶׁךָ בִּירְאָתְךָ: הִנֵּה בְּרָכוּ אֶת-יְיָ כָּל-עַבְדֶּיךָ ib. 134.1
 יְיָ, הָעֹמְדִים בְּבֵית-יְיָ בְּלֵילוֹת: שְׁאוּ-יְדֵיכֶם קִדְשׁ, ib. 134.2
 וּבְרָכוּ אֶת-יְיָ: רוּמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵדֶם ib. 99.5
 רִגְלֵינוּ. קְדוֹשׁ הוּא: רוּמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵרָ ib. 99.9
 קִדְשׁוֹ. כִּי-קְדוֹשׁ יְיָ אֱלֹהֵינוּ: הִשְׁתַּחֲוּוּ לֵי בִּהְדָּרְתָּ-קִדְשׁ, ib. 96.9
 חִילוֹ מִפְּנֵי כָל-הָאָרֶץ: וְשִׁתַּחֲוּוּ אֵל-הַיֵּכָל קִדְשֶׁךָ, ib. 138.2
 וְנוֹדָה אֶת-שִׁמְךָ עַל-חֲסִדֶּךָ וְעַל-אַמְתֶּךָ. כִּי-הִגְדַּלְתָּ ib. 89.9
 עַל-כָּל-שִׁמְךָ אִמְרָתְךָ: יְיָ אֱלֹהֵי צְבָאוֹת, מִי-כְמוֹךָ ib. 89.7
 חֲסִין יְיָ. וְאִמְנוּתְךָ סְבִיבוֹתֶיךָ: כִּי מִי בְּשִׁחַק יַעֲרֹף לֵי, ib. 86.10
 יִדְמָה לֵי בְּבִגֵּי אֱלִים: כִּי גְדוֹל אַתָּה וְעֲשֵׂה נִפְלְאוֹת, ib. 102.5
 אַתָּה אֱלֹהִים לְבַדְּךָ: כִּי-גְדוֹל מַעַל-שָׁמַיִם חֲסִדֶּךָ, ib. 145.3
 וְעַד-שָׁחֲקִים אַמְתֶּךָ: גְּדוֹל יְיָ וּמִהֲלָל מְאֹד, וְלִגְדֻלָּתוֹ ib. 96.4
 אֵין חֶקֶר: כִּי גְדוֹל יְיָ וּמִהֲלָל מְאֹד, נוֹרָא הוּא עַל-כָּל- ib. 95.3
 אֱלֹהִים: כִּי אֵל גְּדוֹל יְיָ, וּמִלֵּךְ גְּדוֹל עַל-כָּל-אֱלֹהִים: Deut. 3.24
 אֲשֶׁר מִי-אֵל בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר-יַעֲשֶׂה כַּמַּעֲשִׂיךָ Jer. 10.7
 וְכִנְבוֹרְתֶיךָ: מִי לֹא יִרְאֶךָ מֶלֶךְ הַגּוֹיִם, כִּי לֹךְ יֵאָתֶה. ib. 10.6
 כִּי בְּכָל-חֲכָמֵי הַגּוֹיִם וּבְכָל-מַלְכוּתָם, מֵאֵין כְּמוֹךָ: מֵאֵין Ps. 89.14
 כְּמוֹךָ יְיָ. גְּדוֹל אַתָּה, וְגְדוֹל שִׁמְךָ בְּגִבּוֹרָה: לֹךְ וְרוּעַ ib. 74.16
 עִם גִּבּוֹרָה. תַּעֲזוּ יִדְּךָ, תִּרְוֶם יְמִינְךָ: לֹךְ יוֹם, אַף-לֹךְ ib. 95.4
 לַיְלָה. אַתָּה הַכִּינֹתָ מְאוֹר וְשִׁמְשׁ: אֲשֶׁר בִּידוֹ מְחַקְרֵי-

¹) Some are of the opinion that it should be "יבואוּ". 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, וְתוֹעֲפֹת הָרִים לוֹ: מִי יִמְלֹל גְּבוּרֹתַי, יִשְׁמִיעַ Ps. 106.2
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. תִּכְבֹּל Ps. 89.12
וּמְלֵאָה אֹתָהּ יִסְדָּתָם: אֹתָהּ הִצְבֵּת כָּל-גְּבוּלוֹת אֶרֶץ. ib. 74.17
קִיץ וְחֹרֶף, אֹתָהּ יִצְרָתָם: אֹתָהּ פִּוּרְתָּ בְּעֹזָה יָם, שִׁבְרָתָ ib. 74.13
רָאשֵׁי תַנִּינִים עַל הַמַּיִם: אֹתָהּ רִצְצָתָ רָאשֵׁי לִוְיָתָן, ib. 74.14
תִּתְּנֵנוּ מֵאֵכָל לֶעָם לְצִיִּים: אֹתָהּ בִּקְעָתָ מַעַיִן וְנַחֵל, אֹתָהּ ib. 74.15
הוֹבִשָּׁתָ גְּהֵרוֹת אֵיתָן: אֹתָהּ מוֹשַׁל בְּגִאוֹת הַיָּם, בְּשׂוּא ib. 89.10
גִּלְיֹ אֹתָהּ תִּשְׁבַּחֲהֶם: גְּדוֹל יְיָ וּמְהִלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ ib. 48.2
הִרְקֵדְשׁוּ: יְיָ אֱלֹהֵי יִשְׂרָאֵל יֵשֶׁב הַכְּרֻבִּים, אֹתָהּ-הוּא 2 Kings 19.15
הַאֱלֹהִים לְבִדְךָ: אֵל נֶעְרָץ בְּסוּד-קְדוּשִׁים רַבָּה, וְנוֹרָא Ps. 89.8
עַל-כָּל-סִבִּיבָיו: וַיִּוְדוּ שָׁמַיִם פִּלְאָה יְיָ, אֶף-אֲמוֹנֶתָהּ ib. 89.6
בִּקְהַל קְדָשִׁים: לָכֵן גְּרַנְגָה לִי, נִרְעָה לְצוּר יִשְׁעֵנוּ: ib. 95.1
נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נִרְיֵעַ לוֹ: צִדִּיק וּמִשְׁפָּט ib. 95.2
מִכּוֹן בְּסֻאָה, חֶסֶד וְאֱמֶת יִקְדָּמוּ פָּנֵיהָ: אֲשֶׁר יַחֲדוּ ib. 89.15
נִמְתִּיק סוּד, בְּבֵית אֱלֹהִים נִהְלַךְ בְּרָגֶשׁ: אֲשֶׁר-לוֹ הַיָּם ib. 95.5
וְהוּא עָשָׂהוּ, וַיִּבְשֹׁת יַדָיו יִצְרוּ: אֲשֶׁר בִּידוֹ נִפְשׁ כָּל-חַי, Job 12.10
וְרִיחַ כָּל-בֶּשֶׂר-אִישׁ: *Reader*. הַנִּשְׁמָה לָךְ, וְהַגּוֹף פִּעֻלָּהּ.
חֹסֶה עַל-עַמְלָהּ: הַנִּשְׁמָה לָךְ, וְהַגּוֹף שֶׁלָּךְ. יְיָ, עֲשֵׂה
לְמַעַן שְׁמֶךָ: אֲתָאֲנוּ עַל שְׁמֶךָ. יְיָ, עֲשֵׂה לְמַעַן שְׁמֶךָ:
בְּעֶבֶר כְּבוֹד שְׁמֶךָ, כִּי אֵל רַחוּם וְחַנוּן שְׁמֶךָ: ¹ לְמַעַן- Ps. 25.11
שְׁמֶךָ יְיָ. וְסִלַּחֲתָ לְעֹנְגֵנוּ, כִּי רַב-הוּא:

Cong. & Reader. סִלַּח לָנוּ אֲבִינוּ, כִּי רַב־אֲוִלְתָּנוּ שָׁנִינוּ.

מַחֲלֵ-לָנוּ מִלְכָּנוּ, כִּי רַבּוּ עֹוִנֵינוּ:

¹) v. p. 7, note 3.

Can man be more righteous than God? Can a man be more pure than his Maker? Seek the Lord, while he may be found, call upon him, while he is near. Return O Israel to the Lord your God, for you have stumbled through your iniquity. *Reader*: "Return, Return," Thou hast said to us, and from the beginning thou hast assured us of the value of repentance.

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. 14.19): *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

Wherewith can man be justified before his Creator on the day of judgment? Wherewith shall he come and be clean¹ to abide the day of (God's) coming?² Fear and tremble with awe of him, seek the Lord while he is to be found. Before man descends to dwell in the silent grave, before he approaches the pit, let him address numerous supplications and prayers to his Creator; therefore call upon him while he is near so that our fervent entreaty may be agreeable to him. The sacrifices of God are a broken spirit, and a contrite heart is the fragrance of his drink-offering; he desires neither burnt-offering nor change of valuation,³ but he loves a good heart, and shines upon them that repent with contrition; (therefore) let the wicked forsake his way. Let the crooked make his way straight and his deed upright, lest destruction be decreed upon him, and chastisement overwhelm him; he has no pleasure in the death of the guilty, but desires the wicked to forsake his abominations, and the unrighteous man his thoughts. Our

1) i.e. how can we repay the debts we owe to him? v. M.D. on Mic. 6.6.
2) The day of God is destructive to the wicked, and only the pure will endure it. v. M.D. a. Sonc. P. Ed. on Mal. 3.2. 3) viz. the exchange of sacrifices, cf. Lev. 27.10. * §) v. p. 7, notes 7-8.

האנוש מאלוה יצדק, אם מעשהו יטהר גבר: Job. 4.17

דרשו יי בהמצאו, קראוהו בהיותו קרוב: שובה Is. 55.6 Hos. 14.2

ישראל עד יי אלהיה, כי כשלת בעוניך: שובו Reader. שובו אמרת לנו, ועל-התשובה מראש הבטחתנו:

כרחם אב על-בנים, כן תרחם יי עלינו: ליי השועה, על- Ps. 103.13 ib. 5.9

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 אונק ושמע, פקח עיניך וראא שממתנו, והעיר אשר- Dan. 9 18-9

נקרא שמה עליה. כי לא על-צדקתנו, אונחנו מפילים תחנונו לפניך.

כי על-רחמיך הרבים: אדני שמעה, אדני סלחה, אדני, הקשיבה

ועשה, אל-תאחר. למענה אלהי, כי-שמה נקרא על-עריך ועל-עמך:

¹ By Benjamin b. Samuel of Coutances (1050)

סליחה ע"פ א"ב ע"י בנימן ב"ר שמואל

אלהינו ואלהי אבותינו

אנוש במה-יצדק ביום-דין, לפני בוראו. במה-יגדום ובמה-

יזכה, לכלל את-יום בואו. גורו לכם ופחדו, מפני מוראו.

דרשו יי בהמצאו: דומה עד-לא-ישכן יציר, ולפני שחת

קרוב. הבאת תחנון וסדר תפלה, ליוצרו לרב. ושיח-

נאקתנו, לכן לפניו יערב. קראוהו בהיותו קרוב: ובחי-אלהים

רוח נשברה, ולב-נדכה נחחי נסכו. חפצו אין-בכליל, ולא

בתמורת ערכו. טוב-לב אוהב, והזהיר עלי תשובת נדכו.

יעזב רשע דרכו: יתכנו דרכי-גלו, ויתאשרו עלילותיו. כלה

פן יתחרץ עליו, ויתחזקו מוסרותיו. לא-יחפץ במת המת,

כי-אם בעזבו תועבותיו. ואיש און מחשבתי: מעז ומשגב

1) Zunz ascribes it to Benjamin b. Zerach, but note the acrostics even though "מחזור לריה - שמות המיטנים" cf. Heidenheim's "ע"י"; v. p. 1, note 3.

King inspires great awe, and there is no teacher like him; he is the stronghold and refuge of those who seek his protection, (therefore), let every man pray for pardon for himself, and let him return to the Lord, and he will have mercy upon him. He answers them that call upon him out of their straits, and speedily sends them healing; he turns to the affliction of the afflicted, and neither abhors nor rejects his prayer; let us, therefore, cry aloud with woe, and bow and kneel to our God, for he will abundantly pardon. Armed with words we have come before thee; O be pleased to accept them as compensation for thy offerings, for thus didst thou assure us through thy messengers; "Return O Israel to the Lord your God!"
Reader: O bring back Jacob, and gather Israel to thee; accept our repentance as is the wont of thy glory, and let thy customary kindness and mercy be executed upon us; return, O Lord! How long? Have pity on thy servants.

רנב סליחות ליום שלישי של עשרת ימי תשובה
 וְחַבּוּי לְחֹסְקָהוּ. נוֹרָא מְאֹד מִלְּכֵנוּ, וּמוֹרָה אֵין-כְּמוֹהוּ. סְלִיחָה
 וְתַחֲנוּן, אִישׁ יִבְקֹשׁ בְּעַדָּהוּ. וַיָּשׁוּב אֶל-יְיָ וִירְחֲמֵהוּ: עֹנָה מִמַּצַּר
 קוֹרְאָיו, וְלִתְעַלְתֵּם תְּרוּפָה מִמֶּהָר לְשָׁלֹחַ. פּוֹנֶה לַעֲנוּת עָנִי
 תִּפְלֹתוֹ, בַּל-לְשַׁקֵּץ וּלְאַלֵּחַ, צָעוֹק נִצְעֵק מִכָּאֵב לֵב, וְנִסְגָּד
 וְנִפְלָח. אֶל-אַלֹהֵינוּ כִּי-יִרְכֶּה לְסִלֵּחַ: קִחְנוּ דְּבָרִים וְאַתָּאנוּ
 נִכְתָּד. וַיִּצֹת שְׁלוֹמֵנוּ בְּעַד נִיחָחֵיךָ. שְׁכַף הַבְּטַחְתָּנוּ עַל-יְדֵי
 שְׁלוּחֵיךָ. שׁוּבָה יִשְׂרָאֵל עַד-יְיָ אֱלֹהֵיךָ: *Reader*. תָּשׁוּבָב יַעֲקֹב,
 וַיִּשְׂרָאֵל תִּאֱסָף עָדֶיךָ. תִּקְבֹּל תְּשׁוּבָתָנוּ כְּוֹסֶת הוֹדָךָ. בָּנוּ יְאֻמָּנוּ
 מִנִּהַג רַחֲמֶיךָ וְחַסְדֶּיךָ. שׁוּבָה יְיָ, עַד-מָתִי, וְהִנָּחֵם עַל-עֲבָדֶיךָ:

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 בְּחַסִּדוֹת, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רָאשׁוֹן וְרָאשׁוֹן, מְרַבֵּה מְחִילָה לַחַטָּאִים, וְסֹלִיחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמֹל.
אל, הוֹרִיתָ לָנוּ לומר שֶׁלֹּשׁ עֲשָׂרָה, זְכָר־לָנוּ הַיּוֹם בְּרִית שֶׁלֹּשׁ עֲשָׂרָה, כְּמוֹ שֶׁהוֹדַעְתָּ לַעֲנֹ מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְהוָה בְּעַנָּן, וַיִּתְּיָצֵב עִמּוֹ שֵׁם, וַיִּקְרָא בְשֵׁם יְהוָה.

וַיַּעֲבֵר יְהוָה עַל־פָּנָיו וַיִּקְרָא:

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

וְסִלַּחַת לַעֲוֹנֵינוּ וּלְחַטָּאתֵנוּ וּנְחַלְתֵּנוּ.

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

סִלַּח לָנוּ אֲבִינוּ כִּי חַטָּאנוּ, מָחַל 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.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 "בכלות כחנו אל תעזבנו" are chanted by the Reader and repeated by the Congregation.

תפלה.

¹ שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל
בְּרַחֲמִים וּבְרַצוֹן אֶת-תְּפִלָּתֵנוּ: הִשְׁיִבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוּבָה, Lam. 5.21
חֲדָשׁ יָמֵינוּ כְּקֶדֶם: ² אֶל-תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ Ps. 51.13
אֶל-תִּקַּח מִמֶּנּוּ: ² אֶל-תִּשְׁלִיכֵנוּ לַעַת וְקִנְיָה, כְּכֹלֹת כְּחָנוּ ib. 71.9
אֶל-תַּעֲזֹבֵנוּ: ² אֶל-תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ, אֶל-תִּרְחַק מִמֶּנּוּ: ib. 38.22
עֲשֵׂה-עֲמָנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׂוֹאֵינֵנוּ וְיִבְשׁוּ. כִּי-אַתָּה 2 ib. 86.17
יְיָ עֲזָרְתָנוּ וְנִחַמְתָּנוּ: ² אֲמַרְיֵנוּ הִאֲזִינָה יְיָ בִּינָה הִגִּיבֵנוּ: ib. 5.2
יְהִי לְרַצוֹן אֲמַרְיֵנוּ, וְהִגִּיבֵנוּ לִבְנוֹ לְפָנֶיךָ. יְיָ צוּרֵנוּ 2 ib. 19.15
וְגֹאֲלֵנוּ: ² כִּי-לֹךְ יְיָ הוֹחֵלֵנוּ, אַתָּה תַעֲנֶה אֲדֹנָי אֱלֹהֵינוּ: ib. 38.17

נֶאֱלָהֵנוּ וְאֵלֵהֵנוּ אָבוֹתֵינוּ

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם מִתְחַנֶּתֵנוּ. שְׁאִין אָנוּ עֲצֵי
פָּיִם וְקִשִׁי עֶרְפָּה, לֹא־מֵר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֵלֵהֵנוּ אָבוֹתֵינוּ,
צָדִיקִים אֲנַחְנוּ וְלֹא חָטְאוּ. אֲבָל אֲנַחְנוּ (וְאָבוֹתֵינוּ) חָטְאוּ:

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

יד
ע"פ א"ב

⁵ אֲשַׁמְנוּ. בָּגְדֵנוּ. גָּזְלֵנוּ. דִּבְרֵנוּ דָּפִי: הִעֲרִינוּ. וְהִרְשַׁעְנוּ.
זָדֵנוּ. חֲמַסְנוּ. טַפְלֵנוּ שָׁקַר: יַעֲצֵנוּ רָע. כְּזָבֵנוּ. לָצֵנוּ. מִרְדֵּנוּ.
נֶאֱצָנוּ. סָרְסָנוּ. עֲרִינוּ. פִּשְׁעֵנוּ. צָרְנוּ. קִשְׁנוּ עֶרְפָּה: רִשְׁעֵנוּ.
שִׁחַתְנוּ. תַּעֲזֹבֵנוּ. תַּעֲזֹבֵנוּ: Reader, סָרְנוּ מִמִּצְוֹתֶיךָ
וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוִה לָנוּ: וְאַתָּה צָדִיק עַל
כָּל-הַבָּא עָלֵינוּ. כִּי-אַתָּה עֲשִׂיתָ, וְאֲנַחְנוּ הִרְשַׁעְנוּ: Neb. 9.33

¹ This prayer was probably compiled in the 16th century, as it is not found in the early copies of the Selichot. ² v. p. ר, note 3. ³ According to the "שלח" 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 "אמר 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 "אשמונו" till "ידנו" are found in Saadyah's Siddur. Rashi states that in the middle ages the small 'ידנו' was synonymous with the "אשמונו" prayer, v. Siddur Rashi, p. 96, a. Elbogen's חתומה והעבודה ב"ש, 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 בשלש 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, כִּי עליה עינינו: זכר רחמיה ה' וחסדיה, כִּי מעולם קמה: ה'י-חסדך ה' עלינו, באשר יחלנו לך: אל תזכר-לנו עוונות ראשונים, מהר יקדמונו רחמיה, כִּי דלנו מאד:

חנונו ה' חנונו, כִּי-רב שבחנונו בו: בלנו רחם תפוד: כִּי-הוא גִּדע יצרנו, זכור כִּי-עפר אנחנו: *Reader*. עזרנו אלהי ישיענו, על-דבר כבוד שמך. הציילנו, כפר על-חטאתינו, למען שמך:

ib. 123.4
ib. 33.22
ib. 79.8

ib. 123.4
Hab. 3.2
Ps. 103.14
ib. 79.9

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

וימליך מלכותה בעמיכון ובימיכון, ובחיי די-כל-בית ישראל, בעגלא ובזמן קריב, ואמרו *Cong. & Reader*. אמן, יהא שמה רבא מברך, לעלם ולעלמי עלמיא.

Reader. יתברך והשתבח, והתפאר והתרים והתנשא, והתהדר והתעלה והתהדר, שמה די-קדשא. *Cong. & Reader*. ברך הוא, לעלא מן-כל-ברכתא ושירתא, תשבחתא ונחמתא, די-אמירו בעלמא, ואמרו *Cong. & Reader*. אמן

Cong. קבל ברחמים ובכבוד 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"

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