

אשרי יושבי ביתך עוד: יהללוך סלה: אשרי העם שגכה לו אשרי העם שיהנה אלהיו: תהלה לדוד ארוממך אלוהי המלך ואברכה שמך לעולם ועד: בכל יום אברכה ואהללה שמך לעולם ועד: גדול יהוה ומהלל מאד ולגדלתו אין חקר: דור לדור ישבח מעשיך וגבורתיך יגידו: הדר כבוד הודך ודברי נפלאתיך אשיחה: ועזוז נוראתיך יאמרו וגדלתך אספירה: זכר רב טובך יביעו וצדקתך ירננו: חנון ורחום יהוה ארץ אפים וגדל חסד: טוב יהוה לכל ורחמיו על כל מעשיו: יודוך יהוה כל מעשיך וחסדיך יברכה: כבוד מלכותך יאמרו וגבורתך ידברו: להודיע לבני האדם גבורתי וקבוד הדר מלכותו: מלכותך מלכות כל העלמים וממשלתך בכל דור ודור: סומך יהוה לכל הנפלים וזוקף לכל הכפופים: עיני כל אליך ישגרו ואתה נותן להם את אכלם בעתו: פותח את ידך ומשביע לכל חי רצון: צדיק יהוה בכל דרכיו וחסיד בכל מעשיו: קרוב יהוה לכל קראיו לכל אשר יקראהו באמת: רצון יראיו יעשה ואת שונעתם ישמע ויושיעם: שומר יהוה את כל אהביו ואת כל הרשעים ישמיד: תהלת יהוה ידבר פי ויברך כל בשר שם קדשו לעולם ועד: ואנחנו נברך ה: מעתה ועד עולם הללויה:

Fortunate are those who dwell in Your house; may they continue to praise You, Selah. Fortunate is the people whose lot is thus; Fortunate is the people for whom Adonoy is their God. A praise by David! I will exalt You, my God, the King, and bless Your Name forever and ever. Every day I will bless You and extol Your Name forever and ever. Adonoy is great and highly extolled, and His greatness is unfathomable. One generation to another will laud Your works and declare Your mighty acts. The splendor of Your glorious majesty, and the words of Your wonders I will speak. Of Your awesome might, they will speak and Your greatness I will recount. They will make mention of Your bountifulness, and joyfully exult in Your righteousness. Adonoy is gracious and compassionate, slow to anger and great in kindness. Adonoy is good to all, His mercy encompasses all His works. All Your works will thank You, Adonoy, and Your pious ones will bless You. Of the honor of Your kingship, they will speak and Your might they will declare. To reveal to men His mighty acts, and the glorious splendor of His kingship. Your kingship is the kingship for all times, and Your dominion is in every generation. Adonoy supports all the fallen, and straightens all the bent. The eyes of all look expectantly to You, and You give them their food at its proper time. You open Your hand and satisfy the desire of every living being. Adonoy is just in all His ways and benevolent in all His deeds. Adonoy is near to all who call upon Him, to all who call upon Him in truth. The will of those who fear Him He fulfills; He hears their cry and delivers them. Adonoy watches over all those who love Him, and will destroy all the wicked. Praise of Adonoy my mouth will declare, and all flesh will bless His holy Name forever and ever. And we will bless God from now and forever. Praise God.

הש"ץ אומר חצי קדיש:

The Chazzan recites the Half-Kaddish:

יתגדל ויתקדש שמה רבא בעלמא די ברא כרעותה וימליך מלכותה בחייכון וביומיכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב ואמרו אמן: יהא שמה רבא מברך לעלם ולעלמי עלמיא יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה יתקדש, בריך הוא לעלא ולעלא מכל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן:

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

לך אדני הצדקה ולנו בלשת הפנים. מה ניתאונן ומה נאמר. מה נדבר ומה נצטדק: נחפשה דרכינו ונחקרה וגשובה אליך. כי מינך פשוטה לקבל שבים: לא בחסד ולא במעשים באנו לפניך. כדלים וכרשים דפקנו דלתיך: דלתיך דפקנו רחום וחנון. נא אל תשיבנו ריקם מלפניך: מלפניך מלכנו ריקם אל תשיבנו. כי אתה שומע תפלה:

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

empty-handed from Your Presence. From Your Presence our King turn us not away empty-handed; for You hear [our] prayers.

שמע תפלה, עדיך כל בשר יבאו: יבוא כל בשר להשתחוות לפניך יהוה: יבואו וישתחוו לפניך אדני, וכבדו לשמך: באו נשתחוה ונכרעה. נברכה לפני יהוה עשנו: באו שערינו בתודה, חצרותיו בתהלה. הודו לו ברכו שמו: ואנחנו ברב חסדך נבוא בייך. נשתחוה אל היכל-קדשך בראתך: הנה ברכו את יהוה כל עבדי יהוה העומדים בבית יהוה בלילות: שאו ידיכם קדש, וברכו את יהוה: נבואה למשכנותיו, נשתחוה להדם רגליו: רוממו יהוה אלהינו, והשתחוה להדם רגליו. קדוש הוא: רוממו יהוה אלהינו, והשתחוה להר קדשו. כי קדוש יהוה אלהינו: השתחוה ליהוה בהדרת קדש, חילו מפניו כל הארץ: נשתחוה אל היכל קדשך, ונודה את שמך על חסדך ועל אמתך. כי הגדלת על כל שמך אמתך: יהוה אלהי צבאות, מי כמוך חסין יהוה. ואמונתך סביבותי: כי מי בשחק יערה ליהוה, ידמה ליהוה בבני אלים: כי גדול אתה ועשה נפלאות, אתה אלהים לבדך: כי גדול מעל שמים חסדך, ועד שחקים אמתך: גדול יהוה ומהלל מאד, ולגדלתו אין חקר: כי גדול יהוה ומהלל מאד, נורא הוא על כל אלהים: כי אל גדול יהוה, ומלך גדול על כל אלהים: אשר מי אל בשמים ובארץ, אשר יעשה כמעשיך וכגבורתיך: מי לא יראך מלך הגוים, כי לך יאתה. כי בכל חכמי הגוים ובכל מלכותם, מאין כמוך: מאין כמוך יהוה. גדול אתה, וגדול שמך בגבורה: לך זרוע עם גבורה. תעז ידך, תרום ימינך: לך יום אף לך לילה. אתה הכינות מאור ושמש: אשר בידו מחקרי ארץ, ותועפות הרים לו: מי ימלל גבורות יהוה, ישמיע כל תהלתו: לך יהוה הגדלה והגבורה והתפארת והבצח וההוד, כי כל בשמים ובארץ. לך יהוה הממלכה, והמתנשא לכל לראש: לך שמים, אף לך ארץ תבל ומלאה אתה יסדתם: אתה הצבת כל גבולות ארץ. קיץ וחורף אתה יצרתם: אתה רצפת ראשי לונתן, תתננו מאכל לעם לציים: אתה בקעת מעין ונחל, אתה הובשת נהרות איתן: אתה פוררת בעזך ים, שברת ראשי תנינים על המים: אתה מושל בגאות הים, בשוא גליו אתה תשבחם: גדול יהוה ומהלל מאד, בעיר אלהינו הר קדשו: יהוה צבאות אלהי ישראל ישב הכרבים, אתה הוא האלהים לבדך: אל נערץ בסוד קדושים רבה, ונורא על כל סביביו: וידו שמים פלאך יהוה, אף אמונתך בקהל קדשים: לכו נרננה ליהוה, נריעה לצור ישענו: נקדמה פניו בתודה, בזמרות נריע לו: צדק ומשפט מכן כסאך, חסד ואמת יקדמו פניך: אשר יחדו נמתיק סוד, בבית אלהים נהלך ברגש: אשר לו הים והוא עשהו, ויבשת ידיו יצרו: אשר בידו נפש כל חי, ורוח כל בשר איש: הנשמה לך, והגוף פעלך חוסה על עמלק: הנשמה לך, והגוף שלך. יהוה עשה למען שמך: אתאנו על שמך. יהוה, עשה למען שמך: בעבור כבוד שמך, כי אל חנון ורחום שמך: למען שמך יהוה: וסלחת לעוננו, כי רב הוא

You Who hears prayer, unto You does all flesh come. All flesh shall come to prostrate themselves before You, Adonoy. They will come and prostrate themselves before You, my Master and they will give honor to Your Name. Come let us prostrate ourselves and bow; let us kneel before Adonoy, our Maker. Enter His gates with thanksgiving, His courtyards with praise, give thanks to Him, bless His Name. As for us, through Your abundant kindness we will enter Your House; we will prostrate ourselves toward Your Holy Sanctuary in awe of You. Behold, bless Adonoy— all [you] servants of Adonoy, who stand in the House of Adonoy in the night. Lift your hands to the Sanctuary and bless Adonoy. Let us come to His Dwelling Places, let us prostrate ourselves at His footstool. Exalt Adonoy, our God, and prostrate yourselves at His footstool, Holy is He! Exalt Adonoy, our God and prostrate yourselves at His holy mountain, for Adonoy our God is holy. Prostrate yourselves before Adonoy in the splendor of holiness, tremble before Him all [peoples of] the earth. We will prostrate ourselves toward Your Holy Sanctuary, and give thanks to Your Name for Your kindness and for Your truth; for You have magnified Your word far beyond Your Name. Adonoy, God of Hosts, who is like You, a mighty God; and Your faithfulness is round about You. For who in the skies can be compared to Adonoy, who can be likened to Adonoy among the sons of the mighty? For You are great and do wondrous things; You alone are God. For great beyond the heavens is Your kindness, and until the skies is Your truth. Great is Adonoy and highly extolled, and His greatness is unfathomable. For great is Adonoy and most highly extolled, and awesome is He above all gods. For a great Almighty is Adonoy and a great King over all gods. For who is so mighty in heaven or on earth that can duplicate Your works and Your power. Who would not fear You, King of nations? For to You it is fitting; for among all the wise ones of the nations, and in all their kingdoms, there is none like You. There is none like You, Adonoy great are You, and great is Your Name in might. Yours is an arm with might strong is Your hand, exalted is Your right hand. Yours is the day, also Yours is the night, You established [the] luminary and [the] sun. For in His hands are the depths of the earth, and the heights of the mountains are His. Who can recount the mighty deeds of Adonoy, or cause to be heard all His praise? Yours Adonoy is the greatness, the might, the glory, the victory and the beauty, for all that is in heaven and on earth [is Yours]; Yours Adonoy, is the kingdom, and You are uplifted over all rulers. Yours are the heavens, also Yours is the earth, the inhabited world and its fullness; You have founded them. You set all the borders of the earth, summer and winter, You formed them. You crushed the heads of Leviathan, You gave him as food to the people of legions. You split open the fountain and brook, You dried up mighty rivers. You crumbled the sea with Your strength; You shattered the heads of sea monsters upon the waters. You rule over the majesty of the sea; when it raises its waves, You still them. Great is Adonoy and highly extolled in the city of our God, the mountain of His Sanctuary. Adonoy of Hosts, God of Israel, enthroned

upon the cherubim You alone are God. The Almighty is revered in the great council of the holy ones and is awe inspiring over all that are about Him. And the heavens will praise Your wonders, Adonoy, and Your faithfulness [will be praised] in the assembly of holy ones. Come let us sing to Adonoy, let us sound the shofar to the Rock of our deliverance. Let us greet His Presence with thanksgiving, with hymns let us raise our voices unto Him. Righteousness and justice are the foundations of Your throne, kindness and truth precede Your Presence. For together let us take sweet counsel; into the House of God let us walk with the throngs. For the sea is His, and He made it; and the dry land, His hands formed. For in His hand is the soul of every living thing, and the spirit of all human flesh. The soul is Yours, and the body is Your doing, have pity on Your work. The soul is Yours, and the body is Yours, Adonoy! Act [on our behalf] for the sake of Your Name. We have come [relying] on Your Name, Adonoy! Act [on our behalf] for the sake of Your Name. For the sake of the glory of Your Name, for gracious and merciful Almighty is Your Name, For the sake of Your Name, Adonoy, pardon our iniquity, for it is great.

סֵלַח לָנוּ אֲבוּנוּ, כִּי בְרוּב אֲוִלְתָּנוּ שָׁגִינוּ. מַחֲלֵלְנוּ מִלְכָּנוּ, כִּי רַבּוּ עֲוֹנֵינוּ:

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

ג', ליום שני דעשי"ת Chapter 3 of the Ten Days of Penitence, Second Day

ח.תום אליה בר שמעיה חזק. o.

אֵלֶיךָ לֵב וְנַפְשׁ נִשְׁפָּךְ כַּמַּיִם כְּלָנוּ אֵל אֵל בְּשָׁמַיִם. אֲתִיו זְקֵנִים עִם עוֹלָלִים הַזְכוּ וְהִסִּירוּ רַע מֵעַלְלֵיכֶם

To You, we pour out our hearts and souls like water, all of us—to the Almighty in heaven. Come, you old, with your young, cleanse yourselves, and remove your sinfulness.

לִפְנֵי נִרְבָּה תַחֲנֶה וּבִקְשָׁה עַל זֹאת מֵאֵלֵינוּ נְבִקְשָׁה: רָגַז הַטוֹב עַל מְנוּל. דְּרָפוּ יַעֲזֹב פֹּשַׁע וְעוֹל: הַכִּינוּ לֵב וְהִטִּיבוּ מַחֲשָׁבָה. כִּי גָדוֹל כֹּחַ הַתְּשׁוּבָה: בִּקְהַל עִם מְלִין נִכְבִּיר וְלֹא יִמָּאֵס אֵל כְּבִיר

Let us multiply before Him [our] supplication and prayer, and this we ask of our God: That the good [inclination] prevail over the corrupt [one], that he forsake his way—the transgressor and evildoer. Prepare your heart and amend your thoughts for great is the power of repentance. In the assembly of people let us multiply words [of prayer] and the mighty God will not abhor them.

רוּצָה תְּשׁוּבַת בּוֹגֵד וְנִשְׁחַת. לְהַשִּׁיב נַפְשׁוֹ מִנִּי שַׁחַת: שְׁמַע תַּחֲנוּן הַעֲתֵר לְמִבְקָשֶׁיךָ. בְּנִשְׁאֵינוּ יָדִינוּ אֶל־דְּבִיר קִדְשֶׁךָ:

He desires the return of the corrupt sinner, to save his soul from destruction [Gehinnom]. Hear [our] supplication and accept those who beseech You, as we lift up our hands toward Your Holy Dwelling.

יְהִי־נָא אִמְרֵי פִינוּ לְרָצוֹן. וְכַפֵּר עַל־חַטָּאתֵינוּ אֲנִס וְרָצוֹן:

May the words of our mouth be acceptable [before You], and atone our sins, both the involuntary and the intentional.

חֲשַׁב זָכַר קְרִיאַת נְעִימָיךָ. וְהִנָּחֵם עַל הַרְעָה לְעַמְּךָ. וַעֲשֵׂה חַפְצֵי־עַבְדֶּיךָ וְיִשְׁעֲשַׁעוּן תַּנְחוּמֶיךָ. סְמוּכִים בְּחִסְדְּךָ וּבְטוֹחִים עַל־רַחֲמֶיךָ:

Consider and remember the call of Your pleasant ones, and relent of the evil against Your people. Grant the desire of Your servants, and let them delight in Your comfort. They rely on Your kindness and trust in Your compassion.

כִּי עַל רַחֲמֶיךָ הַרְבִּים אָנוּ בְּטוֹחִים, וְעַל צְדָקוֹתֶיךָ אָנוּ נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אָנוּ מְקוּיִם, וְלִישׁוּעָתְךָ אָנוּ מְצַפִּים: אֵתָה הוּא מֶלֶךְ, אוֹהֵב צְדָקוֹת מְקֻדָּם, מַעֲבִיר עֲוֹנוֹת עַמּוֹ, וּמַסִּיר חַטָּאת יְרָאיוֹ: כּוֹרֵת בְּרִית לְרֵאשׁוֹנִים, וּמְקַיֵּם שְׁבוּעָה לְאַחֲרוֹנִים: אֵתָה הוּא, שְׂיַרְדֶּת בְּעֵנַן כְּבוֹדְךָ עַל הַר סִינַי, וְהִרְאִית דְּרָכֵי טוֹבְךָ לְמִשְׁחָה עַבְדְּךָ: וְאַחֲרוֹת חֲסִדֶיךָ גְּלִית לּוֹ, וְהוֹדַעְתָּ כִּי אֵתָה אֵל רַחוּם וְחַנוּן, אֲרָךְ אַפִּים וְרַב חֲסִד וּמְרַבָּה לְהַטִּיב, וּמְנַהֵיג אֶת־כָּל־הָעוֹלָם כְּלוֹ בְּמִדַּת הַרְחָמִים: וְכֵן כְּתוּב: וַיֹּאמֶר אֲנִי אֶעֱבִיר כָּל־טוֹבֵי עַל־פְּנֵיךָ וְקִרְאתִי בְּשֵׁם יְהוָה לְפָנֶיךָ. וְחַנְתִּי אֶת אֲשֶׁר אֲחִן, וְרַחַמְתִּי אֶת־אֲשֶׁר אֲרַחֵם:

For in Your abundant mercy we trust, and on Your righteousness, we rely, and for Your pardon, we hope, and for Your deliverance, we yearn. You are a King Who loves righteousness from of old, Who passes over the iniquities of His people, and removes the sins of those who fear Him. You made a covenant with the Patriarchs, and will keep [Your] oath with their descendants. You are He Who descended in the cloud of Your glory, on Mount Sinai, and disclosed the ways of

Your goodness to Moses, Your servant. The ways of Your kindness, You revealed to him; and You made known to him that You are Almighty, Merciful, Gracious, Slow to anger, Abounding in kindness, and full of beneficence, guiding the entire world with the quality of mercy. And so it is written: "And He said: 'I will cause to pass all My goodness before you, and I will proclaim the Name, Adonoy in your presence; I will be gracious to whom I will be gracious, and I will be compassionate to whom I will be compassionate.'"

אל אֶרֶךְ-אַפַּיִם אתה. ובעל הרחמים נקראת. ודרך תשובה הורית: גדלת רחמיה וחסדיה. תזכר היום ובכל-יום לזרע ידידי: תפן אלינו ברחמים. כי אתה הוא בעל הרחמים: בתחנון ובתפלה פניך נקדם. כהודעת לעניו מקדם: מחרון אפך שוב. כמו בתורתך כתוב: ובצל כנפיה נחסה ונתלונן. כיום וירד יהוה בענן: תעבר על-פשע ותמחה אשם. כיום ויתיצב עמו שם: תאזין שועתנו ותקשיב מנו: מאמר. כיום ויקרא בשם יהוה, ושם נאמר:

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

קהל וחזן:

Congregation and Chazan:

ויעבר יהוה על פניו ויקרא:

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

יהוה יהוה אל רחום וחנון אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת: נִצַּר חֶסֶד לְאֵלִפִּים נִשָּׂא עֵוֹן וּפְשָׁע וְחַטָּאָה וְנִקָּה: וְסַלְחָתָ לְעֹגְבֵינוּ וְלַחַטָּאתֵינוּ וְנִחַלְתֵנוּ:

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

סִלַּח־לָנוּ אֲבִינוּ כִּי־חַטָּאתֵנוּ. מַחֲל־לָנוּ מַלְכֵנוּ כִּי־פָשַׁעְנוּ: כִּי־אַתָּה אֲדֹנָי טוֹב וְסַלַּח וְרַב־חַסֵּד לְכָל־קוֹרְאֶיךָ:

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

יִשְׂרָאֵל נוֹשַׁע בִּיהוָה תְּשׁוּעַת עוֹלָמִים לֹא־תִבָּשׂוּ וְלֹא־תִקְלָמוּ עַד־עוֹלָמֵי עַד: מִקְוֵה יִשְׂרָאֵל יְהוָה מוֹשִׁיעוֹ בְּעַת צָרָה: מִקְוֵה יִשְׂרָאֵל יְהוָה כָּל־עֲזָבֶיךָ יִבָּשׂוּ: וְיִשְׁתַּקְּוֶה לְאַחֲרֵיתָךְ נָאִם־יְהוָה וְשָׁבוּ בָנִים לְגְבוּלָם: קוֹה קוֹיָתִי יְהוָה וַיֵּט אֵלַי וַיִּשְׁמַע שׁוֹעֵתִי: לָךְ אֲדֹנָי הִצַּדְקָה וְלָנוּ בְּשֵׁת הַפָּנִים כִּיֹּם הַזֶּה: הִיטִיבָה בְּרַצוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם:

Israel will be delivered by Adonoy for an everlasting deliverance; she will not be ashamed or humiliated for all eternity. The hope of Israel is Adonoy, their deliverer in time of affliction. Hope of Israel, Adonoy, all who forsake You, will be humiliated. "And there is hope in your destiny says Adonoy, "[Your] children will return to their borders." I hoped continually for Adonoy's [help], and He turned to me and heard my cry. Righteousness is Yours, my Master, and the shame is ours to this very day. Do good, as You see fit, to Zion may You rebuild the walls of Jerusalem.

כְּרַחֵם אֲב על בנים כן תרחם יהוה עלינו: ליהוה הישועה, על עמך ברכתך סלה: יהוה צבאות עמנו משגב לנו, אלהי יעקב סלה: יהוה צבאות, אשרי אדם בטח בך: יהוה הושיעה, המלך יעגנו ביום קראנו:

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

קהל ואח"כ חזן:

The Chazzan repeats after the congregation:

סִלַח נָא לְעוֹן הָעָם הַזֶּה, כְּגִדְל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׁאַתָּה לְעַם הַזֶּה. מִמִּצְרַיִם וְעַד הַנְּהָה. וְשָׁם נֶאֱמַר

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

הקהל אומרים:

The Congregation says:

וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְדַבַּרְךָ

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

הטָה אֱלֹהֵי אֲזִנְךָ וְשָׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֵמֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צְדִקְתֵּנוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּימָה: אֲדֹנָי שְׁמַעְהָ, אֲדֹנָי סִלַּחְהָ, אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂהָ, אֵל תִּאָּחֵר. לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ

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

ד', ליום שני דעשי"ת 4 Chapter of the Ten Days of Penitence, Second Day of the

על פי א"ב. חתום שלמה הבבלי. סא.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

אָחוֹר וְקָדָם עִם נוֹשַׁע בֵּיהוָה. וּמְדוּעַ בּוֹשֵׁשׁ יוֹם זֶה כְּמָה עַדְנִי. לִישׁוּעַתְךָ קוֹיֵתִי יְהוָה. אַךְ בְּךָ מִקְוֵה יִשְׂרָאֵל יְהוָה

Only in You, Adonoy, is the hope of Israel. In later times and in early times was Israel saved by Adonoy. Why, then, is this day so delayed for so long a time while we await Your deliverance, Adonoy.

גָּרַתִּי וְאָחֵר מְשַׁךְ יָמֵי עֲגוּנִי גִיא גוֹי נָכַל וְעַם גָּנָאִי. וּמְדוּעַ דַּל כְּכֹה כְּבוֹד וְלִי דִינִי. קוּהָ אֶל-יְהוָה חֲזַק וַיֵּאמֶץ לְבָבְךָ וְקוּהָ אֵל יְהוָה

I resided and was delayed in exile during the days that I was forsaken, in the land of a detestable and ugly people. Why has there been such a decline in my dignity, while I was chastised with suffering. Still, I say: “Hope to Adonoy, be strong and He will give you courage and hope to Adonoy.”

הֲלֹא אַתָּה מִקְדָּם חָרַב גְּאוּתֵנוּ. הַקּוּינֹךָ אֵף אֲרַח מִשְׁפָּטֶיךָ תִּאָּוֶתֵנוּ. וּמְדוּעַ וְאִין אִישׁ מִכְּפָר עַל חוּבוֹתֵינוּ. וּמְדַאֲבוּנֵינוּ אוֹמְרִים יְבָשׁוּ: עֲצֵמוֹתֵינוּ אֲבָדָה תִּקְוֹתֵנוּ

You were originally the sword of our pride.¹*Through You our enemies were destroyed.* When we hoped for You, also, the way of Your judgments we desired.²*To see Your judgements inflicted upon the enemy.* Why is it so that there is no person of merit to pray for atonement of our guilt. Regarding our suffering the nations say that our bones have dried up and our hope is lost.

זְכַרְנוּ חֲשִׁבוֹנוֹת מִקְדָּם וּמִדַּתֶּם קֶצְרָה. זֶה פְּעַמִּים קֶצְרָה וְעוֹד פֶּצְרָה. וּמְדוּעַ נִחְשַׁבְנוּ כְּבַהֲמָה וְנִטְמִינוּ מִשְׁטַת הַשּׁוּרָה. מִקְוֵה יִשְׂרָאֵל: יְהוָה מוֹשִׁיעוֹ בְּעַת צָרָה

We recall the previous exiles but their duration was short. The two first exiles were limited but the current exile is still intense. Why should we be regarded as animals,³*Let to the slaughter.* in such variance to what is normal among other people. The hope of Israel is Adonoy Who is their Savior during times of travail.

טוענים ופּוֹרְקִים בְּנִים הַפְּתוּב סְבֻלָּם. טְרוּדֵי חֲבָלִים וְחָרֵב בֵּית זְבוּלָּם. וּמְדוּעַ יִסְתִּיר הָאֵב שְׁבִילֵם הָאֲמֹר בְּגִלְלָם וַיֵּשׁ תִּקְוָה לְאַחֲרֵיתָךְ
נָאֵם יְהוָה וְשָׁבוּ בְנִים לְגְבוּלָם

To carry and be relieved of the yoke of the nations is what the children must do because the Torah obliges them to do so. They are driven from their homeland (Israel) and their Beis Hamikdash is destroyed. Why should the Father hide their path (of redemption) which is promised in their behalf, that there is hope for ultimate salvation by the word of God, that the Children of Israel will return to their boundaries.

מִמַּעַט נָטְיוֹ רַגְלֵי וְשָׁפְכוּ אֲשׁוּרִים. כִּי קִנְאֵתִי בַהֲזִלִּים מְעַרְבְּבֵי מִיִּשְׂרָאֵל. וּמְדוּעַ לֹא־תִקְצַר וְתִשָּׁבֵר רֵמַת הַקּוֹשְׁרִים. וְקוּי יְהוָה יַחְלִיפוּ לָח
יַעֲלוּ אֶבֶר כְּנִשְׂרִים

My legs have virtually buckled and they have fallen [from the path of God] because I became jealous of the mockers of Torah who distort the proper ways. Why should there not be destruction of the supremacy of those who band against God. When this happens, those who trust in Adonoy will obtain renewed strength and grow wings like eagles.⁴*See Radak Isaiah 40,31.*

מֵלֵא רַדְפָּתִי וְחִסְרָה שְׁנַת גְּאוּלֵי. מִסּוּרִים לְמַכִּים וּמוֹרְטִים וּלְתִקְוָה אוּלֵי. וּמְדוּעַ נִסְחָפוּ אֲבִירֵי וּמְתֵי שִׁיר אֲזִלֵי. קוּה קוּיֵתִי אֶל יְהוָה וַיֵּט
אֲלֵי

I have been absolutely pursued but the year of my redemption has not come. We are handed over to those who afflict us and pull out our hair while we are not confident of redemption. Why are our heroes pursued— the few strong among us that remain. I hope sincerely to Adonoy that He will turn to me.

סוּגְיָךְ שְׂרִיגֶיךָ בְּקִקְוִים וְהִבְאִישׁוּ. סִירִים סוּרְיָךְ גְּבָשׁוּ וְלֹא עָבְשׁוּ. וּמְדוּעַ עֲתִקוּ גְּבָרוֹ כַּמְדָּבָר לֹא יְבוֹשׁוּ. מִקְוָה יִשְׂרָאֵל יְהוָה כָּל־
עוֹזְבֶיךָ יְבוֹשׁוּ

Your vines⁵*Referring to the nation of Israel.* that were fenced it have been penetrated by the nations and destroyed and plundered; whereas the thorns that were removed from the vineyard⁶*Referring to the nations that veered from God.* became arrogant and did not rot. Why then have they become old and strong? Why are they not ashamed, as promised?⁷*By the prophets.* — “The hope of Israel is Adonoy and those who forsake You will be shamed.”⁸*There appears to be a juxtaposition in the verse. The last two lines refer to the promise of the prophet mentioned above.*

פּוֹעֲלֵי שֶׁקֶר יִתְאָמְרוּ אוּיְבוֹ רְאִינֵנוּ פֶּשְׁטֵנוּ אֶמֶת אוֹתוֹתֵינוּ שְׁמֵנוּ הִתְוַיְנוּ. וּמְדוּעַ צָלַחַה דְרָכְכֶם וְחִסְדְּךָ דְמִינֵנוּ נְדוּיְנוּ. יְהוָה חֲנֹנוּ לָךְ קוּיְנוּ

Those who engage in falseness glorified themselves by saying: “What we desired we saw [in Israel’s state].” They explained this by saying: “Our signs that we used as indications were just.”⁹*Referring to the arrows which they shot that landed toward Jerusalem, serving as an indication that Jerusalem would be destroyed.* Why is their way successful while we, who awaited Your kindness became tormented. Adonoy, be merciful to us because we hope to You.

קִימַת סֶכֶת שְׁלֹשׁ עֶשְׂרֵה פָּרָץ. קִצָּה רַחֵק. מִקְוָרָה עֲלֵה הַפּוֹרָץ. וּמְדוּעַ רִשְׁעִים יַחֲיוּ וְלֹא יִדְמוּ קֶרֶץ. וְקוּי יְהוָה הִמָּה יִרְשׁוּ אֶרֶץ

The resurrection of the Beis Hamikdash in which there were thirteen breaches— its time appears distant. The breach extended to the roof. Why should the wicked live and not be destroyed so that those who trust in Adonoy will then inherit the land?

שׁוֹסֵי נַחֲלַת חֲבָל מִחֲלֻקָּךְ לְגִרְשָׁנוּ. שׁוּבֵי שׁוּבֵי הַשׁוּלַמִּית בְּפִיהֶם לְהַפְרִישָׁנוּ. וּמְדוּעַ תִּתְנַשְׂאוּ וְזֶה לְזֶה תִּתְנַאֲמוּ נִפְרִישָׁנוּ. טוֹב יְהוָה לְקוּיְנוּ
לְנַפְשׁ תִּדְרָשָׁנוּ

The nations plunder Your inheritance¹⁰*Referring to the land of Israel.* in order to drive us from Your portion. “Turn back, turn back, Shulamith,” they say in order to separate us from God. However, we reply: “Why are you so arrogant and say to each other that we shall disassociate Israel from God?” [On the contrary,] “Adonoy is good to those who trust Him and to the soul that seeks Him.”

שְׂדֵי תִשׁוּבַת מְדוּעֵינוּ פִּינוּ נְמַלֵּא. לִיהוָה אֱלֹהֵינוּ חֲטָאנוּ וְתִקְרָאנָה אוֹתָנוּ כְּאֵלֵהּ. מִשְׁפָּטֶיךָ אֶמֶת וְאַתָּה מְרוֹם מִתְעַלָּה. הַצְדָּקָה לָךְ וְלָנוּ
הַבִּשְׁתׁ נִגְלָה

O God! the answer to the 'whys' that we ask we can answer with a full mouth. We have sinned to Adonoy, our God, and these predicaments have befallen us. Your judgments are just and You (even when inflicting pain) are supreme and exalted. Righteousness is Yours and we are full of shame.

הַעֲדַתְּ רַבּוֹת וְנֹאמַר לֹא נִקְשִׁיב. קוֹל טִיף נְבִיאִיךָ בְּזִינּוֹ לְהִקְשִׁיב. יְגַדֵּל כַּח סֶלָה יְחִידִים מוֹשִׁיב. בְּתִשׁוּבָה שְׁלָמָה אוֹתָנוּ לְהִשְׁיב:

You warned us many times and we said that we will not listen. The voice that dripped from Your prophets we rejected instead of listening. Let Your power be aggrandized forever, You Who can gather the stray people, and in complete repentance, bring us back to You.

מִדּוּעַ אָדָם לְלִבּוֹשֶׁךָ תִּקְרַב עוֹנֵתוֹ. וְיִזְ נֶצְחָם עַל בְּגָדֵי עֲטִיטוֹ. נוֹדָה סֶלָה יוֹם הַבָּא בְּשַׁעֲתוֹ. זֶה יְהוֹה קוֹיֵנוּ לוֹ נְגִילָה וְנִשְׁמָחָה בִּישׁוּעָתוֹ:

[The nations will ask:] "Why is your garment red?" The time for this question is near. Their blood will be sprinkled on the garment that he wears. We will be eternally grateful for the day [of redemption] which will come in its time. [We then will say] "This is Adonoy for Whom we hoped and we will rejoice and be happy in His deliverance."

יוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג בַּחֲסִידוּת. מוֹחֵל עוֹנוֹת עַמּוֹ. מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן. מְרַבֵּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מְלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ. לֹא כִרְעַתֶּם תִּגְמוֹל: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֲשָׂרָה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה. כְּמוֹ שֶׁהוֹדַעְתָּ לָעַנּוּ מִקֶּדֶם. כְּמוֹ שֶׁקְּתוּב וַיֵּרַד יְהוֹה בְּעַנְן וַיִּתְיַצֵּב עִמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יְהוֹה:

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

קָהֵל וְחֲזַן:

Congregation and Chazzan:

וַיַּעֲבֵר יְהוֹה עַל פְּנֵיו וַיִּקְרָא:

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

יְהוֹה יְהוֹה אֵל רַחוּם וְחַנּוּן אַרְךָ אָפִים וְרַב חֶסֶד וְאֱמֶת: נֶצַח חֶסֶד לְאֵלִפִים נִשָּׂא עוֹן וְנִפְשַׁע וְחַטָּאָה וְנִקְהָה: וְסִלַּחַת לְעוֹנָיו וְלַחַטָּאתָנוּ וְנִחַלְתָּנוּ:

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

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ. מִחַל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ: כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ:

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

הוֹשִׁיעָה יְהוֹה כִּי־גַמַר חֲסִיד כִּי־פָסוּ אֲמוּנִים מִבְּנֵי אָדָם: אֲבָד חֲסִיד מִן־הָאָרֶץ וַיִּשָּׂר בְּאָדָם אֵין: רָאָה כִּי־אֵין אִישׁ וְהִשְׁתּוֹמֵם כִּי אֵין מִפְּגִיעַ: אַתָּה־הוּא מִלִּכְנוּ אֱלֹהִים צוּרָה יְשׁוּעוֹת יַעֲקֹב: יַחַל יִשְׂרָאֵל אֶל־יְהוֹה מֵעַתָּה וְעַד־עוֹלָם:

Deliver us Adonoy, for the pious man has ceased, for the faithful have disappeared from among the sons of man. The pious man is gone from the land, and the man of righteousness is no more. Behold that there is no [righteous] man, and we are bewildered, for there is no one to pray [for us]. You are our King, O God, command the deliverance of Jacob. Israel waits for Adonoy[’s deliverance] from now and forever.

כְּרַחֵם אֲב עַל בְּנִים כִּן תִּרְחַם יְהוֹה עֲלֵינוּ: לִיהוֹה הַיְשׁוּעָה, עַל עַמְּךָ בְּרִכְתֶּךָ סֶלָה: יְהוֹה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֶלָה: יְהוֹה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֹחַ בְּךָ: יְהוֹה הוֹשִׁיעָה, הַמְּלֶךְ יַעֲנֵנוּ בַּיּוֹם קוֹרְאָנוּ:

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

קהל ואח"כ חזן

The Chazzan repeats after the congregation:

סלח נא לעון העם הזה, כגדל חסדך. וכאשר נשאתה לעם הזה. ממצרים ועד הנה. ושם נאמר

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

הקהל אומרים:

The Congregation says:

ויאמר יהוה סלחתי כדברך

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

הטה אלהי אזנך ושמע, פקח עיניך וראה שממתינו, והעיר אשר נקרא שמך עליה כי לא על צדקתינו, אגחנו מפילים תחנונינו לפניה, כי על רחמיך הרבים: אדני שמעה, אדני סלחה, אדני הקשיבה ועשה, אל תאחר. למענך אלהי, כי שמך נקרא על עירך ועל עמך

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

ה', ליום שני דעשי"ת 5 Chapter of the Ten Days of Penitence, Second Day of the

ע"פ א"ב. חתום אליה בר שמעיה חזק. סב.

אלהינו ואלהי אבותינו

Our God and God of our fathers!

אריה ביער דמיתי ונמשלתי בחובי. בטווי נואל, מלתי לשון הבאי. גדעתי מקיש כבן-קיש ומספר בגוי. כל-ראש לחלי וכל לבב דני:

I resemble a lion in the forest¹Based on [Jeremiah 12:8](#). This is a reference to an unfit person who steps down to the Ark to act as Chazzan. See *Mesechet Taanis 16b*. and I am so likened because of my guilt. My utterance is foolish, my words are exaggerated; I am deprived of intercessors²Lit. those who knock at Your door. such as [Mordchai] ben Kish, Mispar and Bigvai.³These were colleagues of Mordchai. [Therefore] every head is sick and every heart is faint.

דני גולה ונקלה הכאבתי ונעפרתי. הונעתי חגתי וריותי רוש ונשכרתי. ומדחק אדונים חנם להם נמכרתי. בהתעטף עלי נפשי את-הנה זכרתי:

Faint, exiled, and despised, I am pained and distressed, I am chased about and broken, I am filled and intoxicated with wormwood, I am oppressed by masters to whom I was sold for naught; yet, when my soul fainted within me, I remembered Adonoy.

זכרתי חסדך ואהבתך עלי כהדגילי. חובות העבירו ואותי לך הסגילי. טלאיך עתה בתחן ופלל ירגילו. אביוני אדם בקדוש ישראל יגילו:

I remembered Your kindness and love which were like a banner over me;⁴A reference to the banners of the tribes as they were encamped in the wilderness. they removed my guilt and made me Your treasure. But now, Your flock [Israel] is left with only entreaty and prayer. May the poorest among men [Israel] rejoice in the Holy One of Israel.

יגילו ירנו עבדיך בפקד חומותי. כדכד ואבני חפץ תגבילם אימתי. לתל עולם עירי ולשפל רמותי. ואתה יהוה עד מתי:

Your servants will exult and rejoice when You remember my walls;⁵*Jerusalem is the speaker.* to surround them with precious stones— when [will You do this]? My city is become a ruined heap forever, and my heights are laid low; and You, Adonoy, for how long?

מתי תחינו ומתהומות תעלנו. נאור, הסר והקל סמלון עלנו. שובע מלא אַסמינו והצליחה מפעלנו. יהי חסדך יהוה עלינו:

When will You revive us, and bring us up from the abyss? O glorious One, loosen and remove the straps of our yoke, fill our storehouses with plenty, and prosper our endeavors; may Your kindness, Adonoy, be upon us.

עלינו המלא רחמים בצרה דרשתיך. פרשתי ידי אליך בקרבי שחרתיך. צמאה לך נפשי בלילה כי אייתיך. יהוה אל אבושה כי קראתיך:

May Your mercy be full upon us, as we seek You in distress. I stretch out my hands to You, I seek You from within [my heart], my soul thirsts after You in the night,⁶*A metaphor for exile.* for I have desired You; Adonoy, put me not to shame when I call upon You.

קראתיך מעמק דלוי עיני. רום ידי נשאתי הפיצותי מעיני שור כשרון מחה והעבר דדוני. יהוה שמעה תפילתי האזינה אל תחנוני:

I call upon You from the depth,⁷*Of my heart.* I lift my eyes [to the heavens], I lift my hands to the heights, I let my fountain of tears spread out; O look at my virtuous deeds, blot out and remove my wickedness. Adonoy, hear my prayer, give ear to my supplication.

תחנוני אָזן אומני מחוללי ופדגוגי. לך גלי וצפוי תאב רגוגי. יצלל דדון ויכפר חטא שגגי. אמרי האזינה יהוה בינה הגיגי:

Give ear to my supplication, my Foster, my Creator, and my Pedagogue. To You are revealed and known my wishes and hopes— that my intentional sins be sunken,⁸*In the depths of the sea.* and my unintentional ones be atoned. Give ear to my words, Adonoy, and consider my meditations.

הגיגי בר יחשב ויכון פלולי. שמע יה סלחה דופי עיקולי. חזק מאמירך ולרצון יהי מלולי. הגיון לבי לפניך יהוה צורי וגואלי:

May my meditations be regarded as pure, and my prayer correct. Hear, O God, forgive my unworthy and perverse deeds, strengthen those who praise You, and accept my words, and let the meditations of my heart be before You, my Rock and my Redeemer.

יושב על כסא רחמים. מתנהג בחסידות. מוחל עונות עמו. מעביר ראשון ראשון. מרבה מחילה לחטאים וסליחה לפושעים. אל מלך עושה צדקות עם כל בשר ורוח. לא כרעתם תגמול: אל הורית לנו לומר שלש עשרה. וזכר לנו היום ברית שלש עשרה. כמו שהודעת לענו מקדם. כמו שכתוב וירד יהוה בענן ויתיצב עמו שם ויקרא בשם יהוה:

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

קהל וחזן:

Congregation and Chazzan:

ויעבר יהוה על פניו ויקרא:

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

יהוה יהוה אל רחום וחנון ארך אפים ורב חסד ואמת: נצר חסד לאלפים נשא עון ופושע וחסאה ונקה: וסלחת לעוננו ולחטאתנו: ויחלתנו:

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

סֵלַח לָנוּ אֱבֹהֵינוּ כִּי חָטָאנוּ. מַחֵל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ: כִּי אַתָּה אֲדֹנָי טוֹב וְסֵלַח וְרַב חַסְדֵּךְ לְכָל קוֹרְאֶיךָ

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

שׁוֹבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעוֹנֶךָ: יְהוָה אֵל בְּאִפְךָ תוֹכִיחֵנוּ וְאַל בְּחַמְתְּךָ תִּסְרֹנוּ: טַבְעֵנוּ בֵּינוּ מִצוּלָה וְאִין מִעֵמֶד בָּאנוּ
בְּמַעֲמְקֵי מַיִם וְשִׁבַּלְתָּ שְׁטַפְתָּנוּ: הִשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה חֲדָשׁ יְמֵינוּ כְּקֶדֶם:

O Israel, return unto Adonoy, your God, for you have stumbled in your iniquity. Adonoy, do not rebuke us with Your anger, nor chastise us with Your rage. We are sunk in muddy depths [of sin] without a foothold, we have come into deep waters and the whirlpool has swept us away. Cause us to return to You, Adonoy, and we shall return; renew our days as of old.

כְּרַחֵם אֲב על בְּנִים כֹּן תְּרַחֵם יְהוָה עֲלֵינוּ: לִיהוָה הִישׁוּעָה, על עַמְךָ בְּרַכְתְּךָ סֵלָה: יְהוָה צְבָאוֹת עֲמָנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה צְבָאוֹת, אֲשֶׁר יְאֵדָם בְּטֶחַם בָּךְ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאנוּ

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

סֵלַח נָא לַעֲוֹן הָעָם הַזֶּה, כְּגֹדֶל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה. מִמִּצְרַיִם וְעַד הַנְּהָ. וְשָׁם נֹאמֵר

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

וַיֹּאמֶר יְהוָה סֵלַחְתִּי כְדַבַּרְךָ

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

הִטָּה אֱלֹהֵי אֲזָנֶךָ וְשָׁמַע, פָּקַח עֵינֶיךָ וּרְאָה שְׁמַמְתִּינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צְדִקְתֵּנוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּגְנוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמַע, אֲדֹנָי סֵלַח, אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה, אֵל תִּאֲחַר. לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמְךָ

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

ו', לַיּוֹם שְׁנֵי דַעֲשִׁי"ת 6 Chapter of the Ten Days of Penitence, Second Day

חַתוּם זְבֻדִּיהָ. סג.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

לְדוֹר דּוֹרִים מְמַשְׁלֶתְךָ. וְלַעֲד קִיּוֹם בְּרִיתְךָ: בִּימִינְךָ אִין מַעְצָר. יְדָךְ לֹא תִקְצָר. אֵל עוֹנָה בְּצָר. אֱלֹהִים אִין בְּלֶתְךָ

There is no God besides You, Your dominion is over all generations, and Your covenant endures forever. Your right hand knows no restraint, the power of Your hand is unlimited, Almighty, Who answers in distress.

גָּבְרוּ מְאֹד נִפְלְאוֹתֶיךָ וְלַעֲד שְׁלֹטוֹן מַלְכוּתְךָ וְלֹא יִתְמוּ שְׁנוֹתֶיךָ: דוֹרֵשׁ דָּמִים, הִצַּלְתָּנוּ כַּמָּה פְּעָמִים. וְהִשְׁפַּלְתָּ מְלָכִים רַמִּים

Mighty are Your wonders, and the power of Your kingdom is forever, and Your years are unending. Avenger of [our] blood, You have saved us many times, and humbled mighty kings.

הן אתה לא שנית. ואתה הוא שהיית. בני יעקב לא כלית: ומבני בניהם אנחנו. למה לנצח זנחנו. וכמת מלב נשכחנו

Behold, You have not changed, You are now what You have always been, the sons of Jacob, You have not consumed. As we are their descendants, why are we forsaken forever, and forgotten as dead men, from the heart?

זרויים בכל פנה. עבודים בכל מדינה. ואין לנו חנינה: חשוכים בין כל-אמה. נתונים לבשת ולכלמה, לגוי אדמה

We are scattered in every corner, enslaved in every country, and no favor is shown us. We are obscured among every people, and put to shame and disgrace among the nations of the world.

טבענו בצול מעמקים. ירדנו ואין מקים. לך לבד נואקים: יושבים פעדי שקרים. בלי ראש להרים. לענה ורוש שכורים

We are sunk in the lowest depths, we have collapsed and there is none to raise us, to You alone do we cry. We sit [disgraced] as false witnesses, ashamed to lift our heads, and are drunk with gall and wormwood.

כשלנו בצהרים כבלילה. פעורים נגשש באפלה. ואין-לידע קץ הגאלה: לקווי-כסף לחרות יוצאים. ואנחנו יום-לילה נלאים. ומנוח לא מוצאים:

We stumble at noon and at night, like the blind, we grope in the darkness, and know not the time of our redemption. Even those purchased for money, can be freed, but we are wearied day and night and find no rest.

מה-כחי לסבל טיטרפשי. ומה-קצי כי-אאריה נפשי. עד-זמן תוציאני לחפשי: נאמר בקר מי-יתן-ערב. ובערב מי-יתן בקר יקרב מפחד לב וקרב:

How can I endure in the thick slime,¹*Of Exile*. and what is my end that I should be patient until the time You bring me to freedom? In the morning we say: "Would it were evening," and in the evening: "Would that the morning²*Yesterday's morning*; see *Rashi to Deut. 28:67*. draw near," because of fear of heart and soul.

שה פזורה אנו משולים. כל-מוציאו אותנו אוכלים. ועל-נפשותינו לא חומלים: עיני סביב הרימותי. שמאל וימין צפיתי. ומכיר לי לא-ראיתי:

We are likened to sheep gone astray, whoever finds us, consumes us, and takes no pity on our souls. I lifted my eyes around me and looked left and right, but I found no one who knows me.³*Who cares for me*.

פניתי לכל-צד ואין עזרה. צעקתי לך ואקרא. אל עונה בעת צרה: צור ירך לא-קצרה. לך הלח והגבורה. למה תישן עורה:

I turned to every side but there was no help, I cried to You and called— Almighty, Who answers in time of trouble. O Rock, Your hand is not shortened,⁴*i.e., limited*. Yours is the power and strength, why do You sleep—rouse Yourself.

קשב תחן שיחנו. ראה בתשות כחנו ואל באפר תוכחנו: שור בשפלות דורנו תביט בכבד צערנו. ואל בהמתך תיסרנו:

Listen to our words of supplication, behold our feebled state, and do not rebuke us with Your anger. Look on the humiliation of our generation, regard our heavy grief and do not chastise us with Your rage.

זעקתנו שעה ממעונך: ביטה באנקת בניך. ואל-תשיבנו ריקם מלפניך: דרשנוך בחין ושועה. יה הרצה-לנו בזו-השעה. ותחנונו יהנה שמעה:

Turn to our cry from Your Dwelling, look on the groans of Your children, and turn us not away empty-handed from Your Presence. We seek You with entreaty and prayer, O God, favor us in this hour, and hear Adonoy, our supplication.

יושב על כסא רחמים. מתנהג בחסידות. מוחל עונות עמו. מעביר ראשון ראשון. מרבה מחילה לחטאים וסליחה לפושעים. אל מלך עושה צדקות עם כל בשר ורוח. לא כרעתם תגמול: אל הורית לנו לומר שלש עשרה. וזכר לנו היזם ברית שלש עשרה. כמו שהודעת לענו מקדם. כמו שקתוב ירד יהנה בענן ויתיצב עמו שם ויקרא בשם יהנה:

Almighty! King! Who sits on the throne of mercy, governs with kindness forgives the iniquities of His people. He removes their sins one by one, increasing forgiveness to sinners, and pardon to transgressors. Acting righteously with all who are of flesh and spirit; not according to their wickedness does He repay them. Almighty! You instructed us to recite the thirteen Divine attributes; remember unto us this day the covenant of thirteen Divine attributes, as You made them

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

יְעוּבְדֵי זֵוֹלָתְךָ לֹא־עֲזָבוּנִי לְעַבְדְּךָ. וְהֵמָּה בִקְשׁוּ לְהַפְרִידֵי מִמֶּךָ. וְאֲנִי לֹא־עֲזַבְתִּי פְקֻדֹתֶיךָ. אֵיךְ אוֹכֵל לֶבֶא עֲדִיךָ:

How can I return to You through repentance when those who worship other gods don't permit me to worship You? They seek to separate me from You and still I did not forsake Your precepts.

אֵיךְ גָּלִיתִי וְאַלְךָ בְּכָל־הַלָּךְ וּפְלָךְ. וּמָלְכוּ עָלַי מִמְּלִיכִים לְמִלְךָ. וְהֵמָּה דִינָם עוֹמֵד וּמְלָכָם מוֹלֵךְ. וְאֲנִי לֹא־נִקְרָאתִי לִבְאֵל־הַמְּלָךְ:

How was I able to go into exile and go on every path and province while the idol worshippers ruled over me with their laws that endured and their king reigned for a long time; while I have not been called to come to the king?

אֵיךְ הִלְכוּ נְחָלִים מִדְּלֶף־דַּמְעֵי הַדְּלוּף. וְנִמְסַרְתִּי לְפוֹעֲלֵי אֵן וְסִלוּף. וְהֵמָּה וּבְנֵיהֶם יוֹרוּנִי חֵץ שְׁלוּף. וְאֲנִי כְּכֶשֶׁשׁ אֶלוּף:

How were the rivers able to flow from the dripping of my tears while I was given over to evil doers? They and their children shoot me with arrows from their quivers while I am a choice sheep taken to slaughter.

אֵיךְ זָמַן קָצִי נְחָתָם וְלֹא־נֹדַע. וְאוֹיְבֵי קִרְנֵי גֹדַע מִשַּׁחַת פְּדַע. וְהֵמָּה חוֹשְׁבִים חֲכָמָתָם כְּהֵימָן וְדָרְדַע. וְאֲנִי בַעַר וְלֹא אֲדַע:

How is it that the end of days is concealed and not known, and my enemies who cut my glory are saved from death, considering themselves wise like Haymon¹See Rashi [Kings I, 2:11](#), referring to Moses and the generation that left Egypt. and Darda while I am foolish without wisdom.

אֵיךְ טִרְפָּה מַלְכוּת מִמְּלֶכֶת עַם־סֹגְלָה. וְאַרְכָּה מְלוּכָה לְמֶלֶכִי בְּנֵי עוֹלָה. וְהֵמָּה יוֹשְׁבִים לְבָטָח בְּשִׁמְחָה וְגִילָה. וְאֲנִי בְּתוֹר־הַגּוֹלָה:

How is it possible that the kingdom of the Chosen People has been torn apart while their kingdom has endured— the kingdom of evildoers and they live with confidence, in joy and gladness and I reside in exile?

אֵיךְ כּוֹס הַתְּרַעֲלָה שְׁתִּיתִי וְאֶגְמַע. בְּכִיתִי וְאֲדַמַּע מֵעַל־מִשָּׂא וּמִשְׁמַע. וְהֵמָּה לוֹעֲגִים עָלַי הַקְּשִׁיבָה וּשְׁמַע. וְאֲנִי כְּחֶרֶשׁ לֹא אֶשְׁמַע:

The potion of poison— how did I drink and swallow? I cried and shed tears because of the oppressive yoke of Ishmael while they mock me [and insist] that I heed and harken what they say and I remain like a deaf person and I do not hear.

אֵיךְ מְחַצְנֵי אֱלֹהֵי, וּמִכְאוּבֵי לֹא־חֲבָשׁ. וּמֵעִיל תִּפְאַרְתִּי לְבְנֵי־אֲדוֹם הַלְּבָשׁ. וְהֵמָּה נִפְתּוּ אוֹכְלִים חֵלֶב וְדָבָשׁ. וְאֲנִי כְּעֵשֶׂב אֵיבֹשׁ:

How was my God able to smite me while my previous wounds were still unhealed and the cloak of my glory was donned by Edom as they eat their sweet delicacies— milk and honey, when I am like withered grass?

אֵיךְ סָבְבוּנִי קִדְרַת כְּתוּרוֹנֵי דָדָן וְשִׁבָּא. הַקּוֹרְאִים נְבִיא לְאִישׁ מֵעוֹלָם לֹא־נָבָא. וְהֵמָּה עוֹשִׂים חֵיל גְּדוּד וּצְבָא. וְאֲנִי אֲנִי אֲנִי־בָא:

How did the nation of Kedar surround me and Didan and Shva rule over me? They proclaim as a prophet a man who never prophesied they provide strength for their kingdoms, troops and armies and I, where shall I go?

אֵיךְ פְּקַדְתָּ עָלַי כְּאִשֶּׁר הִרְעוּתִי וְהִסְכַּלְתִּי בְּשִׁנֵי אֲרִיזוֹת וְלִבָּאִים נֶאֱכַלְתִּי: וְהֵמָּה צְעִיר־וְרַב אוֹמְרִים מִצְּאֵתִי וְגַם־יִכְלַתִּי. וְאֲנִי כְּאִשֶּׁר שְׁכוּלְתִי שְׁכַלְתִּי:

How did You administer such suffering commensurate with my sins and foolishness? In the teeth of lions and lionesses was I consumed, and they, young and old [were confident] saying that they can overpower us. As I was childless from previous suffering, I became again childless from further suffering.

אֵיךְ קִדְרוּ כּוֹכְבֵי וַחֲזָרוּ גַלְגָּלִי. וְעוּבְדֵי גִלּוּלִים גָּלְלוּ גִלְגָּלִי. וְהֵמָּה רַחֲקוּ רַגְלֵי מֵעֲלוֹת רַגְלֵי. וְאֲנִי כְּמַעֲט נְטִיּוּ רַגְלֵי:

How did my stars become dark and my zodiac change as the nations abominated my scrolls? They prevented my feet from ascending to Jerusalem during festivals and I virtually veered completely from God.

אֵיךְ שִׁמְרַת מַעוֹנֵי וַיִּטְרַתֵּנִי חוּבֵי. וּמִרִיבֵי נִפְשֵׁי לֹא־רַבַּת רִיבֵי. וְהֵמָּה תִּקְפּוּם וְכַחַם לְהַכְּאִיבֵי וְלְהַדְּאִיבֵי. וְאֲנִי בְּחִסְדְּךָ בְּטַחַתִּי יָגַל לִבִּי:

How did You heed my iniquities and scrutinize my guilt but against those who battle my soul You did not defend me? Even while they were in full strength in inflicting pain and anguish upon me and still I trusted in Your kindness and my heart therefore rejoiced.

איך ישבתי בַּדָּד וְאַהִי לְנִדְהָ. מִכְבוֹד יְרוּדָה בְּגוֹיִם נְדוּדָה. וְהִמָּה צָלְחוּ וּמְלִכּוֹ וּמְמַשְׁלֵתֶם עִמָּדָה. וְאַנִּי שְׂכֹלָה וְגִלְמוּדָה

How did I sit alone and become cast astray and denigrated from my dignity? I wandered amongst the nations while they ruled and were successful their kingdom endured and I am childless and alone.

איך חָרְפוּנִי מְעוֹלְלֵי מְהוֹלְלֵי כָלֵהֶם. צֶלֶם אֶצְלָם לֹא־סָר מֵעֲלֵיהֶם. וְהִמָּה קָרְאוּ הָאֵחַ הָאֵחַ בְּמִלְיָהֶם. וְאַנִּי הֵייתִי חֲרָפָה לָהֶם

How have my mockers and denigraters so embarrassed me. Their power has not deserted them; as they cried out Aha! Aha! with words [of joy] I was a disgrace with them.

איך בִּינִיָּהֶם נִשְׂאָרְתִי דוֹאֵג וְדוֹאֵב. מִפְּלִגִּי יִגְוֶנָם וּמִמְקוֹרָם שׂוֹאֵב וְהִמָּה רוֹבְצִים וְשׂוֹכְבִים כְּעוֹרֵב וְכִזְאָב. וְאַנִּי עֲנִי וְכֹאֵב

How did I remain amongst them in worry and pain? From the waves of anguish they pour on me and from their spring, do I draw; while they rest and lay [secure] as the raven and the wolf, while I am oppressed and sore.

איך שׂוֹנְאֵי כָל־טְהָרָה שָׁכְנוּ בְּצִיּוֹן. מִי־הָאֱמִין קָזָה מִי־עֲלֶה־לוֹ בְּרִצְיֹון. וְהִמָּה עֲשִׂירִים נְשִׂאִים נְתוּנִים עֲלִיּוֹן. וְאַנִּי עֲנִי וְאַבְיּוֹן

How is it that those who despise pureness, dwell in Zion? Who would believe such a thing, who would imagine this to be God's will? While they are wealthy princes, having been given high positions, I remain impoverished and needy.

איך־גָּרוּ בְּהִיכְלוֹתַי וְשָׁכְנוּ־בָם שָׁכֹן. מֵעֲלִיּוֹן לְתַתְּחוֹן וּמִתַּתְּחוֹן לְתִיכּוֹן. וְהִמָּה יִרְשׁוּ הוּן זָהָב וְאַדְרָכּוֹן. וְאַנִּי לְצֹלַע נָכוֹן

How do they live in my Palace [my Temple] and dwell there in dwellings from above to below²*The Temple mount to the Courtyard*. and from below to the middle?³*From the Courtyard to the Temple*. While they have inherited a wealth of gold and precious coins, I am crippled while awaiting more blows.

איך חֲשַׁבְנוֹתַי נְפוּצוּ וְהִמָּה־עָלוּ בְּמַחְשְׁבוֹתַיךָ. זָכְרְנוּ־נָא וּפְקֻדְנוּ בִישׁוּעֶתְךָ מֵעוֹבְדֵי בִלְתֶּךָ. וְהִמָּה קִלְעָם וּבִלְעָם מִמְכוֹן שְׁבִתְךָ. וְאַנִּי בָרָב חֲסֻדְךָ אָבּוֹא בִיתְךָ

How is that my thoughts are confused while they remain in Your thoughts? Remember us and be mindful of us for deliverance from idol worshippers. Let them be devoured and removed from the Place of Your Dwelling, and then through Your abundant kindness, I will enter Your House.

יוֹשֵׁב עַל כֶּסֶף רַחֲמִים. מְתַנְהָה בְּחִסְדֵי־דוֹת. מוֹחֵל עוֹנוֹת עִמוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מְרַבֶּה מְחִילָה לְחַטָּאִים וּסְלִיחָה לְפוֹשְׁעִים. **אֵל מֶלֶךְ** עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשָׂר וָרוּחַ. לֹא כִרְעַתֶם תִּגְמוֹל: אֵל הוֹרִיתָ לָנוּ לִזְמַר שְׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדְעָתָּ לָעֵנִי מִקֶּדֶם. כְּמוֹ שֶׁכְּתוּב וַיֵּרַד יְהוָה בְּעָנָן וַיְתַצֵּב עִמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יְהוָה

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

קהל וחזן:

Congregation and Chazzan:

וַיַּעֲבֵר יְהוָה עַל פְּנֵי וַיִּקְרָא

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

יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן אַרְבָּה אַפִּים וְרַב חֶסֶד וְאֱמֶת: נִצַּר חֶסֶד לְאֱלֹפִים נִשְׂא עוֹן וְנִפְשַׁע וְחַטָּאָה וְנִקְרָא: וְסִלַּחַת לְעוֹנָיו וְלַחַטָּאתָיו וַיְנַחֲלֵתָנוּ

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

סֶלַח לָנוּ אֱבוֹנוֹ כִּי חָטָאנוּ. מַחֵל לָנוּ מַלְכוֹנוּ כִּי פָשַׁעְנוּ: כִּי אַתָּה אֲדֹנָי טוֹב וְסֶלַח וְרַב חַסְדִּים לְכָל קוֹרְאֶיךָ

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

יִזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־יַעֲקֹב: בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁקְתָּ אֶת־בְּנֶךְ אֶת־יַחֲזִיק: כִּי־גֵרָרָה אֲבֹרָךְ וְהִרְבָּה אֲרָבָה אֶת־זֶרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכֹחֹל אֲשֶׁר עַל־שִׁפְתַי הֵימָּה: וְיִרְשׁ זֶרְעֶךָ אֶת שְׁעַר אֵיבוֹ: וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עַקֵּב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:

God will remember His covenant with Abraham, with Isaac and with Jacob. "I have sworn by Myself," declares Adonoy, "That because you performed this deed and did not withhold your only son, I will bless you greatly and make your descendants numerous as the stars of the sky and as the sand on the seashore, and your descendants will inherit the gate of their enemies. Through your children, will be blessed all the nations of the world because you heeded my voice."

כְּרַחֵם אֱב על בְּנִים כִּן תִּרְחַם יְהוָה עָלֵינוּ: לִיהוָה הִישׁוּעָה, על עַמְךָ בְּרַכְתָּהּ סֶלַה: יְהוָה צְבָאוֹת עִמָּנוּ מִשִּׁגְבֵינוּ, אֱלֹהֵי יַעֲקֹב סֶלַה: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֹחַ בָּךְ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאנוּ

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

סֶלַח נָא לַעֲוֹן הָעָם הַזֶּה, כְּגֹדֵל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה. מִמִּצְרַיִם וְעַד הַנְּהָ. וְשֵׁם נֹאמֵר

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

וַיֹּאמֶר יְהוָה סֶלַחְתִּי כַדְבַּרְךָ

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

הִטָּה אֱלֹהֵי אֲזַנְךָ וְשָׁמַע, פָּקַח עֵינֶיךָ וּרְאָה שְׂמֵמֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵיהָ כִּי לֹא עַל צְדִקְתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּיבִים: אֲדֹנָי שָׁמַעָה, אֲדֹנָי סֶלַחָה, אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂהָ, אֵל תֵּאָחֵר. לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמְךָ

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

ח' ליום שני דעשי"ת Chapter 8 of the Ten Days of Penitence, Second Day

ע"פ א"ב סה

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

אֵלֶיךָ רָץ וְלֹא־אָחֵר. בְּחִנְתּוֹ בְּנִסְיוֹנוֹת עֶשְׂרָה. וְנִמְצָא שְׁלֵם בְּלִי־חֹסֶר. אֲזַרְחִי מֵעֵבֶר הַנְּהָר:

Abraham who came from beyond the river¹The Euphrates River. hurried to recognize You without delay, You tried him with ten tests, and he was found perfect without blemish.

גָּרַשׁ מֵאָרֶץ מוֹלְדוֹתוֹ. גּוֹי בְּעוֹלָם שָׁמַתּוֹ. דְּבַרְךָ הַקִּים וְלֹא הִפָּר. וְנָם אֲנִכִי עֶפֶר וְאֶפֶר

He was driven from his birthplace, yet You made him a world-nation; he fulfilled Your command, and did not break it, and he said: "I am but dust and ashes."

הַקָּרִיב חֶלֶב וְחֶמְאָה. וְנִחַנְט פְּרִי לְמֵאָה. וְנִאֲמַתְּ לֹו הַעֲלֵהוּ לְעֹלָה. בְּקַע עֲצִים וְעָרַךְ וְהַעֲלֵהוּ:

He brought [the angels] milk and butter, and his fruit ripened when he was a hundred.² *Isaac was born when Abraham was a hundred years old.* And when You said to him: "Bring him up as a burnt-offering," he split the wood, laid it in order, and put him [Isaac] upon us.

זָכַרְנוּ לְיוֹם עֲקֻדָּתוֹ. וְהַשְׁלַמְתָּ יְחִידָתוֹ חֵן הַיּוֹם שֶׁבִטִּי־תָם. וְתִשְׁכַּן בְּמִקְהֵלוֹתָם:

Remember for us this day, his binding,³ *Isaac was bound on the altar.* and his self sacrifice. Be gracious this day to the tribes of [Jacob] the perfect one, and dwell among their congregations.

טִיעַת מִטּוֹת שְׁנַיִם־עָשָׂר. מְזַג מֵהֶם אֶל־יְחֹסֶר. יְדִידוֹת מִשְׁכֻּנְוֹתֶיךָ תְּבִיאֵם. בְּהַר נְחֻלְתְּךָ תִּטְעֵם:

The offspring of the Twelve Tribes, may they never cease to thrive, bring them into Your beloved Dwelling, in the mountain of Your inheritance may they be planted.

כִּנְסוּ כָּל פְּזוּרֵי נְדַחֵיהֶם. נְהַגְמוּ לְבַיִת מֵאֲנִיָּיהֶם. לְקוֹחִים מִמְּוֹת תַּחֲשָׁךְ. פֶּה מִשְׁטֵיִן סָתַם וְחֲשָׁךְ:

Gather all the scattered of their exile, lead them to the House of their longing. Spare those who are sentenced to death,⁴ *For their sins.* close the mouth of the accuser and spare [us].

נִשְׂאָנוּ וְנִטְלָנוּ כִּי־מִי־עוֹלָם. וְכִפְרֵנוּ כָּל־זָדוֹן וְנִעְלָם. סָלַח וְעִבַר עַל פְּשָׁע. וּמַחַל אֲשָׁמָה וְרָשָׁע:

Bear and raise us as in the days of old, and atone every wanton and unintentional sin, forgive and overlook our transgression, and pardon our guilt and wickedness.

עֲנֵה הַיּוֹם כָּל מִי־חֲלִיךָ. כִּי־עֵינֵינוּ נִשְׂאוֹת אֵלֶיךָ. פָּדְנוּ מִצָּרָה וְצוּקָה. וְתַעֲלֵנוּ מִשׁוּחָה עִמָּךְ:

Answer this day all those who hope in You, for our eyes are lifted to You. Redeem us from trouble and distress, and bring us up from the deep pit.

צַעֲקֵתֵנוּ הַיּוֹם תִּקְבְּלֵ: וְתִצִּילֵנוּ מִיַּד מְחַבֵּל. קוֹמֵם בֵּית־שְׁכִינַת הַוָּדָךְ. וְאַל־תִּנְבֵּל כְּפֹא כְּבוֹדְךָ:

Accept our cry on this day, and save us from the hands of the Satan, erect the House of Your glorious Presence, and disgrace not the Throne of Your Glory.

רַפָּא עִמָּךְ מְכַל־שִׁבְרֵךְ. כִּי־בָאוּ בָנִים עַד־מִשְׁבֵּר. שְׂבָץ אֶחָזְתָנוּ כִּי־זָלְדָה. וְלֹחַ אֵין לְלָדָה:

Heal Your people from all [their] wounds, for [Your] children have come to the birthstool⁵ *Their pain is like that of a woman giving birth.* we are seized in trembling like a woman in labor who has no strength to give birth.

תִּגְאֵל עִמָּךְ מִהִבְהַב. כִּי־עָלֶיךָ מִשְׁלִיכִים יְהִי. תִּנְחַם לְעִיר הַבְּנוּיָה. תִּמְהַר תִּשְׁבִּי מִנְחָם וּנְחֻמָּיהָ:

Redeem Your people from Gehinnom, for upon You they cast their burden, lead them to [Your] rebuilt city, hasten [the arrival of Elijah] the Tishbite, [and the Moshiach] [who is called] Menachem and Nechemiah.

יֹושֵׁב עַל כְּפֹא רַחֲמִים. מִתְּנַהֵג בְּחִסְדֵי־דוֹת. מוֹחֵל עוֹנוֹת עַמּוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מְרַבֵּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. **אֵל מֶלֶךְ** עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וְרוּחַ. לֹא כְרַעַתֶם תִּגְמוֹל: אֵל הוֹרִיתָ לָנוּ לומר שֶׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדְעָתָ לְעַנּוּ מִקֶּדֶם. כְּמוֹ שֶׁכְּתוּב וַיֵּרַד יְהוָה בְּעָנָן וַיִּתְיַצֵּב עַמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יְהוָה:

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

קהל וחזן:

Congregation and Chazzan:

וַיַּעֲבֹר יְהוָה עַל פְּנֵי וַיִּקְרָא:

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

יְהוָה יְהוָה אֱלֹהֵי רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב חַסֵּד וְאֶמֶת: נֹצֵר חַסֵּד לְאֱלֹפִים נִשְׂא עֹון וְפָשַׁע וְחַטָּאָה וְנִקְהָ: וְסִלְחָת לְעֹונָנוּ וְלַחַטָּאתָנוּ: וְנִחַלְתָּנוּ:

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

סִלַּח לָנוּ אֲבוּנוּ כִּי חָטָאנוּ. מַחֵל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ: כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח וְרַב חַסֵּד לְכָל קוֹרְאֶיךָ:

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

ט' ליום שני דעשי"ת 9 Chapter of Penitence, Second Day of the Ten Days of

חתום יצחק בן גיא ת. 10.

This prayer was composed by Rav Isaac Ibn Gyas.

בְּאֶשְׁמֶרֶת הַבֹּקֶר קִרְאתֶיךָ אֵל מְהֵלֵל. יַעֲרַב־לְךָ חַיִּינְעֶרְפִי יוֹם לְבִי לְךָ סוֹלֵל. וְתִגִּיֵּה אֶת־חֲשָׁפִי וְכֹאזֹר בְּקֶרֶךָ יְהֵלֵל. מִלְכִּי וְאֱלֹהֵי כִּי אֲלֶיךָ אֶתְפַּלֵּל:

In the early morning, I call upon You Almighty, Who is praised; let the order of my prayer be sweet to You on this day when my heart exalts You; lighten my darkness and may it be bright as the morning. My King and my God, to You I pray.

צְרִי מִזְעֵימִיךָ בְּאֶפֶס חֶרְפוֹ עִמָּךְ. וְנִשְׂאֵתִי אִמָּךְ בְּרִגְשׁ שְׂאוֹן קִמְיָךְ. שְׂפּוֹךְ עֲלֵיהֶם זַעֲמָךְ וְחֲרוֹן אַף מִמְרוֹמְיָךְ. וְקִנְאָה אֵל לְשִׁמְךָ אֲשֶׁר בְּגוֹיִם מִחֲלָל: מִלְכִּי וְאֱלֹהֵי כִּי אֲלֶיךָ אֶתְפַּלֵּל:

My foes who anger You, humiliate Your people in their rage. I bear the fear of You despite the tumult of Your adversaries. Pour out Your wrath upon them and rage from Your Heavenly Dwelling; and be jealous, Almighty, for Your Name which has been profaned among the nations. My King and my God, to You I pray.

חִי רוֹכֵב עַל־עַב קֵל. אִם תַּעֲלֵנִי בְּמִשְׁקָל, צְדָקִי כְּחֹל־יָם יִתְקַל. וְרָשָׁעִי כְּנוֹצָה יִקֵּל. וְאִם נָתִיב אֶרְחִי מִעֵקֶל וְיָדִינִי כְּשׂוֹר הַנִּסְקָל. שִׁקְלָה בְּכֶפֶלֶס מְהוֹלֵל. אִישׁ מִפְּשָׁעִים מְחוֹלֵל: מִלְכִּי וְאֱלֹהֵי כִּי אֲלֶיךָ אֶתְפַּלֵּל:

O living One, Who rides upon a swift cloud; if You place me on a scale, let my righteousness be as heavy as the sand of the sea, and my wickedness as light as a feather; and if my path has been crooked, and my sentence is [to be] as that of an ox who is stoned to death,¹*An ox that killed a man was stoned to death.* then weigh me on the scale of grace, for I am a man, wounded with transgressions. My King and my God, to You I pray.

קוֹמֵם אֲרוֹן וּבְדִיו וְהִלְבֵּשׁ אֶהְרֵן מְדִיו. וְרוֹבֵה וְצוֹדֵה בְּצִידֵיו יֹאכַל פְּרִי מִעֵבְדָיו. וְאִישׁ נוֹהֵם עַל־מְרָדָיו לְשׁוֹן־אֵשׁ תֹּאכַל בְּדָיו. וּבְעֵרוֹ שְׂנֵיָהֶם יִחַדּוּ כְּאֲשֶׁר יִבְעַר הַגָּלֵל: מִלְכִּי וְאֱלֹהֵי כִּי אֲלֶיךָ אֶתְפַּלֵּל:

Restore the Holy Ark and its staves, and clothe Aaron in his [priestly] garments; and they²*Ishmael and Edom.* that hunt with snares shall eat the fruit of their labor, and each of those who rebelled, let tongues of flame consume their offspring, and let them both³*Ishmael and Edom.* be discarded as dung is thrown out. My King and my God, to You I pray.

קְדוֹשׁ עַל־כָּל־אֲדוֹן עִם כָּל יְצוּרָיו נְדוֹן. חֲזָה יְרִיבֵי אִישׁ מְדוֹן מְדַבֵּר עָלַי בְּזָדוֹן. וְנוֹכַחִי יְעוֹרֵר כִּידוֹן וְתוֹתַח בִּי יְדוֹן. תִּנְהָ אֶת נַפְשִׁי לְשָׁלֵל מוֹלִיךְ יַעֲצִים שׁוֹלֵל: מִלְכִּי וְאֱלֹהֵי כִּי אֲלֶיךָ אֶתְפַּלֵּל:

Holy One, Who is above all masters, Who judges all His creatures, see how my quarrelsome adversary [Satan], speaks evil of me and lifts his spear against me, and his vengeful darts are cast at me. Let my soul be rescued [from him] O God who annuls and frustrates [evil] counsel. My King and my God, to You I pray.

יושב על כסא רחמים. מתנהג בחסידות. מוחל עונות עמו. מעביר ראשון ראשון. מרבה מחילה לחטאים וסליחה לפושעים. אל מלך
עושה צדקות עם כל בשר ורוח. לא כרעתם תגמול: אל הורית לנו לומר שלש עשרה. וזכר לנו היום ברית שלש עשרה. כמו שהודעת
לענו מקדם. כמו שכתוב וירד יהוה בענן ויתיצב עמו שם ויקרא בשם יהוה:

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

קהל וחזן:

Congregation and Chazzan:

ויעבר יהוה על פניו ויקרא:

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

יהוה יהוה אל רחום וחנון ארך אפים ורב חסד ואמת: נצר חסד לאלפים נשא עון ופושע וחסאה ונקה: וסלחת לעוננו וילחטאתנו
ונחלתנו:

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

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

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

אל תזכר לנו עונות ראשונים. מהר יקדמונו רחמיך כי דלוננו מאד: חטאת נעורינו ופשעינו אל תזכר כחסדיך זכר לנו אתה למען טובך
יהוה: זכר רחמיך יהוה וחסדיך כי מעולם המה: זכרנו יהוה ברצון עמך פקדנו בישועתך: זכר עדתך קרית קדם גאלת שבט נחלתך
הר ציון זה שכנת בו: זכור יהוה חבת ירושלים אהבת ציון אל תשכח לנצח: זכר יהוה לבני אדם את יום ירושלים האמרים ערו ערו עד
היסוד בה: אתה תקום תרחם ציון. כי עת לחננה כי בא מועד: זכר לאברהם ליצחק ולישראל עבדיך אשר נשבעת להם בה ותדבר
אלהם ארבה את זרעכם ככוכבי השמים. וכל הארץ הזאת אשר אמרתי אתן לזרעכם ונחלו לעולם: זכר לעבדיך לאברהם ליצחק
וליעקב. אל תפן אל קשי העם הזה ואל רשעו ואל חטאתו

Remember not the sins of our ancestors; let Your compassion come swiftly toward us, for we have been brought very
low. The sins of our youth and our transgressions, remember not; with Your kindness remember us for the sake of Your
goodness, Adonoy. Remember Your mercies, Adonoy, and kindnesses for they are from the beginning of the world.
Remember us Adonoy with favor for Your people recall us with Your deliverance. Remember Your congregation which
You have acquired of old, You have redeemed the tribe of Your inheritance, this mountain of Zion where You have
dwelled. Remember, Adonoy, the affection of Jerusalem, the love of Zion, forget not until eternity. Remember, Adonoy,
to the sons of Edom, the day of Jerusalem, [it was they] who said, "Raze it, raze it to its very foundations." You will arise
and have compassion on Zion, for it is time to be gracious to her, for the appointed time has come. Remember Abraham,
Isaac, Israel, Your servants, to whom You swore by Your very Self, and You said to them: "I will multiply your seed as the
stars of the heavens; and all this land that I have promised, I will give to your descendants, and they will inherit it
forever." Remember Your servants, Abraham, Isaac, and Jacob; do not regard the stubbornness of this people, or their
wickedness, or their sin.

אל נא תשת עלינו חטאת אשר נואלנו ואשר חטאנו:

Do not, we beseech You place upon us this sin, wherein we have acted foolishly and sinned.

חטאנו צורנו סלח לנו יוצרנו:

We have sinned, our Rock; pardon us our Creator.

י', ליום שני דעשי"ת 10 Chapter of the Ten Days of Penitence, Second Day

ע"פ א"ב כפול 20.

אָדוֹן בִּינָה הִגִּינוּ. אָזָן שִׁיחֵנוּ בְּשִׂאָגֵנוּ. בְּעוֹזְנוֹנוּ אֶל תְּמוּגָנוּ. בְּרִשְׁעֵנוּ אֶל תְּכַלְמָנוּ: גָּבְרוּ דְבָרֵי עוֹנוֹת. גָּדְלוּ עַד לְמַעֲוֹנוֹת. דְּדוּי נַפְשׁוֹת
נִעְנֹת. דוֹד שְׁעָה לְעֵנוֹת:

Master! Understand our thoughts! Listen to our murmuring when we cry out. For our iniquities do not allow us to disintegrate. For our evil do not allow us to be humiliated. Our sinful matters have increased; they have grown to the heavens. The moving to and fro of the shaking souls,¹*It is customary to move to and from during prayer.* Beloved One,²*i.e. God.* turn to us in response!

חַטָּאנוּ צוֹרְנוּ סֶלַח לָנוּ יוֹצְרֵנוּ:

We have sinned, our Rock; Pardon us our Creator!

הִרְגַּזְנוּךָ אֱלֹהֵי תְהִלָּתֵנוּ. הִכְעַסְנוּךָ בָּרַב אוֹלָתֵנוּ. וְלָכֵן נִמְשַׁכָּה תוֹחֲלָתֵנוּ. וְלִזְרִים נִהְפָּכָה נִחְלָתֵנוּ: זְרוּנוּ מִבֵּית חַיֵּינוּ. זָלְזַלְנוּ בֵּית מְאֻנֵּינוּ.
חֶרֶב מְקוֹם אוֹיְנוּ. חִדְלוּ נִיחוּחֵי רִצּוֹנֵינוּ:

We have enraged You, O God of our praises. We have angered You with our many follies, and, therefore, our hope has been impeded and our inheritance has reverted to strangers. We have been scattered from our House of Life,³*i.e. the Temple.* for we demeaned the House of our Desire.³*i.e. the Temple.* The Place of our Desire was destroyed. [The bringing of] of sacrifices⁴*‘נחוּחֵי רִצּוֹנֵינוּ’—lit. the pleasant odors that we brought to please God.* has ceased.

חַטָּאנוּ צוֹרְנוּ סֶלַח לָנוּ יוֹצְרֵנוּ:

We have sinned, our Rock; Pardon us our Creator!

טְעִינוּ מִנְתִּיב יִשְׂרָאֵל. טַפְשָׁנוּ צַעַד מִלְיִשְׂרָאֵל. יַעַן כִּי־מֵאֲסָנוּ כְּשָׂר. יְרִיבֵנוּ הִדְאִית כְּנָשָׂר: כָּבַשׁ פּוֹל קְהֵלִי. כָּלָה כַּחֵי וְהִבְהִילִי. לַחֲלַח וְחִבּוֹר
הוֹבִילִי. לְהַרְחִיקִי מֵעַל גְּבוּלִי:

We have strayed from the straight path. We were too foolish to straighten our footsteps for we abhorred propriety. Our enemies You have thrown upon us as an eagle. Pul⁵*King of Assyria.* captured my congregation, he has weakened me and confused me. I was hauled off to Lachlach and Chovor⁶*Cities in Assyria.* to distance me from my border.⁷*i.e. the Land of Israel.*

חַטָּאנוּ צוֹרְנוּ סֶלַח לָנוּ יוֹצְרֵנוּ:

We have sinned, our Rock; Pardon us our Creator!

מִצְבַּת קֹדֶשׁ נִשְׁאַרָה. מַעִיר קֹדֶשׁ הִמְעַטְרָה. נִמָּה לְנִגְדֹךָ סָרָה. נַעֲלִית וְרוּחֲךָ סָרָה: סַחֵף נָבוּ כָּל גְּבוּרֵי. סִלָּה כָּל אַבְיָרֵי עֵצִים כָּל אַבְרֵי.
עַלִּפְתֵי בִיּוֹדֵי שׁוֹבְרֵי:

The holy remnant that was left from the holy crowning city⁸*i.e. Jerusalem.* spoke words of rebelliousness against You. [Therefore,] You rose up and removed Your Spirit [from us]. Nebo⁹*Pagan god of the Babylonians, an allusion to Nebuchadnezzar.* eroded all my heroes, and destroyed all my courageous. He broke all my limbs and I was weakened by my destroyers.

חַטָּאנוּ צוֹרְנוּ סֶלַח לָנוּ יוֹצְרֵנוּ:

We have sinned, our Rock; Pardon us our Creator!

פְּלִצְנוּ מֵרַב תְּלֵאוֹת. פְּצַמְנוּ מִכְבֹּד תְּחִלּוֹאוֹת. צַפִּינוּ יֵשַׁע לְהִרְאוֹת צְרוֹת אוֹתֵנוּ קוֹרְאוֹת: קְדוֹשׁ יִשְׂרָאֵל הִבִּיטָה. קָלוֹן רַעֲיָתָךְ הִמְלִבְטָה
רְדָה מִכְבוֹדָה וְנִתְמוֹטְטָה רַפָּה שְׁבָרִיָּה כִּי־מָטָה:

We trembled from our many hardships; we cracked from difficult illnesses. We hoped that You would show us redemption [but, instead] troubles still beckon us. Holy One of Israel! See the humiliation of Your beloved [people] that is distraught. She has fallen from her honor and been ruined. Heal her broken [limbs] for she has sunk.

חטאנו צורנו סלח לנו יוצרנו:

We have sinned, our Rock; Pardon us our Creator!

שמע פלל פיות. שכלל בנוי לתלפיות. שובה אלהי בריות. שובב נדחי אריות: תחבש נא מפותינו. תעלה נא ארוכתנו. תקשיב קול רנתנו. תקבל ברחמים וברצון את תפלתנו. חטאנו צורנו סלח לנו יוצרנו:

Hear the prayers of the mouths [of Israel], establish the magnificent structure.¹⁰*The Temple*. Return [to us], God of all creatures. Return the banished among lions.¹¹*The nations of the world*. Please! bandage our wounds; please, heal our diseases; hear the sound of our song; accept with compassion and willingness our prayers. We have sinned, our Rock; Pardon us our Creator!

זכור לנו ברית אבות כאשר אמרת. וזכרתי את בריתי יעקוב ואף את בריתי יצחק ואף את בריתי אברהם אזכר והארץ אזכר:

Remember to us the covenant of the Patriarchs, as You promised, "And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember," and the land I will remember.

זכור לנו ברית ראשונים כאשר אמרת. וזכרתי להם ברית ראשונים אשר הוצאתי אותם מארץ מצרים לעיני הגוים להיות להם לאלהים אני יהוה: עשה עמנו כמה שהבטחתנו. ואף גם זאת בהיותם בארץ אויביהם לא מאסתים ולא געלתים לכלתם להפר בריתי אתם כי אני יהוה אלהיהם: המצא לנו בבקשתנו כמה שכתוב. ובקשתם משם את יהוה אלהיך ומצאת כי תדרשנו בכל לבבך ובכל נפשך: מול את לבבנו לאהבה את שמך כמה שכתוב ומל יהוה אלהיך את לבבך ואת לבב זרעך לאהבה את יהוה אלהיך בכל לבבך וכל נפשך למען חייך: זרק עלינו מים טהורים וטהרנו כמה שכתוב. וזרקתי עליכם מים טהורים וטהרתם מכל טמאותיכם ומכל גלוליתכם אטהר אתכם: מחה פשעינו כעב וכענן כמה שכתוב. מחיתי כעב פשעיך וכענן חטאתיך שובה אלי כי גאלתיך: מחה פשעינו למענך כאשר אמרת. אנכי אנכי הוא מוחה פשעיך למעני וחטאתיך לא אזכר: הלבן חטאינו כשילג וכאמר כמה שכתוב. לנו נא וננקה יאמר יהוה אם יהיו חטאיכם כשילג ילבינו אם יאדימו כחולע כצמר יהיו: רחם עלינו ואל תשחיתנו כמה שכתוב כי אל רחום יהוה אלהיך לא ירפך ולא ישחיתך ולא ישכח את ברית אבותיך אשר נשבע להם: קבץ נדחינו כמה שכתוב. אם יהיה נדחך בקצה השמים משם יקבצך יהוה אלהיך ומשם יקחך: השב שבותנו ורחמנו כמה שכתוב. ושב יהוה אלהיך את שבותך ורחמך ושב יקבצך מכל העמים אשר הפיצך יהוה אלהיך שמה: תביאנו אל הר קדשך ושמחנו בבית תפלתך כמה שכתוב. והביאותים אל הר קדשי וישמחתים בבית תפלתי עולותיהם וזבחייהם לרצון על מזבחי כי ביתי בית תפלה יקרא לכל העמים:

Remember to us the covenant of the ancestors, as You promised, "And I will remember for their sake, the covenant with their ancestors, whom I brought out of the land of Egypt, in the sight of the nations; to be their God I am Adonoy." Do unto us as You promised, "And yet for all that, when they are in the land of their enemies, I will not reject them and I will not abhor them, to destroy them, to annul My covenant with them; for I am Adonoy, their God." Be accessible to us when we seek You, as it is written: "And from there you will seek Adonoy, your God, and you will find Him; if you search after Him with all your heart and with all your soul." Open our hearts to love Your Name, as it is written in Your Torah: "And Adonoy, your God will open your heart, and the heart of your descendants, to love Adonoy, your God, with all your heart, and with all your soul, that you may live." Sprinkle clean water upon us, and cleanse us, as it is written: "And I will sprinkle clean water upon you, and you will be clean; from all your defilements, and from all your idols, I will cleanse you." Sweep aside our transgressions as a thick cloud and as a mist, as You have promised: "I have swept away like a thick cloud your transgressions, and like a mist, your sins; return to Me, for I have redeemed You." Blot out our transgressions for Your sake, as You promised: "I, I [alone] am He Who blots out your transgressions for My own sake; and your sins, I will not recall." Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says Adonoy, though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall become [white] as wool." Have compassion on us and do not destroy us, as it is written: "For an Almighty of mercy is Adonoy, your God; He will not abandon you or destroy you, and He will not forget the covenant of your fathers which He swore to them." Gather our dispersed ones, as it is written: "If your dispersed are in the farthest part of heaven, from there Adonoy, your God will gather you, and from there He will take you." Bring back our captivity and have compassion on us, as it is written: "And Adonoy, your God will return your captivity and have compassion on you; and He will again gather you from [among] all the peoples, where Adonoy, your God has scattered you." Bring us to Your

holy mountain, and make us joyful in Your House of Prayer, as it is written: "And I will bring them to My holy mountain, and make them joyful in My House of Prayer; their burnt-offerings and sacrifices will be accepted with favor on My Altar, for My House, will be called a House of Prayer for all peoples."

Second Day of the Ten Days of Penitence, Chapter 11 ליום שני דעשי"ת

"ש"ץ מתחיל בקול רם והצבור עונין אחריו פסוק אחר פסוק עד "ככלות כחנו אל תעזבנו

The following verses until "When our strength fails, do not forsake us" are chanted by the Chazzan and repeated by the Congregation.

פּוֹתַחַיִן הָאֲרוֹן

The Ark is opened:

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ: הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֶבָה חַדָּשׁ יְמֵינוּ כְּקִדְמוֹת: אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ: אֵל תִּשְׁלִיכֵנוּ לְעַת זְקָנָה כְּכַלּוֹת כְּחֹנוּ אֵל תִּעַזְבֵנוּ:

Hear our voice, Adonoy, our God; spare us and have compassion on us, and accept our prayers mercifully and willingly. Lead us back to You, Adonoy and we shall find the way back; renew our days as of old. Cast us not away from Your Presence, and Your holy spirit take not from us. Do not cast us off in time of old age, when our strength fails, do not forsake us.

אֵל תִּעַזְבֵנוּ יְהוָה אֱלֹהֵינוּ אֵל תִּרְחַק מִמֶּנּוּ: עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׁוֹנְאֵינוּ וְיָבִשׁוּ כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ: אֲמַרְנוּ הַאֲזִינָה יְהוָה בִּינָה הַגִּיגָנוּ: יְהִיו לְרַצוֹן אֲמַרֵי פִינוּ וְהִגִּיֵן לִבֵּנוּ לְפָנֶיךָ יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ: כִּי לָךְ יְהוָה הוֹחֲלֵנוּ אַתָּה תַעֲנֶה אֲדֹנָי אֱלֹהֵינוּ:

סוּגְרֵיִן הָאֲרוֹן

Forsake us not, Adonoy, our God be not far removed from us. Give us a sign of Your goodness that our enemies may see it and be ashamed; for You, Adonoy, have helped us and comforted us. Give ear to our words, Adonoy! Consider our meditations. May there be gracious acceptance for the words of our mouth, and the meditation of our heart, before You, Adonoy, our Rock, and our Redeemer. For to You Adonoy, we hope You will answer us Adonoy, our God.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תִבֵּא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תִּתְעַלֵּם מִתְחַנְתָּנוּ שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקִשֵׁי עַרְף לומר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאֵנוּ אֲכַל אֲנַחְנוּ וְאֲבוֹתֵינוּ חַטָּאֵנוּ:

Our God and God of our fathers, let our prayer come before you and do not ignore our supplication. For we are not so brazen-faced and stiff-necked to say to you, Adonoy, our God, and God of our fathers, "We are righteous and have not sinned." But, indeed, we and our fathers have sinned.

אֲשַׁמְנוּ בְּגִדְנוּ גִזְלָנוּ דִּבְרָנוּ דָּפִי הַעֲוִינוּ וְהִרְשַׁעְנוּ זָדְנוּ חִמְסָנוּ טַפְלָנוּ שִׁקְרָנוּ יַעֲצָנוּ רַע כָּזְבָנוּ לָצָנוּ מִרְדְּנוּ נֶאֱצָנוּ סָרְסְנוּ עוֹנוּנוּ: פָּשַׁעְנוּ צָרְרָנוּ קִשִׁינוּ עַרְף רִשְׁעָנוּ שִׁחַתְנוּ תַעֲבָנוּ תַעֲיָנוּ תַעֲתַעְנוּ:

We have trespassed [against God and man, and we are devastated by our guilt]; We have betrayed [God and man, we have been ungrateful for the good done to us]; We have stolen; We have slandered; We have caused others to sin; We have caused others to commit sins for which they are called רִשְׁעִים, wicked; We have sinned with malicious intent; We have forcibly taken other's possessions We have added falsehood upon falsehood; We have joined with evil individuals or groups. We have given harmful advice; We have deceived; We have mocked; We have rebelled against God and His Torah; We have caused God to be angry with us; We have turned away from God's Torah; We have sinned deliberately; We have been negligent in our performance of the commandments; We have caused our friends grief; We have been stiff-necked, refusing to admit that the cause of our suffering is our own sins. We have committed sins for which we are called רִשָּׁע, [raising a hand to hit someone]. We have committed sins which are the result of moral corruption; We have committed sins which the Torah refers to as abominations; We have gone astray; We have led others astray.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עָלֵינוּ. כִּי אֲמַת עֲשִׂית וְאֲנַחְנוּ הִרְשַׁעְנוּ:

We have turned away from Your commandments and from Your good laws, and we have gained nothing from it. And You are the Righteous One in all [punishment] that has come upon us; for You have acted truthfully and we have acted wickedly.

אֲשַׁמְנוּ מִכָּל-עַם, בְּשֵׁנוּ מִכָּל-דּוֹר. גָּלָה מִמֶּנּוּ מִשׁוֹשׁ, דָּוָה לִבְנוֹ בַחֲטָאֵינוּ. הִחְבֵּל אֹיְבֵינוּ, וְנִפְרַע פְּאָרְנוּ. זָבַל בֵּית-מִקְדָּשֵׁנוּ, חָרַב בְּעֹיְבֵינוּ. סִירְתָנוּ הַיְהוָה לְשִׁמָּה, יְפִי אֲדַמְתָנוּ לְזָרִים, כָּחֲנוּ לְנִכְרִים: וְעַדִּין לֹא שָׁבְנוּ מִטְעוֹתֵינוּ. וְהֵאִיר נְעִיז פְּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ. לֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵינוּ אֲבוֹתֵינוּ. צְדִיקִים אָנַחְנוּ וְלֹא חָטָאנוּ. אָבֵל אָנַחְנוּ וְאַבּוֹתֵינוּ חָטָאנוּ:

We have trespassed more than any other people, we are more ashamed than any other generation; happiness has departed from us, our hearts are miserable with our sins; [the place of] our desire has been devastated, [the place of] our glory has been humiliated, the abode of our Holy Temple has been destroyed because of our iniquities; our Palace has become a desolation, our beautiful land belongs to strangers, our strength [wealth] to foreigners. Still, we have not repented our errors, so how can we be so insolent and obstinate as to say before You, “Adonoy, our God, and God of our fathers, we are righteous and have not sinned.” But indeed we and our fathers have sinned:

אֲשַׁמְנוּ. בִּגְדָנוּ. גִּזְלָנוּ. דְּבָרְנוּ דְפִי. הֶעֱוִינוּ. וְהִרְשָׁענוּ. זָדָנוּ. חִמְסָנוּ. טָפְלָנוּ שָׁקַר. יַעֲצֵנוּ רַע. כָּזָבְנוּ. לָצָנוּ. מִרְדָּנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֹיְנוּ. פְּשָׁענוּ. צָרְרָנוּ. קִשְׁיֵנוּ עָרְף. רִשָׁענוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעְנוּ: סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁנָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ. כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁענוּ:

We have trespassed [against God and man, and we are devastated by our guilt]; We have betrayed [God and man, we have been ungrateful for the good done to us]; We have stolen; We have slandered; We have caused others to sin; We have caused others to commit sins for which they are called רִשָּׁעִים, wicked; We have sinned with malicious intent; We have forcibly taken other's possessions We have added falsehood upon falsehood; We have joined with evil individuals or groups. We have given harmful advice; We have deceived; We have mocked; We have rebelled against God and His Torah; We have caused God to be angry with us; We have turned away from God's Torah; We have sinned deliberately; We have been negligent in our performance of the commandments; We have caused our friends grief; We have been stiff-necked, refusing to admit that the cause of our suffering is our own sins. We have committed sins for which we are called רִשָּׁע, [raising a hand to hit someone]. We have committed sins which are the result of moral corruption; We have committed sins which the Torah refers to as abominations; We have gone astray; We have led others astray. We have turned away from Your commandments and from Your good laws, and we have gained nothing from it. And You are the Righteous One in all [punishment] that has come upon us; for You have acted truthfully and we have acted wickedly.

לְעֵינֵינוּ עֲשָׂקוּ עֲמַלְנוּ, מִמִּשְׁךָ וּמִמּוֹרֵט מִמֶּנּוּ. נָתַנוּ עָלֵנוּ, סִבְלָנוּ עַל-שִׁכְמָנוּ. עֲבָדִים מִשְׁלוּ בָנוּ, פּוֹרֵק אֵין מִיָּדָם. צְרוֹת רַבּוֹת סִבְבוּנוּ, קָרָאנוּךָ יְהוָה אֱלֹהֵינוּ. רָחַקְתָּ מִמֶּנּוּ בְּעֹיְבֵינוּ, שָׁבְנוּ מֵאַחֲרֶיךָ, תַּעֲוִינוּ וְאַבְדָּנוּ. וְעַדִּין לֹא שָׁבְנוּ מִטְעוֹתֵינוּ. וְהֵאִיר נְעִיז פְּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ. לֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵינוּ אֲבוֹתֵינוּ. צְדִיקִים אָנַחְנוּ וְלֹא חָטָאנוּ. אָבֵל אָנַחְנוּ וְאַבּוֹתֵינוּ חָטָאנוּ:

Before our eyes, our toil has been exploited, torn and stripped from us. They have their yoke upon us, we bear it on our shoulders. Slaves rule over us, there is none to free us from their hands. Many troubles have encompassed us, we called out to You Adonoy, our God, but You remained distant from us because of our iniquities. We turned away from You, we have gone astray and are lost. Still, we have not repented our errors, so how can we be so insolent and obstinate as to say before You, “Adonoy, our God, and God of our fathers, we are righteous and have not sinned.” But indeed we and our fathers have sinned:

אֲשַׁמְנוּ. בִּגְדָנוּ. גִּזְלָנוּ. דְּבָרְנוּ דְפִי. הֶעֱוִינוּ. וְהִרְשָׁענוּ. זָדָנוּ. חִמְסָנוּ. טָפְלָנוּ שָׁקַר. יַעֲצֵנוּ רַע. כָּזָבְנוּ. לָצָנוּ. מִרְדָּנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֹיְנוּ. פְּשָׁענוּ. צָרְרָנוּ. קִשְׁיֵנוּ עָרְף. רִשָׁענוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעְנוּ: סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁנָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ. כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁענוּ:

We have trespassed [against God and man, and we are devastated by our guilt]; We have betrayed [God and man, we have been ungrateful for the good done to us]; We have stolen; We have slandered; We have caused others to sin; We have caused others to commit sins for which they are called רִשָּׁעִים, wicked; We have sinned with malicious intent; We have forcibly taken other's possessions We have added falsehood upon falsehood; We have joined with evil individuals or groups. We have given harmful advice; We have deceived; We have mocked; We have rebelled against God and His Torah; We have caused God to be angry with us; We have turned away from God's Torah; We have sinned deliberately; We have been negligent in our performance of the commandments; We have caused our friends grief; We have been

stiff-necked, refusing to admit that the cause of our suffering is our own sins. We have committed sins for which we are called רָשָׁע, [raising a hand to hit someone]. We have committed sins which are the result of moral corruption; We have committed sins which the Torah refers to as abominations; We have gone astray; We have led others astray. We have turned away from Your commandments and from Your good laws, and we have gained nothing from it. And You are the Righteous One in all [punishment] that has come upon us; for You have acted truthfully and we have acted wickedly.

הַרְשָׁענוּ וּפָשַׁעְנוּ לְכֵן לֹא נוֹשָׁעְנוּ, וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ רָשָׁע, וְחַיֵּשׁ לָנוּ יֵשַׁע, כַּכְּתוּב עַל יַד נְבִיאָךְ יַעֲזוֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֶן מִחֲשָׁבוֹתָיו וַיֵּשׁוּב אֶל יְהוָה וִירַחֲמֵהוּ וְאֶל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹחַ

We have acted wickedly and have transgressed; we have therefore not been delivered. Grant that our hearts [be inspired to] abandon the path of wickedness, and hasten our deliverance; as is written by the hand of Your prophet, “Let the wicked man abandon his ways, and the man of iniquity his thoughts; and let him return unto Adonoy, and He will have compassion on him, and unto our God for He pardons abundantly.”

מִשִּׁיחַ צְדָקָךְ אָמַר לְפָנָיךְ שְׂגִיאוֹת מִי יְבִין מִנִּסְתָּרוֹת נִקְנִי. נִקְנֵנוּ יְהוָה אֱלֹהֵינוּ מִכָּל פְּשָׁעֵינוּ וְטַהֲרֵנוּ מִכָּל טְמֵאוֹתֵינוּ וְזָרוּק עֲלֵינוּ מַיִם טְהוֹרִים וְטַהֲרֵנוּ. כַּכְּתוּב עַל יַד נְבִיאָךְ וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטַהֲרֵתֶם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם

Your righteous anointed [King David] declared before You, Errors—who can comprehend? From hidden [faults], cleanse me.” Cleanse us, Adonoy, our God, from all our transgressions, and purify us from all our defilement. Sprinkle clean waters on us and cleanse us, as it is written by the hand of Your prophet, “And I will sprinkle clean water upon you, and you will be clean; from all your defilements, and from all your idols, I will cleanse You.”

מִיכָה עֲבָדְךָ אָמַר לְפָנָיךְ. מִי אֵל כְּמוֹךָ נוֹשֵׂא עוֹן וְעוֹבֵר עַל פְּשָׁע לְשֹׂאֲרֵי נַחֲלָתוֹ לֹא הִחֲזִיק לְעַד אִפּוֹ כִּי הִפֵּץ חֶסֶד הוּא: יֵשׁוּב יִרַחֲמֵנוּ יְכַבּוֹשׁ עוֹנוֹתֵינוּ. וְתִשְׁלַח בְּמַצְלוֹת יָם כָּל חַטָּאתָם: וְכָל-חַטָּאת עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלַח בְּמִקּוֹם אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפְקְדוּ וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם תִּתֵּן אֶמֶת לִיעֻקֵּב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִמִּי קָדָם

Micah, Your servant, said before You, “Who is an Almighty [God] like You? Who bears iniquity and overlooks transgression of the remnant of His inheritance; Who does not retain His anger forever, for He delights in kindness. He will again have compassion on us, He will subdue our iniquities, and cast into the depths of the sea, all their sins. And all the sins of Your people the House of Israel, You will cast into a place where they will never be remembered or counted and never recalled to mind. You will grant truth to Jacob, kindness to Abraham, as You have sworn to our fathers from the days of old.”

דְּנִיָּאל אִישׁ חַמּוּדוֹת שָׁוַע לְפָנָיךְ הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמַע פִּקּוּחַ עֵינֶיךָ וּרְאֵה שׁוֹמְמוֹתֵינוּ וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵיהָ כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּגֵינוּ לְפָנָיךְ. כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדִנִּי שְׁמַעְהָ אֲדִנִּי סִלְחָה אֲדִנִּי הַקְּשִׁיבָה וַעֲשֵׂה אֵל תֵּאֲחַר לְמַעַנְךָ אֱלֹהֵי כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ

Daniel, man of [Your] delight, cried to you, “Incline Your ear, my God and hear; open Your eyes and behold our desolate places and the city which is called by Your Name, for it is not on account of our righteousness that we let fall our supplications before You, but because of Your great mercy. My Master, hear! my Master, forgive! My Master, listen and take action, do not delay! For Your sake, my God, for Your Name is proclaimed over Your city and Your people.”

עֲזָרָא הַסּוֹפֵר אָמַר לְפָנָיךְ. אֱלֹהֵי בְּשִׁתִּי וְנִכְלַמְתִּי לְהַרִים אֱלֹהֵי פָנָי אֵלֶיךָ כִּי עוֹנוֹתֵינוּ רַבּוּ לְמַעַלְהָ רֵאשׁ וְאֲשַׁמְתָּנוּ גְּדֻלָּה עַד לְשָׁמַיִם: וְאַתָּה אֱלֹהֵי סְלִיחוֹת חַנוּן וְרוּחַם אָרַךְ אַפִּים וְרַב חֶסֶד וְלֹא עֲזַבְתָּם: אֵל תַּעֲזָבְנוּ אֲבֵינוּ. וְאֵל תִּשְׁשׁוּנוּ בּוֹרְאָנוּ. וְאֵל תִּזְנִיחֵנוּ יוֹצְרֵנוּ וְאֵל תַּעַשׂ עִמָּנוּ כָּל הַכְּטָאוֹתֵינוּ. וְקִיָּם לָנוּ יְהוָה אֱלֹהֵינוּ אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּקִבְלָה עַל יַד יְרֻמָּה חוֹזֵךְ. כְּאִמּוֹר בְּיָמִים הֵהֵם וּבַעֲת הַהִיא נָאֵם יְהוָה יְבַקֵּשׁ אֶת עוֹן יִשְׂרָאֵל וְאֵת חַטָּאת יְהוּדָה וְלֹא תִמְצָאֶינָהּ. כִּי אֶסְלַח לְאֲשֶׁר אֲשָׁאִיר: עִמָּךְ וְנִחַלְתָּךְ. רַעֲבִי טוֹבֵךְ צְמֵאֵי חֶסֶדְךָ. תֵּאֲבִי: יִשְׁעֶךָ. יִפְרוּ וַיִּדְעוּ כִּי לִיהוָה אֱלֹהֵינוּ הַרְחֵמִים וְהַסְּלִיחוֹת

Ezra, the Scribe, said before You, “My God, I am [so] ashamed, and disgraced, that I cannot lift my face to You, my God, for our iniquities have risen over our heads, and our guilt has grown to the heavens.” “And You are a God of pardon, Gracious, Merciful, Slow to Anger, and Abundant in Kindness; and [therefore] You did not forsake them.” Do not forsake us, our Father, do not cast us off, our Creator, do not abandon us, our Maker, do not consume us on account of our sins. Fulfill for us, Adonoy, our God, the word, You promised by the hand of Jeremiah, Your *seer* as it is said, “In those days and at that time, says Adonoy, the iniquity of Israel will be sought, and there will be none [found], and the sins of Judah [will be sought] but they shall not be found; for I will pardon those whom I leave as a remnant.” Your people and Your

inheritance hunger for Your goodness, thirst for Your kindness, long for Your deliverance. Let them realize and know that unto Adonoy, our God, belongs compassion and pardon.

אל רחום שְׁמֶךָ. אל חנוּן שְׁמֶךָ. בְּנוּ נִקְרָא שְׁמֶךָ. יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ: עֲשֵׂה לְמַעַן אֲמִתְךָ. עֲשֵׂה לְמַעַן בְּרִיתְךָ. עֲשֵׂה לְמַעַן גְּדֻלַּךְ וְתַפְאֲרֶתְךָ. עֲשֵׂה לְמַעַן דַּתְךָ. עֲשֵׂה לְמַעַן הוֹדְךָ. עֲשֵׂה לְמַעַן וְעוֹדְךָ. עֲשֵׂה לְמַעַן זְכָרְךָ. עֲשֵׂה לְמַעַן חֲסֵדְךָ. עֲשֵׂה לְמַעַן טוֹבְךָ. עֲשֵׂה לְמַעַן יְחִידְךָ. עֲשֵׂה לְמַעַן כְּבוֹדְךָ. עֲשֵׂה לְמַעַן לְמוֹדְךָ. עֲשֵׂה לְמַעַן מְלֻכוֹתְךָ. עֲשֵׂה לְמַעַן נִצְחָךָ. עֲשֵׂה לְמַעַן סוּדְךָ. עֲשֵׂה לְמַעַן עֲזָרְךָ. עֲשֵׂה לְמַעַן פְּאָרְךָ. עֲשֵׂה לְמַעַן צְדָקֶתְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּיּים. עֲשֵׂה לְמַעַן שְׂכִינְתְךָ. עֲשֵׂה לְמַעַן תְּהִלַּתְךָ. עֲשֵׂה לְמַעַן אוֹהֲבֶיךָ שְׂכֵנֵי עַפְרָיִם. עֲשֵׂה לְמַעַן אַבְרָהָם יִצְחָק וְיַעֲקֹב. עֲשֵׂה לְמַעַן מֹשֶׁה וְאַהֲרֹן, עֲשֵׂה לְמַעַן דָּוִד וְיִשְׁלָמָה. עֲשֵׂה לְמַעַן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ. עֲשֵׂה לְמַעַן צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. עֲשֵׂה לְמַעַן שְׂמֵמוֹת הַיַּכְלָךְ. עֲשֵׂה לְמַעַן הַרְיִסוֹת מִזְבְּחֶךָ. עֲשֵׂה לְמַעַן דָּם עֶבְדֶיךָ הַשְּׂפוּרִים. עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ. עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחִידְךָ. עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבְמִיִּם עַל קִדּוּשׁ שְׁמֶךָ. עֲשֵׂה לְמַעַן יוֹנְקֵי שְׂדֵיִם שְׁלֵא חֲטָאוּ. עֲשֵׂה לְמַעַן גְּמוּלֵי חֵלֶב שְׁלֵא פָּשְׁעוּ. עֲשֵׂה לְמַעַן תִּיּוֹקוֹת שֶׁל בֵּית רַבִּן. עֲשֵׂה לְמַעַן אֵם לֹא לְמַעַנָּהּ. עֲשֵׂה לְמַעַן רַבִּי וְהוֹשִׁיעֵנוּ:

Merciful Almighty is Your Name, Gracious Almighty is Your Name. Upon us is Your Name called, Adonoy! act [now] for the sake of Your Name. Act for the sake of Your truth. Act for the sake of Your covenant. Act for the sake of Your greatness and glory. Act for the sake of Your Law. Act for the sake of Your glorious majesty. Act for the sake of Your congregation. Act for the sake of Your memorial. Act for the sake of Your kindness. Act for the sake of Your goodness. Act for the sake of Your Unity. Act for the sake of Your honor. Act for the sake of Your teaching. Act for the sake of Your kingship. Act for the sake of Your eternity. Act for the sake of Your counsel. Act for the sake of Your strength. Act for the sake of Your magnificence. Act for the sake of Your righteousness. Act for the sake of Your holiness. Act for the sake of Your abundant mercy. Act for the sake of Your Divine Presence. Act for the sake of Your praise. Act for the sake of Your beloved ones, who repose in the dust. Act for the sake of Abraham, Isaac, and Jacob. Act for the sake of Moses and Aaron. Act for the sake of David and Solomon. Act for the sake of Jerusalem, city of Your holiness. Act for the sake of Zion, Dwelling Place of Your honor. Act for the sake of the desolation of Your Habitation. Act for the sake of the destruction of Your Altar. Act for the sake of the blood of Your servants that was spilled. Act for the sake of those who were slain to sanctify Your holy Name. Act for the sake of those who were slaughtered for [proclaiming] Your Oneness. Act for the sake of those who went through fire and water to sanctify Your Name. Act for the sake of nursing-infants who have never sinned. Act for the sake of weaned-children who have never transgressed. Act for the sake of "Yeshiva"-children. Act for Your sake and not ours. Act for Your sake and deliver us.

עֲנֵנוּ יְהוָה עֲנֵנוּ. עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ. עֲנֵנוּ אֲבִינּוּ עֲנֵנוּ. עֲנֵנוּ בּוֹרְאֵנוּ עֲנֵנוּ. עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ. עֲנֵנוּ דּוֹרְשָׁנוּ עֲנֵנוּ. עֲנֵנוּ הָאֵל הַנִּקְאֵמָן עֲנֵנוּ. עֲנֵנוּ וְתִיק וְחֲסִיד עֲנֵנוּ. עֲנֵנוּ זֶר וְיִשָּׂר עֲנֵנוּ. עֲנֵנוּ חַי וְקַיִם עֲנֵנוּ: עֲנֵנוּ טוֹב וּמְטִיב עֲנֵנוּ. עֲנֵנוּ יוֹדֵעַ יִצָּר עֲנֵנוּ. עֲנֵנוּ כּוֹבֵשׁ כְּעֶסֶם עֲנֵנוּ. עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ. עֲנֵנוּ מֶלֶךְ מַלְכֵי הַמַּלְכִּים עֲנֵנוּ. עֲנֵנוּ נוֹרָא וְנִשְׁגָּב עֲנֵנוּ. עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ. עֲנֵנוּ עוֹנֶה בְּעֵת צָרָה עֲנֵנוּ. עֲנֵנוּ פּוֹדֶה וּמְצִיל עֲנֵנוּ. עֲנֵנוּ צְדִיק וְיִשָּׂר עֲנֵנוּ. עֲנֵנוּ קְרוֹב לְקוֹרְאָיו עֲנֵנוּ. עֲנֵנוּ רַחוּם וְחַנוּן עֲנֵנוּ. עֲנֵנוּ שׁוֹמֵעַ אֶל אֲבִיוֹתָיו עֲנֵנוּ. עֲנֵנוּ תוֹמֵךְ תְּמִימִים עֲנֵנוּ. עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ. עֲנֵנוּ אֱלֹהֵי אַבְרָהָם עֲנֵנוּ. עֲנֵנוּ פֶּחַד יִצְחָק עֲנֵנוּ. עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ. עֲנֵנוּ עֲזֵרַת הַשְּׂבָטִים עֲנֵנוּ. עֲנֵנוּ מִשְׁגָּב אֲמֵהוֹת עֲנֵנוּ. עֲנֵנוּ קִשָּׁה לְכַעֵס עֲנֵנוּ. עֲנֵנוּ רַךְ לְרַצוֹת עֲנֵנוּ. עֲנֵנוּ עוֹנֶה בְּעֵת רָצוֹן עֲנֵנוּ. עֲנֵנוּ אֲבִי יְתוּמִים עֲנֵנוּ. עֲנֵנוּ דַּיִן אֱלֵמֵנוֹת עֲנֵנוּ:

Answer us, Adonoy, answer us! Answer us, our God, answer us! Answer us, our Father, answer us. Answer us, our Creator, answer us. Answer us, our Redeemer, answer us. Answer us, our Seeker, answer us. Answer us, faithful Almighty, answer us. Answer us, steadfast and benevolent One, answer us. Answer us, pure and upright One, answer us. Answer us, living and permanent One, answer us. Answer us, good and beneficent One, answer us. Answer us, Knower of our inclination, answer us. Answer us, Suppressor of Anger, answer us. Answer us, One enrobed in righteousness, answer us. Answer us, Supreme King of kings, answer us. Answer us, awesome and exalted One, answer us. Answer us, Pardoner and Forgiver, answer us. Answer us, You Who answer in time of distress, answer us. Answer us, Redeemer and Saver, answer us. Answer us, just and upright One, answer us. Answer us, He Who is near to those who call upon Him, answer us. Answer us, merciful and gracious One, answer us. Answer us, You Who listen to the needy, answer us. Answer us, Supporter of the innocent, answer us. Answer us, God of our fathers, answer us. Answer us, God of Abraham, answer us. Answer us, Fear of Isaac, answer us. Answer us, Mighty One of Jacob, answer us. Answer us, Helper of the Tribes, answer us. Answer us, Stronghold of the Patriarchs, answer us. Answer us, Whom it is hard to provoke, answer us. Answer us, You Who are easily reconciled, answer us. Answer us, You Who answer at a favorable time, answer us. Answer us, Father of orphans, answer us. Answer us, [Protective] Judge of widows, answer us.

מִי שְׁעָרָה לְאַבְרָהָם אֲבִינוּ בְּהַר הַמּוֹרִיָּה הוּא יַעֲנֵנוּ: מִי שְׁעָרָה לְיִצְחָק בְּנוֹ כְּשֶׁנִּשְׁעָרָה עַל גְּבֵי הַמִּזְבֵּחַ הוּא יַעֲנֵנוּ: מִי שְׁעָרָה לְיַעֲקֹב בְּבֵית אֵל הוּא יַעֲנֵנוּ: מִי שְׁעָרָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים הוּא יַעֲנֵנוּ: מִי שְׁעָרָה לְאַבְרָהָם עַל יַם סוּף הוּא יַעֲנֵנוּ: מִי שְׁעָרָה לְמֹשֶׁה בְּחוֹרֵב הוּא יַעֲנֵנוּ:

מי ששענה לאהרן במחנה הוא יעננו: מי ששענה לפינחס בקומו מתוך העדה הוא יעננו: מי ששענה ליהושע בגלגל הוא יעננו: מי ששענה לשמואל במצפה הוא יעננו: מי ששענה לדוד ושלמה בנו בירושלים הוא יעננו: מי ששענה לאלהיהו בהר הכרמל הוא יעננו: מי ששענה לאלישע ביריחו הוא יעננו: מי ששענה ליונה במעי הדגה הוא יעננו: מי ששענה לחזקיהו מלך יהודה בסליו, הוא יעננו: מי ששענה לחנניה מישראל ועזריה בתוך כבשן האש הוא יעננו: מי ששענה לדניאל בגוב האריות הוא יעננו: מי ששענה למרדכי ואסתר בשושן הבירה הוא יעננו: מי ששענה לעזרא בגולה הוא יעננו: מי ששענה לכל הצדיקים והחסידים והתמימים והישרים הוא יעננו:

He Who answered our father Abraham on Mount Moriah, He will answer us. He Who answered Isaac, his son, when he was bound on the altar, He will answer us. He Who answered Jacob in Beth El, He will answer us. He Who answered Joseph in prison, He will answer us. He Who answered our ancestors at the Reed Sea, He will answer us. He Who answered Moses at Horeb, He will answer us. He Who answered Aaron with the incense pan, He will answer us. He Who answered Pinchos when he rose from among the congregation, He will answer us. He Who answered Joshua at Gilgal, He will answer us. He Who answered Samuel at Mizpah, He will answer us. He Who answered David, and Solomon, his son, in Jerusalem, He will answer us. He Who answered Elijah on Mount Carmel, He will answer us. He Who answered Elisha in Jericho, He will answer us. He Who answered Jonah in the belly of the whale, He will answer us. He Who answered Hezekiah, King of Judah, in his illness, He will answer us. He Who answered Hananiah, Mishael and Azariah in the midst of the fiery furnace, He will answer us. He Who answered Daniel in the lions' den, He will answer us. He Who answered Mordecai and Esther in Shushan, the capital [city of Persia], He will answer us. He Who answered Ezra in captivity, He will answer us. He Who answered all the righteous, the pious, the perfect and the upright, He will answer us.

רחמנא דעני לעני ענינו. רחמנא דעני לתבירי לבא ענינו. רחמנא דעני למפיכי רוחא ענינו. רחמנא חוסי. רחמנא פרוקי. רחמנא שזיב. רחמנא רחם עלן. השתא בעגלא ובזמן קריב

May the Merciful One, Who answers the poor, answer us. May the Merciful One Who answers the broken-hearted, answer us. May the Merciful One Who answers the broken in spirit, answer us. Merciful One, answer us; Merciful One, have pity; Merciful One, redeem, Merciful One, save, Merciful One, have compassion on us, now, speedily, and very soon.

ויאמר דוד אלגד צרלי מאד נפלה נא ביד יהוה כי רבים רחמי וביד אדם אל אפלה

And David said to Gad ([II Samuel 24:14](#)), "I am greatly distressed; let us fall into the hand of Adonoy for His mercies are great, but into the hand of man let me not fall.

רחום וחנון חטאתי לפניך יהוה מלא רחמים רחם עלי וקבל תחנוני: יהוה אל באפך תוכיחני ואל בהמתך תיסרני: חנני יהוה כי אמלל אני רפאני יהוה כי נבהלו עצמי: ונפשי נבהלה מאד ואתה יהוה עד-מת: שובה יהוה חלצה נפשי הושיעני למען חסדך: כי אין במות זכרך בשאול מי יודה לך: יגעתי באנחתי אשחה בכל-לילה מטתי בדמעתי ערשי אמסה: עששה מפעס עיני עתקה בכל-צוררי: סורו ממני כל-פעלי און כי-שמע יהוה קול בכיי: שמע יהוה תחנוני יהוה תפילתי יקח: יבשו ויבהלו מאד כל-איבי יבשו רגע

Merciful and gracious One I have sinned before You; Adonoy, full of mercy, have compassion upon me and accept my supplications. Adonoy, do not rebuke me with Your anger, nor chastise me with Your rage. Be gracious unto me, Adonoy, for I am desolate, help me Adonoy, for my bones are terrified. My soul, too, is utterly terrified, and You Adonoy, how long? Return Adonoy, free my soul, deliver me for the sake of Your lovingkindness. For in death there is no mention of You; in the lower world who will thank You. I am worn out with my sighing, every night I cause my bed to float; with my tears, I melt my couch. My eye is dimmed from anger, it has aged because of my tormentors. Depart from me, all you evildoers, for Adonoy has heard the voice of my weeping. Adonoy has heard my supplication, Adonoy will (also) accept my prayer. Ashamed and utterly terrified will all my foes be, they will return and be instantaneously ashamed.

אין לומר כי אם במנין עשרה

(The following prayer is said only if a Minyan of ten males is present.)

מחי ומפי, ממות ומחיה. מסיק משאול, לחיי-עלמא: ברא פד-חטי, אבוהי לקיה. אבוהי דחייס, אפי לקאביה: עבדא דמריד, נפיק בקולר. מרה תאיב, ותביר קולריה: ברה בוכרה אנו, וחסין קמה. הא רוי נפשיין בגדין מררין: עבדך אנו ומרודין קמה. הא בביתא, הא בשביא, הא במלקיותא: במטו מנה ברחמך דנפישין. אפי לקאיבין דתקוף עלן, עד דלא נהו גמירא בשביא:

He wounds and heals, He slays and revives, He raises up from the pit to life eternal. When a son sins, his father smites him, but then a compassionate father heals his wound. A rebellious slave is put in chains, but if the master desires, he breaks the chains. We are Your firstborn and we have sinned against You— —our souls are filled with bitter affliction. We are Your slaves, and we rebelled against You— —some of us have endured plunder, some captivity, some the whip. We beseech You, in Your abundant mercy, heal our overwhelming pain, so that we are not completely annihilated in exile.

י"ב, ליום שני דעשי"ת 12 Chapter of the Ten Days of Penitence, Second Day

חתום שמעון בר יצחק סו.

This prayer was composed by Rav Shimon ben Isaac [Reb Shimon HaGadol of Magencia].

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

אֲשֶׁר לְמַעַל מִנְּשֵׂא. יְחִלָּה בְּעֵדְנוּ לְצוֹר הַמִּתְנַשֵּׂא. מֶלֶךְ עַל־כֶּסֶּא לְעַמּוֹ יְהִי מַחֲסֵהוּ. וְיִבִּיט בְּצוֹרֵת תָּם חֲקוּקָה בְּכֶסֶּא. **שְׁבַת הַכֶּסֶּא**

May the seat of the Throne which is exalted in heaven, intercede for us before the towering Rock.¹God. May the King on His Throne be a shelter for His people, and behold the image of the perfect one²Jacob. which is engraved upon the Throne.³See [Genesis Rabbah 82:2](#); and [78:3](#).

עַל־הַיָּמִין אֲרִיָּה, יְחִלָּה פָּנָיו אֲרִיָּה. יְחִן וְיַחֲסוּ לְזֶרַע כְּהֵי־יְהִיָּה. וְיִשְׁעֵנוּ יְהִיָּה וְאוֹתָנוּ יְחִיָּה. וְיִשְׁיב הַמְּלוּכָה לְזֶרַע גּוֹר אֲרִיָּה

Let the lion [engraved] on the right⁴See [Ezekiel 1:10](#); a lion is engraved on the right side of the Throne. implore the Presence of God to spare and be compassionate to the seed which were to be [as the stars];⁵See [Genesis 15:5](#). may He be our deliverance and revive us, and restore the kingdom to descendants of the lion cub [Judah].

נָא מִהַשְּׂמַאל שׁוֹר, פְּגִיעַתָּנוּ יִתְשֵׁר. לְלַמְדָּנוּ הֵיטִיב חֲמוּצָנוּ לְאֲשֶׁר בְּרָכוֹת יְחֹשֵׁר, וּמְרוֹדֵינוּ יַעֲשֵׂר. וְיִשְׁיב לְבַצְרוֹן הַדְּרֹת הוֹד בְּכוֹר שׁוֹר

May the bullock [engraved] on the left⁶See [Ezekiel 1:10](#). present our prayer [which is:] that He teach us to better ourselves, and to correct our perverted ways. May He pour forth blessings and enrich our downtrodden, and restore to the stronghold [Jerusalem] the glorious majesty [of Joseph] [who was called] B'chor Shor.⁷See [Deuteronomy 33:17](#).

רְאִיתָ פָּנָיו אָדָם. תַּחֲנִתָּנוּ יִקְדָּם. לְפָנָיו צוֹר מְעוֹז יוֹצֵר הָאָדָם: יִלְבִּין הַמְּאָדָם, וְיַעֲוֵר הַנְּרָדָם. וְיִרְבֶּה הַמְּשֻׁרָה לְקְרוּאֵי צֶאֱן אָדָם

Let the image of man⁸Engraved on the Throne. bring our supplication before the Presence of the Mighty Rock, the Creator of man. May He whiten that which is red [our sins], and awaken the slumberers; and increase the dominion [of those] who are called the flock of man [Israel].

צִפְצוּף הַנֶּשֶׁר, בְּכַנְפָיו יְחֹשֵׁר. וְיִלִּיץ צִדְקָנוּ פָּנָיו אוֹהֵב יִשְׂרָאֵל: חֲלָקָנוּ יְבַשֵּׁר וְעַפְעַפֵּינוּ יִישֵׁר. וְיִדְבֵר בְּצִדְקָה לְעַם נְשׂוּאֵי נֶשֶׁר

The twittering of our lips [prayer], may the eagle⁹Which is engraved on the Divine Throne. gather them with its wings, and plead our righteousness before Him Who loves uprightness. May He relate our good fortune, and direct our eyes to what is right, and speak with righteous justification of the people borne on eagles' wings.¹⁰See [Exodus 19:4](#).

קְדִישֵׁי עֲלִיוֹנוֹם, שְׂרָפִים וְאוֹפָנִים. הַשְּׁמִיעוּ תְּפִלוֹתֵינוּ פָּנָיו אֲדוֹנָי הָאֲדוֹנִים: וְיִזְכֹּר רֵאשׁוּנוֹם, וְאֶהֱבֵת אִתְּנֵם. וְיִקְרָם שְׁבוּעָה לְדוֹרוֹת אֲחֵרוֹנוֹם

Holy angels! Seraphim and Ophanim, cause our prayers to be heard in the Presence of the Master of masters. May He remember our ancestors and the love of our Patriarchs, and fulfill His oath to the later generations.

מְכַנְסֵי רַחֲמִים. הַכְּנִיסוּ רַחֲמֵינוּ, לְפָנָיו בְּעַל־הַרְחָמִים. מִשְׁמִיעֵי תְּפִלָּה. הַשְּׁמִיעוּ תְּפִלָּתָנוּ, לְפָנָיו שׁוֹמַע תְּפִלָּה: מִשְׁמִיעֵי צַעֲקָה. הַשְּׁמִיעוּ צַעֲקָתָנוּ, לְפָנָיו שׁוֹמַע צַעֲקָה: מְכַנְסֵי דַמְעָה. הַכְּנִיסוּ דַמְעוֹתֵינוּ, לְפָנָיו מֶלֶךְ מִתְרַצֵּה בְּדַמְעוֹת: הַשְּׁתַדְּלוּ וְהַרְבּוּ תַחֲנוּנָה וּבִקְשָׁה, לְפָנָיו מֶלֶךְ אֵל רַם וְנִשְׂא: הַזְכִּירוּ לְפָנָיו הַשְּׁמִיעוּ לְפָנָיו, תּוֹרָה וּמַעֲשִׂים־טוֹבִים שֶׁל שׁוֹכְנֵי־עַפְרָיִם: זְכֹר אֶהְבַּתָּם, וְיַחֲסֵה זֶרַעֲם שֶׁלֹּא תֵאבֵד שְׂאֵרֵיתָּ יַעֲקֹב: כִּי־צֶאֱן רוּעָה־נֶאֱמַן הָיָה לְחַרְפָּה, יִשְׂרָאֵל גּוֹי־אֶחָד לְמַשָּׁל וְלִשְׁנִינָה: מִהַר עָנְנוּ אֱלֹהֵי יִשְׂרָאֵל, וּפְדָנוּ מִכָּל־גְּזֵרוֹת קָשׁוֹת, וְהוֹשִׁיעָה: בְּרַחֲמֵיךְ הַרְבִּים, מְשִׁיחַ צִדְקָה וְעַמְךָ

Angels of mercy!¹¹Some authorities omit this prayer because they object to the idea of praying to angels. Bring our plea for compassion before the Presence of the Lord of mercy. Angels of prayer! Cause our prayers to be heard before Him Who hears prayer. Angels of weeping! Cause our cries to be heard before Him Who listens to cries. Angels of tears! bring our tears before the King Who is appeased by tears. Intercede for us and amplify supplication and entreaty before the King, Almighty, Who is exalted and uplifted. Mention before Him, cause Him to hear of the Torah learning and good deeds of our ancestors who repose in the dust. May He remember their love and give life to their descendants so that the remnant of Jacob will not perish; for the flock of the faithful shepherd has become a disgrace; Israel the unique nation [has become] an example and a byword [of humiliation]. Hasten and answer us, God of our deliverance, and redeem us from all harsh decrees, deliver in Your abundant mercy Your righteous annointed and Your people.

מִרְן דְּבִשְׂמִיָּא לָךְ מִתְחַנֵּן, כְּבַר שְׂבִיָּא דְּמִתְחַנֵּן לְשִׁבְיָהּ: כְּלָהוֹן בְּנֵי־שְׂבִיָּא בְּכִסְפָּא מִתְפָּרְקִין, וְעַמְךָ יִשְׂרָאֵל בְּרַחֲמֵי וּבְתַחֲנוּנֵי: הַב־לֵן שְׂאֵלְתֵינּוּ וּבְעוּתֵינּוּ, דְּלֹא־נְהַדְרֵי קִיָּם מִן־קִדְמָךְ:

Master in heaven, we beseech You, as a captive implores his captor. All captives are ransomed with money, but Your people Israel [are redeemed] through compassion and supplication. Grant our petition and our request, that we not return empty-handed from before You.

מִרְן דְּבִשְׂמִיָּא לָךְ מִתְחַנֵּן, כְּעַבְדָּא דְּמִתְחַנֵּן לְמַרְיָהּ: עֲשִׂיָּקֵי אֲנִן וּבִחְשׂוֹכָא שְׂרִינֵן. מְרִירָן נַפְשֵׁין מַעֲקֵתִין דְּנִפְשֵׁין: חֵילָא לִית־בֵּן לְרַצִּיָּהּ. מִרְן. עֲבִיד בְּדִיל קִיָּמָא דְּגִזְרַתְ עַם־אַבְרָהָמָא:

Master in heaven, we beseech You, as a slave implores his master. We are oppressed and live in darkness, our souls are grieved from great affliction. We don't have the strength to appease You, Master, do it for the sake of the covenant, which You made with our forefathers.

שׁוֹמֵר יִשְׂרָאֵל שְׂמֹר שְׂאֵרֵי יִשְׂרָאֵל וְאַל יֵאָבֵד יִשְׂרָאֵל הַאֲמָרִים שְׁמַע יִשְׂרָאֵל:

Guardian of Israel, guard the remnant of Israel, and let not Israel perish, who say, "Hear Israel."

שׁוֹמֵר גּוֹי אֶחָד שְׂמֹר שְׂאֵרֵי עַם אֶחָד וְאַל יֵאָבֵד גּוֹי אֶחָד הַמִּיְחַדִּים שְׁמָךְ יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Guardian of the unique nation guard the remnant of the unique people and let not the unique nation perish, who proclaim the Oneness of Your Name, [saying:] Adonoy is our God, Adonoy is One.

שׁוֹמֵר גּוֹי קְדוֹשׁ שְׂמֹר שְׂאֵרֵי עַם קְדוֹשׁ וְאַל יֵאָבֵד גּוֹי קְדוֹשׁ הַמְשַׁלְּשִׁים בְּשִׁלֵּשׁ קְדוּשׁוֹת לְקְדוּשׁ:

Guardian of the holy nation, guard the remnant of the holy people and let not the holy nation perish who repeat the threefold sanctification to the Holy One.

מִתְרַצָּה בְּרַחֲמִים וּמִתְפָּיֵס בְּתַחֲנוּנִים הִתְרַצָּה וְהִתְפָּיֵס לְדוֹר עָנִי כִּי אֵין עוֹזָר:

You Who are appeased by pleas for mercy, are conciliated by supplications be appeased and conciliated to an afflicted generation for there is none else to help.

אַבִּינּוּ מִלְּכַנּוּ חַנּוּן וְעַנּוּן כִּי אֵין בְּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסְדֵּךְ וְהוֹשִׁיעֵנוּ:

Our Father, our King! be gracious to us and answer us for we have no [good] deeds: deal with us charitably and kindly and deliver us.

וְאַנְחֵנוּ לֹא נִדַּע מַה נַּעֲשֶׂה כִּי עֲלֵיךְ עֵינֵינוּ: זְכֹר רַחֲמֵיךָ יְהוָה וְחַסְדֵיךָ כִּי מַעֲלָם הָמָּה: יְהִי חַסְדְּךָ יְהוָה עֲלֵינוּ כְּאֲשֶׁר יְחַלְנוּ לָךְ: אֵל תִּזְכֹּר לָנוּ עוֹנוֹת רֵאשׁוֹנִים מִהֵרָ קְדַמּוֹנוּ רַחֲמֵיךָ כִּי דָלוּנוּ מְאֹד: חַנּוּן יְהוָה חַנּוּן כִּי־רַב שְׂבַעֲנוּ בּוֹז: בְּרַגְזֵךְ רַחֵם תִּזְכּוֹר: כִּי הוּא יָדַע יְצַרְנוּ זְכוֹר כִּי עַפְרָ אָנְחָנוּ: עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל־דְּבַר כְּבוֹד־שְׁמֶךָ וְהִצִּילְנוּ וְכַפֵּר עַל־חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ:

As for us, we know not what to do; but our eyes are upon You. Remember Your mercies, Adonoy, and kindnesses for they are from the beginning of the world. Adonoy! may Your kindness be upon us, as we have waited for You. Remember not the sins of our ancestors; let Your mercy come swiftly toward us for we have been brought very low. Be gracious to us, Adonoy, be gracious to us for we are saturated with humiliation. [Even] in anger remember to have

compassion. For He knows of what we are made; He is mindful that we are but dust. Help us, God of our deliverance, for the sake of the glory of Your Name; save us and atone our sins, for the sake of Your Name.

הש"ץ אומר קדיש שלם עם תתקבל

The Chazzan recites the Kaddish

יתגדל ויתקדש שמה רבא בעלמא די ברא כרעותה ומליה מלכותה בחייו וביומיו ובחיי דכל בית ישראל. בעגלא ובזמן קריב
ואמרו אמן

Exalted and sanctified be His great Name in the world which He created according to His will and may He rule His kingdom in your lifetime and in your days, and in the lifetime of the entire House of Israel, speedily and in the near future— and say Amen.

יהא שמה רבא מברך לעלם ולעלמי עלמיא: יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא ברין
הוא לעלא מן כל ברכתא ושירתא. תשבחתא ונחמתא. דאמירן בעלמא ואמרו אמן

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

תתקבל צלותהון ובעותהון דכל (בית) ישראל קדם אבוהון די בשמיא ואמרו אמן

May their be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven. And say, Amen.

יהא שלמא רבא מן שמיא וחייו עלינו ועל כל ישראל ואמרו אמן

May there be abundant peace from heaven and life for us and for all Israel, —and say Amen.

עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ואמרו אמן

He Who makes peace in His high heavens may He, make peace for us and for all Israel, —and say Amen.