מהדורות בית דתות
شرح
יומ בפזכר קסית

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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 YA'AKOV 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
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

New Moons have You given to Your people, a time of atonement for all their offspring.
   (Mussaf of Rosh Chodesh)

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?

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.

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

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.

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.

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

God said that it is not degrading to be small.

THE WORDS אָטַם AND נְכֶרֶת ARE USUALLY TRANSLATED AS sin and atonement. These definitions are correct, but the words have another underlying meaning. The word אָטַם 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 נְכֶרֶת 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 נְכֶרֶת הָאָטַם

A New Translation
The word יפריח 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.

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

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.

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 קָרֶב as offering, because it comes from the root קָרֶב, 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.

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).

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.

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

Little

Sinai Is Preferred

The decline of the moon presented a unique opportunity for people to draw closer to God.
When people are humbled, God is most receptive to their prayers and repentance.

**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?

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.

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 [נָשָׁה עַל אוֹסֶף or shortcoming] by wiping away its sense of shame [נָשָׁה 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)
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**

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

لاملأها فحمه خلوقه لآ أوُه مهي مشه مهي.

אָרָחְךָ זְכָרַתָךְ זְכָרַתָך קְדָרַתָך שָׁכָּבַת יְמָא בַּרְאָשָׁת

כְּמוֹ שָׁקֵרַת קְרָבָה קְרָבָה קְרָבָה

*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.

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.

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

לְמַעַן שָאָנֵי בְּרֶשֶׁאָרַי לֶחֶם הַמַּעֲשֹׂה בְּשָׁמַיִם בִּרְשֵׁיעִים עֲבוֹדָה

[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” — 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, שאר מדומים עיניך וראה מי כباء אלהי, 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 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 Ketroes before Minchah recite those passages before the Yom Kippur Katan service.

The Yom Kippur Katan service begins with 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.

... תפילת ליעם וב יתף — A prayer of one afflicted, when he will grow faint ... The word יתף, 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,_reader תִּתְנַשֵׁךְ בָּעַרְעֳזָה, and He has commanded us to wrap ourselves in_tzitzit. 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
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The Yom Kippur Katan service begins with Psalm 102.

企業 הש保護א א 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.

בר נקשות — [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...'

בי אסף כлепמה אכלתי שספגה ובברכת עכוביה — 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 contortion.

יומיין בצק נ֍ו — 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.

וקננים לזר ורד — And Your remembrance is in every generation. Generation after
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*.
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 ap-
ppeared 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 foun-
dation 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.

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congregation responds by repeating the
first stanza as a refrain.

See commentary regarding the rhyme scheme of this piyut.

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

are eternal (Rashi).

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 obvi-
ous 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.

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 ...' (Mitzdah
David).

On this day. This piyut was composed by R' Yehudah Aryeh ben
Yitzchak de Modena [of 16th-17th-century
Venice], who signed his name יוחנן כר缈 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.

5 / YOM KIPPUR KATAN
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.

The threads of. This may be intended as a play on the word thread, the sins of.

Have I woven with my defiance. The paytan continues the metaphor of 'threads of my sins' and 'string of my wickedness.'

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.

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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.

\(^1\) Certainly the guilt of my heart is revealed before Him — the threads of my sins and the string of my wickedness.

\(^1\) My judgment: I know that I should be burned in fire, for evil and wickedness have I woven with my defiance.*

\(^1\) 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.

\(^1\) Indeed, with ropes of falsehood, iniquity pulls [us]\(^2\) backwards. Before You, my God, I have come to stand,

\(^1\) a cure for the bitter poison of the biting serpent* to request and to entreat. Pained and saddened,

\(^1\) dwelling with the afflictions of the stone* of the quarry. [I have] hand, mouth and eye,

\(^1\) [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.

\(^1\) Behold, You have given New Moons* to Your people as a time of atonement for all their incidents.\(^3\)

\(^1\) You annulled the [words of the] Accuser from Your beloved ones;


---

\(\text{ש} \text{כ} \text{כ} \text{כ} \text{כ} \text{כ}

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

\(\text{כ} \text{כ} \text{כ} \text{כ} \text{כ} \text{כ}

— [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.’

\(\text{כ} \text{כ} \text{כ} \text{כ} \text{כ} \text{כ}\)

— New Moons. Although the common translation of ראש החודש [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 ראש החודש refers to the reappearance of the moon in its crescent shape after its invisible phase. Thus Rashi (Exodus 10:10) calls it הלוג, the moon in its renewal.

\(\text{כ} \text{כ} \text{כ} \text{כ} \text{כ} \text{כ}\)

— 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 התולות, literally offspring, of the month (Beis Yosef 423 citing Orchos Chaim and R' Yehudah HaLevi).

7 / YOM KIPPUR KATAN
על כל אקודמה* תחתיו
פיים לפנינו, כי אז אחת
*ashav ela'ts hosh, la'az u'dor orata
וימר א'ה, עשת הולות, ולא זוד אורת.

וים זה, זיה משקל בכל ת📝ים באתים, ברמות ירה
וימים, לפני מספר יביוות ירבד, בצייד יזיו הפור.

ובבר תשריך, אמת מלפי,
קבוק תורם את צור,2 קרשנים,
דירית מנחותך שיש בובר,
כי בה השעה يولתו ראשים ח isp.

 çarp איום, גדול, במעיים, במעיים, ברמות ירה
כי שם Lebenן שואח זור.

ויום זה, זיה משקל בכל ת📝ים באתים במעיים, ברמות ירה
איום, לפני מספר יביוות ירבד, בצייד יזיו הפור.

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

כפיה

למעיחך מומנט יплан. יעכוב יזיו ביתך ערוה, ישובך
שים אלתי יצקבר. ישלח עורות מקרית.
ואצותי יטערכו, ינוך בל מנהרת, ועליה דישה סלוה.
י titan לעכלנא, בוכל עליםך עימה. בנגת בישיושהו.
ובשם אלהינו בראש, ימלא יזיוה בל משאלותיך. עתה
נרצותכי ויושיעי יזיו משיחת, ישבו מששך קרש.
ובבגרות ישב ימינו. אלה ברכו, אלה בּסוסים.
ואבותינו במשי יזיו אלחנ Invocation נقضي. חפה בים נקדו.
ואבותינו קMahon נתעדרו. יזיו השישת, מכלך יעזנו.
ביום קראנו.

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

יום כפור קטן

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Therefore, I approach You\textsuperscript{*} with their supplications on the day that precedes it, so that I will then\textsuperscript{*} be unmarred,\textsuperscript{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.

With Your abundant kindness, You my King, You will arise and have mercy on Zion,\textsuperscript{2} our Sanctuary.

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

Please, God, send us the one who will bear the crown\textsuperscript{*} of our heads. For it is there that our hearts yearn, [to behold its] radiance.\textsuperscript{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

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.


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

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

— A resident, a sojourner no longer. That is, I will devote myself thoroughly to the service of God, and no longer serve Him sporadically.

— 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.
When Yom Kippur Katan is held prior to Erev Rosh Chodesh, Psalm 8 is recited.

Psalm 8

1

(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: יָד, שִׁמְךָ, וְעַמְּךָ לְמַעְשֶׂה אֱלֹהִים, יִקְּרֵי צוֹרְרִי, לְפִי עוֹלְֿלִים וְיֹנְֿקִים יִסּוֹ, מִפִּי עוֹלְֿלִים וְיֹנְֿקִים יִסּוֹ; in the chazzan's repetition, בְּכֵהֹד וְבְּתַחֲרָה.)

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

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


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).
The central theme of all the Selichos prayers recited before and on Yom Kippur, as well as on all fast days is the תרי"ה תר"ג מ"ודת שלוש עשרים והראת פנים מ"ודת ה Thirteen Attributes of Divine Mercy, beginning ד 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

[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

[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.*

Psalm 8

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: יнный יענייר; the Torah and Haftarah readings; ברכות וקינוסים; in Shemoneh Esrei, ענינו and לוֹם notdef.001; in the chazzan’s repetition, ת כֹּהֲנִים.

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

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. 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.

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.

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

תָּשׁוּב עַל כָּעָה רַפּוֹמִים, מַהְנוֹגֵב בְּכֻפּוֹדֵיהוּ.

מַחֲלוֹל צָרְ עוֹם, מְצָבֵי רֹאשׁ רָאשׁוֹ.

מָרְבֵּה מַחֲליַה לְשׁוֹאֵי לַפְּרֻשְׂעֵי בּוֹשֵׁהוּ, בְּשִׁיָּה

עָדֱקֹתָו עַמָּה בְּשַׁר נָרִים, לְאַרְכּוּ עֵטְמוֹ.

אַל אַחֲרֵי נָהֲרֵי שָׁלֵשׁ עַשְּרֵיהוּ, וּכְזֵר עַל חֹים בּוֹרֵית

שָׁלֵשׁ עַשְּרֵיהוּ, בַּמִּזְרָחַיָּה לְעֵצֲיָיו, מְצַוֵּיָו, בִּמְזַוֵּי.

נִקְדָּר יְהוָה בְּעֵין יִתיָב עַמָּה שֵׁם, נִקְדָּר בְּשֵׁם יְהוָה.

Congregation and chazzan recite loudly and in unison:

נִזְבָּר יְהוָה עַל פָּנָי נִקְדָּר:

תָּהוֹת, יְהוָה, אֲלָל רַחֲמוֹת, בַּמְזִיָּה אָפְסֵיה, בְּרֵב חֶסֶר,

נְאָמָה, נֶזֶר חָסֶר לְאַלְפֵימוּ, בָּשָׁה בּוֹן, נֶשֶׁע.

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 ולא מַלְאָךְ הִשָּׁב, O God, King Who sits ..., or the paragraph לא אֲלִיקָר אָפֶם, 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).

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

בלהוֹת — 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.

מאָלְךָו — [He] pardons the iniquities 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 יַעַמְרו, His people; God pardons those who desire to remain His; despite their shortcomings.]

[[פַּעֲמֵי רָאשׁוֹ, יְהוָה, יְהוָה,][Who] removes [sins] one by one. According to the teachings of Beis Hillel [the Academy of Hillel the Elder], God, Who is קֶרֶס, יְהוָה, Abundant in Kindness, 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

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

אַלּוֹ מָלֵךְ 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:

וַיְהוָה 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

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

וכָּרָה מַתיָּלֶל — [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).

תְּסֹעָה אֲבֻקָּה — [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.

ורֵדיָה לָנָּה לְעֵמֶר — 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.

(1) Exodus 34:5.

ברית שלש עשרה — 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).

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

וַיִּרְדֶדֶה — And HASHEM descended. God descended, as if to stand with Moses.

וַיַּנְסָךְ בְּשֵׁם הָיָה — 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.

זנ — 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. זנ — HASHEM. This Name [containing the letters of זנ, He was, He is, He will be] designates God as the יבנג, Prime Cause, of everything. It is only natural that He wishes to assure the

13 / YOM KIPPUR KATAN

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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: אֲנֵה אֲנֵה קָדָם חֲנַנְאָה, I am He [i.e., the God of Mercy] before a person sins, 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) זה — 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) אל — 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) רחום — 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) גרגש — 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) יאכזיב איש — Slow to anger. So that the sinner will have time to repent.

(7) רכוב חסד — 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) יאמט — 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:

_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.\(^{13}\)

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

(9) נֵצֶר חַסְרֵי קַדָּשִׁים — 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) נָשָׂא שָׁן — Forgiver of Iniquity. God forgives the intentional sinner, if he repents.

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

(12) נַעֲשֶׂה — 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) נַעֲשֶׂה — 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 אָלָמָנוּ, _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.

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*אָנָבָה — 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:

סלת נא* לculo תוע מוה נהל מנסeka, ובאשה נשהת
לculo מוה מאמראים עזר הוה, לאש נאמרא.

All, aloud and in unison:

ויאמר נוה סלחת פארבה. ²

All continue:

הנה אלהי און* שמש, פקח עניך ורחא שמחים נוי
והעיום אשר נברא שמה עלייה, בי ליא על
אדיקות אש בהלשם חפיצאות להנני, כע רהמיך
חרביס. אמרו שמעה, אריא סלחה, אדני חשים בורה, ועשה
אל תאמר, למשבע אלהי, בי שמה נברא* על עולך על

ועונה.

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.

אלהי נא אנא* אbsiteי

פשא* כפ* מקבת ערב, יעד נא באשר

הנה חפיות קסורה למחיה, בטש וברישה.

— 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, "לכל文创ו, I have forgiven." In our prayers today, we beg for a similar response.

— 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.

— 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).

— The lifting of my hands.

This piyut was composed by Mordechai bar Shabsi Aruch, 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, "ממלשה אליא עריא, My rescuer, my God, my Rock, which has become part of the Erev Rosh Hashanah Selichos service; the acrostic there reads פִּרֵךְ, פִּרֵךְ, Mordechai HaAroch [the tall (?)]; and (b) he wrote sometime before 1234 when

יומ כפור קטש / 16
Chazzan:  

 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:  

 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.  

 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.

 Our God and God of our fathers —  

 The lifting of my hands as an afternoon offering, 

 please find favorable and proper.  

 May my prayer constitute an incense-offering before you, 

 with sincerity and with uprightness.  


 \_

 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 מֵנָחַה, minchah. In an unusual departure, the words of the third and fourth lines flow together, with the third line ending in the middle of a 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.]

 מֵנָחַה — 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

 17 / YOM KIPPUR KATAN

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

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

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

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 psiyut 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 each day of the seven-day period, [each day of] the seven-day period, [each day of] the seven-day period, 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, 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...
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.*

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

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

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


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 pigut is recited on Yom Kippur Katan.

בנורי שפיחתה — With the speech of [Your] lips, by saying '我がしし、I have forgiven (Etz Yosef).
כלי צערל — 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 כולי צערל, entirely consumed. Thus, the phrase כולי צערל repeats the same idea in different words (Radak to Psalms 51:21).

Alternatively: The word כולי צערל 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: כולי צערל can mean completion. It would then allude to the tamid, or continual-offering, which the paytan earlier refers to as כולי לעב, the afternoon offering, and which was the final Altar offering each day, and thus 'completed' the day's service.

19 / YOM KIPPUR KATAN
A good portion. The verse refers to God’s kindness in presenting Israel with the Torah which King Solomon describes as a 'goodly portion,' as it is written: מִפְּנֵי עָזְבָּנָי נַעֲמָתֶּנָּה. For I have given you a goodly portion, My Torah ... (Proverbs 4:2; Avos 6:3).
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

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

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 heart¹⁰ before You
in his offering at the time he brings it —

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

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

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


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

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

21 / YOM KIPPUR KATAN

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עַלְצֵהּ לֵילָיוּתָה מְנַהֲגֶּהָ בְּכִּי יִמְנָעָה, וּצְאָבִּיו לָתֶּיהֶם בְּתַרְצְתָּה.

— Cong.

נְפֹרֶנָה יְשַיְרוֹלָל לְקָבָּשׁ בֵּיתָ שֵׁנִית הָשָׁם.

פַּרְקֵעָה עָרְבוֹת הַרְבּוֹעַ, בֵּיתָו עִבָּדָּה, הָאָסָפָה,

לִישָׁו מִזְרָחַ וְתֵלֶּרַח אַחַת בְּנֵי יְשַיְרוֹלָל בְּכִּסָּא.

— Congregation, then chazzan.

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

יְשָׁבֵל עַל בָּסָא רַחְמֵית, מְחָנְבֵּג בְּחָסִידָה,

מְזוֹהֲלָה נְתָנָה עָמוֹ, מְצַעְּבָה רַאָשָׁו, רַאָשָׁל מְחָלָל לְהָסִיָּאָה וְסַלָּכָה לְפַרְקְעָה, עָשָׁה הָאָדֶרֶךְ עִמָּם בַּלָּשׁוּר הַרְבּוֹעַ, אוּלָם הָרְבּוּעַ לְנוֹ

לֶומֶר שֶלֶשׁ צֶדֶק, יְבָרְשָׁו בַּל יֵדֶו בַּרְדָּה שֶלֶשׁ צֶדֶק,

כִּמָּם שֶׁשֶׁוֹרֶדוּ לְעֵין מְקָדֶם, כִּמָּם שֶׁפֹאָבָה, יָדָּוַה בֶּזֶם

נְתִיבֵּי עָמוֹ שֶם, נְקָרָא בָּשָׁם שִׁוָּה.

6.

Congregation and chazzan recite loudly and in unison:

נֵעָבֵר יְהוּדָה עַל פּוֹנִי נְכָרָא:

יְהוּדָה, יְהוּדָה, אָל רָחוֹמָה, חֹזֵן, אֲרֵךְ אֲפֵי, בְּרִי חָשֶׂר,

זָמִית, נֶצֶר חָשֶׂר לְאַלַּפְּפָה, נְשִׁי חָשֶׂר, נְפָשָׁר,

נְחָשֶׂא, נְסִיָּה לְעֵזָםָה לְחָסִידָהָו וְלַיְשָׁאָהָו מְנַחֲבָהָו. 8

לְנוֹ אָבְנִיָּה זֶרֶנָא, מֵהֵל לְעֵבָן מִלְּבָנָא בְּפַשְׁעָו. 9

אֲרוֹן תֹּוָב בֶּשָּׂלָה, בְּרִי חָשֶׂר לְכַל קַרְנוֹת.

10

All continue:

ונְשָׁלָה מְרִיִּים שַׁפֶּהְנִיָּה, נֶחָזָה חֲמָלָהָו קַרְוָת לְפֶנֶּה

פְּשָׁעָה בְּפָרָן מְנַחֲבֵּה הָעֲרָבָה.

12 דְּוִי לְרָצוֹנָא אָפָּרָי,

13 מְנַחֲמָה לְבוֹלָה לְפֶנֶּה יְהוּדָה צָוְרָה לְגוֹנֲאָלוֹת.

by which these goats would attain atone-ment 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).

By improving this text, we aim to enhance its readability and clarity.
May their offering be pleasing to HASHEM as in days of old,¹
and may You again find favor [in them],
Congregation — To once again turn to the [ir] minchah.²

ת Hashem, 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.⁶

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], Forgive 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:

נְשָׁמַחְו 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


23 / YOM KIPPUR KATAN

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Many congregations omit the next two paragraphs and continue with

Chazzan:

Israel, gather together,

Let the Holy Name be heard,

All, aloud and in unison:

Let the Name be praised, let it be known.

All continue:

Hear, Israel, the She'cha, the Sabbath, the Holy Sabbath,

Who is like to you, O Jacob, among the peoples,

Praised are Your miracles, praised are Your wonders.

Let my mouth and mouth proclaim,

The following piyut is recited responsively.

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.

— 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 מִשְׁמַא הָאָרֶץ, this piyut was originally intended for Minchah of Yom Kippur and is recited in some congregations at that service. This piyut is also similar in form to the preceding piyut מִשְׁמַא הָאָרֶץ, 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 מִשְׁמַא הָאָרֶץ, minchah, which may refer to a meal-offering, specifically, the one that is part of the afternoon tamid [continual] offering; any altar offering; the
As a father has mercy on his children, so, HASHEM, may You
have mercy on us. Salvation is HASHEM’s; upon Your people is
Your blessing, Selah. HASHEM, Master of Legions, is with us, the God of
Jacob is a stronghold for us, Selah. HASHEM, Master of Legions, praise-
worthy is the person who trusts in You. HASHEM, save! May the King
answer us on the day we call.

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

Chazzan:

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. And there it says furthermore:

All, aloud and in unison:

And HASHEM said, ‘I have forgiven according to your word!’

All continue:

Incline, my God, Your ear, and listen; open Your eyes and see our
desolation and that of the city upon which Your Name is pro-
claimed; for not because of our righteousness do we cast our suppi-
cations 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.

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.

My God, the flesh of Your people shudders
from the fear of You; it constantly stands* on guard,
until the time of the afternoon offering.

Cong. — For it has said,

‘I will appease him with the minchah.’


afternoon prayer service; or a gift of any
together. [Because of this intermingling of
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

25 / YOM KIPPUR KATAN
versions of this *piyut* read either of the two versions, and since the crack of dawn it has stood; or 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, *it constantly stands*, which is more appropriate for Yom Kippur Katan.

*The inner bull and the inner and outer goals.* 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...
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

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

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

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

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


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
musaf-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.'

— וָלָשֵׁי רַ חוֵ וָם — 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' (Kid-
dushin 69a).

— The faithful have vanished ... and clogged lip. The chazzan

27 / YOM KIPPUR KATAN

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כותרת ניב שפתיי" acompanא חורש
גנין ורפת אומקבה הדרש.
חלקה לשון וצבי בהשמך לרות
אותに関して הוא מנחת.

* Cong.

ביית חכמים מכון צוקה חושש,
חשיב בכספרה אשר بشלו שם,
הباحثים את השקטנים את קאמש.

3. לאשר יאמו את הפנתה.

4. כותה יהודה ספרה, קוממות וחשיבות להו, לברא מכון מערכתי לבראש הפרדanel.v
5. טיבש מערכה, טיבש את בני לול.

6. כלפי למניה מובית ומכה.

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

אל מלך יושב על כסא רךימיש, מתנוגד וב◂סידות, מוזה צוונות עצם, מעבייר ראשך ראשה,
מורשה מחילות למעשים וצל noen הפושיםני, עשיה מצוקת
עם כל בשר ורות, לא ברעש עבודהノielו. 6. אל והרשם לטן
לiare שלש עשרה, חובר לא לו חום בריית שלש עשרה,
כמו שהטורעת ל estratégia מכון, בום שבתים, וניר היה במען
יניהצב עימו שם, יקירא להם יהוה.

Congregation and chazzan recite loudly and in unison:

"נ不来ה יהודה על פנימי יקירא:"

borrows 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.'

— 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: 'my'
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

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

May HASHEM command His kindness⁴
to return me erect to my abode,⁵
to glorify the place of my Temple,
to renew the glory of my splendor;
And a smeller 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 בור.

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
covention 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:


lips ... גַּלְגָּל, answer ‘me’ ... בְּשָׁלוֹם, ‘my’
tongue. In some siddurim, this stanza is also couched in the third person: גַּלְגָּל, ‘his’
tongue ... בְּשָׁלוֹם, ‘his’
tongue.
— The burnt-offering and the minchah. This reading follows the
majority of siddurim. Some read, הַגִּלְגָּל, the fine flour and the minchah.
That version is based on the verse, קָשָׁם, and a third of a hin-measure of
oil, with which to mix the fine
flour, מַגְּנָן, a minchah-offering unto
HASHEM (Ezekiel 46:14).

29 / YOM KIPPUR KATAN
יחדו, ייחה, אל רחמים, להוה, אברהם אביכם, ורב חסד
ואםת. נער חסר לאפלים, נפש צור, נишь, והשם.
ונשאה, נינויה, אנסמה בעינה חולשהו והשוננה.
סלשת כל איביהם כי חתמו, פסח כל ים שיאבדו ומישעון כו.
אנה אגרניא טוב ושלום, ורב חסד לבל קריאיה.

All continue:
טוב ייחו לכל ברחמים על כל מששים.
טוב ייחו כל עיני ימבשם החושו.
טוב יהא שלום ושלום על הנפשו של יהוה.
טוב להשתה ברוחה, מ🍰ה בחרים.
טוב לוחות ברוחה, מখטב בחרים.
טוב بشיר יהוה, על כל יורה {[ח]אין}祎 רך.
טוב יהוה למשוע בים מר始め זוחל קסם.
כי יהוה יבריע עזרנה, זכור כי ערום אַבָּאנהנ.
כי טוב יהוה לעכל תכשיטה, 너ר זยอม אַמאמיה.
ברחמך, אַב ב眬, כל חַרמך יהוה עַלינו.
ליחוה הישענו, עלersions ברבעך סלחת יהוה Zuboch.
עַזונו, המשוע לו אהלי לעקף סלחת יהוה Zuboch, אשרי
אַבר מַגּוֹת וֹה, יהוה וישעיה, טִמְנְלַה,ญכון בים.
קרואנה.

Many congregations omit the next two paragraphs and continue with:
Chazzan:
סלחת נא לך חמש חות כבוד תכסה, ובאַיאזר נשאתה
לעם חוה ממצרים עזר חנה, והש נאמור:

— Good is 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], Forgive 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:

**_Tov_**  
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

חַסְמָה

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, praiseworthy 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 רָאָשן, _O_ congregation of my people.

Chazzan:

**_Sela_**  
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.  

---

יָרֵד הַקָּטָּר בּוֹ בְּבָלָם — _He_ guides sinners on the way. God assists the contrite sinner on the road to repentance (Raddak). If God takes the trouble to guide even the sinful, then He must certainly guide the righteous (Makkos 10b).
All, aloud and in unison:

1. דועה אלהים עניקה שמחה פסח ענייה וראיה שמחתנומ
הבר אחר בני האדם שמח עליי כלא עלי חכמי
אתונה מפקית ותנופיה ל<location unknown> לך רפורים חרבם.
ארתי שמה, ארתי סלחו, ארתי חשים, נשעה אל
האגוד,LookAndFeel אל בהם, כמי שמה נ.GetKeyDown על ענייה על עמקים.

The following piyut is recited responsively.

In some congregations, only the chazzan recites the entire piyut. After each stanza, the congregation responds with the four-word refrain, הלי עונשת ממחל נברכה.

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

בַּת עָצָמוֹת לְאֵלָהֵיהּ, לְאֵלָה הַשָּׁכָית בְּשֵׁקָהוֹת.
ובקスポ detal ואש אֵלָהֵיה, חכמיETH התוֹדוֹחֵה.
לְיָדוֹת מִצְלָה מִנָּה בְּשִׁרָּהָה. — Cong.

Lamentations 2:11, etc.), understanding the word הַגָּדוֹל as a poetic form of הַגָּדוֹל, the house of, as in הַגָּדוֹל יְהוֹה, the house of Israel.

Accordingly, the verbs that follow — וַהֲקַשְׁחֵה, וַהֲכַשְׁחֵה, וַהֲכַשְׁחֵה, וַלָּשַׁר עַל קַרְבָּנוֹ, וַבָּקַּשׁ מֶמֶרֶךְ מִפְּרוֹתָו, וַנִּשָּׁקֵבְּלָ, לָשַּׁר עַל קַרְבָּנוֹ, וַנִּשָּׁקֵבְּלָ, — are second-person masculine and refer to the masculine noun הַגָּדוֹל.

Alternately, the phrase הַגָּדוֹל יְהוֹיָדָע 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-

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All, aloud and in unison:

*And Hashem said, 'I have forgiven according to your word!'*

All continue:

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.

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.

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.

[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.

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

— 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

לפתוח ערב טני, להתרצות פנים אורותיה, נשים * לְקֵחַ מְלָא חֳפִין, קֵעַרְתַּ פֶּמוֹת קָדוֹשָׁה, לְזִיוֹת מִגְּזֵה מַנְזֵה בָּרָכָה. – Cong.

מפְּלֵל יְשַׁבַּאֱלָה, נְיַקְלֵ בֵּפַקְוּ מְשַׁפֵּחָה, הַלְּהָדוֹרִים יֲתָלוּ, בַּהֲדַקְקָרְבּ בָּבֹּת יְתוֹם נֶאֱמְרוּ לִנְרָל, חֲמוֹרִים יָנְגָהֲשׁוּ, עָשָׁה מְשַׁפְּטֵי עֶרְקְדָה, וגָבְעָר לְזִיוֹת מַזְוִיבָה. – Cong.

אֱלֹהֵי חַזְיְקָי הַנְּדָמִים, מַמְאֵי צֶבַּעֲרֵזְתּוֹ, נֶאֱמָרוּ בֵּשַבְּשָּׁבָה, אֶעֶסֶר לוּלְיַ אֲסוּמִים, גַּעְל כֵּל יָחַת אָדוֹתָה יִזְכַּר, כִּי הָיוּ בְּרְאָלָה בְּרִיָּמָה, בְּלֵג בֵּשְׂפִּיטוֹ, לְזִיוֹת מִגְּזֵה מַנְזֵה בָּרָכָה. – Cong.

טַהֲרֵי קַרְבּוֹנָה פְּרָה, חַפְתִּילִי נַרָּאַה, בָּנְכֵי עֵל הָגָּרָה, בֹּדֵרָה מְשַׁרְתִּימָה, בֶּאְיָא, הַיְּכָל חוֹר בְּתֵרָה, יָשָׁקַע מְבֵרֵשְׁ בֶּמְרָאָה, שֶםָּ שֵׁם צִרְקָה, לְזִיוֹת מִגְּזֵה מַנְזֵה בָּרָכָה. – Cong.

other view, Shacharis stands in place of the blood service of the morning tamid or continual-offering; Mincha: in place of the afternoon tamid; and Maarir 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.

לִפְנוֹת עַרְבּ שָׁכֶנְו ... לְעִם עֵבֶר ... – Toward evening he offered supplication ... as the afternoon continual-offering. See preceding comment.

... כַּיְד — 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).

... מַפְלָל — 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,
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.

[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.

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.


the site of the future Temple (see Rashi to Genesis 28:11).
לפרח — For which to hope. Some siddurim read לפשח, to shine forth.
כמי מכל תנים ב erection — Who entered the Sanctuary to the innermost chamber. Another reference to the Yom Kippur service of the Kohen Gadol.

35 / YOM KIPPUR KATAN
An individual praying without a minyan omits the next two paragraphs, and continues with:  

ךל מלח יושב על כיסא רוחמו, מתבגר בתשדדו תמחל ענוה עמו, מעביר ראשנו ראשה, ומרשה מוחל לשתים ו изделия לו ת(irא)ים, ושת עזרות עמו בברית זהב, לברית גלעד, לברית ברית שולח עשה, כמות שבורה עלינו מקור, כמו שחתה, נירר יוהו ב媒體 וביתך.

Congregation and chazzan recite loudly and in unison:

יתמר עדת יהוה על פגי נקארה:
ינחוה, יהוה, על רתיה, ינו, יער אפיים, ורב חסיד,
והוא נגר חסר לאלפים, והאר חן, והעש
והשא, והקו, והשלח עלונה ולתחאתה וביתך.
ספג לנה אבינה, כי חסינה, מחל למול מלחו, כי פשענוה.
והא אזורוני טוב השלח, ורב חסיד לכל קראות.

The following piyut is recited responsively. The chazzan recites each verse, and the congregation responds with the words, זörü יושב.

רהמה נא אברך על קימהackets להריך:
בвал נייהבר — Cong.
רהמה נא אברך על קימהackets ליריכו
בוניל נייהבר — Cong.
רהמה נא אברך על קימהackets שלטינה
בוניל נייהבר — Cong.
רהמה נא אברך על קימהackets ת㟁א
בוניל נייהבר — Cong.

ךמץ — 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

כָּל מַלְאָךְ 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, יִרְבּוּלֵיכְךָ, in the merit of [our reciting], ‘And [HASHEM] passed . . .’

רַחֲמִים 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 . . .’


should do so in response to our reciting יִרְבּוּלֵיכְךָ, And HASHEM passed, and which we have just recited four times and will soon recite once more.

37 / YOM KIPPUR KATAN

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רתומתנא אחרון ל' קימיה דמשה ביבא.
בריל יעשבר.

רותומתנא אחרון ל' קימיה דאהרון ביבא.
בריל יעשבר.

רותומתנא אחרון ל' קיאומרא הפסקות קיאא.
בריל יעשבר.

רותומתנא אחרון ל' קימיה דוד משיאא.
בריל יעשבר.

רותומתנא אחרון ל' קולותה השלמה מלכיה.
בריל יעשבר.

רותומתנא אחרון ל' קולותה השלמה מלכיה.
ברו יעשבר.

רותומתנא תודס מרגונא,

ולא יendir ריס מ' ייקחא.

An individual praying without a minyan omits the next two paragraphs, and continues with: 

איל מלך ישב על כסא קימיה, מⵜנונא בכסדיה, מזהל ענוה עמו, מ쳐ביר ראשה ראשה,
מרבח מחלצה ל'שתיאÝ וסליה אלף שחשב עשה עקרה.
עד כל בישר רוחו, לא כ🥂הסת תבמות. \*\*\* אי להוריה לו.
לומר שלשップש המורה לכל חותם מריה שלש שעריה, כמא שחררשב עלני ממקו, ממ שערתה, נודר ייווה עננה מחתיב
ועמי שן, نيיקא במש שיווה.

Congregation and chazzan recite loudly and in unison:

נייבער ייווה על סבי טיקרא:

ייווה, ייווה, אל, רזומא, ייהום, אראפ אפש, ברך ק莎.
ואמא, לזר חצדי לאלפיה, נשא עוך, ומישע,
ורתיאה, ינוקה. \*\*\*\*\* סלקתה ליצרה ולדחתא ונחתתא. \*\*\*\*\* אל חלה
למר אציניב כח תמאו, מחל לן מולדן פי פשועו. \*\*\*\*\*\*\* אמיה
ארנף טופו עכל, ורכ חסא למל קריאקא.

ויי כפור קשע

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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:

בצמיחו 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], Forgive 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

¹Exodus 34:5. ²34:6-7. ³34:9. ⁴(4) From the weekday Shemoneh Esrei. ⁵Psalms 86:5.

39 / YOM KIPPUR KATAN

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All continue:

אֶל הַמֵּעָשָׂה צֻנָּה בְּלָיהָ
שָׁמַנָּה מַסָּפְרָהּ אֶל הַמָּתָה
רָמָחְיָה יִקְּרוּיָהּ רְגָהָ
כְּרֶבֶּךָ עַזֶּךָ מַאֲלִיָּהּ
*זָזִיָּהוּ נַעֲצַנָּה בְּבַעַמְיוֹן
סָחֲטִיהָ רָאָהָ בְּשָׁמָם
ָצוּרָה מַמְּרוֹד
סֹלְדוֹהֶם שִׁם בְּלָמוֹדָה.
ֵגָא אֲלֵי הָעָרֶשׁ הַמָּלָוָה
— 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 *שִׁי בַּעֲבָדְךָ*, which pairs the letters from opposite ends of the aleph-beis. Thus, the first two verses begin with א and ה respectively; the next two, with ב and ד; then, ג and ד. This pattern continues until it reaches the two middle letters, ב and ד.

וֹדֶר בֵּאמֶת לָא חַשֵּׁכָה
חָתֶם תַּעֲדוּר הָעָרֶשׁ
ׂבּוֹרָה אֲלֵי הָעֲשָׂרָה
— 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).

חָרְוָנָה — Command our salvation, in [merit off] the besecher. This is a paraphrase of the verse, דִּנְאָה יַשְׁמַע תְּפֵרֶק, 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 יַשְׁמַע בְּכֶסֶם, literally, he encountered the place (Genesis 28:11). The Talmud, however, explains that phrase according to an alternative meaning of the root פֶּנֶע, which can also mean to pray. Thus, פֶּנֶע בּוֹקֶשׁ, 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 פֶּנֶע, besecher, for בּוֹקֶשׁ, Jacob.

וַתִּשְׁבַּר שְׁבַת אַלְּכָלְלָה
— 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: Thus said HASHEM: ‘גֵּדוֹנִי יָשִׁיב שְׁבָתָה, Behold, I am returning the captivity of Jacob’s tents’ (Jeremiah 30:18). Elsewhere, the Torah refers to Jacob as אֲלָכָלָה, 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 —

Do not make an end of us.¹

Let Your hand grasp justice.²

When [our] admonishment comes before You,

Do not erase our name from Your book.³

When You approach to determine [our] sentence

May Your mercy overrule Your wrath.⁴

When You see the paucity of [our] deeds

Advance righteousness from Yourself.

Teach us * [what to say] when we cry out before You,

Command our salvation, in [merit of] the beseecher,⁵

And return the captivity of the wholesome one’s tents;⁶

Note that its entranceways are in ruins.

Remember Your utterance, ‘It shall not be forgotten,

The Testimony * from the mouths of his offspring.’⁷

Unlock the Torah’s seal,*

Make Your secret accessible to those who study Your [Torah].

The center, * the round drinking bowl,

Please let the beverage not be lacking.⁸


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

רְשֵׁיָה — 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, יִרְשָׁיָה דֶּרֶךְ הַמַּלָּבָאָה, the Testimony of HASHEM is trustworthy (Psalms 19:8).

רְשׁוֹתָה — 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.

שִׁבְרוּ — The center, literally, the ravel. 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, ‘Enough!’ (see Midrash Tanchuma, Mikeitz 10).

41 / YOM KIPPUR KATAN

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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).

— Who are prisoners of hope.

Though Israel is trapped in exile, its people will not give up their hope in the ultimate Redemption.
O God, be intimate with those who know You;
Crush the people who do not know You,
When You return [Israel] to the fortified [Jerusalem],
The captured ones who are prisoners of hope.  

CONFESSION OF RABBEINU NISSIM

בְּרוֹחֵנָא לְאֵל וְעֹלָם

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; I am dust and ash. 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; my willful sins are too serious to relate. I am ashamed and even humiliated, like a burglar caught in a break-in.

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,


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.

43 / YOM KIPPUR KATAN

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ובא אל אֶל צוֹב, ובֵּלֵי מִעְשֵׁים רֶעֶם עֹשִׂים אֶתִּיוּחַ בּוֹm צָבָא מַעְקָדַת בִּרְעַת עֲשִׂיתָא. אוֹמֵא שָפַיְתָא דַּרְיָו לִכְּמֵשׁ, זַא יִלְיָא. לִי לַיָּאָא, צַלִּיהַ לַיָּאָא, אוֹמֵא שָפַיְתָא דַּרְיָו לִכְּמֵשׁ.

וּכְּחַ שָסִיָּא מָצָאָא עָלָא כַּרְשָׁא, כַּאֹל הָרֹפָאָה אֱבָאָו, בּוֹנְא סְפָר שְׁמוּרְוָא נְגֵיָחָא. בָּשָׁבָר מֵאָדָה עָלָא קָדָרָו, בַּכָּלְמִיָּא הָרֹפָאָה עָלָא בּוּלָא, לֹא אָהָרָו שָפַיְתָא, סְפָרְשָׁא מַעְקָדַת בּוּלָא, לֹא אָהָרָו שָפַיְתָא.

אָסַרָו מַעְקָדַת בּוּלָא, אָסַרָו אַבָּאָב בּוּלָא, אָסַרָו שָפַיְתָא שָפַיְתָא, אָסַרָו גַּעְבָּרָו גַּעְבָּרָו. זַא שָפַיְתָא, הָרֹפָאָה בְּמָּטָחָא שְׁמוּרְוָא, שָפַיְתָא שְׁמוּרְוָא בְּמָּטָחָא, שָפַיְתָא שְׁמוּרְוָא בְּמָּטָחָא.

רָבָּו בַּלָּא סְלָבָא, לָא זַלִּיָּא בְּלָבָא בָּנָי מַעְקָדַת שְׁמוּרְוָא כַּאֹל בְּלָבָא מַעְקָדַת שְׁמוּרְוָא. לָא עָלָא בְּלָבָא מַעְקָדַת שְׁמוּרְוָא. כַּאֹל בְּלָבָא מַעְקָדַת שְׁמוּרְוָא. כַּאֹל בְּלָבָא מַעְקָדַת שְׁמוּרְוָא. כַּאֹל בְּלָבָא מַעְקָדַת שְׁמוּרְוָא. כַּאֹל בְּלָבָא מַעְקָדַת שְׁמוּרְוָא.
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

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45 / YOM KIPPUR KATAN

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The confession, beginning with the last phrase of the opening paragraph (אֲלֵי אַבּוּדָּם, אֲלֵי אַבּוּדָּם, 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 Koheles 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.]

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.

Do not ignore our supplication. Without confession and repentance, our prayers would be hypocritical and deserve to be ignored.

For we are not so brazen and obdurate. To excuse and justify our misdeeds would be obdurate.

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.

אֲלֵהַיְנוּ 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.]

We have become guilty; [ב] we have betrayed; [ב] we have robbed; [ר] we have spoken slander; [ר] we have caused perversion; [ו] we have caused wickedness; [י] we have sinned willfully; [ר] we have extorted; [ב] 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.

— 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.

— [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 יָשַׁן (Abudraham).

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

— 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.

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

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**פָּרָגָת יָד** — *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 פָּרָגָת יָד can be understood as יָד דוֹא, *two mouths*. We have been hypocritical by saying one thing and thinking another; and by speaking of people behind their backs.

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**תַּכֶּוָּו** — *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.

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

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**נֵרָנ** — *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.

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**חָסֵּן** — *We have extorted*. The term חָסֵּן 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 תָּנָא אֵל, *you shall not covet*. Noah's generation was condemned because of חָסֵן, for it created a society that victimized the poor and defenseless.

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

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**עִיוֹרֵנֵנוּ לְמַעְדָּה** — *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.

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**כֹּנֶנָּה** — *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.

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**לָלִיגַנ** — *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.
we have been deceitful; בְּּהֵם we have scorned; יְּאָבָד we have rebelled; יַּעֲרֹע we have provoked; יִנְּשָׁא we have turned away; יִשְׁרִית we have been perverse; יָדָע we have acted wantonly; יֶשֶׁב we have persecuted; יַטְפִּיק we have been obstinate; יְּבָא we have been wicked; יִשָּׂף we have corrupted; יָבֵּל we have been abominable; we have strayed; we have led others astray.

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.

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!

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.

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.

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

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.

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.

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.

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.

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

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.

We have led others astray. We have abused the gift of freedom of choice. We have strayed and have drawn others with us.
סרך ממצאותיך וBlocפשותך תוסובי לאר עשה לך.

אַתָּה צְרִיךְ עַל כָּל בֶּהָא עֵלִינוּ, כִּי אָמוּת עַשְׂיָה

נָא בּוֹחֵן הַרְשָׁעָנוּ.

אַשְׁמַנְתָּה, מֶכֶל תּוֹ, בְּרִשְׁנָה מַכֶל הַר, כָּלָה מֵמֶנָּה מְשׁוֹשָׁה,

דֶּוָה לֶבֶנֶו בְּשִׁאָלָנוּ, חַהֲבָל אָנוּנָה, וּנְפַרְעָה

פַּאֲרֵנָה, וּבָלֵז בִּיאֵ מָקְרֵנָה, שְּרָבְבֵ בְּשִׁיָּגָה, שִׁירֵהֵנָה הָיוָה

לָשְׁמוֹ, יִפְי אָדָמָהַנָּה לָרָגָם, מֶהָנָה לָכְמֵרָם.

Some congregations omit the next two paragraphs and continue with לַעֲנְווּשָׁה.

נַעֲנְמוּ לָא שְׁבֵנוּ מְשֹׁוֹתָנוּ, זָהָה בְּעֵי פִּינוּ לְזִכָּה

עֶרֶנֶנוּ, לָאֵמְרֵנָה לֵעוֹלָה יְהוָה אָלָקָנָה וּאֵלָה אֵבָהֲחִנָנָה אָזָרכָו.

אָנַחֲנוּ לָא עַשָּׁנוּ, אֲבָל אָנַחֲנוּ אֱבַהֲחִנָנָו שֵׁתָאָנוּ.

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

אַשְׁמַנְתָּה, בּוֹבָה, מָלְנָה, דָּפָּנָה דַּפָּנָה, תְּשֻׁוֹה, תְּשֶׁוֹה, וּוֹרָה, שֵׁפָּה, שֵׁפָּה שֵׁפָּה. יְעָרָנָה רָע, מָבָנָה,

לֵעָה, מַרְבָּנָה, נַעֲמַנָה, שָׁרוּנָה, נַעֲמַנָה, שָׁרוּנָה, שֶׁרְבָּנָה, קָשָׁנָה

עַרְבָּה, רָשָׁנָה, שִׁיחְנָה, תְּשֻׁוֹה, תְּשֶׁוֹה, שִׁיחְנָה.

לְעַיְנֵנוּ, עַשָּׁקָנָה עִמֹּלָנָה, מְשֹׁשָׁה וּמְמֹרָתָן מַמָּנוּ, בַּּהֲנָה עֲלָסָה

עַלָּלָנָה, שֵׁלָנָה על שֵׁלָנָה, שְׁרָבָּנָה, מְשֹׁשָׁה, בּוּנָה,

פּוֹרָק אָלָא מְנוּה, זֵרוּת רָעָה, שְׁבָבָנָה, קָרָאֲנוּךָ יִהוָה

אַלָּלָנָה, רַחֲקָה מַמָּנוּ בּוֹבָנָה, שְׁבָבָנָה, אֱזְהָרָה, שְׁעַנָּה,

לַעֲבָרָנָה.

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

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

Some congregations omit the next two paragraphs and continue with [ה]: [כ] 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.

We have become guilty; [ב] we have betrayed; [א] we have robbed; [ת] we have spoken slander; [נ] we have caused perversion; [י] we have caused wickedness; [ו] we have sinned willfully; [ס] we have extorted; [כ] we have accused falsely; [ל] we have given evil counsel; [ס] we have been deceitful; [כ] we have scorned; [כ] we have rebelled; [ס] we have provoked; [כ] we have turned away; [ל] we have been perverse; [ס] we have acted wantonly; [כ] we have persecuted; [כ] we have been obstinate; [ס] we have been wicked; [כ] we have corrupted; [ס] we have been abominable; we have strayed; we have led others astray.

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


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.

51 / YOM KIPPUR KATAN
Some congregations omit the next two paragraphs and continue with: 

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

An individual praying without a minyan omits the next two paragraphs and continues with:

Congregation and chazzan recite loudly and in unison:

ינעברו יהוה על פנינו נוכיה.
Some congregations omit the next two paragraphs and continue with

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.

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; [ט] we have sinned willfully; [י] we have extorted; [azu] we have accused falsely; [כ] we have given evil counsel; [ג] we have been deceitful; [ד] we have scorched; [ה] we have rebelled; [ו] we have provoked; [ז] we have turned away; [ח] we have been perverse; [ט] we have acted wantonly; [י] we have persecuted; [ך] we have been obstinate; [ם] we have been wicked; [ל] we have corrupted; [מ] 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 We have erred.

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

* שמע ישראל, יהוה אלוהינו, יהוה אדונינו.
   In some congregations the ark is opened at this point.
   Chazzan then congregation recite loudly and in unison:

   בורק שם, בורות מלחמות, לעולמך זכר.
   Chazzan three times, then congregation three times, loudly and in unison:

   יהוה הוה אלוהים.
   Chazzan seven times, then congregation seven times, recite loudly and in unison:

   יהוה מלך, יהוהملך, יהוה מלך לעולמך זכר.
   Chazzan, then congregation:

   ענון אליה אברכים עוננ, ענון פחד, ענון בהון, ענון
   ענון יכקל, ענון, ענון מחך דם, ענון, ענון אלהי
   המרבבה עוננ, ענון, ענון עוננ, ענון עוננה עוננה.

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 צורנו — Our Rock... our Molder. 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.

 שמע ישראל — Hear, O Israel. 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).

 בורק 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 “his Malkhut... his Malkhut... his Malkhut...” HaShem reigns! HaShem has reigned! HaShem shall reign for all eternity! which is recited shortly.

יומ עומד קסום / 54

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הוהי *HASHEM, HASHEM, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth. Preserver of kindness for thousands [of generations], Forgive 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:

_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,*⁷

_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


* — 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 (1 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).

…ד ו — 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.

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

55 / YOM KIPPUR KATAN

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Bow left and say, ... עשה; bow right and say, ... את; bow forward and say, ... Remain in place for a few moments, then take three steps forward.

On Erev Rosh Chodesh, the chazzan recites קדיש יתום (below), followed by Psalm 8 (p. 10), קדיש יתום, and קדיש יתום. When Rosh Chodesh falls on a Saturday or Sunday, so that Yom Kippur Katan is held on the Thursday before, Minchah continues with ארבע פרקי and תחנון; the chazzan recites the קדיש יתום (below), followed by Psalm 20 (p. 8), קדיש יתום, קדיש יתום, and קדיש יתום.
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.

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.)

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.)

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.)

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