

## \* FIRST DAY \*

**אֲשֶׁרִי** Praiseworthy are those who dwell in Your house; may they always praise You, Selah!<sup>1</sup> Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.<sup>2</sup>

Psalm 145

A psalm of praise by David:

- א I will exalt You,\* my God the King,  
and I will bless Your Name forever and ever.
- ב Every day I will bless You,\*  
and I will laud Your Name forever and ever.
- ג HASHEM is great and exceedingly lauded,  
and His greatness is beyond investigation.\*
- ד Each generation will praise Your deeds to the next  
and of Your mighty deeds they will tell;
- ה The splendrous glory of Your power  
and Your wondrous deeds I shall discuss.
- ו And of Your awesome power they will speak,  
and Your greatness I shall relate.
- ז A recollection of Your abundant goodness they will utter  
and of Your righteousness they will sing exultantly.
- ח Gracious and merciful\* is HASHEM,  
slow to anger, and great in [bestowing] kindness.
- ט HASHEM is good to all; His mercies are on all His works.
- י All Your works shall thank You, HASHEM,  
and Your devout ones will bless You.
- יא Of the glory of Your kingdom they will speak,  
and of Your power they will tell;
- יב To inform human beings of His mighty deeds,  
and the glorious splendor of His kingdom.
- יג Your kingdom is a kingdom spanning all eternities,  
and Your dominion is throughout every generation.
- יד HASHEM supports\* all the fallen ones and straightens all the bent.

(1) Psalms 84:5. (2) 144:15.

give daily blessings (Siach Yitzchak).

אֲשֶׁרִי — And His greatness is beyond investigation. Much though we may try, we can understand neither God's essence nor His ways through human analysis, for He is infinite. We must rely on the traditions that have come to us from earlier generations, as the next verse suggests (Rama).

חַנּוּן וְרַחוּם — Gracious and merciful. Because God is merciful, He is אַיִם, slow to anger, so that punishment, although deserved, is delayed as long as possible to allow time for repentance. And because He is gracious, He is נָסִיחַ, great in bestowing kindness (Siach Yitzchak).

יִסְדָּךְ — HASHEM supports. No verse in Ashrei

begins with a י, because in the context of this verse that speaks of God supporting the fallen, the letter י can be taken as an allusion to Israel's future downfall, יוֹרֵד, and the Psalmist refused to use a letter that could suggest such tragedy. Nevertheless, knowing that downfalls would take place, the Psalmist comforted Israel by saying, God supports all the fallen ones. This is an implied guarantee that even when a dreaded downfall happens, the people can look forward to His support (Berachos 4b). Maharsha comments that by omitting a direct mention of downfall, the Psalmist implies that even when Israel does suffer reverses, those reverses will never be complete. Rather, as the next verse declares, God will support the fallen.

## \* יום ראשון \*

**אֲשֶׁרִי** יושבי ביתך, עוד יהללוך סלה.<sup>1</sup> אֲשֶׁרִי העם שככה לו, אֲשֶׁרִי העם שיהיה אלהיו.<sup>2</sup>

תהלים קמ

תהלה לך, וְעַד

אֲרוֹמְמָךְ \* אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל יוֹם אֶבְרַכְּךָ \* וְאֶהַלְלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלֹגְדָתוֹ אֵין חֶקֶר \*.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וְגִבּוֹרְתֶיךָ יִגְדֹּדוּ.

הַדָּר כְּבוֹד הַוָּדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעֹזוֹ נוֹרְאוֹתֶיךָ יֵאמְרוּ, וְגִדְלָתְךָ אֶסְפְּרָנָה.

זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם \* יְהוָה, אֶרְךָ אַפַּיִם וְגִדְל חֶסֶד.

טוֹב יְהוָה לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

יְהוָה יְהוָה כָּל מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרַכְּוֹכָה.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וְגִבּוֹרְתְךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרְתֵינוּ, וְכְבוֹד הַדָּר מְלָכוֹתוֹ.

מְלָכוֹתְךָ מְלָכוֹת כָּל עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל דוֹר וָדוֹר.

סוֹמֵךְ יְהוָה \* לְכֹל הַנִּפְלָאִים, וְזוֹקֵף לְכֹל הַכְּפוּפִים.

## \* Ashrei / אֲשֶׁרִי \*

The Selichos service is best begun with the recital of the exalted praises of Kaddish. However, since Kaddish cannot be recited except after Scriptural verses, it is universally customary to recite psalm 145 [אֲשֶׁרִי, Ashrei] first (Levush). The selection of Ashrei is based on the similarity between Selichos and the daily Shacharis service. Each day's morning prayers begin with Pesukei D'Zimrah, of which Ashrei is a major component. The selichah passages and the Thirteen Attributes recited with them are similar to the Shemoneh Esrei. And as with Shacharis, the Selichos service ends with וְרַי, Confession, and תְּחִנּוּן, the Tachanun supplication. It is noteworthy that the Full Kaddish, usually recited after Shemoneh Esrei, is also recited after Selichos, further adding to the similarity between the regular morning prayers and Selichos (Likkutei Maharich).

Psalm 145 begins with the verse יהללוך לך, וְעַד אֲרוֹמְמָךְ — Every day I will bless You. True, no mortal can pretend to know God's essence, but each of us is equipped to appreciate life, health, sustenance, sunshine, rainfall, and so on. For them and their daily renewal, we

service are praiseworthy, these verses set the stage for the succeeding psalm of praise, for we, the praiseworthy ones, are about to laud the God in Whose house we dwell; and (b) the word אֲשֶׁרִי is found three times in these verses. This alludes to the Talmudic dictum that one who recites psalm 145 three times a day is assured of a share in the World to Come (Berachos 4b); thus, those who do so are indeed אֲשֶׁרִי, praiseworthy.

אֲרוֹמְמָךְ — A psalm . . . I will exalt You. Beginning with the word אֲרוֹמְמָךְ, the initials of the respective verses follow the order of the Aleph-Beis. According to Abudraham the Aleph-Beis structure symbolizes that we praise God with every sound available to the organs of speech. Midrash Tadshei records that the Psalmists and Sages used the Aleph-Beis formula in chapters that they wanted people to follow more easily or to memorize.

Every day I will bless You. True, no mortal can pretend to know God's essence, but each of us is equipped to appreciate life, health, sustenance, sunshine, rainfall, and so on. For them and their daily renewal, we

- ע *The eyes of all look to You with hope\* and You give them their food in its proper time;*
  - פ *You open\* Your hand, Concentrate intently while reciting the verse, 'You open... and satisfy the desire of every living thing.*
  - צ *Chazzan— Righteous is HASHEM in all His ways and magnanimous\* in all His deeds.*
  - ק *HASHEM is close to all who call upon Him — to all who call upon Him sincerely.*
  - ר *The will of those who fear Him He will do; and their cry He will hear, and save them.*
  - ש *HASHEM protects all who love Him; but all the wicked He will destroy.*
  - ת *May my mouth declare the praise of HASHEM and may all flesh bless His Holy Name forever and ever.*
- We will bless\* God from this time and forever, Halleluyah!\**<sup>1</sup>

The chazzan recites Half-Kaddish:

**יִתְגַּדֵּל** *May His great Name grow exalted and sanctified\* (Cong. — Amen.\*) in the world that He created as He willed.\* May He give reign to His kingship in your lifetimes\* and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon.\* Now respond: Amen.*

(Cong. — Amen. May His great Name\* be blessed forever and ever.)

*May His great Name be blessed forever and ever.*

*Blessed,\* praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong. — Blessed is He) — beyond any blessing\* and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong. — Amen.)*

(1) Psalms 115:18.

**בְּעֵלְמָא דִּי בְרָא כְרֵעִיתָהּ** — *In the world that He created as He willed.* God had His concept of a perfect world before He began creation. Then He began to create in accordance with His prior will (*Ran*). Or it refers to the future. Only then will mankind function in accordance with God's original intention (*R' Yehudah ben Yakar*).

**בְּחַיִּיכוֹן** — *In your lifetimes.* The one reciting the *Kaddish* expresses the hope that his fellow congregants may all live to witness the Redemption of Israel and the sanctification of God's Name (*Abu'draham*).

**בְּעֵנְלָא וּבְזִמְן קָרִיב** — *Swiftly and soon.* May the travail preceding the Messianic epoch be over swiftly and not be drawn out; and may it begin very soon (*Aruch HaShulchan*).

**יְהִיא שְׁמֵהּ רַבָּא** — *May His great Name.* The Talmud stresses in several places that the response, *יְהִיא שְׁמֵהּ רַבָּא*, *May His great Name...*, has an enormous cosmic effect. Indeed, the

*halachah* states that an opportunity to respond to *Kaddish* takes precedence over an opportunity to respond to any other prayer, even *Kedushah* and *Borchu*. Consequently, if *Kaddish* is about to be recited in one room and *Kedushah* in another, one should go to hear *Kaddish* (*Mishnah Berurah* 56:6).

The Talmud (*Shabbos* 19b) teaches that one must respond *רַבָּא שְׁמֵהּ רַבָּא* 'with all his power,' meaning his total concentration (*Rashi, Tosafos*). Though it is preferable to raise one's voice when saying it, one should not say it so loudly that he will invite ridicule (*R' Yonah*). And it must be enunciated clearly (*Maharal*).

**יְתַבְרַךְ** — *Blessed.* This begins a series of praises that continue the central theme of *Kaddish*: namely that in time to come God's greatness will be acknowledged by all of mankind (*Emek Berachah*).

**לְעֵלְמָא מִן כָּל בְּרִכְתָּא** — *Beyond any blessing.* No words or ideas can praise God adequately.

עֵינֵי כָל אֱלִיָּהּ יִשְׁבְּרוּ\*, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.  
 פּוֹתְחֵם\* אֶת יְדֵךְ, וּמְשַׁבֵּיעַ לְכָל חַי רְצוֹן.  
 Concentrate intently while reciting the verse, פּוֹתְחֵם.  
 צְדִיק יִהְיֶה בְּכָל דְּרָבּוּי, וְחֹסִיד\* בְּכָל מַעֲשָׂיו.  
 קָרוֹב יִהְיֶה לְכָל קְרָאִיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.  
 רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.  
 שׁוֹמֵר יִהְיֶה אֶת כָּל אֲהַבָּיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד.  
 תְּהִלַּת יִהוּדָה יִדְבֹר פִּי, וְיִבְרַךְ כָּל בָּשָׂר שֶׁמֶן קִדְשׁוֹ לְעוֹלָם וָעֶד.  
 וְאַנְחֵנוּ נִבְרַךְ\* יְהִי, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ\*<sup>1</sup>

The chazzan recites תְּצִי קוֹדֵשׁ.

**יִתְגַּדֵּל** וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא\* (Cong. — Amen.\*) בְּעֵלְמָא דִּי בְרָא  
 כְּרֵעִיתָהּ\* וְיִמְלִיךָ מַלְכוּתָהּ, בְּחַיִּיכוֹן\* וּבְיוֹמֵיכוֹן  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב\* וְאַמְרוּ: אָמֵן.  
 (Cong. — Amen.) יְהִיא שְׁמֵהּ רַבָּא\* מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֲלְמֵינָא.  
 יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֲלְמֵינָא.  
 יִתְבְּרַךְ\* וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
 וְיִתְהַלָּל שְׁמֵהּ דְקִדְשָׁא בְרִיךְ הוּא (Cong. — בְּרִיךְ הוּא) לְעֵלְמָא מִן  
 כָּל בְּרִכְתָּא\* וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, וְדַאמִירֵן בְּעֵלְמָא.  
 וְאַמְרוּ: אָמֵן. (Cong. — Amen.)

*The eyes of all look to You with hope.* Even animals instinctively rely upon God for their sustenance [how much more so should man recognize the beneficence of his Maker] (*Radak*).

**פּוֹתְחֵם** — *You open.* When reciting this verse, one should have in mind the translation of the words because this declaration of God's universal goodness is one of the two reasons the Sages required the thrice-daily recitation of this psalm.

**רִיָּשׁוּ... וְחֹסִיד** — *Righteous... and magnanimous.* That God's ways are just and righteous means that He judges people only according to their deeds. Nevertheless, even when justice calls for grievous punishment, He is *magnanimous* in softening the blow, for He is merciful (*Vilna Gaon*).

**וְנַאֲחֵנוּ קָרִיב** — *We will bless.* After completing psalm 145 which holds an assurance of the World to Come, we append this verse in which we express the hope that we will bless God forever — that is, in both worlds (*Levush*).

**הַלְלוּיָהּ** — *Halleluyah.* This familiar word is a contraction of two words: תְּהִלָּה וְיָהּ, praise God.

The term הללו denotes crying out in happy excitement, while the unique meaning implied by the Name יה means 'the One Who is forever.' The Psalmist addresses everyone, saying: Use your energy to be excited over God and nothing else (*R' Avigdor Miller*).

**Kaddish / קוֹדֵשׁ**

**יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא** — *May His great Name grow exalted and sanctified.* The ultimate sanctification of God's Name will come when Israel is redeemed; in this sense *Kaddish* is a plea for the final Redemption. It is also an expression of Israel's mission to bring recognition of His sovereignty to all people on earth. This mission is incumbent primarily upon the community as a whole, and *Kaddish* is therefore recited only in the presence of a *minyanyan* [a quorum of ten males over *bar mitzvah*] (*R' Munk*).

**אָמֵן** — *Amen.* The word *Amen*, is the listener's acknowledgment that he believes in what the reader has just said. It is derived from the same root as *אמנה*, *faithfulness* (*Tur, Orach Chaim* 124). Additionally, it stands for *אל מלך יקר*, *God, the trustworthy King* (*Shabbos* 119b).

All:

**לָךְ ה' יהוה** Yours, my Lord, is the righteousness and ours is the shamefacedness.<sup>1</sup> What complaint can we make?<sup>2</sup> What can we say? What can we declare? What justification can we offer?<sup>3</sup> Let us examine our ways and analyze — and return to You,<sup>4</sup> for Your right hand is extended to accept penitents. Neither with kindness nor with [good] deeds do we come before You. As paupers and as beggars do we knock at Your doors. At Your doors we knock, O Compassionate and Gracious One. Please do not turn us away from You empty-handed. Our King, turn us not away from You empty-handed, for You are the One Who hears prayer.

**שָׁמַע תְּפִלָּה** You Who hears prayer,\* to You all flesh will come.<sup>5</sup> All flesh will come to prostrate itself before You, O HASHEM.<sup>6</sup> They will come and prostrate themselves before You, my Lord, and shall honor Your Name.<sup>7</sup> Come! — let us prostrate ourselves and bow, let us kneel before God, our Maker.<sup>8</sup> Let us come to His dwelling places, let us prostrate ourselves at His footstool.<sup>9</sup> Enter His gates with thanksgiving, His courts with praise; give thanks to Him, praise His Name.<sup>10</sup> Exalt HASHEM, our God, and bow at His footstool; He is holy!<sup>11</sup> Exalt HASHEM, our God, and bow at His holy mountain; for holy is HASHEM, our God.<sup>12</sup> Prostrate yourselves before HASHEM in His intensely holy place,\* tremble before Him, everyone on earth.<sup>13</sup> As for us, through Your abundant kindness we will enter Your House; we will prostrate ourselves toward Your Holy Sanctuary in awe of You.<sup>14</sup> We will prostrate ourselves toward Your Holy Sanctuary, and we will give thanks to Your Name for Your kindness and truth for You have exalted Your promise even beyond Your Name.<sup>15</sup> Come! — let us sing to HASHEM, let us call out to the Rock of our salvation.\* Let us greet Him with thanksgiving, with praiseful songs let us call out to Him.<sup>16</sup> For together let us share sweet counsel,\* in the house of God let us walk in multitudes.<sup>17</sup> God is dreaded in the hiddenmost counsel of the holy ones, and inspires awe upon all who surround Him.<sup>18</sup> Lift your hands in the Sanctuary and bless HASHEM.<sup>19</sup> Behold, bless HASHEM, all you servants of HASHEM, who stand in the House of HASHEM in the nights.\*<sup>20</sup> For what

(1) Daniel 9:7. (2) Cf. Lamentations 3:39. (3) Cf. Genesis 44:16. (4) Cf. Lamentations 3:40. (5) Psalms 65:3. (6) Cf. Isaiah 66:23. (7) Psalms 86:9. (8) 95:6. (9) 132:7. (10) 100:4. (11) 99:5. (12) 99:9. (13) 96:9. (14) Cf. 5:8. (15) Cf. 138:2. (16) 95:1-2. (17) 55:15. (18) 89:8. (19) 134:2. (20) 134:1.

judgment. His promise of mercy overpowers His Attribute of justice (Rashi).

**לְצוּר יִשְׁעֵנוּ** — To the Rock of our salvation. No matter how imminent Israel's destruction has often seemed, the Rock of our salvation has always prevented the 'inevitable' from happening (Avnei Elyahu).

**נִשְׁתַּחֲוֶינָה לְפָנָיו** — Let us share sweet counsel. Let us all gather in the study hall [house of God] to discuss

the pleasant secrets of Torah (Rashi).

**וְעַבְדֵי יְהוָה בְּלַיְלֹת** — Who stand... in the nights. The loyal servants of God bless Him constantly, even at night. 'Night' in this verse can be understood literally: during the nighttime hours, an interpretation that is especially apt regarding the selichos, which are ideally recited during the last third of the night. Or it can have a figurative meaning: They stand in the reverent attitude that

All:

**לָךְ יְהוָה הַצְדָּקָה**, וְלָנוּ בְּשֵׁת הַפְּנִים.<sup>1</sup> מֵה נִתְאוּנוּ,<sup>2</sup> מֵה נֹאמַר, מֵה נִדְבַר, וּמֵה נִצְטַדֵּק.<sup>3</sup> נִחְפְּשָׁה דְרָכֵינוּ וְנִחְקְרָה, וְנִשְׁוֹבָה אֵלֶיךָ,<sup>4</sup> כִּי יְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים. לֹא בַחֲסֵד וְלֹא בַמַּעֲשִׂים בָּאנוּ לְפָנֶיךָ, כְּדָלִים וּכְרָשִׁים דִּפְקָנוּ דְלִתֶיךָ. דְלִתֶיךָ דִּפְקָנוּ רַחוּם וְחַנוּן, נָא אַל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ. מִלְּפָנֶיךָ מִלְּכָנוּ רִיקָם אַל תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלָּה.

**שָׁמַע תְּפִלָּה**,\* עֲדִיךָ כָּל בָּשָׂר יָבֹאוּ.<sup>5</sup> יָבֹאוּ כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יְהוָה.<sup>6</sup> יָבֹאוּ וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, וְיִכְבְּדוּ לְשִׁמְךָ.<sup>7</sup> בָּאוּ נִשְׁתַּחֲוּוּ וְנִכְרַעַת, נִכְרַח לְפָנֶיךָ יְהוָה עֲשֵׂנוּ.<sup>8</sup> נִבְוֵאָה לְמִשְׁכְּנֹתֶיךָ, נִשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ.<sup>9</sup> בָּאוּ שְׁעָרֵינוּ בְּתוֹדָה, חִצְרֹתֵינוּ בְּתִהְלָה, הוֹדוּ לוֹ בְּרָכוּ שְׁמוֹ.<sup>10</sup> רוּמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ, קְדוֹשׁ הוּא.<sup>11</sup> רוּמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַדָּם קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.<sup>12</sup> הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קְדוּשָׁה\* חֵילוֹ מִפְּנֵינוּ כָּל הָאָרֶץ.<sup>13</sup> וְאַנְחֵנוּ בְּרַב חֲסֵדְךָ נְבוֹא בֵיתְךָ, נִשְׁתַּחֲוּוּ אֶל הַיֵּכָל קְדוֹשְׁךָ בִּירְאֵתְךָ.<sup>14</sup> נִשְׁתַּחֲוּוּ אֶל הַיֵּכָל קְדוֹשְׁךָ וְנוֹדָה אֶת שְׁמֹךָ, עַל חֲסֵדְךָ וְעַל אֱמֶתְךָ, כִּי הִגְדַּלְתָּ עַל כָּל שְׁמֹךָ\* אִמְרַתְךָ.<sup>15</sup> לָכוּ נִרְנְנָה לַיהוָה, נִרְיַעַת לְצוּר יִשְׁעֵנוּ.\* נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרֵינֵנוּ נִרְיַע לוֹ.<sup>16</sup> אֲשֶׁר יִחַדּוּ נִמְתִּיק סוּד,\* בְּבֵית אֱלֹהִים נִהְלַךְ בְּרַגְשׁוֹ.<sup>17</sup> אַל נַעֲרַץ בְּסוּד קְדוֹשִׁים רַבָּה, וְנוֹרָא עַל כָּל סְבִיבָיו.<sup>18</sup> שָׂאוּ יְדֵיכֶם קְדָשׁ וּבְרָכוּ אֶת יְהוָה.<sup>19</sup> הִנֵּה בְּרָכוּ אֶת יְהוָה כָּל עַבְדֵי יְהוָה, הַעֲמָדִים בְּבֵית יְהוָה בְּלַיְלֹת.\*<sup>20</sup> אֲשֶׁר מִי

**שָׁמַע תְּפִלָּה** — You Who hears prayer. This long selection is the introductory prayer to the daily Selichos. It is a collection of verses [some of which have been altered from the singular to the plural], mostly from Psalms, but from other parts of Scripture as well. In effect, it speaks simultaneously to God and to Israel. To God, it declares that we acknowledge His complete mastery over everything and His uncontested ability to bring us salvation. To Israel, it urges everyone to join us in worshiping Him and begging forgiveness.

**... לְמִשְׁכְּנֹתֶיךָ ... לְהַדָּם רַגְלֵינוּ** — ... to His dwelling places... at His footstool. In its Scriptural sense this verse from Psalms refers to the Temple. In

the context of the Selichos service, it refers to our synagogues and study halls, because our places of prayer and Torah study take the place of the Temple, until it is rebuilt (see Ezekiel 11:16). The plural form, *dwelling places*, alludes to the fact that the Sanctuary on earth corresponds to the spiritual Sanctuary in heaven. Thus, too, the earthly Sanctuary is like a footstool for God, Who hovers above it (*Alshich*).

**בְּתוֹרַת קְדָשׁ** — In His intensely holy place, i.e., the Temple. Once again, this alludes, by extension, to our synagogues.

**עַל כָּל שְׁמֹךָ** — Even beyond Your Name. Though He is known by Names that suggest strict

power is there in heaven or earth that can approximate Your deeds and power?<sup>1</sup> For His is the sea and He perfected the dry land — His hands fashioned it.<sup>2</sup> For in His power are the hidden mysteries of the earth,\* and the mountain summits are His.<sup>3</sup> For His is the soul of every living thing, and the spirit of all human flesh.<sup>4</sup> Heaven will gratefully praise Your wonders, HASHEM; also Your faithfulness in the assembly of holy ones.<sup>5</sup> Yours is a mighty arm with power, You strengthen Your hand; You exalt Your right hand.<sup>6</sup> Yours is the heaven; Yours, too, is the earth; the world and its fullness — You founded them.<sup>7</sup> You shattered the sea with Your might, You smashed sea serpents' heads upon the water.<sup>8</sup> You established all the boundaries of earth; summer and winter — You fashioned them.<sup>9</sup> You crushed the heads of Leviathan,\* You served it as food to the nation of legions. You split open fountain and stream, You dried the mighty rivers.<sup>10</sup> Yours is the day, Yours as well is the night;\* You established luminary and the sun.<sup>11</sup> Who performs great deeds that are beyond comprehension, and wonders beyond number.<sup>12</sup> For a great God is HASHEM, and a great King above all heavenly powers.<sup>13</sup> For You are great and work wonders; You alone, O God.<sup>14</sup> For great above the very heavens is Your kindness, and until the upper heights is Your truth.<sup>15</sup> HASHEM is great and exceedingly lauded, and His greatness is beyond investigation.<sup>16</sup> (For) HASHEM is great and exceedingly lauded, awesome is He above all heavenly powers.<sup>17</sup> Great is HASHEM and exceedingly lauded, in the city of our God, Mount of His Holiness.<sup>18</sup> Yours, HASHEM, is the greatness,\* the strength, the splendor, the triumph, and the glory; even everything in heaven and earth; Yours, HASHEM, is the kingdom, and sovereignty over every leader.<sup>19</sup> Who would not revere You, O King of nations? — for this befits You, for among all the sages of the nations and in all their kingdom there is none like You.<sup>20</sup> There is none like You, O HASHEM, You are great and Your Name is great with power.<sup>21</sup> HASHEM, God of Legions — who is like You, O Strong One, God? — and Your faithfulness surrounds You.\*<sup>22</sup> HASHEM, Master of Legions, God of Israel, enthroned upon the Cherubim,\* it is You alone Who is God.<sup>23</sup> Who can express the mighty acts of HASHEM, who can announce all His praise?<sup>24</sup>

(1) Deuteronomy 3:24. (2) Psalms 95:5. (3) 95:4. (4) Job 12:10. (5) Psalms 89:6. (6) 89:14. (7) 89:12. (8) 74:13. (9) 74:17. (10) 74:14-15. (11) 74:16. (12) Job 9:10. (13) Psalms 95:3. (14) 86:10. (15) 108:5. (16) 145:3. (17) 96:4. (18) 48:2. (19) I Chronicles 29:11. (20) Jeremiah 10:7. (21) 10:6. (22) Psalms 89:9. (23) Isaiah 37:16. (24) Psalms 106:2.

which is our luminary in darkness and our sun in times of joy.

לך ה' הגדלה — Yours, HASHEM, is the greatness. David uttered this verse in the presence of the entire congregation at one of the supreme moments of his life, when he had assembled the necessary contributions and materials for his heir, Solomon, to build the Temple. In this moment of public glory, David proclaimed that his every achievement was possible only because God made it so.

ואמונתך סביבותיך — And Your faithfulness surrounds You. God is surrounded by His angels, who testify to His absolute faithfulness. No word of God goes unfulfilled.

עושה גבורות — Enthroned upon the Cherubim. God's Presence rested upon the Cherubim in the Holy of Holies. The Cherubim were in the form of angels with the faces of children, carved from the solid gold cover of the Holy Ark in the Beis HaMikdash.

אל בשמים ובארץ, אשר יעשה כמעשיך וכגבורתיך.<sup>1</sup> אשר לו הים והוא עשהו, ויבשת ידיו יצרו.<sup>2</sup> אשר בידו מחקרי ארץ,\* ותועפות הרים לו.<sup>3</sup> אשר בידו נפש כל חי, ורוח כל בשר איש.<sup>4</sup> ויודו שמים פלאך יהוה, אף אמונתך בקהל קדשים.<sup>5</sup> לך ורוע עם גבורה, תעז ידך תרום ימינה.<sup>6</sup> לך שמים, אף לך ארץ, תבל ומלאה אתה יסדתם.<sup>7</sup> אתה פוררת בעוף ים, שברת ראשי תנינים על המים.<sup>8</sup> אתה הצבת כל גבולות ארץ, קיץ וחרף אתה יצרתם.<sup>9</sup> אתה רצצת ראשי לוייתו,\* תתננו מאכל לעם לציים. אתה בקעת מעין ונחל, אתה הובשת נהרות איתן.<sup>10</sup> לך יום, אף לך לילה,\* אתה הכינות מאור ושמש.<sup>11</sup> עשה גדולות עד אין חקר, ונפלאות עד אין מספר.<sup>12</sup> כי אל גדול יהוה, ומלך גדול על כל אלהים.<sup>13</sup> כי גדול אתה ועושה נפלאות, אתה אלהים לבדה.<sup>14</sup> כי גדול מעל שמים חסדך, ועד שחקים אמתך.<sup>15</sup> גדול יהוה ומהלל מאד, ולגדלתו אין חקר.<sup>16</sup> (כי) גדול יהוה ומהלל מאד, נורא הוא על כל אלהים.<sup>17</sup> גדול יהוה ומהלל מאד, בעיר אלהינו הר קדשו.<sup>18</sup> לך יהוה הגדלה והגבורה, והתפארת והנצח וההוד, כי כל בשמים ובארץ; לך יהוה הממלכה, והמתנשא לכל לראש.<sup>19</sup> מי לא יראך מלך הגוים, כי לך יאתה, כי בכל חכמי הגוים ובכל מלכותם מאין כמוך.<sup>20</sup> מאין כמוך יהוה, גדול אתה וגדול שמך בגבורה.<sup>21</sup> יהוה אלהי צבאות, מי כמוך חסין יהוה, ואמונתך סביבותיך.<sup>22</sup> יהוה צבאות, אלהי ישראל, יושב הכרובים,\* אתה הוא האלהים לבדה.<sup>23</sup> מי ימלל גבורות יהוה, ישמיע כל תהלתו.<sup>24</sup>

is proper during praise or prayer, and they remain loyal even during the night of suffering and exile.

מחקרי ארץ — The hidden mysteries of the earth. God's power is expressed allegorically in earthly terms. He knows the solution to all the earth's mysteries and He reigns over the mightiest peaks.

ידך... ימינה — Your hand... Your right hand. The verse refers to two hands, as it were. The first is God's 'left hand,' meaning His judgment against the wicked; the second is His 'right hand,' meaning His goodness to the righteous or downtrodden. Whichever mode of conduct God chooses to exercise, no one can resist Him.

ראשי לוייתו — The heads of Leviathan. The

Psalms describes Israel's Exodus from Egypt and God's mercy in the Wilderness. The Egyptian army, which pursued the Jews into the Sea of Reeds, is likened to a sea monster; while Pharaoh and his generals are alluded to as Leviathan heads. God smashed the Egyptians and their leaders and distributed their spoils to Israel, the nation of twelve tribal legions. In the Wilderness, He provided water for Israel and dried the mighty Jordan River so that the people could cross into the Land of Canaan.

Day... night. Whether in the day of good times or the night of exile, the Jewish people maintain their faith in You. To serve as our guide in all seasons, You gave us the Torah,

For who in the sky can be compared to HASHEM; be likened to HASHEM among the angels?<sup>1</sup> What can we say before You Who dwell on high? And what can we relate to You Who abide in the highest heaven? What can we say before You, HASHEM, our God? What can we declare? What justification can we offer?<sup>2</sup> We have neither mouth to respond nor brow to raise our head, for our iniquities are too numerous to count, and our sins are too vast to be numbered.<sup>3</sup> For Your Name's sake, HASHEM, revive us; and with Your righteousness remove our soul from distress.<sup>4</sup> It is Your way, our God,\* to delay Your anger, against people both evil and good\* — and this is Your praise.\* Act for Your sake,\* our God, and not for ours, behold our [spiritual] position — destitute and empty-handed. Chazzan — The soul is Yours and the body is Your handiwork; take pity on Your labor. The soul is Yours and the body is Yours; O HASHEM, act for Your Name's sake.\* We have come with reliance on Your Name, O HASHEM, act for Your Name's sake; because of Your Name's glory — for 'Gracious and Merciful God' is Your Name.\* For Your Name's sake, HASHEM, may You forgive our iniquity, though it is abundant.<sup>5</sup>

Congregation, then chazzan:

Forgive us, our Father, for in our abundant folly we have erred,  
pardon us, our King, for our iniquities are many.

#### SELICHAH 1

All:

(Our God and the God of our forefathers:)

- א How can we open [our] mouth\* before You,  
O You Who dwell in the stretched-out heavens?  
ב In what way can we pour out our prayers?  
ג We loathed Your forthright and honest paths;  
ד we clung to [idolatrous] abominations and despicable deeds.  
ה We went after vain, deceitful prophecies;<sup>6</sup>  
ו we made our necks stiff, our brows brazen.  
ז You raged at what was ours, the secure Dwelling Place,\*<sup>7</sup>

(1) Psalms 89:7. (2) Cf. Genesis 44:16. (3) Cf. Ezra 9:6. (4) Cf. Psalms 143:11.  
(5) Cf. 25:11. (6) Lamentations 2:14. (7) Cf. Isaiah 32:18.

איך נפתח פה — How can we open [our] mouth. This selichah [pesichah], introductory selichah, contains an aleph-beis acrostic. The paytan hid his name — בנימין — Binyamin — in the first two words of the next-to-last stich: בְּנוֹרְאוֹת יְמִינֶךָ. It is uncertain whether he was R' Binyamin ben Zerach [author of at least six other selichos] or another paytan with the same first name.

ועמַת בשַׁלְנוּ בֵּית מִשְׁכַּנֹּת מִבְּטָחִים — You raged at what was ours, the secure Dwelling Place. The translation is literal — 'the secure Dwelling Place' describes 'what was ours' — and is in accord with

both the alphabetical acrostic and the rhyme scheme. An alternative rendering includes the word חָרַב, was destroyed, from the next stich as part of this one. Thus, ועמַת בשַׁלְנוּ, You raged on our account, [and] the בית משְׁכַנֹּת מִבְּטָחִים חָרַב, [and] the secure Dwelling Place was destroyed.

בית משְׁכַנֹּת מִבְּטָחִים — The secure Dwelling Place. The juxtaposition of this verse with the cessation of the Temple offerings indicates that it refers to the Beis HaMikdash. Alternatively, it may refer to the Land of Israel in general or to Jerusalem in particular, for that is how the phrase

כי מי בשַׁחַק יַעֲרַךְ לַיהוָה, יִדְמָה לַיהוָה בְּבָנֵי אֱלִים.<sup>1</sup> מה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפֵּר לְפָנֶיךָ שְׁכֵן שְׁחָקִים. מה נֹאמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ, מֵה נִדְבֵּר וּמֵה נִצְטַדֵּק.<sup>2</sup> אֵינן לָנוּ פֶה לְהַשִּׁיב וְלֹא מִצַּח לְהָרִים רֹאשׁ, כִּי עֲוֹנוֹתֵינוּ רַבּוּ מִלְּמִנוֹת, וְחַטָּאתֵינוּ עֲצָמוּ מִסִּפֵּר.<sup>3</sup> לְמַעַן שְׁמֶךָ יְהוָה תַּחֲיֵנוּ, וּבְצַדִּיקְתְּךָ תּוֹצִיא מִצָּרָה נַפְשֵׁנוּ.<sup>4</sup> דַּרְכֶּךָ אֱלֹהֵינוּ\* לְהֹאֲרִיךְ אַפֶּיךָ, לְרָעִים וְלִטּוֹבִים,\* וְהִיא תְהַלְתֶּךָ.\* לְמַעַנְךָ אֱלֹהֵינוּ עֲשֵׂה\* וְלֹא לָנוּ, רֵאֵה עֲמִידַתְנוּ, דָּלִים וְרַקִּים. ❖ הַנְּשָׁמָה לָךְ וְהַגּוֹף פֹּעֵלְךָ, חוֹסֵה עַל עַמְלֶךָ. הַנְּשָׁמָה לָךְ וְהַגּוֹף שְׁלֶךָ, יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ\* אֲתָאֲנוּ עַל שְׁמֶךָ, יְהוָה, עֲשֵׂה לְמַעַן שְׁמֶךָ. בְּעֵבוֹר כְּבוֹד שְׁמֶךָ, כִּי אֵל חַנוּן וְרַחוּם שְׁמֶךָ\* לְמַעַן שְׁמֶךָ יְהוָה, וְסָלַחְתָּ לְעֹנְנוּ כִּי רַב הוּא.<sup>5</sup>

Congregation, then chazzan:

סָלַח לָנוּ אֱבִינוּ, כִּי בְרוּב אֲוִלְתָּנוּ שְׁגִינוּ,  
מָחַל לָנוּ מִלְּכָנוּ, כִּי רַבּוּ עֹנֵינוּ.

#### סליחה א (פתיחה)

All:

(אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ)

- אֵיךְ נִפְתַּח פֶּה\* לְפָנֶיךָ, דָּר מְתוּחִים,  
בְּאֵלוּ פָּנִים נִשְׁפָּךְ שִׁיחִים,  
גַּעֲלָנוּ נְתִיבוֹתֶיךָ הַיְשָׁרִים וְהַיְכָכִים,  
דָּבַקְנוּ בְּתוֹעֵבוֹת וּבְמַעֲשִׂים זְנוּחִים.  
הִלְכָנוּ אַחֲרֵי מִשְׁאוֹת שׂוֹא וּמַדּוּחִים,<sup>6</sup>  
וְהִקְשִׁינוּ עֲרָף וְהַעֲזֵנוּ מִצָּחִים,  
זַעַמְתָּ בְּשַׁלְנוּ, בֵּית מִשְׁכַּנֹּת מִבְּטָחִים\*<sup>7</sup>

— It is Your way, our God. After the sin of the Golden Calf, Moses pleaded with God, 'Let me know Your way' (Exodus 33:13). In response, God taught him the Thirteen Attributes of Mercy, one of which is *Slow to anger*.

— Against people both evil and good. Even good people sin, sometimes seriously. Whether the sinners are good or evil, God waits, giving them a chance to repent.

— And this is Your praise. God Himself says that His patience is praiseworthy (Isaiah 48:9). It is easier to lash out at evil than to endure it silently.

— Act for Your sake. When Israel is downtrodden, non-believers scoff and ask, 'Where is their God?' Therefore, we beg God to help us for the sake of His Own Glory. We do not deserve His mercy for we are spiritually destitute, and totally dependent on Him.

— For Your Name's sake. Since we are Yours, body and soul, we implore You to spare us for Your sake, though we know we are undeserving.

— Is Your Name. Graciousness and mercy are so intrinsic to You that Your very Name is Gracious and Merciful God.

- ח [the offerings'] sweet scent was destroyed and ceased.  
 ט Driven out and wandering were the anointed priests,  
 י who knew how to arrange\* every form of offering.  
 כ How You chastised us through [the prophets,  
 Your] emissaries and messengers!  
 ל [But] we were not attentive to listen to those who rebuked [us].  
 מ From then\* until now we have been dispersed [in exile],  
 נ slain, slaughtered, and butchered.  
 ס We are left a mere few [scattered] among piercing thorns,\*  
 ע while our eyes dim without finding relief.  
 פ Those who enslave Your people, they bow to idols\* —  
 צ why do they succeed both morning and evening?  
 ק They rise up against You with vexatious talk:  
 ר 'You broken-backs! What do you trust in?'  
 ש Chazzan — O He Who dwells eternally, O Holy One,  
 behold the shame of those who sigh,  
 ח [those] who depend on You, who are like brothers to You.  
 By Your right hand's awesome deeds, may we be redeemed forever,  
 for upon Your abundant mercy<sup>1</sup> do we trust.

All:

**כּי עַל** For upon Your abundant mercy<sup>1</sup> do we trust, and upon Your righteousness do we depend, and for Your forgiveness do we hope, and for Your salvation do we yearn. You are the King Who loves righteousness since the earliest days, Who overlooks His people's iniquities and sets aside the sins of those who revere Him. He made a covenant with the ancestors and keeps [His] vow to the descendants. It is You Who descended in Your cloud of glory on Mount Sinai,<sup>2</sup> and showed the ways of Your goodness to Your servant Moses.<sup>3</sup> You revealed Your paths of kindness to him, and let him know that You are God, Compassionate and Gracious, Slow to anger and Abundant in Kindness,<sup>4</sup> doing manifold good, and guiding all Your world with the Attribute of Mercy. Chazzan — And so it is written: He said, 'I shall pass all My good in front of you, and I shall call out the Name of HASHEM before you; for I will be gracious to whom I will be gracious, and I will be compassionate with whom I will be compassionate.'<sup>5</sup>

(1) Daniel 9:18. (2) Cf. Exodus 34:5. (3) Cf. 33:13. (4) 34:6. (5) 33:19.

the version that appears in virtually all editions of Selichos printed during the last century.

בין קוצים כסוחים — Among piercing thorns. The phrase קוצים כסוחים as used in Isaiah (33:12) means cut thorns. It refers to the Assyrian hordes who would eventually be destroyed like thorns that have been cut down and have become dry, easily burned tinder. Perhaps the paytan intends both meanings: Our oppressors presently are like piercing thorns, but, when the proper time ar-

rives, they will become like cut down thorns that are readily consumed by the fire.

לבֵּל — To idols [lit., to the Bel]. The Bel or Baal was a genre of idolatry common in the days of the prophets. Its use here obviously refers to idolatry in general, since the nations of which this verse speaks do not worship the Baal idols. Some early editions of Selichos read לַמֵּת, to the dead; and that is probably the original uncensored version.

חַרְבַּ וּפַס רִיחַ נִיחָחִים.  
 טָרְדוּ וְטִלְטְלוּ כַהֲנִים מְשֻׁחִים,  
 יוֹדְעֵי עֲרָךְ\* עוֹלוֹת וּזְבָחִים,  
 כַּמָּה יִסְרָתְנוּ עַל יְדֵי צִירִים וְשְׁלוּחִים,  
 לֹא הִקְשַׁבְנוּ לְשִׁמְעַת לְמוֹכִיחִים.  
 מֵאִז\* וְעַד עַתָּה אֲנַחְנוּ נִדְחִים,  
 נִהְרָגִים וְנִשְׁחָטִים וְנִטְבָּחִים,  
 שָׂרְדָנוּ מִתֵּי מַעַט בֵּין קוֹצִים כְּסוּחִים,\*  
 עֵינֵינוּ כְּלוֹת בְּלֵי מִצַּח רְחִים.  
 פּוֹרְכֵי עֲמָךְ אֲשֶׁר לְבַל\* שׁוֹחֲחִים,  
 צָפַר וְעָרַב לְמָה מִצְּלִיחִים,  
 קָמִים לְמוֹלֶךְ נְאֻצוֹת שׁוֹחֲחִים,  
 רְצוּצִים, כַּמָּה אַתָּם בּוֹטְחִים.  
 ❖ שׁוֹכֵן עַד וְקָדוֹשׁ, צַפָּה בְּעֵלְבוֹן אֲנוּחִים,  
 תְּמוֹכִים עֲלֶיךָ וּבָךְ מִתְאַחֲחִים,  
 בְּנוֹרְאוֹת יְמִינֶךָ נִשְׁעַת לְנִצְחִים,  
 כִּי עַל רַחֲמֶיךָ הִרְבִּים אֲנוּ בְּטוֹחִים.

All:

**כּי עַל** רַחֲמֶיךָ הִרְבִּים אֲנוּ בְּטוֹחִים, וְעַל צְדָקוֹתֶיךָ אֲנוּ נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אֲנוּ מְקוּיִם, וְלִישׁוּעָתְךָ אֲנוּ מִצְּפִים. אַתָּה הוּא מֶלֶךְ, אוֹהֵב צְדָקוֹת מִקְדָּם, מַעֲבִיר עֲוֹנוֹת עִמּוֹ, וּמְסִיר חַטָּאת יִרְאִיו. בּוֹרֵת בְּרִית לְרֵאשׁוֹנִים, וּמְקִיִּם שְׁבוּעָה לְאַחֲרוֹנִים. אַתָּה הוּא, שִׁירְדַת בְּעֵנָן כְּבוֹדְךָ עַל הַר סִינַי,<sup>2</sup> וְהִרְאִיתָ דְרָכֵי טוֹבָךְ לְמֹשֶׁה עַבְדְּךָ.<sup>3</sup> וְאַרְחוֹת חֲסִדֶיךָ גִּלִּיתָ לוֹ, וְהוֹדַעְתָּנוּ כִּי אַתָּה אֵל רַחוּם וְחַנּוּן, אֲרָךְ אַפִּים וְרַב חֶסֶד<sup>4</sup> וּמְרַבָּה לְהַטִּיב, וּמְנַהִיג אֶת כָּל הָעוֹלָם כְּלוֹ בְּמִדַּת הַרְחָמִים. ❖ וְכֵן כָּתוּב, וַיֹּאמֶר אֲנִי אֶעֱבִיר כָּל טוֹבִי עַל פְּנֶיךָ, וְקָרָאתִי בְּשֵׁם יְהוָה לְפָנֶיךָ, וְחַנּוּתִי אֶת אֲשֶׁר אֲחֹן, וְרַחֲמֵי אֶת אֲשֶׁר אֲרַחֵם.<sup>5</sup>

is used in Isaiah (32:18).

יודעי עֲרָךְ — Who knew how to arrange. Alternatively, who knew the worth of.

מֵאִז — From then. The verses from מ to ר present the conquering nations in a less-than-favorable light. Thus, they have been the targets of censor-

ship. In some editions, these verses have been completely eliminated. In others, they have been replaced with stanzas that continue the theme of the כ and ל verses, namely, that Israel did not heed the reproach of the prophets. The text presented here is probably the least-altered version and is

All, while standing:

**אל אַרְךָ אַפַּיִם** O God — You are slow to anger, You are called the Master of Mercy, and You have taught the way of repentance. May You remember this day and every day the greatness of Your mercy and Your kindness to the offspring of Your beloved Ones. Turn to us in mercy for You are the Master of Mercy. With supplication and prayer we approach Your Presence in the manner that You made known to the humble [Moses] in ancient times. Turn back from Your fierce anger;<sup>1</sup> as is written in Your Torah.<sup>2</sup> In the shadow of Your wings may we find shelter<sup>3</sup> and lodging as on the day 'HASHEM descended in a cloud' [to appear to Moses on Sinai]. Chazzan — Overlook sin and erase guilt as on the day 'He [God] stood there with him [Moses].' Give heed to our cry and be attentive to our declaration as on the day 'He called out with the Name HASHEM,'<sup>4</sup> and there it was said:

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

**ה' ה' HASHEM, HASHEM,\*** God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses.<sup>5</sup> May You forgive our iniquities and our errors and make us Your heritage.<sup>6</sup> Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving\* and abundantly kind to all who call upon You.<sup>7</sup>

(1) Cf. Exodus 32:12. (2) See 32:14. (3) Cf. Psalms 36:8. (4) Exodus 34:5. (5) 34:6-7. (6) 34:9. (7) Psalms 86:5.

being. Consequently, this Name represents the Attribute of Mercy. In addition, the Name's spelling implies God's timelessness. Though man may sin, he can repent and call upon the timeless God to restore him to his original innocent state. As the Talmud states: אָנִי הוּא קוֹדֵם שֶׁיִּחָטָא הָאָדָם. I am He [the God of Mercy] before a person sins, and I am He after a person sins and repents (Rosh Hashanah 17b). Based on this dictum, Rabbeinu Tam counts the twin use of the Name HASHEM as two Attributes. The first is that God is merciful before a person sins, even though He knows that the sin will be committed.

(2) ה' — HASHEM. God is merciful after the sin has been committed, by allowing the sinner time to repent, and by accepting his repentance, though it may be imperfect.

(3) אֵל — God. This Name denotes the power of God's mercy, which sometimes surpasses even the compassion indicated by the Name HASHEM. He displays this higher degree of mercy to

genuinely righteous people who sin, but repent. In return for their previous behavior, God exerts Himself, as it were, to ensure their survival.

(4) רַחוּם — Compassionate. In response to pleas for mercy, God eases the suffering of those being punished for their sins. Another manifestation of compassion is that God does not confront deserving people with overpowering temptation.

(5) וְנִחוּן — And Gracious. God is gracious even to those unworthy of His kindness. Also, if someone finds himself lacking in the will power to avoid sin and he seeks God's help, he will get it.

(6) אַרְךָ אַפַּיִם — Slow to anger. So that the sinner will have time to repent.

(7) וְרַב חֶסֶד — And Abundant in Kindness. God shows great kindness to those who lack personal merits. The Talmud teaches (see below, p. 20), that God exercises this attribute by removing sins from the scale of justice, thus tilting the scales in favor of merit.

(8) וְאֵמֶת — And Truth. God never reneges; His

All, while standing:

**אל אַרְךָ אַפַּיִם** אַתָּה, וּבַעַל הַרְחָמִים נִקְרָאתָ. וְדַרְךְ תְּשׁוּבָה הוֹרִיתָ. גְּדַלַת רַחֲמֶיךָ נִחְסְדִיךָ, תִּזְכּוֹר הַיּוֹם וּבְכָל יוֹם לְזַרְע יִדְיָךָ. תִּפְּן אֵלֵינוּ בְּרַחֲמִים, כִּי אַתָּה הוּא בַּעַל הַרְחָמִים. בְּתַחֲנוּן וּבַתְּפִלָּה פְּנִיךָ נִקְדָּם, כְּהוֹדַעְתָּ לְעֵינֵינוּ מִקְדָּם. מִחֲרוֹן אַפְּךָ שׁוּב,<sup>1</sup> כְּמוֹ בְּתוֹרַתְךָ כְּתוּב.<sup>2</sup> וּבַעַל כְּנַפְיֶיךָ נִחְסָה; וְנִתְלוֹנָן, כִּיּוֹם יִרְדַּד יְהוָה בְּעֵינָיו. ❖ תַּעֲבוֹר עַל פִּשְׁעֵנוּ וְתִמְחָח אִשָּׁנוּ, כִּיּוֹם יִתְיַצֵּב עִמּוֹ שָׁם. תֵּאָזֵן שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִנוּ מֵאִמֶּר, כִּיּוֹם יִקְרָא בְּשֵׁם יְהוָה,<sup>4</sup> וְשָׁם נִאָּמַר:

Congregation, then chazzan:

וַיַּעֲבֵר יְהוָה עַל פְּנֵינוּ וַיִּקְרָא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

**יהוה, יהוה,\*** אל, רחום, ונחון, ארך אפים, ורב חסד, ואמת, נצר חסד לאלפים, נשא עון, ופָּשַׁע, וְחַטָּאָה, וְנִקָּה.<sup>5</sup> וְסַלַחְתָּ לְעוֹנֵינוּ וְלַחַטָּאתֵנוּ וְנִחַלְתָּנוּ.<sup>6</sup> סֶלַח לָנוּ אֲבִינּוּ כִּי חַטָּאנוּ, מִחַל לָנוּ מִלְּבָנוּ כִּי פָּשַׁעְנוּ. כִּי אַתָּה אֲדֹנָי טוֹב וְסַלַח,\* וְרַב חֶסֶד לְכָל קֹדְאִיךָ.<sup>7</sup>

\* י"ג מדות \*

### The Thirteen Attributes

The central theme of all the Selichos is the *Thirteen Attributes of Divine Mercy*, *שלש עשרה מידות הרחמים*, *Thirteen Attributes of Divine Mercy*, beginning ה' ה' HASHEM, HASHEM. This passage appears in the Torah (Exodus 34:6-7) at the time when God proclaimed His readiness to do away with Israel after the sin of the Golden Calf. According to R' Yochanan (Rosh Hashanah 17b), Moses felt that Israel's sin was so grievous that there was no possibility of his intercession on their behalf. Thereupon, God appeared to him in the guise of a chazzan wrapped in a tallis and taught him the Thirteen Attributes. God said, 'Whenever Israel sins, let them recite this in its proper order and I will forgive them.' Thus, this appeal for God's mercy reassures us of two things: that repentance is always possible; and that God always awaits our return to Him. The implication is also plain that if we emulate God's merciful ways, He will treat us mercifully in return.

\* אל אַרְךָ אַפַּיִם \*

### O God — You Are Slow to Anger

After declaring that God's patience with sinful people and His boundless mercy are our primary hope, we beg Him to be as merciful to us now as He was on the day He taught the Thirteen Attributes to Moses, the epitome of humility, on Mount Sinai. On that day, God assured Moses that He would continue to protect Israel despite the nation's grievous sin. So may He heed and protect us, and be merciful to us now.

ה' ה' HASHEM, HASHEM. There are various opinions regarding how to enumerate the Thirteen Attributes. We follow the generally accepted view of Rabbeinu Tam (Rosh Hashanah 17b):

(1) ה' ה' — HASHEM. This Name [containing the letters of הוּא וְהוּא וְהוּא], *He was, He is, He will be* designates God as the *Prime Cause*, of everything. It is only natural that He wishes to assure the survival of all that He brought into

## PREFATORY VERSES TO SELICHAH 2

**אָבֵד** *The pious are gone from the world, and there is no upright one among men.<sup>1</sup> No one calls on Your Name with righteousness, or arouses himself to cling fast to You.<sup>2</sup> Save, HASHEM! For the pious have come to an end; for the faithful among men have disappeared.<sup>3</sup> For with You is the source of life; by Your light may we see light.<sup>4</sup> For with HASHEM is kindness, and with Him abundant redemption. And He shall redeem Israel from all its iniquities.<sup>5</sup>*

**פָּרַחַם אָב** *As a father has mercy on his children, so, HASHEM, may You have mercy on us.<sup>6</sup> Salvation is HASHEM's, upon Your people is Your blessing, Selah.<sup>7</sup> HASHEM, Master of Legions, is with us, a stronghold for us is the God of Jacob, Selah.<sup>8</sup> HASHEM, Master of Legions, praiseworthy is the person who trusts in You.<sup>9</sup> HASHEM, save! May the King answer us on the day we call.<sup>10</sup>*

In some congregations, the following two verses are recited responsively — the chazzan reciting 'Forgive, please . . . ' and the congregation responding, 'And HASHEM said . . . '

In other congregations these verses are recited silently.

**סָלַח נָא** *Forgive, please,\* the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now,<sup>11</sup> and there it was said:*

And HASHEM said, 'I have forgiven according to your word!'<sup>12</sup>

All:

**הִטָּה** *Incline, my God, Your ear,\* and listen, open Your eyes and see our desolation and that of the city upon which Your Name is proclaimed; for not because of our righteousness do we cast down our supplications before You, rather because of Your abundant compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed\* upon Your city and upon Your people.<sup>13</sup>*

(1) Micah 7:2. (2) Cf. Isaiah 59:4; 64:6. (3) Psalms 12:2. (4) 36:10. (5) 130:7-8. (6) Cf. 103:13. (7) 3:9. (8) 46:8. (9) 84:13. (10) 20:10. (11) Numbers 14:19. (12) 14:20. (13) Daniel 9:18-19.

plains that He cleanses the sins of those who truly repent; but He does not cleanse the sins of those who do not repent.

טוב וְקָלִיב — Are good and forgiving. God is good to the righteous; even though they may have had difficult lives on earth, their reward will be generous in the World to Come. He is forgiving to sinners who try to repent.

סָלַח נָא — Forgive, please. This verse was Moses' plea to God that He forgive Israel after the sin of the spies, when the entire nation loudly expressed its lack of faith that God could bring them safely into Eretz Yisrael. In

response, God answered, 'סָלַחְתִּי, I have forgiven.' In our prayers today, we beg for a similar response.

הִטָּה אֱלֹהֵי אֲזוּנָה — Incline, my God, Your ear. Even if we are not deserving, at least let God help for the sake of His Name that is desecrated by the destruction of His city and the persecution of His people.

כִּי שָׁמַךְ נִקְרָא — Because Your Name is proclaimed. Each nation has an angel that is appointed to oversee its fortunes, but God Himself maintains personal dominion over Israel and Jerusalem (Tikkunei Zohar).

פסוקי הקדמה לסליחה ב

**אָבֵד** חסיד מן הארץ, וישר באדם אין<sup>1</sup>. אין קורא בשמך בצדק, מתעורר להחזיק בך<sup>2</sup>. הושיעה יהוה כי גמר חסיד, כי פסו אמונים מבני אדם<sup>3</sup>. כי עמך מקור חיים, באורך נראה אור<sup>4</sup>. כי עם יהוה החסד, והרבה עמו פדות. והוא יפדה את ישראל מכל עונותיו<sup>5</sup>.

**פָּרַחַם אָב** על בנים, פן תרחם יהוה עלינו<sup>6</sup>. ליהוה הישועה, על עמך ברכתך סלה<sup>7</sup>. יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה<sup>8</sup>. יהוה צבאות, אשרי אדם בטח בך<sup>9</sup>. יהוה הושיעה, המלך יעגנו ביום קראנו<sup>10</sup>.

In some congregations the following two verses are recited responsively — the chazzan reciting 'Forgive, please . . . ' and the congregation responding 'ואמר'. In other congregations these verses are recited silently.

**סָלַח נָא** \* לעון העם הזה בגדל חסדה, וכאשר נשאתה לעם הזה ממצרים ועד הנה<sup>11</sup>, ושם נאמר:

ויאמר יהוה סלחתי בדברך<sup>12</sup>.

All:

**הִטָּה** אלהי אונך \* ושמע, פקח עיניך וראה שממתינו, והעיר אשר נקרא שמך עליה, כי לא על צדקותינו אנחנו מפילים תחנונינו לפניך, כי על רחמיך הרבים. אדני שמעה, אדני סלחה, אדני הקשיבה, ועשה אל תאחר, למענה אלהי, כי שמך נקרא \* על עירך ועל עמך<sup>13</sup>.

promise to reward the deserving will be carried out unequivocally.

(9) נצר חסד לאלפים — Preserver of kindness for thousands [of generations]. The deeds of the righteous — especially those who serve Him out of intense love — bring benefits to their offspring far into the future.

(10) נשא עון — Forgiver of iniquity. God forgives the intentional sinner, if he repents.

(11) נפשע — [Forgiver of] willful sin. Even those who rebel against God and purposely seek to anger Him are given an opportunity to repent.

(12) והטאה — And [Forgiver of] error. God forgives those who repent sins that have been committed out of carelessness or apathy. Having already praised God as the forgiver of inten-

tional sin and rebelliousness, why do we revert to praising Him for this seemingly lesser level of mercy? Because if someone repents out of fear rather than love, his intentional sins are reduced in severity and are treated by God as if they had been done in error. Thus, even after having partially forgiven the intentional sins by reducing their severity, God further forgives those who continue to repent for these lesser sins.

(13) ונקה — And Who cleanses. God wipes away the sins of those who repent sincerely, as if they had never existed.

In the Torah the verse continues ונקה, He does not cleanse. The simple interpretation of the verse is that God does not completely erase the sin, but He exacts retribution in minute stages. The Talmud (Yoma 86a), however, ex-



## SELICHAH 2

All:

Our God and the God of our forefathers:

- א There is no one who calls [to You] in righteousness;<sup>\*1</sup>  
 א the good man [today] is compared to a thornbush.<sup>\*2</sup>  
 ב To ask mercy for those pounded to dust,  
 ב no one at all can be found.  
 ג Sincere, pure-hearted men have disappeared;  
 ג the pious have come to an end,<sup>3</sup> the righteous are trampled upon.<sup>4</sup>  
 ד A poor generation is caught in its iniquity:  
 ד Who now can be found to teach His ways?<sup>5</sup>  
 ה With our sins we have continued to inflame [God's] rage,  
 ה [while the righteous,] as close [to Him] as family,  
 ה offered themselves<sup>6</sup> to intercede in prayer.  
 ו How then can strength be mustered<sup>5</sup> by old or young  
 ו to confess and pray to the Holy One, the Ever-Awake?<sup>6</sup>  
 ז I shudder, afraid, on behalf of the Camp [of Israel]  
 ז to voice my cry<sup>7</sup> to the Prober and Searcher of Hearts.<sup>8</sup>  
 ח Lacking deeds of kindness, and reeking greatly [of sin] —  
 ח how then will I find favor with supplication?  
 ט [You Who are] Good to those who call to You with all the soul's strength,  
 ט bearing <sup>ט</sup>our trouble and giving them sustenance,  
 י let Your precious kindness flow plentifully upon me,  
 י in order to hearken to my voice with love!  
 י Like one of good character, skilled in prayer,  
 י like an experienced elder\* and not like a boor —  
 ל so let my broken heart be considered worthy before You, and not be shamed.  
 ל Remember Your mercy and [bring] my relief,  
 ל not disregarding [my prayer].<sup>9</sup>  
 מ Our needs are [so] many, they cannot be expressed,  
 מ because of [our] paucity of knowledge<sup>10</sup> and [our] abundance of bitterness.  
 נ It is all before Your eyes, Molder of Clay,  
 נ [our] Leader and Shepherd, Protector and Guard.<sup>11</sup>  
 ס We are left like a mountain-top beacon in our loneliness,  
 ס our glory made into phlegm and revulsion;  
 ע answer us, give us sustenance in our slavery,  
 ע seek out our lost ones to make up Your [nation's] sum.  
 פ At the behest of those stricken by the blows of Your rebuke,  
 פ scattered, divided, delivered over to the nations,

(1) Cf. Isaiah 59:2. (2) Cf. Micah 7:4. (3) Cf. II Samuel 22:26-27; Psalms 18:26-27.

(4) Cf. Psalms 12:2. (5) Cf. II Chronicles 2:5. (6) Cf. Daniel 4:10. (7) Cf. Job 32:6.

(8) Some editions read לְחוֹקֵי בְבוֹיָן, to Him Who probes with an examination.

(9) Cf. Psalms 25:6; Lamentations 3:56. (10) See tractate Berachos 29b. (11) Cf. Psalms 80:2; 121:5.

relate its [i.e., the generation's] matters [before God], in other words, to plead its case.

are as close [to Him] as family and who offered themselves. . .

הַמִּתְנַדְּבִים כְּבָנֵי בֵּית  
 close [to Him] as family, offered themselves.כְּדָוָן וְרִגְלִיל — Like one of good character  
 . . . like an experienced elder. These are among the  
 qualifications of a chazzan enumerated in the

Alternatively, [even against the righteous] who

## סליחה ב

All:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

- אֵין מִי יִקְרָא בְצַדִּיק,<sup>1</sup> אִישׁ טוֹב נִמְשַׁל כְּצַדִּיק,<sup>2</sup>  
 בְּקֶשׁ רַחֲמִים בְּעַד שְׁחוּקֵי הַדֶּק, בְּשׁוּם פְּנִים אֵין בְּדֶק.  
 גְּבַר תָּמִים וְנָבֵר אַפְסֵי, גָּמַר חֲסִיד<sup>3</sup> וְצַדִּיק נִרְפֵּס,<sup>4</sup>  
 דוֹר עָנִי בְּעוֹנוֹ נִתְפֵּס, דְּרָכָיו לְהַגִּיד\* מִי יִחְפֹּשׁ.  
 הוֹסַפְנוּ בְּחַטָּאֵינוּ חִמָּה לְהַבְעִיר, הַמִּתְנַדְּבִים כְּבָנֵי בֵּית\* לְהַפְעִיר,  
 וּמָה יַעֲצוֹר כָּח<sup>5</sup> רַב וְצַעִיר, וְהוּי וּפְלָל לְקַדִּישׁ וְעִיר.<sup>6</sup>  
 זַחְלָמֵי וְאִירָא בְּעַד מַסּוֹן, זַעַק לְחַוּוֹת<sup>7</sup> לְחוֹקֵר וּבוֹחוֹן,<sup>8</sup>  
 חֲסַר חֲסֵד וְיִתוֹר צַחוֹן, חֵן אִיךְ אִמְצָא בְּתַחוֹן.  
 טוֹב לְקוֹרְאֵיךְ בְּנַפְשׁ רַהֵב, טָרְחָם נִשְׂא וּלְכַלְכֵּל יִהְיֶה,  
 יָקָר חֲסִדְךָ עָלַי יִרְהַב, יַעַן קוֹלִי לְהַאֲזִין בְּאַהֵב.  
 כְּהַגּוֹן מַדּוֹת וּבִתְפִלָּה שְׁלָם, כְּזָקוֹן וְרִגְלִיל\* וְלֹא כְּגֹלָם,  
 לְהַחֲשֵׁב נִגְדֶּךָ דְכָאֵי מְלַחְפָּלָם, לְרוֹחֲתֵי וְזִכְרֵה רַחֲמֵיךָ מִהַתְעַלָּם.<sup>9</sup>  
 מְרַבִּים צָרְכֵינוּ וְאֵין לְהֶאֱמֹר, מִקְצֵר דְעַה<sup>10</sup> וּמְרַב מְמֹר,  
 נִגְדֶּךָ חֲכַל יוֹצֵר חֲמֹר, נוֹהֵג וְרוֹעֵה צֶל וְשׁוֹמֵר.<sup>11</sup>  
 שְׂרַדְנוּ כְּתֵרֵן הַר בְּרוּדְנוּ, סָחִי וּמְאוֹס הוֹשֵׁם כְּבוֹדְנוּ,  
 עָנְנוּ וְתַנְנוּ מַחִיהַ בְּשַׁעֲבוּדְנוּ, עוֹד לְמִנְיָנְךָ בְּקֶשׁ אֲבוֹדֵינוּ.  
 פְּקַדְתָּ נִגְעֵי תוֹכְחוֹתֶיךָ שְׁבוּטִים, פְּזוּרִים פְּרוּדִים וּבְגוּזִים עֲבוּטִים,

אֵין מִי יִקְרָא בְצַדִּיק — There is no one who calls [to You] in righteousness. This selichah follows a double alphabetical scheme. The acrostic of the final quatrain forms the name of the paytan, Shlomo. Most selichos bearing the signature Shlomo are ascribed to R' Shlomo bar Yehudah, who was known as R' Shlomo HaBavli. He flourished more than one thousand years ago and passed away about 990. (According to some, he lived a century earlier than that.) R' Shlomo was a contemporary of R' Sherira Gaon and his son R' Hai Gaon. One of Rashi's mentors, R' Yitzchak ben Yehudah, ranks R' Shlomo [together with R' Elazar HaKalir] among the קְרוֹיֵשׁ, exalted, holy ones. His piyutim are cited by various Rishonim.

The good man [today] is compared to a thornbush. The Talmud relates that a non-believer once called the Talmudic sage R' Yehoshua bar Chananiah, תְּרִקָּא, Thorny one! For about people like you the prophet (Micah 7:4) states: טוֹבָם כְּצַדִּיק, The good one among them is like a thornbush.

יִשָּׁר, 'Fool,' replied the Sage, 'continue the verse: מִפְּסוּכָה, the upright is better than a shelter. Clearly the verse is complimentary, not derogatory! It means that just as thorns guard the breach in a fence, so too, the best of us protects the others' (Eruvin 101a).

The paytan here, according to most commentaries, follows the derogatory connotation of the phrase, i.e., even the best of men today is merely a vexing thorn. And this interpretation has been used in the translation. An alternative opinion understands the phrase in its Scriptural context. Thus: There are no longer any of those good people who are compared to protective thorns who can call to You with righteousness. Both views are cited in the medieval commentary Arugas HaBosem:

— To teach [lit., to tell] His ways, i.e.: Who is capable of teaching God's ways to the iniquitous generation? Or, Who can teach this generation the proper way for it to follow? Some early editions read דְּרָכָיו לְהַגִּיד, which means to

ז *hide them in Your shelter from [gentile] strife<sup>1</sup> and [harsh] judgment —*  
 ז *for they long to gaze on Your glory [revealed].*  
 ק *The sound of Your might carves out flames,<sup>2</sup>*  
 ק *apportioning a good portion or its opposite;*  
 ר *Your loved ones are knocking, with sad voice —*  
 ר *be pleased with their offered prayer, and stand in their midst.*  
 ש *They keep their fast so as to subdue their heart;*  
 ש *hide their multitude from wrath in Your chambers.<sup>3</sup>*  
 ת *They plead in whispered prayer, that the [Accuser's] speech be set aside,<sup>4</sup>*  
 ת *please, do not deny them their desire.*  
 ש *Chazzan — O You Who take glory in Your Name, 'God of life';*  
 ל *let us remain with a good life [that comes] from You —*  
 מ *with You wells up the source of life.<sup>4</sup>*  
 ה *Look down and answer us; give light to our eyes!<sup>5</sup>*

All, while standing:

**אל מלך** *O God, King\* Who sits on the throne of mercy; Who acts with kindness,\* pardons the iniquities of His people,\* removes [sins] one by one,\* increasingly grants pardon\* to careless sinners and forgiveness to rebels, Who deals righteously\* with every living being — You do not repay them in accord with their evil. Chazzan — O God, You taught us to recite\* the Thirteen [Attributes of Mercy], so remember for us today the covenant of these Thirteen,\* as You made known to the humble one\* in ancient times, as it is written: And HASHEM descended\* in a cloud and stood with him there, and He called out with the Name HASHEM.\**

Congregation, then chazzan:

*And HASHEM passed before him [Moses] and proclaimed:*

Congregation and chazzan (the words in bold type are recited aloud and in unison):

**ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses. May You forgive our iniquities and our errors and make us Your heritage. Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.**

(1) Cf. Psalms 31:21. (2) Cf. 29:4,7. (3) Cf. Isaiah 26:20. (4) Cf. Psalms 36:10.

(5) Cf. 13:4. (6) Tractate Rosh Hashanah 17a.

**מְרַבָּה מְחִילָה** — *Increasingly grants pardon.* Not only does God forgive those who sin out of carelessness, He even forgives rebels, who sin out of defiance against Him. Furthermore, He pardons *increasingly*, transforming even sins into virtues, provided the sinner's repentance was motivated by love of God (Yoma 86b).

**עֲשֵׂה צְדָקוֹת** — *Who deals righteously.* Although someone may have sinned grievously, God does not withhold reward for any good he may have done. God does not repay them in accord with their evil, i.e., God does not say that they are so evil that even their *mitzvos* deserve to be ignored.

**חֹרִיתָ לָנוּ לִמְרָא** — *You taught us to recite.* God

promised Moses that whenever Israel was in a time of crisis, they should pray for mercy by reciting the Thirteen Attributes (see below).

**בְּרִית שְׁלֹשׁ עֲשָׂרָה** — *The covenant of these Thirteen.* God sealed a covenant with Moses and Israel that the recitation of the Thirteen Attributes would never be in vain (Rosh Hashanah 17b).

**לְעֲנִי** — *To the humble one.* Moses was the humblest of men (Numbers 12:3).

**וַיֵּרַד ה'** — *And HASHEM descended.* God descended, as if to stand with Moses.

**וַיִּקְרָא בְּשֵׁם ה'** — *And He called out with the Name HASHEM.* There, God called out the Name HASHEM.

צַפְנָם בְּסִכְךָ מְרִיבִי וּשְׁפָטִים, צִפְיִת תִּפְאַרְתְּךָ לָמוּ מִבְּטִים.  
 קוֹל כִּחֶךָ לָהֵב חוֹצֵב,<sup>2</sup> קָצֵב טוֹב וְחִלּוּפוֹ קוֹצֵב,  
 רְעִידָה דּוּפְקִים בְּקוֹל עֲצֵב, רְצוֹת נִדְבָתָם וּבְקִרְבָּם הִתְיַצֵּב.  
 שׁוֹקְדִים בְּצוּם לִבָּם לְהִנְיֵעַ, שְׂאוּנָם מוֹעֵם בְּחִדְרֵיךָ תִּעֲנִיעַ,  
 תּוֹבְעִים בְּלַחֵשׁ שִׁפָּה לְהִנְיֵעַ,\* תִּאֲוָתָם אֵל נָא תִמְנִיעַ.  
 ❖ שְׁמַךְ אֱלֹהִים חַיִּים מִתְפָּאֵר, לְחַיִּים טוֹבִים מִמֶּךָ נִשְׂאָר,  
 מִקּוֹר חַיִּים עִמָּךָ\* מִתְפָּאֵר, הַבֵּיטָה וְעֲנֵנוּ וְעִינֵינוּ הָאֵר.<sup>5</sup>

All, while standing:

**אל מלך** \* יושב על פסא רחמים מתנהג בחסידות\* מוחל עונות עמו,\* מעביר ראשון ראשון\* מרבה מחילה\* לחטאים וסליחה לפושעים, עשה צדקות\* עם כל בשר ורוח, לא כרעתם תגמול. ❖ אל הורית לנו לומר\* שלש עשרה, וזכור לנו היום ברית שלש עשרה,\* כמו שהודעת לעניו\* מקדם, כמו שפתוב, וירד יהודה\* בעניו ויתיצב עמו שם, ויקרא בשם יהודה.\*

Congregation, then chazzan:

**ויעבר יהודה על פניו ויקרא:**

Congregation and chazzan (the words in bold type are recited aloud and in unison):

**יהודה, יהודה, אל, רחום, וחנון, ארך אפים, ורב חסד, ואמת, נצר חסד לאלפים, נשא עון, ופשע, וחטאה, ונקה. וסליחת לעוננו ולחטאתנו ונחלתנו. סלה לנו אבינו פי חטאנו, מחל לנו מלכנו פי פשענו. כי אתה אדני טוב וסליח, ורב חסד לכל קראיך.**

Talmud (Taanis 16a).

— *They plead in whispered prayer, that the [Accuser's] speech be set aside.* The translation follows Matthe Levi who understands שִׁפָּה as *speech or language*. Others translate שִׁפָּה in its literal meaning *lip* and render the verse, *They plead in whispered prayer, [only] their lip moves* (see I Samuel 1:13).

**אל מלך** — *O God, King...* [The commentary to this paragraph is based on *Sh'lah*.] אל connotes God as dominating and all-powerful. Despite this awesome strength, He sits on the *throne of mercy*, always anxious to show compassion.

**בְּחִסְדוֹת** — *With kindness.* A genuinely kind person tends not to avenge himself against those who wrong him. So, too, God finds ways to avoid meting out punishment to sinners.

**מוחל עונות עמו** — *[He] pardons the sins of His people.* This expresses God's kindness in forgiving even those who antagonize Him with their deeds. However, the Talmud (Rosh Hashanah

17a-b) notes, this applies to those who subjugate themselves to Him even though they are too weak to avoid sin. [This may be alluded to by the word *עמו*, *His people*; God pardons those who desire to remain His, despite their shortcomings.]

**Removes [sins] one by one.** According to the teachings of Beis Hillel, God, Who is *רב חסד משה כלפי חסד*, *Abundant in Kindness, tips [the scales of justice] toward kindness.* The Academy of R' Yishmael explains that God accomplishes this by removing sins one by one. The commentaries explain this in different ways. According to one view, if a person's good deeds are equivalent to his sins, God makes the side of virtue outweigh the side of sin by removing one sin (according to *Rashi*) or two sins (according to *Rambam, Hilchos Teshuvah* 3:5) from the balance. According to another opinion, if a person has committed a particular sin for the first time, God holds it in abeyance and does not include it in the calculation, as long as it has not yet become habitual (*Rif*).

## PREFATORY VERSES TO SELICHAH 3

**אל תבא** Do not enter into strict judgment with us, for no living creature would be innocent before You.<sup>1</sup> Let our prayer come before You;<sup>2</sup> do not ignore our supplication.<sup>3</sup> Let the prisoner's groan come before You; as befits the greatness of Your power, spare those condemned to die.<sup>4</sup> My Lord, hear our voice; may Your ears be attentive to the sound of our supplications.<sup>5</sup> Please, let Your ear be attentive, Your eyes open, to Your people Israel.<sup>6</sup>

**ברחם אב** As a father has mercy on his children, so, HASHEM, may You have mercy on us. Salvation is HASHEM's, upon Your people is Your blessing, Selah. HASHEM, Master of Legions, is with us, a stronghold for us is the God of Jacob, Selah. HASHEM, Master of Legions, praiseworthy is the person who trusts in You. HASHEM, save! May the King answer us on the day we call.

In some congregations, the following two verses are recited responsively — the chazzan reciting 'Forgive, please . . . ' and the congregation responding, 'And HASHEM said . . . '

In other congregations these verses are recited silently.

**סלח נא** Forgive, please, the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now, and there it was said:

And HASHEM said, 'I have forgiven according to your word!'

All:

**הטה** Incline, my God, Your ear, and listen, open Your eyes and see our desolation and that of the city upon which Your Name is proclaimed; for not because of our righteousness do we cast down our supplications before You, rather because of Your abundant compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed upon Your city and upon Your people.

## SELICHAH 3

Our God and God of our forefathers:

**ה** Let the cry for mercy come before You,\*  
**ה** let Your ear be attentive<sup>6</sup> to [our] supplication;  
**ש** hear [our] righteousness, HASHEM, be attentive to [our] song,<sup>7</sup>  
**ש** You Who look at uprightness and ignore calumny.  
**ר** We are embarrassed, ashamed to lift up our head,<sup>8</sup>  
**ר** for we have caused our sweet scent to sour;  
**ק** we have spoiled straight [paths] and perverted the Torahs,\*  
**ק** and therefore we avert our faces to the ground.  
**צ** Trouble and distress on every side,  
**צ** [we are] wandering sheep without a fold.

(1) Cf. Psalms 143:2. (2) Cf. Jonah 2:8. (3) Cf. Psalms 55:2. (4) 79:11.

(5) Cf. 130:2. (6) Cf. Nehemiah 1:6. (7) Cf. Psalms 17:1. (8) Cf. Ezra 9:6.

שבכתב, the Written Torah, i.e., Scriptures, and interpretation of the Written Torah as taught by תורה שבעל פה, the Oral Torah, i.e., the traditional Moses and transmitted orally through the gener-

## פסוקי הקדמה לסליחה ג

**אל תבא** במשפט עמנו, כי לא יצדק לפניך כל חי.<sup>1</sup> תבא לפניך תפלתנו,<sup>2</sup> ואל תתעלם מתחנונו.<sup>3</sup> תבוא לפניך אנקת אסיר, כגדל זרועך הוחר בני תמותה.<sup>4</sup> אדני שמעה בקולנו, תהינה אזניך קשובות, לקול תחנונינו.<sup>5</sup> תהי נא אזנך קשבת, ועיניך פקוחות על עמך ישראל.<sup>6</sup>

**ברחם אב** על בנים, כן תרחם יהוה עלינו. ליהוה הישועה, על עמך ברכתך סלה. יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה. יהוה צבאות, אשרי אדם בטח בך. יהוה הושיעה, המלך יעננו ביום קראנו.

In some congregations the following two verses are recited responsively — the chazzan reciting סלח נא, and the congregation responding ויאמר. In other congregations these verses are recited silently.

**סלח נא** לעון העם הזה כגדל חסדך, וכאשר נשאתה לעם הזה ממצרים ועד הנה, ושם נאמר:  
 ויאמר יהוה סלחתי כדברך.

All:

**הטה** אלהי אונך ושמע, פקח עיניך וראה שממתינו, והעיר אשר נקרא שמך עליה, כי לא על צדקותינו אנחנו מפילים תחנונינו לפניך, כי על רחמיך הרבים. אדני שמעה, אדני סלחה, אדני הקשיבה, ועשה אל תאחר, למענה אלהי, כי שמך נקרא על עירך ועל עמך.

## סליחה ג

אלהינו ואלהי אבותינו

תבא לפניך שועת חנון,\* תהי נא אזנך קשבת<sup>6</sup> תחנון,  
 שמעה יהוה צדק, הקשיבה רנון,<sup>7</sup> שר מישרים ומעלים מרנון.  
 ראש להרים נכלמנו בשנו,<sup>8</sup> ריח נרדנו כי הבאשנו,  
 קלקלנו ישרים, ותורות שבשנו,\* קרקע פנינו ככן כבשנו.  
 צר ומצוק מכל צד, צאן נדחה מאין מצד,

as He taught Moses the Thirteen Attributes that begin with that Name.

— תבא לפניך שועת חנון — Let the cry for mercy come before You. This selichah contains a double תשר"ק (i.e., reversed aleph-beis) acrostic. The author signed his name — שלמה הקטן — Shlomo, the lesser and the younger,

may he live [see prefatory comment to selichah 2], as indicated by the bold type. Others read the signature שלמה הלוי, Shlomo HaLevi; the letters of הלוי, being the initials of the words הלוי הקטן . . . והצעיר . . . יוסף.

— And [we have] perverted the Torahs. The plural form alludes to תורה

- פ [If we] turn to the right, the axe strikes;  
 פ to the left is fear and the preying hunter.  
 ע Let Your all-seeing eyes be open<sup>1</sup>  
 ע [to view our] poverty and torment from extended troubles.  
 ס Lamenting to song, rebukes to reconciliation —  
 ס turn them and convert them with Your straightforward ways.  
 ג Due to our iniquities we have been delivered to captivity and pillage;  
 ג we, our kings, and our priests to shame.<sup>2</sup>  
 ז From the height of glory and fervent love,  
 ז we are thrown down to earth to [suffer] desolation and defamation.  
 ל We did not beseech You, laying our supplication before You,  
 ל [nor did we] seek wisdom in Your truth to banish the stench [of sin].\*  
 כ As the sound of the millstone\* ebbd,  
 כ we would have been destroyed like Sodom,  
 כ in just one fleeting moment, but for Your gracious favor.<sup>3</sup>  
 י You took pity and left a surviving remnant;\*  
 י You provided a stake and a fence and gathered them in.  
 ט Then You sent us off [again],  
 ט [because of the one sin] equal to the three\* that You loathe,  
 ט and because of us You trampled the longed-for Tower.\*  
 ח We have wrought destruction, and committed trespass;  
 ח now we are wounded, from one yoke [of exile] to another.  
 ו Remember! You promised not to despise [us],<sup>4</sup>  
 ו to gather the dispersed, and to rule over them.  
 ו And You, after all that has happened [to us],<sup>5</sup>  
 ו are true and righteous; the fault is ours.  
 ה Today, as of old, without change [of heart],  
 ה we are here before You, full of guilt.  
 ד The poor folk, [exposed] to scorn and reviling,  
 ד pushed, swept away, given over as prey —  
 ג [their] exile and slavery, with trial<sup>6</sup> and purification,  
 ג turn now in kindness to pardon and healing.  
 ב In Your mercy yet, in the fullness of time,\*  
 ב We will be saved by You.  
 ב Fulfill [Your promise], 'I will save them!'<sup>7</sup>  
 א Some will come from afar,<sup>8</sup> group by group,  
 א some from the north, on large ships from Rome.\*<sup>9</sup>  
 ש They are Yours: Your servants, Your people.  
 ל Hearten Your sweet ones\* as in days of old.

(1) Cf. Nehemiah 1:6; Jeremiah 32:19. (2) Cf. Ezra 9:7; some editions of Selichos read לבינה, for pillage.  
 (3) Cf. 9:8. (4) Cf. Leviticus 26:44. (5) Cf. Ezra 9:13. (6) Some editions read נקייין, but the meaning is the same. (7) Hosea 1:7. (8) Isaiah 49:12. (9) Cf. Numbers 24:24; Daniel 11:30.

Sanhedrin 106a). Elsewhere, Rashi renders צינים as Roman legions (Daniel 11:30). R' Saadiah Gaon (ibid.) interprets צינים as Lombardians [from Northern Italy], and קתים as Romans [from Central Italy]. Accordingly, our text would read (as it does in some editions) ונקייים וקתים, and

from Lombardy and from Rome.

לבינה — Hearten Your sweet ones. The word לבב may also be translated take to heart or cherish. And ונקייים can mean those who sing Your sweet praises.

פנה לימין ניגור מעצד, פחד משמאל וציד הצד.  
 עיניך רואות תהיינה פקוחות, עני וענוי מצרות המתנחות,  
 ספד לרנה ולרצוי תוכחות, סבות והפך בדרכיך הנכחות.  
 נתנו בעונינו לשבי ולבזה, נחנו מלכינו כהנינו לבונה,<sup>2</sup>  
 מרום נכבדות ואהבה עזה, מגרת לארץ לשמה ולעזה.  
 לא חלינו פניך להפיל תחנה,  
 להשכיל באמתך מעלות צחנה,\*  
 פלינו כסדום בשפל קול הטחנה,\* במעט רגע לולי תחנה.<sup>3</sup>  
 יתר הפלטה להשאר חסת, יתר וגדר תפה וכנסת,  
 טלטלתנו כנגד שלש מאסת, טירת כסף בגללנו רמסת.  
 חבל חבלנו מעל למעל, חבלנו מעל אל על,  
 זכר צוית בלי לגעל,<sup>4</sup> זרוים לקבץ וכם לבעל.  
 ואתה אחרי כל הבא,<sup>5</sup> ודאי וצדיק, ולנו הדרבה,  
 היום כמאז בלי סבה, הננו לפניך באשמה רבה.  
 דלת עם לקלס וחרוף, דחופים סחופים נתונים לטרוף,  
 גלות ושעבוד בנסיון וצרוף, גלגל בחדר לסליחה ותרוף.  
 ברחמיך עוד ברבות עתים,\* כך נישעה קים והושעתים,<sup>7</sup>  
 אלה מרחוק וקבאו כתיים, ואלה מצפון וציים וכתים.\*<sup>9</sup>  
 שלך הם עבדיך ועמך, לבב כימי קדם מנעימיך,\*

ations until it was formally recorded in the Mishnah and Talmud.

להשכיל באמתך מעלות צחנה — [Nor did we] seek wisdom in Your truth to banish the stench [of sin]. Had we but considered the truth of Your ways, we would have cleansed ourselves of sin. Alternatively, the stich means: [Nor did we] seek wisdom in Your truth, because we reeked of sin.

The sound of the millstone, i.e., the sound of Torah scholars debating and clarifying their subject matter. The Midrash (Kohles Rabbah 12:7) explains that Torah study is compared to a flour mill. Just as a mill runs day and night and never ceases to turn, so are we bidden to study Torah day and night, as it is written: והגית בו יום ויל: And you shall ponder it day and night (Joshua 1:8).

A surviving remnant. God allowed a remnant of the nation to survive the destruction of the First Temple, and established them firmly — a stake and a fence — in the Second.

[Because of the one sin] equal to the three. The Talmud compared the underlying causes of the destruction of the two Temples:

Why was the First Beis HaMikdash destroyed? Because of three [evil] things — idolatry, adultery and murder... Why then was the Second Beis HaMikdash destroyed? Hadn't the nation involved itself in the study of Torah, the performance of mitzvos, and acts of kindness? Because of unwarranted hatred [that was prevalent among the people]. This teaches that unwarranted hatred is equal to the three cardinal sins: idolatry, adultery and murder (Yoma 9b).

The longed-for Tower. This is a play on words, for Scriptures alludes to the Beis HaMikdash as a Tower of silver (Song of Songs 8:9). Indeed, many early editions of Selichos read קסף instead of כסף.

In the fullness of time. The grammatical tense of this verse is ambiguous, and the word רבות can mean much or many. Thus, this phrase can have any of three meanings: In the fullness of time, i.e., when much time has elapsed; [which has been exhibited] so many times; or, for such a long time.

On large ships from Rome. The translation is based on Rashi's interpretation of the phrase קתים (Numbers 24:24 and

מ Draw us after You, place us among Your inscribed ones,  
ה all who desire to revere Your Name.<sup>1</sup>

Chazzan – Make the smallest [people] increase a thousandfold,  
O our Beloved One!

And [let] the younger [son of Isaac] grow into a strong nation<sup>2</sup>  
within our border,

[when we are] united, may You, in all Your righteousness,  
have compassion upon us.

Please turn back Your anger, and console us.<sup>3</sup>

All, while standing:

אל מלך O God, King Who sits on the throne of mercy; Who acts with  
kindness, pardons the iniquities of His people, removes [sins]  
one by one, increasingly grants pardon to careless sinners and forgiveness  
to rebels, Who deals righteously with every living being – You do not  
repay them in accord with their evil. Chazzan – O God, You taught us to  
recite the Thirteen [Attributes of Mercy], so remember for us today the  
covenant of these Thirteen, as You made known to the humble one in  
ancient times, as it is written: And HASHEM descended in a cloud and  
stood with him there, and He called out with the Name HASHEM.

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to  
anger, and Abundant in Kindness and Truth, Preserver of  
kindness for thousands [of generations], Forgiver of iniquity, willful  
sin, and error, and Who cleanses. May You forgive our iniquities and our  
errors and make us Your heritage. Forgive us, our Father, for we have  
erred; pardon us, our King, for we have willfully sinned; for You, my Lord,  
are good and forgiving and abundantly kind to all who call upon You.

#### SELICHAH 4

Chazzan, then congregation:

במוצאי As [the day of] rest departs,\* we come before You first of all;  
bend Your ear from on high,

[O You] Who sits to [hear Israel] praise [Him],<sup>4</sup>

O [that You] listen to [our] song and to [our] prayer.<sup>5</sup>

Congregation, then chazzan:

א Arouse Your mighty right hand to wage war<sup>6</sup>  
[against the accusing angels],

ב by the merit of [Isaac] who was bound,  
but a ram was slaughtered in his place;

ג please protect his seed when they cry [to You] in the night –

O [that You] listen to [their] song and to [their] prayer.

(1) Cf. Nehemiah 1:11. (2) Cf. Isaiah 60:22. (3) Cf. 12:1; Daniel 9:16; in keeping with the Scriptural verse, some editions of Selichos read בכל, in accordance with all, instead of בכלל, in all. (4) Cf. Psalms 22:4.  
(5) I Kings 8:28. (6) Cf. Psalms 118:15.

משכנו אחריה שימנו ברשומיה,

הכל חפצים ליראה את שמך.<sup>1</sup>

✪ הקטן לאלה גדל רחומנו,

והצעיר לגוי להעצים<sup>2</sup> בתחומנו,

יחד בכל צדקותיה לרחמנו. ישב נא אפך ותנחמנו.<sup>3</sup>

All, while standing:

אל מלך יושב על כסא רחמים מתנהג בחסידות, מוחל  
עונות עמו, מעביר ראשון ראשון, מרבה מחילה  
לחטאים וסליחה לפושעים, עשה צדקות עם כל בשר ורוח,  
לא כרעתם תגמול. אל הורית לנו לומר שלש עשרה, וזכור  
לנו היום ברית שלש עשרה, כמו שהודעת לעניו מקדם, כמו  
שכתוב, וירד יהוה בענן ויתיצב עמו שם, ויקרא בשם יהוה.

Congregation, then chazzan:

ויעבר יהוה על פניו ויקרא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

יהוה, יהוה, אל, רחום, וחנון, ארך אפים, ורב חסד,  
ואמת, נצר חסד לאלפים, נשא עון, ופשע,  
וחטאה, ונקה. וסלחת לעוננו ולחטאתנו ונחלתנו. סלח לנו  
אבינו כי חטאנו, מחל לנו מלפנו כי פשענו. כי אתה אדני טוב  
וסלח, ורב חסד לכל קראיך.

#### סליחה ד (פזמון)

Chazzan, then congregation:

במוצאי מנוחה,\* קדמנוך תחלה,

הט אונך ממרום, יושב תחלה,<sup>4</sup>

לשמע אל הרנה ואל התפלה.<sup>5</sup>

Congregation, then chazzan:

את ימין עז עוררה, לעשות חיל,<sup>6</sup>

בצדק נעקר, ונשחט תמורו איל,

גנון נא גזעו, בועקם בעוד ליל,

לשמע אל הרנה ואל התפלה.

במוצאי מנוחה — As [the day of] rest departs. This selichah is called *pizmon*, which indicates that it has a refrain. It begins by stating the time of its recital, on the departure of the Sabbath. Anonymously written, it follows an *aleph-beis*

acrostic (after the first stanza). It is usually recited in responsive fashion: the chazzan recites the first stanza which is then repeated by the congregation; each succeeding stanza is recited first by the congregation, then repeated by the chazzan. This

Congregation, then chazzan:

- ד Seek, please, those who seek You as they seek Your face;  
 ה come in answer to them from Your Heavenly abode,  
 ו do not turn Your ear away from their supplication's cry<sup>1</sup> —  
 O [that You] listen to [their] song and to [their] prayer.

Congregation, then chazzan:

- ז As they shudder and tremble before the day of Your coming,  
 ח shaking before Your burden of wrath, like a woman at her first birth,  
 ט please wipe away their filth [of sin],  
 and they will praise Your wonders<sup>2</sup> —  
 O [that You] listen to [their] song and to [their] prayer.

Congregation, then chazzan:

- י You are the Creator of every created creature;  
 כ You prepared a cure long ago\* to release them from trouble,<sup>3</sup>  
 ל by granting them a free gift from the guarded treasury\* —  
 O [that You] listen to [their] song and to [their] prayer.

Congregation, then chazzan:

- מ O Most High, if Your congregation's wanton sins have grown great,  
 ס please, support them from the prepared treasure of Your heavens.  
 ע To You they come to<sup>4</sup> [seek] this free gift —  
 O [that You] listen to [their] song and to [their] prayer.

Congregation, then chazzan:

- פ Please turn towards [their] suffering, and not to [their] sins;  
 צ find righteous those who cry to You, O Doer of wonders!  
 ק Please be attentive to their supplication,  
 God, HASHEM, Master of Legions —  
 O [that You] listen to [their] song and to [their] prayer.

Congregation, then chazzan:

- ר Be pleased with their entreaty as they stand in the night,  
 ש please attend [to it] with favor as [if it were]  
 a completely consumed olah-offering.\*  
 ת Show them Your miracles, O Doer of great deeds —  
 O [that You] listen to [their] song and to [their] prayer.

(1) Cf. Lamentations 3:56. (2) Cf. Psalms 89:6. (3) Some editions read מִמְצָר, from the [punishing] constraints [imposed by their sins]. (4) Cf. Psalms 65:3.

grace, from this treasury' (Tanchuma, Ki Sisa 27; Shemos Rabbah 45:6).

As [if it were] a completely consumed olah-offering [lit., as a completely consumed offering and olah-offerings]. Unlike other personal offerings, the flesh of which is eaten by the owner and/or the Kohanim, the olah-offering, often referred to as the burnt-offering, is totally consumed by the Altar fire; no part of its flesh is eaten by either the Kohanim or the owner. This is usually referred to as כָּלִיל, entirely consumed. Thus, the stich 'repeats the same idea

in different words' (Radak to Psalms 51:21). Alternatively, the word כָּלִיל refers to another Altar-offering completely consumed by the fire, the flour-offering of a Kohen. Although a portion of the minchah, or flour-offering, of a non-Kohen was eaten by the Kohanim, the minchah of a Kohen was completely burnt (ibid.). Additionally, כָּלִיל can mean completion. It would then allude to the tamid, or continual-offering, which was the final Altar offering each day, and thus 'completed' the day's service. In fact, the reading in some editions is תמיד ועולות, the tamid-offering and olah-offerings.

Congregation, then chazzan:

הָרוּשׁ נָא הוֹרְשִׁיהַּ, בְּהִרְשֵׁם פְּגִיהַּ,  
 הִדְרֵשׁ לָמוּ מִשָּׁמַי מְעוּנָהּ,  
 וְלִשְׁוֹעַת חַנוּנִם אֶל תַּעֲלֵם אֲזַנְךָ,<sup>1</sup>  
 לִשְׁמַע אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

Congregation, then chazzan:

זוּחִלִים וְרוֹעֲדִים מִיּוֹם בּוֹאֶךָ,  
 חִלִּים כְּמִבְכִּירָה מְעַבְרַת מִשָּׂאֶךָ,  
 שְׁנוּפֵם מִחָה נָא וַיּוֹדוּ פְּלִאֲיָךָ,<sup>2</sup>  
 לִשְׁמַע אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

Congregation, then chazzan:

יּוֹצֵר אֶתָּה לְכָל יְצִיר נוֹצֵר,  
 בּוֹנֵנֶת מֵאֵז תִּרְךָ\* לְחִלְצֵם מִמְצָר,<sup>3</sup>  
 לְחַוְנָנֵם חֲנָם מֵאוֹצֵר הַמְּנַצֵּר,\*  
 לִשְׁמַע אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

Congregation, then chazzan:

מְרוּם, אִם עֲצַמוּ פִּשְׁעֵי קִהְלָךָ,  
 נָא סַגְּבֵם מֵאוֹצֵר הַמוֹכֵן בּוֹבּוּלָךָ,  
 עֲדִיךָ לְחֵן חֲנָם, בְּאִים אֲלֵיךָ,<sup>4</sup>  
 לִשְׁמַע אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

Congregation, then chazzan:

פְּנֵה נָא אֶל הַתְּלָאוֹת וְאֶל לַחְטָאוֹת,  
 צִדֵּק צוֹעֲקִיךָ מִפְּלִיא פְּלָאוֹת,  
 קָשׁוּב נָא חַנוּנִם, אֱלֹהִים יְהוּהָ צְבָאוֹת,  
 לִשְׁמַע אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

Congregation, then chazzan:

רְצֵה עֲתִירְתֶּם בְּעַמְדֵם בְּלִילוֹת,  
 שְׁעָה נָא בְּרִצּוֹן בְּקָרְבֵן כָּלִיל וְעוֹלוֹת,\*  
 תִּרְאֵם נִסְיָה עוֹשֶׂה גְדוּלוֹת,  
 לִשְׁמַע אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

mode is followed with most of the selichos recited responsively (one or two per day of selichos).

You prepared a cure long ago. The Talmud states that seven things were created before the world itself: Torah, the concept of teshuvah (repentance), Gan Eden, Gehinnom, the Throne of Glory, the Beis HaMikdash, and the name of the Messiah (Nedarim 39b). Here the paytan refers to teshuvah, the remedy prepared long ago to cure the ill of sin.

From the guarded treasury. When God permitted Moses a glimpse of His

glory (see Exodus 33:17-23). He displayed before Moses all of the celestial storehouses in which are kept the rewards to be meted out to the righteous. At each, Moses asked its purpose. At one God said, 'This treasure is for the Torah scholars;' at another, 'This is for those who honor Torah scholars;' and at a third, 'Here waits the reward for those who raise orphans as their own children.' Finally, they reached the largest treasure house of all. God told Moses, 'Those who perform mitzvos receive their just compensation from the appropriate storehouse. But for those who have not earned their own merits, I provide, by My

All, while standing:

**אל מלך** O God, King Who sits on the throne of mercy; Who acts with kindness, pardons the iniquities of His people, removes [sins] one by one, increasingly grants pardon to careless sinners and forgiveness to rebels, Who deals righteously with every living being — You do not repay them in accord with their evil. Chazzan — O God, You taught us to recite the Thirteen [Attributes of Mercy], so remember for us today the covenant of these Thirteen, as You made known to the humble one in ancient times, as it is written: And HASHEM descended in a cloud and stood with him there, and He called out with the Name HASHEM.

Congregation, then chazzan:

And HASHEM passed before him [Moses] and proclaimed:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

**ה' ה' HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth, Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin, and error, and Who cleanses. May You forgive our iniquities and our errors and make us Your heritage. Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.**

All:

**אל תזכר** Do not recall against us the iniquities of the ancients; speedily — let Your mercy come to meet us for we have fallen very low.<sup>1</sup> Remember not the sins of our youth and our rebellions; may You remember for us [the deeds] worthy of Your kindness, because of Your goodness, HASHEM.<sup>2</sup>

**זכור רחמיך** Remember Your mercies,\* O HASHEM, and Your kindnesses, for they are from the beginning of the world.<sup>3</sup> Remember us, HASHEM, when You show Your people favor and recall us with Your salvation.<sup>4</sup> Remember Your congregation that You acquired of old, that You redeemed the tribe of Your heritage, and this Mount Zion where You dwelled.<sup>5</sup> Remember, O HASHEM, the affection of Jerusalem, may You never forget the love of Zion.<sup>6</sup> You will arise and show Zion mercy, for it is the time to be gracious to her, for the appointed time will have come.<sup>7</sup> Remember, HASHEM, for the offspring of Edom, the day of Jerusalem\* — for those who said: 'Destroy! Destroy to its very foundation!'<sup>8</sup> Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your Being, saying to them, 'I shall increase your offspring like the stars of the heavens; and this entire land of which I spoke I will give to your offspring and they will inherit it forever.'<sup>9</sup> Remember for Your servants, for Abraham, for Isaac, and for Jacob; ignore the stubbornness of this people, its wickedness and its sinfulness.<sup>10</sup>

(1) Psalms 79:8. (2) Cf. 25:7. (3) 25:6. (4) Cf. 106:4. (5) 74:2. (6) This is not a Scriptural verse. (7) Psalms 102:14. (8) 137:7. (9) Exodus 32:13. (10) Deuteronomy 9:27.

have mercy on their offspring; (b) a plea that He end our exile and return us to a rebuilt Temple; and (c) a plea for forgiveness.

יום ירושלים — The day of Jerusalem. Remember when Rome, the offspring of Edom, destroyed Jerusalem.

All, while standing:

**אל מלך** יושב על פסא רחמים מתנהג ברחמים, מוחל עונות עמו, מעביר ראשון ראשון, מרבה מחילה לחטאים וסליחה לפושעים, עשה צדקות עם כל בשר ורוח, לא כרעתם תגמול. אל הורית לנו לומר שלש עשרה, וזכור לנו היום ברית שלש עשרה, כמו שהודעת לעניו מקדם, כמו שכתוב, ירד יהוה בענן ויתיצב עמו שם, ויקרא בשם יהוה.

Congregation, then chazzan:

ניעבר יהוה על פניו ויקרא:

Congregation and chazzan (the words in bold type are recited aloud and in unison):

**יהוה, יהוה, אל, רחום, וחנון, ארך אפים, ורב חסד, ואמת, נצר חסד לאלפים, נשא עון, ופשע, וחסאה, ונקה. וסלחת לעוננו ולחטאתנו ונחלתנו. סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו. כי אתה אדני טוב וסלח, ורב חסד לכל קראיך.**

All:

**אל תזכר** לנו עונות ראשונים, מהר יקדמונו רחמיה, כי דלוננו מאד.<sup>1</sup> חטאת נעורינו ופשעינו אל תזכור, כחסדיך זכר לנו אתה, למען טובך יהוה.<sup>2</sup>

**זכור רחמיך\*** יהוה וחסדיך, כי מעולם המה.<sup>3</sup> זכרנו יהוה ברצון עמה, פקדנו בישועתך.<sup>4</sup> זכר עדתך קנית קדם, גאלת שבט נחלתך, הר ציון זה שכנת בו.<sup>5</sup> זכר יהוה חבת ירושלים, אהבת ציון אל תשכח לנצח.<sup>6</sup> אתה תקום תרחם ציון, כי עת להננה פי בא מועד.<sup>7</sup> זכר יהוה לבני אדום את יום ירושלים,\* האמרים ערו ערו עד היסוד בה.<sup>8</sup> זכר לאברהם ליצחק ולישראל אשר נשבעת להם בה, ותדבר אליהם, ארבה את זרעכם ככוכבי השמים, וכל הארץ הזאת אשר אמרתי אתן לזרעכם, ונחלו לעולם.<sup>9</sup> זכר לעבדיך לאברהם ליצחק וליעקב, אל תפן אל קשי העם הזה ואל רשעו ואל חטאתו.<sup>10</sup>

\*6 — זכור רחמיך — Remember Your mercies. This collection of verses, in a slightly different order and with some omissions, begins the

conclusion of all Selichos services. It has three themes: (a) a plea that God remember His ancient promises to the Patriarchs and His covenant to

Chazzan, then congregation:

Please, do not reckon for us a sin,  
what we have done foolishly and what we have sinned.\*<sup>1</sup>

Chazzan, then congregation:

We have erred, our Rock! Forgive us, our Molder!\*

All:

**זְכוֹר לָנוּ** Remember for us\* the covenant of the Patriarchs, as You said: 'And I will remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and the Land will I remember.'<sup>2</sup> Remember for us the covenant of the ancestors, as You said: 'And I will remember for them the covenant of the ancestors whom I removed from the land of Egypt in the very sight of the nations, to be a God to them; I am HASHEM.'<sup>3</sup> Do with us as You promised us: 'And despite all that,\* when they will be in the land of their enemies, I will not have despised them nor abhorred them to destroy them, to annul My covenant with them, for I am HASHEM their God.'<sup>4</sup> Be accessible to us in our quest, as it is written: From there you will seek HASHEM, your God, and you will find, when you search for Him with all your heart and with all your soul.<sup>5</sup> Expose our hearts\* to love Your Name, as it is written: HASHEM, your God, will expose your heart and the heart of your offspring, to love HASHEM, your God, with all your heart and with all your soul, that you may live.<sup>6</sup> Pour pure water upon us and purify us, as it is written: I shall pour pure water upon you and purify you, of all your contaminations and of all your abominations I will purify you.<sup>7</sup> Wipe away our willful sins like a cloud and like a mist, as it is written: I have wiped away your willful sins like a cloud and your errors like a mist — repent to Me, for I have redeemed you!<sup>8</sup> Wipe away our willful sins for Your sake, as You said: 'I, only I, am the One Who wipes away your willful sins for My sake, and I shall not recall your errors.'<sup>9</sup> Whiten our errors like snow and like [pure white] wool, as it is written: 'Come now, let us reason together,' says HASHEM, 'though your errors will be like scarlet, they will become white as snow; though they will be red as crimson, they will become like [white] wool.'<sup>10</sup> Have mercy on us and do not destroy us, as it is written: For a merciful God is HASHEM, your God; He will not surrender you nor destroy you, and He will not forget the covenant with your forefathers, which He swore to them.<sup>11</sup> Gather in our dispersed ones, as it is written: If your dispersed were to be at the ends of heaven, from there HASHEM, your God, will gather you in and from there He will take you.<sup>12</sup> Bring back our captivity and have mercy on us,

(1) Numbers 12:11. (2) Leviticus 26:42. (3) 26:45. (4) 26:44. (5) Deuteronomy 4:29. (6) 30:6. (7) Ezekiel 36:25. (8) Isaiah 44:22. (9) 43:25. (10) 1:18. (11) Deuteronomy 4:31. (12) 30:4.

ואף גם זאת — And despite all that. Even though Israel may have sinned so gravely that God will destroy the Temple and exile the people, He will not permit Israel to be destroyed.

מול אה לבבנו — Expose [lit., circumcise] our hearts. A person's accumulation of sins builds a barrier of habits, self-justification, and material-

ism over his heart, making it very hard for him to experience love of God and Torah. When we try to repent, God helps by cutting away this barrier, thereby exposing the true inner yearnings of our heart.

כי גאלתיך — For I have redeemed you. Because God has redeemed Israel from past exiles, we

Chazzan, then congregation:

אל נא תשת עלינו חטאת, אשר נואלנו ואשר חטאנו.\*<sup>1</sup>

Chazzan, then congregation:

חטאנו צורנו, סלח לנו יוצרנו.\*

All:

**זְכוֹר לָנוּ**\* ברית אבות, כאשר אמרת: וזכרתי את בריתי יעקוב, ואף את בריתי יצחק, ואף את בריתי אברהם אזכר, והארץ אזכר.<sup>2</sup> זכור לנו ברית ראשונים, כאשר אמרת: וזכרתי להם ברית ראשונים, אשר הוצאתי אתם מארץ מצרים לעיני הגוים, להיות להם לאלהים, אני יהוה.<sup>3</sup> עשה עמנו כמה שהבטחתנו: ואף גם זאת\* בהיותם בארץ איביהם, לא מאסתים ולא געלתים לכלתם להפר בריתי אתם, כי אני יהוה אלהיהם.<sup>4</sup> המצא לנו בבקשתנו, כמה שפתוב: ובקשתם משם את יהוה אלהיה ומצאת, כי תדרשנו בכל לבבך ובכל נפשך.<sup>5</sup> מול את לבבנו\* לאהבה וליראה את שמך, כמה שפתוב: ומל יהוה אלהיה את לבבך ואת לבב זרעך, לאהבה את יהוה אלהיה בכל לבבך ובכל נפשך, למען חייה.<sup>6</sup> זרוק עלינו מים טהורים וטהרנו, כמה שפתוב: וזרקתי עליכם מים טהורים וטהרתם, מכל טמאותיכם ומכל גלוליכם אטהר אתכם.<sup>7</sup> מחה פשעינו כעב וכענן, כמה שפתוב: מחיתי כעב פשעיך וכענן חטאתיך, שוכה אלי כי גאלתיך.\*<sup>8</sup> מחה פשעינו למענה, כאשר אמרת: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר.<sup>9</sup> הלבן חטאינו כשולג וכצמר, כמה שפתוב: לכו נא וננבחה, יאמר יהוה, אם יהיו חטאיכם כשנים, כשולג ילבינו, אם נאדימו בתולע, כצמר יהיו.<sup>10</sup> רחם עלינו ואל תשחיתנו, כמה שפתוב: כי אל רחום יהוה אלהיה, לא ירפה ולא ישחיתך ולא ישכח את ברית אבותיך אשר נשבע להם.<sup>11</sup> קבץ נדחנו כמה שפתוב: אם יהיה נדחך בקצה השמים, משם יקבצך יהוה אלהיה ומשם יקחה.<sup>12</sup> השב שבותנו ורחמנו,

ואשר חטאנו — And what we have sinned. Though we cannot deny that we have committed sins, we beg God not to reckon them against us, for we have been motivated more by foolishness than by a desire to do evil.

Our Rock... our Molder. A sin against God is especially serious because we are

being ungrateful to our Rock and Protector. Nevertheless, He knows our human frailties because He is our Molder and Creator. Therefore, we dare beg for forgiveness.

זכור לנו — Remember for us. The verses of this supplication appear in a different order in some editions of Selichos.



as it is written: HASHEM, your God, will bring back your captivity and have mercy on you, and He will again gather you in from all the peoples where HASHEM, your God, has scattered you.<sup>1</sup> Chazzan – Bring us to Your holy mountain and gladden us in Your house of prayer, as it is written: And I will bring them to My holy mountain, and I will gladden them in My house of prayer, their elevation-offerings and their feast offering will find favor on My Altar, for My House will be called a house of prayer, for all peoples.<sup>2</sup>

## THE ARK IS OPENED.

The first six verses of the following prayer are recited responsively; chazzan, then congregation:

**שמע קולנו** Hear our voice,\* HASHEM, our God,  
pity and be compassionate to us,  
and accept — with compassion and favor — our prayer.<sup>3</sup>  
Bring us back to You, HASHEM, and we shall return, renew our days as of old.<sup>4</sup>  
Do not cast us away from Yourself,  
and do not remove Your holy spirit from us.<sup>5</sup>  
Do not cast us away in old age,  
when our strength gives out do not forsake us.<sup>6</sup>  
Do not forsake us, HASHEM, our God, be not distant from us.<sup>7</sup>  
Display for us a sign for good, so that our enemies may see it  
and be ashamed, for You, HASHEM, will have helped and consoled us.<sup>8</sup>  
To our sayings give ear, HASHEM, perceive our thoughts.<sup>9</sup>  
(quietly — May the expressions of our mouth and the thoughts of our heart  
find favor before You, HASHEM, our Rock and our Redeemer.<sup>10</sup>)  
Because for You, HASHEM, we waited, You will answer, my Lord, our God.<sup>11</sup>

## THE ARK IS CLOSED.

## VIDUY/CONFESSION

During the recitation of the ודיי Confession, stand with head and body slightly bowed,  
in submissive contrition.

**אלהינו** Our God and the God of our forefathers, may our prayer come  
before You.<sup>12</sup> Do not ignore our supplication,<sup>13</sup> for we are not so  
brazen and obstinate as to say before You, HASHEM, our God and the God  
of our forefathers, that we are righteous and have not sinned, for in truth,  
we and our forefathers have sinned.<sup>14</sup>

Strike the left side of the chest with the right fist while reciting  
each of the sins in the following confession litany.

**אשמונו** We have become guilty; [ג] we have betrayed; [ד] we have  
robbed; [ה] we have spoken slander; [ו] we have caused per-  
version; [ז] we have caused wickedness; [ח] we have sinned willfully; [ט] we  
have extorted; [י] we have accused falsely; [יא] we have given evil counsel;  
[יב] we have been deceitful; [יג] we have scorned; [יד] we have rebelled; [טו] we  
have provoked; [טז] we have turned away; [יז] we have been perverse;  
[יח] we have acted wantonly; [יט] we have persecuted; [כ] we have been  
obstinate; [כא] we have been wicked; [כב] we have corrupted; [כג] we have  
been abominable; [כד] we have strayed; You have let us go astray.

(1) Deuteronomy 30:3. (2) Isaiah 56:7. (3) Weekday Shemoneh Esrei. (4) Lamentations 5:21.  
(5) Cf. Psalms 51:13. (6) Cf. 71:9. (7) Cf. 38:22. (8) Cf. 86:17. (9) Cf. 5:2.  
(10) Cf. 19:15. (11) Cf. 38:16. (12) Cf. 88:3. (13) Cf. 55:2. (14) Cf. 106:6.

כמה שכתוב: ושב יהוה אלהיך את שבותך ורחמך ושב וקבצך  
מכל העמים אשר הפיצך יהוה אלהיך שמה. תביאנו אל הר  
קדש, ושמחנו בבית תפלתך, כמה שכתוב: והביאותים אל הר  
קדש, ושמחתים בבית תפלתי, עולתיהם וזבחייהם לרצון על  
מזבחי, כי ביתי בית תפלה יקרא לכל העמים.<sup>2</sup>

## THE ARK IS OPENED.

The first six verses of the following prayer are recited responsively; chazzan, then congregation:

**שמע קולנו** יהוה אלהינו, חוס ורחם עלינו,  
וקבל ברחמים וברצון את תפלתנו.<sup>3</sup>  
השיבנו יהוה אלהיך ונשובה, חדש ימינו בקדם.<sup>4</sup>  
אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.<sup>5</sup>  
אל תשליכנו לעת זקנה, ככלות כחנו אל תעזבנו.<sup>6</sup>  
אל תעזבנו, יהוה אלהינו, אל תרחק ממנו.<sup>7</sup>  
עשה עמנו אות לטובה, ויראו שונאינו ויבשו,  
כי אתה יהוה עזרתנו ונחמתנו.<sup>8</sup>  
אמרינו האזינה יהוה, בינה הגיגנו.<sup>9</sup>  
(quietly — יהיו לרצון אמרי פינו והגיון לבנו לפניך, יהוה צורנו וגואלנו.<sup>10</sup>)  
כי לך יהוה הוהללנו, אתה תענה ארני אלהינו.<sup>11</sup>

## THE ARK IS CLOSED.

## ודיי

During the recitation of the ודיי Confession,  
stand with head and body slightly bowed, in submissive contrition.

**אלהינו** ואלהי אבותינו, תבא לפניך תפלתנו,<sup>12</sup> ואל תתעלם  
מתחנתנו,<sup>13</sup> שאין אנו עזי פנים וקשי ערף, לומר  
לפניך יהוה אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו,  
אבל אנחנו ואבותינו חטאנו.<sup>14</sup>

Strike the left side of the chest with the right fist  
while reciting each of the sins in the following confession litany.

**אשמונו** בגדנו, גזלנו, דברנו דפי. העינו, והרשענו,  
ודנו, חמסנו, טפלנו שקר. יעצנו רע, בזבנו,  
לצנו, מרדנו, נאצנו, סררנו, עוינו, פשענו, צררנו, קשינו ערף.  
רשענו, שחתנו, תעבנו, תעינו, תעתענו.

should repent, for we can be sure He will redeem  
us again (Ra'ak).

שמע קולנו — Hear our voice. With the Ark  
opened and the congregation standing, these

verses are recited aloud and passionately. Their  
recitation calls forth strong fervor and emotion in  
virtually all congregations. The theme expressed  
by this collection of verses is that we must rely

**סְרַנוּ** We have turned away from Your commandments and from Your good laws but to no avail.<sup>1</sup> Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.<sup>2</sup> [א] We have become the guiltiest of people. [ב] We have become the most degraded of all generations. [ג] Joy has departed from us. [ד] Our heart has been saddened by our sins. [ה] Our desirous treasure has been ruined, [ו] and our splendor dashed, [ז] for our Holy Temple edifice [ח] has been destroyed for our iniquities. [ט] Our Palace has become desolate. [י] [Jerusalem,] the beauty of our Land is given over to aliens, [כ] our power to strangers.

But still we have not returned from our waywardness. So how can we be so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, both we and our fathers have sinned.

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany:

**אֲשָׁמְנוּ** We have become guilty; [ג] we have robbed; [ד] we have spoken slander; [ה] we have caused perversion; [ו] we have caused wickedness; [ז] we have sinned willfully; [ח] we have extorted; [ט] we have accused falsely; [י] we have given evil counsel; [כ] we have been deceitful; [ל] we have scorned; [מ] we have rebelled; [נ] we have provoked; [ס] we have turned away; [ע] we have been perverse; [פ] we have acted wantonly; [צ] we have persecuted; [ק] we have been obstinate; [ר] we have been wicked; [ש] we have corrupted; [ת] we have been abominable; we have strayed; You have let us go astray.

**סְרַנוּ** We have turned away from Your commandments and from Your good laws but to no avail. Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness. [ל] [The benefit of] our labor has been stolen, [מ] pulled away and cut off from us. [נ] They have placed their yoke upon us, [ס] our burdens upon our shoulders. [ע] Slaves have ruled over us, [פ] there is no redemption from their hand. [צ] Abundant troubles have surrounded us, [ק] we called upon You, HASHEM, our God, [ר] but You have distanced us for our iniquities. [ש] We have turned away from following after You; [ת] we have strayed; we have become lost.

But still we have not returned from our waywardness. So how can we be so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, both we and our fathers have sinned.

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**סְרַנוּ** מִמְצוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.<sup>2</sup>

אֲשָׁמְנוּ מְכַל עֵם, בְּשָׁנוּ מִכָּל דּוֹר, גָּלָה מִמֶּנּוּ מְשׁוֹשׁ, דָּוָה לִבְנוֹ בְּחַטָּאֵינוּ, הִחְבֵּל אוֹיְנוּ, וְנִפְרַע פְּאַרְנוּ, זְבוּל בֵּית מִקְדָּשֵׁנוּ חָרַב בְּעוֹנֵינוּ, סִירְתָנוּ הֵיטָה לְשָׁמָה, יְפִי אֲדַמְתָנוּ לְזָרִים, בְּחָנוּ לְנִכְרִים.

וְעַדִּין לֹא שָׁבְנוּ מִטְעוֹתֵינוּ וְהִיךְ נַעֲזוּ פְּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ, לוֹמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַל־הִי אָבוֹתֵינוּ, צְדִיקִים אֲנָחְנוּ וְלֹא חַטָּאנוּ, אֲבָל אֲנָחְנוּ וְאַבוֹתֵינוּ חַטָּאנוּ.

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

**אֲשָׁמְנוּ**, בְּגֵדְנוּ, גּוֹלְנוּ, דִּבְרָנוּ דְפִי. הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, וְדָנוּ, חִמְסָנוּ, טַפְלָנוּ שָׁקַר. יַעֲצָנוּ רָע, בּוֹבְנוּ, לְצַנוּ, מְרַדְנוּ, נֹאֲצָנוּ, סְרַרְנוּ, עֲוִינוּ, פִּשְׁעָנוּ, צָרְרָנוּ, קִשִּׁינוּ עֲרָף. רִשְׁעָנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתָנוּ.

**סְרַנוּ** מִמְצוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.

לְעֵינֵינוּ עֲשָׂקוּ עִמָּלָנוּ, מִמִּשְׁחָ וּמִמּוֹרֵט מִמֶּנּוּ, נִתְּנוּ עֲלֵינוּ, סָבְלָנוּ עַל שַׁכְּמָנוּ, עֲבָדִים מְשֻׁלּוֹ בְנוּ, פָּרַק אִין מִיָּדֵם, צְרוֹת רְבוֹת סָבְבוּנוּ, קָרְאוּנוּ יְהוָה אֱלֹהֵינוּ, רַחֲמֵךָ מִמֶּנּוּ בְּעוֹנֵינוּ, שָׁבְנוּ מֵאַחֲרֶיךָ, תַּעֲוִינוּ וְאַבְדָנוּ.

וְעַדִּין לֹא שָׁבְנוּ מִטְעוֹתֵינוּ וְהִיךְ נַעֲזוּ פְּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ, לוֹמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַל־הִי אָבוֹתֵינוּ, צְדִיקִים אֲנָחְנוּ וְלֹא חַטָּאנוּ, אֲבָל אֲנָחְנוּ וְאַבוֹתֵינוּ חַטָּאנוּ.

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

**אֲשָׁמְנוּ**, בְּגֵדְנוּ, גּוֹלְנוּ, דִּבְרָנוּ דְפִי. הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, וְדָנוּ, חִמְסָנוּ, טַפְלָנוּ שָׁקַר. יַעֲצָנוּ רָע, בּוֹבְנוּ, לְצַנוּ, מְרַדְנוּ, נֹאֲצָנוּ, סְרַרְנוּ, עֲוִינוּ, פִּשְׁעָנוּ, צָרְרָנוּ, קִשִּׁינוּ עֲרָף.

(1) Cf. Job 33:27. (2) Nehemiah 9:33.

upon God to desire our survival and, therefore, to help us come closer to Him through repentance. We acknowledge that we are unworthy, but we also declare that we wish to improve and will do

so if God eases the way for us to come back to Him. Therefore, though we are old and 'worn out' in terms of our spiritual freshness, we implore God not to cast us off.

[ר] we have been wicked; [ש] we have corrupted; [ת] we have been abominable; we have strayed; You have let us go astray.

**סָרְנוּ** We have turned away from Your commandments and from Your good laws but to no avail. Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.

**הִרְשַׁעְנוּ** We have acted wickedly\* and have sinned willfully, therefore we have not been saved. Inspire our heart to abandon the path of evil and hasten salvation for us, as it is written by Your prophet: May the wicked one abandon his way and the vicious man his thoughts; may he return to HASHEM and He will show him mercy, and to our God, for He is abundantly forgiving.<sup>1</sup>

**מְשִׁיחַ צְדָקָה** Your righteous anointed [David]\* said before You: 'Who can discern mistakes? From unperceived faults cleanse me.'<sup>2</sup> Cleanse us, HASHEM, our God, of all our willful sins and purify us, of all our contaminations. Sprinkle upon us pure water and purify us, as it is written by Your prophet: I shall sprinkle pure water upon you and purify you, of all your contaminations and of all your abominations I will purify you.\*<sup>3</sup>

**מִיכָה עֲבָדְךָ** Micah, Your servant, said before You: 'Who, O God, is like You, Who pardons iniquity and overlooks transgression for the remnant of His heritage? Who has not retained His wrath eternally, for He desires kindness! He will again be merciful to us; He will suppress our iniquities and cast into the depths of the sea all their sins.<sup>4</sup> (And all the sins of Your nation the Family of Israel, may You cast away to a place where they will neither be remembered, considered, nor brought to mind — ever.) Grant truth to Jacob, kindness to Abraham, as You swore to our forefathers from ancient times.'<sup>5</sup>

**דָּנִיֵּאל** Daniel, the greatly beloved man, cried out before You: 'Incline, my God, Your ear, and listen, open Your eyes and see our desolation and that of the city\* upon which Your Name is proclaimed, for not because of our righteousness do we cast down our supplications before You, rather because of Your abundant compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed upon Your city and Your people.'<sup>6</sup>

**עֶזְרָא הַסּוֹפֵר** Ezra the Scribe said before You: 'My God, I am embarrassed and ashamed to lift my face to You, my God — for our iniquities have multiplied above our heads, and our sins extend unto heaven.<sup>7</sup> You are<sup>8</sup> the God of forgiveness, compassionate

אֶתְהַר אֲתַכֵּם — I will purify you. God Himself, as it were, promises to cleanse Israel of its sins. This inspiring pledge makes clear to us that even when we have strayed far from Him, God continues to

love us so much that He personally will remove the filth of our sins.

שְׁמֵמֵינוּ וְהָעִיר — Our desolation and that of the city. Both the Jewish people and Jerusalem

רִשְׁעֵנוּ, שְׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתֵעֵנוּ.

**סָרְנוּ** מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שׁוּבָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.

**הִרְשַׁעְנוּ\*** וּפְשַׁעְנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרֶךְ רָשָׁע, וְחַיֵּשׁ לָנוּ יֵשַׁע, כִּפְתּוֹב עַל יַד גְּבִיאָךָ: יַעֲזֹב רָשָׁע דְּרָכּוֹ, וְאִישׁ אָנוּן מִחֲשַׁבְתּוֹ, וְיָשֹׁב אֶל יְהוָה וִירַחֲמֵהוּ, וְאֶל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹת.<sup>1</sup>

**מְשִׁיחַ צְדָקָה\*** אָמַר לְפָנֶיךָ: שְׂגִיאוֹת מִי בֵּין מִנְסַתְרוֹת נִקְנִי.<sup>2</sup> נִקְנֵנוּ יְהוָה אֱלֹהֵינוּ מִכָּל פְּשָׁעֵינוּ, וְטַהַרְנוּ מִכָּל טְמֵאוֹתֵינוּ, וְזָרוּק עָלֵינוּ מַיִם טְהוֹרִים וְטַהַרְנוּ, כִּפְתּוֹב עַל יַד גְּבִיאָךָ: וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטַהַרְתֶּם, מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גְּלוּלֵיכֶם אֲטַהַר אֲתֶכֶם.\*<sup>3</sup>

**מִיכָה עֲבָדְךָ** אָמַר לְפָנֶיךָ: מִי אֵל כְּמוֹךָ נֹשֵׂא עוֹן וְעֹבֵר עַל פְּשָׁע לְשֵׁאֲרִית נַחֲלָתוֹ, לֹא הִחֲזִיק לְעַד אַפּוֹ, כִּי חֶפֶץ חֶסֶד הוּא, יָשׁוּב יִרְחַמְנוּ, יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ, וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל חַטָּאתָם.<sup>4</sup> (וְכָל חַטָּאת עִמָּךָ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ בְּמִקּוֹם אֲשֶׁר לֹא יִזְכְּרוּ, וְלֹא יִפְקְדוּ, וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם.) תַּתֵּן אָמַת לַיַּעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ מִיְמֵי קְדָם.<sup>5</sup>

**דָּנִיֵּאל** אִישׁ חַמּוּדוֹת שָׁנַע לְפָנֶיךָ: הִטָּה אֱלֹהֵי אֲזֹנֶךָ וּשְׁמַע, פָּקַח עֵינֶיךָ וּרְאָה שְׁמֵמֵתֵינוּ וְהָעִיר\* אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיךָ, כִּי לֹא עַל צְדָקֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדַנִּי שְׁמַעְהָ, אֲדַנִּי סִלְחָהּ, אֲדַנִּי הַקְּשִׁיבָהּ, וַעֲשֵׂה אֵל תֵּאֲחָר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ.<sup>6</sup>

**עֶזְרָא הַסּוֹפֵר** אָמַר לְפָנֶיךָ: אֱלֹהֵי, בְּשֵׁמִי וּנְכַלְמֵתִי לְהַרִּים, אֱלֹהֵי, פָּנֵי אֵלֶיךָ, כִּי עֲוֹנוֹתֵינוּ רַבּוּ לְמַעַלְהָ רִאשׁ, וְאֲשַׁמְתָּנוּ גְדֻלָּה עַד לְשָׁמַיִם.<sup>7</sup> וְאַתָּה<sup>8</sup> אֱלֹהֵי סִלְיָחוֹת, חַנוּן

(1) Isaiah 55:7. (2) Psalms 19:13. (3) Ezekiel 36:25. (4) Micah 7:18-19. (5) 7:20. (6) Daniel 9:18-19. (7) Ezra 9:6. (8) Some editions of Selichos insert the word אֱלֹהֵינוּ, our God, at this point.

\* **הִרְשַׁעְנוּ** — We have acted wickedly. Though our deeds have been wicked, God assures us that He does not desire the death of the wicked, but their repentance.

\* **מְשִׁיחַ צְדָקָה** — Your righteous anointed

[David]. These verses deal with the theme of purity — becoming purified from the spiritual contamination of sin, and saying that God will remove from us the contamination that our sins brought upon us.

and merciful, slow to anger, and abundant in kindness; and You have not forsaken us.<sup>1</sup>

**אל תעזבנו** Do not forsake us, our Father; do not cast us off, our Creator; do not abandon us, our Molder; and do not bring about our destruction, as our sins merit. Affirm for us, HASHEM, our God, the promise You made in the tradition through Jeremiah, Your seer, as it is said: 'In those days and at that time' — the words of HASHEM — 'the iniquity of Israel will be sought but there will be none, and the errors of Judah, but they will not be found, for I will have forgiven those whom I leave as a remnant.'<sup>2</sup>

Your people and Your heritage, who hunger for Your goodness, who thirst for Your kindness, who long for Your salvation — may they recognize and know that to HASHEM, our God, belong mercy and forgiveness.

**אל רחום** 'Merciful God' is Your Name, 'Gracious God' is Your Name, Your Name is called upon us — O HASHEM, act for Your Name's sake. Act for the sake of [א] Your truth,\* act for the sake of [ב] Your covenant; act for the sake of [ג] Your greatness and Your splendor;\* act for the sake of [ד] Your law; act for the sake of [ה] Your glory;\* act for the sake of [ו] Your Meeting House;\* act for the sake of [ז] Your remembrance;\* act for the sake of [ח] Your kindness; act for the sake of [ט] Your goodness; act for the sake of [י] Your Oneness; act for the sake of [יא] Your honor; act for the sake of [יב] Your teaching;\* act for the sake of [יג] Your kingship;\* act for the sake of [יד] Your eternity;\* act for the sake of [טו] Your counsel; act for the sake of [טז] Your power; act for the sake of [יז] Your beauty; act for the sake of [יח] Your righteousness; act for the sake of [יט] Your sanctity; act for the sake of [כ] Your abundant mercy; act for the sake of [כא] Your Presence, act for the sake of [כב] Your praise; act for the sake of Your beloved ones

(1) Cf. Nehemiah 9:17. (2) Jeremiah 50:20.

blows, the destruction and the defilement, can be remedied through the same medium. Only through study of Torah can God's glory be restored; and only through study of Torah can the Holy Temple be rebuilt. Thus the juxtaposition of **הַדָּבָר**, Your law, i.e., the Torah, with **הַדְּבָר**, Your Glory, i.e., the Temple.

**ועזבנו** — Your Meeting House. This is another allusion to the Holy Temple where the Shechinah and Israel came together.

**וזכרנו** — Your remembrance. Moses asked of God: When I come to the Children of Israel and say to them, 'The God of your ancestors has sent me to you,' and they will respond, 'What is His Name?' What shall I say to them?

God Replied: 'HASHEM, God of Your ancestors ... וזה שמי ... זכרנו ... and this is My remembrance in every generation' (Exodus 3:13,15).

**וזכרנו** — Your teaching. In the World to Come,

Israel shall be taught Torah directly by God, as the prophets declare: All your children shall be taught by HASHEM (Isaiah 54:33). Just as God is eternal so is His [direct] Teaching eternal. Torah taught in this way can never be forgotten (Yalkut Shimoni II 479).

**וזכרנו** — Your kingship. On Rosh Hashanah, just before reciting the Kaddish before the Mussaf, R' Levi Yitzchak of Berdichev would cry out: The czar of Russia claims that the world is his; so it is that every monarch claims possession of the world. But we, Your Jewish nation say, ... ויגדל ויתקדש ... May His great Name grow exalted and sanctified in the world ... וימליך מלכותה ... and may He give reign to His Kingship.

Likewise, we pray for salvation which will lead to the day when HASHEM shall be King over the entire earth (Zechariah 14:9).

**וזכרנו** — Your eternity. The word also has many other meanings, several of which are accurate in

ורחום, אךך אפים ורב חסד, ולא עזבנונו.

**אל תעזבנו** אבינו ואל תשנו בוראנו, ואל תזניחנו יוצרנו, ואל תעש עמנו כלה כחטאתינו. וקים לנו יהוה אלהינו, את הדבר שהבטחתנו בקבלה על ידי ירמיהו חזן, כאמור: בימים ההם ובעת ההיא, נאם יהוה, יבקש את עון ישראל ואיננו ואת חטאת יהודה ולא תמצאנה, כי אסלה לאשר אשאר.<sup>2</sup>

עמה ונחלתה רעבי טובה, צמאי חסדה, תאבי ישעה, יכירו וידעו כי ליהוה אלהינו הרחמים והסליחות.

**אל רחום** \*שמה, אל חנון שמה, בנו נקרא שמה. יהוה עשה למען שמה. עשה למען אמתה, \*עשה למען ברייתך, עשה למען גדלה ותפארתך, עשה למען דתך, עשה למען הודך, עשה למען ועודך, עשה למען זכרך, עשה למען חסדך, עשה למען טובך, עשה למען יחודך, עשה למען כבודך, עשה למען למונה, עשה למען מלכותך, עשה למען נצחך, עשה למען סודך, עשה למען עזך, עשה למען פאךך, עשה למען צדקתך, עשה למען קדשתך, עשה למען רחמיה הרבים, עשה למען שכונתך, עשה למען תהלתך, עשה למען אוהבך

are desolate.

**אל רחום** — Merciful God. The first twenty-two of the verses that begin with **עשה למען**, act for the sake of, list attributes of God following the order of the *aleph-beis*. The same list appears in the Hoshana service for the first day of Succos. These terms are based on Scriptural verses in most cases, and occasionally, on sayings of the Talmudic sages [see ArtScroll Hoshanos pp. 38-45 for a full commentary on each of these terms].

Although many editions of Selichos, the Siddur and the Yom Kippur Machzor follow the vowelization that appears above, some vowelize the word endings differently; thus **אמתך** becomes **ביתך**, etc. The meaning is unchanged.

**אמתך** — Your truth. During the long and difficult period of exile, we have seen the fulfillment of the prophecy: ותשלך אמת ארצה. It will throw truth to the earth (Daniel 8:12). Truth has become ridiculed and despised — therefore we pray: for the sake of Your truth.

**גדלה ותפארתך** — Your Greatness and Your Splendor. This phrase is based on King David's last public declaration of God's praise: To you HASHEM is the greatness [גדלה] and the power

[תפארת] (I Chronicles 29:11).

The present stich deviates from the rest of this stanza by combining two attributes, instead of listing only one. This anomaly is compounded by the exclusion of **גבורה**, power, which (a) fits the alphabetical scheme whereas **תפארת**, splendor, does not; and (b) follows immediately after **greatness** in King David's formula.

**Bnei Yisra's char** explains as follows: Kabbalistically, the attributes of **תפארת**, greatness, power, and splendor, are equivalent to **אמת**, kindness, justice, and mercy, respectively. The latter three are symbolic of the judges on the Heavenly Tribunal through which God passes judgment on His world; each one representing a different response to man's deeds. While justice tends to strictness, Kindness and Mercy lean toward leniency. Hence, we beseech God, 'Act for the sake of Your Greatness/Kindness and Your Glory/Mercy' — the attributes of compassion which outweigh the severity of Power/Justice.

**דתך** — Your law ... Your glory. Law refers to the Torah; glory to the *Beis HaMikdash*. The Zohar relates the destruction of the Holy Temple to the defilement of God's **דור**, glory. Both

who rest in the dust; act for the sake of Abraham, Isaac, and Jacob; act for the sake of Moses and Aaron; act for the sake of David and Solomon; act for the sake of Jerusalem, Your holy city; act for the sake of Zion, the abode of Your glory; act for the sake of the desolation of Your Temple; act for the sake of the ruin of Your Altar; act for the sake of the martyrs for Your holy Name; act for the sake of those slaughtered for Your Oneness; act for the sake of those who entered fire and water for the sanctification of Your Name; act for the nursing infants who did not err; act for the sake of the weaned babes who did not sin; act for the sake of children at the schoolroom; act for Your sake if not for ours; act for Your sake and save us.

**עֲנֵנוּ** Answer us,\* HASHEM, answer us; answer us, our God, answer us; answer us, [א] our Father, answer us; answer us, [ב] our Creator, answer us; answer us, [ג] our Redeemer, answer us; answer us, [ד] You Who searches us out, answer us; answer us, [ה] faithful God, answer us; answer us, [ו] steadfast and kind One, answer us; answer us, [ז] pure and upright One, answer us; answer us, [ח] living and enduring One, answer us; answer us, [ט] good and beneficent One, answer us; answer us, [י] You Who knows inclinations, answer us; answer us, [יא] You Who suppresses wrath, answer us; answer us, [יב] You Who dons righteousness, answer us; answer us, [יג] King Who reigns over kings, answer us; answer us, [יד] awesome and powerful One, answer us; answer us, [טו] You Who forgives and pardons, answer us; answer us, [טז] You Who answers in time of distress,<sup>1</sup> answer us; answer us, [יז] Redeemer and Rescuer, answer us; answer us, [יח] righteous and upright One, answer us; answer us, [יט] He Who is close to those who call upon Him, answer us; answer us, [כ] merciful and gracious One, answer us; answer us, [כא] You Who hears the destitute, answer us; answer us, [כב] You Who supports the wholesome, answer us; answer us, God of our forefathers, answer us; answer us, God of Abraham, answer us; answer us, Dread of Isaac, answer us; answer us, Mighty One of Jacob, answer us; answer us, Helper of the tribes, answer us; answer us, Stronghold of the Matriarchs, answer us; answer us, You Who are hard to anger, answer us; answer us, You Who are easy to pacify, answer us; answer us, You Who answers in a time of favor,<sup>1</sup> answer us; answer us, Father of orphans, answer us; answer us, Judge of widows, answer us.

**מִי שֶׁעָנָה** He Who answered\* our father Abraham\* on Mount Moriah, may He answer us.

He Who answered his son Isaac when he was bound atop the altar, may He answer us.

(1) Some editions of Selichos reverse the positions of these two lines.

שׁוֹכְנֵי עָפָר, עֲשֵׂה לְמַעַן אַבְרָהָם יִצְחָק וְיַעֲקֹב, עֲשֵׂה לְמַעַן מֹשֶׁה וְאַהֲרֹן, עֲשֵׂה לְמַעַן דָּוִד וְשְׁלֹמֹה, עֲשֵׂה לְמַעַן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, עֲשֵׂה לְמַעַן צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, עֲשֵׂה לְמַעַן שְׁמֵימֹת הַיְכָלְךָ, עֲשֵׂה לְמַעַן הַרְיֵסוֹת מִזְבְּחֶךָ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁה, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ, עֲשֵׂה לְמַעַן בְּאֵי כְּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ, עֲשֵׂה לְמַעַן יוֹנְקֵי שְׁדִים שְׁלֹא חָטְאוּ, עֲשֵׂה לְמַעַן גְּמוּלֵי חֵלֶב שְׁלֹא פָשְׁעוּ, עֲשֵׂה לְמַעַן תִּינוּקוֹת שֶׁל בַּיִת רַבָּן, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

**עֲנֵנוּ\*** יהוה עֲנֵנוּ, עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ, עֲנֵנוּ אָבִינוּ עֲנֵנוּ, עֲנֵנוּ בּוֹרְאֵנוּ עֲנֵנוּ, עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ, עֲנֵנוּ דוֹרְשָׁנוּ עֲנֵנוּ, עֲנֵנוּ הָאֵל הַנֶּאֱמָן עֲנֵנוּ, עֲנֵנוּ וְחֵיק וְחֵסִיד עֲנֵנוּ, עֲנֵנוּ זָךְ וְיָשָׁר עֲנֵנוּ, עֲנֵנוּ חַי וְקַיִם עֲנֵנוּ, עֲנֵנוּ טוֹב וּמְטִיב עֲנֵנוּ, עֲנֵנוּ יוֹדֵעַ יֵצֵר עֲנֵנוּ, עֲנֵנוּ כּוֹבֵשׁ כְּעָסִים עֲנֵנוּ, עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ, עֲנֵנוּ מֶלֶךְ מַלְכֵי הַמַּלְכִּים עֲנֵנוּ, עֲנֵנוּ נוֹרָא וְנִשְׁגָב עֲנֵנוּ, עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ, עֲנֵנוּ עוֹנֶה בְּעַת צָרָה עֲנֵנוּ, עֲנֵנוּ פּוֹדֶה וּמְצִיל עֲנֵנוּ, עֲנֵנוּ צְדִיק וְיָשָׁר עֲנֵנוּ, עֲנֵנוּ קְרוֹב לְקוֹרְאָיו עֲנֵנוּ, עֲנֵנוּ רַחוּם וְחַנּוּן עֲנֵנוּ, עֲנֵנוּ שׁוֹמֵעַ אֶל אֲבִיוֹתָיִם עֲנֵנוּ, עֲנֵנוּ תוֹמֵךְ תְּמִימִים עֲנֵנוּ, עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ, עֲנֵנוּ אֱלֹהֵי אַבְרָהָם עֲנֵנוּ, עֲנֵנוּ פָּחַד יִצְחָק עֲנֵנוּ, עֲנֵנוּ אָבִיר יַעֲקֹב עֲנֵנוּ, עֲנֵנוּ עֹזֵר הַשְּׂבָטִים עֲנֵנוּ, עֲנֵנוּ מְשַׁבֵּב אֲמֵהוֹת עֲנֵנוּ, עֲנֵנוּ קָשָׁה לְכַעֵס עֲנֵנוּ, עֲנֵנוּ רַךְ לְרִצּוֹת עֲנֵנוּ, עֲנֵנוּ עוֹנֶה בְּעַת רְצוֹנֵי עֲנֵנוּ, עֲנֵנוּ אָבִי יְתוּמִים עֲנֵנוּ, עֲנֵנוּ דִין אֲלֵמְנוֹת עֲנֵנוּ.

**מִי שֶׁעָנָה\*** לְאַבְרָהָם\* אָבִינוּ בְּהַר הַמּוֹרִיָּה, הוּא יַעֲנֵנוּ.  
מִי שֶׁעָנָה לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעֱקַד עַל גְּבֵי הַמִּזְבֵּחַ, הוּא יַעֲנֵנוּ.

the sense of this piyut: strength, supervision, victory, triumph.

עֲנֵנוּ — Answer us. This piyut refers to God in an alphabetical listing of Names and attributes that is based mostly on Scriptural verses, and in some instances, on Talmudic and Midrashic statements.

מִי שֶׁעָנָה — He Who answered. Whenever Eretz Yisrael is afflicted with a drought, the beis din declares a series of public fast days

devoted to prayer and repentance. The special supplications of the day include seven blessings, each of which contains the plea, 'He Who answered ... may He answer us' (Taanis 15a). This litany, in a greatly expanded version, has been appended to the Selichos prayers. In this commentary, we will give a very brief description of the particular event to which the verse refers (except for those that are very well known).

אַבְרָהָם — Abraham was the first Jew to be saved by God's intervention, when he was rescued

He Who answered Jacob\* in Bethel, may He answer us.  
 He Who answered Joseph in the prison, may He answer us.  
 He Who answered our forefathers at the Sea of Reeds, may He answer us.  
 He Who answered Moses\* in Horeb, may He answer us.  
 He Who answered Aaron\* when he offered the censer, may He answer us.  
 He Who answered Phineas\* when he arose from amid the congregation, may He answer us.  
 He Who answered Joshua\* in Gilgal, may He answer us.  
 He Who answered Samuel\* in Mitzpah, may He answer us.  
 He Who answered David and his son Solomon in Jerusalem, may He answer us.  
 He Who answered Elijah on Mount Carmel, may He answer us.  
 He Who answered Elisha\* in Jericho, may He answer us.  
 He Who answered Jonah in the innards of the fish, may He answer us.  
 He Who answered Hezekiah,\* King of Judah, in his illness, may He answer us.  
 He Who answered Chananiah,\* Mishael, and Azariah in the fiery oven, may He answer us.  
 He Who answered Daniel in the lions' den, may He answer us.  
 He Who answered Mordechai and Esther in Shushan the capital, may He answer us.  
 He Who answered Ezra\* in the Exile, may He answer us.  
 He Who answered all the righteous, the devout, the wholesome, and the upright, may He answer us.

**רַחֲמָנָא** The Merciful One Who answers the poor, may He answer us.  
 The Merciful One Who answers the brokenhearted, may He answer us. The Merciful One Who answers the humble of spirit, may He answer us. O Merciful One, answer us. O Merciful One, pity. O Merciful One, redeem. O Merciful One, deliver. O Merciful One, have mercy on us — now, swiftly and soon.

יְהוֹשֻׁעַ — Joshua was encamped in Gilgal when the miraculous conquest of Jericho took place (Joshua 6:20).

שְׁמוּאֵל — Samuel prayed at Mitzpah for God's help against the Philistines (I Samuel 7:9).

אֵלִישָׁע — Elisha. At Jericho, Elijah's spirit of prophetic greatness descended upon his disciple Elisha (II Kings 2).

חִזְקִיָּהוּ — Hezekiah was told by the prophet Isaiah that he would die. Hezekiah prayed to

God, Who responded with a promise that he would live another fifteen years (II Kings 20:1-6).

חַנְּנִיָּהוּ — Chananiah ... Nebuchadnezzar ordered that these three Jews (known in Babylonian as Shadrach, Mesach, and Abad Nego) be thrown into a furnace, but God saved them from the flames (Daniel 3:22-26).

עֶזְרָא — Ezra decided to ascend from Babylonia to Eretz Yisrael, and God influenced King Darius to grant all of Ezra's requests (Ezra 7:6).

הוא יַעֲנֵנוּ. מי שְׁעָנָה לְיַעֲקֹב בְּבֵית אֵל,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְאַבְרָהָם עַל יַם סוּף,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְמֹשֶׁה בְּחֹרֵב,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְאַהֲרֹן בְּמִחְתָּה,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְפִינְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְיְהוֹשֻׁעַ בְּגִלְגָל,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְשְׁמוּאֵל בְּמִצְפָּה,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְדָוִד וּשְׁלֹמֹה בְּיְרוּשָׁלַיִם,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְאֵלִיָּהוּ בְּהַר הַכְרִמָּל,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְאֵלִישָׁע בְּיְרִיחוֹ,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְיוֹנָה בְּמַעֵי הַדָּגָה,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה בְּחִלּוֹ,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְחַנְּנִיָּהוּ מִיִּשְׂאֵל וְעֹזְרִיָּה בְּתוֹךְ כְּבָשֵׁן הָאֵשׁ,  
 הוא יַעֲנֵנוּ.  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְדָנִיֵּאל בְּגוֹב הָאֲרִיֹּת,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְמֹרְדֵכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְעֹזְרָא בְּגוֹלָה,  
 הוא יַעֲנֵנוּ. מי שְׁעָנָה לְכָל הַצְדִּיקִים וְהַחֲסִידִים וְהַתְּמִימִים וְהַיְשָׁרִים,  
 הוא יַעֲנֵנוּ.

**רַחֲמָנָא** דְּעָנִי לְעָנִי, עֲנִיָּא. רַחֲמָנָא דְּעָנִי לְתַבִּירֵי לֵבָא,  
 עֲנִיָּא. רַחֲמָנָא דְּעָנִי לְמַכִּיכֵי רוּחָא, עֲנִיָּא. רַחֲמָנָא  
 עֲנִיָּא. רַחֲמָנָא חוּס. רַחֲמָנָא פְּרוּק. רַחֲמָנָא שְׂוִיב. רַחֲמָנָא  
 רַחֵם עָלָן. הַשְׁתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב.

from Nimrod's attempt to burn him to death. At a later date, on Mount Moriah, when Abraham bound Isaac on the altar, he prayed that God would always come to the defense of the Jewish people in times of future danger (Yerushalmi, Taanis 2:4).

יַעֲקֹב — Jacob's vision of the angels on a ladder, and God's promise to protect him, took place at Bethel (Genesis 28:19).

מֹשֶׁה — Moses prayed in Horeb that Israel not be

destroyed for worshipping the Golden Calf (Deuteronomy 9:26).

אַהֲרֹן — Aaron. When Israel was being struck by a plague, Moses commanded Aaron to take a censer of incense and use it to bring atonement for the people (Numbers 17:11).

פִּינְחָס — Phineas arose from among the people and single-handedly dealt with the wrongdoers whose lewd acts brought a plague upon Israel (Numbers 25:7).

## PUTTING DOWN THE HEAD

In the presence of a Torah Scroll, the following (until 'instantly shamed') is recited with the head resting on the arm, preferably while seated. Elsewhere, it is recited with the head held erect.

(And David said to Gad, 'I am exceedingly distressed. Let us fall into HASHEM's hand for His mercies are abundant, but let me not fall into human hands.'<sup>1</sup>)

**רחום ורחמן** O compassionate and gracious One,\* I have sinned before You. HASHEM, Who is full of mercy, have mercy on me and accept my supplications.

Psalms 6:2-11

**ה' HASHEM**, do not rebuke me in Your anger\* nor chastise me in Your rage. Favor me, HASHEM, for I am feeble; heal me, HASHEM, for my bones shudder. My soul is utterly confounded, and You, HASHEM, how long? Desist, HASHEM, release my soul; save me as befits Your kindness. For there is no mention of You in death; in the Lower World who will thank You? I am wearied with my sigh, every night my tears drench my bed, soak my couch. My eye is dimmed because of anger, aged by my tormentors. Depart from me, all evildoers, for HASHEM has heard the sound of my weeping. HASHEM has heard my plea, HASHEM will accept my prayer. Let all my foes be shamed and utterly confounded, they will regret and be instantly shamed.

**מחוי ומטי** [O God,] He Who smites and heals, causes death and restores life, raises [the dead] from the grave to eternal life: Should a son sin, his father would smack him, but a compassionate father will heal his [son's] pain. When a slave rebels, he is led out in collar-irons, but if his master desires to, he breaks his chains.

We are Your son, Your firstborn, and we have sinned against You; so our soul has been satiated with bitter wormwood. We are Your servants and we have rebelled against You; so [we have suffered], some with looting, some with captivity, and some with the lash. We beg of You, in Your abundant compassion, heal the pains that have overwhelmed us, before we have been completely wiped out in captivity.

**מכניסי רחמים** O you who usher in [pleas for] mercy,\* may you usher in our [plea for] mercy, before the Master of mercy. O you who cause prayer to be heard, may you cause our prayer to be heard,

(1) // Samuel 24:14.

**ה' אל באפר** — HASHEM, do not ... in Your anger. David composed this psalm when he was sick and in pain. He intended his prayer for every person in distress, and particularly for Israel when it suffered oppression and deprivation.

Even if he must be punished for his deeds, David pleaded, let God do so gradually, but not in anger, for then it would be beyond human endurance (Radak).

**עז מתי** — How long? How long will You watch my suffering and not cure me?

**מכניסי רחמים** — O you who usher in [pleas for] mercy. The propriety and permissibility of

channeling a prayer through intermediaries — rather than directly to God — is a point of halachic contention. The debate revolves around supplications such as the one before us that request ministering angels to bring our supplications and tears before God, and to beseech Him to accept them favorably.

Shibbolei HaLeket (282) and Tanya Rabbasi (Cremona, end of ch. 72, p. 102a) cite a poem from Midrash Shir HaShirim (not found in extant editions of the Midrash) upon which this supplication obviously was based:

The Congregation of Israel says to the angels standing at the [heavenly] Gates of Prayer and

## נפילת אפים

In the presence of a Torah Scroll, the following (until יבשו רגעי) is recited with the head resting on the arm, preferably while seated. Elsewhere, it is recited with the head held erect.

(ויאמר דוד אל ג'ד, צר לי מאד נפלה נא ביד יהוה, כי רבים רחמי, וביד אדם אל אפלה.)

**רחום ורחמן**\* חטאתי לפניך. יהוה מלא רחמים, רחם עלי וקבל תחנוני.

תהלים וביא

**יהוה אל באפר**\* תוכיחני, ואל בחמתך תיטרני. חנני יהוה, כי אמלל אני, רפאני יהוה, כי נבהלו עצמי. ונפשי נבהלה מאד, ואתה יהוה, עד מתי\* שובה יהוה, חלצה נפשי, הושיעני למען חסדך. כי אין במוות זכרה, בשאול מי יודה לך. יגעתי באנחותי, אשחה בכל לילה מטתי, בדמעתי ערשי אמסה. עששה מבצע עיני, עתקה בכל צוררי. סורו ממני כל פעלי און, כי שמע יהוה קול בכי. שמע יהוה תחנוני, יהוה תפלת יקח. יבשו ויבהלו מאד כל אבי, ישבו יבשו רגע.

**מחוי ומטי** ממת ומחיה, מסיק מן שאול לחי עלמא, ברא כד חטי אבוהי לקיה, אבוהי דחיס אסי לכאבה. עבדא דמריד נפיק בקולר, מרה תאיב ותביר קולרה.

ברך בכרה און וחסיון קמה, הא רוי נפשי בגידין מררין, עבדך און ומרודין קמה, הא בבזתא, הא בשביא, הא במלקיותא. במטו מנה ברחמה דנפישין, אסי לכאבין דתקוף עלן, עד דלא נהוי גמירא בשביא.

**מכניסי רחמים**\* הכניסו רחמינו, לפני בעל הרחמים, משמיעי תפלה, השמיעו תפלתנו,

## נפילת אפים / Putting Down the Head

The act of putting down the head, putting down the head, i.e., 'burying' one's face in submissive supplication, is based on the behavior of Moses, Aaron and Joshua. These three cast themselves down before God in times of stress and tragedy (Numbers 16:22; Joshua 7:6).

This passage is called Tachanun and is recited with the head down, resting on the left arm, and preferably in a sitting position. The head should not rest on the bare arm; rather, the arm should be covered with a sleeve, tallis, or even a cloth. This posture is an indication of the feelings of despair and guilt that combine

with the undying hope that God's mercy will rescue the supplicant no matter how hopeless his plight. Since Scripture states that Joshua cast himself down in the presence of the Holy Ark, the act of putting down the head is done only in the presence of a Torah Scroll, i.e., an Ark containing a Torah Scroll. If a Torah is not present, Tachanun is recited with the head held erect.

רחום ורחמן — O compassionate and gracious One. This verse is not of Scriptural origin. It is based on the dictum that God tempers the judgment of someone who confesses that he has sinned (Etz Yosef).

before the Hearer of prayer. O you who cause outcry to be heard, may you cause our outcry to be heard, before the Hearer of outcry. O you who usher in tears, may you usher in our tears, before the King Who finds favor through tears.

Exert yourselves, and multiply supplication and petition, before the King, God, exalted and most high. Mention before Him, cause to be heard before Him, the Torah and the good deeds of [the Patriarchs and Matriarchs] who dwell in the dust.

May He remember their love and grant life to [their] offspring, that the remnant of Jacob not be lost. For the flock of the faithful shepherd [Moses] has become a disgrace; Israel, the unique nation, a parable and a simile.

Speedily, answer us, O God of our salvation, and redeem us from all harsh decrees; and may You save, in Your abundant mercy, Your righteous anointed and Your people.

**מָרֵן דְּבִשְׁמִיא** Our Master Who is in heaven, to You do we supplicate, as a captive supplicates before his captors; for all captives are redeemed with money, but Your people Israel with compassion and supplication. O grant our requests and our prayers that we not be turned away from You emptyhanded.

Our Master Who is in heaven to You do we supplicate like a slave who supplicates before his master: We are oppressed and we abide in darkness, souls embittered from abundant distress. We have no strength to regain Your favor. Our Master, act for the sake of the covenant that You made with our Patriarchs.

**שׁוֹמֵר יִשְׂרָאֵל** O Guardian of Israel,\* protect the remnant of Israel; let not Israel be destroyed — those who proclaim, 'Hear O Israel.'<sup>1</sup>

O Guardian of the unique nation, protect the remnant of the unique people; let not the unique nation be destroyed — those who proclaim the Oneness of Your Name, 'HASHEM is our God, HASHEM, the One and Only!'<sup>1</sup>

O Guardian of the holy nation, protect the remnant of the holy people; let not the holy nation be destroyed — those who proclaim three-fold sanctifications to the Holy One.

Become favorable through compassion and become appeased through supplications. Become favorable and appeased to the poor generation, for there is no helper. Our Father, our King, be gracious with us and answer us, though we have no worthy deeds; treat us with charity and kindness, and save us.

(1) Deuteronomy 6:4.

Israel's importance to God. Israel deserves God's mercy because: (a) It continues to proclaim its allegiance to God by proclaiming the *Shema*; (b) Israel is unique in that it demonstrates to the

world that God is One and Unique; and (c) like the angels, Israel praises and exalts God with the trebled proclamation of His holiness, i.e., *Kedushah*.

לפני שומע תפלה. משמיעי צעקה, השמיעו צעקתנו, לפני שומע צעקה. מכניסי דמעה, הכניסו דמעותינו, לפני מלך מתרצה בדמעות.

השתדלו והרבו תחנה ובקשה, לפני מלך אל רם ונשא. הזכירו לפניו, השמיעו לפניו תורה ומעשים טובים של שוכני עפר.

יזכר אהבתם ויחיה זרעם, שלא תאבד שארית יעקב. כי צאן רועה נאמן הנה לחרפה, ישראל גוי אחד למשל ולשנייה. מהר ענגנו אלהי ישענו, ופדנו מכל גזרות קשות והושיעה ברחמי הרבים, משיח צדקה ועמר.

**מָרֵן דְּבִשְׁמִיא** לך מתחנן, כבר שבא דמתחנן לשבויה. בלהון בני שבא בכספא מתפרקין, ועמר ישראל ברחמי ובתחנוני, הב לן שאילתין ובעותין, דלא נהדר ריקם מן קדמך.

מָרֵן דְּבִשְׁמִיא לך מתחנן, בעבדא דמתחנן למריה, עשיקי אגן ובחשוכא שריגן, מרינן נפשין מעקתין הנפישין, חילא לית בן לרצונה מרן, עביד בדיל קימא דגזרת עם אבהתנא.

**שׁוֹמֵר יִשְׂרָאֵל**,\* שומר שארית ישראל, ואל יאבד ישראל, האמרים, שמע ישראל!

שומר גוי אחד, שומר שארית עם אחד, ואל יאבד גוי אחד, המיחדים שמך, יהוה אלהינו יהוה אחד.<sup>1</sup>

שומר גוי קדוש, שומר שארית עם קדוש, ואל יאבד גוי קדוש, המשלשים בשלש קדשות לקדוש.

מתרצה ברחמים ומתפייס בתחנונים, התרצה והתפייס לדור עני, כי אין עוזר. אבינו מלכנו, חננו וענגנו, כי אין בנו מעשים, עשה עמנו צדקה וחסד והושיענו.

Gates of Tears, 'Usher in my prayer and my tears before the Holy One, Blessed is He; and act as advocates before Him, that He pardon me for both intentional and inadvertent sins.' And so it is stated: *If there be for him but one advocate angel from among a thousand ... (Job 33:23).*

\***שׁוֹמֵר יִשְׂרָאֵל** — O Guardian of Israel. This plea to God as our Guardian enforces the theme that we are helpless and totally dependent on His mercy. However, we do not come to God with nothing in our favor; each of the paragraphs beginning שומר, O Guardian, stresses an aspect of



**וְאֵנְחָנוּ** *We know not what to do\* — but our eyes are upon You.<sup>1</sup> Remember Your mercies, HASHEM, and Your kindnesses, for they are from the beginning of the world.<sup>2</sup> May Your kindness be upon us, HASHEM, just as we awaited You.<sup>3</sup> Recall not against us the iniquities of the ancients; may Your mercies meet us swiftly, for we have become exceedingly impoverished.\*<sup>4</sup> Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.<sup>5</sup> Amid rage — remember to be merciful!<sup>6</sup> For He knew our nature, He remembers that we are dust.<sup>7</sup> Chazzan — Assist us, O God of our salvation, for the sake of Your Name's glory; rescue us and atone for our sins for Your Name's sake.<sup>8</sup>*

## FULL KADDISH

The chazzan recites the Full Kaddish:

**יִתְגַּדַּל** *May His great Name grow exalted and sanctified (Cong. — Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.*

(Cong. — Amen. *May His great Name be blessed forever and ever.*)  
*May His great Name be blessed forever and ever.*

*Blessed, praised, glorified, exalted, extolled, mighty, upraised and lauded be the Name of the Holy One, Blessed is He (Cong. — Blessed is He.) beyond any blessing and song, praise, and consolation that are uttered in the world. Now respond: Amen. (Cong. — Amen.)*

(Cong. — *Accept our prayers with mercy and favor.*)

*May the prayers and supplications of the entire House of Israel be accepted before their Father Who is in Heaven. Now respond: Amen. (Cong. — Amen.)*

(Cong. — *Blessed be the Name of HASHEM from this time and forever.*<sup>9</sup>)

*May there be abundant peace from Heaven, and life, upon us and upon all Israel. Now respond: Amen. (Cong. — Amen.)*

(Cong. — *My help is from HASHEM, Maker of heaven and earth.*<sup>10</sup>)

Take three steps back. Bow left and say, 'He Who makes peace . . .'; bow right and say, 'may He make peace . . .'; bow forward and say, 'and upon all Israel . . .'

Remain standing in place for a few moments, then take three steps forward.

*He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong. — Amen.)*

(1) II Chronicles 20:12. (2) Psalms 25:6. (3) 33:22. (4) 79:8. (5) 123:3.  
(6) Habakkuk 3:2. (7) Psalms 103:14. (8) 79:9. (9) 113:2. (10) 121:2.

Alternatively: We are like orphaned children who depend totally on their guardian. Similarly, we look to God for His help and mercy, recognizing that only He can rescue us from our plight (Etz Yosef).

כי רלונו קאר — *For we have become exceedingly impoverished.* The prayer concludes with the plea that we have already suffered mightily and that God in His mercy knows that we are helpless without Him.

**וְאֵנְחָנוּ** לֹא נִדְעַ מַה נַּעֲשֶׂה\* כִּי עָלֶיךָ עֵינֵינוּ. זְכוֹר רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ, כִּי מֵעוֹלָם הָמָּה. יְהִי חַסְדֶיךָ יְהוָה עֲלֵינוּ, כַּאֲשֶׁר יִחְלְנוּ לָךְ. אַל תִּזְכֹּר לָנוּ עֲוֹנוֹת רֵאשׁוֹנִים, מִהָרַק יִקְדְּמוֹנוּ רַחֲמֶיךָ, כִּי דָלוּנוּ מְאֹד. \* חֲנֻנוּ יְהוָה חֲנֻנוּ, כִּי רַב שָׁבַענוּ בְּזוֹ. בְּרַגְזוֹ רַחֵם תִּזְכֹּר. כִּי הוּא יִדַע יִצְרָנוּ, זְכוֹר כִּי עָפַר אֶנְחָנוּ. עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהִצִּילְנוּ וְכַפֵּר עַל חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ.<sup>8</sup>

## קדיש שלם

The chazzan recites the Full Kaddish:

**יִתְגַּדַּל** וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן. — Cong.) בְּעֵלְמָא דִּי בְרָא בְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבּוֹמֵן קָרִיב. וְאָמְרוּ אָמֵן. (אָמֵן. — Cong.) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא עַלְמֵיָא.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא עַלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. (בְּרִיךְ הוּא.) לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעֵלְמָא. וְאָמְרוּ: אָמֵן. (אָמֵן. — Cong.)

(Cong. — קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.)

תְּתַקַּבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל קָדָם אַבּוּהוֹן

דִּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן. (אָמֵן. — Cong.)

(Cong. — יְהִי שֵׁם יְהוָה מְבָרַךְ, מַעֲתָה וְעַד עוֹלָם.)<sup>9</sup>

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ אָמֵן. (אָמֵן. — Cong.)

(Cong. — עֲזָרֵי מַעַם יְהוָה, עֲשֵׂה שְׁמִים וְאָרֶץ.)<sup>10</sup>

Take three steps back. Bow left and say, . . . נַעֲשֶׂה; bow right and say, . . . נַעֲשֶׂה; bow forward and say, אָמֵן . . .

Remain standing in place for a few moments, then take three steps forward.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ, וְעַל כָּל

יִשְׂרָאֵל. וְאָמְרוּ אָמֵן. (אָמֵן. — Cong.)

*We know not what to do.* We have prayed in every possible manner — sitting, standing, and putting our heads down in supplication. Moses, too, prayed in these three postures. Now, we beg

of God to help, for 'we know not what else we can do.' To allude to this thought it is customary to sit while reciting the first three words of this prayer and then to stand (*Abudraham*).