

אשרי יושבי ביתך עוד יהללוך סלה: אשרי העם שפכה לו אשרי העם שיהנה אלהיו: תהלה לדוד ארוממך אלוהי המלך ואברכה שמך לעולם ועד: בכל-יום אברכך ואהללה שמך לעולם ועד: גדול יהנה ומהלל מאד ולגדלתו אין חקר: דור לדור ישבח מעשיך וגבורתיך יגידו: הדר כבוד הודך ודברי נפלאתיך אשיחה: ועזוז נראתיך יאמרו וגדלתך אספנה: זכר רב-טובך יביעו וצדקתך ירגנו: חנון ורחום יהנה ארך אפים וגדל-חסד: טוב-יהנה לכל ורחמיו על-כל-מעשיו: יודוך יהנה כל-מעשיך וחסידך יברכה: כבוד מלכותך יאמרו וגבורתך ידברו: להודיע לבני האדם גבורתיו וכבוד הדר מלכותו: מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודר: סומך יהנה לכל-הנפלים וזוקף לכל-הכפופים: עיני-כל אליך ישברו ואתה נתן-להם את-אכלם בעתו: פותח את-ידיך ומשביע לכל-חי רצון: צדיק יהנה בכל-דרכיו וחסיד בכל-מעשיו: קרוב יהנה לכל-קראיו לכל אשר יקראהו באמת: רצון-ראיו יעשה ואת-שונעתם ישמע ויושיעם: שומר יהנה את-כל-אהביו ואת-כל-הרשעים ישמיד: תהלת יהנה ידבר פי ויברך כל-בשר שם קדשו לעולם ועד: ואנחנו נברך יה 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 וביומיוכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב ואמרו אמן: יהא שמה רבא מברך לעלם ולעלמי עלמאי: יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה ידקודשא, ברין 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 בשת הפנים. מה-נתאונן ומה-נאמר. מה-נדבר ומה נצטדק: נחפשה דרכינו ונחקרה וגשובה אליך. כי ימינך 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, עֲדִיךָ כָּל בָּשָׂר יִבְאוּ: יבוא כל בשר להשתחוות לפניך יהוה: יבואו וישתחוו לפניך אֲדֹנָי, ויכבדו לשמך: באו נשתחוה ונכרעה. נברכה לפני יהוה עשנו: באו שערינו בתודה, ויצרותיו בתהלה. הודו לו ברכו שמו: ואנחנו ברב חסדך נבוא בִּיתְךָ. נשתחוה אל היכל־קִדְשְׁךָ בִּירְאֶתְךָ: הנה ברכו את יהוה כל עבדי יהוה העומדים בבית יהוה בלילות: שאו ידיכם קִדְשׁ, וברכו את יהוה: נבואה למשכנותיו, נשתחוה להדם רגליו: רוממו יהוה אֱלֹהֵינוּ, והשתחוה להדם רגליו. קדוש הוא: רוממו יהוה אֱלֹהֵינוּ, והשתחוה להר קִדְשׁוֹ. כי קדוש יהוה אֱלֹהֵינוּ: השתחוה ליהוה בהדרת קִדְשׁ, חילו מפניו כל הארץ: נשתחוה אל היכל קִדְשְׁךָ, ונודה את שמך על חסדך ועל אמתך. כי הגדלת על כל שמך אמתך: יהוה אֱלֹהֵי צְבָאוֹת, מי כמוך חֲסִין יְהוָה. ואמונתך סביבותיך: כי מי בשחק יערה ליהוה, יִדְמָה ליהוה בבני אלים: כי גדול אתה ועשה נפלאות, אתה אֱלֹהִים לְבַדְּךָ: כי גדול מעל שמים חסדך, ועד שחקים אמתך: גדול יהוה ומהלל מאד, וְלִגְדַלְתוֹ אֵין חֶקֶר: כי גדול יהוה ומהלל מאד, נורא הוא על כל אֱלֹהִים: כי אל גדול יהוה, וּמְלַךְ גְּדוֹל עַל כָּל אֱלֹהִים: אֲשֶׁר מִי אֵל בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר יַעֲשֶׂה כְּמַעֲשָׂיֶךָ וּכְגִבוּרְתֶיךָ: מי לא יראך מֶלֶךְ הַגּוֹיִם, כי לך יֵאָתֶה. כי כָּל חַכְמֵי הַגּוֹיִם וְכָל מַלְכוּתָם, מאין כמוך: מאין כמוך יהוה. גדול אתה, וגדול שמך בגבורה: לך זרוע עם גבורה. תִּעָזֵז יָדְךָ, תִּרְוַם יְמִינְךָ: לך יום אף לך לילה. אתה הכינות מאור וְשֶׁמֶשׁ: אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אָרֶץ, ותועפות הרים לו: מי ימלל גבורות יהוה, וְשִׁמִּיעַ כָּל תְּהִלָּתוֹ: לך יהוה הגדלה והגבורה והתפארת והנצח 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. קִיץ וְחָרֵף אתה יצרתם: אתה רִצְצַת ראשי לִוְיָתָן, תתננו מאכל לעם לציים: אתה בקעת מעין ונחל, אתה הוֹבִשַׁת נהרות איתן: אתה פִּוֶרֶת בְּעֶזְרְךָ יָם, שִׁבְרַת ראשי תנינים על המים: אתה מוֹשֵׁל בַּגְּאוֹת הַיָּם, בשוא גליו אתה תִּשְׁבַּחֶם: גדול יהוה ומהלל מאד, בְּעִיר אֱלֹהֵינוּ הַר קִדְשׁוֹ: יהוה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַפְּרָבִים, אתה הוא אֱלֹהִים לְבַדְּךָ: אל נִעְרַץ בְּסוּד קְדוּשִׁים רַבָּה, וְנֹרָא עַל כָּל סְבִיבָיו: ויודו שמים פלאך יהוה, אף אמונתך בקהל קדשים: לכו נרננה ליהוה, נְרִיעָה לְצִוֵּר יִשְׁעֵנוּ: נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לֹו

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.

הש"ץ קורא ב' פסוקים אלו ואח"כ הקהל

*The Chazzan recites the following two sentences and the congregation repeats them.*

**אֲשֶׁר־יִדְעוּ תְרוּעָה יְהוָה בְּאוֹר־פְּנֵיךָ יְהִלְכוּן: בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הֲרִיעוּ לְפָנֶיךָ הַמֶּלֶךְ יְהוָה:**

**Fortunate is the people that understand the call of the teruah, Adonoy, in the light of Your Presence they will walk.**

**With trumpets and the sound of the shofar raise your voice before the King, Adonoy.**

אָדָּק וּמִשְׁפָּט מְכוֹן כְּסֵאֲךָ, חֶסֶד וְאֱמֶת יִקְדְּמוּ פְּנֵיךָ: אֲשֶׁר יַחֲדוּ נִמְתִּיק סוֹד, בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרַגְשׁ: אֲשֶׁר לוֹ הַיָּם וְהוּא עֲשָׂהוּ, וַיִּבְשֹׁת יְדֵי יִצְרוּ: אֲשֶׁר בִּידוֹ נִפְשׁ כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר אִישׁ: הַנְּשָׁמָה לָךְ, וְהַגּוֹף פְּעֵלְךָ חוֹסֶה עַל עַמְלֶךָ: הַנְּשָׁמָה לָךְ, וְהַגּוֹף שְׁלֶךָ. יְהוָה עֲשֵׂה לְמַעַן שְׁמִיךָ: אֲתָאֲנוּ עַל שְׁמִיךָ. יְהוָה, עֲשֵׂה לְמַעַן שְׁמִיךָ: בְּעִבּוֹר כְּבוֹד שְׁמִיךָ, כִּי אֵל חַנוּן וְרַחוּם שְׁמִיךָ: לְמַעַן שְׁמִיךָ יְהוָה. וְסִלַּחְתָּ לְעוֹנֵנוּ, כִּי רַב הוּא:

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.

**סִלַּח לָנוּ אֲבִינוּ, כִּי בְרוּב אֲוִלְתָּנוּ שָׁגִינוּ. מַחֲלֵלְנוּ מִלְכָּנוּ, כִּי רַבּוּ עֲוֹנוֹנוּ:**

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

ג', לערב ראש השנה Chapter 3 Erev Rosh Hashana,

ע"פ א"ב כפול. חיברו רבנו שלמה ב"ר יצחק (רש"י). כג

*The following prayer was composed by Rabbi Solomon ben Isaac (Rashi).*

**יְהוָה אֱלֹהֵי הַצְּבָאוֹת, נוֹרָא בְּעֵלְיוֹנִים. אֲמַרְתָּ שׁוּבוּ בָנִים סְרְבָנִים: בָּאוּ עַד־י בְּתוֹדָה וּבְרַנְנִים. בִּקְשׁוּ פָנַי בְּבִכֵי וּבְתַחֲנוּנִים:**

Adonoy, God of Hosts, Who is feared by the heavenly angels, You said, "Repent you stubborn children, come to Me with thanksgiving and praise, seek My Presence with tears and supplications.

**גַּם כִּי־נִסְתָּמָה תְּפִלַּת הַגְּיוֹנִים. גְּלִי שָׁבִים פְּתוּחִים כְּיוֹנִים: דְּבַרְךָ נֹצֵב לְעוֹלָמֵי עַדְנִים. דְּרָכֵי־טוֹבְךָ נֹצֵחַ לֹא שׁוֹנִים:**

Though the doors are closed to expressions of prayer, the gates are open to the penitent— even the windows, Your words stand firm for all time; Your ways of goodness are forever unchangeable.

**הִנְנוּ אֲתָאֲנוּ־לָךְ כְּדָלִים וְאֲבִיוֹנִים. הִצְדָּקוֹת לָךְ, וְלָנוּ הַעֲוֹנוֹת: וְעַד־יךָ שָׁבְנוּ בְּבִשְׁת־הַפָּנִים. וְעַל־דִּלְתוֹתֶיךָ הוֹגִים כְּיוֹנִים:**

Behold, we come before You like the poor and needy, the righteousness is Yours, and the iniquity is ours, we return to You with shameful faces, and at Your gates we moan like doves.

**זְכְּרֵנוּ לְחַיִּים מִתְקַנִּים. זָכָה כְּתַמִּינוּ צַחִים מְלַבְּנִים: חֲטָאת נְעוּרֵינוּ מַחֵה כְּעַנְנִים. חֲדָשׁ יְמֵינוּ כִּימֵים קְדָמוֹנִים:**

Remember us for a [good] proper life, cleanse our stains that they be pure and white, erase the sins of our youth, let them vanish like clouds; renew our days as the days of old.<sup>1</sup>*Before we sinned.*

**טַמְאָה הַעֲבַר וְהַתֵּם הַזְּדוֹנוֹת. טְהַרָה תִזְרַק מִי־הַנְּזָאֲמִים: יְדַעְנוּ רְשָׁעֵנוּ סְרָבִים וְסִלּוֹנִים. יִקְשׁוּת־עַרְפָּנוּ חֶסֶן כְּאֵלוֹנִים:**

Remove [our] defilement and abolish [our] presumptuous sins, cleanse [us] sprinkle upon us the faithful [pure] waters. We know our wickedness, we are rebellious and as evil as thorns, our necks are as stiff as oaks.

כָּרָם נִטְעַנוּ סִגְסָג נִצְנִים. כָּסוּ פְּנֵי חַרְלִים קִמְשׁוּנִים: לְמוֹדֵי הָרַע צְמוּדֵי־חַמְנִים. לֹזְקֵי־שַׁחַד רֹדְפֵי־שְׁלֹמוֹנִים

The vineyard of our planting, is overgrown with weeds [sins] it is covered with nettles and thorns [evil] accustomed to doing evil, clinging to sun-deities, taking bribes, pursuing pay-offs.

מֵהָר קָלְקְלָנוּ חֶפֶת חַתּוּנִים. מֵאֵז הִסְגְּנוּ לְאַחֹר וְלֹא־לְפָנִים. נָעוּ זְבָחֵי הַכָּרִים הַמְשָׁנִים. נִיחָחֵי רֵיח־קִטְרֶת סִמְמָנִים

We have quickly profaned the wedding-canopy<sup>2</sup>*The giving of the Torah on Mount Sinai is compared to a wedding canopy.* since then we have been thrust backward and not forward, gone are the sacrifices of choice rams, the fragrance of the incense-offerings.

יָשָׁר חַמְשִׁים יוֹעֵץ וְנִשְׂוֹא־פָּנִים. סֶגֶן מְשׁוּחַ לְוָיִים וְאַהֲרֹנִים: עֲמִידַתְנוּ רְאֵה דְלִים וְרִיקָנִים. עֲצִב־רוּחַ מְרוּרִים כָּל־עֵנִים

Gone are the captain(s) of fifty, the advisor(s), the man (men) of honor, the deputy [High Priest], the Anointed [High Priest], the Levites, and the Aaronites [sons of Aaron]. Behold! we stand impoverished and empty grieved in spirit, bitter as wormwood.

פָּקְדוֹנוֹךָ בִּצָר לַחַשׁ צְקוּנִים. פָּחַד דִּינְךָ דּוֹאֲגִים וּמִתְאוֹנְנִים: צִמְח־צְדָקָה הַצִּמַח לְנֶאֱמָנִים. צוּה לְהַעֲבִיר עֲוֹנוֹת רֵאשִׁינִים

We remember You in our distress with an outpouring of prayers, in fear of Your judgement, we worry and groan; let righteousness spring forth for the faithful, Order the removal of our early iniquities.

קוֹל הַקּוֹרֵא יִשְׁבִּית מְדִינִים. קֶטְגוֹר יְהִס וְיִשְׁתִּיק נִרְגָּנִים: רוּחַ נִכְאָה, דְּכָאוֹת לֵב שְׁבָרוֹנִים. רָצוֹן יַעֲלוּ כְּחֹלְבֵי קֶרְבָּנִים

Let the voice [of our prayer] that calls, put an end to those who contend with us, let it hush the accuser and silence the antagonists. Let our humble spirit, our subdued and broken hearts, be as acceptable to You as the fat of the sacrifice.

שְׁבוּעַת־אֲבוֹת הַקִּים לְבָנִים. שְׁוַעַת־קוֹרְאֶיךָ תִּשְׁמַע מִמַּעֲוָנִים: תִּכְיִן לִבָּם לִי־רְאֵתְךָ מוֹכְנִים. תִּקְשִׁיב אֲזַנְיֶךָ שִׁיח־חַנוּנִים

The oath You swore to the Patriarchs— fulfill unto their children, the cry of Your callers hear from heaven; prepare their hearts to fear You, may Your ear be attentive to the words of their supplication.

שׁוּב לְהַעֲלוֹת עִמָּךְ מִשְׂאוּנִים. מֵהָר יִקְדְּמוּנוּ רַחֲמֶיךָ קְדָמוֹנִים. בְּרִיבִם יֵצְאוּ חַנוּנֶיךָ כְּנִים. קוִים חֲסִדֶיךָ וְעַל־רַחֲמֶיךָ שְׁעוּנִים

Return to raise Your people from destruction, let come swiftly to us Your former mercy, in their judgement, let Your favored ones be found innocent. They hope for Your lovingkindness, and depend on Your compassion.

כִּי עַל רַחֲמֶיךָ הַרְבִּים אָנוּ בְּטוּחִים, וְעַל צְדָקוֹתֶיךָ אָנוּ נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אָנוּ מְקוּיִם, וְלִישׁוּעַתְךָ אָנוּ מְצַפִּים: אַתָּה הוּא מֶלֶךְ, אוֹהֵב צְדָקוֹת מְקֻדָּם, מַעֲבִיר עֲוֹנוֹת עַמּוֹ, וּמְסִיר חַטָּאת יִרְאִיו: כּוֹרֵת בְּרִית לְרֵאשׁוֹנִים, וּמְקִים שְׁבוּעָה לְאַחֲרוֹנִים: אַתָּה הוּא, שְׂיָרֶדֶת בְּעַנְן כְּבוֹדְךָ עַל הַר סִינַי, וְהִרְאִיתָ דְרָכֵי טוֹבְךָ לְמֹשֶׁה עַבְדְּךָ: וְאַרְחוֹת חֲסִדֶיךָ גִלִּיתָ לוֹ, וְהוֹדַעְתָּנוּ כִּי אַתָּה אֵל רַחוּם וְחַנוּן, אֲרָךְ אַפִּים וְרַב חֶסֶד וּמְרֻבָּה לְהַטִּיב, וּמִנְהִיג אֶת־כָּל־הָעוֹלָם כְּלוֹ בְּמִדַּת הַרְחָמִים: וְכֵן כְּתוּב: וַיֹּאמֶר אֱלֹהֵינוּ אֲנִי אֶעֱבִיר כְּלִי־טוֹבִי עַל־פְּנֶיךָ וְקִרְאֵתִי בְּשֵׁם יְהוָה לְפָנֶיךָ. וְחַנּוּתִי אֶת אֲשֶׁר אֲחַן, וְרַחֲמֵתִי 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.'"

אֵל אֲרָךְ־אִפִּים אַתָּה. וּבַעַל הַרְחָמִים נִקְרָאת. וְדָרְךָ תִּשׁוּבָה הוֹרִית: גְּדַלַת רַחֲמֶיךָ וְחֲסִדֶיךָ. תִּזְכֹּר הַיּוֹם וּבְכָל־יּוֹם לְזַרַע יִדְיֶיךָ: תִּפְּן אֲלֵינוּ בְּרַחֲמִים. כִּי אַתָּה הוּא בְּעַל הַרְחָמִים: בְּתַחֲנוּן וּבִתְפִּלָּה פִּגְיֶיךָ נִקְדָּם. כְּהוֹדַעְתָּ לְעֵנִי מְקֻדָּם: מִחֲרוֹן אַפְּךָ שׁוּב. כְּמוֹ בְּתוֹרַתְךָ כְּתוּב: וּבְצֵל כְּנָפֶיךָ נִחְסָה וְנִתְלוֹנָן. כִּיּוֹם וַיִּרַד יְהוָה בְּעַנְן: תַּעֲבֵר עַל־פְּשַׁע וְתִמְחָה אִשָּׁם. כִּיּוֹם וַיִּתְּצֵב עַמּוֹ שֵׁם: תִּאֲזִין שְׁוַעַתְנוּ וְתִקְשִׁיב מִנּוּ מֵאֵמֶר. כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְהוָה, וְשֵׁם נִאֲמַר:

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 Chazzan:*

יַעֲבֹר יְהוָה עַל פְּנֵי וַיִּקְרָא:

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

יְהוָה יְהוָה אֱלֹהֵי רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת: נִצַּר חַסֵּד לְאֱלֹפִים נִשָּׂא עֵינָיו וְנִפְשָׁע וְחַטָּא וְנִקְהָ: וְסִלַּח לְעוֹנֵינוּ וְלַחַטָּאתֵינוּ וְנַחֲלֵתֵנוּ:

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־חַטָּאתֵנוּ. מַחֲלֵ־לָנוּ מַלְכֵנוּ 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.

אֵל תְּבֹא בְּמִשְׁפָּט עִמָּנוּ: כִּי לֹא יִצְדַּק לְפָנֶיךָ כָּל חַי: דַּרְשׁוּ יְהוָה בְּהַמְצִאוֹ קְרָאָהוּ בְּהִיּוֹתוֹ קְרוֹב: קְרוֹב יְהוָה לְכָל־קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֱמֶת: קְרוֹב יְהוָה לְנִשְׁבְּרֵי־לֵב וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ: כִּי מִי־גוֹי גָדוֹל אֲשֶׁר־לוֹ אֱלֹהִים קְרִבִים אֵלָיו כִּי־הוּא אֱלֹהֵינוּ בְּכָל־קְרָאָנוּ אֵלָיו: לְמַעַנְךָ אֱלֹהֵינוּ עֲשֵׂה וְלֹא לָנוּ. רְאֵה עֲמִידֵתֵנוּ דְלִים וְרַקִּים:

Do not enter into judgment with us, for no living soul will be justified before You. Seek Adonoy when He is accessible, call Him when He is near. Adonoy is near to all who call upon Him, to all who call upon Him in truth. Adonoy is close to the broken-hearted, and those crushed in spirit, He delivers. For what nation is there so great that has God so near unto them, as Adonoy, our God in all that we call upon Him? For Your sake, our God, act! and not for our sake. See how we stand impoverished and empty.

כְּרַחֵם אֲבִי עַל בְּנָיִם כִּן תְּרַחֵם יְהוָה עָלֵינוּ: לִיהוָה הַיְשׁוּעָה, עַל עַמְּךָ בְּרַכְתָּךְ סֵלָה: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֶחַם בָּךְ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קְרָאָנוּ:

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:*

סִלַּח נָא לְעוֹן הָעָם הַזֶּה, כְּגִדְל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׂאתָה לְעַם 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:

הַקְהֵל אוֹמְרִים:

*The Congregation says:*

## ויאמר יהוה סלחתי כדברך

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

הטָה אֱלֹהֵי אֲזָנְךָ וּשְׁמֵעַ, פָּקַח עֵינֶיךָ וּרְאֵה שְׁמִמֹּתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צְדָקוֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמֵעָה, אֲדֹנָי סְלַחְהָ, אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה, אֵל תִּאֲחֹר. 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', לערב ראש השנה 4, Chapter Erev Rosh Hashana

על פי א"ב. חתום אליה בר שמעיה חזק. כד.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

איִכָּכָה אֶפְצֶה פִּי וְאֵיךְ אֲשָׂא עֵינַי. בִּי אֵין מַעֲשֵׂ וּבְיָדִי זְכוּת אֵין. גְּעִיתִי הֵייתִי כְּשֹׁכָר וּכְגֹבֵר עֲבָרוּ יַיִן. דְּמִיתִי לְגַבּוֹר שָׂאִין בְּיָדוֹ כְּלִי זֵין

How can I open my mouth, and how can I lift my eyes, when in me there are no good deeds and in my hand there is no merit? I shout, I am like a drunkard, and like one overcome with wine. I am like a warrior without weapons:

הַחֲרָד לֵב דָּל, וְחֲדָל הַהוֹקֵם סָרְסוֹר. וּמָה יַפְעֵר נִבְעֵר מִדַּעַת וּבֵין חֲסוֹר. זְדוּנוֹ בְּחָבוֹ טָמוּן וְאָנוּ בְּקִרְבוֹ אֲסוֹר. חוֹטָא וְרַב מְרִי, בְּיָד מְנַגֵּל מְסוֹר

The humble heart trembles, for gone is [the righteous one] appointed to intercede on our behalf; and who is left to open his mouth—the fool, and one who lacks perception. His transgression is concealed in him, and his iniquity is imprisoned within him, he is a sinner and full of rebelliousness, a captive of the despicable [evil inclination].

טַרְדַּ לֵב נִבְזָה הַלְזָה הִבָּא לְבִקְשׁ. יֵשֶׁר הָעוּהָ, תּוֹכְחוֹת קֶץ, פְּתִילְתוֹל וְעֵקֶשׁ. כְּשֵׁל בְּרַכְיוֹ אֲשַׁמְתוֹ וְצַחֲנָתוֹ לוֹ לְמוֹקֶשׁ. לְבוֹ אָנוּ חוֹרֶשׁ, בְּפַעַל כְּפִיו נוֹקֶשׁ

Filled with distraction is this humiliated heart of him who comes to entreat You, the straight path he has distorted, [and] he despises admonition, [for] he has become twisted and crooked. His knee is weak because of his guilt, and the filth of his sin is his obstacle; in his heart he thinks of iniquity, and his deeds cause him to stumble.

מֵעַן טַעַן בְּפִיצָה לְהַשִּׁיב מָה אֲמַצָּא. נִתְעַבְּתִי וְנִאֲלַחֲתִי כִּי מִלֹּאֲתִי דְפִי וְשְׁמֵצָה. סִפְקִי מִיָּמַי לֹא נֶאֱמַנוּ כְּאֲכָזֵב מוֹצָא. עֲצוּרוֹתֵי אָנוּ וּמְרָמָה וְצוּמוֹתֵי לְרִיב וּמִצָּה

Rebuttals and excuses to offer— what can I find? I have become repulsive and polluted for I am filled with disgrace and derision. The abundance of my tears has not endured, its source has been interrupted; [even] my assembly [for prayer] is filled with iniquity and deceit, and my fast days filled with strife.

פִּשְׁעֵי מַחָה וְעוֹנוֹן שָׂא וְאֲשָׁם כְּפָר. צַעֲקוֹתֵי מִכָּאֵב לֵב, נִכְלָם בּוֹשׁ וְחִפְרִי. קֶצֶף שִׁכְרִי וְרִגְזֵי הַנֶּחַם וְכַעַס הַפֶּר. רָצָה מְרָצָה וּמְחַבֵּב, וְעַרְבֵב גּוּמֵץ חוֹפֵר

Erase our transgression, forgive our iniquity, and atone our guilt. I cry out from an aching heart, that is disgraced, shamed and humiliated: “Quiet Your wrath, calm Your rage, and annul Your anger; be pleased with [our emissary who seeks<sup>3</sup>A reference to the Chazzan.] to make us favored and loved [in Your eyes], and confound [Satan] who digs pits for us.”

שְׁבֹטֵי פְּלִיטֵי יִשְׂרָאֵל הַכּוֹנוֹ בְּלֵב נָכָר. תָּם הַחֲזִיקוּ, וְתַחַן הַפִּיקוּ, נִשְׁקוּ בַר. אֵת יְהוָה בְּהַמְצָאוֹ לְדַרְשׁוֹ חֵיל יִגְבֵר. לֹא-בָזָה וְלֹא שִׁקֵּץ עֲנוּת עֵבֶר וְנִשְׁבֵּר

Remember the tribes of Israel! Prepare yourselves with pure hearts, with whole hearts, uphold [the Mitzvos], and bring forth your supplication, do homage in purity [of heart]. When Adonoy makes Himself accessible, seek Him with added might, He will not shame or detest the cry of the humble and crushed [heart].

יֹם יְשׁוּעָה וְעֵת רְצוֹן אֲמַצָּא לְפָנֶיךָ. הֲגוֹן וְרֹאֵי וְשָׁלֵם אֲחַשֵּׁב בְּעֵינֶיךָ. בְּעַמְדִי לְהִתְפַּלֵּל וּלְבַקֵּשׁ רַחֲמִים עַל בְּנֵיךָ. רְצִיתִי אֶתְכֶם הַשְּׂמִיעֵנוּ,  
סִלְחֵתִי נִתְבַּשֵּׁר מִמְעוֹנֶךָ:

A day of deliverance and a time of favor may I find in Your Presence; fit, worthy and faultless, may I be considered in Your eyes. When I stand in prayer to plead for mercy on Your children, let us hear, “I have bestowed favor on you,” “I have pardoned you” — may this be told us from Your Dwelling.

שְׁקִדּוֹ נָא פָּנֵי עֲלִיּוֹן וְהַמּוֹלֵד קִשּׁוֹת. מִכְּשׁוֹל הַרִימוֹ, פָּנּוּ דְרָךְ וַיִּשְׂרוּ מִעַקְשׁוֹת. עוֹן עֲזְבוּ וְהִתְדוּדוּ וְאַל תּוֹסִיפוּ לְהִקְשׁוֹת. יוֹדַע יֵשׁוּב וְנַחֵם  
:וַיִּקַּח דְּבָרֵי כְבוֹשִׁים וּבִקְשׁוֹת

Quickly, seek the Presence of the Almighty, excise the hardness of your hearts, remove the obstacle [the evil inclination], clear the way and straighten the crooked, abandon iniquity and confess, and do not continue to harden [your hearts]. He who knows of his sin, let him repent and show regret, let him accept words of admonition, and let him plead [for forgiveness].

הַקְּשִׁיבָה אֲדוֹן חֲנוּן הַאֲזִינָה עֲרֵךְ שׁוֹעֵתִי. זַעֲקֵתִי רְצֵה וְהִתְרַצֵּה וְהִתְפַּיֵּס וְקַבֵּל שׁוֹעֵתִי. קְרֹא תִיךָ מִמִּצַּר, קְרֹב אֵלַי וְלִכְה לִישׁוּעָתִי. חוֹשֶׁה  
:לְעֲזָרְתִי אֲדֹנָי תִּשׁוּעָתִי

Listen O Master to my supplication, give ear to my prayer, be pleased with my cry, be appeased and conciliated and accept my prayer; I call You out of distress, be near to me and come deliver me, quickly, help me, my Master, my deliverer.

יֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג בְּחַסִּידוּת. מוֹחֵל עוֹנוֹת עַמּוֹ. מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן. מְרַבֵּה מַחִילָה לְחַטָּאִים וְסִלְיָה לְפוֹשְׁעִים. אֵל מְלֶכֶךְ  
עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וְרוּחַ. לֹא כִרְעַתֶּם תִּגְמוֹל: אֵל הוֹרִית לָנוּ לומר שְׁלֵשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֵשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדְעָתָּ  
:לְעַנּוֹ מִקֶּדֶם. כְּמוֹ שֶׁכְּתוּב וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְיַצֵּב 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 פָּנָיו וַיִּקְרָא:

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

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֲרַךְ אַפַּיִם וְרַב חַסֵּד וְאֱמֶת: נֹצֵר חַסֵּד לְאֵלִפִּים נִשָּׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְהָה: וְסִלְחָתָּהּ לְעוֹנֵינוּ וְלַחַטָּאתֵינוּ  
:וְנִחַלְתֵּנוּ

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. מַחֵל לָנוּ מִלְּכֵנוּ כִּי פָשַׁעְנוּ: כִּי אֲתָהּ 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.”

אל תבא במשפט עמנו כי לא יצדק לפניך כל חי: כי תקח מועד אלהים מישרים תשפט: שמע קול תחנונינו בשוענו אליך בנשאנו ידינו אל־דביר קדשך: להציל ממות נפשנו ולחיותנו ברעב: ואתה יהוה מגן בעדנו כבודנו ומרים ראשנו:

Do not enter into judgement with us for no living soul will be justified before You. When You appoint a time, O God to judge us with uprightness. Hear the voice of our supplications when we cry out to You. When we lift our hands toward the Holy of Holies of Your Sanctuary. Save our souls from death and sustain us from hunger. And You Adonoy, are our shield, our glory and the uplifter of our heads.

כרחם אב 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.

**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:

**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 לפניך, 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', לערב ראש השנה 5, Chapter Erev Rosh Hashana

על פי א"ב. חתום יוסף בר יצחק מאורלייאנש. כה

*This prayer was composed by Rabbi Joseph ben Isaac of Orleans (1150).*

אלהינו ואלהי אבותינו

Our God and God of our fathers!

מישרים לשפט בתעצומיך. אתיצבה בפלץ, לחלות פניך לרוממך. במעשי לא נשענתי, כי־אם ברחמיך. יהוה עשה, אדון מועד כתקן למען שמך:

Master! when You appoint a time to judge us rightly with Your might, I stand trembling to see Your Presence, to exalt You, for I do not depend on my deeds, but only on Your mercy. Adonoy! Do it for the sake of Your Name.

גזזו אמונים, גבורי כח במרץ. גם גודרי־גדר ועומדי בפרץ. דורשי חפצם בלח, משוכן שמי ערץ. אבד חסיד מן־הארץ:

The faithful ones have been cut off— the mighty, with power to intercede, [gone] also are those who made fences and stood in the breach<sup>4</sup>*Defending the integrity of Yiddishkeit*. who forcefully brought their petition before Him Who dwells in the high heavens. The pious man has perished from the earth.

הן קלותי ומה־אשיב במו פי. הנני צעיר, באין־מפעלות בכפי. ואיך אקנה ואני רב־דפי. היות לרצון אמרי־פי

Behold, I am unworthy, and what can I answer with my mouth? Behold, I am young [insignificant] without good deeds in my hand; how, then, can I hope when I am so full of fault? Let the words of my mouth be acceptable.



זחלתי ואירא מחמת דעי. זדוני וגרתי ומרד־רשעי. חנון, רחמני בהתנדוּתִי ועזבי פשעי. שמע קול־תחנוני, אליך בשועי

I tremble and I am afraid to express my wishes; I fear my wickedness and my rebellious disobedience; Gracious One, have mercy on me as I confess my sins and forsake them. Hear the voice of my supplication, when I cry out to You.

טעיתי והנני שוב ומתוודה, עשות רצונך. טהור עיני, חשבני כשלם לפניך. יהי, הכנס לי לפניך משורת־דינך. ואדעך למען אמצא־חן  
:בעיניך

I have erred but behold I repent and confess [in order] to do Your will; You Who are pure of eyes, consider me as perfect in Your Presence; God, deal with me more leniently than to the letter of Your law. And let me know You [so] that I might find favor in Your eyes.

כחך יגדל־נא ובתפילתי התנאה. כתפלת זקן ורגיל ופרקו נאה. לכבי הנשבר הנדכה והנכאה. הבט משמים וראה

May Your power be magnified and be adorned with my prayer, as with the prayer of a [wise] old man, who is fluent in prayer and of blameless character. My heart is crushed, humbled and grieved. Look from the heavens and behold.

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 שקתוב 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:*

ניעבר 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 ופשע וחטאה ונקה: וסלחת לעווננו ולחטאתנו: וינחלתנו

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."

ו' לערב ראש השנה 6 Chapter, Erev Rosh Hashana,

על פי א"ב. חתום יוסף בר יצחק מאורלייאנש. כו.

*This prayer was composed by Rabbi Joseph ben Isaac of Orleans (1150).*

אלהינו ואלהי אבותינו

Our God and god of our fathers!

ידעתם קצרה. מחסורם ומשאלותם, בל יוכלו לספרה. נא בינה הגיגנו, טרם נקרא. האל הגדול הגבור והנורא, מרבים צרכי עמך

The needs of Your people are numerous, but [since] their knowledge is limited— their wants and desires they are unable to recount; please [therefore] regard our thoughts even before we call. The Almighty, Great, Powerful and Awesome.

סָפוּ גַם כְּלוּ, יוֹדְעֵי פְּגִיעָה. סֶדֶר תְּפִלָּה, בְּמַעֲנֵה לְשׁוֹנֵם לְהַבִּיעָה. עֲרַמִּים נוֹתְרָנוּ וְרַבְתָּה הַרְעָה. עַל כֵּן לֹא הִשְׁגָּנוּ יְשׁוּעָה

Utterly extinct are they that knew how to invoke [You], with the order of prayers to express them with eloquence; we are left bare and evil has increased, therefore we have not attained deliverance.

פְּנִימֵי אֵין לָנוּ, פְּנִיךָ לְחַלּוֹת. פִּשְׁעֵנוּ וּמַרְדָּנוּ וְהֶעֱוִינוּ מִסְּלוֹת. צְדָקָה לְךָ לְבַד נִבְקֵשׁ, בְּמַעֲרֵכֵי תִהְלּוֹת. הַעֲמִידִים בְּבַיִת יְהוָה בְּלִילוֹת

We have not the arrogance to approach You with supplication, [for] we have transgressed, rebelled, and perverted our ways; Your charitable benevolence is all we ask as we set forth Your praise, we who stand in the House of God, nightly.

קְדוֹשׁ רָאָה כִּי פֶסַח מִלִּיץ כְּשׁוֹרָה. קִבֵּל נִיבִי כְּמַרְבִּית תְּשׁוּרָה. רְנָתִי הַיּוֹם בְּכַתְרֶךָ תְּהִי קְשׁוּרָה. אֵל נֶאֱזָר בְּגִבּוֹרָה

Holy One, behold! how the capable advocate is extinct, accept my words [of prayer] as if it were a generous offering; let my praise today be fastened to Your crown, Almighty, girded with might.

שׁוּעָתִי שְׁעָה, וְתִפְלַתִּי תְּהִי נְעִימָה. שְׁמַע פְּגִיעָתִי כְּפְגִיעָה תְּמָה. תְּחַוֶּקְנֵנוּ לְחַיִּים טוֹבִים, וְתִיטִיב לָנוּ הַכְּתִיבָה וְהַחֲתִימָה. תִּלְהֶה אַרְץ עַל בְּלִימָה:

Regard my plea and may my prayer be pleasant [before You], hear my prayer as if it were perfect, decree for us a good life, and make good for us the inscription and seal. You suspend the earth on nothingness.

יִדְרֶךְ פֶּשֶׁט, וְקִבֵּל תְּשׁוּבָתִי בְּמַעֲמָדִי. סֶלַח נָא וּמַחֵל, רַע מִעַבְדִּי. פָּנָה נָא וְעֹסֵק בְּטוֹבַת מִשְׁחָרְיָךְ, דּוֹדִי וּמַעוֹדְדִי. וְאַתָּה יְהוָה מִגֵּן בְּעַדִּי

Stretch out Your hand and accept my repentance as I stand,<sup>5</sup> *Before You*. please pardon and forgive my evil deeds. Please turn and occupy Yourself with the welfare of those who seek You, my friend and my support; for You, Adonoy, are a shield about me.

בְּזֶה אֵל תִּבְזֶה, הוֹד מְלוּלִי. רוֹמְמַתִּי הוֹדְךָ כְּפִי מַעוֹט שְׂקָלִי. מֵלֵא לְטוֹבָה תִּאֲוָתִי וּמִשְׂאָלִי. אֱלֹהִים אֲדַנִּי חִילִּי: יַעֲרַב שִׁיחִי וְתַעֲתֶר בְּתִפְלָה. צְרוּף לְחֶשְׁבוֹן כָּל־מֵלֶה וּמֵלֶה. חֲשַׁב קְדוֹשׁ מַעֲמָדִי כְּמִנְחָה בְּלוּלָה. הֲאִזִּינָה אֱלֹהֵי יַעֲקֹב סֶלָה

Do not despise my words of praise, I have exalted Your majesty according to my limited wisdom; fulfill for good my desire and my request God, my Master, is my strength. Let my words be pleasant [before You] and be receptive to my prayer, add to my account [of merit] every word [of praise and prayer], Holy One, regard my standing [in prayer] as a meal-offering mixed with oil. Give ear, God of Jacob, forever.

יוֹשֵׁב עַל כֶּסֶף רַחֲמִים. מִתְּנַהֵג בְּחַסִּידוֹת. מוֹחֵל עוֹנוֹת עַמוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מְרַבֶּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מְלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ. לֹא כִרְעַתֶּם תִּגְמֹל: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֲשָׂרָה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה. כְּמוֹ שֶׁהוֹדְעָתָ לָעֵנִי מִקֶּדֶם. כְּמוֹ שֶׁכְּתוּב וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְיַצֵּב 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.

קָהַל וַחֲזָן

*Congregation and Chazzan:*

וַיַּעֲבֵר יְהוָה עַל פְּנֵי וַיִּקְרָא

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

יְהוָה יְהוָה אֱלֹהֵינוּ רַחוּם וְרַחוּם אֲרָךְ אַפַּיִם וְרַב חַסְדֵּךְ וְאֱמֶת: נִצַּר חֶסֶד לְאֵלִפִּים נִשְׂא עֹן וּפְשָׁע וְחַטָּאָה וְנִקְוָה: וְסִלְחָתְךָ לְעוֹנֵינוּ וְלַחַטָּאתֵינוּ:  
וְנִחְלָתֵנוּ:

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 אֱבִינוּ כִּי חָטָאנוּ. מַחֵל לָנוּ מִלִּכְנוּ כִּי פָשָׁעֵנוּ: כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח 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."

אֵל תִּבְא בְּמִשְׁפָּט עִמָּנוּ כִּי לֹא יִצְדַּק לְפָנֶיךָ כָּל חַי: הַאֲזִינָה יְהוָה תִּפְלַתֵנוּ הַקְּשִׁיבָה לְקוֹל תַּחֲנוּנֵינוּ: מִה־נֹּאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ, מִה־נְדַבֵּר וּמִה־נִּצְטַדֵּק: חָטָאנוּ עִם־אֲבוֹתֵינוּ הָעוֹלָמִים וְהִרְשָׁעֵנוּ: חָטָאת נְעוּרֵינוּ וּפְשָׁעֵינוּ אֶל־תִּזְכֹּר כְּחַסְדְּךָ זָכַר־לָנוּ אַתָּה לְמַעַן טוֹבֶךָ יְהוָה:

Do not enter into judgement with us for no living soul will be justified before You. Give ear, Adonoy, to our prayer listen to the voice of our supplication. What can we say before You, Adonoy, our God what can we speak and how can we justify ourselves? We have sinned, as have our fathers, we have caused others to sin, and we have caused others to do evil. The sins and transgressions of our youth, do not recall. According to Your kindness should You remember us, for the sake of Adonoy.

כְּרַחֵם אֲבִיךָ עַל בְּנָיִם כִּן תִּרַחֵם יְהוָה עָלֵינוּ: לִיהוָה הַיְשׁוּעָה, עַל עַמְּךָ בְּרַכְתָּהּ סֵלָה: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֶחַם בָּךְ: יְהוָה הוֹשִׁיעָה, הַמְּלִךְ יַעֲנֵנוּ בַּיּוֹם קוֹרְאֵנוּ:

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.

סִלַּח נָא לְעוֹן הָעָם הַזֶּה, כְּגִדְל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׂאתָה לְעָם הַזֶּה. מִמִּצְרַיִם וְעַד הַנְּהָה. וְשֵׁם נִאֲמַר:

"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 סִלַּחְתִּי כַדְבַּרְךָ:**

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

הִטָּה אֱלֹהֵי אֲזָנֶיךָ וְשָׁמַע, פָּקַח עֵינֶיךָ וּרְאָה שְׂמַמְתֵינוּ, וְהִעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צְדָקוֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּימִים: אֲדֹנָי שְׁמַעָה, אֲדֹנָי סִלַּחָה, אֲדֹנָי הַקְּשִׁיבָה וְעִשָׂה, אֵל תִּאָּחַר. 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.

ז', לערב ראש השנה Chapter 7 Erev Rosh Hashana,

על פי א"ב. חתום שלמה חזק ואמץ. כז:

*This prayer was composed by Rabbi Solomon Ibn Gabirol (1021–1056).*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

**אָנָּה עוֹרָרָה אֶהְבֵּתְךָ הַיְשׁוּעָה. אֲשֶׁר אֶהְבֵּת לְעֵדוּת מִי־מְנָה. בְּכָל־כְּפוּי חֲבָה וְאֶחָוָה. וְרַעוּת מְכֻנָּה. לְמַעַן אֲחִי וְרַעֲי אֲדַבְרָה־נָּא**

We beseech You, arouse Your old love, with which You loved [Israel], the uncountable congregation, with every term of love, brotherhood and friendship, You designated them; for the sake of my brethren and companions, let me speak, I beseech You.

גם בצעֶדְךָ עַל־הַר־גִּבְוֹנִי. גִּיל לְשַׁעֲשַׁע חֶמְדְּךָ קְדְמוֹנִי. דְּמִית מַמְלַכֶּת כְּהִנִּים וְגוֹי־קְדוֹשׁ, וּבְנִי. וְהִיא גַם־הִיא אֶמְרָה, אַחִי הוּא, מֶלְכִי וְאֲדוֹנִי:

When You set foot on Mount [Sinai] to delight us with Your ancient treasure,<sup>6</sup>*The Torah which existed even before Creation*. You likened us to a kingdom of priests and a holy nation, [calling us] “My son”; and she [Israel] then said: “He is my brother, my King, and my Master.”

הוֹרֵשֶׁת נְחֻלַת־צְבִי, חֶבֶל הַנְּעִים. הַסְתּוֹפֵף לְכַבֹּדְךָ, בְּלוֹיֹת צַעֲצָעִים. וְהֵן עַתָּה טִלְטְלוּהָ זָרִים, זְדִים מְרַעִים. בְּאַרְץ לֹא־לָהֶם, הֲלֹא אַחִיךָ רֹעִים:

You caused them [Israel] to inherit a delightful heritage, the sweet portion;<sup>7</sup>*The Land of Israel*. Your glory [Shechinah] You caused to frequent between the images of the Cherubim; and now they [Israel] have been driven away by strangers and evil doers. In a land that is not theirs, Your brethren now sojourn.

זָכַר אֶל־תִּשְׁכַּח, וְאֶל־תִּחַרֵּשׁ וְאֵל תִּשְׁקֹט אֵל. זָמְמוּ לְהַכְחִידִי אֲדוֹם וְיִשְׁמַעְאֵל. חֲנוּן, אֶתָּה יְדַעַת אֶת־כָּל הַתְּלֹאוֹת הָאֵל. כֹּה אָמַר אַחִיךָ יִשְׂרָאֵל:

Remember, do not forget, be not silent and do not rest, Almighty, for Edom and Ishmael wanted to cut me off, Gracious One, You know of all these afflictions, so speak Your brethren, Israel.

טִפְלוּ עָלַי וּבְקַקְוִי בּוֹקְקִים. טַהַרָה בְּטַמְאָה לְהַמִּיר, לְחֻצוֹנֵי דוֹחֻקִים. יוֹם־יוֹם, הִנֵּה עֲבַדְיָךְ מִפִּים וְלוֹקִים. קוֹל דְּמִי־אַחִיךָ צוֹעֲקִים:

Plunderers beset me and emptied me, to exchange the clean for the unclean,<sup>8</sup>*To renounce Judaism*. oppressors tried to force me, behold, every day how Your servants are beaten and whipped; the voice of Your brother’s blood cries out.

כָּרוּ־לִי שִׁיחוֹת לְמוֹקֵשׁ. כָּלְתָה וְנִכְסְפָה נַפְשִׁי עֲזָרְתָה לְבַקֵּשׁ. לִישׁוּעָתָה־לִי עַל־פִּתְחֵי לְנִקְשׁ. אֶת־אַחִי אֲנִכִי מִבְּקֵשׁ:

They have dug a pit to trap me; my soul faints and yearns to seek Your help, knock at my door and be my deliverance, [and say] “I seek my brothers.”

מִיּוֹם כָּסָה, בְּשִׁבְתְּךָ עַל־כִּסֵּא כְבוֹדְךָ. מִבֵּית לִסְקָר יַחַד, לִב־מוֹרְדִיךָ וְעוֹבְדִיךָ. נִגַּשׁ כָּל בַּעַל מִשְׁאֵת בּוֹגְדִיךָ. וְאַשֶּׁר יְהִיָּה לְךָ אֶת־אַחִיךָ, תִּשְׁמַט יָדְךָ:

From the Day of Rosh Hashana<sup>9</sup>*See Metsudah T’hillim page 165 note 4*. when You sit on Your glorious throne and look down to examine simultaneously the hearts of those who rebel against You and the hearts of those who serve You, exact with force the debt from all who rebel against You; but whatever Your brother owes You, let Your hand release.

סִפְרִים עֵת יִקְרָאוּ, לְבְרוּאֵי עוֹלָמְךָ שְׂאֵת חַיִּים וְחַלוּף, לְשַׁע וּמָרָה. עֲלִיוֹן, חֵן וְחֶסֶד בְּאַלְמָה. עֲרַב עֲבַדְךָ לְטוֹב, וְחִי אַחִיךָ עִמָּךְ:

When the Books [of Life and Death] are read for the creatures of Your world, decreeing life or the opposite [of life] to the rich and the poor; Most High grant favor and kindness in Your Sanctuary [of judgement]. Be surety for Your servant for good, so that Your brother may live with You.

כִּנְהֵ אֵלַי וְחַנּוּנִי, וְתַנְנִי עֲלִיוֹן. פַּגַּר מְנַאֲצִיךָ בְּעֵנִי וְרִשְׁיוֹן. צָרְכִי חֶק טָרְף, בְּחִלְקָה אֶפְסִינִיוֹן. לֹא תִקְפֹּץ אֶת־יָדְךָ, מֵאַחִיךָ הַאֲבִיוֹן:

Turn to me and be gracious to me, and set me on high, cause those who provoke You to perish in wretchedness and in poverty; but when You apportion the sustenance giving each his yearly provision, do not shut Your hand from Your needy brother.

קִדְמַתִּי בְנִשְׁפָּה, וְאַשׁוּעָה־לְךָ מְחֻלְלִי. קִדְמָה חֲסֵדְךָ, וְשֵׂא פִשְׁעֵי וּמַעֲלִי. רַחֲמִיךָ יִתְגּוֹלְלוּ עָלַי, כִּמְנַחֵם אֲבִלִי. מִי יִתְנַךְ כְּאַחִי לִי:

I rise before dawn and cry to You my Creator. Forward Your kindness and forgive my transgression and treachery. Let Your mercy be extended to me as one who comforts me in my mourning. O that You were like a brother to me.

שְׁעָה שְׁוֹעַת עֲנִיךָ וְצַעֲקוֹתֵם. שְׁבַעַה בְּרַעוֹת נַפְשָׁם וְחַיֵּיהֶם. תִּשְׁלִיךְ בַּמְצוּלוֹת יָם כָּל־חַטָּאתָם. אֲנֵי שֵׁא־נָא פֶשַׁע אַחִיךָ, וְחַטָּאתָם

Consider the supplication of Your poor ones and [hear their] cry, satiated with troubles are their souls and spirit; cast into the depths of the sea all their sins; we beseech You, forgive now, the transgression of Your brothers, and their sins.

שֵׁשׁ אֲנִי עַל־אִמְרַת־מִבְּטְחִיךָ. לִבְבַּתְּנִי, עַל־יְדֵי־צִירִים שְׁלוֹחִיךָ. מִתִּי תַחֲשֹׁף זְרַעֲךָ בְּכוֹחֲךָ. לֵךְ־נָא רֵאֵה אֶת־שְׁלוֹם אַחִיךָ

I rejoice at the word of Your promise, You drew our hearts [to You] through Your messengers [the prophets]; when will You reveal Your mighty arm? Go now and see to the peace [welfare] of Your brothers.

הִיִּיתָ מִקְדָּם מְקוּהַ יִשְׂרָאֵל, וְחָרַב גְּאוֹתָם. חִי, זָקֵף גַּם עִתָּה קוֹמְתָם. וְאַמֵץ זְרַעָם וְתִשְׁכַּן בֵּינוֹתָם. וְאֶת־אַחִיךָ תִּפְקֹד לְשְׁלוֹם, וְאֶת־עַרְבֹתָם

You were always the hope of Israel and the sword of their pride,<sup>10</sup>*Israel took pride that God fought their battles.* living God, lift up their stature now, strengthen their arm and dwell among them; and Your brothers, remember them for peace and their families too.

יוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְּנַהֵג בַּחֲסִידוּת. מוֹחֵל עֲוֹנוֹת עַמּוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מְרַבֵּה מַחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מְלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ. לֹא כִרְעַתָּם תִּגְמֹל: אֵל הוֹרִיתָ לָנוּ לִזְמַר שְׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדְעָתָ לָעֵנִי מִקְדָּם. כְּמוֹ שֶׁכָּתוּב וַיֵּרַד יְהוָה בְּעֵנַן וַיִּתְּצַב עִמּוֹ שָׁם 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.

קָהַל וְחֲזַן

*Congregation and Chazzan:*

וַיַּעֲבֹר יְהוָה עַל פְּנֵי וַיִּקְרָא

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

יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן אַרְךָ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: נֹצַר חֶסֶד לְאֵלִפִּים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְהָ: וְסִלַּחַת לְעוֹנָיו וְלִחַטָּאתָיו 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. מַחֵל 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."

אֵל תִּבָּא בְּמִשְׁפַּט עִמּוֹ כִּי לֹא יִצְדַק לְפָנֶיךָ כָּל חַי: הֶאֱזִינָה יְהוָה תִּפְלַתְנוּ הַקְּשִׁיבָה לְקוֹל תַּחֲנוּנֵינוּ: מֵה־נֹּאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ, מֵה־נְדַבֵּר וּמֵה־נִּצְטַדֵּק: אֱלֹהֵינוּ בְּשֵׁנוּ וְנִכְלַמְנוּ לְהַרִים אֱלֹהֵינוּ פְּנֵינוּ אֵלֶיךָ כִּי־רַבּוּ מִשׁוֹבְתֵינוּ לֵךְ חָטָאנוּ: חָטָאנוּ עִם־אֲבוֹתֵינוּ הַעֲוִינוּ וְהִרְשָׁעְנוּ: חָטָאנוּ וְעוֹרֵינוּ וּפְשָׁעֵינוּ אֶל־תִּזְכֵּר כְּחֶסֶדְךָ זָכַר־לָנוּ אַתָּה לְמַעַן טוֹבֶךָ יְהוָה:

Do not enter into judgement with us for no living soul will be justified before You. Give ear Adonoy to our prayer, listen to the voice of our supplication. What can we say before You Adonoy our God? What can we speak? And how can we justify ourselves? Our God, we are ashamed and embarrassed to lift up our faces to You, our God, for great is our desertion, to You we have sinned. We have sinned together with our fathers, we have been malicious and have done

evil. The sins of our youth, and our transgressions, do not recall. According to Your kindness, remember us, for the sake of Your goodness, Adonoy.

**כרחם אב 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.

**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:

**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, אנוחנו מפילים תחנונונו 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.

ח' לערב ראש השנה 8 Chapter Erev Rosh Hashana,

על פי א"ב. חתום יואל בר יצחק הלוי. כח:

*This prayer was composed by Rabbi Joel ben Isaac HaLevi.*

**אלהינו ואלהי אבותינו**

**Our God and God of our fathers!**

**אל אלוה דלפה עיני. אשוע ויאמר הנני. אמרי האזינה בהתחנני. ענני יהוה ענני**

My eye pours out tears to God when I cry to You, say, “I am here;” give ear to my words when I pray, Answer me God, answer me.

**במאזנים כי תפלוס דרכי. במצותיך דלותי חלקי וחשקי. ואם כפעלי תשלים חקי. ואירא כי עירום אנכי**

When You weigh my actions on the scale, [You will see] that in Your commandments, my share and desire is insignificant, and if You reward me according to my work I am afraid, for I am bare [of good deeds].

**גרש כלה חטא ומרי. גלה נרתק מרפא וצרי. וענתה בי צדקתי ליוצרי. ביום-מחר כי-תבא על-שקרי**

Banish and consume, sin and rebellion uncover the flask of healing, [heal my soul] let [only] my righteousness testify before my Creator, tomorrow [Rosh Hashana] when You come to decide my recompense.

**דפי כבס ולבן אדמדם. דרש את-עפר-יסודם. ואל-תשלם כגמול ידם. כי רבה רעת-האדם**

Wash away the stain and whiten the redness [of sin]. Consider that their origin is dust, repay them not according to their deeds for great is the wickedness of man.

**הנפש החוטאת במה תתפטר. הון לא-יועיל ורב כפר. העמדת עד ממחר לספר. מבית ומחוץ בכפר**

The sinful soul, how can it be atoned? Riches are of no avail, nor great ransom for You have set as witness [Satan] who is quick to testify to our sins, committed inside and outside.

וַיִּכְפֹּר וּבִידוֹ סְדוּרוֹת. עוֹת מַעֲשָׂיו וְכָל־הַקְּזוּרוֹת. וְאִי־יֹאמֶר מִי־יֹדֵעַ סְפָרוֹת. וְהִנֵּה הִנְגַּע בְּקִירוֹת

How can one deny [his] guilt when his own hand lists his perverse deeds and all his activities, and how can he say: “Who knows the count [of my misdeeds]?” When the plague is engraved on the wall.<sup>11</sup>*When his sins are obvious.*

זָכִים הַמְּלֵאִים עִמָּךְ בְּכָל־פְּלֵא. זְרִיזִים לְשִׁמְרֶךָ בְּכָל אֲשֶׁר תֵּלֵךְ. וְשׁוֹכְבֵי־בְחִיק, תַּעֲדִיד בְּעֵשִׂיר וְהִלֵּךְ. וְעַמְדָה לְפָנַי הַמְּלַךְ

The pure [angels] who accompany you in every region, who are alert to guard you wherever you go; even [the soul] that lies within man testifies against rich and poor alike when it stands before the King.<sup>12</sup>*Each evening the soul returns to Heaven and reports man’s activities.*

חִלְתִּי לֹא־יִכְחַד כָּל מְנָהוּ. חוֹזֵת לְאָדָם מֵה־שִׁיחָהוּ. וְאִם עַל־הַמְּשַׁכֵּב הוּא, וְחָשַׁב עִם קוֹנֵנוּ

I tremble, for nothing is hidden from Him, Who relates to man his every word, and even his thoughts as he lies on his bed. He must give an accounting to His Creator.

טָרָם יִתְנַגְּפוּ רַגְלֶיךָ בְּעַרְבוֹן. טַהַר עֲצָמְךָ מִכָּל־עוֹן. לֹא־יִוָּכַל לְהַמְּלִיט בְּכָל־עֲזָבוֹן. יֹאמְרוּ הַמוֹשְׁלִים בְּאוֹ חֶשְׁבוֹן

Before your feet stumble [before death] [when your] pledge [the soul is returned] cleanse yourself from all iniquity, because you will not be saved by all the wealth you leave behind, when the Ruler says, “Come, give account.”

יַעַד אַרְבַּעַה פְּרָקִים וְהַחְרִית. יָדוֹן בְּמוֹ נַחֲלַת שְׂאֵרִית. וְאִם־מְעַלּוֹ־בָהּ, הַבֵּט לְבָרִית. וְאֵל תַּעֲמַד־עַל־הַפָּרֶק לְהַכְרִית

You appointed four periods<sup>13</sup>*See Mesechet Rosh Hashana 16a.* and set them to judge the remnant of Your inheritance, and if they have trespassed against You regard the covenant [with the Patriarchs] and do not stand in the crossway to cut them off.

כִּי בְיוֹם קֶסֶה יֵבֵא. כָּל־מַקְרָה־אִישׁ לְפָנָי חוֹצֵבוֹ. אִם־יָדַל אִם־עָשִׂיר בְּרִיבוֹ. עוֹלִים וְיוֹרְדִים בּוֹ

For on the day of Rosh Hashana<sup>14</sup>*See Metsudah T'hillim page 165 note 4.* every man’s fate comes before his Creator, be he poor or rich, he is judged, some go up and some go down.

לְעַמָּךְ מְלִיץ יִשָּׂר תִּמְנָה. לְעַת יֵבֵאוּ כָּל־בְּנֵי־אָדָם, בְּשִׁבְטוֹ לְהַמְּנָה. תַּעֲבֹרְנָה הַצֵּאן עַל־יְדֵי מוֹנֵה

Appoint a just advocate for Your people, when all mankind come to be counted with Your rod, like a flock of sheep passing by the hand of one who counts them.

מִשְׁפָּט עִמוֹ תַחֲלֶה בְּקִרְבִּי. מִשַּׁחַת תַּעַל חַיְתָם לְטוֹב תַּעֲרַב. וְיָדִין לְאֵמִים לְבָדָם מִלְּעָרַב. לְבַלְתִּי הֵיוֹת שֵׁם עָרַב

Let Your people’s judgement be first.<sup>15</sup>*Before the Almighty is angered by the other nations.* Lift their souls from destruction, assure them of goodness, and judge each nation by itself, let there not be an inter-mixture.

נְאוּר, אֱלֹהֵי מִי־יִחְבֵּר. נוֹהֵג שְׁבַעֲוֹלָם, אֵין מִשְׁתַּמֵּשׁ בְּכָלִי מִשְׁבֵּר. וְלֹא־תִבְזֶה, לֵב נִדְכָּה וְנִשְׁבֵּר. הַיִּפְלֵא מִיְהוָה דָּבָר

Illustrious God, who can be associated with You? Ordinarily no one uses a broken vessel, but You do not despise a humble and broken heart; is anything too miraculous for Adonoy?

סִיתָתוּ אַבְנ־נִגְף לְעַמְּךָ־שׁוּה. סוּרוֹ טַמֵּא, קָרְאוּ כְּסִיל הַמְּחַבֵּא. כִּי אֵין־הַצֵּר בְּנִזְק שׁוּה. הִבֵּה נִתְחַכְמָה לוֹ פֶּן־יִרְבֶּה

Clear away the stumbling block<sup>16</sup>*The Evil Inclination.* that the path may become smooth, “Depart you unclean one!” call out to the concealed fool, for the enemy cares not of our hurt; come let us deal wisely with him, lest he become too mighty.

עוֹבֵד שְׁנֵי־אֲדוֹנִים כְּפִי־שְׁנָיו. עֲשׂוֹת לְיוֹצְרוֹ וּלְיִצְרוֹ כְּרָצוֹנָיו. וְטוֹב הַדְּבִק לְבוֹרְאוֹ כָּל־זְמָנָיו. וְעָבַד הַפְּשִׁי מְאֹדוֹנָיו

Man serves two masters during the years of his life, doing the will of his Creator or serving his [evil] inclination; but well for him who clings to his Creator all of his [life] time, then he is a servant free from his master.<sup>17</sup>*The Evil Inclination.*

פְּנוֹת הַיּוֹם סְעוּדָתוֹ יֵכֵן. פְּעֻלוֹ לָזֶה וְלָבֵא יְהִי נָכוֹן. וְעוֹשֶׂהוּ בַשָּׁבֶת מֵהַיִּסְכָּן. מַעֲוֹת לֹא-יִוָּכַל לַתְּקַן

He who prepares his meal before evening, he who works in this [world] will be prepared for the future [world]; but he who waits for the Sabbath,<sup>18</sup>*When death approaches.* what gain will he have?<sup>19</sup>*This is a paraphrase of the saying, "He who prepares before the Sabbath, will have what to eat on the Sabbath."* That which is crooked cannot be made straight.<sup>20</sup>*Koheles 1:15.*

צְעָקָה לִכְן קִדְמָנוּ לַיּוֹם הַדִּין, וְתִקְשִׁיב. צוּם וְתִשׁוּבָה-שְׁלֵמָה חֲמַתְךָ יִשִּׁיב. וְלֹא כָשֵׁב עַל-קִיאוֹ, בְּאַחְטָא וְאַשִּׁיב. לֹא מִצָּאָה יְדוֹ דִּי-הִשִּׁיב

Therefore, we hasten to pray even before the Day of Judgement, listen to our prayer; fasting and whole-hearted repentance will turn away Your wrath, but not [like the dog] which returns to his vomit to sin again and repent, for no opportunity will be given him to repent.

קוּמוּ וְיִשְׁנֵי-מִכְפָּל לְסַעְדֵי. קְלוּתֵי וּמַעַשׂ אֵין בְּיָדֵי. וְזַעְקוּ וְהִתְפַּלְלוּ לְאֵל עַמְדֵי. וּמִכְחֶכֶם שְׁחָדוּ בְעַדֵי

Rise you who sleep in the cave of Machpelah,<sup>21</sup>*The Patriarchs.* and help me, I am disgraced, and I have no good deeds, cry out and pray to God, with me, and from the strength [of your deeds] offer a gratuity on my behalf.

רַחֲמִים תְּעוֹרֵר, לַתֵּת עֲצָמָה לְאֵין אוֹנִים. רַם, כִּי-נִשְׁכַּחוּ זֶה כְּמָה-שָׁנִים. שְׁעָרֵי-דְמָעוֹת תִּפְתַּח לְנִטְעֵי נַעֲמָנִים. בְּבָכֵי יָבֵא וּבִתְחִנּוּנִים

Arouse Your mercy to strengthen those that are powerless, Exalted One, [do it] for they were forgotten these many years, open the gates of tears for [Your] beautiful plants [Israel], who come weeping and supplicating [to You].

שְׂדֵי, בְּמַרְיָנוּ הֲלֹא כְּנִכְרִים נִחְשַׁבְנוּ. שְׁבָנוּ אֵלֶיךָ, וְכָאֵב עַל-בֶּן תִּרְחַמְנוּ: זָכַר כִּי בָנִים קָרָאתֶנּוּ, וְאָב אֶחָד לְכָלֵנוּ. לָמָּה יִגְרַע שֵׁם-אֲבִינִי: תִּשׁוּרָה אֵין בְּיָדֵי לְפָנֵי. תִּמְוֹרְתָהּ תִּכְן תִּפְלִתִי וְתִחְנוּנֵי. קַח נָא אֶת הַמִּנְחָה הַהוּלָלְתָ לְפָנֵי. וְיִדְעוּ כָל הָעַם-הַזֶּה כִּי-אַתָּה יְהוָה

Almighty One, because of our rebellion, we are considered strangers, but now that we return to You have mercy on us as a father on his sons; remember that You called us children, and You are the one Father of us all, why diminish the Name of our Father? I have no offering to present to You, in exchange accept my prayer and plea, please accept the present that goes before me, and let all these people know that You are Adonoy.

יָדַע וְהִכִּין מִרְאשִׁית תִּשׁוּבָה. אֱלֹהִים חֲשָׁבָה לְטוֹבָה. בְּכֵן רָצְנוּ עַדִּיךָ לְשׁוּבָה. הִשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנִשׁוּבָה

You made known and ordained repentance even before creation,<sup>22</sup>*God knew that the world could not exist without repentance.* God considered it a benefit [to man], and so we hasten to return to You; cause us to return to You Adonoy and we shall return.

יְדִידִים צְעָקוּ חֲלוּ, קְרוֹת בְּמַהוּמִים. הַקּוֹל לְמִכּוֹן וְעוּדוֹ, יִשְׁמַע מִמְרוֹמִים. יִכְמְרוּ רַחֲמֵי, בְּזָכוֹת שְׁלֹשֶׁת תְּמִימִים. אֵל-שְׂדֵי, יִתֵּן לָכֶם רַחֲמִים

Your loved ones cry out, they beseech You with great murmuring, let their voice be heard in His Dwelling, from on high; may His mercy be aroused in the merit of the three Patriarchs, may Almighty God grant you mercy.

יוֹשֵׁב עַל כֶּסֶף רַחֲמִים. מִתְּנַהֵג בַּחֲסִידוּת. מוֹחֵל עוֹנוֹת עַמוֹ. מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן. מִרְבֵּה מַחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מְלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וְרוּחַ. לֹא כְרַעַתְתֶּם תִּגְמוּל: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֲשָׂרָה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה. כְּמוֹ שֶׁהוֹדְעָתָ לָעֵנִי מִקֶּדֶם. כְּמוֹ שֶׁכְּתוּב וַיֵּרַד יְהוָה בְּעָנָן וַיִּתְּצַב עַמוֹ 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.





לְעַמְךָ כָּל־הַיְּסוּבִים. יַחַד לְמִשְׁפָּט נִקְרָבָה: בּוֹחֵן לְבוֹת כָּל־הָעוֹלָם. יָבִיא בְּמִשְׁפָּט עַל־כָּל־נֶעְלָם. אֵל־אֲמוּנָה עֲזָרָה הַבֵּה:

Trusted God, extend help and do goodness to Your entire nation [when] they come together to be judged. [He] Who knows their innermost thoughts [and] rules the world with His might brings to judgment for everything hidden.

גְּבוּהַ בְּמִשְׁפָּט הָאֵל. נִקְדָּשׁ בְּצִדְקוֹתָיו כְּהַרְרֵ־אֵל וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל:

God, Who is exalted through judgment<sup>1</sup>.*e. by bringing the evil to justice, all perceive Him ruling the world.* [and] sanctified through His righteousness, [powerful] as the mighty mountains when He judges Israel.

דָּלָה מֵעֲנֹשׁ נְשׂוֹאֵיךָ. בְּחֶסֶד וְאֱמֶת מְנַשְׂאֵיךָ. צִדְקָה וּמִשְׁפָּט מְכוּן כְּסֶאֶד:

Remove retribution from those You carry,<sup>2</sup>“*Those You carry,*” *i.e. the nation of Israel.* those who exalt You with “Grace and truth.”<sup>3</sup>*i.e. those who recognize God’s grace and truth.* Righteousness and justice are the foundations of Your Throne.

הַיִּשָּׁר לְפָנֶיךָ לִב־עֵקֶב. דִּינְךָ הֵרֵב יִקְבֵּה. מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב: וְיִשָּׁר מִדֹּתֶיךָ נִחְמְדוּ. יוֹשְׁבֵי־תֵבֵל צִדְקָה לְמַדּוּ. לְמִשְׁפָּטֶיךָ עֲמְדוּ:

Straighten before You, a crooked heart, Your judgment bores through the mountain<sup>4</sup>*i.e. nothing can stand in the way of God’s judgment.* — the justice of the God of Jacob. The righteousness of Your virtues are delightful, the world’s inhabitants learned justice as they stand to be judged by You.

זְקוּקָה צְרוּפָה חוֹתֶמֶת. בְּפִעֵל אָדָם נִחְתָּמֶת. מִשְׁפָּטֵי יְהוָה אֱמֶת: חֲרָד־כָּל מַדִּין בּוֹדֵק. טוֹחַן וְשׂוֹחֵק הַדֵּק. מִשְׁפָּטֵי יְהוָה אֱמֶת וְצִדְקָה:

Your seal [of justice] is pure and clean, according to man’s acts [his fate] is sealed. [Thus], the judgments of God are true. All fear the Prosecutor Who grinds and pulverizes finely.<sup>5</sup>*i.e. who investigates to the minutest detail.* The judgments of God are true and just.

טוֹב לְמַעוֹז כְּנֶאֱמַר. יוֹם־זֶה יִשְׁכַּח זַעֲמוֹ. לַעֲשׂוֹת מִשְׁפָּט עִמּוֹ: יַחֲלוּ בְּצִקוֹן דְּבִקְיָךְ. יִסְלְלוּ בְּשִׁלּוּם חֲקִיךָ. עַל מִשְׁפָּטֵי צִדְקָה:

He is a good supporter as He promised,<sup>6</sup>*i.e. He is good to us even when punishing us.* on this day<sup>7</sup>*i.e. on the judgment day.* He will forget His wrath when He judges His nation. Those clinging to You pour [their hearts] out in prayer, and praise You for Your perfect laws [and] for Your righteous judgment.

כִּלְהַפְּשֵׁעַ נִכְתָּם. וְאֵל־יְבוֹשׁוּ מִיַּחֲלִיךָ בְּמִבְטָם. וְעֲשִׂיתָ מִשְׁפָּטָם: לְשִׁמְךָ וּלְזִכְרֶךָ הוֹקֵמָנוּ. לְבְרִית עוֹלָם הוֹשִׁמָנוּ. וְאֵל־תִּבָּא בְּמִשְׁפָּט עִמָּנוּ:

Erase the stain of sin let them not be shamed, those who look to You in hope and do justice for them.<sup>8</sup>“*Do ... them*” *i.e. avenge them.* We were established to remember Your Name we were placed for an everlasting covenant. [Thus] do not come into judgment with us.<sup>9</sup>*i.e. do not judge us harshly.*

מֶלֶךְ בְּקִדּוּשֵׁי עֲרֵץ. בְּרַחֲמָיו יִגְדֹר פָּרֶץ. בְּמִשְׁפָּט יַעֲמִיד אֲרָץ: נְגִינּוֹתַי כָּל־הַיּוֹם יִאֲשְׁרוּהוּ. שְׂגִי־לָכֵן לֹא מִצְּאוּהוּ. כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא: סֹגֵב חֶסֶדְךָ לְעַמְךָ. לְשׁוֹעֲתָם פֶּתַח שְׁמִיךָ. כְּמִשְׁפָּט לְאוֹהֲבֵי שְׁמִיךָ: עֲלֶיךָ נִשְׁלִיךְ כָּל־יְהוֹבִים. כִּפְר־צִדְקָה תִּכְרִיעַ בְּאֹהֲבָיִם. כִּי מִשְׁפָּטֶיךָ טוֹבִים:

The One Who rules the angels! May He close the breach with compassion and through judgment establish the Land.<sup>10</sup>*i.e. may He rebuild our land by first avenging us.* My songs praise Him the entire day for we do not find Him burdening us [For it is God’s (way) to be just]. Strengthen Your nation with Your kindness, to their cries open Your heavens as befits those who love Your Name. We will throw all our burdens upon You.<sup>11</sup>*i.e. —we will trust in You to care for all our problems.* Tip the scales with love<sup>12</sup>*i.e. out of Your love for us let our merits outweigh our discretions.* for Your justice is good.

פָּנֶיךָ הָאֵר לְמַחֲלֵתִי. בְּבִצְעֵי אֵל־תִּכְבֶּה גַחֲלֵתִי. כִּי לְמִשְׁפָּטֶיךָ יַחֲלֵתִי: צִדְקָתְךָ קָאֲחַת חֲטִיבָה. חֲשַׁכְנוּ מִלֵּהט הַיּוֹם־הַבֵּא. מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה:

Shine Your countenance to forgive me for my sin do not extinguish my ember<sup>13</sup>*Do not have me die.* for to Your justice do I look forward. Find us righteous as one being,<sup>14</sup>*Consider us as one with the rest of the Jewish nation.* keep us from the blaze of the coming day<sup>15</sup>“*Coming day*”—*i.e. the day of Judgment.* for Your judgment is unfathomable.

קָרַב יֵשַׁע שְׁבֻטֶיךָ. אַחֲזִיזִים בְּחַבְלֵי שְׁפָטֶיךָ. וַיֹּשֶׁר מִשְׁפָּטֶיךָ: רֶגֶן מַלְבּוּב וּבִשְׂרֵי וּנְשָׁמָה. יַעֲלֶה לְךָ הַשְּׂמִימָה. מִקּוֹם הַמִּשְׁפָּט שָׁמָּה

Bring Your tribes closer to salvation, who are tied to the ropes of Your chastisement and the righteousness of Your judgment. Song from the heart of flesh and soul shall rise to You to the heavens, the place of judgment is there.

שׁוֹפְטֵנוּ מִחוֹקֵקֵנוּ בְּכַפְיֶךָ. לִמְדוּ דַרְכֶיךָ מִצְפִּיֶךָ. וְכָל מִשְׁפָּטֵי פִיֶךָ: תִּשְׁפִיעַ חֶסֶדְךָ דִּינֵנוּ. תִּגְבְּרֵת רַחֲמֶיךָ לְמַאֲנֵינוּ. כְּמִשְׁפָּטֶיךָ חַיֵּנוּ

Our Judge, Who formed us with Your hands, teach Your ways to those who look to You as well as all the Laws that you commanded. Bestow Your abundant goodness, Your powerful mercy according to our will. As is Your manner, grant us life.

אֶפְרַיִם לְעֵי הַשָּׂדֶה. מֵהָר לְשִׁכְלֵל יִסֹּדֶה. צִיּוֹן בְּמִשְׁפָּט תִּפְדֶּה: מֵאוֹיְבֵי אֲנָקְמָה פְּזֹרֵנוּ. גִּדְעוּ קַרְנוֹת זְרוּנוֹ. וּמִשְׁפָּטֶיךָ יַעֲזֹרוּנִי

The Temple [has become] stones of the field. Hurry to establish its foundation; Zion will be redeemed through justice. Avenge Me from my enemies Who have scattered me. Lop off the horns of those who have scattered me and Your judgment [of my enemies] will save me.

יֹשֵׁב עַל כֶּסֶף רַחֲמִים. מִתְּנַהֵג בְּחַסִּידוּת. מוֹחֵל עֲוֹנוֹת עַמּוֹ. מַעֲבִיר רָאשׁוֹן רָאשׁוֹן. מִרְבֵּה מַחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מֶלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ. לֹא כִרְעַתֶּם תִּגְמֹל: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדַעְתָּ לָעֵנִי מִקֶּדֶם. כְּמוֹ שֶׁכְּתוּב וַיֵּרַד יְהוָה בְּעָנָן וַיִּתְּצַב 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 אַרְךָ אָפָיִם וְרַב חֶסֶד וְאֱמֶת: נֹצַר חֶסֶד לְאֵלִפִּים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְהָ: וְסִלַּחַת לְעוֹנֵינוּ וְלַחַטָּאתֵינוּ וְנִחַלְתֵּנוּ

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. מַחֵל לָנוּ מִלְּכָנוּ 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."

אֵל תְּבֹא בְּמִשְׁפָּט עִמָּנוּ כִּי לֹא יִצְדַק לְפָנֶיךָ כָּל חַי: אֱלֹהִים לָנוּ מִחֹסֶה וְעֵז, עֲזָרָה בְּצָרוֹת נִמְצָא מֵאֵד: אֱלֹהִים יְחַנּוּנוּ וַיְבָרְכֵנוּ, יֵאָר פְּנֵי אֲתָנוּ סֵלָה: אֱלֹהִים שֹׁפֵט זֶה יִשְׁפִּיל זֶה יִרִים: אֱלֹהִים בְּשִׁמְךָ הוֹשִׁיעֵנוּ, וּבְגִבּוֹרֶתְךָ תְּדִינֵנוּ: אֱלֹהִים שְׁמְעָה תְּפִלָּתֵנוּ, הַאֲזִינָה לְאִמְרֵי־פִינוּ: יְהוָה אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנוּ הָאֵר פְּנֵיךָ וְנִשְׁעָה:

Do not enter into judgment with us for no living soul will be justified before You. God is our hope and strength, our help in trouble, He is most accessible. May God favor us and bless us, may He cause His countenance to shine among us forever. God judges, this one He humbles and this one He exalts. God, deliver us with Your Name, and with Your might, judge us. God, hear our prayer, give ear to the words of our mouth. Adonoy, God of Hosts, cause us to return to You, enlighten us with Your countenance and we will be delivered.

**כְּרַחֵם אֱב** על בְּנֵי כֶּן תִּרְחַם יְהוָה עָלֵינוּ: לִיהוָה הִישׁוּעָה, על עַמְּךָ בְּרַכְתְּךָ סְלָה: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סְלָה: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֹחַ בְּךָ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאֵנוּ:

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.

**סְלָח נָא לַעֲוֹן הָעָם הַזֶּה, כְּגֹדֶל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה. מִמִּצְרַיִם וְעַד הַנְּהָ. 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:

**וַיֹּאמֶר יְהוָה סְלַחְתִּי כְדַבַּרְךָ:**

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

הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֵמֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵיהָ כִּי לֹא עַל צְדִיקוֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּגְיָנוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּימָה: אֲדֹנָי שְׁמַעָה, אֲדֹנָי סְלַחָה, אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂהָ, אֵל תִּאֲחַר. 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.

“, לערב ראש השנה 10 Chapter Erev Rosh Hashana,

חתום יואל בר יצחק הלוי ל.

*This prayer was composed by Rabbi Yoel ben Yitzchak HaLevi.*

**אֱלֹהִים יִרְאֶה-לוֹ שֶׁ-פְּזוּרָה וַיִּוְשַׁע. לְקוֹל שְׁוַעֲתָה יִקְשִׁיב וַיִּשַׁע. כֶּן תִּסְפָּה בַחֲנִית וּמִסַּע. עַל-מָה נֶאֱזַר רָשַׁע אֱלֹהִים:**

God! Let Him choose for Himself the scattered sheep<sup>1</sup>Israel, which is scattered among nations as sheep among the wolves. and let Him deliver her. To the sound of her cries let Him listen and be attentive, lest she be destroyed by the sword and arrow.<sup>2</sup>Of the nations. Oh, why does He allow the evil one to blaspheme God.

**אֱלֹהִים וְאֶהְמִיָּה לְקוֹל שְׂאוֹן. שׂוֹאֵן בְּרַעַשׁ עָלֵי יְחִוּדְךָ לְמֵאֵן. וְנִחַלְתָּךְ הִיצֵר לְמָה תִּנְיָאֵן. אִמֵּר נָבֵל בְּלָבוֹ אֵין אֱלֹהִים:**

God! I tremble at the uproar, the tumultous clamor<sup>3</sup>Of our enemies. urging me to refute Your Oneness. They oppress Your inheritance, why, [God, do you permit them] to remove me from my belief in You. so that the vile one can say in his heart that there is no God.

**אֱלֹהִים אַל דְּמִי לְדְמֵי שְׁפִיכוֹת. עֲרִיכֵת נִתְחִינוּ מִלְּאוֹ לְשִׁכוֹת. וְלָמָּה תַעֲלֵם לְבַלְתִּי סְכוֹת. כִּי חֲרַף מַעֲרָכוֹת אֱלֹהִים:**

God! do not remain silent over our spilt blood, over our arrayed limbs that have filled [many] chambers. Why do You ignore without hearing that he has villified the armies of God.

**אֱלֹהִים לָנוּ מַחֲסָה, וְנִרְן בְּאֶבֶד רָשָׁעִים, הַאוֹמְרִים בְּתוֹרְתְךָ מִלְּזָבֵד. וּמַה-בְּצַע בְּחַרְתָּם בְּאֵל הַכְּבוֹד. שׂוֹא עֶבֶד אֱלֹהִים:**

God! be our Protector and we shall sing at the demise of the evil ones who say: “Do not partake of Your Torah, and what is the benefit that you chose the honored God; it is in vain to worship God.”

**אֱלֹהִים בָּאוּ גוֹיִם נִחַלְתָּךְ לְהִלְאוֹת. בְּפֹסֶל נִסְכָּם שְׂמוֹ-אוֹתוֹתֵם אוֹת. רְאֵה כִּי-גָזְרוּ צֵאֵן מִמְּכִלְאוֹת. אִמְרוּ נִרְשָׁה-לָנוּ אֵת נְאוֹת אֱלֹהִים:**

God! The nations have come to tire and exhaust Your inheritance, with poured graven images they have made their sign as a sign. See that they have cut off the sheep from their habitat, and they have said: “We shall inherit for ourselves the dwelling of God.”

**אֱלֹהִים יִחַקֵּר זֹאת כִּי-הִכְרִיעוּ לְטַבַּח. עוֹלָלִים וַיִּנְקָדוּם וַתִּנְדְּבוּ לְאַבְחָ. וּמִלְּאוֹ יָדָם לְקַרְבָּה אֵת הַזְּבַח. אֵל מִזְבֵּחַ אֱלֹהִים:**

God! Inquire into this that they<sup>4</sup>*The nations*. have decided to slaughter [our] infants and sucklings who have volunteered for the sword, and appointed themselves to be brought as sacrifices to the altar of God.

אלהים צבאות שוב נא ונקמני. מידי עשו כי השיאני. לאמר מה נואש ממני. כי נשני אלהים:

God of hosts! please return and avenge me from the hands of Esau for he has enticed me saying: what [hope] is there, for You have given up on me and that I have been forgotten by God.

אלהים חדשים מאנו כי־שוא עבודתו. ודבקו ביוצרם ורקו לעמת־מחברתו. וכל־אחד השלים רוחו וגויתו. ואיננו כי לקח אותו אלהים:

They<sup>5</sup>*Israel*. rejected any new god for vain is its worship. They cleaved to their Creator and spat at their books of philosophy; and each of them gave his spirit and body<sup>6</sup>*To sanctify God's holy Name*. and none is left for they were<sup>7</sup>*Lit.* "he was." taken by God.

אלהים קדושים הם פצו, והתודו נפשותם, חטאתם לא־כחדו. לאמותם צרחו חושה־נא ועקדו. אשר בי יכבדו אלהים:

"God is holy," they pronounced, and confessed [the sins] of their souls, without concealing their sins. To their mothers they cried out: "Hurry and bind us,<sup>8</sup>*So that we will not resist*. for through us God will be honored."

אלהים הוא ירב־לו, כאשר מגן עמו לגזר, כראש־שב־לֶת דגן. תצַרר ליושבי סהר־אגן אלהים:

Let God fight for him<sup>9</sup>*i.e. the nation of Israel*. just as He gave over His people to be cut down like heads of grain stalks. May she be<sup>10</sup>*i.e. the soul of His nation*. bound to those who sit in a circle<sup>11</sup>*i.e. the Sanhedrin who customarily sit in a semi-circle*. [in the garden of Eden] of God.

אלהים לברי־לבב עיני מים נזלות. בזכרי כי־בעקבותם גרום במסלות. קול־מחרפיה שמע דוברי נבלות. ורב מהיות קולות אלהים:

God! To those who are pure of heart my eyes flow [with tears like] water when I remember that with their feet they dragged them along the roads. Hear the voice of those who blaspheme, those who speak repulsive words; enough of their sounds, O God.

אלהים ותצני, היה מעוז לבאים בצל־כנפיה לחסות, מפני לבאים. נסו לעזרתך להנצל מסוד־מרעים. כי עם אלהים:

God! Accept me! And be a strength to those who come under Your wing to find protection from the beasts.<sup>12</sup>*lit. lions*. They have run for Your help to be saved from conspiracy<sup>13</sup>*Of the nations*. by being together with God.

אלהים יפלו ממועצותיהם טופלי טחי. זכרם יסוף זעמך עליהם נחה. קל־מהרה גמולם בראשם, ימחה כל גוים שכחי אלהים:

God! May they fall in their conspiracies, these planners [of evil]. May their memory be blotted and lay Your anger upon them. May [they] very speedily [receive] their just rewards upon their heads and let all nations be erased those [nations] who have forgotten God.

אלהים חיים, נפלה נא בידך. וביד רשע אל־תסגר עבדך. בקש את־נרדף בני ידיך. מה יקר חסדך אלהים:

Living God! May we please fall into Your hands, but into the hands of the evil do not deliver Your servants. Seek the vengeance of the persecuted the children of Your beloved ones.<sup>14</sup>*i.e. Abraham, Isaac and Jacob*. How dear is Your kindness, O God!

אלהים זנתנו ואנחנו אשמים. בכן יחיל לבי ואשב משמים. לעזרתי חושה ומיד קמים. הצילני מדמים אלהים:

God! You have abandoned us and we are at fault. Therefore, my heart trembles and I sit stunned. Hurry to help me from those who rise up [against me]. Save me from bloodiness, God!

אלהים קולי בשיחי וקול הצאן. תבא לפניה מִכִּנְף־הארץ וקיצון. השיבנו אליך ונלצנו מלחצון. ואני תפלתי לך יהנה עת־רצון אלהים:

God! Let the voice of my speech and the voice of [Your] flock come before You from the ends of the world. Return us unto You and release us from oppression. And let my prayer be at a time of acceptance to You, Adonoy. God.

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 שקתוב 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 ופשע וחטאה ונקה: וסלחת לעוננו ולחטאתנו: 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 תבא במשפט עמנו כי לא יצדק לפניך כל חי: יהוה ידע מחשבות אדם כי-המה הכל: תהי נא אזנך קשבת ועיניך פקוחות אל תפלת עמך ישראל: וסלחת לעמך אשר חטאו-לך ולכל-פשעיהם אשר פשעו-בך: תתן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם: יהוה יהוה אל רחום וחנון ארך אפים ורב חסד ואמת:

Do not enter into judgment with us, for no living soul will be justified before You. Adonoy knows the thoughts of man that they are vanity. Let Your ear hear and Your eyes see the prayers of Your people, Israel. Pardon Your people who sinned to You, and all their transgressions which they transgressed unto You. Grant truth to Jacob, kindness to Abraham, as You have sworn to our fathers from the days of old. Adonoy, Adonoy, Almighty, Compassionate, and Gracious, Slow to anger and Abounding in kindness and truth.

כרחם אב 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 יעננו 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.

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:

ויאמר יהוה סלחתי כדברך:

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

הטָה אֱלֹהֵי אֲזַנְךָ וּשְׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שְׁמַמְתֵּינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צְדִקְתֵּנוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּגְנוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמַע, אֲדֹנָי סִלְחָה, אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה, אֵל תֵּאָחֵר. 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.

Chapter Erev Rosh Hashana 11 י"א, לערב ראש השנה

על פי א"ב. חתום יואל בר יצחק הלוי. לא:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

אֱמֶת אֶתְּהֵּהוּא רֵאשׁוֹן וְאִין רֵאשִׁית לְרֵאשִׁיתְךָ. וְאֶתְּהֵּהוּא אַחֲרוֹן וְאִין סוֹף לְאַחֲרִיתְךָ. וְאִנִּי וְדִתְךָ מְעִידִים כִּי־אִין זוּלְתְךָ. צְדִקְתְךָ צְדָקָה לְעוֹלָם וְתוֹרַתְךָ אֱמֶת

It is true that You are first and there is no genesis to Your beginning<sup>1</sup>*There is no beginning for God since He has always existed.* and You are last and there is no end to Your lasting. I and Your Torah testify that there is none besides You. Your righteousness endures forever and Your Torah is true.

אֱמֶת בָּרָא אֱלֹהִים אֶת רְמוֹז בְּהוֹדֵךָ וְהַדְרָךְ. עַל־הַדִּין וְהָאֱמֶת וְהַשְׁלוֹם הַעֲמִדְתָּ דְבִירְךָ. עַל־כֵּן אֱלֹהֵי נְאֻמֶיךָ בְּעֶרְוֶךָ שִׁירֶיךָ. רֵאשׁ דְּבָרְךָ אֱמֶת:

[That] Your Name is "אֱמֶת" (Truth) is alluded to [in the words]: "בָּרָא אֱלֹהִים אֶת" "God created the"<sup>2</sup>*Genesis I 1; the letters ending אֶת אֱלֹהִים אֶת אֱמֶת (truth).* in [the Torah which is] Your beauty and Your splendor. On justice, truth and peace did You establish Your Temple. Therefore, God, we shall praise You by arranging songs of Your praise. The beginning of Your Word is Truth.<sup>3</sup>*i.e. the beginning of the Torah make up the word אֱמֶת. V. note 2.*

אֱמֶת גְּמַרְתָּ שֵׁשָׁה פְּעָמִים אֱלֹהִים חַיִּים. מִבְּרֵאשִׁית וְעַד לַעֲשׂוֹת חַתוּמִּים תּוּמִים. וְכֵלָם סוֹפֵי תְבוּת הַמָּה הַגּוֹיִם. סְמוּכִים לְעַד לְעוֹלָם עֲשׂוּיִם בְּאֱמֶת:

[The word] אֱמֶת (truth) you signed six times, O living God, from "B'reishis" until "la'asos" they are signed and outlined.<sup>4</sup>*[The word] ... outlined: The word אֱמֶת is alluded to six times from the first word in the Torah until "la'asos" (Genesis II, 3).* And all of them are expressed in the ending of words<sup>5</sup>*In Genesis I, 1: אֱמֶת; in I, 4 "אֱמֶת" end in אֱמֶת. So, too, I, 28; I, 27; I, 31, II, 3. they<sup>6</sup>i.e. the mitzvos of the Torah. are strongly supported forever for they were founded in Truth.*

אֱמֶת דְּבָרֶיךָ מְרֻחָקִים זֶה מִזֶּה בְּאֶרֶץ. וְשִׁקְרָה דְּבָרֶיךָ מְקֻרְבִים וְאִין־לוֹ רִגְלֵי־דוֹרְךָ. בְּרוּךְ יְהוָה מִצִּיץ מַחְרָךְ. אֲשֶׁר הִנְחֵנִי בְּדֶרֶךְ אֱמֶת:

The [letters of the] word "אֱמֶת" are distanced one from another at length<sup>7</sup>*i.e. the "א" is at the beginning of the "aleph-beth," the "מ" is in the middle and the "ת" at the end.* whereas [the word] "שִׁקְרָה," its letters are close together,<sup>8</sup> *ש, ק, ר, are one next to another in the "aleph-beth."* and it has no leg to stand on.<sup>9</sup>*i.e. falsehood cannot be everlasting.* Blessed is Adonoy Who looks down from the heavenly aperture; Who leads me in the true way.

אֱמֶת הִיָּתָה בְּפִיהוּ עוֹלְמוֹ בְּהִתְסֹד. מִשְׁתַּעֲשַׁעַת עַל בְּרַכּוֹ יְחַד לְהִתְרַפֵּס. כָּל מַעֲשָׂיו בְּעֶצְתָּהּ לְהוֹסֵד. כָּל אַרְחוֹת יְהוָה חֶסֶד וְאֱמֶת

Truth (the Torah) was in His Mouth when He created His world<sup>10</sup>*The Midrash states that God used the Torah as a blueprint for creating the world.* a delight He holds upon His lap to cleave together.<sup>11</sup>*The Torah being the wisdom of God is looked upon as one with God.* All His deeds are based upon its (the Torah's) advice. All God's ways are goodness and truth.

אֱמֶת וְעִנּוּה וְצָדִיקָה עוֹשִׂים זְכוּ לְהִשְׁתַּכַּר. עוֹשֵׂה מִשְׁפָּט וְצָדִיקָה בְּלִי לְהִתְנַכֵּר. רִשָּׁע עוֹשֵׂה פְּעֻלַּת־שִׁקְרָה פִּיהוּ יִסְכַּר. וְזוֹרַע צְדָקָה שִׁקְרָה אֱמֶת:

Those who act truthfully, humbly and righteously merit their reward [in the world to come]. The One Who acts with justice and righteousness will not stay aloof from them. The evil person who commits acts of falsehood, his mouth will be stopped up. But, the one who plants righteousness will receive true and lasting reward.

אַמַּת זְכוֹר תִּזְכּוֹר לְמַעוֹטֵי עַמִּים. יִשְׂרָאֵל נוֹשַׁע בִּיהוָה תְּשׁוּעַת עוֹלָמִים. עַל-כֵּן בָּאוּ לְחַסוֹת בְּצֶל שׁוֹכְנֵי-מְרוֹמִים. וְעַבְדוּ אוֹתוֹ בְּתַמִּים  
וּבְאַמַּת:

Remember to give true reward to the smallest of nations, Israel that is saved by Adonoy an everlasting salvation. Therefore, come, find protection, in the shadow of Him Who rests on high, and serve Him with perfection and truth.

אַמַּת חֲפָצָה בְּטַחוֹת וְאַמְרֵת הִיטִיבוּ דַרְכֵיכֶם. אַמַּת וּמִשְׁפָּט שִׁפְטוּ בְּשַׁעְרֵיכֶם. עַל-כֵּן בְּנֵי-יַעֲקֹב הִסִּירוּ רַע מֵעַלְלֵיכֶם. וְיִבְחֲנוּ דַבְרֵיכֶם  
הָאַמַּת:

You [God] desire that truth [be rooted] in our innermost selves and You said [to us]: “Improve your ways.” [With] truth and justice shall you judge within your gates. Therefore, you children of Jacob remove your evil deeds [and then] will your true words become apparent.

אַמַּת טָפַס חוֹתְמוֹ, לְהוֹדִיעַ כִּי הוּא אֶחָד וְאֵין-שֵׁנִי, זֶה אֵלֵי וְאֵנוּהוּ. אֱלֹהֵי אָבִי וְאֶרְוֹמְמֶנּוּהוּ. קָרוֹב יְהוָה לְכָל-קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ  
בְּאַמַּת:

He arranged “אַמַּת” to be His seal to make it known that He is One and there is no other.<sup>12</sup>“*He arranged — other.*” *There is nothing that can stand in the way of His fulfilling His promises; hence His seal of “truth.”* This is my God and I will glorify Him, the God of my father and I will exalt Him. Adonoy is close to all who call to Him, to all who truly call to Him.

אַמַּת יְהִגֶּה חִפִּי וְאִדְבָּרָה בְּעֻדוֹתַי. אֲזַכְרָה נְגִינָתִי בְּלִילָה דְּבַקְתִּי בְּתוֹרַתְךָ. זָכְרָה אֱלֹהִים לְטוֹבָה כָּל-בְּנֵי בְרִיתְךָ. קָרוֹב אַתָּה יְהוָה וְכָל  
מִצְוֹתַיְךָ אַמַּת:

My mouth will utter [words of] Truth<sup>13</sup>*i.e. the Torah.* and I will speak of Your Law.<sup>13</sup>*i.e. the Torah.* I will recall my song [of praise] at night and that I cleaved to Your Torah. God! Remember this for the good of all the members of Your covenant. You, Adonoy, are close [to us] and all Your precepts are true.

אַמַּת כָּמָה לָךְ בְּשָׂרִי אֶרֶץ יוֹסֵד. לְהַצִּיל אֶת עַבְדֶּיךָ מֵעֵנִי וְהִפְסֵד. וְרַחֵם כָּל בְּנֵי מוֹצֵא מִכְּשָׁד. צְדָק וּמִשְׁפָּט מְכוּן כִּסְאָךָ חֹסֵד וְאַמַּת:

My flesh truly yearns for You, Creator of the world. [I pray] that You save Your servants from poverty and loss, and take pity on all the children of the one who left “Kasdim.”<sup>14</sup>*i.e. Abraham who originated from Ur Kasdim.* Righteousness and justice are the fundamentals of Your Throne [as well as] kindness and truth.

אַמַּת לַעַד תִּכּוֹן וְעַד אֲרַגִּיעָה זְדוֹנִי. לִבְקֹר מִשְׁפָּט דִּינוֹ עִם נְבוֹנֵי. אֲשֶׁרוּ חִמוּץ כְּהֵנִי וְזַקְנֵי. מִשְׁפָּטֵי יְהוָה אַמַּת:

Truth remains forever but evil, only for the moment. [You, therefore, commanded:] in the morning<sup>15</sup>*Do not procrastinate to pass judgment.* judge your judgments, My understanding nation. Strengthen [and encourage] the victim, [you] My priests and elders,<sup>16</sup>*Who sit in judgment.* for the Laws of Adonoy are true.

אַמַּת מֵאֶרֶץ תִּצְמִיחַ וְצְדָק מִשְׁמַיִם הִגְבֵּר. כְּרַחֵק מִזְרַח מִמְּעַרֵב פְּשָׁעִים הַעֲבֵר. אִף כִּי-אֲבַד צְדִיק עַל-מִדּוֹתָיו עוֹבֵר. הוֹלֵךְ תַּמִּים וּפּוֹעֵל  
צְדָק וְדוֹבֵר אַמַּת:

Let truth sprout from the land and let justice prevail from on high. As far as east is from west remove iniquities,<sup>17</sup>*i.e. let evil be as far from us as possible.* though the righteous one is no more, the one who acts with forbearance, who acts justly and acts righteously and speaks truthfully.<sup>18</sup>“*Though the righteous—truthfully*” *i.e. remove our iniquities despite that we no longer have amongst us the righteous in whose merit we would deserve this.*

אַמַּת נִגְדָךְ יִכּוֹן לְעוֹלָם וְעַד. וְדוֹבֵר שְׁקָרִים לֹא-יִכּוֹן בְּיוֹם מוֹעֵד. מִיּוֹם הַדִּין הַיּוֹת רּוֹעֵד. מִצִּיל נַפְשׁוֹת עַד אַמַּת:

Let truth before You be established forever and ever. Whereas, one who speaks falsehoods will not withstand the appointed day.<sup>19</sup>“*Appointed day*” *i.e. day of judgment.* He should tremble from the judgment day. He saves lives [with his prayers] he who speaks the truth.



אַמֶּת שֶׁשׁ אֲנֹכִי כִּי לֹא-תִבְזֶה לֵב נִשְׁבֵּר. חֶסֶד חִפְצָתְךָ וְלֹא זִבַּח כַּמִּדְבָּר. זְרוּעַ תִּשְׁבֵּר לְעוֹבְדֵימָה לְאֵל הַנִּקְבָּר. וְאֵל תִּצַּל מִפִּי דְבַר-אַמֶּת

I truly rejoice that You will not put to shame a broken heart. You desire kindness rather than sacrifices as You have spoken [in the Prophets].<sup>20</sup>V. [Hoshea 6, 7](#). Break the strength of those who worship a buried god. Do not keep from me the word of truth.<sup>21</sup>*The Torah*.

אַמֶּת עוֹן צוֹפָה וְגַם חֶסֶד. הַעֲבֵר מֵעֲלֵינוּ עוֹן וְחִרְפַּת חֶסֶד. דְּרַשׁ נָא דוֹרְשֶׁיךָ נֹצֵר חֶסֶד. אֲרָךְ אַפִּים וְרַב חֶסֶד וְאַמֶּת

[God of] truth who observes sin as well as kindness, [please] remove us from sin and the shame [that comes with sin]. Turn to those who seek You, You, Who preserves kindness,<sup>22</sup>Based on [Exodus 34, 7](#) *God preserves and rewards kindness for thousands of generations thereafter*. Who is slow to anger and is abundantly kind and trustworthy.

אַמֶּת פְּלִיאִים בְּקִשׁוֹ עָלֵינוּ לִיהוֹן צְבָאוֹת. מִיכָאֵל וְגַבְרִיאֵל תִּשְׁרַח הַבִּיאֵו לִיהוֹן לְמוֹרָאוֹת. וְחִלּוֹ נָא פְּנֵי-אֵל לְקָרֵב קֶץ הַפְּלָאוֹת. וּנְתַתֵּם לִי אוֹת אַמֶּת

Angels of truth<sup>23</sup>“פְּלִיאִים” lit. hidden, i.e., their names are unknown. pray for us before Adonoy of Hosts. Michael and Gabriel, bring a gift (our prayers) to Adonoy by Whom you are awed. And please beseech the countenance of God to bring closer the end which is hidden<sup>24</sup>*The days of the Messiah*. and give to me a truthful sign [that your prayers were accepted].

אַמֶּת צְדָקָה תְּרוֹמֵם גּוֹי הַשְּׁלוּהִים. וְחֶסֶד לְאַמִּים חֲטָאת עִם הַתּוֹהִים. אֲשֶׁר לַעֲץ וְלֶאֱבֶן מֵאֱלֹהִים. וַיְהוֹה אֱלֹהִים אַמֶּת

Truth and justice shall uplift the nation that has been weakened, but the kindness of nations is sinful, the nations that regret [their good deeds], that declare wood and stone to be gods. And only Adonoy, God is true.

אַמֶּת קִנְיָה וְאֵל תִּמְכַּר, לְשִׁרְתוֹ וְלַעֲבֹדוֹ. לְרוֹמֵם שֵׁם-יְהוֹה כִּי-נִשְׁגַּב שְׁמוֹ לְבָדוֹ. לְהַשְׁבִּיעַ לְכָל-חַי רָצוֹן פּוֹתֵם אֶת-יְדוֹ. כִּי גִבַר עָלֵינוּ חֶסֶדוֹ וְאַמֶּת

Buy truthfulness<sup>25</sup>Based on *Avos Chap. 1, Mishnah 6*. and do not sell it.<sup>26</sup>*Teach others without pay*. [Do this] in order to serve and worship to uplift the Name of Adonoy for His Name alone is exalted, for He satiates every living thing according to his wants. [He does this] with an open hand. He gives abundantly to us of His kindness and trustworthiness.

אַמֶּת רָאה תִּרְאֶה בְּעֵינֵי יִשְׂרָאֵל. מִשְׁפָּטֶיךָ תִּהְיוּם רַבָּה וְצִדְקָתְךָ כְּהַר-יֵאֵל. וְקִבַּל תִּפְלֵת-עַם אֲשֶׁר לְךָ שׂוֹאֵל. בְּיָדְךָ אֶפְקִיד רוּחִי פְּדִית אוֹתִי יְהוֹה אֱלֹהֵי-אַמֶּת

Truly see the neediness of Israel for Your judgment is deep as the abyss and Your justice as the highest mountains. Accept the prayer of the nation that turn to You with its requests: “In your hands do I place my soul for You [always] redeem me, [You], Adonoy the trustworthy God.”

אַמֶּת שׁוֹפֵט דָּלִים וְכֹסֵאוֹ יְכוֹן לְדוֹר-דְּוֹרִים. מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֲרָץ וְאוֹרִים. יַחֲשֵׁב מַעֲשָׂיו אֵל אֲדִירִים. אַחֲרֵי הַדְּבָרִים וְהַאֲמֶת

[You], Who truthfully judges the poor and Whose Throne is established for all the generations; [You], the King Who establishes the world with justice as well as the heavens, shall consider the deeds [of man] [You], the mighty God according to the truth of things.

אַמֶּת תִּתֵּן לִיעֲקֹב וְחֶסֶד לְאַב הַמוֹנִי. כִּי מֵאַהֲבַתְךָ קָרַאתִנִּי בְּכוֹרִי וּבְנִי. הַלְבֵן חֲטָאֵינוּ הָאֲדָמִים פֶּשְׁנִי. וְאַנִּי תִפְלֵתִי לְךָ יְהוֹה עַת רָצוֹן. אֱלֹהִים בְּרַב חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת

Fulfill the promise to Jacob and the kindness to the children of Abraham,<sup>27</sup>“אַב הַמוֹן גּוֹיִם” *Abraham is called “My firstborn son.”* Make white our sins that are red as the red thread.<sup>28</sup>*The red thread that was tied to the goat that was sent to Azazel on Yom Kippur which miraculously turned white as a sign that our sins were forgiven (v. Lev. chap. 16)*. Let my prayer to You, Adonoy be a time of acceptance. God, in Your abundant kindness respond to me with true [salvation].

יֹשֵׁב עַל כֹּסֵא רַחֲמִים. מִתְּנַהֵג בְּחִסְדֵיךָ. מוֹחֵל עֲוֹנוֹת עַמּוֹ. מַעֲבִיר רִאשׁוֹן רִאשׁוֹן. מְרַבֵּה מַחִילָה לְחֲטָאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מֶלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ. לֹא כְרַעַתֶּם תִּגְמוֹל: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כִּמוֹ שֶׁהוֹדַעְתָּ לָעֵנִי מִקֶּדֶם. כִּמוֹ שֶׁתּוֹבַח וַיְרַד יְהוֹה בְּעֵנִי וַיִּתְּצֵב עַמּוֹ 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.

קהל וחזן:

*Congregation and Chazzan:*

וַיַּעֲבֹר יְהוָה עַל פְּנֵי וַיִּקְרָא

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

יְהוָה יְהוָה אֱלֹהֵי רַחוּם וְחַנּוּן אַרְךָ אַפַּיִם וְרַב חַסֵּד וְאֱמֶת: נִצַּר חֹסֵד לְאֱלֹפִים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְיָה: וְסִלַּחַת לְעוֹנָיו וְלַחַטָּאתָיו 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 אֱבֹתֵינוּ כִּי חָטְאוּנוּ. מַחֵל לָנוּ מִלְּכָנוּ 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."

אַל תֵּבֵא בְּמִשְׁפַּט עִמָּנוּ כִּי לֹא יִצְדַק לְפָנֶיךָ כָּל חַי: כִּי עִמָּךְ הַסְּלִיחָה לְמַעַן תִּגְוֵא: כִּי-עִמָּךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה-אוֹר: חַיִּים וְחַסֵּד תַּעֲשֶׂה עִמָּנוּ וּפְקֹדֶתְךָ תִּשְׁמֹר רֹחַמֵנוּ: חַיִּים נִשְׂאֵל מִמָּךְ תִּתֵּן לָנוּ, אַרְךָ יָמִים עוֹלָם וְעַד:

Do not enter into judgment with us, for no living soul will be justified before You. For with You is forgiveness, in order that You be feared. For with You is the source of life, [and] in Your light shall we see light. [Grant us] life, and do kindness with us, and let Your precepts preserve our spirit. We ask of You, life, grant us length of days, forever.

כְּרַחֵם אֲבִי עַל בְּנָיִם כִּן תִּרַחֵם יְהוָה עָלֵינוּ: לִיהוָה הַיְשׁוּעָה, עַל עִמָּךְ בְּרַכְתָּךְ סֵלָה: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֹחַ בְּךָ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קוֹרְאֵנוּ

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.

סִלַּח נָא לְעוֹן הָעָם הַזֶּה, כְּגֹדֶל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׂאֵתָה לְעָם הַזֶּה. מִמִּצְרַיִם וְעַד הַנְּהָ. וְשֵׁם נִאֲמַר

"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 סִלַּחְתִּי כְּדַבַּרְךָ

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

הִטָּה אֱלֹהֵי אֲזָנֶיךָ וּשְׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֵמֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צְדָקֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּגְנוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּיּוֹת: אֲדֹנָי שְׁמַע, אֲדֹנָי סִלַּח, אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה, אֵל תֵּאָחֵר. לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עִמָּךְ

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.

על פי א"ב לב:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

חיים ארוכים תכתבנו נטוע בלי לעקור. בשבתך על כסא מעשים לסקור. הטוב צפה והרע אל תחקור. כי עמך מקור חיים:

Inscribe us for long life and let us not be uprooted. As You sit upon Your throne examining all actions in Your judgment, view only the good and do not examine the evil; for with You is the source of life.<sup>1</sup>*You dispense life.*

חיים ברצונו ורגע באפו נראית. לא לנצח תריב נחלת הנלאית. השמיעני נא סלחתי עון לשאת. ראה נתתי לפניך היום את החיים:

You dispense life when You are willing while Your period of anger is fleeting. Do not punish until eternity your weary inheritance (Israel). Let me hear the clarion, "I forgive!" as You forgive my sins, and [also let me hear] "I've granted you today the gift of life!"

חיים גאל משחת תעטרני חסד אצרח. ואמת ישרש יעקב יציץ ופרח. תרחיק פשעינו כרחק מערב ממזרח. תודיענו ארח חיים:

Grant us life and redeem us from ruin. Wrap me with the kindness of Abraham<sup>2</sup>*Abraham, the patriarch, is sometimes referred to as "Ezrach," e.g. Ayson Haezrachi.* and with the truth that was rooted in Jacob, he planted it and it flourished [in Israel]. Distance our sins from us as west is distant from east. Make known to us the truth path of life.

חיים דברך ידענו אל גבור ויועץ. להדבק בתורתך אותנו בטובה להועץ. הגבר טוב על צפוני להרעץ. לשמר את דרך עץ החיים:

Make known to us Your living Word<sup>3</sup>*The Torah gives life to those who uphold it.* Almighty, powerful and [wise] Counselor— [motivate us] to cling to Your Torah; His advice is for our own benefit. Make the good inclination triumph over the evil inclination and shatter it in order that we preserve the way of the Tree of Life.<sup>4</sup>*The Torah.*

חיים היא למחזיקים בה ורפאות ומרום. תומכיה מאשרים באור זרוע זרום. וכל הדבק בה יהיה סרום. כל בשר אשר בו רוח חיים:

The Torah sustains those who hold it. It is a cure and antidote for sickness. The supporters of Torah are also fortunate to bask in the expanding radiance of Torah. Those who cling to the way of Torah, have an added quality to their lives over all other living flesh.

חיים ושלום תסמכנו ביראה אותך לעבד. ונגילה ונשמחה בך רשעים באבד. שלש מאות ועשרה אותנו לזבד. יראת יהוה עשר וקבד ונחיים:

Support us with life and peace that we may serve You in reverence. We shall be glad and rejoice in You when the wicked are destroyed. May the three hundred ten worlds<sup>5</sup>*Which are reserved for the righteous.* be our portion and grant us the reverence of God [which leads] to wealth, honor, and life.

חיים זבדני זבד טוב גדול העצה. מחסה לנו עזרה בצרות נמצא. שובה אלי ואשובה אמר בפיצה. כי מוצאי מצא חיים:

He granted us a fortunate portion in life, He Who provides advice and thoughts, He Who is a refuge to us, and a helper during times of travail. "Return to me and I shall return to you," He says as He opens His mouth, "Because he who finds Me, discovers life."

חיים חנם חנני אל אלהי הרוחות. עון תמחול חרות על הלחות. ושונאיך ילבשו בשת ביסור תוכחות. לא ישובו ולא ישיגו ארחות חיים:

Grant me the gift of undeserved life, Almighty, Who knows our thoughts. Forgive the iniquities that are engraved upon tablets, and Your enemies will be cloaked in shame as You punish them in rebuke. They will not repent or comprehend the [true] paths of life.

חיים טובים גמול לעבדיך נפשם לגאול. מראות שחת כנם נשאל נשאל. לא כן הרשעים שפרקו עול. ישיא מנת עלימו ירדו שאול  
חיים:

Bestow good life to Your servants. Redeem their souls from Gehenom just as You granted King David his request.<sup>6</sup> See [Psalms 21, 5](#). Not so, for the wicked who rejected You, send the angel of death unto them in order that they descend to their graves.

חיים יודוך כמונו ולא קרוצי קרץ. אב לבנים יודיע שבחה במרץ. ואנחנו נברך יה שבחה להערץ. לראות בטוב יהנה בארץ החיים:  
Those of us who are alive can thank You, but not those who are severed from life. A father informs his children of Your praises in his conversation. And we bless You, God, Your praise we extoll, that we may merit to see God's goodness upon us in the land of life.

חיים פלכם היום תשמיע טרף חקם. מחטאתם טהרם ואל תשיבם ריקם. ממתים ידך יהנה מלא ספקם. ממתים מחלד חלקם בחיים:  
Let us hear today: "That you all will live" with the proper allotment of sustenance. Purify them from their sins and don't turn them away empty-handed. Those decreed for death are in Your hands Adonoy, sustain them for life, and even those destined for death because of old age, grant them a portion amongst the living.

חיים למעלה למשכיל למען סור מחרה. אה אלהים יפדה נפשי מפרה. ויחי עוד לנצח לימים אורה. כי נר מצה ותורה אור ודרך חיים:  
Life is an attribute for the discerning person because through the life of Torah he can distant himself from Gehinom. Therefore, please God, redeem my soul from a broken body and let it live forever and for long life; For the mitzvah is a lamp and the Torah is light and the way to achieve life.

חיים מספר ימחו גבל ומואב הגבוהים. לבול עץ סוגדים וקודים ומאליהים. בל יחן רשע המדכה ידון בשלוהים. כי חרף מערכות  
אלהים חיים:

Erase from the book of life Gival and Moav who are now exalted though they bow down to a block of wood and proclaim it to be a god. Do not grant kindness to the wicked who afflict us; let them be sentenced for destruction because they disgrace Israel who are the legions of the eternal God.

חיים נשבעת בו לבנה יחידך. שער אויביו להנחילו תתה בידך. אנפת ותשוב על כן אודך. כי טוב חסדך מחיים:

You swore to give life to Your only son (Isaac), the gates of his enemies was to be the inheritance of his descendants through You they would fall in his hands. Despite Your anger, You will again grant us mercy and, therefore, I thank You, for Your kindness is greater than life.

חיים שובע שמחות את פניך נוראות. חדש ימינו חן חן תשואות. תשוב תרחמנו יהנה אלהים צבאות. כי ממנו תוצאות חיים:

[Instruct us in the path of true life] in order that we be satiated with joy when we see Your wondrous face.<sup>7</sup> A reference to the Divine Presence, (Shechinah). Renew our days like in times of old and people will see our graciousness. Return and have mercy upon us, Adonoy, God of Hosts because from You emanates life.

חיים על האדמה יבשר עמר ממעונות. ותשליך במצולות ים חטא ועונות. לב טהור ברא לנו והמציאנו חנינות. ארץ ימים ושנות חיים:  
Let life on earth be decreed for Your people from the heavens and cast into the depths of the sea all of our sins and iniquities. Create for us a pure heart and grant us the kindnesses of many days and years of life.

חיים פי צדיק ופי רשעים מחתה. בקצבך מלחמות ושלום ופלאות ובעתה. שובע ורזון וחיל החיים והמוטה. הברכה והקללה וברכה  
בחיים:

Grant life to the righteous one and to the wicked dispense fear. When on Rosh Hashana You decree wars, or peace or fears and trembling, a year of plenty or famine, terror, life, or death, a year of blessing or curse, choose for us the portion of life.

חיים צדקה וכבוד תגדיל ליפה כתוצאה. הזרעת חסד וקוצרת בלי שמצה. תכונן צדיק יהנה וגדור פרוצה. רדף צדקה וחסד ימצא חיים:

A life of righteousness and dignity grant her<sup>8</sup>Israel. who is beautiful and amenable, who does kindness with others, privately, without causing the recipient shame. Adonoy make the righteous one secure and fulfill his needs. He who pursues righteousness and kindness will himself find life.

חיים קיימים תנחילונו וחקמה ודעת במועצות. ששון ושמחה תשמיע מעיר חצות. והעבר מעלי עון והלבש מחלצות. אתהלהך לפני יהוה  
בארצות החיים:

Grant us the inheritance of eternal life (Torah) given with Divine wisdom and advice. Let gladness and rejoicing be heard from the streets of Jerusalem; and remove iniquity from us and garb us with fresh clothing (Torah). I will then go before God in the lands of life.<sup>8</sup>Israel.

חיים ראה עם סגלתך כקדם למתוב. לא תחפוץ במות המת עד דיתוב. נשבר ונדכה לפניך חשוב הטוב. קדוש יאמר לו כל הכתוב  
לחיים:

See fit, God, to grant life to Your people who are Your treasure, let them return to serve you as previously.<sup>9</sup>In the days of the Holy Temple. You do not desire the death of the sinner but rather that he repent. A broken and pained heart is considered precious before You. Therefore say to them that they are holy include them among those inscribed for life.

חיים שאל ממך נתתה לו חיהו מיזמים. גדול כבודו בישועתך כפת פעמים. השקיפה ממעון קדשך מן השמים. ביום ההוא יצאו מים  
חיים:

When [David] requested life from You, You granted it to him.<sup>10</sup>When Moshiach Ben David sees that Moshiach Ben Yosef is killed he will ask God for life, and God will grant him that request because of King David's prayer. See [Succah 52](#). Grant him life now as You did then. His glory will be great in Your salvation [just as the glory of Israel was great] as they ascended to Jerusalem at festivals. Look from the dwelling place of Your holiness from the heavens [to save us]. On that day spring water will flow from Jerusalem.

חיים תאנה באה סלוח אל חטאתכם. תשמיע ואת רוחי אתן בקרבכם. לאמר מצאתי כופר. רציתי אתכם. ואתם הדבקים ביהוה  
אלהיכם חיים:

You desire to grant life and to forgive their sins. Let it be heard: "And My spirit, I will place among you" saying that I found atonement [for you]. I wish to accept you because you truly cling to Adonoy, Your God, Who lives eternally.

חיים ממך האל סמכה יונתך המשוכה אחריו. להדבק בך כדת וכהלכה. תביאנו להר ציון ותשיב המלוכה. כי שם צנה יהוה את  
הברכה חיים:

Almighty, with life support Your dove (Israel) who follows You to cling to Your laws. Bring us to Mount Zion and restore the kingship because from there Adonoy commands (and sends forth) the blessing of life.

חיים ממנו נוחיל ולישועתו קוינו. עתה ירחיב יהוה לנו ופרינו. יחיינו מיזמים ביום השלישי יקימנו. אנחנו אלה פה היום כלנו חיים:

We await life from Him and hope for His deliverance. At this time Adonoy will expand our territory enabling us to increase and multiply. From the destruction of the two temples He will resurrect us and build the third Temple, and all those who are before You today shall remain amongst the living.

יושב על כסא רחמים. מתנהג בהסידות. 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 שקתוב 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:*

יַעֲבֹר יְהוָה עַל פְּנוֹי וַיִּקְרָא

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

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב חַסֵּד וְאֱמֶת: נֹצֵר חַסֵּד לְאֱלֹפִים נִשְׂא עוֹן וּפָשַׁע וְחַטָּאָה וְנִקְהָ: וְסִלַּחַת לְעוֹנֵינוּ וְלַחַטָּאתֵינוּ:  
וְנִחַלְתֵּנוּ:

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 אֲבוֹנֵנוּ 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."

אֵל תְּבֹא בְּמִשְׁפָּט עִמָּנוּ כִּי לֹא יִצְדַּק לְפָנֶיךָ כָּל חַי: וְאַתָּה אֲדֹנָינוּ הַמֶּלֶךְ עֵינֵי כָל יִשְׂרָאֵל עָלֶיךָ: יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יְמִלְךָ לְעוֹלָם וָעֶד: אַתָּה הוּא מִלְכָּנוּ מִקְדָּם פְּעַל יְשׁוּעוֹת בְּקִרְבֵּי הָאָרֶץ: אַתָּה-הוּא מִלְכָּנוּ אֱלֹהִים צוּר יְשׁוּעוֹת יַעֲקֹב: וְהִיא יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהִי יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד:

Do not enter into judgment with us, for no living being will be justified before You. And now our Master, the King, the eyes of all Israel are on You. Adonoy is King, Adonoy was King, Adonoy will be King forever and ever. You are our King from of old, You effect deliverances in the midst of the earth. You are our King, God, command the deliverance of Jacob. And it will be on that day, that Adonoy will be King over the whole earth, on that day Adonoy will be One and His Name One.

כְּרַחֵם אֵב עַל בְּנֵים כִּן תְּרַחֵם יְהוָה עָלֵינוּ: לִיהוָה הַיְשׁוּעָה, עַל עַמְּךָ בְּרִכְתֶּךָ סֵלָה: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֹחַ בְּךָ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קִרְאָנוּ

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.

סִלַּח נָא לְעוֹן הָעָם הַזֶּה, כְּגִדְלַת חַסְדְּךָ. וְכַאֲשֶׁר נִשְׂאָתָה לְעַם הַזֶּה. מִמִּצְרַיִם וְעַד הַנֵּה. 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 סִלַּחְתִּי כַדְבַּרְךָ

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

הִטָּה אֱלֹהֵי אֲזַנְךָ וְשָׁמַע, פָּקַח עֵינֶיךָ וּרְאָה שְׂמֵמֵתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צִדְקוֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּיּוֹם: אֲדֹנָי שְׁמַעָה, אֲדֹנָי סִלַּחָה, אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה, אֵל תִּאֲחַר. 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.

Erev Rosh Hashana, Chapter 13 השנה 13, לערב ראש

על פי א"ב לג

*This prayer was composed by Rabbi Joel ben Isaac Halevi.*

מֶלֶךְ אֶחָד יִהְיֶה אֶל־הָעַמִּים מְרִים נְסִי. הַשֵּׁם פְּקַדְתִּי שְׁלוֹם וְלִצְדָקָה נוֹגְשִׁי. אֵלַי אֶתְוַדַּע וְאִמַּר אֲיֵה אֵלֹהִים עֲשִׂי. אֹמֵר אֲנִי מַעֲשֵׂי לְמֶלֶךְ

One King will rule [all] the nations, He [God] will raise my banner,<sup>1</sup>*Of redemption*. He will cause those appointed to tax me to seek my peace, and my oppressors to deal righteously. I will make it known to him when I say, “Where is God Who made me?” I say, “My deeds are in honor of the King.”

מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד עִמּוֹ יִשְׂרָאֵל. עַל־כֵּן קִדְמַתִּי לְבָרַח אֶת־פְּנֵי הָאֵל. אֲנִי וְנָעָרֵי אֲצוּם כֵּן, הֵיִוֹת תַּחֲנוּנִים שׂוֹאֵל. וּבָכָן אָבּוֹא אֶל־הַמֶּלֶךְ

The King will call to judgement His people Israel [on Rosh Hashana], therefore, I hasten to flee [from evil] [and seek] the Presence of the Almighty. I and my young men will fast, and plead with supplications, and thus will I go into the King.

מֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים שָׁמַיִם וָאָרֶץ קוֹנֵה. סְבִיב לִירְאִיו מִלְּאָה יִהְיֶה חוֹנֵה. מִלְּאָכֵי רַחֲמִים חֲלוּ־נָא לְשׂוֹכְנֵי סִנְהָ. הַפְּרִיסִים הַמְּשַׁרְתִּים  
אֶת־פְּנֵי הַמֶּלֶךְ

The King is greater than all gods, He is the possessor of heaven and earth, around those who fear Him, the angel of Adonoy encamps; Angels of mercy! Please entreat Him Who appeared in the [burning] bush, and also you angels who serve in the Presence of the King.

מֶלֶךְ דָּבַר אֶל־תִּפְּל מִכָּל אֲשֶׁר־דִּבַּרְתָּ לְחִזְקִי אֶת־בְּדֹךְ הַבַּיִת, וְכִרְמֶךָ לְסִקָּל וְלַעֲזִק. אֲמִץ סִנְגוֹר וְהִס קִטְגוֹר וְלֹא יִנְזֵק. כִּי אֵין הֵצֵר שׁוֹהַ  
בְּגִזְק הַמֶּלֶךְ

O King! Leave out nothing that You have promised: to repair the breaches of the house,<sup>2</sup>*The House of Israel*. to remove the stones from Your vineyard<sup>3</sup>*Remove the sins, the stumbling blocks from Israel*. and to erect a fence around it; strengthen the advocate and silence the accuser, so that he does no damage, for the adversary is not worthy of the King's loss.

מֶלֶךְ הַטּוֹב בְּעֵינֶיךָ רְאֵה עוֹנוֹת לְשֹׂאת. בְּמִשְׁטִין תִּגְעַר לְהַבִּיא הַשֶּׁבֶר וְהַשָּׂאת. וְיֵצֵא חֲפוּר מֵרֵב פֶּחַד וְשֹׂאת. כִּי כִלְתָה אֵלַי הַרְעָה מֵאֵת  
הַמֶּלֶךְ

O King! see what is good in Your eyes— forgive our iniquities, rebuke the seducer [Satan] let destruction and ruin come upon him; let him withdraw disgraced before [Your] great terror and awe; let the evil decree against him be final from the King's will.

הַמֶּלֶךְ וְדָתוֹ מִגִּיעַ כְּחֵק יוֹם לְהַרְשֵׁם. לְדִין עַמִּים צְדִיק וְחוּטָא וְאָשָׁם. וְעַתָּה יִקְרָאוּ סוֹפְרֵי־הַמֶּלֶךְ הַעוֹצֵר וְהַגּוֹשֵׁם. כְּתָבוּ עַל־הַיְהוּדִים כְּטוֹב  
בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ

The King and His command approaches on the day when judgment is recorded, He judges the peoples, the righteous, the sinner and the guilty; and now let the King's scribes be called, those who cause drought and make rain, and let them inscribe for the Jews whatever You desire in the King's Name.

הַמֶּלֶךְ זֶהָר חֲמָה תַּחֲפִיר וְיִבְשׂוּ עוֹבְדֵי־נְבוֹ. וְיִמְאָסוּן אִישׁ אֱלִילִי־כֶסֶף וְאִישׁ אֱלִילִי זָהָב. כִּי־עֵין בְּעֵין יִרְאוּ לְצִיּוֹן בְּשׂוֹבוֹ. וְהַנְּשָׂאוֹ פִתְחֵי  
עוֹלָם וַיִּבּוֹא מֶלֶךְ

O King! Put to shame the sun's brilliance,<sup>4</sup>*So that men will not worship it*. and let the worshippers of Nebo be disgraced, let man despise his idols of silver and his idols of gold; for they will see with their eyes His [God's] return to Zion, and be uplifted doors to eternity so that the King may enter.

הַמֶּלֶךְ חֲכָם מְזַרְהָ רָשָׁע וְגַם בַּעַר. וַיִּשָּׁב עֲלֵיהֶם אוֹפֵן וּבְהֵם יִגְעַר. גִּרְשֵׁלֶץ וַיֵּצֵא מְדוּן וּפִיהוּ לֹא־יִפְעַר. כִּי אֵין לְבוֹא אֶל שַׁעַר הַמֶּלֶךְ

The wise King Who scatters the wicked and also the empty-headed, and turns the wheel upon them<sup>5</sup>*He punishes them*. and rebukes them— cast out the scorner [Satan], and let strife depart, that he not open his mouth [against us]; [and say to him]: “That he is forbidden to enter the King's gate.

הַמֶּלֶךְ־טוֹב יֵצֵא דְבַר־מַלְכוּת מִלְּפָנָיו מִיֶּסֶד. רַגְלֵי־בְנֵי אֲשֶׁמֶר וְלֹא־אֲשִׁים אוֹתָם בְּסֵד. בְּיוֹם הַמוּכָן לְדִין מִי־יִצְלַח וּמִי־יִפְסֵד. כִּי כֵן יִסֵּד  
הַמֶּלֶךְ

If it pleases the King let there go forth a royal edict from Him based on the following: “I will guard the feet of my children, and will not put them in stockades<sup>6</sup>*To torture them*. on the day set for judging who shall prosper and who shall fail,” for so has the King ordained.

הַמֶּלֶךְ יוֹשֵׁב עַל-כִּסֵּא־דֵיּוֹן קָטוֹן וְגָדוֹל מִשְׁלֵב. וְרוֹאֶה מִי-שֹׁב בְּכֶל־לֵב וּמִי-שֹׁב כְּכֶלֵב. נִקְּם נִקְמַת הַנֶּעְלָב מִן הָעוֹלָב. בַּיּוֹם הַשְּׁבִיעִי כְּטוֹב לִב-הַמֶּלֶךְ:

The King sits on the throne of judgment, small and great, He reviews as one, and discerns who is truly penitent and who returns like a dog;<sup>7</sup>*He who returns to his sin as a dog who returns to his vomit*. He will avenge the offended [Israel] from the offender [its oppressors] in the seventh month [Tishrei] when the heart of the King is benevolent.

הַמֶּלֶךְ כָּל הָאָרֶץ הָאֵל הָעוֹנֶה אוֹתִי בַיּוֹם-צָרְתִי, וְיֵהִי עִמָּדִי בְכָל-מַחֲנֶה. וְעַד סָלָה יִסּוּבְּכֵנִי פֶלֶט רָנִי. אִם מִצָּאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ:

The King of all the earth, the Almighty Who answers me in the day of my distress, and Who was with me every time I was encircled by enemy camps, may He continue forever to surround me with glad songs of rescue, when I find favor in the eyes of the King.

הַמֶּלֶךְ לַעֲשׂוֹת יִקָּר יוֹתֵר לַעֲבָדֶיךָ הוֹאֵל. תִּיקַר-נָא נַפְשָׁם בְּעֵינֶיךָ לַמַּלְכִים לְמוֹאֵל. לְרֹאוֹת בָּבוֹא כָל-יִשְׂרָאֵל. כָּל-אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא אֶל-הַמֶּלֶךְ:

O King! Grant superior honor to Your servants [Israel], let their lives be precious in Your eyes for they are children of the Almighty's kings,<sup>8</sup>*שְׁהֵם נִקְרְאִים בְּנֵי מַלְכִים*, and see how the whole of Israel every man and woman come before the King [in judgment].

הַמֶּלֶךְ מִשְׁרָתִיו יִבְקָשׁוּ פָנָיו בְּתַעֲנִית וּטוֹת. הַמְתָּרִים כָּל-הַנוֹגַע בָּהֶם כְּנוֹגַע בְּבֵת. וְהִנֵּה עֹשֵׂו מַעֲנֵם, אֲמֹר-לוֹ, בְּנֵי-נַעֲוֹת, מַדּוּעַ אַתָּה עוֹבֵר אֶת מִצְוֹת הַמֶּלֶךְ:

O King! His servants seek His Presence with fasting and affliction [saying], “The nations have been warned, whoever touches them [Israel] touches the apple of His eye;” and behold Esau oppresses them, say to him, “Perverse one, why do you transgress the King's command?”

הַמֶּלֶךְ נוֹרָא עַד מְתֵי אֲסִפְתָּ בְּמִשְׁמֵר. בְּנֵי זָרַח וּפְרֵץ תְּאוּמֵי תָמָר. מַלְכוּתָם הִשָּׁב וְעֵדִינָה תַעֲקֹר כְּנֹאֲמֵר. עַל אֲשֶׁר לֹא-עָשִׂיתָ אֶת-מִאֲמַר הַמֶּלֶךְ:

Awesome King! How long will You imprison the children of Zorach and Peretz, the twins of Tamar?<sup>9</sup>*The sons of Judah from where the royal House of David were descended and from whence the Messiah will come*. Restore their kingdom and uproot Amalek as it is said [in Your Torah, see [Deut 25:19](#)]; for she has not kept the word [command] of the King.

הַמֶּלֶךְ שָׂרְיוֹ וְעַבְדָּיו יִקְיִפוּהוּ בְּאַרְמוֹנֵי. יִרְעוּ בָשֵׁן וְגִלְעָד לְבַדָּד שׁוֹכְנֵי. רַעַה עִמָּךְ בְּשַׁבָּטְךָ לְרַנְיָה תוֹצִיאֵנִי. אַתָּה אֲדוֹנֵי הַמֶּלֶךְ:

O King! May His princes and servants surround Him in His Palace [the Holy Temple], let them dwell in Bashan and Gilead, let them dwell alone [in security]; lead Your people with Your scepter, take us out into abundance, You my Master, the King.

הַמֶּלֶךְ עֵינֵי כָל-יִשְׂרָאֵל עָלֶיךָ לְקַבֵּץ הַמּוֹנֵי. עוֹד יִשְׁבוּ בְּשַׁעְרֵי יְרוּשָׁלַיִם זְקֵנוֹתַי וְזָקֵנֵי. וְאַז יַעֲבֹדוךָ יַחַד כְּהֵנִי וְסִגְנֵי. וְהִנֵּה יְהוֹה לְמֶלֶךְ:

O King! The eyes of all Israel are upon You, to gather my multitude, may they yet dwell in the gates of Jerusalem, my aged women and men; and then, together they will serve You my Priests and my deputy Priests, and Adonoy will be King.

הַמֶּלֶךְ פָּאֵר בֵּית יְהוֹה עֵינֵי יִשְׁבְּרוּן. וְכָל הָעָם יַחַד לְשִׁמְךָ יֵאֲדִירוּן. אֲד-יִמְלֵא שְׂחוֹק פִּינוּ וְהִפֵּל יִשְׁוֹרוּן. וְיֵהִי בִישְׁרוֹן מֶלֶךְ:

O King! The magnificence of the House of Adonoy, my eyes long to behold, and the whole people together will magnify Your Name; then will our mouths be filled with laughter, and all will joyfully sing: “[God] will be King in Jeshurun.”

הַמֶּלֶךְ צָרִי יִגְלוּ, עַד מְתֵי הָאֵל. גְּדָלוֹ וְהִצְלִיחוֹ וְהַחֲרִיבוֹ אֶרְיָאֵל. הִנֵּה הֵמָּה אוֹמְרִים יָדְנוּ לָאֵל. וְאַנִּי לֹא נִקְרָאתִי לְבוֹא אֶל-הַמֶּלֶךְ:



O King! [How long] will my enemies exult? How long will they prevail? They have grown and prospered and destroyed the Holy Temple; behold they say: "Our hands are mighty," and I have not been called to come to the King.

הַמֶּלֶךְ קָם בְּחֵמְתוֹ לְכַלּוֹת כַּמִּדְבָּר. אוֹכְלֵי בֶשֶׂר הַחֲזִיר הַשֶּׁקֶץ וְהַעֲכָבֵר. יֵרִיעַ אַף יִצְרִים עַל־אֹיְבָיו יִתְגַּבֵּר. כִּי כֵן דָּבַר הַמֶּלֶךְ:

O King! Rise in Your [lit. His] anger to destroy as You promised those who eat the flesh of swine, [and] the [other] abominated animals and mice; let Him trumpet and shout, He will prevail over His enemies, for this is the promise of the King.

מֶלֶךְ רַב, הַסֵּר מִמֶּנּוּ לֵב הָאֲבֵן. כִּשְׁלֵג וְכֶצֶמֶר חֲטָאֵינוּ הַלְבֵן. וְדַבְּקֵנוּ בְךָ כְּמוֹ אָדָם לְלֵבָן. מִשְׁפָּטֶיךָ לְמֶלֶךְ תֵּן וְצַדִּיקְתָּ לְבֵן־מֶלֶךְ:

O Great King, remove from us the heart of stone, whiten our sins like snow and wool, that we may cling to You like the red to the white;<sup>10</sup>*The yolk of the egg to the albumen.* grant the king [Moshiach] Your justice and Your righteousness to the king's son[s].<sup>11</sup>*The Children of Israel are called the sons of kings (בְּנֵי מַלְכִים).*

הַמֶּלֶךְ שׁוֹפֵט בְּאֵמֶת דְּלִים, אֵתָה תַחֲזֶה כִּי שְׁבָרְנוּ גְאוֹן רוּחֵנוּ כַּהַיּוֹם הַזֶּה. לֵב נִשְׁבַּר וְנִדְכָּה אֱלֹהִים לֹא־תִבְזֶה. הַמְּלָאכָה לְהַבִּיא אֶל גִּנְזֵי הַמֶּלֶךְ:

O King Who faithfully judges the poor, You see that the pride of our spirit is broken<sup>12</sup>*We are no longer haughty or arrogant.* even this day. A broken and humbled heart You, God, will not despise; [therefore] deposit our works<sup>13</sup>*Our repentance and good deeds.* in the treasury of the King.

מֶלֶךְ תֵּן צַדִּיקְתָּ לְיִשְׂרָאֵל כִּי נַעַר. לְהַדְּבִיק בּוֹ אִישׁ וְלוֹיּוֹת כְּמַעַר. לֹא תִבְזֶה וְתִפְנֶה אֶל־תַּפְּלוּת הָעַרְעָר. וְכָל עַבְדֵי הַמֶּלֶךְ אֲשֶׁר בְּשַׁעַר הַמֶּלֶךְ:

O King grant Your righteousness to Israel, for he is a tender youth, cling to him, as a man clings to his wife; do not despise him, but turn to the prayer of the destitute, and to all the servants of the King who are at the gate of the King.

הַמֶּלֶךְ לְהִתְחַנֵּן לוֹ בְּאֵתֵי אוֹתֵי לְהִתְנוּת לְחַיִּים טוֹבִים, מִדְּשֵׁן בֵּיתוֹ לְהַרְוֹת. כָּל־הַגּוֹיִם לְשֵׁם יְהוָה לְהַקְוֹת. וְעָלוּ מִדֵּי שָׁנָה בְּשָׁנָה לְהַשְׁתַּחֲוֹת לְמֶלֶךְ:

O King, I have come to beseech Him, to inscribe me for a good life, from the abundance of His House, to be filled, let all nations gather in the Name of God, and let them go up every year to bow in worship to the King.

יֹושֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג בְּחַסִּידוּת. מוֹחֵל עוֹנוֹת עַמּוֹ. מַעֲבִיר רִאשׁוֹן רִאשׁוֹן. מִרְבֵּה מַחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מֶלֶךְ עוֹשֶׂה צַדִּיקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ. לֹא כָרַעְתֶּם תִּגְמֹל: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדְעָתָ לָעֵנִי מִקֶּדֶם. כְּמוֹ שֶׁכָּתוּב וַיֵּרַד יְהוָה בְּעָנָן וַיִּתְיַצֵּב 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.

קָהַל וְחָזַן:

*Congregation and Chazzan:*

וַיַּעֲבֵר יְהוָה עַל פְּנֵיו וַיִּקְרָא:

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

יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן אֶרְךָ אַפַּיִם וְרַב חֶסֶד וְאֶמֶת: נִצַּר חֶסֶד לְאֵלִפִּים נִשָּׂא עֵין וְכַפֵּשׁ וְחַטָּאָה וְנִקְהָה: וְסִלְחָתָהּ לְעוֹנֵינוּ וְלִחַטָּאתֵינוּ וְנִחַלְתֵּנוּ:

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."

**סְלַח לָנוּ אֱבִינוּ כִּי חָטָאנוּ. מַחֵל לָנוּ מִלְכָּנוּ כִּי פָשַׁעְנוּ: כִּי אַתָּה אֲדֹנָי טוֹב וְסָלַח 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."

**אֵל תְּבֹא בְּמִשְׁפָּט עִמָּנוּ כִּי לֹא יִצְדַּק לְפָנֶיךָ כָּל חַי: הֵן בְּקִדְשֵׁיךָ לֹא יֵאֱמִין וְשָׂמִים לֹא-זָכוּ בְּעֵינָיו: אַף כִּי-אֲנוֹשׁ רַמָּה וּבֶן-אָדָם תּוֹלְעָה: הֲנֵנוּ לְפָנֶיךָ בְּאִשְׁמֹתֵינוּ כִּי אֵין לְעִמּוֹד לְפָנֶיךָ עַל-זֹאת: מִי-יֹאמֵר זְכִיתִי לְבִי טְהוֹרָתִי מִחַטָּאתִי:**

Do not enter into judgment with us, for no living soul will be justified before You. Even in His holy ones, He does not trust, and the heavens are not innocent in His eyes. Even more, since man is but a worm and the son of man a maggot. Behold we are guilty in Your Presence, we are not worthy to stand in Your Presence because of this. Who can say: "My heart is pure, I have cleansed it from sin."

**כְּרַחֵם אֱב על בְּנִים כֵּן תְּרַחֵם יְהוָה עָלֵינוּ: לִיהוָה הִישׁוּעָה, על עַמְךָ בְּרִכְתְּךָ סְלַח: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגָּב לָנוּ, אֱלֹהֵי יַעֲקֹב סְלַח: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֹחַ בְּךָ: יְהוָה הוֹשִׁיעָה, הַמְלִךְ 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.

**סְלַח נָא לַעֲוֹן הָעָם הַזֶּה, כְּגֹדֶל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׁאַתָּה לְעָם הַזֶּה. מִמִּצְרַיִם וְעַד הַנּוֹה. 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 סְלַחְתִּי כַדְבַּרְךָ**

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

**הִטָּה אֱלֹהֵי אֲזָנְךָ וּשְׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֵמֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵיהֶ כִּי לֹא עַל צְדָקוֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמַע, אֲדֹנָי סְלַח, אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה, אֵל תִּאַחַר. 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.

Erev Rosh Hashana, Chapter 14 השנה

על פי א"ב. חתום מחברו יצחק הכהן החבר חזק ואמץ לד:

**אֲדוֹן בְּפִקְדֶיךָ אֲנוֹשׁ לְבָקָרִים, בְּמִצּוֹי הַדִּין אֶל-תִּמְתַּח: גּוֹף וּנְשָׁמָה אִם-תִּרְיַב, דַּחֹ וְלֹא-יִוָּכְלוּ קוּם**

Master, when You call on man each morning [for judgment] do not press justice to its limits. If You combine body and soul [in judgment] they would be thrust down and be unable to rise.

**הַיּוֹכֵל גְּבַר לְזָכוֹת בְּמִשְׁפָּט, וְאִם יֵשׁ בְּיָדוֹ מַעַשׂ לְהַצְטַדֵּק: זְרוּי יְחִוּמוֹ מִלַּחַם סְרוּסָה, סְבוּי אֲרָבוּ בְּקִרְבּוֹ מֵעַת הַיּוֹלְדוֹ**

Can man be innocent in judgement? Is he possessed of deeds to justify him? His birth stream is from a fetid drop, his enemy is hidden within him from the time of his birth.

**טְמוֹן בְּחַבּוֹ כְּרִשְׁתִּי לְרַגְלִיו, יִסִּיתָהוּ בְּכָל-יוֹם לְשַׁחַת לְהַפִּילוֹ: כֵּן וּגְבוּרָה בְּגוֹף אֵין לְפָנָיו לְעַמֵּד וּלְהַתִּיצֵב**

Lurking within him as a snare to his feet, he entices him daily, to make him fall into the abyss [of sin]; there is no power or might in the body to stand firm and resist him.

מיזם עמדו על-דעתו, נפשו ישים בכפו להביא לחמו: שבע כל-ימיו כעס ומכאובות, עד-שובו לעפרו לא-ישקט

From the day he attains perception, he puts his life in his hand to gain his bread, all his days are filled with vexation and grief; until he returns to his dust he is not at rest.

פנה אדון בעצבון-רוח, צפה בשברון-לב: קרוב אתה לרחוקים, רוצה תשובת-רשעים

Regard O Master his sorrowful spirit, look at his broken heart, You are near to these who are afar, You desire the repentance of the wicked.

שדי, המצא לדורשיך, תאמר הנני למבקשיך: יבשרו סלחתי קוראי בשמך, צדק במשפט עם-מיחדך

Mighty One! let Yourself be found by those who seek You, say: "Here I am," to those who petition You let the tiding: "I have pardoned" — be told to those who call in Your Name, make righteous in judgment the people who proclaim Your Unity.

חסם מגול מלהרשיע, קצר במסטין מלהסטין. הקם לנו מליץ-ישר. כפר מצאתי תשמיע לשובבים

Muzzle the foul one [Satan] that he may not condemn us, rebuke the accuser that he not accuse us, stand up for us an upright advocate; "I have found atonement," let the penitent hear.

השלכנו עליך יהבנו, נא אתה תכלכלנו: העתר לנו בתפלתנו. חפצנו ובקשתנו מלא ברחמים: כך תלינו בטחוננו, רחמיך מהרה יקדמונו: חזק ואמיץ שמך לא-שכחנו, אנא, לנצח אל-תשכחנו

We have cast our burden upon You we beseech You to sustain us, be pleased with our prayer our request and desire fulfill with compassion. In You we place our trust, let Your mercy come swiftly toward us; Strong and Mighty One, we have not forgotten Your Name, we beseech You, never forget us.

יזב 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 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.

ייעבר 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 ופשע וחסאה ונקרה: וסלחת לעוננו ולחטאתנו: וינחלתנו:

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 תבא במשפט עמנו כי לא יצדק לפניך כל חי: כי אכלו את-יעקב ואת-נהו: השמו: אהלי אדום וישמעאלים מואב והגרים: כי-שבעה ברעות נפשנו וחינו: לשאול הגיעו: ואתה מלכנו מקדם פעל ישועות בקרב הארץ: והוצא כאור צדקנו ומשפטנו פצהרים:

Do not enter into judgment with us for no living soul will be justified before You. For they have devoured Jacob, and his habitation they have laid waste, the tents [armies] of Edom, Ishmael, Moab and Gris. For our souls are filled with misfortune and our lives have reached the abyss. And You are our King from of old, You do wonders in the midst of the earth. Bring forth our righteousness the daylight and our judgment as at noon-time.

כרחם אב 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.

**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:

**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 לפניך, 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.

ט"ו, לערב ראש השנה Chapter 15 Erev Rosh Hashana,

על פי א"ת ב"ש. חתום אליה בר שמעיה חזק. לה:

*This prayer was composed by Rabbi Elyah ben Shemayah.*

**אדון בשפטך אנוש רמה, תזכר ברגז חנות רחם: בערךך דין-אשמים לזכ, שוגה ופתי זכה והצדק**

Master, when You judge man who is a worm, remember in Your anger to be gracious and compassionate with us, when You sit in judgment to rebuke the guilty, clear and justify the erring and simple.

**גמל חסד וטובה לחיבים, ריב אל-תמתח למצוי: דלי-מעש וריקי-כשרון, קוראים אליך למו המצא**

Grant kindness and goodness to the guilty, do not press judgment to its limits. [When] those who are poor in good deeds and destitute in conduct, call upon You, let them find You.

**הננו לפניך באשמה-רבה. צפצוף מען בשנו לפוצץ: ואם מאלזה אנוש היצדק, פני עשהו גבר היטהר**

We stand before You with great guilt, we are ashamed to mouth a reply [excuse]; can man be justified before God? In the Presence of His Maker, can man be found pure [innocent]?

**זדון בחבו און בקרבו, עון מלא ופשע-רב: חשבון ודין למלך מלכי-המלכים, סופו לתן בבא חליפתו**

Maliciousness lurks within him, deceit is hidden within him, he is full of iniquity and great transgression, account and reckoning before the Supreme King of Kings, he will have to give at his end.

**טבע חותם בכפו נחרת, נגד פניו רשעו יענה: יורה כפיס מעץ יגיד, מקיר-אבן תזעק ותקרא**

His sins are engraven by his own hand, his wickedness will testify against him, the beams of his house will reveal and declare his deeds, the stone from the wall will scream and call out.<sup>1</sup>See *Mesechet Taanis 11a*; [Chagiqah 16a](#).

כּוֹבֵשׁ פָּנָיו נִדּוֹן וְנִכְלָם, לְאִין חָשׁוּב בְּעַמְדוֹ לְפָנֶיךָ: אָנָּה לְמַעֲשֵׂה־יְדֶיךָ הַרְצָה, בְּשִׁבְרוֹן רָאָה שְׁמֵר מִדְּחֵי

The judged will hide his face in shame, he will be considered as naught when he stands before Your Presence; we beseech You, be pleased with the work of our hands, behold our broken hearts, and preserve us from destruction.

עֲבֹדֶיךָ יִמְצְאוּ הַיּוֹם חֲנִינָה, זָכַם קִרְבְּתְךָ חֲפוּץ כְּבִרְאשׁוֹנָה: וְכִשְׁלַג וְכִצְמֵר הַלְבַן חֲטָאֵי־שׁוֹשְׁנָה, מִלְטָם מִכָּל רָעוֹת בְּזֹאת הַשָּׁנָה

Let Your servants find favor this day, declare them guiltless, they desire Your nearness as of old; like snow and wool whiten the sins of the rose [Israel], save them from all evil in this year.

יוֹשֵׁב עַל כֶּסֶף רַחֲמִים. מִתְנַהֵג בְּחַסִּידוֹת. מוֹחֵל עֲוֹנוֹת עַמּוֹ. מַעֲבִיר רִאשׁוֹן רִאשׁוֹן. מִרְבֵּה מַחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. **אֵל מֶלֶךְ** עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וְרוּחַ. לֹא כְרַעַתָּם תִּגְמּוֹל: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֲשָׂרָה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה. כְּמוֹ שֶׁהוֹדְעָתָּ לָעֵנִי מִקֶּדֶם. כְּמוֹ שֶׁקָּתוּב וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם 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 פָּנָיו וַיִּקְרָא

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

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אַרְךָ אַפַּיִם וְרַב חַסֵּד וְאַמֶּת: נִצַּר חַסֵּד לְאֵלִפִּים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְהָ: וְסִלַּחַת לְעוֹנָיו וְלִחַטָּאתָיו 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 פָשַׁענוּ: 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.”

יְהוָה בִּקֵּר תִּשְׁמַע קוֹלֵנוּ בִּקֵּר נִעְרַף־לְךָ וְנִצְפָּה: קִרְבָּה אֶל־נַפְשֵׁנוּ גְּאֹלָה. לְמַעַן שִׁמְךָ פָּדֵנוּ: הַרְאֵנוּ יְהוָה חֲסִדְךָ וַיִּשְׁעֶךָ תִּתֵּן־לָנוּ:

Adonoy, hear our voice in the morning, morning, we pray to You and hope. Draw near to our soul and redeem it, redeem us for Your Name’s sake. Show us Your kindness, Adonoy, and grant us Your deliverance.

**כְּרַחֵם אֲב** עַל בְּנֵים כֵּן תִּרְחַם יְהוָה עָלֵינוּ: לִיהוָה הַיְשׁוּעָה, עַל עַמְךָ בְּרִכְתְּךָ סֵלָה: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֹחַ בְּךָ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם 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.

**סִלַּח נָא** לַעֲוֹן הַזֶּה, כְּגֹדֵל חֲסִדְךָ. וְכַאֲשֶׁר נִשְׂאָתָה לְעַם הַזֶּה. מִמִּצְרַיִם וְעַד הַנְּהָ. וְשָׁם נִצְמַר

“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:

**ויאמר יהוה סלחתי כדברך**

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

הטָה אֱלֹהֵי אֲזַנְךָ וּשְׁמֵעַ, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֵמֹתֵינוּ, וְהַעִיר אֶשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צְדָקֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמַעַה, אֲדֹנָי סְלַחְהָ, אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂהָ, אַל 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.

ט"ז, לערב ראש השנה Chapter 16 Erev Rosh Hashana,

מיוסד על פי א"ב. חתום שלמה הבבלי. לו.

*This prayer was composed by Rabbi Shlomo ben Yehudah Habavli.*

**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ**

Our God and God of our fathers!

אֲזַעֲקֶךָ אֱלֹהֵים קוֹלִי. בִּקְרֹא אַעֲרֹךְ-לְךָ בְּעַד-קִהְלִי. יְהוָה צוּרִי וְגֹאֲלִי: גִּשְׁנוּ בְּתַחֲנוּן וּבִתְפִלָּה. דַּלְתֶיךָ שָׁקְדְנוּ רַב עָלֵינוּ. הִסַּר מֵעֵלֵינוּ נֶגַע וּמַחֲלָה:

I cry out to God with my voice, in the morning, I address my prayer to You, on behalf of my congregation; Adonoy, my Rock and my Redeemer! We approach You with supplication and prayer, we keep watch at Your door, O Mighty One in wondrous deeds, remove from us, plague and sickness.

הַמִּצָּא-לָנוּ סְלִיחוֹת. וְהַעֲבֵר רַעַה מִנְּפֹשׁוֹת הָאֲנוּחוֹת. אַל אֱלֹהֵי הַרוּחוֹת: זַעֲקֹתֵי-לְךָ בְּעַנְוֵי וּתְלָאָה. סִיְתִי פָּדָה נָא מִשַּׁחַת וּשְׂאוּלָה. קִרְבָּה אֶל-נַפְשִׁי גְּאֹלָה:

Grant us pardon, and remove evil from grieving souls, Almighty God Who knows man's thoughts; I cry to You in affliction and weariness, redeem my soul from destruction and the pit, draw near to my soul and redeem it.

טוֹב מִבֶּטֶן גִּחִי. יוֹצְרִי וְשֹׁבְרִי וּמִבְטָחִי. בְּיָדְךָ אֶפְקִיד רוּחִי: כְּבִשְׁ-פַעֲסֶךָ מִיְדֵי-ךָ. לְרֹאוֹת-שַׁחַת אֶל-תִּתֵּן חֲסִידֶיךָ. עֲנֵנִי יְהוָה כִּי-טוֹב חֲסִידְךָ

Beneficent One, Who drew me from the womb, my Creator, my hope and my trust, in Your hand I entrust my spirit; withhold Your anger from Your beloved ones, cause not Your devoted ones to see the pit, answer me Adonoy, for Your kindness is good.

מִכָּה בְּלִי-תְרוּפָה. נֶצַח לְחוּרְפֵיךָ תִּשְׁלַח בְּהַקְצָפָה. וּבַעֲמֶךָ לֹא לְמַגְפָּה: סִגְפָנוּ בְּיוֹם זָה. עֲנוּתֵנוּ לֹא-תִשְׁקֹץ וְלֹא-תִבְזֶה. סְלַח-נָא לַעֲוֹן הַזֶּה:

With an incurable, eternal blow, strike with anger those who blaspheme You, but do not plague Your people; we afflict ourselves this day, do not abhor nor despise our cry, pardon the iniquity of this people.

פָּשַׁעֵנוּ וּמַעַלְנוּ. צוּר לְךָ חִבּוּל חִבְלָנוּ. לִכֵּן כָּלֵינוּ בְּאַפְךָ, וּבִחֲמַתְךָ נִבְהַלְנוּ: קְדוּשָׁה, רִיב אֶל-תִּמְתַּח. רְאֵה כִּי-כִפִּי לְךָ אֲשַׁטַּח. יוֹם אִירָא אֲנִי אֵלֶיךָ אֲבָטַח:

We have transgressed and dealt treacherously, O Rock, we have been corrupt towards You. Therefore, we are consumed by Your anger and we are terrified by Your rage; Holy One! do not extend contention, behold, my hands are stretched out to You, on the day when I am afraid, I will put my trust in You.

שִׁפְךָ שִׁיחַ עַמְּךָ. תַּחַן וְתַעַן שְׁלֵמֶיךָ. אֶל-תִּנְאֹץ לְמַעַן שְׁמֶךָ: שְׁעָה שְׁעַת אֲנוּנִים. לְקוֹרְאֶיךָ מִדַּחֲקֵי הַסִּפְתַּי מִמְּעוֹנִים. שׁוּמַע אֶל אֲבִיוֹנִים:

Your people pour out their prayer, be merciful and answer Your faithful ones, do not abhor us for Your Name's sake, turn to the cry of the suffering, to those who call You out of distress, hear them from the high heavens, You Who listens to the needy.

נְדִיבֵי עִם מִטֵּע נְעֻמִים. הַחוֹסִיף קִוִּיךָ טְהוֹרִיךָ נִמְנִים. מִהַר תִּרְחַמֵּם, כְּרַחֵם אֶב עַל-בְּנֵים:

[Israel] the noblest among people, the pleasant offspring, they trust in You, they hope to You, they are counted among Your pure ones, quickly have mercy on them as a father has mercy on his children.

יוֹשֵׁב עַל כֶּסֶף רַחֲמִים. מִתְנַהֵג בְּחַסִּידוּת. מוֹחֵל עֲוֹנוֹת עַמּוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מִרְבֵּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מֶלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ. לֹא כְרַעַתְם תִּגְמֹל: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹש עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹש עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדְעָתָ לָעָנִי מִקֶּדֶם. כְּמוֹ שֶׁכָּתוּב וַיֵּרַד יְהוָה בְּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם 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 אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב חַסֵּד וְאֱמֶת: נָצַר חֶסֶד לְאֵלִפִּים נִשְׂא עוֹן וְכַפֵּעַ וְחַטָּאָה וְנִקָּה: וְסִלַּחַת לְעוֹנָיו וְלַחַטָּאתָיו 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. מְחַל 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."

אֵל-יֹשֵׁב דָּךְ נִכְלָם עָנִי וְאֲבִיוֹן יְהַלְלוּ שְׁמֶךָ: אֵל-תִּרְחַם מִמֶּנּוּ כִּי-צָרָה קְרוּבָה כִּי-אֵין עֹזָר: כִּי אֶסְלַח לְעוֹנֵם וְלַחַטָּאתֵם לֹא אֶזְכֹּר-עוֹד: וְסִלַּחַת לְעַמֶּךָ אֲשֶׁר חָטְאוּ-לָךְ וְלִכְל־פִּשְׁעֵיהֶם אֲשֶׁר פָּשְׁעוּ-בְךָ, וְנִתְתַּם לְרַחֲמִים לְפָנַי שְׁבִיחָם: וְאַתָּה אֱלֹהֵי סִלִּיחוֹת חַנּוּן וְרַחוּם אֶרֶךְ-אִפַּיִם וְרַב-חַסֵּד וְלֹא עֲזַבְתָּם:

Let the oppressed not be put to shame, let the poor and needy praise Your Name. Be not far [removed] from us, for distress is near, and there is no one to help. For I will pardon their iniquity, and their sin I will no longer mention. Pardon Your people that have sinned before You, and all their transgressions that they have transgressed unto You, and grant mercy before their captors. And You, God that pardons, Gracious, Merciful, Slow to anger, and Abounding in kindness—do not forsake them.

כְּרַחֵם אֶב עַל בְּנֵים כִּן תִּרְחַם יְהוָה עָלֵינוּ: לִיהוָה הַיְשׁוּעָה, עַל עַמֶּךָ בְּרַכְתָּהּ סֵלָה: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֹחַ בְּךָ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קִרְאָנוּ:

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 לְעוֹן הָעָם הַזֶּה, כְּגֹדֶל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׁאַתָּה לְעָם הַזֶּה. מִמִּצְרַיִם וְעַד הַנּוֹה. 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 כְדַבַּרְךָ**

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

הִטָּה אֱלֹהֵי אֲזָנְךָ וּשְׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֵמֵתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צְדִקְתֵּנוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמַעָה, אֲדֹנָי סֶלַחָה, אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה, אֵל תִּאֲחַר. לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ

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.

Erev Rosh Hashana, Chapter 17 השנה 17, ז"ז

מיוסד על פי א"ב. חתום שלמה הבבלי. לז.

*This prayer was composed by Rabbi Solomon HaBavli.*

אָב לְרַחֵם וְרַב סֶלַח חוֹלְלֵתָנוּ. בְּנֵי בְרִית קֹדֶשׁ וְלֹא חִלְלֵתָנוּ. גּוֹלִים וְאַתָּה בְּקִרְבָּנוּ כְּאֲשֶׁר יְחַלְתָּנוּ. וְסֶלַחְתָּ לְעוֹנֵנוּ וְלַחַטָּאתָנוּ וְנִחַלְתָּנוּ:

[Our] Father, You created us with compassion and pardon,<sup>1</sup>*When God created man, He knew that man required His mercy and forgiveness.* we are the children of Your holy covenant, and You have never exchanged us;<sup>2</sup>*For any other nation.* even in our exile, You are with us, as You have given us hope.<sup>3</sup>*By promising not to leave us even in the worst of times.* And [now] pardon our iniquity and our sin and take us for Your inheritance.

דָּם וְגֵאוֹל תִּדְּיִם, דִּין תֵּאִיר. הַחַטָּא יַעֲלֶם וּבֵל יִמְצָא לְהַכְעִיר. וְעוֹן יִבְקֶשׁ וְאִיִּנּוּ כְּנִמְתָּ לְהַבְאִיר. כִּי אֶסְלַח לְאֲשֶׁר אֲשָׂאִיר

Wash away the blood and filth<sup>4</sup>*Of our sins.* bring our judgment into light; let our sin be hidden and not be found to make us repulsive and let our iniquity be sought and none be found, As You clearly stated: “I will forgive those that I will spare.”

זֶהֱם מְרֵבָה וּפְסָק נִיחוּם מְמַלַּח. חֲצִיצַת חֲפִיפַת לְכִלְיָךְ שְׂרָץ הֵלַח. טְבִילַת טְהָרַת צִנּוֹר מִיְמֶיךָ יִקְלַח. כִּי אַתָּה יְהוָה טוֹב וְסֹלַח

The foulness [of our sins] is great and the aroma of our sacrifices<sup>5</sup>*“ניחוּם ממלח” lit. the salted pleasant odor—all sacrifices were salted before being burnt on the altar as a pleasant fragrance to God.* (v. [Vayikra 2, 13](#)) has ceased.<sup>6</sup>*Since the destruction of the Temple.* The covering of soil [caused by] the filth of the moist creeping thing,<sup>7</sup>*A ritually unclean person who has any foreign matter covering any part of his body cannot become ritually clean unless he first removes the impurity.* let that become cleansed by immersion in the flow of Your waters, for You are Adonoy, good and forgiving.

יַעַן סָרַחְנוּ נִדְחָנוּ וּמִשְׁמֵן רָזָה. כִּי רַבָּה הַטְּמֵאָה וְאִין מִזָּה. לְמַעַנְךָ יְהוָה כָּאֵז וְלִפְנֵים מִזָּה. סֶלַח נָא לְעוֹן הָעָם הַזֶּה

Since we sinned we were exiled and from corpulence [we became] emaciated for the impurity is abundant and there is none [priest] to sprinkle us.<sup>8</sup>*With the mixture of water and ashes from the red heifer—the procedure used in purifying one who was contaminated with the ritual uncleanness of a dead body.* For Your sake, Adonoy, as [You did] then and before this, forgive, please, the sins of this nation.

מִסְפָּר עֲצָמוֹ חֲסָדֶי רַב גְּמוּלֶיךָ. נִהְגַּתְּ לְעָם בֵּית מְרֵי לְמוֹלָךְ. סִבְלָם נָא תִשָּׂא כְּמִקְדָּם נְטוּלֶיךָ. וְסֶלַחְתָּ לְעַמֶּךָ אֲשֶׁר חָטְאוּ לָךְ

They are too abundant to relate—the great goodness that You have bestowed. You led the nation [even] when it was rebellious towards You. Please, carry their burden as You carried it in previous days, and forgive Your nation that has sinned to You.

עֲלִינוּ מִמְרוֹם רוּחַ קֹדֶשׁוֹ יַעֲרָה. פְּרוֹשׁ וְהִתְקַדַּשׁ וְנִדְּשׁ לָנוּ יִבְרָא. צָרוּךְ וּמְרוּק בְּלִי יִסוּרִין תּוֹרָה. כִּי עַמֶּךָ הַסְּלִיחָה לְמַעַן תִּגְוֵרָא



Upon us, from on high let His holy spirit pour forth, so that we may separate ourselves [from sin], and sanctify [us] and [a] new [heart] create for us. The purification and the cleansing [from sin]— order that they be without suffering, for forgiveness is with You<sup>9</sup>*It is in Your hands to forgive.* so that You shall be feared.

קומם נפולה עוד מלהוסיף דאבוננו. רוח חן רנה שבע רעבוננו. שְׁלֹמוֹ תָמוּ עֵת רְעוּעַ בּוֹנְנוּ. לְמַעַן שִׁמְךָ יְהוָה וְסִלְחָתְךָ לְעוֹנֵינוּ:

Stand upright the fallen one.<sup>10</sup>*“Fallen one”—the Jewish nation.* [Refrain] from adding to our misfortune. [With] a spirit of kindness satiate our hunger. Annihilation has come [to those who] rebuilt us at the time we were weakened.<sup>11</sup>*“To those ... rebuilt us” i.e. the righteous of every generation.* For the sake of Your Name, Adonoy, forgive our sins.

שִׁירִים הִנְנוּ וּמִי כְמוֹךָ נוֹשָׂא. לֹא עַל צְדָקוֹתֵינוּ אוֹת נִנְסָה. מִדַּת הַמּוֹן רַחֲמֶיךָ נִפִּיל מַחְסָה. אֲדֹנָי שְׁמַעָה אֲדֹנָי סִלְחָה אֲדֹנָי הַקְּשִׁיבָה וְעֲשֵׂה:

We have become as leftovers<sup>12</sup>*“Leftovers”—the remains at the bottom of the pot.* and who, like You, can forgive [such as these]. Not [based] upon our righteousness will we attempt to seek a sign,<sup>13</sup>*“A sign”—that You have forgiven us.* but upon your virtue of abundant compassion we will send<sup>14</sup>*נִפִּיל—lit. “throw.”* our plea. Adonoy, listen! Adonoy, forgive! Adonoy, pay attention [to us] and do!

בִּירְאֵתְךָ וּבִתְוֹרַתְךָ הֵכֵן פְּעַמֵּינוּ לְצַעַד. בְּיַד עוֹנֵינוּ כִּי כִשְׁלֵנוּ לְמַעַד. נֹא-יֵאֱמֵן דְּבַרְךָ הַטּוֹב לְסַעַד. כִּי אֶסְלַח לְעוֹנֵנוּ. וְלִחְטָאתֵנוּ לֹא אֶזְכֶּר-עוֹד:

In Your fear and in Your righteous Torah, establish our footsteps to tread, for through our sins we have become too weak to take a step. Please fulfill Your good promise to support [us]: “For I shall forgive their iniquities, and their sins I will no longer remember.”

יִידַע תַּעֲלוּם כָּל דָּם וְלִחִים חַטָּאתֵינוּ יִדְעוּם וְאֵתְנוּ בְּכָל תַּחֲוִים. הִנְנוּ אֶתְאֵנוּ-לָךְ מִצָּר וּתְנַחֲוִים. וְאֵתְהָ אֱלוֹהֵי סְלִיחוֹת חַנוּן וְרַחוּם:

You know the hidden of every blood and flesh.<sup>15</sup>*Blood and flesh, i.e. human.* [We committed] iniquities [despite] that we knew them and they are with us everywhere.<sup>16</sup>*And—everywhere, i.e. we cannot escape our sins.* We, hereby, come before You [that we may find redemption and consolation, for You are the forgiving God gracious and compassionate.

יֹושֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג בְּחַסִּידוּת. מוֹחֵל עוֹבוֹת עַמּוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מְרַבֵּה מְחִילָה לְחַטָּאִים וְסִלְיָהָ לְפוֹשְׁעִים. אֵל מְלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וְרוּחַ. לֹא כְרַעַתֵם תִּגְמוּל: אֵל הוֹרִית לָנוּ לוֹמֵר שְׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם. כְּמוֹ שֶׁכְּתוּב וַיֵּרַד יְהוָה בְּעַנְן וַיִּתְיַצֵּב 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 וְחַנוּן אֶרְךָ אַפַּיִם וְרַב חַסֵּד וְאַמֶּת: נִצַּר חַסֵּד לְאֵלְפִים נִשְׂא עוֹן וּפָשַׁע וְחַטָּאָה וְנִקְהָ: וְסִלְחָתְךָ לְעוֹנֵנוּ וְלִחְטָאתֵנוּ 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.”

סִלַח לָנוּ אֱבֹתֵינוּ כִּי חָטְאוּנוּ. מַחֵל לָנוּ מִלִּפְנֵינוּ 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."

לְמָה יְהוָה תַּעֲמִיד בְּרַחוּק תַּעֲלִים לַעֲתוֹת בְּצָרָה: שׁוּב לִמְעַן עַבְדֶּיךָ שְׂבִטִי נִחַלְתָּךְ: תַּתֵּן אֶמֶת לְיַעֲקֹב חַסֵּד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִיְמֵי קֶדֶם:

Why do You stand from afar, Adonoy, hiding Yourself in times of trouble? Return for the sake of Your servants the tribes of Your inheritance. You will grant truth to Jacob, kindness to Abraham. As You have sworn to our fathers from the days of old.

כְּרַחֵם אֲב על בְּנִים כֵּן תִּרְחַם יְהוָה עָלֵינוּ: לִיהוָה הִישׁוּעָה, על עַמְךָ בְּרִכְתֶּךָ סֵלָה: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֹחַ בְּךָ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם 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.

סִלַּח נָא לַעֲוֹן הָעָם הַזֶּה, כְּגֹדֶל חַסְדֶּךָ. וְכַאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה. מִמִּצְרַיִם וְעַד הַנְּהַ. 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 סִלַּחְתִּי כַדְבַּרְךָ:**

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

הִטָּה אֱלֹהֵי אֲזָנְךָ וּשְׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמִמְתֵּינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צַדִּיקְתֵּינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמַעָה, אֲדֹנָי סֵלָה, אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה, אֵל תֹּאחֲר. לְמַעַן 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.

י"ח, לערב ראש השנה 18 Chapter, Erev Rosh Hashana

מיוסד על פי א"ב. חתום שלמה בן מנחם חזק. לח

*This prayer was composed by Rabbi Solomon ben Menachem.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

נָא כָּל־מַדְּה נְכוֹנָה, אַחֲלָה פְּנֵי־מַלְכִי בַתְּחִנָּה. לְחַפֵּשׂ זְכוֹת כְּנוֹיִים קְרוּאִים שׁוֹשְׁנָה. מַלְטָם מְכֹל־. **שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת הָאֲמוּרוֹת בְּחִינָה** נָרְעוֹת בְּזֹאת הַשָּׁנָה:

Thirteen Divine attributes which were pronounced with compassion; by virtue of every fitting attribute, I beseech the Presence of my King with supplication, to search for the merit [of Israel] who were named and called the Rose. Save them from all evil in this year.

אִם אֲשַׁמְתֶּם גְּדֹלָה עַד־שְׁמֵי־רוּם וְכוֹכְבֵיהֶם. נָא כָּל־מַדְּה נְכוֹנָה, אֲבַקֵּשׁ רַחֲמִים עָלֵיהֶם. לְבַטֵּל מֵהֶם כְּתוּב, אֲמַרְתִּי אֶפְאִיהֶם. לְמָה יֵאמְרוּ הַגּוֹיִם, אֵי־נָא אֱלֹהֵיהֶם:

If their guilt be so great as to reach the heavens and their stars, [then] by virtue of every fitting attribute, I plead for mercy for them, to annul for them what is written:<sup>1</sup>Deut. 32:26. "I said I will scatter them etc." Why should the nations say, "Where is their God?"<sup>2</sup>Psalms 115:2.

אם־גברו עונות ועצמו מלספרה. נא כל־מדה נכונה, דחה אותם יהוה להסתירה. דבובי־עז בתחן, לבטל מהם כתוב, אסתירה. למה יהוה תעמד ברחוק, תעלים לעתות בצרה:

If their iniquities are grievous and too many to count, [then] by virtue of every fitting attribute cast them away, Adonoy, and conceal them; let our vigorous words of supplication annul that which is written: "I will hide [my face from them]." <sup>3</sup>*Deut. 32:20*. Why, Adonoy, do You stand far off, hiding Yourself in times of trouble? <sup>4</sup>*Psalms 10:1*.

אם העוּוּ פְּנֵי מַלְכָם בְּעִזּוֹת־פְּנִים וּמִצַּח. נֹא כָל־מִדָּה נְכוֹנָה, אֶתְחַנֵּן־לוֹ בְּפִצָּח. וְנִפְשִׁי שִׁפְכִי כַמַּיִם לַבַּר, נִכַח אָדָם וְצַח. לְמָה אֶלְהִים זַנְחֶתָּ לְנִצָּח:

If they have acted perversely in the Presence of their King, with a brazen face; [then] by virtue of every fitting attribute, I offer supplication with a loud voice, [and say to] my soul: "Pour out your heart as water" <sup>5</sup>*Lamentations 2:19*. in the presence of Him "Who is pure white and ruddy." <sup>6</sup>*Song of Songs 5:10*. "Why, God, have You cast us off forever." <sup>7</sup>*Psalms 74:1*.

אם־זדוונות השיאו לב־טִפֶּשׁ וְנִשְׁחָץ. נֹא כָל־מִדָּה נְכוֹנָה, חֲלֹץ אוֹתָם יְהוָה מִמִּסְחָץ. חוּשׁ וּבֹא וְשֵׂא קוֹל־נַחֵץ. לְמָה־קִּדַּר אֶתְהַלֵּךְ בְּלַחֵץ:

If willful sins have misled the foolish and haughty heart; [then] by virtue of every fitting attribute, save them, Adonoy, from crushing wounds, hasten and come, and lift up the strong voice [of redemption] "Why do I go mourning under oppression." <sup>8</sup>*Psalms 42:10*.

אם־טִפְּלוּ שִׁקָּר בְּהִגָּה וְהוֹת לְעַמֶּךָ. נֹא כָל־מִדָּה נְכוֹנָה, יְדִידוֹת תִּזְכֹּר מִמְנַעֲמִיךָ. יִתְגַּלְלוּ רַחֲמֶיךָ עַל־שְׂאֲרֵית עַמֶּךָ. לְמָה יְהוָה יִחַרְה אֶפְרָיִם בְּעַמֶּךָ:

If they have slandered in words and thoughts against You, [then] by virtue of every fitting attribute, remember the love of those who praise You and let Your compassion be moved towards the remnant of Your people. "Why should Your anger burn against Your people." <sup>9</sup>*Exodus 32:11*.

אם־כָּבְדוּ אֶזֶן, לִסְלֹף מִנִּי הַדֶּרֶךְ. נֹא כָל־מִדָּה נְכוֹנָה, אֶלְחַשׁ עַל־עַמִּי בְּעָרְךָ. וְנִפְשִׁי שִׁפְכִי לַבַּר, פְּנֵי קוֹנֵךְ וְצוּרְךָ. לְמָה פָּרַצְתָּ גְדְרֵיהָ, וְאַרְוֶהָ כָּל עֵבְרֵי דֶרֶךְ:

If they harden their ear [from hearing] and pervert their way, [then] by virtue of every fitting attribute, I offer silent prayer for my people, and my soul—pour out your heart in the Presence of your Possessor and Rock. "Why have You broken down her fences, so that all wayfarers pluck her fruit." <sup>10</sup>*Psalms 80:13*.

אם־מָרְדוּ בְּרַב־פְּשָׁעָם, לְצוֹר מַלְכִי וְקִדּוּשִׁי. נֹא כָל־מִדָּה נְכוֹנָה, נִפְשִׁי נָעַם עֲלֵיהֶם תִּבְקֶשֶׁשׁי. לְנוֹרָא מְרוֹם וְקִדּוּשׁ. בְּעֵתֶךָ אֵלָיו תִּדְרָשִׁי. לְמָה יְהוָה תִּזְנַח מִשְׁלוֹם נִפְשִׁי:

If they have rebelled with great transgression against the Rock, my King, my Holy One; [then] by virtue of every fitting attribute, my soul—seek pleasantness for them; before the Awesome, Most High, and Holy One, address prayerful supplication. Why, Adonoy, do You cast off my soul? <sup>11</sup>*Psalms 88:15*.

אם־סָרְרוּ כְּפָרָה, מְרַב עֵתִים וְיָמִים. נֹא כָל־מִדָּה נְכוֹנָה, אֲשֵׁא עֵינַי לְמְרוֹמִים. עַל־עַמִּי אֶפְצָה פֶּה מְעֻטִי עַמִּים. לְמָה לְנִצָּח תִּשְׁכַּחֲנוּ, תַּעֲזֹבֵנוּ לְאַרְךָ יָמִים:

If they were stubborn like a heifer from their many days and years [of exile]; [then] by virtue of every fitting attribute, I will lift my eyes to the heavens, and open my mouth in behalf of my people, who are the fewest among peoples. "Why do You forget us forever, [and] forsake us for the length of days?" <sup>12</sup>*Lamentations 5:20*.

אם־פָּשַׁעְנוּ עִצְמוֹ, וְגָבְרוּ מְאֹד כְּתֵלָא. נֹא כָל־מִדָּה נְכוֹנָה, אֶצְפָּץ־קוֹל לְהַפְּלֵא. צְרוּפָה אֶמְרֶתְךָ, לְחַלּוֹת עַל עַם אֱלֹהִים. לְמָה תִּשְׁיֵב יָדְךָ, וַיִּמְיֶנְךָ. מִקְרָב חִיקֶךָ כֹּלֵה:

If our transgressions are enormous and overwhelming as a mountain, by virtue of every fitting attribute [I pray], with a soft [birdlike] voice for wonders. On Your refined [faithful] word, <sup>13</sup>*That our prayers do not go unanswered*. [I rely] to plead for this people. "Why do You withdraw Your hand, even Your right hand? Draw it from Your bosom to consume [evil]." <sup>14</sup>*Psalms 74:11*.

אם-קלקלו מעשים, להזיד ולהרשיע. נא כל-מדה נכונה, רחש לבך להושיע קומי רוני בלילה לאל המושיע. למה תהיה פאיש נדהם,  
קגבור לא-יוכל להושיע:

If they have perverted their actions willfully and wickedly, [then] by virtue of every fitting attribute, let Your heart be moved to deliver them; "Arise cry out aloud in the night"<sup>15</sup>Lamentations 2:19. to the Almighty, the Deliverer. "Why should You be like a man confused, like a mighty man that cannot save."<sup>16</sup>Jeremiah 14:9.

אם-אמנם שבו כלם, בלב ונפש לחלותך. נא כל-מדה נכונה, תסכים עמם במחילתך. ועשה אדון למענך. סלח ומחל לעדתך. שוב  
למען עבדיך, שבטי נחלתך:

If in truth, all have repented with their heart and soul to appease You, [then] by virtue of every fitting attribute, consent to pardon them; and do it O Master for Your sake, forgive and pardon Your congregation. "Return to us for the sake of Your servants,"<sup>17</sup>The Patriarchs. the tribes of Your heritage."

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 ופשע וחסאה ונקה: וסליחת לעוננו ולחטאתנו  
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."

אליך יהוה שוענו ובבקר תפלתנו תקדמך: יהוה בקר תשמע קולנו בקר נעריך לך ונצפה: נפשונו לאדני משמרים לבקר שמרים לבקר:  
בחי אלהים רוח נשברה לב-נשבר ונדכה אלהים לא תבזה:

Unto You Adonoy is our plea, and in the morning our prayer is before You. Adonoy, in the morning hear our voice, in the morning we beseech You and hope. My soul waits for my Master more than the watchman waits for the morning, [more than] the watchman [waits] for the morning. The [correct] offerings to God is a broken spirit; a broken and humbled heart, God will not despise.

כרחם אב על בנים פן 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.

**סֵלַח נָא לְעוֹן הָעָם הַזֶּה, כְּגִדְל חֲסִדְךָ. וְכַאֲשֶׁר נִשְׁאַתָּה לְעָם הַזֶּה. מִמִּצְרַיִם וְעַד הַנְּהָה. וְשָׁם נֹאמַר:**

“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 אֲזַנְךָ וּשְׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֵמֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צְדִקְתֵּנוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּגְיֵנוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּימֶ: אֲדֹנָי שְׁמַעָה, אֲדֹנָי סֵלַחָה, אֲדֹנָי הַקְּשִׁיבָה וְעֲשֵׂהָ, אֵל תֵּאָחֵר. 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.

י"ט, לערב ראש השנה Chapter 19 Erev Rosh Hashana,

שם המחבר חתום מרדכי. לט.

*The following prayer was composed by Rabbi Mordechai.*

**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ**

**Our God and God of our fathers!**

**מִפְּלִטֵי אֵלֵי צוּרֵי סִתְרֵי וּמַגְנֵי. וְקִרְוֵן יִשְׁעֵי מִשְׁגְּבֵי בְּיָוֶם צַר־לִי וְאוֹנֵי. הַשְּׂכַמְתִּי לְחִלּוֹתְךָ מֶלֶךְ רַב. וְאֲנִי אֵלֶיךָ יְהוָה שֹׁעֵתִי בִּבְקָר**

My God Who is my savior and my strong rock my Protector and my Shield my Salvation<sup>1</sup>*Lit. the horn of my salvation. He fights against my enemies as an ox who gores with its horn as it attacks.* and my Assurance, during my times of trial and pain. I wake up early to pray unto You, O Great King, and unto You, Adonoy I cry in the morning.

**בְּקָר רַחֵם תִּזְכֹּר חֶסֶד אֲבָרָהֶם אֲבֵי אֵתְנִי. אֲשֶׁר בְּחַרְתָּ וְהֶאֱמִין בְּךָ רֹאשׁ לְמַאֲמֵינוּ. זָכֹר בְּרִיתוֹ וְהוֹשִׁיעֵנִי מִטְּמֵאתִי. יְהוָה בְּקָר תִּשְׁמַע קוֹלִי בְּקָר**

In the morning remember to have mercy in the merit of Abraham's kindness, the first patriarch of "the strong ones," the one whom You chose and who trusted in You, the first of all believers. Remember his covenant with You and deliver me from my sins. Adonoy, listen this morning to my voice, to my prayer of the morning.

**בְּקָר דְּבַרְתָּ עִמּוֹ וְנִסִּיתוֹ לְשֵׁלֶם לּוֹ מִשְׁכַּרְתָּ. וְכָרוֹת עִמּוֹ הַבְּרִית לְהִיּוֹת לוֹ לְמִשְׁכַּרְתָּ. אֶהְבְּתוֹ וְרָצִיתוֹ וְקִבַּלְתוֹ כְּקַטְרֵת סַמִּים בְּבְקָר בְּבְקָר**

In the morning You spoke with him<sup>2</sup>*Abraham*. and tested him in order to reward him and You made a covenant with him to serve as a protector for him. You loved him and wanted him and accepted him like the incense that was brought each morning.

**בְּקָר כּוֹכְבוֹ הָאֵיר כְּחַפְצָתָהּ לְהִרְאוֹת צְדָקְתוֹ הַגְּדוֹלָה. נִסִּיתוֹ בְּעֵשִׂירֵי וְתֵאמַר לוֹ קַח־נָא אֶת בְּנֶךָ וְאַל־תִּכְלָא. עַל־אִחַד הַהָרִים וְהַעֲלֵהוּ שָׁם לְעוֹלָה. אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בְּבְקָר**

When the morning star shone, when You wished to show his great righteousness, You tested him a tenth time and said to him: Take your son, and do not hesitate, to one of the mountains and bring him there as a burnt offering just as the sheep that you bring as a sacrifice in the morning.

**בְּקָר יַחַד שְׁמֶךָ וְשָׁמַע לְקוֹלְךָ וְהִרְאָה אֶהְבְּתוֹ. וְשֵׁשׁ בְּכָל־לַב עַל אִמְרַתְךָ לַעֲשׂוֹתוֹ. הָאֶהְבָּה קִלְקֵלָה הַשּׁוֹרָה וַיִּקַּם בְּשִׁמְחָתוֹ. וַיִּשְׁכַּם אֲבָרָהֶם בְּבְקָר**

In the morning he singularized Your Name and harkened to Your voice and manifested his love while rejoicing wholeheartedly to fulfill Your command. His love made him transcend normalcy by rising with joy. And Abraham rose early in the morning.

בְּקֶרֶת הַיּוֹם לִבָּם שָׁנִיָּהֶם לַעֲשׂוֹת רְצוֹנְךָ אִיוִם. הִבֵּן לִקְחַ עֲצִים וְהָאֵב לִקְחַ מֵאֲקֻלַּת לִשְׁחַט בְּלִי פְדִיּוֹם. קְרוּאִים וְהוֹלְכִים לְתַמָּם. וְרָאוּ כְבוֹדְךָ בַּיּוֹם הַשְּׁלִישִׁי בְּהַיּוֹת הַבֶּקֶר:

In the morning both readied their hearts to do Your will, O awesome One. The son took the wood and the father took the knife to slaughter without intending to redeem him. They were summoned and went with whole hearts and saw Your Divine honor on the third day in the morning.

בְּקֶרֶת אֲזַר כְּגִבּוֹר חֲלָצִיו וְלַעֲקֹד בְּנוֹ קֶדֶם. וַיִּקְחַ מֵאֲקֻלַּת לִשְׁחַטוֹ וְלֹא-חֲשַׁב אָדָם. וַיֹּאמֶר הַיּוֹם אֶקְרִיב עוֹלֹתִי וְאֶזְרַק דַּם-זִבְחִי לֹא יֵלִין עַד הַבֶּקֶר:

In the morning he girded himself as a warrior girds his loins. He first bound his son then took a knife to slaughter him, without thinking of him as a human being and said: "Today I will bring my offering and sprinkle the blood of my sacrifice." It will not remain until the morning.

בְּקֶרֶת רַחֲמֶיךָ נִכְמְרוּ עַל-בֵּן יַחִיד וְעַלֵּיו זָרְחוּ. וַיִּקְרָא אֱלֹהֵי מִלְאָךְ-יְהוָה, אֶל-הַנֶּעַר יְדִים אֶל-יְשֻׁלְחוּ. כִּי בִיִּצְחָק יִקְרָא-לְךָ זָרַע. וְזָכְרוּ לְדוֹרוֹת הַבָּיָוִת לְכֶם לְמִשְׁמֶרֶת עַד-הַבֶּקֶר:

In the morning Your mercy was aroused on the only son and that mercy shone upon him. An angel of Adonoy called to him and said not to harm the lad because in Isaac will Your seed be perpetuated, [and the merit of this event] will be remembered for all generations, it will remain as a safe-keeping for you until the morning.<sup>3</sup> *Until the redemption which is analogous to morning.*

בְּקֶרֶת כּוֹשְׁרוֹ וַיּוֹשְׁרוּ וַיִּצְדְּקוּ יְלִיצֵי בְּעַד-עִם אֱלֹהֶיךָ קֶרֶב. וְאֶפְרוֹ תַמִּיד יֵרָאֶה לְפָנֶיךָ לְכַבֵּסֵם הָרֶב. תִּנְתֵּן לָהֶם נַפְשָׁם בְּשִׂאלְתָם כִּי לָךְ נִכְסְפָה. וּבְעֶרְבֵי הַיּוֹם בָּאָה וּבַבֶּקֶר:

In the morning his<sup>4</sup>Isaac's. propriety and righteousness will benefit the people who pray to You and his ashes will always be seen before You to cleanse them from their sins. Grant them their lives which is their request, because it is You Whom they desire. In the evening they come to You in prayer and also in the morning.

בְּקֶרֶת קוֹלָם שָׁמַע וַתִּכְפֹּר עוֹנוֹתֵיהֶם. וְעֶרְבָה תִפְלְתֶם תַּחֲשַׁב כְּעֶרְבָה קֶרְבָּנוֹתֵיהֶם. לְקַחוּ וּבְאוּ בְזָכְרוֹן צְדָקַת אֲבוֹתֵיהֶם. וְהֵם הִבִּיאוּ אֱלֹהֵי עוֹד נְדָבָה בַּבֶּקֶר בַּבֶּקֶר:

Harken to their voices in the morning and atone their iniquities. Consider the order of their prayers like the order of the sacrifices. They come with the merits of the righteousness of their ancestors. And also bring to Him their contributions of prayer every morning.

בְּקֶרֶת תִּפְן אֱלֹהֵינוּ לְרַחֲמֵנוּ וְרַחֲמֶיךָ עָלֵינוּ יִכְמְרוּ. וְתִשְׁלִיךְ בְּמַצוֹלוֹת-יָם כָּל-חַטָּאוֹתֵינוּ וְלֹא יִזְכְּרוּ. צוּר הַעֵבֶר עוֹנָנוּ מִלְּפָנֶיךָ. וְלֹא-יִשְׁאִירוּ מִמֶּנּוּ עַד-בֶּקֶר:

In the morning turn to us and have mercy and let Your mercy be aroused upon us. Cast to the depths of the sea all our sins and let them not be remembered. Lord, our Rock, pass our sins from before You and let them not remain before You until the morning.

יּוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג בַּחֲסִידוּת. מוֹחֵל עוֹנוֹת עַמּוֹ. מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן. מְרַבֵּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מְלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וְרוּחַ. לֹא כְרַעַתֶם תִּגְמוֹל: אֵל הוֹרִיגֵת לָנוּ לֹא מוֹרֵת לָנוּ שְׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדַעְתָּ לָנוּ מִקֶּדֶם. כְּמוֹ שֶׁכְּתוּב וַיֵּרַד יְהוָה בְּעֵנָן וַיִּתְּצַב 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:*

יַעֲבֹר יְהוָה עַל פְּנֵי וַיִּקְרָא:

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

יְהוָה יְהוָה אֱלֹהֵינוּ וְיְהוָה אֶרְךָ אַפְּיִים וְרַב חֶסֶד וְאֶמֶת: נֹצֵר חֶסֶד לְאֱלֹפִים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְיָה: וְסִלְחָתָהּ לְעוֹנֵינוּ וְלְחַטָּאתֵינוּ וְנִחְלָתֵנוּ:

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 אֱבֹהֵינוּ כִּי חָטָאנוּ. מַחֵל לָנוּ מִלְּכֻנוּ 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.”

פּוֹתֵחִין הָאֲרוֹן:

*The Ark is opened.*

אֵל תְּבֹא בְּמִשְׁפָּט עִמּוֹ כִּי לֹא יִצְדַּק לְפָנֶיךָ כָּל חַי: וְהוּא יִשְׁפֹּט-תְּבַל בְּצִדְקָה וְלֹא-מִיּוֹשְׁרִים: צְדָקָה וּמִשְׁפָּט מִכּוֹן כְּסָאָךָ, חֶסֶד וְאֶמֶת יִקְדְּמוּ פְּנֵיךָ: מִלְּפָנֶיךָ מִשְׁפָּטֵנוּ יֵצֵא, עֵינֶיךָ תִּחְזְיֵנָה מִיּוֹשְׁרִים: וְתוֹצִיא כְּאוֹר צְדָקָתֵנוּ וּמִשְׁפָּטֵנוּ כְּצִהָרִים: לְמִשְׁפָּטֶיךָ עִמָּדוֹ הַיּוֹם. כִּי הַכֹּל עֲבָדֶיךָ: כִּי יְהוָה שִׁפְטָנוּ יְהוָה מַחְקֵקֵנוּ יְהוָה מִלְּכֻנוּ הוּא יוֹשִׁיעֵנוּ: הַנְּשֵׂא שִׁפְטֵ הָאָרֶץ, הַשֵּׁב גְּמוּל עַל-גְּאִים: חֲלִלָה לָךְ מַעֲשֵׂת כְּדַבַּר הַזֶּה, לְהַמִּית צְדִיק עִם-רָשָׁע, וְהִיָּה כְּצִדִּיק כְּרָשָׁע, חֲלִלָה לָךְ. הַשִּׁפֵּט כָּל-הָאָרֶץ, לֹא יַעֲשֶׂה מִשְׁפָּט:

Do not enter into judgment with us for no living soul will be justified before You.<sup>1</sup>*Psalms 143:2*. And He judges the inhabited world with justice; and the peoples with righteousness.<sup>2</sup>*Psalms 9:9*. Righteousness and justice are the foundations of Your throne, kindness and truth go before Your Presence.<sup>3</sup>*Psalms 89:15*. From before You let our judgment come forth; let Your eyes behold [my] uprightness.<sup>4</sup>*Psalms 17:2*. And bring forth as the light our righteousness, and our judgment as the noonday.<sup>5</sup>*Psalms 37:6*. For Your judgments they stand [ready] this day, for they are all Your servants.<sup>6</sup>*Psalms 119:91*. For Adonoy is our judge, Adonoy is our law-giver; Adonoy is our king, He will deliver us.<sup>7</sup>*Isaiah 33:22*. Arise Judge of the earth, repay the arrogant their just reward.<sup>8</sup>*Psalms 94:2*. It would be sacrilege to ascribe to You such an act— to kill the righteous with the wicked, and let the righteous fare as the wicked; it would be sacrilege to ascribe to You— [that] the Judge of all the earth does not act justly.<sup>9</sup>*Genesis 18:25*.

סוֹגְרִין הָאֲרוֹן:

*The Ark is closed.*

כ', לערב ראש השנה 20 Erev Rosh Hashana Chapter

ח:תום שלמה חזק ואמץ מ.

*This prayer was composed by Rabbi Shlomo ibn Gabirol.*

שׁוֹפֵט כָּל-הָאָרֶץ, וְאַתָּה בְּמִשְׁפָּט יַעֲמִיד. נָא תִיָּים וְחֶסֶד, עַל-עַם-עֲבֵי תַצְמִיד. אֶת-תְּפִלַּת-הַשַּׁחַר, בְּמִקוֹם עוֹלָה תַעֲמִיד. כְּעוֹלַת הַבֶּקָר, אֲשֶׁר לְעוֹלַת הַתַּמִּיד:

[You are] the Judge of all the earth, and You arraign her in judgment, we beseech You, life and kindness bestow on an afflicted people. Accept their morning prayer as a substitute for the burnt offering— as the burnt offering of the morning which was a continual burnt offering.

לובש צדקה ומעטה לך-לבד היתרון. אם אין בנו מעשים, זכרה ישני חברון. והם יעלו לזכרון לפני יהוה תמיד. פעולת הבקר, אשר לעולת התמיד

You are wrapped in a cloak of righteousness, You alone have the ability [to forgive], if we have no [good] deeds, recall the virtues of the [Patriarchs] who sleep in Hebron, and may their merits ascend as a memorial before Adonoy always. As the burnt offering of the morning which was a continual burnt offering.

מטה כלפי חסד, להטות איש לתחיה. עמך לחסד הטה, גמל נא עליו וחסיה. כתב תו חיים, והיה על מצחו תמיד. פעולת הבקר, אשר לעולת התמיד

You are inclined towards kindness to favor man with life. Incline Your nation toward kindness be benevolent with him, that he may live, inscribe him with the sign of life, and let it be on his forehead always. As the burnt offering of the morning which was a continual burnt offering.

הטיבה ברצונך את-ציון, עיר קדושי. ונתת יד ושם בביתך למקדשי. וערכת נר לבן-ישי, להעלות נר תמיד. פעולת הבקר, אשר לעולת התמיד

Do good, as You see fit, to Zion, My holy city. Grant power and fame in Your House to my holy ones [the pious and righteous], and an illuminated lamp for the son of Yishai; that a light be kept burning always. As the burnt offering of the morning which was a continual burnt offering.

חזקו ואמצו לבבכם, עמי באל מעזו. עדותיו כיתנצרו, גם את-זו לעמת זו. יכפר בעד חטאתיכם, ויזכר רחם ברגזו. דרשו יהוה ועזו, בקשו פניו תמיד. פעולת הבקר, אשר לעולת התמיד

Be strong and let your hearts take courage my people, whose strength is in the Almighty; and when You keep His testimonies, He, too, will in equal measure atone Your sins, and will remember mercy in His anger. Seek Adonoy and His strength, seek His Presence always. As the burnt offering of the morning which was a continual burnt offering.

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 שכתוב וירד יהוה בענן ויטיב 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:*

ניעבר 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 ופסע וחסאה ונקרה: וסלחת לעוננו ולחטאתנו: 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 כחסדך זכר לנו אתה למען טובך יהוה: זכר רחמיך יהוה וחסדיך כי מעולם המה: זכרנו יהוה ברצון עמך פקדנו בישועתך: זכר עדתך קנית 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 ולישׂראל אשר נשבעת להם בך ותדבר אליהם 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, forgive us, our Creator.

כ"א, לערב ראש השנה 21 Chapter Erev Rosh Hashana,

ע"פ א"ב כפול. מא.

**אליך צורי כפי שטחתי. וגדל וגבה לב הנחתי. אכן רוח נשברה זבחתי. ואני בחסדך בטחתי: בך ולא בזין מכוזל. להרג כנמסרתי רב וברזל. בקש יונת אלם וגוזל. והשיב את הגזלה אשר גזל**

To You, my Creator I have spread my hands [in prayer], I have abandoned arrogance and haughtiness. Truly, a broken spirit, I [have brought before You as a] sacrifice, and in Your loving-kindness, I trust. I trust in You and not upon refined weaponry, even when I was threatened with death [along with] scholars and their students. Search out [for redemption] the speechless dove and nestling,<sup>1</sup>"Speechless dove"—i.e. the nation of Israel. and let him return the robbery<sup>2</sup>And—robbery, i.e. let the gentiles return the land that they robbed from us. that he robbed.

**חטאנו צורנו סלח לנו יוצרנו:**

We have sinned, our Rock, forgive us, our Creator.

**גזל ואבד חסידי עליון וישישיו. והחריב ביתו וחלל מקדש וקדשיו. וגדר הפרכת והרג נביאיו וקדושי. זה דור דורשיו: דורשיו דמם יהי-כפר ופדיום. לפני כסא כבודך אים. דבוקים אחריך כצמידים ותיום. כי עליך הרגנו כל-היום**

He [the gentile nations] robbed and destroyed the exalted righteous [of our nation] and his wise elders, and destroyed his House<sup>3</sup>'House'—i.e. the Temple. and desecrated the Holy<sup>4</sup>Holy, i.e. the Temple. and its holies and slashed the Curtain<sup>5</sup>i.e. the curtain separating the Holy of Holies from the rest of the Temple. and slaughtered his prophets and holy men, that was a generation that seeked Him. The blood of those that seeked Him shall be a ransom and redemption

before Your honorable Throne [that instills] fear [in all creation]. [We are] attached to You as linked couplets and twins, because for Your sake we are constantly killed.

חטאנו צורנו סלח לנו יוצרנו:

We have sinned, our Rock, forgive us, our Creator.

היום הזה כמה רבבות נפלו מעמך. ומסרו עצמם על יחוד שמך. הוצא למענם לאור משפטם ודינם ממרומיך. ושמעת אל-תחנונת עבדיך ועמך: ועמך שוללים ובוזזים וחיילים יבזו. ושמחים למחפתה ולאיד עלזו. ומינתן למשסה יעקב בקול יכריזו. הלא יהנה זו:

On this day how many tens of thousands fell [by the sword] from Your nation, and gave their lives for the Unity of Your Name. For their sake bring forth into the light their judgments and sentence from Your heights, and hear the prayers of Your servants and Your nation. And Your nation they loot and rob and their riches they plundered and they rejoice in the fear<sup>6</sup> 'In the fear' i.e. the fear of the Jewish Nation. and in the breach<sup>7</sup> 'In the break' i.e. the breach of the Jewish Nation. they revel. 'And who has given Jacob to loot' loudly they proclaim, "Is it not Adonoy that did this!"

חטאנו צורנו סלח לנו יוצרנו:

We have sinned, our Rock, forgive us, our Creator

זו חטא גרם ורודף חבטנו. סרנו מני דרך וכסוררה בעטנו. זעמנו במדה וכרע מעללינו לעטנו. ליהנה אלהינו חטאנו: חטאנו והננו באשמה גדולה. ללעג וקולס נתונים בגולה. חזון המקרא עלינו עלה. הנה יהנה מטלטלך טלטלה:

[To this we respond] 'Our sins caused this, and [caused our] pursuer to smite us. We have veered from the path and like a rebellious counsel we have kicked. We suffered His anger according to the measure [that we deserve], and according to our evil actions we have suffered to Adonoy our God we have sinned. We have sinned and we are still [immersed] in great guilt. To ridicule and mockery we have been placed in exile. [The prophecy of Scripture has befallen us: "Behold! Adonoy has made you wander wanderings."]

חטאנו צורנו סלח לנו יוצרנו:

We have sinned, our Rock, forgive us, our Creator.

טלטלה ועצבון כי גברו ועצמו. זאבי ערבות אכלו הממו. טרפוננו ולבקר ולא גרמו. אכזרים המה ולא ירחמו: ירחמו משמים עשות נס. ויציל עמו מיד חזק ומאנס. ידידות משכנותיו לארץ ורחב יפרנס. כתן בראש ההר יכנס:

The wanderings and sorrows became stronger and intensified. The wolves [who attack their prey at] dusk<sup>8</sup> 'The wolves — dusk,' i.e. the nations of the world. devoured and stunned us. They tore us to pieces and left not even a bone till morning. They are ruthless and do not take pity. May pity come from the Heavens! To do miracles [for us] and let Him save His people from the hand of the strong and violent. May His beloved dwelling<sup>9</sup> i.e. the Temple. expand its length and breadth as a mast and as a banner<sup>10</sup> 'May the Temple be so visible and prominent!' at the mountaintop.

חטאנו צורנו סלח לנו יוצרנו:

We have sinned, our Rock, forgive us, our Creator.

כנס נותרה שארית נחלתו. בעלונו אדונים זולתו. קעת יאמר ליעקב בן-מחילתו. בחר לו יה ישראל לסגלתו: לסגלתו אל-יהי דנה ושמם. כימי קדם חרבותי יקומם. למלכי יתן עז וירומם. משפיל אף מרומם:

As a [lonely] flagpole, [remained] the remnant of His inheritance, Masters, besides Him, lorded over us. Now, let it be told to Jacob<sup>11</sup> i.e. Israel. whom He forgives: "God has chosen him, Israel to be His chosen nation." To His chosen nation let there not be pain and destruction. As in days of yore let my ruins<sup>12</sup> i.e. Jerusalem. be rebuilt. To my king let Him give strength and let him be exalted, [God] Who humbles and exalts.

חטאנו צורנו סלח לנו יוצרנו:

We have sinned, our Rock, forgive us, our Creator.

מְרוֹמִם יְרַאֲנִי בְּשׁוֹרְרֵי. נִקְמְתוּ וְנִקְמַת בְּחִירֵי. מוֹסֵר כְּלִמְתִּי לְעָרִי. כִּי־נִשְׂאֲתִי חֲרַפְתָּ נְעוּרַי: נְעוּרַי זָכַרְתִּי־לּוֹ אֲהַבְּהָ כְּלוּלָהּ. לְעַתְּ זָקְנָה חֶסֶד גּוֹמְלָהּ. נָא תִכּוֹן תִּפְלִתִי כְּעוֹלָהּ. הַאֲזִינָה אֱלֹהֵי יַעֲקֹב סֶלָה

Exalted One! Show me [vengeance] in my enemies,<sup>13</sup> *בשוררי*—*lit. those who see to my destruction*. His vengeance and the vengeance of my chosen place<sup>14</sup> *'Chosen place,' i.e. the Temple*.. Transfer the pain of my shame to my enemies for I carried the shame of [the wrongdoing] of my youth. [God responds:] I remember his youth the love of betrothal.<sup>15</sup> *I remember — betrothal' i.e. I remember the kindnesses that I did for you when you first became My nation*. [So, too] in her old age act kindly towards her. Please! Let my prayer be established as a burnt-offering.<sup>16</sup> *Let — offering,' i.e. let my prayer be considered as a sacrifice brought at the time of the Temple*. God of Jacob listen to my prayer forever.

חֶטְאָנוּ צוּרְנוּ סָלַח לָנוּ יוֹצְרָנוּ:

We have sinned, our Rock, forgive us, our Creator.

סֶלָה לְקוֹיָךְ הָיָה מִשְׁעָנָם. לְמַעַנְךָ עָשָׂה אִם־לֹא לְמַעַנָם. שׁוֹטְנֵינוּ יְבוֹשׁוּ וְיִכְלְמוּ בְּמַעַנָם. אֵל יְהוָה וְלֹא עֲנָם: עֲנָם לְבַיִת יִשְׂרָאֵל וְיִחַדְדוּךָ. כִּי־שָׁמַתָּ מַעִיר לְגַל וְחִמְדוּךָ. עַל כֵּן בְּאוּרִים כָּבְדוּךָ. יְהוָה בְּצַר פִּקְדוּךָ

You have always been a support to those who put their hope in You. For Your sake do [for them], if not for their sake. [Then] their enemies will be embarrassed and disgraced through their prayers [for they will pray] to Adonoy and You will not answer them. Answer [the prayers] of the House of Israel, who have declared Your oneness, even when You put their cities to rubble they desired You. Therefore, [even when they had to hide] in the cracks [of the earth] they honored You. Adonoy, in their anguish, they remembered You.

חֶטְאָנוּ צוּרְנוּ סָלַח לָנוּ יוֹצְרָנוּ:

We have sinned, our Rock, forgive us, our Creator.

פִּקְדוּךָ פִּיּוֹת פּוֹנוֹת־לְךָ לִקְרָא. חֲלִצָם מִעַנְשׁ וּמִגְזֵרָה חֲמוּרָה. פְּנֹה־נָא אֵל הַרְנֵה וְאֵל הַעֲתִירָהּ. מַעֲזָם בְּעַת צָרָה: צָרָה וְצוּקָה הִסֵּר מִנִּי מִחוּלְלֵי. וְשַׁעֲרֵי דָמָעוֹת לֹא יִנְעֻלוּ לִי. צְבוּרוֹת בְּנֹאדְךָ הֲלֹא בְּסִפְרֹתֶךָ גּוֹאֲלֵי. שְׁוַעֲתִי שְׁמַעְתָּ קוֹלִי

They remembered You, You to whom lips turn to call [in prayer]. Rescue them from punishment and from severe edicts. Please! Turn towards their song and their beseeching. You are their strength in time of anguish. Anguish and distress remove from me, my Creator, and the gates of tears shall not be shut for me. For they are gathered in Your vessel; are they not counted by You, my Redeemer! I have cried. Hear my voice!

חֶטְאָנוּ צוּרְנוּ סָלַח לָנוּ יוֹצְרָנוּ:

We have sinned, our Rock, forgive us, our Creator.

קוֹלֵי אַרְיִים דָּרַךְ בְּקִשָּׁהּ. מִפְּנֵי עֶקֶת אוֹיֵב הַמְרַעִישָׁהּ. קִפְחֹתַי חֲמַת הַמְצִיק הַמִּתְקַשָּׁהּ. אִם עַל בָּנִים רָטְשָׁה: רָטְשָׁה לְעֵינָיָה וְלַדִּים נִשְׁחָטִים. פְּנִיָה לְכִלְמוֹת וְלַחֲיָיָה לְמוֹרְטִים. רוֹזְנִים מִלְשַׁכַּת הַגְּזִית מִתְמַעְעִים. שִׁשָּׁם עָלוּ שְׂבָטִים: שְׂבָטִים תָּשִׁיב לְגוֹת בֵּית־עֵטְרָת. לַהֲיֹת שְׂאֵרִית מִכְתָּרָת. תִּשְׁמִיעַ לְפִלִּיטַת יְהוּדָה הַנִּשְׁאָרָת. וְהִיִּית עֵטְרַת תִּפְאָרַת

I will raise my voice in plea [that You save me] from the oppression [of My] tumultuous enemy. I was overwhelmed by the severe anger of my oppressor. The mother, together with her children, was torn to pieces. [The mother] was torn to pieces before her eyes are her children slaughtered. Her face was put to shame her cheek plucked. The barons from the Chamber of Hewn Stone<sup>17</sup> *'Barons — Stone' i.e. the Sanhedrin who met in the temple in the Chamber of Hewn Stone to pass judgment*. have become few, where the tribes [of Israel] ascended. Return Your tribes to Your glorious dwelling-place<sup>18</sup> *i.e. the Temple*. so that the remnant [of Israel] be crowned.<sup>19</sup> *i.e. that the Kingdom of the House of David return*. Let it be heard by the fugitive of Judah that has remained so that she remain a crown of glory.

חֶטְאָנוּ צוּרְנוּ סָלַח לָנוּ יוֹצְרָנוּ:

We have sinned, our Rock, forgive us, our Creator.

תִּפְאָרַת אֲמוּנֹיךָ עִם זֶה קִנִּיתִי. לֹא שִׁקְצָתָם קְרָאוּךָ וְעִנִּיתִי. יְחִיד וְעֵבִי קוֹרָא מִשׁוֹבְתֶךָ הַכֹּנֵת. וְשָׁמַעְתִּי אֶת־תִּפְלִתָם וְאֶת־תַּחֲנוּנָם אֲשָׁר הִתְחַנְּנָת: הִתְחַנְּנָת עַל בְּנִיךְ שִׁכְלוּ. וּמַעַל שְׁלַחַן אֲבֵיהֶם גָּלוּ. אֲמַרְתָּ רַחֲמִים עַל־מְדוּתִי יְגָלוּ. בִּיהוָה יִצְדְּקוּ וְיִתְהַלְלוּ

Your glorious [people] who trust [in You], this nation that You have acquired. You have not found them contemptuous, when they have called You, You responded. [Even when] a single poor person calls, You have prepared Your reply: "I will hear their prayer and their plea which [you] pleaded [in their behalf]." You have taken pity on Your annihilated children and who were exiled from their father's table. You said: "Compassion shall roll over my attributes."<sup>20</sup> "Compassion — attributes" i.e. compassion shall overpower the other attributes of God. In Adonoy they shall find righteousness and they shall be praised [for trusting in God].

חַטָּאנוּ צוֹרְנוּ סֶלַח לָנוּ יוֹצְרֵנוּ:

We have sinned, our Rock, forgive us, our Creator.

וַיִּתְהַלְלוּ חוֹסֵיךָ תַּפְלֵתֶם וַתַּפְלֵתִי בְנַעֲמִימִים. וְהִתְנַהֵּג עִמָּהֶם בְּמִדַּת צְדָקָה וְרַחֲמִים. זְכוּתְךָ קִדְמָם וְזְכוּת שְׁלֹשֶׁת קְדוּמִים. אֵל מֶלֶךְ יוֹשֵׁב  
עַל־כִּסֵּא רַחֲמִים:

Those who depend on You shall be praised for their prayer and my<sup>21</sup> *The שְׁלִיחַ צְבוּר*—who leads the congregation in prayer. prayer [were accepted] with pleasantness. And conduct Yourself with them with the attributes of righteousness and compassion. Let Your merit precede them and the merit of the three ancients,<sup>22</sup> *Three ancients' i.e. the Patriarchs.* the Almighty King Who sits on the throne of compassion.

זְכוּר לָנוּ בְּרִית אֲבוֹת כְּאֲשֶׁר אָמַרְתָּ. וְזָכַרְתָּ אֶת בְּרִיתִי יַעֲקֹב וְאֶת בְּרִיתִי יִצְחָק וְאֶת בְּרִיתִי אַבְרָהָם אֲזָכֹר וְהָאָרֶץ אֲזָכֹר:

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.

כ"ב, לערב ראש השנה 22 Chapter Erev Rosh Hashana

ע"פ א"ב כפול. חתום גרשום בר יהודה (מאור הגולה). מב.

*This prayer was composed by Rabbi Gershom ben Yehudah (the Light of the Exile).*

פּוֹתַחַן הָאָרוֹן:

*(The Ark is opened.)*

זָכֹר בְּרִית־אַבְרָהָם, וְעֻדְת־יִצְחָק. וְהִשָּׁב שְׁבוּת אֶהֱלִי־יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ:

Remember the covenant of Abraham and the binding of Isaac, and return the captives of the tents of Jacob and deliver us for the sake of Your Name.

אֲבָדְנוּ מֵאֶרֶץ־טוֹבָה בְּחַפְזוֹן. אָרְכוּ הַיָּמִים וְדַבֵּר כָּל־חַזוֹן. בְּיִשְׂרָאֵל חִדְלוּ פְּרָזוֹן. בְּמִשְׁמַנּוֹ שָׁלַח רָזוֹן. וְשׁוּב בְּרַחֲמִים עַל־שְׂאֵרֵי־יִשְׂרָאֵל,  
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ:

We lost the good land all too soon, and the prophesied exile has lasted very long; in Israel, they no longer live in open villages,<sup>1</sup> *They must live in fortified cities for fear of enemy attack.* our plenty has been turned into famine. Turn with compassion to the remnant of Israel, and deliver us for the sake of Your Name.

גּוֹלָה אַחַר גּוֹלָה. גָּלְתָה יְהוּדָה כָּלָה. דָּוָה כָּל־הַיּוֹם וְכָלָה. דוֹרֵשׁ וּמְבַקֵּשׁ אֵין־לָהּ: וְהִשָּׁב שְׁבוּת אֶהֱלִי־יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ:

Exile after exile, has all of Judah been exiled, grief and destruction is her lot each day, and there is none to inquire or plead for her. Return the captives of the tents of Jacob and deliver us for the sake of Your Name.

הָעִיר הַקְּדוֹשׁ וְהַמְּחֻזָּוֹת. הֵיוּ לְחֶרֶף וּלְבִזּוֹת. וְכָל־מַחְמַדֵּיהָ טְבוּעוֹת וּגְנוּזוֹת. וְאֵין שִׁיּוֹר רַק הַתּוֹרָה הַזֹּאת. וְשׁוּב בְּרַחֲמִים עַל־שְׂאֵרֵי־  
יִשְׂרָאֵל, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ:

The city of holiness and its environs had become disgraced and plundered; all its treasures are buried and hidden, and nothing remains except this Torah. Turn with compassion to the remnant of Israel, and deliver us for the sake of Your Name.

גואל חזק למענך פדנו. ראה כי־אזלת ידנו. שור כי־אבדו חסידינו. ומפגיע אין בעדנו. והשב שבות אלהי־יעקב, והושיענו למען שמך

Mighty Redeemer, for Your sake redeem us, see how helpless we are, look, our pious men are gone, and we have none to intercede for us. Return the captives of the tents of Jacob and deliver us for the sake of Your Name.

ברית אבות ואמהות והשבטים. רחמיך וחסדיך ברבות־עיתים. יה זכר למפים ונמרטים. ועליך כל־היום נשחטים. ושוב ברחמים על־  
שארית־ישראל, והושיענו למען שמך:

The covenant with the Patriarchs the Matriarchs and the [twelve] tribes, Your oft-repeated mercy and kindness—remember [now] O God to those who are stricken and tortured, and for Your sake [they are ready] to be killed all the day. Turn with compassion to the remnant of Israel, and deliver us for the sake of Your Name.

דורש דמים דון דינו. השב שבועתים אל־חיק־מענינו. חנם נמכרנו, ולא בכסף פדנו. זקוף בית־מקדשך השמם לעינינו. והשב שבות  
אהלי־יעקב, והושיענו למען שמך:

You Who avenges [innocent] blood, judge our cause, repay [punish] sevenfold into the bosom of those who torment us; we have been sold for naught, [therefore] redeem us without [ransom] money, raise up Your ruined, Holy Temple, before our [very] eyes, and return the captives of the tents of Jacob and deliver us for the sake of Your Name.

סוגרין הארון

*(The Ark is closed.)*

זכור לנו ברית ראשונים כאשר אמרת. וזכרתי להם ברית ראשונים אשר הוצאתי אותם מארץ מצרים לעיני הגוים להיות להם  
לאלהים אני יהוה:

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.”

תשגב לבדך ותמלך על כל בְּיָחִיד: כְּתוּב עַל יַד נְבִיאָךְ וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה אֶחָד וְשִׁמוֹ אֶחָד

Rule alone and reign over all in Your Oneness, as it is written by Your prophets: “And Adonoy will be King over the whole earth; on that day Adonoy will be One and His Name One.”

כ"ג, לערב ראש השנה Chapter 23 Erev Rosh Hashana,

שמע ישראל יהוה אלהינו יהוה אחד

Hear, Israel, Adonoy is our God, Adonoy is one.

מלפנו באנו בלחם יחודך. כי־אין לנו במה לקדמך. כי אם מלכותך ומעבדך. לכן בכל לב נִיְחַדְךָ: נִיְחַדְךָ יחד גדולינו וקטנינו. מחק נא  
שטרי חובותינו. וכתב בספר החיים זכרוננו. ותגזר עתה להיטיב שנותינו

Our King! We come before You with the power of Your Unity,<sup>1</sup> i.e. with the merit that we express the Unity of the Name of God. for we have nothing [else] with which to greet You but with [our acceptance of] Your Kingdom and [recognition] of Your deeds. Therefore, with the whole heart we will express Your Unity. We will express Your Unity together, old and young. Please erase our writs of guilt, and inscribe in the Book of Life our remembrance, and decree now that our years be for good.<sup>2</sup> *Years for good, i.e. that we have a good life.*

שמע ישראל יהוה אלהינו יהוה אחד

Hear, Israel, Adonoy is our God, Adonoy is one.

סגלה אשר־פדית במסות באותות ובנסים. בשמך חוסים ועל־שמע פורסים. אלה ברקב ואלה בסוסים. ואנחנו בשם־יהוה אלהינו  
עומסים: עומסים בִּירָאָה וּבְפַחַד וּבְרַעַד. לְעוֹדְדָם מֵאֲמוֹת וְלִהְסֵעַד. כְּמוֹ בַדְּבָרִי קִדְשְׁךָ מוֹעֵד. הִמָּה כָּרְעוּ וְנִפְלוּ וְאִנְחָנוּ קִמְנוּ וְנִתְעוֹדַד

The chosen [nation] that You redeemed with trial, tests and miracles in Your Name they find protection and the Sh'ma they read with blessings.<sup>3</sup> *Sh'ma — blessings, i.e. twice a day they read the Sh'ma with the appropriate blessings before and after.* These [nations] with chariots and others with horses. But, we, [however] trust in the Name of Adonoy, our

God.<sup>4</sup> *These nations — God, i.e. whereas, other nations depend on the might of their weapons we depend solely on the help of God. We carry [the Name of God] with fear, trepidation, and trembling. Strengthen them against the nations and support them, as promised in Your holy word<sup>5</sup> i.e. the Holy Scriptures: “They will kneel and fall and we will rise and be strengthened.*

שמע ישראל יהוה אלהינו יהוה אחד

Hear, Israel, Adonoy is our God, Adonoy is one.

פסו עבודות־פְּנִימָה וּשְׁעֵירֵי כִפָּרָה. וְאִפְסוּ כֹהֵן לְשַׁכֵּךְ עֲבָרָה. וְנִשְׂאָרְנוּ כְּלָב אִשָּׁה מִצָּרָה. שְׁעוּנִים בְּאִמְרַי יַעֲרֹךְ יְהוָה בְּיוֹם צָרָה: צָרָה בְּהַיּוֹת לַיַּעֲקֹב. זֶה־יֵאמַר לַיהוָה־אֱנִי בְּלִי לַעֲקֹב. זֶה יִקְרָא בְּשֵׁם יַעֲקֹב. וְכֹלֵם שְׁעוּנִים בְּהִבְטַחַת שֵׁם אֱלֹהֵי יַעֲקֹב:

The Inside Services have come to an end<sup>6</sup> i.e. the Service of Yom Kippur in the Holy of Holies can no longer be performed. [so, too, the Service of] the goats of atonement.<sup>7</sup> i.e. the service of the “two goats” performed only on Yom Kippur. And the priest is no more to placate the anger [of God], and we have been left like the heart of a woman who is in fear of her labor pains, we depend on that which was said: “Adonoy will answer you on the day of distress.” When affliction comes to Jacob, this one [the righteous] says: “I am for Adonoy” without deceit<sup>8</sup> i.e. they say this with all sincerity. and the other one [the unrighteous] proclaim that they are of Jacob,<sup>9</sup> i.e. despite their wrongdoing, their allegiance remains with the Jewish nation. and they all depend on the promise that the God of Jacob [will redeem them].

שמע ישראל יהוה אלהינו יהוה אחד

Hear, Israel, Adonoy is our God, Adonoy is one.

שִׁמְךָ בָּנוּ נִקְרָא רַב־עֲלִילוֹת. שְׁעָה מִנוּ שְׁעָה וְקִבַּל תְּפִלוֹת. וְהִסַּר מִנוּ רַע מַעֲלָלוֹת. וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת: תְּהִלּוֹת דָּר, הַקָּדוֹשׁ רַדּוּמִים. חֲשׂוּכִים בֵּין הָאֲמִים. פְּדוּם וְנִקֵּם מִקְּתָמִים. אֵל מֶלֶךְ יוֹשֵׁב עַל־כִּסֵּא רַחֲמִים:

We are called by Your name<sup>10</sup> i.e. we are called the people of God. [You Who are] abundant in deeds. Turn towards us to our cries and accept our prayers. And remove from us our evil deeds You the Holy One Who sits [awaiting] praises [of Israel]. You Who awaits praises! Awaken those who slumber<sup>11</sup> i.e. those whom the suffering of the exile has desensitized. in darkness amongst the nations. Redeem them and cleanse them of their stains, Almighty, King Who sits on the throne of compassion.

עֲשֵׂה עִמָּנוּ כְּמָה שֶׁהִבְטַחְתָּנוּ. וְאַף גַּם זֹאת בְּהַיּוֹתֵם בְּאֶרֶץ אוֹיְבֵיהֶם לֹא מֵאֲסֹתִים וְלֹא גַעֲלִיתִים לְכַלְתֵּם לְהַפֵּר בְּרִיתִי אִתְּם כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם: הִמְצֵא לָנוּ בְּבִקְשֵׁתְנוּ כְּמָה שִׁכְתוּב. וּבִקְשֵׁתֵם מִשֵּׁם אֵת יְהוָה אֱלֹהֵיךָ וּמִצֵּאתָ כִּי תִדְרָשְׁנוּ בְּכָל לְבָבְךָ וּבְכָל נַפְשֶׁךָ: מִזֶּל אֵת לְבַבְנוּ לְאַהֲבָה אֵת שִׁמְךָ כְּמָה שִׁכְתוּב וּמִלִּי יְהוָה אֱלֹהֵיךָ אֵת לְבָבְךָ וְאֵת לִבְבִּי זָרְעָךָ לְאַהֲבָה אֵת יְהוָה אֱלֹהֵיךָ בְּכָל לְבָבְךָ וְכָל נַפְשֶׁךָ לְמַעַן תִּיָּיֵךְ: זָרֵק עֲלֵינוּ מִים טְהוּרִים וְטַהֲרֵנוּ כְּמָה שִׁכְתוּב. וְזָרְקֵתִי עֲלֵיכֶם מִיַּם טְהוּרִים וְטַהֲרֵתֶם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם: מַחֲה פְּשָׁעֵינוּ כְּעַב וְכַעֲבֹן כְּמָה שִׁכְתוּב. מַחֲהִיתִי כְּעַב פְּשָׁעֵיךָ וְכַעֲבֹן חַטָּאתֵיךָ שׁוּבָה אֵלַי כִּי גֵאלְתִּיךָ: מַחֲה פְּשָׁעֵינוּ לְמַעַנְךָ כַּאֲשֶׁר אָמַרְתָּ. אֲנִי אֲנֹכִי הוּא מוֹחֵה פְּשָׁעֵיךָ לְמַעַנִּי וְחַטָּאתֵיךָ לֹא אֲזַכֵּר: הַלְבֵן חַטָּאֵינוּ כְּשֶׁלֶג וְכַאֲשֶׁר כְּמָה שִׁכְתוּב. לָכֵן גַּם וְנִגְדַּחְתָּ יֵאמַר יְהוָה אִם יְהִי חַטָּאֵיכֶם כְּשֶׁלֶג יִלְבִּינוּ אִם יֵאדְמוּ כְּתוּלַע כַּאֲשֶׁר יְהִי: רַחֵם עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ כְּמָה שִׁכְתוּב: כִּי אֵל רַחוּם יְהוָה אֱלֹהֵיךָ לֹא יִרְפֹּךְ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֵת בְּרִית אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם: קִבֵּץ נִדְחֵינוּ כְּמָה שִׁכְתוּב. אִם יְהִי נִדְחֶךָ בְּקִצֵּה הַשָּׁמַיִם מִשֵּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֵיךָ וּמִשֵּׁם יִקְחֶךָ: הַשֵּׁב שְׁבוֹתֵנוּ וְרַחֲמֵנוּ כְּמָה שִׁכְתוּב. וְשֵׁב יְהוָה אֱלֹהֵיךָ אֵת שְׁבוֹתֶךָ וְרַחֲמֶךָ וְשֵׁב וְקִבְּצֶךָ מִכָּל הָעַמִּים אֲשֶׁר הִפִּיצֶךָ יְהוָה אֱלֹהֵיךָ שְׁמָה: תְּבִיאֵנוּ אֵל הַר קְדֻשָּׁךְ וּשְׁמַחְנוּ בְּבֵית תְּפִלְתֶךָ כְּמָה שִׁכְתוּב. וְהִבִּיאֹתִים אֵל הַר קְדֻשִׁי וּשְׁמַחְתִּים בְּבֵית תְּפִלְתֵי עוֹלוֹתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל מִזְבְּחֵי כִּי בֵיתִי בֵּית תְּפִלָּה יִקְרָא לְכָל הָעַמִּים:

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."

כ"ד, לערב ראש השנה 24 Chapter Erev Rosh Hashana,

"ש"ץ מתחיל בקול רם והצבור עונים 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.*

פּוֹתְחִין הָאֵרוֹן

*The Ark is opened:*

**שְׁמַע קוֹלֵנוּ** יְהוָה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ: הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֵבָה חֲדָשׁ יְמֵינוּ כְּקֶדֶם: אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ: אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה כְּכֹלֹת כְּחֹנּוּ 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 וְיָבִישׁוּ כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ: אֲמַרְנוּ הַאֲזִינָה יְהוָה בְּיָנֵה הַגִּיגָנוּ: יְהִיו לְרָצוֹן אִמְרֵי פִינוּ וְהִגִּיוֹן לִבֵּנוּ לְפָנֶיךָ יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ: כִּי לָךְ יְהוָה הוֹחֵלְנוּ אַתָּה תַעֲנֵה אֲדֹנָי אֱלֹהֵינוּ:  
סוּגְרִין הָאֵרוֹן

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.

כ"ה, לערב ראש השנה 25 Chapter Erev Rosh Hashana,

חיבר רב סעדיה גאון

*The following prayer was composed by Rabbi Saadyah Gaon.*

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה הַשָּׁנָה הַזֹּאת הַבָּאָה עָלֵינוּ וְעַל-עַמְּךָ בֵּית יִשְׂרָאֵל, קָץ וְתִכְלִית לְשָׁבִי עִמָּךְ בֵּית יִשְׂרָאֵל, וְעַת-סוֹף לְגְלוּתֵנוּ וְלְאֲבָלֵנוּ, וְאַחֲרֵית-טוֹב לִימֵי-עֵינֵינוּ וְמִרוּדֵנוּ. כִּי-מִשָּׁךְ עָלֵנוּ הַשַּׁעֲבֹד, וְאַרְךָ עָלֵנוּ עַל-גְּלוּיֹת. וְהִנֵּנוּ בְּכַל-יּוֹם הוֹלְכִים וְדוֹלִים, בְּרַבּוֹת הַשָּׁנִים אֲנוּ נִמְעָטִים, וּבִסְגוֹת הַזְּמַנִּים אֲנוּ נִצְעָרִים. וְאִין-לָנוּ לֹא-מִנְהַל וְלֹא-מִחֲזִיק בְּיָדֵנוּ, כְּאִשֶּׁר אָמַרְתָּ. כִּי מִי יִחַמַּל עָלֶיךָ יְרוּשָׁלַיִם, וּמִי-יִנּוֹד-לָךְ, וּמִי-יִסּוֹר לְשֵׁאל לְשֵׁלוֹם לָךְ, אוּ מִי-יִגְדֹר-גְּדָר, אוּ מִי יַעֲמֵד בְּפָרְץ: וְאִין עוֹד נָבִיא וְחוֹזֵה, וְאִין קוֹרֵא בְּשִׁמְךָ בְּאֶמֶת, מִתְעוֹרֵר לְהַחֲזִיק-בְּךָ. כִּי כָלֵנוּ כֹּצֵאן תַעֲנִינוּ, אִישׁ אִישׁ לְדַרְפוֹ הַרְעָה פָּנֵינוּ, כֹּל-גֹּבֵר אַחֲרֵי בְּעָעוּ, וְכֹל-אִישׁ אַחֲרֵי שְׁרִירוֹת לָבוֹ הַרְעוּ. וְלֹא דִי לָנוּ בַעֲוֹנוֹת הַרְאֻשׁוֹנִים, כִּי-אִם הוֹסַפְנוּ עָלֵיהֶם חֲדָשִׁים. וְלֹא הַזְהַרְנוּ בְּכַל-הַאֲזָהָרוֹת אֲשֶׁר הַזְהַרְתָּנוּ, וְלֹא הוֹכַחְנוּ מִכָּל הַתּוֹכַחוֹת אֲשֶׁר הוֹכַחְתָּנוּ, וּמִה-יִשְׁלָנוּ עוֹד צְדָקָה, וְלִזְעַק-עוֹד אֱלֹהֵימֶלֶךְ:

And so may it be Your will Adonoy, our God, and God of our fathers, that this coming year be for us, and for all Your people, the House of Israel, the end and limit of the captivity of Your people, the House of Israel; and the last of our exile and mourning, and a happy end to our days of affliction and misery; for our servitude has been protracted, and the yoke of captivity is long upon us; and behold each day we become more and more diminished, and with the increase in years, we are less in number, and in the length of time, we are dwindling away. We have no leader nor anyone to strengthen our hands, [for] it is as You said [[Jeremiah 15:5](#)]: “For who will have pity on you, Jerusalem? And who will moan over you? And who will turn to inquire about your well-being?” Who will erect a [spiritual] fence, and who will stand in the breach? There is no longer a prophet or seer, and there is no one that calls upon Your Name in truth, that is inspired to grasp You; for we are all like sheep gone astray, each one has turned to his evil way, every man after his gain and everyone after the desire of his evil heart; and, as if we were not content with our previous iniquities, we have added new ones to them, we were heedless of all the warnings with which You warned us, and we were not chastised by all the admonishment with which You rebuked us; and what other righteousness have we that we can cry out to the King?

אלהינו ואלהי אבותינו תבא לפניך תפלתנו, ואל תתעלם מתחנונתנו שאין אגחנו עזי פנים וקשי ערף לומר לפניך יהוה אלהינו ואלהי אבותינו צדיקים אגחנו ולא חטאנו אבל אגחנו ואבותינו חטאנו:

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.

אשמנו בגדנו גזלנו דברנו דפי העוינו והרשענו זדנו חמסנו טפלו שקר יעצנו רע כזבנו לצנו מרדנו נאצנו סררנו עוינו פשענו צררנו קשינו ערף רשענו שחתנו תעבנו תעינו תעתענו

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 רשעים, 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 רשע, [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.

סרנו ממצותיך וממשפטיך הטובים ולא שוה לנו. ואתה צדיק על כל הבא עלינו. כי אמת עשית ואגחנו הרשענו:

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.

כ"ו, לערב ראש השנה Chapter 26 Erev Rosh Hashana,

חיבר רב סעדיה גאון

*This prayer too was composed by R' Saadyah Gaon.*

שכחנו את טובותיך. ונשינו את רב חסדיך. ומרינו את פיך. וממשפטיך סרנו. ובהבלי העולם הזה נהבלנו. אל-רהבים ושטי כזב פנינו. והספלו הרבה מאד. ואהבנו רע מטוב ושקר מדבר צדק סלה. וטמאה תחת טהרה. ושקוי תחת זכות. והחלפנו עולם עומד בעולם עובר. מדי יום ביומו השכם וחסוא עד אשר עוונותינו עברו ראשו. ורבו משערוותינו. ועצמו מדברי פינו. וגדלו מצעדי רגלינו. וגבהו מנשמת רוח אפנו. טבענו בין מצולה ואין מעמד. באנו במעמקי מים ושבלת שטפתנו. ולא לך יהוה אלהינו הרענו כי אם לנפשונו. ולא אותך הכעסנו כי אם אותנו. כי אנוש אם חטא מה יפעל-לך. ואם רבו פשעיו מה יעשה-לך. אבל אוי לבני אדם אשר חטאו לך. ואוי לנפשם כי גמלו להם רעה. אלהינו בושנו ונקלמנו להרים אלהינו פנינו אליך כי אנו ככלי נמאס. כן נבזינו בעיני נפשונו כגבר אשר הוטבל בשחת ותעבוהו שלמותיו. וכמו בעוון חוללנו. כן בשת פנינו כסתנו:



We have forgotten Your goodness, and been mindless of Your great kindnesses; we have rebelled against Your word, and have turned away from Your laws. We have indulged in the vanities of this world, and to men of arrogance and deceit we have turned. We have been very foolish, we have loved evil more than good, and falsehood rather than speaking righteousness, we have sought impurity rather than purity, and the loathsome rather than the clean; we have exchanged the permanent [world] for the transitory. Day by day we rise early to sin, until our iniquities have mounted above our heads, and are more numerous than our hairs, and more powerful than the words of our mouth, and exceeded the steps of our feet, and surpassed the breathing of our nostrils. We have sunk into muddy depths, and there is no foothold; we have come into deep waters, and a whirlpool has swept us away.<sup>1</sup>*Psalms 69:3*. Not You Adonoy, our God, have we harmed, but [only] ourselves, not You have we irritated but [only] ourselves; for when man sins, what effect has it on You? If his transgressions are numerous, what does it do to You? But woe to the sons of man who sin against You, and woe to their souls, for they bring evil upon themselves. Our God, we are too ashamed and disgraced, to lift our faces to You, our God;<sup>2</sup>*Ezra 9:6*. for we are like a repulsive vessel, thus are we disgraced in our own eyes. As a man immersed in a [muddy] ditch and soils his clothing;<sup>3</sup>*Job 9:31*. and as we were conceived in iniquity, so the shame of our faces have covered us.<sup>4</sup>*Psalms 44:16*.

כ"ז, לערב ראש השנה Chapter 27 Erev Rosh Hashana,

חיבר רב סעדיה גאון

*This prayer, too, was composed by R' Saadyah Gaon.*

ועתה יהוה אלהינו, אחרי שובנו נחמנו. ואחרי הודענו, ספקנו על-ידיך: בשנו וגם נכלמנו, פי נשאנו חרפת נעורינו. ועל-זאת נשא בשרנו בשנינו, ונפשנו נשים בכפנו. ובמה נקדמה פניך יהוה אלהינו. ובמה נכף לך אלהי מרום. ובמה תתרצה, ותכפר לנו על-כל חטאתנו, אשר חלפו ועברו, כמים המגרים ארצה, אשר לא יאספו: אם בתשובה וידי תתרצה, הננו שבים ומתנודים לפניך יהוה אלהינו. חטאנו ופשענו וישר העוינו, ולא שנה לנו: ואם בתפלה ובתחנונים תמחל, הננו מפילים תחנונינו לפניך, כעיני עבדים אל-יד אדוניהם, וכעיני שפחה אל-יד גברתה, כן עינינו נשואות אליך: ואם בבכי וזעקה תסלח, הנה במסתרים תבכה נפשנו מפני חטאתינו, ובחידרים תאנח רוחנו על רב פשעינו: ואם בשקר-רוח תכפר, הנה נשבר לבנו בקרבנו, ונדכאה רוחנו, מן הצרות ומן התלאות, אשר עברו עלינו, עד אשר לא-נותר מתום בשרנו. לולי רחמיך וחסדיך, אז אבדנו בעונינו

And now Adonoy, our God, after we have repented, we regret [our sins], and after realizing [our guilt], we struck ourselves on the thigh. We are ashamed, even disgraced, for we also bear the shame of our youth.<sup>1</sup>*Jeremiah 31:18*. Because of this we take our flesh in our teeth,<sup>2</sup>*We bite ourselves*. and put our life in our hands.<sup>3</sup>*Job 13:14*. How shall we approach You, Adonoy, our God, and how shall we bow unto You, exalted God?<sup>4</sup>*Micah 6:6*. How will You be reconciled to us and atone all our sins, which have passed by and gone like water spilt on the ground, which cannot be gathered up again?<sup>5</sup>*II Samuel 14:14*. If through repentance and confession You will be reconciled to us, behold we repent and confess before You Adonoy, our God: "We have sinned and transgressed, and that which is straight, we distorted, and it has not profited us." And if through prayer and supplication You will forgive us, behold we offer our supplication before You; "As the eyes of servants [look] toward the hand of their master, as the eyes of a maiden [look] toward the hand of her mistress; so our eyes are lifted to You."<sup>6</sup>*Psalms 123:2*. And if through weeping and wailing You will pardon us, behold, our soul weeps in secret because of our sins, and our spirit groans within us over the multitude of our transgressions. And if through a broken spirit, You will atone us, behold our heart is broken within us, and our spirit is crushed by the troubles and travails which have passed over us, until there is nothing left whole in our flesh. Were it not for Your mercy and kindness, we would have perished because of our iniquities.

אשמנו מכל-עם, בשנו מכל-דור. גלה ממנו משוש, דוה לבנו בחטאינו. החבל אויבנו, ונפרע פארנו. זבול בית-מקדשנו, חרב בעונינו. סירתנו היתה לשמה, יפי אדמתנו לזרים, כחנו לנכרים: ועדין לא שבנו מטעותנו. והאיר נעיז פנינו ונקשה ערפנו. לומר לפניך יהוה אלהינו ואלהי אבותינו. צדיקים אנחנו ולא חטאנו. אבל אנחנו ואבותינו חטאנו:

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:

אֲשָׁמנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבְרַנוּ דָּפִי. הֶעֱוִינוּ. וְהִרְשַׁעְנוּ. זָדְנוּ. חִמְסְנוּ. טָפְלְנוּ שִׁקְרָה. יַעֲצֵנוּ רָע. כִּזְבְּנוּ. לָצְנוּ. מִרְדְּנוּ. נֶאֱצְנוּ. סָרְרְנוּ. עֵוִינוּ. פָּשַׁעְנוּ. צָרְרְנוּ. קִשְׁיֵנוּ עָרְף. רָשָׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲיִנוּ. תַּעֲתַעְנוּ: סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ. כִּי אָמַת עֲשִׂיתָ וְאַחַחְנוּ הִרְשַׁעְנוּ:

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 רָשָׁעִים, 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.

וְעַתָּה יְהוָה אֱלֹהֵינוּ אִם עָשִׂינוּ כְּאוֹלַתְנוּ. עָשָׂה אֵתְּךָ כְּאֵמֹנוֹתְךָ וְסָלַח. כִּי תָמִים דְּעִים אַתָּה. אִם שָׁלַמְנוּ רָעָה תַּחַת טוֹבָה. גָּמְלָנוּ טוֹב וְלֹא רָע. כִּי יִתֵּר מִרְעָהוּ צַדִּיק. וְכָל שֹׁכֵן הַבּוֹרָא וְאִם הִרְבִּינוּ לִפְשָׁע. אַתָּה הוּא רַב חֶסֶד וּמִרְבָּה לְסָלַח. אֲשֶׁר צִדְקוֹתֶיךָ וְחִסְדֶּיךָ רַבּוּ מִהֲרַרִי אֶל וְעַמְקוֹ מִתְהוֹם רַבָּה. פֶּסֶה שָׁמַיִם הוֹדֵךְ וְתַהֲלִתְךָ מִלְּאֵה הָאָרֶץ. יְהוָה שָׁמַעְנוּ שְׁמַעְךָ. כִּי בְּאַחַת הַמַּדּוֹת תִּסָּלַח לְאֲשֶׁר חָטְאוּ לָךְ וְאַף כִּי בְּכֹלֵם. סָלַח־נָא לְעוֹנוֹיֵנוּ וְלִחַטְאוֹתֵינוּ וְלִכְלָל חַטָּאת וְעוֹנוֹת יִשְׂרָאֵל וְכִבְּסֵנוּ מִעוֹנוֹיֵנוּ וּמִחַטְאוֹתֵינוּ טְהַרְנוּ. וְאַל תִּקְצַף עָלֵינוּ עַד מְאֹד. וְאַל לַעַד תִּזְכֹּר עוֹנוֹ. וְאַתָּה רַב לְסָלַח:

And now Adonoy, our God, if we did like our foolishness, You do according to Your trait and forgive because You are perfect and complete. If we repaid evil in exchange for good still grant us good and not evil; because even a righteous person forgives and certainly the Creator should do this. If we transgressed so extensively, You are capable of excessive kindness and can forgive extensively since Your righteousness and kindness are greater than high and mighty mountains, and more profound than the greatest depths. Your glory covers the heavens and Your praise fills the earth. Adonoy, we heard Your reputation— that with one of Your character traits You forgive those who sinned against You and even all of those who sinned. Forgive our intentional and unintentional sins and all the sins and iniquities of Israel, and cleanse us from our iniquity and purify us from our sins. Don't be excessively angry at us and don't remember our iniquity forever, since You have the vast capacity to forgive.

וְאַתָּה יְהוָה חֲשַׁבְתָּ לְצַרְף סִיגְנוּ, וְלִהְיוֹת בְּדִילְנוּ וְלִשְׁבֹּר אֶת־לִבְנוּ הַזּוֹנֶה, וְלִהְיוֹת טְמֵאתְנוּ מִמֶּנּוּ, עַל־כֵּן הִגְלִיתְנוּ וּבְגוֹיִם זָרִיתְנוּ: הִנֵּה בְּשֵׂאוֹן הַמַּלְכִּיּוֹת הִצַּלְנוּ, וְכַהֲתוֹרָה כֶּסֶף בְּתוֹךְ כּוֹר נִתְכַּנּוּ, וְלֹא מִקְצָר יָדְךָ לֹא־הוֹשַׁעְתָּנוּ, וְלֹא מִכְּבָד אֲזַנְךָ לֹא־שָׁמַעְתָּ תִּפְלַתְנוּ, כִּי הִבְדִּילְנוּ עוֹנוֹתֵינוּ בֵּינֵנוּ וּבֵין יְשׁוּעָתְךָ. לָךְ יְהוָה הַצְּדָקָה, וְלָנוּ בִּשְׁתֵּי הַפְּנִיִם. לִיהוָה אֱלֹהֵינוּ הַרְחֵמִים וְהַסְּלִיחוֹת, כִּי מִרְדְּנוּ בּוֹ. וְלָךְ אֲדֹנָי הַחֶסֶד, כִּי אַתָּה תִּשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ: וְאַתָּה יְהוָה אֱלֹהֵינוּ, גּוֹאֵל יִשְׂרָאֵל וְקִדּוּשׁוֹ. הִלְעוֹלָם תִּתְאַנֵּף בְּנוּ, תִּתְמַשֵּׁךְ אֶפְרַיִם לְדָר וְדָר, חִלִּילֶה. הִלְעוֹלָם תִּזְנַח, וְלֹא־תִסִּיף לְרַצּוֹת עוֹד, חִלִּילֶה. כִּי לֹא אֶפְסוּ לְנִצַּח חֶסְדֶּיךָ, וְלֹא כָלוּ רַחֲמֶיךָ, כִּי הֵמָּה חֲדָשִׁים לְבָקְרִים, יְחִילוּ בְּכָל־עַתָּה וּבְכָל רִגְעָה: וְלִמְעַן שִׁמְךָ יְהוָה, עָשָׂה עִמָּנוּ, כִּי הִיא תַּהֲלִיתְךָ. כִּי נִקְרָא שִׁמְךָ עָלֵינוּ, יְהוָה אֱלֹהֵי יִשְׂרָאֵל. וְלִמְעַן בְּרִית אַבּוֹתֵינוּ, אֲבָרְהָם יִצְחָק וְיַעֲקֹב, אֲשֶׁר כָּרַתְתָּ לָהֶם, וְאַתָּה הַשְׁבּוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם, זְכוֹר. וְלִמְעַן תּוֹרַתְךָ וְלִמְעַן הַקְּדוּשִׁים וְלִמְעַן יְהוָה אֱלֹהֵינוּ וְלִמְעַן יְשׁוּעָה וְהַבְּטָחָתְנוּ עַל אוֹדוֹתֶיךָ כִּי לֹא תִשְׁכַּח עֲדוֹת מִפִּי זִרְעוֹ. וְדַבְּרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיהֶם לֹא־מוֹשׁוּ. וְלִמְעַן עֲמָךְ וְנַחֲלִתְךָ, אֲשֶׁר־נִשְׁאַרְנוּ מֵעַתָּה מִהֲרָבָה, כִּתְרָן בְּרֹאשׁ הַהָר, וְכִנְסָה עַל הַגְּבָעָה: וְלִמְעַן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה, אֲשֶׁר הִיְתָה מִדְּבַר שְׁמֵמָה, וְיִצְאָה מִמֶּנָּה כְּלִי־הַדְּרָה, וְלִמְעַן בֵּית חַיִּינוּ וְתִפְאַרְתְּנוּ, אֲשֶׁר הִלְלוּךָ אַבּוֹתֵינוּ אֲשֶׁר הִיָּה לְשִׁרְפַת אִשׁ: וְכָל מִחְמַדֵּינוּ הִיוּ לְחַרְבָּה. וְלִמְעַן הַרְוִיגִים עַל שֵׁם קְדוֹשְׁךָ. וְלִמְעַן טְבוּחִים עַל יְחִוּדְךָ. וְלִמְעַן תּוֹרַתְךָ הַקְּדוּשָׁה הַשְּׂרוּפָה בְּאֵשׁ, וְנִתְּנָה לְמִרְמָס לְכָל עוֹבְרֵי דָרְךָ. הַעַל אֵלֶּה תִּתְאַפֵּק יְהוָה וְתִחַשֵּׁה וְתַעֲנֵנוּ עַד מְאֹד:

And You, Adonoy, intended to rid us of our refuse, and to remove our unworthiness<sup>1</sup>Lit. tin. and break our straying heart, and destroy our defilement from within us. Therefore, You exiled us and scattered us among the nations. Behold, in the pandemonium of kingdoms we drowned and like the smelting of silver in a vat we were melted and it was not because of Your inability that You did not save us, nor because of deafness in Your ears that You did not hear our prayers. Rather our sins separated us from Your deliverance. Righteousness is Yours, Adonoy while the shame is ours. To

Adonoy, our God, is mercy and forgiveness because we have rebelled against Him and to You, God, is only kindness because You pay [reward] a person according to his deeds. And You, Adonoy, our God, Redeemer of Israel and its Holy One, will You eternally be angry at us? Will Your anger endure for all generations? God forbid! Will You forsake forever and not forgive again? God forbid! Because forever there will not cease Your performance of kindness and Your mercy will not stop since this trait is renewed daily and is created at all times and every moment. For the sake of Your Name, Adonoy perform with us (your kindness and forgive us) because this is Your praise and because Your Name is called upon us, Adonoy, God of Israel; and for the sake of the covenant, with our ancestors Abraham, Isaac and Jacob, that You made with them; and the oath that You swore to them, remember. And for the sake of Your Torah and the holy ones who study it, for they have been diminished and subdued. And You have promised us in its regard that the Law will never be forgotten from his seed; "And My words that I placed in their mouths will never cease"; and for the sake of Your nation and inheritance of which only a few remain from many as a rod placed on a mountain top or a banner on a hill. For the sake of Jerusalem, Your holy city, that became a desolate wilderness and all its glory was taken from it; and for the sake of our house of life and beauty that for which our ancestors praised You and that was consumed by fire, and all of its treasures destroyed. For the sake of those who were killed [because they upheld] Your holy Name and for those who were slaughtered [because they expounded] Your singularity. For the sake of Your holy Torah that was burned in fire and cast to be trodden upon by all passers-by. In view of all these tragedies will [You] Adonoy, restrain Yourself, therefore hasten to answer us to the greatest extent.

וְהִנֵּה כָּל־הַגּוֹיִם יוֹשְׁבִים שְׁלוֹמִים וְשִׁקְטִים. וְאַבְיּוֹנֵי עַמְךָ דְּוַיִּים סְחוּפִים וּמְדַלְדָּלִים. וּבְדַלְדוּלָם הֵם מְבַקְשִׁים פְּנֶיךָ. וּמְפִילִים תַּחֲנוּנָם מוֹל אֶרֶץ בְּרִיתְךָ. יְהוָה אֱלֹהֵי הַצְּבָאוֹת עַד־מְתֵי לֹא תִרְחַם אֶת יְרוּשָׁלַיִם וְאֶת־עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּ זֶה כַּמָּה שָׁנִים. וְרָאָה אֶת עַמְךָ מוֹרָה מֵאֵד. וְאָפֶס עֲצוּר וְעֲזוּב. וְאֵין עוֹזֵר לְיִשְׂרָאֵל. פְּנִינֵנו לְיָמִין וְאֵין עוֹזֵר. לְשִׁמְאֵל וְאֵין תּוֹמֵךְ וְאַנְחֵנו אֵין לָנוּ עַל מִי לְהִשְׁעֵן כִּי אִם עָלֶיךָ אֲבִינוּ שִׁבְשָׁמִים. הִנֵּה הַעֵת וְהָעוֹנָה יֵאָתֶה לְךָ לְהוֹשִׁיעַ וְלִהְיוֹדֵעַ עוֹז רַחֲמֶיךָ אֲשֶׁר מְעוֹלָם כִּי רַבּוּ מֵאֵד

Behold all of the nations dwell in tranquility without turmoil whereas the poor of Your people, are tormented and denigrated and unsettled and in their turmoil they seek You and extend their supplication opposite the Ark of Your covenant. Adonoy, the God of Hosts, until when will You continue not to have mercy on Jerusalem and the cities of Judah against whom You were angered for so many years, and see Your nation in great fear. There is no one to unite and help them and there is no savior for Israel. We have turned to the right and there is no savior; to the left and there is no support, and for us, we can rely on no one except upon You our Father in heaven. Now is the time and the opportunity that it behooves You to help and to promulgate the intensity of Your mercy that always existed for it [Your mercy] is very great.

וּכְשִׁחֲטָאוּ יִשְׂרָאֵל בַּמִּדְבָּר עַמְד מֹשֶׁה רַבְּנוּ בַתְּפִלָּה לְפָנֶיךָ וּבִקְשׁ רַחֲמִים עַל עַמְךָ בֵּית יִשְׂרָאֵל. וְכָה אָמַר בַּתְּפִלָּתוֹ. מַלְכֵי וְאֱלֹהֵי. סִלַּח־נָא לְעוֹן הָעָם הַזֶּה כַּגְּדֹל חֲסֶדְךָ וְכֹאֲשֶׁר נִשְׁאַתָּ לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הֵנָּה. וְאַתָּה הַשְׁבוּת־לּוּ כְּדַרְכֵי טוֹבְךָ. וְדַבַּרְתָּ וְאָמַרְתָּ־לּוּ סִלַּחְתִּי כְּדַבַּרְךָ. וְאַנְחֵנו בְּשָׁנוּ בְּמַעֲשֵׂינוּ וְנִקְלַמְנוּ בְּעוֹנֵינוּ וְהִשְׁחָרוּ פְּנֵינוּ מִפְּנֵי חַטָּאתֵינוּ. וְנִכְפַּפְּהָ קוֹמַתְנוּ מִפְּנֵי אֲשַׁמְתֵינוּ וְאֵין לָנוּ פֶה לְהַשִּׁיב וְלֹא מִצַּח לְהָרִים רֹאשׁ:

When Israel sinned in the desert, Moses, our teacher stood and prayed before You, and beseeched You for mercy upon Your nation, Israel, and said the following in his prayer: "My King and my God, please forgive the sin of this people with the immensity of Your kindness, just as You forgave this nation from Egypt until the present time. And You responded to him in your manner of goodness and You spoke and said to him, "I forgive [them] as you ask." We are ashamed of our actions and we are disgraced with our sins and our faces are blackened from our sins. Our statures are bent because of our guilt and we have no excuse to offer nor audacity to raise our heads.

לְעֵינֵינוּ עֲשָׂקוּ עֲמַלְנוּ, מִמִּשְׁךְ וּמִמּוֹרֵט מִמֶּנּוּ. נָתַנוּ עֵלָם עָלֵינוּ, סָבְלוּ עַל־שִׁכְמֵנוּ. עֲבָדִים מִשְׁלוּ בָנוּ, פּוֹרֵק אֵין מִיָּדָם. צָרוֹת רַבּוֹת סָבְבוּנוּ, קָרָאנוּךָ יְהוָה אֱלֹהֵינוּ. רַחֲמֶת מִמֶּנּוּ בְּעוֹנֵינוּ, שָׂבָנוּ מֵאַחֲרֶיךָ, תַּעֲיִנוּ וְאַבְדָּנוּ. וְעַד־יָן לֹא שָׂבָנוּ מִטְעוֹתֵנוּ. וְהֵאֵיךְ נַעֲזִיז פְּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ. לּוֹמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. צְדִיקִים אָנְחָנוּ וְלֹא חֲטָאנוּ. אֲבָל אָנְחָנוּ וְאַבּוֹתֵינוּ חֲטָאנוּ

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:

אֲשָׁמְנוּ. בִּגְדָנוּ. גָּזְלָנוּ. דְּבָרְנוּ דָּפִי. הֶעָוִינוּ. וְהִרְשָׁעְנוּ. זָדָנוּ. חִמְסָנוּ. טַפְלָנוּ שִׁקְרָה. יַעֲצָנוּ רָע. כַּזְבָּנוּ. לָצָנוּ. מִרְדָּנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עָוִינוּ.  
פְּשָׁעָנוּ. צָרְרָנוּ. קִשְׁיָנוּ עֶרְף. רִשְׁעָנוּ. שְׁחַתָּנוּ. תַּעֲבָנוּ. תַּעֲרִינוּ. תַּעֲתָעָנוּ: סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל  
כָּל הַבָּא עָלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאַחֲחָנוּ הִרְשָׁעָנוּ

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. 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.

כ"ח, לערב ראש השנה Chapter 28 Erev Rosh Hashana

חיבר רב סעדיה גאון

The following prayer was composed by R' Saadyah Gaon.

אֵנָּה הִבֵּט בְּצַדִּיקַת עַבְדֶּיךָ וְחַסִּידֶיךָ, אֲשֶׁר הִעָרוּ נַפְשָׁם לְמוֹת עֲלֵיךָ, וְלֹא-חָסוּ עַל-נַפְשָׁם וְעַל זַרְעָם, וְקָצוּ וּמָאִסוּ בְּחַיֵּי הָעוֹלָם-הַזֶּה. וּבְטִלּוֹ  
רְצוֹנָם מִפְּנֵי רְצוֹנֶיךָ, וְקִדְשׁוֹ שִׁמְךָ הַגָּדוֹל וְלֹא חָלְלוּהוּ. וְרָצוּ לְזַבַּח, וּפְשָׁטוּ צִנָּאָרָם וְעַמְדוֹ בְּנִסְיוֹן וְנִאֲמָנוּ וְנִבְחָנוּ בְּצִרְיֶיךָ, וְנִמְצָאוּ תַּמִּימִים:  
וְנִגְעוּ דָּמֵי אֲבוֹת וּבָנִים, וְדָמֵי רַחֲמַנְיּוֹת וְלִדְיָהֶן, וְנִתְעַרְבוּ דָּמֵי אַחִים וְאֶחָיוֹת, וְדָמֵי חֲתָנִים וְכִלּוֹת, וְדָמֵי חֲכָמִים וְחֲכָמוֹת, וְדָמֵי הַגּוֹנִים  
וְהַגּוֹנוֹת, וְדָמֵי בַחּוּרִים וּבַחּוּרוֹת, וְדָמֵי פְרָנְסִים וְחֲזִנְיָהֶם, וְדָמֵי חֲסִידִים וְחַסִּידוֹת, וְדָמֵי זִקְנִים וְזִקְנוֹת, וְדָמֵי דַיָּנִים וְסוֹפְרֵיהֶם, וְדָמֵי  
מְלַמְּדִים וְתַלְמִידֵיהֶם, וְדָמֵי אֲנָשִׁים וְנִשׁוּתֵיהֶם, וְנִהְרָגוּ כָּלָם יַחַד, עַל-קִדְוַשׁ שִׁמְךָ הַמְּיֻחָד

We beseech You, look at the righteousness of Your servants and Your pious ones, who exposed themselves to death for You, and did not spare themselves or their children, but rejected the life of this world. They subjected their will to Your will and sanctified Your great Name, and did not desecrate It. They willingly offered themselves as sacrifices; they stretched out their necks and withstood the test, and were found true; they were proven with cleansing, and found to be perfect. The blood of fathers and sons merged, also the blood of mothers and children; the blood of brothers and sisters were mingled, also the blood of bridegrooms and brides, the blood of wise men and women, the blood of worthy men and women, the blood of young men and women, the blood of communal leaders and their adjutants, the blood of pious men and women, the blood of old men and women, the blood of judges and their scribes, the blood of teachers and their pupils; the blood of husbands and their wives; they were all slain together for the sanctification of Your holy and unique Name.

אֲרָץ אֶל-תִּכְסֵּי דָמָם, וְאַל-יְהִי מְקוֹם לְזַעֲקָתָם, עַד-יִשְׁקִיף יְיָ וְיֵרָא יְהוָה מִשָּׁמַיִם, וְיִנְקָם נִקְמָתוֹ, וְיִנְקַמְתָּ עִמּוֹ, וְיִנְקַמְתָּ תּוֹרָתוֹ וְיִנְקַמְתָּ דָם  
עַבְדֶּיךָ, אֲשֶׁר-שָׁפְכוּ דָמָם כְּמַיִם, כִּי הִבְטַחְתָּנוּ בְּיַד אַבְיֵי-חוּזָה, הַרְבִּינוּ גּוֹיִם עִמּוֹ, כִּי דָם-עַבְדֶּיךָ יִקּוּם, וְנִקְּמוּ יְשִׁיב לְצִרְיָנוּ, וְנִכְפַּר אֲדַמְתּוֹ עִמּוֹ:

Earth! Cover not their blood, and let their cry find no [resting] place,<sup>1</sup>Job 16:18. until Adonoy looks from heaven and sees, and takes His own vengeance, and the vengeance of His people, and the vengeance of His Torah, and the vengeance of His servants whose blood was poured like water; as You promised us through [Moses], the father of all prophets, "Sing the praises of His people, you nations, for the blood of His servants, He will avenge, and vengeance will He repay to His foes; and His land will be atoned [with the atonement] of His people."<sup>2</sup>Deuteronomy 32:43.

אֶת־אֱלֹהֵי מִזְבְּחוֹת זָכָר, וְאֱלֹהֵי עֲקֹדוֹת תְּרָאָה כִּי עַל אַחַת הִרְעִישׁ הָעוֹלָם וְהוּן אֶרְאֵלִים צָעֲקוּ חוּצָה. וְנִשְׁבַּעְתָּ לְבָרֶךְ עוֹקֵד וְנִעְקָד. לְהַרְבּוֹת זָרְעָם כְּחוֹל הַיָּם. וְאַף כִּי עָתָה כַּמָּה עֲקָדוֹ בְּנֵיהֶם. עַל יְחִיד שְׁמֶרְךָ הַמֵּיחָד הַנִּכְבָּד. כֹּא דוֹרַשׁ דְּמִים קוֹל דְּמֵי בְּנֵיךָ צוֹעֲקִים אֵלֶיךָ מִן הָאָדָמָה. וְלֹאֲרֹץ לֹא יִכְפַּר לְדָם אֲשֶׁר שָׁפַךְ בָּהּ כִּי אִם בְּדָם שׁוֹפְכוֹ. וְהִנָּחֵם, וְשַׁכַּרְךָ אַף, וְכִלְהָ חַמָּה. וְתִשָּׁבֵית שׂוֹד וְשַׁכַּר מִעֲמֶרְךָ:

Remember these altars, and see these bindings [sacrifices], for because of one binding [Isaac's], the world shook, and the angels cried without,<sup>3</sup> *Isaiah 33:7*. and You swore that You would bless, [Abraham] the one who bound, and [Isaac] who was bound, to multiply their children like the sand of the sea. And certainly now that so many [sacrificed] bound their children for the unity of Your Name, Unique and Revered One. We beseech You, Avenger of blood, the voice of Your children's blood, cry out to You from the earth, and let the land not atone the blood that was spilled in her, except with the blood of those who spilt it. And let Your mind be changed, and let Your anger be stilled, and Your wrath be withheld; and cease destruction and ruin from Your people.

חֹסֵי וְרַחֵם אֶת־יִתְרֵי הַפְּלִיטָה, וְתוֹצִיאֵנָה מֵאֲפֵלָה לְאוֹרָה, וְחַדֵּשׁ עֲלֵינוּ שְׁנֵה־טוֹבָה, שְׁנַת־רְצוֹן וְעַת־גְּאֻלָּה: שְׂדֵי תִזְכֹּר־לָנוּ בְּרִית־אֶזְרָח, וְתִפְקֹד לָנוּ זְכוֹת הַנְּעֻקָד, וְיִרְחַמְנוּ בְּצַדִּיקַת אִישׁ־תֵּם: וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ. כִּי אִמַּת עֲשִׂיתָ וְאִנְחָנוּ הִרְשַׁעְנוּ:

Spare and have mercy on the escaped remnant, and bring them from darkness to light, and grant us a good year, a year of favor and time of redemption. Almighty, remember to us the covenant with Abraham, and recall for us the merit of [Isaac], who was bound, and have mercy on us for the piety of [Jacob] the perfect man. And You are the Righteous One over all that has come upon us; for You have acted truthfully and we have acted wickedly.

הִרְשַׁעְנוּ וּפְשַׁעְנוּ לָכֵן לֹא נוֹשַׁעְנוּ, וְתֵן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ רָשָׁע, וְחִישׁ לָנוּ יֵשַׁע, כְּכַתוּב עַל יַד נְבִיאֶךָ יַעֲזוֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֶן מִחֲשָׁבוֹתָיו וְיִשׁוּב אֶל יְהוָה וִירְחַמְהוּ וְאֶל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוּחַ:

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.”

מְשִׁיחַ צִדְקָךָ אָמַר לְפָנֶיךָ שְׂגִיאוֹת מִי יִבִּין מִנְּסֻתוֹת נִקְנִי. נִקְנֵנוּ יְהוָה אֱלֹהֵינוּ מִכָּל פְּשָׁעֵינוּ וְטַהֲרֵנוּ מִכָּל טְמֵאוּתֵינוּ וְזָרוּק עֲלֵינוּ מִיָּם טְהוֹרִים וְטַהֲרֵנוּ. כְּכַתוּב עַל יַד נְבִיאֶךָ וְזָרַקְתִּי עֲלֵיכֶם מִיָּם טְהוֹרִים וְטַהֲרֵתֶם מִכָּל טְמֵאוּתֵיכֶם 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 לְפָנֶיךָ. מִי אֵל כְּמוֹךָ נוֹשֵׂא עוֹן וְעוֹבֵר עַל פְּשָׁע לְשֹׂאֲרֵי נַחֲלָתוֹ לֹא הִחְזִיק לְעַד אִפּוֹ כִּי חִפְץ חֶסֶד הוּא: יִשׁוּב וִירְחַמְנוּ יְכַבֹּשׁ עוֹנוֹתֵינוּ. וְתִשְׁלַח בְּמַצְלוֹת יָם כָּל חַטָּאתָם: וְכָל־חַטָּאת עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלַח בְּמִקְוֹם אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפְקְדוּ וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם תִּתֵּן אִמַּת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיָּמֵי קֶדֶם:

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.”

דָּנִיֵּאל אִישׁ חַמּוּדוֹת שׁוּעַ לְפָנֶיךָ הִטָּה אֱלֹהֵי אֶזְרָךְ וְשָׁמַע פְּקוּחַ עֵינֶיךָ וְרָאָה שׁוּמְמוֹתֵינוּ וְהִעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵיהָ כִּי לֹא עַל צַדִּיקוֹתֵינוּ אִנְחָנוּ מִפִּילִים תַּחֲנוּגְנוּ לְפָנֶיךָ. כִּי עַל רַחֲמֶיךָ הַרְבִּיּוּ: אֲדֹנָי שְׁמַעְהָ אֲדֹנָי סִלְחָהּ אֲדֹנָי הַקְּשִׁיבָה וְעֲשֵׂה אֵל תִּאֲחָר לְמַעַנְךָ אֱלֹהֵי כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמָּךְ:

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.”

עָזְרָא הַסּוֹפֵר אָמַר לַפָּנִי. אֱלֹהֵי בְשֵׁתִי וְנִכְלַמְתִּי לְהַרִים אֱלֹהֵי פָנַי אֵלַיךְ כִּי עֲוֹנוֹתַיִנוּ רַבּוּ לְמַעַלְהָ רֵאשׁ וְאַשְׁמַתְנוּ גְדֹלָה עַד לַשָּׁמַיִם: וְאַתָּה אֱלֹהֵי סְלִיחוֹת חַנוּן וְרוּחוֹם אַרְךָ אַפִּים וְרַב חֶסֶד וְלֹא עֲזַבְתָּם: אֵל תַּעֲזָבֵנוּ אֲבִינוּ. וְאַל תִּטְשֵׁנוּ בּוֹרְאֵנוּ. וְאַל תִּזְנִיחֵנוּ יוֹצְרֵנוּ וְאַל תַּעַשׂ עִמָּנוּ כְּלֵה כְּחַטָּאתֵינוּ. וְקִיָּם לָנוּ יְהוָה אֱלֹהֵינוּ אֶת הַדְּבָר שֶׁהִבְטַחְתָּנוּ בְּקִבְלָה עַל יְדֵי יְרֵמְיָה חוֹזֵק. כְּאִמּוֹר בְּיָמֵים הַהֵם וּבַעֲתָה הַזֹּאת יְהוָה יִבְקֹשׁ אֶת עַוֹן יִשְׂרָאֵל וְאֵת חַטָּאת יְהוּדָה וְלֹא תִמְצָאֶינָהּ. כִּי אֶסְלַח לְאַשֶׁר אֲשָׂאִיר: עִמָּךְ וְנִחַלְתָּךְ. רַעֲבֵי טוֹבָךְ צְמֵאֵי חֶסֶדְךָ. תִּתְאָבִי: יִשְׁעֶךָ. יִכִּירוּ: וְיִדְעוּ כִּי לִיהוָה אֱלֹהֵינוּ הִרְחַמְתִּים וְהִסְלִיחוֹת

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.

אֵל רַחוּם שְׁמֶךָ. אֵל חַנוּן שְׁמֶךָ. גְּבוּ נִקְרָא שְׁמֶךָ. יְהוָה עָשָׂה לְמַעַן שְׁמֶךָ: עָשָׂה לְמַעַן אֲמַתְךָ. עָשָׂה לְמַעַן בְּרִיתְךָ. עָשָׂה לְמַעַן גְּדֹלְךָ וְתִפְאָרְתְךָ. עָשָׂה לְמַעַן דַּתְךָ. עָשָׂה לְמַעַן הוֹדְךָ. עָשָׂה לְמַעַן וְעוֹדְךָ. עָשָׂה לְמַעַן זְכָרְךָ. עָשָׂה לְמַעַן חֶסֶדְךָ. עָשָׂה לְמַעַן טוֹבְךָ. עָשָׂה לְמַעַן יְחִוּדְךָ. עָשָׂה לְמַעַן כְּבוֹדְךָ. עָשָׂה לְמַעַן לְמוֹדְךָ. עָשָׂה לְמַעַן מַלְכוּתְךָ. עָשָׂה לְמַעַן נִצְחָךְ. עָשָׂה לְמַעַן סוֹדְךָ. עָשָׂה לְמַעַן עֲזָרְךָ. עָשָׂה לְמַעַן פְּאָרְךָ. עָשָׂה לְמַעַן צְדָקְתְךָ. עָשָׂה לְמַעַן קְדֻשַׁתְךָ. עָשָׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים. עָשָׂה לְמַעַן שְׂכִינְתְךָ. עָשָׂה לְמַעַן תְּהִלְתְךָ. עָשָׂה לְמַעַן אוֹהֲבֶיךָ שְׂכֵנֵי עִיר. עָשָׂה לְמַעַן אֲבָרְהָם: יְצַחֵק וְיַעֲקֹב. עָשָׂה לְמַעַן מֹשֶׁה וְאַהֲרֹן, עָשָׂה לְמַעַן דָּוִד וְיִשְׁלָמָה. עָשָׂה לְמַעַן יְרוּשָׁלַיִם עִיר קְדֻשָׁה. עָשָׂה לְמַעַן צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. עָשָׂה לְמַעַן שְׂמֵמוֹת הַיַּקְלָךְ. עָשָׂה לְמַעַן הַרִיסוֹת מִזְבְּחֶךָ. עָשָׂה לְמַעַן דָּם עֲבָדֶיךָ הַשְּׂפוּךְ. עָשָׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָׁךְ. עָשָׂה לְמַעַן טְבוּחִים עַל יְחִוּדְךָ. עָשָׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁתְךָ. עָשָׂה לְמַעַן יוֹנְקֵי שְׂדֵיִם שְׁלֹא חִטְּאוּ. עָשָׂה לְמַעַן גְּמוּלֵי חֵלֶב שְׁלֹא פָשְׁעוּ. עָשָׂה לְמַעַן תִּינוּקוֹת שֶׁל בֵּית רַבּוֹ. עָשָׂה לְמַעַן אֵם לֹא לְמַעַנְנָהּ. עָשָׂה לְמַעַן הוֹשִׁיעֵנוּ:

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 אֲבִינוּ עֲנֵנוּ. עֲנֵנוּ בּוֹרְאֵנוּ עֲנֵנוּ. עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ. עֲנֵנוּ דּוֹרְשֵׁנוּ עֲנֵנוּ. עֲנֵנוּ הָאֵל הַנּוֹאֲמָן עֲנֵנוּ. עֲנֵנוּ וְתִיק וְחִסִּיד עֲנֵנוּ. עֲנֵנוּ זָךְ וְיִשָּׁר עֲנֵנוּ. עֲנֵנוּ חַי וְקַיִם עֲנֵנוּ: עֲנֵנוּ טוֹב וּמְטִיב עֲנֵנוּ. עֲנֵנוּ יוֹדֵעַ יִצָּר עֲנֵנוּ. עֲנֵנוּ כּוֹבֵשׁ כְּעֹסִים עֲנֵנוּ. עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ. עֲנֵנוּ מְלַךְ מַלְכֵי הַמַּלְכִים עֲנֵנוּ. עֲנֵנוּ נוֹרָא וְנִשְׁגָב עֲנֵנוּ. עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ. עֲנֵנוּ עוֹנֶה בְּעַת צָרָה עֲנֵנוּ. עֲנֵנוּ פּוֹדֶה וּמְצִיל עֲנֵנוּ. עֲנֵנוּ צְדִיק וְיִשָּׁר עֲנֵנוּ. עֲנֵנוּ קְרוֹב לְקוֹרְאָיו עֲנֵנוּ. עֲנֵנוּ רַחוּם וְחַנוּן עֲנֵנוּ. עֲנֵנוּ שׁוֹמֵעַ אֵל אֲבִיוִים עֲנֵנוּ. עֲנֵנוּ תּוֹמֵךְ תְּמִימִים עֲנֵנוּ. עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ. עֲנֵנוּ אֱלֹהֵי אֲבָרְהָם עֲנֵנוּ. עֲנֵנוּ פֶּחַד יְצַחֵק עֲנֵנוּ. עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ. עֲנֵנוּ עֲזַרַת הַשְּׂבָטִים עֲנֵנוּ. עֲנֵנוּ מִשְׁגָּב אֲמֵהוֹת עֲנֵנוּ. עֲנֵנוּ קֹשֶׁה לְכַעֵס עֲנֵנוּ. עֲנֵנוּ רַךְ לְרַצוֹת עֲנֵנוּ. עֲנֵנוּ עוֹנֶה בְּעַת רָצוֹן עֲנֵנוּ. עֲנֵנוּ אֲבִי יְתוּמִים עֲנֵנוּ. עֲנֵנוּ דַּיִן אֲלֵמְנוֹת 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 Matriarchs, 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.

מי שְׁעָנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעְקַד עַל גְּבִי הַמִּזְבֵּחַ הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְיַעֲקֹב בְּבֵית אֵל הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְאַבְרָהָם עַל יַם סוּף הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְמֹשֶׁה בְּחֹרֵב הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְאַהֲרֹן בְּמַחֲתֵה הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְפִינְחָס בְּקוּמֹו מִתּוֹךְ הָעֵדָה הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְיִהוֹשֻׁעַ בְּגִלְגָל הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְשִׁמְשׁוֹאֵל בְּמַצְפָּה הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְדָוִד וְשְׁלֹמֹה בְּנוֹ בִּירוּשָׁלַיִם הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְאַלְיָהוּ בְּהַר הַכְּרִמָּל הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְאַלְיָשֵׁעַ בִּירוּחָם הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְיוֹנָה בְּמַעַי הַדְּגָה הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה בְּחֵלְיוֹ, הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְחִנְנִיָּה מִיִּשְׂאֵל וְעֲזָרְיָה בְּתוֹךְ כְּבָשֵׁן הָאֵשׁ הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְדַנְיָאֵל בְּגֹב הָאֲרִיֹּת הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְמֶרְדֳּכַי וְאַסְתֵּר בְּשׁוּשַׁן הַבִּירָה הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְעֶזְרָא בְּגֹלָה הוּא יַעֲנֵנוּ: מִי שְׁעָנָה לְכָל הַצְדִּיקִים וְהַחֲסִידִים וְהַתְּמִימִים וְהַיֹּשְׁרִים הוּא יַעֲנֵנוּ:

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.

רַחֲמָנָא דְעַבְי לַעֲנֵנִי עֲנִינָן. רַחֲמָנָא דְעַבְי לְתַבְרִי לְבָא עֲנִינָן. רַחֲמָנָא דְעַבְי לְמַפְיָא רֹחָא עֲנִינָן. רַחֲמָנָא עֲנִינָן. רַחֲמָנָא חוּס. רַחֲמָנָא פְּרוֹק. רַחֲמָנָא שְׂזִיב. רַחֲמָנָא רַחֵם עָלָן. הִשְׁתָּא בַעֲגָלָא וּבְזַמְנָא קָרִיב:

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.

וַיֹּאמֶר דָּוִד אֶל-גָּד צֶרֶלִי מֵאֵד נִפְלֵה-נָא בְיַד-יְהוָה כִּי-רַבִּים רַחֲמֵי וּבְיַד-אָדָם אֶל-אֶפְלָה:

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.

רַחוּם וְחַנּוּן חֲסָאֵתִי לְפָנֶיךָ יְהוָה מְלֵא רַחֲמִים רַחֵם עָלַי וְקַבֵּל תְּחִנּוּתִי: יְהוָה אֱלֹהֵי בְּאֶפְרַיִם תּוֹכִיחֵנִי וְאֶל-בְּחִמָּתְךָ תִּסְרְנֵנִי: חֲנִנִי יְהוָה כִּי אֲמַלֵּל אֲנִי רַפְּאֵנִי יְהוָה כִּי נִבְהַלְוּ עַצְמֵי: וּנְפֹשֵׁי נִבְהַלְוּ מֵאֵד וְאַתָּה יְהוָה עַד-מֵתִי: שׁוּבָה יְהוָה חֲלֹצָה נְפֹשֵׁי הוֹשִׁיעֵנִי לְמַעַן חֲסֹדְךָ: כִּי אֵין בְּמֹות אֲזַכְּרָךְ בְּשִׂאוֹל מִי-יּוֹדֶה לָךְ: יַגְעִתִּי-בְּאַנְחָתִי אֲשַׁחֶה בְּכָל-לֵילָה מִטְּתִי בְּדַמְעוֹתַי עֵרְשִׁי אֲמַסֶּה: עֲשֵׂשָׁה מִכְעַס עֵינַי עֲתֻקָּה בְּכָל-צוּרְרֵי: סוּרוּ מִמֶּנִּי כָל-פְּעֻלֵי אֵן כִּי-שָׁמַע יְהוָה קוֹל בְּכִי: שָׁמַע יְהוָה תְּחִנּוּתִי יְהוָה תְּפַלְתִּי יִקַּח: יָבֹשׁוּ וְיִבְהַלְוּ מֵאֵד כָּל-אֵיבֵי יָשׁוּבוּ יָבֹשׁוּ רַגְע:

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.

כ"ט, לערב ראש השנה Chapter 29 Erev Rosh Hashana,

פזמון. מג.

אֲנֻקֵת מִסְלֵדֶיךָ, תַעֲלֵ לִפְנֵי כִסֵּא כְבוֹדְךָ. מִלֵּא מִשְׁאֲלוֹת עִם מִיִּחְדֶּיךָ שׁוֹמְעַ תִּפְלֵת בְּאֵי עֲדֶיךָ:

The cry of those who praise You may it rise before Your Throne of Honor. Fulfill the requests of the people that proclaim Your Unity, [You, Who] listens to the prayer of those who come to You.

סְלַחֵה מִבּוֹא בְּמִשְׁפָּט, עַל עֲוֹנוֹי וְעַל־עוֹת מִשְׁפָּט. כִּי אִם לִפְי מִשְׁפָּט, מִי יִצְדַּק לִפְנֵיךָ אֱלֹהֵי הַמִּשְׁפָּט:

Forgive [us]! [Refrain] from bringing us to judgement for the delay and distortion of justice,<sup>1</sup>*i.e. for the distortion that we committed.* for if [You will judge] according to justice<sup>2</sup>*i.e. according to what we really deserve.* who will [be considered] righteous before You, God of justice.

יָדֵי עַם הַדְּחוּיִים, תִּחַזְקֵנָה כְּאֵז הַיּוֹתֶלֶךְ אֲחוּיִים. כִּי אִם לִפְי רְאוּיִים, מִה יִתְרוֹן שְׁהֵם חַיִּים:

The hands of the expelled people, strengthen them as of yore since to You they cleave for if [You do to them] as they deserve what purpose [would it serve] that they [remain] alive.<sup>3</sup>*We ask that we be judged more leniently than we deserve.*

לָךְ בְּהִתְחַנְנִי בְּמוֹפֵי, קִבְּלֵנִי כְּבִמְקַלְל יָפִי. כִּי אִם לִפְי דֹפֵי, הִנֵּ־אֲנִי יָדֵי שְׁמִתִּי לְמוֹפֵי:

When I entreat You with the utterances of my mouth. Receive me as [You did] in [the place] of perfect splendor,<sup>4</sup>*i.e., the Temple.* for if [You judge me] according to [my] fault then I place my hand to my mouth.<sup>5</sup>*i.e., then I am struck speechless.*

נְאוֹר, כְּרַב־חֹסֵד עֲמַנּוּ תִפְעַל, וְלֹא תִשְׁלַם לָנוּ כְּמִפְעַל. כִּי אִם לִפְי פְעַל. מִי יֹאמֵר זְכִיתִי לְבִי מִמַּעַל:

Enlightened One! According to Your great kindness act towards us, and do not pay according to our deeds, for according to [what we] do who could possibly say: "I have cleansed my heart from deception."

וְאִם הִמְרַנּוּ אִמְרָ, שְׁעָה וְקִבַּל זְמַר. כִּי אִם לִפְי מְמַר, מִה יַעֲשֵׂוּ שׁוֹכְנֵי בֵּיתִי חֹמֶר:

And if we have perverted Your command, [nevertheless], heed us and accept our song, for according to what [we have] perverted what shall they do, they that reside in mud huts.<sup>6</sup>*i.e., those that reside in this lowly world.*

בְּרַחֲמִים וְלֹא בְכַעַס, הַיּוֹם וּבְכָל־יוֹם תַעֲשֵׂ. כִּי אִם לִפְי מַעֲשֵׂ, וְאַנְחֵנוּ לֹא־נִדְעַ מִה־נַעֲשֵׂ:

With compassion and not with anger, act [towards us] today and every day, for according to our deeds we would not know what to do.

אֵין לֹמַר כִּי אִם בְּמִנִּין עֶשְׂרָה

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

מִחֵי וּמִסִּי, מִמִּית וּמִחַיָּה. מִסִּיק מִשְׁאוֹל, לְחַיֵּי־עֲלֵמָא: בְּרָא כְּד־חֲטִי, אֲבוּהֵי לְקִיָּה. אֲבוּהֵי דְחַיִּים, אֲסִי לְכַאֲבִיָּה: עֲבָדָא דְמַרִּיד, נְפִיק בְּקוֹלָר. מִרָה תֵּאִיב, וְתִבְרִיר קוֹלְרִיָּה: בְּרָךְ בּוֹכְרָךְ אֲנִי, וְחֲטִינֵן קַמָּךְ. הָא רַנֵּי נִפְשֵׁינָן בְּגִדֵּינָן מְרַרִין: עֲבָדְךָ אֲנִי וּמְרֹאֲדִינָן קַמָּךְ. הָא בְּבִיזְתָּא, הָא בְּשִׁבְיָא, הָא בְּמִלְקִיּוֹתָא: בְּמִטּוֹ מִנְךָ בְּרַחֲמֵךְ דְנִפְשֵׁינָן. אֲסִי לְכַאֲיִבִּין דְתִקּוּף עָלָן, עַד דְלֵא נְהִי גְמִירָא בְּשִׁבְיָא:



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.

ל', לערב ראש השנה Chapter 30 Erev Rosh Hashana,

ח:תום בו מחברו מאיר ברבי יצחק חזק ואמץ. מד:

*The following prayer was composed by Rabbi Meir ben Isaac.*

תפלה תקח תחנה תבחר. תמור ניהם תמיד השחר: שקל לעומדים שמך לשבחם. כאלו זכו תרם מזבם:

Receive our prayer, accept our supplication in place of the fragrance of the continual morning offering.<sup>1</sup>*After the destruction of the Temple, prayers replaced the daily offerings. See Mesechet [Berachos 26b](#).* Consider those who rise to praise Your Name, as though they had been privileged to remove the ashes from the Altar.<sup>2</sup>*The removal of the ashes from the Altar was the first function of the sacrificial order.*

רצה עבודתם במקדש שביתם. כבית עולמים לעושי חביתם: קשב מקראות וחינון סדרים. כעין אברים ועכול פדרים:

Accept their worship [prayers] in the sanctuary [synagogues] of their exile as if it were the “Chavittin” in the Temple.<sup>3</sup>*These were daily meal offerings brought by the Kohen Gadol.* Listen to our reading [of the Sh’ma] and the order of our Amidah prayers, as the burning of the limbs and fat pieces.<sup>4</sup>*If these were not consumed on the Altar at night, they were placed at the sides of the Altar in the morning. See Mesechet [Tamid 2:1](#).*

צוף שטוח פני טפוח. כמעלה אפר על גב תפוח: פאת קדימה פניהם יזרח. כסודרי חזית כלפי מזרח:

Consider the spreading of our hands [in prayer] towards heaven, as the bringing up of the ashes to the heap.<sup>5</sup>*The sacrificial ashes were heaped on the Altar.* Consider our facing eastward [in prayer] as the wood on the Altar that faced eastward.<sup>6</sup>*See Mesechet [Tamid 2:4](#).*

ערב מחברת למדות ערוכות. כשרת כשר שתי מערכות: ספר לצעדים לעבדך גשים. כמו בעזרה לפי רגשים:

May it be pleasant before You how they place their feet together at prayer,<sup>7</sup>*During the Amidah prayers.* as the service of the [proper] kohain when he arranged the two wood piles.<sup>8</sup>*One on the sacrificial Altar and one on the incense Altar.* Count the steps of those who approach You in worship, as those of the kohanim in the Sanctuary who rushed to draw lots [to serve You].<sup>9</sup>*The priests drew lots each day for the privilege of performing various services in the Temple.*

נכון השחר וכוכים ברן. ברק השחר זכות שבחברון: ממנה מזרח להביא טלה. מלשכת טלאים בבקור מופלא:

May our rising early to pray at dawn, as the stars go up in song, be considered as those who announced the dawn, evoking the merit of Hebron.<sup>10</sup>*Before the daily morning sacrifice was offered, they would go up on the roof to see if the daylight had reached Hebron, where the Patriarchs are buried.* The presiding kohain ordered that a lamb be brought from the chamber [pen] of lambs, which was carefully examined [for blemishes].

לכוס של זהב ישלח להשקות. בבקרו שנית לאור האבוקות: כזכה בתמיד וזכה אחיו. משכו והולך לבית מטבחיו:

From a golden vessel it was given to drink,<sup>11</sup>*This was done to facilitate the skinning which was done later.* and was examined again by torchlight. The kohain who won the privilege of offering the daily sacrifice— and who allotted twelve of his brethren [the privilege of assisting him]—brought the lamb to the slaughter house.

ידי שחיטתו זבם יחדל. עדי: פתח השער הגדול: טרד עד שחי פתוח כיון. שתי מפתחות לפתחו כן:

He delayed the slaughtering until the large gate was opened. He maneuvered his hand, up to his elbow, into the opening of the gate [to open one lock] two keys were needed for opening the gate.

הַרְצִיּוֹ כַּגִּלְגָּלוֹ וְצִירֵי צְרִיחוֹ. וְנִשְׁמַע קוֹלוֹ בְּבִקְעַת יְרִיחוֹ: זְרִיזִים זְהִירִים עֲקֵדָה לְגִמְרָה. בְּיַד וְרָגְלָי כִּי־צִחַק בְּהַר מֹר:

When the door turned on its hinges, it would give out a creaking sound that was heard in the plain of Jericho. The diligent [kohanim] carefully bound [the lamb], binding the fore and hind legs as Isaac was bound on Mount Moriah.

וְזָכוּ שְׁנֵי־שְׁחִטָּה לְשִׁמְשׁוֹ. שָׁחַר וְאַמֶּשׁ לְמוֹל הַשֶּׁמֶשׁ: הֲרַמְתָּ שְׁתֵּי־יָמִים לְאַרְבַּע יְתָרָם. לְמִזְרַח צְפוֹן לְמַעְרָב דְרוֹם:

The second ring merited that it be used for slaughtering,<sup>12</sup>*This ring was used to hold the head of the lamb when it was slaughtered.* both the morning and afternoon sacrifices were performed facing the sun.<sup>13</sup>*In the morning it was offered in the northwest corner and in the evening in the northeast so as to face the sun.* The blood was sprinkled twice against the four sides of the Altar— once on the northeast corner and once on the southwest corner.

דְּמֵי־שִׁירִים יִסֹּד הַדְרוֹם. וְטֵעוֹן הַפֶּשֶׁט וְכִלְיֵי לְמָרוֹם: גָּלַל הַנְּתִיחָה מִרְבֵּה בְּדַבּוּר. שְׁתִּיקָה יָפָה וְאִימַת צְבוּר:

The remaining blood was poured out at the southern base of the Altar; and the lamb had to be skinned, and totally consumed by fire as an offering to the Most High. The operation of the dissection [of the lamb] is too lengthy to describe, silence is better than to weary the congregation.

בְּתִשְׁעָה קָרַב בְּצִרוּף זֹכִים. חֲבֵתִים וְסֹלֶת וְיֵין הַנְּסֻכִים: אֲזִי יָם הַכֶּבֶשׂ מִלְחוּם וּבָאוּ בְלִשְׁכַת־גְּזִית שָׁמַע יִקְרָאוּ:

Nine kohanim performed the offering joined by three others who were privileged to perform the pan-offering, the fine flour offering and the wine libation. Then, on the western side of the ramp, the pieces were salted; and then they went into the Stone Chamber to read the [morning] Sh'ma.

מִבְּרָכִים בְּמִנוּי בְּרָכָה אַחַת. עֲשֶׂרֶת הַדְּבָרוֹת וּמוֹסִיף בְּנַחַת: אֶמֶת וְעִבּוּדָה וּבְרַכְתָּ לַהֲנִים. יְבָרְכוּ הָעָם בְּרָכָה נְהַנִּים:

At the signal they recited one blessing;<sup>14</sup>*After receiving a signal from the presiding kohain, they recited the blessing of “אהֲבָה רַבָּה,” the blessing before the Sh'ma.* they also recited the “Ten Commandments,” and an additional blessing on the Sabbath. They recited *True and firm* and the *Avodah*,<sup>15</sup>*The seventeenth blessing of the Amidah.* and the “Priestly Blessing” [in which] they blessed the people a benificent blessing

וְיִבְרְחוּ הַדְּשִׁים לְפִי־סֶטֶרֶת. וְלֹא־שָׁנוּ בָּהּ וְהִיא מְעַשְׂרֶת: רְבִיעִי פִּי־סֶטֶר נִקְבַּע. נִתְחַיִּים הַלְעֵלוֹת לְגַב הַמִּרְבַּע:

New kohanim were selected by lot for the privilege of offering the incense, and he who was chosen once, could not repeat because it enriched the one who performed it. At the fourth lot, all kohanim participated, for the privilege of carrying the pieces to the square [Altar].<sup>16</sup>*The Altar was a square.*

בְּקוֹל מַגְרֵפָּה מְרַבִּים זְמָרִים. וְקוֹלָה נִשְׁמַע בְּעִיר־הַתְּמָרִים: רִגְלִים לְקוֹלָה לְיָמִים וְלַהֲנִים. לְשִׁיר וְהַשְׁתַּחֲוֹאוֹת הָיוֹת מְזַמְנִים:

Then they sounded the “Magrephah” which produced many sounds,<sup>17</sup>*The Magrephah had ten holes each of which was capable of producing ten different sounds. See Mesechet Arachin 10b.* and its sound was heard in Jericho.<sup>18</sup>*Jericho was known as the city of psalms.* Levites and kohanim were trained at its sound to be ready for song and worshipful kneeling.

בְּמַעֲלוֹת אוֹלָם עָלוֹת בְּמַרוּצָה. מִדְּשָׁן פְּנִימִי טָנִי נָטַל וְיָצָא: יְדִשָּׁן מְנוֹרָה וְכִבָּה יַעֲרֹכוּ. וְהַכּוֹז נָטַל וְנָחַץ לְדַרְכוֹ:

They quickly ran up the steps of the Vestibule, the kohanim who had to remove the ashes from the inner Altar took the basket of ashes and withdrew. Another cleaned the “Menorah”; rekindled the extinguished lamps, and took the vessel with the Menorah’s ashes and hurriedly went on his way.

יִרְדֵּד זֹכֶה בְּשׂוּלֵי מַחְתָּה. לְגַחְלֵי הָאֵשׁ וְשָׁחָה וְאַתָּה: צְבוּר הַקְּטוֹרֶת פְּנִימָה חוּץ־לוֹ. מִלְמַדִּין מִקְטִיר בְּלִי־פְּאוֹת אֲצִילוֹ:

Another kohain spread<sup>19</sup>*This kohain had the privilege of bringing burning coals from the outer-altar to the golden altar.* the burning coals with the back of the censer; he bowed and withdrew. Another heaped the incense on the coals from the center of the Altar outwards;<sup>20</sup>*Towards himself.* they taught him to spread them in this manner so that his arms should not be burned.

חֲרָדִים לְפָרֶשׁ בְּעַת־הַקְּטָרָה. חֲשָׂאֵי כְּפָרָה לְחֵץ־מִטְרָה: קְבוּעוֹת הָיוּ לְמוֹל הַפְּרָצוֹת. בְּהַשְׁתַּחֲוִיּוֹת לְאֶל־חֵי לְרָצוֹת:

Trembling, they quickly withdrew during the burning of the incense,<sup>21</sup>*They were not permitted to have benefit from the holy aroma.* this was done secretly to atone for slander [which is done in secret]. Fixed according to the breaches<sup>22</sup>*The Greeks made thirteen breaches in the wall by which they entered into Jerusalem.* were the number of prostrations [they made] to appease the living Almighty.

הַגּוֹיֵרִי חָרַב כְּתֵב וְלֹא בְכַנּוּי. מְבָרְכִין אַחַת וְעַל-רֹאשׁ מִנּוּי: זְמַן הַגְּדוּל לְחֻלְקוֹ כּוֹבֵשׁ. סֶגֶן מִימִינוֹ עֲלוֹת בְּכַבֵּשׁ:

Those who were girded with swords<sup>23</sup>*Kohanim were composed to soldiers who knew their duties in battle.* pronounced the Divine Name as it is written, and not with its appellations when they recited one Priestly Blessing,<sup>24</sup>*Outside the temple, however, the Priestly Blessings were divided into three blessings as we have it today.* lifting their hands over their heads. Whenever the Kohain Gadol desired he could take part in the sacrificial order; the Vice Kohain Gadol would be at his right as they walked up the ramp [to the Altar].

קָרְבִּים אֲצִלוּ וְלוֹ מְגִישִׁים נִתְחִים לְסִמָּךְ זֶרֶק לְאִשִּׁים: וְאֵז בְּשִׁיתֵן נִסְכִּים סֹדֵר. וְסֶגֶן עוֹמֵד וּמִנִּיף בְּסוּדֵר:

The other kohanim came near him and handed him the pieces upon which he laid his hands and threw them into the fire. And then into the special openings he poured the [wine] libations. The Vice Kohain Gadol stood and waved a cloth.<sup>25</sup>*This was a signal that the libations were completed.*

מִחֻצְרִים בָּאִים עִמָּד לֹא אֲצֵל (בֶּן אַרְזָא). צְרָדָה מְקִישׁ לְשִׁמְעֵ צִלְצֵל: לְוִיִּם דְּבָרוּ בְּשִׁיר הַחֲנֻנָּה. לְפָרֶק תְּקִיעָה וְהַשְׁתַּחֲוָיָה:

The trumpeteers<sup>26</sup>*These were kohanim.* came and stood next to Ben Arza<sup>27</sup>*A member of the only family who knew how to make these sounds.* who with his thumb and middle finger caused the *tsaltsal*<sup>28</sup>*The tsaltsal was a musical instrument that could be heard at a distance.* to be heard. When the Levites heard the sound, they chanted songs of praise; at the conclusion of each psalm, they sounded trumpets and prostrated themselves.

זֶה סֹדֵר עֲבוֹדַת תְּמִיד. בְּבֵית אֱלֹהֵינוּ מִהֲרָה לְהַעֲמִיד: תְּמִיד הַבֶּקֶר יִשְׁלַם בְּסִפּוֹר. וְלְעוֹלָם זֹאת עַל-יִשְׁרָוִן כְּפוֹר:

This was the order of the daily service in the House of our God— may it be speedily restored. May the daily morning offering be fulfilled through our recounting of it, and serve as atonement for Jeshurun [Israel].

כְּסֹדֵרוֹ בַּמִּנְחָה וְנִסְףָּ קָרַב. עֵסֶק בְּשִׁנֵי לַעֲתוֹת עָרַב: בְּאַחַד-עֶשֶׂר זְכוֹת בּוֹ מִחֻצְרִים. שְׁנַיִם בְּיָדָם שְׁנֵי גִזְרִים:

The same order of the morning sacrifice, and for the meal and wine offerings, was used for the evening sacrifice. Eleven kohanim were privileged to offer it,<sup>29</sup>*Two more than the morning sacrifice.* two of whom held the two wooden logs.<sup>30</sup>*Which were used to maintain the fires on the Altar.*

כְּבָשִׂים כְּבָשִׂים עֲוֹנוֹת מְכַבְּסִים. כְּתִינוּק בֶּן-שָׁנָתוֹ סִגְלָה עוֹשִׂים: פְּרָקִלִיט סִנְגוֹר בְּצִדְקָה לְלוֹנָנָה. בְּעִיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנָנָה:

The lamb offerings subdued and washed away iniquities; and the innocence of a year old child was brought upon the treasured [people]. These sacrifices were like a mighty advocate making it possible for righteousness to abide in the city of our God, may God [soon] restore it.

דְּמִי אֵל תִּתְּנוּ מִמְּנִים שְׁמֵרִים. וְאַתָּה תִּקּוּם תִּרְחַם אוֹמְרִים: יְרוּשָׁלַיִם בְּנוֹיַת עָרְץ. יְכוֹנֵן וְיִשִּׁים לְשֵׁם בְּאֶרֶץ:

Be not silent [you Angels] appointed as guardians [of Jerusalem] say: “And You shall rise and be merciful.” May the Jerusalem built in heaven be established and be renowned on earth.

וְיַעֲמַד הַמַּשָּׁל הַשָּׂר הַגְּדוֹל. בְּעַד בְּנֵי עַמּוֹ לְחַנֵּן רַע מִחְדָּל: תַּחֲנִית-שִׁעָם לְהַכְתִּיר תַּעֲרַב. לְמַזְבֵּחַ מַעֲלָה כְּכִלִּיל יִקְרַב:

And may the great angel [Michael] rise to plead for his people that evil be removed from them. May their cry<sup>31</sup>*Their cry of supplication.* adorn You as a crown, and ascend the heavenly Altar as a burnt-offering.

וְשָׂר הַפַּחַד אַחֲרָיו הַפְּרָגוּד. בְּיִשָּׁר תִּמְלִיץ וּבְזָכוֹת תִּתְּאָגֵד: כְּאֵז לְחַמּוּדוֹת בְּלִמְדָּךְ זְכוֹת. וְזָכִיתָ לְחַזֵּר לְמַמְשָׁל וּמְסִיכוֹת:

And you, the awesome angel [Gabriel], who stands behind the veil of separation,<sup>32</sup>*Pargod refers to the separation between the sky and the Shechina.* See Mesechet [Berachos 18b](#). recommend our righteousness and bind our merits

together, as you once interceded favorably for Daniel, and thereby regained your original high rank.<sup>33</sup>See *Mesechet Yoma 77a* for explanation of this incident.

בַּעַד יִשְׂרָאֵל צְדָק לְמַדּוֹ. פְּנֵי הָאֲדוֹן יְהוָה עֲמִדוּ: צְדָקוֹת לְגַלְגַל כְּמַר נְחוּמִים. לְפָנָיו תִּבְאוּ בְּמַדַּת הַרְחָמִים

On behalf of Israel, plead for justice, stand before the Master, Adonoy.<sup>34</sup>*This is addressed to Michael and Gabriel.* Let righteousness arouse His mercy as myrrh, and appear before Him with the attribute of mercy.

מְכַנְּסֵי רַחֲמִים. הַכְּנִיסוּ רַחֲמֵינוּ, לְפָנָי בְּעַל־הַרְחָמִים. מְשַׁמְעֵי תַפְלָה. הַשְּׁמִיעוּ תַפְלַתְנוּ, לְפָנָי שׁוֹמְעַתַּפְלָה: מְשַׁמְעֵי צַעֲקָה. הַשְּׁמִיעוּ צַעֲקוֹתֵנוּ, לְפָנָי שׁוֹמְעַתַּפְלָה: מְכַנְּסֵי דְמְעוֹתֵינוּ, לְפָנָי מְלַךְ מִתְרַצָּה בְּדַמְעוֹת: הַשְּׁתַדְּלוּ וְהַרְבוּ תַחֲנּוּהַ וּבִקְשׁוּהַ, לְפָנָי מְלַךְ אֵל רַם וְנֹשֵׂא: הַזְכִּירוּ לְפָנָיו הַשְּׁמִיעוּ לְפָנָיו, תּוֹרָה וּמַעֲשִׂים־טוֹבִים שֶׁל שׁוֹכְנֵי־עֵפְרָי: יִזְכֹּר אֶהְבֶּתֶם, וַיְחַיֶּה זְרַעֲם שֶׁלֹּא תֵאבֵד שְׂאֲרֵית־יַעֲקֹב: כִּי־צֹאן רֹעֵה־נֶאֱמַן הִיא לְחֶרֶף, יִשְׂרָאֵל גּוֹי־אֶחָד לְמִשְׁלַל וְלִשְׂנִינָה: מֵהַר עֲבָנוּ אֱלֹהֵי יִשְׂרָאֵל, וּפְדוּנוּ מִכָּל־גְּזֵרוֹת קִשּׁוֹת, וְהוֹשִׁיעָה בְּרַחֲמֶיךָ הַרְבִּיבִים, מִשִּׁיחַ צְדָקָה וְעַמְּךָ

Angels of mercy!<sup>11</sup>*Some 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 anointed and Your people.

מִרְן דְּבִשְׂמִיא לָךְ מִתְחַנְּנֵנִי, כְּבָר שְׂבִיא דְּמִתְחַנְּנֵנִי לְשִׁבּוּיָהּ: כְּלָהוֹן בְּנֵי־שְׂבִיא בְּכֶסֶף מִתְפָּרְקִין, וְעַמְּךָ יִשְׂרָאֵל בְּרַחֲמֵי וּבְתַחֲנוּנֵי: הַבִּלְן שְׂאֵלְתֵינִי וּבְעִיתֵינִי, דְּלֹא־נְהַדֵּר רִיקָם מִן־קַדְמֵךְ

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 דְּבִשְׂמִיא לָךְ מִתְחַנְּנֵנִי, כְּעַבְדָּא דְּמִתְחַנְּנֵנִי לְמַרְיָהּ: עֲשִׂי קִי אֲנִי וּבְחֶשְׁכָא שְׂרִינֵנִי. מְרִירָן נְפְשֵׁינִי מִעַקְתֵּינִי דְּנִפְשֵׁינִי: חֵילָא לִית־בְּן לְרַצְיָהּ. מִרְן. עֲבִיד בְּדִיל קִי־מָא דְּגִזְרַתְ עִם־אַבְהֵתָנָא

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 שְׂאֲרֵית יִשְׂרָאֵל וְאַל יֵאבֵד 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 שְׂאֲרֵית עִם אֶחָד וְאַל יֵאבֵד גּוֹי אֶחָד הַמִּיחֲדִים שְׁמַךְ 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 שְׂאֲרֵית עִם קְדוֹשׁ וְאַל יֵאבֵד גּוֹי קְדוֹשׁ הַמְּשַׁלְּשִׁים בְּשִׁלֵּשׁ קְדָשׁוֹת לְקְדוֹשׁ

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 הַתְרַצָּה וְהַתְפָּיֵס לְדוֹר עֲנִי כִי אֵין עוֹזֵר

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.

פזמון. מה.

אָדוֹנֵי הָאָדוֹנִים, הַשְּׂקִיפָה מִמְעוֹנֶיךָ. וְרַחֵם אֲבִיוֹנִים, כְּרַחֵם אָב עַל-בְּנָיִם. וְזָכֵר בְּרִית אֲמוּנִים, שֶׁבָעָה אֵיתָנִים. וְאַל-תִּזְכְּרֵנוּ עוֹנוֹת רָאשׁוֹנִים:

Master of masters! Gaze from Your dwelling and take pity on the destitute as a father takes pity on his children, and remember the covenant of trust with the seven mighty ones<sup>1</sup>*i.e. the seven righteous who are about to be enumerated.*

And do not remind us of our earlier iniquities.

זָכֵר בְּרִית אֲזָרְחָה, אֲשֶׁר בֵּין-חֹחוּסִים פָּרַח. וּמִפֶּאֶת הַמִּזְרָח, כְּצֹאת הַשֶּׁמֶשׁ זָרַח. וּמֵאֲרָצוֹ בָּרַח, וְאַחֲרָיִךְ אֶל אֶרֶץ. וְלִשְׁמֶךָ צָרַח, וְהוּא בֶן-שָׁלֹשׁ שָׁנִים: וְאַל תִּזְכְּרֵנוּ עוֹנוֹת רָאשׁוֹנִים:

Remember the covenant with Abraham<sup>2</sup>*i.e. Abraham who was known as 'אֲזָרְחָה*, who bloomed amongst the thorns and from the East [his name] shone like the sun, and from his land he escaped and he followed after You, God, and to Your Name he cried out when he was [only] three years old. And do not remind us of our earlier iniquities.

זָכֵר בְּרִית אִישׁ חֲמוּדוֹ, אֲשֶׁר לִפְנֵיךָ עָקְדוֹ. וְשָׁלַח אֶת יָדוֹ, בְּמִאֲכָלֶת שָׁחַט יְחִידוֹ. וּפְדִיּוֹן שָׁם בַּעֲדוֹ, אֵיל עוֹלָה בְּמַעֲמָדוֹ. וְזָרְעוֹ צוּר הַדּוֹד, פְּדָה הַיּוֹם מִזְדוֹנִים: וְאַל תִּזְכְּרֵנוּ עוֹנוֹת רָאשׁוֹנִים:

Remember the covenant with his desired [son]<sup>3</sup>*i.e. Abraham's beloved son, Isaac*. that he bound<sup>4</sup>*As a sacrifice*. before You, and stretched forth his hand for the knife to slaughter his only son, and, then, put a redemption in his place, a ram as a burnt-offering in his stead. [Therefore,] his children, for whom God, the Rock, is their splendor, redeem, today, from their wickedness. And do not remind us of our earlier iniquities.

זָכֵר בְּרִית אִישׁ תְּמִים. בָּרַח מֵאִישׁ דְּמִים. בְּסֹלֶם מִמְרוֹמִים. בְּשָׂרְתוֹ נְחוּמִים, וְשָׂרָה אֶת עֲצוּמִים. וּמִצָּא חֶסֶד וְרַחֲמִים. וְהַעֲבֵר נָא כְתָמִים. וְהַלְבֵן כְּשֶׁלֶג שָׁנִים. וְאַל תִּזְכְּרֵנוּ עוֹנוֹת רָאשׁוֹנִים:

Remember the covenant of the complete one<sup>5</sup>*Jacob, whom the Torah calls תָּם אִישׁ—complete man*. who escaped from a man of blood.<sup>6</sup>*'Man of blood'—Esau, the murderer*. With a ladder from on high<sup>7</sup>*i.e. Jacob dreamt of a ladder extending from earth to the heavens*. You foretold to him words of consolation<sup>8</sup>*That his descendants would inherit Eretz Yisrael*. and he overpowered the powerful<sup>9</sup>*He defeated the angel in battle*. and he found kindness and compassion. [Therefore,] please remove the stains and cleanse as snow the red [thread].<sup>10</sup>*The red thread tied to the goat turned white as a sign of forgiveness*. And do not remind us of our earlier iniquities.

נֹרָא בְּעֵלְיוֹנָיו, כְּבוֹדְךָ רָאוּ עֵינָיו. וְזָכֹר זֹאת אֲדֹנָיו, יְדַעוּ פָּנִים. זָכֵר בְּרִית אִישׁ עָנּוּ, וְאֶת דֵּל הַגִּיּוֹנִי. וְלִקְהָלוֹת הַמוֹכִיז, וְאֶת דַּת חֲזִיוָיו בְּפָנִים: וְאַל תִּזְכְּרֵנוּ עוֹנוֹת רָאשׁוֹנִים:

Remember the covenant with the humble one<sup>11</sup>*i.e. Moses*. and the Law of his meditations<sup>12</sup>*i.e. the Torah*. [taught] to the great masses, and the Law of his visions.<sup>12</sup>*i.e. the Torah*. He was feared in His heavens,<sup>13</sup>*i.e. even the angels feared Moses*. and he witnessed Your splendor. [Therefore,] remember this, his Master Whom he knew face to face.<sup>14</sup>*Moses reached the highest possible human understanding of God*. And do not remind us of our earlier iniquities.

זָכֵר בְּרִית שְׁלוּחָךְ, מִכְּהֵן בְּמִנְחָתְךָ. וְשֵׁם עוֹלוֹת מִחִיף, לְרִים נִיחוּחָךְ. וְתַמּוּר רְקוּחָךְ, קָלִיל עַל מִזְבְּחָךְ. וְעֲלִיו נְחָה רוּחָךְ, בְּבוֹאוֹ לִפְנֵי וְלִפְנֵים: וְאַל תִּזְכְּרֵנוּ עוֹנוֹת רָאשׁוֹנִים:

Remember the covenant with Your messenger, who served as priest in Your dwelling<sup>15</sup>*The tabernacle; a reference to Aaron, the priest*. and placed robust burnt-offerings for a pleasant aroma for You; and the smoke of Your spices consumed on Your Altar. Upon him Your spirit rested when he entered the innermost chamber.<sup>16</sup>*The High Priest entered the Holy of Holies on Yom Kippur*. And do not remind us of our earlier iniquities.

זָכֵר בְּרִית תָּם בְּלִבּוֹ, נִגִּיד בְּחֶרֶת בּוֹ. אֲשֶׁר מְכַל סְבִיבוֹ, הִנְחִיתוֹ מֵאוֹיְבוֹ. וְרוּחָךְ אֶל שִׁגְבוֹ, בְּעַמְדוֹ לְצִאת וּלְבוֹא. יְקַדְמוֹךָ בְּנִיבוֹ, כְּמָה שָׂרִים וְנוֹגְנִים. וְאַל תִּזְכְּרֵנוּ עוֹנוֹת רָאשׁוֹנִים:

Remember the covenant with the loyal-hearted,<sup>17</sup> *King David*. whom You chose as a ruler. Whom, from all his surroundings You gave him rest from his enemies. Your spirit, God, strengthened him when he rose to go and come.<sup>18</sup> *'Go and Come'—when he went to battle and returned*. Let them come before You with his utterances<sup>19</sup> *David's psalms*. the poets and the singers. And do not remind us of our earlier iniquities.

זָכֵר הַבְּרִית הַמְקַנָּא, לְדוֹר עֲקֹשׁ מִתְאַנֶּה. וְהַעֲלִיתוּ מִמֶּנָּה, לְמַבְשָׁר וּמִפְנֵה. וְעַם עֲלוֹת וּמַעֲנֶה, אֱלִיו לְטוֹב תִּפְנֶה. וְשַׁעֲהָ עִם מְכַנֶּה,  
בְּרַחֲמֶיךָ נִשְׁעָנִים: וְאַל תִּזְכֶּר־לָנוּ עֲוֹנוֹת רֵאשׁוֹנִים

Remember the covenant with the zealous one<sup>20</sup>. *e. Pinchas (v. Numbers 25 v. 11, 12)*. who quarreled with a stubborn generation. [Therefore,] you elevated and appointed him to be the bearer of good tidings<sup>21</sup>. *e. our Sages tell us that Pinhas and Elijah are one*. and to prepare [the way for the Messiah]. And because of his pain and suffering<sup>22</sup> *'Pain and suffering' Elijah suffers the pain of our exile*. turn to him for good and turn towards those who are called [Your] nation, who are supported by Your compassion. And do not remind us of our earlier iniquities.

זָכֵר גְּבִיאֵי-שָׂא הַכְּרִית, הַסִּתְרָתוֹ בְּנַחַל כְּרִית. וּזְכֹר לָנוּ הַבְּרִית, אֲשֶׁר כָּרַת לְאַחֲרֵית. וְטַהַר הַשְּׂאֲרִית, כְּמוֹ נֹתֵר וּכְבוֹרִית. וְלִשְׁבִי  
שַׁעֲרוֹרִית, סֶלַח פֶּשַׁע וְזִידוֹנִים

Remember the one who destroyed the false prophets<sup>23</sup> *Elijah*. and You hid him in Nachal Kris.<sup>24</sup> *When he hid from Achav and Ezevel*. And remember for us the covenant that You formed to the end of days. Cleanse the remnant [of Israel] as with cleanser and soap. And to those who return from disgrace<sup>25</sup> *Those who repent*. forgive iniquity and wickedness.

אָבִינוּ מַלְכֵנוּ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד 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 נִדְעָ מַה נַּעֲשֶׂה כִּי עָלֵינוּ עֵינֵינוּ: זָכֵר רַחֲמֶיךָ יְהוָה וְחַסְדֶּיךָ כִּי מַעֲלוֹם הֵמָּה: יְהִי חַסְדְּךָ יְהוָה עֲלֵינוּ כְּאֲשֶׁר יִחַלְנוּ לָךְ: אֵל תִּזְכֹּר  
לָנוּ עֲוֹנוֹת רֵאשׁוֹנִים מִהֵרָ יִקְדְּמוּנוּ רַחֲמֶיךָ כִּי דִלּוֹנוּ מְאֹד: חַנּוּן יְהוָה חַנּוּן כִּי-רַב שִׁבְעֵנוּ בּוֹז: בְּרַגְזָ רַחֵם תִּזְכּוֹר: כִּי הוּא יִדַּע יִצְרָנוּ זְכוֹר כִּי  
עֲפָר אָנְחָנוּ: עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל-דְּבַר כְּבוֹד-שִׁמְךָ וְהִצִּילְנוּ וְכַפֵּר עַל-חַטָּאתֵינוּ לְמַעַן שִׁמְךָ

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.

הַש"ץ אומר קדיש שלם עם תתקבל

*The Chazzan recites the Kaddish*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְּרַעוּתֵהּ וְיִמְלִיךָ מַלְכוּתֵהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזַמַּן קָרִיב  
וְאָמְרוּ אָמֵן:

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.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עָלְמַיָּא: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשָּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ  
הוּא לְעַלְמֵי מִן כָּל בְּרַכְתָּא וְשִׁירָתָא. תִּשְׁבַּחְתָּא וְנִחַמְתָּא. דְאָמְרִין בְּעַלְמָא וְאָמְרוּ אָמֵן

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.

יְהִי שְׁלֵמָה רַבָּא מִן שָׁמַיָא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן

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

עֲשֵׂה שְׁלוֹם בְּמַרְוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן

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