

ArtScroll® Mesorah Series



Rabbi Nosson Scherman / Rabbi Meir Zlotowitz
General Editors

מִהַדְיוֹרֵת בַּיִת זְנוּחַ
סֵדֶר
יָוֵם נֶבֶלֶר קַמֵּז

Translated by Rabbi Yaakov Blinder

Edited, with a commentary by Rabbi Avie Gold

Overview by Rabbi Nosson Scherman

Designed by Rabbi Sheah Brander

THE SOHN EDITION

yom kippur
kattan
Service

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Publisher's Preface

We are proud to present this elucidation of the Yom Kippur Katan service to the Jewish public. Yom Kippur Katan is the day before Rosh Chodesh, a day which has been designated as a time for introspection, prayer, repentance, and — by many people — as a fast day. As the Overview explains, Rosh Chodesh itself is a time of atonement, so it is proper that it be introduced with a day of prayer. Rosh Chodesh itself is a joyous day that will be a festival in the longed for Messianic era. Mournful prayers and ceremonies are forbidden on Rosh Chodesh, but it is appropriate that its theme of renewal and atonement be preceded by a day of prayer.

Especially in recent months, when our brothers and sisters in Israel are in fear and besieged, many more communities have begun reciting these prayers. For that reason, we are gratified to be able to provide this volume, so that the special service of the day can be better understood and therefore more meaningful.

This volume is dedicated by PINKY AND ANN SOHN, visionary supporters who have dedicated a volume of the Schottenstein Edition of the Talmud, as well as this volume. The Sohns are justly renowned for their support of Torah life and institutions, in their home community and beyond. They dedicate this volume to their children and grandchildren. What greater nachas can parents have than to know that their succeeding generations are following in the footsteps of their forebears.

We are grateful to our dear friends REUVEN AND NAOMI DESSLER, of Cleveland, for their encouragement in creating this volume.

The Yom Kippur Katan service has been edited and elucidated by RABBI AVIE GOLD, a familiar name to ArtScroll readers. His skill, knowledge, and dedication have enhanced many authors' volumes. With this work he can be justly proud that countless Jews will be grateful to him whenever Yom Kippur Katan is observed.

RABBI YAAKOV BLINDER did the original translation and made important suggestions throughout the editorial process. He is a valued member of our staff in Israel.

It is our profound hope that the prayers that will be recited from this book will be a source of merit to those who recite them and to our brethren who are in danger or deprivation wherever they are, and especially in Eretz Yisrael. And may these prayers speed the coming of Mashiach and the era of peace and tranquility, when the thirst of Jews for knowledge of Hashem will be satisfied.

Rabbis Nosson Scherman / Meir Zlotowitz

Sivan 5762 / June 2002

וְהָשִׁיב לֵב אֲבוֹת עַל בְּנֵים וְלֵב בְּנֵים עַל אֲבוֹתָם
*He shall restore the heart of fathers to children
and the heart of children to their fathers
(Malachi 3:24)*

This volume is dedicated in honor of
our children

**Harry and Arezu Sohn
Clifton and Robin Erber**

and our grandchildren

**Rosalie Sohn
Aaron and Jack Erber**

They are our nachas and our guarantee that the Torah
values of our family are being preserved and passed on to
the future.

The prayers in this volume symbolize the constant concern
of our parents and grandparents that the chain of tradition
be preserved, that the Jewish past be the foundation of the
Jewish future, that the seeds of faith they planted in the New
World would grow and thrive.

Our children and grandchildren vindicate the struggles of
our forebears and their confidence that their way of life will
be perpetuated in America.

Pinky and Ann Sohn

An Overview / Yom Kippur Katan — from Darkness to Light

רָאשֵׁי חֳדָשִׁים לְעֵמֶךָ נָתַתָּ זְמַן כְּפָרָה לְכָל תּוֹלְדוֹתֶם
*New Moons have You given to Your people, a
time of atonement for all their offspring.*

(Mussaf of Rosh Chodesh)

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא, הִבִּיאוּ כְּפָרָה עָלַי עַל
שָׁמַעְטִי אֶת הַיָּרֵחַ
*The Holy One, Blessed is He, said, "Bring an
atonement for Me for My having diminished
the moon."*

(Rashi, Numbers 28:15; Shevuos 9a)

Rosh Chodesh, the New Moon, is God's gift, so precious a gift that it was the very first commandment given to the Jewish people as a nation. The Siddur describes the New Moon as "a time of atonement," a concept that is associated with Yom Kippur, the quintessential Day of Atonement. It is logical, therefore, that the day before Rosh Chodesh should have been designated as Yom Kippur Katan, a miniature Yom Kippur, complete with special prayers and even fasting. (Rosh Chodesh itself is a festive day, to a degree, which is why so somber a designation as Yom Kippur Katan could not be on Rosh Chodesh itself.) But why is every Rosh Chodesh more a time of atonement than any of the festivals, or, for that matter, than any day of the year?

It is logical that the day before Rosh Chodesh should have been designated as a miniature Yom Kippur.

To understand this, we must explore the nature of Rosh Chodesh and understand why it is more than simply a convenient point on the calendar.

I. The Moon Is Diminished

A Unique Offering

The Torah lists the animals and types of offerings required for the *Mussaf*, the additional offering of Rosh Chodesh. The last of the animals is שְׂעִיר עִזִּים אֶחָד לְהִקְטִיף, *one male of the goats as a sin-offering to [or for] HASHEM* (Numbers 28:15). The Sages note that this is the only sin-offering that the Torah describes as being to, or for, God. One reason for this description is that God Himself needs atonement, as it were, so that this sin-offering is actually brought *for God*, as if He were the sinner. In the words of the Sages, it is as if God appeals to His people Israel to atone for His having diminished the moon.

This sin-offering is actually brought for God, as if He were the sinner.

This teaching raises even more questions. How was the moon diminished? Can we say that God “sinned”? And if He did, is it possible for ordinary mortals to atone for His sin? Why is this sin-offering brought only on Rosh Chodesh? And if the very first New Moon sin-offering atoned for it, why was it necessary to continue bringing this sin-offering month after month, during the periods of the Tabernacles and the two Temples, for a total of over 15,000 times? Surely this commandment cries out for elucidation.

The Protest

THE TALMUD (*CHULLIN* 60B) DESCRIBES A “DEBATE” between the moon and God, as it were, on the fourth day of Creation, when the heavenly bodies were created. (*Michtav MeEliyahu* explains that there was not an actual conversation between the moon and God; rather the “debate” is a metaphor for the questions and answers of an intelligent person as he tries to understand God’s plan of Creation.)

When the two luminaries were created, the moon did not wax and wane; its visible size was constant.

When the two luminaries were created, the moon did not wax and wane; its visible size was constant. The sun was to dominate the sky by day and the unchanging

moon by night. The moon complained that it was wrong for it and the sun to have equal status, one during the day and the other during the night. “Two kings cannot share the same crown,” there should not be “co-monarchs of heaven.” In response, God said that the moon was right — the sun and moon should not be equals — and He ordered the moon to remedy the impropriety by diminishing itself, meaning that its size would change according to the phases of the month.

“Two kings cannot share the same crown,” there should not be “co-monarchs of heaven.”

The moon protested God’s decree, whereupon God tried to mollify it, by saying that the moon would be in the sky with the sun during the day — to which the moon replied that during the bright daylight it would be as insignificant as a candle at high noon. God said that His Jewish people would calculate their calendar according to the moon. The moon countered that the Jewish calendar would be regulated by the sun, too. God said that it is not degrading to be small, since such towering personalities as Jacob, Samuel, and David are called small. But the moon was still aggrieved, whereupon God said that there would be a special sin-offering on Rosh Chodesh, to atone for Him, as it were.

God said that it is not degrading to be small.

This discussion contains important lessons for mortal man in his striving for spiritual elevation. *Maharal* offers lengthy expositions of the debate in *Be’er HaGolah* and *Gur Aryeh*, from which we will attempt to cull those that will help us understand the significance of Rosh Chodesh and Yom Kippur Katan.

THE WORDS חַטָּא AND כִּפּוּרָה ARE USUALLY TRANSLATED AS *sin* and *atonement*. These definitions are correct, but the words have another underlying meaning. The word חַטָּא means not only sin, but also *absence* or *shortcoming*. In the context of sin, the “absence” is that the sinner lacked vigilance, knowledge, or fear of God. The word כִּפּוּרָה means not only atonement, but *removal*. The word is also found where sin is not involved at all. When Esau was pursuing Jacob with the intention of killing him, Jacob sent him a lavish gift, saying אֶכְפְּרָה

A New Translation

The word כִּפָּרָה has the connotation of “wiping away,” or “removal.”

פָּנָיו, *I will wipe away his furious countenance* (Genesis 32:21). Rashi there explains that the word כִּפָּרָה has the connotation of “wiping away,” or “removal.” In the context of sin, it means that atonement or repentance “removes” the effect of the sin by atoning for it. In the case of anger, it means removing the rage through persuasion, by asking forgiveness, or, as Jacob assuaged Esau’s wrath, by means of a generous gift.

This “debate” has a message for us, otherwise the Torah would not have alluded to it.

Accordingly, it was not that God *sinned*, but that the moon resented His decree, and the sin-offering did not *atone* for Him, as if He were a sinner, but it *removed* the moon’s anger, by making it understand His reason for diminishing it. As noted above, we must understand that this “debate” has a message for us, otherwise the Torah would not have alluded to it by saying that the sin-offering is brought *for HASHEM*, and the Sages would not have recorded the dialogue. What is the message?

II. Greatness of Smallness

Begin- ning of Hope

God ordained that the moon would no longer be visible in its fullness every night of the year. Instead, it would begin each month as the barest sliver of light and gradually grow until it was full, and then the process would be reversed and it would grow smaller and smaller every night until it disappeared from view completely. Then would come the new month, and the process of growth and withdrawal would be repeated.

God ordained that a sin-offering be brought for the sake of the moon; no other heavenly body would be so honored.

Thus God was “responsible” for the moon’s fall from its status of equality with the sun, and, to pacify it, God ordained that a sin-offering be brought every Rosh Chodesh. Only for the sake of the moon would such an offering be brought; no other heavenly body would be so honored. But the questions remain. What would an offering do for the moon, which remained

diminished in relation to the sun? And why every month?

An offering is not a "sacrifice," a word that implies the loss of something precious. We prefer to translate the Hebrew word קָרְבָּן as *offering*, because it comes from the root קָרַב, *coming near*. An offering is a means to bring ourselves closer to God and to elevate ourselves (*R' Hirsch*). Far from a sacrifice, a *korban* is a great dividend.

An offering is a means to bring ourselves closer to God. Far from a sacrifice, a korban is a great dividend.

The time when God ordained that a sin-offering be brought is at the very beginning of the new month, when the moon was barely visible, a time that shows clearly that it had lost its mastery of the nighttime sky. If the moon were ever to voice its complaint against God's decision, that would be the time. But that was the time when the moon would be comforted, because in God's scale of values, the time of insignificant smallness is the time of greatest favor and potential.

THERE IS A FAMOUS AGGADIC TEACHING THAT THE LOFTY mountains complained that it was not fitting that the Torah be given on lowly insignificant Mount Sinai. In response, God said that their very size and loftiness was a blemish, because God prefers modesty to grandeur (*Megillah* 29a). Indeed, the Torah praises Moses as the humblest person alive (*Numbers* 12:3), and the Talmud teaches that God declares He cannot abide arrogant people (*Arachin* 15b).

Little Sinai Is Preferred

This is how the Rosh Chodesh sin-offering "compensates" the moon for its loss of status. To the contrary, the decline of the moon presented a unique opportunity for people to draw closer to God. When the moon — or a person — is in all its glory, God does not draw close, because smugness and self-importance drive Him away. But when people recognize that they are deficient, they can be inspired to improve themselves, and God makes Himself available to them, just as He preferred a Mount Sinai to a Mount Everest.

The decline of the moon presented a unique opportunity for people to draw closer to God.

When the moon is small, people recognize their own smallness, and that is the most opportune time for

When people are humbled, God is most receptive to their prayers and repentance.

them to beseech God for forgiveness and request His help in enabling them to rise to the heights of His service. When people are humbled, God is most receptive to their prayers and repentance, and with this He consoled the moon.

Different Reactions

IN THE ABOVE VEIN, RABBI GEDALIAH SCHORR (*OHR Gedaliahu, Moadim*) explained the difference between Naaman (see *II Kings* 5:17) and Nebuzaradan (*II Kings* 25:11, *Jeremiah* 52:13). One of them was miraculously cured of a serious illness by the prophet Elisha; the other one destroyed the First Temple and exiled the Jewish people. One of them stopped worshiping idols; the other one converted to Judaism. Which one was the convert? Logic would seem to dictate that the one who was cured should embrace the faith of the one who cured him — but that is not what happened. Naaman was cured of leprosy, and pledged only to desist from idolatry. Nebuzaradan, the cruel and wicked destroyer, converted to Judaism (*Gittin* 57b). Why?

Nebuzaradan, the cruel and wicked destroyer, converted to Judaism.

Naaman saw only the greatness of Jews and their prophet, but Nebuzaradan saw the “disappearance of the moon,” the nadir of Jewish life. The very destruction and exile convinced him that God is concerned with His people — that just as He elevates them when they are worthy, He refuses to tolerate their sinfulness. This convinced the triumphant general to forsake his paganism and put himself under the wings of the Divine Presence. Thus, like the darkness of heaven on the threshold of the New Moon, the Destruction provided an opportunity for growth.

When it wanes to insignificance every month, its very smallness can inspire people.

So too, God showed the moon that it should not feel humiliated when it wanes to insignificance every month; instead it should feel honored that its very smallness can inspire people who perceive the message of the heaven’s emptiness. Thus the sin-offering compensates for the moon’s loss of stature [חֲטָאָתָא or shortcoming] by wiping away its sense of shame [כַּפְּרָה or removal].

III. Sun and Moon

The gentile nations live by the laws of nature. They are likened to the sun, because they, too, have inherent power like the sun, whose energy is enormous and whose rays are constant and unvarying. Israel, however, is likened to the moon, and Rosh Chodesh, as the holiday of the moon, is especially symbolic of Israel. When Israel is worthy of God's favor, it is like the waxing moon; when it is unworthy, it is like the waning moon. There were fifteen generations from Abraham to King Solomon, as Israel advanced from its beginning to its zenith. But a decline began during Solomon's reign. Starting in his reign, there were fifteen generations to the time of King Zedekiah, when the Temple was destroyed. This is symbolized by the lunar month, which has twenty-nine full days.

Israel has another, even more significant similarity to the moon. The moon has no light of its own. It is the mirror of the sun. All its light, all its energy, comes from the sun. So too, Israel's light and energy come directly from God. Whatever the nation is, it is because God created it, guides it, and protects it against those who try to destroy it in every generation. Sometimes this is a painful relationship, because God does not tolerate Israel's disloyalty, but this closeness is Israel's greatest asset. The alternative would be Divine disdain and neglect, and that would be unbearable to a people whose life-mission is to derive its life and sustenance from God.

Rabbi Bunam of Peshis'cha illustrated the depth of this concept by referring to God's curse of the serpent, after it enticed Eve to eat from the Tree of Knowledge:

And HASHEM said to the serpent, "Because you have done this, accursed are you beyond all the cattle and all the beasts of the field; upon your belly shall you go and dust shall you eat all the days of your life. (Genesis 3:14)

Reflection of Reality

Israel is likened to the moon, and Rosh Chodesh, as the holiday of the moon, is especially symbolic of Israel.

The moon has no light of its own. So too, Israel's light and energy come directly from God.

The curse was that God severed all contact with the serpent. Never could it achieve the sense that it mattered to God.

Rabbi Bunam wondered: If the serpent found nourishment in the dust of the earth, it had food wherever it went. Isn't that a blessing, not a curse? He explained homiletically that the curse was that God severed all contact with the serpent. Never would it have to pray for food. Never could it achieve the sense that it mattered to God, that He was concerned with its fortunes. It was like parents who are so disappointed with a child that they set up a trust fund to keep him from starving, but banish him from their home and their lives. The young man can buy the finest food and drink, and be financially secure all his life, but he is cursed nonetheless.

Israel is *never* cut off from God. It may suffer His wrath, but never His neglect.

Healing the Flaw

This new condition of the moon metaphorically symbolizes the condition of the Jewish people.

FOLLOWING THE EXPLANATION OF THE MAHARAL MENTIONED earlier, Rabbi Schorr comments that even at the beginning of Creation, the moon derived its light from the sun. At first it showed its full sun-lit face to the earth every day. Then it was diminished by being full only one day a month; the rest of the time its visible face is growing or declining, but it is not seen in its fullness. This new condition of the moon metaphorically symbolizes the condition of the Jewish people. There are times when God's holiness shines upon us openly, allowing us to elevate ourselves and enjoy His spiritual light. But the human condition is such that the exigencies of material life, our surroundings, and the desires of the body interfere with the light and block it out. This is the metaphor of the moon's diminution, as if physical barriers prevent its light from reaching us.

In the monthly prayer of *Kiddush HaLevanah*/Sanctification of the Moon, we pray that it be God's will

לְמִלְאֵת פְּגִימַת הַלְּבָנָה וְלֹא יִהְיֶה בָּהּ שׁוּם מַעוֹט, וְיִהְיֶה אֹר הַלְּבָנָה כְּאֹר הַחֲמָה וְכְאֹר שְׂבַעַת יְמֵי בְרֵאשִׁית
כְּמוֹ שֶׁהִיְתָה קֹדֶם מַעוֹטָה

to fill the flaw of the moon, that there be no diminution in it. May the light of the moon be

like the light of the sun and like the light of the seven days of Creation, as it was before it was diminished.

When the final Redemption comes and the moon is restored to what it was originally, people will not need the metaphor of the diminished moon to prod them to higher spiritual levels. Rosh Chodesh is the ideal time for people to become aware of the need and potential for spiritual renewal. The appearance of the new moon symbolizes Israel's ability to try again and succeed where it had previously failed. During the period of Chanukah, the Syrian-Greeks prohibited the Jews from observing Rosh Chodesh for precisely this reason. They knew — or sensed — that when Jews see the moon reappearing, it inspires in them the urge to rededicate themselves to the Torah they were created to observe.

The appearance of the new moon symbolizes Israel's ability to try again and succeed where it had previously failed.

RABBI SIMON SCHWAB (RAV SCHWAB ON PRAYER) HAS another approach to the dilemma of the moon's diminution. He, too, bases himself on the obvious conclusion that the "debate" between the moon and God is a parable that masks a profound truth, but he sees a different element in the diminution of the moon.

Bearer of the Shechinah

The Sages teach that there were two kinds of light. One was the light of the sun and the other heavenly bodies, the light to which we are accustomed. The second was the brilliant spiritual light of the *Shechinah*, God's Presence. Of that second light, the Sages teach

There were two kinds of light. The second was the brilliant spiritual light of the Shechinah, God's Presence.

רָאוּהוּ שְׂאֵינּוּ כְדָאֵי לְהַשְׁתַּמֵּשׁ בּוֹ רְשָׁעִים וְהַבְדִּילוּ
לְצַדִּיקִים לְעֵתִיד לְבָא

[God] saw that it was not proper for the wicked to use [the spiritual] light, so He set it aside for the righteous in the time to come.

(Chagigah 12a)

When God created the sun and moon, he lodged the physical light in the sun, where it remained to illuminate the earth and be a source of warmth and energy. For reasons unknown to us, the spiritual light was lodged in the moon, so that there were two "kings of

light,” one giving physical light and the other giving spiritual light. The moon complained that there should not be two forms of light, as if the spiritual and physical light were competing with one another. It was then that God decided to set aside the light of the *Shechinah* for the righteous in the future. The moon was stripped of its spiritual illumination — and that is why it complained.

The moon's "consolation" is that the Shechinah is still manifested by the billions of stars and galaxies.

The moon's “consolation” — at least in part — is that the *Shechinah* is still manifested to a degree in the nighttime sky by the billions of stars and galaxies that testify to the infinite power of God. As the prophet Isaiah (40:26) said, *שָׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֱלֹהִים*, *Raise your eyes on high and see Who created these*. When we pray for God to restore the moon to its original status, we long for Israel to be inspired to rise to the state of God's original design for the world, and lead mankind to its hoped-for spiritual heights.

Yom Kippur Katan

Rosh Chodesh is a time of atonement because its message of renewal summons Israel to renew itself.

ROSH CHODESH REMINDS US OF WHAT MAN COULD AND should have been. It is a time of atonement because its message of renewal summons Israel to renew itself, to return to its roots and shed the blandishments of the material world. Because of this, the nation's spiritual leaders ordained that the day before Rosh Chodesh should be a day of repentance and atonement — a miniature Yom Kippur. In earlier times, when Jews were closer to God, one Yom Kippur a year was enough, perhaps, but as the years went by and the exile chipped away at our spiritual awareness, the genius of our religious leaders asserted itself and they prefaced the monthly day of renewal with a day of reflection, prayer, and repentance.

This is Yom Kippur Katan, a day when we can help bring the moon back to its original state by becoming worthy of Redemption and God's Presence.

Rabbi Nosson Scherman

Sivan 5762
June 2002

Those congregations that usually recite *Korbanos* and *Ketores* before *Minchah* recite those passages before the Yom Kippur Katan service.

The Yom Kippur Katan service begins with Psalm 102.

תְּפִלָּה לְעֹנִי כִּי יַעֲטֶף, * וְלִפְנֵי יְהוָה יִשְׁפָּךְ שִׁיחוֹ. יְהוָה
שָׁמְעָה תְּפִלָּתִי, וְשׁוּעָתִי אֵלַיךָ תָּבוֹא.
אֵל תִּסְתַּר פְּנֵיךָ מִמֶּנִּי, בְּיוֹם צָר לִי, הֵטָה אֵלַי אָזְנוֹךָ, בְּיוֹם
אֶקְרָא, מִהֵרָ עֲנֵנִי. כִּי כָלוּ בְעֵשֶׂן יָמַי, וְעֲצָמוֹתַי כְּמוֹקֵד
נִחְרוּ. הוֹכֵחַ כְּעֹשֶׂב, וַיִּבֶשׂ לִבִּי, כִּי שָׁכַחְתִּי מֵאֲכָל לֶחֱמִי.*
מִקּוֹל אֲנַחְתִּי, דְּבָקָה עֲצָמֵי לִבְשָׁרֵי. * דְּמִיתִי לִקְאֵת מִדְּבַר,
הָיִיתִי כְּכּוֹס חֲרָבוֹת. שָׁקַדְתִּי וְאֶהְיֶה, כְּצִפּוֹר בּוֹדֵד עַל גָּג.
כֹּל הַיּוֹם חֲרָפוֹנִי אוֹיְבֵי, מְהוֹלְלֵי בִי נִשְׁבְּעוּ.* כִּי אֶפְר
כְּלָחֵם אֶכְלָתִי, וְשָׁקֹנִי בִּבְכִי מְסַכְתִּי.* מִפְּנֵי זַעֲמָךְ וְקִצְפָּךְ,
כִּי נִשְׁאַתְנִי וַתִּשְׁלִיכֵנִי. יָמַי כְּצֵל נָטוּי,* וְאֲנִי כְּעֹשֶׂב אִיבֵשׁ.
וְאַתָּה יְהוָה לְעוֹלָם תֵּשֵׁב, וְזוֹכְרֶךָ לְדֹר וָדֹר.* אַתָּה תִּקּוֹם

יום כפור קטן / Yom Kippur Katan

Longing for the atonement that Israel attained through the communal sin-offering brought on Rosh Chodesh in the *Beis Ha-Mikdash* (see *Numbers* 28:15), the kabbalists of 16th-century Safed instituted a day of repentance and fasting each Erev Rosh Chodesh called *יום כפור קטן*, *Yom Kippur Katan* [Minor Day of Atonement]. According to the prevailing custom, Yom Kippur Katan is observed on the 29th of most months, but not all. It is omitted on 29 Nissan because we do not fast during that month; on 29 Elul because fasting is prohibited on Erev Rosh Hashanah in most communities; on 29 Tishrei because we do not fast during Tishrei after Yom Kippur; and 29 Kislev, during Chanukah. It should be noted that although the vast majority of Jews do not fast on these days, many congregations nevertheless observe the day by reciting the Yom Kippur Katan prayer service during *Minchah*. Additionally, many who do not observe Yom Kippur Katan dur-

ing the rest of the year do observe it on Erev Rosh Chodesh Elul, the month preceding Rosh Hashanah and Yom Kippur. When Rosh Chodesh falls on the Sabbath or Sunday, the observance of Yom Kippur Katan is moved back to the previous Thursday.

תְּפִלָּה לְעֹנִי / Psalm 102

The translation of this psalm follows its context in the Book of *Psalms*. The commentary here will point out interpretations particularly relevant to Yom Kippur Katan.

... תְּפִלָּה לְעֹנִי כִּי יַעֲטֶף — *A prayer of one afflicted, when he will grow faint ...* The word יַעֲטֶף, here rendered *he will grow faint*, can also mean *he will wrap himself in a tallis*, as we find in the blessing recited when donning the tallis, וְצִנְנוּ לְהִתְעַטֵּף בְּצִיצִית, and *He has commanded us to wrap ourselves in tzitzis*. Accordingly, the verse may be understood in light of the Talmud's account of Moses' reaction to the nation's sinfulness at the incident of the Golden Calf. Moses feared that their sin was beyond atonement; he thought that his intercession on their

Those congregations that usually recite *Korbanos* and *Ketores* before *Minchah* recite those passages before the Yom Kippur Katan service.

The Yom Kippur Katan service begins with Psalm 102.

תְּפִלָּה לְעֹנִי *A prayer of one afflicted, when he will grow faint* and will pour forth his supplication before HASHEM: HASHEM, hear my prayer and let my cry reach You! Hide not Your face from me on the day of my distress; incline Your ear to me on the day that I call; answer me speedily. For my days are consumed in smoke, and my bones are charred as a hearth. Smitten like grass [by the sun], my heart has withered, for I have forgotten to eat my food.* From the sound of my sighing my bone has clung to my flesh.* I am like a bird of the wilderness; I have become like an owl of the wastelands. I have considered [my situation], and I have become [what I am] — like a lone bird upon a roof. All day long my enemies revile me; those who ridicule me curse by me.* For I have eaten ashes like bread and have poured my drink with tears* — because of Your anger and Your wrath, for You raised me high, then hurled me down. My days are like a lengthened shadow,* and I wither away like grass. But You, HASHEM, will be enthroned forever, and Your remembrance is in every generation.* You will arise*

behalf would be futile. God then appeared to him as a *chazzan* wrapped in a *tallis* and taught him a special prayer service. He instructed Moses, 'Whenever Israel sins, let them follow this prayer service and I will forgive them' (*Rosh Hashanah* 17b; see commentary to 'The Thirteen Attributes,' below). Accordingly, our verse may be explained: *A prayer of one afflicted [by sin], when he will don a tallis and before HASHEM he will pour forth His supplication, that is, the supplication that God taught Moses.*

כִּי שָׁחַחְתִּי מֵאֲכֹל לֶחֶמִי — *For [in my despair] I have forgotten to eat my food.* The simple meaning of this passage is that God does not remove the sources of revival. It is the despair of the afflicted person that causes him to neglect drawing the available spiritual nourishment that would enable him to bear his troubles bravely (*R' S.R. Hirsch*). With reference to Yom Kippur Katan this verse may be understood: *For I have forgotten [to fulfill Your mitzvos; therefore I am abstaining today] from eating my food.*

מִקּוֹל אֲנָחָתִי דְבַקָּה עֲצָמֵי לִבְשָׁרִי — *From the*

sound of my sighing, my bone has clung to my flesh. I have weakened my body by replacing my usual meals with sighing and groaning in prayer.

כִּי נִשְׁבְּעוּ — *[They] curse by me.* One who swears calls upon himself severe punishment should his affirmation be false. In their oaths, Israel's enemies use her severe and well-known suffering as a synonym for punishment, 'I should be like Israel if ...'

כִּי אָפַר בִּלְחֶם אֲבִלְתִּי וְשָׁקַרְוּ בִּבְכֵי מִסְּבָתִי — *For I have eaten ashes like bread and have poured my drink with tears.* I have replaced my bread with mourner's ashes and my drink with tears of contrition.

וַיְמִי כַצֵּל נֹטֵי — *My days are like a lengthened shadow just before sunset which will soon disappear altogether.* Thus, now, as today's shadows lengthen and the sun is about to set, I stand before You praying for personal and national pardon and an end to our millennia-long exile.

וְזָכְרָה לְדֹר וָדֹר — *And Your remembrance is in every generation.* Generation after

תִּרְחַם צִיּוֹן, כִּי עַתְּ לַחֲנֹנָה, * כִּי בָּא מוֹעֵד. כִּי רָצוּ עַבְדֶּיךָ
 אֶת אֲבֹנֶיךָ, וְאֶת עַפְרָה יַחֲנֹנוּ. וַיִּירָאוּ גוֹיִם אֶת שֵׁם יְהוָה,
 וְכָל מַלְכֵי הָאָרֶץ אֶת כְּבוֹדְךָ. כִּי בָּנָה יְהוָה צִיּוֹן, נִרְאָה
 בְּכַבּוֹדוֹ. פָּנָה אֶל תְּפִלַּת הָעֲרֵעַר, וְלֹא בָזָה אֶת תְּפִלָּתָם.
 תִּכְתֹּב זֹאת לְדוֹר אַחֲרוֹן, וְעַם נִבְרָא יִהְלֵל יְהוָה. כִּי הִשְׁקִיף
 מִמְּרוֹם קִדְשׁוֹ, יְהוָה מִשְׁמַיִם אֶל אָרֶץ הַבַּיִט. לִשְׁמֹעַ
 אֲנָקַת אָסִיר, לְפָתַח בְּנֵי תְמוֹתָהּ. לְסַפֵּר בְּצִיּוֹן שֵׁם יְהוָה,
 וּתְהַלְתוּ בִירוּשָׁלַיִם. בְּהַקְבִּץ עַמִּים יַחְדוֹ, וּמִמְלָכוֹת לַעֲבֹד
 אֶת יְהוָה. עֲנֵה בַדֶּרֶךְ כַּחַי, קִצֵּר יָמֵי. אֲמַר, אֱלֹהֵי אֵל תַּעֲלֵנִי
 בַּחֲצֵי יָמֵי, * בְּדוֹר דּוֹרִים שְׁנוֹתֶיךָ. לְפָנִים הָאָרֶץ יִסְדֹּתָ,
 וּמַעֲשֵׂה יְדֶיךָ שָׁמַיִם. הִמָּה יֵאבְדוּ, * וְאַתָּה תַעֲמֹד, וְכֻלָּם
 כַּבָּגָד יִבְלוּ, כְּלָבוּשׁ תַּחְלִיפֵם וַיַּחֲלִפוּ. * וְאַתָּה הוּא
 וּשְׁנוֹתֶיךָ לֹא יִתְמוּ. בְּנֵי עַבְדֶּיךָ יִשְׁכּוֹנוּ, וְזֶרַעֲם לְפָנֶיךָ יִכּוֹן.

The following *piyut* is recited responsively.
 Customs differ regarding the manner of its recitation.

In some congregation, the first stanza is recited by the *chazzan*, then repeated by the congregation. The remaining stanzas are recited by the congregation, then repeated by the *chazzan*.

In other congregations, only the *chazzan* recites the *piyut*. After each stanza, the congregation responds by repeating the first stanza as a refrain.

See commentary regarding the rhyme scheme of this *piyut*.

יוֹם זֶה, * יְהִי מִשְׁקַל כָּל חֲטָאתֶיךָ בְּטֵל בְּמַעוֹטוֹ, בְּדַמּוֹת יָרֵחַ

generation renew their call to You for ultimate redemption (*Radak*).

אתָּה תִּקּוּם תִּרְחַם צִיּוֹן כִּי עַתְּ לַחֲנֹנָה — *You will arise and show Zion mercy; when it is time to favor her.* The Midrash teaches: Nothing is more beloved than the *Minchah* prayer service . . . And what time did King David mean when he said, 'My prayer is to You, *HASHEM*, at a time of favor' (*Psalm 69:14*)? He meant the time of the *Minchah* prayer (*Aggadas Bereishis 77*). Therefore, we, too, recite the Yom Kippur Katan

prayers at the time of *Minchah*.

אל תעלני בחצי ימי — *Do not remove me in the midst of my days.* Throughout the exile, the people of Israel say, 'O God, do not allow us to be annihilated by our enemy in the middle of our historic experience.' The history of Israel is inextricably bound up with God Himself, and of God it says: *It is You [Who endures] and Your years will never end. Let Your servants' children be settled and their offspring be established before You, eternally, for You*

and show Zion mercy; when it is time to favor her, * when the appointed time has come. For Your servants cherish her stones and favor her dust. Then the nations will fear the Name of HASHEM and all the kings of the earth [will fear] Your glory. For HASHEM will have built Zion, He will have appeared in His glory. He has turned to the prayer of the devastated one and has not despised their prayer. Let this be recorded for a later generation, so that the nation created anew may praise God. For He has gazed down from His exalted Sanctuary; HASHEM has looked down from Heaven to earth — to hear the groaning of the prisoner, to liberate those doomed to die; to declare the Name of HASHEM in Zion and His praise in Jerusalem, when nations gather together and kingdoms [gather] to serve HASHEM. He has afflicted my strength along the way; He has shortened my days. I say, ‘O my God, do not remove me in the midst of my days* — generation after generations of Your [unending] years.’ In the beginning You laid the foundation of the earth, and the heavens are the work of Your hand. They will perish, * but You will endure; all of them will wear out like a garment; You will change them as [one changes] a garment and they will be changed. * But it is You [Who endures], and Your years will never end. Let Your servants’ children be settled and their offspring be established before You.

The following *piyut* is recited responsively.

Customs differ regarding the manner of its recitation.

In some congregations, the first stanza is recited by the *chazzan*, then repeated by the congregation. The remaining stanzas are recited by the congregation, then repeated by the *chazzan*.

In other congregations, only the *chazzan* recites the *piyut*. After each stanza, the congregation responds by repeating the first stanza as a refrain.

See commentary regarding the rhyme scheme of this *piyut*.

יום זה *On this day, * let the sum of all my sins
be nullified in its smallness, like the moon’s shape*

are eternal (*Rashi*).

הָאָרֶץ ... שָׁמַיִם ... הֵמָּה יֵאָבְדוּ — *The earth ... the heavens ... They will perish.* Since heaven and earth are only creatures and not creators, they are in a constant state of flux and change and are subject to the ravages of time (*Malbim*). The most obvious of those never-ending changes are the phases of the moon which is at this moment in its invisible stage, for tonight will be Rosh Chodesh.

פְּלִבוֹשׁ תִּחְלִיפֵם וְיִחְלַפּוּ — *You will change them as [one changes] a garment and they will be changed.* As God says (*Isaiah*

65:17), ‘For behold! I am creating new heavens and a new earth ...’ (*Metzudas David*).

יום זה — *On this day.* This *piyut* was composed by R’ Yehudah Aryeh ben Yitzchak de Modena [of 16th-17th-century Venice], who signed his name יהודה אריה בן יצחק in the acrostic. In writing this work, R’ Yehudah Aryeh used a scheme of rhyme and meter that does not coincide with the grammatical sentences. Thus, in order for the words to make sense, the punctuation marks, not the line endings, should be followed.

היום, * לְבַד מְסַפֵּר זְכוּיֹתַי

יִרְבֶּה, נִיְצִיץ צִיץ וִיהִי פוֹרְחַ.

יום זה, יהי משקל כל חטאתי בטל במעוטו, כדמות ירח

היום, לְבַד מְסַפֵּר זְכוּיֹתַי יִרְבֶּה, נִיְצִיץ צִיץ וִיהִי פוֹרְחַ.

וְדַאי, זְדוֹן לְבִי אֶצְלוּ גְלוּי,

חוּטִי * עֲוֹנוֹתַי עִם דּוֹק רִשְׁעִי,

דִּינִי אֲנִי אֲדַע בְּאֵשׁ קְלוּי,

כִּי רַע וּבִישׁ אֶרְגָּתִי אֶל פִּשְׁעִי,*

הוֹלֵךְ בְּיוֹם נְיוֹם אַחַר בְּצַעֲי,

מִבֵּית מְקוֹם סֵפֶר תִּינּוֹק בּוֹרְחַ.

יום זה, יהי משקל כל חטאתי בטל במעוטו, כדמות ירח

היום, לְבַד מְסַפֵּר זְכוּיֹתַי יִרְבֶּה, נִיְצִיץ צִיץ וִיהִי פוֹרְחַ.

אֲכַן בְּחֻבְלֵי שׂוֹא עוֹן מוֹשֶׁה²

אֲחֹר, לָךְ אֵלֵי בָּאתִי נֶצֶב,

רְפָאוֹת לְאָרֶס מֵר נָחַשׁ נוֹשֶׁה,*

שׂוֹאֵל וּמִתְחַנֵּן, נִכְאָב נֶעֱצֵב

יוֹשֵׁב בְּעֵנֻוּי אֶבְנֵי * מִחֻצֵּב,

יָד פֶּה וְעֵין אֵין לִי טַעַם נְרִיחַ.*

יום זה, יהי משקל כל חטאתי בטל במעוטו, כדמות ירח

היום, לְבַד מְסַפֵּר זְכוּיֹתַי יִרְבֶּה, נִיְצִיץ צִיץ וִיהִי פוֹרְחַ.

הֵן רֵאשׁ חֲדָשִׁים * אֶל עֵמֶה נִתְתָּ,

לְזִמֵּן כְּפָרָה עַל כָּל תּוֹלְדוֹתֶם,*³

מֵאֵת אֶהוּבִיָּה שׁוֹטֵן הַשְּׁבֵת,

היום — *Today*. On the day before Rosh Chodesh we pray that the number of our sins diminish until it is like the size of today's moon which is still in its invisible phase.

חוּטִי — *The threads of*. This may be intended as a play on the word חֲטָאֵי, *the sins of*.

חֻצֵּב — *Have I woven with my*

defiance. The *paytan* continues the metaphor of 'threads of my sins' and 'string of my wickedness.'

נָחַשׁ נוֹשֶׁה — *The biting serpent*. Man's Evil Inclination is often personified as the original serpent that tempted Adam and Eve in the Garden of Eden and induced them to sin.

ה today. * But may the amount of my merits increase, give forth blossoms and flower.¹

On this day, let the sum of all my sins be nullified in its smallness, like the moon's shape today. But may the amount of my merits increase, give forth blossoms and flower.

ו Certainly the guilt of my heart is revealed before Him — the threads of* my sins and the string of my wickedness.

ז My judgment: I know that I should be burned in fire, for evil and wickedness have I woven with my defiance.*

ח Going out day after day seeking my pelf, fleeing from the study hall like a child fleeing from school.

On this day, let the sum of all my sins be nullified in its smallness, like the moon's shape today. But may the amount of my merits increase, give forth blossoms and flower.

ט Indeed, with ropes of falsehood, iniquity pulls [us]² backwards. Before You, my God, I have come to stand,

ך a cure for the bitter poison of the biting serpent* to request and to entreat. Pained and saddened,

ס dwelling with the afflictions of the stone* of the quarry. [I have] hand, mouth and eye, [but] I do not have a sense of taste or smell.*

On this day, let the sum of all my sins be nullified in its smallness, like the moon's shape today. But may the amount of my merits increase, give forth blossoms and flower.

ע Behold, You have given New Moons* to Your people as a time of atonement for all their incidents.^{3*}

פ You annulled the [words of the] Accuser from Your beloved ones;

(1) Cf. Numbers 17:23. (2) Cf. Isaiah 5:18. (3) From Mussaf of Rosh Chodesh.

אָבֶן — Stone. The prophet refers to the tendency to obstinacy as לֵב הָאֲבֶן, the heart of stone, and a frame of mind that is receptive to holiness as לֵב בָּשָׂר, a heart of flesh (Ezekiel 11:19).

אֵין לִי טַעַם נְרִיִּים — [But] I do not have a sense of taste or smell. In Hallel, King David describes the worthlessness of idols: They have a mouth, but cannot speak; they have eyes, but cannot see; they have ears, but cannot hear; they have a nose, but cannot smell; their hands, they cannot feel; their feet, they cannot walk; they cannot utter a sound from their throat (Psalms 115:5-7). Similarly, here, 'Due to my sinfulness, my hand, my mouth and my eye have become insensitive; they have lost their ability to acquire the spirit of sanctity.'

רֵאשׁ חֲדָשִׁים — New Moons. Although the

common translation of רֵאשׁ חֲדָשׁ [literally, head of the month] is 'New Moon' it should be noted that the English dictionary's definition of 'new moon' is different from the halachic concept. The English term 'new moon' refers to the moon's invisible phase, but רֵאשׁ חֲדָשׁ refers to the reappearance of the moon in its crescent shape after its invisible phase. Thus Rashi (Exodus 10:10) calls it לְבָנָה בְּחֻדוֹשָׁהּ, the moon in its renewal.

עַל כָּל תּוֹלְדוֹתָם — For all their incidents. The burnt-offering of Rosh Chodesh is brought to atone for improprieties that may have taken place during the previous month and of which the perpetrator is unaware. Those incidents are referred to as the תּוֹלְדוֹת, literally offspring, of the month (Beis Yosef 423 citing Orchos Chaim and R' Yehudah HaLevi).

עַל בֵּן אֶקְדָּמָה* בְּתַחֲנַתֶּם

מִיּוֹם לְפָנָיו בָּא, כִּי אִזְ אֵיתָם*¹

אָשׁוּב לְאִישׁ תּוֹשֵׁב, לֹא עוֹד אוֹרַח.*

יום זה, יהי משקל כל חטאתי בטל במעוטו, כדמות ירח

היום, לבר מספר וכיומי ירבה, ויציץ ציץ ויהי פורח.

וּבְרַב חֶסְדֶּיךָ, אַתָּה מִלְכִּי,

תִּקּוּם תִּרְחַם אֶת צִיּוֹן² קְדֻשָּׁנוּ,

דִּירַת מְנוּחָתְךָ שִׁים כְּבוֹד,

כִּי בָּהּ נִעְלָה עוֹלוֹת רֵאשֵׁי חֲדָשָׁנוּ,

נָא אֵל שְׁלַח נוֹשָׂא נְזֹר* רֵאשָׁנוּ,

כִּי נֶשֶׁם לְבַבְנוּ שׁוֹאֵף זוֹרַח.³

יום זה, יהי משקל כל חטאתי בטל במעוטו, כדמות ירח

היום, לבר מספר וכיומי ירבה, ויציץ ציץ ויהי פורח.

WHEN YOM KIPPUR KATTAN IS HELD ON EREV ROSH CHODESH, PSALM 20 IS RECITED.

Psalm 20

לְמַנְצַח מִזְמוֹר לְדָוִד. יַעֲנֶה יְהוָה בְּיוֹם צָרָה, יִשְׁגָּבְךָ

שֵׁם אֱלֹהֵי יַעֲקֹב. יִשְׁלַח עֲזָרְךָ מִקְדָּשׁ,

וּמִצִּיּוֹן יִסְעָדְךָ. יִזְכֹּר כָּל מְנוּחָתֶיךָ, וְעוֹלֹתֶיךָ יִדְשָׁנָה סֶלָה.

יִתֵּן לְךָ כָּל־לִבְבְּךָ, וְכָל־עֲצָתְךָ יִמְלֵא. גִּרְנָנָה בִּישׁוּעָתְךָ,

וּבְשֵׁם אֱלֹהֵינוּ נִדְגַל, יִמְלֵא יְהוָה כָּל מִשְׁאֲלוֹתֶיךָ. עֲתָה

יִדְעֵתִי כִּי הוֹשִׁיעַ יְהוָה מְשִׁיחוֹ, יַעֲגֵהוּ מִשָּׁמַיִם קְדָשׁוֹ,

בְּגִבּוֹרוֹת יִשַׁע יְמִינוֹ. אֵלֶּה בְּרֻכָּב, וְאֵלֶּה בְּסוּסִים,

וְאֵנְחָנוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ נִזְכִּיר. הִמָּה כָּרְעוּ וְנִפְּלוּ,

וְאֵנְחָנוּ קָמְנוּ וְנִתְעוֹדַד. יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ

בְּיוֹם קְרָאֵנוּ.

אֶקְדָּמָה — I approach You. This piyut was originally intended to be recited by the chazzan alone, with the congregation joining in for the refrain.

therefore, I approach You* with their supplications

מ on the day that precedes it, so that I will then* be unmarred,¹ *
[and] I will again be a resident, a sojourner no longer.

On this day, let the sum of all my sins be nullified in its smallness, like the moon's shape today. But may the amount of my merits increase, give forth blossoms, and flower.

ו With Your abundant kindness, You my King,
You will arise and have mercy on Zion,² our Sanctuary.

י Give glory to the abode of Your dwelling, for
in it we will bring up our New Moon burnt-offerings.

נא Please, God, send us the one who will bear the crown*
of our heads.

For it is there that our hearts yearn, [to behold its] radiance.³

On this day, let the sum of all my sins be nullified in its smallness, like the moon's shape today. But may the amount of my merits increase, give forth blossoms, and flower.

WHEN YOM KIPPUR KATTAN IS HELD ON EREV ROSH CHODESH, PSALM 20 IS RECITED.

Psalm 20

לְמַנְצֵחַ For the conductor; a psalm of David. May HASHEM answer you on the day of distress, may the Name of Jacob's God strengthen you. May He send your help from the Sanctuary, and support you from Zion. May He remember all your offerings, and consider your burnt sacrifices generous, Selah. May He grant you your heart's desire, and fulfill your every plan. May we sing for joy at your salvation, and raise our banner in the name of our God; may HASHEM fulfill all your requests. Now I know that HASHEM has saved His anointed one; He will answer him from His sacred heaven, with the omnipotent salvation of His right arm. Some with chariots, and some with horses, but we — in the Name of HASHEM, our God, we call out. They slumped and fell, but we arose and were invigorated. HASHEM save! May the King answer us on the day we call.

(1) Psalms 19:14. (2) Cf. 102:14. (3) Cf. Ecclesiastes 1:5.

אָז — Then. I pray for atonement today, the day before Rosh Chodesh, so that I will then, on Rosh Chodesh, be unsullied by sin.

אֵיְתָם — I will ... be unmarred. The word אֵיְתָם is a contraction of אֵיְתָהּ תְּמִיִּים, I shall be without blemish (Targum and Rashi to Psalms 19:14).

לְאִישׁ תּוֹשֵׁב לֹא עוֹד אוֹרָח — A resident, a sojourner no longer. That is, I will devote

myself thoroughly to the service of God, and no longer serve Him sporadically.

נוֹשֵׂא כִּוֵּן — The one who will bear the crown. This refers to either the Mashiach [the Messiah], who will wear the royal crown, for it is he who will build the Sanctuary of which we speak, or to the Kohen Gadol, whose forehead is crowned with the golden Tzitz and who lead the services in that Sanctuary.

Psalm 8

לְמִנְחָח עַל הַגְּתִית, מְזֻמּוֹר לְדָוִד. יְהוָה אֲדַגְּינֶנּוּ, מָה
 אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ, אֲשֶׁר תִּנְה הוֹדֶךָ עַל
 הַשָּׁמַיִם. מִפִּי עוֹלָלִים וַיִּנְקִים יִסְדֹּת עֹז, לְמַעַן צוֹרְרֶיךָ,
 לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם. כִּי אֲרָאָה שְׁמֶיךָ מַעֲשֵׂה
 אֲצַבְעֶתֶיךָ, יָרַח וְכוֹכָבִים, אֲשֶׁר כּוֹנְנֶתָה. מָה אָנוֹשׁ כִּי
 תִזְכְּרֶנּוּ, וּבֶן אָדָם כִּי תִפְקְדֶנּוּ. וַתִּחַסְרֶהוּ מַעַט מֵאֱלֹהִים,
 וְכַבּוּד וְהָדָר תַּעֲטֶרְהוּ. תִּמְשִׁילָהוּ בְּמַעֲשֵׂי יָדֶיךָ, כֹּל שִׁתָּה
 תַּחַת רַגְלָיו. צִנְה וְאֶלְפִים כָּלָם, וְגַם בַּהֲמוֹת שָׂדֵי. צַפּוֹר
 שָׁמַיִם וּדְגֵי הַיָּם, עֵבֶר אֲרָחוֹת יָמִים. יְהוָה אֲדַגְּינֶנּוּ, מָה
 אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

AT THIS POINT, THE REGULAR MINCHAH PRAYERS ARE RECITED.

(If at least ten men are fasting, one of those fasting should serve as *chazzan*, and the order of public fast days should be followed: אֲשֶׁר־י; the Torah and *Haftarah* readings; in *Shemoneh Esrei*, עֲנִי and שִׁים שְׁלוֹם; in the *chazzan's* repetition, בְּרַפְת כְּהִינִם.)

The remainder of the Yom Kippur Katan service is recited immediately after the *chazzan's* repetition of *Shemoneh Esrei*. All recite:

לְכוּ וּנְשׁוּבָה אֶל יְהוָה, כִּי הוּא טָרַף וַיִּרְפָּאֵנוּ, יָךְ
 וַיַּחַבֵּשְׁנוּ. יַחֲיֵנוּ מִיָּמִים, בַּיּוֹם הַשְּׁלִישִׁי יִקְמְנוּ וְנַחֲיָה
 לְפָנָיו.¹ כִּי לֹא עַל צְדָקֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּגְנוּ
 לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. אֲדַנִּי שְׁמַעָה, אֲדַנִּי סִלַּחָה,
 אֲדַנִּי הִקְשִׁיבָה, וַעֲשֵׂה אֵל תֹּאחֵר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ
 נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ.^{2*}

The following verse is recited three times by the *chazzan*, then three times by the congregation:

הַשִּׁיבֵנו יְהוָה אֱלֹהֵי וּנְשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.³

(1) *Hosea* 6:1-2. (2) *Daniel* 9:18-19. (3) *Lamentations* 5:21.

יָךְ — For Your Name is proclaimed upon Your city and upon Your people. Each nation is assigned an angel

to oversee its fortunes, but God Himself maintains personal dominion over Israel and Jerusalem (*Tikkunei Zohar*).

Psalm 8

לְמִנְצַח For the conductor, on the gittis, a psalm by David: HASHEM, our Master — how mighty is Your Name throughout the earth, for placing Your majesty upon the heavens. Out of the mouths of babes and sucklings You have established strength; because of Your enemies, to silence foe and avenger. When I behold Your heavens, the work of Your fingers, the moon and the stars that You have set in place, [I think:] “What is frail man that You should remember him? And what is the son of mortal man that You should be mindful of him?” Yet You have made him but slightly less than the angels, and crowned him with glory and splendor. You gave him dominion over Your handiwork; You placed everything under his feet — sheep and cattle, all of them, even the beasts of the field; the birds of the sky and the fish of the sea — he traverses the lanes of the sea. HASHEM, our Master, how mighty is Your Name throughout the earth!

AT THIS POINT, THE REGULAR MINCHAH PRAYERS ARE RECITED.

(If at least ten men are fasting, one of those fasting should serve as *chazzan*, and the order of public fast days should be followed: אָשְׁרֵי; the Torah and *Haftarah* readings; in *Shemoneh Esrei*, שְׁמֹנֶה עָשָׂר and שְׁלֹשׁ; in the *chazzan's* repetition, בְּרַבְתָּ כְהִנִּים.)

The remainder of the Yom Kippur Katan service is recited immediately after the *chazzan's* repetition of *Shemoneh Esrei*. All recite:

לָנוּ Come, let us return to HASHEM, for He has stricken us and He will heal us; He has smitten us and He will cure us. He will revive us after two days; on the third day He will lift us up and we will live before Him.¹ For not because of our righteousness do we cast our supplications before You, rather because of Your abundant compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay! For Your sake, my God, for Your Name is proclaimed upon Your city and upon Your people.^{*2}

The following verse is recited three times by the *chazzan*, then three times by the congregation:

**Return us to You, HASHEM, and we shall return;
renew our days as of old.³**

❖ י"ג מדרות /

The Thirteen Attributes (p. 12)

The central theme of all the *Selichos* prayers recited before and on Yom Kippur, as well as on all fast days is the *שְׁלֹשׁ עָשָׂר* מדרות הַרְחָמִים, *Thirteen Attributes of Divine Mercy*, beginning ה' ה' HASHEM, HASHEM. This passage appears in the Torah at the time when God proclaimed His readiness to do away with Israel after the sin of the Golden Calf. According to one view in the

Talmud, Moses felt that Israel's sin was so grievous that there was no possibility of his intercession on their behalf. Thereupon, God appeared to him in the guise of a *chazzan* wrapped in a *tallis* and taught him the Thirteen Attributes. God said, "Whenever Israel sins, let them recite this order of prayers and I will forgive them" (*Rosh Hashanah* 17b). Thus, this appeal for God's mercy reassures us both that repentance is always possible and that God

An individual praying without a *minyan* omits the next two paragraphs,
and continues with אָנָּא.

אֵל מֶלֶךְ* יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחַסְדֵי דָוָד,
מוֹחֵל עֲוֹנוֹת עַמּוֹ, * מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן,
מֵרַבָּה מְחִילָה * לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים, עֲשֵׂה
צְדָקוֹת * עִם כָּל בָּשָׂר וְרוּחַ, לֹא כְרַעַתָּם תִּגְמֹל. ❖ אֵל
הוֹרִית לָנוּ לֹאמֹר * שְׁלֵשׁ עֶשְׂרֵה, וְזִכּוֹר לָנוּ הַיּוֹם בְּרִית
שְׁלֵשׁ עֶשְׂרֵה, * כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנְיֹנוֹ * מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב,
וַיִּרְדַּ יְהוָה * בְּעַנְן וַיִּתְיַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בִשְׁם יְהוָה. *1.

Congregation and *chazzan* recite loudly and in unison:

וַיַּעֲבֵר יְהוָה עַל פְּנֵיו וַיִּקְרָא:
יְהוָה, יְהוָה * אֵל, רַחוּם, וְחַנּוּן, אֶרְךָ אַפַּיִם, וְרַב חֶסֶד,
נְאֻמָּת, נִצַּר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן, וְפָשַׁע,

always awaits our return to Him. The implication is also plain that if we emulate God's merciful ways, He will treat us mercifully in return.

Whenever the verses of the Thirteen Attributes appear in the *Selichos*, they are introduced by the paragraph **אֵל מֶלֶךְ יוֹשֵׁב**, *O God, King Who sits ...*, or the paragraph **אֵל אֶרְךָ אַפַּיִם**, *O God — You are slow to anger*. After the Thirteen Attributes there is always a direct prayer for forgiveness, following the example of Moses who, after being taught the Thirteen Attributes, pleaded that God forgive Israel (*Exodus 34:8-9*).

אֵל מֶלֶךְ — *O God, King*. The Divine Name **אֵל** connotes God as dominating and all-powerful. Despite this awesome strength, He sits on the throne of mercy, always anxious to show compassion.

בְּחַסְדֵי דָוָד — *With kindness*. A genuinely kind person tends not to avenge himself against those who wrong him. So too, God finds ways to avoid meting out punishment to sinners.

מוֹחֵל עֲוֹנוֹת עַמּוֹ — [*He*] *pardons the iniqui-*

ties of His people. This expresses God's kindness in forgiving even those who antagonize Him with their deeds. However, the Talmud (*Rosh Hashanah 17a-b*) notes, this applies to those who subjugate themselves to Him even though they are too weak to avoid sin. [This may be alluded to by the word **עַמּוֹ**, *His people*; God pardons those who desire to remain *His*; despite their shortcomings.]

מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן — [Who] *removes [sins] one by one*. According to the teachings of Beis Hillel [the Academy of Hillel the Elder], God, Who is **רַב חֶסֶד**, *Abundant in Kindness*, **מִטָּה קְלִפֵי חֶסֶד**, *tips [the scales of justice] toward kindness*. The Academy of R' Yishmael explains that God accomplishes this by removing sins one by one, meaning that if one's good deeds are equivalent to his sins, God removes a sin from the balance so that the side of virtue outweighs the side of sin (*Rashi*). *Rif* interprets that if someone has committed a particular sin for the first time, God holds it in abeyance and does not include it in the calculation, as long as it has not

An individual praying without a *minyan* omits the next two paragraphs, and continues with אָנָּא, Please.

אֵל מֶלֶךְ O God, King* Who sits on the throne of mercy, Who acts with kindness,* pardons the iniquities of His people,* removes [sins] one by one,* increasingly grants pardon* to careless sinners and forgiveness to willful ones, performs acts of generosity* with every living being — You do not repay them in accord with their evil. O God, You have taught us to recite* the Thirteen [Attributes of Mercy], so remember for us today the covenant of these Thirteen,* as You made known to the humble one* [Moses] in ancient times, as it is written: And HASHEM descended* in a cloud and stood with him there, and He called out with the Name HASHEM.^{1*}

Congregation and *chazzan* recite loudly and in unison:

And HASHEM passed before him [Moses] and proclaimed:

יהוה HASHEM, HASHEM,* God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth. Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin

(1) Exodus 34:5.

yet become habitual. Rabbam, based on Yoma 86b, writes that the first two sins are removed (*Hil. Teshuvah* 3:5).

מִרְבָּה מְחִילָה — [He] increasingly grants pardon. Not only does God forgive those who sin out of carelessness, He even forgives rebels, who sin out of defiance against Him. Furthermore, He pardons increasingly, meaning that God transforms even sins into virtues, provided the sinner's repentance was motivated by love of God (*Yoma* 86b).

עֲשֵׂה צְדָקוֹת — [He] performs acts of generosity. Even though someone may have sinned grievously, God does not withhold reward for any good he may have done. God does not repay them in accord with their evil; i.e., God does not say that they are so evil that even their *mitzvos* deserve to be ignored.

הוֹרִיתָ לָנוּ לומר — You have taught us to recite. God promised Moses that whenever Israel would be in a time of crisis, they should pray for mercy by reciting the Thirteen Attributes.

בְּרִית שְׁלֹש עָשָׂר — The covenant of these Thirteen. R' Yehudah taught that God sealed a covenant with Moses and Israel that the recitation of the Thirteen Attributes would never be in vain (*Rosh Hashanah* 17b).

לְעֲנִיו — To the humble one. Moses was the humblest of men (*Numbers* 12:3).

וַיֵּרָד ה' — And HASHEM descended. God descended, as if to stand with Moses.

וַיִּקְרָא בְשֵׁם ה' — And He called out with the Name HASHEM. There, God called out the Name HASHEM, as He taught Moses the Thirteen Attributes that begin with that Name.

ה' ה' ה' — HASHEM, HASHEM. There are various opinions regarding how to enumerate the Thirteen Attributes. We follow the generally accepted view of *Rabbeinu Tam* (*Rosh Hashanah* 17b):

(1) ה' — HASHEM. This Name [containing the letters of הָיָה הוּא הוֹיָה, He was, He is, He will be] designates God as the מְחַיֵּה הַמֵּת, Prime Cause, of everything. It is only natural that He wishes to assure the

וְחִטָּאָה, וְנִקְהָה. וְסִלַּחַת לְעֹנְוֵנוּ וּלְחִטָּאתָנוּ וּנְחַלְתָּנוּ.²
 סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מִחַל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ.³ כִּי
 אַתָּה אֲדֹנָי טוֹב וְסִלַּח, * וְרַב חֶסֶד לְכָל קִרְאִיךָ.⁴

All continue:

אָנָּה יְהוָה אֱלֹהֵי הַשָּׁמַיִם, תְּכוּן תְּפַלְתָּנוּ קִטְרַת לְפָנֶיךָ,⁵
 וְתוֹצִיא כְּאוֹר צְדָקָנוּ וּמִשְׁפָּטָנוּ בְּצִדְקָתֶיךָ.⁶ אֲמַרְיִנוּ
 הַאֲזִינָה יְהוָה בֵּינָה הִגִּיגְנוּ⁷ בְּקִרְאָנוּ עֲנֵנוּ אֱלֹהֵי צְדָקָנוּ.⁸
בְּרַחֵם אָב עַל בְּנִים, בֵּן תְּרַחֵם יְהוָה עָלֵינוּ.⁹ לִיהוּה
 הַיְשׁוּעָה, עַל עֲמִיךָ בְּרַכְתָּךְ סֵלָה.¹⁰ יְהוּה צְבָאוֹת
 עֲמָנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.¹¹ יְהוּה צְבָאוֹת, אֲשֶׁר־
 אָדָם בִּטָּח בְּךָ.¹² יְהוּה הוֹשִׁיעָה, הַמְּלִיךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.¹³

survival of all that He brought into being. Consequently, this Name represents the Attribute of Mercy. In addition, the Name's spelling implies God's timelessness. Though man may sin, he can repent and call upon the timeless God to restore him to his original innocent state. As the Talmud states: *אָנִי הוּא קוֹדֵם שְׁיִחָטָה הָאָדָם, I am He [i.e., the God of Mercy] before a person sins, נָאֲנִי הוּא לְאַחַר שְׁיִחָטָה הָאָדָם, and I am He after a person sins and repents (Rosh Hashanah 17b).* Based on this dictum, *Rabbeinu Tam* counts the twin use of the Name *HASHEM* as two attributes. The first is that God is merciful before a person sins, even though He knows that the sin will be committed. And . . .

(2) **ה'** — *HASHEM*. God is merciful after the sin has been committed, by allowing the sinner time to repent, and by accepting his repentance, though it may be imperfect.

(3) **אֵל** — *God*. This Name denotes the power of God's mercy, which sometimes surpasses even the compassion indicated by the name *HASHEM*. He displays this

higher degree of mercy to genuinely righteous people who sin, but repent. In return for their previous behavior, God exerts Himself, as it were, to ensure their survival.

(4) **רַחוּם** — *Compassionate*. In response to pleas for mercy, God eases the suffering of those being punished for their sins. Another manifestation of compassion is that God does not confront deserving people with overpowering temptation.

(5) **וְתַנּוּן** — *And Gracious*. God is gracious even to those unworthy of His kindness. Also, if someone finds himself lacking in the willpower to avoid sin and he seeks God's help, it will be given to him.

(6) **אָרַף אַפִּים** — *Slow to anger*. So that the sinner will have time to repent.

(7) **וְרַב חֶסֶד** — *And Abundant in Kindness*. God shows great kindness to those who lack personal merits. The Talmud teaches, as described above, that God exercises this attribute by removing sins from the scale of justice, thus tilting the scales in favor of merit.

(8) **וְאָמַת** — *And Truth*. God never

and error, and Who absolves.¹ May You forgive our iniquities and our errors and make us Your heritage.² Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned;³ for You, my Lord, are good and forgiving* and abundantly kind to all who call upon You.⁴

All continue:

אָנָּא Please, HASHEM, God of Heaven, may our prayers constitute an incense-offering before You;⁵ make our righteousness shine like light and our justice like midday.⁶ Give ear to our words, HASHEM; contemplate our thoughts.⁷ When we call, answer us, our God of righteousness.⁸

בְּרַחֵם As a father has mercy on his children, so, HASHEM, may You have mercy on us.⁹ Salvation is HASHEM'S; upon Your people is Your blessing, Selah.¹⁰ HASHEM, Master of Legions, is with us, the God of Jacob is a stronghold for us, Selah.¹¹ HASHEM, Master of Legions, praise-worthy is the person who trusts in You.¹² HASHEM, save! May the King answer us on the day we call.¹³

(1) Exodus 34:5-7. (2) 34:9. (3) From the weekday *Shemoneh Esrei*. (4) Psalms 86:5. (5) Cf. 141:2. (6) Cf. 37:6. (7) Cf. 5:2. (8) Cf. 4:2. (9) Cf. 103:13. (10) 3:9. (11) 46:8. (12) 84:13. (13) 20:10.

reneges; His promise to reward the deserving will be carried out unequivocally.

(9) **נִצֵּר הַסֵּד לְאֲלָפִים** — *Preserver of kindness for thousands [of generations]*. The deeds of the righteous — especially those who serve Him out of intense love — bring benefits to their offspring far into the future.

(10) **נִשָּׂא עֵוֹן** — *Forgiver of iniquity*. God forgives the intentional sinner, if he repents.

(11) **וַפְּשַׁע** — [*Forgiver of*] *willful sin*. Even the one who rebels against God and purposely seeks to anger Him is given an opportunity to repent.

(12) **וְהִטְאָה** — *And [Forgiver of] error*. God forgives the person who repents of sins committed out of carelessness or apathy. Having already praised God as the Forgiver of intentional sin and rebelliousness, why do we revert to praising Him for this seemingly lesser level of mercy? Because if someone repents out of fear rather than love, his intentional sins are reduced in severity and are treated

by God as if they had been done in error. Thus, even after having partially forgiven the intentional sins by reducing their severity, God further forgives those who continue to repent for these lesser sins.

(13) **וַיַּגְדֵּל** — *And Who absolves*. God wipes away the sins of those who repent sincerely, as if they had never existed.

In the Torah, the verse continues **לֹא יִגְדֵּל**, *He does not absolve*. The simple interpretation of the verse is that God does not completely erase the sin, but He exacts retribution in minute stages. The Talmud (*Yoma* 86a), however, explains that *He absolves* the sins of those who truly repent; but *He does not absolve* the sins of those who do not repent.

טוֹב וְסָלַח — *Are good and forgiving*. God is good to the righteous; even though they may have had hard lives on earth, their reward will be generous in the World to Come. He is forgiving to sinners who try to repent.

Chazzan:

סֶלַח נָא* לַעֲוֹן הָעַם הַזֶּה בְּגִדְל חֲסִדְךָ, וּכְאֲשֶׁר נִשְׂאתָה
לָעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהַ, וְשָׁם נֹאמֵר:

All, aloud and in unison:

וַיֹּאמֶר יְהוָה סֶלַחְתִּי כְּדַבְּרְךָ.²

All continue:

הִטָּה אֱלֹהֵי אֲזַנְךָ* וְשָׁמַע, פָּקַח עֵינֶיךָ וּרְאָה שְׂמֵמֹתֵינוּ,
וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ, כִּי לֹא עַל
צַדִּיקֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ
הַרְבִּים. אֲדַנִּי שְׁמֵעָה, אֲדַנִּי סֶלַחָה, אֲדַנִּי הַקְּשִׁיבָה, וְעֲשֵׂה
אֶל תֵּאֲחֹר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא* עַל עִירְךָ וְעַל
עַמְּךָ.³

The following *piyut* is recited responsively.

Customs differ regarding the manner of its recitation.

In some congregations, the *chazzan* recites the first three lines of each stanza. Then the congregation recites the last line, as indicated.

In other congregations, the *chazzan* recites the first three lines of each stanza. Then the congregation recites the last line, followed by the first three lines of the next stanza.

See commentary regarding the rhyme scheme of this *piyut* and the passages in bold type.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
מִשְׁאֵת כְּפִי* מְנַחַת עָרְב, רִצָּה נָא בְּבִשְׂר,
תִּכּוֹן תְּפִלָּתִי קְטֹרֶת לְפָנֶיךָ⁴ בְּתָם וּבְיִשְׂר,

נָא סֶלַח — *Forgive, please.* This verse was Moses' plea to God that He forgive Israel after the sin of the spies, when the entire nation loudly expressed its lack of faith that God could bring them safely into *Eretz Yisrael*. In response, God answered, "סֶלַחְתִּי, *I have forgiven.*" In our prayers today, we beg for a similar response.

הִטָּה אֱלֹהֵי אֲזַנְךָ — *Incline, my God, Your ear.* Even if we are not deserving, at least let God help for the sake of His Name that is desecrated by the destruction of His city and the persecution of His people.

כִּי שְׁמֶךָ נִקְרָא — *For Your Name is proclaimed.* Each nation has an angel that is

appointed to oversee its fortunes, but God Himself maintains personal dominion over Israel and Jerusalem (*Tikkunei Zohar*).

מִשְׁאֵת כְּפִי — *The lifting of my hands.* This *piyut* was composed by מְרַדְכֵי בַר שַׁבְּתֵי מְרַדְכֵי בַר שַׁבְּתֵי אֲרוֹךְ, *Mordechai bar Shabsi Aroch*, as attested to by the acrostic of the stanzas. Only two facts are known about R' Mordechai: (a) He wrote this *piyut* and another one that begins, *מִפְּלֵטִי אֵלַי צוּרִי, My rescuer, my God, my Rock*, which has become part of the Erev Rosh Hashanah *Selichos* service; the acrostic there reads מְרַדְכֵי מְרַדְכֵי הָאֲרוֹךְ, *Mordechai HaAroch [the tall (?)];* and (b) he wrote sometime before 1234 when

Chazzan:

סְלַח *Forgive, please, * the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now.*¹ *And there it says furthermore:*

All, aloud and in unison:

And HASHEM said, 'I have forgiven according to your word!'²

All continue:

הִטָּה *Incline, my God, Your ear, * and listen; open Your eyes and see our desolation and that of the city upon which Your Name is proclaimed; for not because of our righteousness do we cast our supplications before You, rather because of Your abundant compassion. O My Lord, heed; O my Lord, forgive; O my Lord be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed * upon Your city and upon Your people.*³

The following *piyut* is recited responsively.

Customs differ regarding the manner of its recitation.

In some congregations, the *chazzan* recites the first three lines of each stanza. Then the congregation recites the last line, as indicated.

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See commentary regarding the rhyme scheme of this *piyut* and the passages in bold type.

Our God and God of our fathers —

מִשָּׂאתַי *The lifting of my hands * as an afternoon offering,*⁴
please find favorable and proper.

*May my prayer constitute an incense-offering before you,*⁴
with sincerity and with uprightness.

(1) Numbers 14:19. (2) 14:20. (3) Daniel 9:18-19. (4) Psalms 141:2.

Arugas HaBosem [which comments on many *piyutim*, including his works] was written. As noted earlier, the Yom Kippur Katan service was instituted in the 16th century, at least three hundred years after the time of R' Mordechai. In truth, this *piyut* was originally written for Yom Kippur and is still recited during *Minchah* of that day in some congregations.

Each stanza comprises three rhyming lines and a fourth line that is a Scriptural quote ending in the word **מִנְחָה**, *minchah*. In an unusual departure, the words of the third and fourth lines flow together, with the third line ending in the middle of the thought. Therefore, in order that the *piyut*

make sense, it is necessary to read it according to the punctuation, not the rhyme and meter. [Because of the intermingling of lines, the text uses the word Cong.— to indicate the beginnings of the congregational responses, and presents the Scriptural verse at the end of each stanza in bold type.]

הַמִּנְחָה — *Minchah*. This word, with or without a prefix, appears as the last word of each stanza and has been left untranslated. Depending on context, it can refer to a meal-offering, specifically, the one that is part of the afternoon *tamid* [continual] offering; any Altar offering; or a gift of any

בְּקָרְאֵי עֲגָנֵי צוּרֵי הַיּוֹם וַיִּפְנֶה, – Cong. כַּאֲשֶׁר

וַיָּבִיאוּ בְנֵי יִשְׂרָאֵל אֶת הַמִּנְחָה.*¹

רֵיחַ נִיחָח* אִמְרֵי פִי, לְפָנֶיךָ צוּר עוֹלָמִים,

חֶלְבֵי וְדָמֵי הַנִּמְעָט בְּצוּמֵי, תָּמּוּר חֲלָבִים וְדָמִים,*

קָבַל הַגִּיּוֹן לְבִי* אֲשֶׁר עָרַכְתִּי הַיּוֹם בְּנִעְמִים,*

2. – Cong. בַּחֲטָאֵת בְּעֵלָה וּכְמִנְחָה.

דָּרַשׁ נָא בְּיוֹם זֶה³ דוֹרְשִׁיהּ, וְהִדְרִשׁ לָהֶם בְּנִיב שְׁפָתַיִם,*

שָׁעָה לְמַעַמְדָם וְטַהֲרֵם בְּכֶסֶף מְזֻקָּק שְׁבַעֲתַיִם,⁴

וְרִצָּה שִׁיחָתֶם כְּשָׂה אַחַת מִן הַצֹּאֵן מִן הַמֵּאֲתַיִם,

5. – Cong. מִמִּשְׁקָה יִשְׂרָאֵל לְמִנְחָה.

כְּלִיל וְעוֹלָה* תַּחֲנַנְתִּי תַחֲשֹׁב. וּמִשְׁטִינֵי רִיב תָּרִיב

וְתוֹצִיא כְּאוֹר צִדְקִי,⁶ טָרָם יָבֵא הַשֶּׁמֶשׁ וַיַּעֲרִיב,

שָׁפַךְ בְּמַיִם לְבוֹי בַתְּפִלָּתוֹ כֹּל אִישׁ. – Cong. וְהִקְרִיב

8. הַמִּקְרִיב קָרְבָּנוֹ לִיהוָה מִנְחָה.

kind. In some instances it may be understood in more than one way.

רֵיחַ נִיחָח — *A satisfying aroma*, that is, a source of contentment to God that Israel fulfills His will (*Rashi to Leviticus 1:9*).

חֶלְבֵי ... וְדָמִים — *My fat ... and the bloods [of the Altar offerings]*. One who is not fasting should omit this line.

לְבִי ... הַגִּיּוֹן פִּי — *The expressions of my mouth ... the thoughts of my heart*. This stanza elaborates on the verse, *May the expressions of my mouth and thoughts of my heart find favor before You ... (Psalms 19:15)*, as it pertains to a fast day.

— *Accept the thoughts of my heart that I have set forth today with sweetness*. This line appears in three versions. Two of those versions (see below) are appropriate for Yom Kippur, the day for which this *piyut* was intended, but not for Yom Kippur Katan. Therefore, when it was introduced

into the Yom Kippur Katan service, it was emended to its current reading.

The fourth line of this stanza is a fragment of a verse regarding the Succos offerings in the *Beis HaMikdash* of the future [may it be built speedily, in our days]. After describing the offerings of the first day of the festival, the prophet continues: . . . *thus shall [the Kohen] do for* שְׁבַעַת הַיָּמִים, [each day of] *the seven-day period, כַּחֲטָאֵת בְּעֵלָה, that I have set forth during these ten days* [a reference to the days from Rosh Hashanah to Yom Kippur] *like the sin-offering, like the burnt-offering, and like the meal-offering and like the oil (Ezekiel 45:25)*. Following his style of mingling the fourth-line Scriptural verse with the third line of the stanza, the *paytan* wrote, . . . אֲשֶׁר עָרַכְתִּי זֶה עֲשֶׂרֶת הַיָּמִים כַּחֲטָאֵת, *that I have set forth during these ten days* [a reference to the days from Rosh Hashanah to Yom Kippur] *like the sin-offering, like the burnt-offering, and like the minchah*. According to another version, the line originally read וְהִקְרִיב, *and like the minchah*.

When I call out, answer me, O my Rock, for the day is coming to a close,
Cong. — **Just as
the Children of Israel are offering the minchah.**^{1*}

7 **May the expressions of my mouth be like a satisfying aroma***
before You, O Rock of the universe;
my fat and blood that are being diminished through my fast,
in place of the fats and the bloods [of the Altar offerings].*
Accept the thoughts of my heart*
that I have set forth today with sweetness,*

Cong. — **Like the sin-offering, like the burnt-offering,
and like the minchah.**²

7 **Seek please, on this day,**³ those who seek You,
respond to them with the speech of [Your] lips.*
Observe their stand and purify them like silver refined seven times.⁴
Favor their supplications **like a single lamb
from the flock of two hundred**

Cong. — **of the choicest animals of Israel for a minchah.**⁵

7 **Like a completely consumed burnt-offering,**
let my supplication be considered. Contend with my adversaries
and bring out my righteousness like a light,⁶
before the sun descends and sets.
In his prayer, each man pours out his heart like water.⁷

Cong. — **And he brings near —
he who brings his offering — to HASHEM as a minchah.**⁸

(1) Isaiah 66:20. (2) Ezekiel 45:25. (3) Cf. I Kings 22:5. (4) Cf. Psalms 12:7.

(5) Ezekiel 45:15. (6) Cf. Psalms 37:6. (7) Cf. Lamentations 2:19. (8) Numbers 15:4.

these many days [a reference to the days of Selichos which begin before Rosh Hashanah and continue until Yom Kippur]. In either case, the *paytan* speaks of the days leading up to Yom Kippur, thus necessitating a change to the present wording when the *piyyut* is recited on Yom Kippur Katan.

בְּנִיב שְׁפָתַיִם — With the speech of [Your] lips, by saying סָלַחְתִּי, I have forgiven (Etz Yosef).
כְּלִיל וְעוֹלָה — Like a completely consumed burnt-offering [lit., as a completely consumed offering and a burnt-offering]. Unlike other personal offerings, the flesh of which is eaten by the owner and/or the *Kohanim*, the burnt-offering is totally consumed by the Altar fire; no part of its flesh is eaten by either the *Kohanim* or the owner. This

phenomenon is referred to as כְּלִיל וְעוֹלָה, entirely consumed. Thus, the phrase כְּלִיל וְעוֹלָה repeats the same idea in different words (Radak to Psalms 51:21).

Alternatively: The word כְּלִיל refers to another Altar offering that is completely consumed by the fire, the *minchah*, or meal-offering, of a *Kohen*. Although a portion of the meal-offering of a non-*Kohen* was eaten by the *Kohanim*, the *minchah* of a *Kohen* was completely burnt (Radak).

Additionally: כְּלִיל can mean completion. It would then allude to the *tamid*, or continual-offering, which the *paytan* earlier refers to as מִנְחַת עֶרֶב, the afternoon offering, and which was the final Altar offering each day, and thus 'completed' the day's service.

יִשְׂרוּן עִמָּךָ יִשִּׁיר חֶסֶדְךָ בְּטוֹב לֶקַח,*
הִטָּה אֵלָיו אֲזַנְךָ וּשְׁמַע, וְעֵינֶיךָ פָּקַח,

וּרְאֵהוּ כִּי טוֹב מִסְתוּפֶף בְּשַׁעְרֵי רַחֲמֶיךָ. – Cong. וַיִּקַּח

2. מִן הַבָּא בְּיָדוֹ מִנְחָה.

בָּרַב רַחֲמֶיךָ אָמַרְי הָאֲזִינָה, יְהוּה, הִגִּיגִי בִּינָה,³
אִם נָא מְצָאֲתִי חֵן בְּעֵינֶיךָ,⁴ אֱלֹהֵי קָדָם מְעוֹנָה,⁵
וְלִקְחָתָּ מִנְחָתִי מִיָּדִי⁴ אֲשֶׁר הֵבֵאתִי לָךְ בַּתְּחִנָּה.

6. – Cong. וַיְהִי בַעֲלוֹת הַמִּנְחָה.

שְׂדֵי לֹא מְצָאנוּךְ שָׁגִיא כְּחִי לְעֵדָה מִקְדָּם קָנִיתָ,⁸
אֶחָד הַמְרֻבָּה וְאֶחָד הַמְמַעִיט⁹ בְּשׁוּבוֹ נִפְשׁוּ רַצִּיתָ,
אִךְ יִכּוֹן לְבוֹ⁹ לְפָנֶיךָ בְּמִנְחָתוֹ בְּעֵת הַקָּרֵב אוֹתָהּ –

10. – Cong. וְזֹאת תוֹרַת הַמִּנְחָה.

בְּהִיּוֹת מוֹזְבְּחֵי וּמִקְדָּשֵׁי עַל מְכוֹנּוֹ וּגְבוּלוֹ,
הָיוּ מְכַפְּרִים עָלֵינוּ בְּשַׁעֲרֵי הָעוֹלָיִם לְגוֹרְלוֹ,*
וְעַתָּה בְּאַשְׁמַתְנוּ לֹא חִפֵּץ יְהוּה לְהַמִּיתֵנוּ, – Cong. לֹא

11. לֶקַח מִיָּדֵנוּ עֲלֶה וּמִנְחָה.

תַּחֲנוּנִים יִדְבַר עִמָּךָ, יִבְקֶשׂ סְלִיחָה בְּלֵב מֶר,
הֵנוּ מִתְיַצֵּב עַל מְצוֹר וְעוֹמֵד עַל הַמִּשְׁמֶר,
מִחֻלָּה פָּנֶיךָ לְעֵת מִנְחַת עָרֵב וּמִצְפָּה כֶּפֶר. – Cong. כִּי אָמַר

12. אֲכַפְּרָה פָּנָיו בְּמִנְחָה.

יְרוּשָׁלַיִם עֵינֶיךָ בָּנָה וְעָרִיךָ מִקְצָה,
אֲסוּרִים רְעוּצִים פְּתַח וְלַחֲפְשֵׁי הוֹצֵא,

בְּטוֹב לֶקַח — A good portion. The verse refers to God's kindness in presenting Israel with the Torah which King Solomon describes as טוב לֶקַח, as it is written: כִּי לֶקַח, טוב נָתַתִּי לָכֶם תּוֹרָתִי ... For I have given you a goodly portion, My Torah ... (Proverbs 4:2; Avos 6:3).

הָעוֹלָיִם לְגוֹרְלוֹ — Each chosen for its lot. On Yom Kippur, for which this *piyut* was originally intended, two identical goats would be brought before the Kohen Gadol. He would then determine by lot which of the two goats would be 'for HASHEM' and which 'for Azazel.' The ritual

י Your nation Jeshurun sings of Your kindness with a good portion.*
Incline Your ear to it and hear; open Your eyes
and see¹ that it favors abiding at Your gates of mercy.

Cong. – **And it has taken [along],
from that which came to its hand as a minchah.**²

בר With Your great mercy, give ear to my words,
HASHEM, contemplate my thoughts.³

If I have now found favor in Your eyes,⁴

O God Who has dwelt in His Abode from all time,⁵
then accept from my hand my tribute⁴

that I have brought to You in supplication.

Cong. – **And let it be with the ascension of the minchah.**⁶

שׁ O Almighty, We have not found You to be overbearingly harsh⁷
to the Congregation that You acquired long ago.⁸

Whether one offers much or little,⁹

if he is contrite, You accept his soul with favor,
as long as he directs his thoughts properly in his heart⁹ before You
in his offering at the time **he brings it —**

Cong. – **and this is the law of the minchah.**¹⁰

ב When my Altar and my Temple was each
in its proper place and its boundary,

They would atone for us with goats each chosen for its lot.*

But now, because of our guilt, [our only consolation is this:]

If HASHEM had wanted to put us to death, —

Cong. – **He would not
have accepted from our hand a burnt-offering and a minchah.**¹¹

ת Your nation utters supplications;

it begs forgiveness with a heart of bitter remorse.

Behold, it remains erect at [its] post and stands on guard,
beseeching Your Presence at the time of the afternoon offering
and seeking atonement.

Cong. – **For it has said,**

‘I will appease Him with the minchah.’¹²

י Build Your city, Jerusalem, and its [surrounding] cities at [its] side.

אֲרָ Release the imprisoned and the oppressed
and bring [them] forth to freedom.

(1) Cf. Daniel 9:18. (2) Genesis 32:14. (3) Cf. Psalms 5:2. (4) Genesis 33:10.

(5) Cf. Deuteronomy 33:27. (6) I Kings 18:36. (7) Cf. Job 37:23.

(8) Cf. Psalms 74:2. (9) Cf. Talmud, Berachos 5b; Menachos 110a.

(10) Cf. Leviticus 6:7. (11) Judges 13:23. (12) Genesis 32:21.

וְעַרְבָה לַיהוָה מִנְחָתָם כִּימֵי עוֹלָם וְתָשׁוּב וְתִרְצָה,

2. עוֹד פְּנוֹת אֶל הַמִּנְחָה. – Cong.

וּנְפוּצוֹת יִשְׂרָאֵל לְקַבֵּץ יְדֶךָ שְׁנִית תּוֹסֵף,³

כְּרוּעָה עֲדָרוּ תִרְעַם,⁴ בְּנֹה טוֹב* תֹּאסֵף,

וַיֵּשֶׁב מִצְרָף וְטָהַר אֶת בְּנֵי יִשְׂרָאֵל בְּזָהָב וּבְכֶסֶף,

5. וְהָיוּ לַיהוָה מִגִּישֵׁי מִנְחָה. – Congregation, then *chazzan*.

An individual praying without a *minyan* omits the next two paragraphs, and continues with וַיִּשְׁלַמְהָ.

אֵל מִלֶּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחִסְדֵיּוֹת,

מוֹחֵל עֲוֹנוֹת עַמּוֹ, מְעַבִּיר רִאשׁוֹן רִאשׁוֹן,

מְרַבֵּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים, עֹשֶׂה צְדָקוֹת

עִם כָּל בֶּשֶׂר וְרוּחַ, לֹא כְרַעַתְם תִּגְמוּל. ❖ אֵל הוֹרִיתָ לָנוּ

לוֹמֵר שְׁלֹשׁ עֶשְׂרֵה, וּזְכוּר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה,

כְּמוֹ שֶׁהוֹדַעְתָּ לְעֵינָיו מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב, וַיֵּרֵד יְהוָה בְּעַנָּן

וַיִּתְיַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְהוָה.⁶

Congregation and *chazzan* recite loudly and in unison:

וַיַּעֲבֵר יְהוָה עַל פְּנֵיו וַיִּקְרָא:

יְהוָה, יְהוָה, אֵל, רַחוּם, וְחַנוּן, אֲרָף אַפָּיִם, וְרַב חֶסֶד,

וְאַמֵּת, נִצֵּר חֶסֶד לְאַלְפִים, נִשְׂא עֵוֹן, וְפָשַׁע,

וְחַטָּאָה, וְנִקָּה.⁷ וְסִלַּחַת לְעוֹנֵינוּ וְלְחַטָּאתֵינוּ וּנְחַלְתֵנוּ.⁸ סִלַּח

לָנוּ אֲבִינוּ כִּי חָטְאָנוּ, מְחַל לָנוּ מִלִּבְנוּ כִּי פָשַׁעְנוּ.⁹ כִּי אָתָּה

אֲדַנִּי טוֹב וְסִלַּח, וְרַב חֶסֶד לְכָל קֶרְאִיךָ.¹⁰

All continue:

וּנְשַׁלְמָה פְּרִים שְׁפִתֵינוּ,¹¹ תִּכּוֹן תִּפְלַתֵנוּ קִטְרֵת לְפָנֶיךָ

מִשָּׂאת כַּפֵּינוּ מִנְחַת עָרֵב.¹² יְהִיו לְרִצּוֹן אִמְרֵי

פִּינוּ וְהִגִּיוֹן לִבְנוּ לְפָנֶיךָ יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ.¹³

by which these goats would attain atonement for Israel is described in *Leviticus* 16:7-22.

In a good fold. The prophet uses this term as a metaphor for Jerusalem (*Ezekiel* 34:14; *Radak*).

May their offering be pleasing to HASHEM as in days of old,¹
and may You again find favor [in them],

Cong. – **To once again turn to the[ir] minchah.**²

ו Turn Your hand once more³ to gather in the scattered ones of Israel.

ב Like a shepherd with his flock, graze them,⁴
gather them in a good fold.*

**And a smelter will sit and purify the Children of Israel
like gold and like silver,**

Congregation, then chazzan – **and they will be unto HASHEM
bringers of the minchah.**⁵

An individual praying without a *minyan* omits the next two paragraphs,
and continues with וְנִשְׁלָמָה.

אֱלֹהֵי מֶלֶךְ O God, King Who sits on the throne of mercy, Who acts with
kindness, pardons the iniquities of His people, removes [sins]
one by one, increasingly grants pardon to careless sinners and forgive-
ness to willful ones, performs acts of generosity with every living being —
You do not repay them in accord with their evil. O God, You taught us to
recite the Thirteen [Attributes of Mercy], so remember for us today the
covenant of these Thirteen, as You made known to the humble one
[Moses] in ancient times, as it is written: And HASHEM descended in a
cloud and stood with him there, and He called out with the Name
HASHEM.⁶

Congregation and chazzan recite loudly and in unison:

And HASHEM passed before him [Moses] and proclaimed:

יְהוָה HASHEM, HASHEM, God, Compassionate and Gracious, Slow to
anger, and Abundant in Kindness and Truth. Preserver of kind-
ness for thousands [of generations], Forgiver of iniquity, willful sin and
error, and Who absolves.⁷ May You forgive our iniquities and our errors
and make us Your heritage.⁸ Forgive us, our Father, for we have erred;
pardon us, our King, for we have willfully sinned;⁹ for You, my Lord, are
good and forgiving and abundantly kind to all who call upon You.¹⁰

All continue:

וְנִשְׁלָמָה Let our lips compensate for the bulls.¹¹ May our prayer stand
as an incense-offering before You, the lifting up of our hands
as an afternoon offering.¹² May the expressions of our mouth and the
thoughts of our heart find favor before You, HASHEM, our Rock and our
Redeemer.¹³

(1) Cf. Malachi 3:4. (2) 2:13. (3) Cf. Isaiah 11:11. (4) Cf. Isaiah 40:11. (5) Abridged from Malachi 3:3,
which reads לֵי לֵי, Levi, in place of וְנִשְׁרָאֵל, Israel. (6) Exodus 34:5. (7) 34:6-7. (8) 34:9. (9) From the
weekday Shemoneh Esrei. (10) Psalms 86:5. (11) Hosea 14:3. (12) Cf. Psalms 141:2. (13) Cf. 19:15.

בְּרַחֵם אָב עַל בְּנֵימ, כֵּן תִּרְחַם יְהוָה עָלֵינוּ. לִיהוּה
הִישׁוּעָה, עַל עַמֶּךָ בְּרַכְתָּהּ סֵלָה.² יְהוּה צְבָאוֹת
עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.³ יְהוּה צְבָאוֹת, אֲשֶׁר־י
אָרַם בְּטַח בְּךָ. יְהוּה הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ.⁵

Many congregations omit the next two paragraphs and continue with אֱלֹהֵי.

Chazzan:

סֵלָח נָא לַעֲזוֹן הָעַם הַזֶּה כַּגְּדֹל חַסְדֶּךָ, וּכְאֲשֶׁר נִשְׁאַתָּה
לָעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהָה,⁶ וְשֵׁם נְאֻמָּר:

All, aloud and in unison:

וַיֹּאמֶר יְהוָה סֵלַחְתִּי כְּדַבְּרֶךָ.⁷

All continue:

הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמֵעַ, פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֹמְתֵינוּ,
וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ, כִּי לֹא עַל צְדָקְתֵינוּ
אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לִפְנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדַנִּי
שְׁמִעָה, אֲדַנִּי סֵלַחְתָּ, אֲדַנִּי הִקְשִׁיבָה, וַעֲשֵׂה אֵל תֹּאחֲרַי,
לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ.⁸

The following *piyut* is recited responsively.

Customs differ regarding the manner of its recitation.

In some congregations, the *chazzan* recites the first three lines of each stanza. Then the congregation recites the last line, as indicated.

In other congregations, the *chazzan* recites the first three lines of each stanza. Then the congregation recites the last line, followed by the first three lines of the next stanza.

See commentary regarding the rhyme scheme of this *piyut* and the passages in bold type.

אֱלֹהֵי, בָּשָׂר עַמֶּךָ* מִפְּחֻדֶךָ סָמַר,⁹
וְתַמִּיד עוֹמֵד* עַל מִשְׁמַר

עד עת¹⁰ מְנַחַת עָרַב. Cong. – כִּי אָמַר

אֲכַפְרָה פָּנָיו בְּמִנְחָה.¹¹

אֱלֹהֵי בָּשָׂר עַמֶּךָ* — *My God, the flesh of Your people.* This *piyut* was written by *Eliezer son of R' Yitzchak the Levite*, as attested to in the acrostic of the stanzas. Like *משַׁעַת כְּפִי*, this *piyut* was originally intended for *Minchah* of Yom Kippur and is recited in some congregations at that service. This *piyut* is also

מְשַׁעַת *piyut* similar in form to the preceding *piyut* in that each stanza comprises three rhyming lines and a fourth line that is a Scriptural quote. In each case the stanza ends with the word *מִנְחָה*, *minchah*, which may refer to a meal-offering, specifically, the one that is part of the afternoon *tamid* [continual] offering; any Altar offering; the

בְּרַחֵם *As a father has mercy on his children, so, HASHEM, may You have mercy on us.*¹ *Salvation is HASHEM's; upon Your people is Your blessing, Selah.*² *HASHEM, Master of Legions, is with us, the God of Jacob is a stronghold for us, Selah.*³ *HASHEM, Master of Legions, praise-worthy is the person who trusts in You.*⁴ *HASHEM, save! May the King answer us on the day we call.*⁵

Many congregations omit the next two paragraphs and continue with אֱלֹהֵי, My God.

Chazzan:

סְלַח *Forgive, please, the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now.*⁶ *And there it says furthermore:*

All, aloud and in unison:

And HASHEM said, 'I have forgiven according to your word!'⁷

All continue:

הִטָּה *Incline, my God, Your ear, and listen; open Your eyes and see our desolation and that of the city upon which Your Name is proclaimed; for not because of our righteousness do we cast our supplications before You, rather because of Your abundant compassion. O My Lord, heed; O my Lord, forgive; O my Lord be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed upon Your city and upon Your people.*⁸

The following *piyut* is recited responsively.

Customs differ regarding the manner of its recitation.

In some congregations, the *chazzan* recites the first three lines of each stanza. Then the congregation recites the last line, as indicated.

In other congregations, the *chazzan* recites the first three lines of each stanza. Then the congregation recites the last line, followed by the first three lines of the next stanza.

See commentary regarding the rhyme scheme of this *piyut* and the passages in bold type.

אֱלֹהֵי *My God, the flesh of Your people shudders from the fear of You;*⁹

it constantly stands on guard,*

*until the time*¹⁰ *of the afternoon offering,*

Cong. — **For it has said,**

'I will appease him with the minchah.'¹¹

(1) Cf. *Psalms* 103:13. (2) 3:9. (3) 46:8. (4) 84:13. (5) 20:10. (6) *Numbers* 14:19. (7) 14:20.

(8) *Daniel* 9:18-19. (9) Cf. *Psalms* 119:120. (10) Some *siddurim* read: וְיִמְצְאוּ לְעֵת, awaiting the time.

(11) *Genesis* 32:21.

afternoon prayer service; or a gift of any kind. Sometimes, more than one meaning fits the context of the phrase. Therefore, it has been left untranslated.

Also in the manner of the preceding *piyut*, the words of the third and fourth lines flow

together. [Because of this intermingling of lines, the text uses the word Cong. — to indicate the beginnings of the congregational responses, and presents the Scriptural verse at the end of each stanza in bold type.]

וְתִמְדֵּד עִמָּךְ — *It constantly stands*. Earlier

לְהִקְשִׁיב לְמִשְׁטִינְנוּ מֵאֵן תְּמָאן,
סְאוֹנוּ בְרַעַשׁ אֶל נָא תְהִי סוֹאן,¹
וְאִם עֲוֹנוֹת תִּשְׁמַר הֲלֹא רְבוּ,

מֵאֵין – Cong.

2. עוֹד פְּנוֹת אֶל הַמִּנְחָה.

יִשְׂרָאֵל עֲמֹה אֲשֶׁר בָּהּ מֵאֲמִין,
אִם בְּשִׂמְאֵל דְּחִיתוּ קָרְבָּהוּ בִימִין,³

וַיִּקַּח מִן – Cong.

בָּא לְשַׁחַר פְּנִיָּהּ,

4. הִבָּא בְיָדוֹ מִנְחָה.

עוֹרְכֵי שְׁוַע מְשַׁלְּמֵי פָרִים שִׁפְתוֹתָם,⁵
רִצָּה וְהִשְׁלַךְ בְּמִצְלוֹת יָם כָּל חֲטָאתָם,⁶
יַעֲרֹב עָלֶיהָ שִׁיחָתָם⁷ וְרִנְתָּם,

8. בַּחֲטָאת בַּעֲלָה וְכַמִּנְחָה. – Cong.

זָכַר פֶּר פָּנִים וְשַׁעִיר פְּנִימֵי וְחִיצוֹן,*
יְהִיו נָא אֲמָרֵינוּ לְפָנֶיהָ לְרִצּוֹן,⁹

וְתַעֲרֹב מִנְחָתָנוּ בְּשֵׁה אַחַת מִן הַצֹּאן

10. מִן הַמֵּאֲתָיִם, מִמִּשְׁקָה יִשְׂרָאֵל לְמִנְחָה. – Cong.

רְאֵה כִּי אֲזַלְת יַדְנוּ¹¹ וְיוֹשְׁבֵי מְרוֹם* שָׁחוּ,
פְּסוּ אֲמוּנִים וּבְכֵן לָקְחוּ

וַיִּשְׁלְחוּ – Cong.

כְּבֵד פֶּה וְעַרְל שָׁפָה.*

12. בְּנֵי יִשְׂרָאֵל בְּיָדוֹ מִנְחָה.

versions of this *piyut* read either וּמָאן עֲמַד וְצִלּוֹת הַשָּׁחַר עֲמַד, and since the crack of dawn it has stood; or וּמָאן הַבֶּקֶר עֲמַד, and since morning it has stood. Each of those versions refers to Yom Kippur in the *Beis HaMikdash*, where the day's service would begin early in the morning, before dawn (see *Yoma* 28a). Accordingly, most *siddurim* have adopted the emended version וְתָמִיד עֲמַד, it constantly stands, which

is more appropriate for Yom Kippur Katan.

זָכַר פָּנִים וְשַׁעִיר פְּנִימֵי וְחִיצוֹן — *The inner bull and the inner and outer goats*. The Altar service of most offerings included the sprinkling or dabbing of the animals' blood upon the Altar that stood in the Courtyard, outside of the *Beis HaMikdash* proper. However, there are also some offerings of a higher order; their blood

- ב To give heed to our accuser, You should certainly refuse.
 Let not his stormy measuring cup be Your measure.¹
 If You would take note of iniquities, surely they are so abundant
 Cong. — **[that You would] refuse**
to once again turn to the[ir] minchah.²
- ג Israel, Your nation that believes in You,
 if You have pushed it off with Your left hand,
 draw it near with Your right.³
 It has come to entreat Your Presence,
 Cong. — **and it has taken [along], from**
that which came to its hand, as a minchah.⁴
- ד They set out their prayers, and their lips compensate for bulls.⁵
 Show favor and cast all their sins into the depths of the sea.⁶
 May their speech and song be pleasant before You,⁷
 Cong. — **Like the sin-offering,**
like the burnt-offering, and like the minchah.⁸
- ה As a remembrance of the inner bull and the inner and outer goats,*
 may our words find favor before You.⁹
 May our offering be pleasant like a single lamb from the flock
of two hundred
 Cong. — **of the choicest animals of Israel for a minchah.**¹⁰
- ו See that our hand is feeble¹¹
 and those who [used to] dwell on high* are lowered.
 The faithful have vanished; and so they have taken
 one with a heavy mouth and clogged lip.*
 Cong. — **And they have sent**
— the Children of Israel [have sent him] —
in his hand a minchah.¹²

(1) Cf. Isaiah 9:4. (2) Malachi 2:13. (3) See Sanhedrin 107b. (4) Genesis 32:14. (5) Cf. Hosea 14:3.
 (6) Cf. Micah 7:19. (7) Cf. Psalms 104:34. (8) Ezekiel 45:25. (9) Cf. Psalms 19:15.
 (10) Ezekiel 45:15. (11) Cf. Deuteronomy 32:36, with Ibn Ezra. (12) Judges 3:15.

service is performed within the *Beis HaMikdash*. Two such offerings are brought on Yom Kippur — one a bull, the other a goat (see *Leviticus* 16:11-17). The *paytan* refers to them as the 'inner bull' and the 'inner goat.' Additionally, the *mussaf*-offering of each festival, including Yom Kippur, consisted of a number of burnt-offerings accompanied by a goat that was brought as a regular sin-offering

(see *Leviticus* 29:11). The *paytan* refers to that offering as the 'outer goat.'

וְיֹשְׁבֵי מְרוֹם — *And those who [used to] dwell on high*. This is a reference to the nation of Israel, which has been exiled from the Land of Israel, which the Talmud calls 'the highest of all the lands' (*Kiddushin* 69a).

פְּנוּ אֲמוּנִים ... וְנֶעְרַל שִׁפָּה — *The faithful have vanished ... and clogged lip*. The *chazzan*

בָּרַר נִיב שְׁפָתַי* כְּשָׁחַר פָּרוּשׁ,
עֲנִי וּרְפָא מִזְבַּחַךְ הַהָרוּס,¹
חֲלַקַת לְשׁוֹנֵי תַעֲרַב בְּשֶׁמֶן לְרוּס

Cong. – אֵת הָעֵלָה וְאֵת הַמִּנְחָה.*²

בֵּית תְּפִלָּתְךָ מְקוֹם צָקוֹן לַחֲשָׁם,
חָשׁוּב כְּבִמְקוֹם אֲשֶׁר יִבְשְׁלוּ שָׁם,
הַכֹּהֲנִים אֵת הַחֲטָאת וְאֵת הָאָשָׁם.

Cong. – וְאֲשֶׁר יֵאָפוּ אֵת הַמִּנְחָה.³

יִצְוֶה יְהוָה חֲסֵדוֹ⁴ קוֹמְמִיּוֹת הַשִּׁיבְנֵי לְנוֹי,⁵
לְפָאֵר מְקוֹם מְקַדְּשֵׁי לְחֻדְשׁ הַדָּר זִיוִי,
וַיֵּשֶׁב מִצְרַף, וְטַהַר אֵת בְּנֵי לִוִי,

Congregation, then *chazzan*. – וְהָיוּ לִיהוָה מְגִישֵׁי מִנְחָה.⁶

An individual praying without a *minyan* omits the next two paragraphs,
and continues with טוב.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחִסְדֵיּוֹת,
מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן,
מְרַבֵּה מְחִילָה לַחֲטָאִים וְסְלִיחָה לְפוֹשְׁעִים, עֹשֶׂה צְדָקוֹת
עִם כָּל בָּשָׂר וְרוּחַ, לֹא כְרַעַתְךָ תִּגְמֹל. ❖ אֵל הוֹרִיתָ לְנוֹ
לוֹמֵר שְׁלֹשׁ עֶשְׂרֵה, וְזָכוֹר לְנוֹ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה,
כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנְיֵנוּ מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב, וַיֵּרֶד יְהוָה בְּעַנְן
וַיִּתְיַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בְשֵׁם יְהוָה.⁷

Congregation and *chazzan* recite loudly and in unison:

וַיַּעֲבֵר יְהוָה עַל פָּנָיו וַיִּקְרָא:

borrowed the words of Moses (*Exodus* 4:10, 6:12) to describe his own deficiencies: 'Since they, the congregation, could find no truly faithful spokesman to plead their cause, they have chosen me, despite my

ineloquent words and crude speech.'

בָּרַר נִיב שְׁפָתַי — Purify the speech of my lip. In the previous stanza, the *chazzan* referred to himself in the third person. Here, he speaks in the first person: שְׁפָתַי, 'my'

בר Purify the speech of my lip* like the spreading dawn;
answer me and repair Your ruined Altar.¹
May the smoothness of my tongue be as pleasant as oil, to blend
Cong. — **the burnt-offering and the minchah.**^{2*}

בי Their house of prayer, where they pour out their silent petition —
consider it like the place **where they would cook** —
**the Kohanim [would cook] the sin-offering and the
guilt-offering,**
Cong. — **and where they would bake the minchah.**³

יצה May HASHEM command His kindness⁴

קה to return me erect to my abode,⁵

ל to glorify the place of my Temple,
to renew the glory of my splendor;

וי **And a smelter will sit and purify the Children of Levi,**

Congregation, then chazzan — **and they will be unto HASHEM
bringers of the minchah.**⁶

An individual praying without a *minyan* omits the next two paragraphs,
and continues with **טוב**.

אֵל מִלֶּךָ O God, King Who sits on the throne of mercy, Who acts with
kindness, pardons the iniquities of His people, removes [sins]
one by one, increasingly grants pardon to careless sinners and forgive-
ness to willful ones, performs acts of generosity with every living being —
You do not repay them in accord with their evil. O God, You taught us to
recite the Thirteen [Attributes of Mercy], so remember for us today the
covenant of these Thirteen, as You made known to the humble one
[Moses] in ancient times, as it is written: And HASHEM descended in a
cloud and stood with him there, and He called out with the Name
HASHEM.⁷

Congregation and chazzan recite loudly and in unison:

And HASHEM passed before him [Moses] and proclaimed:

(1) Cf. I Kings 18:30. (2) Exodus 40:29. (3) Cf. Ezekiel 46:20.

(4) Cf. Psalms 42:9. (5) Cf. Jeremiah 23:3-4. (6) Abridged from Malachi 3:3. (7) Exodus 34:5.

lips ... **עֲנֵנִי**, answer 'me' ... **לְשׁוֹנִי**, 'my'
tongue. In some *siddurim*, this stanza is
also couched in the third person: **שִׁפְתָיו**,
'his' lips ... **עֲנֵהוּ**, answer 'him' ... **לְשׁוֹנוֹ**, 'his'
tongue.

אֶת הָעֹלָה וְאֶת הַמִּנְחָה — *The burnt-offering
and the minchah.* This reading follows the

majority of *siddurim*. Some read, **אֶת הַסֶּלֶחַ**,
אֶת הַמִּנְחָה, the fine flour and the minchah.
That version is based on the verse, **וְשִׁמֶן**
שְׁלִישִׁית הֵיזֵין, and a third of a hin-measure of
oil, **לְרַס אֶת הַסֶּלֶחַ**, with which to mix the fine
flour, **לְהָ**, מִנְחָה לַיהוָה, a minchah-offering unto
HASHEM (Ezekiel 46:14).

יהוה, יהוה, אל, רחום, וחנון, ארך אפים, ורב חסד,
 ואמת, נצר חסד לאלפים, נשא עון, ופָּשַׁע,
 וחסָּאָה, ונָקָה.¹ וְסִלַּחַת לְעוֹנָיו וְלַחַטָּאתָנוּ וְנִחַלְתָּנוּ.²
 סִלַּח לָנוּ אֱבִינוּ כִּי חָטְאָנוּ, מִחַל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ.³ כִּי
 אַתָּה אֲדֹנָי טוֹב וְסִלַּח, וְרַב חָסֵד לְכָל קְרֵאִיךָ.⁴

All continue:

טוב יהוה לכל ורחמיו על כל מעשיו.⁵

טוב יהוה לקניו לגפּש תדרשנו.⁶

טוב ויחיל ודומם לתשועת יהוה.^{7*}

טוב לחסות ביהוה, מבטח באדם.⁸

טוב לחסות ביהוה, מבטח בנדיבים.⁹

טוב וישר יהוה, על בן יורה חטאים בדרך.^{10*}

טוב יהוה למעוז ביום צרה, ויודע חסי בו.¹¹

כי הוא ידע יצרנו, זכור כי עפּוֹר אַנְחָנוּ.¹²

כי טוב יהוה לעולם חסדו, ועד דור ודור אמונתו.¹³

ברחם אב על בנים, בן תרחם יהוה עלינו.¹⁴ ליהוה

הישועה, על עמך ברכתך סלה.¹⁵ יהוה צבאות

עמנו, משגב לנו אלהי יעקב סלה.¹⁶ יהוה צבאות, אשרי

אדם בטח בך.¹⁷ יהוה הושיעה, המלך יעננו ביום

קראנו.¹⁸

בת עמי ומי Many congregations omit the next two paragraphs and continue with

Chazzan:

סִלַּח נא לעון העם הזה כגדל חסדך, וכאשר נשאתה

לעם הזה ממצרים ועד הנה,¹⁹ ושם נאמר:

Good is — טוב ה' לקניו ... ודומם לתשועת ה'
HASHEM to those who trust in Him ... *silently*
 for the salvation of *HASHEM*. Since it is
 certain that God will not neglect His

people eternally, it is prudent to wait in
 quiet resignation and silent anticipation
 for His ultimate salvation.

יהוה HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth. Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin and error, and Who absolves.¹ May You forgive our iniquities and our errors and make us Your heritage.² Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned;³ for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.⁴

All continue:

טוב Good is HASHEM to all,

and His mercies are upon all His works.⁵

Good is HASHEM to those who trust in Him, to the soul that seeks Him.⁶

Good it is to hope silently for the salvation of HASHEM.^{7*}

Good it is to take refuge in HASHEM, much better than to rely on man.⁸

Good it is to take refuge in HASHEM, much better than to rely on nobles.⁹

Good is HASHEM and upright; therefore He guides sinners on the way.^{10*}

Good is HASHEM as a stronghold on the day of distress,

and mindful of those who take refuge in Him.¹¹

For He knows our nature; He is mindful that we are but dust.¹²

For HASHEM is good, His kindness is forever,

and His faithfulness is from generation to generation.¹³

בְּרַחֵם As a father has mercy on his children, so, HASHEM, may You have mercy on us.¹⁴ Salvation is HASHEM's; upon Your people is Your blessing, Selah.¹⁵ HASHEM, Master of Legions, is with us, the God of Jacob is a stronghold for us, Selah.¹⁶ HASHEM, Master of Legions, praise-worthy is the person who trusts in You.¹⁷ HASHEM, save! May the King answer us on the day we call.¹⁸

Many congregations omit the next two paragraphs and continue with **בְּתַעֲבִי**, O congregation of my people.

Chazzan:

סְלַח Forgive, please, the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now.¹⁹ And there it says furthermore:

(1) Exodus 34:6-7. (2) 34:9. (3) From the weekday Shemoneh Esrei.

(4) Psalms 86:5. (5) 145:9. (6) Lamentations 3:25. (7) 3:26. (8) Psalms 118:8.

(9) 118:9. (10) 25:8. (11) Nahum 1:7. (12) Psalms 103:14. (13) 100:5.

(14) Cf. 103:13. (15) 3:9. (16) 46:8. (17) 84:13. (18) 20:10. (19) Numbers 14:19.

יְרֵךְ חַטָּאִים בְּיָרֵךְ — He guides sinners on the way. God assists the contrite sinner on the road to repentance (Radak). If God

takes the trouble to guide even the sinful, then He must certainly guide the righteous (Makkos 10b).

All, aloud and in unison:

וַיֹּאמֶר יְהוָה סִלְחָתִי כַּדְבָּרָה.¹

All continue:

הִטָּה אֱלֹהֵי אֲזֹנָהּ וּשְׁמָעָה, פָּקַח עֵינֶיהָ וּרְאָה שְׁמֵמֵתֵינוּ,
וְהָעִיר אֲשֶׁר נִקְרָא שְׁמָהּ עָלֶיהָ, כִּי לֹא עַל צְדָקֵתֵינוּ
אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לִפְנֵיהָ, כִּי עַל רַחֲמֶיהָ הָרַבִּים.
אֲדָנִי שְׁמָעָה, אֲדָנִי סִלְחָה, אֲדָנִי הִקְשִׁיבָה, וַעֲשֵׂה אֵל
תְּאַחֵר, לְמַעַן אֱלֹהֵי, כִּי שְׁמָהּ נִקְרָא עַל עִירָהּ וְעַל עַמָּהּ.²

The following *piyut* is recited responsively.

Customs differ regarding the manner of its recitation.

In some congregations, only the *chazzan* recites the entire *piyut*. After each stanza, the congregation responds with the four-word refrain, לה' מגישי מנחה בצדקה.

In other congregations, the *chazzan* recites each stanza, then the congregation responds with the refrain and the next stanza.

בַּת עַמִּי* לֹא תִחַשֶׁה, וְלֹא תִשְׁקוּט בְּזַעְקָה,

וּבִמְקוֹם עוֹלָה וְאִשָּׁה, תִּכְיֶן תַּחַן חוֹקָה,

– Cong. לִיהוָה מַגִּישֵׁי מִנְחָה בְּצַדְקָה.³

נְשִׂיא אֱלֹהִים הִנָּאֵמָן, רֹאשׁ צוּרִים אֵיתָנִי,*

הַשְּׂפִים שָׁחַר וּזְמָן, עֲמוּד וְעֶרוֹף תַּחֲנוּנֵי,

בְּמָקוֹם תָּמִיד מִיָּמָן,* לְשַׁחַר עַל קַרְבָּנֵי,

וְכִי הָאֵמִין בִּיהוָה, וַיִּחַשְׁבָּהּ לוֹ צַדְקָה.⁴

– Cong. לִיהוָה מַגִּישֵׁי מִנְחָה בְּצַדְקָה.

בת עמי — O congregation of my people. The *paytan* signed his name, בִּנְיָמִן, Binyamin, in the acrostic of the stanzas. Some identify him as R' Binyamin HaRofei of 13th-century Rome, a member of the prominent Anav family.

On fourteen occasions [nine in *Jeremiah*; five in *Lamentations*] the prophet Jeremiah refers to the downtrodden nation of Israel as בת עמי, literally, *daughter of my people*. However, the *Targum* consistently renders בת עמי as בְּנִשְׂתָּא דְעַמִּי, *the congregation of my people* (see *Isaiah* 22:4; *Jeremiah* 4:11;

Lamentations 2:11, etc.), understanding the word בת as a poetic form of בית, *the house of*, as in בֵּית יִשְׂרָאֵל, *the house of Israel*. Accordingly, the verbs that follow — תִּחַשֶׁה and תִּשְׁקוּט — are second-person masculine and refer to the masculine noun בית.

Alternatively, the phrase בת עמי is to be rendered literally, *daughter of my nation*, a reference to each member of Israel. If so, the three verbs are third-person feminine and the stanza reads: *The daughter of my nation will not be silent, she will not rest in [her] prayer. And, in place of burnt- and fire-*

All, aloud and in unison:

And HASHEM said, 'I have forgiven according to your word!'¹

All continue:

הִטָּה *Incline, my God, Your ear, and listen; open Your eyes and see our desolation and that of the city upon which Your Name is proclaimed; for not because of our righteousness do we cast our supplications before You, rather because of Your abundant compassion. O My Lord, heed; O my Lord, forgive; O my Lord be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed upon Your city and upon Your people.*²

The following *piyut* is recited responsively.

Customs differ regarding the manner of its recitation.

In some congregations, only the *chazzan* recites the entire *piyut*. After each stanza, the congregation responds with the four-word refrain, [*being*] unto HASHEM ...

In other congregations, the *chazzan* recites each stanza, then the congregation responds with the refrain and the next stanza.

בַּת עַמִּי *O congregation of my people* be not silent, and rest not in [your] prayer!*

And, in place of burnt- and fire-offering, prepare a formulated supplication,

Cong. — [*being*] unto HASHEM, in righteousness, as bringers of the *minchah*.³

א [*Abraham,*] *prince of God, the faithful one, the first rocklike forebears, my strong ones,* arose early at dawn in timely fashion, standing and arranging my supplication, in lieu of the set continual-offering,* to begin the day with my offerings.*

*When he trusted in HASHEM, He reckoned it to him as righteousness.*⁴

Cong. — [*Being*] unto HASHEM, in righteousness, as bringers of the *minchah*.

(1) Numbers 14:20. (2) Daniel 9:18-19. (3) Malachi 3:3. (4) Genesis 15:6.

offering, she will prepare a formulated supplication.

אֵי תָנִי . . . **נָשִׂיא** — *Prince ... my strong ones.* The Patriarch Abraham was called 'prince of God' (*Genesis* 23:6); 'faithful' or 'trusting' (15:6); 'rocklike forebear' (see *Rashi* to *Numbers* 23:9); and 'the strong one' (*Bava Basra* 14b; see *Rashi* to *Psalms* 89:1).

הַשְּׂפִים שָׁחַר . . . **בְּמָקוֹם תְּמִיד מִן־** — *Arose early at dawn . . . in lieu of the set continual-offering.* The Talmud records two opinions regarding the origin of the three daily prayer services. According to one view, they were instituted by the Patriarchs: Abraham instituted *Shacharis*; Isaac, *Minchah*; and Jacob, *Maariv*. According to the

יְחִידוֹ לְמֵאָה נֶחֱנֶן, וְעָקוֹד בְּמִזְבֵּחַ אֲבָנָיו,
לְפָנוֹת עֶרֶב חֲנֹן, וְהָאֵל נִשָּׂא פָּנָיו,

לְתַמִּיד עֶרֶב* מְכוֹנֵן, לְהַתְרַצוֹת פְּנֵי אֲדוֹנָיו,

כְּאִישׁ* לָקַח מְלֵא חֲפָנָיו, קִטְרֶת סָמִים נִקְהָה.¹

– Cong. לִיהוּה מְגִישֵׁי מִנְחָה בְּצִדְקָה.

מִפְּלֵל* יוֹשֵׁב אֶהֱלֵ, ² הֵלֵן בְּמָקוֹם מְשֻׁבָּח,

לְרַבּוּי פְּדָרִים יָהֵל, בְּהַתְקָרֵב בְּבֵית זִבְחַ,

וְאִם אֵין קֶרְבֵּן לִיחַל*, תְּמוֹרֶם אֶעֱרַךְ שֻׁבָּח,

וְנִבְחַר לִיהוּה מִזְבֵּחַ, עֲשֵׂה מִשְׁפֵּט וּצְדָקָה.³

– Cong. לִיהוּה מְגִישֵׁי מִנְחָה בְּצִדְקָה.

נְאֻלְמַתִּי דוּמִיָּה, מֵאֵין עֲבוֹדַת כְּהֵנִים,

וְאִיךְ אֲשִׁיר בְּשֻׁבָּיָה, וְאֶסְפוּ לִוְיֵי אֲמוֹנִים,

וְעַל כֹּל זֹאת אוֹדֶה יְהוָה, כִּי הוּא נֶעֱלָה בְּדִינִים,

לָנוּ בְּשֵׁת הַפָּנִים, וּלְךָ הַצְדָּקָה.⁴

– Cong. לִיהוּה מְגִישֵׁי מִנְחָה בְּצִדְקָה.

חֶלֶף קֶרְבָּנוֹת פָּדָר, תִּפְלְתִי תִרְאֶה,

בְּזִכְרֵי עַל הַסֵּדֶר, עֲבוֹדַת מְשֻׁרְתִים, בְּאֵי

הַיֵּכַל חָדָר בְּחֵדָר*, וְשִׁמְעוּ מִבִּשְׂרַב בְּמִרְאֶה,

וְזָרְחָה לָכֶם יִרְאִי שְׁמֵי שָׁמֶשׁ צְדָקָה,⁵

– Congregation, then chazzan לִיהוּה מְגִישֵׁי מִנְחָה בְּצִדְקָה.

other view, *Shacharis* stands in place of the blood service of the morning *tamid* or continual-offering; *Minchah* in place of the afternoon *tamid*; and *Maariv* in place of the burning of the fats which had not yet been placed on the Altar during the day (*Berachos* 26b). The *paytan* combines these two opinions as he speaks of Abraham having arisen early to establish the prayer service in lieu of the *tamid*.

— *Toward* לְפָנוֹת עֶרֶב חֲנֹן ... לְתַמִּיד עֶרֶב

evening he offered supplication ... as the afternoon continual-offering. See preceding comment.

... כְּאִישׁ — *Like the man ...* This refers to the Kohen Gadol performing the Incense service in the Holy of Holies on Yom Kippur (see *Leviticus* 16:12-13).

... מִפְּלֵל — *The one who prayed ...* As noted above, Jacob instituted the evening prayer. When he ran away from his brother Esau's wrath, he slept on Mount Moriah,

י His only son [Isaac] was granted him at [age] one hundred
and he was bound on an altar of his stones.
Toward evening he offered supplication —
and God showed him favor —
[the prayer] instituted in lieu of the afternoon continual-offering*
to appease the Presence of his Lord.
Like the man* who gathered his cupped hands full
of finely ground spice-incense.¹

Cong. — [Being] unto HASHEM, in righteousness,
as bringers of the minchah.

יב [Jacob,] the one who prayed, * who dwelt in the tent,²
who lodged in the glorious place,
[his prayers] shone forth like the multitudes of fats
that were offered up in the House of sacrifice.
And if there is [no longer] an offering for which to hope, *
I will arrange praises in their stead.
Even more pleasing to HASHEM than a sacrifice
is doing justice and righteousness.³

Cong. — [Being] unto HASHEM, in righteousness,
as bringers of the minchah.

יג I have fallen silent and still because of the lack of the priests' service.
How can I sing in captivity, while the faithful Levites have ceased?
Despite all this I give thanks to God, for He is exalted in justice.
Ours is the shamefacedness and Yours is the righteousness.⁴

Cong. — [Being] unto HASHEM, in righteousness,
as bringers of the minchah.

In place of fat offerings may my prayer be considered,
When I recall in order the service of the ministers who entered
the Sanctuary to the innermost chamber, *
and who heard prophecy in a vision,
'There shall shine — for you who fear
My Name — the sun of righteousness.'⁵

Congregation, then chazzan — [Being] unto HASHEM, in righteousness,
as bringers of the minchah.

(1) Leviticus 16:12. (2) Cf. Genesis 25:27. (3) Cf. Proverbs 21:3.
(4) Cf. Daniel 9:7. (5) Cf. Malachi 3:20.

the site of the future Temple (see Rashi to
Genesis 28:11).

לְיָהִל — For which to hope. Some siddurim
read לְיָהִל, to shine forth.

בְּאֵי הַיְכָל הָיָה בְּהַרְדֵּי — Who entered the
Sanctuary to the innermost chamber. An-
other reference to the Yom Kippur service
of the Kohen Gadol.

An individual praying without a *minyan* omits the next two paragraphs,
and continues with רַחֲמֵנָא.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחִסְדוֹת,
מוֹחֵל עֲוֹנוֹת עַמוֹ, מְעַבִּיר רֵאשׁוֹן רֵאשׁוֹן,
מִרְבֵּה מְחִילָה לַחַטָּאִים וְסְלִיחָה לְפוֹשְׁעִים, עֹשֶׂה צְדָקוֹת
עִם כָּל בָּשָׂר וָרוּחַ, לֹא כִרְעַתֶּם תִּגְמוּל. ❖ אֵל הוֹרִיתָ לָנוּ
לוֹמֵר שְׁלֹשׁ עֶשְׂרֵה, וְזָכוֹר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה,
כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנְיֵנו מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב, וַיֵּרֶד יְהוָה בְּעַנָּן
וַיִּתְיַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בְשֵׁם יְהוָה.¹

Congregation and *chazzan* recite loudly and in unison:

וַיַּעֲבֵר יְהוָה עַל פְּנֵינוּ וַיִּקְרָא:
יְהוָה, יְהוָה, אֵל, רַחוּם, וְחַנוּן, אֲרֹךְ אַפַּיִם, וְרַב חֶסֶד,
וְאַמֶּת, נֹצֵר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן, וְפָשַׁע,
וְחַטָּאָה, וְנִקְיָה.² וְסִלַּחְתָּ לְעוֹנֵינוּ וְלַחַטָּאתֵינוּ וְנִחַלְתָּנוּ.³
סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ.⁴ כִּי
אַתָּה אֲדֹנָי טוֹב וְסִלַּח, וְרַב חֶסֶד לְכָל קָרְאִיךָ.⁵

The following *piyut* is recited responsively. The *chazzan* recites each verse, and the
congregation responds with the words, בְּדִיל וַיַּעֲבֵר.

רַחֲמֵנָא * אֲדַכְּרַן לָן קְיָמָה דְּאַבְרָהָם רַחֲמֵנָא.
בְּדִיל וַיַּעֲבֵר. – Cong.
רַחֲמֵנָא אֲדַכְּרַן לָן קְיָמָה דִּי־צַחַק עֲקִידָא.
בְּדִיל וַיַּעֲבֵר. – Cong.
רַחֲמֵנָא אֲדַכְּרַן לָן קְיָמָה דִּי־עֵקֶב שְׁלִימָא.
בְּדִיל וַיַּעֲבֵר. – Cong.
רַחֲמֵנָא אֲדַכְּרַן לָן זְכוּתָהּ דִּי־וֹסֵף צְדִיקָא.
בְּדִיל וַיַּעֲבֵר. – Cong.

רחֲמֵנָא — O Compassionate One. In this anonymously composed prayer, we ask God, the Compassionate One, to recall the

promises He had made to the Patriarchs and the merits of the leaders of Israel throughout the generations. And He

An individual praying without a *minyan* omits the next two paragraphs,
and continues with *רְחֻמָּנָה*.

אל מֶלֶךְ O God, King Who sits on the throne of mercy, Who acts with kindness, pardons the iniquities of His people, removes [sins] one by one, increasingly grants pardon to careless sinners and forgiveness to willful ones, performs acts of generosity with every living being — You do not repay them in accord with their evil. O God, You taught us to recite the Thirteen [Attributes of Mercy], so remember for us today the covenant of these Thirteen, as You made known to the humble one [Moses] in ancient times, as it is written: And HASHEM descended in a cloud and stood with him there, and He called out with the Name HASHEM.¹

Congregation and *chazzan* recite loudly and in unison:

And HASHEM passed before him [Moses] and proclaimed:

יהוה HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth. Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin and error, and Who absolves.² May You forgive our iniquities and our errors and make us Your heritage.³ Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned;⁴ for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.⁵

The following *piyut* is recited responsively. The *chazzan* recites each verse, and the congregation responds with the words, *בְּדִל וַיַּעֲבֵר*, *In the merit of [our reciting], 'And [HASHEM] passed . . .'*

רְחֻמָּנָה O Compassionate One, * recall for us the promise made to Abraham, the beloved one.

Cong. — *In the merit of [our reciting], 'And [HASHEM] passed . . .'*

O Compassionate One, recall for us the promise made to Isaac, the one bound [on the altar].

Cong. — *In the merit of [our reciting], 'And [HASHEM] passed . . .'*

O Compassionate One, recall for us the promise made to Jacob, the perfect one.

Cong. — *In the merit of [our reciting], 'And [HASHEM] passed . . .'*

O Compassionate One, recall for us the merit of Joseph, the righteous one.

Cong. — *In the merit of [our reciting], 'And [HASHEM] passed . . .'*

(1) Exodus 34:5. (2) 34:6-7. (3) 34:9. (4) From the weekday *Shemoneh Esrei*. (5) Psalms 86:5.

should do so in response to our reciting the Thirteen Attributes of Mercy (*Exodus* 34:6-7) which begin with the words *וַיַּעֲבֵר*

וְד', And HASHEM passed, and which we have just recited four times and will soon recite once more.

רַחֲמָנָא אֲדַכְּר לָן קְיָמָה דְּמִשָּׁה נְבִיא.

– Cong. – בְּדִיל וַיַּעֲבֵר.

רַחֲמָנָא אֲדַכְּר לָן קְיָמָה דְּאֶהְרִין בְּהֵנָּא.

– Cong. – בְּדִיל וַיַּעֲבֵר.

רַחֲמָנָא אֲדַכְּר לָן קְנָאוּתָה דְּפִינְחָס קְנָאָה.

– Cong. – בְּדִיל וַיַּעֲבֵר.

רַחֲמָנָא אֲדַכְּר לָן קְיָמָה דְּדוּד מְשִׁיחָא.

– Cong. – בְּדִיל וַיַּעֲבֵר.

רַחֲמָנָא אֲדַכְּר לָן צְלוּתָה דְּשְׁלֵמָה מְלָכָא.

– Cong. – בְּדִיל וַיַּעֲבֵר.

– Chazzan, then Cong. – רַחֲמָנָא תּוּב מְרוּגְזָךְ,

וְלֹא נְהִיר רִיקָם מִן קַדְמָךְ.

An individual praying without a *minyán* omits the next two paragraphs, and continues with אֶלְהֵינוּ.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחִסְדוֹת,

מוֹחֵל עֲוֹנוֹת עַמוֹ, מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן,

מְרַבֵּה מְחִילָה לְחַטָּאִים וְסְלִיחָה לְפוֹשְׁעִים, עֹשֶׂה צְדָקוֹת

עִם כָּל בָּשָׂר וְרוּחַ, לֹא כְרַעַתָּם תִּגְמוֹל. ❖ אֵל הוֹרִיתָ לָנוּ

לוֹמֵר שְׁלֹשׁ עֶשְׂרֵה, וְזָכוֹר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ

שְׁהוֹדַעְתָּ לְעַנְיֵנוּ מִקְדָּם, כְּמוֹ שֶׁכָּתוּב, וַיֵּרֶד יְהוָה בְּעַנְן וַיִּתְיַצֵּב

עַמוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְהוָה.¹

Congregation and *chazzan* recite loudly and in unison:

וַיַּעֲבֵר יְהוָה עַל פְּנֵינוּ וַיִּקְרָא:

יְהוָה, יְהוָה, אֵל, רַחוּם, וְחַנוּן, אֲרָךְ אַפַּיִם, וְרַב חֶסֶד,

וְאֶמֶת, נֹצֵר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן, וְנִפְשָׁע,

וְחַטָּאָה, וְנִקְּהָה.² וְסִלַּחַת לְעוֹנֵנוּ וְלִחַטָּאתֵנוּ וְנִחַלְתָּנוּ.³ סִלַּח

לָנוּ אֲבִינוּ כִּי חַטָּאתֵנוּ, מְחַל לָנוּ מִלִּבְנוּ כִּי פָשַׁעְנוּ.⁴ כִּי אַתָּה

אֲדֹנָי טוֹב וְסִלַּח, וְרַב חֶסֶד לְכָל קְרֵאִיךָ.⁵

O Compassionate One, recall for us the promise made to Moses, the prophet.

Cong. – In the merit of [our reciting,] ‘And [HASHEM] passed . . .’

O Compassionate One, recall for us the promise made to Aaron, the Kohen.

Cong. – In the merit of [our reciting,] ‘And [HASHEM] passed . . .’

O Compassionate One, recall for us the zealousness of Phinehas, the zealot.

Cong. – In the merit of [our reciting,] ‘And [HASHEM] passed . . .’

O Compassionate One, recall for us the promise made to David, the anointed one.

Cong. – In the merit of [our reciting,] ‘And [HASHEM] passed . . .’

O Compassionate One, recall for us the prayer of Solomon, the king.

Cong. – In the merit of [our reciting,] ‘And [HASHEM] passed . . .’

Chazzan, then Cong. – O Compassionate One, relent from Your anger, and let us not turn back empty handed from before You.

An individual praying without a *minyan* omits the next two paragraphs, and continues with אָהֲרָנִי.

אֵל מֵלֶכֶךְ O God, King Who sits on the throne of mercy, Who acts with kindness, pardons the iniquities of His people, removes [sins] one by one, increasingly grants pardon to careless sinners and forgiveness to willful ones, performs acts of generosity with every living being — You do not repay them in accord with their evil. O God, You taught us to recite the Thirteen [Attributes of Mercy], so remember for us today the covenant of these Thirteen, as You made known to the humble one [Moses] in ancient times, as it is written: And HASHEM descended in a cloud and stood with him there, and He called out with the Name HASHEM.¹

Congregation and chazzan recite loudly and in unison:

And HASHEM passed before him [Moses] and proclaimed:

יהוה HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth. Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin and error, and Who absolves.² May You forgive our iniquities and our errors and make us Your heritage.³ Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned;⁴ for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.⁵

(1) Exodus 34:5. (2) 34:6-7. (3) 34:9. (4) From the weekday Shemoneh Esrei. (5) Psalms 86:5.

All continue:

אֶל־הֵינוּ וְאֵל־הֵי אַבּוֹתֵינוּ,

תֵּאָחַז יְדֵךְ בְּמִשְׁפָּט.²

שְׁמֵנוּ מִסְפָּרֶךָ אֵל תִּמַּח.³

רַחֲמֶיךָ יִקְדָּמוּ רַגְזֶךָ.⁴

קָרַב צִדְקַת מֵאֲלֶיךָ.

צִו יִשׁוּעַתָּנוּ בְּמִפְגִּיעַ.^{5*}

פְּתַחְיוּ רְאֵה כִּי שְׁמָמוּ.

עֲדוֹת* מִפִּי וִרְעוּ.⁷

סוֹדֶךָ שִׁים בְּלִמּוּדֶךָ.

נָא אֵל יַחְסֵר הַמְּזוּג.^{8*}

אֵל תַּעַשׂ עִמָּנוּ בְּלָה,^{1*}

בָּבֵא תוֹכַחָה לְנִגְדֶךָ,

גִּשְׁתָּהּ לַחֲקוֹר מוֹסֵר,

דְּלוֹת מַעֲשִׂים בְּשׁוּרֶךָ,

הוֹרְנוּ* בְּזַעַקְנוּ לָךְ,

וְתָשִׁיב שְׁבוֹת אֶהְלִי תָם,^{6*}

זְכוֹר נְאֻמַּת לֹא תִשְׁכַּח

חֹתָם תְּעוּדָה* תִּתִּיר,

טְבוֹר* אֲגַן הַסֵּהָר,

אל תעש עמנו בלה — *Do not make an end of us.* This unsigned *piyut* appears in the *chazzan's* repetition of the *Mussaf Amidah* on Yom Kippur. Its verses contain an alphabetical acrostic; however, its construction is unique. Unlike many other *piyutim* that follow the order of the *aleph-beis*, this one was composed in accordance with the alphabetic arrangement known as *א"י ב"ש*, which pairs the letters from opposite ends of the *aleph-beis*. Thus, the first two verses begin with א and ת respectively; the next two, with ב and ש; then, ג and ר. This pattern continues until it reaches the two middle letters, כ and ל.

הורנו — *Teach us.* So poor is our performance of God's commandments that we need Him to give us the wisdom to know how to pray (see above, 'The Thirteen Attributes,' p. 11).

צו ישועתנו במפגיע — *Command our salvation, in [merit of] the beseecher.* This is a paraphrase of the verse, *צַדִּיק יִשׁוּעוֹת יַעֲקֹב*, *Command the salvation of Jacob (Psalms 44:5)*. When Jacob fled before Esau's wrath, the Torah described Jacob's arrival at the site of the future *Beis HaMikdash* with the phrase *בְּמִפְגֵּעַ בְּמִקּוֹם*, literally, *he*

encountered the place (Genesis 28:11). The Talmud, however, explains that phrase according to an alternative meaning of the root *פגע*, which can also mean to pray. Thus, *בְּמִפְגֵּעַ בְּמִקּוֹם*, Jacob *prayed at the place*, and the Talmud interprets the phrase as teaching that Jacob instituted the *Maariv* prayer (*Berachos* 26b). To emphasize the Patriarch Jacob's role in establishing the order of our prayers, the *paytan* substituted the term *מפגיע*, *besecher*, for *יעקב*, *Jacob*.

וְתָשִׁיב שְׁבוֹת אֶהְלִי תָם — *And return the captivity of the wholesome one's tents.* Once again, the *paytan* blends together two Scriptural verses, this time regarding the Patriarch Jacob. The prophet declared: *תִּהְיֶינָה שְׁבוֹת*: 'הִנְנִי שָׁב שְׁבוֹת' — *Behold, I am returning the captivity of Jacob's tents' (Jeremiah 30:18)*. Elsewhere, the Torah refers to Jacob as, *אִישׁ תָּם יֹשֵׁב אֹהֲלִים*, *a wholesome man, abiding in tents (Genesis 25:27)*, which, the Midrash (*Bereishis Rabbah* 63:10) teaches, refers to the study halls of Shem and Eber. Thus, the *paytan* underscores the role of Jacob as the epitome of a Torah scholar. In this manner we pray for the restoration of the *Beis HaMikdash* which was the univer-

All continue:

Our God and God of our fathers —

- א Do not make an end of us.^{1*}
ת Let Your hand grasp justice.²
- ב When [our] admonishment comes before You,
ש Do not erase our name from Your book.³
- ג When You approach to determine [our] sentence
ר May Your mercy overrule Your wrath.⁴
- ד When You see the paucity of [our good] deeds
ק Advance righteousness from Yourself.
- ה Teach us* [what to say] when we cry out before You,
צ Command our salvation, in [merit of] the beseecher,^{5*}
- ו And return the captivity of the wholesome one's tents;^{6*}
פ Note that its entranceways are in ruins.
- ז Remember Your utterance, 'It shall not be forgotten,
ע The Testimony* from the mouths of his offspring.'⁷
- ח Unlock the Torah's seal,*
ט Make Your secret accessible to those who study Your [Torah].
- י The center,* the round drinking bowl,
יג Please let the beverage not be lacking.^{8*}

(1) Cf. Jeremiah 5:18. (2) Cf. Deuteronomy 32:41. (3) Cf. Exodus 32:32-33. (4) Cf. Habakkuk 3:2. (5) Cf. Psalms 44:5; Job 36:32. (6) Cf. Jeremiah 30:18; Genesis 25:27. (7) Cf. Deuteronomy 31:21. (8) Song of Songs 7:3.

sal focal point for all prayer (see *Isaiah* 56:7) and from where the light of Torah shone forth (see *Isaiah* 2:3).

עדות — *The Testimony*. This term is usually applied to the Tablets of the Ten Commandments (e.g., *Exodus* 32:15), but is used here as a reference to the Torah. King David used it in this manner in the verse, עדות ה' נאמנה, *the Testimony of HASHEM is trustworthy* (*Psalms* 19:8).

חומת הענינה — *The Torah's seal*. Israel's heritage is the Torah, but its riches have become sealed to us, because the exile has interrupted the chain of tradition.

טבור — *The center*, literally, *the navel*. The *Beis HaMikdash* stood at the center of the spiritual world. It was also the first point on earth to be created; the world then expanded until God said, 'כִּי, Enough!' (see *Midrash Tanchuma, Mikeitz* 10).

אגן הסהר . . . אל יחסר המוג — *The round drinking bowl . . . let the beverage not be lacking*. The Talmud understands this verse from *Song of Songs* as a reference to the seat of the *Sanhedrin* (Supreme Tribunal) in the Temple complex. The seventy-one justices of the *Sanhedrin* sat in a semicircle so that each of them could see all of the others during their deliberations (*Sanhedrin* 36b). The beverage in the bowl refers either to the judges who fill the semicircle or to their teachings.

Whenever the Great *Sanhedrin* was in session, there always had to be a minimum quorum of twenty-three judges, which was the number of judges required for a lesser *sanhedrin*, that would serve in a city or district. The word קָוַיָּג means *dilution*. It refers to the dilution of full-strength wine, which was normally mixed

יִהְיֶה דַע אֶת אֲשֶׁר יִדְעוּךָ, מִגֵּר עִם אֲשֶׁר לֹא יִדְעוּךָ.
כִּי תֵשִׁיב לְבַצְרוֹן, לְכוּדִים אֲסִירֵי הַתְּקוּנָה*.

ודוי של רבינו נסים

רְבוּנוֹ שֶׁל עוֹלָם, קֶדֶם כֹּל דְּבַר, אֵין לִי פֶה לְהֵשִׁיב, וְלֹא
מִצַּח לְהֵרִים רֹאשׁ, כִּי מִפְּנֵי שְׁעוֹנוֹתַי
רְבוּ מִלְּמִנּוֹת, וְחֹטְאֵתִי עֲצָמוּ מִסֵּפֶר, וּכְמִשָּׂא כְבֹד יִכְבְּדוּ מִמֶּנִּי,
מִתּוֹדָה אֲנִי לְפָנֶיךָ יְהוָה אֱלֹהֵי, בְּכַפִּיפֶת רֹאשׁ, בְּכַפִּיפֶת קוֹמָה,
בְּכַנְיַעַת חֵיל, בְּחִלְשַׁת כֹּחַ. בְּשִׁבְרֵת לֵב, בְּנִמְיֻכוֹת רוּחַ, בְּקִדְהָ,
בְּכַרְיַעַת, בְּהִשְׁתַּחֲוֶיְהָ, בְּאִימָה, בְּבַעֲתָהּ, בְּרִתָּהּ, בְּזִיעַ, בְּחִלְחוּל,
בְּיִרְאָה, בְּמוֹרָא, אֹמֵר אֲנִי לְפָנֶיךָ יְהוָה אֱלֹהֵי, מִקְצַת מַעֲשֵׂי
הָרַעִים וּמִדַּרְכֵי הַמְּכַעְרִים וּמִמַּעַלְלֵי הַמְּקַלְקָלִים. לְאִמְרָם אֵי
אֲפָשֶׁר, לְבַרְרָם אֵין בִּי כֹחַ, לְגַלוֹתָם לֹא אֶעְצֵר חֵיל, לְדַבְּרָם לֹא
אֶדְעַם, לְהַגִּידָם אֵינִי כֹדָאִי. וְלִתְבוּעַ עֲלֵיהֶם סְלִיחָה וּמַחִילָה
וּכְפָרָה, מָה אֲנִי? מָה חַיִּי? אֲנִי הֶבֶל נְרִיק. אֲנִי רֵמָה וְתוֹלַעָה.² אֲנִי
עֶפֶר וְאֶפֶר.³ בּוֹשׁ אֲנִי מִחֻטְאֵי, וּמִכֻּלָּם אֲנִי מִפְּשָׁעֵי. אֵין לִי פֶתְחוֹן
פֶּה לְהִתְנוּדוֹת לְפָנֶיךָ. גְּדוֹל עוֹנֵי מַזְשׂוּא.⁴ עֲצָמוּ פִּשְׁעֵי מִסֵּפֶר.
בְּשֵׁתִי וְגַם נִכְלַמְתִּי,⁵ כְּגֹנֵב הַנִּמְצָא בַּמַּחְתֶּרֶת.⁶

רְבוּנוֹ שֶׁל עוֹלָם, אִם עֲמַדְתִּי לְפָרֵשׁ אֶת חֻטְאֵי וּלְבַאֲרָם, יִכְלֶה
הַזְּמַן וְהֵם לֹא יִכְלוּ. עַל אֵיזָה מֵהֶם אֲתַבֵּעַ, וְעַל אֵיזָה מֵהֶם
אֲבַקֵּשׁ, וְעַל אֵיזָה מֵהֶם אֲתוֹדֶה, עַל הַכֹּלֵל אוֹ עַל הַפְּרָט, עַל
הַנְּסַתְרוֹת אוֹ עַל הַנְּגִלוֹת, עַל הָרַאשׁוֹנוֹת אוֹ עַל הָאֲחֵרוֹנוֹת, עַל
הַחֲדָשׁוֹת אוֹ עַל הַיְשָׁנוֹת, עַל הַטְּמוּנוֹת אוֹ עַל הַנִּדְעוֹת,
עַל הַנּוֹכְרוֹת אוֹ עַל הַנִּשְׁכָּחוֹת מִמֶּנִּי. יוֹדַע אֲנִי בְּעֲצָמֵי שְׂאִין
כִּי לֹא תוֹרָה וְלֹא חֻקָּה, לֹא דַעַת וְלֹא תְבוּנָה, לֹא צְדָקָה
וְלֹא יִשְׁרוּת וְלֹא גְמִילוֹת חֻסְדִּים. אָבֵל אֲנִי סָכָל וְלֹא יוֹדַע, בְּעַר
וְלֹא מִבִּין, גְּזוֹלָן וְלֹא נֶאֱמָן, חָיִב וְלֹא זָכָאִי, רָשָׁע וְלֹא צְדִיק,

with water, one part wine to two parts water. The proportion of a lesser sanhedrin to the Great Sanhedrin was approximately the same as that of the wine in a diluted mixture, twenty-three out of seventy-one,

or about one-third (*Sanhedrin* 37a).

אֲסִירֵי הַתְּקוּנָה — *Who are prisoners of hope.* Though Israel is trapped in exile, its people will not give up their hope in the ultimate Redemption.

- י O God, be intimate with those who know You;
 נ Crush the people who do not know You,
 כ When You return [Israel] to the fortified [Jerusalem],
 ל The captured ones who are prisoners of hope.^{1*}

CONFESSION OF RABBEINU NISSIM

רבונו של עולם Master of the universe, first of all, I have not the articulation to respond, nor the audacity to lift my head.

For it is because my iniquities are too many to count, and my errors are too grave to relate and, like a heavy burden, they are too weighty for me, that I am confessing before You, HASHEM, my God, with bent head, with bent spine, with subjugated ability, with drained strength. With broken heart, with subdued spirit, with bowing, with kneeling, with prostration, with fear, with trembling, with quaking, with shuddering, with terror, with fright, with awe, I state before You, HASHEM, my God, but some of my evil deeds, some of my polluted paths, and some of my perverse actions. To state them [all] is impossible; to clarify them, I have not the strength; to reveal them, I cannot focus my ability; to speak of them, I know not how; to relate them, I am unworthy. And to demand for them forgiveness, pardon, and atonement — what am I? What is my life? I am nothingness and emptiness; I am a worm and a maggot;² I am dust and ash.³ I am ashamed of my errors; I am humiliated because of my willful sins. I have no pretext to confess before You. My iniquity is too great to bear;⁴ my willful sins are too serious to relate. I am ashamed and even humiliated,⁵ like a burglar caught in a break-in.⁶

Master of the universe, were I to stand up to enumerate my errors and describe them, the time would end but they would not end. For which of them can I appeal? For which of them can I plead? For which of them can I confess? — For the general or for the particular? For the private ones or for the public ones? For the early ones or for the later ones? For the new ones or for the old ones? For the hidden ones or for the revealed Ones? For those I remember or for those I have forgotten? About myself — I know that I possess neither Torah nor wisdom, neither knowledge nor understanding, neither charity nor fairness nor kind deeds. Rather I am a fool who knows not, a boor who understands not, a robber who is not trustworthy, guilty and not innocent,

(1) Zechariah 9:12. (2) Cf. Job 25:6. (3) Cf. Genesis 18:27.
 (4) 4:13. (5) Jeremiah 31:18. (6) Cf. Exodus 22:1.

Confession of Rabbeinu Nissim

This confessional supplication is generally ascribed to Rabbeinu Nissim Gaon, who, together with Rabbeinu Chananel, led North African Jewry in the 11th century. However, some attribute the confession to R' Saadiah Gaon of 10th-century

Egypt and Babylonia (Iraq); others, to R' Nissi, who lived in Persia in the 10th century.

Although it was originally intended as a prayer for the *chazzan* — as indicated by the fourth paragraph — it is customarily recited by the entire congregation.

רע ולא טוב. וְכָל מַעֲשִׂים רָעִים עָשִׂיתִי וְגַם עֲבֵרוֹת רָעוֹת עָשִׂיתִי. וְאִם אֶתֶּה דָן אוֹתִי כְּמַעֲשֵׂי, אוֹי לִי, נִי לִי, אֶתֶּה עָלַי, אוֹיֵה עַל נַפְשִׁי. וְאִם תִּבְקֶשׁ לְנַקוּתִי, כְּמִטְהַר וְכַמְצַרֵּף בְּסֶף, לֹא יִשְׂאֵר מִמֶּנִּי מְאוּמָה, כִּי אֲנִי כִקֶּשׁ לִפְנֵי אֱשׁ, וְכַעֲצִים יִבְשִׂים לִפְנֵי הָאוֹר, בְּסֶף סִיגִים מִצָּפָה עַל חֶרֶשׁ¹, הַבֵּל הַבָּלִים אֵין בּוֹ מִמֶּשׁ.

בְּמָה אֶקְדֵּם² אוֹ מָה רְפוּאָה אֲבַקֵּשׁ. כִּבְּן סוֹרֵר וּמוֹרָה³ הֵייתִי, כְּעֶבֶד מוֹרֵד עַל אֲדוֹנָיו, כְּתַלְמִיד חוֹלֵק עַל רַבּוֹ. אֶת אֲשֶׁר טִהַרְתָּ טִמַּאתִי, וְאֲשֶׁר טִמַּאת טִהַרְתִּי. אֶת אֲשֶׁר הִתְרַת אֶסְרֵתִי, וְאֲשֶׁר אֶסְרֵת הִתְרַתִּי. אֶת אֲשֶׁר אֶהֱבַת שְׁנֵאת אֶהֱבַתִּי. אֶת אֲשֶׁר הִקְלַת הִחְמַרְתִּי, וְאֲשֶׁר הִחְמַרְתָּ הִקְלַתִּי. אֶת אֲשֶׁר קִרְבַּת רַחֲמֵתִי, וְאֲשֶׁר רַחֲמַת קִרְבַּתִּי. אֵךְ לֹא לְהַכְעִיֵּסָה נִתְכַּוְּנַתִּי. וּבַעֲזוֹת מִצַּח בְּאֵתִי לְבַקֵּשׁ סְלִיחָה מִלִּפְנֵיךָ. שְׁמַתִּי פָנִי כְּכֹלֵב, הַעֲזוּתִי מִצַּח כְּזוֹנָה, וְגִשְׁתִּי לִפְנֵיךָ כְּבִשְׁת פָּנִים. וְכֵן כְּתוּב: וּמִצַּח אֲשֶׁה זוֹנָה הִזָּה לָךְ, מֵאֵנֶת הַכֹּלֵם.⁴

רְבוּנוֹ שֶׁל עוֹלָם, לֹא עַל עֲצָמֵי בְלֶבֶד אֲנִי מִתְפַּלֵּל וּמִתְנַדֵּה, כִּי אִם בְּעַדִּי וּבְעַד קְהֵלֶיךָ הַעוֹמְדִים לִפְנֵיךָ. וְאֵף עַל פִּי שְׂאִינִי רְאוּי וְלֹא זְכָאִי לְהַתְּרוֹת עַל עֲצָמֵי, וְכֹל שְׂכֵן עַל אַחֲרִים, אֲבָל כִּי דַרְבָּךָ לְהֶאֱרִיךְ אִפְּךָ, וּמִדַּתְךָ לְהַעֲבִיר קִצְפָּךָ, וּמִנְהַגְךָ לְרַחֵם עַל בְּרִיּוֹתֶיךָ, וּבִיּוֹתֵר לְשָׁבִים אֵלֶיךָ וּמוֹדִים לִפְנֵיךָ, וְעוֹזְבִים וּמִתְנַחֲמִים עַל פְּשָׁעֵיהֶם, וְלֹא מְכַסִּים אוֹתָם. שְׂכֵן כְּתוּב: מְכַסֶּה פְּשָׁעָיו לֹא יִצְלִיחַ, וּמוֹדָה וְעוֹזֵב יִרְחָם.⁵ וּמִצִּיל אֶת נַפְשׁוֹ מִדִּינָה שֶׁל גִּיהֵנָם.

רְבוּנוֹ שֶׁל עוֹלָם, מְנַהֵג בֵּית דִּינְךָ הַצָּדֵק לֹא כְּמִנְהַג בְּתֵי דִינֵין שֶׁל בְּנֵי אָדָם. שְׁמֵדַת בְּנֵי אָדָם בְּשֶׁהוּא תוֹבֵעַ אֶת חֲבֵרוֹ בְּמִמוֹן אֶל הַבֵּית דִּין אוֹ אֶל הַשׁוֹפֵט, אִם יִכְפּוֹר יִנְצֵל מִן הַמִּמוֹן, וְאִם יוֹדָה מִתְחַיֵּב לַתָּן. וּבֵית דִּינְךָ הַצָּדֵק לֹא כֵן הוּא. אֶלָּא אִם יִכְפּוֹר אָדָם, אוֹי לוֹ וְאוֹי לְנַפְשׁוֹ, וְאִם מוֹדָה וְעוֹזֵב, אֶתֶּה מְרַחֲמֵהוּ.

רְבוּנוֹ שֶׁל עוֹלָם, לוֹלִי חֲטָאֵינוּ וּפְשָׁעֵינוּ, לֹא הֵינּוּ בּוֹשִׂים וְנִכְלָמִים, וְעַל מָה הֵינּוּ מִתְנַדִּים, כִּי אֵי אֶפְשֵׁר לוֹ לְאָדָם לְבַקֵּשׁ עַל חֲטָא, וְהוּא לֹא חֲטָא. וְלֹא יִנְדַע עוֹז רַחֲמֶיךָ, אֶלָּא

wicked and not righteous, evil and not good. I have committed all kinds of evil acts and I have committed evil transgressions. If You are to judge me according to my deeds, woe! Alas! Oh! Grief! Woe to my soul! If You would try to absolve me, like one who purifies and refines silver, nothing would be left of me, for I am like straw before fire, like dry wood before flame, like inferior silver-plated earthenware,¹ futility of futilities without any substance.

With what shall I approach [Him]?² Or what cure can I seek? Like a straying, rebellious child³ have I been, like a slave rebelling against his master, like a student disputing his teacher. What You declared pure, I declared impure; and what You declared impure, I declared pure. What You permitted, I forbade; and what You forbade, I permitted. What You loved, I hated; and what You hated, I loved. Where You were lenient, I was strict; and where You were strict, I was lenient. What You drew close, I distanced; and what You distanced, I drew close. But I did not intend to provoke You. Brazenly I have come before You to beg forgiveness. I have made myself as impudent as a dog, as brazen as a harlot; and I have approached You shamefacedly. And so it is written: You had the brazen forehead of a lewd woman, you refused to feel shame.⁴

Master of the universe, not for myself alone do I pray and confess, but for myself and for Your congregation that stands before You. Even though I am not fitting nor worthy to confess for myself, and certainly not for others, nevertheless, it is indeed Your practice to be slow to anger, Your manner to overlook Your anger, and Your custom to have mercy on Your creatures — especially for those who return to You and confess before You, and who forsake and are remorseful over their sins, and do not conceal them. So it is written: He who conceals his sins will not succeed, but he who confesses and forsakes [them] will be shown mercy.⁵ And he saves his soul from the judgment of Gehinnom.

Master of the universe, the custom of Your righteous court of justice is unlike the custom of human courts. For human practice is that if one brings a claim against another person for money before the court or the judge, if the defendant denies it, he will be spared from loss; if he confesses, he will be liable to pay. But Your court of justice is not this way. Instead, if a person denies guilt, woe is to him and woe is to his soul; but if he confesses and forsakes [his sinful behavior], You show him mercy.

Master of the universe, were it not for our errors and willful sins, we would not be ashamed and embarrassed — and for what could we confess? — for it is impossible for someone to beg mercy for a sin that he did not commit! And the power of Your mercy could not be known unless You

(1) Proverbs 26:23. (2) Cf. Micah 6:6. (3) See Deuteronomy 21:18-21.

(4) Jeremiah 3:3. (5) Proverbs 28:13.

בְּהֶעֱבִירָךְ חַטָּאת יִרְאֶיךָ. וְלֹא עַל עֲצָמֵי בִלְבָד אֲנִי מִתְנַדֵּה, כִּי
אִם בְּעֵדֵי וּבְעַד כָּל קְהָלֶיךָ. יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ
וְאֵלֵהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ וּפְשָׁעֵינוּ,
וְתִכְפֹּר לָנוּ עַל כָּל חַטָּאתֵינוּ.

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, תְּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, * וְאֵל
תְּתַעַלֵּם מִתְחַנְתָּנוּ, * שְׂאִין אָנוּ עֲזֵי פָנִים וּקְשֵׁי
עֶרְף, * לֹמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, צְדִיקִים
אֲנַחְנוּ וְלֹא חֲטָאנוּ, * אָבֵל אֲנַחְנוּ וְאֲבוֹתֵינוּ * חֲטָאנוּ.

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany. [Each term is explained in the commentary.]

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דְּפִי. הֶעָוִינוּ, וְהִרְשָׁענוּ,
וְדָנוּ, חֲמָסְנוּ, טְפִלְנוּ שָׁקֵר. יַעֲצֵנוּ רַע,

⚡ / Confession ודויו §

The confession, beginning with the last phrase of the opening paragraph (אָבֵל אֲנַחְנוּ וְאֲבוֹתֵינוּ חֲטָאנוּ, *rather we and our forefathers have sinned*), should be said while standing with one's head and body slightly bowed to symbolize contrition and submission. It is customary to strike oneself lightly opposite the heart with the right fist while saying each individual expression of sin. This act symbolizes that sin is caused by the desires of the heart and that the beginning of repentance is the resolve to curb one's passions (*Matanos Kehunah to Kohelos Rabbah*, Ch. 7).

The confession is formulated in the plural because the Jewish people are like a single body and each of us is like one of its organs. We are responsible for one another, for the good or evil of every Jew affects us all.

The confession follows the order of the *aleph-beis* because God created the universe with the sacred letters (see Overview to R' M.L. Munk's *Wisdom of the Hebrew Alphabet*), and our sins have damaged that Creation. By expressing our repentance

through the very letters whose accomplishments we have tainted, we help repair the damage our sins have caused.

[The commentary to the *Viduy* service is taken from the ArtScroll Yom Kippur *Machzor*.]

— אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ תְּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ — *Our God and the God of our forefathers, may our prayer come before You.* We know that our sins make us unworthy to have You accept our prayers. In particular we plead with You as we are about to confess — an essential part of repentance — that You accept our *Viduy* and reckon it as if it were perfectly sincere and deserving of Your mercy and forgiveness.

— וְאֵל תְּתַעַלֵּם מִתְחַנְתָּנוּ — *Do not ignore our supplication.* Without confession and repentance, our prayers would be hypocritical and deserve to be ignored.

— שְׂאִין אָנוּ עֲזֵי פָנִים וּקְשֵׁי עֶרְף — *For we are not so brazen and obstinate.* Not to repent our sins would be brazen. To excuse and justify our misdeeds would be obstinate.

לֹמֵר לְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חֲטָאנוּ — *As to say before You,*

overlook the sins of those who revere You. Not for myself alone do I confess, but for myself and for Your entire congregation. May it be Your will, HASHEM, our God and the God of our forefathers, that You forgive and pardon us for all our iniquities and willful sins, and grant us atonement for all our errors.

אֱלֹהֵינוּ Our God and God of our forefathers, may our prayer come before You. * Do not ignore our supplication, * for we are not so brazen and obstinate * as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, * for in truth, we and our forefathers * have sinned. *

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany. [Each term is explained in the commentary.]

אֲשָׁמוּנִי We have become guilty; **[ב]** we have betrayed; **[ג]** we have robbed; **[ד]** we have spoken slander; **[ה]** we have caused perversion; **[ו]** we have caused wickedness; **[ז]** we have sinned willfully; **[ח]** we have extorted; **[ט]** we have accused falsely; **[י]** we have given evil counsel;

HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned. No one likes to admit that he was wrong, foolish, or evil; that is why so many of us are indeed too brazen and obstinate to admit that we have sinned. Only if we are honest can we go on to the next step — the sincere confession of sin.

אָבְל אֲנַחְנוּ וְאֲבוֹתֵינוּ — For in truth, we and our forefathers [have sinned]. Why do we mention the sins of earlier generations, sins we did not commit? The Torah teaches that one can be punished — and must therefore confess — for the sins of his forefathers as well as for his own (Leviticus 26:39,40). Our Sages explain why this is just: We are punished for the sins of previous generations only if we approve of their way of life. By adopting their practices we prove that we are as guilty as they (Sanhedrin 27b). Or Hachaim (Leviticus 26:40) notes that a proper understanding of our ancestors' sins is often a prerequisite of repentance. Sometimes we accept family or community 'traditions' as a proper way of life simply because they have 'always been done and no one was ever punished.' Thus we must confess —

i.e., acknowledge — such sins of the past. Additionally, since all Jews are responsible for one another's mistakes, we must confess even sins that we personally may not have committed as individuals.

הִטְאוּנוּ — [We] have sinned. This admission is the essence of the confession (Yoma 87b). Tanchuma (Numbers 21:7) states that when one utters this confession sincerely, the avenging angel is not permitted to harm him. Therefore the Sages chose to introduce the confession of individual sins with the word **הִטְאוּנוּ** (Abudraham).

אֲשָׁמוּנִי — We have become guilty. The root **אשם**, to be guilty, is related to the root **שָׁמָה**, to be desolate. Not only have we become guilty by sinning against God, we have brought spiritual desolation upon ourselves.

בִּגְדַנְנוּ — We have betrayed. We have been ungrateful and traitorous to those who have helped us. We have betrayed our loved ones. By violating the *mitzvos*, we have betrayed God Who gives us life and sustenance.

גָּזַלְנוּ — We have robbed. In addition to taking and enjoying other people's prop-

כּוֹבְנֵנוּ, לִצְנוּ, מְרַדְנֵנוּ, נֹאֲצָנוּ, סָרְרָנוּ, עֵינֵנוּ, פִּשְׁעֵנוּ,
צָרְרָנוּ, קִשְׁיֵנוּ עֶרְף. רָשַׁעְנוּ, שְׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ,
תַּעֲתֵנוּ.

erty without payment, we have taken all sorts of things to which we are not entitled; we enjoy God's earth without blessing or obeying Him; we do not fulfill our obligations to other people; we take advantage of other people's ignorance or trust; we rob people of their privacy; we rob the poor and defenseless of their dignity.

דְּבַרְנוּ דְּפִי — *We have spoken slander.* We have slandered God — by questioning His justice and His kindness. And we have discredited our fellow human beings, both through speaking falsehood and through publicizing their mistakes.

The word דְּפִי can be understood as *two mouths*. We have been hypocritical by saying one thing and thinking another; and by speaking of people behind their backs.

הִקְוִינוּ — *We have caused perversion.* Our words and deeds have influenced people to lower their standards of conduct; to change from idealists to cynics, from generous people to selfish ones.

וְהִרְשָׁענוּ — *We have caused wickedness.* We have influenced people to act in an evil manner. The root רשע applies to deed as opposed to thought; to sins committed with premeditation, rather than to sins committed by someone overcome with sudden desire.

וְזָדְנוּ — *We have sinned willfully.* Not only have we sinned intentionally, we have even devised arguments and philosophies to justify ourselves. This implies a worse degree of intentional sin than the previously mentioned *wickedness*, because one who justifies his misdeeds is surely more apt to sin again and to drag others down too.

חִמְסָנוּ — *We have extorted.* The term חִמַּס

includes several sins. In the common Talmudic definition it refers to *extortion* in which someone forces or intimidates a person to sell something against his will. This is forbidden in the Ten Commandments by *לֹא תַחְמֹד*, *you shall not covet*. Noah's generation was condemned because of חִמַּס, for it created a society that victimized the poor and defenseless.

טָפְלָנוּ שָׁקֵר — *We have accused falsely.* Literally, the phrase means, *we have attached falsehood*. It implies that we have falsely slurred other people, and that we have piled lie upon lie, to reinforce falsehood.

יַעֲצֹנוּ רָע — *We have given evil counsel.* We have knowingly advised others to do things that are not in their best interest, or that are sinful. We have not cared enough about others to take their problems seriously. We have abused the trust of people by giving them advice that was to our benefit, but that was harmful to them.

כּוֹבְנֵנוּ — *We have been deceitful.* We have made false promises and have made little effort to keep sincere promises. What is worse, we have excused our behavior by saying that people do not expect others to keep their word. Thus, we have made our world a place of lies, even though the Sages (*Sanhedrin* 103a) teach that liars cannot receive God's Presence.

לִצְנוּ — *We have scorned.* We have joked about serious matters. We have ridiculed honest and dedicated people. We have tried to find a springboard for humor in every topic. By so doing we have made repentance very difficult, both for ourselves and the people entertained by our witticisms, for one jest can repulse a hundred admonitions.

[ב] *we have been deceitful*; [ל] *we have scorned*; [מ] *we have rebelled*; [נ] *we have provoked*; [ס] *we have turned away*; [ע] *we have been perverse*; [פ] *we have acted wantonly*; [צ] *we have persecuted*; [ק] *we have been obstinate*; [ר] *we have been wicked*; [ש] *we have corrupted*; [ת] *we have been abominable*; *we have strayed*; *we have led others astray*.

מְרִדְנוּ — *We have rebelled*. We have recognized our Master but purposely defied Him. We have refused to obey a law of the Torah or Talmud because it did not fit into our personal concept of justice or morality. This is the worst form of sin, for it cannot be blamed on error, passion, or fear, but is performed to demonstrate that the perpetrator does not believe in God, Heaven forbid.

נִאֲצָנוּ — *We have provoked*. We have angered God by showing disrespect for Him. As the Sages put it, 'One who steals food and makes a blessing over it provokes God.' How dare one bless God or perform *mitzvos* with objects or money acquired by flouting His will!

סָרְדְנוּ — *We have turned away*. We have become indifferent to the service of God, an attitude reflected in a failure to perform positive commandments, and in a lack of serious thought about what the Torah demands of us. Instead of using comfort and prosperity to serve God better, we have allowed them to make us complacent and overconfident.

פְּשָׁעֵנוּ — *We have been perverse*. We have sinned because of intellectual perversion, for we have exchanged simple honesty for a corrupt reasoning that romanticizes immorality and justifies dishonesty. Furthermore, our speech and attitudes have become brazen and rude.

פְּשָׁעָנוּ — *We have acted wantonly*. We have sinned because we did not believe in the Torah or in the validity of a particular commandment.

פָּרְדְנוּ — *We have persecuted*. We are

callous to other people, so we do not mind hurting them. Thus, we have caused others to suffer or feel discomfort. We have done things that will limit their ability to act and thus force them to do things that may not be in their own best interest.

קָשִׁינוּ עַרְףְּ — *We have been obstinate*. Instead of recognizing that illness, pain, financial reverses and the like are messages to repent, we stubbornly refuse to change our ways.

רְשָׁעֵנוּ — *We have been wicked*. We have committed acts that attest to our wicked nature, such as raising our hands to strike others, stealing, and making plans to sin.

שָׁחַתְנוּ — *We have corrupted*. We have committed sins that are tantamount to idolatry, such as arrogance, extreme anger, and apathy toward charitable causes; and sins that are related to sexual immorality, such as vulgarity and eroticism. Such sins corrupt a person's character.

תַּעֲבָנוּ — *We have been abominable*. Our actions have degraded us to the point where, in God's eyes, we have become disgusting and loathsome.

תָּעִינוּ — *We have strayed*. As a result of our misdeeds, we have drifted further and further from God's path. Once we condition ourselves to such courses of action, it becomes infinitely harder to repent — and we have only ourselves to blame.

תַּעֲתִיעֵנוּ — *We have led others astray*. We have abused the gift of freedom of choice. We have strayed and have drawn others with us.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ.¹
וְאַתָּה צְדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ
וְאַנְחָנוּ הִרְשַׁעְנוּ.^{2*}

אֲשַׁמְנוּ מִכָּל עֵם, * בּוֹשָׁנוּ מִכָּל דּוֹר, גָּלָה מִמֶּנּוּ מְשׁוֹשׁ,
דָּוָה לִבָּנוּ בַּחֲטָאֵינוּ, הִחְבַּל אֹוֵינּוּ, וְנִפְרַע
פְּאָרְנוּ, זָבּוּל בֵּית מִקְדָּשֵׁנוּ, חָרַב בְּעוֹנֵינוּ, טִירְתִּינוּ הִיָּתָה
לְשִׁמָּה, יָפִי אֲדַמְתִּינוּ לְזָרִים, פָּחָנוּ לְנִכְרִים.

לענייני Some congregations omit the next two paragraphs and continue with

וְעַדִּין לֹא שָׁכְנוּ מִטְעוּתֵנוּ, וְהִיךְ נָעִיז פְּנֵינוּ וְנִקְשָׁה
עָרְפָנוּ, לֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַל־הִי אָבוֹתֵינוּ צְדִיקִים
וְאַנְחָנוּ וְלֹא חָטְאוּ, אֲבָל אֲנָחְנוּ וְאָבוֹתֵינוּ חָטְאוּ.

Strike the left side of the chest with the right fist while reciting each of the sins
in the following confession litany.

אֲשַׁמְנוּ, בְּגִדְנוּ, גּוֹזְלוּ, דִּבְרָנוּ דְּפִי. הֵעוֹינּוּ, וְהִרְשַׁעְנוּ,
וְדָנוּ, חֲמַסְנוּ, טַפְּלוּ שִׁקְרָה. יַעֲצָנוּ רָע, בּוֹזְבוּ,
לְצָנוּ, מַרְדְּנוּ, נֹאצָנוּ, סָרְרָנוּ, עוֹינּוּ, פִּשְׁעָנוּ, צָרְרָנוּ, קִשְׁיָנוּ
עָרְף. רִשְׁעָנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲנִינוּ, תַּעֲתָעָנוּ.

לְעֵינֵינוּ עֲשָׂקוּ עַמְלָנוּ, מִמְשַׁךְ וּמִמּוֹרֵט מִמֶּנּוּ, נִתְּנוּ עָלֵם
עָלֵינוּ, סָבְלוּנוּ עַל שְׁכַמְנוּ, עֲבָדִים מְשָׁלוּ בָנוּ,
פּוֹרֵק אֵין מִיָּדֵם, צָרוֹת רַבּוֹת סָבְבוּנוּ, קָרְאוּנוּ יְהוָה
אֱלֹהֵינוּ, רַחֲמֵךָ מִמֶּנּוּ בְּעוֹנֵינוּ, שָׁבָנוּ מֵאַחֲרֶיךָ, תַּעֲנִינוּ
וְאַבְדָנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ
— *We have turned away from Your com-
mandments and from Your good laws but to
no avail. What good did our evil do us? Had
we at least profited from our choices, we
could defend ourselves. But history shows
that Israel's sinfulness has never brought
lasting good. How often have we tried to*

imitate or blend into our host cultures —
but to no avail!

— *Yet You are
righteous in all that has come upon us. On
the surface we may speak and act as if we
think ourselves to be righteous, but deep
down we know that Your judgments against
us are fully justified.*

סְרַנּוּ We have turned away from Your commandments and from Your good laws but to no avail.^{1*} Yet You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.^{2*}

אֲשָׁמוּנֵנוּ We have become the guiltiest of people. * **[ב]** We are more ashamed than all [other] generations. **[ג]** Joy has departed from us. **[ד]** Our heart has been saddened by our sins. **[ה]** Our desirous treasure has been ruined, **[ו]** and our splendor dashed, **[ז]** for our Holy Temple edifice **[ח]** has been destroyed for our iniquities. **[ט]** Our Palace has become desolate. **[י]** [Jerusalem,] the beauty of our Land is given over to aliens, **[כ]** our power to strangers.

Some congregations omit the next two paragraphs and continue with **לְעֵינֵינוּ**. [The fruits of our labor.

But still we have not returned from our waywardness. So how can we be so brazen and obstinate as to say before You, **HASHEM**, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, both we and our fathers have sinned.

Strike the left side of the chest with the right fist while reciting each of the sins in the following confession litany.

אֲשָׁמוּנֵנוּ We have become guilty; **[ב]** we have betrayed; **[ג]** we have robbed; **[ד]** we have spoken slander; **[ה]** we have caused perversion; **[ו]** we have caused wickedness; **[ז]** we have sinned willfully; **[ח]** we have extorted; **[ט]** we have accused falsely; **[י]** we have given evil counsel; **[כ]** we have been deceitful; **[ל]** we have scorned; **[מ]** we have rebelled; **[נ]** we have provoked; **[ס]** we have turned away; **[ע]** we have been perverse; **[פ]** we have acted wantonly; **[צ]** we have persecuted; **[ק]** we have been obstinate; **[ר]** we have been wicked; **[ש]** we have corrupted; **[ת]** we have been abominable; we have strayed; we have led others astray.

לְעֵינֵינוּ [The fruits of] our labor has been stolen, **[מ]** pulled away and cut off from us. **[נ]** They have placed their yoke upon us, **[ס]** we bore it upon our shoulders. **[ע]** Slaves have ruled over us, **[פ]** there is no redemption from their hand. **[צ]** Abundant troubles have surrounded us, **[ק]** we called upon You, **HASHEM**, our God, **[ר]** but You have distanced Yourself from us for our iniquities. **[ש]** We have turned away from following after You; **[ת]** we have strayed; we have become lost.

(1) Cf. Job 33:27. (2) Nehemiah 9:33.

עַם אֲשָׁמוּנֵנוּ מִכָּל עַם — We have become the guiltiest of people. That is, because we are closer to You than any other nation, even our minor deviations are considered serious transgressions.

Some congregations omit the next two paragraphs and continue with אָפִים אַרְךָ.

וְעַדִּין לֹא שָׁבְנוּ מִטְעוּתֵנוּ וְהִירָךְ נְעִיז פְּנֵינוּ וְנִקְשָׁה
עַרְפָּנוּ, לֹאמַר לְפָנֶיךָ יְהוָה אֵל הֵינוּ וְאֵל הֵי אֲבוֹתֵינוּ צְדִיקִים
אֲנַחְנוּ וְלֹא חֲטָאנוּ, אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חֲטָאנוּ.

Strike the left side of the chest with the right fist while reciting each of the sins
in the following confession litany.

אֲשָׁמְנוּ, בְּגַדְנוּ, גָּזַלְנוּ, דִּבְרָנוּ דְּפִי. הֶעֵינּוּ, וְהִרְשָׁענוּ,
זָדְנוּ, חֲמַסְנוּ, טָפְלָנוּ שָׁקַר. יַעֲצֵנוּ רַע, בּוֹבְנוּ,
לְצַנוּ, מַרְדְּנוּ, נֹאֲצֵנוּ, סָרְרָנוּ, עֵינּוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיֵנוּ
עַרְף. רִשְׁעֵנוּ, שְׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתָעֵנוּ.

An individual praying without a *minyan* omits the next two paragraphs
and continues with חֲטָאנוּ.

אֵל אֶרְךָ אֲפִים אַתָּה, וּבְעַל הַרְחָמִים נִקְרָאתָ,
וְדַרְךְ תְּשׁוּבָה הוֹרִיתָ.

גְּדַלַת רַחֲמֶיךָ וְחֲסָדֶיךָ,
תִּזְכּוֹר הַיּוֹם וּבְכֹל יוֹם לְזֵרַע יִדְיָדֶיךָ.
תָּפֶן אֱלֵינוּ בְּרַחֲמִים,
כִּי אַתָּה הוּא בֹעַל הַרְחָמִים.
בְּתַחֲנוּן וּבִתְפִלָּה פְּנִיךָ נִקְדָּם,
כְּהוֹדַעַת לְעֵינָיו מִקְדָּם.
מִחֲרוֹן אַפֶּךָ שׁוּב, כְּמוֹ בְּתוֹרַתְךָ כְּתוּב,
וּבְצַל כְּנַפְיֶךָ נַחְסָה וְנִתְלוֹנָן,
כִּיּוֹם וַיֵּרַד יְהוָה בְּעַנָּן.
❖ תַּעֲבוֹר עַל פִּשְׁעֵנוּ וְתִמְחָה אֲשָׁם,
כִּיּוֹם וַיִּתְיַצֵּב עִמּוֹ שָׁם.
תֵּאָזֵן שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִנוּ מֵאֲמַר,
כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְהוָה, וְשֵׁם נֶאֱמַר:

Congregation and *chazzan* recite loudly and in unison:

וַיַּעֲבֹר יְהוָה עַל פְּנֵינוּ וַיִּקְרָא:

Some congregations omit the next two paragraphs and continue with אֵל אַרְךָ אַפַּיִם, O God
— You are slow to anger.

But still we have not returned from our waywardness. So how can we be so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned, for in truth, both we and our fathers have sinned.

Strike the left side of the chest with the right fist while reciting each of the sins
in the following confession litany.

אָשָׁמוּנִי We have become guilty; **[ב]** we have betrayed; **[ג]** we have robbed; **[ד]** we have spoken slander; **[ה]** we have caused perversion; **[ו]** we have caused wickedness; **[ז]** we have sinned willfully; **[ח]** we have extorted; **[ט]** we have accused falsely; **[י]** we have given evil counsel; **[כ]** we have been deceitful; **[ל]** we have scorned; **[מ]** we have rebelled; **[נ]** we have provoked; **[ס]** we have turned away; **[ע]** we have been perverse; **[פ]** we have acted wantonly; **[צ]** we have persecuted; **[ק]** we have been obstinate; **[ר]** we have been wicked; **[ש]** we have corrupted; **[ת]** we have been abominable; we have strayed; we have led others astray.

An individual praying without a *minyan* omits the next two paragraphs and continues with חָטָאנוּ, We have erred.

אֵל אַרְךָ אַפַּיִם O God — You are slow to anger,
You are called the Master of Mercy,
and You have taught the way of repentance.

The greatness of Your mercy and Your kindness
may You remember this day and every day
to the offspring of Your beloved Ones.

Turn to us in mercy for You are the Master of Mercy.
With supplication and prayer we approach Your Presence
in the manner that You made known to the humble one [Moses]
in ancient times.

Turn back from Your fierce anger as it is written in Your Torah.
In the shadow of Your wings may we find shelter and lodging
as on the day 'HASHEM descended in a cloud'
[to appear to Moses on Sinai].

Overlook sin and erase guilt
as on the day 'He [God] stood there with him [Moses].'
Give heed to our cry and hearken to our declaration
as on the day of 'He called out with the name HASHEM,'¹
and there it was said:

Congregation and chazzan recite loudly and in unison:
And HASHEM passed before him [Moses] and proclaimed:

(1) Exodus 34:5.

יהוה, יהוה, אל, רחום, וחנון, ארך אפים, ורב חסד,
 ואמת, ניצר חסד לאלפים, נשא עון, ופשע,
 וחסאָה, ונקה.¹ וסלחת לעוננו ולחטאתנו ונחלתנו.² סלח
 לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו.³ כי אתה
 אדני טוב וסלח, ורב חסד לכל קראיך.⁴

The following verses are recited responsively, the chazzan followed by the congregation:

חטאנו, צורנו, סלח לנו יוצרנו.*

In some congregations the ark is opened at this point.

Chazzan then congregation recite loudly and in unison:

שמע ישראל, יהוה אלהינו, יהוה אחד.⁵

Chazzan three times, then congregation three times, loudly and in unison:

ברוך שם כבוד מלכותו לעולם ועד.

Chazzan seven times, then congregation seven times, recite loudly and in unison:

יהוה הוא האלהים.*⁶

Chazzan, then congregation:

יהוה מלך, יהוה מלך, יהוה ימלוך לעולם ועד.

All continue:

**עננו אלהי אברהם עננו, עננו פחד יצחק עננו, עננו
 אביר יעקב עננו, עננו מגן דוד עננו, עננו אלהי
 המרכבה* עננו, עננו העונה בעת רצון עננו, עננו העונה
 בעת צרה עננו, עננו העונה בעת רחמים עננו, עננו רחום**

Our Rock . . . our Molder. — יוצרנו . . . יוצרנו

A sin against God is especially serious because it shows lack of gratefulness to our Rock and Protector. Nevertheless, He knows our human frailties because He is our Molder and Creator. Therefore, we dare beg forgiveness from Him.

Hear, O Israel. — שמע ישראל — The goal of Yom Kippur Katan is not simply atonement for ourselves, but our resolve to use God's mercy properly. Therefore we end the service with Israel's historic declaration of loyalty to God. This verse should be recited

loudly and with the inner resolve that we are ready to give up our lives, if need be, to sanctify God's Name. God reckons such sincerity as if we had truly done so (Shelah).

ברוך שם — Blessed is the Name. This angelic praise is repeated three times to signify our acknowledgment of God's complete sovereignty, past, present, and future. Thus we proclaim God's kingdom in the sense of ה' מלך ה' מלך ה' ימלוך לעולם ועד, HASHEM reigns! HASHEM has reigned! HASHEM shall reign for all eternity! which is recited shortly.

יהוה *HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth. Preserver of kindness for thousands [of generations], Forgiver of iniquity, willful sin and error, and Who absolves.*¹ *May You forgive our iniquities and our errors and make us Your heritage.*² *Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned;*³ *for You, my Lord, are good and forgiving and abundantly kind to all who call upon You.*⁴

The following verses are recited responsively, the chazzan followed by the congregation:

We have erred, our Rock; forgive us, our Molder!*

In some congregations the ark is opened at this point.

Chazzan then congregation recite loudly and in unison:

Hear, O Israel, * HASHEM is our God, HASHEM is the One and Only.⁵

Chazzan three times, then congregation three times, loudly and in unison:

Blessed is the Name* of His glorious kingdom for all eternity.

Chazzan seven times, then congregation seven times, recite loudly and in unison:

HASHEM — only He is God!^{6*}

Chazzan, then congregation:

HASHEM reigns! * HASHEM has reigned!

Hashem shall reign for all eternity!

All continue:

עֲנֵנוּ *Answer us, God of Abraham, answer us! Answer us, Dread of Isaac, answer us! Answer us, Mighty One of Jacob, answer us! Answer us, Shield of David, answer us! Answer us, God of the Chariot, * answer us! Answer us, You Who answers in time of favor, answer us! Answer us, You Who answers in time of distress, answer us! Answer us, You Who answers in time of mercy, answer us! Answer us, Merciful and*

(1) Exodus 34:6-7. (2) 34:9. (3) From the weekday Shemoneh Esrei.

(4) Psalms 86:5. (5) Deuteronomy 6:4. (6) I Kings 18:39.

עֲנֵנוּ — *HASHEM — only He is God.* The entire nation called out this acknowledgment of God's sovereignty on Mount Carmel, after Elijah proved that Ahab's false prophets had no power (I Kings 18:39). It was one of history's greatest public sanctifications of God's Name and faith in His total power. Arizal writes that this fervent declaration has enormous effect in the Heavenly spheres and, while reciting it, everyone should dedicate his total loyalty to God.

This proclamation is recited seven times

by the chazzan and congregations to symbolize the seven heavens above which God 'dwells' (*Tosafos, Berachos 34a*).

... **ה' מֶלֶךְ** — *HASHEM reigns!* ... Although this is one of the most familiar verses in the entire liturgy, it is not found in Scripture. Rather, each phrase comes from a different part of Scripture (*Psalms 10:16 and 93:1; Exodus 15:18*). Together, they express the eternity of God's reign.

אֱלֹהֵי הַמְּרִכָּבָה — *God of the Chariot.* This is a reference to the Heavenly Throne described in Chapter One of *Ezekiel*.

וְחֲנוּן עֲנֹנוּ, רַחֲמָנָא עֲנִינֵן, רַחֲמָנָא פְּרוּק, רַחֲמָנָא אַתְּמִלִּי
רַחֲמִין עֲלֵן, וְעַל כָּל אֲנָשֵׁי בֵיתָנָא, וְעַל כָּל אַחְנָא בֵּית
יִשְׂרָאֵל, וּמַחֲשׁוּכָא לְנִהוּרָא אַפְקִינֵן, בְּדִיל שְׂמַךְ רַבָּא.

On Erev Rosh Chodesh, the *chazzan* recites שְׁלֹם (below),
followed by Psalm 8 (p. 10), קְדִישׁ יְתוּם, עֲלִינוּ, and קְדִישׁ יְתוּם.

When Rosh Chodesh falls on a Saturday or Sunday, so that Yom Kippur Katan is held on the Thursday before, *Minchah* continues with אָבִינוּ מְלַכְנוּ and *Tachanun*; the *chazzan* recites the שְׁלֹם (below), followed by Psalm 20 (p. 8), עֲלִינוּ, קְדִישׁ יְתוּם, and קְדִישׁ יְתוּם.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן – Cong.) בְּעֵלְמָא דִּי בְרָא
כְּרַעוּתָהּ. וַיִּמְלִיךָ מַלְכוּתָהּ, [וַיִּצְמַח פְּרָקְנָהּ
וַיִּקְרַב מְשִׁיחָהּ. (אָמֵן – Cong.)] בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיִּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ: אָמֵן.

(אָמֵן – Cong.) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעֵלְמֵי עֲלַמְיָא.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעֵלְמֵי עֲלַמְיָא. יִתְבָּרַךְ
וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְּקִדְשָׁא בְּרִיךְ הוּא (Cong. – בְּרִיךְ הוּא) –
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרוּן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן. (אָמֵן – Cong.)

(Cong. – קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.)
תִּתְקַבֵּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קְדָם
אָבוּהוֹן דִּי בְשִׁמְיָא. וְאָמְרוּ: אָמֵן. (אָמֵן – Cong.)

(Cong. – יְהִי שֵׁם יְהוָה מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.)
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים [טוֹבִים] עֲלִינוּ וְעַל
כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן. (אָמֵן – Cong.)

(Cong. – עֲזָרֵי מַעַם יְהוָה, עֲשֵׂה שְׁמִים וְאָרְץ.)²

Take three steps back.

Bow left and say, ... עֲשֵׂה; bow right and say, ... הוּא; bow forward and say, ... יִשְׂרָאֵל, עֲשֵׂה; ... אָמֵן
... Remain in place for a few moments, then take three steps forward.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלִינוּ, וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן. (אָמֵן – Cong.)

Gracious One, answer us! O Compassionate One, answer us! O Compassionate One, redeem us! O Compassionate One, become full of compassion for us and for all the people of our household and for all our brothers, the House of Israel! And take us out from darkness to light for the sake of Your great Name.

On Erev Rosh Chodesh, the *chazzan* recites the Full *Kaddish* (below), followed by Psalm 8 (p. 10), the Mourner's *Kaddish*, *Aleinu*, and the Mourner's *Kaddish*..

When Rosh Chodesh falls on a Saturday or Sunday, so that Yom Kippur Katan is held on the Thursday before, *Minchah* continues with *Avinu Malkeinu* and *Tachanun*; the *chazzan* recites the Full *Kaddish* (below), followed by Psalm 20 (p. 8), the Mourner's *Kaddish*, *Aleinu*, and the Mourner's *Kaddish*.

יְתַגַּדֵּל *May His great Name grow exalted and sanctified* (Cong.— Amen.) *in the world that He created as He willed. May He give reign to His kingship, [and cause His salvation to sprout, and bring near His Messiah (Cong.— Amen.),] in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.*

(Cong.— Amen. *May His great Name be blessed forever and ever.*)

May His great Name be blessed forever and ever. Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong.— Blessed is He) — beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong.— Amen.)

(Cong.— *Accept our prayers with mercy and favor.*)

May the prayers and supplications of the entire Family of Israel be accepted before their Father Who is in Heaven. Now respond: Amen. (Cong.— Amen.)

(Cong.— *Blessed be the Name of HASHEM from this time and forever!*¹)

May there be abundant peace from Heaven, and [good] life, upon us and upon all Israel. Now respond: Amen. (Cong.— Amen.)

(Cong.— *My help is from HASHEM, Maker of heaven and earth.*²)

Take three steps back. Bow left and say, “He Who makes . . .”; bow right and say, “may He . . .”; bow forward and say, “and upon all Israel . . . Amen.” Remain in place for a few moments, then take three steps forward.

He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong.— Amen.)

Psalms 113:2. (2) 121:2.

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