

סליחות  
**SELIHOT**

PRAYERS FOR FORGIVENESS

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The Prayer Book Press of Media Judaica  
1363 Fairfield Avenue Bridgeport, Connecticut

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# A GUIDE TO THE SELIHOT SERVICE

Rabbi Max Arzt

## I THE MESSAGE OF SELIHOT

The aim of the *Selihat* prayers is to induce in us a determination to narrow the gap between our present and our potential selves, to judge what we are in the light of what we ought to be, and to mobilize our will power behind our noblest intentions.

During the solemn days which follow the midnight *Selihat*, we are to resolve to be lenient in our judgment of others and to be more severe and demanding with ourselves.

If you have done your fellow man a little wrong, let it be a great wrong in your eyes and go and rectify it. If you have done him much good, let it be little in your eyes. If he has done you a great wrong, let it be little in your own eyes.

(Abot de Rabbi Nathan, 41)

In the *Selihat* services we point the accusing finger at ourselves; we confess our own moral frailty and acknowledge our own failings. Three times we recite the Confession (*Ashamnu* pp. 37, 39, 41) and each time we declare: "*We are neither so arrogant nor so hardened as to say . . . 'we are righteous and have not sinned.'*"

The solemnity of the *Selihat* prayers should not lead us to conclude that Judaism teaches a morbid sin-consciousness or that it emphasizes man's depravity. The very word "Selihot" comes from the Hebrew root *salah*, "to forgive." Throughout the Bible, this word is used exclusively in contexts where God forgives a repentant sinner. The *Selihat* prayers point to the *end* of a self-cleansing process: repentance leading to divine forgiveness.

According to Maimonides (Hilkhos Teshuvah II), true repentance entails several steps: awareness of one's guilt; sincere confession before God, after having made amends to those who have been wronged; deep remorse; and a firm resolve never to repeat the offense. These steps lead to *selihah* or divine forgiveness and reconciliation.

## PREFACE

This edition of the SELIHOT SERVICE is unique in content and form. All of the traditional Hebrew prayers have been retained while several new prayers have been added. Important Hebrew passages and hymns appear in transliteration. This text is, therefore, a *collection* of Selihot liturgy from which *selection* may be made.

Some of the traditional prayers, notably the *Piyyutim*, are couched in cryptic terms, with many Biblical and Rabbinic allusions skillfully woven into the Hebrew text in unique forms, often in alphabetical acrostic. In order to convey the spirit of these prayers in translation, it is occasionally necessary to paraphrase and interpret.

The prayer, "*El Meleh Yoshayv*," which occurs three times in the Hebrew text, is only once translated (on page 22), while new responsive readings from the Bible and Talmud have been substituted for the English translation on pages 27 and 31. Likewise, the prayer "*K'rahem Av*" is translated on page 18, while a new responsive reading has been substituted for the translation on page 23.

"Repentance" (page 54) was compiled by Rabbi Sidney Greenberg, editor of *A Contemporary High Holiday Service*. All other readings were prepared by the editors.

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Taking its cue from the moral tenor of the biblical prophets, the Talmud attributed the destruction of the first and second Temples, not to the superior military might of the Babylonians and the Romans, but to the accumulated sins of the Jewish people. The Rabbis declared that the first Temple was destroyed because idolatry, adultery and bloodshed were rampant, while the second Temple was destroyed because baseless hatreds and groundless prejudices had corrupted the nation (Yoma 9b). This sense of corporate and even cumulative guilt is poignantly expressed in the second *ashamnu* confessional which closes with the declaration, "Verily we and our fathers have sinned" (p. 39).

In this traditional view, each generation can bring an end to the exile by its moral regeneration. Thus, the collective sense of culpability is balanced by the hope of redemption, rooted in the indissoluble covenant made with the patriarchs. A truly repentant people, according to tradition, would win divine forgiveness and be restored to its pristine glory with the rebuilding of the Temple as a House of Prayer for all nations (p. 35).

The imagery here employed is couched in archaic language; but it reflects a profound sense of "collective conscience" and thus addresses us with singular contemporary relevance.

### The Individual and Society

Each of us must cultivate a sense of shared responsibility for the sins of our society and our government. The biblical concept of a "righteous nation" must be granted a place of primacy in a civilization which has too often considered the individual's conduct as affecting solely his personal salvation.

It is imperative that we be concerned about the inequities of a social order which fails to protect the weak against the strong and which permits people to "grind the faces of the poor." It is essential that we be agitated about corruption and oppression—wherever they exist.

Yet, it is precisely *because* of the wide dimensions of our concern that we court the danger of feeling self-righteous as we decry and condemn the evils perpetrated around us. We may then have eagle's eyes for the faults of others but be blind as bats about our own shortcomings.

The *Selihot* prayers affirm the possibility of moral renewal and rehabilitation. Latent resources of will and of high purpose are revealed to the person who takes the initiative toward repentance. "He who comes to cleanse himself is helped in his resolve" (Yoma 38b). "Though the gates of prayer may sometimes be closed, the gates of repentance are always open. As the sea is accessible, so the hand of the Holy One, blessed be He, is always open to receive those who repent" (Deuteronomy Rabbah 2:12).

The *Selihot* prayers (and their premise that an individual's life-style can undergo fundamental change) contradict the widespread notion that external factors and uncontrollable internal drives determine human behavior. We are often told that we are the products solely of our biological inheritance, our physical and social environment, our economic status, and a variety of drives and impulses.

Judaism emphasizes the vast interior resources of volition, morale, and moral purpose by which seeming "iron necessity" can be transcended. A person can *respond* rather than merely *react* to circumstance. A human being need not be merely a predetermined product of his biological and environmental antecedents.

Judaism educates us to turn to God for the courage to transcend the influences which inhibit and stultify moral growth. We can learn how to sublimate and redirect our aggressive drives and lusts in the spirit of the Rabbinic principle that a person must love God with his "evil inclination" as well as with his "good inclination" by dedicating *all* human capacities to His service (Mishnah Berakhot 9:5).

The *Selihot* prayers thus direct us to scrutinize our inner being and our conduct in the searching light of God's presence and promise.

## II THE SOCIAL CHARACTER OF SIN AND RENEWAL

One of the principal characteristics of the *Selihot* liturgy (and of all Jewish liturgy) is its corporate dimension. The individual Jew is taught by his tradition that his personal moral faults and defaults add to the burden of sin borne by the Household of Israel, thereby prolonging the Exile and its attendant sufferings in an unredeemed world.

## The Thirteen Attributes

The prayers and hymns of the *Selihot* liturgy are structured around the recurrent recitation of the "Thirteen Attributes of Divine Mercy" (*shelosh esreh middot*) which the Rabbis discern in the words spoken to Moses:

The Lord! the Lord! a God compassionate and gracious,  
slow to anger, abounding in kindness and faithfulness,  
extending kindness to the thousandth generation, for-  
giving iniquity, transgression and sin and acquitting . . . \*  
(Exodus 34:6-7)

Authorities differ about the exact enumeration of the Thirteen Attributes. The following is suggested by Rabbenu Tam (France, 1000-1071):

1. *Adonai*: The Lord is merciful before a person sins
2. *Adonai*: The Lord is merciful also after a person has sinned
3. *El*: He is all-powerful
4. *raham*: He is compassionate
5. *vehanun*: and gracious
6. *erekh appayim*: He is slow to anger
7. *verav hesed*: He is abounding in kindness
8. *veemet*: Even after His scrutiny of our conduct
9. *notzer hesed la'alafim*: His kindness extends to future generations
10. *nosei avon*: He forgives sins committed willfully
11. *vafesha*: He forgives sins committed in defiance of His will
12. *vehataah*: as well as those committed unwittingly
13. *venakkeh*: He acquits the repentant sinner (Tosefot Rosh Hashanah 17b)

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\* The recitation of verse 7 stops short with the word *venakkeh* and omits the words that follow it: "yet He does not remit all punishment etc.," in order to underscore the predominance of the Quality of Mercy (*middat rahamin*) over that of Judgment (*middat hadin*) in God's rule.

We must focus on our *personal* shortcomings—without overlooking the *social* sins of our time. And yet, as we focus on the collective failures of our society, we must also acknowledge our personal imperfections and private sins.

## III STRUCTURE, HISTORY, AND CONTENT

### When Selihot are recited

Originally *Selihot* liturgies were recited only during the five services of the Day of Atonement. In Geonic times it became the practice to extend the recital of *Selihot* to the full Ten Days of Repentance.\* In the next stage of their development, the *Selihot* prayers were recited on several days before Rosh Hashanah, as a means of setting the proper mood for the Days of Awe.

At first, pious Jews would fast during the daylight hours of the Ten Days of Repentance. However, since fasting is forbidden on four of these days,\*\* at least four other days of fasting and *Selihot* had to be provided *before* Rosh Hashanah. Thus, if Rosh Hashanah falls on a Thursday or Saturday, the midnight *Selihot* are held on the preceding Saturday. If Rosh Hashanah falls on a Monday or Tuesday, *Selihot* services are inaugurated on the second Saturday night before the holiday.\*\*\* Only the first *Selihot* service is held at midnight; the others are usually held at dawn, before the regular daily prayers. In the Sephardic rite *Selihot* start on the first day of Elul, and continue through Yom Kippur. This forty-day period commemorates the forty days during which Moses supplicated God to forgive the Israelites for the sin of the "golden calf." Talmudic tradition has it that Moses received the second tablets of the Ten Commandments on Yom Kippur (Taanith 30b).

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\* Rav Amram Gaon (Ca. 870 C.E.) in his *Seder*, already refers to this practice as a widely accepted procedure.

\*\* The two days of Rosh Hashanah, the Sabbath of Repentance, and the day before Yom Kippur (on which day the Talmud considers feasting to be especially meritorious).

\*\*\*The Jewish calendar is so arranged that the first day of Rosh Hashanah never falls on a Sunday, Wednesday, or Friday.

## The piyyutim

In this edition, the *piyyutim* are to be found on pp. 13, 19, 25 and 29. Each *piyyut* is an alphabetical acrostic into which the author has skillfully worked his name. Thus, the *piyyut* on page 19 concludes with the acrostic *Shelomo*, its author being Solomon ben Judah ha-Bavli (Rome, 10th century). Note the reference to the practice of fasting during the day on the first day of the *Selihot* period (four lines from the bottom in the Hebrew text).

The anonymous *piyyut* "At the close of the Sabbath" (page 29) was composed for the first night of *Selihot*, which in the Ashkenazic rite begins on a Saturday night. The refrain, "Hear our plea and prayer," is taken from the prayer of Solomon at the dedication of the Temple (I Kings 8:28).

In the Middle Ages the recital of *Selihot* was extended to all public fasts, and the number of poets and *Selihot piyyutim* proliferated. Sometimes a synagogue reader would interpolate a *Selihah* of his own composition or, more likely, he would select *piyyutim* by other authors. As the number of *piyyutim* (and the occasions for *Selihot*) increased, specific *piyyutim* were designated for optional use for each occasion.\*

## The Confession (viddui)

The litany which follows the verse groupings and their *piyyutim* leads up to the "Confession" (viddui)—the alphabetical *ashamnu*, which is recited three times. This litany, too, is in anaphora form, with verses linked by key words.

One group of verses containing the root *zekhor* ("remember") on p. 33 invokes God's mindfulness of His people, of Zion, of Jerusalem, and of the promises He made to the patriarchs. This is followed by verses containing respectively the roots *rahem* ("have mercy"), *hashev* ("restore"), *mehe* ("wipe out our sins") and *zerok* ("pour on us cleansing waters").

The litany is climaxed by the prophetic vision of the return of the people to "Thy holy mountain" and the restoration of the Temple as a "house of prayer for all peoples" (Isaiah 56:7). The word *tefillah* ("prayer") is the link with *Shema Kolenu* ("Hear our voice"), p. 37. This stirring supplication for the acceptance of our prayers is spoken with heightened emotion at this point, in conformance with the talmudic rule that petitionary prayer must be preceded by praise of God's goodness (Berakhot 32a); and such words of praise are found in the earlier litanies.

\* Ismar Elbogen, a widely recognized liturgical authority, suggested that in the absence of individual texts, the anaphora arrangement of the *Selihot* was intended as an aid to the memory and enabled the congregation to recite the verses responsively with the reader.

Each recital of the Thirteen Attributes is followed by the plea:

"Forgive us, O our Father, for indeed we have sinned; pardon us our King, for we have transgressed" (taken from the weekday *Amidah*)

and

"For Thou, O Lord, art good and ready to forgive and art abounding in mercy unto all who call on Thee" (Psalm 86:5).

(pp. 15, 21, 27, 31)

## The Selihot litanies

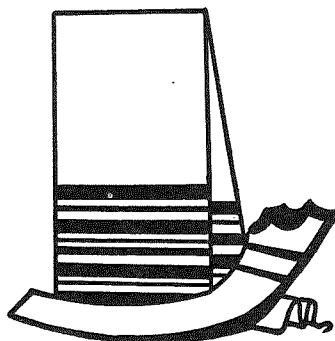
The earliest versions of the *Selihot* consisted of groups of biblical verses strung together in an *anaphora* arrangement where the same root-words occur in several successive passages. For example, on page 8, "And Thou who hearest prayer unto Thee all flesh *shall come*" (Psalm 65:3) is linked with "They *shall come* and worship before Thee, O Lord and honor Thy name" (Psalm 86:9).

The biblical verses, culled from the Psalms and other parts of the Bible, extol God as Creator, and as the Source and Sustainer of life, "In whose hands is the soul of every living being and in whose keeping is the breath of all mankind" (p. 12).

Each cluster of verses is climaxed by the recitation of the Thirteen Attributes. Each such recitation is introduced by a prelude of which there are two versions.\* The older one (pp. 21, 27) depicts God as sitting on the Throne of Mercy, an allusion to the Rabbinic statement that on Rosh Hashanah when Israel sounds the Shofar, God moves from the Throne of Judgment to that of Mercy. Then it cites the tradition that God taught us (*El horeta lanu*) through Moses, to appeal for His favor by reciting the qualities of Divine Mercy expressed in Exodus 34:6-7. The later version of the prelude refers to God as "The Lord of Compassion who taught us the road to repentance by revealing it to 'the meek man' ". (This allusion to Moses occurs in both versions).

Originally the name *Selihot* applied to the litanies of Biblical verses. In the period between the tenth and sixteenth centuries, these verses were considerably shortened to make room for the interpolation of liturgical poems (*piyyutim*) which likewise came to be known as *Selihot*.

\* Both are found in all versions of the *Selihot* liturgy. The preludes are cited in the *Seder* of R. Amram as well as in the *Siddur* of Saadia.



### The petitions in conclusion of the Selihot liturgy

The concluding prayers, "Act for the sake of Thy truth" (*aseh*); "Answer us O Lord" (*anenu*); and "May He who answered Abraham" (*mi-sheanah*), pp. 43-45, were inspired by prayers which the Mishnah prescribed for fast days proclaimed in years of drought (Mishnah Taanith 2:4); In the Mishnah, "May He who answered Abraham" has a refrain, "May He answer us" *hu ya'anenu* (p. 45) which was the brief response of the congregation to each of the leader's citations of biblical personalities whose prayers had been answered. It testifies to an awareness of peak occasions in the collective, historic experience.

The very last petition (p. 47) is taken from the *Aramaic* version of *mi-sheanah*, the complete text of which is to be found in the Sephardic rite. Only the first two and the last two lines are retained in our Ashkenazic version:

O merciful God  
Who answereth the poor,  
The lowly of spirit,  
And the broken of heart,

Answer us

O Merciful God,  
Have compassion;  
Redeem, save and have pity upon us  
Now, speedily and soon. (p. 48)

### Tahanun (pp. 49-53)

The weekday *Shaharit* and *Minhah* services include a section called *tahanun* ("Petition") which is recited after the *Amidah*. These prayers were originally petitions recited on fast days, later becoming part of the daily service. The Aramaic prayer *mahe umase* ("He wounds and He heals") is cited in R. Amram's *Seder* and the familiar *Shomer Yisrael* ("O Guardian of Israel" p. 51) first appears in a manuscript dated 1245 of *Selihot* for the Tenth Day of Tebet.

### The Kaddish Shalem

The Kaddish doxology is occasioned by any public reading of biblical verses. The *Selihot* Service begins with Psalm 145 (*Ashre* p. 3) and this Psalm occasions the recitation of the *hatzi kaddish* ("Half Kaddish" p. 5). The service closes with a medley of biblical verses followed by the complete "Reader's Kaddish" (*kaddish shalem*), which marks the close of every formal service.

"May the prayers and petitions of all Israel find acceptance before their Father in heaven"

(Kaddish, p. 53)



## REPENTANCE

At nightfall and at dawn, search well into the nature of your dealings. Let your dealings bring no blush upon the cheek; commit no sin in the expectation of repentance. At first sin is an indifferent stranger; later a welcome guest; finally the master.

O God, Thou knowest my folly;  
And my trespasses are not hid from Thee;

For I do declare my iniquity;  
I am full of concern because of my sin.

If Thou shouldst mark iniquities,  
O Lord, who would be without sin in Thy sight?

Create in me a clean heart, O God,  
And renew a steadfast spirit within me.

Turn me unto Thee, O Lord, that I may forsake my sins;  
Make me mindful of Thy presence that I may mend my ways.

Teach me to forgive my neighbor the injury he did unto me,  
So that when I pray, my sins will be forgiven.

If man cherishes anger against another,  
How can he seek healing from Thee?

If he has no mercy on his fellowman,  
How can he expect mercy from God?

I shall not say, 'If I sin, no eye beholds it,  
Or if I deal untruly in all secrecy, who will know it?'

If a man fast for his sins, and again does the same,  
Who will listen to his prayer?  
And what has he gained by his self-affliction?

Evil and abomination dost Thou hate, O Lord,  
And Thou dost not let it come nigh to them that truly worship  
Thee.

Let the wicked forsake his way,  
And the man of iniquity his thoughts;  
And let us return unto Thee, O Lord,

That Thou mayest have compassion upon us,  
And in Thy lovingkindness Thou wilt graciously pardon.

## OPENING PRAYER

Our God and God of our fathers, on this Selihot night of self-scrutiny, free of guile and pretense, in humility and contrition we turn to Thee to implore Thy forgiveness.

Thou dost teach us through Thy Torah to distinguish between right and wrong and to choose between good and evil. But how often do we forget our destiny and stray from the path of righteousness! How often are we indifferent to our neighbor's plight; how often does our thoughtlessness bring needless pain and grief! Alas, we frequently succumb to greed, arrogance and selfishness. We allow temptation to blind our eyes, and baseness to prevail over our nobler impulses.

Since no one is so righteous that he sins not, Thou hast given us *Yomim Noroim* for soul-searching and repentance. O Lord, Thou desirest not the death of the sinner, but that he depart from his evil ways and live righteously. Cause us therefore to realize the measure of our wrongdoing that we may make full amends and resolve before Thee to turn from the errors of our ways. May we at this season of repentance and forgiveness, forgive those who have sinned against us even as we ask that Thou forgive us for our misdeeds.

As we approach the High Holidays, help us to purge from our lives all that is debasing and corrupt, petty, deceitful and malicious. Inspire us to acquire a new heart and a new spirit that we may do justly, love mercy, and thus be at peace with ourselves and with Thee. Amen.

Happy are they who dwell in Thy house; forever shall they praise Thee. Happy the people who thus fare; happy the people whose God is the Eternal.

*Psalm 145*

I will extol Thee, my God, O King,  
And praise Thy name for ever and ever.

Every day will I bless Thee,  
And I will praise Thy name for ever and ever.

Great is the Lord and greatly to be praised,  
And His greatness is without end.

One generation shall laud Thy works to another,  
And shall declare Thy mighty acts.

I will speak of the splendor of Thy glorious majesty,  
And tell of Thy wonders.

And men shall proclaim the might of Thy acts,  
And I will declare Thy greatness.

They shall make known the fame of Thy great goodness,  
And shall joyously proclaim Thy righteousness.

The Lord is gracious and full of compassion;  
Slow to anger and abundant in kindness.

The Lord is good to all;  
And His love is over all His works.

All whom Thou hast made shall give thanks unto Thee, O Lord,  
And Thy faithful ones shall bless Thee.

They shall declare the glory of Thy kingdom,  
And tell of Thy power,

To make known to the sons of men Thy mighty acts,  
And the glorious splendor of Thy kingdom.

Thy kingdom is an everlasting kingdom,  
And Thy dominion endureth throughout all generations.

The Lord upholdeth all who fall,  
And raiseth up all who are bowed down.

The eyes of all hopefully look to Thee,  
And Thou givest them their food in due season.

Thou openest Thy hand,  
And satisfiest every living thing with favor.

The Lord is righteous in all His ways,  
And gracious in all His works.

The Lord is near unto all who call upon Him,  
To all who call upon Him in truth.

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֶלָה: 7  
אֲשֶׁר הָעַם שִׁבְּחָה לּוֹ אֲשֶׁר הָעַם שִׁי אֱלֹהֵיו:

קמיה תהלה לדוד.

אֲרוֹמְמָךְ אֱלֹהֵי הַמַּלְךְ וְאֶבְרַכְךָ שִׁמְךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אֶבְרַכְךָ וְאֶהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:

גָּדוֹל יי וּמְהֻלָּל מְאֹד וְלִגְדֻלְתּוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ וּגְבוּרֹתֶיךָ יִגִּידוּ:

הַדָּר כְּבוֹד הַהוֹדָה וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ וְגִדְלוֹתֶיךָ אֲסַפְּרֶנָּה:

זָכַר רַב-טוֹבָךָ יִבְיַעוּ וְצִדְקֹתֶיךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יי אֲרַךְ אַפַּיִם וְגִדְלוֹתֶיךָ:

טוֹבֵי יי לְכָל וְרַחֲמֵיו עַל-כָּל-מַעֲשָׂיו:

יְהוָה יי כָּל-מַעֲשֵׂיךָ וְחֲסִידֶיךָ יִבְרַכְּוּךָ:

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרֹתֶיךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרֹתָיו וְכְבוֹד הַדָּר מַלְכוּתוֹ:

מַלְכוּתֶךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל-דוֹר וָדוֹר:

סוֹמֵךְ יי לְכָל-הַנְּפֹלִים וְזוֹקֵף לְכָל-הַכְּפוּפִים:

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ:

פּוֹתֵחַ אֶת-יַדְּךָ וּמַשְׁבִּיעַ לְכָל-חַי רִצּוֹן:

צַדִּיק יי בְּכָל-דְרָכָיו וְחֹסֵד בְּכָל-מַעֲשָׂיו:

קָרוֹב יי לְכָל-קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:



He shall fulfill the desire of them that revere Him;  
He shall also hear their cry, and save them.

The Lord protects all them that love Him;  
But all the wicked shall He bring low.

My mouth shall speak the praise of the Lord;  
Let all men praise His holy name for ever and ever.

We will praise the Lord from this time forth,  
And forevermore. Halleluyah.

*Reader*

May the great name of God be honored throughout the world which He has created according to His will. May He, soon, even in our own lifetime and in the lifetime of our people, establish His kingdom on earth so that God shall rule over us all; and let us say, Amen.

*Congregation and Reader*

May His great name be praised for ever and ever.

*Reader*

Exalted and honored be the name of the Holy One, praised be He, whose glory is far above all hymns of praise which man can offer Him; and let us say, Amen.

B'ha-yay-hōn uv-yō-may-hōn, uv-ḥa-yay d'ḥol bayt yis-ra-ayl,  
Ba-a-ga-la u-viz'man ka-reev, v'im-ru a-mayn.  
Y-hay sh'may ra-ba m'vo-rah, l'o-lam ul-ol-may ol-ma-ya.  
Tush-b'ḥa-ta v'ne-ḥeh-ma-to, da-a-mee-ran b'ol-ma,  
V'im-ru Amen.

O Lord, Thou art righteous, but we are prone to error. How can we plead before Thee? What can we say? How can we justify ourselves? Let us search and examine our ways and return to Thee, for Thy right hand is extended to receive all those who truly repent. We come before Thee not with deeds of lovingkindness, but like poor and needy creatures do we knock at Thy doors. O merciful and gracious God, we call upon Thee. Turn us not away from Thy presence without Thy blessing. O send us not away without blessing us, for Thou alone hearest prayer.

רצון יראיו יעשה ואת שונאתם ישמע ויושיעם:  
שומר יי את כל אלהביו ואת כל הרשעים ישמיד:  
תהלת יי ידברפי ויברך כל בשר שם קדשו לעולם ועד:  
ואנחנו נברך יה מעתה ועד עולם הללויה:

*Reader*

יתגדל ויתקדש שמה רבא. בעלמא דיברא כרעותה.  
וימליך מלכותה בחייכון וביומיכון ובחיי דכלבית  
ישראל בעגלא ובזמן קריב. ואמרו אמן:

*Congregation and Reader*

יהא שמה רבא מברך לעלם ולעלמי עלמיא:

*Reader*

יתברך וישתבח ויתפאר ויתרמם ויתנשא ויתהדר  
ויתעלה ויתהלל שמה דקדשא. בריך הוא. לעלא (ולעלא)  
מרכל ברכתא ושירתא תשבחתא ונחמתא דאמירן  
בעלמא. ואמרו אמן:

*Congregation*

לה אדני הצדקה ולנו בשת הפנים: מה נתאוונן ומה  
נאמר מה נדבר ומה נצטדק: נחפשה דרכינו ונחקוריה  
ונשובה אליה. כי ימינה פשוטה לקבל שבים: לא בחסד  
ולא במעשים באנו לפניה. גדלים וכרשים דפקנו דלתיך:  
דלתיך דפקנו רחום וחנון. נא אל תשיבנו ריקם מלפניך:  
מלפניך מלכנו ריקם אל תשיבנו כי אמה שומע תפלה:

*Responsive Reading*

Selected from the Hebrew

And Thou who hearest prayers,  
Unto Thee all flesh shall come.

They shall come and worship before Thee, O Lord,  
And do honor to Thy name.

O come, let us worship and bow down;  
Let us bend the knee before the Lord, our Maker.

Enter into His gates with thanksgiving,  
And into His courts with praise.

Behold, bless the Lord, all ye servants of the Lord,  
Who stand through the night in the house of the Lord.

Lift up your hands in the Sanctuary and bless the Lord.  
We will enter His tabernacle and worship at His footstool.

Exalt the Lord our God,  
And worship at His holy mountain.

O worship the Lord in the beauty of holiness;  
Revere Him all that inhabit the earth.

We will come into Thy house in the abundance of Thy mercy;  
In reverence for Thee will we worship toward Thy holy  
Temple.

We will praise Thy name for Thy loving-kindness and for  
Thy truth;

Thou hast made Thy word supreme above all.

God of hosts, who is like unto Thee?  
Thy faithfulness is round about Thee.

Who in heaven can be compared unto the Lord?  
Who among the mighty can stand beside the Lord?

For Thou art great and doest wondrous things;  
Thou art God alone.

For Thy mercy is great above the heavens,  
And Thy truth reaches unto the clouds.

Great is the Lord and greatly to be praised;  
And His greatness is unsearchable.

*Responsive Reading*

שִׁמְעַתְּ פִּלְאָה עֲדִיף כָּל־בָּשָׂר יְבֹאוּ:

יְבֹאוּ כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יי:

יְבֹאוּ וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי וַיִּכְבְּדוּ לְשִׁמְךָ:

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לְפָנֶיךָ עוֹשֵׁנוּ:

בָּאוּ שְׁעָרֶינוּ בְּתוֹדָה חִצְרֹתֶינוּ בְּתַהֲלָה הוֹדוּ לוֹ בְּרָכוּ שְׁמוֹ:

הִנֵּה בְּרָכוּ אֶת־יי כָּל־עַבְדֵי יי הָעֹמְדִים בְּבֵית יי בְּלֵילוֹת:

שָׂאוּ יְדֵיכֶם קֹדֶשׁ וּבְרָכוּ אֶת־יי:

נִבְוָאָה לְמִשְׁכְּנוֹתֶינוּ נִשְׁתַּחֲוֶה לְהַדָּם רַגְלֵינוּ:

רוֹמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ קְדוֹשׁ הוּא:

רוֹמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדוֹשׁ כִּי קְדוֹשׁ יי אֱלֹהֵינוּ:

הִשְׁתַּחֲוּוּ לִי בַּהֲדָר־תְּקֹדֶשׁ הִילוּ מִפָּנָיו כָּל־הָאָרֶץ:

וְאִנְחָנוּ בְּרַב חֶסֶדְךָ נְבוֹאָה בֵּיתְךָ נִשְׁתַּחֲוֶה אֵל הַיִּכַּל קְדוֹשְׁךָ

בְּיִרְאָתְךָ:

נִשְׁתַּחֲוֶה אֵל הַיִּכַּל קְדוֹשְׁךָ וְנוֹדָה אֶת שִׁמְךָ עַל חֶסֶדְךָ וְעַל

אֱמֶתְךָ כִּי הִגְדַּלְתָּ עַל כָּל שִׁמְךָ אֱמֶתְךָ:

יי אֱלֹהֵי אֲבֹאוֹת מִי כְמוֹד חֶסֶן יְהוָה וְאִמְנֹנֶתְךָ סְבִיבוֹתֶיךָ:

כִּי מִי בִשְׁחַק יַעֲרֹךְ לִי יְדָמָה לִי בְּבָנֵי אֱלֹהִים:

כִּי גָדוֹל אַתָּה וְעוֹשֵׂה נִפְלְאוֹת אַתָּה אֱלֹהִים לְבַדְּךָ:

כִּי גָדוֹל מֵעַל שָׁמַיִם חֶסֶדְךָ וְעַד שְׁחַקִּים אֱמֶתְךָ:

גָּדוֹל יי וּמְהֻלָּל מְאֹד וְלֹגְדָלְתוֹ אֵין חֶקֶר:

כִּי גָדוֹל יי וּמְהֻלָּל מְאֹד גּוֹרָא הוּא עַל־כָּל־אֱלֹהִים:

*Responsive Reading*

Selected from the Hebrew

Who would not be in awe of Thee, O King of nations?  
In all the kingdoms there is none like unto Thee.

Mighty art Thou, and great is Thy name;  
With Thee are strength and majesty.

The day is Thine and the night also,  
Thou hast prepared the light and the sun.

For in Thy hand are the depths of the earth;  
The strength of the hills is also Thine.

Thine, O Lord, are greatness and power,  
Glory, victory and majesty.

For all that is in heaven and on the earth is Thine;  
Thine is sovereignty, O Lord; Thou rulest supreme.

The heavens are Thine and the earth also;  
The world and the fullness thereof, Thou hast founded them.

Thou hast set all the borders of the earth;  
Thou hast made summer and winter.

The sea is Thine and Thou hast made it;  
And Thy hands formed the dry land.

Thou rulest the raging of the sea;  
When the waves thereof arise, Thou stillest them.

Great art Thou and greatly to be praised  
In Thy city on the holy mountain.

The heavens shall praise Thy wonders, O Lord;  
And Thy faithfulness among the holy ones.

כי אל גדול יי ומלך גדול על כל אלהים:

אשר מי אל בשמים ובארץ אשר יעשה כמעשיך  
וכגבורתיך:

מי לא יראך מלך הגוים כי לך יאתה כי בכל חכמי  
הגוים ובכל מלכותם מאין כמותך:

מאין כמותך יי גדול אתה וגדול שמך בגבורה:

לך זרוע עם גבורה תעו ידך תרום ימינך:

לך יום אף לך לילה אתה הכינות מאור ושמש:

אשר בידו מהקרי ארץ ותועפות הרים לו:

מי ימלל גבורות יי ישמיע כל תהלתו:

לך יי הגדלה והגבורה והתפארת והנצח וההוד כריכל  
בשמים ובארץ. לך יי הממלכה והמתנשא לכל לראש:

לך שמים אף לך ארץ תבל ומלואה אתה יסדתם:

אתה הצבת כל גבולות ארץ קיץ וחרף אתה יצרתם:

אתה רצצת ראשי לוימן תתננו מאכל לעם לציים:

אתה בקעת מעין ונחל אתה הובשת נהרות איתן:

אתה פוררת בעזף ים שברת ראשי תנינים על המים:

אתה מושל בגאות הים בשוא גליו אתה תשבחם:

גדול יי ומהלל מאד בעיר אלהינו הר קדשו:

יי צבאות אלהי ישראל יושב הכרבים אתה הוא האלהים  
לבדך:

אל נערך בסוד קדושים רבה ונורא על כל סביביו:

יודו שמים פלאך יי אף אמונתך בקהל קדושים:

Oh come, let us sing unto the Lord!  
 Let us rejoice before the Rock who is our unfailing help.  
 Let us come before Thy presence with thanksgiving;  
 Let us joyfully sing psalms unto Thee.  
 Righteousness and justice are the foundation of Thy throne;  
 Mercy and truth go before Thee.  
 Let us assemble together,  
 And reverently come to Thy house, O God.  
 In Thy hand is the soul of every living being,  
 And in Thy keeping is the spirit of all mankind.

The soul of man is Thine, and his body is Thy creation;  
 have compassion upon Thy handiwork. Yea, both soul and  
 body are Thine. O Lord, for the sake of Thine honor, deal  
 kindly with us. We have come here trusting in Thy name,  
 for Thou art a merciful and gracious God. For Thy name's  
 sake, pardon our iniquity, for it is great.

Forgive us, O our Father, for in our folly we have gone  
 astray. Pardon us, O our King, for our iniquities are many.

Our God and God of our fathers!

How shall we pray to Thee who dwellest on high?  
 How shall we express to Thee our inmost thoughts?

We have abhorred Thy true and righteous ways;  
 We have preferred abominations and evil deeds.

We have followed false prophecies and delusions;  
 We have been stubborn and insolent.

Because of our iniquities was Thine indignation aroused;  
 The Temple was destroyed and sacrifices have ceased.

Anointed priests, skilled in Temple ritual and sacrifice,  
 Have been banished and exiled afar.

לְכוּ נִרְנְנָה לַיְיָ נִרְיַעַה לְצֹרֵר יִשְׁעָנוּ:  
 נִקְדְּמָה פָּנָיו בְּתוֹדָה בְּזִמְרוֹת נִרְיַע לֹ:  
 צִדְקָה וּמִשְׁפָּט מְכוֹן כְּסֵאֵךְ חֶסֶד וְאַמֶּת יִקְדְּמוּ פָּנֶיךָ:  
 אֲשֶׁר יִחַדוּ נִמְתִּיק סוֹד בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרַגְשׁ:  
 אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ וַיַּבְשֵׁת יָדָיו יַצְרוּ:  
 אֲשֶׁר בְּיָדוֹ נִפְשׁ כָּל-יְחִי וְרוּחַ כָּל-בֶּשֶׂר אִישׁ:  
 הַנְּשָׁמָה לָךְ וְהַגּוֹף פִּעֲלֶךָ חוּסָה עַל עַמְלֶךָ: הַנְּשָׁמָה לָךְ  
 וְהַגּוֹף שְׁלֶךָ יי עֲשֵׂה לְמַעַן שְׁמֶךָ: אֲתָאֲנוּ עַל שְׁמֶךָ יי עֲשֵׂה  
 לְמַעַן שְׁמֶךָ: בְּעֶבֶר כְּבוֹד שְׁמֶךָ כִּי אֵל חַנוּן וְרַחוּם שְׁמֶךָ:  
 לְמַעַן שְׁמֶךָ יי וְסִלַּחְתָּ לְעוֹנֵינוּ כִּי רַב הוּא:  
 סִלַּח-לָנוּ אֲבִינוּ כִּי בָרַב אֲוִלְתָּנוּ שָׁגִינוּ.  
 מַח-לָנוּ מַלְכָנוּ כִּי רַבּוּ עוֹנֵינוּ:  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
 אֵיךְ נִפְתַּח פֶּה לְפָנֶיךָ דָּר מְתוּחִים.  
 בְּאֵילוֹ פָּנִים נִשְׁפּוֹךְ שִׁיחִים:  
 גָּעֲלָנוּ נְתִיבוֹתֶיךָ הַיְשָׁרִים וְהַנְּכוּחִים.  
 דָּבַקְנוּ בְּתוֹעֵבוֹת וּבְמַעֲשֵׂים זְנוּחִים:  
 הִלְכָנוּ אַחֲרֵי מִשְׁאוֹת שָׁוָא וּמַדּוּחִים.  
 וְהִקְשִׁינוּ עוֹרֶךָ וְהַעֲזֵנוּ מִצְּחִים:  
 וְעָמַת בְּשִׁלְנוּ. בֵּית מִשְׁכָּנוֹת מִבְּטָחִים  
 חָרַב. וּפֶסַח רֵיחַ נִיחּוּחִים:  
 טָרְדוּ וְטָלְטְלוּ כַּהֲנִים מְשׁוּחִים.  
 יוֹדְעֵי עֶרְךָ עוֹלוֹת וּזְבָחִים:

skip

אֵיךְ נִפְתַּח פֶּה is an alphabetical acrostic by Rabbi Benjamin ben Zerah of the eleventh century. The author's name is contained in the words בְּנוֹרָאוֹת of the closing stanza, page 13.

How often hast Thou rebuked us through prophets and seers!

Yet we did not hearken to Thy teachers and exhorters.

Ever since have we been wanderers,  
Crushed, tortured and slaughtered.

We have survived as a handful among worthless thorns.  
Though seeking deliverance, we find it not.

Why do the oppressors of Thy people, who bow to idols,  
continually prosper?

Rising up against Thee, they speak blasphemies and taunt  
Thy people:

“O shattered and broken ones! In whom do you trust?”

O Holy One, Thou who livest forever, behold the plight of  
Thy wretched people

Who cling to Thee and rely only upon Thee.

May we by Thy wondrous power be saved now and for-  
evermore,

For upon Thy great mercy we depend.

We trust in Thine abundant mercy; we rely upon Thy righteousness; we hope for Thy forgiveness, and yearn for Thine unfailing help. Thou, our King, hast always loved righteousness. Thou absolvest Thy people of their iniquities, and Thou removest the sins of those who revere Thee. Thou didst make a covenant with our forefathers, and dost fulfill Thy promise to their descendants. In Thy cloud of glory, Thou didst descend on Mount Sinai, and didst show Thy ways of goodness unto Thy servant Moses. Thou didst reveal unto him Thy paths of lovingkindness, and didst make known to him that Thou art a merciful and gracious God, slow to anger, abounding in lovingkindness, continually dispensing goodness, and guiding the whole world with Thy mercy. As it is written: “And God said: ‘I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I shall show mercy.’”<sup>1</sup>

<sup>1</sup> Exodus 33:19.

בְּמָה יִסְרְתָנוּ עַל יְדֵי צִירִים וְשְׁלוּחִים.

לֹא הִקְשַׁבְנוּ לְמוֹרִים וּמוֹכִיחִים:

מֵאָז וְעַד עַתָּה אֲנַחְנוּ גְדָחִים.

נִהְרָגִים נִשְׁחָטִים וְנִטְבָּחִים:

שֶׁרָדְנוּ מְתֵי מָעַט בֵּין קוֹצִים כְּסוּחִים.

עֵינֵינוּ כָּלֹחַ לְמִצַּא רְחוּמִים:

פּוֹרְכֵי עֲמֻדָה אֲשֶׁר לְמַת שׁוֹחֲחִים.

צָפַר וְעָרַב לָמָּה מִצְּלִיחִים:

קָמִים לְמוֹלֵךְ נֶאֱצוֹת מְשׁוֹחֲחִים.

רְעוּצִים רְצוּצִים בְּמָה אַתָּם בּוֹטְחִים:

שׁוֹכֵן עַד וְקָדוֹשׁ צִפָּה בְּעֵלְבוֹן אֲנוּחִים.

תְּמוֹכִים עָלֶיךָ וְלֹא מִתְאַחִים:

בְּנוֹרְאוֹת יְמִינְךָ נִשְׁעֵ לְנִצְחִים.

כִּי עַל רַחֲמֶיךָ הִרְבִּים אָנוּ בְּטוֹחִים:

כִּי עַל רַחֲמֶיךָ הִרְבִּים אָנוּ בְּטוֹחִים. וְעַל צְדָקוֹתֶיךָ אָנוּ  
נִשְׁעָנִים. וְלִסְלִיחוֹתֶיךָ אָנוּ מְקוּיִם. וְלִישׁוּעָתְךָ אָנוּ מְצַפִּים:  
אַתָּה הוּא מְלֶכֶךְ אֱהָב צְדָקוֹת מִקְדָּם. מֵעֲבִיר עֲוֹנוֹת עִמּוֹ  
וּמִסִּיר חַטָּאת יִרְאִיו. כִּרְת בְּרִית לְרֵאשׁוֹנִים וּמְקִיִּם שְׁבוּעָה  
לְאַחֲרוֹנִים: אַתָּה הוּא שֶׁיִּגְדֶּךָ בְּעֵינֵי כְּבוֹדְךָ עַל הַר סִינַי.  
וְהִרְאִיתָ דָּרְכֵי טוֹבָה לְמֹשֶׁה עַבְדְּךָ: וְאַרְחוֹת חֲסִידֶיךָ גִּלִּיתָ  
לוֹ. וְהוֹדַעְתָּו כִּי אַתָּה אֵל רַחוּם וְחַנּוּן אֲרָךְ אַפִּים וְרַב חֶסֶד  
וּמְרֻבָּה לְהִיטִיב. וּמְנַהֵיג אֶת הָעוֹלָם כְּלוֹ בְּמִדַּת הַרְחָמִים:  
וְכֵן כָּתוּב וַיֹּאמֶר. אֲנִי אֶעֱבִיר כָּל־טוֹבִי עַל־פְּנֶיךָ. וְקָרָאתִי  
בְּשֵׁם יְיָ לְפָנֶיךָ. וְחַנְתִּי אֶת־אֲשֶׁר אָחֹן וְרַחֲמֵי אֶת־אֲשֶׁר  
אַרְחֵם:

skip

low

Thou art slow to anger.

Thou art known as the God of mercy; Thou hast shown man the way to repentance.

Be ever mindful of Thine abundant mercy and lovingkindness toward the descendants of Thy beloved people.

Turn unto us in compassion, for Thou art the Lord of compassion.

With supplication and prayer we come before Thee who didst reveal Thy mercy unto Moses.

Repent once more of Thy wrath, as it is written in the Torah.<sup>1</sup>

May we find shelter in Thy protection as on the day when Thou didst descend in the cloud.

Forgive our transgressions, and blot out our guilt as on the day when Thou didst appear unto Moses on Sinai.

Heed our supplication! Hearken to our prayer

As on the day when Moses called upon God. Thus, it is recorded in the Torah:<sup>2</sup>

“And the Lord passed before him and proclaimed:

“The Lord, the Eternal, is a merciful and gracious God, slow to anger, abounding in lovingkindness and truth; keeping mercy for thousands of generations, forgiving iniquity, transgression and sin, and acquitting all those who truly repent.”

O pardon our iniquity and our sin, and accept us for Thine inheritance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed.

For Thou, O Lord, art good, and ever ready to forgive. Thou art abounding in mercy unto all who call upon Thee.

O Lord, in the morning, hearken unto our supplication. In the morning, we shall prepare our prayer unto Thee and await Thy blessing. Hear our voice as we call upon Thee and lift our hands in reverence toward Thy holy Sanctuary. Hear, O Lord, our plea; be gracious unto us and answer us. Restore us, O God of our salvation, and cause Thine indignation toward us to cease. Though there is no one worthy to call upon Thy name, to rise up and cleave unto Thee, hear our prayer, O Lord! Hearken to our plea and be not unmindful of our tears.

<sup>1</sup> Exodus 32:12.    <sup>2</sup> Exodus 34:6, 7.

Cantor

סליחות ליום הראשון

אל ארך אפים אתה.

ובעל הרחמים נקראת. ודרך תשובה הורית:

גדלת רחמיה וחסדיה. תזכר היום ובכל יום לזרע ידידי:

תפן אלינו ברחמים. כי אתה הוא בעל הרחמים:

בתחנון ובתפלה פנייה נקדם. בהודעת לענו מקדם:

מחרון אפך שוב. כמו בתורתך כתוב:

ובצל כנפיה נחסה ונתלונן. כמו וירד יי בענו:

תעבור על פשע ותמחה אשם. כמו ויתיצב עמו שם:

תאזין שועתנו ותקשיב ממנו מאמר.

כמו ויקרא בשם יי ושם נאמר:

ויעבר יי על פניו ויקרא -

יי יי. אל רחום וחנון ארך אפים ורביחסד ואמת.

נצר חסד לאלפים. נשא עון ופשע ותטאה ונקה:

Adonai Adonai El rahum v'hanun

ereh apayim v'rav hesed v'emet.

Notzer hesed la-alafim noseh

avone va-fesha v'hata-ah v'nakeh.

וסלחת לעוננו ולחטאתנו ונחלתנו:

סלח לנו אבינו כי חטאנו. מחל לנו מלכנו כי פשענו:

כיאתה אדני טוב וסלח ורביחסד לכל קראיה:

יי בקר תשמע קולנו. בקר נערה לך ונצפה: שמע קול

תחנונינו בשוענו אליה. בנשאנו ידנו אל דביר קדשך:

שמעי יי קולנו נקרא וחנונו ועננו: שובנו אלהי ישענו. והפר

בעסק עמנו: ואיך קורא בשמך מתעורר להחזיק בך:

שמעה תפלתנו יי. ושועתנו האזינה. אל דמענו אל-

תחרש:

Cantor

close



English

As a father pities his children, so pity us, O Lord. Salvation comes from the Lord; may Thy blessing be upon Thy people. The Lord of hosts is with us; the God of Jacob is as a high tower unto us. O Lord of hosts, happy is the man that trusts in Thee. Save us, O Lord; mayest Thou, O King, answer us on the day we call.

O pardon the iniquity of this people according to the greatness of Thy mercy, and according as Thou hast forgiven this people from the days of Egypt even until now.

And the Lord said: 'I have forgiven according to thy word.'

O my God, hear our prayer and behold the desolation of Zion, the city which is called by Thy name; for we do not present our supplications before Thee for our righteous deeds, but because of Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and deal kindly with us. Delay not for Thine own sake, O my God, for Thy city and Thy people are called by Thy name.

Cont

בְּרַחֵם אָב עַל בְּנָיִם בֶּן תִּרְחַם יי עֲלֵינוּ: לַיְי הַיְשׁוּעָה  
עַל עַמֶּךָ בְּרַכְתָּהּ סֵלָה: יי צָבָאוֹת עֲמָנוּ מִשְׁנֹב־לָנוּ אֱלֹהֵי  
יַעֲקֹב סֵלָה: יי צָבָאוֹת אֲשֶׁר־י אָדָם בּוֹטֵחַ בָּךְ: יי הוֹשִׁיעָה  
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ:

סֵלֶחֶנָּא לַעֲוֹן הָעָם הַזֶּה כַּגִּדְל חֲסֵדְךָ וּכְאֲשֶׁר  
נִשְׁאַתָּה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנּוֹה: וְשֵׁם נִאֶמֶר  
וַיֹּאמֶר יי סֵלֶחֶתִי כַדְבָרְךָ:

הַטָּה אֱלֹהֵי אֲזִנְךָ וְשָׁמַע פִּקּוּחַ עֵינֶיךָ וּרְאָה שְׁמֵמֹתֵינוּ  
וְהַעִיר אֲשֶׁר־נִקְרָא שְׁמֶךָ עָלֵיהֶ: כִּי לֹא עַל־צְדָקוֹתֵינוּ אֲנִיחֵנוּ  
מִפִּילִים תַּחֲנוּנֵינוּ לִפְנֶיךָ. כִּי עַל־רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי  
שְׁמָעָה אֲדֹנָי סֵלֶחָה אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה אֱלֹהֵי־חַסְדְּךָ  
לְמַעַנְךָ אֱלֹהֵי. כִּי־שָׁמַךְ נִקְרָא עַל־עִירְךָ וְעַל־עַמֶּךָ:

→ Cantor close

Our God and God of our fathers!

There is no man righteous enough to plead for us, for even the best among us is worthless as a brier. There is none to implore mercy for us who are crushed; indeed, nowhere is relief for us to be found.

There are none who are upright and pure-minded among us; the saintly and righteous have ceased to be. A wretched generation is ensnared in its own sin. Who shall be found to instruct us in the ways of God?

Because of our sins we have further kindled God's wrath against those who could intercede for us. Who, young or old, has sufficient strength to confess his sins and offer up prayer unto the Holy One?

In fear and trembling, I plead before God who scrupulously examines all deeds. Lacking good deeds and laden with sin, how can my prayer find favor with God?

Thou who art good to those who sincerely call upon Thee, help them bear their burden and sustain them. May Thy lovingkindness encompass me. In love, hearken to my prayer and answer me.

Consider me not as one who is of no consequence, but as one who is worthy, devout and sincere in prayer. Remember Thy mercies and refuse me not Thy help.

Our needs are many and cannot be expressed because of our ignorance and suffering. All is revealed unto Thee, O Creator, Guide, Shepherd, Refuge and Guardian.

We are left forlorn like a lonely pole on the mountain. Our honor is departed from us, and we are of no account. Answer and sustain us in our bondage. Oh, seek out our lost ones and count them among Thine own.

Protect from strife and judgment those whom Thou hast chastised, who are scattered and dispersed among the nations. Thy people wait to behold Thy glory.

A searing flame is Thy thunderous voice, rendering decisions of weal or of woe. Thy faithful ones plaintively knock at Thy gate. Accept their devotion and return to their midst.

They fast and humble themselves. Shield them from Thine indignation. Their lips move silently in prayer. Deny them not their earnest plea.

Let Thy name, O Thou living God, be glorified, and bless us with Thy bounteous goodness. O Thou who art the source of life, turn to us, answer us, and revive our spirits.

סליחות ליום הראשון

אלהינו ואלהי אבותינו.

אין מי יקרא בצדק. איש טוב נמשל כחדק:

בקש רחמים בעד שחוקי הדק. בשום פנים אין בדיק:

גבר תמים ונבר אפס. וזמר חסיד וצדיק נרפס:

דור עני בעונו נתפס. דרכיו להגיד מי יחפש:

הוספנו בחטאינו חמה להבעיר. המתנדבים כבני בית להפעיר:

ומה יעצור כח רב וצעיר. ודוי ופלל לקדיש ועיר:

זחלתי ואירא בעד מחן. ועק לחוות לחוקר בבחן:

חסר חסד ויתור צחן. חן איד אמצא בתחן:

טוב לקוראיה בגנפש רהב. טרחם נשוא ולכלכל ייחב:

יקר חסדך עלי ירהב. יען קולי להאזין באהב:

כהגון מדות ובתפלה שלם. כזקן ורגיל ולא כגולם.

להחשב נגדך, דכאי מלהכלם. לרחמיך זכרה לרוחתי מהתעלם:

מרבם צרכינו ואין להאמר. מקצצר דעה ומרוב מקר:

נגדך הפל יוצר חסר. נוהג ורועה צל ושומר:

שרדנו כתרן הר בדודנו. סחי ומאוס הושם כבודנו:

עגנו ותננו מחיה בשעבודנו. עוד למנינה בקש אבותינו:

פקודת נגעי תוכחותיה שבוטים. פזורים פרודים ובגזים עבוטים:

צפנים בספק מריב ושפטים. צפית תפארתך למו מבטים:

קול כחך להב חוצב. קצב טוב והלופו קוצב:

רעיד דופקים בקול עצב. רצות נדבתם ובקרבים התיצב:

שוקדים בצום לבם להכניע. שאונם מנעם כחדריה תצניע:

תובעים בלחש שפה להניע. תאזתם אל נא תמניע:

שמך אלהים חיים מתפאר. לחיים טובים ממך נשאר:

מקור חיים עמך מתבאר. הביטה ועגנו ועינינו האר:

is a double alphabetical acrostic by Rabbi Solomon ha-Bavli of the tenth century. The author's name שלמה is contained in the last stanza.

Thou sittest on Thy judgment seat  
Enthroned on high,  
And one by one man's trespasses  
In penance pass Thee by.

Almighty King, Thy governing  
With tender love replete.  
Absolve we pray, our fears allay,  
With mercy judgment mete.

Thou dwellest high, our Rock and Shield,  
Enthroned in might,  
And pardonest each one his sins,  
From scarlet mak'st Thou white.

O Ruler wise, before Thine eyes,  
Our frailties stand revealed  
Thy judgment be with charity,  
Thy might with mercy wield.

Thou taughtest us Thine attributes  
Thirteen to say.  
Remember then Thy covenant  
With us unto this day.

O living Fount, on Sinai's mount  
Didst plant Thy nation's roots.  
The truth, Thy seal, Thou didst reveal,  
And none Thy word refutes.

Thou stoodest in a heavenly glow  
With Moses there;  
Thy name, O God, did he proclaim,  
And then didst Thou declare:

"A gracious Lord, compassionate Lord,  
To wrath and anger slow,  
Forgiving sin, men's hearts to win,  
Doth thousands mercy show."

Forgive us, O our Father, for we have sinned; pardon us, our King, for we have transgressed. For Thou, O Lord, art good, and ready to forgive, and art abounding in mercy unto all who call upon Thee.

Judge us not according to Thy judgment, for in Thy sight is no man guiltless. May our prayers come before Thee; turn not away from our supplication. Hear Thou the sighs of the oppressed and, through Thy mighty power, release those condemned to die. O Lord, hear our voice and heed our supplications. And mayest Thou ever hearken to Thy people Israel.

אל מלך יושב על כסא רחמים.  
מתנהג בחסידות מוחל עונות עמו.  
מעביר ראשון ראשון.

מרה מחילה לחטאים וסליחה לפושעים.  
עושה צדקות עם כל-בשר ורוח.  
לא כרעתם תגמול.

אל הורית לנו לומר שלש עשרה.  
זכר-לנו היום ברית שלש עשרה.

כמו שהודעת לענו מקדם כמו שכתוב.  
נרד יי בענו ויתיצב עמו שם ויקרא בשם יי:

ניעבר יי על פניו ויקרא.

יי אל רחום וחנון ארך אפים ורב חסד ואמת: נצר  
חסד לאלפים נשא עון ופשע ותטאה ונקה. וסלחת  
לעוננו ולחטאתנו ונחלתנו:

Adonai Adonai El rahum v'hanun  
ereh apayim v'rav hesed v'emet.  
Notzer hesed la-alafim noseh  
avone va-fesha v'hata-ah v'nakeh.

סלח-לנו אבינו כי חטאנו. מחל-לנו מלכנו כי פשענו:

כי אתה אדני טוב וסלח ורבי-חסד לכל-יקראיך:

אל תבא במשפט עמנו. כי לא יצדק לפניך כל חי:  
תבא לפניך תפלתנו. ואל תתעלם מתחנונו: תבא לפניך  
אנקת אסיר. כנגדל ורועה הותר בני תמותה: אדני שמעה  
בקולנו. תהינה אנניך קשובות לקול תחנונינו: תהי נא  
אנניך קשבת ועיניך פקוחות על עמך ישראל:

Skip

TRUE WORSHIP

Wherewith shall I come before the Lord,  
And bow myself before God on high?

Shall I come before Him with burnt offerings,  
With calves of a year old?

Will the Lord be pleased with thousands of rams,  
With ten thousand rivers of oil?

Shall I give my first-born for my transgressions,  
The fruit of my body for the sin of my soul?

You have been told, O man, what is good,  
And what the Lord requires of you;

Only to do justly, and to love mercy,  
And to walk humbly with your God.

The sacrifice of a wicked man is an abomination to the Lord,  
But the prayer of the upright is His delight.

Thus saith the Lord:  
Will you steal, murder and commit adultery,  
Swear falsely, and walk after other gods,

And then come and stand before Me in My house,  
Whereupon My name is called,

And think that merely by uttering words you will be saved,  
Saved to continue all these abominations?

When you offer such prayers, I will not hear.  
I cannot endure iniquity along with solemn worship.

Hear the word of the Lord,  
All who enter these gates to worship.

If you thoroughly mend your ways and your doings;  
If you see that justice is done between man and man,

If you oppress not the stranger, the orphan and the widow,  
And shed not innocent blood,  
Neither walk after other gods,

Then shall your light break forth as the morning,  
And your healing shall spring forth speedily;

Your righteousness shall go before you;  
The glory of the Lord shall be your protection.

Skip

Center

בְּרַחֵם אָב עַל בָּנָיִם בֶּן תְּרַחֵם יי עֲלֵינוּ: לַיי הַיְשׁוּעָה  
עַל עַמֶּךָ בְּרַכְתָּךְ סֵלָה: יי צָבָאוֹת עִמָּנוּ מִשְׁנֵב־לָנוּ אֱלֹהֵי  
יַעֲקֹב סֵלָה: יי צָבָאוֹת אֲשֶׁר־י אָדָם בּוֹטֵחַ בָּךְ: יי הוֹשִׁיעָה  
הַמֶּלֶךְ יַעֲנֵנו בְּיוֹם קְרָאֵנוּ:

סֵלֶחֶן לַעֲוֹן הַעַם הַזֶּה כַּגִּדְל חֲסֵדְךָ וְכַאֲשֶׁר  
נִשְׁאַתָּה לָעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהָ: וְשֵׁם נִאֲמַר

וַיֹּאמֶר יי סֵלֶחֶתִי כַדְבָרְךָ:

הַטָּה אֱלֹהֵי אֲנֹכָהּ וְשָׁמַע פִּקְח עֵינֶיךָ וּרְאָה שְׂמֵמֹתֵינוּ  
וְהַעִיר אֲשֶׁר־נִקְרָא שְׁמֶךָ עָלֵינוּ: כִּי לֹא עַל־צַדִּיקֵינוּ אֲנַחֲנוּ  
מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ. כִּי עַל־רַחֲמֶיךָ הַרְבִּיִם: אֲדֹנָי  
שְׁמַעָה אֲדֹנָי סֵלָחָה אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה אֶל־תַּחֲנוּן  
לְמַעַן אֱלֹהֵי. כִּי־שְׁמֶךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמֶּךָ:

Our God and God of our fathers!

May our cry for mercy come before Thee. O Righteous One, who desirest uprightness and shunnest slander, hearken unto our supplication and hear our prayers.

Because we have defamed our good name, we are ashamed to raise our heads to Thee. We have strayed from Thy just ways and perverted Thy teaching. We hang our heads and are overcome with disgrace.

Trouble and anguish surround us on all sides. We are like wandering sheep without shelter. To the right, the sword cuts us down; to the left, there is terror, for the hunter pursues us.

O Thou who seest all, behold our distress and affliction. Turn Thou our lamentation into exultation, our rebuke into atonement, and return us to Thy righteous paths.

Because of our transgressions, we have been subjected to plunder and exile. Our people, kings and priests have been humiliated. Thy Temple, which in loving concern Thou didst esteem and exalt, Thou hast reduced to a heap of ruins.

We did not beseech Thee with supplication nor did we attempt to understand Thy truth in order to be cleansed of pollution. Verily, were it not for Thy mercy, like Sodom we should have been destroyed in a moment.

Thou didst mercifully spare the remnant of Thy people and didst grant them security and protection. We were dispersed, and Thy glorious Temple was destroyed, because of the three sins Thou dost abhor: idolatry, adultery and murder.

We have acted perversely and dealt corruptly; therefore have we many times borne the yoke of captivity. Remember that Thou hast promised not to reject us, but to gather Thy scattered ones and unite them in Thee.

Despite all the woes that have befallen us, we proclaim that Thou art righteous and that we have sinned. This day as of yore we stand before Thee in contrition.

Mercifully grant Thy forgiveness and healing to Thy people, oppressed, scorned and reviled; a people persecuted, downtrodden and plundered; a people tested and now purified by captivity and exile.

In Thy mercy, fulfill now, even before the appointed time, Thy prophecy of redemption, that we may be saved through Thee: "They shall return from far and from near."

They are Thine own people and Thy faithful servants. Show them Thy love as in days of old. Draw us closer to Thee and stamp us with Thy seal for we all yearn to revere Thy name.

O increase the smallest number into a thousand, and make the few as strong as a mighty multitude. According to Thy righteousness, have mercy upon us. Turn away Thy righteous indignation, and console us.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

תְּבוֹא לִפְנֵיךָ שׁוֹעֵת חַנוּן. תְּהִי נָא אָזְנוֹךָ קְשׁוּבָת תַּחֲנוּן:  
שְׁמַעֲנָה יי צָדֵק הַקְּשִׁיבָה רְנוּן. שֶׁר מִיִּשְׂרָאֵל וּמֵעַלִּים מְרֵנוּן:

רֵאשׁ לְהֵרִים נִבְלָמְנוּ בְּשׁוּנוֹ. רֵיחַ נִרְדְּנוּ כִי הִבְאֲשָׁנוּ:  
קִלְקַלְנוּ יִשְׂרָאֵל וְתוֹרוֹת שְׁבִשָׁנוּ. קִרְקַע פָּגַינוּ בְּכֹן בְּבִשָׁנוּ:

צָר וּמְצוֹק מְכַל צָד. צָאן נִדְחָה מֵאֵין מִצָּד:

סְפָנָה לְיָמִין וַיְגוֹזַר מֵעֵצָד. סְפַחַד מִשְׁמַאל וַצִּיד הַצָּד:

עֵינֶיךָ רֹאוֹת תְּהִינָה סְפֹחוֹת. עֵינֵי וַעֲנוּי צָרוֹת הַסְּתֻחוֹת:

סְפָד לְרֵנָה וְלִרְצוֹי תוֹכְחוֹת. סְבוֹת וְהַפּוֹךְ בְּדִרְכֶיךָ הַנְּכוֹחוֹת:

נִתְנוּ בְּעֹנֵינוּ לְשָׁבִי וּלְבִזָּה. נִחְנוּ מְלָכֵינוּ כַּהֲנִינוּ לְבוֹזָה:

מֵרוֹם נִבְבָּדוֹת וְאֶהְבָּה עֲזָה. מִגְרָתָ לְאַרְצֵךְ לְשִׁמְחָה וּלְעִינָה:

לֹא חִלֵּינוּ פְּנֵיךָ לְהַסִּיל תַּחֲנֹה. לְהַשְׁכִּיל בְּאַמְתְּךָ מַעֲלוֹת צַחֲנָה:

בְּלִינוּ כְּסוּדוֹם בְּשִׁפְלָה קוֹל הַטַּחֲנָה. כְּמַעֲט רְגַע לוֹלֵי תַחֲנָה:

יָתֵר הַפְּלִיטָה לְהַשְׁאִיר חֲסֶמֶת. יָתֵד וְיָדָר תַּתָּה וּכְנֶסֶת:

טָלְטְלָנוּ כַּגָּנֵד שֶׁלֶשׁ מֵאַסֶּת. טִירַת כֶּסֶף בְּגוֹלְלָנוּ רְמַסֶּת:

חָבַל חִבְלָנוּ מַעַל לְמַעוֹל. חִבְלָנוּ מַעַל אֵל עַל:

זְכוֹר צִוִּיתָ בְּלֵי לְגֵעוֹל. זְרוּיִם לְקַבֵּץ וְכֹס לְבַעוֹל:

וְאִמָּה אַחֲרֵי כָל הַבָּא. וְדַאי תִּצְדִּיק וְלָנוּ הַדְּבָה:

הַיּוֹם כְּמֵאֲזוּ בְּלֵי סָבָה. הִנְנוּ לִפְנֵיךָ בְּאַשְׁמָה רַבָּה:

יְדֵלַת עִם לְקָלֶס וְחֵרוֹף. יְדוּחִיִּים סְחוּפִים נְתוּנִים לְטֵרוֹף:

נְזֻלוֹת וְשִׁעְבוֹד בְּנִסְיוֹן וְצָרוֹף. נִלְגַל בְּחֹסֵד לְסִלְיָה וְתֵרוֹף:

בְּרַחֲמֶיךָ עוֹד בְּרֵבּוֹת עִתִּים. בָּךְ נִשְׁעַ, קִיִּם וְהוֹשָׁעִתִּים:

אַלְהַ מְרַחֵק וּבֹאוּ כִתִּים. וְאַלְהַ מְצַפּוֹן וּמַצִּיִּים וְכִתִּים:

שְׁלֵף הֵם עֲבַדֶיךָ וְעַמֶּךָ. לְבַב כִּימֵי קֹדֶם נְעִימֶיךָ:

מְשֻׁכְּנוּ אַחֲרֶיךָ שִׁמְנוּ בְּרִשׁוּמֶךָ. הַכֹּל חֲפִצִּים לִיִּרְאָה אֵת שְׁמֶךָ:

הַקָּטָן לְאֵלֶיךָ נִדַל רְחוּמָנוּ. וְהַצָּעִיר לְגוֹי לְהַעֲצִים בְּתַחוּמָנוּ:

יַחַד כָּכֵל צָדִיקוֹתֶיךָ לְרַחֲמָנוּ. יָשָׁב נָא אִפְּךָ וְתַנְחַמְנוּ:

(ח ש ר ק) is a double alphabetical acrostic in reverse, תבוא לפניך שועת חנון by Rabbi Solomon ha-Bavli of the tenth century, whose signature שלמה הקטן והצעיר is contained in the last two stanzas.

## SEARCH YOUR WAYS

Selected from Job 31

Help me, O Lord, to search my heart,  
And see the folly of my way.

Do I live falsely?

Do I hasten to deceit?

Am I indifferent to the rightful cause  
Of any servant, man or woman?

Didst not Thou that made me, also make my fellowman?

Did not One fashion us both?

Do I withhold aught that the poor require,  
Or make a widow suffer want?

Do I eat my bread alone,

Sharing it not with the fatherless?

Do I see any in need of clothing,  
And not provide for him?

Do I open my door to the stranger,

So that he does not lodge in the street?

Do I make gold my hope and say:

"You are my confidence"?

Do I boast because my wealth is great,

And my hand has gotten much?

Do I rejoice at the destruction of my foe,  
Or exult when evil befalls him?

Do I fear what the multitude will say,

Being silent when I should speak forth?

O God, dost Thou not see?

Dost Thou not know my every step?

What can I say unto Thee when Thou rememberest?

What can I answer when Thou takest me to task?

Do Thou judge me, O Lord,

And may I not be found lacking in integrity.

אל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים.

מִתְנַהֵג בְּחַסִּידוֹת מוֹחֵל עֲוֹנוֹת עַמּוֹ.

מֵעֲבִיר רֵאשׁוֹן רֵאשׁוֹן.

מִרְבֵּה מְחִילָה לְחַטָּאִים וּסְלִיחָה לְפוֹשְׁעִים.

עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וְרוּחַ.

לֹא כִרְעָתָם תִּגְמֹל.

אֵל הוֹרִיתָ לָנוּ לֹמֵר שְׁלֹשׁ עֶשְׂרֵה.

זְכַר־לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה.

כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם כְּמוֹ שֶׁכָּתוּב.

וַיִּרְדּוּ יְיָ בְּעַנּוֹן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְיָ:

וַיַּעֲבֹר יְיָ עַל פְּנֵיו וַיִּקְרָא.

יְיָ אֵל רַחוּם וְחַנוּן אַרְךָ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת: נִצְר

חֶסֶד לְאַלְפִים נִשְׂא עֶז וְנִפְשַׁע וְחַטָּאָה וְנִקְהָה. וְסִלְחָתָה

לְעוֹנָנוּ וּלְחַטָּאתָנוּ וְנַחֲלָתָנוּ:

Adonai Adonai El rahum v'hanun

ereh apayim v'rav hesed v'emet.

Notzer hesed la-alafim noseh

avone va-fesha v'hata-ah v'nakeh.

סִלְחָדְלָנוּ אָבִינוּ כִּי חַטָּאנוּ. מְחַל־לָנוּ מִלְכָנוּ כִּי פִשְׁעָנוּ:

כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח וְרַב־חֶסֶד לְכָל־קִרְאֵיךָ:



Russ: (skip?)

At the close of the Sabbath, we come before Thee.

Hear us from on high;

O Thou who art continually praised,

Hear our plea and prayer!

Lish-mō-a el ha-ri-na v'el hat-fi-la.

By means of Thy power, perform in our behalf deeds of might for the sake of Isaac, who was willingly bound to the altar on Moriah, and in whose stead a ram was sacrificed. Shield his descendants who implore Thee this night.

Hear our plea and prayer!

Seek the well-being of all those who seek Thee. From Thy heavenly abode, heed their prayer, and turn not aside from their supplication.

Hear our plea and prayer!

They tremble at the approach of Thy judgment. Awaiting Thy verdict, they suffer pangs like a woman in childbirth. Cleanse Thou the stain of their guilt that they may sing of Thy wondrous deeds.

Hear our plea and prayer!

Thou art the Creator of all living things. From the beginning didst Thou provide them with relief from suffering by granting them mercy from Thy treasure-house of love.

Hear our plea and prayer!

Lord on high, though Thy people's transgressions be many, O come to their aid with Thy mercies stored up in heaven. For undeserving of Thy grace, they plead before Thee.

Hear our plea and prayer!

Consider our trials and not our transgressions. Worker of wonders, do Thou vindicate all those who cry unto Thee. Hearken to their supplications, O Lord of the universe.

Hear our plea and prayer!

Accept their plaint as they stand before Thee this night. Receive their prayer with favor as if it were a Temple offering of old. Show them Thy wonders, O Thou who doest great deeds.

Hear our plea and prayer!

סלח

בְּמוֹצָאֵי מְנוּחָה קְדַמְנוּךָ תְּחִלָּה.

הֵט אָזְנוֹךָ מִמְרוֹם יוֹשֵׁב תְּהִלָּה.

לְשִׁמְעַע אֵל הַרְנָה וְאֵל הַתְּפִלָּה:

אֵת יְמִין עֵז עוֹרְרָה לַעֲשׂוֹת חֵיל.

בְּצִדְקָה נִעְקֵד וּנְשַׁחֵט תְּמוּרוֹ אֵיל.

וְגַן נָא גִזְעוּ בְּזַעְקֵם בְּלֵיל. לְשִׁמְעַע אֵל הַרְנָה וְאֵל הַתְּפִלָּה:

דְּרַשׁ נָא דוֹרְשֵׁיךָ בְּדַרְשֵׁם פְּגִיף.

הַדְרִישׁ לָמוּ מְשָׁמֵי מְעוֹנֶיךָ.

וּלְשׁוֹעַת חַנוּנִים אֵל תַּעֲלֵם אֲזוּנֶיךָ. לְשִׁמְעַע אֵל הַרְנָה וְאֵל הַתְּפִלָּה:

זוֹחֲלִים וְרוֹעֲדִים מִיּוֹם בּוֹאֶיךָ.

חֲלִים כַּמְבַכְרִיה מַעֲבֶרֶת מִשְׁאֵף.

טְנוּפֹם מְחַה נָא וְיִרְנוּ פְּלִאֲיֶיךָ. לְשִׁמְעַע אֵל הַרְנָה וְאֵל הַתְּפִלָּה:

יּוֹצֵר אֶתְּהָ לְכָל יְצִיר נוֹצָר.

כּוֹנֵנֶת מְאֹז תִּרְף לְחִלְצָם מִמַּצָּר.

לְחַנּוּם חַנּוּם מְאוֹצֵר הַמְּנַצֵּר. לְשִׁמְעַע אֵל הַרְנָה וְאֵל הַתְּפִלָּה:

מְרוֹם אִם עֲצָמוּ פִשְׁעֵי קְהִלָּךְ.

נָא שִׁנְבֵם מְאוֹצֵר הַמוֹכֵן בְּבוֹלָךְ.

עֲדִיךָ לְחוֹן חַנּוּם בְּאֵים אֲלֵיךָ. לְשִׁמְעַע אֵל הַרְנָה וְאֵל הַתְּפִלָּה:

פְּנֵה נָא אֵל הַתְּלַאוֹת וְאֵל תְּפִן לְחַטָּאוֹת.

צִדְקָה צוֹעֲקִיךָ מִפְּלִיא פְּלִאוֹת.

קָשׁוּב נָא חַנוּנִים יְיָ אֱלֹהִים צְבָאוֹת. לְשִׁמְעַע אֵל הַרְנָה וְאֵל הַתְּפִלָּה:

רְצֵה עֲתִירְתֵם בְּעַמְדֵם בְּלִילוֹת.

שְׁעָה נָא בְּרִצּוֹן בְּקִרְבֵן כְּלִיל וְעוֹלוֹת.

תִּרְאֵם נִסִּיךָ עוֹשֶׂה גְדוֹלוֹת. לְשִׁמְעַע אֵל הַרְנָה וְאֵל הַתְּפִלָּה:

## THE ETERNAL PRESENCE

Selected from Psalm 139

O Lord, Thou hast searched me, and knowest me.

Thou knowest my every step;  
Thou understandest my thought from afar.

Thou measurest my going about and my lying down,  
And art acquainted with all my ways.

For if there be a word on my tongue,  
Thou, O Lord, knowest it altogether.

Whither shall I go from Thy spirit?  
Or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou art there;  
If I make my bed in the nether world, behold, Thou art there.

If I take the wings of the morning,  
And dwell in the uttermost parts of the sea,

Even there would Thy hand lead me,  
And Thy right hand would hold me.

And if I say: 'Surely the darkness shall envelop me,  
And the night shall shut me in;'

Even the darkness is not too dark for Thee,  
Yea, the night shineth as the day;  
The darkness is even as the light.

I will give thanks unto Thee,  
For I am marvelously made;

Wonderful are Thy works;  
My soul knoweth right well.

Before my days were fashioned,  
In Thy book were they all written down.

How mysterious are Thy purposes, O Lord,  
How vast is their number!

Search me, O God, and know my heart,  
Try me, and know my thoughts;

And see if there be any guile in me,  
And lead me in Thy way forever.

אל מִלֵּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים.

מִתְנַהֵג בְּחַסְדֵיךָ מוֹחֵל עֲוֹנוֹת עַמּוֹ.

מֵעֵבִיר רֵאשׁוֹן רֵאשׁוֹן.

מִרְבֵּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפּוֹשְׁעִים.

עוֹשֶׂה צְדָקוֹת עִם כָּל-בָּשָׂר וְרוּחַ.

לֹא כִרְעַתֶּם תִּגְמֹל.

אֵל הוֹרִיתָ לָנוּ לֹאמֹר שְׁלֵשׁ עֲשָׂרָה.

זְכַר-לָנוּ הַיּוֹם בְּרִית שְׁלֵשׁ עֲשָׂרָה.

כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם כְּמוֹ שֶׁכָּתוּב.

וַיֵּרֶד יְיָ בְּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְיָ:

וַיַּעֲבֵר יְיָ עַל פְּנֵיו וַיִּקְרָא.

יְיָ אֵל רַחוּם וְחַנוּן אַרְךָ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: נֹצֵר

חֶסֶד לְאַלְפִים נִשְׂא עֵוֹן וְנִפְשַׁע וְחַטָּאָה וְנִקְהָה. וְסִלְחָתָהּ

לְעוֹנָיו וְלְחַטָּאתָיו וְנִחַלְתָּנוּ:

Adonai Adonai El raḥum v'ḥanun  
ereḥ apayim v'rav ḥesed v'emet.  
Notzer ḥesed la-alafim noseh  
avone va-fesha v'hata-ah v'nakeh.

סִלְחֵ-לָנוּ אֱבִינוּ כִּי חַטָּאנוּ. מְחַל-לָנוּ מִלִּבְנוּ כִּי פָשַׁעְנוּ:

כִּי אָתָּה אֱדָנִי טוֹב וְסִלַּח וְרַב-חֶסֶד לְכָל-קִרְאֵיךָ:

Remember, O Lord, Thy tender mercies and Thy loving-kindness for they are everlasting. O remember not our former iniquities. Hasten Thy tender mercies for we are brought very low. Remember us, O Lord, with favor, and grant us Thy salvation. Remember Thy congregation which Thou hast gotten of old and which Thou hast redeemed, and Mount Zion wherein Thou hast dwelt. Remember, O Lord, the devotion of Jerusalem, and never forget the love of Zion. Recall, O Lord, the words of the Edomites, who in the day of Jerusalem said: "Raze it, raze it even unto its very foundation." Thou wilt arise and have mercy upon Zion, for the time has now come to favor her.

Remember Abraham, Isaac and Israel, Thy servants, to whom Thou promised: "I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever." Yea, remember Thy servants, Abraham, Isaac and Jacob; look not unto the stubbornness of this people, nor to their wickedness nor to their sin.

Remember unto us the covenant of the patriarchs, "And I will remember My covenant with Abraham, with Isaac and with Jacob; and I will remember the land."

Remember unto us the covenant of our ancestors, "And I will, for their sakes, remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the nations that I might be their God; I am the Lord."

Deal with us according to the promise in Scriptures: "And even when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am the Lord, their God."

זְכַר רַחֲמֶיךָ יי וְחַסְדֶיךָ כִּי מַעֲוָלָם הִמָּה: אֵלֶיךָ תִּפְרָאנוּ  
עֲוֹנוֹת רֵאשׁוֹנִים מִהָרַךְ יִקְרָמוּנוּ רַחֲמֶיךָ כִּי דָלוּנוּ מְאֹד:  
זְכַרְנוּ יי בְּרֵצוֹן עִמָּךְ. פָּקְדֵנוּ בִישׁוּעָתְךָ: זְכַר עֲדֹתֶךָ קָנִיתָ  
קָדָם וְאַלֶּת שֶׁבֵט נִחַלְתָּהּ הָרַ צִיּוֹן זֶה שֶׁכְּנֶתָ בּוֹ: זְכַר יי  
חַבַּת יְרוּשָׁלַיִם. אֲהַבַת צִיּוֹן אֵל תִּשְׁכַּח לְנֶצַח: זְכַר יי לְבָנֵי  
אָדָם אֵת יוֹם יְרוּשָׁלַיִם הָאֲמָרִים עָרוּ עָרוּ עַד הַיּוֹם בָּה:  
אָמֵה תִקּוּם תִּרְחַם צִיּוֹן כִּי עַתָּה לְחַנּוּהָ כִּי בָא מוֹעֵד: זְכַר  
לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם  
בְּךָ וַתְּדַבֵּר אֲלֵהֶם אַרְבָּה אֶת־זַרְעֲכֶם כְּכֹכְבֵי הַשָּׁמַיִם.  
וְכִלְהָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי אֲתָן לְזַרְעֲכֶם וְנָחְלוּ  
לְעַלְמֵם: זְכַר לְעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב. אֵלֶי-  
תִּפְּן אֱלֹהֵי הָעָם הַזֶּה וְאֵלֶי-רְשָׁעוֹ וְאֵלֶי-חַטָּאתוֹ:

זְכַרְנוּ בְּרִית אֲבוֹת כַּאֲשֶׁר אָמַרְתָּ. וְזָכַרְתִּי אֶת־בְּרִיתִי  
יַעֲקֹב וְאֵף אֶת־בְּרִיתִי יִצְחָק וְאֵף אֶת־בְּרִיתִי אַבְרָהָם  
אֲזָכַר וְהָאָרֶץ אֲזָכַר: זְכַרְנוּ בְּרִית רֵאשׁוֹנִים כַּאֲשֶׁר  
אָמַרְתָּ. וְזָכַרְתִּי לָהֶם בְּרִית רֵאשׁוֹנִים אֲשֶׁר הוֹצֵאתִי אֹתָם  
מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים אֲנִי יי:  
עֲשֵׂה עִמָּנוּ כְּמָה שֶׁהִבְטַחְתָּנוּ. וְאֵף־נִסִּיּוֹת בְּהִיּוֹתָם בְּאֶרֶץ  
אֲרָבִיּוֹת לֹא־מֵאֲסִתִּים וְלֹא־יִגְעַלְתִּים לְכַלְתָּם לְהַפְּרֵי בְּרִיתִי

Have mercy upon us and destroy us not, "For the Lord your God is a merciful God; He will not forsake you, neither will He destroy you, nor forget the covenant made with your fathers."

Purify our hearts to love and revere Thy name. "And the Lord your God will incline your heart and the heart of your seed, to love the Lord your God with all your heart and with all your soul, that you may live."

O bring back our captivity and have compassion upon us. "Then the Lord your God will turn your captivity and have compassion upon you, and will again gather you from all the peoples whither the Lord your God hath scattered you."

O gather our dispersed and homeless. "If any of them be driven out unto the utmost parts of heaven, from thence will the Lord your God gather you, and from thence will He fetch you."

O be Thou with us to guide our paths. "And if you shall seek the Lord your God, you shall find Him, if you seek Him with all your heart and with all your soul."

O blot out our transgressions for Thy sake. "I, even I, am He that blotteth out your transgressions, for Mine own sake, and I will not remember your sins."

O blot out our transgressions and may they vanish as a thick cloud and as a mist. "I have blotted out as a thick cloud your transgressions, and as a mist your sins; return unto Me; for I have redeemed you."

O turn Thou our sins as white as snow or wool. "Come now, and let us reason together," saith the Lord. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

O cleanse us from all our impurities. "Then will I sprinkle clean water upon you, and you shall be clean; from all your defilement and from all your abominations will I cleanse you."

O bring us to Thy holy mountain and make us joyful in Thy house of prayer. "I will bring them to My holy mountain and make them joyful in My house of prayer; their offerings shall be accepted upon Mine altar; for My house shall be called a house of prayer for all people."

אָתָם כִּי אָנִי יי אֱלֹהֵיהֶם: רַחֵם עָלֵינוּ וְאַל-תִּשְׁחִיתֵנוּ כְּמָה שִׁכְּתוּב. כִּי אֵל רַחוּם יי אֱלֹהֵיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת-בְּרִית אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם: מוֹל אֶת-לִבְבָנוּ לְאַהֲבָה וְלִירְאָה אֶת-שְׁמֶךָ כְּכַתוּב בְּתוֹרַתְךָ. וּמָל יי אֱלֹהֵיךָ אֶת-לִבְבְּךָ וְאֶת-לִבֵּב וְרַעַף לְאַהֲבָה אֶת-יי אֱלֹהֵיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ לְמַעַן חַיֶּיךָ: הֲשִׁב שְׁבוּתֵנוּ וְרַחֲמֵנוּ כְּמָה שִׁכְּתוּב: וְשָׁב יי אֱלֹהֵיךָ אֶת-שְׁבוּתֶךָ וְרַחֲמֵךָ וְשָׁב וּקְבַצְךָ מִכָּל-הָעַמִּים אֲשֶׁר הִפִּיצְךָ יי אֱלֹהֵיךָ שָׁמָּה: קַבֵּץ נִדְחֵנוּ כְּמָה שִׁכְּתוּב. אִם יִהְיֶה נִדְחֶךָ בְּקִצֵּה הַשָּׁמַיִם מִשָּׁם יִקְבַּצְךָ יי אֱלֹהֵיךָ וּמִשָּׁם יִקְחֶךָ: הִמָּצֵא לָנוּ בְּבִקְשֹׁתֵנוּ כְּמָה שִׁכְּתוּב. וּבִקְשֹׁתֶם מִשָּׁם אֶת-יי אֱלֹהֵיךָ וּמִצֵּאתָ כִּי תִדְרָשְׁנוּ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ: מָחָה פִּשְׁעֵינוּ לְמַעַנְךָ כַּאֲשֶׁר אָמַרְתָּ. אָנֹכִי אָנֹכִי הוּא מָחָה פִּשְׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא אֲזַכֵּר: מָחָה פִּשְׁעֵינוּ כַּעֲב וּכְעֵנָן כַּאֲשֶׁר אָמַרְתָּ. מָחִיתִי כַּעֲב פִּשְׁעֶיךָ וּכְעֵנָן חַטָּאתֶיךָ שׁוּבָה אֵלַי כִּי גֹאֲלֶיךָ: הֲלִבֵּן חַטָּאֵינוּ כִּשְׁלֵג וּכְצֹמֵר כְּמָה שִׁכְּתוּב. לָכוּ נָא וְנִזְכָּחָה יֵאמֶר יי אִם יִהְיוּ חַטָּאֵיכֶם כִּשְׁנַיִם כִּשְׁלֵג יִלְבִּינוּ אִם יֵאָדְיִמוּ כַתּוּלָע כְּצֹמֵר יִהְיוּ: זְרוּק עָלֵינוּ מַיִם טְהוֹרִים וְטַהַרְנוּ כְּמָה שִׁכְּתוּב. וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטַהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גְּלוּלֵיכֶם אֲטַהַר אֶתְכֶם:

הִבִּיאֵנוּ אֵל הַר קֹדֶשְׁךָ וְשִׁמְחֵנוּ בְּבֵית תְּפִלָּתֶךָ כְּמָה שִׁכְּתוּב. וְהִבִּיאֵתִים אֶל-הַר קֹדְשִׁי וְשִׁמְחֵתִים בְּבֵית תְּפִלָּתִי עוֹלוֹתֵיהֶם וּבְחִיהֶם לְרָצוֹן עַל-מִזְבְּחִי כִּי בֵיתִי בֵית תְּפִלָּה יִקְרָא לְכָל-הָעַמִּים:

Heavenly Father, heed our cry;  
 In mercy grant our supplication.  
 Turn us back to Thee, O Lord;  
 Restore to us our ancient glory.  
 Accept our words, our fervent prayer;  
 Consider Thou our meditation.  
 Rock divine, be with Thy folk;  
 Cast not Thy people from Thy presence.  
 Without Thee, God, there is no hope;  
 Our life an aimless evanescence.  
 Lord, forsake us not, we pray;  
 Be Thou our staff when our strength faileth;  
 When youth to feeble age gives way,  
 Naught then but Thee, O God, availleth.  
 Thou, O Father, wast our hope  
 In all our days through joy and sorrow.  
 Be with us yet and to the end,  
 Our Comforter in life's tomorrow.

It is characteristic of the spirit of Judaism that the confessional is recited in public and is expressed in the plural. Each human being is responsible for all the sins of the society in which he lives, either by his own acts of commission, or by his passive acquiescence in the conditions that breed crime and lawlessness.

Our God and God of our fathers, may our prayers come before Thee. Hide not Thyself from our supplication, for we are neither so arrogant nor so hardened as to say before Thee: "O Lord our God and God of our fathers, we are righteous and have not sinned." Verily, we have sinned.

A-sham-nu, ba-gad-nu, ga-zol-nu, di-bar-nu dō-fee; heh-eh-vee-nu, v'hir-sha-nu, zad-nu, ha-mas-nu, ta-fal-nu sheh-ker; ya-atz-nu ra, ki-zav-nu, latz-nu, ma-rahd-nu, ni-atz-nu, sa-rahr-nu, a-vee-nu, pa-sha-nu, tza-rahr-nu, ki-shee-nu ō-ref; ra-sha-nu, shi-hat-nu, ti-ahv-nu, ta-ee-nu, ti-ta-nu.

We have trespassed, we have been faithless, we have robbed, and spoken slander; we have acted perversely, we have wrought wickedness, we have been presumptuous, we have done violence, and uttered falsehood; we have counselled evil, we have revolted, and provoked; we have rebelled, we have committed iniquity, we have failed to keep our promise, we have transgressed, oppressed, and have been stiff-necked; we have done wickedly, we have corrupted, and committed abomination; we have gone astray, and have led others astray.

We have turned away from Thy commandments and Thy sound judgments, and it has profited us nothing. But Thou art righteous in all that has come upon us; for Thou hast acted truthfully, while we have wrought unrighteousness.

*Reader and Congregation*

שמע קולנו יי אלהינו חוס ורחם עלינו וקבל ברחמים  
 ובכבוד את תפלתנו:  
 השיבנו יי אליך ונשובה חדש ימינו כקדם:  
 אמרינו האזינה יי בינה הגיגנו: יהיו לרצון אמרי פינו  
 והגיון לבנו לפניך יי צורנו וגואלנו:  
 אל-תשליכנו מלפניך ורוח קדשך אל-תקח ממנו:  
 אל-תשליכנו לעת זקנה ככלות כחנו אל-תעזבנו:  
 אל-תעזבנו יי אלהינו אל-תרחק ממנו: עשה עמנו  
 אות למזבח ויראו שונאינו ויבשו כי אתה יי עזרתנו  
 ונחמתנו: כי לך יי הוחלנו אתה תענה אדני אלהינו:  
 אלהינו ואלהי אבותינו. תבא לפניך תפלתנו ואל  
 תתעלם מתחנו. שאין אנחנו עזי פנים וקשי ערף לומר  
 לפניך יי אלהינו ואלהי אבותינו צדיקים אנחנו ולא חטאנו  
 אבל אנחנו חטאנו:

*Congregation and Reader*

אשמנו. בגדנו. גזלנו. דברנו רפי. העוינו. והרשענו.  
 ודרנו. חמסנו. טפלנו שקר. יעצנו רע. כזבנו. לזנו. מרדנו.  
 נאצנו. סרדנו. עוינו. פשענו. צרדנו. קשינו ערף. רשענו.  
 שחתנו. תעבנו. תעינו. תעתענו:  
 סרנו ממצותיך וממשפטיך הטובים ולא שוה לנו:  
 ואתה צדיק על כלהבא עלינו. כיאמת עשית ואנחנו  
 הרשענו:

We have trespassed more than all other peoples; we are bowed down by shame more than any other generation. Our joy is departed from us; our heart is downcast because of our sins. Our cherished treasures have been destroyed and our glory darkened. Because of our iniquities, our holy Temple is in ruins and our palace is desolate. Our fair land is given over to strangers, and our wealth has been seized by the alien.

Yet have we not repented of our sins. Then how shall we dare be so brazen and obstinate as to declare before Thee: "O Lord our God and God of our fathers, we are righteous and have not sinned!" Verily, we and our fathers have sinned.

A-sham-nu, ba-gad-nu, ga-zol-nu, di-bar-nu dō-fee; heh-eh-vee-nu, v'hir-sha-nu, zad-nu, ha-mas-nu, ta-fal-nu sheh-ker; ya-atz-nu ra, ki-zav-nu, latz-nu, ma-rahd-nu, ni-atz-nu, sa-rahr-nu, a-vee-nu, pa-sha-nu, tza-rahr-nu, ki-shee-nu ō-ref; ra-sha-nu, shi-hat-nu, ti-ahv-nu, ta-ee-nu, ti-ta-nu.

We have trespassed, we have been faithless, we have robbed, and spoken slander; we have acted perversely, we have wrought wickedness, we have been presumptuous, we have done violence, and uttered falsehood; we have counselled evil, we have revolted, and provoked; we have rebelled, we have committed iniquity, we have failed to keep our promise, we have transgressed, oppressed, and have been stiff-necked; we have done wickedly, we have corrupted, and committed abomination; we have gone astray, and have led others astray.

We have turned away from Thy commandments and Thy sound judgments, and it has profited us nothing. But Thou art righteous in all that has come upon us; for Thou hast acted truthfully, while we have wrought unrighteousness.

Before our very eyes, they plundered our wealth, seized and stripped it from us. They imposed their yoke upon us, and we have borne it upon our shoulders. Slaves have dominion over us, and there is none to deliver us from their oppression. Many are the tribulations that beset us. We call upon Thee, O Lord our God, but because of our iniquities Thou keepest afar from us. We have turned away from Thee, gone astray, and are lost.

Yet have we not repented of our sins. Then how shall we dare be so brazen and obstinate as to declare before Thee: "O Lord our God and God of our fathers, we are righteous and have not sinned!" Verily, we and our fathers have sinned.

אֲשַׁמְנוּ מִכָּל עָם. בּוֹשְׁנוּ מִכָּל דּוֹר. גָּלָה מִמֶּנּוּ מְשׁוֹשׁ.  
דָּוָה לִבְנוֹ בַּחֲטָאֵינוּ. הִחְבַּל אַוְוֵינוּ. וּנְפָרַע פְּאָרְנוּ. זְבוּל  
בֵּית מִקְדָּשֵׁנוּ. הִרְבַּ בַּעֲוֹנוֹנוּ. טִירַתְנוּ הֵיטָה לְשִׁמָּה. יְפִי  
אֲדַמְתָּנוּ לְזָרִים. כּוֹחֵנוּ לְנֹכְרִים:

וְעַדִּין לֹא שָׁבְנוּ מִטְּעוֹתֵנוּ. וְהֵיךְ נַעֲזִי פָּנֵינוּ וְנִקְשָׁה  
עַרְפָּנוּ לֹמֵר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים  
אֲנַחְנוּ וְלֹא חֲטָאנוּ. אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חֲטָאנוּ:

אֲשַׁמְנוּ. בִּגְדָנוּ. גָּזַלְנוּ. דִּבְרָנוּ דְּפִי. הֶעֵינוּ. וְהִרְשַׁעְנוּ.  
וְדָנוּ. חֲמָסְנוּ. טַפְּלָנוּ שִׁקְרָה. יַעֲצָנוּ רָע. כּוֹזְבָנוּ. לָצָנוּ.  
מְרַדְנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֵוִינוּ. פִּשְׁעָנוּ. צָרְרָנוּ. קִשְׁינוּ עֲרָף.  
רִשְׁעָנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתַעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:  
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי־אָמַת עֲשִׂיתָ וְאֲנַחְנוּ  
הִרְשַׁעְנוּ:

לְעֵינֵינוּ עֲשָׂקוּ עֲמָלָנוּ. מִמְשָׁךְ וּמוֹרֵט מִמֶּנּוּ. נָתַנוּ עָלֵם  
עָלֵינוּ. סָבְלָנוּ עַל שִׁכְמֵנוּ. עֲבָדִים מְשֻׁלוּ בָנוּ. פָּרַק אֵין  
מִיָּדֶם. צָרוֹת רַבּוֹת סָבְבוּנוּ. קָרְאוּנוּ יי אֱלֹהֵינוּ. רַחֲמֶתָ  
מִמֶּנּוּ בַּעֲוֹנוֹנוּ. שָׁבְנוּ מֵאֲחֲרֶיךָ. תַּעֲוִינוּ וְאֲבָרְנוּ:

וְעַדִּין לֹא שָׁבְנוּ מִטְּעוֹתֵנוּ. וְהֵיךְ נַעֲזִי פָּנֵינוּ וְנִקְשָׁה  
עַרְפָּנוּ לֹמֵר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים  
אֲנַחְנוּ וְלֹא חֲטָאנוּ. אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חֲטָאנוּ:



It is characteristic of the spirit of Judaism that the confessional is recited in public and is expressed in the plural. Each human being is responsible for all the sins of the society in which he lives, either by his own acts of commission, or by his passive acquiescence in the conditions that breed crime and lawlessness.

A-sham-nu, ba-gad-nu, ga-zol-nu, di-bar-nu dō-fee; heh-eh-vee-nu, v'hir-sha-nu, zad-nu, ha-mas-nu, ta-fal-nu, sheh-ker; ya-atz-nu ra, ki-zav-nu, latz-nu, ma-rahd-nu, ni-atz-nu, sa-rah-r-nu, avee-nu, pa-sha-nu, tza-rah-r-nu, ki-shee-nu, o-ref; ra-sha-nu, shi-hat-nu, ti-ahv-nu, ta-ee-nu, ti-ta-nu.

We have trespassed, we have been faithless, we have robbed, and spoken slander; we have acted perversely, we have wrought wickedness, we have been presumptuous, we have done violence, and uttered falsehood; we have counselled evil, we have revolted, and provoked; we have rebelled, we have committed iniquity, we have failed to keep our promise, we have transgressed, oppressed, and have been stiff-necked; we have done wickedly, we have corrupted, and committed abomination; we have gone astray, and have led others astray.

We have turned away from Thy commandments and Thy sound judgments, and it has profited us nothing. But Thou art righteous in all that has come upon us; for Thou hast acted truthfully, while we have wrought unrighteousness.

We have acted wickedly and transgressed; therefore we have not been saved. O inspire us to forsake the way of wickedness, and hasten to save us, as it is written in the Book of Isaiah: "Let the wicked forsake his way, and the man of iniquity his evil purposes. Let them return unto the Lord, and He shall have mercy upon them. Let them return to our God, for He will be ever ready to pardon them."<sup>1</sup>

David, Thine anointed, said unto Thee: "Who can discern his own errors? Absolve me from those faults unknown to me."<sup>2</sup> Absolve us, O Lord our God, from all our transgressions, and cleanse us, as it is written in the Book of Ezekiel: "I will sprinkle purifying water upon you, and you shall be purified from all your impurities, and from all your idolatries will I cleanse you."<sup>3</sup>

Thine own people hunger for Thy goodness. They thirst for Thy lovingkindness, and yearn for Thy deliverance. May they come to know that only the Lord our God shall grant mercy and forgiveness.

<sup>1</sup> Isaiah 55:7. <sup>2</sup> Psalm 19:13. <sup>3</sup> Ezekiel 36:25.

אֲשָׁמְנוּ. בְּגַדְנוּ. גִּזְלָנוּ. דִּבְרָנוּ דְּפִי. הֶעֵינֵנוּ. וְהִרְשָׁעְנוּ.  
וְדָנוּ. חֲמָסְנוּ. טָפְלָנוּ שֶׁקֶר. יַעֲצָנוּ רָע. כִּזְבָּנוּ. לָצָנוּ.  
מְרִדְנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֵינֵנוּ. פִּשְׁעֵנוּ. צָרְרָנוּ. קִשְׁיֵנוּ עָרְף.  
רִשְׁעֵנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲיֵנוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:  
וְאַתָּה צָדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי־אָמַת עֲשִׂיתָ וְאֶנְחָנוּ  
הִרְשָׁעְנוּ:

הִרְשָׁעְנוּ וּפִשְׁעֵנוּ לָכֵן לֹא נוֹשָׁעְנוּ: וְחַן בְּלָבְנוּ לַעֲזוּב  
דָּרָךְ רָשַׁע וְחִישׁ לָנוּ יֵשַׁע בְּכַתּוּב עַל יַד גְּבִיאָךְ. יַעֲזֹב רָשַׁע  
דָּרְכוֹ וְאִישׁ אֶזְרוֹן מִחֲשַׁבְתּוֹ. וְיָשֵׁב אֶל־יְיָ וִירַחֲמֵהוּ וְאֶל־  
אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ:

מְשִׁיחַ צְדָקָה אָמַר לְפָנֶיךָ. שְׂגִיאוֹת מִיַּיְבִין. מִנְסַתְרוֹת  
נִקְנִי: נִקְנֵנוּ יְיָ אֱלֹהֵינוּ מִכָּל פִּשְׁעֵינוּ וּמִהַרְנוּ מִכָּל טְמֵאוֹתֵינוּ  
וְזָרוּק עָלֵינוּ מִיַּם טְהוֹרִים וּמִהַרְנוּ בְּכַתּוּב עַל יַד גְּבִיאָךְ.  
וְזָרַקְתִּי עֲלֵיכֶם מִיַּם טְהוֹרִים וּמִהַרְתֶּם. מִכָּל טְמֵאוֹתֵיכֶם  
וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהַר אֶתְכֶם: עִמָּךְ וּנְחַלְתָּךְ. רַעֲבִי  
טוֹבָךְ. צָמְאֵי חֶסֶדְךָ. תֹּאבֵי יִשְׁעֶךָ. יִכִּירוּ וַיִּדְעוּ כִּי לֹא־דָנִי  
אֱלֹהֵינוּ הִרַחֲמִים וְהִסְלִיחוֹת:

Thy name is Merciful God! Thy name is Gracious God! We are called by Thy name. O Lord, forgive us and be Thou with us for the sake of Thy name, Thy truth, Thy covenant, Thy greatness and Thy majesty.

Do so for the sake of Thy Law, Thine honor, Thy troth, Thy memorial, Thy loving-kindness, Thy goodness, Thy unity, Thy glory, Thy teachings, Thy kingdom.

Forgive us for the sake of Thy splendor, Thy mystery, Thy strength, Thine excellence, Thy righteousness, Thy holiness, Thine abundant mercy, Thy divine presence and Thy praise.

Deal kindly with us for the sake of Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon; for Jerusalem's sake, Thy holy city; for Zion's sake, the tabernacle of Thy glory; for the sake of the desolation of Thy Temple and of the ruins of Thine altars.

Forgive us for the sake of the blood of Thy servants which has been poured forth; for the sake of those who have been slain for Thy holy name, who have been slaughtered for Thy unity; who went through fire and through water for the sanctification of Thy name.

Deal kindly with us for the sake of the young children who study Torah in the school; for the infants who have not sinned nor transgressed and for the sake of orphans and widows. Do so for Thine own sake, if not for ours; yea, do it for Thy sake and save us.

Answer us, O Lord, answer us.

O our Father, Creator, Redeemer, O Thou who seekest us, O Thou faithful God, Thou who art perfect and kind, Thou who art pure and upright,

Answer us, O Lord, answer us.

אל רחום שְׁמֶךָ. אל חנוּן שְׁמֶךָ. בְּנוּ נִקְרָא שְׁמֶךָ. יי  
עֲשֵׂה לְמַעַן שְׁמֶךָ: עֲשֵׂה לְמַעַן אֱמֶתֶךָ: עֲשֵׂה לְמַעַן בְּרִיתֶךָ:  
עֲשֵׂה לְמַעַן גְּדֻלָּתְךָ וְתִפְאֶרֶתֶךָ: עֲשֵׂה לְמַעַן דְּתָרְךָ: עֲשֵׂה  
לְמַעַן הוֹדְךָ: עֲשֵׂה לְמַעַן וְעוֹדְךָ: עֲשֵׂה לְמַעַן זְכוּרְךָ: עֲשֵׂה  
לְמַעַן חֶסֶדְךָ: עֲשֵׂה לְמַעַן טוֹבְךָ: עֲשֵׂה לְמַעַן יְחוּדְךָ:  
עֲשֵׂה לְמַעַן כְּבוֹדְךָ: עֲשֵׂה לְמַעַן לְמוֹדְךָ: עֲשֵׂה לְמַעַן  
מְלִכוּתְךָ: עֲשֵׂה לְמַעַן נִצְחֶךָ: עֲשֵׂה לְמַעַן סוּדְךָ: עֲשֵׂה  
לְמַעַן עֲוֹךְךָ: עֲשֵׂה לְמַעַן פְּאֶרְךָ: עֲשֵׂה לְמַעַן צְדָקָתְךָ: עֲשֵׂה  
לְמַעַן קְדוּשָׁתְךָ: עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים: עֲשֵׂה לְמַעַן  
שְׂכִינְתְךָ: עֲשֵׂה לְמַעַן תְּהִלָּתְךָ: עֲשֵׂה לְמַעַן אוֹהֲבֶיךָ שׁוֹכְנֵי  
עִפְרָיִם: עֲשֵׂה לְמַעַן אַבְרָהָם יִצְחָק וְיַעֲקֹב: עֲשֵׂה לְמַעַן מִשֶּׁה  
וְאַהֲרֹן: עֲשֵׂה לְמַעַן דָּוִד וְשְׁלֹמֹה: עֲשֵׂה לְמַעַן יְרוּשָׁלַיִם  
עִיר קְדוֹשֶׁה: עֲשֵׂה לְמַעַן צִיּוֹן מְשֻׁבֵּן כְּבוֹדְךָ: עֲשֵׂה לְמַעַן  
שׁוֹמְמוֹת הַיְכָלְךָ: עֲשֵׂה לְמַעַן הַרְיָסוֹת מִזְבְּחֶךָ: עֲשֵׂה לְמַעַן  
דָּם עֲבָדֶיךָ הַשְּׁפוּדִים: עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ:  
עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ: עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ  
וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ: עֲשֵׂה לְמַעַן תִּינוּקוֹת שֶׁל בֵּית רַבּוֹן:  
עֲשֵׂה לְמַעַן יוֹגְקֵי שָׂדִים שְׁלֵא חָטְאוּ: עֲשֵׂה לְמַעַן גְּמוּלֵי  
חֵלֶב שְׁלֵא פָּשְׁעוּ: עֲשֵׂה לְמַעַן יְתוּמִים וְאַלְמָנוֹת: עֲשֵׂה  
לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ: עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ:

עֲנֵנוּ יי עֲנֵנוּ: עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ: עֲנֵנוּ אֲבֹתֵינוּ עֲנֵנוּ: עֲנֵנוּ  
בוֹרְאֵנוּ עֲנֵנוּ: עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ: עֲנֵנוּ דּוֹרְשָׁנוּ עֲנֵנוּ: עֲנֵנוּ

Thou who art ever-existing, good and beneficent; Thou who knowest our frailty, who suppresses anger, who art robed in righteousness, O Supreme King of kings,

Answer us, O Lord, answer us.

Thou who art revered and exalted, who forgivest and pardonest, who answerest in a favorable time, Thou Redeemer and Deliverer,

Answer us, O Lord, answer us.

Thou who art just and upright, near to all who call upon Thee, merciful and gracious, the support of the faithful,

Answer us, O Lord, answer us.

O God of our fathers, O God of Abraham, O Revered of Isaac, O Mighty One of Jacob, Refuge of our mothers, Helper of the tribes,

Answer us, O Lord, answer us.

Thou who art slow to anger, who art easily reconciled, who answerest in time of sorrow, Thou Father of orphans, Thou Judge of widows,

Answer us, O Lord, answer us.

He who answered our father Abraham on Mount Moriah, and Isaac, his son, when he was bound on the altar, and Jacob in Bethel,

He shall answer us.

He who answered Joseph in the dungeon, and our fathers at the Red Sea and Moses in Horeb,

He shall answer us.

He who answered Aaron with the censer, and Phineas when he rose from amongst the congregation, and Joshua in Gilgal,

He shall answer us.

הָאֵל הַנָּאֵמָן עֲנֵנוּ: עֲנֵנוּ וְחִיק וְחָסִיד עֲנֵנוּ: עֲנֵנוּ יְדֵי וְיִשָּׁר  
 עֲנֵנוּ: עֲנֵנוּ חֵי וְקַיָּים עֲנֵנוּ: עֲנֵנוּ טוֹב וּמְטִיב עֲנֵנוּ: עֲנֵנוּ יוֹדֵעַ  
 יָדַר עֲנֵנוּ: עֲנֵנוּ כּוֹבֵשׁ כְּעֶסִים עֲנֵנוּ: עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת  
 עֲנֵנוּ: עֲנֵנוּ מֶלֶךְ מַלְכֵי הַמְּלָכִים עֲנֵנוּ: עֲנֵנוּ נוֹרָא וְנוֹשָׁב  
 עֲנֵנוּ: עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ: עֲנֵנוּ עוֹנֶה בְּעֵת רַצוֹן עֲנֵנוּ:  
 עֲנֵנוּ פּוֹדֶה וּמַצִּיל עֲנֵנוּ: עֲנֵנוּ צַדִּיק וְיִשָּׁר עֲנֵנוּ: עֲנֵנוּ קְרוֹב  
 לְקוֹרְאָיו עֲנֵנוּ: עֲנֵנוּ רַחוּם וְחַנוּן עֲנֵנוּ: עֲנֵנוּ שׁוֹמֵעַ אֵל  
 אֲבִיוֹתָיו עֲנֵנוּ: עֲנֵנוּ תוֹמֵךְ תְּמִימִים עֲנֵנוּ: עֲנֵנוּ אֱלֹהֵי  
 אֲבוֹתֵינוּ עֲנֵנוּ: עֲנֵנוּ אֱלֹהֵי אֲבֹתֵינוּ עֲנֵנוּ: עֲנֵנוּ פֶּחָד יִצְחָק  
 עֲנֵנוּ: עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ: עֲנֵנוּ מְשׁוֹב אִמָּהוֹת עֲנֵנוּ: עֲנֵנוּ  
 עֹזֵר הַשְּׁבָטִים עֲנֵנוּ: עֲנֵנוּ קָשָׁה לְכַעֵס עֲנֵנוּ: עֲנֵנוּ רֵךְ  
 לְרַצוֹת עֲנֵנוּ: עֲנֵנוּ עוֹנֶה בְּעֵת צָרָה עֲנֵנוּ: עֲנֵנוּ אָבִי יְתוּמִים  
 עֲנֵנוּ: עֲנֵנוּ דֵין אֱלֹמֵנוֹת עֲנֵנוּ:

מִי שְׁעָנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה  
 מִי שְׁעָנָה לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעֱקַד עַל גֵּב הַמִּזְבֵּחַ  
 מִי שְׁעָנָה לְיַעֲקֹב בְּבֵית אֵל  
 מִי שְׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים  
 מִי שְׁעָנָה לְאַבְרָהָם עַל יַם סוּף  
 מִי שְׁעָנָה לְמֹשֶׁה בְּחֹרֵב  
 מִי שְׁעָנָה לְאַהֲרֹן בְּמַחֲתָה  
 מִי שְׁעָנָה לְפוֹנְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה  
 מִי שְׁעָנָה לְיֵהוֹשֻׁעַ בְּגִלְגָל  
 מִי שְׁעָנָה לְשִׁמְשׁוֹאֵל בְּמַצְפָּה

He who answered Samuel in Mizpah, and David and Solomon, his son, in Jerusalem,

He shall answer us.

He who answered Elijah on Mount Carmel and Elisha in Jericho, and Jonah in the bowels of the fish,

He shall answer us.

He who answered Hezekiah in his sickness and Hananiah, Mishael and Azariah in the midst of the fiery furnace, and Daniel in the lion's den,

He shall answer us.

He who answered Mordecai and Esther in Shushan the capital, and Ezra in the captivity,

He shall answer us.

He who answered all the righteous and pious, the faithful and the upright in all generations,

He shall answer us.

O merciful God, who answereth the poor, the lowly in spirit, and the broken of heart, answer us.

O merciful God, have compassion, redeem, save and have pity upon us, now and forever.

הוא יַעֲנֵנוּ:

מִי שֶׁעָנָה לְדָוִד וּשְׁלֹמֹה בְּנוֹ בִירוּשָׁלַיִם

הוא יַעֲנֵנוּ:

מִי שֶׁעָנָה לְאַלְיָהוּ בְּהַר הַכְּרִמָּל

הוא יַעֲנֵנוּ:

מִי שֶׁעָנָה לְאַלְיָשָׁע בִּירוּיָחוֹ

הוא יַעֲנֵנוּ:

מִי שֶׁעָנָה לְיוֹנָה בְּמַעַי הַדָּגָה

הוא יַעֲנֵנוּ:

מִי שֶׁעָנָה לְחִזְקִיָּהוּ בְּחֻלֵּיו

מִי שֶׁעָנָה לְחֲנַנְיָה מִיִּשְׂאֵל וְעֲזַרְיָה בְּתוֹךְ

הוא יַעֲנֵנוּ:

בְּבֶשֶׁן הָאֵשׁ

הוא יַעֲנֵנוּ:

מִי שֶׁעָנָה לְדָנְיָאֵל בְּגוֹב הָאֲרָיוֹת

הוא יַעֲנֵנוּ:

מִי שֶׁעָנָה לְמָרְדֳּכַי וְאַסְתֵּר בְּשׁוּשַׁן הַבְּיָרָה

הוא יַעֲנֵנוּ:

מִי שֶׁעָנָה לְעֲזָרָא בְּגוֹלָה

מִי שֶׁעָנָה לְכָל־הַצַּדִּיקִים וְהַחֲסִידִים וְהַתְּמִימִים

הוא יַעֲנֵנוּ:

וְהַיְשָׁרִים

רַחֲמָנָא דְעָנִי לְעָנְיִי עֲנִיָּא. רַחֲמָנָא דְעָנִי לְמַכְיָבִי רוּחָא

עֲנִיָּא. רַחֲמָנָא דְעָנִי לְחַבְרִי לְבָא עֲנִיָּא. רַחֲמָנָא עֲנִיָּא.

רַחֲמָנָא חוּס. רַחֲמָנָא פְּרוּק. רַחֲמָנָא שׁוֹיב. רַחֲמָנָא רַחֵם

עָלָן. הַשְׁתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב:

Merciful and gracious God, I have sinned before Thee.  
O Lord who art full of compassion, have mercy upon me and  
accept my supplications.

Psalm 6

O Lord, rebuke me not in Thy wrath;  
Neither chastise me in Thine anger.

Be gracious unto me, O Lord, for I am weary;  
Heal me, O Lord, for my limbs are atremble.

My whole body aches. Thee, O Lord, do I entreat:  
"How long must I suffer?"

Return unto me, O Lord, and deliver me from death;  
Because Thou art merciful, save Thou me.

For the dead cannot invoke Thy name,  
And the departed cannot acknowledge Thee.

I grow weary of weeping;  
Every night my couch is wet with tears.

Because mine adversaries sorely vex me,  
Mine eyes grow dim from weeping.

Depart from me, O workers of iniquity,  
For the Lord has given heed to my weeping.

The Lord has hearkened to my supplication,  
And He will accept my prayer.

Then shall all mine adversaries be frustrated and  
confounded;

Suddenly in utter confusion they shall depart.

God who wounds and heals, who causes death and gives life,  
He also raises up from the grave to everlasting life. When a  
son commits a wrong, his father chastises him; but the com-  
passionate father soon heals the pain. A rebellious slave is  
put in chains; but if the master desire, he breaks the chains.  
We, Thy first-born, have sinned against Thee; therefore our  
souls are heavy-laden with bitterness. We, Thy servants,  
have rebelled against Thee; therefore have we been subjected  
to punishment, plunder and captivity. We implore Thee, in  
Thine abundant mercy heal our pain which is too heavy to  
bear, so that we perish not in captivity.

רחום וחנון חטאתי לפניך. יי מלא רחמים. רחם עלי  
וקבל תחנוני:

תהלים ו

יי אל־בא־פך תוכיחני. ואל־בַּחֲמַתְךָ תִּסְרְנֵנִי:

חַנּוּנִי יי כִּי אֲמַלֵּל אֲנִי. רַפְּאֵנִי יי. כִּי נִבְהָלוּ עַצְמֵי:

וּנְפְשֵׁי נִבְהָלָה מְאֹד. וְאַתָּה יי עַד־מָתִי:

שׁוֹבָה יי חֲלָצָה נַפְשִׁי. הוֹשִׁיעֵנִי לְמַעַן חֲסִדְךָ:

כִּי אֵין בַּמָּוֶת זְכָרְךָ. בְּשִׂאוֹל מִי יוֹדֶה־לְךָ:

יִגְעַתִּי בְּאַנְחָתִי אֲשַׁחֲהָ בְּכָל־לַיְלָה מִמָּוֶתִי. בְּדַמְעָתִי

עַרְשֵׁי אֲמָסָה:

עֲשֹׂשָׁה מִכַּעַס עֵינַי. עֲתָקָה בְּכָל־צוּרֵי:

סוּרוּ מִמֶּנִּי כָּל־פְּעֵלֵי אֲוֹן. כִּי־שָׁמַע יי קוֹל בְּכֵי:

שָׁמַע יי תְּחִנּוֹתִי. יי תַּפְּלֵתִי יִקַּח:

יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל־אֲבֵי. יִשְׁבוּ וַיִּבְשׁוּ רַגְעִ:

מַחִי וּמְסִי מְמִית וּמַחֵא. מְסִיק מִן שִׂאוֹל לְחַיֵּי עֲלָמָא.

בְּרָא כֹד חֲטִי אָבוּהֵי לְקִיָּה. אָבוּהֵי דְחַיִּים מְסִי לְכַאֲבָה:

עֲבָדָא דְמָרְדָּ נִפְק בְּקוֹלָר. מְרָה תְּאִיב וְתִבְר קוֹלָרָה:

בְּרָךְ בּוֹכְרָךְ אֲנִן וְחַטִּינִן קַמְךָ. הָא רִוְיָא נִפְשִׁין בְּגִידִין

מְרַרִין: עֲבָדְךָ אֲנִן וּמְרַדִּין קַמְךָ. הָא בְּבוֹתָא הָא

בְּשִׁבְיָתָא הָא בְּמַלְקִיוֹתָא. בְּמָטוּ מִנְךָ בְּרַחֲמֵךָ דְנִפְשִׁין

אֲסִי לְכַאֲבוֹן דְתַקוּף עָלֵן עַד דְלֵא נְהוּי גְמִירָא בְּשִׁבְיָא:

Russic { Lord in heaven, we plead before Thee as the captive before his master. All captives are ransomed with silver, but Thy people, the House of Israel, shall be saved by mercy and supplication. O grant our petition and our plea; turn us not away from Thee without Thy blessing.

Lord in heaven, we implore Thee as the slave implores his master. Oppressed, we dwell in darkness, and our souls are embittered and distressed. We have not the strength to win Thy favor, O Lord. Act mercifully for the sake of the covenant Thou didst make with our forefathers.

O Guardian of Israel, preserve the remnant of Israel; let them not perish, Thy people Israel, who say: "Hear, O Israel!"

O Guardian of a unique people, preserve the remnant of a unique people; let them not perish, this unique people, who proclaim Thy Oneness, saying: "The Lord is our God, the Lord is One!"

O Guardian of a holy people, preserve the remnant of a holy people; let them not perish, this holy people, who repeat the threefold sanctification to the Holy One.

O Thou who hearkenest to all prayers and supplications for mercy, hearken to this afflicted generation, for there is none else to help them, save Thee.

A-vee-nu mal-kay-nu ha-nay-nu va-anay-nu, (repeat)

Kee ayn ba-nu ma-a'sim.

A-say i-ma-nu ts'-da-ka va-heh-sed, (repeat)

V'hō-shee-ay-nu.

A'vee-nu mal-kay-nu, ha-nay-nu va-anay-nu, (repeat)

V'ho-shee-ay-nu.

Our Father and King, be gracious unto us and answer us, for we are unworthy; deal charitably and kindly with us, and save us.

We know not what to do, but our eyes are upon Thee. Remember Thy mercy and lovingkindness, O Lord, for they are eternal. Grant us Thy lovingkindness, O Lord, for Thou art our only hope. Remember not our former iniquities; favor us speedily with Thy compassion, for we are greatly distressed. Have mercy upon us, for we have been held in contempt. Despite Thine anger, remember to be merciful. Thou knowest the frailty of our nature and rememberest that we are but dust. For the sake of Thy glorious honor, help us, God of our salvation; deliver us and pardon our sins for Thy name's sake.

מָרוּן דְּבִשְׁמֵיָא. לָךְ מִתְחַנְנֵנוּ כְּבַר שְׁבָיָא דְּמִתְחַנְנֵנוּ  
לְשִׁבּוּיָהּ: כְּלֵהוּן בְּגֵי שְׁבָיָא בְּכִסְפָּא מִתְפָּרְקִין וְעַמְךָ  
יִשְׂרָאֵל בְּרַחֲמֵי וּבְחַנּוּנֵי: הֵב לָן שְׂאֵלְתֵינוּ וּבְעוּתֵינוּ דְּלֵא  
נְהִידֵר רִיקָם מִן קֳדָמְךָ:

מָרוּן דְּבִשְׁמֵיָא. לָךְ מִתְחַנְנֵנוּ כְּעַבְדָּא דְּמִתְחַנְנֵנוּ לְמָרָה:  
עֲשִׂיָקֵי אָנָּן וּבְחִשׁוּכָא שְׂרִינָן מְרִירָן נִפְשָׁן מִעַקְתָּן דְּנִפְשֵׁינוּ:  
חֵילָא לֵית בָּן לְרַצוּיָךְ מָרוּן. עַבְדֵּי בְּדִיל קִימָא דְגִזְרָתְךָ עִם  
אַבְהֵתָנָא:

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל. וְאֵל יֵאבֹד  
יִשְׂרָאֵל הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׂאֵרֵי עַם אֶחָד. וְאֵל יֵאבֹד  
גּוֹי אֶחָד הַמְיַחֲדִים שְׁמֶךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

שׁוֹמֵר גּוֹי קְדוֹשׁ. שְׁמוֹר שְׂאֵרֵי עַם קְדוֹשׁ. וְאֵל יֵאבֹד  
גּוֹי קְדוֹשׁ הַמְשַׁלְּשִׁים בְּשִׁלְשׁ קְדוּשׁוֹת לְקְדוֹשׁ:

מִתְרַצָּה בְּרַחֲמִים וּמִתְפִּיִס בְּחַנּוּנֵינוּ. הִתְרַצָּה וְהִתְפִּיִס  
לְדוֹר עָנִי כִּי אֵין עֲזוּרָה:

אַבִּינוּ מִלְּכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

וְאַנְחֵנוּ לֹא נִדְעָ מִהַנְּעֲשֶׂה כִּי עָלֶיךָ עֵינֵינוּ: זְכַר רַחֲמֶיךָ  
יְיָ וְחֶסֶדְךָ. כִּי מַעֲלָם הַמָּה: יְהִי־חֶסֶדְךָ יְיָ עָלֵינוּ. כְּאֲשֶׁר  
יִחַלְנוּ לָךְ: אֵל תִּזְכַּרְלָנוּ עֲוֹנוֹת רַאשֵׁינוּ. מִהַר יִקְדָּמוּנוּ  
רַחֲמֶיךָ. כִּי דָלוּנוּ מְאֹד: חֲנֻנוּ יְיָ חֲנֻנוּ. כִּי־רַב שָׁבַעְנוּ בּוֹ:  
בְּרָגוֹ רַחֵם תִּזְכּוֹר: כִּי־הוּא יָדַע יִצְרָנוּ. זְכוֹר כִּי־עָפָר  
אַנְחָנוּ: עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל־דְּבַר כְּבוֹד־שְׁמֶךָ. וְהַצִּילְנוּ  
וּכְפַר עַל־חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ:

Cu-for



Repentance is more than saying we're sorry, more than embarrassment, more than the discomfort of being caught, more than fear, more than an effort to avoid punishment or penalties.

It is a sincere change within, a sincere turning away. Such repentance lets us live with ourselves with quiet conscience.

People have sometimes supposed that repentance was too high-priced.

They have looked at what they would have to give up, at appetites they would have to curb, at habits they would have to break or abandon, at things they would have to set aside.

They have forgotten the fact that no matter what the price of repenting, it is never so high as the price of not repenting.

And no later hour is ever better for the purpose of repenting than this very hour is.

Failure to repent is much worse than doing wrong. A person may have sinned in a moment, but he may fail to repent of it moments without number.

There is in repentance this beautiful mystery — that we may fly fastest home on a broken wing.

Because man is the crown of creation, he *can* do *teshuva*. Because he is dust, he *must* do *teshuva*.

Repentance may be compared to the sea. Just as the sea is always open to anyone who approaches, so too repentance is always open.

The best cure for a sense of guilt is a sense of duty.

No sin is too great for God to pardon, but none too small for habit to magnify.

To anyone who asserts, "Human nature never changes," it is fair to reply, "It is human nature to change itself."

God made man a changer. He can change himself into a fish and dive deep and stay under water unafraid of any sea animals.

He can change himself into a bird and travel farther with heavier cargo, wider wings, fiercer claws and beaks than any bird.

God must have wanted man to be a changer. Else God wouldn't have put that awful unrest in him.

Reader

יְהַדְרֵל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיד  
מְלֻכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵלְמָא  
וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וּלְעָלְמֵי עֵלְמַיָּא:

Reader

יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדְרֵד וְיִתְעַלֵּא  
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל בְּרַבְתָּא  
וְשִׁירְתָּא תְשֻׁבָתָא וְנִחְמָתָא דְאֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

תְתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אַבּוּהוֹן דִּי  
בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן:

May the great name of God be honored throughout the world which He has created according to His will. May He soon establish His kingdom on earth, even in our own lifetime and in the lifetime of our people, so that God may rule over us all; and let us say, Amen.

Congregation and Reader

May His great name be praised for ever and ever.

Reader

Exalted and honored be the name of the Holy One, praised be He, whose glory is far above all the hymns of praise which man can offer Him; and let us say, Amen.

May the prayers of our people Israel be acceptable unto our Father in heaven; and let us say, Amen.

May our heavenly Father grant life and peace to us and to all our people; and let us say, Amen.

May He who makes peace in the heavens, grant peace to us and to all our people; and let us say, Amen.

## YIGDAL

Yig-dal e'lo-heem hye, v'yish-ta-bah, nim-tsa, v'ayn ayt, el m'tsee-u-to.  
 E-had v'ayn ya-heed k'yi-hu-do, ne-e'lam v'gam ayn sof l'ah-du-to.  
 Ayn lo d'mut ha-guf, v'ay-no guf, lo na-a'-roh ay-lav k'du-sha-to.  
 Kad-mon l'hol da-var a'-sher niv-ra, ri-shon v'ayn ray-sheet, l'ray-shee-to.  
 Hi-no a-don o-lam, l'hol no-tsar, yo-reh g'du-la-to, u-ma-l'hu-to.  
 Sheh-fa n'vu-a-to, n'ta-no, el a-n'shay s'gu-la-to, v'tif-ar-to.  
 Lo kam b'yis-ra-ayl, k'mo-sheh od, na-vee u-ma-beet, et t'mu-na-to.  
 To-rat e'-met na-tan l'a-mo ayl, al yad n'vee-o, ne-e'man bay-to.  
 Lo ya-ha'leef ha-ayl, v'lo ya-meer da-to, l'o-la-meem l'zu-la-to.  
 Tso-fe v-yo-day-a s'ta-ray-nu, ma-beet l'sof da-var b'kad-ma-to.  
 Go-mayl l'eesh he-sed k'mif-a-lo, no-tayn l'ra-sha ra, k'rish-a-to.  
 Yish-lah l'kayts ya-meen, m'shee-hay-nu, lif-dot m'ha-kay kaytz y'shu-a-to.  
 May-teem y'ha-ye ayl b'rov has-do, ba-ruh a-day ad shaym t'hi-la-to.

Based on Maimonides' 13 Principles of Faith

We praise and exalt the living God who was, who is, and who will be forever.

He is One alone and there is none else, and He will be One forever.

God has no body or form; nothing can compare with His holiness.

He was God before anything was created; from the beginning of time He was the first.

He is the Lord of the universe; He reveals His greatness and His power to every living creature.

He inspired His chosen ones to be His prophets.

Never has there been a prophet who was as close to God as Moses.

God gave us the holy Torah through His faithful prophet Moses.

God will not change this Law for any other law.

He knows and understands our secret thoughts; He foresees the outcome of events from the beginning.

He rewards the righteous according to his righteousness; He punishes the wicked according to his wickedness.

God will send a Messiah to bring freedom and peace.

In His great mercy, God will grant life to the dead; praised be His glorious name forevermore.

## יגדל

יגדל אלהים חי וישתבח נמצא ואין עת אל מציאותו:  
 אחר ואין יחיד כיחודו נעלם וגם אין סוף לאחודותו:  
 אין לו דמות הגוף ואינו גוף לא נערוך אליו קדשתו:  
 קדמון לכל דבר אשר נברא ראשון ואין ראשית לראשיתו:  
 הגו אדון עולם לכל נוצר יורה גדלתו ומלכותו:  
 שפע נבואתו נתנו אל אנשי סגלתו ותפארתו:  
 לא קם בישראל כמשה עוד נביא. ומביט אתתמונתו:  
 תורת אמת נתן לעמו אל על-יד נביאו נאמן ביתו:  
 לא יחליף האל ולא ימיר דתו לעולמים לזולתו:  
 צופה ויודע סתרינו מביט לסוף דבר בקדמתו:  
 גומל לאיש חסד כמפעלו נותן לרשע רע כרשעתו:  
 ישלח לקץ ימין משיחנו לפדות מחכי קץ ישועתו:  
 מתים יחיה אל ברב חסדו ברוך עדי-עד שם תהלתו:

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CLOSING PRAYER

Our God and God of our fathers, as we conclude this Selihot Service, may we take to heart the admonition of Thy prophet Isaiah:

“Seek the Lord while He may be found; call upon Him while He is near. May the wicked forsake his way, and the man of iniquity his evil purposes. Let them return to the Lord, and He shall have mercy upon them. Let them return to our God, for He is ever ready to pardon them.”

O merciful God, this night from the depths of our hearts have we called unto Thee. In deep humility have we confessed our sins and shortcomings. Cause us to discover the faults of our ways and the errors into which we have fallen. Strengthen us that we do not repeat the wrongs for which this day we repent. Help us to understand that, unless we daily search our hearts, turn from evil ways and fill our lives with acts of lovingkindness, we shall have offered Thee naught but lip service.

Only when our prayers are sincere, our repentance genuine, our thoughts pure, and our deeds righteous, shall we find peace in our hearts and be at peace with Thee and with our fellowmen.

Bless us in the coming year with vision and courage, faith and serenity. Endow us with singleness of purpose that we may do Thy will with a perfect heart.

“For with Thee is the fountain of life; in Thy light do we see light.”

Amen.