

BJ Selihot Experience



*The BJ Seliḥot Experience is dedicated in loving memory
of Bob Owens by his family.*

*Bob Owens was a lifelong member of B'nai Jeshurun.
From the bimah during his Bar Mitzvah to the thoughtful
community he later found in morning minyan,
he took immense pride in BJ. He was always deeply
moved by the melodies of the High Holy Days, especially
when hearing them for the first time each year,
and often spoke of BJ's legacy as a place of discourse,
self-reflection, and rigorous engagement with the world
around us—values he embodied deeply.*

Ohilah LaEl

אוֹחִילָה לְאֵל אַחֲלָה פָּנָיו, אֲשַׁאֲלָה מִמֶּנּוּ מַעֲנֶה לְשׁוֹן.
אֲשֶׁר בִּקְהַל עַם אֲשִׁיר עֲזוֹ, אֲבִיעָה רִנּוֹת בְּעַד מִפְעָלָיו.
לְאָדָם מַעֲרִכֵי לֵב, וּמֵה' מַעֲנֶה לְשׁוֹן.
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ:

Ohilah la-El ahaleh panav, esh-alah mimenu ma'aneh lashon.
Asher bik-hal 'am ashir 'uzo, abi'ah renanot be'ad mif'alav.
Le-adam ma'arkhei lev, ume-Adonai ma'aneh lashon.
Adonai sefatai tiftah ufi yagid tehilatekha.

I pray to You, God, that I may come into Your presence.
Grant me proper speech,
for I would sing of Your strength amidst
the congregation of Your people and
utter praises describing Your deeds.
A person may have the best of intentions, but it is God
who grants the ability of expression.
Adonai, open my lips
that my mouth may declare Your glory.

Ben adam mah lekha nirdam
Kum kera betahanunim

Shefokh siḥah derosh seliḥah
Me-adon ha-adonim

Reḥatz utehar ve-al te-aḥar
Beterem yamim ponim

Umeherah rutz le'ezrah
Lifnei shokhen me'onim

Umipesha' vegam resha'
Berah ufḥad me-asonim

Ana she'eh shimkha yod'ei
Yisrael ne-emanim

Lekha Adonai hatzedakah
Velanu boshet hapanim

'Amod kegever vehitgaber
Lehitvadot al ḥata-im

Yah El derosh bekhoved rosh
Lekhaper 'al pesha'im

Ki le'olam lo ne'elam
Mimenu nifla-im

Vekhol ma-amar asher ye-amar
Lefanav hem nikra-im

Hameraḥem hu yeraḥem 'aleinu
Keraḥem av 'al banim

Lekha Adonai hatzedakah
Velanu boshet hapanim

בן אדם מה לך נרדם
קום קרא בתחנונים

שפך שיחה דרש סליחה
מאדון האדונים

רחץ וטהר ואל תאחר
בטרים ימים פונים

ומהרה רוצ לעזרה
לפני שוכן מעונים

ומפשע וגם רשע
ברח ופחד מאסונים

אנא שעה שמך יודעי
ישׂראל נאמנים

לך אדני הצדקה
ולנו בשׂת הפנים

עמד בגבר והתגבר
להתודות על חטאים

יה אל דרש בכבוד ראש
לכפר על פשעים

כי לעולם לא נעלם
ממנו נפלאים

וכל מאמר אשר יאמר
לפניו הם נקראים

המרחם הוא ירחם עלינו
ברחם אב על בנים

לך אדני הצדקה
ולנו בשׂת הפנים

Ben Adam

Mortal one, How can you sleep?
Rise up and beg for mercy

Spill words, seek clemency
From the Lord of lords.

Immerse and purify, hurry
Before days turn away.

Race for help, at once
From the One beyond.

Against crime and wickedness
Bolt, in terror of calamity.

Attend to the ones
Devoted to Your name.

You, Lord, are righteousness
While we are shamefaced.

Be valiant, self-conquering
To profess your sins.

Laden, burdened, claim of God
Atonement for your crimes.

Nothing, ever, can be hidden
But is wondrously known.

Every utterance unveiled
Transparent to You.

Who will bequeath us mercy
With a parent's tenderness.

You, Lord, are righteousness
While we are shamefaced.

—*Translation: Nessa Rapoport*

Sho-ef kemo 'eved yish-af
leyad rabbo
hasdakh peros 'alav ukera'
shetar hovo.

Lulei amiratekha shuvu
ve-ashuvah
hayah kerav hovel nichna'
bematzavo.

Mish'ol teshuvatekha tiftah
le'eved kam
terem lehitpallel lakh
ya'aroch nivo.

Hah li ve'et ro-i seivah
zerukah vi
libbi beyam het'o yish-heh
bemei 'atzebo.

nishmat meyahalekha ta'id
'alei libbi
Lo ya'aseh 'avel me-aharei
shuvo.

שׁוֹאֵף כְּמוֹ עֶבֶד יִישׁ־אֵף
לַיָּד רַבּוֹ
חֲסִדָּה פָּרַשׁ עָלָיו וְקָרַע
שֵׁטֶר חוּבוֹ

לוֹלִי אֲמִירַתְךָ שׁוּבוּ
וְאֲשׁוּבָה
הָיָה כָּרֵב חוּבֵל נִכְנַע
בְּמַצָּבוֹ

מִשְׁעוֹל תְּשׁוּבַתְךָ תִּפְתָּח
לְעֶבֶד קָם
טֶרֶם לְהִתְפַּלֵּל לָךְ
יַעֲרֹךְ נִיבּוֹ

הָהָ לִי בַעֲת רוֹאִי שִׁיבָה
זְרוּקָה בִּי
לִבִּי בָּיִם חֲטָאוּ יִשְׁחָה
בְּמִי עֲצָבוֹ

נִשְׁמַת מִיַּחֲלִיךָ תַעֲדִיד
עָלִי לִבִּי
לֹא יַעֲשֶׂה עוֹל מֵאַחֲרֵי
שׁוּבוֹ

Sho-ef Kemo Eved

Rabbi Solomon ibn Gabirol—Spain, 11th Century

He longs for You as a servant longs for his master's hand,
Spread your compassion over him and tear up the record
of his debt.

If not for your words, "Return to Me and I will return to you,"
He would be like a captain adrift at sea.

Open the path of repentance for Your servant who rises
To plead with You before the morning prayers.

Woe to me as I see my old age approaching,
My heart swims in a sea of sin, in waters of sorrow.

May the soul that awaits You serve as a witness for my heart,
I will not sin again once I return to You.

יענך ה' ביום צרה כי היה דוד יודע שעתיד בית המקדש להיות
חרב והקרבנות יהיו בטלין בעונותיהן של ישראל... והיה דוד
מצטער על ישראל במה יהיה כפרה לעונותיהן

ואמר הקב"ה לדוד בשעה שהצרות באות על ישראל בעונותיהן
יעמדו לפני יחד באגודה אחת ויתודו על עונותיהם לפני ויאמרו
לפני סדר סליחה ואני אענה אותם.

ובמה גילה אותן הקב"ה זאת אמר ר' יוחנן הקב"ה גילה זאת
בפסוק (שמות ל"ד:ו') ויעבור ה' על פניו ויקרא וגו' מלמד שירד
הקב"ה מן ערפל שלו כשליח ציבור שמתעטף בטליתו ועובר לפני
התיבה וגילה לו למשה סדר סליחה...

ובשעה שישראל מתקבצין לפני ועומדין לפני באגודה אהת
ואומרים לפני סדר סליחה אני אענה אותם שנאמר (תהילים כ':י')
ה' הושיעה המלך יעננו ביום קראנו

From the Midrash

Tanna DeBei Eliyahu Zuta

(Additions to Seder Eliyahu Zuta, Pirkei DeRabbi Eliezer 5)

“May Adonai answer you on the day of distress” (Psalm 20:2)—David foresaw that one day the Temple would be destroyed, and that the sacrificial offerings would cease because of the sins of Israel. His heart was heavy with concern: *When that day comes, how will Israel find atonement?*

The Holy One said to David: “When troubles befall Israel because of their sins, let them gather before Me as one, confess their wrongdoings, and recite the *Order of Forgiveness* (Seder Selichah). When they do this, I will answer them.”

How was this made known? Rabbi Yohanan taught: It is revealed in the verse (Exodus 34:6), ‘*And Adonai passed before him and proclaimed...*’ This teaches that the Holy One descended from the cloud, as a prayer leader (shaliaḥ tzibur) wraps himself in a tallit and steps before the ark, and God taught Moses the *Order of Forgiveness*....

And when Israel gathers before Me in unity, and they stand as one to recite the *Order of Forgiveness*, I will answer them — as it is written (Psalm 20:10): ‘*Adonai, deliver! May the Sovereign answer us on the day we call.*’”

אל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנְהֵג בְּחִסְדֵּי דָוִד, מוֹחֵל עֲוֹנוֹת עַמּוֹ,
מַעֲבִיר רִאשׁוֹן וְרִאשׁוֹן, מִרְבֵּה מַחִילָה לְחַטָּאִים, וְסֹלִיחָה לְפוֹשְׁעִים,
עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמּוֹל.

אֵל, הוֹרִיתָ לָנוּ לִזְמַר שְׁלֹשׁ עֶשְׂרֵה, זָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה,
כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנָו מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְיָ בְּעַנָּן, וַיִּתְּצַב עַמּוֹ
שָׁם, וַיִּקְרָא בְּשֵׁם יְיָ.

וַיַּעֲבֹר יְיָ עַל פָּנָיו וַיִּקְרָא:

**יְיָ יְיָ, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת.
נִצֵּר חֶסֶד לְאֱלֹהִים, נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה, וְנִקָּה.**

וְסִלַּחַת לַעֲוֹנֵינוּ וּלְחַטָּאתֵינוּ וּנְחַלְתֵּנוּ.

El Melekh and 13 Middot

God, Sovereign who sits on a throne of mercy, acting with unbounded grace, forgiving the sins of Your people, one by one, as each comes before You, generously forgiving sinners and pardoning transgressors, acting charitably with every living thing: do not repay them for their misdeeds.

God, You taught us how to recite the Thirteen Attributes of Your name; remember the promise implied in these Thirteen Attributes, which You first revealed to Moses, the humble one, as it is written: God descended in a cloud and stood beside him, and he called the name Adonai:

And Adonai passed before him and called:

Adonai Adonai el rahum vehanun erekh apayim verav hesed ve-emet notzer hesed la-alafim nose avon vafesha ve-hata-a venakeh.

Adonai, Adonai, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Then Moses prayed: "Pardon our iniquity and our sin, and claim us for Your own."

And just how are You looking down from on high?

Admiel Kosman

And just how are You looking down from on high? Beginning another year?

And just how do You take account of us, as bleating sheep, approaching You, on the platform?

And what are You saying about us, about the tree, the fruit, the bird, the animal, and the beast?

And just how is it that You measure us front and center on the holidays of the year?

Just what tax were You talking about?! How much will You ask?!

And just how will You burn us? Who will You throw into the water first? And who will be the first to fall into the fire?

What have You written above—please tell me—about seventy types of death sentences? What new forms will You create this time??

Listen, You alone are the One that hovers above.

You—Valiant, Dumb-ounding, Impressive.

We are a withering bud.

We are a flock of sheep bleating in the pen.

You measure and count.

We—straws in the wind, tossed wildly,

Upon the grain heap.

Yet only You stir the spirit on the earth's crust.

—Translation: Aubrey L. Glazer

Who By Fire

Leonard Cohen

And who by fire, who by water
Who in the sunshine, who in the night time
Who by high ordeal, who by common trial
Who in your merry, merry month of May
Who by very slow decay
And who shall I say is calling?

And who in her lonely slip, who by barbiturate
Who in these realms of love, who by something blunt
And who by avalanche, who by powder
Who for his greed, who for his hunger
And who shall I say is calling?

And who by brave assent, who by accident
Who in solitude, who in this mirror
Who by his lady's command, who by his own hand
Who in mortal chains, who in power
And who shall I say is calling?

אל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵּג בְּחִסְדֵּי דָוִד, מוֹחֵל עֲוֹנוֹת עַמּוֹ,
מַעֲבִיר רִאשׁוֹן וְרִאשׁוֹן, מִרְבֵּה מַחִילָה לְחַטָּאִים, וְסֹלִיחָה לְפוֹשְׁעִים,
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אֵל, הוֹרִיתָ לָנוּ לֹמֵר שְׁלֹשׁ עֶשְׂרֵה, זָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה,
כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְיָ בְּעַנָּן, וַיִּתְּצַב עַמּוֹ
שָׁם, וַיִּקְרָא בְּשֵׁם יְיָ.

וַיַּעֲבֹר יְיָ עַל פָּנָיו וַיִּקְרָא:

**יְיָ יְיָ, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת.
נִצֵּר חֶסֶד לְאֱלֹהִים, נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה, וְנִקָּה.**

וְסִלַּחַת לְעֹנֵינוּ וְלִחַטָּאתֵנוּ וְנִחַלְתָּנוּ.

El Melekh and 13 Middot

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Then Moses prayed: "Pardon our iniquity and our sin, and claim us for Your own."

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תַּפְּלָתָנוּ.

הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.

אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקָנָה, כְּכֹלֹת כְּחוּנוֹ אֵל תַּעֲזֹבֵנוּ.

אֵל תַּעֲזֹבֵנוּ, יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ.

עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה, וְיֵרָאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ, כִּי אַתָּה יְיָ עֲזַרְתָּנוּ וְנִחַמְתָּנוּ.
אֲמַרְיֵנוּ הֶאֱזִינָה יְיָ, בִּינָה הִגִּיגְנוּ. יִהְיוּ לְרָצוֹן אֲמָרֵי פִינוּ וְהִגִּיּוֹן לִבֵּנוּ לְפָנֶיךָ,
יְיָ צוּרֵנוּ וְגוֹאֲלֵנוּ. כִּי לָךְ יְיָ הוֹחֲלָנוּ, אַתָּה תַעֲנֶה, אֲדֹנָי אֱלֹהֵינוּ.

Do not abandon us, Adonai our God,
do not distance yourself from us.

Give us a signal of hope, so that our enemies will understand and
hesitate, knowing that You have been our help and comfort.

Hear our words, Adonai, and consider our innermost thoughts.

May the words of our mouths and the meditations of our hearts
be acceptable to You, Adonai, our rock and redeemer.

It is for You we wait; surely You will respond, Adonai our God.

Shema Koleinu

Shema koleinu Adonai Eloheinu hus verahem aleinu,
Vekabel berahamim uvratzon et tefillateinu.

Hashivenu Adonai elekha venashuvah, hadesh yameinu kekedem.

Al tashlikhenu milefanekha, veru-ah kodshekha al tikah mimenu.

Al tashlikhenu le'et zikna, kikhlot kohenu al ta'azvenu.

Al ta'azvenu, Adonai Eloheinu, al tirhak mimennu.

Hear our voice, Adonai our God, be kind,
and have compassion for us.

Willingly and lovingly accept our prayer.

Turn us toward You, Adonai, and we will return to You;
make our days seem fresh, as they once were.

Do not cast us away from You; take not Your holy presence from us.

Do not cast us away as we grow old;
do not desert us as our energy wanes.

אֲשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דָּפִי.
הָעֵוִינוּ, וְהִרְשָׁעְנוּ, וְדָנּוּ, חָמְסְנוּ, טָפְלָנוּ שָׁקֵר.
יַעֲצֵנוּ רָע, כּוֹזְבוֹ, לֹצֵנוּ, מְרִדְנוּ, נֹאֲצֵנוּ.
סָרְנוּ, עֲוִינוּ, פָּשַׁעְנוּ, צָרְנוּ, קָשִׁינוּ עֲרָף.
רִשָּׁעְנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

We pervert, we quarrel, we rebel.

We steal, we transgress, we are unkind.

We are violent, we are wicked, we are xenophobic.

We yield to evil, we are zealots for bad causes.

Ashamnu

Ashamnu, bagadnu, gazalnu, dibarnu dofi.
He'evinu, vehirsha'nu, zadnu, hamasnu, tafalnu sheker.
Ya'atznu ra, kizavnu, latznu, maradnu, ni-atznu.
Sararnu, 'avinu, pasha'nu, tzararnu, kishinu 'oref.
Rasha'nu, shihatnu, ti'avnu, ta'inu, ti'ta'nu.

We abuse, we betray, we are cruel.
We destroy, we embitter, we falsify.
We gossip, we hate, we insult.
We jeer, we kill, we lie.
We mock, we neglect, we oppress.

אֱלֹהֵינוּ שְׁבַשְׁמִים שְׁמַע קוֹלֵנוּ וְקַבֵּל תַּפִּלָּתֵנוּ בְּרִצּוֹן
 אֱלֹהֵינוּ שְׁבַשְׁמִים בִּרְךְ אֶת לַחֲמֵנוּ וְאֶת מִימֵינוּ
 אֱלֹהֵינוּ שְׁבַשְׁמִים בְּטֵל מַעְלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת וְרָעוֹת
 אֱלֹהֵינוּ שְׁבַשְׁמִים גְּזֹר עָלֵינוּ גְּזֵרוֹת טוֹבוֹת
 אֱלֹהֵינוּ שְׁבַשְׁמִים דְּרַשְׁנוּךְ הַמָּצֵא לָנוּ
 אֱלֹהֵינוּ שְׁבַשְׁמִים הַעֲתֵר לָנוּ הַיּוֹם וּבְכָל יוֹם בְּתַפִּלָּתֵנוּ
 אֱלֹהֵינוּ שְׁבַשְׁמִים הַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ
 אֱלֹהֵינוּ שְׁבַשְׁמִים וְאַל תְּבִישֵׁנוּ מִשִּׁבְרֵנוּ
 אֱלֹהֵינוּ שְׁבַשְׁמִים וְנִקְרָא וְאִתָּה תַעֲנֵנוּ
 אֱלֹהֵינוּ שְׁבַשְׁמִים זְכָרֵנוּ בְּזִכְרוֹן טוֹב מִלְּפָנֶיךָ
 אֱלֹהֵינוּ שְׁבַשְׁמִים חַמֵּל עָלֵינוּ וְעַל טַפְּנוּ וְעַל עוֹלָלֵינוּ
 אֱלֹהֵינוּ שְׁבַשְׁמִים לִמְעַנְךָ עֲשֵׂה אִם לֹא לִמְעַנֵּנוּ
 אֱלֹהֵינוּ שְׁבַשְׁמִים מִלֹּא מִשְׁאָלוֹת לִבֵּנוּ לְטוֹבָה
 אֱלֹהֵינוּ שְׁבַשְׁמִים סִמּוֹךְ אֶת נַפְלָתֵנוּ
 אֱלֹהֵינוּ שְׁבַשְׁמִים עֲנֵה אֶת עֲתִירָתֵנוּ
 אֱלֹהֵינוּ שְׁבַשְׁמִים צוּה אֶתֵּנוּ בְּרִכּוֹתֶיךָ
 אֱלֹהֵינוּ שְׁבַשְׁמִים צוּה אֶתֵּנוּ יִשׁוּעָתְךָ
 אֱלֹהֵינוּ שְׁבַשְׁמִים רַפָּא חוֹלֵי עַמְּךָ יִשְׂרָאֵל
 אֱלֹהֵינוּ שְׁבַשְׁמִים רְאֵה בְּדַחֵק הַשָּׁעָה
 אֱלֹהֵינוּ שְׁבַשְׁמִים שִׁים שָׁלוֹם בֵּינֵינוּ
 אֱלֹהֵינוּ שְׁבַשְׁמִים תֵּן שָׁלוֹם בְּאֶרֶץ
 אֱלֹהֵינוּ שְׁבַשְׁמִים תֵּן שָׁבַע בְּעוֹלָם
 אֱלֹהֵינוּ תֵּן לֶחֶם לְפִי הִטָּף לְשֹׁבַע
 אֱלֹהֵינוּ שְׁבַשְׁמִים תִּכּוֹן תַּפִּלָּתֵנוּ קִטְרֵת לְפָנֶיךָ

Eloheinu Shebashamayim

Our God in Heaven: Hear our voices, accept our prayers

Our God in Heaven: Bless our food and drink

Our God in Heaven: Annul all evil decrees

Our God in Heaven: Bring goodness upon us

Our God in Heaven: Be there for those who seek You

Our God in Heaven: Answer us today and always

Our God in Heaven: Do not shame us for our sins

Our God in Heaven: Answer us when we call You

Our God in Heaven: Remember us with goodness

Our God in Heaven: Have mercy on us and our children

Our God in Heaven: Do this for Yourself if not for us

Our God in Heaven: Fulfill our desires to serve You

Our God in Heaven: Support us when we fall

Our God in Heaven: Answer us on the day we call You

Our God in Heaven: Grant us Your blessings

Our God in Heaven: Grant us Your salvation

Our God in Heaven: Heal our sick

Our God in Heaven: Look at the gravity of the hour

Our God in Heaven: Grant peace among us

Our God in Heaven: Grant peace in the land

Our God in Heaven: Grant abundance in the world

Our God in Heaven: May all the children of the world eat
and be satisfied

Our God in Heaven, may our prayers ascend
like fragrant incense

בּוֹחַן לְכָבוֹת	אֲדוֹן הַסְּלִיחוֹת
דּוֹבֵר צְדָקוֹת.	גּוֹלָה עֲמוּקוֹת
חֲטֵאֵנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.	הַדּוֹר בְּנִפְלְאוֹת
וְתִיק בְּנִחָמוֹת	זוֹכֵר בְּרִית אָבוֹת
חֹקֵר כְּלִיּוֹת.	
חֲטֵאֵנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.	טוֹב וּמַטִּיב לַבְּרִיּוֹת
יֹדֵעַ כָּל-נִסְתָּרוֹת	לּוֹבֵשׁ עֲוֹנוֹת
לּוֹבֵשׁ צְדָקוֹת.	
חֲטֵאֵנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.	מָלֵא זְכוִּיּוֹת
נוֹרָא תְהִלּוֹת	סוֹלֵחַ עֲוֹנוֹת
עוֹנֶה בַּצָּרוֹת.	
חֲטֵאֵנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.	פוֹעֵל יְשׁוּעוֹת
צוֹפֶה עֲתִידוֹת	קוֹרֵא הַדּוֹרוֹת
רוֹכֵב עֲרָבוֹת	שׁוֹמֵעַ תְּפִלוֹת
תְּמִים יְדְעוֹת.	
חֲטֵאֵנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.	

Nigh in trouble, **O**verflowing in virtue, **P**ardoning sins,
Quelling sinfulness, **R**emembering the covenant with the fathers,
Searcher of inmost feelings,
Tester of hearts, **U**ncovering the depths, **V**enerated in praises,
Working salvation.

God, we have sinned before You; have mercy on us

Adon HaSelihot

Adon haseli <u>h</u> ot	Bo <u>h</u> en levavot
Gole amukot	Dover tzedakot
<u>H</u> atanu lefanekha ra <u>h</u> em aleinu.	
Hadur benifla-ot	Vatik bene <u>h</u> amot
Zokher berit avot	<u>H</u> oker kelayot
<u>H</u> atanu lefanekha ra <u>h</u> em aleinu.	
Tov umetiv laberiyot Yode'a kol nistarot	
Kovesh avonot	Lovesh tzedakot
<u>H</u> atanu lefanekha ra <u>h</u> em aleinu.	
Male zakhiyot	Nora tehilot
Sole-a <u>h</u> avonot	Oneh vatzarot
<u>H</u> atanu lefanekha ra <u>h</u> em aleinu.	
Po'el yeshu'ot	Tzofe atidot
Kore hadorot	Rokhev aravot
Shome'a tefilot	Temim de'ot
<u>H</u> atanu lefanekha ra <u>h</u> em aleinu.	

Awesome God, **B**eneficent and good to all Your creatures,
Clothed in right, **D**ecaring truth.

Ever constant in comforts, **F**oreseeing, **G**lorious in wonders,
Harkening to prayers.

Invoking the generations, **J**udging in knowledge, **K**nowing all that is
hidden, Adonai of forgiveness, **M**oving over the skies,

Rahamana

Rahamana de'anei la'aniyei aneina	רַחֲמָנָא דְּעֵנִי לְעֵנִי עֲנִינָא
Rahamana de'anei litvirei liba	רַחֲמָנָא דְּעֵנִי לְתַבִּירִי לְבָא
aneinan	עֲנִינֵן
Rahamana de'anei lemakikhei ruha	רַחֲמָנָא דְּעֵנִי לְמַכִּיכֵי רוּחָא
aneinan	עֲנִינֵן
Rahamana aneinan	רַחֲמָנָא עֲנִינֵן
Rahamana hus	רַחֲמָנָא חוּס
Rahamana perok	רַחֲמָנָא פְּרוּק
Rahamana sheziv	רַחֲמָנָא שְׂזִיב
Rahamana reham alan	רַחֲמָנָא רַחֵם עָלָן
Hashta ba'agala uvizman kariv	הַשְׁתָּא בְּעֵגְלָא וּבְזִמָּן קָרִיב

God of Mercy, who answers the poor, answer us.

May the Merciful One, who answers the downtrodden, answer us.

God of Mercy, who answers the broken-hearted, answer us.

May the Merciful One answer us.

God of Mercy, pity us.

May the Merciful One redeem us.

God of Mercy, save us.

*May the Merciful One have compassion upon us, speedily,
now and in time to come.*

If It Be Your Will

Leonard Cohen

If it be your will
That I speak no more
And my voice be still
As it was before

I will speak no more
I shall abide until
I am spoken for
If it be your will

If it be your will
That a voice be true
From this broken hill
I will sing to you

From this broken hill
All your praises they shall ring
If it be your will
To let me sing

From this broken hill
All your praises they shall ring
If it be your will
To let me sing

If it be your will
If there is a choice
Let the rivers fill
Let the hills rejoice

Let your mercy spill
On all these burning hearts in
hell
If it be your will
To make us well

And to draw us near
And bind us tight
All your children here
In their rags of light

In our rags of light
All dressed to kill
And ends this night
If it be your will
If it be your will

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעִלְמָא דִּי בְּרָא בְּרֻעוּתָהּ. וַיִּמְלִיף מַלְכוּתָהּ. בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית-יִשְׂרָאֵל
בְּעִגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא

יִתְבָּרַךְ. וַיִּשְׁתַּבַּח. וַיִּתְפָּאֵר. וַיִּתְרוֹמֵם. וַיִּתְנַשֵּׂא.
וַיִּתְהַדָּר. וַיִּתְעַלֶּה. וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא.
לְעֵלָא מִן כָּל-בְּרֻכְתָּא. וְשִׁירְתָּא. תְּשַׁבַּחְתָּא וְנִחַמְתָּא.
דְּאִמְרִין בְּעִלְמָא וְאִמְרוּ אָמֵן.

תַּעֲנוּ וְתַעֲתְרוּ בְּרַחֲמִים מִן הַשָּׁמַיִם. (אָמֵן)
תִּקְבַּל צַעֲקַתְכֶם. (אָמֵן)
תִּשְׁמַע תְּפִלַּתְכֶם בְּרָצוֹן. (אָמֵן)
וַיַּעֲנֶה קוֹל עֲתִירְתְּכֶם. (אָמֵן)
וַיִּקְרָא בְּכֶם מִקְרָא שְׂכָתוֹב:
יְיָ אֱלֹהֵי אֲבוֹתְכֶם יוֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פַּעֲמִים,
וַיְבָרֶךְ אֶתְכֶם כְּאֲשֶׁר דִּבֶּר לָכֶם.
וְכֵן יְהִי רָצוֹן וְנֹאמַר אָמֵן: (אָמֵן)

תִּתְקַבַּל צְלוֹתְהוֹן וּבְרֻעוּתְהוֹן דְּכָל-יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְּשִׁמְיָא וְאִמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְאִמְרוּ אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל
כָּל-יּוֹשְׁבֵי תֵבֵל, וְאִמְרוּ אָמֵן:

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: Amen.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, is truly far beyond all acknowledgement and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: Amen.

May you be answered and your supplications accepted compassionately from the heavens (**Amen**)

May your cry be accepted (**Amen**)

May your prayer be heard with favor (**Amen**)

And may the voice of your supplications be answered (**Amen**)

May God fulfill, through you, what is written: May Adonai, the God of your ancestors, make you a thousand times as many more as you are, and bless you as God spoke to you (Deuteronomy 1:11)

So may it be God's will, and we say: (**Amen**)

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: Amen.

May abundant peace from heaven, and life, come to all of us and to all Israel. And respond with: Amen.

May the One who brings harmony on high, bring harmony to us and to all Israel, and to all who dwell on earth. And respond with: Amen.

Ahot ketana tefilot^{eha}
Orkha ve'ona tehiloteha
El na refa na lema^{hal}oteha
Tikhle shana vekileloteha

Beno'am milim lekha tikra-e
Veshir vehilulim ki lekha na-e
Ad matai talim einkha vetire
Zarim okhlim nah^{al}oteha
Tikhle shana vekileloteha

Re'e et tzonkha arayot zaru
Ushfokh haronekha be-omrim aru
Vekhanat yeminkha partzu ve-aru
Lo hishiru oleloteha
Tikhle shana vekileloteha

Hakem mishflut lerosh mamlekhet
Ki bevor galut nafshah nitekhet
Ukhrum zulut libah shofekhet
Bedalei dalut mishkenoteha
Tikhle shana vekileloteha

Matai ta'aleh bitekha mibor
Umibeit kele ulah tishbor
Vetafli fele betzetkha kegibor
Lehatem vekhale mekhaloteha
Tikhle shana vekileloteha

Hizku vegilu ki shod gamar
Letzur ho^hilu berito shamar
Lakhem veta'alu letziyon ve-amar
Solu solu mesiloteha
Tah^{el} shana uvirkhoteha

אחות קטנה תפלותיה
עורכה ועונה תהלותיה
אל נא רפא נא למחלותיה
תכלה שנה וקללותיה

בנעם מלים לך תקראה
ושיר והלולים בי לך נאה
עד מתי תעלים עינך ותראה
זרים אוכלים נחלותיה
תכלה שנה וקללותיה

רעה את צאנך אריות זרו
ושפך חרונך באומרים ערו
וכנת ימינך פרצו וארו
לא השאירו עוללותיה
תכלה שנה וקללותיה

הקם משפלות לראש ממלכת
בי בבור גלות נפשה נתכת
וכרם זלות לבה שופכת
בדלי דלות משכנותיה
תכלה שנה וקללותיה

מתי תעלה בתך מבור
ומבית בלא עלה תשבר
ותפליא פלא בצאתך בגבור
להתם וכלה מכלותיה
תכלה שנה וקללותיה

חזקו וגילו כי שד גמר
לצור הוחילו בריתו שמר
לכם ותעלו לציון ואמר
סלו סלו מסלותיה
תחל שנה וברכותיה

Ahot Ketana

R. Abraham Hazan Girundi—Spain, 13th century

Little sister—her prayers
She prepares and declaims her praise for You.
God, please heal her maladies.
Bring an end to the year and its curses.

She calls upon You with pleasant words,
In song and festive joy that befits You.
Why do You turn a blind eye when You see
Foreigners consuming the land of her inheritance?
Bring an end to the year and its curses.

Tend to Your flock that the lions scattered round,
And pour our Your wrath upon those who cry “Raze it to the ground!”
Your right hand’s root of foundation they have breached, and plucked
what fruit they found, leaving her not a single fruit.
Bring an end to the year and its curses.

Raise her from subjugation to the leading reign,
For in the pit of exile her soul melts away.
And as vileness is exalted she pours out her heart,
Making her home among the poorest of the poor.
Bring an end to the year and its curses.

When will You raise Your daughter from the pit,
And shatter the yoke of the prison she is in?
Working wonders as You ride forth like a hero
To quash and bring an end to those who destroy her.
Bring an end to the year and its curses.

Take strength and rejoice, for the plundering has come to an end.
Raise your hopes to your Rock for God has safeguarded the covenant
with you; and go up to Zion where it shall be declared:
“Pave her path, pave her path anew!”
Begin the year and its blessings.

B'NAI
JESHURUN

