

Gadd'lu Ladonai itti.

Unrom'mah sh'mo yachdav.

Magnify Adonai with me, and let us exalt the Name together.

*Torah Procession*

L'cha Adonai ha-g'dulah v'ha-g'vurah      לַיְיָ הַגְּדֹלָה וְהַגְּבוּרָה

v'ha-tif'eret v'ha-netzach v'ha-hod.      וְהַתְּפָאֲרֹת וְהַנֶּצַח וְהַהוֹד.

Ki chol ba-shamayim u-va-aretz      כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ

l'cha Adonai ha-mamlachah      לַיְיָ הַמַּמְלָכָה

v'ha-mitnassé l'chol l'rosh.      וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

Rom'mu Adonai Eloheinu      רוֹמְמוּ יְיָ אֱלֹהֵינוּ

v'hishtachavu      וְהִשְׁתַּחֲוּוּ

la-hadom raglav kadosh hu.      לַהֲדָם רַגְלָיו קָדוֹשׁ הוּא.

Rom'mu Adonai Eloheinu      רוֹמְמוּ יְיָ אֱלֹהֵינוּ

v'hishtachavu      וְהִשְׁתַּחֲוּוּ

l'har kodsho      לְהַר קֹדְשׁוֹ

ki kadosh Adonai Eloheinu.      כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ.

To You, Adonai, belong the greatness, the power, the glory, the everlasting victory, and the majesty, for to You belongs everything in heaven and on earth, sovereignty and the exaltation as head above all. Exalt Adonai our God, and worship at the footstool of God, the holy One! Exalt Adonai our God and worship at the holy mountain, for Adonai our God is holy.

*(The Torah is placed on the reading desk. The Reader unrolls it and, if individuals will be called to the Torah, says:)*

Ha-kol havu godel Leloheinu,      הַכֹּל הָבוּ גֹדֵל לְאֱלֹהֵינוּ,

utnu chavod la-Torah.      וְתָנוּ כְבוֹד לַתּוֹרָה.

**קריאת התורה****TORAH SERVICE**

The story of the Ten Teachers should encourage us not to weep at their martyrdom, but to redeem their suffering by learning more Torah in the year to come. For the Torah is the tree of life, the promise of immortality planted within our people and, insofar as we study it, within each one of us. The tree of life in the midst of the Garden was denied to Adam and Eve when they were expelled from Eden, but its fruit dwells in the midst of the soul of Israel, to be plucked anew with each new Torah teaching we acquire. On this fast day for the soul, words of Torah are the sweets God permitted us, the nourishment that we who seek forgiveness need the most.

*(The ark is opened)*

**§ Vayhi Binsoa**

Vayhi binsoa ha-aron

va-yomer Mosheh:

Kumah Adonai,

v'yafutzu oivecha,

v'yanusu m'san'echa mi-panecha.

Ki mi-Tziyyon tetzé Torah,

udvar Adonai Mirushalayim.

Baruch she-natan Torah

l'ammo Yisra'el bikdushato.

**§ ויהי בנסוע**

וַיְהִי בְנִסְעֵ הָאָרוֹן

וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְיָ,

וַיִּפְצוּ אִיבֶיךָ,

וַיִּנָּסוּ מִשְׁנֵאִיךָ מִפְּנֶיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,

וּדְבַר יְיָ מִירוּשָׁלַיִם.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה

לְעַמּוֹ יִשְׂרָאֵל בְּקֹדְשָׁתוֹ.

When the ark began to move, Moses proclaimed: Arise, Adonai, let Your enemies scatter, fleeing before You! For one day from Zion Torah will go forth, and the word of God from Jerusalem. Praised be the One who has shared holiness with Israel in giving us the Torah.

*(The reader receives the Torah and the ark is closed)*

*(The Torah is read)*

Baruch attah Adonai Eloheinu	בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
melech ha-olam asher natan lanu	מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ
Torat emet v'chayyei olam	תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם
nata b'tochenu.	נָטַע בְּתוֹכֵנוּ.
Baruch attah Adonai	בְּרוּךְ אַתָּה יְיָ
noten ha-Torah.	נוֹתֵן הַתּוֹרָה.

You are praised forever, Adonai, ruler of the universe, who has chosen us from among all peoples and given us Your Torah. You gave us a Torah of truth and implanted eternal life within us. You are praised, Adonai, who is giving us the Torah.

### § Questions to Consider as the Torah Is Being Read

- (p. 511, top paragraph, first six lines). God tells us to be *kadosh* (holy, separate), for God is *kadosh*. There follow three examples of how we can do this: to reverence our parents, observe Shabbat, and to refrain from idolatry. In the second paragraph the passage continues with many other mitzvot that seem to be intended to help us become holy. But how can our holiness compare with God's? God has no parents, through God did observe Shabbat (by resting); God has no fields whose corners might be reserved for the poor, etc. How does this portion help us bridge the gap between our nature and God's?
- (p. 511, both paragraphs). The order of mitzvot on this page is puzzling. Why should reverence for parents come first (it is fifth in the Ten Commandments in Exodus 20 and Deuteronomy 5) – and why does it say “reverence” rather than “obey”? Why should leaving the corners of the field for the poor precede stealing, lying, or taking a false oath? How does each of these contribute to human holiness? How might it relate to God's holiness?

Ya'amod (ta'amod)...	יַעֲמֹד (תַּעֲמוֹד)...
Baruch she-natan Torah	בְּרוּךְ שֶׁנָּתַן תּוֹרָה
I'ammo Yisra'el bikdushato.	לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Let everyone ascribe greatness to our God and honor to the Torah. I call... Let us praise the One who in holiness has given the Torah to the people Israel.

*(All respond:)*

V'attem ha-d'vekim Badonai	וְאַתֶּם הַדְּבֻקִים בַּיְיָ
Eloheichem, chayyim kull'chem	אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם
ha-yom.	הַיּוֹם.

And you who have cleaved to Adonai your God are alive, all of you, this day.

### § Blessings for the Reading of the Torah

Barchu et Adonai ha-m'vorach.	בְּרַכּוּ אֶת־יְיָ הַמְּבֻרָךְ.
Baruch Adonai ha'-mvorach	בְּרוּךְ יְיָ הַמְּבֻרָךְ
I'olam va-ed.	לְעוֹלָם וָעֶד.
Baruch attah Adonai Eloheinu	בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
melech ha-olam asher	מֶלֶךְ הָעוֹלָם אֲשֶׁר
bachar banu mi-kol ha-ammim	בָּחַר בָּנוּ מִכָּל־הָעַמִּים
v'natan lanu et Torato.	וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
Baruch attah Adonai	בְּרוּךְ אַתָּה יְיָ
noten ha-Torah.	נוֹתֵן הַתּוֹרָה.

Adonai spoke to Moses saying: Speak to the entire congregation of Israelites and say to them: You shall be *kadosh* (holy, separate) for I, Adonai your God, am *kadosh*: each person shall fear (or regard with awe, *yi'rah*) your mother and father and observe my sabbaths; I, Adonai, am your God. Do not turn to godlets (or idols), nor shall you make gods out of metal; I, Adonai, am your God. When you offer a whole-offering (*sh'lamim*) to Adonai, you shall offer it in a manner that shall cause it to be accepted. It shall be eaten on the day you offer it and on the day after; but whatever remains by the third day shall be burnt up in the fire, for if it should be eaten at all on the third day it is vile (*pigul*), it shall not be accepted. Those who eat it shall bear their own sin, for each of them has made common that which is holy (*kodesh*) to Adonai, and so that person shall be cut off from the people.

When you reap the harvest of your land you shall not completely harvest the corner of your field, nor shall you gather in all of your harvest that there is to gather, nor shall you glean your vineyard, nor gather in the fallen fruit of your vineyard, but instead leave them for the poor and the stranger; I, Adonai, am your God. Do not steal, act deceitfully, or lie to your neighbor; do not take a false oath using My name, thus making common use of the name of your God; I am Adonai. Do not oppress your neighbor; do not rob, nor let the wages of someone you have hired remain with you till the next morning. Do not curse a deaf person nor put a stumbling-block before a blind person, but rather fear (or hold in awe) your God; I am Adonai. You shall do no wickedness in judgment through elevating the presence of a poor person or honoring the presence of a great one; with justice shall you judge your people. You shall not go about gossiping with your people, nor shall you stand idly by the blood of your neighbor; I am Adonai. You shall not hate your brother in your heart; rather, issue a rebuke to your neighbor and you will not bear sin on that person's account. You

TORAH READING  
FOR YOM KIPPUR AFTERNOON

(Leviticus 19: 1-18, 32-37)

וידבר יהוה אל-משה לאמר: דבר אל-כל-עדת בני-ישראל ואמרת אליהם קדשים תהיו פי קדוש אני יהוה אלהיכם: איש אמו ואביו תיראו ואת-שבתתי תשמרו אני יהוה אלהיכם: אל-תפנו אל-האלילים ואלהי מסכה לא תעשו לכם אני יהוה אלהיכם: וכי תזבחו זבח שלמים ליהוה לרצונכם תזבחהו: ביום זבחכם יאכל וממחרת והגותל עד-יום השלישי פאש ישרף: ואם האכל יאכל ביום השלישי פגול הוא לא ירצה: ואכליו עונו ישא פי-את-קדש יהוה חלל ונכרתה הנפש ההוא מעמיה: ובקצרכם את-קציר ארצכם לא תכלה פאת שדה לקצר ולקט קצירך לא תלקט: וכרמך לא תעולל ופרט כרמך לא תלקט לעני ולגר תעזב אתם אני יהוה אלהיכם: לא תגנבו ולא תכחשו ולא תשקרו איש בעמיתו: ולא תשבועו בשמי לשקר וחללת את-שם אלהיך אני יהוה: לא תעשק את-רעך ולא תגזל לא-תלין פעלת שכיר אתך עד-בקר: לא תקלל חידש ולפני עזר לא תתן מכשל ויראת מאלהיך אני יהוה: לא תעשו עול במשפט לא תשא פני דל ולא תהדר פני גדול בצדק תשפט עמיתך: לא תלך רכיל בעמיתך לא תעמד על-דם רעך אני יהוה: לא תשנא את-אחיך בלבבך הוכח תוכיח את-עמיתך ולא

*When the Torah is raised, all rise and proclaim:*

V'zot ha-Torah	וזאת התורה
asher sam Mosheh	אשר שם משה
lifnei b'nei Yisra'el,	לפני בני ישראל,
al pi Adonai b'yad Mosheh.	על פי יי ביד משה.

This is the Torah which Moses placed before the children of Israel at the command of Adonai, through Moses.

#### READING OF THE HAFTARAH

Baruch attah Adonai Eloheinu	ברוך אתה יי אלהינו
melech ha-olam asher bachar	מלך העולם אשר בחר
binvi'im tovim	בנביאים טובים
v'ratzah v'divreihem	ורצה בדבריהם
ha-ne'emarim be-emet.	הנאמרים באמת.
Baruch attah Adonai ha-bocher	ברוך אתה יי הבוחר
ba-Torah uv-Mosheh avdo	בתורה ובמשה עבדו
uv-Yisra'el ammo	ובישראל עמו
uvinvi'ei ha-emet va-tzedek.	ובנביאי האמת וצדק.

You are praised, Adonai our God, Sovereign of the world, who has chosen good prophets, finding favor in their words which faithfully reflect Your truth. You are praised, Adonai, who has chosen Moses your servant, Israel Your people, and prophets who have spoken truth and justice.

תשא עליו חטא: לא-תקם ולא-תטור את-בני עמך ואהבת  
 לדעך כמוך אני יהוה: מפני שיבה תקום והדרת פני זקן  
 ויראת מאלהיך אני יהוה: וכי-גור אתך גר  
 בארצכם לא תונו אתו: כאזרח מכם יהיה לכם הגר והגר  
 אתכם ואהבת לו כמוך פי-גרים הייתם בארץ מצרים אני  
 יהוה אלהיכם: לא-תעשו עול במשפט במדה במשקל  
 ובמשורה: מאזני צדק אבני-צדק איפת צדק והין צדק יהיה  
 לכם אני יהוה אלהיכם אשר-הוצאתי אתכם מארץ מצרים:  
 ושמרתם את-כל-חקתי ואת-כל-משפטי ועשיתם אתם  
 אני יהוה:

shall not take revenge nor bear a grudge against the members of your people, but you shall love your neighbor as yourself. I am Adonai.

Rise up before age, and honor the presence of an old person, that you may stand in awe (or fear) of your God; I am Adonai.

If a stranger (in later ages, a convert) should dwell with you in your land, do not oppress such a person. Like a native among you should your stranger be who dwells with you, and you should love that person as yourself, for you were strangers in the land of Egypt; I, Adonai, am your God. You shall do no wickedness in judgment, through measures, weights, or quantity. You shall have just measures, just weights, a just *ephah* (dry measure), and a just *bin* (liquid measure); I am Adonai your God who brought you out of the land of Egypt, that you might observe all My statutes and all My judgments and do them; I am Adonai.

*(Selections from Mi Sheberach, pp. 444-446, may be offered here.)*

## ס CHAPTER I

The word of Adonai came to Jonah, Amittai's son, saying: "Get up, go to Nineveh, the great city, and cry out to her that the evil of her inhabitants has come up before Me." But Jonah got up to flee to Tarshish, from before the face of Adonai, and he went down to Jaffa, found a ship going to Tarshish, paid the fare, and went down into the ship to go with its crew to Tarshish, away from the presence of Adonai.

But Adonai heaved a great wind into the sea, and such a great storm arose at sea that the ship thought she was about to break in pieces. The old salts grew terrified, and each one of them cried out to their own god, and they heaved all the baggage in the ship into the sea to reduce the weight.

Meanwhile Jonah had gone down into the thighs (or, the hold) of the vessel to lie down, and fell asleep. But the chief sailor approached him and said, "How can you be sleeping? Get up, cry out to your God, perhaps God will take notice of us and we will not be lost."

They said to each other, "Come, let us cast (or, make fall) lots to find out on whose account this terrible thing has happened to us. So they cast lots, and the lot fell on Jonah. So they said to him: "Please tell us, since it is on your account that this terrible thing has happened to us, what is your work? Where do you come from? What is your land? From which people are you?" And he said to them, "I am a Hebrew, and I stand in awe of (or, fear or worship) Adonai, the God of the heavens, who made the sea and the dry land."

Then a great fear came upon the men and they said, "What is this you have done?" For the men now knew, since he had told them, that he was fleeing from the face of Adonai. They asked him, as the sea grew ever more stormy, "What shall we do with you so the sea may be calm for us?"

## HAFTARAH FOR YOM KIPPUR AFTERNOON

(The Book of Jonah)

וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה בֶן-אֲמִתַּי לֵאמֹר: קוּם לֶךְ אֶל-נִינְוֵה  
הָעִיר הַגְּדוֹלָה וּקְרֵא עָלֶיהָ כִּי-עָלְתָה רַעְתֶּם לִפְנֵי: וַיִּקַּם יוֹנָה  
לְבָרֵחַ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצֵא אֲנִיָּה | בָּאָה  
תַּרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלִּפְנֵי  
יְהוָה: וַיְהוּה הַטִּיל רֹחַ-גְּדוֹלָה אֶל-הַיָּם וַיְהִי סַעַר-גְּדוֹל בַּיָּם  
וְהָאֲנִיָּה חֹשְׁבָה לְהִשְׁבֵּר: וַיִּירָאוּ הַמַּלְחִים וַיִּזְעְקוּ אִישׁ אֶל-  
אֱלֹהָיו וַיִּטְלוּ אֶת-הַפְּלִים אֲשֶׁר בָּאֲנִיָּה אֶל-הַיָּם לְהַקֵּל  
מֵעֲלֵיהֶם וַיּוֹנֶה יוֹנָה יָרַד אֶל-יַרְבֵּיתִי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרֶדֶם: וַיִּקְרַב  
אֵלָיו רֶבֶב הַחֵבֶל וַיֹּאמֶר לוֹ מַה-לָּךְ נִרְדָּם קוּם קְרֵא אֶל-אֱלֹהֶיךָ  
אוּלְי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאבֵד: וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ  
לָבוֹ וּנְפִילָה גּוֹדְלוֹת וּנְדַע בְּשִׁלְמֵי הַרְעָה הַזֹּאת לָנוּ וַיִּפְּלוּ  
גּוֹדְלוֹת וַיִּפֹּל הַגּוֹדֵל עַל-יוֹנָה: וַיֹּאמְרוּ אֵלָיו הַגִּידֵה-נָא לָנוּ  
בְּאֲשֶׁר לָמִי-הַרְעָה הַזֹּאת לָנוּ מַה-מְלַאכְתְּךָ וּמֵאֵינן תָּבוֹא מִה  
אֶרֶץ וְאֵי-מִזֶּה עִם אֶתָּה: וַיֹּאמֶר אֲלֵיהֶם עַבְדִּי אֲנִי וְאֶת-  
יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרֵא אֲשֶׁר-עָשָׂה אֶת-הַיָּם וְאֶת-  
הַיַּבֶּשֶׁת: וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה גְּדוֹלָה וַיֹּאמְרוּ אֵלָיו מַה-זֹּאת  
עָשִׂיתָ כִּי-יָדְעוּ הָאֲנָשִׁים כִּי-מִלִּפְנֵי יְהוָה הוּא בָרֵחַ כִּי הִגִּיד  
לָהֶם: וַיֹּאמְרוּ אֵלָיו מַה-נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מֵעֲלֵינוּ כִּי הַיָּם  
הוֹלֵךְ וְסוֹעֵר:

He told them, "Pick me up and heave me into the sea and the sea will calm down for you. For I know that it is on my account that this great storm has come upon you." But instead the men dug their oars into the water, trying to row back to dry land, but they failed, for the sea was growing ever more stormy around them.

So they cried to Adonai, saying, "Please, Adonai, let us not lose our lives for this man, and at the same time let us not be guilty of shedding innocent blood, for it was You, Adonai, who desired this and made it happen this way." And as soon as they picked Jonah up and heaved him into the sea, the sea stopped raging. Then a great fear (or awe) of Adonai came upon the men and they offered an offering to Adonai and vowed vows.

## ✿ CHAPTER II

Adonai appointed a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights. And Jonah prayed to Adonai his God from the bowels of the fish, saying:

I have cried out in my pain to Adonai and God has answered me,  
From the belly of Sh'ol I have pleaded, and You heard my voice,  
You had cast me into the depths – into the heart of the seas – the  
flood surrounded me,

All your rolling waves broke over me.

I said to myself: I am cast adrift from Your sight,

But I shall look again upon the temple of Your holiness.

Water surrounded me, I was gasping for breath,

The deeps closed in on me, my head was tangled in weeds,

I went down to the bottom of the mountains, the earth was drawing  
the bars against me forever,

But You brought up my life from the pit, Adonai my God.

When the breath of life was fading from within me,

I invoked the presence of Adonai, my prayer entered into Your  
presence, to the temple of Your holiness.

וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטְלֵנִי אֶל-הַיָּם וַיִּשְׁתַּקֵּן  
הַיָּם מֵעַלְיָכֶם כִּי יוֹדַע אָנֹכִי כִּי בְשָׁלִי הַסַּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם:  
וַיַּחְתְּרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל-הַיַּבְשָׁה וְלֹא יָכְלוּ כִּי הַיָּם הוֹלֵךְ  
וְסַעַר עֲלֵיהֶם: וַיִּקְרְאוּ אֶל-יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֱלֹהֵי-נָא  
נִאבְדָּה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֶל-תִּתֵּן עָלֵינוּ דָם נָקִיא כִּי-אַתָּה  
יְהוָה כִּאֲשֶׁר חָפַצְתָּ עֲשִׂיתָ: וַיִּשְׂאוּ אֶת-יוֹנָה וַיִּטְלֵהוּ אֶל-הַיָּם  
וַיַּעֲמֵד הַיָּם מִזַּעֲפוֹ: וַיִּרְאוּ הָאֲנָשִׁים יָרָאָה גְדוֹלָה אֶת-יְהוָה  
וַיִּזְבְּחוּ זֶבַח לַיהוָה וַיִּדְרוּ נְדָרִים:

וַיִּמַן יְהוָה דָּג גָּדוֹל לַבְּלַע אֶת-  
יוֹנָה וַיְהִי יוֹנָה בְּמַעַי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת: וַיִּתְפַּלֵּל  
יוֹנָה אֶל-יְהוָה אֱלֹהָיו מִמַּעַי הַדָּגָה: וַיֹּאמֶר קִרְאתִי מִצָּרָה לִי  
אֶל-יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שׁוֹמַעַתִּי שָׁמַעַתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי  
מִצּוֹלָה בְּלִבְבַי יָמִים וְנָהָר וַיִּסְבְּבֵנִי כָּל-מִשְׁפָּרֶיךָ וּגְלִיךָ עָלַי  
עָבְרוּ: וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנְּגַד עֵינֶיךָ אַךְ אוֹסִיף לְהַפִּיט אֶל-  
הַיָּבֵל קְדָשְׁךָ: אֶפְפוּנֵי מַיִם עַד-נַפְשׁ תְּהוּם וַיִּסְבְּבֵנִי סוּף חֲבוּשׁ  
לְרֹאשֵׁי: לְקַצְבֵי הַרִים יְרֹדְתִי הָאָרֶץ בְּרַחֲמֶיךָ בָּעָדִי לְעוֹלָם  
וַתַּעַל מִשְׁחַת תִּי יְהוָה אֱלֹהֵי: בְּהַתְּעַטֵּךָ עָלַי נַפְשִׁי אֶת-יְהוָה  
זָכַרְתִּי וַתִּבְּאֵ אֵלַיךָ תְּפִלָּתִי אֶל-הַיָּבֵל קְדָשְׁךָ:

Those who heed the vaporous falsehood of idols forsake the love of Your covenant,

But I with thankful voice shall make an offering to You; what I have vowed I shall fulfill.

Victory belongs to Adonai!

And Adonai spoke to the fish, who spewed Jonah forth onto the dry land.

### 🔮 CHAPTER III

The word of Adonai came to Jonah a second time, saying: “Get up, go to Nineveh, the great city, and cry out to her the cry which I told you.” And Jonah got up and went to Nineveh according to the word of Adonai, for Nineveh was a great city in God’s sight, requiring three days to walk across it. As soon as Jonah began entering the city on his first day’s walk he cried out: “Another forty days and Nineveh is overthrown!” The people of Nineveh believed God and dispatched criers to announce a fast. From the greatest to the smallest they dressed in sackcloth. When the matter reached the king of Nineveh he got up from his throne, removed his cloak, covered himself with sackcloth and sat in ashes. He issued a proclamation in Nineveh: “By decree of the king and his notables, as follows: Neither human beings nor animals, neither cattle nor sheep shall taste anything; they shall not graze and they shall not drink water. Humans and animals shall cover themselves with sackcloth, they shall cry out to God with all their might, and all people must turn back (or, do *tshuvah*) from their evil way and from the violence they have done. Who knows whether God will turn back and relent, turning from the divine anger, so that we shall not be lost?” And God saw by their actions that they had turned back from their evil way, and God relented of the evil which God had promised to wreak upon them, and did not do it.

מִשְׁמָרִים הַבְּלִי-  
 שׁוֹא חֶסֶדָם יַעֲזֹבוּ: וְאֲנִי בִקּוֹל תּוֹדָה אֲזַבְחָה-לָךְ אֲשֶׁר נָדַרְתִּי  
 אֲשַׁלְמָה יִשׁוּעָתָה לַיהוָה: וַיֹּאמֶר יְהוָה לְדָג וַיִּקְרָא  
 אֶת-יֹנָה אֶל-הַיַּבֶּשֶׁה:

וַיְהִי דְבַר-יְהוָה אֶל-יֹנָה  
 יְשִׁיב לְאָמֹד: קוֹם לָךְ אֶל-נִינְוֵה הָעִיר הַגְּדוֹלָה וּקְרֵא אֶלֶיָּהּ  
 אֶת-הַקְּרִיָּאָה אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ: וַיִּקָּם יֹנָה וַיֵּלֶךְ אֶל-נִינְוֵה  
 כְּדָבַר יְהוָה וַנִּינְוֵה הִיְתָה עִיר-גְּדוֹלָה לְאֱלֹהִים מֵהַלֶּךְ שְׁלֹשֶׁת  
 יָמִים: וַיַּחַל יֹנָה לְבֹא בְעִיר מֵהַלֶּךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר  
 עוֹד אַרְבָּעִים יוֹם וַנִּינְוֵה נִהְפָּכֶת: וַיֹּאמְרוּ אֲנָשֵׁי נִינְוֵה בְּאֱלֹהִים  
 וַיִּקְרְאוּ-צוֹם וַיִּלְבְּשׂוּ שִׁקִּים מְגֹדִלִם וְעַד-קִטְנִים: וַיִּגַע הַדָּבָר  
 אֶל-מֶלֶךְ נִינְוֵה וַיִּקָּם מִכֶּסֶּאָו וַיַּעֲבֵר אֶדְרֵתוֹ מֵעַלְיוֹ וַיְכַסּוּ שִׁק  
 וַיֵּשֶׁב עַל-הָאָפֶר: וַיִּזְעַק וַיֹּאמֶר בְּנִינְוֵה מִטַּעַם הַמֶּלֶךְ וּגְדָלְיוֹ  
 לְאָמֹד הָאָדָם וְהַבְּהֵמָה הַבְּקָר וְהַצֹּאן אֶל-יִטְעֵמוּ מֵאוֹמֶה אֶל-  
 יָדְעוּ וּמִיִּם אֶל-יִשְׁתּוּ: וַיִּתְכַּסּוּ שִׁקִּים הָאָדָם וְהַבְּהֵמָה וַיִּקְרָאוּ  
 אֶל-אֱלֹהִים בְּחֹזֶקָה וַיֵּשְׁבוּ אִישׁ מִדְּרָכּוֹ הֲרַעָה וּמִן-הַחֲמָם אֲשֶׁר  
 בְּכַפֵּיהֶם: מִי-יִוָּדַע יָשׁוּב וּנְחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא  
 נֶאֱבַד: וַיֵּרָא הָאֱלֹהִים אֶת-מַעֲשֵׂיהֶם כִּי-שָׁבוּ מִדְּרָכָם הֲרַעָה  
 וַיִּנְחַם הָאֱלֹהִים עַל-הֲרַעָה אֲשֶׁר-דָּבַר לַעֲשׂוֹת-לָהֶם וְלֹא  
 עָשָׂה:

## § CHAPTER IV

But to Jonah this appeared to be a great evil, and he was angry. He prayed to Adonai and said, “Please, Adonai, were these not my words when I was on my own soil? This is why I fled beforehand to Tarshish, for I know that You are *El Channun v'rachum*, a gracious and merciful God, long-suffering and abundant in covenantal love, and relenting in matters of punishment. So now, Adonai, please take my life from me, for dying is better for me than living.”

And Adonai said, “Is anger better for you?”

Then Jonah went out of the city and sat on the east side, where he made himself a *sukkah*, a little booth, and sat under it in the shade to see what would happen to the city. And Adonai, who is God, appointed a castor-bean plant to grow up over Jonah to shade his head and save him from the evil weather, and a great happiness came upon Jonah because of the bean plant. Then God appointed a worm in the warm early morning the next day, striking at the bean plant, which withered away. When the sun rose God appointed a sultry east wind, with the sun striking Jonah’s head till he felt faint, and he longed to die, saying, “Dying is better for me than living.” And God said to Jonah, “Is anger for the bean-plant better for you?” And he said, “Anger enough to die.”

And Adonai said, “You had compassion for the bean-plant, which you did not work to raise; one night it was there, the next it was gone.

“And should I not have compassion upon the great city Nineveh, with 120,000 human beings who don’t know right from left, and much cattle?”

וַיֵּרַע אֱלֹהֵי יוֹנָה דָּעָה גְדוּלָהּ וַיִּחַד לֹ: וַיִּתְפַּלֵּל אֶל־יְהוָה  
וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹאֲנִי דַבְּרֵי עַד־הַיּוֹתֵי עַל־אֲדָמָתִי עַל־בֶּן  
קַדְמָתִי לְבָרַח תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי־חַנּוּן וְרַחוּם  
אֲרוּךְ אַפַּיִם וְרַב־חֶסֶד וְנָחֵם עַל־הַרְעָה: וְעַתָּה יְהוָה קַח־נָא  
אֶת־נַפְשִׁי מִמּוֹתַי כִּי טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר יְהוָה הֲהֵיטֵב חָרָה  
לָךְ: וַיַּצֵּא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֹכָה  
וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֶּלַעַד אֲשֶׁר יֵרְאֶה מִה־יְהוָה בַּעִיר: וַיִּמֶן יְהוָה  
אֱלֹהִים קִיקְיוֹן וַיַּעַל מֵעַל לְיוֹנָה לְהַיּוֹת צֶלַע־דַּאֲשׁוֹ לְהַצִּיל  
לוֹ מִדַּעְתּוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיוֹן שִׁמְחָה גְדוּלָהּ: וַיִּמֶן  
הָאֱלֹהִים תּוֹלְעֵת בַּעֲלוֹת הַשָּׁחַר לְמַחֲרַת וַתֵּךְ אֶת־הַקִּיקְיוֹן  
וַיִּבֶשׁ: וַיְהִי פִזְרַח הַשָּׁמֶשׁ וַיִּמֶן אֱלֹהִים רוּחַ קָדִים חַרִּישִׁית  
וַתֵּךְ הַשָּׁמֶשׁ עַל־דַּאֲשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוֹת  
וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֲהֵיטֵב חָרָה  
לָךְ עַל־הַקִּיקְיוֹן וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מוֹת: וַיֹּאמֶר יְהוָה  
אַתָּה חֹסֵת עַל־הַקִּיקְיוֹן אֲשֶׁר לֹא־עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוֹ  
שָׁבֹן־לִילָה הִיא וּבֶן־לִילָה אָבָד: וַאֲנִי לֹא אֲחוּם עַל־נִינְוָה  
הָעִיר הַגְּדוּלָהּ אֲשֶׁר יִשְׁבָּהּ הַרְבֵּה מִשְׁתִּים־עֹשֵׂה רַבּוֹ  
אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לְשִׁמְאֹלוֹ וּבִהְמָה רַבָּה:



Rachem al Tziyyon, רַחֵם עַל צִיּוֹן,  
 ki hi beit chayyenu, כִּי הִיא בֵּית חַיֵּינוּ,  
 v'la'aluvat nefesh toshia וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ  
 bimherah v'yameinu. בְּמַהֲרָה בְּיָמֵינוּ.  
 Baruch attah Adonai, בְּרוּךְ אַתָּה יְיָ,  
 m'sameach Tziyyon b'vaneha. מְשַׂמַּח צִיּוֹן בְּבִנְיָהּ.

Show compassion on Zion, for it is our eternal house, and rescue those who are brought low, soon, in our days. You are praised, Adonai, who brings Zion joy through her children.

Samm'chenu, Adonai Eloheinu, שְׂמַחְנוּ, יְיָ אֱלֹהֵינוּ,  
 b'Eliyyahu ha-navi avdecha, בְּאֵלֵיהוּ הַנְּבִיא עֲבָדְךָ,  
 uv-malchut beit David וּבַמְּלְכוּת בֵּית דָּוִד  
 m'shichecha, מְשִׁיחֶךָ,  
 bimherah yavo, v'yagel libbenu; בְּמַהֲרָה יָבֹא, וַיַּגֵּל לִבְנוֹ;  
 al kis'o lo yeshev zar, עַל כִּסְאוֹ לֹא יֵשֵׁב זָר,  
 v'lo yinhalu od וְלֹא יִנְחָלוּ עוֹד  
 acherim et k'vodo, אַחֲרִים אֶת כְּבוֹדוֹ,  
 ki v'shem kodsh'cha כִּי בְשֵׁם קֹדְשְׁךָ  
 nishbata lo, נִשְׁבַּעְתָּ לוֹ,  
 shelo yichbeh nero שְׁלֹא יִכְבֶּה נְרוֹ  
 l'olam va-ed. לְעוֹלָם וָעֶד.  
 Baruch atah Adonai, magen David. בְּרוּךְ אַתָּה יְיָ, מִגֵּן דָּוִד.

Bring us joy, Adonai our God, with the coming of Your servant, Elijah the prophet, and the reign of the house of David Your anointed. Let no stranger sit upon his throne, nor any others

### § Blessings after Haftarah

Baruch attah Adonai Eloheinu, בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
 melech ha-olam, מֶלֶךְ הָעוֹלָם,  
 tzur kol ha-olamim, צוּר כָּל הָעוֹלָמִים,  
 tzaddik b'chol ha-dorot, צַדִּיק בְּכָל הַדּוֹרוֹת,  
 ha-El ha-ne'eman, הָאֵל הַנֶּאֱמָן,  
 ha-omer v'oseh, הַאוֹמֵר וְעוֹשֶׂה,  
 ha-m'dabber umkayyem, הַמְדַבֵּר וּמְקַיֵּם,  
 she-kol d'varav emet va-tzedek. שֶׁכָּל דְּבָרָיו אֱמֶת וְצֶדֶק.

Ne'eman attah hu, נֶאֱמָן אַתָּה הוּא,  
 Adonai Eloheinu, יְיָ אֱלֹהֵינוּ,  
 v'ne'emanim d'varecha, וְנֶאֱמָנִים דְּבָרֶיךָ,  
 v'davar echad mi-d'varecha וְדָבָר אֶחָד מִדְּבָרֶיךָ  
 achor lo yashuv reikam, אַחֲזֹר לֹא יָשׁוּב רֵיקָם,  
 ki El melech ne'eman כִּי אֵל מֶלֶךְ נֶאֱמָן  
 v'rachaman attah. וְרַחֲמָן אַתָּה.  
 Baruch attah Adonai, בְּרוּךְ אַתָּה יְיָ,  
 ha-El ha-ne'eman b'chol d'varav. הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו.

You are praised, Adonai our God, Sovereign of the world, eternal Rock, righteous ruler in all generations, faithful God whose every word is true and just. Not one of your words shall return unfulfilled, for Your rule is trustworthy and compassionate. You are praised, God of faithful words.

Ki lekach tov natatti lachem, כִּי לָקַח טוֹב נָתַתִּי לָכֶם,  
Torati al ta'azovu. תּוֹרַתִּי אֶל־תֵּעָזְבוּ.

And when the ark rested, Moses proclaimed: Return, Adonai, to all the myriads of Israel! Rise up toward Your resting place, You and the ark, the symbol of Your power. Let the kohanim be clothed in righteousness, let Your pious ones sing for joy! For Your servant David's sake, do not turn away Your anointed one. For I have given you good teaching, indeed, My own Torah; do not forsake it.

### § Etz Chayyim

Etz chayyim hi  
la-machazikim bah  
v'tomcheha m'ushar.  
D'racheha darchei noam  
v'chol n'tivoteha shalom.  
Hashivenu Adonai elecha  
v'nashuvah  
chaddesh yameinu k'kedem.

§ עֵץ חַיִּים §  
עֵץ חַיִּים הִיא  
לְמַחְזִיקִים בָּהּ  
וְתִמְכֶיהָ מֵאֲשֶׁר.  
דְּרָכֶיהָ דְרָכֵי־נֹעַם  
וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.  
הַשִּׁיבֵנוּ יְיָ אֱלֹהֶיךָ  
וְנָשׁוּבָה  
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

It is a tree which ensures eternal life for those who take hold of it; how fortunate are its supporters! Its ways are pleasant ways, its paths comprise Shalom. Bring us back to You, Adonai, that we might return, renew our life as in the days when You and we began.

*The ark is closed*

inherit his glory, for You have sworn by Your holy name that his light would never be extinguished anywhere. You are praised, Adonai, shield of David.

### *Returning the Scroll to the Ark*

Y'hal'lu et shem Adonai יְהַלְלוּ אֶת שֵׁם יְיָ  
ki nisgav sh'mo l'vaddo. כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ.

O praise the Name of God, the most exalted name of all!

Hodo al eretz v'shamayim הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם  
va-yarem keren l'ammo וַיָּרֶם קֶרֶן לְעַמּוֹ  
t'hillah l'chol chasidav תְּהַלֵּלָה לְכָל חַסִּידָיו  
livnei Yisra'el am k'rovo לְבְנֵי יִשְׂרָאֵל עַם קְרֻבוֹ  
hal'luyah. הַלְלוּיָהּ.

God's glory is in the earth and heavens, and the people of God is raised on high. The pious are become a praise, and the children of Israel are become intimates of Adonai. Halleluyah!

### *While the Torah is being placed in the ark:*

Uvnuchoh yomar: Shuvah, Adonai, וּבְנֻחֹהּ יֹאמֵר: שׁוּבָה, יְיָ,  
riv'vot alfei Yisra'el. רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל.  
Kumah Adonai limnuchatecha, קוּמָה יְיָ לְמִנּוּחָתֶךָ,  
attah va-aron uzzecha. אַתָּה וְאַרְוֹן עִזֶּךָ.  
Kohanecha yilb'shu tzedek, כֹּהֲנֶיךָ יִלְבְּשׁוּ צְדָקָה,  
va-chasidecha y'rannenu. וְחַסִּידֶיךָ יִרְנְנוּ.  
Ba-avur David avdecha, בְּעִבּוֹר דָּוִד עַבְדְּךָ,  
al tashev p'nei m'shichecha. אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.