

סליחות לקולנו קולנו

THE OROT SEPHARDIC SELIHOT

*A new linear, Sephardic Siddur
with English translation and an
anthologized commentary including the
laws and customs of Sephardic communities
in all parts of the world*

UNDER THE
GENERAL EDITORSHIP OF

RABBI ELIEZER TOLEDANO

THE OROT TEFILLAH SERIES
"SELIHOT קולנו"
THE OROT SEPHARDIC SELIHOT™

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✧ The Order of Selihot ✧

From the third day in the month of Elul until Yom Kippur, it is customary to arise before daybreak to recite the *Selihot* (S⁷A 581.1; K⁷H 581.15). The proper time for reciting the *Selihot* is during the second half of the night, extending from *hazzot* of the night (defined for this purpose as twelve hours after midday, when the sun is in the middle of the sky) until *a'hor hashahar* (approximately one hour before sunrise); see B⁷H, *Vayyigash*, §4. Under no circumstances should one recite the *Selihot* at night before *hazzot* (K⁷H 585.30; 581.2).

Before reciting the *Selihot*, one should recite the *Birchot Hashahar* (the Morning Blessings) and *Birchot Hatotah* (the Blessings of the Torah); see K⁷H 581.31.

One must be careful to recite the *Selihot* slowly and with great concentration. One must be especially careful in this regard while saying the Thirteen Attributes of Mercy (K⁷H 581.5). One who is reciting the *Selihot* without a *minyan* (a quorum of ten adult men) must say the Thirteen Attributes of Mercy with the cantillation melody used when reading from the Torah (S⁷A 665.5). He may not recite those portions of the *Selihot* that are written in Aramaic (e.g., "... כְּפָנָה וְיִצְעָקָה"; cf. K⁷H 581.26).

It is proper to choose as *hazzan* for the *Selihot* one who is, of all available candidates, the greatest in both Torah scholarship and good deeds. The *hazzan* should also be at least 30 years old and married. Nevertheless, where such a person is unavailable, any God-fearing Jew who is acceptable to the entire congregation may be engaged as the *hazzan* (*Muram—Fema* 581.1; K⁷H 581.41—42).

The following sentences are said by many congregations.
 Syrian congregations, however, continue below, with "... יְהִי נְקוּדָךְ ."

I have risen at dawn
 to beg [forgiveness] for my iniquity,
 and my soul is [stained] black

due to my many blatant sins.

Take pity upon Your congregation,
 the sheep of Your pasture.

Praiseworthy are those who dwell in Your house
 and also praise You, *Selah*!²

[Adonai, may Your kindness be upon us
 as we have hoped in You.]³ כַּאֲשֶׁר יְחַלְּנוּ לָךְ;] וְיִהְיֶה-חֶסְדְּךָ יְהוָה עִלֵּינוּ,

✧ Ashrei ✧

Praiseworthy are those who dwell in Your house
 and also praise You, *Selah*. עוֹד יְהַלְלֶךָ פִּלְאָה; אֲשֶׁר יִשְׁבֵי בֵיתְךָ,

¹ Based on *Psalms* 79.13. ² *Psalms* 145.1. ³ *Psalms* 33.22. I.e., may Your kindness toward us be commensurate with our hope in You. ⁴ For commentary and insights, see *Orot Weekly Siddur*, pages 102–105, or *Orot Shabbat Siddur*, pages 339 and 443.



—He Who gazes upon the earth and it trembles,
 Who touches the mountains and they smoke.

I shall sing to Adonai as long as I live
 [and] make music to my God as long as I exist.

May my utterance be sweet to Him,
 and let me rejoice in Adonai.

Let the sinners,¹³⁵ cease from the earth,
 and the wicked be no more;

my soul, bless Adonai!
Haleluyah! (Praise God!)

חֲמִיטָה לְאָרֶץ וְתַרְעֵר,
 וְנֶעַם בְּרָרִים וַיִּעֲשֶׂנוּ
 אֲשֶׁר יִרְדֶּה לִיְהוָה בְּחַיֵּי,
 אֲזַמְרָדָה לְאֱלֹהֵי כְעוֹדֵי;
 וַעֲרַב עֲלֵי שִׁירֵי,
 אֲנֹכִי אֲשַׁמַּח בְּיְהוָה;
 וְתָמוּ חַטָּאִים | מִקִּדְדֵי אָרֶץ;
 וְלֹאֲשֶׁר עוֹד אֵינִם,
 בְּרַכֵּי נַפְשִׁי אֱתֵי-יְהוָה;
 הַלְּלוּהוּ;

¹³⁵ Following *Rashi*. The Talmud (*Tractate Berachot*, 10a), however, interprets the verse as follows: Let cease from the earth, and the wicked will [therefore] be no more (see *Rashi* ad loc.).

to make His mighty acts known to mankind
as well as the glory of
the brilliance of His kingdom.

Your kingdom is a kingdom for all worlds
and Your reign is in each and every generation.

Adonai supports all who fall
and stands upright all who are bent over.

The eyes of all look hopefully to You,
and You give them their food
at its proper time.

You open Your hand
and satisfy every living thing with its wants.

Adonai is righteous in all His ways
and magnanimous in all His deeds.

Adonai is near to all who call to Him
—to all who call to Him with sincerity.
He will fulfill the will of those who fear Him,
and hear their cries and save them.

Adonai protects all who love Him
and destroys all who are evil.
My mouth shall speak the praise of Adonai,
and all flesh shall bless His holy Name
forever and ever.

And we will bless God
from now and until eternity;
Haleluyah! (Praise God!)

לְהוֹרִיעַ | לְכַנֵּי הָאָדָם גְּבוּרָתוֹ,
וּבְכוֹר
הַרְדּוּ מַלְכוּתוֹ;
מַלְכוּתְךָ מַלְכוּת פְּלִיעֵלִים,
וּמְשַׁלְחֶךָ פְּכַלְדוֹר וְרָדִי;
סוֹמְךָ יְהוָה לְכָל־תְּנַפְלִים,
וְזוֹקֶךָ לְכָל־הַפְּפוּפִים;
עֵינֵי־כָל אֱלֹהִי יִשְׁבְּנוּ,
וְאִמְרָה נִמְתָּן־לָהֶם אֶת־אֲכָלָם
בְּעִתּוֹ;
פִּתְחָה אֶת־יְדֶיךָ,
וּפְשִׁיעֵי לְכָל־חַי רְעִיזוּ;
אֲרִיִּן יוֹדוּ־וְהוֹדוּהוּ בְּכָל־יְדוּרְכֵינוּ,
וְתַסְיֵר בְּכָל־מַעֲשֵׂינוּ;
קְרוֹב יְהוָה לְכָל־קוֹרְאָיו,
לְכָל אִישׁ יִקְרָאָהוּ בְּאִמְרוֹ;
לְעֹזֵר יִשְׁבְּנוּ יְעִשֶׂהוּ,
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיִוִּשְׁעֵם;
שֹׁמֵר יְהוָה אֶת־כָּל־אֲהָבָיו,
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד;
תְּהַלֵּל יְהוָה וְדָפַר פִּי,
וְיִבְרַךְ כָּל־יִשְׂרָאֵל שֵׁם קְדוֹשׁוֹ
לְעוֹלָם וָעֶד;

וְאִמְרָנוּ | קְבֹרָה יְהוָה
מִעַתָּה וְעַד־עוֹלָם,
הַלְלוּ־יְהוָה

Praiseworthy is the people for whom this is so:
praiseworthy is the people
that Adonai is its God.
[Psalm 145]

A praise [composed] by David:

I shall exalt You, my God, the King,
and bless Your Name forever and ever.

I shall bless You every day

and praise Your Name forever and ever.

Adonai is great and exceedingly praised,
and His greatness is unfathomable.

Generation to generation shall laud Your deeds,

and relate Your mighty acts.

[Of] the brilliance of the glory of Your splendor,

and [of] Your wondrous acts shall I speak

Of the might of Your awesome acts

they shall speak,

and I [too] shall relate Your greatness.

A recollection of Your bountiful goodness

they shall express,

and Your righteousness

they shall joyfully proclaim.

Adonai is gracious and compassionate,

slow to anger and great in kindness.

Adonai is good to all,

and His compassion rests on all His works.

All Your works will thank You, Adonai,

and Your pious people will bless You.

They shall speak of the glory of Your kingdom,

and talk of Your great power,

אִשְׁרֵי הָעָם שֹׁמְרֵי לֵוִי,
אִשְׁרֵי הָעָם
שֹׁמְרֵי־תוֹרָתְךָ אֱלֹהֵינוּ;
[Psalm 145]
הַתְּהִלָּה לְדָוִד,
אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ,
וּבְרַכְּהָ שִׁמְךָ לְעוֹלָם וָעֶד;
בְּכָל־יוֹם אֲבָרְכֶךָ,
הַלְלוּ שִׁמְךָ לְעוֹלָם וָעֶד;
רוֹל יְהוָה וּמְהֵלָל מְאֹד,
וְלִתְהַלְּמֵהוּ אֵין תַּקְוָה;
רוֹד לְדָוִד יִשְׁבַּח מַעֲשֵׂיךָ,
וּבְהוֹדוֹתֶיךָ יִגְדֵדוּ;
הַרְדּוּ כְבוֹד הוֹדְךָ,
וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחֶהוּ;
וְעֵזוֹ נִזְוִי־אֲתָרֶיךָ
יֵאמְרוּ,
וּנְרַלְלֶהָ אֲסַפְרֶנָּה;
זְכַר רַב־מַעֲרֶיךָ
יִבְיִיעוּ,
וְצַרְקָתְךָ
יִרְגְּנוּ;
חֲנוּן וְרַחֲמוֹם יְהוָה,
אֲרָךְ אַפִּים וְגִדְל־חַסְדְּךָ;
מֵאִי־יְהוָה אֲרַמֵּה לְכָל,
וְרַחֲמֶיךָ עַל־כָּל־מַעֲשֵׂיךָ;
וְיִרְדֶּךָ יְהוָה כָּל־מַעֲשֵׂיךָ,
וְתַסְיִרֶיךָ יִבְרַכְּבוּךָ;
כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ,
וּבְהוֹדוֹתֶיךָ יִדְבְּרוּ;

and seize goodness for it is pleasant.
 Honor God with your wealth,²⁸
 the time that saviors³⁰ shall ascend
 and your throngs will lift [their] voice[s],
 prepare to encounter your God!
 Why do you soundly sleep?
 Arise [and] call to your God!

וְקַח הַטּוֹב כִּי נָעִים.
 כְּבֹר אֱלֹהִים, כְּכֹחַ
 לַעֲת יַעֲלוּ מְשִׁיעֵינוּ, וְיִשְׂאוּ
 הַכּוֹף לְקִרְאת אֱלֹהֵינוּ.
 מַדְדֵּךְ נִרְדָּם.
 קוּם קְרָא אֱלֹהֵינוּ

The destitute, whose origin³⁴ is dust,³⁵
 whence [his] wisdom?³⁷
 And the superiority of man over beast is naught
 except for those who see the Rock of their glory
 —sight of the heart, not sight of the eye,³⁹
 and [see] the sources of
 the springs of their origin (secret),
 which are better than wine,
 for [only through such,]
 [O you of] flesh and blood
 shall you find your God.
 Why do you soundly sleep?
 Arise [and] call to your God!

וְנֹמְרֵי הָאָדָם מִדְּהַבְהֶמָה אֲנִין, רַק
 לְדֹאֵי עוֹר כְּבֹדָם, וְרֹאֵת לֹכַּ לֹא
 רֹאֵת וְנִמְצָאֵי

מַעֲנֵי יְסוּדָם (סוּדָם), הַטּוֹבִים מִיַּיִן, כִּי בִּן
 בְּשָׂר וְדָם, תִּמְצָא אֶת-אֱלֹהֵינוּ;
 מַדְדֵּךְ נִרְדָּם, קוּם קְרָא אֱלֹהֵינוּ

[Before] God, "I Will Be Who I Will Be,"⁴³
 Who does all that He desires,
 Who brings death and gives life,
 Who lowers to the grave and resurrects—
 stand for judgment and live,
 הַמְבִיִּית וְנִמְרֵית,
 מוֹרִיד שְׂאוֹל וְיַעֲלֵי,
 עֹמֵד לְפָנֶיךָ וְחַיֵּי.

²⁷ Based on Hosea 14,3. ²⁸ Based on Psalms 135,3. ²⁹ Le., your pleasant voice (see Rashi to Proverbs 3,9) to be used in song at the Third Temple. ³⁰ Based on Proverbs 3,9. ³¹ Le., the Messiah and his entourage. ³² Based on Daniel 10,6. ³³ Amos 4,12. ³⁴ Following Mesudat David, Alternative: whose burial place (Rashi). ³⁵ See Genesis 2,7. ³⁶ Based on Job 28,12; 20,39. ³⁷ See Sefer Hakkuzari 2,54. ³⁸ Based on Ecclesiastes 5,10; see I Samuel: 16,7. ³⁹ Based on Song of Songs 1,2. ⁴⁰ Based on Genesis 31,32. ⁴¹ One of God's Names; see Exodus 3,14. See also Sefer Hakkuzari 4,3 (Sefer Selihot). ⁴² Based on Exodus 3,14. ⁴³ See Isaiah 46,10. ⁴⁴ I Samuel: 2,6.

וּבֹכְבִים חוֹתְמֵינוּ,
 פְּתוּחֵי טַבַּעְוֹתֵינוּ,
 וּפְתוּרֵי מַפְנֵי אֲזִינוּ,
 וְחִתּוּלֵי אֶת-יִשְׁעוֹתֵינוּ,
 פֶּן וְזִמְן יַגְבִּיהֶךָ,
 וְלֹם לְכַבֵּךְ
 בְּגַבְהֶךָ;
 מַדְדֵּךְ נִרְדָּם,
 קוּם קְרָא אֱלֹהֵינוּ

Go out at midnight¹⁵
 in the footsteps of men of note,
 upon whose tongues are praises
 and whose insides are not
 [full of] duplicity and deceit;
 their nights are [spent in] prayers
 and their days in fasting.²⁰
 In their heart [they seek] paths to God
 and they have places in His Throne²²
 —their way [of life] is a ladder to ascend
 unto Adonai, your God.
 Why do you soundly sleep?
 Arise [and] call to your God!

וְצֵא בְּחֵצוֹת הַלַּיְלָה,
 בְּעַקְבוֹת אֲנָשֵׁי שְׂמוֹת,¹⁷
 אֲשֶׁר בְּלִשְׁוֹנָם תְּהַלִּיחוּ,¹⁸
 וְאֲזִין הַיִּבְתָּם
 תִּהְיֶה וּמְרִמּוֹת,¹⁹
 וְלִלְחֻזֵיהֶם תְּפִלּוֹת,²⁰
 וְלֵאלֹהֵי כְּלֶפֶס מְסֻלּוֹת,²¹
 וְלֵהֶם כְּמִטָּא מְקוֹמוֹת,
 וְדַרְכָּם כְּלֶסֶם לְעֵלּוֹת,
 עֵד יְרוּחָהֶם אֱלֹהֵינוּ;²²
 מַדְדֵּךְ נִרְדָּם,
 קוּם קְרָא אֱלֹהֵינוּ

Let your eyes stream [with] tears
 and be regretful for transgressions;
 plead before your Maker
 and do not be involved²⁴ with evildoers.
 Lower greatly your pride
 וְיִשְׁפַּל מְאֹד אֶת-גְּאוֹנֶךָ,
 וְרַמְּסוּת עֵינֶיךָ,
 וְתַחַתְנֵן לְמוֹל קוֹנֵי,
 וְאֵל תִּתְחַר בְּמַרְעֵינוּ,²⁵
 וְרַשְׁפַּל מְאֹד אֶת-גְּאוֹנֶךָ,

¹³ See Micah 7,7. ¹⁴ Based on Ezekiel 31,10. ¹⁵ . . . the time for Selihot. ¹⁶ Based on Song of Sh. ¹⁷ Based on I Chronicles: 5,24. ¹⁸ See Psalms 35,28. ¹⁹ Based on ibid. 10,7. ²⁰ See Hapht Ha Shat'ur Ahavat Hashem, chapter 6 (Sefer Selihot). ²¹ Based on Psalms 84,6. ²² See Tractate Shabb. ²³ Based on Deuteronomy 4,30. ²⁴ Alternatively: do not emulate (Rashi). ²⁵ Based on Psalms 37,1.

Fathers and sons hope for Your salvation
—the poor and the destitute.

Stand in the breach

so that we should not be a laughingstock;
why, O Adonai, do You stand at a distance?

Your dove¹⁹ has arrived at the gates of death;

O Dweller upon the *Keruvim*, appear!²¹

Give us help against the oppressor;

is the hand of Adonai [too] short?

Renew our days in [this] aged exile;

Many congregations say the following phrase:

[For] behold neither will He slumber nor sleep.

Other congregations say instead the following phrase:

awaken! why do You [appear to be] asleep?

Remember Your children

[who are] in a land that is not theirs,

[so that] a stranger shall not draw near to them.

The sealed end [of days]

reveal to the lonesome one;³⁰

Mount Zion will [then] rejoice,

the daughters of Judah³¹ will delight.

May our outcry rise to the highest heavens,

O God, King, Who sits upon a throne of mercy.

מְקוּיִם יִשׁוּעַתְּךָ אֲבוֹת וּבְנִים.

רְעֵינִים וְהֶאֱכִינֵנוּ:

עֲמֹד בְּפִרְצֵךְ

כַּל גְּרֵהֲךָ לְשֹׂחוֹךְ;

לָמָּה יְהוָה תִּעְמַד בְּרַחֲוֹךְ;

יִנְהַרְךָ עַד שְׁעַר מוֹת הַיְעֻזִּיָּהוּ.

יֵשֶׁב הַכְּרוּבִים הַלְפָּיִעֲךָ?

הֲכֵיֶנּוּ לֵנוּ עֲזָרַת מַצֵּר?

הַיֵּד יְהוָה הַמְקַצֵּר?

חַדְוֵשׁ וּמְיֻנֵנוּ בְּגָלוֹת יִשְׂרָאֵל.

Many congregations say the following phrase:

(הֲנֵה לֹא־יִנְיָנוּ וְלֹא־יִישָׁנוּ.)

עֲזָרָה, לָמָּה תִישָׁנוּ?

זְכֹר בְּנֵיךָ

בְּאֶרֶץ לֹא־לְרֵגְלֵהֶם.

וְזֵר לֹא יִקְרַב אֶל־רֵגְלֵהֶם;

מִזֵּן הַנְּחֻתִים

נִלְוָה לְגִלְמוֹתֶיךָ;

וְיִשְׂמַח הַר עֵינָיו;

הַגְּבֻלָּה בְּנֹת יְהוּדָה?

שׁוֹעֲתֵנוּ תַעֲלֶהָ לְשָׁמַיִם מְרוֹמֵי.

אֵל מְלָךְ יֹשֵׁב עַל כִּסֵּא רְחֻמִּים:

O King Who is extolled

in the encampments of *Keruvim*,

cleanse us of transgression and of all culpability!

O forgive us though our sins be manifold;

answer us

for the sake of the 'hewn rocks' (forefathers)¹⁰

[Let] the gates of repentance

never be shut closed;

let our outcries be brought near before You!

We have come near to You,

[You] Who hews flames,¹¹

[may] we be [found] favorable

as burnt-offerings of bulls and sheep!

We have returned [in repentance] to You,

[our] youth and [our] aged!

Supported [and] secure

in Your abundant mercies!

Surely be compassionately merciful upon us,

O Rock, [Who] dwells in the Heights!

God, King,

Who sits [in judgment] on a Throne of Mercy. . . .

Who sits [in judgment] on a Throne of Mercy. . . .

מְלָךְ מְרוֹחֵל

בְּמַחֲנֵיךָ בְּרוּבִים.

נַקְנוּ מַחֲטָא וּמַלְאֵי־חַיִּיבוֹם;

לֹחַ לָנוּ כִּי פְשִׁיעֵינוּ מְרֻבִים.

עֲנֵנוּ

לְמַעַן עֲזָרִים תִּחַזְקֻנוּבָּם;

פִּתְחֵי הַתְּשׁוּבָה

כַּל־יִחַדּוּ מִיִּשְׁלָיִים.

קוֹחֲתֵנוּ לְפָנֶיךָ יְהוָה נִקְרָבִים;

קָרַבְנוּ אֵלֶיךָ

חֹזְעֵי לְהִכָּיִם.

רַעֲנוּ

בְּעֹלוֹת פָּרִים וּבְשִׁבְיָם;

שָׂכְנוּ אֵלֶיךָ

נַעֲרִים וְשִׁבְיִים.

תְּמוּכִימַם כְּמוֹחֵם

עַל רַחֲמֶיךָ תְּרַפֵּנוּ;

רוּחַ מְרֻחֵם עֲלֵינוּ

עֲזֹר שְׂאוֹכֵן מְרוֹמֵי.

אֵל מְלָךְ

יֹשֵׁב עַל כִּסֵּא רְחֻמִּים:

* Shevet Yehudah

The tribe of Yehudah¹²

is in difficulty and distress;

can the lion¹³ roar in the forest?¹⁴

הַיִּשָּׁאֵן אֲרִיָּה בַיַּעַר?

יִשָּׁאֵן וְנִקְצֵר.

¹⁰ See Isaiah 51,1. ¹¹ See Psalms 29,7. ¹² I.e., the Jewish People. See Psalms 114,2. ¹³ I.e., Yehuda! Genesis 49,9). ¹⁴ I.e., since the Jewish People are in exile, they cannot flourish even in the Land of I Amos 3,4.

¹⁶ Isaiah 41,17. ¹⁷ Based on Psalms 106,23. ¹⁸ Ibid. 10,1. ¹⁹ I.e., the Jewish People; see Song of Songs 2,14. ²⁰ Based on Psalms 107, 18. ²¹ In the Temple, the Divine Presence rested upon the *Keruvim* (cherubs), which arose atop the Holy Ark. See Exodus 25,22. ²² Psalms 80,2. ²³ Ibid. 60,13. ²⁴ Numbers 11,23. ²⁵ Lamentations 5,21. ²⁶ Psalms 121, 4. See following note. ²⁷ Psalms 44,24. See Tractate *Sotah*, 48b. ²⁸ Genesis 15,13. ²⁹ Based on Numbers 18,4. ³⁰ In Isaiah 49,21, the Jewish People in exile are portrayed as a bereaved and lonesome woman. ³¹ I.e., the remainder of the cities in Judea, in the southern part of the Land of Israel. ³² Psalms 48,12. ³³ Based on Exodus 2,23.

Insights

* Shevet Yehudah. This *piyyut*, was written by letters of the stanzas form the words "מְרוֹחֵל מְלָךְ—Shemayah, be strong!"

One must recite the Thirteen Attributes of Mercy slowly and deliberately (*BrYH*, *Vayelech*, §19; *K7H* 131,21 and 581,5). It is advisable to count them on the fingers of the right hand (*BrYH*, *ibid.*). One must pause between the first "ר" and the second "ר"; saying them without pausing in between constitutes a serious sin (*BrYH*, *Ki Tissa* § 11). At "יגד", one should bow slightly, and at "ו, ר" he should straighten himself (*ibid.*, §10).

One who is praying alone, without a *minyan* (quorum of ten adult men), must recite the Thirteen Attributes with the cantillation melody used when reading from the Torah (*S7A* 665,5).

"Adonai passed by before him

and called out:³⁸

**וַיִּקְרָא
יְהוָה | יְהוָה
יְהוָה | יְהוָה**

1) God,⁴⁰ 2) Compassionate One,⁴¹

א. אֵל ב. רַחוּם

3) Gracious One,⁴²

ג. וְרַחֲמָנּוּ

4) Who is slow⁴³ to anger⁴³

ד. אַרְךָ הַ אַפַּיִם

6) and abounding in kindness⁴⁴

ו. וְרַב־רַחֲמֵיךָ

7) and faithfulness⁴⁵—

ז. וְאֱמֻנָתְךָ

8) He keeps kindness

ח. נֹצֵר חַסְדְּךָ

9) for thousands [of generations],⁴⁶

ט. לְאַלְפֵי־עָם

10) bears iniquity,⁴⁷ 11) sin,⁴⁸

י. נִשְׂאָה עֲוֹן יָיָ וְפָשַׁע

12) and transgression,⁴⁹

יב. וְחַטְאֵיךָ

13) and absolves [those who repent]."⁵⁰

יג. יי וְנִקְוָהָ

May You forgive our iniquity

וְסָלַחְתֶּם לְעֲוֹנוֹנוּ

and our transgression,

וְלִחַטְאוֹתֵינוּ

and take us as Your inheritance.⁵⁰

וְנִחַלְתֶּנוּ

[And He (God) said (to Moshe):

וַיֹּאמֶר,

I will cause My entire Goodness to pass

אֲנִי אֶעְבְּרֵי כָּל־טוֹבֵי

before you,

עַל פְּנֵיךָ,

³⁸ I.e., God called out (*Ibn Ezra*). Alternatively, Moshe called out (*Targum Yerushalmi*). ³⁹ This Name of

God represents God's attribute of mercy. The Name is mentioned here twice, representing God's mercy both

before man sins, and after man sins, provided he repents (*Tractate Koshi Hashannah*, 17b). ⁴⁰ "אֵל"—God

represents God's attribute of compassion (*Rashi*). ⁴¹ God is gracious in that He grants our needs even if we are undeserving

(*ibid.*). ⁴² ... so that man may have ample opportunity to repent (*Rashi*). ⁴³ I.e., God tips the scale of

judgment for man's benefit (*Tractate Roshi Hashannah*, 17a). ⁴⁴ I.e., God rewards those who do His will

(*Rashi*). ⁴⁵ ... and rewards descendants for the righteousness of their ancestors (*ibid.*). ⁴⁶ Premeditated

sin. ⁴⁷ Spiteful sin. ⁴⁸ Inadvertent sin. ⁴⁹ *Exodus* 34,9. I.e., designate us as Your chosen people so

that Your Divine Presence will rest only upon us (*Rashi*).

אל מלך

God, King,

אל מלך

Who sits [in judgment] on a throne of mercy

יושב על כסא רחמים

and acts with kindness,

ומתנהג בחסדיות,

Who forgives the iniquities of His people,

מוחל עוונות עמו,

removes [sins] one by one,³⁴

מקביר ראשון ראשון,

abundantly grants forgiveness

מרביר מחילה

to transgressors

לחטאים

and pardon to sinners,

וסליחה לפושעים,

Who performs righteous deeds

עושה צדקות

with all [those of] flesh and spirit;

עם כל־בשר ורוח,

not according to their wickedness

לא בקצתם

does He exact retribution.³⁵

להם נזמל.

God, You taught us to recite

אל, הורגנו לומר

the Thirteen Attributes [of Mercy],³⁶

מדות של־עשרה,

[therefore,] recall for us today

בְּרִלְנוּ הַיּוֹם

the covenant of the Thirteen [Attributes],

בְּרִית של־עשרה,

as You made known to the humble one

כְּמוֹ שְׂוִדְרֵיךָ לְעַנּוּ

in ancient times.

מִקְרָם.

Such is it written in Your Torah:

וְכֵן כָּתוּב בְּתוֹרָתְךָ,

"Adonai descended in the cloud

וַיֵּרָד יְהוָה בְּעָנָן

and stood there with him,

וַיִּתְנַחֵף עִמּוֹ שָׁם

Pause between "שָׁם" and "ר" (*K7H* 131,20).

and called out with the Name

וַיִּקְרָא בְּשֵׁם

—Adonai."

יְהוָה;

And there it is stated:³⁷

וְשָׁם נֹאמַר,

³⁴ When man's good and evil deeds are exactly balanced, God removes the first sin so as to tip the balar

good (*Rashi* to Tractate *Koshi Hashannah*, 17a). ³⁵ He takes into account the weakness of the flesh (*Ey*)

³⁶ God taught Moshe the order of prayer, so that if the merit of the Patriarchs should become depleted

Moshe could nonetheless pray and achieve forgiveness or salvation for the Jewish People; God recites

Thirteen Attributes of Mercy and instructed Moshe to teach the Children of Israel to recite them in the

need (see *Rashi* to *Exodus* 33,19). ³⁷ *Exodus* 34,6-2.

—You did not turn them away empty-handed.

But due to our many iniquities,
we have lost them,
אָבְרָנוֹם,
מָרַכַּ עֲוֹנוֹנוֹ

they were taken from us because of our sins.
They have departed to [their] resting places
and abandoned us to lament.
נִאֲסַסְנוּ מִפְּנֵי כַּחַטֵּינוֹנָא;
סָעוּ הַמָּקוֹה לְמַנוּחוֹת,
עָזְבוּ אֹחֲזֵנוּ לְאַנְחוֹת;
פָּסוּ

—those who encircled us with protection;
those who turned back anger have diminished.
Those who withstood any breach are no more,
those who were worthy to appease You
have disappeared.
עֲזַמְמוּ מִשִּׁיבֵי הַמָּקוֹה;
קָמִים כַּפְּרָן אֵינִי;
רְאוּיִים לְרַצְחוֹתְךָ
אֶפְסוּ;

We have roamed the four corners [of the earth],
but have found no remedy.
We [now] return to You,
ashamed of ourselves,
to seek You out in the morning, O God,
in our time of forgiveness.
שׂוֹמְטֵמֵנוּ בְּאַרְבַּע פְּנוֹת,
הִרְפָּוָה לֹא מָצָאנוּ;
שָׁבְנוּ אֵלֶיךָ
בְּבִשְׂת פָּנֵינוּ
לְשִׁחְרוֹךְ אֵל
בַּעֲת קְלוּחֵתְנוּ;
עַל פֶּסַח בְּחַיִּים וּמְנוּחָת, מוֹחֵל עֲוֹנוֹת עַמּוֹ.
מָעֲבִיד רֵאשׁוֹן רֵאשׁוֹן, מְרַבֵּה מְחִילָה לְחַטָּאוֹם וּקְלוּחָה לְפֹשְׁעִים.
עוֹשֶׂה צְדָקוֹת עִם כָּל־פֶּשַׁע וְרוּחַ, לֹא כָרַעְתָּם לְהֵם נֹמֵל, אֵל, הוֹרְתֵנוּ לֹמֵר
מְדוּת שְׁלִישִׁי־עֶשְׂרֵה, וְקִרְלֵנוּ הַיּוֹם בְּרִית שְׁלִישִׁי־עֶשְׂרֵה, כְּמוֹ שִׁחְרוֹרְעֵת לְעַנּוּ
מְקוֹרָם, וְכֵן בְּחַיִּים בְּחִירוֹתֶיךָ, וְיִרְדּוּ יְהוָה בְּעֵצָה וּיְחַצְצֵב עַמּוֹ שָׁם

Pause between "עָזְבוּ אֹחֲזֵנוּ לְאַנְחוֹת" and "וְיִרְדּוּ יְהוָה בְּעֵצָה וּיְחַצְצֵב עַמּוֹ שָׁם".
See instructions and laws written above, page 49.

וְיַעֲבֹד יְהוָה | עֲלֵי־פָנֶיךָ וּנְקָא יְהוָה | יְהוָה אֵל כֵּי רַחוּם גִּי וְחַנוּן הִי אֲרֵךְ
הִי אֶפְסִים גִּי וְרַב־חַסְדֵּךָ גִּי | וְאַמְתִּי גִי | נִצֵּר חֶסֶד שֵׁם לְאַלְפִים גִּי | נִשְׂאָה עֵינֵי
יֵא | וְפִשְׁעֵי יֵא | וְחַטָּאוֹת יֵא | וְנִמְרָה
וְקִלְחוֹת לְעֹנֵנוּ וְלִחַטָּאוֹתֵנוּ וְנִחַלְתֵנוּ;

Show [Your] hand [again]
and send the second messenger,⁹²
and the horn⁹³
for the oppressed and afflicted one,⁹⁴
may you cause to sprout.
Let him overcome
and find success in all that he will do,
and it will be known
that he is the anointed one of God.
Forgive my iniquity although it is great.

וְיִצֵּר מִשְׁנֵה תְּשׁוּלֵיתִי;⁹¹
וְקָרָן
לְרִגְשׁ וְנַעֲנָה;⁹²
תְּנַמְתִּי.⁹³
וְנִבֵּר
וּכְלִי־אֲשֶׁר יַעֲשֶׂה יַעֲלֶיהָ;⁹⁴
וְיִוֹדַע
כִּי מְשִׁיחַ אֱלֹהִים הוּא;⁹⁵
וְכִלְחוֹת לְעֹנֵי כִי רַב הוּא;

All continue here:

Men of faith have vanished
—those who come
with the strength of their [good] deeds,⁹⁶
[men who] are strong [enough]
to stand up to any breach,⁹⁷
[and] repel the [harsh] decrees.
They were for us a wall [of protection]
and a refuge in times of rage.
They lulled [God's] anger
with their whispered [prayers],
and restrained [His] wrath with their crying out.
Before they called out to You, You answered them
—those who knew how to beseech and appease.
As a father did You take pity [on them]
for their sake,
אֲנִישׁ אֲמוּנָה אֲבָרָה,
בְּאִים
בְּכַח מְעִשְׂהֵיהֶם;
נְבֹרִים
לְעִמּוּד כַּפְּרָן,
רוֹחִים אֶת־הַתְּנוּלוֹת;
דְּהִי לָנוּ לְחֻקְהָ,
וְלִמְחִסָּה בְּיוֹם יָעִים;
זוֹעֲבִים אִף
כְּלִי־שָׁם,
חֲמָה עֲצָרֵי כִּשְׁוֵעִים;
מִקָּדִם מְרַאוּר עֵינֵתֵם,
זוֹרְעִים לְעֵתוֹר וְלְצָחוֹת;
כְּאֵת רַחֲמֶיךָ
לְמַעַנֵם,

⁹¹ Based on *Isaiah* 11.11. ⁹² I.e., after Elijah, the first messenger, heralds the Redemption, send the Messiah as the second messenger. Alternatively: Moshe, who led us out of Egypt, was the first messenger, an Messiah will be the second messenger. Alternatively: the first messenger will be Mashiyaq ben Yosef an second will be Mashiyaq ben David (*Eg Hagyim*). ⁹³ I.e., power. ⁹⁴ I.e., the Jewish People. Alternat were accepted by God in merit of their exemplary lives. ⁹⁵ *Psalms* 13. ⁹⁶ *I Samuel* 24.7. ⁹⁷ I.e., those whose pr in times of danger, since God readily responded to their prayers. ⁹⁸ I.e., those who could be relied upon to he

all day and all night—
never are they silent.¹¹⁷

And since I have transgressed

positive commandments

and negative commandments,

(would that) every night I will drench

my bed,¹¹⁹

with my tears I will drench my couch.

Perhaps He will hear the sound of my weeping

—He Who is awesome in deed—

on the day that I cry out during the night.

I call daily and raise my voice

over my sins and my treachery;

[I call also] at night,

and there is no silence for me.¹²⁴

A portion of my sins

I do mention [and admit]

before He Who sees future [events],

at night I arise to admit [my sins].

I shall confess my sins and my blatant misdeeds

this night, [which is] to Adonai.

Syrian congregations continue here.

**Other congregations continue with the Vidduy (Confession)
found on page 66 ("ה מאת").**

בִּלְרִיזִים וּבְלִילֵי לַיָּלָה
תָּמִיד לֹא יִחַשּׁוּ;¹¹⁸

וְיַעַן אֲשֶׁר עֲבַרְתִּי
עַל מִצְוֹת עֲשֵׂהָ

וְעַל מִצְוֹת לֹא תַעֲשֵׂהָ.
כִּי יִהְיֶה (אֲשִׁשְׁחֶה בְּכַל־לַיְלָה
מִפְּתָי,

כִּדְמַעְתִּי עַרְשִׁי אֲמַסֶּה;¹²⁰

אֹהֲלִי יִשְׁמַע קוֹל בְּכִי
נִוְרָא עַל־לַיְלָה,¹²¹

יִזְמַע צְעִקְתִּי בְּלַיְלָה;¹²²

אֶקְרָא יִזְמַע קוֹלִי וְאֲרִים קוֹלִי
עַל פְּשָׁעֵי וּפְקָעוֹתַי.
וְלַיְלָה,

וְלֹא־דַדְמִינָה לִי;¹²⁵

אֶת־מַקְצֵת חַטָּאֵי
אֲנִי מְזַכֵּר;¹²⁶ [וּבְנִוְרָה]

לִפְנֵי עֲתִידוֹתַי.
לַיְלָה אֶקְוֶם לְהוֹדוֹתַי;¹²⁷

וְאֹרְגָה עַל פְּשָׁעֵי וְזִדּוֹנַי.
הַלַּיְלָה הַזֶּה לַיְלָה אֲמַסֶּה;¹²⁸

¹¹⁷ I.e., my desire to do evil does not cease for even a moment.
Mesudat David to *Psalms* 6,7. ¹²⁰ *Psalms* 6,7. ¹²¹ *Ibid.* 66,5.
¹²⁴ . . . for I ask constantly for forgiveness. ¹²⁵ *Psalms* 22,3.
119,62. ¹²⁸ *Exodus* 12,42.

¹¹⁸ *Isaiah* 62,6. ¹¹⁹ See *Raddak Rashi* and
¹²² *Ibid.* 88,2. ¹²³ Based on *ibid.* 22,3.
¹²⁵ *Genesis* 41,9. ¹²⁷ Based on *Psalms*

shall not be forgotten by his children.

Remove the seal of Your Testament,¹⁰⁵

express Your secrets in Your teachings.¹⁰⁶

The crescent-shaped center [of the world]¹⁰⁷—

please, let it not be deprived of drink.¹⁰⁸

God, show Your awareness of Israel

who show their awareness of You,

and destroy the nations

who show no awareness of You.

For You shall bring back to the fortress

the captives who were bound to their hope.

Master of the universe!

I shall confess the sins

—minor and major—

at night, at the end of the watches.¹⁰⁹

My inclination [for evil causes me]

to commit acts of wickedness;

○ Guardian [of Israel],

what will become of the night,¹¹²

○ Guardian, what will become of the night.¹¹³

My heart and my eyes desire to sin,

day and night, they do not rest.

And the rest of my limbs

conspire¹¹⁶ to do what is evil in Your eyes;

לֹא תִשְׁכַּח מִפִּי וְזִרְעוֹ;

חֻתְמֵי הַמִּצְוֹת הַתּוֹרָה,

קוֹרְךָ שֵׁים בְּלַמְדֶּךָ;

מַכְבִּיר אֲנִי חֶסְדְּךָ,

נָא אֵל יְהוָה מְקַוֵּנוּ;

יְהִי, רַע אֶת־יִשְׂרָאֵל

אֲשֶׁר יִדְעוּךָ,

מִכֵּן אֶת־הַגּוֹיִם

אֲשֶׁר לֹא יִדְעוּךָ;

כִּי תִשְׁיב לְבַעֲזוֹתַי,

וְיִבְרַח אֲסוּרֵי הַתּוֹקָה

רַבּוֹנוּ שֵׁל עוֹלָם,

אֶת־הַגּוֹיִם עַל עֲבֻרוֹתַי

קְלוֹת הַחַטּוֹתַי.

בְּלַיְלָה לְסוֹף אֲשַׁמְרוֹתַי;¹¹⁰

יִצְרִי

נְלִלוֹת בְּרִישֵׁי לְהַתְעַלְעֵלִי,¹¹¹

שִׁמְרֵךְ

מִדַּד־הַלַּיְלָה,

שִׁמְרֵךְ מִדַּד־מַלְעֵלִי;¹¹⁴

לִפְנֵי וְעֵינֵי לְחַטּוֹתַי יְאֹתוּנֵי,

וְיִזְמַע וְלַיְלָה לֹא יִשְׁכַּח;¹¹⁵

וְשִׁמְרֵךְ אֶבְרֵךְ

שֵׁאת הַרַע בְּעֵינֶיךָ וְתַלְחֵשׁוּ.

¹⁰⁶ I.e., allow the Torah to be understood by more people. ¹⁰⁶ I.e., reveal the secrets of the 7
¹⁰⁷ Literally: The navel is a moon [shaped] receptacle (see *Song of Songs* 7,3). The allusion here is to
Sanhedrin (Great Court) which sat in the Temple (which is considered the center of the world) in a half,
¹⁰⁸ Torah is compared to water. Hence, the intent here is: May their (the Sanhedrin's) teaching
judgments never cease. ¹⁰⁹ The night is divided into three or four periods called *traktamot*—*watches*.
Tractate Berachot, 3b. ¹¹⁰ Cf. *Psalms* 141,4. ¹¹² I.e., what will be the end res
this darkness (exile) into which we have fallen? (*Rashi* to *Isaiah* 21,11). ¹¹³ It is the practice of one who
a question out of worry and fear to repeat this question (*Mesudat David* ad loc.; see also *Raddak* ad
¹¹⁴ *Isaiah* 21,11. ¹¹⁵ *Genesis* 8,22. ¹¹⁶ Literally: They will whisper.

*[rather] truly, we have transgressed,
 (committed iniquity, and sinned)
 —we, *as well as our fathers
 and our household members:
וְאִנְשֵׁי בֵיתֵנוּ
וְאִנְשֵׁי אֲבוֹתֵינוּ
עָוְנוּ, פָּשְׁעֵנוּ (אָפְנוּ)

In some Syrian congregations, *Vidduy Haggadol* (The Great Confession) for sins that involve committing an act is recited in place of the shorter *Vidduy* printed here. *Vidduy Haggadol* can be found on page 143.

We have been guilty,¹³⁵ we have betrayed,
 we have robbed,
 we have spoken gossip and slander,¹³⁶
 we have caused iniquity,
 we have caused wickedness,
 we have acted wantonly,
 we have extorted,
 we have accused falsely (and deceitfully),
 we have given bad advice,
 we have lied, (we have become angered),
 we have rebelled,
 we have acted frivolously, [we have ridiculed,]
 (we have disobeyed Your words),
 we have committed adultery,
אֲשָׁמְנוּ, בְּגַדְנוּ
גָּזַלְנוּ
דִּבְרַנוּ רִשְׁוֹן דְּרַעֵי
דְּרַעֵינוּ
וְהִרְשָׁעֵנוּ
זָדְנוּ
חָטַמְנוּ
כָּפַרְנוּ שָׂקָר (וּמְדַבְּרֵי)
יַעֲצֵנוּ עֲצוֹת רָעוֹת
לָגַנוּ, וְלִזְעָזְעֵנוּ
מָרְדְּנוּ
מְרִינוּ דְרַבְרֵיךָ (אָפְנוּ, נִאֲפְנוּ)

¹³⁵ The *Ramban* (*Leviticus* 5,15) suggests that the word "אָפְנוּ"—*desolation*, for one who is guilty of grave sins deserves "desolation," i.e., he deserves divine punishment of death and excommunication. ¹³⁶ Alternatively, "אָפְנוּ" is a contraction of "אָפְנוּ וְזָדְנוּ"—*two mouths*; i.e., we have spoken with "two mouths," being complimentary to someone in his presence, yet speaking ill of him in his absence (*Ayudharim*).

פְּשָׁעֵנוּ וְרִשְׁוֹנוֹתֵנוּ **וְאִנְשֵׁי בֵיתֵנוּ** **וְאִנְשֵׁי אֲבוֹתֵנוּ**
אֲשָׁמְנוּ, בְּגַדְנוּ **גָּזַלְנוּ** **דִּבְרַנוּ רִשְׁוֹן דְּרַעֵי**
דְּרַעֵינוּ **וְהִרְשָׁעֵנוּ** **זָדְנוּ** **חָטַמְנוּ**
כָּפַרְנוּ שָׂקָר (וּמְדַבְּרֵי) **יַעֲצֵנוּ עֲצוֹת רָעוֹת**
לָגַנוּ, וְלִזְעָזְעֵנוּ **מָרְדְּנוּ** **מְרִינוּ דְרַבְרֵיךָ**
אָפְנוּ, נִאֲפְנוּ
 Insights some of the people were killed by the snakes, the others came to Moshe and said, "אָפְנוּ"—*We have transgressed*, and God immediately forgave them (*Ayudharim*).
 *אָפְנוּ—as well as our fathers. We mention the sins of our fathers because the Sages tell us that if we follow the path of our sinning ancestors and we also sin, we are punished not only for our sins, but for their sins as well (*Shu"t Teshuvah*, 1,40).

✧ **Vidduy (Confession)** ✧
 For Syrian congregations.



One should stand with his head bowed while reciting the *Vidduy* (S'A 607.3; K"Y 607,24). When reciting each word that is part of the *Aleph-Bet* sequence ("אָשְׁמְנוּ" through "אָתְנוּ"), one should strike the left side of the chest gently, opposite the heart,¹²⁹ with the clenched fist of his right hand (*Et"Z*, K' Tissa, §3). (The heart is located below, and 3–4 inches to the right of, the left breast.)

I make my transgression known to You
 and do not conceal my iniquity,¹³⁰
 [for] I said [that it is proper]
 [that] I confess my sins to Adonai.
 And [as a result] You have forgiven
 the iniquity of my transgression, *Selah*;¹³¹
 And it is stated:¹³²
 "He who conceals his sins¹³³ will not succeed,
 but he who admits and forsakes [his sins]¹³⁴
 shall be dealt with mercifully [by God]."
אֲדַבְּרֵיךָ אֲדוֹנָי
וְעָוְנוֹתֵי לֹא-בָקַחְתִּי
אֲמַדְבִּירְתִּי
אֲדַבְּרֵיךָ עָלַי פְּשָׁעֵי לִידוֹתֵי
וְאִתְּךָ נִשְׁאַתִּי
עַתָּה חָפְצָתִי, כָּלֵה:
וְנִאֲמַר,
כִּכְפַּר פְּשָׁעֵי לֹא יִצְלִיחַ,
וּמִזְרָה וְעֵזֵב
יִרְחַם:

Please, Adonai, our God,
 God of our forefathers,
 let our prayer come before You,
 and do not hide Yourself, (our King),
 from our supplication
 —for we are not [so] insolent
 nor [so] obstinate
 to say before You,
אֲדַבְּרֵיךָ אֲדוֹנָי
וְעָוְנוֹתֵי לֹא-בָקַחְתִּי
אֲמַדְבִּירְתִּי
אֲדַבְּרֵיךָ עָלַי פְּשָׁעֵי
וְאִתְּךָ נִשְׁאַתִּי
עַתָּה חָפְצָתִי, כָּלֵה:
וְנִאֲמַר,
כִּכְפַּר פְּשָׁעֵי לֹא יִצְלִיחַ
וּמִזְרָה וְעֵזֵב
יִרְחַם:
 Adonai, our God, God of our forefathers,
 We are righteous and have not transgressed;
אֲדַבְּרֵיךָ אֲדוֹנָי
וְעָוְנוֹתֵי לֹא-בָקַחְתִּי
אֲמַדְבִּירְתִּי
אֲדַבְּרֵיךָ עָלַי פְּשָׁעֵי
וְאִתְּךָ נִשְׁאַתִּי
עַתָּה חָפְצָתִי, כָּלֵה:
וְנִאֲמַר,
כִּכְפַּר פְּשָׁעֵי לֹא יִצְלִיחַ
וּמִזְרָה וְעֵזֵב
יִרְחַם:

¹²⁹ We strike the chest opposite the heart, for it is the heart that causes us to stray from God's will, and b
¹³⁰ See *Rashi* to *Psalms* 32:5. ¹³¹ *Psalms* 32:5. ¹³² *Proverbs* 28:13. ¹³³ i.e., one who rationalize
 wrongdoing (*Mesudat David*, ad loc.). ¹³⁴ i.e., he will no longer commit them (*Rashi* and *Mesudat T*
 ad loc.).

Let our prayer come before You,
and do not hide Yourself, our King,
from our supplication

—for we are not [so] insolent
nor [so] obstinate
to say before You,

Adonai, our God, God of our forefathers,
We are righteous and have not transgressed;
[father] truly, we have transgressed,
committed iniquity, and sinned
—we, as well as our fathers
and our household members:

I make my transgression known to You
and do not conceal my iniquity;¹⁴¹
[for] I said [that it is proper]
[that] I confess my sins to Adonai.
And [as a result] You have forgiven
the iniquity of my transgression, Selah!¹⁴²

We have been guilty;¹⁴³
We have eaten forbidden foods.
We have betrayed.
We have wasted [time available for
studying] Your Torah.

תבוא לְפָנֶיךָ הַמַּלְתָּנוּ
וְאַל תַּחְשֹׁעַלְנוּ מִלִּפְנֵינוּ
מִתְחַנְּתָנוּ,
שֶׁאִין אֲנַחְנוּ עֲוֹי פְּנִים
וְקִשֵׁי עֲרָף
לֵאמֹר לְפָנֶיךָ,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
עֲדִיקִים אֲנַחְנוּ וְלֹא-חָטְאָנוּ,
אָכַל תְּשֹׁאֵנוּ
עֲוִינוּ, פְּשִׁיעֵנוּ,
אֲנַחְנוּ וְאֲבוֹתֵינוּ
וְאֲנָשֵׁי בֵּיתֵנוּ

We have eaten forbidden foods.
We have betrayed.
We have wasted [time available for
studying] Your Torah.

חָטְאָנוּ אוֹרְזֶיךָ
וְעֵוִי לֹא-כִפַּרְתִּי,
אָמַרְתִּי
אֲוִרָה עָלַי פְּשִׁיעֵי לִי וְלֹא-חָטְאָנוּ,
וְאַחַת נִשְׂאָתָה
עֵן הַתְּשֹׁאָתִי, קָלָה

We have eaten forbidden foods.
We have betrayed.
We have wasted [time available for
studying] Your Torah.

Insights

¹⁴¹ See Rashi to Psalms 32:5. ¹⁴² Psalms 32:5. ¹⁴³ The Rambam (*Leviticus* 5:15) suggests that the word "עָוִי"—guilt derives from the word "מַשְׁקֵץ"—desolation, for one who is guilty of grave sins deserves "desolation," i.e., he deserves Divine punishment of death and excommunication.
* **Insights** But You are righteous . . . and it is we who have caused wickedness. This verse must be said with great devotion and humility, for the Pesikta records: God says to His ministering angels, "Let Me tell you of the right-

[we have sworn in vain and falsely] **קָרַרְנוּ**

we have been deviant, **עֲוִינוּ**

we have committed iniquity, **פְּשִׁיעֵנוּ** (פָּגַמְנוּ)

we have sinned willfully, (we have spoiled), **עָרְרְנוּ**

we have oppressed, **עָרְרְנוּ**

(we have caused grief to [our] father and mother) **קִישִׁינוּ עֲרָף**

we have been obstinate, **רָשָׁעֵנוּ**

we have been wicked, **שָׁחַתְנוּ**

we have corrupted [ourselves], **תַּעֲבַבְנוּ**

we have committed abominations, **תַּעֲבַבְנוּ**

we have strayed and caused ourselves to stray, **תַּעֲבַבְנוּ**

And we have veered **וְקָרַנוּ**

from Your good commandments and laws, **עֲזַבְתִּיךָ וּמִפְּשָׁעֶיךָ הַטּוֹבוֹתִים**

but it has not benefited us, ¹³⁷ **וְלֹא נִשְׂוֶה לָנוּ**

*But You are righteous **אֲוִרָתָה עֲרִידָה**

regarding all that has befallen us, **עַל כָּל-הַבָּא עָלֵינוּ**

for You have acted with truth **כִּי-אֱמַת עֲשִׂיתָ**

and it is we who have caused wickedness. ¹³⁸ **וְאֲנַחְנוּ הַדְּשִׁיעֵנוּ**

Syrian congregations continue on page 71, with " . . . אֲשֶׁנּוּ מִקֵּץ רֹגֵץ . . ."

Vidduy (Confession)¹³⁹

For many congregations.

One should stand with his head bowed while reciting the *Vidduy* (S'V 607.3; K"V 607.2-4). When reciting each word that is part of the *Alaph-Bet* sequence ("אָלֶפְתָּה" through "תּוֹרַתְךָ"), one should strike the left side of the chest gently, opposite the heart.¹⁴⁰ with the clenched fist of his right hand (*Br'Y, Ki Tissa*, §3). (The heart is located below, and 3-4 inches to the right of, the left breast.)

Please, Adonai, our God, **אֲנָהּ, יְיָ אֱלֹהֵינוּ**

God of our forefathers, **וְאֱלֹהֵי אֲבוֹתֵינוּ**

¹³⁷ Rashi to Job 33:27. Alternatively: "אֶל אֵלֶיךָ מִשָּׁבֵר" means "and we did not travel the straight road" (*Im E loc.*). Alternatively, the entire sentence is to be understood as follows: "We considered neither Your commandments nor Your laws as being of any value to us" (*E' Yosef*). ¹³⁸ *Nehemiah* 9:33. ¹³⁹ For addi *Insights*, see pages 65-67. ¹⁴⁰ We strike the chest opposite the heart, for it is the heart that causes stray from God's will, and to sin.

Compassionate God¹³⁸ is Your Name:
אל רחום ישׁבךּ.

אל חנוּן ישׁבךּ.

God Who is Slow to Anger,¹⁴⁰ is Your Name:
אל אַתְּרָה אַפְסִים ישׁבךּ.

Full of Compassion is Your Name:
מְלֵאָה רַחֲמִים ישׁבךּ.

Your Name is called upon us,¹⁴¹
כָּנוּ נִקְרָא ישׁבךּ.

O Adonai, act for the sake of Your Name.¹⁴² ¹⁴³ רַחֲמֵינוּ לְקַעַן ישׁבְּךָּ ייְיָ!

In most congregations, the following prayer until the solid line on page 89 is added during the Ten Days of Repentance.

אל רחום שׁמַחךּ

Compassionate God¹⁴⁴ is Your Name:
אל רחום ישׁבךּ.

Gracious God¹⁴⁵ is Your Name:
אל חנוּן ישׁבךּ.

see the oppression of Your people:
רַחֵם בְּעַנְיֵנוּ (בְּעַנְיֵנוּ) ישׁבְּךָּ.

have mercy on Your world.
רַחֵם עַל עוֹלָמְךָּ ייְיָ.

Splendrous¹⁴⁷ God is Your Name:
אל אַדְוִיר ישׁבְּךָּ.

Blessed¹⁴⁸ God is Your Name:
אל בְּרֻךְ ישׁבְּךָּ.

Great¹⁴⁹ God is Your Name:
אל גְּדוֹל ישׁבְּךָּ.

Preminent¹⁵⁰ God is Your Name:
אל דְּגוּל ישׁבְּךָּ.

see the oppression of Your people:
רַחֵם בְּעַנְיֵנוּ (בְּעַנְיֵנוּ) ישׁבְּךָּ.

have mercy on Your world.
רַחֵם עַל עוֹלָמְךָּ ייְיָ.

(אל רחום. . .) (אל רחום. . .)

Magnificent¹⁵¹ God is Your Name:
אל הַדְּוִיר ישׁבְּךָּ.

Modest¹⁵² God is Your Name:
אל וְחִיךְ ישׁבְּךָּ.

Meritorious God is Your Name:
אל זָכַאי ישׁבְּךָּ.

Gracious God¹⁵³ is Your Name:
אל רחום ישׁבְּךָּ.

¹³⁸ See Exodus 34:5. ¹³⁹ Literally: long of face. ¹⁴⁰ See Rashi to Numbers 26:5. ¹⁴¹ We are known as Your nation and therefore if we are down-trodden, it reflects negatively upon Your Name (*Mesivdat David* to Jeremiah 14:7). ¹⁴² Based on Jeremiah 14:7. ¹⁴³ Based on Psalms 4:7. ¹⁴⁴ See Exodus 34:6. ¹⁴⁵ See ibid. ¹⁴⁶ According to the rules of Hebrew grammar, the word should be "קָעַן", not "קַעַן". ¹⁴⁷ See Psalms 82. ¹⁴⁸ See Psalms 89:53. ¹⁴⁹ See *Daiteronomy* 7:21. ¹⁵⁰ See *Song of Songs* 5:10. ¹⁵¹ See Isaiah 63:1. ¹⁵² See *Séfer HaTishbi* s.v. *pn* and *Raglé MePasser* ad loc. Cf. page 83, with note 116. ¹⁵³ See *Proverbs* 19:17.

Who reveals deep [secrets],
נולדָה עֲמוּקוֹת.

Who speaks righteousness—
דוֹבֵר צְדָקוֹת.

we have sinned before You, have mercy on us!
חַטָּאנוּ לְפָנֶיךָ, רַחֵם עָלֵינוּ.

He Who is magnificent in wonders,
הַדְּוִיר בְּנִפְלְאוֹת.

Who is expert¹⁵¹ in comforting,
וְחִיךְ בְּנִחְמוֹת.

Who recalls the covenant [with] the Patriarchs,
זוֹכֵר בְּרִית אֲבוֹת.

Who investigates the emotions¹⁵²—
חוֹקֵר בְּלִוּיֹת.

we have sinned before You, have mercy on us!
חַטָּאנוּ לְפָנֶיךָ, רַחֵם עָלֵינוּ.

He Who is good and does good
מֵטִיב וּמַטִּיב

for [His] creations,
לְבְרִיאוֹת.

Who knows all hidden things,
יֹדֵעַ כְּלֵי־מַסְתָּרוֹת.

Who overlooks iniquities,
כּוֹפֵשׁ עֲוֹנוֹת.

Who is clothed in righteousness—
לִוְכֵשׁ צְדָקוֹת.

we have sinned before You, have mercy on us.
חַטָּאנוּ לְפָנֶיךָ, רַחֵם עָלֵינוּ.

He Who is full of merits,
מְלֵאָה זְכוּיֹת.

Who is awesome in praises,
נִרְאָה תְהַלְלוֹת.

Who pardons iniquities,
כוֹלֵלָה עֲוֹנוֹת.

Who answers in times of distress—
עֹנֶה בְּעֵת צָרָת.

we have sinned before You, have mercy on us.
חַטָּאנוּ לְפָנֶיךָ, רַחֵם עָלֵינוּ.

He who performs salvations,
פוֹעֵל יְשׁוּעוֹת.

Who sees future events,
עוֹפֵה עֲתִידוֹת.

Who calls¹⁵³ the [future] generations,
קוֹרֵא הַדּוֹרוֹת, ¹⁵⁴

Who rides in the highest heavens,¹⁵⁵
רוֹכֵב עַרְבוֹת, ¹⁵⁶

Who hears prayers,
שׁוֹמֵעַ תְּפִלוֹת.

Who is perfect in knowledge—
תְּמִימִים דַּעַת, ¹⁵⁷

we have sinned before You, have mercy on us!
חַטָּאנוּ לְפָנֶיךָ, רַחֵם עָלֵינוּ.

¹⁵¹ See page 87, note 152. ¹⁵² Literally: kidneys. The kidneys advise the heart (see *Eg Yosef* to *V* 133). ¹⁵³ I.e., He orders, arranges (*Tirgum* to Isaiah 41:4). Alternatively: He knows (*Radiak*, ad loc.). ¹⁵⁴ 41:4. ¹⁵⁵ See *Tractate Hagigah*, 12b. ¹⁵⁶ Based on Psalms 68:5. ¹⁵⁷ *Job* 36:4.

my strength in my exile.
 To You [are made] all the requests of my heart,
 [directed] towards You is all my desire.
 Redeem the servant who cries out to You
 from the hand
 of his oppressors and enemies.
 Let us fall, please, at the hand of Adonai,
 for His mercies are abundant.

Answer me, O Adonai, answer me,
 when I call from the straits;
 let it be known among the nations
 that Your hand is not incapable.¹⁴⁸
 Do not scorn the cry¹⁵⁰ of the poor [man]
 who cries out from the hostility of the enemy,
 who acknowledges his transgressions before You
 and confesses [the sins of] his youth.¹⁵³

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 who acknowledges his transgressions before You
 and confesses [the sins of] his youth.¹⁵³

¹⁴⁸ See *Ibid.*, 22.20. ¹⁴⁹ Based on *Ibid.*, 38.10. ¹⁵⁰ See *Ibid.*, 34.23. ¹⁵¹ I Kings: 18.37. ¹⁵² Based on *Psalms* 118.5. ¹⁵³ Literally: is not short. ¹⁵⁴ See *Numbers* 11.23. ¹⁵⁵ Alternatively: The contrition. ¹⁵⁶ Based on *Psalms* 22.25. ¹⁵⁷ See *Ibid.*, 32.5. ¹⁵⁸ Following *Rashi* to *Psalm* 90.8; cf. *Megillah Daria*. ¹⁵⁹ See *Psalm* 90.8. ¹⁶⁰ *Lamentations* 3.39. ¹⁶¹ Based on *Genesis* 44.16. ¹⁶² See *Isaiah* 45.9, 64.7. ¹⁶³ See *Genesis* 3.19; *Psalm* 104.29; *Job* 10.9; 34.15. ¹⁶⁴ Based on *Isaiah* 29.5. ¹⁶⁵ Literally: what will man give You?

¹³⁰ See *Isaiah* 42.22. ¹³¹ Based on *Lamentations* 1.9. ¹³² See *Isaiah* 48.9. ¹³³ *Psalm* 77.10. ¹³⁴ *Song of Songs* 3.1. ¹³⁵ Based on *Jeremiah* 49.16. ¹³⁶ See *Psalm* 99.5; 132.7 and *Lamentation* 1.17. ¹³⁷ Based on *Psalm* 84.11. ¹³⁸ See *II Kings*: 19.22. ¹³⁹ See note 110, note 168. ¹⁴⁰ Based on *II S* 24.14. ¹⁴¹ Based on *Jeremiah* 16.19. ¹⁴² See *Psalm* 71.5.

I was forgotten in a jailhouse
 and I have been mired in the sea of His fury.
 Every day I descend(ed) remarkably
 (after) He did
 prolong His anger toward me.
 Has God forgotten to be gracious;
 has He closed [off] His mercy in anger?¹³³
 Let us fall, please, at the hand of Adonai,
 for His mercies are abundant.

Syrian congregations continue now on page 110, with "תַּעֲזוּר לְלֵילָה" (see paragraph that begins "תַּעֲזוּר לְלֵילָה").
 The following *selihah* is said in some congregations instead of the previous *selihah* ("לְמַתְנַחֵם וְתַשְׁתַּחֲוֶה וְתַשְׁתַּחֲוֶה").
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¹³⁰ See *Isaiah* 42.22. ¹³¹ Based on *Lamentations* 1.9. ¹³² See *Isaiah* 48.9. ¹³³ *Psalm* 77.10. ¹³⁴ *Song of Songs* 3.1. ¹³⁵ Based on *Jeremiah* 49.16. ¹³⁶ See *Psalm* 99.5; 132.7 and *Lamentation* 1.17. ¹³⁷ Based on *Psalm* 84.11. ¹³⁸ See *II Kings*: 19.22. ¹³⁹ See note 110, note 168. ¹⁴⁰ Based on *II S* 24.14. ¹⁴¹ Based on *Jeremiah* 16.19. ¹⁴² See *Psalm* 71.5.

Insights

* Bezochri Al Mishkavi. This *piyut* was composed by Rabbi Yehudah Ibn Balam, and the acrostic "בז"ח"ק"—Balam, be strong! is formed by combining the opening letters of each stanza.

Compassionate and Gracious One—
 we have sinned before You;
 have mercy on us and save us!
 [Psalm 25]

[A psalm] by David: To You, Adonai,
 I shall lift up my soul.
 My God, it is in You that I place my trust,
 let me not be humiliated
 —let not my enemies rejoice on account of me.
 May also all who place their hope in You
 not be humiliated;
 let those who needlessly betray be humiliated.
 Adonai, let me know Your ways;
 teach me Your paths.
 Lead me in Your truth and teach me,
 for You are God of my salvation;
 [in] You I place my hope all day.
 Recall Your mercies and kindnesses, Adonai,
 for they have existed from ever.
 The transgressions of my youth, and my sins,
 do not recall;
 that [which is worthy] of Your kindness,¹⁷⁰
 recall for me,
 for the sake of Your goodness, Adonai.
 Adonai is good and upright,
 He therefore guides
 sinners in the way [of repentance].

¹⁷⁰ I.e., my good deeds (*Rashi*; see also *Meghidat Davud*).

רחום ורחום
 חסאנו לפניך
 רחם עלינו ורחמי ענונו

לְדוֹד, אֱלֹהֵיךָ וְיְהוָה
 נַפְשִׁי אֵשׂא;
 אֱלֹהֵי, בְּךָ בִּטְחוֹתִי,
 אַל-אֲבִיִּי אֲשַׁמָּה,
 אֲלִי-עֲלֵי אֲוִיבֵי לִי
 גַם כִּלְקִיִּיךָ
 לֹא יִבְשָׁו,
 וְיָבוֹשׁוּ כִּפְנוֹתֵי רַחֲמֵי;
 וְיִדְרֹךְ וְיִלְוֶה הַדְרֹכֵי,
 אֲרַחֲמֶיךָ לְפָנָי;
 הַדְרֹכֵי בְּאֵמֶתְךָ וּלְפָנָי,
 כִּי-אֲתָמָר אֱלֹהֵי יִשְׁעִי,
 אֲתָמָר קִוִּיתִי כִּלְדִּיּוֹס;
 וְכִלְדִּיּוֹתֶיךָ וְיְהוָה וְחַסְדֶּיךָ,
 כִּי מֵעוֹלָם הָמָּה;
 חַסְאוֹת נְעוּרַי וּפְשָׁעֵי
 אַל-תִּזְכֹּר,
 כִּי-חַסְדֶּיךָ
 זָכַרְתִּי לְפָנֶיךָ וְיְהוָה;
 לְמַעַן מִשְׁכָּרְךָ וְיְהוָה;
 מִשְׁכָּרְתֶּיךָ וְיְהוָה,
 עַל-כֵּן יוֹדֶה
 חַטָּאִים בְּדַרְכֶּךָ;

whether he acts wickedly
 or acts righteously,
 are not his words and his deeds
 written in the book of [the account of] his days?¹⁶²
 Let us fall, please, at the hand of Adonai,
 for His mercies are abundant:

כִּי יִישַׁע
 וְכִי יִצְדִּיק,¹⁶¹
 הֲלֹא מִלִּי וּמִפְעֻלֵּי,
 כִּתּוּבִים בְּסֵפֶר יָמָיו;
 נִפְלְאָה נָא יְיָ וְיְהוָה,
 כִּי רַבִּים רַחֲמֵי;¹⁶²

If *Selihot* are being recited before daybreak but not immediately following midnight, the words "לְמִיטָה" while yet night are substituted for the words "לְמִיטָה" in the middle of the night.

In the middle of the night (while yet night)
 for You did they arise
 —Your servants, with their praise;
 recall for them the merit of the Patriarchs,¹⁶⁴
 and do not turn to their misdeeds.
 Acquire [again] Your congregation
 as in the earliest days,¹⁶⁵
 O Holy One of Yaakov, their Redeemer,
 and raise [Yourself], O God,
 Who makes peace in His high places.
 Let us fall, please, at the hand of Adonai,
 for His mercies are abundant.
 [And David said to God,
 "I am very pained;
 let us fall, please, at the hand of Adonai,
 for his mercies are abundant;
 and at the hand of man, may I not fall.¹⁶⁸]

חֲצוֹת לַיְלָה (פְּעוּדָה לַיְלָה)
 לָךְ קָמוּ,¹⁶³
 עַבְדֶּיךָ בִּמְהֵלָה,
 זְכוֹת אֲבוֹת לָהֶם הִזְכִּירוּ,
 וְאַל תִּפְּן לְמַעֲלָלֵם.
 קַנְהָ עֲרַחֲמֶךָ
 כַּיְמֵי קִדְמָה,
 קְרוּשׁ יִשְׁכַּחְךָ נְאֻלָּם,¹⁶⁴
 וְהִנְשֵׂא רֵאשׁוֹ
 עֲשֵׂה שְׁלוֹמִים בְּמִדְרוֹתֵי;¹⁶⁵
 נִפְלְאָה נָא יְיָ וְיְהוָה,
 כִּי רַבִּים רַחֲמֵי;
 וְיִשְׁמַח דָּוִד אֱלֹהֵיךָ,
 עֲרִילֵי מָאֵד
 נִפְלְאָה נָא יְיָ וְיְהוָה,
 כִּי רַבִּים רַחֲמֵי,
 וְיָבִי אָדָם אַל-אֲפֻלָּה;¹⁶⁸

¹⁶¹ Based on *Job* 35:7. ¹⁶² See *Tractate Avot*, 2:1. ¹⁶³ Based on *Psalms* 119:62. ¹⁶⁴ See *Midrash, Vay Rabbit*, chapter 37; and *Tractate Shabbat*, 55a, with *Tosafot*, ad loc. ¹⁶⁵ See *Psalms* 74:2. ¹⁶⁶ Base *Isaiah* 29:23. ¹⁶⁷ Based on *Job* 25:2. ¹⁶⁸ Following King David's sin of counting the Jewish People, sent the prophet Gad to offer David a choice of punishments: seven years of famine, three months pursue an opposing army or three days of plague. David replied that he preferred to be placed at God's (either a famine or a plague), rather than at the mercy of man (an opposing army). In accordance David's choice, God sent a plague. See v. 13–15. ¹⁶⁹ II *Sanhed*: 24:14.

Have pity now as befits Your abundant mercies;
be gracious to us, our King, and answer us.

חוקר נא פלב רחמך,
חוננו מלפניו ויענונו.



Our Father, our King, You are our Father;

אבינו מלפניו, 223 אמתו



our Father, our King,

אבינו מלפניו

we have none but You;

איך לנו אלא אמתו

our Father, our King, have mercy on us.

אבינו מלפניו, רחם עלינו

If we have done good deeds,

אם הטבתנו פעל,



You are our Father, 224

אבינו אמתו

and if we have done evil deeds,

ואם הרענו מעל, 225

we have none but You, 226

איך לנו אלא אמתו

our Father, our King, have mercy on us.

אבינו מלפניו, רחם עלינו

If our sins are many,

אם גבר פשענו,



You are our Father, 227

אבינו אמתו

You are the Rock of our salvation,

אמתו עור ישענו, 228

we have none but You;

איך לנו אלא אמתו

our Father, our King, have mercy on us.

אבינו מלפניו, רחם עלינו

If we have spoken much, 229

אם הרבנו אמר,



You are our Father, 230

אבינו אמתו

remember

זכר

that we are [merely] physical substance, 231

כי אנחנו חומר, 232

we have none but You;

איך לנו אלא אמתו

our Father, our King, have mercy on us.

אבינו מלפניו, רחם עלינו

If we have sinned to You,

אם לד השאנו,



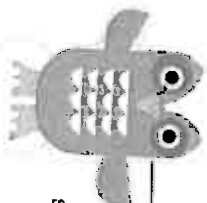
You are our Father, 233

אבינו אמתו

[our] Master! forgive us, 234

ארחן קלה לנו,

223 Based on *Isaiah* 64:7. 224 ... and we, therefore, take no credit for those good deeds, for a son must carry out the will of his father (*Abot's Yavotz*). 225 Based on *Isaiah* 1:16. 226 ... and we can do no more than hope for Your mercy; therefore, our Father. ... 227 ... and it is the way of a father to forgive his son (*Abot's Yavotz*). 228 Based on *Psalms* 95:1. 229 ... in supplication to You. ... 230 ... and it is the way of a father to accept the supplication of his son (*Abot's Yavotz*). 231 ... and are therefore prone to sin. 232 Based on *Isaiah* 64:7. 233 ... and a father may forego his honor (see Tractate *Kiddushin* 32a). 234 ... in Your compassion, for we have none. ...



Our Father, the merciful Father,
save us for the sake of Your Name.

אבינו אב הרחמן,
והושיענו לקען ישקה;

Our God, God of our forefathers,

אלהינו ואלהי אבותנו,

save us for the sake of Your Name.

והושיענו לקען ישקה;

When we are in distress we call You;

כיצר לנו קראנוך, 215

save us for the sake of Your Name.

והושיענו לקען ישקה;

Bestow upon us Your stirring mercies, 216

פלגל עלינו רחמון רחמך,

and save us for the sake of Your Name.

והושיענו לקען ישקה;

We have sought You,

הרשנוך

[so] make Yourself available²¹⁷ to us;

הקמצא לנו, 218

save us for the sake of Your Name.

והושיענו לקען ישקה;

Respond to us today,

הענתר לנו היום

and each and every day, in our prayer;

וזכרתיך היום בהפלתנו,

and save us for the sake of Your Name.

והושיענו לקען ישקה;

Do not embarrass us from our hope, 219

ואל תבישנו משובנו, 220

and save us for the sake of Your Name.

והושיענו לקען ישקה;

Remember us favorably before You;

כרתו נבחרון טוב מלפניך,

and save us for the sake of Your Name.

והושיענו לקען ישקה;

Have pity and have compassion for us;

רחם ורחם עלינו,

and save us for the sake of Your Name.

והושיענו לקען ישקה;

Purify us from the defilement of our iniquities;

קדרנו מפמאות עווננו, 221

and save us for the sake of Your Name.

והושיענו לקען ישקה;

May Your mercies be stirred for us;

יהמו נא רחמך עלינו, 222

and save us for the sake of Your Name.

והושיענו לקען ישקה;

Have pity on Your people

רחם על עמך,

and have mercy on your inheritance.

ורחם על נחלתך,

215 Based on II *Samuel*: 22:7. 216 See *Eg Yosef* and *Iygun Tzifliah* to *Masef Arichah* of *Shalosh*.
217 Literally: found. 218 Based on *Isaiah* 59:6. 219 One who is refused that for which he hopes is
rassed (*Mesudat David* to *Psalms* 119,116). 220 Based on *Psalms* 119,116. 221 Based on *Jeremiah* 3
Ezekiel 36,25. 222 See *Isaiah* 63,15.

