

would bring upon us a ra'ah gedolah, so that there has not been done under kol HaShomayim what has been done to Yerushalayim.

| 13| Even as it is written in the Torat Moshe, all hara'ah hazot (this evil) is come upon us, yet we have not mollified the face of Hashem Eloheinu, by turning away from avoneinu (our iniquities), and by having seichel (discernment) in Thy Emes.

| 14| Therefore hath Hashem watched upon the rah, and brought it upon us; for Hashem Eloheinu is tzaddik in all His ma'asim which He doeth, for we obeyed not His kol (voice).

| 15| And now, Adonoi Eloheinu, Who hast brought Thy people forth out of Eretz Mitzrayim with a yad chazakah (mighty hand), and hast gotten Thee renown, as at yom hazeh, we have sinned, we have done wickedly.

| 16| O Adonoi, according to all Thy tzidkot, I beseech Thee, let Thine anger and Thy fury be turned away from Thy Ir (City) Yerushalayim, Thy Har Kodesh, because for chatta'einu, and for the avonot Avoteinu, Yerushalayim and Thy people are become a reproach, an object of scorn to all around about us.

| 17| Now therefore, shema, Eloheinu, hear the tefillah of Thy eved, and his tachanunim (supplications), and cause Thy face to shine upon Thy Mikdash [*Beis HaMikdash*] that is desolate, lema'an (for the sake of) Adonoi.

| 18| O Elohai, incline Thine ear, and shema; open Thine eyes, and behold our desolations, and HaIr which is called by Thy Name; for we do not present tachanuneinu (our supplications)

before Thee on account of tzidkoteinu, but for the sake of Thy rachamim harabbim.

| 19| Adonoi, hear; Adonoi, forgive; Adonoi, hearken and act; delay not, for Thine own sake, O Elohai; for Thy city and Thy people are called by Thy Name.

| 20| And while I was speaking, and davening tefillos, and making vidduy (confession of sin) for me and for Ami Yisroel, and laying my techinnah (petition) before Hashem Elohai for the sake of the Har Kodesh of Elohai;

| 21| Yea, while I was davening in tefillah, even haish [*see 8:15*] Gavriel, whom I had seen in the chazon in the beginning, being caused to fly in weariness, reached me about the time of the minchat eviv.

| 22| And he instructed me, and spoke with me, and said, O Daniel, I am now come forth to make thee have seichel in binah.

| 23| At the beginning of thy tachanunim (supplications) a commandment went forth, and I am come to make the word known; for thou art greatly valued; therefore understand the devar, and consider the vision.

| 24| Shivi'im heptads is decreed upon thy people and upon thy Ir Kodesh (Holy City), to restrain the peysha (transgression), and to make an end of chattat (sin), and to make kapporah for avon, and to bring in Tzedek Olamim (Everlasting Righteousness), and to seal up the chazon and navi, and to anoint the Kodesh HaKodashim.

| 25| Have da'as, therefore, and get seichel, that from the going forth of the decree to restore and to rebuild Yerushalayim unto Moshiach Nagid shall be shivah heptads,

and threescore and two heptads; the rechof shall be built again, and the charutz, even in troublous times.

| 26| And after threescore and two heptads, yikaret (will be cut off) Moshiach [*Yeshayah 53:8*], but not for himself [*Yeshayah 53:4-6,8*]; and the troops of the coming nagid shall destroy the Ir and the Kodesh (Beis Hamikdash, *i.e.*, 70.C.E.); and the end thereof shall come with a flood, and unto the end there shall be war. Desolations are determined.

| 27| And he shall confirm brit (covenant) with rabbim for one heptad; and in the midst of the heptad he shall cause the zevach and the minchah to cease, and on the kenaf (wing) of the abominations is one making desolate, even until the complete destruction, a destruction that is decreed, shall be poured out upon the Shomem (Desolator, Destroyer).

10 In the shnat shlosh of Koresh (Cyrus) melech Paras (Persia) a davar (word) was revealed unto Daniel, shmo (his name) called Beltshatzar; and emes was the davar, and of a tzava gadol (great conflict, affliction); and he understood the davar, and had binah of the vision.

| 2| In those days I Daniel was mourning a full shloshah shavu'im (three weeks).

| 3| Choice lechem I did not eat, neither came basar nor yayin into my mouth, neither did I anoint myself at all, until the completing of the full shloshet shavu'im.

| 4| And in the four and twentieth yom of the chodesh harishon (first month), as I was on the bank of the nahar hagadol (the great river) which is the Tigris;