

|17| So he came near where I stood; and as he came, I was filled with fear, and I fell down upon my face, but he said unto me, Understand, O ben adam, the chazon (vision) points to the time of the ketz (end).

|18| Now while he was speaking with me, I swooned upon my face toward the ground, but he touched me, and made me stand upright.

|19| And he said, Hineni, I will cause thee to know that which shall take place in the latter part of HaZa'am (the Wrath period), since at a mo'ed (an appointed time) the Ketz (End) shall be.

|20| The ram which thou sawest having two karnayim are the melachim of Media and Paras (Persia).

|21| And the shaggy he-goat is melech Yavan (the king of Greece), and the keren hagedolah (great horn) that is between his eyes is the melech harishon (the first king [*i.e.*, *Alexander*]).

|22| Now one being broken and four stood up in its place, four kingdoms shall stand up out of the nation, but not in its koach (strength).

|23| And in the latter time of their kingdom, when haposhe'im (the transgressors, the ones rebelling) are come to the full, a melech of unyielding countenance, and mastering intrigues, shall stand up.

|24| And his koach shall be mighty, but not by his own koach; and he shall cause astounding destruction, and shall prosper, and accomplish, and shall destroy the mighty and Am Kedoshim (the Holy People).

|25| And by his cunning also he shall cause mirmah (deceit) to prosper through his hand; and he shall magnify himself in his lev, and by peace shall

destroy rabbim (many); he shall also stand up against the Sar Sarim (Prince of Princes); but he shall be broken without [*human*] hand.

|26| And the vision of the evening and the morning which was told is emes; and thou! Shut up the chazon; for it shall be for many yamim [*i.e.*, *distant times*].

|27| And I Daniel was faint, and lay ill several yamim; afterward I rose up, and did the king's business; and I was astonished at the vision, but without understanding it.

9 In the shnat achat (first year) of Daryavesh ben Achashverosh, by zera (descent) a Mede, who was made melech over the realm of the Kasdim (Chaldeans); |2| In the shnat achat of his reign, I, Daniel, received binah (understanding) from the Sfarim (books, Kitvei Hakodesh) of the number of the shanim, that the Devar Hashem was unto Yirmeyah HaNavi, with respect to the desolations of Yerushalayim, SHIVIM SHANAH must be completed [*Yirmeyah 25:11; 29:10*].

|3| And I set my face unto Adonoi HaElohim, to plead by tefillah and tachanunim (supplications), with a tzom, and sackcloth, and ashes;

|4| And I davened unto Hashem Elohai, and I made vidduy (confession of sin), and said, O Adonoi, HaEl HaGadol VHaNorah (the great and dreadful G-d), Shomer HaBrit VHaChesed (Who keepeth covenant and lovingkindness) to them that love Him, and to them that are shomrei mitzvot;

|5| We have sinned, and we have committed iniquity, and we have done wickedly, and

we have rebelled, even by departing from Thy mitzvot and from Thy mishpatim;

|6| Neither have we heeded or listened unto Thy avadim the nevi'im, which spoke in Thy Name unto our Melachim, our Sarim (princes), and our Avot, and to kol Am HaAretz.

|7| To Thee, Adonoi, is the tzedakah, but unto us is boshet hapanim (shame of face), as at yom hazeh; to the men of Yehudah, and to the yoshvei Yerushalayim, and unto kol Yisroel, that are near, and that are far off, through all the countries whither Thou hast driven them, because of their ma'al (betrayal, treachery) wherein they have dealt unfaithfully against Thee.

|8| O Hashem, to us belongeth boshet hapanim, to our Melachim, to our Sarim (princes), and to our Avot, because we have sinned against Thee.

|9| To Adonoi Eloheinu belong the rachamim and the selichot (forgiveness), for we have rebelled against Him; |10| Neither have we obeyed the voice of Hashem Eloheinu, to walk in His torot, which He has set before us by the hand of His avadim the Nevi'im.

|11| Yea, kol Yisroel has transgressed Thy Torah, even by departing, refusing to obey Thy kol (voice); therefore ha'alah (the curse [*Devarim 29:18*]) is poured upon us, and hashevuah (the oath) that is written in the Torat Moshe the Eved HaElohim, because we have sinned against Him. [*Vayikra 26:14f; Devarim 28:15f*]

|12| And He hath confirmed His words, which He spoke concerning us, and concerning our shofetim who judged us, that He