

SELICHOT FOR THE FIFTH 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 חמישי של עשרת ימי תשובה:

¹אשרי יושבי ביתך, עוד יהללוך סלה:

²אשרי העם שקבכה לו, אשרי העם שיי אלהיו:

PSALM 145

יתהללה לדוד:

ארוממה אלוהי המלך, ואברכה שמך לעולם ועד:
בכל-יום אברכה, ואהללה שמך לעולם ועד:
גדול יהנה ומהלל מאד, ולגדלתו אין חקר:
דור לדור ישבח מעשיך, וגבורתיך יגידו:
הדר כבוד הודך, ודברי נפלאתיך אשיחה:
ועוזו גוראותיך יאמרו, וגדלתך אספרנה:
זכר רב-טובך יביעו, וצדקתך ירננו:
חנון ורחום יהנה, ארך אפים וגדל-חסד:
טוב-יהנה לכל, ורחמיו על-כל-מעשיו:
יודך יהנה כל-מעשיך, וחסידך יברכוכה:
כבוד מלכותך יאמרו, וגבורתך ידברו:
להודיע לבני האדם גבורתיך, וכבוד הדר מלכותך:
מלכותך מלכות כל-עלמים, וממשלתך בכל-דור ודור:
סומך יהנה לכל-הנפלים, וזקק לכל-הכפופים:
עניי כל אליך ישברו, ואתה נותן-להם את-אכלם בעתו:
פותח את-ידך, ומשביע לכל-חי רצון:
צדיק יהנה בכל-דרךיו, וחסיד בכל-מעשיו:
קרוב יהנה לכל-קראיו, לכל אשר יקראהו באמת:

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

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

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

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

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

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

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

¹ i.e. thou art justified in bringing judgment upon us. v. Rashi on Dan. 9.7.

² We have but ourselves to blame because of our sins. *ibid* 9.8. ³ These four expressions refer to the four kinds of transgressions mentioned in Dan. 9.5.

⁴ i.e. whether our transgressions were committed in error or deliberately.

⁵ i.e. even those who transgressed deliberately ⁶ Answer us even as the poor and needy, who are not turned away empty handed. ⁷ The repetition of these two words implies that when we pray within the gates of our Synagogue our prayer may reach the gates of heaven. ⁸ v. note 6.

רצון-יראיו יעשה, ואת-שונעתם ישמע וישיעם:
שומר יהוה את-כל-אֱהָבָיו, ואת כל-הַרְשָׁעִים יַשְׁמִיד:
Reader. תהלת יהוה ידבר-פי, ויברך כל-בָּשָׂר שֶׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד: ¹ וְאֶנְחֵנוּ וְנִבְרַךְ יְהוָה מִעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:

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

וְעַתָּה יִגְדַּל-נָא כֹחַ אֱדֹנֵי, בְּאֶשֶׁר דִּבַּרְתָּ לְאָמֵר: Num. 14.17
וְכָר רַחֲמֶיךָ יְיָ נִסְתָּדִיךָ, כִּי מַעֲלָם הָמָּה: Ps. 25.6

Reader. 2 יתגדל ויתקדש שמה רבא, [אמן *Cong.*] בעלמא דיי-ברא כרעותה.
ותקליה מלכותה בתיכון ובימיכון, ובתני דיי-כל-בית ישראל, בעולא ובזמן
קריב, ואמרו *Cong. & Reader*. יהא שמה רבא מברך, לעלם ולעלמי
עלמיא: *Reader*. יתברך וישתבח, ויתפאר ויתרם ויתנשא, ויתחדר ויתעלה
ותתקל, שמה דיי-קדשא *Cong. & Reader*. בריך הוא, לעלא מן-כל-ברכתא
ושיבתא, תשבחתא ונחמתא, דיי-אמירן בעלמא, ואמרו *Cong. & Reader*. אמן:

³ Originally compiled by
Rav Amram Gaon (821-875)
and rearranged by Rashi (1040-1105).

מיוסד ע"י
רב עמרם בן ששון
ובסדור חדש ע"י רש"י ד"ל

4 לך יי הצדקה, ולנו בשת הפנים: מה-נתאונן, מה-
נאמר, 5 מה-נדבר ומה-נצטדק: 6 נחפשה דרכינו ונחקרה,
ונשוּבָה אליך, כי ימינה פשוטה לקבל שבים: לא
בחסד ולא-במעשים באנו לפניך, כדלים וכרשים
דפקנו דלתך: דלתך דפקנו רחום וחנון, נא אל-
תשיבנו ריקם מלפניך: *Reader*. מלפניך מלכנו ריקם אל-
תשיבנו, כי-אתה שומע תפלה:

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

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

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

שִׁמְעַתְּ תַפִּלָּה, עֲדִיף כָּל-בָּשָׂר יְבֹאוּ: ¹ יְבֹאוּ כָל-בָּשָׂר Ps. 65.3
 לְהִשְׁתַּחֲוֹת לִפְנֵיךָ יְיָ: יְבֹאוּ וְיִשְׁתַּחֲוּוּ לִפְנֵיךָ אֲדֹנָי, Ps. 86.9
 ויִכְבְּדוּ לְשִׁמְךָ: בָּאוּ וְשִׁתְּחוּ וְנִכְרַעַה. נִבְרָכָה לִפְנֵי-יְיָ ib. 95.6
 עֲשֵׂנוּ: נִבְרָאָה לְמִשְׁכְּנוֹתֵינוּ, וְשִׁתְּחוּ לַהֲדָם רִגְלֵינוּ: בָּאוּ b. 132.7
 שְׁעָרָיו בְּתוֹכָהּ, חֲצֵרֵינוּ בְּתוֹכָהּ. הוֹדוּ לוֹ בְּרָכוּ ib. 100.4
 שְׁמוֹ: ³ וְנִאֲחֲנוּ, בְּרַב חֲסִדֶּיךָ נִבְרָא בֵּיתְךָ: וְשִׁתְּחוּ אֶל- ib. 5.8
 הַיֵּיכָל קֹדֶשְׁךָ בִּירְאָתְךָ: הִנֵּה בְּרָכוּ אֶת-יְיָ כָּל-עַבְדֶּי ib. 134.1
 יְיָ, הַעֲמָדִים בְּבֵית-יְיָ בְּלֵילוֹת: שְׁאוּ-יְדֵיכֶם קֹדֶשׁ, ib. 134.2
 וּבְרָכוּ אֶת-יְיָ: רוּמָמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לַהֲדָם ib. 99.5
 רִגְלֵינוּ. קְדוֹשׁ הוּא: רוּמָמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לְהַר ib. 99.9
 קֹדֶשׁוֹ. כִּי-קְדוֹשׁ יְיָ אֱלֹהֵינוּ: הִשְׁתַּחֲוּ לֵי בִּהְדָּרְתָּ קֹדֶשׁ, ib. 96.9
 חִילוּ מִפְּנֵי כָל-הָאָרֶץ: וְשִׁתְּחוּ אֶל-הַיֵּיכָל קֹדֶשְׁךָ, ib. 138.2
 וְנוֹדֶה אֶת-שִׁמְךָ עַל-חֲסִדֶּיךָ וְעַל-אַמְתְּךָ. כִּי-הִגְדַּלְתָּ ib. 89.9
 עַל-כָּל-שִׁמְךָ אִמְרָתְךָ: יְיָ אֱלֹהֵי צְבָאוֹת, מִי-כְמוֹךָ ib. 89.7
 חֲסִין יְיָ. וְנִאֲמִינְתָּ סְבִיבוֹתֶיךָ: כִּי מִי בְּשִׁחַק יַעֲרֹךְ לִי, ib. 86.10
 יְדָמָה לִי בְּבִגֵּי אֱלִים: כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת, ib. 102.5
 אַתָּה אֱלֹהִים לְבַדְּךָ: כִּי-גָדוֹל מֵעַל-שָׁמַיִם חֲסִדֶּיךָ, ib. 145.3
 וְעַד-שָׁחֲקִים אַמְתְּךָ: גָּדוֹל יְיָ וּמְהֵלָּל מְאֹד, וְלִגְדָלְתוֹ ib. 96.4
 אֵין חֶקֶר: כִּי גָדוֹל יְיָ וּמְהֵלָּל מְאֹד, נוֹרָא הוּא עַל-כָּל- ib. 95.3
 אֱלֹהִים: כִּי אֵל גָּדוֹל יְיָ, וּמְלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים: Deut. 3.24
 אֲשֶׁר מִי-אֵל בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר-יַעֲשֶׂה כַּמַּעֲשִׂיךָ Jer. 10.7
 וְכִגְבוּרָתֶיךָ: מִי לֹא יִרְאֶה מְלֶךְ הַגּוֹיִם, כִּי לֹךְ יֵאָתֶה. ib. 10.6
 כִּי בְּכָל-חֲכָמֵי הַגּוֹיִם וּבְכָל-מַלְכוּתָם, מֵאֵין כְּמוֹךָ: מֵאֵין Ps. 89.14
 כְּמוֹךָ יְיָ. גָּדוֹל אַתָּה, וְגָדוֹל שִׁמְךָ בְּגִבּוֹרָה: לֹךְ וְרוּעַ ib. 74.16
 עִם גְּבוּרָה. תַּעֲזוּ יָדְךָ, תִּרְוֶם יְמִינְךָ: לֹךְ יוֹם, אַף-לֹךְ ib. 95.4
 לַיְלָה. אַתָּה הַכִּינֹתָ מְאוּר וְשִׁמְשׁ: אֲשֶׁר בִּידוֹ מְחַקְרֵי-

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

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

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

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

אָרֶץ, וְתוֹעֲפּוֹת הָרִים לוֹ: מִי יִמְלֹל גְּבוּרֹת יְיָ, לְשִׁמְיֶה Ps. 108.2
כָּל-תְּהִלָּתוֹ: לְךָ יְיָ הַגְדָּלָה וְהַגְבוּרָה, וְהַתְפָּאֲרָת וְהַנִּצָּח I Chron. 29.11
וְהַהוֹד, כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ. לְךָ יְיָ הַמְּמַלְכָּה,
וְהַמְתַּנְשֵׂא לְכָל: לְרֹאשׁ: לְךָ שָׁמַיִם, אֶף-לְךָ אָרֶץ. תִּגְבַּל Ps. 89.12
וּמְלָאָה אֶתְּהָ יִסְדֹּתָם: אֶתְּהָ הַצִּבְּתָ כָּל-גְּבוּלוֹת אָרֶץ. ib. 74.17
קִיץ וְחֹרֶף, אֶתְּהָ יִצְרָתָם: אֶתְּהָ פִּזְרָתָ בְּעֶזְךָ יָם, שִׁבְרָתָ ib. 74.13
רְאשֵׁי תְּנִינִים עַל הַמַּיִם: אֶתְּהָ רִצְצָתָ רְאשֵׁי לִוְיָתָן, ib. 74.14
תִּתְּנֵנוּ מִמָּכָל לְעַם לְצִיִּים: אֶתְּהָ בְּקַעְתָּ מַעַיִן וַנִּחַל, אֶתְּהָ ib. 74.15
הוֹבִשְׁתָּ נְהָרוֹת אֵיתָן: אֶתְּהָ מוֹשַׁל בְּגִטּוֹת הַיָּם, בְּשׂוּא ib. 89.10
נָגְיוֹ אֶתְּהָ תִשְׁבַּחֵם: גְּדוֹל יְיָ וּמְהִלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ ib. 48.2
הִרְקֵדְשׁוּ: יְיָ אֱלֹהֵי יִשְׂרָאֵל יֵשֶׁב הַכְּרָבִים, אֶתְּהָ-הוּא 2 Kings 19.15
הָאֱלֹהִים לְבָדְךָ: אֵל נִעְרָץ בְּסוּד-קְדוֹשִׁים רַבָּה, וְנוֹרָא Ps. 89.8
עַל-כָּל-סִבְיָיו: וַיּוֹדוּ שָׁמַיִם פִּלְאָה יְיָ, אֶף-אֲמוֹנֶתְךָ ib. 89.6
בִּקְהַל קְדָשִׁים: לְכוּ נִרְנְנָה לְיְיָ, נִרְעֵה לְצִוֵּר יִשְׁעֵינוּ: ib. 93.1
נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נִרְיֵעַ לוֹ: צִדִּיק וּמִשְׁפָּט ib. 93.2
מִכּוֹן בְּסֻאָה, חֶסֶד וְאֱמֶת יִקְדָּמוּ פָּנֶיךָ: אֲשֶׁר יִתְּנוּ ib. 89.15
נִמְתִּיק סוּד, בְּבֵית אֱלֹהִים נִהְלַךְ בְּרָגֶשׁ: אֲשֶׁר-לוֹ הַיָּם ib. 93.5
וְהוּא עֲשָׂהוּ, וַיִּבְשֹׁת יַדָיו יִצְרוּ: אֲשֶׁר בִּידוֹ נָפַשׁ כָּל-חַי, Job 12.10
וְרוּחַ כָּל-בֶּשֶׂר-אִישׁ: *Reader*. תִּנְשָׁמָה לְךָ, וְהַגּוֹף פָּעֻלָּךְ.
חֹסֶה עַל-עַמְלָךְ: הַנְּשָׁמָה לְךָ, וְהַגּוֹף שָׁלָךְ. יְיָ, עֲשֵׂה
לְמַעַן שְׁמֶךָ: אֶתְּאֲנוּ עַל שְׁמֶךָ. יְיָ, עֲשֵׂה לְמַעַן שְׁמֶךָ:
בְּעִבּוֹר כְּבוֹד שְׁמֶךָ, כִּי אֵל רַחוּם וְחַנוּן שְׁמֶךָ: ¹ לְמַעַן- Ps. 25.11
שְׁמֶךָ יְיָ. וְסִלַּחְתָּ לְעֹנֵינוּ, כִּי רַב-הוּא:

Cong. & Reader. סִלַּח לָנוּ אֲבִינוּ, כִּי רַב אֲנִינֵינוּ שְׁנֵינוּ.

מַחֲלֵ-לָנוּ מִלִּפְנֵי, כִּי רַב עֲוֹנוֹנוּ:

¹) v. p. 7, note 3.

Our God and God of our fathers

Repentance is of great importance: it preceded even the shaping (of the world);¹ return, O Israel, to the Lord, lest he destroy you; let the wicked forsake his way (and be refreshed) as the rose with moisture; change² thy perfumed garments, and assume virtue. Exchange² the bundle of myrrh for something better; he stretches out and extends his right hand out of the window³ (indicating), "I will forget thy iniquity but go not backwards,⁴ I will choose my covenant and remember the order of my attributes." We are confounded because of our iniquities, we are ashamed because of our deeds, which we lament; O our God, how can we speak? and (how can we) justify ourselves? O our Father, our Creator, reward us not according to our sins; forsake us not when our strength fails. We know that we have sinned, but straighten thou that which is crooked; show us thy benefit and cause the name of thy enemies to perish; O Gracious One, look not to our wickedness to declare it, but remember thy servants, Abraham, Isaac and Jacob. And if we have transgressed and rebelled out of human⁵ weakness, then indeed remember thy mercy and whiten our red stains;⁶ O Beloved,⁷ may the fat of thy burnt offerings be accepted before thee,⁸ O our Friend,⁹ remove our exile and affliction and redeem us. *Reader*: It is thy children, thy people and thy heritage that pray for grace; give ear to our words, and save us from the sharpened arrow;¹⁰ hear our urgent prayer, our imploring chant, (as we cry) "The Lord, The Lord, is a merciful and gracious God."

שיא סליחות ליום חמישי של עשרת ימי תשובה

By Eleazar b. Judah
b. Kalonimus (1176-1238)

(פא) סליחה א"ס תשר"ק
ע"י אלעזר [בן יהודה בן קלונימוס]

אַלְהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

תְּשׁוּבָה תְּשׁוּבָה, קְדוּמָה מֵאֵז לַחֲטָב. שׁוּבָה יִשְׂרָאֵל עַד-
יְי, מִלְקָטָב: רָשַׁע יַעֲזֹב דַּרְכּוֹ, כְּשׁוֹשָׁנָה לְרֹטֵב. קִצְיָעוֹת
בְּגִדְתֶּיךָ תַחֲלִיף, וְקַח טוֹב: צָרוֹר הַמּוֹר תִּמְרִיר בְּטוֹב לְסָחָר.
פְּשׁוּטָה יִמְיָנו שְׁלִיחָה מִן הַחוּר. עֲוֹנָךְ אֲשַׁכַּח, אֶל-תִּלְךָ אַחוּר.
סֶדֶר מִדּוֹתַי אֲזַכִּיר, בְּרִיתִי לְבָחָר: נִכְלָמְנוּ בַּעֲוֹנוֹנוּ, בְּשָׁנוּ
בְּמַעֲשֵׂינוּ וְנִהְיָנוּ. מִה-נִּדְבָר וְנִצְטָדֶק, אֲלֵהֵינוּ. לֹא-כִתְּטָאִינוּ
תִּגְמַל, יוֹצְרֵנוּ אֲבִינוּ. כְּכֹלֹת פְּחָנוּ אֶל-תַּעֲזֹבֵנוּ: יִדְעֵנוּ כִּי-
חֲטָאֵנוּ, יֵשֶׁר הָעֵקֶב. טוֹבוֹתֶיךָ תִּרְאֵנוּ, וְשֵׁם אֵיכֶיךָ לְרִקָּב.
חַנוּן, אֶל-תִּפֶּן אֶל-רִשְׁעֵנוּ לְנִקָּב. זָכַר לַעֲבֹדֶיךָ לְאַבְרָהָם
לְיִצְחָק וּלְיַעֲקֹב: וְאִם פֶּשַׁעֵנוּ וּמִרְיָנוּ כְּתוֹר הָאָדָם. הֲלֹא
רַחֲמֶיךָ זָכַר, וְלִבֶּן אָדָם. דָּשֵׁן עוֹלָתְךָ יִדְשָׁנָה לְפָנֶיךָ,
דּוֹדָם. גְּלִיּוֹת וְעֲוִיּוֹת הָסֵר, לְנֶאֱלָם, יְדִידָם: *Reader*. בְּנִיךָ הֵם
עַמֶּךָ, וְנַחֲלָתְךָ, בְּחַנוֹן. אֲמַרְיָנוּ הַאֲזִינָה, וְהַצִּילֵנוּ מִחַץ הַשֶּׁנּוּן.
אֶת-לַחֲץ עֲתִידֵתֵנוּ יַעַק רַחוּם. יְי, יְי, אֵל רַחוּם וְחַנוּן:

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 בְּחַסְדֵּיךָ, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רָאשׁוֹן וְרָאשׁוֹן, מְרַבֶּה מְחִילָה לַחַטָּאִים, וְסִלִּיחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמֹל.

אל, הוֹרִיתָ לָנוּ לֹאמַר שְׁלֹשׁ עֲשָׂרָה, זְכָר־לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה, כָּמוֹ שֶׁהוֹדַעְתָּ לָעָנִי מִקֶּדֶם, כָּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְהוָה בְּעָנָן, 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.

A PRAYER

Our God and God of our fathers

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."

¹ We did not appreciate his good judgments.

תפלה.

3 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

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

1) This prayer was probably compiled in the 16th century, as it is not found in the early copies of the Selichot. 2) v. p. 7, note 3. 3) According to the *שליח*, this *"Selichah"* was already recited during the Talmudic period. In Yoma, 87b *אבל אנוהו חטאנו* is applied to *אשמנו*, which was the response of the congregation to *"ארא 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. *עני יוסף* on Y.K.K.). 5) The words *אשמנו* till *ודוני* are found in Saadyah's Siddur. Rashi states that in the middle ages the small *יוד* was synonymous with the *אשמנו* prayer, v. Siddur Rashi, p. 96, a. Elbogen's *התפלה והתעודה 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.

תחנונה

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

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

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

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

2 אבינו מלכנו, חנונו וחנונו, כי-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 רחמיך ה'

II Chron. 20.12

ותסדירה, כי מעולם תמה: יהי-חסדך ה' עלינו, באשר יחלנו לך: אל

Ps. 25.6

תזכר-לנו צלות ראשנים, מהר יקדמונו רחמיך, כי דלנו מאד:

ib. 33.22

חנונו ה' חנונו, כי-רב שבחנונו בו: בלנו רחם תפוד: כי-הוא נדע

ib. 123.4

יארנו, זכור כי-עפר אנחנו: *Reader*. עזרנו אלהי ישענו, על-דבר

Hab. 3.2

כבוד שמך. הציגנו, כפר על-חטאתינו, למען שמך:

Ps. 103.14

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

וימליך מלכותה בתיכון ובימיכון, ובחיי די-כל-בית ישראל, בעגלא ובזמן

קריב, ואמרו *Cong. & Reader*. אמן, יהא שמה רבא מברך, לעלם ולעלמי עלמא.

Reader. יתברך והשתבח, והתפאר והתלמם והתנשא, והתהדר והתעלה והתהלל,

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 שמיה וארץ:

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

ואמרו *Cong. & Reader*. אמן:

שטט 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