

חפץ חיים

The following book includes:

- Selichot Nusach Lita —Wikisource
 - License: CC-BY-SA
 - Source: https://he.wikisource.org/wiki/%D7%A1%D7%9C%D7%99%D7%97%D7%95%D7%AA_%D7%9C%D7%99%D7%9E%D7%99_%D7%94%D7%AA%D7%A9%D7%95%D7%91%D7%94/%D7%9E%D7%A0%D7%94%D7%92_%D7%9C%D7%99%D7%98%D7%90
- The Metsudah Selichos: translated and annotated by Rabbi Avrohom Davis, Metsudah Publications, 1986
 - License: CC-BY
 - Source: <http://www.israelbookshoppublications.com/store/pc/Metsudah-Selichos-p349.htm>

It was retrieved from Sefaria on March 6, 2024 (כ"ו באדר א' ה'תשפ"ד). It was typeset and formatted by Ktavi.

תוכן העניינים

ליום ראשון

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלְלוּךָ סֵלָה: אֲשֶׁרִי הָעַם שְׂפָכָה לוֹ אֲשֶׁרִי
הָעַם שִׁיְהִינָה אֱלֹהָיו: תִּהְלֶה לְדוֹד אַרְוִמָּמָה אֱלֹהֵי הַמֶּלֶךְ וְאַבְרָכָה שְׁמָךְ
לְעוֹלָם וָעֶד: בְּכָל־יּוֹם אַבְרָכְךָ וְאַהֲלֶלָה שְׁמָךְ לְעוֹלָם וָעֶד: גָּדוֹל יְהוָה
וּמִהֲלֵל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר: דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ וּגְבוּרָתֶיךָ
נִגִּידוּ: הִדָּר כְּבוֹד הוֹדָךְ וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: וְעִזּוֹז נוֹרְאוֹתֶיךָ
יֹאמְרוּ וּגְדֻלָּתְךָ אֶסְפְּרֶנָּה: זָכַר רַב־טוֹבָךְ יִפְיֵעוּ וְצִדְקָתְךָ יִרְגְּנוּ: חֲנוּן
וְרַחוּם יְהוָה אָרְךָ אִפְּיָם וּגְדֻלַּת־חֶסֶד: טוֹב־יְהוָה לִכְלָ וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִדְוֶךָ יְהוָה כָּל־מַעֲשֵׂיךָ וַחֲסִידֶיךָ יִבְרַכּוּכָה: כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרָתְךָ
יִדְבָּרוּ: לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הִדָּר מַלְכוּתוֹ: מַלְכוּתְךָ
מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר: סוּמָה יְהוָה לְכָל־הַנִּפְלִים
וְזוֹקֵף לְכָל־הַכַּפּוּפִים: עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם
בְּעֵתוֹ: פּוֹתֵחַ אֶת־יַדְּךָ וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן: צַדִּיק יְהוָה בְּכָל־דִּרְכָּיו
וַחֲסִיד בְּכָל־מַעֲשָׂיו: קָרוֹב יְהוָה לְכָל־קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:
רִצּוֹן־יִרְאֵיו יַעֲשֶׂה וְאַת־שׁוֹנְעֶתָם יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהֲבָיו
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד: תִּהְלֵת יְהוָה יִדְבָּר פִּי וּיְבָרֵךְ כָּל־בֶּשָׂר שֵׁם
קָדְשׁוֹ לְעוֹלָם וָעֶד: וְאַנְחֵנוּ נִבְרָךְ יְהִי מַעֲתָה וְעַד־עוֹלָם הִלְלוּיָהּ:

Fortunate are those who dwell in Your house; may they continue to praise You, Selah. Fortunate is the people whose lot is thus; fortunate is the people for whom Adonoy is their God. A praise by David! I will exalt You, my God, the King, and bless Your Name forever and ever. Every day I will bless You and extol Your Name forever and ever. Adonoy is great and highly extolled, and His greatness is unfathomable. One generation to another will laud Your works and declare Your mighty acts. The splendor of Your glorious majesty, and the words of Your wonders I will speak. Of Your awesome might, they will speak and Your greatness I will recount. They will make mention of Your bountifulness, and joyfully exult in Your righteousness. Adonoy is gracious

and compassionate, slow to anger and great in kindness. Adonoy is good to all, His mercy encompasses all His works. All Your works will thank You, Adonoy, and Your pious ones will bless You. Of the honor of Your kingship they will speak, and Your might they will declare. To reveal to men His mighty acts, and the glorious splendor of His kingship. Your kingship is the kingship for all times, and Your dominion is in every generation. Adonoy supports all the fallen, and straightens all the bent. The eyes of all look expectantly to You, and You give them their food at its proper time. You open Your hand and satisfy the desire of every living being. Adonoy is just in all His ways and benevolent in all His deeds. Adonoy is near to all who call upon Him, to all who call upon Him in truth. The will of those who fear Him He fulfills; He hears their cry and delivers them. Adonoy watches over all those who love Him, and will destroy all the wicked. Praise of Adonoy my mouth will declare, and all flesh will bless His holy Name forever and ever. And we will bless God from now on forever. Praise God.

הש"ץ אומר חצי קדיש:

The Chazzan recites the Half-Kaddish:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ
אָמֵן: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא,
בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרִין
בְּעָלְמָא, וְאָמְרוּ אָמֵן:

Exalted and sanctified be His great Name in the world which He created according to His will and may He rule His kingdom in your lifetime and in your days, and

in the lifetime of the entire House of Israel, speedily and in the near future—and say Amen. May His great Name be blessed forever and for all eternity. Blessed and praised, glorified, and exalted and uplifted, honored and elevated and extolled be the Name of the Holy One, blessed is He; far above all the blessings and hymns, praises and consolations which we utter in the world—and say Amen.

לֵךְ אֲדֹנָי הַצְדָּקָה וְלָנוּ בִּשְׁתֵּי הַפָּנִים. מִה־נִּתְאוּנוּ וּמִה־נֶּאֱמַר. מִה־נִּדְבַר וּמִה־נִּצְטַדֵּק: נִחְפְּשֶׁה דְרָכֵינוּ וְנַחֲקֶרְהָ וְנַשׁוּבָה אֵלֶיךָ. כִּי יִמְיָנֶךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים: לֹא־בַחֲסֵד וְלֹא־בְמַעֲשִׂים בָּאֵנוּ לְפָנֶיךָ. כְּדָלִים וְכָרְשִׁים דִּפְקָנוּ דְלִתִּיָּה: דְלִתִּיָּה דִּפְקָנוּ רַחוּם וְחַנוּן. נָא אֵל־תִּשְׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ: מִלְּפָנֶיךָ מִלְּכֵנוּ רִיקָם אֵל־תִּשְׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תִּפְלָה:

Righteousness is Yours, Adonoy while shame is ours. How can we complain? What can we say? What can we speak? And how can we justify ourselves? Let us search into our ways and examine them, and return to You; for Your right hand is extended to receive those who repent. Not with virtue nor with good deeds do we come before You, but like the poor and needy we knock at Your door. At Your door, do we knock, Merciful and Gracious One. Please do not turn us away empty-handed from Your Presence. From Your Presence our King turn us not away empty-handed; for You hear [our] prayers.

שִׁמְעַ תִּפְלָה, עֲדִיךָ כָּל בִּשְׁרֵי יִבְאוּ: יָבוֹא כָּל בִּשְׁרֵי לְהַשְׁמִחוֹת לְפָנֶיךָ יְהוָה: יָבוֹאוּ וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ: בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה. נִבְרַכָּה לְפָנֶיךָ יְהוָה עֲשׂוֹנוֹ: בָּאוּ שְׁעָרֵינוּ בַּתּוֹדָה, חֲצֵרוֹתֵינוּ בַּתְּהִלָּה. הוֹדוּ לוֹ בְּרָכוּ שְׁמוֹ: וְאַנְחֵנוּ בְּרַב חֲסִדֶּךָ נִבְּאוּ בֵּיתְךָ. נִשְׁתַּחֲוֶה אֵל הַיְכָל־קֹדֶשְׁךָ בִּירְאָתְךָ: הִנֵּה בְּרָכוּ אֶת יְהוָה כָּל עַבְדֵי יְהוָה הָעוֹמְדִים בְּבֵית יְהוָה בְּלִילוֹת: שְׂאוּ יְדֵיכֶם קֹדֶשׁ, וּבְרָכוּ אֶת יְהוָה: נִבְּאוּהָ לְמִשְׁכַּנּוֹתֵינוּ,

נשפתחנה להדם רגליו: רוממו יהנה אלהינו, והשפתחו להדם רגליו. קדוש הוא: רוממו יהנה אלהינו, והשפתחו להר קדשו. פי קדוש יהנה אלהינו: השפתחו ליהנה בהדרת קדש, חילו מפניו כל הארץ: נשפתחנה אל היכל קדשך, ונודה את שמך על חסדך ועל אמתך. פי הגדלת על כל שמך אמתך: יהנה אלהי צבאות, מי כמוך חסין יה. ואמונתך סביבותיך: פי מי בשחק יצרך ליהנה, ידמה ליהנה בבני אלים: פי גדול אתה ועשה נפלאות, אתה אלהים לבדך: פי גדול מעל שמים חסדך, ועד שחקים אמתך: גדול יהנה ומהלל מאד, ולגדלתו אין חקר: פי גדול יהנה ומהלל מאד, נורא הוא על כל אלהים: פי אל גדול יהנה, ומלך גדול על כל אלהים: אשר מי אל בשמים ובארץ, אשר יעשה כמעשיך וכגבורתיך: מי לא יראך מלך הגוים, פי לה יאתה. פי בכל חכמי הגוים ובכל מלכותם, מאין כמוך: מאין כמוך יהנה. גדול אתה, וגדול שמך בגבורה: לה זרוע עם גבורה. תעז ידך, תרום מינך: לה יום אף לה לילה. אתה הכינות מאור ושמש: אשר בידו מחקרי ארץ, ותועפות הרים לו: מי ימלל גבורות יהנה, ישמיע כל תהלתו: לה יהנה הגדלה והגבורה והתפארת והנצח וההוד, פי כל בשמים ובארץ. לה יהנה הממלכה, והמתנשא לכל לראש: לה שמים, אף לה ארץ תבל ומלאה אתה יסודתם: אתה הצבת כל גבולות ארץ. קנין וחזק אתה יצרתם: אתה רצצת ראשי לוינתו, תתננו מאכל לעם לציים: אתה בקעת מעין ונחל, אתה הובשת נהרות איתן: אתה פוררת בענה ים, שברת ראשי תנינים על המים: אתה מושל בגאות הים, בשוא גליו אתה תשבחם: גדול יהנה ומהלל מאד, בעיר אלהינו הר קדשו: יהנה צבאות אלהי ישראל ישב הכרבים, אתה הוא האלהים לבדך: אל נערץ בסוד קדושים רבה, ונורא על כל סביביו: ויודו שמים פלאה יהנה, אף אמונתך בקהל קדשים: לכו נרננה ליהנה, נריעה לצור ישענו: נקדמה פניו בתודה, בזמרות נריע לו: צדק ומשפט מכון כסאך, חסד ואמת יקדמו פניך: אשר יחדו נמתיק סוד, בבית אלהים נהלך ברגש: אשר לו הים והוא עשהו, ויבשת ידיו יצרו: אשר בידו גפש כל חי, ורוח כל בשר איש: הנשמה

לָךְ, וְהַגּוֹיִף פָּעֵלְךָ חוֹסֶה עַל עַמְּלֶךָ: הַנְּשַׁמָּה לָךְ, וְהַגּוֹיִף נִשְׁלָךְ. יְהוָה עֲשֵׂה
 לְמַעַן נִשְׁמָךְ: אֲתָאֲנוּ עַל נִשְׁמָךְ. יְהוָה, עֲשֵׂה לְמַעַן נִשְׁמָךְ: בְּעֶבֶר כְּבוֹד
 נִשְׁמָךְ, כִּי אֵל חַנוּן וְרַחוּם נִשְׁמָךְ: לְמַעַן נִשְׁמָךְ יְהוָה. וְסִלַּחְתָּ לְעֻגְנוֹ, כִּי
 רַב הוּא:

You Who hears prayer, unto You does all flesh come.
 All flesh shall come to prostrate themselves before You,
 Adonoy. They will come and prostrate themselves before
 You, my Master and they will give honor to Your Name.
 Come let us prostrate ourselves and bow; let us kneel
 before Adonoy, our Maker. Enter His gates with thanksgiving,
 His courtyards with praise, give thanks to Him, bless
 His Name. As for us, through Your abundant kindness
 we will enter Your House; we will prostrate ourselves
 toward Your Holy Sanctuary in awe of You. Behold,
 bless Adonoy—all [you] servants of Adonoy, who stand
 in the House of Adonoy in the night. Lift your hands
 to the Sanctuary and bless Adonoy. Let us come to
 His Dwelling Places, let us prostrate ourselves at His
 footstool. Exalt Adonoy, our God, and prostrate yourselves
 at His footstool, Holy is He! Exalt Adonoy, our God
 and prostrate yourselves at His holy mountain, for Adonoy
 our God is holy. Prostrate yourselves before Adonoy in
 the splendor of holiness, tremble before Him all [peoples
 of] the earth. We will prostrate ourselves toward Your
 Holy Sanctuary, and give thanks to Your Name for Your
 kindness and for Your truth; for You have magnified
 Your word far beyond Your Name. Adonoy, God of
 Hosts, who is like You, a mighty God; and Your faithfulness
 is round about You. For who in the skies can be compared
 to Adonoy, who can be likened to Adonoy among the
 sons of the mighty? For You are great and do wondrous
 things; You alone are God. For great beyond the heavens
 is Your kindness, and until the skies is Your truth. Great
 is Adonoy and highly extolled, and His greatness is
 unfathomable. For great is Adonoy and most highly
 extolled, and awesome is He above all gods. For a great

Almighty is Adonoy and a great King over all gods. For who is so mighty in heaven or on earth that can duplicate Your works and Your power. Who would not fear You, King of nations? For to You it is fitting; for among all the wise ones of the nations, and in all their kingdoms, there is none like You. There is none like You, Adonoy great are You, and great is Your Name in might. Yours is an arm with might strong is Your hand, exalted is Your right hand. Yours is the day, also Yours is the night, You established [the] luminary and [the] sun. For in His hands are the depths of the earth, and the heights of the mountains are His. Who can recount the mighty deeds of Adonoy, or cause to be heard all His praise? Yours Adonoy is the greatness, the might, the glory, the victory and the beauty, for all that is in heaven and on earth [is Yours]; Yours Adonoy, is the kingdom, and You are uplifted over all rulers. Yours are the heavens, also Yours is the earth, the inhabited world and its fullness; You have founded them. You set all the borders of the earth, summer and winter, You formed them. You crushed the heads of Leviathan, You gave him as food to the people of legions. You split open the fountain and brook, You dried up mighty rivers. You crumbled the sea with Your strength; You shattered the heads of sea monsters upon the waters. You rule over the majesty of the sea; when it raises its waves, You still them. Great is Adonoy and highly extolled in the city of our God, the mountain of His Sanctuary. Adonoy of Hosts, God of Israel, enthroned upon the cherubim You alone are God. The Almighty is revered in the great council of the holy ones and is awe inspiring over all that are about Him. And the heavens will praise Your wonders, Adonoy, and Your faithfulness [will be praised] in the assembly of holy ones. Come let us sing to Adonoy, let us sound the shofar to the Rock of our deliverance. Let us greet His Presence with thanksgiving, with hymns let us raise

our voices unto Him. Righteousness and justice are the foundations of Your throne, kindness and truth precede Your Presence. For together let us take sweet counsel; into the House of God let us walk with the throngs. For the sea is His, and He made it; and the dry land, His hands formed. For in His hand is the soul of every living thing, and the spirit of all human flesh. The soul is Yours, and the body is Your doing, have pity on Your work. The soul is Yours, and the body is Yours, Adonoy! Act [on our behalf] for the sake of Your Name. We have come [relying] on Your Name, Adonoy! Act [on our behalf] for the sake of Your Name. For the sake of the glory of Your Name, for gracious and merciful Almighty is Your Name, For the sake of Your Name, Adonoy, pardon our iniquity, for it is great.

סֵלַח לָנוּ אֲבִינוּ, כִּי בָרֹב אֲנִלְתָּנוּ שְׁגִינוּ. מַחֲלֵלָנוּ מַלְכֵנוּ, כִּי רַבּוּ עֲוֹנֵינוּ:

Pardon us our Father, because of our great foolishness, we have sinned. Forgive us our King, for our iniquity is great.

א. פתיחה. מיוסד על פי א"ב. חתום בנימין.

This prayer was composed by Benjamin ben Zarach

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God, and God of our fathers!

אֵיךְ נִפְתַּח פֶּה לְפָנֶיךָ, דָּר מְתוֹחִים. בְּאֵלּוּ פָּנִים נִשְׁפָּךְ שִׁיחִים: גַּעֲלָנוּ נְתִיבוֹתֶיךָ הַיְשָׁרִים וְהַנְּכָחִים. דְּבַקְנוּ בְּתוֹעֲבוֹת וּבְמַעֲשֵׂים זְנוּחִים:

How can we open our mouths before You, O' One Who dwells in the heavens; in what manner can we pour out our words of prayer? We have rejected Your

upright and honest ways, [instead] we cling to abominations, and acts of corruption.

הִלַּכְנוּ אַחֲרֵי מִשְׁאֵאוֹת שְׁוֹא וּמִדָּחִים. וְהִקְשִׁינוּ עֲרָף וְהַעֲזִנוּ מִצָּחִים:
זַעֲמָתָ בְּשִׁלְנוּ, בֵּית מִשְׁכָּנוֹת מִבְּטָחִים. חָרַב וּפֶסַח רִיחַ נִיחֻחִים:

We have adhered to false and misleading concepts, we have been stubborn and brazen; You were angered at us, [the Temple,] our secure abode, You destroyed and the pleasing aroma of sacrifices ceased.

טֻרְדוּ וְטִלְטְלוּ כֹהֲנִים מְשֻׁחִים. יוֹדְעֵי עֲרָף עוֹלוֹת וּזִבְחִים: כָּמָה
יִסְרְתָנוּ עַל-יְדֵי צִירִים וְשְׁלוּחִים. לֹא הִקְשַׁבְנוּ לְשֹׁמֵעַ לְמוֹכִיחִים:

Banished and uprooted are the priests, the anointed ones, who knew how to arrange burnt-offerings and other sacrifices [on the Altar]; You warned us many times through the prophets, Your messengers; we did not take heed or listen to those who admonished us.

מֵאִז וְעַד עַתָּה אֲנַחְנוּ נִדָּחִים. נִהְרָגִים וְנִשְׁחָטִים וְנִטְבָּחִים: שִׁרְדְּנוּ מִתִּי
מַעַט בֵּין קוֹצִים כְּסוּחִים. עֵינֵינוּ כָּלוֹת בְּלִי מִצָּא רְחוּם:

From then and even till now we have been scattered [among the nations,] we have been killed, slaughtered and butchered. We are a bare remnant [among the nations] who tear at us like painful thorns; our eyes fail with disappointment for we have found no relief.

פּוֹרְכֵי עֲמֻדָּה אֲשֶׁר לִבָּל שׁוֹחָחִים. צָפָר וְעָרַב לָמָּה מִצְּלִיחִים: קָמִים
לְמוֹלָה נְאֻצוֹת שׁוֹחָחִים. רְצוּצִים, בָּמָּה אַתֶּם בּוֹטְחִים:

Those who enslave Your people, who bow down to false gods— why do they succeed morning till night? They rise against You saying with scorn: “Shattered ones [Israel,] in whom do you trust?”

שׁוֹכֵן עַד וְקָדוֹשׁ, צָפָה בְּעֵלְבוֹן אֲנוּחִים. תְּמוּכִים עָלֶיךָ וּבָךְ מוֹתָאֲחִים:
בְּנוֹרָאוֹת יְמִינְךָ נִשְׁעָה לְנִצָּחִים. כִּי עַל רַחֲמֶיךָ הָרַבִּים אָנוּ בְּטוּחוֹתִים:

You Who live eternally, holy One! See the humiliation of those who groan, they rely on You, and to You they cleave. With the awesome might of Your right hand, deliver them for eternity—for in Your abundant mercy, we trust.

חיבר רב סעדיה גאון

This prayer was composed by Rav Sadyah Gaon 892–942

כִּי עַל רַחֲמֶיךָ הָרַבִּים אָנוּ בְּטוּחוֹתִים, וְעַל צְדָקוֹתֶיךָ אָנוּ נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ
אָנוּ מְקוּיִם, וְלִישׁוּעָתְךָ אָנוּ מְצַפִּים: אַתָּה הוּא מֶלֶךְ, אוֹהֵב צְדָקוֹת
מִקֶּדֶם, מַעֲבִיר עֲוֹנוֹת עַמּוֹ, וּמַסִּיר חַטָּאת יִרְאָיו: כּוֹרֵת בְּרִית לְרֹאשׁוֹנִים,
וּמְקַיֵּם שְׁבוּעָה לְאַחֲרוֹנִים: אַתָּה הוּא, שֶׁיִּרְדֶּךָ בַּעֲנֹן כְּבוֹדְךָ עַל הַר
סִינַי, וְהִרְאִיתָ דֶּרֶךְ טוֹבָה לַמֶּשֶׁה עֲבָדְךָ: וְאַרְחוֹת חֲסִדֶיךָ גְּלִיתָ לוֹ,
וְהוֹדַעְתָּ כִּי אַתָּה אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפִּים וְרַב חֶסֶד וּמִרְכָּה לְהַטִּיב,
וּמְנַהִיג אֶת-כָּל-הָעוֹלָם כְּלוֹ בְּמִדַּת הַרְחָמִים: וְכֵן כָּתוּב: וַיֹּאמֶר אֲנִי
אֶעֱבִיר כָּל-טוֹבִי עַל-פָּנֶיךָ וְקִרְאִיתִי בְּשֵׁם יְהוָה לְפָנֶיךָ. וְחַנּוּתִי אֶת אֲשֶׁר
אֲחֹן, וְרַחֲמֵי אֶת-אֲשֶׁר אֲרַחֵם:

For in Your abundant mercy we trust, and on Your righteousness, we rely, and for Your pardon, we hope, and for Your deliverance, we yearn. You are a King Who loves righteousness from of old, Who passes over the iniquities of His people, and removes the sins of those who fear Him. You made a covenant with the Patriarchs, and will keep [Your] oath with their descendants. You are He Who descended in the cloud of Your glory, on Mount Sinai, and disclosed the ways of Your goodness to Moses, Your servant. The ways of Your kindness, You revealed to him; and You made known to him that You are Almighty, Merciful, Gracious, Slow to anger,

Abounding in kindness, and full of beneficence, guiding the entire world with the quality of mercy. And so it is written: "And He said: 'I will cause to pass all My goodness before you, and I will proclaim the Name, Adonoy in your presence; I will be gracious to whom I will be gracious, and I will be compassionate to whom I will be compassionate.'"

אל אֶרֶךְ-אַפִּים אַתָּה. וּבַעַל הַרְחָמִים נִקְרָאתָ. וְדָרָךְ תְּשׁוּבָה הוֹרִיתָ:
גִּדְלַת רַחֲמֶיךָ וְחַסְדֶּיךָ. תִּזְכֹּר הַיּוֹם וּבְכָל-יּוֹם לְזָרַע יִדְיָךְ: תִּפְּן אֲלֵינוּ
בְּרַחֲמִים. כִּי אַתָּה הוּא בַּעַל הַרְחָמִים: בְּתַחֲנוּן וּבַתְּפִלָּה פָּנִיךָ נִקְדָּם.
כְּהוֹדַעְתָּ לְעַנְיּוֹ מִקֵּדָם: מִחֲרוֹן אַפֶּךָ שׁוּב. כְּמוֹ בְּתוֹרַתְךָ כָּתוּב: וּבְצֵל
כְּנָפֶיךָ נִחְסֶה וְנִתְּלוּנָה. כִּיּוֹם נִירָד יְהוָה בְּעָנָן: תַּעֲבֹר עַל-פְּנֵי שַׁע וְתִמְחָה
אָשָׁם. כִּיּוֹם נִיתִיצֵב עִמּוֹ שָׁם: תִּאָּזִין שׁוֹעֲתָנִי וְתִקְשִׁיב מְנוּ מֵאֹמֶר.
כִּיּוֹם נִיקְרָא בְּשֵׁם יְהוָה, וְשֵׁם נֶאֱמַר:

You are Almighty, Slow to Anger, Lord of Mercy, You are called, and the way of repentance, You have taught us. The greatness of Your mercy and kindness, remember this day and every day for the descendants of Your loved ones. Turn to us with compassion for You are the Lord of Mercy. With supplication and prayer we approach Your Presence, as You made known to [Moses,] the modest one of old. From Your fierce anger turn, as it is written in Your Torah. In the shadow of Your wings, may we be sheltered and lodged, as on the day [of which it is said:] "When Adonoy descended in the cloud." *Exodus 34:6*. Remove [our] transgression, and blot out [our] iniquity, as on the day [of which it is said:] "And He stood with him there." *Exodus 34:6*. Give ear to our cry and listen to our speech, as on the day [of which it is said:] "And He proclaimed the Name, Adonoy" *Exodus 34:6*. And there it is said:

Congregation and Chazzan:

וַיַּעֲבֹר יְהוָה עַל פָּנָיו וַיִּקְרָא:

“And Adonoy passed before him [Moses] and proclaimed:

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת: נֹצֵר חֶסֶד
לְאַלְפִים נִשָּׂא עֶז וְנָשַׁע וְחַטָּאָה וְנִקָּה: וְסָלַחַת לַעֲוֹנָנוּ וּלְחַטָּאתֵינוּ
וְנִסְחָלְתָנוּ:

Adonoy, Adonoy, Almighty, Merciful, Gracious, Slow to Anger, and Abundant in Kindness and Truth. Keeper of kindness for thousands of generations, Endurer of iniquity and transgression, and sin, And Acquitter of those who repent.” *Exodus 34:7*. “And pardon our iniquity and our sin, and take us for Your inheritance.” *Exodus 34:9*.

סָלַח־לָנוּ אֲבִינוּ כִּי־חָטָאנוּ. מַחֲל־לָנוּ מִלִּכְנוּ כִּי־פָשַׁעְנוּ: כִּי־אַתָּה אֱלֹהֵי
טוֹב וְסָלַח וְרַב־חֶסֶד לְכָל־קוֹרְאֶיךָ:

Pardon us our Father, for we have sinned, forgive us our King, for we have transgressed. For You, my Master, are good and forgiving, and abounding in kindness to all who call upon You.

אֲבָד חֲסִיד מִן הָאָרֶץ, וַיֵּשֶׁר בְּאָדָם אֵין: אֵין־קוֹרֵא בְּשִׁמְךָ בְּצִדְקָה,
מִתְעוֹרָר לְהַחְזִיק בְּךָ: הוֹשִׁיעָה יְהוָה כִּי־גָמַר חֲסִיד כִּי־פָסוּ אֲמוּנָתָם
מִבְּנֵי אָדָם: כִּי־עָמְדָה מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה־אוֹר: כִּי־עַם־יְהוָה
הִחְסָד, וְהַרְבֵּה עֲמוֹ פָּדוּת: וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

The pious have disappeared from the earth, and uprightness in man no longer exists. No one calls with Your Name

in righteousness, inspired to be steadfast with You. Deliver us Adonoy for the devoted man has ceased, for the faithful have disappeared from among the sons of man. For with You is the source of life, in Your light shall we see light. For with Adonoy there is loving-kindness, and with Him there is much redemption. And He will redeem Israel from all its iniquities.

כְּרַחֵם אָב עַל בְּנָיִם כִּן תְּרַחֵם יְהוָה עַלֵינוּ: לִיהוָה הַיְשׁוּעָה, עַל עַמּוֹךְ
בְּרַכְתְּךָ סֵלָה: יְהוָה צְבָאוֹת עֲמָנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה
צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֶחַס בָּךְ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ:

As a father has compassion on his children so do You have compassion on us, Adonoy. Deliverance is Adonoy's; upon Your people is Your blessing. Selah! Adonoy of Hosts is with us, a stronghold for us is the God of Jacob. Selah! Adonoy of Hosts! fortunate is the man who trusts in You. Adonoy, deliver us! the King will answer us on the day we call.

קהל ואח"כ חזון:

The Chazzan repeats after the congregation:

סֵלַח נָא לַעֲוֹן הָעָם הַזֶּה, כְּגֹדֶל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה.
מִמִּצְרַיִם וְעַד הַנֵּה. וְשֵׁם נֶאֱמַר:

“Please pardon the sins of this nation in accordance with the greatness of Your lovingkindness; and as You forgave this people from when it left Egypt until now.” And there it is said:

הקהל אומרים:

The Congregation says:

וַיֹּאמֶר יְהוָה סְלַחְתִּי כְדַבָּרְךָ:

“And Adonoy said, I have pardoned [them] as you have asked.”

הִטָּה אֱלֹהֵי אֲזָנְךָ וּשְׁמָע, פָּקַח עֵינֶיךָ וּרְאֵה שְׁמִמֹּתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמָךְ עָלֶיךָ כִּי לֹא עַל צְדָקֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים: אֲדֹנִי שְׁמָעָה, אֲדֹנִי סְלַחָה, אֲדֹנִי הַקְשִׁיכָה וַעֲשֵׂה, אֵל תֹּאחֲר. לְמַעַן אֱלֹהֵי, כִּי שְׁמָךְ נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ:

Incline Your ear, my God, and hear, open Your eyes and behold our desolate places, and the city which is called by Your Name; for it is not on account of our righteousness that we let fall our supplication before You, but because of Your great mercy. My Master, hear! My Master, pardon! My Master, listen and take action, do not delay! For Your sake, my God, because Your Name is proclaimed over Your city and over Your people.

ב. מיוסד על פי א"ב כפול. חתום שלמה הבבלי.

This prayer was composed by Shlomo ben Yehuda, HaBavli

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers.

אֵין מִי יִקְרָא בְּצַדִּיק. אִישׁ טוֹב גִּמְשָׁל כְּחָדֵק. בִּקְשׁ רַחֲמִים בְּעַד שְׁחוּקֵי הָדֵק. בְּשׁוּם פָּנִים אֵין בְּדֵק:

There is none that offers righteous prayer, the best of men is like a briar-thorn; to seek compassion on those who are crushed— no one [worthy] can be found.

גָּבַר תָּמִים וְנִבָּר אָפֶס. גָּמַר חֲסִיד וְצַדִּיק גְּרָפֶס. דּוֹר עָנִי בַּעֲוֹנוֹ נִתְפָּס.

דַּרְכֵּיו לְהַגִּיד מִי יִחַפֵּשׁ:

The blameless and pure man has vanished, the pious man has disappeared and the righteous has been trampled; thus a generation impoverished in good deeds is held to account for its iniquities, for there is none to direct its ways.

הוֹסַפְנוּ בַּחֲטָאֵינוּ חֲמָה לְהַבְעִיר. הַמִּתְנַדְּבִים כְּבָנֵי בֵּית לְהַפְעִיר. וּמִה־יַּעֲצוֹר
כַּח רַב וְצָעִיר. וְדוּי וּפְלֵל לְקַדִּישׁ וְעִיר:

Our sins have caused [God's] wrath to be kindled, [even against the righteous] who offered, as members of Your household to pray and intercede for us; and thus, who is there, great or small, that is able to offer confession and prayer to the Holy One Who is ever awake?

זָחַלְתִּי וְאִירָא בְּעַד מַחֵן. זַעַק לַחַוִּית לְחוּקָר וּבוֹחֵן. חֶסֶד חֶסֶד וְיִתְוֹר
צָחֵן. חֵן אֵיךְ אֶמְצָא בְּתַחֵן:

I tremble and fear to offer prayer on behalf of the congregation to Him Who searches and probes [hearts;] deficient in virtue and full of sin, how can I find favor with my supplication?

טוֹב לְקוֹרְאֶיךָ בְּנֶפֶשׁ רַהֵב. טוֹרְחֵם נָשָׂא וּלְכַלְכֵּל יֵהֵב. יָקָר חֶסֶדְךָ עָלַי
יִרְהֵב. יַעַן קוֹלִי לְהַאֲזִין בְּאַהֵב:

You are good to those who call upon You with all their soul, You bear their burden and sustain them; expand Your precious kindness upon me, and give ear to my voice with Your love.

כְּהִגּוֹן מַדּוֹת וּבְתַפְלָה שָׁלֵם. כְּזֶקֶן וְרָגִיל וְלֹא כָגֵלִם. לְהַחֲשֹׁב נִגְדָּךְ
דְּבָאֵי מְלֶהֱכֵלִם. לְרוֹחֲתִי זָכְרָה רַחֲמֶיךָ מִהֲתַעֲלֵם:

[Regard me] as one who is of worthy character and completely proficient in prayer, as one who is mature and fluent and not as a boor, consider my broken heart before You, and let me not be ashamed; for the sake of my relief, remember Your mercy— let it not be concealed.

מְרַבִּים צָרְכֵינוּ וְאֵין לְהַאֲמַר. מִקְצָר דַּעַה וּמְרַב מָמַר. נִגְדָּה הַכֹּל יוֹצֵר
חֶמֶר. נוֹהֵג וְרוֹעָה צֶל וְשׁוֹמֵר:

Numerous are our needs, but they cannot be expressed because of our short-sightedness and rebellious spirit; but all is revealed to You Who has formed us from clay, [our] guide, shepherd, shelter and protector.

שְׂרָדְנוּ כְּתֵרֵן הָר בְּדוֹדְנוּ. סְחִי וּמֵאוֹס הוֹשֵׁם כְּבוֹדְנוּ. עֲגִנוּ וְתִגְנוּ מִחֵה
בְּשַׁעֲבוֹדְנוּ. עוֹד לְמִנְיָנָה בְּקֵשׁ אֲבוֹדֵינוּ:

We are left like a single tree on a mountain in our solitude, our glory has turned to rubbish and refuse, answer us and sustain us in our servitude, add to Your counted ones [Israel] by seeking out those who are lost from us.

פְּקֻדַּת נִגְעֵי תוֹכְחוֹתֶיךָ שְׁבוּטִים. פְּזוּרִים פְּרוּדִים וּבְגוּזִים עֲבוּטִים.
צָפְנָם בְּסִכְפָּה מְרִיב וּשְׁפֻטִים. צָפִית תִּפְאַרְתְּךָ לָמוּ מִבְּטִים:

Those who are inflicted with pain by the rods of Your chastisement, are scattered, dispersed and pawned among the nations; protect them in Your shelter from strife and punishment, for to behold Your glory is their hope and desire.

קוֹל פְּתוּךְ לֵהָב חוֹצֵב. קָצֵב טוֹב וְחִלּוּפוֹ קוֹצֵב. רַעֲיָה דוֹפְקִים בְּקוֹל
עֲצֵב. רְצוֹת נִדְבָתָם וּבִקְרָבָם הִתְיַצֵּב:

[God,] Whose powerful voice hews flames of fire, Who decrees both good and its opposite, Your beloved ones knock [at Your door] with a sorrowful voice; accept their offer of prayer, and dwell among them.

שׁוֹקְדִים בְּצוֹם לָבָם לְהִכְנִיעַ. שְׂאוֹנָם מִזַּעַם בְּחִדְרֶיךָ תִּצְנִיעַ. תּוֹבָעִים בְּלִחַשׁ שְׁפָה לְהִנִּיעַ. תִּאֲוָתָם אֵל נָא תִמְנִיעַ:

They persevere in fasting [in order] to humble their hearts, their multitude—from the wrath of judgement conceal them in Your chamber; they beseech You in quiet prayer, lips whispering, withhold not their desire.

שְׁמֶךָ אֱלֹהִים חַיִּים מְתַפָּאֵר. לְחַיִּים טוֹבִים מְמַדָּה נִשְׁאָר. מְקוֹר חַיִּים עֹמֶד מְתַבָּאֵר. הַבִּיטָה וְעֲנֵנוּ וְעִינֵינוּ הָאֵר:

Your Name O God is glorified by Your desire to grant life, we remain in good life because of You, for the fountain of life flows from You; look to us, and answer us, and enlighten our eyes.

אֵל מֶלֶךְ. יוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מְתַנַּהֵג בְּחִסְדֵּיכָא. מוֹחֵל עֲוֹנוֹת עַמּוֹ. מַעֲבִיר רָאשׁוֹן רָאשׁוֹן. מְרַבֵּה מַחֲלָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ. לֹא כִרְעָתָם תִּגְמוֹל: אֵל הוֹרִיתָ לָנוּ לֹמַר שְׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כָּמוֹ שֶׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם. כָּמוֹ שֶׁכָּתוּב וַיֵּרֶד יְהוָה בָּעָנָן וַיִּתְנַצֵּב עַמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְהוָה:

Almighty! King! Who sits on the throne of mercy, governs with kindness forgives the iniquities of His people. He removes their sins one by one, increasing forgiveness to sinners, and pardon to transgressors. Acting righteously with all who are of flesh and spirit; not according to their wickedness does He repay them. Almighty

You instructed us to recite the thirteen Divine attributes; remember unto us this day the covenant of thirteen Divine attributes, as You made them known to the humble Moses of old, as it is written, “And Adonoy descended in the cloud, and stood with him there, and proclaimed the Name, Adonoy.

קהל וחזן:

Congregation and Chazzan:

וַיַּעֲבֹר יְהוָה עַל פָּנָיו וַיִּקְרָא:

And Adonoy passed before him [Moses], and proclaimed:

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אַרְךָ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: נֹצֵר חֶסֶד
לְאַלְפִים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקָּה: וְסִלַּחַת לַעֲוֹנָנוּ וְלַחַטָּאתָנוּ
וְנִחַלְתָּנוּ:

Adonoy, Adonoy, Almighty, Merciful, Gracious, Slow to Anger, and Abundant in Kindness, and Truth. Keeper of kindness for thousands of generations, Endurer of iniquity, and transgression, and sin; and Acquitter of those who repent. “And pardon our iniquity and our sin, and take us for Your inheritance.”

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ. מַחֵל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ: כִּי אַתָּה אֱלֹהֵינוּ
טוֹב וְסִלַּח וְרַב חֶסֶד לְכֹל קוֹרְאֶיךָ:

Pardon us our Father, for we have sinned, forgive us our King, for we have transgressed. “For You, my Master, are good and forgiving, and abounding in kindness to all who call upon You.”

אֵל תְּבֹא בְּמִשְׁפָּט עִמָּנוּ כִּי לֹא יִצְדַּק לְפָנֶיךָ כָּל חַי: תְּבֹא לְפָנֶיךָ תְּפִלָּתָנוּ,
וְאֵל תִּתְּעַלֵּם מִתְּחִנָּתָנוּ: תְּבֹא לְפָנֶיךָ אֲנִיחָת אֶסִּיר כְּגִדְלִי זְרוּעֶיךָ הוֹמֵר

בְּנֵי תְּמוּתָהּ: אֲדֹנָי שְׁמָעָה בְּקוֹלֵנוּ, תְּהִינָה אֲזִנֶּיךָ קְשִׁבוֹת, לְקוֹל תַּחֲנוּנֵינוּ:
תְּהִי נָא אֲזִנֶּיךָ קְשִׁבָה, וְעֵינֶיךָ פְּקוּחוֹת עַל עַמְּךָ יִשְׂרָאֵל:

Do not enter into judgment with us, for no living soul will be justified before You. Let our prayer come before You and be not concealed from our supplication. Let come before You, the groans of the prisoners, according to Your great might release those doomed to die. My Master, hear our voice. Let Your ears be attentive to the voice of our supplication. Let Your ears be attentive and let Your eyes be open—to the plight of Your people Israel.

פְּרִיחִם אָב עַל בְּנִים פֶּן תִּרְחֶם יְהוָה עָלֵינוּ: לִיהוָה הִשְׁוּעָה, עַל עַמְּךָ
בִּרְכָתְךָ סֵלָה: יְהוָה צְבָאוֹת עֲמָנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה
צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטָח בָּךְ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ:

As a father has compassion on his children so do You have compassion on us, Adonoy. Deliverance is Adonoy's; upon Your people is Your blessing. Selah! Adonoy of Hosts is with us, a stronghold for us is the God of Jacob. Selah! Adonoy of Hosts! fortunate is the man who trusts in You. Adonoy, deliver us; the King will answer us on the day we call.

סֵלַח נָא לַעֲוֹן הָעָם הַזֶּה, כְּגֹדֶל חַסְדֶּךָ. וְכַאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה.
מִמֶּצְרַיִם וְעַד הַנֵּה. וְשֵׁם נְאֻמָּר:

“Please pardon the sins of this nation in accordance with the greatness of Your lovingkindness; and as You forgave this people from when it left Egypt until now.” And there it is said:

וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְּדַבַּרְךָ:

“And Adonoy said, I have pardoned [them] as you have asked.”

הִטָּה אֱלֹהֵי אֲזָנְךָ וּשְׁמָע, פָּתַח עֵינֶיךָ וּרְאֵה שְׁמִמֹּתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא
שְׁמֶךָ עָלֶיךָ כִּי לֹא עַל צְדָקוֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי עַל
רַחֲמֶיךָ הָרַבִּים: אֲדֹנֵי שְׁמָעָה, אֲדֹנֵי סִלְחָה, אֲדֹנֵי הַקְּשִׁיבָה וַעֲשֵׂה, אֵל
תֹּאחֵר. לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ:

Incline Your ear, my God, and hear, open Your eyes and behold our desolate places, and the city which is called by Your Name; for it is not on account of our righteousness that we let fall our supplication before You, but because of Your great mercy. My Master, hear! My Master, pardon! My Master, listen and take action, do not delay! For Your sake, my God, because Your Name is proclaimed over Your city and over Your people.

ג. מיוסד על פי תשר"ק כפול. חתום שלמה הבבלי.

This prayer was composed by Shlomo ben Yehudah HaBavli

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God, and God of our Fathers!

תָּבֹא לְפָנֶיךָ שׁוֹעֵת חֲנוּן. תִּהְיֶינָא אֲזָנְךָ קֹשֶׁבֶת תַּחֲנוּן. שְׁמָעָה יְהוָה
צְדָק, הַקְּשִׁיבָה רַחוּם. שֶׁר מִיִּשְׂרָאֵל וּמַעֲלִים מִרְנוּן:

May our fervent prayers come before You, may Your ear be attentive to our supplication, hear our justification, Adonoy, and listen to our song, for You look at our righteous deeds, and overlook the complaints against us.

רָאשׁ לְהָרִים נִכְלָמְנוּ בְּשָׁנוּ. רִיחַ נִרְדְּנוּ כִּי־הִבָּאֲשָׁנוּ. קִלְקַלְנוּ יִשְׂרָאֵל,
וְתוֹרוֹת שִׁבְשָׁנוּ. קָרַקַע פָּגִינוּ בְּכֵן כְּבִשְׁנוּ:

We are disgraced, ashamed to raise our heads, for the sweet aroma of our good name we have polluted, we

have corrupted righteousness, and the Written and Oral Torah, we have misrepresented, we therefore hide our faces in the ground.

צָר וּמִצּוּק מִכָּל-צֶדֶד. צָאן נִדְחָה מֵאֵין מִצֵּד. פָּנָה לַיָּמִין וַיִּגְזֹר מֵעֶצֶד.
פָּחַד מִשְׁמָאל וְצִיד הָעֶד:

Distress and anguish seize us from all sides, we are like sheep adrift without shelter, if we turn to the right, the axe cuts us down, to the left, there is dread lest we fall prey to those who hunt us.

עֵינֶיךָ רוֹאוֹת תִּהְיֶינָה פְּקוּחוֹת. עֲנִי וְעֲנוּי מִמְּרוֹת הַמִּתְוַחֲוֹת. סֶפֶד לְרָנָה
וּלְרִצּוֹי תוֹכָחוֹת. סְבוֹת וְהֶפֶךְ בְּדַרְכֶּיךָ הַנִּכְחוֹת:

May Your ever-seeing eyes be opened to behold our affliction and distress from our prolonged suffering; may our mourning be turned into exultation, our chastisement to favour, turn about our misfortune, befitting Your ways of uprightness.

נִתְּנוּ בַּעֲוֹנוֹנוּ לְשָׁבִי וּלְבִזָּה. נֶחֱנוּ מִלְכֵּינוּ כִּהְיִינוּ לְבִיזָה. מֵרוֹם נִכְבְּדוֹת
וְאַהֲבָה עֲזָה. מִגִּרְתָּ לְאַרְץ לְשָׁמָּה וּלְעֲזָה:

We have been subjected to captivity and plunder, we, our kings and our priests to disgrace; from glorious heights and [Your] mighty love, we have been hurled to the earth in desolation and scorn.

לֹא חֲלִינוּ פָּנֶיךָ לְהַפִּיל תַּחֲנָה. לְהַשְׁכִּיל בְּאַמְתָּךְ מַעֲלוֹת צַחֲנָה. כָּלִינוּ
כְּסֻדּוֹם בְּשֹׁפֶל קוֹל הַטַּחֲנָה. כְּמַעַט רָגַע לוֹלִי תַחֲנָה:

We did not seek Your Presence—to offer supplication, nor did we seek understanding of Your truth, because of the stench of our iniquity; we were destined for the same end as Sodom, for we diminished the sound of

Torah, Literally "mill". The study of Torah is likened to the grinding of a mill which operates day and night. we were almost destroyed, but for Your grace.

יְתֵר הַפְּלִטָּה לְהַשְׁאִיר חֶסֶד. יְתֵד וְגָדֵר תַּתָּה וְכִנְסָתָּ. טִלְטַלְתָּנוּ כְּנֶגֶד
שְׁלֹשׁ מַאֲסָתָּ. טִירַת כֶּסֶף בְּגָלְלָנוּ רַמְסָתָּ:

You spared the remnant [of the First Temple,] You established and fenced in [the Second,] and You gathered us therein; we were cast away because of the sin *This refers to* שְׂנֵאתָ, *unwarranted hatred, which was the cause for the destruction of the Second Temple.* which equals the three sins *The three sins of idolatry, adultery, and murder were the cause for the destruction of the First Temple.* which You despise; the Temple of Your yearning, You trampled because of us (our sins).

חָבַל חָבַלְנוּ מַעַל לַמַּעַל. חָבַלְנוּ מַעַל אֶל-עֵל. זָכַר צְוִיָּתְךָ בְּלִי לַגְּעֹל.
זְרוֹיִים לְקַבֵּץ וְכֵם לְבַעַל:

We have acted corruptly and treacherously, thus we were driven from one yoke to another; *From exile to exile.* remember Your promise never to abhor us, gather Your scattered ones and rule over them.

וְאַתָּה אַחֲרֵי כָל-הַבָּא. וְדָאִי וְצָדִיק, וְלָנוּ הַדְּבָה. הַיּוֹם כְּמֵאָז בְּלִי סָבָה.
הִנָּנוּ לְפָנֶיךָ בְּאַשְׁמָה רַבָּה:

After all that has befallen us, we know that Your judgements are righteous, and we alone caused our disgrace, for even to this day we have not changed, and we appear before You with great guilt.

דְּלַת-עַם לְקַלְס וְחֲרוּף. דְּחֻפִּים סְחוּפִים נְתוּנִים לְטִירוּף. גָּלוּת וְשִׁעְבוּד
בְּנִסְיוֹן וְצָרוּף. גִּלְגַּל בְּחֶסֶד לְסִלְיָה וְתִירוּף:

This lowly people, held in shame and contempt, pushed about, swept aside, given as plunder exile and captivity tested and refined them; turn about in Your kindness to pardon and heal them.

בְּרַחֲמֶיךָ עוֹד בְּרַבּוֹת עֲתִים. בָּךְ נִנְשָׁעָה קַיִם וְהוֹשַׁעְתִּים. אֵלֶּה מֵרַחוּק יָבֹאוּ כְּתִים. וְאַלֶּה מִצָּפוֹן צִיִּים וְכְתִים:

Through Your mercy, shown many times, may we find deliverance in You— fulfill Your promise of “I will deliver them;” *Hosea 1:7*. let them come from afar in droves, some from the north, and some in ships from Kittim. *See Numbers 24:24*.

שְׁלֶךְ הֵם עֲבָדֶיךָ וְעַמֶּךָ. לֵבָב כִּימִי קָדָם מִנְעִימֶיךָ. מִשְׁכֵּנוֹ אֶחָרֶיךָ שִׁימָנוּ בְּרִשְׁוֹמֶךָ. הַכֹּל חֲפָצִים לִירְאָה אֶת־שִׁמְךָ:

They are Yours, Your servants and Your people, cherish them as in the days of old— Your sweet ones [Israel], draw us that we may follow You; put us among those inscribed in Your Book, for we all yearn to fear Your Name.

הַקָּטָן לְאֵלֶיךָ גָּדַל רַחוּמֵינוּ. וְהַצָּעִיר לְגוֹי לְהַעֲצִים בְּתַחֲנוּמָנוּ. יַחַד בְּכָל־צִדְקוֹתֶיךָ לְרַחֲמָנוּ. יִשָּׁב־נָא אִפְּךָ וּתְנַחֲמָנוּ:

May this small people increase a thousandfold, O our Beloved, and may this youth grow into a mighty nation in our borders; with all Your ways of righteousness, have compassion on us, turn back from Your fierce anger and comfort us.

אֵל מֶלֶךְ. יוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵּג בְּחִסְדֵּי־דוּת. מוֹחֵל עֲוֹנוֹת עַמּוֹ. מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן. מִרְבֵּה מַחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ. לֹא כִרְעָתָם תִּגְמּוֹל: אֵל הוֹרִיתָ לָנוּ

לומר שלש עשרה. וזכר לנו היום ברית שלש עשרה. כמו שהודעת
לענו מקדם. כמו שפתיב ויירד יהוה בעננו ויתיצב עמו שם ויקרא
בשם יהוה:

Almighty! King! Who sits on the throne of mercy, governs with kindness forgives the iniquities of His people. He removes their sins one by one, increasing forgiveness to sinners, and pardon to transgressors. Acting righteously with all who are of flesh and spirit; not according to their wickedness does He repay them. Almighty! You instructed us to recite the thirteen Divine attributes; remember unto us this day the covenant of thirteen Divine attributes, as You made them known to the humble Moses of old, as it is written, "And Adonoy descended in the cloud, and stood with him there, and proclaimed the Name, Adonoy.

קהל וחזן:

Congregation and Chazzan:

ויעבר יהוה על פניו ויקרא:

And Adonoy passed before him [Moses]; and proclaimed:

יהוה יהוה אל רחום וחנון ארך אפים ורב חסד ואמת: נצר חסד
לאֱלֹפִים נשא עון ופֶשַׁע וְחַטָּאָה וְנִקְיָה: וְסִלְחָתָ לַעֲוֹנוֹנוּ וְלַחַטָּאתֵינוּ
וְנִחַלְתָּנוּ:

Adonoy, Adonoy, Almighty, Merciful, Gracious, Slow to Anger, and Abundant in Kindness, and Truth. Keeper of kindness for thousands of generations, Endurer of iniquity, and transgression, and sin; and Acquitter of those who repent." "And pardon our iniquity and our sin, and take us for Your inheritance."

סלח לנו אבינו כי חטאנו. מחל לנו מלכנו כי פשענו: כי אתה אדני
טוב וסלח ורב חסד לכל קראיך:

Pardon us our Father, for we have sinned, forgive us our King, for we have transgressed. "For You, my Master, are good and forgiving, and abounding in kindness to all who call upon You."

7. במוצאי מנוחה

מנוחה: במוצאי

במוצאי מנוחה, קדמנוך תחלה. הט אונך מפרום, יושב תהלה. לשמע
אלהרנה ואלהתפלה:

After the departure of the Sabbath, we approach You [in prayer,] incline Your ear from on high, You Who are enthroned upon praises, [and] hear our cry and our prayer!

אתימין עז עוררה, לעשות חיל. בצדק נעקד, ונשחט תמורו איל.
גנון נא גזעו, בזעקם בעוד ליל. לשמע אלהרנה ואלהתפלה:

Raise Your mighty, right hand to act valiently [against our accusers,] for the sake of [Isaac] the righteous one, who was bound [on the altar,] and in whose stead a ram was slain— shield his descendants as they cry to You while it is yet night, [and] hear our cry and our prayer!

דרושנא דורשיך. בדרשם פניך. הדרש למו משמי מעונך. ולשועת
חנונם אל תעלם אונך. לשמע אלהרנה ואלהתפלה:

Turn to those who seek You when they seek Your Presence, be accessible to them from Your Heavenly Abode, and to the cry of their supplication close not Your ear; [and] hear our cry and our prayer!