

סליחות קורן ללילה הראשון • מנהג אנגליה  
The Koren Selihot for the First Night • Minhag Anglia



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CHIEF RABBI



# סליחות קורן ללילה הראשון

## THE KOREN SELIḤOT FOR THE FIRST NIGHT

תַּטְאֵנוּ  
צוֹרֵנוּ  
סִלַּח לָנוּ  
יוֹצֵרֵנוּ

WITH INTRODUCTION AND COMMENTARY BY

Chief Rabbi Ephraim Mirvis שליט"א

SELIḤOT TRANSLATION BY

Sara Daniel

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## INTRODUCTION

A story is told of parents who were losing control of their unruly, young son. The father came up with an idea. He hung a plank of wood on a wall in their home, and every time his son misbehaved a nail was knocked into the wood. Over time, the child, filled with remorse, saw the impact of what he was doing and began to turn over a new leaf. Many days went by without any further nails being knocked into the wood. Proud of being a reformed character, the child then pleaded with his father to remove the nails. The delighted father obliged but then the boy promptly burst into tears. “What’s the problem?” asked the father. The boy replied, “We can still see the holes in the wood where the nails used to be!” “I’m sorry,” said the father, “there’s nothing I can do about that.”

Through the process of *teshuva*, our Father in Heaven guarantees that not only are the nails removed, but the holes disappear as well. We are given a fresh opportunity to engage constructively with life, and with complete and honest *teshuva*, the slate is wiped clean.

This is the idea that God conveyed to Moses after the sin of the golden calf, when He said “*Salaḥti kidvarekha* – I forgive you as you have requested,” and it is the very essence of *Seliḥot*.

In this spirit, the Thirteen Attributes of Mercy are the core of our *Seliḥot* prayers. These words were taught by the Almighty to Moses for the people to use whenever they would seek divine compassion. Based on the Torah text in Exodus 34:5–7, Rabbi Yoḥanan (*Rosh HaShana* 17b) explains that it was as though the Almighty had wrapped Himself in a tallit just as a *ḥazan* leading the congregation would do, and demonstrated to Moses the proper order of prayers, and said, “Any time the people of Israel sins, let them recite this order of prayer and I will forgive them.”

This reassurance that God forever awaits our return is the inspiration for our *Seliḥot* services, comprising penitential poems and prayers for the High Holy Days and other times of the year. The term “*Seliḥot*”

refers both to the poetic *piyutim* within the service as well as the title of the service itself.

The word “*seliḥa*” in the Torah has the connotation of absolute forgiveness. Calling our services “*Seliḥot*” is an optimistic statement through which we express our confidence that our heartfelt pleas for mercy, understanding and clemency will be positively received. This is consistent with the hopeful outlook we have always exhibited as a people, and it is an attitude that sustains and empowers us as we approach our annual days of reckoning.

How apt it is therefore that Psalm 27, which we recite at this time of year, concludes with the words “Hope in the LORD. Be strong and of good courage, and hope in the LORD.” This same spirit of hopefulness and positivity characterises our *Seliḥot* services which, while being charged with full *kavana* – intention and fervour, reflect our expectations of a joyous outcome.

Similarly, a central prayer for “First Night *Seliḥot*” includes the refrain “*Lishmo’a el ha-rina ve’el ha-tefilla*” in which we call upon the Almighty to listen to the joyous praise that accompanies our prayers. Indeed, the hallmarks of a traditional *Seliḥot* service are passionate cries from the depths of our hearts, meaningful prayer, soulful melodies, and joyous outpourings of deep-rooted faith.

In recent years the opening *Seliḥot* service, traditionally held in Ashkenazi communities at midnight on a Saturday night prior to Rosh HaShana, has become a popular and key feature on our Synagogue calendar. Right around the Jewish world, many thousands of people usher in the High Holy Day season on this night in a spiritually uplifting and often life-enhancing manner, thanks to the evocative prayers and inspirational melodies included in the service. To date, there has been an absence of a specially prepared *Seliḥot* book exclusively for use on the first night. This volume, in seeking to address this need, carries with it a new translation and commentary to enhance the experience for congregants, and deepen awareness and understanding of the beautiful prayers.

I would like to extend particular thanks to Rabbi Daniel Roselaar for his scholarly input into this edition, together with Matthew Miller and everyone at Koren Publishers Jerusalem, particularly Esther Be’er and Rachel Meghnagi, who have diligently and expertly brought the idea to fruition.

There are two similar biblical terms – “*leha’azin*” meaning “to hear” and “*lishmo’a*,” which means “to listen.” *Leha’azin* indicates that the sounds have been registered but not necessarily internalised, and what has gone in one ear might just as easily have gone out of the other. *Lishmo’a*, however, implies focussed listening which leads to deep awareness and understanding. For this reason, the Almighty appeals to us: “*Shema Yisrael*” – “Listen, Israel: the LORD is our God, the LORD is One.” In turn, on this night of *Selihot*, our central appeal to God is that He should be “*Shome’a*.” We call out to Him: “*Lishmo’a el ha-rina*” – “please listen to our joyous praise and prayer”; “*Shema Kolenu*” – “Listen to our voice, LORD our God. Spare us and have compassion on us.”

It is my fervent hope that the Almighty will, indeed, listen to our heartfelt *Selihot* prayers, and will bless us and all the people of Israel with a happy, successful, fulfilling and peaceful New Year.

Chief Rabbi Ephraim Mirvis  
London, 5776 (2016)

## FOREWORD

In Jewish communities across the world, the occasion of “Midnight *Seliḥot*” has become ever increasingly popular. Its late start time and proximity to the High Holy Day period set it apart from other, more conventional prayer services, and it is now firmly established as the curtain raiser for the spiritual journey that one undertakes from Rosh HaShana right through to Simḥat Torah. For those who embrace it, it is an evening of beautiful melodies, intense sanctity and an infectious sense of occasion.

As the impact of the service has grown, so too has the need for a publication to go along with it, and I am delighted that the United Synagogue has been able to play a part in delivering such a publication. Chief Rabbi Mirvis has spoken often about the need to make prayer more accessible and more relevant to our communities and, as ever, he has led from the front in making the first night of *Seliḥot* among the most uplifting and anticipated in the communal calendar.

It is my sincere hope and prayer that this edition of the *Koren Seliḥot for the First Night* will help further realise that vision for our communities and across the Jewish world for many years to come.

Stephen Pack  
President, The United Synagogue  
London, 5776 (2016)

# סליחות ללילה הראשון

SELIHOT FOR THE FIRST NIGHT



## Selihot for the First Night

אַשְׁרֵי Happy are those who dwell in Your House;  
they shall continue to praise You, Selah!

Ps. 84

Happy are the people for whom this is so;

Ps. 144

happy are the people whose God is the LORD.

A song of praise by David.

Ps. 145

I will exalt You, my God, the King, and bless Your name for ever and all time. Every day I will bless You, and praise Your name for ever and all time. Great is the LORD and greatly to be praised; His greatness is unfathomable. One generation will praise Your works to the next, and tell of Your mighty deeds. On the glorious splendour of Your majesty I will meditate, and on the acts of Your wonders. They shall talk of the power of Your awesome deeds, and I will tell of Your greatness. They shall recite the record of Your great goodness, and sing with joy of Your righteousness. The LORD is gracious and compassionate, slow to anger and great in loving-kindness. The LORD is good to all, and His compassion extends to all His works. All Your works shall thank You, LORD, and Your devoted ones shall bless You. They shall talk of the glory of Your kingship, and speak of Your might. To make known to mankind His mighty deeds and the glorious majesty of His kingship. Your kingdom is an everlasting kingdom, and Your reign is for all generations. The LORD supports all who fall, and raises all who are bowed down. All raise their eyes to You in hope, and You give them their food in due season. You open Your hand, and satisfy every living thing

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times daily guarantees eternal life for the soul. In the daily Shaḥarit service, *Ashrei* serves as both an introduction and conclusion to the main part of the service and it also introduces the daily Minḥa prayers. The Talmud stresses the importance of this psalm in the context of its two special characteristics, the alphabetical arrangement of the verses and the statement “בִּיתְּךָ אֱתֵיךָ”

## סליחות ללילה הראשון

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה:

אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעַם שֶׁיְהוּהוּ אֱלֹהֵיו:

תְּהִלָּה לְדָוִד

אֲרוּמֵיךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶיךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אַבְרָכְךָ, וְאַהֲלִלָה שְׁמֶיךָ לְעוֹלָם וָעֶד:

גְּדוֹל יְהוּה וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מֵעַשְׂיֶיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ:

הַדֵּר כְּבוֹד הַדָּוָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדוֹלְתְךָ אִסְפְּרֶנָּה:

זָכַר רַב-טוֹבֶיךָ יִפְיֵעוּ, וְצַדִּיקְתְךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוּה, אֲרַךְ אַפַּיִם וּגְדֹל-חֶסֶד:

טוֹב-יְהוּה לְכָל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:

יִוְדוּךָ יְהוּה כָּל-מַעֲשֵׂיֶיךָ, וְחִסְדֵיֶיךָ יְבָרְכוּכָה:

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרֹתֶיךָ יְדַבְּרוּ:

לְהוֹדִיעַ לְבַנֵי הָאָדָם גְּבוּרֹתֶיךָ, וּכְבוֹד הַדֵּר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתְךָ בְּכָל-דוֹר וָדוֹר:

סוּמֶיךָ יְהוּה לְכָל-הַנְּפִלִים, וְזוֹקֵף לְכָל-הַפְּפוּפִים:

עֵינֵי-כָל אֵילֶיךָ יִשְׁפְּרוּ, וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת-יְדֶיךָ, וּמִשְׁבִּיעַ לְכָל-חַי רִצּוֹן:

אֲשֶׁרִי *Happy are those.* Our High Holy Day *Selihot* services commence with Psalm 145, probably the most recited of the 150 psalms. Highlighting its importance, the Talmud (*Berakhot* 4b) states that reciting this passage three

תהלים פד

תהלים קמד

תהלים קמה

with favour. The LORD is righteous in all His ways, and kind in all He does. The LORD is close to all who call on Him, to all who call on Him in truth. He fulfils the will of those who revere Him; He hears their cry and saves them. The LORD guards all who love Him, but all the wicked He will destroy. ▶ My mouth shall speak the praise of the LORD, and all creatures shall bless His holy name for ever and all time.

We will bless the LORD now and for ever. Halleluya!

*Ps. 115*

*Some say in an undertone:*

**וְעַתָּה** And now, let the power of my Master be great,  
as You promised, declaring:

*Num. 14*

Remember, LORD, Your compassion and loving-kindness,  
for they are everlasting.

*Ps. 25*

#### HALF KADDISH

*Leader:* **יְתַגַּדֵּל** Magnified and sanctified may His great name be,  
in the world He created by His will.  
May He establish His kingdom  
in your lifetime and in your days,  
and in the lifetime of all the house of Israel,  
swiftly and soon – and say: Amen.

*All:* May His great name be blessed for ever and all time.

*Leader:* Blessed and praised, glorified and exalted,  
raised and honoured, uplifted and lauded  
be the name of the Holy One, blessed be He,  
beyond any blessing,  
song, praise and consolation  
uttered in the world – and say: Amen.

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#### KADDISH.

The Kaddish prayer is often thought of as a mourner's prayer – its lofty praises of God are well-suited to mourners who express their fealty to the Almighty, even under difficult personal circumstances. However, its role as such did

צָדִיק יְהוּה בְּכָל-דְּרָכָיו, וְחָסִיד בְּכָל-מַעֲשָׂיו:  
 קָדוֹב יְהוּה לְכָל-קְדָאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאִמַּת:  
 רְצוֹן-יִרְאֵוּ יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע, וְיוֹשִׁיעַם:  
 שׁוֹמֵר יְהוּה אֶת-כָּל-אֲהַבָּיו, וְאֵת כָּל-הַדְּשָׁעִים יִשְׁמַד:  
 תְּהַלֵּל יְהוּה יְדַבֵּר פִּי, וּבִכְרֵךְ כָּל-בָּשָׂר שֵׁם קְדִשׁוֹ לְעוֹלָם וָעֶד:  
 וְאַנְחָנוּ נִבְרַךְ יְהִי מֵעַתָּה וְעַד-עוֹלָם, הַלְלוּיָהּ:

תהלים קטו

*Some say in an undertone:*

במדבר יד

וְעַתָּה יִגְדַל-נָא כַּח אֲדָנִי כְּאֲשֶׁר דִּבַּרְתָּ לְאֹמֹד:  
 זְכֹר-דַּחֲמִיךָ יְהוּה וְחָסְדֶיךָ כִּי מֵעוֹלָם הֵמָּה:

תהלים כה

חצי קדיש

שׁוֹן: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)  
 בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ  
 וְיִמְלִיךְ מַלְכוּתָהּ  
 בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
 בְּעִגְלָא וּבְזִמְן קָרִיב, וְאֹמְרוּ אָמֵן. (קהל: אָמֵן)  
 קהל: יְהִיא שְׁמֵהּ רַבָּא מְבֹרַךְ לְעָלְמָא וְלְעָלְמֵי עוֹלָמֵי. שׁוֹן:  
 שׁוֹן: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל  
 שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)  
 לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא  
 דִּי אֲמִירוֹן בְּעֶלְמָא, וְאֹמְרוּ אָמֵן. (קהל: אָמֵן)

You open Your hand,” which conveys the notion that Divine Providence cares for everything that lives.

ךָּ You are right, my Master, and we are shamefaced.

Dan. 9

How can we complain? What can we say?

What can we plead? How can we justify ourselves?

Let us search our ways and examine them and return to You,  
for Your right hand is outstretched to receive those who return.

Without goodness or worthy deeds we have come before You,

Like paupers, like the destitute, we knock at your door.

At your door we knock, O compassionate, gracious One,

Please, do not turn us away from You empty-handed.

- ▶ From before You, our King, do not turn us away empty-handed,  
for You listen to prayer.

שְׁמַע תְּפִלָּהּ You who listen to prayer – all creatures of flesh will come to

Ps. 65

You.

All creatures of flesh will come and bow down before You, O LORD.

They will come and bow down before You, my Master, and give honour  
to Your name.

Ps. 86

Come, let us bow in worship, bend our knees before the LORD our  
Maker.

Ps. 95

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the beginning of Elul to Yom Kippur. Some of this passage may have been excerpted from a longer *piyut* (liturgical poem) that is no longer recited. The opening line declares that God is unquestioningly righteous, whilst we are ashamed of our sins. The latter lines present an image of the Jewish people approaching the Almighty like paupers who knock on the door of a wealthy benefactor, hoping not to be turned away empty-handed. Instead of asking for money or provisions we come to seek forgiveness.

שְׁמַע תְּפִלָּהּ *You who listen to prayer.* The formal *Selihot* are preceded here by a selection of more than forty biblical verses which praise God as the mighty Ruler of the universe. Rav Joseph B. Soloveitchik explained that the structure of the *Selihot* service is modelled on the structure of our daily prayer services and, just as the requests contained in the middle *berakhot* (blessings) of the Amida prayer are always preceded by blessings which praise God, so too, the requests for forgiveness that form the bulk of the *Selihot*, must be preceded by verses of praise. We use the beautiful biblical expressions of praise, written by psalmists and prophets who were imbued with the divine spirit.

דניאל ט

לְךָ אֲדֹנָי הַצְדָּקָה, וְלָנוּ בְשֵׁת הַפְּנִים:  
 מִה נְתַאוּנָּ וּמִה נֶאֱמַר, מִה נְדַבֵּר וּמִה נִצְטַדֵּק:  
 נִחַפְּשֵׁה דְרִבְיָנוּ וְנַחְקֶדָה וְנִשׁוּבָה אֵלֶיךָ:  
 כִּי יִמְיִנְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים.  
 לֹא בַחֲסֵד וְלֹא בְמַעֲשִׂים בָּאנוּ לְפָנֶיךָ  
 כְּדָלִים וּכְרָשִׁים דְּפָקְנוּ דְלַתֶיךָ.  
 דְלַתֶיךָ דְּפָקְנוּ רַחוּם וְחַנוּן  
 נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.  
 מִלְּפָנֶיךָ מִלְּפָנוּ רִיקָם אֵל תְּשִׁיבֵנוּ  
 כִּי אַתָּה שְׁמַע תְּפִלָּה.

תהלים סה

שְׁמַע תְּפִלָּה, עֲדִיךָ כָּל־בָּשָׂר יִבְאוּ:  
 יָבוֹא כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יְהוָה.

תהלים פו

יָבוֹאוּ וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ:

תהלים צה

בָּאוּ נִשְׁתַּחֲוֶה וְנִבְרָעָה, נִבְרָכָה לְפָנֶי־יְהוָה עֲשֵׂנוּ:

not develop until the Middle Ages. As some mourners were unable to lead a full service, all mourners were invited to lead the congregation in the recitation of this important prayer, in their quest to add merit to the memory of the deceased. First and foremost, Kaddish is a proclamation of the sanctity and greatness of the Almighty and it expresses our aspiration for His name to be exalted throughout the universe. The opening words are based on a verse in the book of Ezekiel (38:23) and the prayer is principally written in Aramaic, indicating that it was composed in Babylonia during the Amoraic era (c200–500 CE). Kaddish generally serves as a punctuation mark in our services, with a “Half Kaddish” introducing the key section of every *tefilla*, as is the case here, and a “Full Kaddish” indicating the conclusion of the main components of the service.

לְךָ אֲדֹנָי הַצְדָּקָה *You are right, my Master.* These introductory verses appear at the commencement of the *Selichot* throughout the penitential period, from

- Come, let us enter His dwelling, bow before His footstool. *Ps. 132*
- Come in at His gates with thanksgiving; come to His courts with praise. *Ps. 100*  
 Thank Him and bless His name.
- As for us, in Your great loving-kindness we will come into Your House;  
 we will bow down to Your holy Temple in awe of You.
- Come, bless the LORD, all you servants of the LORD, who nightly stand *Ps. 134*  
 in the House of the LORD.
- Lift up your hands towards the Sanctuary and bless the LORD.  
 Exalt the LORD our God, and bow before His footstool – He is holy. *Ps. 99*  
 Exalt the LORD our God, and bow at His holy mountain, for holy is the *Ibid.*  
 LORD our God.
- Bow down to the LORD in the splendour of holiness; tremble before *Ps. 96*  
 Him, all the earth.
- We will bow down to Your holy Temple and give thanks to Your name  
 for Your loving-kindness and truth, for You have magnified Your  
 name and Your word above all else.
- LORD, God of hosts, who is like You – Mighty One, LORD, with Your *Ps. 89*  
 faithfulness all around You?
- For who in the heavens may be compared to the LORD; who is like the *Ibid.*  
 LORD among the angels?
- For You are great, and You do wonders, You are God alone. *Ps. 86*
- For Your loving-kindness reaches over heaven itself, and Your truth as *Ps. 108*  
 high as the skies.
- Great is the LORD and greatly to be praised; His greatness cannot be *Ps. 145*  
 fathomed.
- For great is the LORD and greatly to be praised; He is awesome beyond *1 Chr. 16*  
 all heavenly powers.
- For the LORD is the great God, the King great above all heavenly powers. *Ps. 95*  
 Who is the god, in heaven or on earth, who can perform works and *Deut. 3*  
 mighty acts like Yours?
- Who would not hold You in awe, King of the nations, for that befits You, *Jer. 10*  
 for among all the wise people of nations, in all their realms, there is  
 none like You.
- There is none like You, LORD; You are great, and Your name is great in  
 its might.

תהלים קלב  
 תהלים ק  
 נבואה לְמִשְׁפְּנוֹתָיו, נִשְׁתַּחֲוֶה לְהֵדֶם רַגְלָיו:  
 בָּאוּ שְׁעָרָיו בְּתוֹדָה חִצְרוֹתָיו בְּתִהְלָה, הוֹדוּ לוֹ בְּרֹכּוּ שְׁמוֹ:  
 וַאֲנַחְנוּ בְּרֹב חֶסֶדְךָ נְבוֹא בֵיתְךָ  
 נִשְׁתַּחֲוֶה אֶל הַיֵּכַל קֹדֶשְׁךָ בִּירְאָתְךָ.  
 תהלים קלד  
 הִנֵּה בְּרֹכּוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה  
 הַעֲמִידִים בְּבֵית־יְהוָה בַּלֵּילוֹת:  
 שְׂאוּ־יְדֵכֶם קֹדֶשׁ, וּבְרֹכּוּ אֶת־יְהוָה:  
 רוּמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵדֶם רַגְלָיו, קְדוֹשׁ הוּא:  
 רוּמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵר קֹדֶשׁוֹ  
 בְּיִקְדוֹשׁ יְהוָה אֱלֹהֵינוּ:  
 תהלים צו  
 הִשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ, חִילוֹ מִפְּנֵי כָּל־הָאָרֶץ:  
 נִשְׁתַּחֲוֶה אֶל הַיֵּכַל קֹדֶשְׁךָ וְנוֹדָה אֶת שִׁמְךָ  
 עַל חֶסֶדְךָ וְעַל אֱמֶתְךָ, כִּי הִגְדַּלְתָּ עַל כָּל שִׁמְךָ אֱמֶתְךָ.  
 תהלים פט  
 יְהוָה אֱלֹהֵי צְבָאוֹת מִי־כִמּוֹךָ חֲסִין יְהוָה, וְאִמּוֹנֶתְךָ סְבִיבוֹתֶיךָ:  
 כִּי מִי בִשְׁחָק יַעֲרֹךְ לַיהוָה, יִדְמָה לַיהוָה בְּבָנֵי אֱלֹהִים:  
 תהלים פו  
 כִּי־גָדוֹל אַתָּה וְעָשָׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבַדְּךָ:  
 תהלים קח  
 כִּי־גָדוֹל מֵעַל־שָׁמַיִם חֶסֶדְךָ, וְעַד־שְׁחָקִים אֱמֶתְךָ:  
 תהלים קמה  
 גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר:  
 תהלים צו  
 כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל־כָּל־אֱלֹהִים:  
 תהלים צה  
 כִּי אֵל גָּדוֹל יְהוָה, וּמְלֹךְ גָּדוֹל עַל־כָּל־אֱלֹהִים:  
 דברים ג  
 אֲשׁוּר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשׁוּר־יַעֲשֶׂה כְּמַעֲשֵׂיךָ וְכַגְבוּרַתְךָ:  
 ירמיה י  
 מִי לֹא יִרְאֶךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יֵאָתֶה  
 כִּי בְּכָל־חֲכָמֵי הַגּוֹיִם וּבְכָל־מַלְכוּתָם מֵאֵין כְּמוֹךָ:  
 מֵאֵין כְּמוֹךָ יְהוָה, גָּדוֹל אַתָּה וְגָדוֹל שִׁמְךָ בְּגְבוּרָה:



Your arm is mighty; Your hand holds its power, Your right hand raised. *Ps. 89*  
 The day is Yours, and Yours is the night; You established light and the sun. *Ps. 74*  
 In His hands are the depths of the earth, and the mountain peaks are His. *Ps. 95*  
 Who can tell of the LORD's mighty acts and make all His praises heard? *Ps. 106*  
 Yours, LORD, are the greatness and the power, the glory and the majesty  
 and splendour, for everything in heaven and earth is Yours. *1 Chr. 29*  
 Yours, LORD, is the kingdom; You are exalted as Head over all.  
 The heavens are Yours, and Yours is the earth; the world and all that is *Ps. 89*  
 in it – it is You who founded them.  
 You laid out the boundaries of the earth; summer and winter – it is You *Ps. 74*  
 who formed them.  
 You shattered the sea with Your might; You broke the sea-monsters'  
 heads on the water.  
 You shattered the Leviathan's heads; You turned him into food for  
 desert creatures.  
 You split the channels of spring and stream, You dried up mighty rivers.  
 You rule over the surge of the sea; as its waves swell, it is You who still *Ps. 89*  
 them.  
 Great is the LORD and greatly to be praised in the city of God, on His *Ps. 48*  
 holy mountain.  
 LORD of hosts, the God of Israel, enthroned above the Cherubim, You *Is. 37*  
 are God alone.  
 God who is revered in a company of many holy ones, awesome over all *Ps. 89*  
 that surrounds Him.  
 The heavens will declare Your wonders, LORD, and Your faithfulness, in  
 the assembly of holy ones.  
 Come, let us sing for joy to the LORD; let us shout aloud to the Rock of *Ps. 95*  
 our salvation.  
 Let us greet Him with thanksgiving, shout aloud to Him in songs of  
 praise.  
 Righteousness and justice are the foundation of Your throne; kindness *Ps. 89*  
 and truth come out to greet You.  
 Together we made sweet company; in a great crowd we came to the *Ps. 55*  
 House of God.  
 The sea is His, He made it; the dry land too, for His hands formed it. *Ps. 95*  
 In His hand is every living soul, the breath of all mankind. *Job 12*

תהלים פט

לֶךְ זָרוּעַ עִם־גְּבוּרָה, תָּעֵז יָדְךָ תְרוּם יְמִינְךָ:

תהלים עד

לֶךְ יוֹם אֶף־לֶךְ לַיְלָה, אֶתָּה הִכִּינוֹת מְאוֹר וְשֹׁמֵשׁ:

תהלים צה

אֲשֶׁר בִּידוֹ מְחַקְרֵי־אָרֶץ, וְתוֹעֵפוֹת הַרִים לוֹ:

תהלים קו

מִי יִמְלֵל גְּבוּרוֹת יְהוָה, יִשְׁמִיעַ כָּל־תְּהִלָּתוֹ:

דברי הימים  
א' כ"ט

לֶךְ יְהוָה הִגְדֵּלָהּ וְהִגְבִּירָה וְהִתְפַּאֲרַת וְהִנְצַח וְהַיְהוּד

כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ, לֶךְ יְהוָה הִמְמַלְכָה וְהִמְתַּנְשָׂא

לְכָל לֹאֲשׁ:

תהלים פט

לֶךְ שָׁמַיִם אֶף־לֶךְ אָרֶץ, תִּבֵּל וּמְלֹאָה אֶתָּה יִסְדָּתָם:

תהלים עד

אֶתָּה הַצַּבֹּת כָּל־גְּבוּלוֹת אָרֶץ, קִיץ וְחֹרֶף אֶתָּה יַצְרָתָם:

אֶתָּה פּוֹרֶרֶת בְּעֶזְךָ יָם, שִׁבְרַת רֵאשֵׁי תַנְיִנִים עַל־הַמַּיִם:

אֶתָּה רֹצֵצֶת רֵאשֵׁי לוֹיִתָן, תִּתְנַנְנוּ מֵאֵכֶל לֶעֶם לְצִיִּים:

אֶתָּה בִקְעַת מַעַיִן וְנַחֵל, אֶתָּה הוֹבִשְׁתָּ נְהָרוֹת אֵיתָן:

תהלים פט

אֶתָּה מוֹשִׁיל בְּגֵאוֹת הַיָּם, בְּשׂוֹא גְלוֹי אֶתָּה תִשְׁבַּחֲסָם:

תהלים מ"ח

גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ הִרְקַדְשׁוּ:

ישעיה לו

יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרָבִים

אֶתָּה־הוּא הָאֱלֹהִים לְבַדְּךָ:

תהלים פט

אֵל נַעֲרָץ בְּסוּד־קִדְשֵׁים רַבָּה, וְנוֹרָא עַל־כָּל־סְבִיבָיו:

תהלים צה

וַיִּזְדוּ שָׁמַיִם פְּלֹאֲךָ יְהוָה, אֶף־אֱמוּנָתְךָ בְּקֹהֶל קִדְשֵׁים:

לָכוּ נִרְנְנָה לַיהוָה, נִרְיעָה לְצוֹר יִשְׁעֵנוּ:

נִקְדָּמָה פָּנָיו בְּתוֹדָה, בְּזִמְרוֹת נִרְיעַ לוֹ:

תהלים פט

צִדֵּק וּמִשְׁפָּט מְכוֹן כְּסֹאֲךָ, חֶסֶד וְאֱמֶת יִקְדָּמוּ פָּנֶיךָ:

תהלים נה

אֲשֶׁר יַחֲדוּ נִמְתִּיק סוּד, בְּבֵית אֱלֹהִים נִהְלַךְ בְּרַגְשׁוֹ:

תהלים צה

אֲשֶׁר־לוֹ הַיָּם וְהוּא עֲשָׂהוּ, וַיִּבְשַׁת יָדָיו יַצְרוּ:

איוב יב

אֲשֶׁר בִּידוֹ נִפְשׁ כָּל־חַי, וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ:

‣ הַנְּשִׁמָּה לְךָ The spirit is Yours, and the body Your creation;  
spare those You have formed.

The spirit is Yours, and the body is Yours;

LORD, act for the sake of Your name.

We have come because of Your name, LORD;

act for the sake of Your name.

For the glory of Your name, for Your name is Gracious  
and Compassionate God.

For the sake of Your name, LORD,

forgive our iniquity, though it is great.

*The congregation then the Leader:*

פָּלַח לָנוּ Forgive us, our Father,

for in our great foolishness we have blundered.

Pardon us, our King,

for our iniquities are many.

אֵיךְ נִפְתַּח How can we open our mouths before You,  
O Dweller of the spread out Heavens?

How can we face You, and pour out prayer?

We have defiled Your straight, decent ways,

We have clung to abominations,

and deeds that must be renounced.

We have trailed after false delusions and deceptions,

We have been stubborn and insolent,

Because of us, You raged against Your secure haven,

Now it is destroyed; its sweet savour has ceased.

Dispersed and unsettled are the anointed priests,

Who know how to perform offerings and sacrifices,

How we were chastised by envoys and messengers –

Yet we would not heed or hear reproach.

And ever since, we have been driven far away,

Murdered, massacred, slaughtered,

Only a few have survived amongst the thorns,

Our eyes have dimmed without finding relief.

הַנְּשִׂמָה לְךָ וְהִגּוּף פִּעֲלֶךָ, חוּסָה עַל עַמְלֶךָ.  
 הַנְּשִׂמָה לְךָ וְהִגּוּף שְׁלֶךָ, יְהוּה עֲשֵׂה לְמַעַן שְׂמֶךָ.  
 אֲתָאֲנוּ עַל שְׂמֶךָ, יְהוּה עֲשֵׂה לְמַעַן שְׂמֶךָ  
 בְּעִבּוּר כְּבוֹד שְׂמֶךָ, בִּי אֵל חַנוּן וְרַחוּם שְׂמֶךָ.  
 לְמַעַן שְׂמֶךָ יְהוּה, וְסִלַּחַת לְעוֹנֵינוּ בִּי רַב הוּא.

שליח ציבור קהל The:

סִלַּח לָנוּ, אָבִינוּ, בִּי בְּרַב אֲוִלְתָּנוּ שְׂגִינוּ.  
 מַחֵל לָנוּ, מִלְּפָנֶינוּ, בִּי רַבּוֹ עוֹנֵינוּ.

אֵיךְ נִפְתַּח פֶּה לְפָנֶיךָ, דֵּר מְתוּחִים  
 בְּאֵילוֹ פָּנִים נִשְׁפָּךְ שִׁיחִים.  
 גַּעֲלָנוּ נְתִיבוֹתֶיךָ הַיְשָׁרִים וְהַנְּכוּזִים  
 דְּבַקְנוּ בְּתוֹעֵבוֹת וּבְמַעֲשֵׂים זְנוּחִים.  
 הִלְכָנוּ אַחֲרֵי מִשְׁאוֹת שָׂוָא וּמְדוּחִים  
 וְהִקְשִׁינוּ עֶרְף וְהִעֲזֵנוּ מְצַחִים.  
 זַעַמְתָּ בְּשִׁלְנוּ בֵּית מִשְׁפָּנוֹת מִבְּטָחִים  
 חָרַב, וּפֶס רֵיחַ נִיחוּחִים.  
 טָרְדוּ וְטִלְטְלוּ כְּהֵנִים הַמְּשׁוּחִים  
 יוֹדְעֵי עֶרֶךְ עוֹלוֹת וּזְבָחִים.  
 כַּמָּה יִסְרָתָנוּ עַל יְדֵי צִירִים וְשִׁלוּחִים  
 לֹא הִקְשַׁבְנוּ לְמוֹרִים וְלִשְׁמַע לְמוֹכִיחִים.  
 מֵאֲזוּ וְעַד עַתָּה אָנוּ נִדְחִים  
 נִהְרָגִים נִשְׁחָטִים וְנִטְבָּחִים.  
 שִׁרְדָנוּ מִתֵּי מַעַט בֵּין קוֹצִים פְּסוּחִים  
 עֵינֵינוּ כְּלוֹת לְמִצָּא רוּחִים.

The oppressors of Your people,  
 Who pray to foreign gods,  
 Morning and evening – why do they succeed?  
 They arise against You, uttering curses,  
 O battered and shattered ones,  
     in whom do you place your trust?  
 O Eternal, Holy Dweller, look upon the humiliation  
     of those who sigh,  
 Who rely upon You, and cling to You,  
 ▶ With Your wondrous right hand,  
     we will be saved for all eternity,  
 For in Your abundant mercy we trust.

יְיָ For it is in Your great compassion that we trust, / and on Your  
 righteousness that we lean;  
 and for Your forgiveness that we hope, / and for Your salvation that  
 we wait.

You are the King, who has always loved righteousness;  
 who forgives the iniquities of His people,  
 and removes the sins of those who hold Him in awe;  
 who has forged a covenant with ancestors,  
 and still keeps His promise to their last descendants.  
 It is You who descended in a cloud of Your glory to Mount Sinai,  
 and You showed the ways of Your goodness to Moses Your servant;  
 You revealed the ways of Your loving-kindness to him  
 and told him that You are a compassionate and gracious God,  
 slow to anger, abounding in loving-kindness  
 and abundantly doing good,  
 and directing all the world through Your attribute of compassion.

▶ And so it is written:

“And He said, I shall cause all My good to pass before you  
 and I shall call out the Tetragrammaton before you,  
 and I will show grace to those I favour  
 and compassion to those I deem deserving of compassion.”

*Ex. 33*