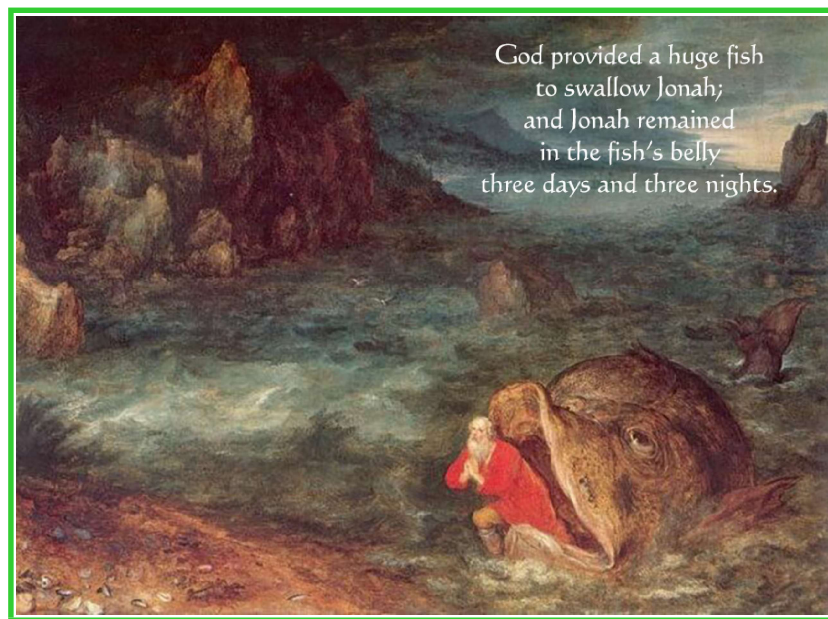


קריאת ליום כפור



READINGS FOR YOM KIPPUR

Please note: These pages contain sacred text and must be treated accordingly.

וַיֹּדְבֶר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיֹּמְתוּ: וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אֶהֱרֹן אַחִידְךָ וְאֶל־יָבֹא בְּכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת
אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאֹרֹן וְלֹא יָמוּת כִּי בַעֲזֹן אֶרְאֶה עַל־הַכַּפֹּרֶת: בְּזֹאת יָבֹא
אֶהֱרֹן אֶל־הַקֹּדֶשׁ בִּפְרָשׁ בֶּן־בָּקָר לְחֻטָּאת וְאֵיל לְעֹלָה: כְּתִנֹּת־בָּד קָדָשׁ יִלְבָּשׁ
וּמִכְנָסִי־בָד יִהְיוּ עַל־בָּשָׂרוֹ וּבְאֵבֶנֶט בָּד יַחְזֹר וּבְמִצְנֶפֶת בָּד יִצְנָף בְּגָדֵי־קָדָשׁ הֵם
וְרַחֲתִין בַּמַּיִם אֶת־בָּשָׂרוֹ וְלִבָּשָׁם: וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים
לְחֻטָּאת וְאֵיל אֶחָד לְעֹלָה: וְהִקְרִיב אֶהֱרֹן אֶת־פֶּרֶ הַחֻטָּאת אֲשֶׁר־לוֹ וּכְפָר בַּעֲדוֹ
וּבַעֲד בֵּיתוֹ:

[שְׁנֵי] וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהַעֲמִיד אֹתָם לִפְנֵי יְהוָה פָּתַח אֹהֶל מוֹעֵד: וְנָתַן אֶהֱרֹן
עַל־שְׁנֵי הַשְּׂעִירִים גִּרְלוֹת גּוֹרֵל אֶחָד לַיהוָה וְגּוֹרֵל אֶחָד לַעֲזָאזֵל: וְהִקְרִיב אֶהֱרֹן
אֶת־הַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה וַעֲשָׂהוּ חֻטָּאת: וְהַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו
הַגּוֹרֵל לַעֲזָאזֵל יַעֲמִד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה:
וְהִקְרִיב אֶהֱרֹן אֶת־פֶּרֶ הַחֻטָּאת אֲשֶׁר־לוֹ וּכְפָר בַּעֲדוֹ וּבַעֲד בֵּיתוֹ וְשָׁחַט אֶת־פֶּרֶ
הַחֻטָּאת אֲשֶׁר־לוֹ:

[שְׁלִישִׁי] וְלָקַח מִלֹּא־הַמִּחְתָּה גִּחְלִי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֹּא חֲפָנָיו
קִטְרֹת סַמִּים דָּקָה וְהֵבִיא מִבֵּית לַפָּרֹכֶת: וְנָתַן אֶת־הַקִּטְרֹת עַל־הָאֵשׁ לִפְנֵי יְהוָה
וּכְסָה עֲנַן הַקִּטְרֹת אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא יָמוּת: וְלָקַח מִדָּם הַפָּר וְהִזָּה
בְּאֵצְבָּעוֹ עַל־פְּנֵי הַכַּפֹּרֶת קֹדֶמָה וּלִפְנֵי הַכַּפֹּרֶת יִזָּה שֶׁבַע־פַּעַמִּים מִן־הַדָּם בְּאֵצְבָּעוֹ:
וְשָׁחַט אֶת־שְׂעִיר הַחֻטָּאת אֲשֶׁר לָעֵם וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבֵּית לַפָּרֹכֶת וַעֲשָׂה
אֶת־דָּמּוֹ כְּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וּלִפְנֵי הַכַּפֹּרֶת: וּכְפָר
עַל־הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חֲטָאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד
הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאָתָם: וְכָל־אָדָם לֹא־יִהְיֶה בְּאֹהֶל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ
עַד־צֵאתוֹ וּכְפָר בַּעֲדוֹ וּבַעֲד בֵּיתוֹ וּבַעֲד כָּל־קֹהֶל יִשְׂרָאֵל:

After the deaths of Aaron's two sons, when they had drawn close to the Lord and died, the Lord spoke to Moses. And the Lord said to Moses: speak to Aaron your brother, that he come not at any time to the holiest place—behind the curtain, to the presence of the kaporet that covers the Ark—so that he does not die; for I shall be revealed in the cloud above the kaporet. This is how Aaron shall come to the holiest place: he shall bring a young bull for a sin-offering, and a ram for a burnt offering. He shall wear a consecrated linen tunic, and breeches of linen shall cover his skin; he shall tie a linen sash about him and bind a linen miter on his head. These are the consecrated garments; he shall wash his skin in water and then put them on. From the congregation of Israel he shall take two young goats as a sin-offering, and a ram as a burnt offering. And Aaron shall offer up the sin-offering bullock that is his, as atonement for him and for his family.

[SHENI] He shall take the two goats and stand them before the Lord at the opening of the Tent of Meeting. And for these two goats, Aaron shall draw lots—one lot for the Lord and one lot for Azazel. And Aaron shall offer up the goat whose lot falls to the Lord, and make it a sin-offering. And the goat whose lot falls to Azazel shall be left to stand alive before the Lord, to be an atonement—to be sent away to Azazel, into the wastelands. Aaron shall offer up the sin-offering bullock that is his, as atonement for him and for his family; he shall slaughter the sin-offering bullock that is his.

[SH'LISHI] Then he shall take a pan full of burning coals from the altar, from the presence of the Lord, and with his cupped handful of finest incense, bring them within the curtain. He shall place the incense into the fire in the presence of the Lord, and a cloud of incense will engulf the kaporet over the [Ark of] Testimony—then he shall not die. He shall take of the bullock's blood and sprinkle with his finger onto the kaporet before him—and in front of the kaporet, he shall sprinkle seven times from the blood with his finger. And he shall slaughter the sin-offering goat that is the people's, and bring its blood behind the curtain, and do with its blood as he did with the blood of the bullock: he shall sprinkle it onto the kaporet and in front of the kaporet. So shall he bring atonement to the holiest place, for the impurities of Israel, for their rebellions and for all their sins. And so shall he do also for the Tent of Meeting, which abides with them, in the midst of their impurities. No man shall be in the Tent of Meeting when [Aaron] comes to make atonement in the holiest place, until he leaves; and he shall atone himself and his family and all the community of Israel.

[רביעי] ויצא אל-המזבח אשר לפני-יהוה וכפר עליו ולקח מדם הפר ומדם השעיר ונתן על-קרנות המזבח סביב והזה עליו מן-הדם באצבעו שבע פעמים וטהרו וקדשו מטמאת בני ישראל: וכלה מכפר את-הקדש ואת-אהל מועד ואת-המזבח והקריב את-השעיר החי: וסמך אהרן את-שתי ידיו על-ראש השעיר החי והתורה עליו את-כל-עונות בני ישראל ואת-כל-פשעיהם לכל-חטאתם ונתן אתם על-ראש השעיר ושלח ביד-איש עתי המדברה: ונשא השעיר עליו את-כל-עונותם אל-ארץ גזרה ושלח את-השעיר במדבר: ובא אהרן אל-אהל מועד ופשט את-בגדי הבר אשר לבש בבאו אל-הקדש והניחם שם: ורחץ את-בשרו במים במקום קדוש ולבש את-בגדיו ויצא ועשה את-עלתו ואת-עלת העם וכפר בעדו ובעד העם:

[חמישי] ואת חלב החטאת יקטיר המזבחה: והמשלח את-השעיר לעזאזל יכבס בגדיו ורחץ את-בשרו במים ואחרי-כן יבוא אל-המחנה: ואת פר החטאת ואת שעיר החטאת אשר הובא את-דמם לכפר בקדש יוציא אל-מחוז למחנה ושרפו באש את-ערותם ואת-בשרם ואת-פרשם: והשרף אתם יכבס בגדיו ורחץ את-בשרו במים ואחרי-כן יבוא אל-המחנה: והיתה לכם לחקת עולם בתדוש השביעי בעשור לחדש תענו את-נפשותיכם וכל-מלאכה לא תעשו האזרח והגר הגר בתוכם: כי-ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני יהוה תטהרו:

[שישי] שבת שבתון היא לכם ועניתם את-נפשותיכם חקת עולם: וכפר הכהן אשר-ימשח אתו ואשר ימלא את-ידו לכהן תחת אביו ולבש את-בגדי הבר בגדי הקדש: וכפר את-מקדש הקדש ואת-אהל מועד ואת-המזבח יכפר ועל הכהנים ועל-כל-עם הקהל יכפר: והיתה-זאת לכם לחקת עולם לכפר על-בני ישראל מכל-חטאתם אחת בשנה ויעש כאשר צוה יהוה את-משה:

[מפטיר] ובעשור לחדש השביעי הזה מקרא-קדש יהיה לכם ועניתם את-נפשותיכם כל-מלאכה לא תעשו: והקרבתם עלה ליהוה ריח ניחח פר בן-בקר אחד איל אחד כבשים בני-שנה שבעה תמימם יהיו לכם: ומנחתם סלת בלולה בשמן שלשה עשרנים לפר שני עשרנים לאיל האחד: עשרון עשרון לכבש האחד לשבעת הכבשים: שעיר-עזים אחד חטאת מלבד חטאת הכפרים ועלת התמיד ומנחתה ונספיהם:

[R'VI-I] Then he shall go out to the altar, which stands in the presence of the Lord, and bring atonement on it, taking of the blood of the bullock and of the goat and applying it to the horns around the altar. And he shall sprinkle of the blood with his finger onto the altar seven times, and purify and sanctify it from the impurities of Israel. When he finishes bringing atonement for the holiest place and the Tent of Meeting and the altar, he shall offer up the living goat. Aaron shall press his hands onto the head of the living goat and confess all the guilt of Israel, and all of their rebellions, all of their sins, and he shall place them onto the head of the goat and send it away at the hand of an appointed man, into the wastelands. That goat shall bear all their guilt upon itself, into a desolate land—he shall send the goat out into the wastelands. And then Aaron shall come to the Tent of Meeting, take off the linen clothes he put on when he entered the holiest place and set them down there. And he shall wash his skin in water in a holy place and put on his clothes, and go out and perform his burnt offering and the burnt offering of the people, in atonement for himself and for the people.

[CHAMISHI] And he shall burn the fat of the sin-offering like incense on the altar. The one who sends the goat away to Azazel shall clean his clothes and wash his skin in water, and then he may come back into the camp. And the sin-offering bullock and sin-offering goat, the blood of which was brought as atonement to the holiest place, shall be taken out of the camp—their skins and flesh and dung shall be burnt in fire. And the one who burns them shall clean his clothes and wash his skin in water, and then he may come back into the camp. This shall be an everlasting law to you: in the seventh month, on the tenth day, you shall afflict yourselves and perform no kind of work—neither the citizen nor the stranger in your midst. For you will be atoned on this day and made pure; of all your sins before the Lord you shall be purified.

[SHISHI] This is a Sabbath of utter rest for you, and you shall afflict yourselves—this is an everlasting law. And the priest who is anointed, into whose hands it is given to serve as [High] Priest after his father, he shall wear the linen garments, the consecrated garments. He shall make atonement for the holiest Sanctuary and for the Tent of Meeting; and for the altar shall he make atonement, and he shall make atonement for the priests and for all the community of the people. This shall be an everlasting law for you, to make atonement for Israel, for all their sins, once a year. And just as the Lord commanded Moses, so it was done.

[MAFTIR] On the tenth day of the seventh month you shall observe a sacred occasion when you shall practice self-denial. You shall do no work. You shall present to the Lord a burnt offering of pleasing odor: one bull of the herd, one ram, seven yearling lambs; see that they are without blemish. The meal offering with them—of choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for the one ram, one-tenth for each of the seven lambs. And there shall be one goat for a sin offering, in addition to the sin offering of expiation and the regular burnt offering with its meal offering, each with its libation.

ההפטרה של שחרית ליום כפור

ספר ישעיה פרק נ.יד-נח.יד | 14 : 58-57:14

Make a path, clear the way, remove all obstacles from My people's path!

For thus says the exalted One who inhabits eternity, whose name is Holy: Although I am exalted and holy, I also dwell with those who are humble and contrite, to revive the spirit of the humble and the heart of the contrite.

I will not contend forever, nor will I always be wrathful; for I am the source of all spirit, all life.

Their sin has made Me wrathful. I smote them, I hid My face; but they remained willful and rebellious.

I have seen their ways, and I will heal them. I will lead them, I will comfort them and their mourners.

Peace. Peace to the far and to the near, says Adonai. I will heal them.

But the wicked are like the tossing sea which cannot rest; its waters toss up rubbish and mud. There is no peace, says my God, for the wicked.

Cry aloud, hold nothing back; shout as loud as a shofar blast. Tell my people their transgressions, tell the House of Yaakov their sins.

Yet they seek Me daily, and delight to know My ways. Like a nation that does what is right and forsakes not God's ordinance, they ask Me for righteous judgments, they delight to draw near to God.

"Why have we fasted," they say, "if You see it not? Why have we afflicted ourselves, if You know it not?" Behold, on the day of your fast you pursue business as usual, and oppress your workers.

Behold, you fast only to quarrel and fight, to deal wicked blows. Such fasting will not make your voice heard on high.

Is this the fast that I have chosen? Is this 'affliction of the soul'? Is it to droop your head like a bullrush, to grovel in sackcloth and ashes? Is that what you call fasting, a fast that Adonai would accept?

This is My chosen fast: to loosen all the bonds that bind men unfairly, to let the oppressed go free, to break every yoke.

Share your bread with the hungry, take the homeless into your home.

Clothe the naked when you see him, do not turn away from you kin in need.

Then cleansing light shall break forth like the dawn, and your wounds shall soon be healed. Your triumph shall go before you and Adonai's glory shall be your rearguard.

Then you shall call and Adonai will answer; you shall cry out and Adonai will say, "Here I am."

If you remove from your midst the yoke of oppression, the finger of scorn and the tongue of malice, if you put yourself out for the hungry and relieve the wretched, then shall your light shine in the darkness, and your gloom shall be as noonday.

And Adonai will guide you continually. God will refresh you in dry places, renewing your strength.

You shall be like a watered garden, like a never-failing spring. And you shall rebuild ancient ruins, restoring old foundations. You shall be known as the builder of broken walls, the restorer of dwelling places.

If you refrain from doing business on Shabbat, My holy day, and regard Shabbat as a delight, Adonai's holy day as honorable, if you honor it by not doing your own business and by not talking idly, then shall you find delight in Adonai.

And I will set you safely upon the heights of the earth, and I will let you enjoy the heritage of Yaakov your father. This is Adonai's promise.

Yom Kippur Minchah Torah Reading

וַיֹּדְבֶר יי אֱלֹהֵי מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים
תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יי אֱלֹהֵיכֶם: אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת-שַׁבְּתֹתַי תִּשְׁמְרוּ אֲנִי יי
אֱלֹהֵיכֶם: אֶל-תִּפְנּוּ אֶל-הָאֱלִילִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יי אֱלֹהֵיכֶם:

[לווי] וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיי לְרֹצְנֵיכֶם תִּזְבַּחְהוּ: בַּיּוֹם זִבְחֵיכֶם יֹאכֵל וּמִמַּחֲרֹת
וְהַנּוֹתָר עַד-יוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשָּׂרֶף: וְאִם הָאָכַל יֹאכֵל בַּיּוֹם הַשְּׁלִישִׁי פָּגוּל הוּא לֹא
יִרְצֶה: וְאָכְלֹו עֲוֹנוֹ יִשָּׂא כִּי-אֶת-קֹדֶשׁ יי חָלַל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ:
וּבִקְצֹרְכֶם אֶת-קִצִּיר אֲרֻצְכֶם לֹא תִכְלֶה פֶּתַת שַׂדֶּךָ לְקָצֹר וּלְקַט קִצִּירְךָ לֹא תִלְקֹט:
וּכְרֹמֶךָ לֹא תַעֲוִלֵּל וּפְרֹט כְּרֹמֶךָ לֹא תִלְקֹט לְעָנִי וּלְגֵר תַּעֲזֹב אַתֶּם אֲנִי יי אֱלֹהֵיכֶם:
ישראל ומפטיר] לֹא תִגְנְבוּ וְלֹא-תִכְחֲשׂוּ וְלֹא-תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא-תִשָּׁבְעוּ
בִשְׁמִי לַשָּׁקֶר וְחָלַלְתָּ אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יי: לֹא-תַעֲשֶׂק אֶת-רֵעֶךָ וְלֹא תִגְזֹל
לֹא-תִלִּין פְּעֻלַּת שָׂכִיר אֶתְּךָ עַד-בֹּקֶר: לֹא-תִקַּל חֵרֶשׁ וּלְפָנַי עֹזֵר לֹא תִתֵּן מִכֶּשֶׁל
וְיִרְאֵת מִאֱלֹהֶיךָ אֲנִי יי: לֹא-תַעֲשׂוּ עוֹל' בְּמִשְׁפָּט לֹא-תִשָּׂא פָנֶי-דָל וְלֹא תִהְדָּר פָּנֶי
גָּדוֹל בְּצַדִּיק תִּשְׁפֹּט עַמִּיתְךָ: לֹא-תִלְךָ רֶכֶל בְּעַמִּיךָ לֹא תַעֲמֹד עַל-דָּם רֵעֶךָ אֲנִי יי:
לֹא-תִשְׁנֹא אֶת-אֲחִיךָ בְּלִבְבְּךָ הוֹכֵחַ תוֹכִיחַ אֶת-עַמִּיתְךָ וְלֹא-תִשָּׂא עָלָיו חֲטָא:
לֹא-תִקֵּם וְלֹא-תִטּוֹר אֶת-בְּנֵי עַמְּךָ וְאֶהְבֵּת לְרֵעֶךָ כְּמוֹךָ אֲנִי יי:

The Lord spoke to Moses, saying: Speak to the whole Israelite community and say to them: You shall be holy, for I, the Lord your God, am holy. You shall each revere his mother and his father, and keep My sabbaths: I the Lord am your God. Do not turn to idols or make molten gods for yourselves: I the Lord am your God.

[LEVI] When you sacrifice an offering of well-being to the Lord, sacrifice it so that it may be accepted on your behalf. It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. And he who eats of it shall bear his guilt, for he has profaned what is sacred to the Lord; that person shall be cut off from his kin. When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I the Lord am your God.

[YISRAEL & MAFTIR] You shall not steal; you shall not deal deceitfully or falsely with one another. You shall not swear falsely by My name, profaning the name of your God: I am the Lord. You shall not defraud your neighbor. You shall not commit robbery. The wages of a laborer shall not remain with you until morning. You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the Lord. You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your neighbor fairly. Do not deal basely with your fellows. Do not profit by the blood of your neighbor: I am the Lord. You shall not hate your kinsman in your heart. Reprove your neighbor, but incur no guilt because of him. You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself: I am the Lord.

JONAH'S FLIGHT

וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה בֶן-אֲמִתַּי לֵאמֹר: קוּם לךְ אֶל-נִינּוּהָ הָעִיר הַגְּדוֹלָה וְקֹרָא
עָלֶיהָ כִּי-עָלְתָה רָעָתָהּ לִפְנֵי: וַיֵּקָם יוֹנָה לְבָרַח תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא
אֲנִיָּה בָאָה תַרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה: וַיְהוּה
הַטֵּיל רוּחַ-גְּדוֹלָה אֶל-הַיָּם וַיְהִי סֶעֶר-גָּדוֹל בַּיָּם וְהָאֲנִיָּה חֲשָׁבָה לְהִשָּׁבֵר: וַיִּירָאוּ
הַמִּלְחִים וַיִּזְעְקוּ אִישׁ אֶל-אֱלֹהָיו וַיַּטְלוּ אֶת-הַכֵּלִים אֲשֶׁר בָּאֲנִיָּה אֶל-הַיָּם לְהַקֵּל
מֵעֲלֵיהֶם וַיּוֹנָה יָרֹד אֶל-יַרְכְּתִי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם:

The word of Adonai came to Yonah ben Amittai: “Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me.”

Yonah, however, started out to flee to Tarshish from God’s service. He went down to Yafo and found a ship going to Tarshish. He paid the fare and went aboard to sail away from the service of God.

But God caused a mighty tempest, so great that the ship was in danger of breaking up. In their fright, the sailors cried out, each to his own god; and they flung the ship’s cargo overboard to make it lighter for them.

The men said to one another, “Let us cast lots and find out on whose account this misfortune has come upon us.” The lot fell on Yonah. They said to him, “Tell us. you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?”

“I am a Hebrew,” he replied. “I worship Adonai, the God of Heaven, who made both sea and land.”

The men were greatly terrified, and they asked him, “What have you done?” And when the men learned that he was fleeing from the service of God—for so he told them—they said to him, “What must we do to you to make the sea calm around us?” For the sea was growing ever more stormy.

He answered, “Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account.”

Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing ever more stormy about them. They cried out to God:

“Oh, please, Adonai, do not let us perish on account of this man’s life. Do not hold us guilty of killing an innocent person! For You, O God, by Your will, have brought this about.” And they heaved Yonah overboard, and the sea stopped raging.

The men revered God greatly; they offered a sacrifice to God and they made vows.

כִּי־אַתָּה יְהוָה כְּאֲשֶׁר חָפַצְתָּ עֲשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה וַיַּטְּלוּהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזַּעֲפוֹ: וַיִּירָאוּ הָאֲנָשִׁים יֵרָאֶה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּדְּרוּ נְדָרִים:

A SECOND CHANCE

וַיִּמֶן יְהוָה דָּג גָּדוֹל לִבְלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְּפַלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּגָה: וַיֹּאמֶר קָרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שָׂאוֹל שׁוֹעֲתִי שָׁמַעְתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבָּב יָמִים וְנָהָר יִסְבְּבֵנִי כָל־מִשְׁבָּרִיד וְנִגְלִיד עָלַי עָבְרוּ: וְאֲנִי אִמְרָתִי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֵךְ אוֹסִיף לְהִבִּיט אֶל־הִיכָל קִדְשְׁךָ: אֲפָפוּנִי מַיִם עַד־נֶפֶשׁ תְּהוֹם יִסְבְּבֵנִי סוּף חִבּוּשׁ לְרֹאשִׁי: לִקְצָבֵי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ בָּעֵדִי לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי: בְּהִתְעַטֵּף עָלַי נֶפְשִׁי אֶת־יְהוָה זָכַרְתִּי וַתָּבוֹא אֵלַיךְ תִּפְלָתִי אֶל־הִיכָל קִדְשְׁךָ:

God provided a huge fish to swallow Yonah; and Yonah remained in the fish’s belly three days and three nights.

Yonah prayed to Adonai his God from the belly of the fish. He said: “In my trouble I called to God, Who answered me. You cast me into the depths, Into the heart of the sea. “But I, with loud thanksgiving, will sacrifice to You; What I have vowed I will perform. Deliverance is God’s!”

God commanded the fish, and it spewed Yonah out upon dry land.

Yonah went at once to Nineveh in accordance with God’s command. Nineveh was an enormously large city, a three days’ walk across. Yonah started out and

made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth.

When the news reached the king, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. And he had the word cried through Nineveh:

"By decree of the king and his nobles: "No human or beast—of flock or herd—shall taste anything! They shall not graze, and they shall not drink water! They shall be covered with sackcloth—human and beast—and shall cry mightily to God. Let everyone turn back from evil ways and from injustice! "Who knows but that God may turn and relent? God may turn back from wrath, so that we do not perish."

God saw what they did, how they were turning back from their evil ways. And God renounced the planned punishment, and did not carry it out.

וַיִּתְכַּסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחֹזֶקָה וַיָּשֻׁבוּ אִישׁ מִדְּרָכּוֹ הָרָעָה
וּמִן־הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם: מִי־יֹדַע יָשׁוּב וְנָתַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא
נֹאבֵד: וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדְּרָכָם הָרָעָה וַיִּנָּחֵם הָאֱלֹהִים
עַל־הָרָעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

THE DEPRESSED PROPHET

וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיִּחַר לוֹ: וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹא־זֶה
דִּבַּרְי עַד־הַיּוֹתַי עַל־אֲדָמָתִי עַל־כֵּן קָדַמְתִּי לְבָרִיחַ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה
אֶל־חֲנוּן וְרַחוּם אַרְךָ אַפִּים וְרַב־חֶסֶד וְנָתַם עַל־הָרָעָה: וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי
מִמָּנִי כִּי טוֹב מוֹתִי מִחַיִּי:

This displeased Yonah greatly, and he was grieved. He prayed to God, saying, "O Adonai! Isn't this just what I said when I was still in my own country?"

That is why I fled beforehand. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment. Please, Adonai, take my life! I would rather die than live.”

God replied, “Are you doing right in being grieved?”

Now Yonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city.

God provided a leafy castor-bean plant, which grew up over Yonah, to provide shade for his head and save him from discomfort.

Yonah was very happy about the plant.

But the next day at dawn God provided a worm, which attacked the plant so that it withered.

And when the sun rose, God provided a sultry east wind; the sun beat down on Yonah’s head, and he became faint. He begged for death, saying, “I would rather die than live.”

Then God said to Yonah, “Are you doing right in being grieved about the plant?”

“Yes,” he replied, “and I am so deeply grieved that I want to die.”

Then God said: “You cared about the plant-which you did not work for and which you did not grow, which appeared overnight and perished overnight. And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who [are so young that they] do not know their right hand from their left, and many beasts as well!”

וַיֹּאמֶר אֱלֹהִים אֶל-יוֹנָה הַהֵיטֵב חָרָה-לָךְ עַל-הַקִּיקְיוֹן וַיֹּאמֶר הֵיטֵב חָרָה-לִּי עַד-מוֹת:
וַיֹּאמֶר יְהוָה אֶתָּה חֹסֶת עַל-הַקִּיקְיוֹן אֲשֶׁר לֹא-עָמְלָת בּוֹ וְלֹא גִדַּלְתּוּ שָׁבִין-לַיְלָה הִיא
וּבֶן-לַיְלָה אָבָד: וְאֲנִי לֹא אֲחֹס עַל-נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשׁ-בָּהּ הֶרְבֵּה
מִשָּׂתִים-עֶשְׂרֵה רָבּוֹ אָדָם אֲשֶׁר לֹא-יָדַע בֵּין-יְמִינוֹ לְשִׁמְאֻלוֹ וּבִהֶמָּה רֶבֶה: