

א', לצום גדליה Chapter 1, Fast of Gedaliah

אשרי יושבי ביתך עוד יהללוך סלה: אשרי העם שפכה לו אשרי העם שיהנה אלהיו: תהלה לדוד ארוממה 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 נותן 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 יראיו 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 כרעותיה וימליך מלכותה בחייכון וביומיוכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב ואמרו אמן: יהא שמה רבא מברך לעלם ולעלמי עלמיא יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה ידקודשא, בריך הוא לעלא ולעלא מכל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן

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

ב', לצום גדליה Chapter 2, Fast of Gedaliah

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

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

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

סְלַח לָנוּ אֲבִינוּ, כִּי בְרוּב אֲוִלְתָּנוּ שָׁגִינוּ. מַחֲלֵלְנוּ מִלְכָּנוּ, כִּי רַבּוּ עֲוֹנֵינוּ:

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

ג', לצום גדליה Chapter 3 Fast of Gedaliah,

ע"פ א"ב. חיבר רבנו שלמה בר יצחק (רש"י). מו.

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

אֶז טָרַם נִמְתַּחוּ נְבִלֵי־שָׁכְבִים. בְּאֶרֶץ עַד לֹא דִבְקוּ רְגָבִים: גִּבְרָה שִׁבְעָה דְבָרִים הָיוּ מְגַבְבִים. דַּת וְכֹס וְרִטִית בְּנִים שׁוֹבְבִים:

Even before the clouds were stretched above, and the soil was joined together on earth,¹ *Before God created heaven and earth.* in Your Presence seven things were [already] gathered: the Torah; the Divine Throne; and [Repentance] the remedy for rebellious children.

הַיּוֹד גִּן־עֵדֶן וְעֵלֶק הַבְּהֵבִים. וּמִקּוֹם כְּפָרָה עַל־יְדֵי מַקְרִיבִים: זֶהר שֵׁם יְנוֹן מַחֻלָּל מַחֻבִים. חֲבָרוּ אֵלֶפֶים קֶדֶם בְּרִיאַת יְשׁוּבִים:

The beauty of Paradise; and the flames of Hell; and a Place of atonement [the Altar] by virtue of the offerings [brought thereon]; and the glorious name of the Moshiach which has been desecrated through our sins. All these were created two thousand years before the creation of the inhabited earth.

טְכוּסִים עַל־רְקִיעַ בּוֹטִים כְּשִׁבְיִים. יְעוּרִים וּמִשְׁרָשִׁים פְּנֵי יוֹשֵׁב הַכְּרוּבִים: כֶּסֶף הָיָה מִנַּח בְּרְקִיעַ בִּיצוּבִים. לְמוֹשֵׁב מְלָךְ וְנוֹרָא עַל־סְבִיבִים:

They are arranged above the firmament, appearing with sparkling lustre, firmly rooted before Him Who dwells over the Cherubim. His throne was placed in the firmament, standing firmly— the seat of the King Whose awe is upon all that surround Him.

מִימֵינוּ אֲשֶׁדֶת חֲקוּקָה בְּכַתְבִים. נְתוּנָה עַל בְּרָכּוֹ בְּשַׁעֲשׂוּעַ אֶהֱבִים: סְדוּר עַל־הַדְּרוֹם גִּן־רְטוּבִים. עֶרְוָה עַל־הַצָּפוֹן תִּפְתֵּי שְׁלֵהֵבִים:

From His right hand [He gave us the Torah] a fiery law engraved in writing, which was set on His knees with loving caress. Situated on the south, was the Garden of Eden, on the north was the blazing hell.

פְּנֵי־הַמִּזְרָח יְרוּשָׁלַיִם הַבְּנוּיָה בְּמַחְצָבִים. צָפוֹן בְּתוֹכָהּ מִקְדָּשׁ־אֵל בִּישׁוּבִים: קְבוּעַ בְּאֶמְצַע מִזְבֵּחַ כְּפוּר חִיבִים. רְבוּצָה עָלָיו אֶבֶן שְׁתִּיתִי חֲטוּבִים:

Facing east was Jerusalem built with hewn stones, concealing within it the Almighty's Sanctuary on earth; set in its center was the Altar, that atoned the guilty, it lay on the hewn, foundation stone.² *From which God shaped the world.*

שֵׁם יְנוֹן עָלֶיהָ חֲקוּקָה בְּמַכְתְּבִים. תֵּאָר שֵׁם־הַמְּפָרֵשׁ בְּתוֹי גְלוּבִים: שְׁמָהּ בְּתוֹךְ לִפְנֵי מֵאֲזִין מֵאֲשַׁנְבִים. לוּוִי תְּשׁוּבָה אֶרֶץ לְנִדּוּיִם וְכֹאבִים:

The name of Yinon [Moshiach] was engraved on it, also the ineffable four-letter Name was etched in letters. There in the center before Him Who blesses His people with rain repentance is joined [with the other six objects], it is the remedy for the sick and grieved.³ *Because of their sins and transgressions.*

מַעֲתֵדֵת לְכַבּוֹס צוֹאִים, וְלִהְלִיבֵשׁ מוֹטְבִים. הִרְק שְׁמֵן הַטּוֹב עַל־רֹאשׁ שְׂבִים: בְּכֵן אֶתְאֲנוּ לָךְ עֲלָמִים וְשָׁבִים. רַחֵץ מִצְחֹן וְהַשְׁלֵךְ טְמוּם
סָאֲבִים:

It is ready to cleanse the filth, and to provide clean garments, and to pour good [fragrant] oil on the heads of the penitent. Therefore, we come before You, young and old, [pleading with You] to cleanse us from the stench [of sin], and cast away the record of our iniquity.

בַּתְּפִלָּה יִקְדָּמוּךָ בְּנִים־שׁוֹבְבִים. יוֹם־יוֹם לְדַרְשָׁךְ בְּפִי־נְבִים: יִחַשֵׁב אֶמְרֵינוּ כְּהִקְטַר דָּמִים וְחִלְבִים. צַפְצוֹפְנוּ יִקְבַּל כְּפִסּוּגֵי פְרִים וְכִבְשִׁים:
חֲטָאֵינוּ הִצַּל בְּקִרְקַע נְטִפֵי־מִרְזָבִים. קָרְבָנוּ אֵלֶיךָ בְּרַחֲמֵי רַחֲמֶיךָ הַרְבִּים

With prayer, they approach You Your rebellious children; they seek You every day with words of prayer. Let our words be considered as the burning of sacrificial blood and fat, and accept the murmuring of our lips as the sacrificial pieces of bullocks and lambs. Cause our sins to sink into the earth. there where water drips.⁴ *Causing the earth to be soft and absorbent.* Bring us near to You, under the wings of Your abundant mercy.

כִּי עַל רַחֲמֶיךָ הַרְבִּים אָנוּ בְּטוּחִים, וְעַל צְדָקוֹתֶיךָ אָנוּ נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אָנוּ מְקַוִּים, וְלִישׁוּעָתְךָ אָנוּ מְצַפִּים: אֵתָהּ הוּא מֶלֶךְ, אוֹהֵב צְדָקוֹת מְקַדֵּם, מַעֲבִיר עֲוֹנוֹת עִמוֹ, וּמְסִיר חַטָּאת יִרְאִיו: כּוֹרֵת בְּרִית לְרַאשׁוֹנִים, וּמְקַיֵּם שְׁבוּעָה לְאַחֲרֹנִים: אֵתָהּ הוּא, שְׂיִרְדֵת בְּעֵנָן כְּבוֹדְךָ עַל הַר סִינַי, וְהִרְאִיתָ דְרָכֵי טוֹבְךָ לְמִשְׁחַ עֲבָדֶיךָ: וְאַרְחוֹת חֲסִדֶיךָ גְּלִיתָ לוֹ, וְהוֹדַעְתָּנוּ כִּי אֵתָהּ אֵל רַחוּם וְחַנּוּן, אֶרְךָ אַפִּים וְרַב חֲסֵד וּמְרַבָּה לְהַטִּיב, וּמִנְהִיג אֶת־כָּל־הָעוֹלָם כְּלוֹ בְּמֵדַת הַרְחָמִים: וְכֵן כְּתוּב: וַיֹּאמֶר אֲנִי אֶעֱבִיר כָּל־טוֹבֵי עַל־פְּנֶיךָ וְקִרְאתִי בְּשֵׁם יְהוָה לְפָנֶיךָ. וְחַנְתִּי אֶת אֲשֶׁר אֲחֹן, וְרַחַמְתִּי אֶת־אֲשֶׁר אֲרַחֵם:

For in Your abundant mercy we trust, and on Your righteousness, we rely, and for Your pardon, we hope, and for Your deliverance, we yearn. You are a King Who loves righteousness from of old, Who passes over the iniquities of His people, and removes the sins of those who fear Him. You made a covenant with the Patriarchs, and will keep [Your] oath with their descendants. You are He Who descended in the cloud of Your glory, on Mount Sinai, and disclosed the ways of Your goodness to Moses, Your servant. The ways of Your kindness, You revealed to him; and You made known to him that You are Almighty, Merciful, Gracious, Slow to anger, Abounding in kindness, and full of beneficence, guiding the entire world with the quality of mercy. And so it is written: "And He said: 'I will cause to pass all My goodness before you, and I will proclaim the Name, Adonoy in your presence; I will be gracious to whom I will be gracious, and I will be compassionate to whom I will be compassionate.'"

אֵל אֶרְךָ־אַפִּים אֵתָהּ. וְבַעַל הַרְחָמִים נִקְרְאתִי. וְדַרְךָ תְּשׁוּבָה הוֹרִיתִי: גְּדַלְתָּ רַחֲמֶיךָ וְחֲסִדֶיךָ. תִּזְכֹּר הַיּוֹם וּבְכָל־יוֹם לְזַרַע יִדְיָדֶיךָ: תִּפְּנֵן אֵלֵינוּ בְּרַחֲמִים. כִּי אֵתָהּ הוּא בְּעַל הַרְחָמִים: בְּתַחֲנוּן וּבַתְּפִלָּה פְּנֶיךָ נִקְדָּם. כְּהוֹדַעְתָּ לְעֵנְיוֹ מְקַדֵּם: מִחֲרוֹן אַפָּךְ שׁוֹב. כְּמוֹ בְּתוֹרָתְךָ כְּתוּב: וּבְצֵל כְּנָפֶיךָ נִחְסָה וְנִתְלוֹנָן. כִּיּוֹם וַיֵּרֵד יְהוָה בְּעָנָן: תַּעֲבֵר עַל־פְּשַׁע וְתִמְחָה אִשָּׁם. כִּיּוֹם וַיִּתְיַצֵּב עִמוֹ שֵׁם: תִּאֲזִין שׁוֹעֲתֵנוּ וְתִקְשִׁיב מְנוּ מֵאֲמַר. 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:

קִהַל וְחָזַן:

Congregation and Chazzan:

וַיַּעֲבֵר יְהוָה עַל פְּנֵי וַיִּקְרָא

אֶת־יְהוָה בְּהִמְצָאוֹ לְדַרְשׁוֹ קִדְמָתִי. בְּעֵד עֲוֹנוֹת לִכְפֹּר, כִּי כְתוּלַע נֶאֱדַמְתִּי. גִּלְגַּל־הַלֵּב וְטוֹמָטָם וְיִשְׁשׁוּן נִרְדַּמְתִּי. כַּמַּעַט כְּסֹדוֹם הָיִיתִי
וְלַעֲמֹרָה דָּמִיתִי:

While Adonoy may be found,¹*Especially during the Ten Days of Penitence*. I rise early to seek Him; to entreat Him to atone [my] iniquities, for I am red [with sin] as scarlet. My heart is confused and benumbed, and as one asleep, I drowse. I have become almost like Sodom, and to Gomorrah am I likened.

דְּמִיתִי לְסוֹטָה פְּרוּעָה מְנַאֲפֶת וְחַלְלָה. הָיִיתִי כְּבִגְד־עֲדִים, וְהוֹשַׁמְתִּי כְּשִׁמְלָה בְּדָמִים מְגוֹלְלָה. וְחִסְרָתִי מִפְּגִיעַ, וַיִּוֹדַע אֵין לְפַלְלָהּ. רֵאָה
יְהוָה וְהִבִּיטָהּ, כִּי־הָיִיתִי זוֹלָלָה:

I resemble a faithless wife, and a shameless adultress; I have become like a polluted garment, like a garment stained with blood. I lack a mediator, and one that knows how to pray [for me]. Look Adonoy! and see, for I have become repulsive.²*Lamentations 1:11*.

זוֹלָלָה כְּבוּדָה נְהַפְּכָה בְּיַד־מַגָּאֵל. חֲנָם נִמְכְּרָה לְצַמִּיתוֹת, וְאֵין־גּוֹאֵל. טֵבַע נִכּוֹן וְנִשְׂא וְחָרַב אֶרֶץ יִשְׂרָאֵל. הַשְּׁלִיךְ מִשָּׁמַיִם אֶרֶץ תִּפְאָרַת־יִשְׂרָאֵל:

[Israel] the honored one has become repulsive in the hands of those who besmirch her; she has been sold for naught forever, and there is none to redeem her. That which was firm and upraised³*The Holy Temple*. has sunken and the Ariel [the Altar] has been destroyed; cast down from heaven to the earth, is the glory of Israel.⁴*Lamentations 2:1*.

יִשְׂרָאֵל לְבוֹזָזִים וְלִמְשֹׁסָה, עַד־מָתִי. כָּאֲרָבָה רַבּוּ עוֹרְקֵי, וְעֲצָמוֹ מִצְמִיתִי. לֵלֵב בְּשׁוּמִי, הָרִיסוּתִי חֲרָבוֹתִי וְשׁוּמָמוֹתִי. וַתִּבְחַר מִחֲנֹק נִפְשִׁי,
מִנּוֹת מַעֲצָמוֹתִי:

Israel is a prey to robbers and vandals— how long will this continue? Numerous as locusts are my pursuers and mighty are my destroyers; when I take to heart, my ruin, my destruction and my devastation, my soul prefers [to die from] strangulation, and death rather than to dwell in my bones.⁵*My soul prefers death rather than dwell within me*.

מַעֲצָמוֹתִי הַמִּפְּחָחוֹת וְהַמִּפְּלָחוֹת, מִמְכַּעֲסֶיךָ וּמִמְזַעְמֶיךָ. נֶאֱמַתִּי, נִלְאִיתִי נִשְׂא חֲרוֹנְךָ וְזַעַמְךָ. שִׁים לֵב לְגֹאֵל חַיִּית נְעִימֶיךָ. כִּי שָׁמַךְ נִקְרָא,
עַל־עִירְךָ וְעַל־עַמְּךָ:

Because my bones are crushed and pierced by those who provoke and blaspheme You, I said, “I cannot bear Your anger and Your wrath.” May it be in Your heart to redeem the life of Your beloved ones, for Your Name is called on Your city and on Your people.

עַמְּךָ זְרוֹיִים פְּזוּרִים בְּכָל־מוֹשְׁבוֹת. פְּקֻדוֹךָ בְּצַר, פְּחֻדוֹךָ בְּמַעַשׂ וּבְמַחֲשָׁבוֹת. צֶלֶל־זְדוֹן, וְהַעֲבַר וְרָפָא מְשׁוּבוֹת. אֲדַנִּי, שְׁמַעָה בְּקוֹלִנוּ,
תִּהְיֶינָה אַזְנוֹיךָ קֹשְׁבוֹת:

Your people, scattered and dispersed among every nation, remember You in their adversity and fear You in deed and thought. Drown their deliberate sins, and forgive and heal their negligence. My Master, hear our voice, let Your ears be attentive [to our prayer].

קֹשְׁבוֹת תִּהְיֶינָה אַזְנוֹיךָ, לְשִׁפְךָ שִׁיחֵנוּ. רַחֲשִׁפְתֵּינוּ קִבֵּל כְּרִים נִיחֵינּוּ. שְׁחַרְנוֹךָ מִגִּנּוּ וּבְךָ יִהְיֶה מִבְּטַחֵנוּ. כִּי שָׁמַךְ עָלֵינוּ נִקְרָא אֶל־תִּנְיָחֵנוּ:

Let Your ears be attentive to the outpouring of our pleading, let the praise of our lips be acceptable as the sweet savor of our sacrifices. We seek You, our Shield, and in You we place our trust, for we are called by Your Name, do not abandon us.

תִּנְיָחֵנוּ אֲדוֹן זֶה כְּמַה־שָׁנִים לְמָה. לְשִׁמָּה לְמַשָּׁל וְלִשְׁנִינָה לְלַעַג לְבוֹשָׁת וְלִכְלָמָה. יֵאֲמֵן וַיִּחַשׂ הַמְּבַטָּח, שֶׁהִבְטַחְתָּ לְשׁוּמָמָה. אֲנִי יְהוָה
בְּנִיתִי הַנְּהַרְסוֹת, נִטְעַתִּי הַנִּשְׁמָה:

You have abandoned us, O Master, these many years—why? We have become as astonishment, an example, a byword, a scorn, a shame and disgrace.⁶*Among the nations of the world who persecute us*. Speedily fulfill the promise that You made to the desolate [land]: “I, Adonoy, build the ruins, and plant that which was desolate.”⁷*Ezekiel 36:36*.

הַנִּשְׁמָה בְּרַחֲמִים גְּדוֹלִים תִּבְנֶה וְתִכְוֶנֶה. שְׁמַע יְהוָה חֲנוּנֶה, כִּי־בָא עַת לְחִנּוּךָ. חֲזֵק מֵאֲמִירְךָ, בְּצֶל־יְדֶךָ לְגוֹנֶה. וּפְדוּנוּ יְהוָה יִשׁוּבוּ, וּבָאוּ
צִיּוֹן בְּרִנָּה:

The desolate land, in Your great mercy, rebuild it, and establish it firmly; hear, O God, her supplication, for the time to favor her is come. Strengthen those who praise You, shield them in the shadow of Your hand, and may the redeemed ones of Adonoy, return and come to Zion with singing.

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 לנו: 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 ופסע וחסאה 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."

דרשו יהוה ועזו בקשו פניו תמיד: דרשו יהוה בהמצאו, קראהו בהיותו קרוב: יעזב רשע דרכו ואיש און מחשבתיו וישב אל-יהוה וירחמהו ואל-אלהינו כי-ירבה לסלוח: שובה ישראל עד יהוה אלהיך כי כשלת בעונך:

Seek Adonoy and His might, seek His Presence continually. Seek Adonoy while He may be found call upon Him while He is near. Let the wicked one forsake his way, and the man of deceit, his thoughts; and let him return to Adonoy, and He will have compassion for him, and to our God, for He will abundantly pardon. Return Israel unto God, for you have failed by your iniquity.

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 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."

הטה אלהי אזנך ושמע, פקח עיניך וראה שממתנינו, והעיר אשר נקרא שמך עליה כי לא על צדקתינו, אגחנו מפילים תחנונינו לפניך, כי על רחמיך הרבים: אדני שמע, 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', לצום גדליה Chapter 5 Fast of Gedaliah,

ע"פ א"ב. חיבר רב סעדיה גאון. מח.

This prayer was composed by Rav Saadyah Gaon.

אלהינו ואלהי אבותינו

Our God and God of our fathers!

אבלה נפשי וחשך תארי. בית תפארתך כנשף בו הארי. גם פליטתי אשר-עזבו ושארי. דעכו כהיום בשלשה בתשרי

My soul mourns and my face is darkened, [because] the House of my glory¹*The Holy Temple*. has been smashed by the lion;²*Nevuchadnetsar*. even my escaped ones that were left, my remnant, were crushed on the third day of Tishri.

האש והמים הזידונים שטפנו בדלקם. ובסו מקדש ובזזו חלקם. זקני שארית אשר פלטו מיום-נקם. חבלו עתה ביום צום גדליה בן-אחיקם

The raging flames and flood overwhelmed us in their pursuit; they trod down the Temple and divided the spoil; the elders of the remnant who escaped the day of vengeance, were now destroyed on the fast day of Gedaliah ben Achikam.

טרפו דלת עם הארץ. יתר הגזם אכל הארבה במרץ. כורמים ויוגבים פקדת מרגיז הארץ. להטו ולא-היה בם גדר גדר ועומד בפרץ

The poor among the people were torn apart, that which was left by the caterpillar,³*Nevuchadnetsar*. was quickly devoured by the locust;⁴*Ishmael ben Netanya*. the vine-keepers and farmers that were left on the orders of Nevuchadnetsar,⁵*Lit. "the earth shakers."* See [Jeremiah 52:16](#). perished in the flames, and there was none left to erect a fence and to stand in the breach.

מה אספר ואנחותי עצומות. נקטה נפשי ומקהלותי עגומות. שריגנו אשר נשארו מיקוד-אש לתעצומות. עוד הם לא-נתקו; ונתשו בחמות

How can I narrate [the disaster] when my groaning is so heavy? My soul is weary, and my congregations are grieved. The few vines [Jews] that remained, from the fierce burning, even they could not remain, and were scattered in wrath.

פניך עד-מתי ממנו תסתיר. צעקתינו שמע ואסירינו תתיר. קדוש ביטה כי-אין בעדנו מעתיר. ראה בדלותנו ושברך בפה נכתיר

How long will You hide your face from us? Hear our cry and loosen our bound ones, O Holy One, behold, there is no one to plead in our behalf, look on our misery [and redeem us], and we will crown You with Your praise.

שדדנו מדור לדור ומקץ לקץ. שרש צפע מעופף אותנו עוקץ. תקיף, למשפטנו הער והקץ. תכפר לעונותינו ונאמר קץ

We have been despoiled from generation to generation, and from age to age, the fangs of the flying viper stings us; Mighty One, be aroused and awake for our justification, Atoned our iniquities, and call an end [to our suffering].

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

This prayer was composed by Rabbi Benjamin ben Zorach.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

אִמְנַת מֵאֵז אֲרָשֶׁת נִיב שְׁפִתֵינוּ. בְּתַפְלָה וּבִתְחִנּוּן דָּפַק שַׁעֲרֵי־דָלֶתֵינוּ. גִּשְׁתָּנוּ עֲדִיד בְּזָרִיזוֹת וְלֹא־בַעֲצָלֵתֵינוּ. דְּחוֹת רַע־פּוֹרְעָנִיּוֹת הַמִּתְרַגְּשׁוֹת לַעֲתוֹתֵינוּ:

You taught us of old, to entreat You with our lips; [how] with prayer and supplication to knock at [Your] door. We approach You with diligence and not with laziness— avert calamities [from us] that come from time to time.

הִנְנוּ אֲתָנּוּ לָךְ בְּשִׁבְרוֹן רוּחַ וְדַקְאוֹת לֵב. וְדוֹת לִפְנֶיךָ כְּלִפְתּוֹל וְעִקְשׁוֹת־לֵב. זֶה חוֹקֵר לִבָּבוֹת, הַרוֹפֵא לְשִׁבּוּרֵי־לֵב. חֲדָשׁ רוּחַ נְכוֹן בְּקִרְבָּנוּ, וּבְרָא־לָנוּ טְהוֹר־לֵב:

Behold we come before You with broken spirit and humbled heart, to confess before You all our follies and stubbornness of heart; You Who searches hearts, and heals the broken in spirit, renew a correct spirit within us, and create for us a pure heart.

טַכְסֵּת מִקֶּדֶם אֱלוֹי יָמִים עָשְׂרָה. יְחִיד בָּם לְשׁוּב וְלִמְצֵא כַפָּרָה. כְּלִי־הַשְּׁנָה כְּלָה לְרַבִּים מְסוּרָה. לְשׁוּעַ וְלַעֲנוֹת בְּכָל־עֵת צוּקָה וְצָרָה:

You appointed from of old these ten days, for each individual to return and find atonement, while the entire year is available for communal repentance, to cry and pray in times of anguish and distress.

מִהֵרָ הַיְחִיד וְשָׁב בְּנֵתֵינוּ, מוֹחֲלִין־לוֹ. נוֹאֵשׁ וְלֹא־שָׁב, אֵין תִּקְוָה לַעֲוִילוֹ. סִדֵּר וְעָרַךְ כְּלִי־נִבְיּוֹת לְהוֹעִילוֹ. עוֹתֵר וְצוּעֵק וְאֵין־שׁוֹמֵע־לוֹ:

If the individual hastens and repents within [these ten days], he is pardoned; but if he despairs [of atonement] and does not repent, there is no hope for his iniquity. Even if he prepares and offers all the rams of Nevayos¹ *A place of the choicest rams*. to help him, though he will plead and cry his prayer will not be heard.

פְּגִיעַת־הַרְבִּיּוֹת וְהַיְחִיד לָךְ־לְבַד עוֹלָה. צוּר, כִּי אַתָּה שׁוֹמֵעַ תִּפְלָה. קִבְּלָנוּ בְּרָצוֹן וְהַמְצִיאָנוּ מִחִילָה. רָצֵנוּ קִקְרָבִן כְּלִיל עוֹלָה:

The prayers of the congregation as well as those of the individual, ascend to You alone; for You, our Rock, hear prayer; receive us with favor and grant us pardon, favor us as though we had brought burnt-offerings.

שְׁפוּט תִּשְׁפֹּט אוֹתָנוּ בְּרַחֲמִים וְחַמְלָה. בְּנִיךָ יְחוּסִיךָ לְקוֹחִים־לָךְ לְסִגְלָה. יִקְש־מְרִים יוֹצֵלֵל בְּמִצּוֹלָה. נִצַּח לְהִלָּלְךָ בְּכָל־מִינֵי תְהִלָּה:

Judge us with compassion and pity— Your distinguished children whom You took for Your treasure— let their disobedience be drowned in the depths of the sea, and let them praise You forever with every kind of praise.

יּוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג בְּחַסִּדוֹת. מוֹחֵל עֲוֹנוֹת עַמּוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מִרְבֵּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מֶלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וְרוּחַ. לֹא כְרַעַתְם תִּגְמּוֹל: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדְעָתָ לָעֵנּוּ מִקֶּדֶם. כְּמוֹ שֶׁקְּתוּב וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְּצֵב עַמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יְהוָה:

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

קָהַל וְחָזַן:

Congregation and Chazzan:

וַיַּעֲבֵר יְהוָה עַל פְּנֵי וַיִּקְרָא:

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

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֲרָךְ אַפַּיִם וְרַב חַסֵּד וְאֶמֶת: נֹצֵר חַסֵּד לְאֲלֵפִים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְוָה: וְסִלַּחְתָּ לְעוֹנֵינוּ וְלַחַטָּאתֵינוּ:
וְנִחַלְתֵנוּ:

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

סִלַּח לָנוּ אֲבוֹתֵינוּ כִּי חָטְאוּנוּ. 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 תִּזְכֹּר לָנוּ עוֹנוֹת רֵאשׁוֹנִים מֵהָר יִקְדְּמוֹנוּ רַחֲמֶיךָ כִּי דָלוּנוּ מֵאֵד: כִּי־שָׁמַע אֱלֹהֵינוּ יְהוָה וְאֶת־אֲסִירָיו לֹא בָזָה: כִּי כָלוּ בְּיָגוֹן חַיֵּינוּ וְשִׁנּוֹתֵינוּ בְּאִנְחָה: כִּי־עָלֶיךָ הִרְגָנוּ כָּל־הַיּוֹם נִחַשְׁבָנוּ כְּצֹאן טְבָחָה: כִּי לֹא יִזְנַח לְעוֹלָם אֲדֹנָי:

Remember not the sins of our ancestors, let Your mercy come swiftly toward us, for we have been brought very low. For Adonoy hears the [cry] of the needy, and His bound ones, He does not shame. For our lives are spent in sorrow, and our years in sighing. For because of [our faith in] You we are murdered each day; we are considered as sheep to be slaughtered. For You will not forsake us forever, O God.

כְּרַחֵם אֲב על בְּנִים כֹּן תְּרַחֵם יְהוָה עָלֵינוּ: לִיהוָה הַיְשׁוּעָה, על עַמְךָ בְּרַכְתָּהּ סֵלָה: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֶחַם בָּךְ: 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.

סִלַּח נָא לְעוֹן הָעָם הַזֶּה, כְּגֹדֵל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׂאֵתָה לְעָם הַזֶּה. מִמִּצְרַיִם וְעַד הַנּוֹה. 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 סִלַּחְתִּי כַדְבַּרְךָ:

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

הִטָּה אֱלֹהֵי אֲזָנָךְ וְשָׁמַע, פָּקַח עֵינֶיךָ וּרְאָה שְׁמַמְתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵיהֶ כִּי לֹא עַל צְדִקְתֵנוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמַעְהָ, אֲדֹנָי סִלַּחְהָ, אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה, אֵל תִּאֲחַר. לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמְךָ:

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

ז', לצום גדליה Chapter 7 Fast of Gedaliah,

חיבר רבנו שמעון בר יצחק הגדול נ.

This prayer was composed by Rav Shimon ben Isaac [R' Shimon the Great].

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

אֲמוּנֶיךָ בְּטוֹב הַצֶּלַח. כִּי אַתָּה יְהוָה טוֹב וְסִלַּח: בֵּיטָה בְּעוֹנֵי־נַפְשִׁי. בְּטוֹבְךָ הוֹצִיאָנוּ לְחַפְשִׁי. כִּי־בָאוּ מִיָּם עַד־נַפְשִׁי. אֲוִרְךָ וְאֶמֶתְךָ שִׁלַּח:

Send us Your light and Your truth, grant good fortune to those who believe in You, for You Adonoy are good and forgiving. Look on our afflicted souls, in Your goodness, take us to freedom, for the waters have reached our souls.

גְּעִיזֵינוּ יְהוָה נִקְשָׁבִים. גְּלוּתֵנוּ הַשָּׁב לְיֹשְׁבֵי-אֶרֶץ. כִּי-גָרִים אָנַחְנוּ וְתוֹשָׁבִים: דְּפַקְנוּ דְלִתֵּיךָ לְתַמּוּד. דְּבַקְנוּ אֵלֶיךָ לְצַמּוּד. כִּי דְלוֹנוּ מְאֹד:

May our cries be heard, return our exiles to their dwellings, for we are strangers and sojourners. We knock at Your door constantly, we cling to You, to be joined, for we have been brought very low.

הַלְיִצוֹנוּ זָדִים בְּמִצְרֵינוּ. הַצִּילֵנוּ וְנוֹדֵךְ צוּרֵנוּ. כִּי-הוֹשַׁעְתָּנוּ מִצְרֵינוּ: זְרוּיֵךְ מִיַּחֲלִים לְעוֹדְדָם. זָכִים בְּיַרְאֲתֶךָ לְסַעְדָם. כִּי-זָה כָל-הָאָדָם:

The insolent deride us in our plight, save us that we may thank You, our Rock, that You have delivered us from our tormentors. Your dispersed ones look to You for support, strengthen them in their fear of You, for this is the whole purpose of man.

חֻקוֹת הָעַמִּים תְּהוּ. חֲשׂוֹקֶיךָ אַחֲרֶיךָ יִנְהוּ. כִּי-חַנּוּן וְרַחוּם הוּא: טִירְתָּהּ הַשְּׁמָה לְעַיִים. טִיבָהּ בְּחֻמוֹת בְּנוֹיִים. כִּי-טוֹב חֲסִדְךָ מִחַיִּים:

The laws of the heathen peoples are vanity, but Your desired ones follow You longingly for You are gracious and merciful. Your Temple was turned into ruins, favor her with rebuilt walls, for Your kindness¹*In returning Your Shechinah to dwell among us.* is better than life.

יִגְעֵתִי וְאֲשִׁיחָה בְּמַעֲנִי. יְבוֹשׁ וְיִכְלֵם מַעֲנִי. כִּי-יַעֲשֶׂה יְהוָה דִּין עִנִּי: כְּבָדוֹ שִׁפְתֵי קָמִי. כָּל-הַיּוֹם מִזְעַמִּי. כִּי-כָלוּ בְעַשָׁן יָמֵי:

I am weary and in my affliction I pray: “May my oppressor be shamed and disgraced,” for Adonoy will do justice for the afflicted. The speech of my enemies lie heavy on me, they provoke me all the day, and thus my days are consumed in smoke.

לָהֶם יָשִׁיב כְּפַעֲלָם. לְעַמּוֹ יִלְמַד לְהוֹעִילָם. כִּי-לֹא יִזְנַח לְעוֹלָם: מִרְחֻמוֹ יִתֵּן מִאֲוִיו. מִמִּנּוֹ יִסִּיר דָּפוֹ. כִּי מֵה-טוֹבוֹ וּמֵה יָפִי:

May He pay them according to their deeds,²*Israel's.* and thus teach His people a beneficial lesson, that He will not cast us off forever. May his Merciful One grant his desire, and remove his disgrace from him, for how good and how beautiful was he.³*When he [Israel] lived on its own land.*

נִשְׁמָוֹת הוֹשְׁתוּ עָרֵי. וְנִכְרָים בָּאוּ שְׁעָרֵי. כִּי-נִשְׁאֲתִי חֲרַפַּת נְעוּרָי: שׁוֹשׁ אֲשִׁישׁ עֲלֵיךָ. שִׁיחַ לְעִנּוֹת גְּאוּלְיָךָ. כִּי-שִׁמְחֵתֵנִי יְהוָה בְּפַעֲלֶךָ:

My cities have become ruins, strangers have entered my gates, because I bore the disgrace⁴*The sins.* of my youth. “I will yet greatly rejoice in you,”⁵*Isaiah 61:10.* when You will say this to Your redeemed,⁶*Israel.* [they will say:] “For You have given me joy, Adonoy, with Your deeds.”

עֲזִז נוֹרָא וְאִיּוֹם. עֲתָה הַמְצִיאֵנוּ פְּדִיּוֹם. כִּי-עֲלֵיךָ הִרְגָנוּ כָּל-הַיּוֹם: פָּנָה דְרָךְ עֲקֵב. פָּאֵר הַלּוֹלֶךְ לְנִקְבָּה. כִּי-גֵאֵל יְהוָה אֶת יַעֲקֹב:

Mighty One! Awesome One! Revered One! cause our redemption now, because for Your sake, we are continually slain. Clear the crooked way [of impediments] that we may proclaim Your glorious praise—that Adonoy has redeemed Jacob.

צָרִים לְכָלוֹת בְּחַרְצָךָ. צָפָה מִשְׁמַי עֲרָץ. כִּי-צָל יָמֵינוּ עָלֵי אֶרֶץ: קָרַב קֶץ עַדְנֵי. קוֹל לְהַשְׁמִיעַ לְעוֹנֵי. כִּי-קָרוֹב יוֹם יְהוָה:

May our enemies perish by excisement, look down on us from the mighty heavens, for our days on earth are a shadow. Bring near the time of my redemption, let my enemies hear [Your] voice [proclaim]: “That the day of Adonoy is near.”⁷*Joel 1:15.*

רַם זָרַעַךָ תִּרְאֶה. רַעֲיֵתֶךָ פָּנִים תִּרְאֶה. כִּי-רַם יְהוָה וְשָׁפַל יִרְאֶה: שְׁמַע קוֹל תַּחֲנוּנֵי. שְׁוַעֲתִי תַעֲלֶה לְמַעוֹנֵי. כִּי שׁוֹמֵעַ אֶל אֲבִיוֹנִים יְהוָה:

Exalted One, show Your arm, to Your beloved,⁸*Israel.* show a pleasant countenance, for though Adonoy is exalted, He still regards the lowly.⁹*psalms 138:6.* Hear the voice of my supplication, let my prayer ascend to Your dwelling, for Adonoy hears the cry of the needy.

תַּחֲנוּן כְּתוּדָה תִּרְצֶה. תֹּאמַר לְעַמְּךָ אֲתִרְצֶה. כִּי-תוֹרָה מֵאֵתִי תִצָּא: שִׁקֵּל מֵאֲזָנִים יִכְבֹּשׁ. עַז יַעֲטֶה וְיִלְבֹּשׁ. כִּי-הוּא יִכְאִיב וְיִחְבֹּשׁ:

Favor our prayer as a thanksgiving offering, say to Your people, “I will show you favor,” for the Torah shall go forth from Me. He will incline the scale [in our favor], He will garb and wrap Himself in strength, for He causes pain and brings healing.

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 בענו 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 וילחטאתנו ויגחלתנו

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."

תשוב תרחמנו תכבש עונותינו ותשליך במצלות ים כל חטאתינו: שוב מחרון אפך והנחם על הרעה לעמך: שובה יהוה את שבינו: כאפיקים בנגב: השיבנו יהוה אליך ונשובה חדש מינו כקדם:

Again, show us compassion, suppress our iniquities, and cast into the depths of the sea all our sins. Turn away fierce anger and let Your mind be changed concerning the evil intended for Your people. Adonoy, bring back our exiles like springs in the desert. Cause us to return to You, Adonoy, and we shall return; renew our days as of old.

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 יענו 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 אזנה ושמע, פקח עיניו וראה שממתינו, והעיר אשר נקרא שמך עליה כי לא על צדקותינו, אנו מוסיפים לך, 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' לצום גדליה Chapter 8 Fast of Gedaliah

מיוסד על פי תשר"ק. חתום שלמה הבבלי. נא.

This prayer was composed by Rav Shlomo Habavli.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

תשוב תרחמנו שוב שביטנו כנאמך. שוב כקדם חדש חבת לאמך. רחוק רגז וקרב שך זעמך. שוב מחרון אפך והנחם על-הרעה לעמך:

Again be compassionate with us, bring back our exiles as You promised, renew again as of old Your love for Your people. Remove anger and quickly quiet Your vexation. Turn from Your fierce anger and let Your mind be changed concerning the evil intended for Your people.

קבץ ובקש אבדות וחזק נחלתך. צאן ההרגה והגזזה בדחילתך. פשע אם רב בבני מחילתך. שוב למען עבדיך שבטי נחלתך:

Gather and seek the lost ones,¹*Israel*. and strengthen Your inheritance—²*Israel*. [Your] sheep that are slaughtered and shorn for fearing You. If the transgressions are too numerous among those who crave Your forgiveness, turn [from Your anger] for the sake of Your servants, the tribes of Your heritage.

עוון אבותינו הטעננו. ובסר הטעימנו. סף רעל השקנו הלעננו והזעימנו. נא פאז בשכן יחד הנעימנו. שובנו אלהי ישענו והפר כעסך לעמנו:

The iniquity of our fathers has burdened us [with exile] and we have to taste the sour grapes;³See [Jeremiah 31:29](#). I.e. *the punishment of their sins*. we were made to drink the cup of poison, bitterness and wrath. As in the days when You dwelt among us, and made our lives sweet, return to us, O God of our deliverance, and annul Your anger toward us.

מאוס לא מאסת חוסיך מעידיך. לזקים כסורם ולהתמרם סברם עדיך. כעס לרצות במדת ישר מעבדיך. שובה יהוה עד-מתי והנחם על-עבדיך:

You have not totally rejected those who take refuge in You and testify to Your Oneness; they have been punished for their sins, and look to You to be healed. Appease Your anger in accordance with righteous practice. Turn [from Your anger] Adonoy, how long? and change Your mind about Your servants.

יום נצפה גלוי סודך. טמום ועמום ובלה בשר חסידיך. חרפה שברה לבנו מקיים חסדיך. שובה יהוה חלצה נפשנו והושיענו למען חסדיך:

Daily we yearn for the revelation of Your secret⁴*The coming of Moshiach*. which is sealed and hidden, [while] Your pious ones waste away [in exile]; humiliation breaks our hearts as we wait for Your graciousness. Return Adonoy, free our souls, deliver us for the sake of Your lovingkindness.

זנחנו ונחשבנו עם יורדי רגב. ויהי לאבל כנור ושיר ועגב. הקודרים ברנה ותודה התהלך בשגב. שובה יהוה את-שביטנו כאפיקים בנגב:

We are forsaken and counted with them that go down into the grave, into mourning has been turned [our] harp, and song, and flute; those who mourn with tears, will walk proudly with thanksgiving. Adonoy! Bring back our exiles like springs in the desert.

דמעה לחם חוסיך צורי אל. גואל איה בחרף צרי אל. בחזון אז כדברת לישרי אל. שובה יהוה רבבות אלפי ישראל:

Tears are the food of those who trust in You, O my Rock [Who is] Almighty; “Where is the Redeemer?” the Almighty’s adversaries ask scornfully. As You appeared then in a vision, as You spoke to the righteous [prophets]— return [now] Adonoy to the thousand myriads of Israel.

שְׁמַעָה יְהוָה הִטָּה אֲזָנָיו וְהִקְשִׁיבָהּ. לְמַחְלֵי סִלַּח נָא סְלַחְתִּי הַשִּׁיבָהּ. מִשׁוּבוֹתֵינוּ רַבּוּ וּפְתַחַת יִשְׂרָאֵל שׁוּבָהּ. הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָהּ

Hear Adonoy, incline Your ear and listen to those who plead, “Please forgive,” reply, “I have forgiven.” Even though our sins are numerous, You open the door saying. “Return O Israel.” Cause us to return to You, Adonoy, and we shall return.

יֹשֵׁב עַל כֶּסֶף רַחֲמִים. מִתְּנַהֵג בְּחַסִּידוּת. מוֹחֵל עֲוֹנוֹת עַמּוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מִרְבֵּה מַחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מְלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ. לֹא כִרְעַתֶּם תִּגְמָלוּ: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדַעְתָּ לָעֵנִי מִקֶּדֶם. כְּמוֹ שֶׁכָּתוּב 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:

וַיַּעֲבֹר יְהוָה עַל פְּנֵי וַיִּקְרָא

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

יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן אַרְךָ אֲפִים וְרַב חֶסֶד וְאֱמֶת: נִצַּר חֶסֶד לְאֵלִפִים נִשָּׂא עֵוֹן וְנִפְשָׁע וְחַטָּאָה וְנִקְהָה: וְסִלַּחְתָּ לְעוֹנֵינוּ וְלַחַטָּאתֵנוּ וְנִחַלְתֵנוּ

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

סִלַּח לָנוּ אֲבִינוּ כִּי 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.”

שׁוּבָהּ יְהוָה חֲלִצָה נַפְשֵׁנוּ וְהוֹשִׁיעֵנוּ לְמַעַן חֶסֶדְךָ: שׁוּבוּ שׁוּבוּ אֲמַרְתָּ לָנוּ, וְעַל הַתְּשׁוּבָה מֵרֵאשִׁית הַבְּרִיתֵנוּ: זָבַחַי אֱלֹהִים רוּחַ נִשְׁבְּרָה לֵב־נִשְׁבֵּר וְנִדְכָּה אֱלֹהִים לֹא תִבְזֶה: תִּבּוֹא לְפָנַי אֲנִי אֲסִיר כְּגִדְלֵי זְרוּעֶךָ הוֹתֵר בְּנֵי תַמּוּתָהּ: תִּתֵּן אֱמֶת לִיעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיַּמֵּי קֶדֶם:

Return Adonoy, free our souls, and deliver us for the sake of Your kindness. Return, return, You have said to us, regarding repentance, from the very beginning of creation You promised to accept it. The correct offering to God is a broken spirit, a broken and humbled heart, God will not despise. Let come before You the groaning of the prisoner [of sin], according to the greatness of Your power set free those condemned to die. Grant truth to Jacob, kindness to Abraham, as You have sworn to our fathers from the days of old.

כְּרַחֵם אֲבִי עַל בְּנָיִם כִּן תִּרַחֵם יְהוָה עָלֵינוּ: לִיהוָה הִשְׁוּעָה, עַל עַמְּךָ בְּרַכְתָּךְ סֵלָה: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲבֹד בְּיוֹם 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.

סִלַח נָא לְעוֹן הָעָם הַזֶּה, כְּגֹדֶל חַסְדְּךָ. וְכַאֲשֶׁר נִשְׁאַתָּה לְעָם הַזֶּה. מִמִּצְרַיִם וְעַד הַנּוֹה. 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 סִלַּחְתִּי כְדַבַּרְךָ

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

הִטָּה אֱלֹהֵי אֲזָנְךָ וּשְׁמֹעַ, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמִמֹּתֵינוּ, וְהַעִיר אֶשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צְדָקוֹתֵינוּ, אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמֹעָה, 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.

ט', לַצּוּם גְּדַלְיָה 9 Chapter of Gedaliah, Fast of

עֲקֵדָה. חִיבֵר ר' אֶפְרַיִם ב"ר יִצְחָק מֵרֵגֶנְסְבוּרְג. נב

This prayer was composed by Rav Ephraim ben Isaac of Regensburg. It is entitled the Akeidah, the Binding and retells the episode of the binding of Isaac.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Our God and God of our fathers!

אֵהָל שֶׁכֵּן אִם-רַקָּן. אֶל-נֹאבֶדָה עַל-כֵּן. יֵשׁ לָנוּ אֵב זָקֵן. אִם אֶפֶס רִבַּע הַקָּן

Though the pigeon offerings have ceased,¹*The literal translation of the word רִבַּע a quarter. In the time of the Temple a poor man was permitted to bring doves or young pigeons which were worth a quarter of a dinar for his offerings.* though the tent of His dwelling is now empty, we need not lose hope for we have the merit of our old father.²*Abraham.*

פָּנִים לוֹ תִכִּיר. וְצִדְקוֹ לְפָנֶיךָ נִזְכִּיר. צִוִּיתוּ, קַח-נָא אֶת-בְּנֶךָ יִקָּר. וְנִמְצָה דָמוֹ עַל-קִיר

Recognize his presence when we mention his righteousness before You; You commanded him, “Take your beloved son, and let his blood be wrung out at the side [of the Altar].”

רָץ אֶל הַנֶּעַר וְהַקְדִּישׁוּ. וְנִפְשׁוּ קִשׁוּרָה בְּנִפְשׁוֹ. עֲטָרוֹ בְּעֵצִים וְאִשׁוּ. וְנִזְרָאֱלֹהֵיו עַל-רֹאשׁוֹ

He ran to the lad and consecrated him, though his soul was bound up in his soul; he put the wood and fire around him, and the crown of his God was on his head.³*Abraham was compared to the Kohain Gadol who wore the Crown of God upon his forehead.*

יְחִיד בֶּן הַדֹּקֵל כְּצִבִי. עֲנָה וְאָמַר אָבִי. הִנֵּה הָאֵשׁ וְהָעֵצִים נִבְיָא. וְהַתְּשׁוּרָה אֵין לְהַבְיָא

The only son, tender and light as a deer, answered and said to his father, “Behold we are bringing the fire and wood, but there is no offering to bring.”

מִלִּין הִשִּׁיבוּ מִלְּהַבְהִילוֹ. עֲנָה אָבִיו וְאָמַר-לוֹ. אֱלֹהִים יִרְאֶה-לוֹ. וַיֹּדַע יְהוָה אֶת-אֲשֶׁר-לוֹ

He answered him with words that would not terrify him; his father said to him, “God Himself will show [the lamb], and Adonoy will let us know that which is His [sacrifice].”

בְּמִצְוֹתֶיךָ שָׁנִיחֵם נִזְהָרִים. וְאֶחָרֶיךָ לֹא מִהֲרָהֲרִים. חֲשׂוּ מֵאֵד נִמְהָרִים. עַל אֶחָד הַהָרִים

Both heeded Your commandment and did not question You[r word]; without hesitation, they hurried quickly to one of the mountains.

רָאוּ אֵשׁ תְּלוּלָהּ. מִהֲרוּ עֲצֵי עוֹלָהּ. יָחַד בְּאַהֲבָה כְּלוּלָהּ. יָשָׁרוּ בְּעֶרְבָה מִסְלָהּ

When they saw a blazing pillar of fire, they quickly brought the wood for the burnt-offering; together, linked closely in love, they walked straight through the wilderness as though it was a plain.

רָאָה יַחִיד כִּי הוּא הַשֶּׁה. נָאֵם לְהוֹרוֹ הַמְּנַסֶּה. אֶתִּי כְּכֹבֵשׁ תַּעֲשֶׂה. לֹא־תַחַמַּל וְלֹא־תִכְסֶּה

When the only son perceived that he was to be the lamb, he said to his father, the tested one⁴*God had tested Abraham with nine tests and this was the tenth.* “Do with me as you would a lamb, have no pity and do not spare me.

בִּי סִפֵּץ וְנִכְסַף. לְבַבִּי־לֹ אֶחְשַׁף. הָאֵם תִּמְנַעֲנֵי סוֹף. רוּחִי וְנִשְׁמַתִּי אֵלָיו יֶאֱסֹף

He [God] has delight in me and desires me, to Him I will bare my heart; even should you refuse to sacrifice me, in the end my spirit and my soul will be gathered unto Him.

יָדָיו וְרַגְלָיו עָקַד. וְחָרְבוּ עָלָיו פְּקַד. לְשׁוּמוֹ עַל־עֲצִים שָׁקַד. וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תּוֹקַד

He [Abraham] bowed his hands and feet, and held his sword over him; he laid him carefully on the wood as the fire blazed on the altar.

צִוָּאר פֶּשֶׁט מֵאֲלִיו. וְאָבִיו נִגַּשׁ אֵלָיו. לְשַׁחֲטוֹ לְשֵׁם בְּעָלָיו. וְהִנֵּה יְהוָה נֹצֵב עָלָיו

He stretched forth his neck willingly, and his father came close to slaughter him in the Name of his Master and behold, Adonoy stood over him.

חִקֵּר אֶת־אֲשֶׁר נַעֲשֶׂה. הָאֵב עַל־בְּנוֹ לֹא חָסָה. לְבוֹ אֶל־כַּפְּיוֹ נָשָׂא. וַיֵּרָא אֱלֹהִים אֶת כָּל־אֲשֶׁר־עָשָׂה

God observed what was being done, how the father had not spared his son, his heart and his hands were lifted [as one],⁵*To do God's will.* and God saw all that was done.

קָרָא לְמַרְחָם מִשְׁחָר. תַּמּוּר בִּנְךָ תִּבְחָר. הִנֵּה אֵיל אַחֵר. וַעֲשֶׂה וְאֶל־תִּאֲחָר

God called to Abraham who was sanctified from the womb,⁶*See Rashi, Psalms 110:3.* choose an exchange for your son, behold there is another ram, offer it without delay.

חֲלִיפֵי אֲזַכָּרְתוּ. תַּכֵּן הַקְּטָרְתוּ. וְתַעֲלֶה תַּמּוּרְתוּ. וְהִיָּה הוּא וְתַמּוּרְתוּ

The exchanged [ram] will be his offering, its burning will be proper and its smoke will ascend; and it will be [as if] he and his exchange [are offered before Me].

זָכְרוֹן לְפָנֶיךָ בְּשַׁחֲקֵךְ. לַעַד בְּסֵפֶר יוֹחֲקֵךְ. בְּרִית־עוֹלָם לֹא־נִמְחָק. אֶת־אַבְרָהָם וְאֶת יִצְחָק

May the memory be before You in heaven, engraved forever in [Your] book, an everlasting covenant, never to be erased, with Abraham and Isaac.

קוֹרְאֵיךָ בָּאִים לְקוֹד. בְּצִדְקַת עֲקֵדָה תִּשְׁקָד. צֹאנְךָ בְּרַחֲמִים תִּפְקַד. פָּנֵי הַצֹּאֵן אֶל־עֲקֵד

Your worshippers have come to bow to You; regard the righteousness of that binding and remember Your flock with compassion, [for] the faces of Your flock look to the merit of the binding.⁷*Israel hopes that it will be redeemed in the merit of the Akeidah [binding].*

יֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְּנַהֵג בְּחַסִּידוּת. מוֹחֵל עוֹנוֹת עַמוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מְרַבֶּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. אֵל מְלֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ. לֹא כְרַעַתֶּם תִּגְמוֹל: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֲשָׂרָה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה. כְּמוֹ שְׁהוֹדֵעַתָּ לָעַנּוּ מִקִּדְּם. כְּמוֹ שִׁכְתוּב וַיֵּרַד יְהוָה בְּעֵנַן וַיִּתְּצֵב 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

He [Reuben] who profaned his father's bed, was unstable as water, his feet had almost slipped²*He was almost condemned to Gehinom for his sin.* had he not poured out his heart as water.³*Before You in repentance.* The young lion [Judah] sinned with Tamar at Enaim,⁴See [Genesis 38:15–23](#). when he confessed his sin, You inclined the scale to justify him. Cause us to return to You, Adonoy, and we shall return.

פּרַץ גְּדֵרוֹת עוֹלָם, בְּנֵי־עַמִּירֵי בְרָשָׁע. צִלְמֵי־אֲשֵׁרִים חָשַׁק, וְהוֹסִיף־עַל חַטָּאתוֹ פֶּשַׁע. קִרְעַת גָּזֵר דִּינּוֹ בְּשׂוּבוֹ מִלְּפָשַׁע. רַחֵם כְּמוֹדָה וְעוֹזֵב, וּבְרַךְ נוֹשָׁע. הִשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ, וְנִשׁוּבָה

He broke the barriers of the world, did [Achav] son of Omri, with his wickedness, he desired to worship the Asherim idols, and added transgression upon sin.⁵*By causing others to do likewise.* You tore up his sentence when he repented of his transgressions; You had mercy on him as he confessed and forsook [his evil way], and in You he found deliverance. Cause us to return to You, Adonoy, and we shall return.

שִׁנְנוּ לְשׁוֹנֵם כְּחֶץ, אֲנָשֵׁי עִיר הַגְּדוֹלָה. שְׁגִיּוֹנִם וּזְדוֹנִם רַבּוּ עַד־לְמַעְלָה. תִּתְּרָךְ חֲזוֹן הַפִּיכָתִם, אֲחֲזוּם רִתָּת וְחִלְחָלָה. תִּשׁוּבָה עֲשׂוּ כְהִגּוֹ, וְלִפְנֵי כֹסֵא־כְבוֹדְךָ נִתְקַבְּלָה. הִשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ, וְנִשׁוּבָה

Tongues as sharp as arrows had the people of [Ninveh] the great city, their errors and willful sins were numerous, without count; when You sent the vision of their destruction⁶*Through the prophet Jonah.* they were seized with trembling and terror; they repented properly, and it was accepted before Your glorious throne. Cause us to return to You, Adonoy, and we shall return.

בּוֹחֵן כְּלִיּוֹת וְלֵב, נֶאֱזָר בְּגִבּוֹרָה. יִדְעֵנוּ מִדַּע לָקֵת בְּאֵרֶחַ יִשְׂרָאֵל. מִשׁוּבוֹתֵינוּ אִם־רַבּוּ בְּפֶשַׁע וּסְרָרָה. נָא לְמַעַנְךָ הִשִּׁיבֵנו, עֲשׂוֹת תִּשׁוּבָה כְּשׁוּרָה, הִשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ, וְנִשׁוּבָה

You Who searches the innermost heart, and Who is girded with might, teach us that we may know to walk the straight path; if our rebelliousness is great with transgression and crookedness, for Your sake, please, cause us to return, that we should repent in the proper way. Cause us to return to You, Adonoy, and we shall return.

יֹשֵׁב עַל כֹּסֵא רַחֲמִים. מִתְּנַהֵג בְּחַסִּידוּת. מוֹחֵל עֲוֹנוֹת עַמּוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מִרְבֵּה מַחִילָה לְחַטָּאִים וּסְלִיחָה לְפוֹשְׁעִים. אֵל מְלֶכֶךְ עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ. לֹא כִרְעַתֶּם תִּגְמוֹל: אֵל הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֶשְׂרֵה. וְזָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדַעְתָּ לָעֵנִי מִקֶּדֶם. כְּמוֹ שֶׁתּוֹב וַיֵּרֵד יְהוָה בְּעֵנִי וַיִּתְּצֵב 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 אֶרְךָ אַפַּיִם וְרַב חַסֵּד וְאֱמֶת: נִצַּר חֹסֵד לְאֵלִפִּים נִשְׂא עוֹן וּפֶשַׁע וְחַטָּאָה וְנִקְהָה: וְסִלַּחַת לְעֹגְבוֹנוֹ וְלַחַטָּאתָנוּ וְנִחַלְתָּנוּ:

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

סִלַּח לָנוּ אֱבִינוּ כִּי חַטָּאנוּ. מַחֵל לָנוּ מִלְּכָנוּ כִּי פִשְׁעָנוּ: כִּי אֲתָה 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 תזכר לנו עונות ראשונים. מהר יקדמונו רחמיך כי דלוננו מאד: חטאת נעורינו ופשעינו אל תזכר כחֲסֵדְךָ זָכַר לָנו אֵתָהּ לְמַעַן טוֹבֶךָ יְהוָה: זָכַר רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ כִּי מֵעוֹלָם הֵמָּה: זָכְרֵנוּ יְהוָה בְּרַצוֹן עִמָּךְ פְּקֹדֵנוּ בִישׁוּעֶתְךָ: זָכַר עֲדַתְךָ קִרְיַת קְדָשׁ גְּאֻלַּת שְׂבִיט נְחֻלְתְּךָ הַר צִיּוֹן זֶה שְׁכֵנֶת בּוֹ: זָכוֹר יְהוָה חֶבֶת יְרוּשָׁלַם אֲהַבַת צִיּוֹן אֶל תִּשְׁכַח לְנֶצַח: זָכַר יְהוָה לְבָנֵי אֲדוֹם אֵת יוֹם יְרוּשָׁלַם הָאֲמָרִים עָרוּ עָרוּ עַד הַיּוֹם זֶה: אֵתָהּ תִּקְוַם תִּרְחַם צִיּוֹן. כִּי עַתָּה לְחִנּוּנָהּ כִּי בָּא מוֹעֵד: זָכַר לְאַבְרָהָם לְיִצְחָק וְלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ וּבְדַבַּר אֲלֵהֶם אַרְבָּה אֶת זַרְעֶכֶם כְּכּוֹכְבֵי הַשָּׁמַיִם. וְכָל הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי אֶתֶן לְזַרְעֶכֶם וְנָחֲלוּ לְעוֹלָם: זָכַר לְעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב. אֶל תִּפְּן אֶל קִשֵׁי הָעַם הַזֶּה וְאֶל רָשָׁעוֹ וְאֶל חַטָּאתוֹ:

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

אל נא תשת עלינו חטאת אשר נואלנו ואשר חטאנו

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

חטאנו צורנו סלח לנו יוצרנו

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

י"א, לצום גדליה Chapter 11 Fast of Gedaliah

לרבינו יואל ב"ר יצחק הלוי. נד.

This prayer is based on the Midrash of the ten martyrs who were killed by the Romans. It was written by Rav Yoel ben Yitzchok Halevi.

יקרו רעיך רב מחולל. אדום ליהוה ואתחולל. באויב אשר בעמי מסתולל. ועל זאת יתפלל: יתפלל כל־חסיד וילבש שקים. לפתח רגלי אסורי בזקים. ועתה הנה עבדיך לוקים. ואלו הן הלוקין

Your "friends"¹"Friends," the righteous are considered God's "friends." are dear, Master, Creator I shall wait for God and hope [for His help] [that You take vengeance] from the enemy that maltreats My nation. For this shall one pray. Let every pious person pray and let him don sackcloths²As a sign of suffering. to free the legs of those who are tied in chains. As of now Your servants are still smitten. "These are flogged."²"These are flogged." Each verse ends with a punishment meted out by the בַּיִת דִּין—the Jewish court.

חטאנו צורנו סלח לנו יוצרנו

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

לוקין וחובטין בשוטים יחידתי. שקני בבכי מסכתי. מבור תחתיית שמך קראתי. אינה אפוא תקותי: תקותי לשלום ומחדרים אימות. ופני לא הסתרת מכלמות. הצבי ישראל חלל על־במות. אלו הן האשמות

They smite and strike with whips [the people known as] My one nation.³i.e. Israel. My drink was blended with tears. From the deepest pits I called Your Name: Where [and when will I find] my hope? My hope was for peace. [But within

our] homes there is fear. I did not hide from disgrace.⁴*For I was accustomed to it.* Beloved Israel is slaughtered upon the hills and mountains. “These are the sin-offerings.”^{2*} “These are flogged.” Each verse ends with a punishment meted out by the *בֵּית דִּין*—the Jewish court.

חטאנו צורנו סלח לנו יוצרנו:

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

.אשמות עצמו ונחלתך יענו. וכצאן לטבח נחשבנו. וטובינו נתפשו בעווננו. אבל אשמים אָנחנו על-אחינו: אחינו היהודים האמללים. כל שפך דָּמם כגללים. ונדש בשרם את-הקוצים והחרולים. אלו הן הנסקלין

The sins have overpowered and they [therefore] torture Your inheritance.⁵*I.e. Israel is tortured by the nations.* And we are considered as sheep for slaughter. The best of us are trapped for our sins.⁶*I.e. the righteous are punished for the sins of the rest.* We are truly at fault for [that which happens to] our brothers. Our brothers, the unfortunate Jews, all their blood is spilled as waste, and their flesh is beaten with thorns and bramble. “These are those who are stoned.”^{2*} “These are flogged.” Each verse ends with a punishment meted out by the *בֵּית דִּין*—the Jewish court.

חטאנו צורנו סלח לנו יוצרנו:

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

נסקלין לעיניך עלמות עלי-מות. והכין לו אויב כלי-מות. ויאמר אכן סר מר-המות. וקוֹינו לאור וְשִׁמָּה לצלמות: לצלמות במקום-חֲשֵׁה קולם מצפצפים. ומקול הקורא נעו אברי ומתרופפים. עמדו בנסיון ונמצאו צרופים. אלו הן הנשרפין

Your young are stoned before Your eyes on [sanctifying Your Name⁷ “Sanctify Your name’—the act of giving one’s life for God. by] death, and the enemy has prepared for him instruments of death, and has said: “Truly the bitterness of death has reached you.”⁸*I.e. your end has come.* We hoped for light, but, He turned it to darkness of death. In the place of deep darkness, their voice [still] chirps.⁹*In ... chirps,” i.e. despite great despair we don’t cease to pray.* And from the [great] sound of the crier my limbs tremble and turn weak. They withstood tests and were found to be purified. “These are those who are burned.”^{2*} “These are flogged.” Each verse ends with a punishment meted out by the *בֵּית דִּין*—the Jewish court.

חטאנו צורנו סלח לנו יוצרנו:

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

נשרפין בספריהן כרכוים על-מוקדם יחד. והקדישו את-קדוֹשׁ יַעֲקֹב המיסד. ויענו כל-העם קול אחד. והוא באחד: באחד יצאו נשמתם רפים וענגים. ולזה היום נפשותם עורגים. מסרו עצמם לחרמין ולהרגין. אלו הן הנהרגין

They¹⁰*The children who studied Torah.* were burned [together] with their books, they were burned together on the pyre and they sanctified the Holy of Jacob Who is the only One. The entire nation answered as one that He is One. At [the word] One their souls departed [they who were] gentle and tender, and for this day their souls thirsted.¹¹*They always desired to give their lives for God.* They gave themselves up to destroyers and murderers. “These are those who die by the sword.”^{2*} “These are flogged.” Each verse ends with a punishment meted out by the *בֵּית דִּין*—the Jewish court.

חטאנו צורנו סלח לנו יוצרנו:

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

נהרגין רבו. תלמיד עם-רב. נשכם נחש שרף ועקרב. ודמם על-צחיח סלע נתערב. ונפל ממנו רב: רב וצער ואנשים צדיקים. הנעמים בְּחֵיהֶם ובמותם לא-פורקים. עלך מקבלים מומתים תשנוקים. אלו הן הנחנקין

The killed have become many the student with his master. They were bitten by the snake, poisonous serpent, and scorpion and their blood mixed on the barren rock when many [of Israel] fell. Old and young and righteous people that are beloved to one another in their lifetime and not separated in their death; they accept Your yoke [then] are killed by strangulation. “These are those who are strangled.”^{2*} “These are flogged.” Each verse ends with a punishment meted out by the *בֵּית דִּין*—the Jewish court.

חַטָּאנוּ צוֹרְנוּ סֶלַח לָנוּ יוֹצְרֵנוּ:

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

נִחְנָקִין יָצְאוּ לְפָעֻלָּם וְלַמְעוֹנָתָם יִרְבְּצוּן. הָאוֹיֵב מְחַרֵּף וְלִשְׂמֵךְ יִנְאָצוּן. וּמִבְּשָׂרִי לֹא יִשְׂבְּעוּן וְיִמְחָצוּן. וְגַם אֶת־הַמֵּת יִחְצוּן: יְחָצוּן נִתְחִים
נִתְחִים אֲמוּלִים. וְשִׁטְחוּם עַרְמִים בְּדַמִּים מְגַלְלִים. וְיִלְעָגוּ לָמוּ וְאִין מְכַלִּים. אֱלוֹ הֵן הַגּוֹלִים:

The strangled went for their reward and to their dwelling they come to rest.¹²*i.e. they come to their share in the World to Come.* [Yet], the enemy insults and abuses Your Name. And [from] the wounds of] my flesh they were not satisfied and they [continue] to wound us, “And also the dead do they divide.”¹³*Even after having murdered, they ruthlessly defile the body.* They slice chunks of flesh from the circumcised¹⁴*i.e. the nation that is circumcised—Israel.* naked, they scattered them and rolled them in [their] blood; and ridiculed them and there was none to embarrass them.¹⁵*i.e. the murderous nations.* “These are those who are exiled.”^{2*} “*These are flogged.*” Each verse ends with a punishment meted out by the *בֵּית דִּין*—the Jewish court.

חַטָּאנוּ צוֹרְנוּ סֶלַח לָנוּ יוֹצְרֵנוּ:

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

גּוֹלִים, נִתְנַכְלוּ לָמוּ מְדַנִּי. דָּרַשׁ אֶל־הַמֵּתִים הַנִּזְקָלָה בְּעֵינֵי. וְנָמוּ הוֹצֵא אֶת־הַמְקַלֵּל שֶׁלַח מֵעַל פָּנָי. מִי־יִתֵּן מוֹתָנוּ בְּיַד יְהוָה: יְהוָה בְּיָדָךְ
מִמֵּתִים חֹמֶר וְצָבוּר. וְסִדְרוּ מַעֲרֻכוֹת־אֵשׁ לְחוֹבַת צָבוּר. וְדָמָם לְפָנֶיךָ יְהִי צָבוּר. אֱלוֹ הֵן חֲטָאת הַצָּבוּר:

Those who are exiled, their enemies conspire against them to [coerce them] to consult the dead¹⁶ “*Consult the dead*”—a pagan practice. [something] which is a perversion in My eyes. [When they saw that their efforts were fruitless], they said: “Remove the curser [of idols],” remove him from my presence.”¹⁷*To be put to death.* Oh! would that we died at the hands of God.¹⁸*Rather than at the hands of our enemies.* God, in Your hands are the dead in piles and bundles. And they [the enemies] arranged pyres to do evil to the throngs. Let their blood be gathered before You!¹⁹*i.e., avenge their blood.* “These are the public sin-offerings.”^{2*} “*These are flogged.*” Each verse ends with a punishment meted out by the *בֵּית דִּין*—the Jewish court.

חַטָּאנוּ צוֹרְנוּ סֶלַח לָנוּ יוֹצְרֵנוּ:

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

צָבוּר אֵשׁ שֶׁלְחוּ בְיָדוֹ לְהַבְדִּיק. וְלֹא אַחֲרוּ הַבְּנִים לְקַדֵּשׁ מִלְדַּקְדָּקָה. וְהוֹצִיָּאָם מִלִּשְׁכַּת הַטְּלָאִים בְּלִי בְדִקָּה. כִּי שָׁם יִזְבְּחוּ זִבְחֵי צְדָקָה: צְדָקָה
וּמִשְׁפָּט תַּעֲטָה לְנִקְּוֹתֵיךָ. כִּי הַשְּׂמִידוֹ הַיּוֹרֵשׁ וְכָבוֹ גַחְלָתִי. לָמָּה כָּאֲבִי נִצַּח אֲנוּשָׁה מִכָּתִי. וְאֵלֹו לְעִבְדִּים וְלִשְׁפָחוֹת נִמְכָּרוּ: הַחֲרָשְׁתִּי:

The congregation,²⁰*Of Israel.* set themselves afire to be tested,²¹*To test their own commitment to God.* and the youngsters did not procrastinate from sanctifying [His Name] by questioning [God’s motives]. They were removed from the Chamber of Sheep²²*They removed ... sheep’—they offered even their young as sacrifices.* without examination,²³*i.e. without the necessary inspection of the sacrifices; meant here to express the lack of hesitation in sanctifying His Holy Name.* for there they sacrificed righteous sacrifices. Wrap Yourself in righteousness and justice, to avenge me, for they have devastated the inheritor²⁴*The righteous of Israel who inherit and pass down the ways of Israel to future generations.* and [thus] extinguished my ember. Why is my pain constant, my wound so serious? And were it only that we were sold to slavery I would have remained silent.

חַטָּאנוּ צוֹרְנוּ סֶלַח לָנוּ יוֹצְרֵנוּ:

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

הַחֲרָשְׁתִּי חֲרָשׁ וְאוֹיֵב מִנְאָץ וּמִנְבֵּל. לִנְטֹשׁ יִרְאֶתְךָ וְלָקַת אַחֲרֵי הַהֶבֶל. וְיִמְאָן בְּבַצַּע וְכֹפֵר לְקַבֵּל. כִּי נִפְּשׁ הוּא חוֹבֵל: חוֹבֵל בַּקַּע הַרְיֹוֹתֶיךָ
בְּ־בִטְנָמוֹ. וְהִכְרַעְנָה יְלִדֶיךָ תִּפְלַחְמוֹ. וַיֹּאמֶר אֵי־הָאֱלֹהִים וּמִי־יֹשִׁיעֵמוֹ. וְאִי לוֹ הָאֶחָד שְׂיִפּוֹל וְאִין לְהַקִּימוֹ:

I remained silent as a deaf-mute while the enemy abused and disgraced [You]. They ceased fearing You and followed emptiness.²⁵*i.e. idol worship.* He (the enemy) refused gratuity or to accept ransom²⁶*He refused to be bribed and give up his ruthless desire for murder.* for [his goal is] to destroy the soul. The destroyer sliced her²⁷*i.e. Israel’s.* pregnant ones, to

destroy his offspring and they kneeled [expelling] their children through the fissures. And [they destroyer] said: "Where is his God, that can save him from me? And woe to the one [nation] that falls without anyone to raise him."

חטאנו צורנו סלח לנו יוצרנו:

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

להקימה קומה עד-מתי ונאצוני. והיה כל מוצאי הרגני. לכן אמרר בבכי אל-תאיצו לנחמני. ועוללתי בעפר קרני: קרני נגדעה בגומין
אשר-כרו זרים. וקברום חיים בנקרת הצורים. ותכס עליהם הארץ ומתו בין הגזרים. אלו הן הנקברים:

[God] rise up to raise her.²⁸*i.e. Israel.* How long will they [continue to] disgrace me; that whoever finds me slaughters me? Therefore, I cry with bitter tears, [thus], do not rush to console me, [for] I have soiled my radiance with dirt. My strength was cut down by pitfalls that strangers dug, and they buried them alive in the perforation of the rocks. The earth covered them [where] they died amongst the murdered. "These are those that are buried."²⁸ "These are flogged."
Each verse ends with a punishment meted out by the בית דין—the Jewish court.

חטאנו צורנו סלח לנו יוצרנו:

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

נקברין הרוגה ועלו כקטרת מתקן. לתת לנו מחיה שארית ופרקן. ויגל אכן מבארות בני יעקן. ישמח צדיק כי חזה יום נקם: נקם ושיב
לצריו אדם וישמעאל. כי חללו מקדשי וחברו רבן שמעון בן גמליאל. אל-תחרש לדמם ואל תשקט אל. נקם נקמת בני ישראל:

The buried and the slaughtered, may they rise [to You] as perfect incense to give us life, a remnant, and redemption;²⁹*The buried ... redemption' i.e. let the merit of those who gave their life to sanctify Your Name serve to keep alive and bring redemption to those of us who are left.* and let the stone be removed from the wells of the suffering.³⁰*'And let ... suffering'—a play on the story when Jacob (בני יעקן) removed the stone from the well where he met Rachel. 'יעקן' is derived from 'עקא' i.e.—suffering.* Let the righteous one rejoice when he sees the day of vengeance. Let Him pay vengeance to His enemies, Edom and Ishmael, for they profaned my holy one³¹*A reference to R' Ishmael the High Priest.* and his associate Rabbon Simon b. Gamliel. Be not silent over their [spilt] blood and do not rest, O God. Avenge the vengeance of the Israelites!

חטאנו צורנו סלח לנו יוצרנו:

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

זכור לנו ברית אבות כאשר אמרת. וזכרת את בריתי יעקוב ואף את בריתי יצחק ואף את בריתי אברהם אזכר והארץ אזכר
Remember to us the covenant of the Patriarchs, as You promised, "And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember," and the land I will remember.

י"ב, לצום גדליה Chapter 12 Fast of Gedaliah,

נתום גרשום בר יהודה (מאור הגולה). נה.

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

זכר ברית-אברהם ועקדת יצחק. והשב שבות אהלי יעקב. והושיענו למען שמך:

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.

אשמנתנו כי רבה, בית מקדשנו לחובה. בגדנו ביתרה חבה, ותהי להפך סבה. ושוב ברחמים על שארית ישראל, והושיענו למען
שמך:

For our sins are great our Temple was taken as a debt. We betrayed Your abundant love which caused a reversal [of that love]. Return with compassion to the remnant of Israel and save us for the sake of Your Name.

פְּעֻלַת רַאשׁוֹנִים חֲסִידְךָ זָכוֹר עַל יְדִידְךָ. צוּה יְשׁוּעַת עַבְדְּךָ. גַּלְה כְּמוֹס סוּדְךָ. וְהִשָּׁב שְׁבוֹת אֱהִלִי יַעֲקֹב. וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ

The deeds of Your first righteous remember, [as well as] the strength of Your friendship. Command the redemption of Your servants. Reveal Your hidden secret. Return the captives of the tents of Jacob and save us for the sake of Your Name.

קִשְׁרָנוּ בְּאֶחָוָה וְתוֹפֵל, וְלִמְאֹד שִׁיחֵנו שְׁפֵל, רַם, הַקִּימָנוּ מִנוֹפֵל. וְתוֹצִיא לְאוֹר מֵאֶפֶל: וְשׁוּב בְּרַחֲמִים עַל שְׂאֵרֵי יִשְׂרָאֵל, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ:

We became tied as brothers to frivolity and insipidness. Our speech (quality of prayer) has greatly sunk. Exalted One! Raise us up from our low state and bring us into the light from darkness. Return with compassion to the remnant of Israel and save us for the sake of Your Name.

שְׁטַף אֵשׁ וְלֶהֱבֵה, לְהִשְׁבִּית נוֹגֵשׁ וּמִדְּהֵבָה. מִצַּר עֲזַרְתָּנוּ הִבֵּה. הַקִּיצָה לְעוֹרֵר אֶהְבָּה: וְהִשָּׁב שְׁבוֹת אֱהִלִי יַעֲקֹב. וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ [Pour] a tide of fire and flame [upon our enemies], to destroy the torturer and the haughty one. From the oppressor [to be saved] send us Your help. Awaken! to arouse Your love [for us]. Return the captives of the tents of Jacob and save us for the sake of Your Name.

גּוֹאֵל חֲזַק לְמַעַנְךָ פְּדוּנוֹ. רֵאֵה כִּי אֶזְלַת יְדוּנוֹ. שׁוּר כִּי אֶבְדּוּ חֲסִידָיו. וּמִפְּגִיעַ אֵין בְּעַדְנוֹ: וְהִשָּׁב שְׁבוֹת אֱהִלִי יַעֲקֹב. וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ 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.

בְּרִית אֲבוֹת וְאֵמָהוֹת וְהִשְׁבָּטִים, רַחֲמֶיךָ וְחֲסִידְךָ בְּרַבּוֹת עֵתִים, יְהִי זָכוֹר לְמַכִּים וְנִמְרָטִים. וְעֲלֶיךָ כָּל הַיּוֹם נִשְׁחַטִּים: וְשׁוּב בְּרַחֲמִים עַל שְׂאֵרֵי יִשְׂרָאֵל, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ:

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.

דַּרְשׁ דְּמִים דּוֹן דִּינָנוּ. הִשָּׁב שְׁבַעֲתִים אֵל חֵיק מַעֲבִינוּ. חֲנֹם נִמְכָּרְנוּ וְלֹא בְּכֶסֶף פְּדוּנוֹ. זָקֵף בֵּית־מִקְדָּשְׁךָ הַשָּׁמַיִם לְעֵינֵינוּ: וְהִשָּׁב שְׁבוֹת אֱהִלִי יַעֲקֹב. וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ:

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.

זָכוֹר לָנוּ בְּרִית רַאשׁוֹנִים כְּאֲשֶׁר אִמְרַתְּ. וְזָכַרְתִּי לָהֶם בְּרִית רַאשׁוֹנִים אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים אֲנִי יְהוָה:

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.”

י"ג, לצום גדליה Chapter 13 Fast of Gedaliah,

ע"פ א"ב. חתום יוסף בר שמואל חזק (טוב עלם). נו.

שמע ישראל יהוה אלהינו יהוה אחד

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

אֵיחָד צוּרִי בְּרוֹב הוֹדָאוֹת. בְּלִתּוֹ אֶפֶס מִפְּלִיא פְּלָאוֹת. גְּבוּרַתוֹ אֲשֶׁנּוּ בְּעַז נוֹרָאוֹת. לְמִלְכָּה יְהוָה צְבָאוֹת: דַּרְכּוֹ סוּפָה וּבִסְעָרָה הִלִּיקָתוֹ. הַמְּאִיר לְעוֹלָם וְחֹשֶׁךְ סָכַתוֹ. וְכָל מִשְׁרָתָיו זְרִיזִים בְּמִלְאֲכָתוֹ. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ

I will declare the Oneness of my Creator with an abundance of praises. Besides Him there is none that can perform wonders. His strength I shall relate [with clarity], with might, His awesomeness, [concerning] Adonoy the King of Hosts. His way is [powerful as] the tempest and with storm is His demeanor; Who illuminates the world and darkness is His

dwelling.¹ 'Who ... dwelling' i.e. though light to the world emanates from God yet He is hidden—He cannot be perceived by any creature. And all His servants are diligent in His service. Blessed be the Name, Whose kingdom is glorious.

שמע ישראל יהוה אלהינו יהוה אחד

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

זועות וזקים ורעמים. חשים ורצים להללו בנעימים. טהור מרעיש עולם בזעמים. יהוה מלך ירגזו עמים: ירופפו עמודי שמים ויתמוהים. פוכבים ומזלות וצבאות נגוהים. לפניו בורכים רבים וגבוהים. כי מלך כל-הארץ אלהים

Earthquakes, meteors, and thunderclaps, hurry and run to praise Him with pleasantness. The Pure One makes His world quake at the time of His anger. [When] Adonoy will rule² i.e. when the Kingdom of God will be perceived by all. the nations will tremble. The pillars of the heavens will tremble; and become solidified.³ By the "shout" of God. The stars and the constellations and the illuminating hosts. Before Him kneel those that are many and on high,⁴ i.e. the angels. for God is King of all the world.

שמע ישראל יהוה אלהינו יהוה אחד

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

מושל עולם מוחץ וחובש. נוצר חסד ועוונות כובש. סופר צעדים ימים מיבש. יהוה מלך גאות לבש: עולם חמש מאות מהלך. פוחדים ורותתים מפלגה ופלגה. צעד ברעד משתחווים למלך. ויאמרו בעמים יהוה מלך

The One Who rules the world wounds⁵ i.e. punishes. and heals, He preserves righteousness,⁶ i.e. He remembers the good that is done, for generations. He ignores sin, He counts the footsteps,⁷ i.e. He watches the detailed behavior of man. He can dry the oceans.⁸ i.e. He can destroy His enemies. When He rules He clothes Himself with glory.⁹ i.e. when His rule is openly perceived it brings majesty and glory to Him. The world of the five-hundred year cycle they fear [Him] and tremble in every single district [of the world]. They tread in fear to bow to the King. And the people will say, Adonoy is King!

שמע ישראל יהוה אלהינו יהוה אחד: קולי אתן בכל עדני. רוממות אל לצלצל בעדוני. שומרי עדות ויודעי דיני. הריעו לפני המלך יהוה: תקיף מפענח נעלמים. יחיד ומיוחד נהלמים. מערצים תוקף ישישים ועולמים. מלכותך מלכות כל-עולמים

Hear Israel, Adonoy is our God, Adonoy is One. I will raise my voice at all times, the exaltedness of God to pronounce with joy. Keepers of the Law¹⁰ i.e. the Torah. and those who know my decrees, sound the trumpet before Adonoy, the King. Strong One! Who reveals the hidden, [the description] "One and Only" are befitting [only to Him]. They powerfully adore [You], old and young. Your kingdom is Kingdom over all the worlds.

שמע ישראל יהוה אלהינו יהוה אחד

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

ותיק מרומים, מהדר בזבולה. אתאנו לפניך להזכיר גדלה. למענה רחם וגאול קהלה. יהוה מלך יהוה מלך: חי עולמים תומך וסועד. זרוענו תאמץ בלי להמעד. קבץ קוויך עדתך ובהם תועד. יהוה ימלך לעולם ועד

Strong One from on high! Exalted in Your domain, we have come before You to relate Your greatness. For Your sake take pity and redeem Your congregation. Adonoy Who rules, Adonoy who ruled.¹¹ i.e. Who rules now and has always ruled. He Who lives forever, Who helps and supports, strengthen us so that we not fail. Gather [from exile] those who hope to You and convene with them [once more]. Adonoy will rule forever.

שמע ישראל יהוה אלהינו יהוה אחד

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

עשה עמנו כמה שהבטחתנו. ואף גם זאת בהיותם בארץ אויביהם לא מאסותם ולא געלתים לכלתם להפר בריתי אתם כי אני יהוה אלהיהם: המצא לנו בבקשתנו כמה שכתוב. ובקשתם משם את יהוה אלהיך ומצאת כי תדרשנו בכל לבבך ובכל נפשך: מול את לבבנו לאהבה את שמך כמה שכתוב ומל יהוה אלהיך את לבבך ואת לבב זרעך לאהבה את יהוה אלהיך בכל לבבך וכל נפשך למען

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תְּבֹא לְפָנֶיךָ תִּפְלֵתָנוּ, וְאַל תִּתְעַלֵּם מִתְחַנְתְּנוּ שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקִשֵׁי עֶרְףְךָ לֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְאֵל חֲטָאוּ אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חֲטָאוּ

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.

אֲשָׁמנוּ. בְּגָדנוּ. גִּזְלָנוּ. דִּבְרָנוּ דְּפִי. הַעֲוִינוּ. וְהִרְשָׁענוּ. זָדְנוּ. חֲמָסְנוּ. טָפְלָנוּ שִׁקְרָה. יַעֲצָנוּ רָע. כָּזְבָנוּ. לָצָנוּ. מִרְדְּנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֲוִינוּ. פִּשְׁעֵנוּ. צָרְרָנוּ. קִשִּׁינוּ עֶרְףְךָ. רָשָׁענוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעְנוּ

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.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ. כִּי אָמַת עֲשִׂית וְאֲנַחְנוּ הִרְשָׁענוּ

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.

אֲשָׁמנוּ מְכַל־עַם, בְּשָׂנוּ מְכַל־דּוֹר. גְּלָה מִמֶּנּוּ מִשׁוֹשׁ, דָּוָה לִבְנוֹ בְּחֲטָאוֹנוּ. הִחֲבַל אֹהֵינוּ, וְנִפְרַע פְּאָרְנוּ. זָבּוּל בֵּית־מִקְדָּשְׁנוּ, חָרַב בְּעֹוֵינוּ. טִירְתָנוּ הִיָּתָה לְשִׁמָּה, יְפִי אֲדַמְתָנוּ לְזָרִים, כַּחֲנוּ לְנֹכְרִים: וְעַדְיוֹן לֹא שָׁבָנוּ מִטְּעוּתָנוּ. וְהֵאִיר נְעִיז פְּנֵינוּ וְנִקְשָׁה עֶרְפָנוּ. לֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְאֵל חֲטָאוּ אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חֲטָאוּ

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. בְּגָדנוּ. גִּזְלָנוּ. דִּבְרָנוּ דְּפִי. הַעֲוִינוּ. וְהִרְשָׁענוּ. זָדְנוּ. חֲמָסְנוּ. טָפְלָנוּ שִׁקְרָה. יַעֲצָנוּ רָע. כָּזְבָנוּ. לָצָנוּ. מִרְדְּנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֲוִינוּ. פִּשְׁעֵנוּ. צָרְרָנוּ. קִשִּׁינוּ עֶרְףְךָ. רָשָׁענוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעְנוּ: סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ. כִּי אָמַת עֲשִׂית וְאֲנַחְנוּ הִרְשָׁענוּ

We have trespassed [against God and man, and we are devastated by our guilt]; We have betrayed [God and man, we have been ungrateful for the good done to us]; We have stolen; We have slandered; We have caused others to sin; We have caused others to commit sins for which they are called 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.

לְעֵינֵינוּ עָשְׂקוּ עַמְלָנוּ, מִמֶּשֶׁךְ וּמִמּוֹרֵט מִמֶּנּוּ. נָתַנוּ עֲלֵינוּ, סִבְלָנוּ עַל־שִׁכְמָנוּ. עֲבָדִים מְשָׁלוּ בָנוּ, פִּירָק אֵין מִיָּדָם. צָרוֹת רַבּוֹת סָבְבוּנוּ, קָרָאנוּךָ יְהוָה אֱלֹהֵינוּ. רַחֲקֵת מִמֶּנּוּ בְעוֹנֵינוּ, שָׁבָנוּ מֵאַחֲרֶיךָ, תַּעֲיִנוּ וְאַבְדָּנוּ. וְעַד־יֵן לֹא שָׁבָנוּ מִטְּעוֹתֵינוּ. וְהֵאֵיךְ נַעֲזִי כְּנֵינוּ וְנִקְשָׁה עֲרַפְנוּ. לֹמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ. צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ. אָבֵל אֲנַחְנוּ וְאַבּוֹתֵינוּ חַטָּאנוּ

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

אֲשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבְרָנוּ דִּפְיָ. הֶעָיִנוּ. וְהִרְשַׁעְנוּ. זָדְנוּ. חִמְסָנוּ. טָפְלָנוּ שָׁקֵר. יַעֲצָנוּ רַע. כָּזַבְנוּ. לָצָנוּ. מִרְדָּנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עוֹיְנוּ. פְּשַׁעְנוּ. צָרְרָנוּ. קִשְׁיָנוּ עָרְף. רָשָׁעְנוּ. שַׁחֲתָנוּ. תַּעֲבָנוּ. תַּעֲיִנוּ. תַּעֲתַעְנוּ: סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עָלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאַנְחָנוּ 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.

הִרְשַׁעְנוּ וּפְשַׁעְנוּ לִכְן לֹא נוֹשַׁעְנוּ, וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ רָשָׁע, וְחִישׁ לָנוּ יֵשַׁע, כְּפָתוּב עַל יַד נְבִיאֶךָ יַעֲזוֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֶן מִחֻשְׁבוֹתָיו וְיָשׁוּב אֶל יְהוָה וִירַחֲמֵהוּ וְאֶל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹחַ:

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

ט"ו, לצום גדליה Chapter 15 of Gedaliah, Fast of

ג.

יַעֲזֹב רָשָׁע נְתִיבוֹ, וְיִכְנִיעַ רוּם לִבּוֹ. וְיָשׁוּב אֶל־יְהוָה וִירַחֲמֵהוּ בְּשׁוּבוֹ. בְּטָרָם יִסְפָּה או יוֹמוֹ יָבוֹא:

Let the evil one leave his path, and let him humble the haughtiness of his heart. Let him return to Adonoy and He will show him mercy as he repents. Let him do so before he perishes¹. *i.e. before his time.* or before his day comes.² *i.e. or if he dies when his time comes.*

עֲזַב־נָא בְּנֵי־אָדָם עֲזַב נָא. עֲזַב שְׁמִיךָ וְדָבָה. בְּטָרָם תַּתְּעוֹפֵף, כִּי־נִימִים אֶל אָרְבָּה. וְהַנּוֹשֶׁה בָּא לְקַחַת הָעֵרְבָה. לִכְן שׁוּב וְזָכַר אֶת הַיּוֹם הַזֶּה. כִּי הַיּוֹם קָצַר וְהַמְּלָאכָה מְרַבָּה. מִי יֵתֵן אֶל לְבוֹ: בְּטָרָם יִסְפָּה או יוֹמוֹ יָבוֹא:

I beseech you, man, abandon! I beseech you, abandon! Abandon that which is disgraceful and that which is slanderous, before you are flown away as the doves to their dove-coves; and before the creditor³*i.e. God*. comes to collect the deposit.⁴*The soul which He temporarily gives to man*. Therefore, repent! and remember the Day that is coming⁵*i.e. the Day of Repentance (Yom Kippur)*. for the day is short and the work [remaining] is great. O! who will give his attention [to this]! Let him do so before he perishes or before his day comes.

עֲזַב־נָא בְּנ־אָדָם עֲזַב נָא. עֲזַב הַבְּלִי הָעוֹלָם הַזֶּה וְהִרְחַק. כִּי מָחָר תִּבְכֶּה, מֵאֲשֶׁר בּוֹ הַיּוֹם תִּשְׁחַק. וּבִכְתָּב אִישׁ יִרְיָךְ, כְּתִיב לֹא יִמְחַק. וְלֹא יוֹעִיל מִתֵּן, וְלֹא שָׁחַד בְּחִיק. וְהַפּוֹעֲלִים עֲצָלִים, וּבַעַל הַבַּיִת דּוֹחֵק. אִישׁ הָרִיב נִגָּשׁ, וְגַם נֶצֶב לְרִיבּוֹ. בְּטָרֵם יִסְפֶּה אוֹ יוֹמוֹ יָבֹא:

I beseech you, man, abandon! I beseech you, abandon! Abandon the vanities of this world and remove yourself [from them], for tomorrow⁶*i.e. when you are no longer alive*. you shall weep from that which you laugh today.⁷*i.e. while still alive*. And in the writ of your adversary⁸*Writ... adversary' the accusations drawn up by the 'yetzer hora' (the evil inclination)*. that which is written cannot be erased, and no gifts will help neither bribery placed in his lap. "The workers are lazy and the master is pressing." The accuser is stepping forward and stands ready for his conflict. [Therefore ... do something ...] Let him do so before he perishes or before his day comes.

עֲזַב־נָא בְּנ־אָדָם עֲזַב נָא. עֲזַב יִקָּר עוֹלָם נוֹדֵד נִדוּד. כִּי עָרוּךְ תִּפְתָּה, בְּכָל לֵהָב וְכִידוּד. זָכָר נָא אַחֲרֵיתֶךָ, בְּעֵת תּוֹשֵׁד שְׂדוּד. כִּי כָל־אַחַח יֵאמֶר הָאֵח, וְכָל־דָּוִד יִדוּד. לֵכֵן שׁוּב, וְהִתְקַן עֲצֻמָּה בְּפְרוֹזְדוּר, כְּדִי שִׁתְּכַנֵּס לְטָרְקֵלִין וְטוּבוֹ: בְּטָרֵם יִסְפֶּה אוֹ יוֹמוֹ יָבֹא:

I beseech you, man, abandon! I beseech you, abandon! Abandon the [seeming] honors of this world which is just a passing state, for hell⁹*תִּפְתָּה'—lit. enticed, i.e. the place for those who are enticed to sin*. is ready with [powerful] flames and sparks. I beseech you, remember your end at the time you will be plucked and lost [from this world], when every brother¹⁰*Who will remain alive*. will shout "Hoah!"¹¹*An exclamation of joy*. and every friend¹⁰*Who will remain alive*. will wander away.¹²*i.e. will forget about you once you have died*. Therefore, return and mend yourself while in the vestibule¹³*This world is compared to the vestibule of the world to come*. so that you may enter the palace¹⁴*i.e. the world to come*. and its goodness. Let him do so before he perishes or before his day comes.

עֲזַב־נָא בְּנ־אָדָם עֲזַב נָא. עֲזַב יִצֵּר אֶת־אֲשֶׁר נִפְשָׁךְ אוֹהֶבֶת. וְתֹאמַר נִפְשִׁי מוֹטֵב שְׂתֵהי! כּוֹאֲבֶת. מִשְׁתַּחֲפָצִי מִבּוֹר אַחַר שׁוֹאֲבֶת. וְאִם־תֹּאמַר מִי יַעֲיִדֵנִי שְׂאֵנִי שׁוֹכְבֶת. הַפְּנִיקָס פְּתוּחַ, וְהִיד כּוֹתֶבֶת. שׁוּבִי וְתִזְכְּרִי לְעֵתִיד לְבֹא: בְּטָרֵם יִסְפֶּה אוֹ יוֹמוֹ יָבֹא:

I beseech you, man, abandon! I beseech you, abandon! Abandon the enticements that your soul loves and say [to your soul]: "My soul, better that you bear the pain¹⁵*Of depriving yourself of sin*. rather than attain your desire, to draw water from another well.¹⁶*i.e. from deriving your sustenance from other sources than the Torah*. And if you will claim: 'who will bear witness [as to what I do] when I lie down.'¹⁷*i.e. who is to know what I do in the privacy of my inner chambers?* [Know!] that the ledger is open and the hand is writing,¹⁸*All your misdeeds are being recorded*. repent! and you will merit [the rewards of] the future to come. Let him do so before he perishes or before his day comes.

עֲזַב־נָא בְּנ־אָדָם עֲזַב נָא. עֲזַב נַחַת הָעוֹלָם הַזֶּה וְשִׂמְחָה. בְּטָרֵם נוֹד רִיחֶךָ, בְּכָל פְּנֵה וְרוּחָה. וְעֵינֶיךָ תִּרְאִינָה גִיהֵנִם פְּתוּחָה. וְשֵׁם תִּהְיֶה נִפְשָׁךְ שְׂרוּפָה וְגַם כְּסוּחָה. וּמֵאִין בָּאת, מִלַּחַת סְרוּחָה. וְאַתָּה הוֹלֵךְ לְמִקּוֹם שְׂחַת וְשׁוּחָה. וְחֲשַׁבּוֹן תִּתֵּן לְשֵׁם עֲבִים רְכוּבוֹ: בְּטָרֵם יִסְפֶּה אוֹ יוֹמוֹ יָבֹא:

I beseech you, man, abandon! I beseech you, abandon! Abandon the pleasure of this world and its joy before your spirit wanders off in every corner and direction. And your eyes will see an open hell; there your soul will be consumed, and severed [from the ultimate good]. For, from where do you come, from a fetid drop; and you are going to the grave and abyss, and you will give an accounting to the One Who places clouds as His chariots. Let him do so before he perishes or before his day comes.

מְשִׁיחַ צְדָקָה אָמַר לְפָנֶיךָ שְׂגִיאוֹת מִי יִבִּין מִנְּסִתּוֹת נִקְנִי. נִקְנֵנוּ יְהוָה אֱלֹהֵינוּ מִכָּל פְּשָׁעֵינוּ וְנִטְהַרְנוּ מִכָּל טְמֵאוּתֵינוּ וְזָרוּק עֲלֵינוּ מִיָּם טְהוֹרִים וְנִטְהַרְנוּ. כְּכַתוּב עַל יַד נְבִיאֶךָ וְזָרְקֵתִי עֲלֵיכֶם מִיָּם טְהוֹרִים וְנִטְהַרְתֶּם 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 פְּשַׁע לְשֹׂאֲרֵית נְחֻלְתּוֹ לֹא הִחְזִיק לְעַד אִפּוֹ כִּי הִפְּץ חֲסֵד הוּא: יְשׁוּב יִרְחַמְנוּ!
יִכְבּוֹשׁ עוֹנוֹתֵינוּ. וְתִשְׁלַח בְּמַצְלוֹת יָם כָּל חַטָּאתָם: וְכֹל-חַטָּאת עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלַח בְּמִקְוֹם אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפְקְדוּ וְלֹא יַעֲלוּ עַל
לֵב לְעוֹלָם תִּתֵּן אֶמֶת לִיעֻקֵּב חֲסֵד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ מִיְמֵי 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."

דְּנִיָּאל אִישׁ חַמּוּדוֹת שׁוּעַ לְפָנֶיךָ הִטָּה אֱלֹהֵי אֲזַנְךָ וְשָׁמַע פֶּקֶחַ עֵינֶיךָ וַיֵּרָא שׁוֹמְמוֹתֵינוּ וְהֵעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ כִּי לֹא עַל צְדָקוֹתֵינוּ
אֲנַחְנוּ מִפִּילִים תַּחֲנוּגְנוּ לְפָנֶיךָ. כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמַעָה אֲדֹנָי סִלְחָה אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה אֵל תִּאֲחַר לְמַעַנְךָ אֱלֹהֵי כִּי שְׁמֶךָ
נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ:

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

עֲזָרָא הַסּוֹפֵר אָמַר לְפָנֶיךָ. אֱלֹהֵי בְּשֵׁתִי וְנִכְלַמְתִּי לְהַרִים אֱלֹהֵי פָנַי אֵלֶיךָ כִּי עוֹנוֹתֵינוּ רַבּוּ לְמַעַלָּה רֵאשׁ וְאֲשַׁמְתָּנוּ גְדֹלָה עַד לַשָּׁמַיִם: וְאַתָּה
אֱלוֹהֵי סְלִיחוֹת חַנּוּן וְרוּחוֹם אֲרָךְ אִפְּיָם וְרַב חֲסֵד וְלֹא עֲזַבְתָּם: אֵל תַּעֲזֹבְנוּ אֲבִינוּ. וְאֵל תִּטְּשֵׁנוּ בּוֹרְאָנוּ. וְאֵל תִּזְנִיחֵנוּ יוֹצְרֵנוּ וְאֵל תַּעַשׂ עִמָּנוּ
כְּלָה כְּחַטָּאתֵינוּ. וְקָנִים לָנוּ יְהוָה אֱלֹהֵינוּ אֶת הַדְּבָר שֶׁהַבְּטַחְתָּנוּ בְּקִבְלָה עַל יְדֵי יְרֻמָּה חוֹזֵךְ. כְּאִמּוֹר בְּיָמִים הָהֵם וּבָעֵת הַהִיא נָאֵם יְהוָה
יִבְקֹשׂ אֶת עוֹן יִשְׂרָאֵל וְאֵינְנוּ וְאֶת חַטָּאת יְהוּדָה וְלֹא תִמְצָאֶנָּה. כִּי אֶסְלַח לְאֲשֶׁר אֲשַׁאֵר: עִמָּךְ וְנִחַלְתָּךְ. רַעֲבֵי טוֹבְךָ צְמֵאֵי חֲסֵדְךָ. תֵּאבִי
יִשְׁעָךְ. יִפְּרוּ וַיִּדְעוּ כִּי לִיהוָה אֱלֹהֵינוּ הַרְחַמִּים וְהַסְּלִיחוֹת

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

אֵל רַחוּם שְׁמֶךָ. אֵל חַנּוּן שְׁמֶךָ. בְּנוּ נִקְרָא שְׁמֶךָ. יְהוָה עָשָׂה לְמַעַן שְׁמֶךָ: עָשָׂה לְמַעַן אֱמֶתְךָ. עָשָׂה לְמַעַן בְּרִיתְךָ. עָשָׂה לְמַעַן גְּדֹלְךָ
וְתִפְאַרְתְּךָ. עָשָׂה לְמַעַן דְּתָךְ. עָשָׂה לְמַעַן הוֹדְךָ. עָשָׂה לְמַעַן וְעוֹדְךָ. עָשָׂה לְמַעַן זְכָרְךָ. עָשָׂה לְמַעַן חֲסֵדְךָ. עָשָׂה לְמַעַן טוֹבְךָ. עָשָׂה לְמַעַן
יְחֻדְךָ. 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 קִדְשִׁתְךָ. עָשָׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים. עָשָׂה לְמַעַן שְׂכִינְתְךָ. עָשָׂה לְמַעַן תְּהִלְתְךָ. עָשָׂה לְמַעַן
אוֹהֲבֶיךָ שְׂכֵנֵי עַפְרָי. עָשָׂה לְמַעַן אֲבְרָהָם יִצְחָק וְיַעֲקֹב. עָשָׂה לְמַעַן מֹשֶׁה וְאַהֲרֹן, עָשָׂה לְמַעַן דָּוִד וְיִשְׁלֵמָה. עָשָׂה לְמַעַן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ.
עָשָׂה לְמַעַן צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. עָשָׂה לְמַעַן שְׁמֹמֹת הַיְכָלְךָ. עָשָׂה לְמַעַן הַרִיסוֹת מִזְבְּחֶךָ. עָשָׂה לְמַעַן דָּם עֲבָדֶיךָ הַשְּׂפוּרִים. עָשָׂה לְמַעַן
הַרוּגִים עַל שֵׁם קִדְשְׁךָ. עָשָׂה לְמַעַן טְבוּחִים עַל יְחֻדְךָ. עָשָׂה לְמַעַן בָּאֵי בָאֵשׁ וּבְמִים עַל קִדּוּשׁ שְׁמֶךָ. עָשָׂה לְמַעַן יוֹנְקֵי שְׂדֵיִם שֶׁלֹּא
חֲסָאוּ. עָשָׂה לְמַעַן גְּמוּלֵי חֶלֶב שֶׁלֹּא פָּשְׁעוּ. עָשָׂה לְמַעַן תִּינוּקוֹת שֶׁל בֵּית רַבִּן. עָשָׂה לְמַעַן אֵם לֹא לְמַעַנְנוּ. 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 דּוֹרְשָׁנוּ עֲנֵנוּ. עֲנֵנוּ הָאֵל הַנִּצָּמָן עֲנֵנוּ. עֲנֵנוּ וְתִיק וְחִסִּיד עֲנֵנוּ. עֲנֵנוּ זָרַךְ וְיִשָּׁר עֲנֵנוּ. עֲנֵנוּ חַי וְקַיִם עֲנֵנוּ. עֲנֵנוּ טוֹב וּמְטִיב עֲנֵנוּ. עֲנֵנוּ יוֹדֵעַ יִצְרָךְ עֲנֵנוּ. עֲנֵנוּ כּוֹבֵשׁ כְּעֹסִים עֲנֵנוּ. עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ. עֲנֵנוּ מְלַךְ מַלְכֵי הַמַּלְכִּים עֲנֵנוּ. עֲנֵנוּ נוֹרָא וְנִשְׁגָב עֲנֵנוּ. עֲנֵנוּ סוֹלַח וּמוֹחֵל עֲנֵנוּ. עֲנֵנוּ עוֹנֶה בְּעֵת צָרָה עֲנֵנוּ. עֲנֵנוּ פּוֹדֶה וּמַצִּיל עֲנֵנוּ. עֲנֵנוּ צְדִיק וְיִשָּׁר עֲנֵנוּ. עֲנֵנוּ קְרוֹב לְקוֹרְאָיו עֲנֵנוּ. עֲנֵנוּ רַחוּם וְחַנוּן עֲנֵנוּ. עֲנֵנוּ שׁוֹמֵעַ אֶל אֲבִיוֹתָיו עֲנֵנוּ. עֲנֵנוּ תוֹמֵךְ תְּמִימִים עֲנֵנוּ. עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ. עֲנֵנוּ אֱלֹהֵי אֲבֹתֵינוּ עֲנֵנוּ. עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ. עֲנֵנוּ עֲזֵרַת הַשְּׂבָטִים עֲנֵנוּ. עֲנֵנוּ מְשַׁגֵּב אִמָּהוֹת עֲנֵנוּ. עֲנֵנוּ קֹשֶׁה לְכַעֵס עֲנֵנוּ. עֲנֵנוּ רַךְ לְרַצוֹת עֲנֵנוּ. עֲנֵנוּ עוֹנֶה בְּעֵת רָצוֹן עֲנֵנוּ. עֲנֵנוּ אָבִי יְתוּמִים עֲנֵנוּ. עֲנֵנוּ דַיִן אֱלֹמֹת 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.

מִי שִׁעָנָה לְאַבְרָהָם אֲבִינוּ בְּהַר הַמּוֹרִיָּה הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעְקַד עַל גְּבֵי הַמִּזְבֵּחַ הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְיַעֲקֹב בְּבֵית אֵל הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְאַבְרָהָם עַל יַם סוּף הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְמֹשֶׁה בְּחוֹרֵב הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְאַהֲרֹן בְּמַחֲתָה הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְפִינְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְיִהוֹשֻׁעַ בְּגִלְגָל הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְשִׁמְשׂוֹאֵל בְּמַצְפָּה הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְדוֹד וְשׁוֹלְמָה בְּנוֹ בִירוּשָׁלַיִם הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְאַלְיָהוּ בְּהַר הַכְּרִמָּל הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְאַלְיָשֶׁעַ בִּירוּחָם הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְיוֹנָה בְּמַעַי הַדָּגָה הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְחִזְקִיָּהוּ מְלַךְ יְהוּדָה בְּחִלּוֹ, הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְחַנְנִיָּה מִיִּשְׂאֵל וְעֲזָרְיָה בְּתוֹךְ כְּבֹשֶׁן הָאֵשׁ הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְדַנְיָאֵל בְּגוֹב הָאֲרָיוֹת הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְמַרְדֵּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְעֶזְרָא בְּגוֹלָה הוּא יַעֲנֵנוּ: מִי שִׁעָנָה לְכָל הַצְּדִיקִים 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

רחמנא דעני לעניי ענינן. רחמנא דעני לתבירי לבא ענינן. רחמנא דעני למפיכי רוחא ענינן. רחמנא ענינן. רחמנא חוסי. רחמנא פרוק.
רחמנא שזיב. רחמנא רחם עלן. השתא בעגלא ובזמן קריב

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

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

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

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

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

אין לומר כי אם במנין עשרה

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

מחי ומסי, ממית ומחיה. מסיק משאול, לחיי עולמא: ברא כדחטי, אבוהי לקיה. אבוהי דחייס, אסי לקאביה: עבדא דמריד, נפיק בקולר. מרה תאיב, ותביר קולריה: ברה בוכרה און, וסטינ קמה. הא רוי נפשינ בגדין מררין: עבדך און ומרודין קמה. הא גביזתא, הא בשביא, הא במלקיוותא: במטו מנה ברחמך דנפישין. אסי לקאיבין דתקוף עלן, עד דלא נהוי גמירא בשביא

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

ט"ז, לצום גדליה Chapter 16, Fast of Gedaliah,

מיוסד על פי תשר"ק. חתום שמעון בר יצחק חזק. נח.

The following prayer was composed by Rabbi Shimon ben Isaac.

תורה הקדושה. התחנוני בבקשה. פני הצור נערץ בקדושה: שפכי שיח ערב. וזכרי מעשה חרב. בנעשה ונשמע נמו להתקרב

O holy Torah, pray pleadingly before the Rock Who is revered in holiness. Pour forth sweet prayer and recall the actions at Horeb,¹Where the Torah was given to Israel. when they uttered: "We shall do and obey" in order to draw near to God.

רגנו שער ופארן, דתותיך לשמרן. עמד ומדדן ראה והתירן: קדוש התיקם. ללא שמרו חקם. באף ובחמה עשות בהם נקם

Seir and Paran rejected Your Torah not wanting to keep it, God arose and investigated them,²*If they observed the seven Noachide laws which they had accepted.* seeing that they did not, he released them.³*Even from the seven Noachide laws.*

The High One cast them off for not keeping their statutes; in anger and wrath, he executed vengeance against them.

צָעַד מִרְבָּבוֹת. וְנִקְדָּשׁ בְּעֶרְבוֹת. מִיְמִינוֹ אֵשׁ דָּת, וְלֵהֵב שְׁלֵהָבוֹת: פְּנִים מִסְבִּירוֹת. אֵלָיו מִתְחַבְּרוֹת. הִנְשָׁקוּ מִפִּי עֲשֶׂרֶת הַדְּבָרוֹת:

He came accompanied from His myriads,⁴*He came to Mt. Sinai only with some of His angels.* and was sanctified in the heavens; from His right hand a fiery law, a flashing flame. With pleasant faces, they joined themselves to Him, they were kissed from His mouth through the Ten Commandments.⁵*They heard the first two commandments from His mouth.*

עוֹלָם נִתְבַּסֵּס. אֲשֶׁר מִתְנַאֵו נִמְסָס. וְכִמּוֹצֵא שְׁלַל־רַב עַל־אִמְרַתְךָ שֵׁשׁ: סוֹדֵי פְקוּדֵיךָ. נִמְסְרוּ לְדוּדֵיךָ. מֵאֵז וְעַד־עֵתָה הֵמָּה מְכַבְּדֶיךָ:

The world became firmly established though it melted due to the stipulation.⁶*God created the world on the condition that Israel accept the Torah. The world's existence was not secure until after Sinai.* As though finding great spoil, [it rejoiced] at [Israel's acceptance of] Your word. The mysteries of Your precepts were entrusted to Your loved ones, who have ever since honored You.

נְדִים וְגַם נָעִים. וְבִרְגֵז שְׂבָעִים. בְּנֹפֶת צוֹפִיךָ תְּמִיד מִשְׁתַּעֲשָׂעִים: מִסֶּרֶת לִפְנֵי. בְּכֶתֶב וּבְעַל־פֶּה. יִקְרוּ אִמְרֶיךָ מִשׁוּהֵם וְיִשְׂפָּה:

Though they are wanderers and fugitives, and exceedingly vexed, in the sweetness of Your honey [the Torah] they always delight. They beautify the tradition of both the Written and Oral Law, they prize Your word as more precious than onyx and jasper [stones].

לִבִּי לְחֹקְקֶיךָ. בְּעֵלִיל מְזוֹקְקֶיךָ. קוֹבְעֵי עֵתוֹתֵם לְפָלֵשׁ פְּקֻדֶיךָ: כְּלָלוֹת וּפְרֻטוֹת. לְרֵאוֹת וְלֵהֲטוֹת. שְׁנַתֶּם נוֹדְדֹת בְּחֹדֶר הַמְּטוֹת

My heart loves those who expound Your Law, who refine it with clarity, who set aside their time to reveal Your hidden secrets. The general and specific principles they perceive and examine, they banish sleep from their bedchambers.⁷*In order to pursue their study of Torah.*

יּוֹם־יוֹם יְדַרְשׁוּן. בְּלִבָּם יִחְרְשׁוּן. לְאָסֹר וְלִהְתִּיר בְּפִיהֶם יִפְרְשׁוּן: טְמֵאוֹת וְטְהוֹרוֹת. לְהַבְדִּיל וְלִהְיוֹרוֹת. מִלְחָץ וְדַחֵק עֵינֵיהֶם מִנְהִירוֹת

Daily they search and ponder in their hearts [to determine] what is forbidden and what is permitted, and verbally expound their decisions. Between the clean and the unclean, they distinguish and teach; despite distress and privation, their eyes are filled with light.

חֻקִּים וּמִשְׁפָּטִים. עַל־פִּימוֹ שְׁפוּטִים. וְאוֹיְבֵיהֶם פְּלִילִים וְבָהֶם נִשְׁפָּטִים: זְכָרֵי זֵאת תַּעֲוֶדָה. הוֹגֵיָה לְהַתְּעוֹדְדָה, וּמְלִיצֵי הַגִּיּוֹנִיךָ לְעֶזֶר וְלִסְעֻדָה:

Statutes and Judgements were decided on their word, and yet by hostile judges were they judged. Remember this O Torah, to strengthen those who study you; those who explain your thoughts, grant them aid and support.

וְחִנְנֵי פָנֶי קוֹנֵךָ. בְּמַעַן חֲנוּנֵךָ. כִּי הוּא אֱלֹהֶיךָ יוֹצֵרְךָ וְאֵדוֹנֵךָ: הֲלֹא אִם אֵין תִּמָּה. הוֹגֵה בְּתִמְיָמָה. הֵן בְּקֶרֶן זְוִית נְתוּנָה וּמִשְׁתוֹמָמָה

Entreat your Creator with words of supplication, for He is your God, your Creator and your Master. If not for the perfect one's [Israel] constant meditation in the perfect Torah, it would have been cast in a corner, forsaken and desolate.

דִּק וְחֹלֵד עֲבוּרָה עוֹמְדִים בְּגִבְרָה. בִּירְאָה הַטְּהוֹרָה. וּבְמִצְוָה בְּרָה: גְּבָרֵי רְנוּנִים. וְשִׁפְכֵי תַחֲנוּנִים. עֶבֶר תִּפְלַתְנוּ בְּאֵין־סִכּוּךָ עֲנָנִים

Heaven and earth stand firm because of her, and by virtue of [Israel's] pure reverence and [fulfillment of] her lucid commandments. Chant mightily and pour forth supplication, that our prayers go through [to Him] unobstructed by the clouds.

בְּבֹאֵי עֲדֵיו בְּתַחֲנוּן. לְנִקּוֹתֵם מִצַּחֲסוֹן. מֵאֲנִים יִתֵּן יְכַמֵּר וְגַם יַחֲוֶן: אֲסֹף עֲדַת מִי־מְנָה. לְקִרְיָה נְאֻמָּנָה. וְכַעֲדֵךְ בְּתוֹךְ הַדְּבָרוֹ, מֵאֲדָם תִּהְיֶימָנָה

They approach You⁸*lit. Him.* with supplication, to be cleansed from their stains [sins], grant their wish, be merciful and gracious. Gather the numberless congregation into the faithful city [Jerusalem], and like a noisy flock in its pasture, may she resound with multitudes of people.

שְׁבוּיִם יִמְלֹט. מֵאֲשֵׁמֶי עֹלָט. עַד־יֵעַד יִסּוּבְכֶם עַז, רַנִּי פִלְט: וּבְשׁוּבָה וְנַחַת יִשְׁעוּ מִשַּׁחַת. בִּקֵּשׁ צֵאן אֲבוֹדוֹת וְגַם הַנְּדַחַת:

May He rescue the captives from darkness and gloom, and forever encompass them with strength and songs of rescue.
And through repentance may they be gently saved from destruction, may He seek the lost and strayed flock.

רַפְאוֹת הַנַּחֲלָה. יִסִּיר כָּל־מַחֲלָה. צִיּוֹן לִמְלֵאוֹת עִיר הַמְּהִלָּלָה: חֲבַשׁ הַנְּשֻׁבְרֹת. זִלְזֵל הַגְּבֻרֹת. קִנְיָ קִנְיָה גְדוֹלָה, לַעִיר הַמְּחֻבְרֹת:

May He heal the weak, and remove all sickness, may Zion, the glorious city, be filled.⁹ *With multitudes of people*. Bind up the broken [Israel] and disgrace the haughty [nations], and greatly avenge the city so attached to You.

מְכַנְּסֵי רַחֲמִים. הַכְּנִיסוּ רַחֲמֵינוּ, לִפְנֵי בַעַל־הַרְחָמִים. מִשְׁמִיעֵי תַפְלָה. הַשְּׁמִיעוּ תַפְלָתֵנוּ, לִפְנֵי שׁוֹמֵעַ תַפְלָה: מִשְׁמִיעֵי צַעֲקָה. הַשְּׁמִיעוּ צַעֲקוֹתֵנוּ, לִפְנֵי שׁוֹמֵעַ צַעֲקָה: מְכַנְּסֵי דַמְעָה. הַכְּנִיסוּ דַמְעוֹתֵינוּ, לִפְנֵי מֶלֶךְ מִתְרַצֶּה בַדַּמְעוֹת: הַשְּׁתַדְּלוּ וְהַרְבוּ תַחֲנֹה וּבִקְשָׁה, לִפְנֵי מֶלֶךְ אֵל רַם וְנֹשֵׂא: הַזְכִּירוּ לִפְנֵי הַשְּׁמִיעוּ לִפְנֵינוּ, תוֹרָה וּמַעֲשִׂים־טוֹבִים שֶׁל שׁוֹכְנֵי־עָפָר: יִזְכֹּר אֱהַבְתֶּם, וַיְחִיָּה זֶרַעֲם שֶׁלֹּא תֵאבֹד שְׂאֲרֵית־יַעֲקֹב: כִּי־צֵאן רוּעָה־נְאֻמָּן הִיָּה לַחֲרָפָה, יִשְׂרָאֵל גּוֹי־אֶחָד לְמַשָּׁל וְלִשְׁנִינָה: מֵהָר עֲנֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וּפְדוּנוּ מִכָּל־גְּזֵרוֹת קִשּׁוֹת, וְהוֹשִׁיעָה:

בְּרַחֲמֵיךָ הַרְבִּים, מְשִׁיחַ צְדָקָה וְעֵמֶךָ:

Angels of mercy!¹¹ *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.

מֶרֶן דְּבִשְׁמֵי לַךְ מִתְחַנְּנֵן, כָּבֵד שְׁבִיָּא דְּמִתְחַנְּנֵן לְשִׁבּוּיָהּ: כְּלָהוֹן בְּנֵי־שְׁבִיָּא בְּכֹסֶפָא מִתְפָּרְקִין, וְעֵמֶךָ יִשְׂרָאֵל בְּרַחֲמֵי וּבִתְחֻנּוּנֵי: הַבִּלְן שְׂאֲלֵתִין וּבַעֲוֵיתִין, דְּלֹא־נְהַדֵּר רִיקָם מִן־קַדְמֶךָ:

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.

מֶרֶן דְּבִשְׁמֵי לַךְ מִתְחַנְּנֵן, כְּעַבְדָּא דְּמִתְחַנְּנֵן לְמַרְיָה: עֲשִׂיקֵי אָנֹן וּבַחֲשׂוּכָא שְׂרִינֵן. מְרִירָן נִפְשֵׁין מִעַקְתִּין דְּנִפְשֵׁין: חֵילָא לִית־בֵּן לְרַצוּנָהּ. מֶרֶן. עֲבִיד בְּדִיל קְיָמָא דַּגְזְרָת 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 שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל וְאַל יֵאבֹד יִשְׂרָאֵל הַאֲמָרִים שְׁמַע יִשְׂרָאֵל:

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

שׁוֹמֵר גּוֹי אֶחָד שְׁמוֹר שְׂאֲרֵית עִם אֶחָד וְאַל יֵאבֹד גּוֹי אֶחָד הַמִּיחֲדִים שְׁמֶךָ 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 שְׁמוֹר שְׂאֲרֵית עִם קְדוֹשׁ וְאַל יֵאבֹד גּוֹי קְדוֹשׁ הַמְּשַׁלְּשִׁים בְּשִׁלֵּשׁ קְדוּשׁוֹת לְקְדוּשׁ:

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

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפָּיֵס בְּתַחֲנוּנִים הַתְּרַצֶּה וְהַתְּפָּיֵס לְדוֹר עֲנִי כִּי 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.

אַבִּינוּ מִלְכֵנוּ חַנּוּנוּ וְעֲנֵנוּ כִּי אֵין בְּנוּ 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.

Fast of Gedaliah, Chapter 17 גְּדַלְיָה 17 לְצוּם

חַתוּם גֵּרְשׁוֹם בֶּר יְהוּדָה (מֵאוּר הַגּוּלָה). נֵט

This prayer was composed by Rabbenu Gershom [the light of the exile].

גְּרוֹנִי נַחַר זֹעֵק חֲמָס. רְאוֹתֵי רָשָׁע נוֹתֵן קֹדֶשׁ לְמַרְמָס. שׁוֹנְעֵתִי הוֹשִׁיעָה לְיוֹם נִקְמָם נִכְמָס. מֵעֵי עַל־כֵּן אוֹחִילָה וְלִבִּי נִמְס:

My throat has become parched [from] crying out over injustice, when I see the evil one trample that which is holy. I cried out: Help [us reach] the hidden¹.*i.e. for that day is known only to God.* day of vengeance. My intestines, therefore, tremble and my heart melts.²*My intestines ... melts' i.e. I am consumed by fear.*

אֲדוֹן אֶרֶץ קֹדֶשֶׁת בְּעֶשֶׂר קֹדְשׁוֹת. בְּתוֹכָהּ שְׂכַנְתָּ לְכַפֵּרֵת נִפְשׁוֹת. גְּאוֹן עֲזָרָה כּוֹנֵנוּ יְדִיר הַקְּדוֹשׁוֹת. דָּשׁוּ בּוֹ שׁוֹנְעֵלִים וְנִהַרְשׁ בְּמַחְרָשׁוֹת: מֵעֵי עַל־כֵּן אוֹחִילָה וְלִבִּי נִמְס:

Master! You have sanctified the land³.*i.e. the Land of Israel.* with ten [levels of] holiness. Within her You dwelt for [so that we may merit] forgiveness. [The place of] Your majestic power⁴.*i.e. the Temple.* was established by Your Holy Hands. Foxes trampled there and [the Temple] was plowed up by plows. My intestines, therefore, tremble and my heart melts.

הַעִיר כְּלִילַת יָפִי קְרִיָה נְאֻמָּנָה. וּמְקוֹם בּוֹ מִתְּכַפְּרִים אַחַת בַּשָּׁנָה. זַעֲמַתָּ וְאַנְפָּתָה עָלֶיהָ זֶה כַּמָּה שָׁנָה. חֲרוֹן אַפָּךְ שְׂפַכְתָּ וְלֹא־רַחַמְתָּ לְחַנְנָה. מֵעֵי עַל־כֵּן אוֹחִילָה וְלִבִּי נִמְס:

The city of perfect beauty,⁵.*i.e. Jerusalem.* the fortified city, and the place where sins are forgiven once a year,⁶.*i.e. Yom Kippur.* You have poured wrath and anger on it for so many years. Your anger You poured out, and You have not yet taken pity to reestablish it. My intestines, therefore, tremble and my heart melts.

טְבוּר הָאֶרֶץ בְּקִקְוֵת בְּלִקְוֵת. יַעַר הַלְּבָנוֹן הִסְקִיתָ הַדְּלִקְוֵת. כִּבְיִר, יוֹשְׁבֵי הַחוּרְדָּת סִלְקֵתָ. לְקוֹחִירָה בְּיוֹם־אָרְף טְבַחְתָּ מְלִקְוֵת. מֵעֵי עַל־כֵּן אוֹחִילָה וְלִבִּי נִמְס:

The hub of the world,⁵.*i.e. Jerusalem.* You have destroyed and emptied it. The forest of Lebanon⁷—*a play on the word לָבָן—white, i.e. the place where we were cleansed by our sins—the Temple.* You burned and ignited. Great One! The inhabitants You brought down [and] removed them. Those [i.e. the nation] that You took, on the day of anger You slaughtered [in many ways]. My intestines, therefore, tremble and my heart melts.

מֵאֶרֶץ חֲמָדָה יֵצְאוּ רְחוּמֵיךָ. נוֹדְדִים בְּגוּלָה וּמְהַלְלִים שְׁמֵךְ. שׁוֹנְאִים בְּלַחֵץ לְהוֹנוֹת עִמָּךְ. עַם־יְהוָה אֶתָּה וְגוּלָה מִמְּקוֹמָךְ: מֵעֵי עַל־כֵּן אוֹחִילָה וְלִבִּי נִמְס: פְּתוּחַ נִפְתַּח פִּינוּ וְלָךְ נִצְדִיק. צוּר עַל־כַּל־הַבָּא אֶתָּה צְדִיק. קְדוֹשׁ הַדִּין עִמָּךְ לְמַסְרֵנוּ בְּיַד־מִדְיָן. רֹפֵשׁ בְּרִגְלָה וְחִרְקָה שֵׁן וּמִדְיָן: מֵעֵי עַל־כֵּן אוֹחִילָה וְלִבִּי נִמְס:

From the delightful land Your beloved left. They wander in exile, they [nevertheless] praise Your Name. The enemies oppress to cause pain to Your nation [by saying:] You are Adonoy's nation, [yet] you are exiled from your place. My intestines, therefore, tremble and my heart melts. We shall open our mouths and we will justify You.⁸.*i.e. We will admit that You have dealt rightly with us.* Our Strength! [Despite] all that befalls us, You are righteous. Holy One! Justice is with You to give us over to the oppressor, who tramples us with his foot, grates his teeth and crushes us. My intestines, therefore, tremble and my heart melts.

שְׁחַתוּ־דְרָךְ אַבּוֹת, עוֹנָם סָבַל נִתְפַּסְנוּ. תַּחַת כִּי מַעֲשִׂימוּ בְּיַדֵּינוּ תִּפְסְנוּ. גַּעַר מְלֹאוֹנוּ נִגְעַלְנוּ נִמְאָסְנוּ. רַעוֹת רַבּוֹת וְצָרוֹת לְהִמְצִיא נִקְנַסְנוּ: מֵעֵי עַל־כֵּן אוֹחִילָה וְלִבִּי נִמְס:

Our fathers corrupted their ways, and for their sins we were trapped to suffer for the reason that we held on to their deeds.⁹*i.e. we continued in their ways.* [Because] we were filled with rebuke we became repulsive and despicable, [so that] many evils and tribulations were provided [for us] as our punishment. My intestines, therefore, tremble and my heart melts.

שוב עדיך אדון נמלכנו נספמנו. מאד אחרי שובנו נחרטנו נחמנו. ברחמיך חננו כי קלינו תמנו. יריבינו אל-ישמחו כי נפלנו קמנו: מעי על-כן אחילה ולבי נמס:

To return to You, Master, we have consulted and agreed. Upon returning we have been greatly remorseful and contrite. With Your mercy be gracious to us for we have been annihilated and finished. Let our enemies not rejoice, for despite that we have fallen we shall rise. My intestines, therefore, tremble and my heart melts.

השב שבות זרועים באשמה רבה. וקבצם מן הגוים ביתרה חבה. דברך יאמן שלוחך החוזה נבא. הקם סכת דוד הנופלת וחרבה. ואז מעי יגילו ולבי ישמח

Return the captives who have been scattered due to their great guilt. And gather them from amongst the nations with an abundance of love. Fulfill Your promise that Your messenger the prophet prophesied. Establish the kingdom of David that is fallen and destroyed. Then my intestines will exult and my heart will rejoice.

חסד נעורים זכרה וברית ראשונים. זכות אבות תזכר ואל-יאבדו בנים. קוממיות ילכו בבכי ובתחנונים. מצפון ומים ומארץ צפונים. ואז מעי יגילו ולבי ישמח

Remember the kindness of our youth¹⁰*i.e. Remember what You did for us when we first became Your nation.* and the covenant with our early generations. Remember the merit of our forefathers, [so that] the sons will not be destroyed. With pride they shall go with tears [of joy] and with prayers from north and south and from the hidden lands.¹¹*The lands to which the ten lost tribes were exiled.* Then my intestines will exult and my heart will rejoice.

ועתה בצר פקדונך בוששים ונכלמים. אומרים חטאנו סלח נא נאמיים. מדת הדין הפך-נא למדת רחמים. צדקתנו האר כאור שבעת ימים. ואז מעי יגילו ולבי ישמח

Now in our oppression we have remembered You, ashamed and humiliated. We declare: 'We have sinned.' 'Forgive us, please,' we pronounce. Please convert 'strict justice' to 'lenient justice.' Bring our righteousness into the light as bright as the seven days.¹²*Of creation.* Then my intestines will exult and my heart will rejoice.

ואנחנו לא נדע מה נעשה כי עליך עינינו: זכר רחמיך יהוה וחסדיך כי מעולם המה: יהי חסדיך יהוה עלינו כאשר יחלנו לך: אל תזכר לנו עונות ראשונים מהר יקדמונו רחמיך כי דלוננו מאד: חננו יהוה חננו כי רב שבוענו בוז: ברגז רחם תזכור: כי הוא ידע יצרנו זכור כי עפר אנחנו: עזרנו אלהי ישענו על-דבר כבוד-שמך והצילנו וכפר על-חטאתינו למען שמך

As for us, we know not what to do; but our eyes are upon You. Remember Your mercies, Adonoy, and kindnesses for they are from the beginning of the world. Adonoy! may Your kindness be upon us, as we have waited for You. Remember not the sins of our ancestors; let Your mercy come swiftly toward us for we have been brought very low. Be gracious to us, Adonoy, be gracious to us for we are saturated with humiliation. [Even] in anger remember to have compassion. For He knows of what we are made; He is mindful that we are but dust. Help us, God of our deliverance, for the sake of the glory of Your Name; save us and atone our sins, for the sake of Your Name.

הש"ץ אומר קדיש שלם עם תתקבל

The Chazzan recites the Kaddish

יתגדל ויתקדש שמה רבא בעלמא די ברא כרעותה וימליך מלכותה בייכון וביימיכון ובחיי דכל בית ישראל. בעגלא ובזמן קריב ואמרו אמן:

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עַלְמֵי: יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְוֵשׁא בְּרִיךְ
הוּא לְעַלְמֵי מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא. תְּשַׁבְּחַתָּא וְנִחַמְתָּא. דְאַמִּירָן בְּעַלְמָא וְאַמְרוּ 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.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל (בֵּית) יִשְׂרָאֵל קְדָם אָבוּהוֹן דִּי בְּשִׁמְיָא וְאַמְרוּ אָמֵן

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

יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאַמְרוּ אָמֵן

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

עֲשֵׂה שְׁלוֹם בְּמַרְוֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאַמְרוּ אָמֵן

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