

רַחוּמֵיךָ שֶׁל עוֹזְרֵי הַיָּדַי מִזְזוּל לְכֹל מִי שֶׁהִכְעִיט
 וְהִקְלִיט אֹתִי אִם שִׂוְרֵי אֶפְרַיִם כִּי לֹא בִּינְךָ בְּמִזְדוֹנִי
 בֵּין פְּכֻחֵי בֵּין פְּכֻל אֲשֶׁר לִי בֵּין בְּאַיִם בֵּין בְּרִצּוֹן
 בֵּין בְּשׂוֹנְאֵי בֵּין בְּמִזְדֵּי בֵּין בְּדַבָּר בֵּין בְּמַעֲשֵׂה לְכֹל
 בֵּן אָדָם. וְכֹא יַעֲשֶׂה עִוֹם אָדָם בְּסַפְתִּי. יְהִי רַחוּם
 מִלְּפָנֶיךָ יי אֱלֹהֵי אֲבוֹתַי שֶׁלֹּא אֲזַמְּרָה עוֹד וְלֹא
 אֲזַחֵר בָּהֶם וְלֹא אֲשׁוּב עוֹד לְהַכְעִיֶּסְךָ וְלֹא אֲעַשֶׂה
 הַרְעָ בְּעֵינֶיךָ. וְמִזֶּה שִׂוְרֵי אֶתִּי לְפָנֶיךָ מִזְזוּל בְּרִצּוֹן
 הַרְבִּים אֲבָל לֹא עַל יְדֵי יְסוּרִים וְזֹכְרִים רַעִים
 יְהִי לְרִצּוֹן אֲמִירֵי פִי וְהַגִּיד לְכֹל לְפָנֶיךָ יי בְּדַרְוֵי זִמְרָתִי.

המנוח מ'תר"ב

Master of the Universe! I herewith forgive anyone who may have irritated, angered or injured me, whether acting against my person, my possessions, or my reputation. Let no man be punished on my account, whether the wrong done me was accidental or malicious, unwitting or purposeful, by word or by deed. May it be Your will, O Lord my God and God of my fathers, that I not repeat the wrongs I have committed, and that I sin no more. May I never again anger You by doing that which is evil in Your sight. I pray that You will wipe away my sins, not through sickness and suffering but with great mercy. May the words of my mouth and the meditation of my heart be acceptable before You, O Lord, my Rock and my Redeemer.

סליחות

SELIHOT

THE RABBINICAL ASSEMBLY

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FOREWORD

The *Selihot* Service consists of prayers and hymns recited on fast days and during the penitential days preceding Rosh Hashanah and ending on Yom Kippur. Already in Talmudic times the name and the central theme of these prayers were well known, and portions of the present day *Selihot* had become part of the liturgy of the Synagogue.

The earliest printed edition of the *Selihot*, published in the fifteenth century, has, with but minor revisions, remained the accepted version to this day. A wide range of penitential prayers were written during later centuries for special occasions and for particular communities, but these were rarely included in the standard texts.

The *Selihot*, recited generation after generation, became the familiar heritage of all Jews. These prayers were often recited with little consciousness of the text but always with full and painful awareness of personal needs and with a very real sense of standing in the Presence of God. Any change in the liturgy would have been justly resented as detracting from worship while focusing attention on the form of the ritual and on those conducting the service.

However, radical changes in all life and violent disruptions in the pattern of Jewish life and thought have made these ancient prayers remote from and alien to the majority of people in contemporary congregations. For centuries neither the theology nor the language of the *Selihot* was questioned. Today both are usually foreign and often irrelevant to most Jews. This is one of the reasons why the *Selihot* services either have completely disappeared from many synagogues or have been surrendered to professional staffs. Too many of these who now attend these services do not come as a congregation to share in worship but as an audience to see and hear a performance.

The essence of the ancient *Selihot* is still vital for our generation, no matter how far removed they may be from us in age, in language, or in doctrine. If we could learn to understand the poetry, the literary mosaics, and the mood of the *Selihot*, we would recognize in them the outpourings of our own souls, the hungers of our own spirits.

This new edition of the *Selihot* was prepared in answer to the need for a text more readily and more fully meaningful to our people today, but its editor sought also to avoid making it “up-to-date” lest it soon become dated. The deletions and the additions, the new poems, the special readings, and the new translations in this version do not disturb the central theme or the general structure of the traditional text. This version was prepared in an effort to help bring worshipers to the self-purification that is the goal of penitence.

The Chairman and the members of the Prayer Book Committee publishing this *Selihot* Service are fully conscious of their failure to attain the goal set for them by the Rabbinical Assembly. The Committee and the members of the Assembly sincerely hope that this effort will encourage creative writers to provide hymns, prayers, readings and meditations for inclusion into our liturgy and endow our synagogue services with meaning for a world so far removed from the days of the authors of the traditional liturgy.

The Prayer Book Committee in charge of this publication includes Rabbis David Feldman, Ben Zion Gold, Immanuel Lubliner and Stanley Schachter, with Rabbi Jules Harlow as Secretary and Rabbi Gershon Hadas as Chairman.

The Chairman is grateful for the criticism and suggestions of many colleagues, and especially wishes to acknowledge the contributions of Rabbis

Gerson Cohen, Neil Gillman, Robert Gordis, Robert Hammer, Shamaï Kanter, Herman Kieval and Hershel Matt, and the aid of Mr. Menashe Unger.

Initiated during the incumbency of Rabbi Theodore Friedman as President of the Rabbinical Assembly, this work was completed during the presidency of Rabbi Max J. Routtenberg. The Chairman is deeply thankful for their encouragement.

The Chairman is indebted to Mrs. Hillel Bavli and to Dr. Aaron Zeitlin for the privilege of including the selections by Hillel Bavli and Hillel Zeitlin in our text. He is happy to record the ever-ready cooperation of Rabbi Wolfe Kelman, the Executive Vice-President of the Assembly, and the never-failing generosity of Rabbi Jules Harlow, the Secretary of the Committee, in sharing his understanding, his ability and his time in both the preparation and the publication of this service.

It is good to register the appreciation of the Committee for the competence and cooperation of the staff of Maurice Jacobs, Inc., especially to Dr. Menahem Glenn and Mr. David Skaraton, as well as to Mr. Robert Sutter of Sutter and Wartik Graphic Design, Inc.

May this edition of the *Selihot* stimulate wider participation in this service and a deeper appreciation of the spiritual riches in a ritual desperately needed in our day even as it exalted our ancestors through so many generations.

Gershon Hadas, *Chairman*
The Prayer Book Committee

MEDITATION

We are gathered together this night, embraced by the peace of this sanctuary, away from the clamor and glare of the world, away from its confusions and terrors, grateful for the opportunity to meditate upon the year that has gone, and to pray for the year to come.

We face not only a new year but a changing world, where new knowledge and continual upheavals threaten all life everywhere.

Our lives are burdened with failure and wrongdoing. Our hearts are torn by jealousies and hates. Prejudice confuses our thoughts, sin distorts our lives. We are ridden by fears, tormented by frustrations, by loneliness and by endless desires.

Too often straying like shepherdless sheep, we seek direction on our way.

INTRODUCTORY PRAYER

Our God and God of our fathers, we pray that the light of Your Presence dispel the plague of darkness which threatens to overwhelm us.

May this service of penitence help us express the noblest yearnings of our souls, that we may meet the new year with the best of heart and mind with which You, O Lord, have endowed us.

We have come to offer our fervent plea for forgiveness, for the divine gift to recognize evil and for the will to overcome it. We pray for the ability to recognize what is good, and for the will to promote it. We seek the joy of attaining lives that are good in Your sight, O Lord.

Help us, O Lord, to bridge the gap between our conscience and our conduct, between what we believe and what we do. We plead for the assurance You so graciously gave to our fathers of old: "I will pardon, even as you ask." Amen.

שִׁיר הַמַּעְלֹת. מִמַּעַמְקִים קָרָאתִיךָ יְיָ.
אֲדֹנָי שְׁמַעָה בְּקוֹלִי, תִּהְיֶינָה אָזְנוֹיךָ קֹשְׁבוֹת לְקוֹל תַּחֲנוּנָי.
אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד.
כִּי עָמַךְ הַסְּלִיחָה לְמַעַן תִּזְכָּר.

קִוִּיתִי יְיָ קִוְיָה נַפְשִׁי וְלֹדְכָרוּ הוֹחֵלְתִּי.
נַפְשִׁי לֹאדֹנָי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר.
יַחַל יִשְׂרָאֵל אֶל יְיָ כִּי עַם יְיָ הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוֹת.
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

OUT OF THE DEPTHS

Out of the depths I call to You;
Lord, hear my cry, heed my plea.

*Be attentive to my prayers,
To my sigh of supplication.*

Who could endure, Lord,
If You kept count of every sin?

*But forgiveness is Yours;
Therefore we revere You.*

I wait for the Lord; my soul yearns.
Hopefully I await His word.

*I wait for the Lord
More eagerly than watchmen wait for dawn.*

Put your hope in the Lord,
For the Lord is generous with mercy.

*Abundant is His power to redeem;
May He redeem the people Israel from all sin.*

אשרי יושבי ביתך, עוד יהללוך סלה.
אשרי העם שקכה לו, אשרי העם שיי אלהיו.

תהלה לדוד

ארוממה אלהי המלך ואברכה שמך לעולם ועד.
בכל-יום אברכה ואהללה שמך לעולם ועד.

גדול יי ומהלל מאד ולגדלתו אין חקר.
דור לדור ישבח מעשיך וגבורתיך יגידו.

הדר כבוד הודך ודברי נפלאתיך אשיחה.
ועוזו נוראתיך יאמרו וגדלתך אספרנה.

זכר רב טובך יביעו וצדקתך ירננו.
חנן ורחום יי, ארך אפים וגדל חסד.

ASHREI

Blessed are they who dwell in Your house;
They shall praise You forever.

*Blessed the people who are so favored,
Blessed the people whose God is the Lord.*

A Psalm of David

I glorify You, my God, my King;
I praise You throughout all time.

*Every day do I praise You,
Exalting Your glory forever.*

Great is the Lord, and praiseworthy.
His greatness exceeds definition.

*One generation lauds Your works to another,
Declaring Your mighty deeds.*

They tell of Your wonders,
And of Your glorious splendor.

*They speak of Your greatness,
And of Your awesome power.*

They recall Your goodness,
They sing of Your faithfulness.

*Gracious and compassionate is the Lord,
Patient, and abounding in love.*

טוב יי לכל ורחמיו על כל-מעשיו.
יודוך יי כל-מעשיך וחסידך בקרובה.

כבוד מלכותך יאמרו וגבורתך ידברו.
להודיע לבני האדם גבורתו וכבוד הדר מלכותו.

מלכותך מלכות כל-עלמים וממשלתך בקל-דור ודר.
סומך יי לכל-הנפלים וזוקף לכל-הכפופים.

עיני כל אליך ישברו ואתה גותן להם את-אכלם בעתו.
פותח את-ידך ומשביע לכל-חי רצון.

צדיק יי בכל-דרכיו וחסיד בכל-מעשיו.
קרוב יי לכל-קראיו, לכל אשר יקראהו באמת.

רצון יראיו יעשה ואת-שועתם ישמע ויושיעם.
שומר יי את-כל-אהביו, ואת כל-הרשעים ישמיד.

תהלת יי ידבר-פי
ויברך כל-בשר שם קדשו לעולם ועד.
ואנחנו נברך יה מעתה ועד עולם. הללויה.

To all the Lord is good;
His compassion embraces all creatures.

*All of Your creatures shall praise You;
The faithful shall repeatedly bless You.*

They shall describe Your glorious kingdom,
Declaring Your power;

*And men will know of Your might,
The splendor of Your dominion.*

Your kingdom is an everlasting kingdom;
Your dominion endures for all generations.

*The Lord supports all who stumble,
He raises all who are bowed down.*

All eyes look hopefully to You,
To receive their food in due time.

*You open Your hand,
And all the living feast upon Your favor.*

In all His paths the Lord is faithful,
In all His deeds He is loving.

*To all who call the Lord is near,
To all who call upon Him in truth.*

He fulfills the desire of those who revere Him:
He hears their cry and delivers them.

*All who love the Lord He preserves,
But the wicked He destroys.*

My mouth shall praise the Lord:
Let all flesh praise Him throughout all time.

We shall praise the Lord now and always. Halleluyah!

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן,
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא,
לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וַנְחַמְתָּא, דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

לך יי הצדקה

לך יי הצדקה, וְלָנוּ בְּשַׁת הַפְּנִים.
מַה נְתָאוּנוּ, מַה נָּאֵמַר, מַה נְדַבֵּר וּמַה נְצַטְדֵּק.
נַחְפְּשֵׁה דְרַכְיָנוּ וְנַחְקֶרְהּ, וְנִשְׁוֹבָה אֵלֵינוּ,
כִּי יִמְיִנְךָ פְּשׁוּטָה לְקַבֵּל שְׂבִים.
לֹא בְחָסֵד וְלֹא בְּמַעֲשִׂים בְּאֲנוּ לְפָנֶיךָ.
כְּדָלִים וּכְרָשִׁים דְּפָקְנוּ דְלָתֶיךָ.
דְּלָתֶיךָ דְּפָקְנוּ, רַחוּם וְחַנוּן.
נָא אַל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.
מִלְּפָנֶיךָ, מִלְּכָנוּ, רִיקָם אַל תְּשִׁיבֵנוּ,
כִּי אַתָּה שׁוֹמֵעַ תְּפִלָּה.

ḤATZI KADDISH

Hallowed and enhanced may He be
Throughout the world of His own creation.
May He cause His sovereignty soon to be accepted,
During our life and the life of all Israel.
And let us say: Amen.

Ye-hei shmei raba meva-rakh l'alam ul'almei 'almaya.
May He be praised throughout all time.

Glorified and celebrated, lauded and praised,
Acclaimed and honored, extolled and exalted
May the Holy One be,
Far beyond all song and psalm,
Beyond all tributes which man can utter.
And let us say: Amen.

RIGHTEOUSNESS IS YOURS

Righteousness is Yours, O Lord;
Shame-faced embarrassment ours.

*What can we say to You?
How can we word our defense?*

We shall examine our ways, probe our deeds,
And return to You, for You welcome the penitent.

*We possess neither good deeds nor virtue;
We come as paupers to knock at Your door.*

We knock at Your door, merciful God;
Please do not turn us away empty-handed.

*Turn us not away unanswered, O Lord,
For You, O King, do listen to prayer.*

שִׁמְעַתְּ תַּפִּילָה, עֲדִיךָ כָּל-בֶּשֶׁר יָבוֹאוּ. יָבוֹא כָּל-בֶּשֶׁר לְהִשְׁתַּחֲוֹת
לְפָנֶיךָ יי. יָבוֹאוּ וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ.

בָּאוּ גִשְׁתַּחֲוִה וְנִכְרַעָה, וּבִרְכָה לְפָנֶי יי עוֹשֵׁנוּ. נְבוֹאָה לְמִשְׁכְּנוֹתַיִךְ,
גִּשְׁתַּחֲוִה לְהֵדֵם רַגְלֶיךָ. בָּאוּ שְׁעָרֶיךָ בְּתוֹדָה, חֲצֵרְתֶּיךָ בְּתִהְלָה. הוֹדוּ
לוֹ בְּרָכוּ שְׁמוֹ.

וְאֲנִיחֶנּוּ בְּרֹב חֲסִדֶּיךָ נְבוֹא בֵּיתְךָ, גִּשְׁתַּחֲוִה אֶל הַיִּכָּל קִדְשְׁךָ בִּירְאָתְךָ.
בְּרָכוּ אֶת-יי כָּל-עַבְדֶּי יי, הַעֲמִידִים בְּבֵית יי בְּלִילוֹת. שְׂאוּ יְדֵיכֶם
קִדְשׁ וּבְרָכוּ אֶת-יי. רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵדֵם רַגְלֶיךָ, קִדְשׁ
הוּא. רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵר קִדְשׁוֹ, כִּי קִדְשׁ יי אֱלֹהֵינוּ.
הִשְׁתַּחֲוּוּ לִי בְּהִדְרַת קִדְשׁ, חִילוּ מִפְּנֵי כָּל-הָאָרֶץ.

גִּשְׁתַּחֲוִה אֶל הַיִּכָּל קִדְשְׁךָ וְנוֹדֶה אֶת-שִׁמְךָ עַל חֲסִדֶּיךָ וְעַל אֲמִתְּךָ,
כִּי הִגְדַּלְתָּ עַל כָּל-שִׁמְךָ אִמְרָתְךָ.

O LORD WHO LISTENS TO PRAYER

All flesh shall come to worship You, O Lord who listens to prayer; all flesh shall come to You. They shall come to worship in Your Presence; they shall come to honor You, O Lord.

Let us bow in worship and bend the knee to the Lord our Maker. Through His great goodness we enter His house; with reverence we bow before His holy ark. Let us enter His sanctuary and worship at His throne. Let us enter His gates with thanksgiving and come into His courts with praise. Thank Him! Praise Him!

Let all the servants of the Lord gathered this night in the house of the Lord, praise the Lord. Lift your hands in prayer and praise Him. Exalt the Lord our God, worship at His throne, exalt Him on His holy mountain. Worship the Lord our God, for He is holy. Worship the Lord in the beauty of holiness. Let all the earth tremble before Him.

With reverence do we bow toward Your holy Temple. We give thanks for Your love and Your faithfulness. Your goodness exceeds all that You promised.

י"א אלהי צבאות, מי כמִוֹךְ חֲסִין יְהוָה, וְאֲמוֹנֵתָהּ סְבִיבוֹתֶיהָ. כִּי מִי בִשְׁחָק יַעֲרֹף לִי, יְדֹמָה לִי בְבִגְי אֱלִים. כִּי גָדוֹל אַתָּה וְעוֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבַדְּךָ. כִּי גָדוֹל מֵעַל שָׁמַיִם חֲסִדְּךָ, וְעַד שְׁחָקִים אֲמַתְּךָ. גָּדוֹל י"א וּמְהֻלָּל מְאֹד, וְלֹגְדָתוֹ אֵין חֶקֶר.

כִּי גָדוֹל י"א וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל כָּל-אֱלֹהִים. כִּי אֵל גָּדוֹל י"א, וּמְלֶךְ גָּדוֹל עַל כָּל-אֱלֹהִים. אֲשֶׁר מִי אֵל בְּשָׁמַיִם וּבְאָרֶץ, אֲשֶׁר יַעֲשֶׂה כַּמַּעֲשִׂיךָ וּכְגִבוֹרֹתֶיךָ. מִי לֹא יִרְאַךָ מֶלֶךְ הַגּוֹיִם, כִּי לָךְ יֵאָתֶה. כִּי בְּכָל-חַכְמֵי הַגּוֹיִם וּבְכָל-מַלְכוּתָם מֵאֵין כְּמוֹךָ. מֵאֵין כְּמוֹךָ י"א, גָּדוֹל אַתָּה וְגָדוֹל שְׁמֶךָ בְּגִבוֹרָה.

לָךְ זְרוּעַ עַם גְּבוּרָה, תָּעִזוּ יְדֶיךָ תְּרוּם יְמִינְךָ. לָךְ יוֹם, אַף לָךְ לְיָלֵה, אַתָּה הַכִּינֹת מְאוּר וְשִׁמְשׁוֹ. אֲשֶׁר בְּיָדוֹ מִחֲקַרֵי אָרֶץ, וְתוֹעֲפוֹת הָרִים לוֹ.

מִי יִמְלֵל גְּבוּרוֹת י"א, יִשְׁמִיעַ כָּל-תְּהֵלָתוֹ.

LORD GOD OF HOSTS

Lord God of hosts, who is mighty as You? Who is faithful as You, O Lord God? Who in the heavens can rival the Lord? Who among the mighty can be likened to You? Great are You, performing wonders; You alone are God. Your compassion extends beyond the heavens; Your faithfulness reaches to the clouds. Great are You and worthy of praise; Your greatness is without limit.

There is none to compare with You, O Lord. Great are You, and great is Your might. Who is there, in heaven or on earth, to match the power of Your deeds? You are King over all the nations. Who would not revere You? No wisdom and no royalty can rival You, O Lord. Great are You, and great is Your might.

15

Yours is the arm of mighty power. Yours is the hand exalted in might. The day is Yours and the night is Yours; You created the moon and the sun. In Your hand are the depths of earth, and the heights of mountains as well.

Who can recount God's glory? Who can declare all His praise?

לך יי הגדלה והגבורה, והתפארת והנצח וההוד, כי כל בשמים ובארץ. לך יי הממלכה, והמתנשא לכל לראש. לך שמים, אף לך ארץ, תבל ומלואה אלה יסדתם. אלה הצבת כל-גבולות ארץ, קניץ וחרף אלה יצרתם.

אלה פורת בעונה ים, שברת ראשי תנינים על המים. אלה רצפת ראשי לונתן, תתנונו מאכל לעם לציים. אלה בקעת מעין ונחל, אלה הובשת גהרות איתן. אלה מושל בגאות הים, בשוא גליו אלה תשפחם.

גדול יי ומהלל מאד, בעיר אלהינו הר קדשו. יי אלהי ישראל, יושב הכרבים, אלה הוא האלהים לבדך. אל נערץ בסוד קדושים רבה ונורא על כל-סביביו. וידו שמים פלאך יי, אף אמונתך בקהל קדושים.

YOURS ARE GREATNESS AND POWER AND GLORY

Yours, O Lord, are greatness and power and glory. Yours are triumph and majesty over all heaven and earth. You are the Ruler, supreme over all. The heavens and earth are Yours; You laid the foundation of the world. You determined the bounds of the earth, You fashioned summer and winter.

You split the sea with Your might; You shattered the heads of its monsters. You crushed the heads of the leviathan, leaving it as prey for scavengers of the desert. You opened springs and streams, and made mighty rivers run dry. You rule the raging sea, You quiet tumultuous waves.

17 Great is the Lord, and worthy of praise, in the city of our God, on His holy mountain. Lord, God of Israel, enthroned upon cherubim, You alone are God. God is revered in the councils of the holy; He inspires all about Him with awe. The heavens shall praise Your wonders, O Lord; the assembly of the holy shall extol Your faithfulness.

לְכוּ נִרְנְנָה לַיְי, נִרְיַעָה לְצוֹר יִשְׁעֵנו.
נִקְדְּמָה פָּנָיו בְּתוֹדָה, בְּזַמִּירוֹת נִרְיַע לוֹ.

צִדֵּק וּמִשְׁפָּט מְכוֹן כְּסֵאָה, חֶסֶד וְאַמֶּת יִקְדְּמוּ פָּנָי.
אֲשֶׁר יַחֲדוּ נִמְתִּיק סוֹד, בְּבֵית אֱלֹהִים נִהְלֵךְ בְּרִגְשׁ.

אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ, וַיִּבְנֶשֶׂת יַדָּיו יַצְרוּ.
אֲשֶׁר בִּידוֹ נִפְשׁ כָּל-חַי, וְרוּחַ כָּל-בֶּשֶׂר אִישׁ.

הנשמה לך

הַנְּשָׁמָה לָךְ וְהַגּוּף פְּעֻלָּךְ. חוֹסֶה עַל עֲמָלָךְ.
הַנְּשָׁמָה לָךְ וְהַגּוּף שְׂלָךְ. יְי, עֲשֵׂה לְמַעַן שְׂמָךְ.

אֲתָאנוּ עַל שְׂמָךְ יְי, עֲשֵׂה לְמַעַן שְׂמָךְ.
בְּעִבּוֹר כְּבוֹד שְׂמָךְ, כִּי אֵל חַנוּן וְרַחוּם שְׂמָךְ.
לְמַעַן שְׂמָךְ יְי, וְסִלַּחְתָּ לְעוֹנֵנוּ כִּי רַב הוּא.

סִלַּח לָנוּ אֲבִינוּ, כִּי בָרַב אִוְלַתְנוּ שָׁגִינוּ.
מַחֵל לָנוּ מִלְכָּנוּ, כִּי רַבּוּ עוֹנֵינוּ.

LET US SING TO THE LORD

Come, let us sing to the Lord,
Acclaim the Rock of our salvation.

*Let us approach Him with thanksgiving.
Let us acclaim Him with joyous psalms.*

Righteousness and justice sustain His throne.
Love and truth are His constant attendants.

*Come, let us join in fellowship,
Let us throng to the house of God.*

The sea is His, for He made it;
His hands fashioned the dry land.

*The soul of all life is in His hand,
The spirit of all human flesh.*

THE SOUL IS YOURS

The soul is Yours, the body is Your creation.
Lord, have compassion upon Your handiwork.
The soul is Yours, the body is Yours.
Deal with us according to Your name.

We come before You relying on Your name.
According to Your glorious name, help us.
Your name is “gracious, compassionate God.”
Forgive, then, our sin, though it is great.

Forgive us, our Father!
With great folly have we gone astray.
Pardon us, our King!
Our sins have overwhelmed us.

אָב גְּדוּל וְקְדוּשׁ, אָבִי כָּל-בְּאֵי עוֹלָם :
 אַתָּה בּוֹרֵא אֶת-עוֹלָמְךָ בְּנֵה, בְּנֵיךָ בְּכָל-מְעוּף עֵינַי .
 אִם כְּהֶרֶף עֵינַי תִּסִּיר אֶת-חֲסֹד יִצְיָרְתְּךָ וְהִיָּה הַכֹּל אֵין וְאָפֶס .
 אַבְל אַתָּה מְרִיק עַל יִצְיָרְיֶיךָ-בְּנֵיךָ צְנוּרֵי בְּרָכָה בְּכָל-רְגַע וְרַגַע .

וְעוֹד הַפְּעַם יוֹפִיעוּ כּוֹכְבֵי שָׁמַר וְשָׂרוּ שִׁירַת אַהֲבָה לְפָנֶיךָ
 וְעוֹד הַפְּעַם יֵצֵא שֶׁמֶשׁ בְּגִבּוֹרְתּוֹ וְשָׂרָה שִׁירַת אֹרֶךְ לְפָנֶיךָ
 וְעוֹד הַפְּעַם יִשְׂרִי מִלְּאֲכִים שִׁירַת קִדְשׁ לְפָנֶיךָ
 וְעוֹד הַפְּעַם תִּשְׁרְנָה וְשִׁמּוֹת שִׁירַת צְמָאוֹן לְפָנֶיךָ
 וְעוֹד הַפְּעַם יִשְׂרִי עֲשָׂבֵי שְׂדֵה שִׁירַת גִּעְגּוּעִים לְפָנֶיךָ
 וְעוֹד הַפְּעַם תִּשְׁרְנָה צְפָרִים שִׁירַת גִּיל לְפָנֶיךָ
 וְעוֹד הַפְּעַם יִשְׂרִי אֶפְרוֹחִים עֲזוּבִים שִׁירַת יְתוּמִים לְפָנֶיךָ
 וְעוֹד הַפְּעַם יִלְחַשׁ מֵעַן אֶת-תְּפִלָּתוֹ .

וְעוֹד הַפְּעַם יַעֲטוּף עֵנִי וְשִׁפְךָ אֶת-שִׁיחוֹ לְפָנֶיךָ
 וְעוֹד הַפְּעַם נִשְׁמְתוּ-תְּפִלָּתוֹ בּוֹקְעַת רְקִיעֶךָ-שְׁחָקֶיךָ
 בְּעֵלוֹתָהּ לְפָנֶיךָ
 וְעוֹד הַפְּעַם פָּרוּר יִתְפּוֹרֵר גּוֹ מְאִימַת כְּבוֹדְךָ
 וְעוֹד הַפְּעַם עֵינֹי נִשׁוּאָה אֵלֶיךָ .

רַק קוֹ אֶחָד מְאוּרָךְ וְהִיִּיתִי תְּדוּר אֹרְחָה .
 רַק דָּבָר אֶחָד מִדְּבָרֶיךָ וְקִמְמִי לְתַחֲיָה .
 רַק תְּנוּעָה אַחַת מִחַיִּי נִצְחֶךָ וְהִיִּיתִי רוּי טַל יְלָדוֹת .

הֲלֹא אַתָּה בּוֹרֵא הַכֹּל-מִמְּדוּשׁ, בְּרָא נָא אָבִי אוֹתִי, יְלִדְךָ, מִחְדָּשׁ .
 נִשׁוּם בִּי מִנְשַׁמַּת אֶפְךָ וְחִיִּיתִי חַיִּים תְּדוּשִׁים, חַיִּי יְלָדוֹת תְּחִלָּה .

CREATE ME ANEW

Father, great and holy Father of all mankind,
You create Your child the world every instant.

*If for an instant You withdrew
The gift of Your creation,
Emptiness would replace it.*

But You shower Your children
With blessing every moment.

*Once again the morning stars appear,
Singing a song of love to You,*

Once again the sun bursts forth,
Singing a song of light to You.

*Once again angels sing of holiness to You,
Once again souls sing of yearning to You,*

And once again grass sings of longing to You.

*Once again birds sing a song of joy to You,
Once again orphaned nestlings sing of loneliness to You*

And once again a brook whispers its prayer.

*Once again the afflicted pours out his complaint to You,
Once again his soul-prayer splits Your heavens,*

Once again he trembles in awe of Your glory
And once again he hopefully awaits You.

*One ray of Your light and I am immersed in light,
One word from You and I am reborn.*

One hint of Your eternal Presence
And I am refreshed with the dew of youth.

*For You create everything anew.
Father, please, create me, Your child, anew.*

Breathe into me of Your spirit
That I may begin a new life.

איך נפתח פה לפניה, דר מתוחים. באלו פנים נשפך שיחים. געלנו נתיבותיך הישרים והנכחים. דבקנו בתועבות ובמעשים ונוחים. הלכנו אחרי משאות שוא ומדוחים. והקשינו ערך והעונו מצחים.

ועמך בשלנו, בית משכנות מבטחים. חרב ופס ריח גיחוחים. טרדו וטלטלו כהנים המשוחים, יודעי ערך עולות וזבחים.

כמה יסרתנו על ידי צירים שלוחים, לא הקשבנו למורים ומוכיחים. מאז ועד עתה אנו נדחים, גהרגים נשחטים ונטבחים. שרדנו מתי מעט בין קוצים פסוחים, עינינו כלות למצא רוחים.

פורכי עמך אשר לבל שוחים. צפר וערב הולכים ומצליחים. קמים למולך ונאצות שוחים. רצוצים, במה אתם בוטחים.

שוכן עד וקדוש, צפה בעלבון אנוחים. תמוכים עליך וברך מתאחים. בנוראות ימינה נושע לנצחים. כי על רחמיך הרבים אנו בטוחים.

HOW CAN WE OPEN OUR MOUTH?

How can we open our mouth before You, dwelling on high? How shall we pour forth our prayers? We have rejected Your just and righteous ways; we have clung to abominations and infamous deeds. We have clung to vain delusions; we have been obstinate and insolent.

Our deeds provoked Your burning wrath; our sacred shrine became desolate. The daily offerings of fragrant incense could no longer be brought to the sanctuary. Priests, trained and anointed for preparing sacrifices, were exiled.

How often did Your prophets admonish us! Yet we refused to heed their warnings. Thus through the ages we have endured exile and suffering, homelessness, tyranny and slaughter. We are tiny remnants lying among thorns. Our hope is dim; there is no relief.

Why do they prosper, both early and late, who worship Baal and oppress Your people? They rise against You, asking us their blasphemous question: In whom do you trust?

Holy and eternal God! Behold our plight! You are our strength; upon You we rely. May Your awesome might save us. Upon Your compassion do we depend.

כי על רחמיה הרבים אנו בטוחים, ועל צדקותיה אנו
נשענים, ולסליחותיה אנו מקוים ולישועתה אנו מצפים.

אתה הוא יי מלך אוהב צדקות מקדם, מעביר עונות עמו
ומסיר חטאת יראיו, כורת ברית לראשונים, ומקים שבועה
לאחרונים.

אתה הוא שירדת בענן כבודך על הר סיני, והראית דרכי
טובה למשה עבדך.

ארחות חסדיה גלית לו, והודעתו כי אתה אל רחום וחנון,
ארח אפים ורב חסד, ומרבה להיטיב ומנהיג את-כל-העולם
כלו במדת הרחמים.

וכן כתוב: ויאמר, אני אעביר כל-טובי על פניך, וקראתי
בשם יי לפניך. ותנתי את-אשר אהן, ורחמתי את-אשר ארחם.

YOUR COMPASSION

Upon Your compassion do we depend,
Upon Your righteousness do we lean.

*For Your forgiveness do we hope,
For Your saving power do we wait.*

You are the Lord and King,
Loving righteousness eternally.

*You forgive the sins of Your people,
The sins of those who revere You.*

You made a covenant with our ancestors;
Pray keep Your oath with their children.

*On Sinai, amidst a cloud of glory,
You spoke to Moses, Your servant.*

You showed him Your ways of goodness,
You revealed to him Your lovingkindness.

*You made known to him Your grace and mercy,
Your patience, love and abounding goodness.*

You guide all the concerns of the world
With compassion, even as it is written:

*“I will display all My goodness before you,
And proclaim the name Lord before you.*

25

“I will be gracious and show compassion
According to My will.”

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 פניך נקדם, כהודעת לענו מקדם. מתרון
אפה שוב, כמו בתורתך כתוב, ובצל כנפיה נחסה ונתלונן,
כיום וירד יי בענו. תעבר על פשע ותמחה אשם, כיום
ויתיצב עמו שם. תאזין שועתנו ותקשיב מגו מאמר, כיום
ויקרא בשם יי. ושם נאמר: ויעבר יי על פניו ויקרא:

יי אל רחום ותנון, ארך אפים, ורב חסד ואמת
נצר חסד לאלפים נשא עון ופשע וחטאה, ונקה.

וסלחת לעוננו ולחטאתנו ונחלתנו.
סלח לנו אבינו כי חטאנו,
מחל לנו מלכנו כי פשענו.
כי אתה, יי, טוב וסלח ורב חסד לכל-קוראיך.

MOST PATIENT GOD

Most patient God, Master of mercy,
You have shown us the path of repentance.
This day and every day embrace with lovingkindness
The descendants of Your beloved people.

We seek Your Presence in supplication.
Meet us with mercy, Master of mercy.
We come before You in prayer.
Turn away wrath; shelter us, protect us.

Forgive transgression, blot out sin,
As on the day when You answered Moses
Who sought to understand You.
Heed now our cry as on the day of Your revelation
When You proclaimed to Moses:

“The Lord, the Lord God is gracious and compassionate,
Patient, abounding in kindness and faithfulness,
Assuring love for a thousand generations, forgiving iniquity,
Transgression and sin, and granting pardon.”

Then Moses prayed: “Pardon our iniquity
And our sin; claim us for Your own.”
27 Forgive us, our Father, for we have sinned.
Pardon us, our King, for we have transgressed.
You, O Lord, are generous and forgiving.
Great is Your love for all who call to You.

יְיָ, בְּקֶרֶת תִּשְׁמַע קוֹלֵנוּ, בְּקֶרֶת וְעֶרְךָ לָךְ וּנְצִיפָהּ. שְׁמַע קוֹל
תַּחֲנוּנֵינוּ בְּשׁוֹעֲנוּ אֵלֶיךָ, בְּנִשְׁאַנּוּ יְדֵינוּ אֶל דְּבִיר קִדְשֶׁךָ. שְׁמַע יְיָ
קוֹלֵנוּ נִקְרָא, חֲנּוּנוּ וְעֲנּוּנוּ. שׁוּבֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וְהִפֵּר כַּעֲסֶךָ
עִמָּנוּ. אֵין קוֹרָא בְּשִׁמְךָ, מִתְעוֹרֵר לְהַחְזִיק בָּךְ. שְׁמַעָה
תִּפְלְתָנוּ יְיָ, וְשׁוֹעֲתָנוּ הַאֲזִינָה, אֶל דְּמַעֲתָנוּ אֶל תַּחֲרָשׁ.

בְּרַחֵם אָב עַל בָּנִים, כֵּן תְּרַחֵם יְיָ עָלֵינוּ.
לִי הִישׁוּעָה, עַל עֲמָךְ בְּרַכְתָּהּ סֵלָה.
יְיָ צְבָאוֹת עִמָּנוּ, מִשׁוּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.

יְיָ צְבָאוֹת, אֲשֶׁרֵי אָדָם בְּטַח בָּךְ.
יְיָ הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.

HEAR OUR PRAYERS

In the morning hear our prayers, O Lord; hopefully we set them before You at dawn. We enter Your shrine to lift our hands in prayer; hear our supplications when we plead before You. Turn to us, O God of deliverance; be not indignant with us. There is no one to plead on our behalf, no one to stir us to hold fast to You. Hear our prayers; heed our cries, O Lord. Let not our tears remain unanswered.

Tender as a father with his children
Be tender with us, O Lord of deliverance.
Grant blessings to Your people.

O Lord of hosts, be with us;
O God of Jacob, be our stronghold.
Blessed is the person who trusts in You.

O Lord of hosts, come to our help;
O King, answer the prayer we utter.

אל מִלֶּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְּנַהֵג בְּחִסְדֵיּוֹת, מוֹחֵל
עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן, מִרְבֵּה מִחִילָה לְחַטָּאִים,
וּסְלִיחָה לְפוֹשְׁעִים. עוֹשֶׂה צְדָקוֹת עִם כָּל-בָּשָׂר וְרוּחַ, וְלֹא
כֹרֵעַתָּם תִּגְמַל.

אל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֶשְׂרֵה, זְכָר-לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ
עֶשְׂרֵה כְּהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, וְכֵן כָּתוּב: וַיֵּרֶד יי בְּעָנָן וַיִּתְּצַב
עַמּוֹ שָׁם, וַיִּקְרָא בְשֵׁם יי. וַיַּעֲבֵר יי עַל פְּנֵיו וַיִּקְרָא:

יי יי אל רחום וחנון, אֲרֹךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת
נִצֵּר חֶסֶד לְאַלְפִים נִשְׂא עֹז וְנִפְשָׁע וְחַטָּאָה, וְנִקְהָה.

וְסִלַּחַת לְעוֹנָנוּ וּלְחַטָּאתָנוּ, וְנִחַלְתָּנוּ.

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מִחַל לָנוּ מִלְכָּנוּ כִּי פָשַׁעְנוּ.
כִּי אָמַתָּה, יי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל-קוֹרְאֶיךָ.

THE LORD IS GRACIOUS AND COMPASSIONATE

Our God and King, enthroned upon compassion, rules with loving-kindness, forgives the transgressions of His people, and repeatedly pardons. He generously forgives sin, and deals mercifully with all mortals.

You have taught us, Lord, to recite the words which You proclaimed to Moses, declaring Your attributes of mercy. Remember in our favor Your covenant of compassion which You then revealed. Thus it is written in Your Torah: The Lord descended in a cloud and stood with him there and proclaimed the name Lord. The Lord passed before him and proclaimed:

“The Lord, the Lord God is gracious and compassionate, patient, abounding in kindness and faithfulness, assuring love for a thousand generations, forgiving iniquity, transgression and sin, and granting pardon.”

Exodus 34:6-7

Then Moses prayed: “Pardon our iniquity and our sin; claim us for Your own.”

Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed. You, O Lord, are generous and forgiving. Great is Your love for all who call to You.

בְּמוֹצָאֵי מְנוּחָה קַדְמֵנוּךְ תְּחַלֶּה
הַט אֲזוּנֶךָ מְמָרוֹם יוֹשֵׁב תְּהַלֶּה
לְשִׁמְעֵ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

אֶת-יְמִין עֵז עוֹרְרָה לַעֲשׂוֹת חַיִּל
בְּצִדְקָ וְנִצְחָה, וְנִשְׁחַט תְּמוֹרוֹ אֵיל
גִּבּוֹן נָא גִזְעוּ בְּזַעֲקָם בְּעוֹד לַיִל
לְשִׁמְעֵ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

דְּרֵשׁ נָא דוֹרְשֵׁיךָ בְּדַרְשָׁם פְּנִיךָ
הַדְּרֵשׁ לָמוּ מִשְׁמֵי מַעֲוֹנֶךָ
וּלְשׁוֹעַת חַנוּנִים אֵל תַּעֲלֵם אֲזוּנֶךָ
לְשִׁמְעֵ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

זוֹחֲלִים וְרוֹעֲדִים מִיּוֹם בּוֹאֶךָ
חָלִים כְּמִבְכִּירָה מַעֲבֵרַת מִשְׁאֶךָ
טְנוּפָם מְחָה נָא וַיּוֹדוּ פְּלִאֲיֶךָ
לְשִׁמְעֵ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

HEAR OUR PLEA

The Sabbath has ended, night has come;
We approach You with earnest plea.
O You who dwell in the heavens above,
Bend low and hear our hymn of praise.

Hear our plea! Accept our prayer!

Remember Isaac, bound for an offering,
In whose stead the ram was slain.
Shield his descendants praying this night;
Kindle Your power; come to their aid.

Hear our plea! Accept our prayer!

Receive all who seek Your Presence;
Let their plea reach Your heavenly abode.
Do not refuse to hear their prayers,
The fervent prayers which they offer.

Hear our plea! Accept our prayer!

Trembling before You like a woman in travail,
Like a woman bringing forth her firstborn,
They stand in awe before Your wonders,
Before the wonder of Your forgiveness.

Hear our plea! Accept our prayer!

יוֹצֵר אֶתֶּה לְכֹל-יִצִּיר נוֹצֵר
כּוֹנֵנֶת מֵאֵז תִּרְף לְחִלְצָם מִמַּעַצֵּר
לְחַנּוּם חָנּוּם מֵאוֹצֵר הַמְנַצֵּר
לְשִׁמְעַ אֶל הַרְנָה וְאֵל הַתְּפִלָּה.

מְרוֹם אִם עֲצָמוּ פִּשְׁעֵי קִהְלֶךָ
נָא שְׁנַגְּבֵם מֵאוֹצֵר הַמוֹכֵן בְּזִבּוּלֶךָ
עֲדִיךָ לְחֹן חָנּוּם בָּאִים אֵלֶיךָ
לְשִׁמְעַ אֶל הַרְנָה וְאֵל הַתְּפִלָּה.

פְּנֵה נָא אֶל הַתְּלָאוֹת וְאֵל לְחֻטָּאוֹת
צִדֵּק צוֹעֵקֶיךָ מִפְּלִיא פְּלָאוֹת
קֶשֶׁב נָא חֲנוּנִים אֱלֹהִים יְיָ צְבָאוֹת
לְשִׁמְעַ אֶל הַרְנָה וְאֵל הַתְּפִלָּה.

רְצֵה עֲתִירְתָּם בְּעַמְדָם בְּלִילוֹת
שַׁעֲה בְּרָצוֹן כְּקֶרֶבֶן כְּלִיל וְעוֹלוֹת
תִּרְאֵם גִּסְיָה עוֹשֶׂה גְדוּלוֹת
לְשִׁמְעַ אֶל הַרְנָה וְאֵל הַתְּפִלָּה.

You created every living being,
Of old You rescued us from trouble.
Bless us though we be not worthy.
Grant us Your gift of forgiveness.

Hear our plea! Accept our prayer!

Strengthen Your people, O Lord on high,
Though their transgressions are so many.
Bless them from Your heavenly treasure.
Though undeserving, they plead before You.

Hear our plea! Accept our prayer!

Consider our suffering, not our sins;
Vindicate those who plead before You.
You, who perform wonders, hear us;
Lord God of hosts, heed our plea.

Hear our plea! Accept our prayer!

Once You received the Temple sacrifices,
Now accept our petition for forgiveness.
Accept the plea we offer this night,
Reveal for us the wonder of Your deeds.

Hear our plea! Accept our prayer!

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וּקְבַל בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ.
הַשִּׁיבֵנוּ יי אֱלֹהֵי וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

אל תשליכנו מלפניך, וְרוּחַ קִדְשְׁךָ אל תקח ממנו.
אל תשליכנו לַעַת זְקָנָה, כְּכֹלֹת כַּחֲנוּ אל תעזבנו.
אל תעזבנו, יי אֱלֹהֵינוּ, אל תרחק ממנו.

עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ,
כִּי אַתָּה יי עֲזַרְתָּנוּ וְנַחַמְתָּנוּ.
אֲמַרְינוּ הַאֲזִינָה יי, בִּינָה הַגִּיבֵנוּ.

יְהִיו לְרָצוֹן אִמְרֵי פִינוּ וְהַגִּיזוֹן לְבָנוּ לְפָנֶיךָ, יי צוּרֵנוּ וְגוֹאֲלֵנוּ.
כִּי לֶךְ יי הוֹחֵלְנוּ, אַתָּה תַעֲנֶה, אֲדַנִּי אֱלֹהֵינוּ.

HEAR US AND SAVE US

Hear our voice, Lord our God, pity us, save us;
Accept our prayer with compassion and kindness.

*Help us return to You, and we shall return;
Renew our lives as when we were young.*

Cast us not away from Your Presence;
Take not Your holy spirit from us.

*Cast us not away when we are old,
When strength is gone do not abandon us.*

Do not abandon us, Lord our God, do not be far from us.

*Show us a sign of grace in spite of our foes,
For You are our help and our comfort.*

Hear our words, O Lord, and consider our inmost thoughts.

*May the words of our mouth and the meditations of our heart
Be acceptable to You, O Lord, our Rock and our Redeemer.*

For You we wait, our God; You, O Lord, will answer.

כְּאֲבִי רַב וּמִכְתִּי אֲנוּשָׁה
 וְכַחֲסֵי סֵר וְעֲצָמוֹתַי חִלּוּשָׁה,
 וְאֵין מִבְּרַח וְאֵין מְנוּס לְנַפְשִׁי,
 וְאֵין מְקוּם תְּהִי לִי בּוֹ נְפִישָׁה.
 שְׁלֹשָׁה אֲסָפוּ עָלַי לְכֹלֹת
 שְׂאֵר גּוּפִי וְרוּחִי הֶעֱנוּשָׁה:
 גְּדֹל עֶזְרָת וְרַב מִכְאוּב וּפְרוּד –
 וּמִי יוּכַל עֲמֹד לִפְנֵי שְׁלֹשָׁה?
 הֵימָּה אֲנִי וְאִם תִּנּוּן, אֵלֶּהּ,
 וְכִי בְרִזָּל עֲצָמֵי אוֹ נְחוּשָׁה?
 אֲשֶׁר כָּל־עֵת יִסְבּוּנִי תִּלְאוֹת,
 כְּאֵלוֹ הֵם מְסוּרִים לִי יִרְשָׁה,
 וְתִדְרֹשׁ לְעוֹנֵי רַק, כְּאֵלוֹ
 לָךְ אֵין עַל בְּגֵי אָדָם דְּרִישָׁה!
 רְאֵה נָא בְּעֲמַל עֲבָדְךָ וְעֲנֵו
 וְכִי נִפְשׁוּ כְּמוֹ דָּאָה יְקוּשָׁה –
 וְאֵתִּיהָ לָךְ לְעוֹלָמִים לְעַבְד
 וְלֹא אֲשָׁאל עֲדֵי נִצַּח חֲפִישָׁה.

GRIEVOUS ARE MY WOUNDS

Grievous are my wounds, fearful are my pains;
My strength is gone, I am drained to the core.

There is no escape for my body or my soul,
No haven for me, no relief from my plight.

A triad of evil seeks my destruction,
Consuming my flesh, and enslaving my spirit—

Corroding sin, frightful pain, stark loneliness.
Can anyone withstand their crushing power?

O God! Am I an ocean or a monster of the deep?
Am I made of iron or cast of bronze?

How can I bear the threats levelled against me?
Why should constant suffering be my heritage?

Why probe into all my failings?
Are all others free of wrongdoing?

39 Consider my agony, the punishments I suffer,
How my soul is imprisoned like a caged bird.

Accept me as Your constant servant,
For to be Your servant is to be ever free.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם
 מִתְחַנְּתָנוּ, שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקוֹשֵׁי עַרְףְּ לֹמֵר לְפָנֶיךָ, יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ, אֲכַל
 אֲנַחְנוּ חַטָּאנוּ.

אֲשַׁמְנוּ, בְּגִדְנוּ, גּוּלְנוּ, דְּבַרְנוּ דְּפִי.
 הַעֲרִינוּ, וְהִרְשַׁעְנוּ, וְדַגּוּ, חֲמִסְנוּ,
 טַפְלֵנוּ שִׁקְרָה. יַעֲצֵנוּ רַע, כּוֹזְבֵנוּ, לְצֵנוּ,
 מְרַדְנוּ, נֹאצֵנוּ, סָרְרֵנוּ, עֲוִינוּ,
 פִּשְׁעֵנוּ, צָרְרֵנוּ, קוֹשֵׁנוּ עַרְףְּ. רִשְׁעֵנוּ,
 שִׁחַתְנוּ, תַּעֲבֹנוּ, תַּעֲרִינוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמַּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ, וְאַתָּה
 צְדִיק עַל כָּל-הַבָּא עָלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ.

וְתֵן בְּלִבֵּנוּ לְעֹזוֹב דְּרָךְ רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, כְּכַתוּב עַל
 יַד נְבִיאָהּ: יַעֲזֹב רָשָׁע דַּרְכוֹ, וְאִישׁ אֶגְוֶן מִחֲשֹׁבֵתָיו, וְיָשֵׁב אֶל
 יי וִירַחֲמֵהוּ, וְאַל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹחַ.

ASHAMNU

Our God and God of our fathers, hear our prayer; do not ignore our plea. We are neither so brazen nor so arrogant to claim that we are righteous, without sin, for indeed we are sinful.

*Ashamnu bagadnu gazalnu dibarnu dofi.
He'evinu vehirshanu zadnu hamasnu
tafalnu shaker. Ya'atznu ra, kizavnu latznu
maradnu ni'atznu sararnu 'avinu
pashanu tzararnu kishinu 'oref. Rashanu
shihatnu ti'avnu ta'inu titanu.*

We abuse, we betray, we are cruel.
We destroy, we embitter, we falsify.
We gossip, we hate, we insult.
We jeer, we kill, we lie.
We mock, we neglect, we oppress.
We pervert, we quarrel, we rebel.
We steal, we transgress, we are unkind.
We are violent, we are wicked, we are xenophobic.
We yield to evil, we are zealots for bad causes.

We have ignored Your commandments and statutes, and it has not profited us. You are just, we have stumbled. You have acted faithfully, we have been unrighteous.

We have sinned, we have transgressed. Therefore we have not been saved. Endow us with the will to forsake evil; save us soon. Thus Your prophet Isaiah declared: "Let the wicked forsake his path and the unrighteous man his plottings. Let him return to the Lord, who will show him compassion. Let him return to our God, who will surely forgive him."

- הוא יעֲנֵנו. מי שֶׁעָנָה לְאַבְרָהָם אֲבִינוּ בְּהַר הַמִּוֶּרֶה
- הוא יעֲנֵנו. מי שֶׁעָנָה לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעְקַד עַל גֹּב הַמְּזֻבָּח
- הוא יעֲנֵנו. מי שֶׁעָנָה לְיִעֲקֹב בְּבֵית אֵל
- הוא יעֲנֵנו. מי שֶׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים
- הוא יעֲנֵנו. מי שֶׁעָנָה לְאַבְרָהָם בְּעַל יַם סוּף
- הוא יעֲנֵנו. מי שֶׁעָנָה לְמֹשֶׁה בְּחֹרֵב
- הוא יעֲנֵנו. מי שֶׁעָנָה לְאַהֲרֹן בַּמִּתְחָה
- הוא יעֲנֵנו. מי שֶׁעָנָה לְפִינְחָס בְּקוֹמוֹ מִתּוֹךְ הַעֲדָה
- הוא יעֲנֵנו. מי שֶׁעָנָה לְיִהוֹשֻׁעַ בְּגִלְגָל
- הוא יעֲנֵנו. מי שֶׁעָנָה לְשִׁמְשׁוֹן בְּמִצְפָּה
- הוא יעֲנֵנו. מי שֶׁעָנָה לְדָוִד וּשְׁלֹמֹה בְּנוֹ בִירוּשָׁלַיִם
- הוא יעֲנֵנו. מי שֶׁעָנָה לְאַלְהֵהוּ בְּהַר הַכְּרִמָּל
- הוא יעֲנֵנו. מי שֶׁעָנָה לְאַלְיָשָׁע בִּירוּחוֹ
- הוא יעֲנֵנו. מי שֶׁעָנָה לְיוֹנָה בְּמַעַי הַדָּגָה
- הוא יעֲנֵנו. מי שֶׁעָנָה לְחִזְקִיָּהוּ בְּחָלְיוֹ
- הוא יעֲנֵנו. מי שֶׁעָנָה לְחֻנְיָה מִשְׂאֵל וְעֹזְרִיָּה בְּתוֹךְ כְּבֹשֶׁן הָאֵשׁ
- הוא יעֲנֵנו. מי שֶׁעָנָה לְדָנְיָאֵל בְּגֹב הָאֲרִיּוֹת
- הוא יעֲנֵנו. מי שֶׁעָנָה לְמַרְדְּכַי וְאַסְתֵּר בְּשׁוֹשֶׁן הַבִּירָה
- הוא יעֲנֵנו. מי שֶׁעָנָה לְעֹזְרָא בְּגוֹלָה
- הוא יעֲנֵנו. מי שֶׁעָנָה לְכָל - הַצְּדִיקִים וְהַחֲסִידִים וְהַתְּמִימִים וְהַיִּשְׂרָיִם

MAY HE ANSWER US

He answered Abraham on Mount Moriah
And his son Isaac, bound on the altar.

Hu ya'aneinu.
May He answer us.

He answered Jacob, praying at Beth El
And his son Joseph, imprisoned in Egypt.

May He answer us.

He answered our fathers at the Red Sea
And our teacher Moses standing at Sinai.

May He answer us.

He answered Aaron, bearing an offering,
And his grandson Phineas, the priestly hero.

May He answer us.

He answered Joshua at Gilgal
And Samuel the prophet at Mitzpah.

May He answer us.

He answered David facing Goliath
And Solomon, his son, king in Jerusalem.

May He answer us.

He answered Elijah on Mount Carmel
And his disciple Elisha in Jericho.

May He answer us.

He answered Jonah in the great fish
And King Hezekiah during his illness.

May He answer us.

He answered Hananiah, Mishael and Azariah
When they were thrown into the fiery furnace.

May He answer us.

He answered Daniel in the den of lions,
Mordecai and Esther in the city of Shushan.

May He answer us.

He answered Ezra in exile,
And all the righteous and upright.

May He answer us.

י" אל בָּאֶפֶד תּוֹכִיחֵנִי וְאֵל בְּחַמְתֶּךָ תִּיַסְרֵנִי.
חַנּוּנִי יי, כִּי אֲמַלֵּל אֲנִי. רַפְּאֵנִי יי, כִּי נִבְהָלוּ עַצְמִי.

וְנַפְשִׁי נִבְהָלָה מְאֹד, וְאַתָּה יי, עַד מָתִי.
שׁוּבָה יי, חֲלֹצָה נַפְשִׁי. הוֹשִׁיעֵנִי לְמַעַן חֲסֹדֶךָ.

כִּי אֵין בְּמֹות זְכָרֶךָ, בְּשֵׁאוֹל מִי יוֹדָה לָךְ.
יַגְעֵתִי בְּאַנְחָתִי, אֲשַׁחֶה בְּכָל-קִילָה מִטָּתִי,
בְּדַמְעָתִי עֲרָשִׁי אֲמַסֶּה.

עֲשֵׂשָׁה מִכַּעַס עֵינָי, עֲתַקָּה בְּכָל-צוּרְרֵי.
סוּרוּ מִמֶּנִּי כָּל-פְּעֻלֵי אֲוֹן, כִּי שָׁמַע יי קוֹל בְּכִיִּי.

שָׁמַע יי תַּחֲנּוּתִי, יי תַּפְּלֵתִי יִקַּח.
יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל-אִיבֵי, יִשְׁבוּ יִבְשׁוּ רַגְעַ.

THE LORD WILL ACCEPT MY PRAYER

O Lord, rebuke me, but not in anger;
O Lord, chasten me, but not in wrath.

*Pity me, I faint; heal me, my limbs tremble.
How long must my soul suffer such agony?*

Return to me, Lord, and rescue me;
Save me, for the sake of Your kindness.

*In death there is no one to remember You.
In the grave who can praise You?*

Weary am I with groaning and weeping;
Nightly my pillow is soaked with tears.

*Grief has dimmed my eyes;
Enemies have made me aged.*

Away with you, doers of evil!
The Lord has heard my cry.

*The Lord has heard my supplication;
The Lord will accept my prayer.*

45

All my foes shall be shamed and dismayed;
Quickly they shall withdraw in humiliation.

שומר ישראל, שמור שארית ישראל
ואל יאבד ישראל האומרים שמע ישראל.

שומר גוי אחד, שמור שארית עם אחד
ואל יאבד גוי אחד המיחדים שמה, יי אלהינו יי אחד.

שומר גוי קדוש, שמור שארית עם קדוש
ואל יאבד גוי קדוש המשלשים בשלוש קדשה לקדוש.

מתרצה ברחמים ומתפייס בתחנונים,
התרצה והתפייס לדור עני כי אין עוזר.

אבינו מלכנו, חננו ועננו, כי אין בנו מעשים.
עשה עמנו צדקה וחסד והושיענו.

ואנחנו לא נדע מה נעשה, כי עליך עינינו.
זכר רחמיה יי וחסדיה, כי מעולם הקמה.

הי חסדיה יי עלינו כאשר יחלנו לה.
אל תזכר לנו עונות ראשנים.
מהר יקדמונו רחמיה כי דלוננו מאד.

חננו יי חננו, כי רב שבוענו בוז. ברגו רחם תזכור.
כי הוא ידע יצרנו, זכור כי עפר אנחנו.

עורנו אלהי ישענו על דבר כבוד שמה,
והצילנו וכפר על חטאתינו למען שמה.

GUARDIAN OF ISRAEL

Guardian of Israel, guard the remnant of the people Israel.
Let not disaster overcome the people Israel
Who daily proclaim: Hear, O Israel!

Guardian of a unique people, guard the remnant of this people.
Let not disaster overcome this unique people
Who daily proclaim: The Lord is One!

Guardian of a holy people, guard the remnant of this people.
Let not disaster overcome this holy people
Who daily proclaim: Holy, holy, holy is the Lord!

O God, moved by prayer and reconciled by supplication,
accept the prayers and supplications of our
afflicted generation, for there is none else to help.

Our Father, our King, be gracious to us and answer us.
Though we are without good deeds, be merciful with
us and save us. We look to You, for alone we are
helpless. Remember Your mercies and kindness,
O Lord, for they are of eternity.

May Your lovingkindness be with us, for we put our
trust in You. Do not recall our former sins,
but let Your mercies come to our aid, for we are
brought so very low.

47

Have mercy on us, O Lord, have mercy, for we are
sated with humiliation; remember that we are but
dust. Help us, O Lord of deliverance, for the
sake of Your glory. Forgive our sins and save us.

זאת תפלתי לך, אל אלהי:
שמרני לבל אשט מנתיב חיי,
לבל ימק רוחי ולבל ידל
מצמאונו לך ומן הטל
עליו הזלפת בעודני רך.

יהי לבי פתוח אל כל-ך,
אל כל-יתום חיים, אל כל-כושל
נפתל בסתר ומגשש בצל.

ברך עיני, וכןי לראות
יפי אדם עולה בתבל זאת.

ואת-חושי בי העמק, הרחב
לספג עולם ירק, נצן ואב,
לקלט מהם סוד הבלוב בדמי.

חנני און לתת מיטב כל-פרי,
תמצית חיי, בניב שקוי לשדי
מבלי צפות לגמול צפוי בעדי.

וכבוא יומי – לחמק לרשות הליל
בלי תבצע מה מאיש וממה, אל.

THIS IS MY PRAYER

This is my prayer to You, my God:
Let me not swerve from my life's path,
Let not my spirit wither and shrivel
In its thirst for You
And lose the dew
With which You sprinkled it
When I was young.

May my heart be open
To every broken soul,
To orphaned life,
To every stumbler
Wandering unknown
And groping in the shadow.

Bless my eyes, purify me to see
Man's beauty rise in the world.

Deepen and broaden my senses
To absorb a fresh
Green, flowering world,
To take from it the secret
Of blossoming in silence.

Grant strength to yield fine fruits,
Quintessence of my life,
Steeped in my very being
Without expectation of reward.

49 And when my time comes—
Let me slip into the night
Demanding nothing, God, of man
Or of You.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וַיְמַלִּיף מְלָכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן,
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל בְּעִנְיָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדַּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְּאֲמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל-יִשְׂרָאֵל
קָדָם אַבוּהוֹן דִּי בְּשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

KADDISH

Hallowed and enhanced may He be
Throughout the world of His own creation.
May He cause His sovereignty soon to be accepted,
During our life and the life of all Israel.
And let us say: Amen.

Ye-hei shmei raba meva-rakh l'alam ul'almei 'almaya.
May He be praised throughout all time.

Glorified and celebrated, lauded and praised,
Acclaimed and honored, extolled and exalted
May the Holy One be,
Far beyond all song and psalm,
Beyond all tributes which man can utter.
And let us say: Amen.

May the prayers and pleas
Of the whole House of Israel be accepted
By our Father in Heaven.
And let us say: Amen.

Let there be abundant peace from Heaven,
With life's goodness for us and for all the people Israel.
And let us say: Amen.

He who brings peace to His universe
Will bring peace to us and to all the people Israel.
And let us say: Amen.

מִזְמוֹר לְדָוִד. ייִ מִי יִגּוֹר בְּאַהֲלֶיךָ, מִי יִשְׁכֵּן בְּהַר קֹדְשֶׁךָ.
הוֹלֵךְ תָּמִים וּפַעַל צֶדֶק וְדָבַר אֱמֶת בְּלִבּוֹ. לֹא רָגַל עַל
לְשׁוֹנוֹ, לֹא עָשָׂה לְרַעְיוֹ רָעָה, וְחָרְפָה לֹא נָשָׂא עַל קִרְבוֹ. וּבְנוֹה
בְּעֵינָיו וְנִמְאָס וְאֵת-יְרָאִי ייִ יִכְבֵּד, וְשָׁבַע לְהַרְעֵ וְלֹא יִמַר.
כִּסְפוֹ לֹא נָתַן בְּנוֹשֶׁף וְשָׁחַד עַל גְּקִי לֹא לָקַח, עָשָׂה אֱלֹה לֹא
יִמוּט לְעוֹלָם.

WHO SHALL DWELL IN YOUR SANCTUARY?

Do we deserve to enter God's sanctuary? How can we merit a place in His Presence? Live with integrity, do what is right, speak the truth without deceit. Have no slander upon your tongue, do no evil to others, do not mistreat your neighbor. Spurn a contemptible person, but honor those who revere the Lord. Never retract a promise once made, though it may bring you harm. Lend no money at usurious interest, accept no bribes against the innocent. Make these deeds your own; then shall you stand firm forever.

CLOSING PRAYER

O Lord our God and God of our fathers, grant us of Your Spirit that we may be cleansed of the jealousies and hates, the grudges and pettiness, the treachery and prejudice which befoul life and poison happiness. Remove the clouds that hover about us. Lift from our hearts the threatening burdens of fear and of loneliness.

May the coming year bring to all men and to all nations the understanding of the Psalmist that peace is the handmaiden of justice and that love must be founded on truth.

Merciful Father, grant us the understanding and the will to love mercy, to live justly and to walk humbly before You. May our hearts be open with generosity and our hands ready with kindness. May our faith in the attainment of peace for all people remain unshaken.

53

May the words of our mouth and the meditations of our heart find expression in our lives day by day, helping us to overcome the sins in our own lives and in the lives of those who are about us.

May all our aspirations for good be soon fulfilled. Amen.

NOTE

Preparation for the New Year begins with Elul, the month preceding Rosh Hashanah. During this month the weekday *Shaharit* Service is concluded with the reading of Psalm 27 and the sounding of the Shofar.

Special penitential prayers—the *Selihot*—are recited before *Shaharit* beginning with the Sunday preceding Rosh Hashanah. If the Holy Day falls on Monday or Tuesday, the recitation of *Selihot* is begun on the second Sunday before Rosh Hashanah.

Since the day in the Jewish calendar begins with the sunset of the previous day, it has become the custom to recite the first *Selihot* on Saturday night, usually at midnight.

Selihot are recited also during the week between Rosh Hashanah and Yom Kippur, and on all fast days. There are variants in the *Selihot* for the various days and occasions, but their central theme and general pattern are uniform.

SOURCES AND TRANSLATORS

The oldest portions in this as in all editions of the *Selihot* are verses and chapters from the Bible, with the Book of Psalms as their primary source. Later sections stem from Talmudic and early post-Talmudic times. The largest number of *Selihot* included in standard compilations are the work of liturgical poets—*payyetanim*—who lived during the ten centuries following the close of the Talmudic era. The theme of these poets is largely uniform, as is the structure of their poetry.

Selihot by some of the most widely known *payyetanim* are represented in this edition. These include writings by Rav Amram Gaon of Babylonia (821-875), Saadya Gaon of Babylonia and Egypt (892-942), Benjamin ben Zerach of Europe (about 1050), and Solomon ben Isaac of France (Rashi, 1040-1150).

A number of poems and prayers have been introduced in this edition of the service. These include a poem by the poet and philosopher Solomon ibn Gabirol of Spain (1021-1058). The modern era is represented by Hillel Zeitlin (1872-1943) of Warsaw, Poland, the saintly and gifted author who perished in the Nazi holocaust. Included also is a poem by the sensitive and gentle Hillel Bavli (1892-1961), a Hebrew poet who was professor of Hebrew literature at the Jewish Theological Seminary of America. These selections, on pages 38, 20, and 48 respectively, were translated by Rabbis Gershon Hadas, Jules Harlow and Norman Tarnor.

The Chairman of the Prayer Book Committee translated all the traditional portions of the service, and composed the various English readings. The entire service benefited greatly by the helpful criticisms of colleagues in the Rabbinical Assembly, as noted in the Foreword.

רַחוּמֵינוּ שֶׁכֵּן עֲזָרְתָם הִרְיֵנוּ מִדִּוְחַל לְכֹל מִי שֶׁהִכְעִיִּים
 וְהִקְלִיט אֶזְוֵתֵי אֱוִי שִׁדְדוֹתָא כְּגַדֵּי בֵּין בְּלוֹתֵי בֵּין כְּמִמְזֵנֵי
 בֵּין כְּכַבּוּדֵי בֵּין כְּכֹל אֲשֶׁר לִי בֵּין בְּאֵוִיִּים בֵּין בְּרִצּוֹן
 בֵּין בְּשִׁוְיוֹנֵי בֵּין בְּמִוִּידֵי בֵּין בְּדַבָּרֵי בֵּין בְּסִמְעֵי שִׁיחַ לְכֹל
 בֶּן אָדָם. וְכֵּן יַעֲשֶׂה שׁוֹם אָדָם בְּסַפְתֵּי יְהוָה רַחוּמֵינוּ
 מִכְּפִלְתֵּי יְיָ אֱלֹהֵי יִצְחָק אֲבוֹתֵי שִׁכְחָ אֶזְוֵתָא עוֹד וְכֵּן
 אֶזְוֹר בְּהֵם וְכֵּן אֲשׁוּב עוֹד לְהִכְעִיִּסְךָ וְכֵּן אֶעֱשֶׂה
 הַרְעָ בְּעֵינֶיךָ. וְכֵּן שִׁדְדוֹתֵי אֱתֵי כְּפִלְתֵּי כְּוִוֹזֵךְ בְּרִצּוֹן מִיךָ
 הַרְבִּיִּים אֲבָל כֹּחַ עַל יְדֵי יְסוּדִים וְזִכְרִים רַעִים
 יְהוָה לְרִצּוֹן אֲמִרֵי פִי וְהִגִּינוֹן כְּפִי כְּפִלְתֵּי יְיָ צַדִּיק וְזִנְיָאֵךְ

הכתוב מחבר

SELIHOT / סליחות

Master of the Universe! I herewith forgive anyone who may have irritated, angered or injured me, whether acting against my person, my possessions, or my reputation. Let no man be punished on my account, whether the wrong done me was accidental or malicious, unwitting or purposeful, by word or by deed. May it be Your will, O Lord my God and God of my fathers, that I not repeat the wrongs I have committed, and that I sin no more. May I never again anger You by doing that which is evil in Your sight. I pray that You will wipe away my sins, not through sickness and suffering but with great mercy. May the words of my mouth and the meditation of my heart be acceptable before You, O Lord, my Rock and my Redeemer.

THE RABBINICAL ASSEMBLY