

KINOT • EICHA
FROM
קינות מסורת הרב
THE KOREN MESORAT HARAV KINOT
THE LOOKSTEIN EDITION



WITH COMMENTARY ON THE KINOT BASED
UPON THE TEACHINGS OF

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Commentary based on Jacob J. Schacter's compilation and redaction
of transcripts of the Rav's Tisha B'Av learning sessions



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קינות לליל
תשעה באב



KINOT
FOR THE NIGHT
OF TISHA B'AV

1

The structure of this kina is based on the fifth chapter of Eikha. The first eighteen verses are rhyming couplets, corresponding to the first eighteen verses of the chapter. The first stich of each couplet is the opening phrase of the verse in Eikha, while the second expands the idea

אוי.	זְכוֹר יְהוָה מַה־הָיָה לָנוּ,
אוי מַה הָיָה לָנוּ.	הַבֵּיטָה וְרֵאָה אֶת־חַרְפֹּתֵינוּ.
אוי.	נַחֲלָתֵנוּ נִהְפְּכָה לְזָרִים,
אוי מַה הָיָה לָנוּ.	פְּתִינוּ לְנֹכְרִים.
אוי.	יְתוּמִים הָייִנוּ וְאֵין אָב,
אוי מַה הָיָה לָנוּ.	וְאִמּוֹתֵינוּ מְקוֹנְנוֹת בְּחֹדֶשׁ אָב.
אוי.	מִיִּמֵינוּ בִּכְסֵף שָׁתִינוּ,
אוי מַה הָיָה לָנוּ.	כִּי נִסּוּךְ הַמַּיִם בָּזִינוּ.
אוי.	עַל צוֹאֲרֵנוּ נִרְדַּפְנוּ,
אוי מַה הָיָה לָנוּ.	כִּי שָׁנֵאת חֲנָם רִדַּפְנוּ.
אוי.	מִצָּרִים נָתַנוּ יָד,
אוי מַה הָיָה לָנוּ.	וְאִשׁוּר צָדְנוּ כְּצִיד.
אוי.	אֲבֹתֵינוּ חָטְאוּ וְאֵינָם,
אוי מַה הָיָה לָנוּ.	וְאִנְחָנוּ סוֹבְלִים אֶת עוֹנָם.
אוי.	עֲבָדִים מְשֻׁלּוּ בָנוּ,
אוי מַה הָיָה לָנוּ.	כִּי שְׁלוּחַ עֲבָדִים בִּטְלָנוּ.
אוי.	בְּנַפְשֵׁנוּ נָבִיא לַחֲמֵנוּ,
אוי מַה הָיָה לָנוּ.	כִּי קִפְצָנוּ מֵעֲנֵי יָדְנוּ.
אוי.	עוֹרְנוּ פְתַנּוּר נִכְמְרוּ,
אוי מַה הָיָה לָנוּ.	כִּי כְבוֹדָם בְּקִלוֹן הִמְרִוּ.

איכה ה, א

1

expressed in that verse. Each stich ends with an expression of lament ("Oh!" or "Oh! What has become of us!"). The last four lines are the last four verses of the Megilla.

זְכוֹר Remember, God, what has happened to us,	Oh!
See and take heed of our shame,	Oh! What has become of us! Lam. 5:1
נַחֲלָתֵנוּ Our possessions have been turned over to foreigners,	Oh!
Our homes to strangers,	Oh! What has become of us!
יְתוּמִים We have become orphans with no father,	Oh!
Our mothers lament in the month of Av,	Oh! What has become of us!
מִיִּמֵינוּ We were forced to purchase water,	Oh!
Because we dishonored the water libation,	Oh! What has become of us!
עַל We were hounded at our necks,	Oh!
Because we hounded others hatefully,	Oh! What has become of us!
מִצָּרִים We extended our hands to Egypt for help,	Oh!
But Assyria grasped us as a hunter would his prey,	Oh! What has become of us!
אֲבֹתֵנוּ Our fathers sinned and are no longer,	Oh!
But we suffer for their sins,	Oh! What has become of us!
עֲבָדִים Slaves rule over us,	Oh!
Because we failed to free our slaves,	Oh! What has become of us!
בְּנַפְשֵׁנוּ We must risk our lives to obtain our bread,	Oh!
Because we prevented our hands from giving to the poor,	Oh! What has become of us!
עוֹרְנוּ Our skin has shriveled as from an oven's heat,	Oh!
Because we exchanged His glory for scandal,	Oh! What has become of us!

אוי נָשִׁים בְּצִיּוֹן עָנוּ,
 אוי מָה הָיָה לָנוּ. בִּי אִשְׁתְּ אִישׁ טָמְאוּ וְזָנוּ.
 אוי שָׂרִים בְּיָדָם נָתְלוּ,
 אוי מָה הָיָה לָנוּ. בִּי גִזְלַת הָעֲנִי חָמְסוּ וְגִזְלוּ.
 אוי בְּחֹרִים טָחוּן נִשְׂאוּ,
 אוי מָה הָיָה לָנוּ. בִּי בְּבֵית זֹנָה נִמְצְאוּ.
 אוי זְקֵנִים מִשְׁעַר שַׁבְּתוֹ,
 אוי מָה הָיָה לָנוּ. בִּי מִשְׁפַּט יָתוֹם וְאֶלְמָנָה עִוְתוּ.
 אוי שְׂבַת מְשׁוּשׁ לִבְנוֹ,
 אוי מָה הָיָה לָנוּ. בִּי נִבְטְלוּ עוֹלֵי רְגְלֵינוּ.
 אוי נִפְלָה עֲטֹרַת רֹאשֵׁנוּ,
 אוי מָה הָיָה לָנוּ. בִּי נִשְׂרַף בֵּית מִקְדָּשֵׁנוּ.
 אוי עַל זֶה הָיָה דָּוָה לִבְנוֹ,
 אוי מָה הָיָה לָנוּ. בִּי נִטַּל כְּבוֹד בֵּית מֵאֻוֵּינוּ.
 אוי עַל הַר צִיּוֹן שִׁשְׂמִם,
 אוי מָה הָיָה לָנוּ. בִּי נִתַּן עָלָיו שְׂקוֹץ מְשׁוּמִם.

אֲתָה יְהוָה לְעוֹלָם תִּשָּׁב, כְּסֹאֲךָ לְדוֹר וָדוֹר:
 לָמָּה לִנְצַח תִּשְׁכַּחֲנוּ, תַּעֲזֹבֵנוּ לְאֹרֶךְ יָמִים:
 הֲשִׁיבֵנו יְהוָה אֱלֹהֵיךָ וְנָשׁוּב, חֲדָשׁ יָמֵינוּ כְּקֶדֶם:
 כִּי אִם־מָאִם מְאֹסֵתָנוּ, קִצְפָּת עָלֵינוּ עַד־מָאֵד:
 הֲשִׁיבֵנו יְהוָה אֱלֹהֵיךָ וְנָשׁוּב, חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Our enemies violated women in Zion, Oh!
 Because we each defiled our neighbor's wife,
 Oh! What has become of us!

Our princes were hung by their hands, Oh!
 Because they robbed and cheated the poor,
 Oh! What has become of us!

Our young men were forced to carry millstones, Oh!
 Because they frequented the house of the harlot,
 Oh! What has become of us!

Our elders were dislodged from the gates of judgment, Oh!
 Because they perverted justice for the widow and orphan,
 Oh! What has become of us!

Joy was dispelled from our heart, Oh!
 Because we abandoned our pilgrimages to Jerusalem,
 Oh! What has become of us!

The crown has fallen from our heads, Oh!
 For our Holy Temple has been burnt,
 Oh! What has become of us!

It is for this that our hearts are pained, Oh!
 For the honor of our cherished House is gone,
 Oh! What has become of us!

Thus is Mount Zion desolate, Oh!
 For an abominable idol has been placed on it,
 Oh! What has become of us!

But You, O LORD, are enthroned forever,
 Your throne endures through the ages.
 Why have You forgotten us utterly, forsaken us for all time?
 Take us back, O LORD, to Yourself, and let us come back;
 renew our days as of old!

For truly, You have rejected us, bitterly raged against us.
 Take us back, O LORD, to Yourself, and let us come back;
 renew our days as of old!

5

This kina, which concludes the night kinot, is a very ancient one. It is framed by verses of pleading for the redemption and rebuilding of Jerusalem. Each of the twelve signs of the Zodiac is mentioned, based on the Talmud (Hagiga 5b) which describes how, after the destruction of the Temples, even the heavenly hosts joined in mourning with Israel.

עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפַּד בִּירוּשָׁלַיִם.
תַּרְחַם צִיּוֹן וְתִבְנֶה חוֹמוֹת יְרוּשָׁלַיִם:

אז בַּחֲטָאֵינוּ חָרַב מִקְדָּשׁ / וּבְעוֹנוֹתֵינוּ נִשְׂרַף הַיְכָל.
בְּאֶרֶץ חֲבֵרָה לָהּ, קִשְׂרָה מִסְפַּד / וּצְבֵא הַשָּׁמַיִם נִשְׂאוּ קִינָה.
גַּם בָּכוּ בְּמִרְרַ שְׁבִטֵי יַעֲקֹב / וְאֵף מְזֹלוֹת יָזְלוּ דְמָעָה.
דְּגָלֵי יִשְׂרָאֵל חָפוּ רֵאשִׁים / וְכִימָה וְכִסִּיל קִדְרוֹ פָּנִיָּה.
הִעֲתִירוּ אָבוֹת, וְאֵל בְּלֵא שׁוֹמֵעַ / צָעֲקוּ בְנִים וְלֹא עָנָה אָב.
וְקוֹל הַתּוֹר נִשְׁמַע בְּמִרוֹם / וְרוּעָה נֶאֱמָן לֹא הִטָּה אָזֶן.
וְרַע קָדָשׁ לְבָשׁוּ שָׂקִים / וּצְבֵא הַשָּׁמַיִם גַּם הֵם, שֶׁק הוֹשִׁים כְּסוֹתָם.
חֲשַׁךְ הַשָּׁמֶשׁ וַיִּרַח קִדְרוֹ / וְכּוֹכְבִים וּמְזֹלוֹת אֶסְפוּ נִגְהָם.
טָלָה רֵאשׁוֹן בְּכָה בְּמִרְרַ נֶפֶשׁ / עַל כִּי כִבְשׁוּ לְטַבַּח הַזֹּבְלוֹ.
יִלְלָה הַשָּׁמַיִם שׁוֹר בְּמִרוֹמִים / כִּי עַל צִוְאָרָנוּ נִרְדַּפְנוּ בְּלָנוּ.
כּוֹכַב תְּאוֹמִים נִרְאָה חֲלוּק / כִּי דָם אַחִים נִשְׁפַּךְ בְּמַיִם.
לְאֶרֶץ בְּקֵשׁ לְנִפּוֹל סִרְטָן / כִּי הִתְעַלְפָנוּ מִפְּנֵי צָמָא.
מְרוֹם נִבְעַת מִקּוֹל אַרְיָה / כִּי שִׁאֲגָתָנוּ לֹא עֲלֵתָה לְמִרוֹם.
נִהְיָנוּ בְּתוֹלוֹת וְגַם בְּחוֹרִים / עַל כֵּן בְּתוֹלָה קִדְרָה פָּנִיָּה.
סִבֵּב מְאֻזְנִים וּבְקֵשׁ תַּחֲנָה / כִּי נִבְחַר לָמוֹ מוֹת מַחֲיִים.
עֲקָרָב לְבַשׁ פָּחַד וְרַעְדָה / כִּי בְּחָרָב וּבְרַעַב שִׁפְטָנוּ צוּרָנוּ.
פְּלִגֵי מַיִם הוֹרִידוּ דְמָעָה בְּנַחַל / כִּי אוֹת בְּקִשְׁתָּ לֹא נִתַּן לָנוּ.
צָפוּ מַיִם עַל רֵאשֵׁינוּ / וּבִדְלֵי מְלֵא חֲכָנוּ יָבֵשׁ.
קָרַבְנוּ קָרְבָן וְלֹא נִתְקַבַּל / וּגְדֵי פֶסֶק שְׁעִיר חֲטָאֲתָנוּ.
רַחֲמָנוּת בְּשָׁלוֹ יִלְדִיָּהֵן / וּמִזֵּל דָּגִים הָעֲלִים עֵינָיו.

תהלים
קב, יד

שיר השירים
ב, יב

5

עַד How long must Zion cry and Jerusalem mourn?
Pity Zion, rebuild the walls of Jerusalem!

Ps. 102:14

- א Then, because of our sins, the Sanctuary was destroyed;
because of our sins, the Temple was burned.
- ב Jerusalem's heavenly counterpart arranged to mourn,
while the stars in the sky lamented.
- ג Jacob's tribes wept bitterly.
The constellations dripped tears.
- ד The banners of Jeshurun were shrouded.
Pleiades and Orion dimmed their glow.
- ה Forefathers pleaded, but God would not hear;
children wailed, but Father did not respond.
- ו Moses' protest was sounded on high,
but the Faithful Shepherd turned a deaf ear.
- ז The sacred seed [the Jews] wore sackcloth;
the angels in heaven donned sackcloth too.
- ח The sun darkened, the moon was dim,
the stars and planets withheld their shine.
- ט Aries [corresponding to Nisan], first in the constellations, wept bitterly,
for her lambs were led to slaughter.
- י Taurus [corresponding to Iyar] bellowed up above,
for we were pursued from behind.
- יא Gemini [corresponding to Sivan] seemed torn asunder,
for the blood of brothers was spilled like water.
- יב Cancer [corresponding to Tammuz] clambered to the shore
while we were faint with thirst.
- יג The heavens trembled at Leo's [corresponding to Av] roar,
but our roaring prayers never reached those heavens.
- יד Young virgins were killed and also young lads.
No wonder that Virgo [corresponding to Elul] is darkened in gloom.
- טו Libra [corresponding to Tishrei] tipped her scales, yet prayed
for those who chose death over a life of woe.
- טז Scorpio [corresponding to Heshvan] was overcome with fear and
shuddering,
for the Protector Himself condemned us to sword and hunger.

Song 2:12

שְׁכַחְנוּ שֵׁבֶת בְּלִבּוֹת שׁוֹבְבִים / שְׁדֵי שֶׁבַח כָּל צְדָקוֹתֵינוּ.
תִּקְנֵא לְצִיּוֹן קִנְיָה גְדוֹלָה / וְתֵאִיר לְרַבְּתֵי עִם מְאוֹר נְגִהָךְ.

The stands and the קהל *says the following:*

תְּרַחַם צִיּוֹן כְּאִשׁוֹר אֲמֵרָת / וְתִכְוֶנֶה כְּאִשׁוֹר דְּבַרְתָּ /
תִּמְהַר יְשׁוּעָה וְתַחֲיֵשׁ גְּאֻלָּה / וְתִשׁוּב לְיִירוּשָׁלַיִם בְּרַחֲמִים רַבִּים:

כְּפָתוּב עַל יַד נְבִיאֲךָ: לִכֵּן כֹּה־אָמַר יְהוָה, שְׁבַתִּי לְיִירוּשָׁלַם בְּרַחֲמִים,
זכריה א,
טז-יז
בֵּיתִי יִבְנֶה בָּהּ, נָאֵם יְהוָה צְבָאוֹת, וְקוֹ יִנְטֶה עַל־יִירוּשָׁלַם: וְנֹאמַר: עוֹד
קָרָא לֵאמֹר, כֹּה אָמַר יְהוָה צְבָאוֹת, עוֹד תִּפּוּצְנָה עָרֵי מְטוֹב, וְנַחֵם יְהוָה
עוֹד אֶת־צִיּוֹן, וּבַחַר עוֹד בְּיִירוּשָׁלַם: וְנֹאמַר: בִּי־נַחֵם יְהוָה צִיּוֹן, נַחֵם
יִשְׁעִיָּה נא, ג
כָּל־חֲרֻבְתֶּיהָ, וַיִּשֶׂם מְדַבֶּרָה בְּעֵדוֹן, וְעִרְבָתָהּ כִּגְן־יְהוָה, שִׁשׁוֹן וְשִׁמְחָה
יִמְצֵא בָּהּ, תּוֹדָה וְקוֹל זְמֵרָה:

OU
PRESS

- פ Our eyes overflowed with streams of tears;
the hope of Sagittarius' [corresponding to Kislev] rainbow was denied
us.
- צ Water flowed plentifully above our head,
but even Aquarius' [corresponding to Shevat] bucket left our palates dry.
- ק The sacrifices we offered were not accepted;
under Capricorn [corresponding to Tevet],
the goats, the sin-offerings, ended.
- ר When compassionate mothers cooked their own children,
Pisces [corresponding to Adar] averted her eyes.
- ש We ignored the Sabbath with our wayward hearts,
so God ignored whatever merits we had.
- ת You will one day again take up Zion's cause with zeal,
and once more illuminate the populous city
with the light of Your splendor.

The congregation stands and the Leader says the following:

- תְּרַחַם Pity Zion as You have spoken.
Make her firm as You gave Your word.
- תִּמְהַר Hasten salvation, hurry redemption.
And return to Jerusalem with great compassion.

כְּכַתוּב As is written by the hand of Your prophet: "Therefore, thus says the LORD: I have returned to Jerusalem with mercies, My House shall be rebuilt in it, says the LORD of hosts, and a line shall be stretched forth over Jerusalem." *Zech. 1:16-17*
And it is said: "Proclaim further, saying, Thus says the LORD of hosts: My cities shall again overflow with prosperity; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem." And it is said: "For the LORD shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found in it, thanksgiving, and the voice of melody." *Is. 51:3*

קינות ליום
תשעה באב



KINOT
FOR THE DAY
OF TISHA B'AV

After the תורה is returned to the ארון,
the קהל sits on the floor and recites קינות.

6

The next fifteen kinot were written by Rabbi Elazar HaKalir (see page 198), and are characterized by their technical virtuosity and multiple references to the Tanakh and midrashim. This first kina exemplifies this virtuosity. Each of its nine stanzas consists of six stichs. In each stanza, the first word of the first stich is the first word of a verse in Eikha chapter 5, while the second word is taken from the beginning of the corresponding verse in Eikha chapter 4. The second, third and

שָׁבַת, סוּרוּ מִנִּי שְׂמֵעוּנִי עוֹכְרֵי
סָחִי וּמְאֹס הַשִּׁמוּנִי בְּעַדְרֵי חֲבֵרֵי
סְכוּתָהּ מִשָּׁכֵן מִסְכּוֹת דְּבִירֵי
סְכוּתָהּ וְהַבְּלָגוּ גְבוּרֵי
סָפְקוּ כִּף וּמַעְדוֹ אֲבָרֵי.

בְּסִלָּה כָּל-אֲבִירֵי:

נִפְלָה עוֹדֵינוּ בְּצוֹל דְּכוּיָהּ
עֵינַי חֲתָתָה לְחִזּוֹן בֵּן בְּרַכְיָהּ
עַד פְּלֹאֵי גִלְגַּל חֲבוּיָהּ
עֵינַי מְעוֹלֵלֵת בְּיוֹנֵת נְכוּיָהּ
עָשָׂה וְנָחַם, וַיִּקְרָא לְבַכְיָהּ.

וְנָם, עַל-אֵלֶּה אֲנִי בּוֹכְיָהּ:

עַל פְּנֵי פֶרֶת נִפְצוּ חֲסִידֵיךָ
פִּלְגֵי סוּף זָכְרָה בְּעָרוֹ יְסוּדֵיךָ
פָּחַד חֲטָא שִׁילָה, תִּכְבֵּף סוּדֵיךָ
פָּצוּ חֲזוּרֵי יַעַר, אֵינָה חֲסִידֵיךָ
פָּצוּ מֵעֵשָׂה עָרוּהָ לְנִדְיָהּ.

פִּרְשָׁה צִיּוֹן בִּינְדֵיךָ:

עַל הַר צָדוּ שְׂאוּנֵי מְדִינָה
צָפּוּ עַל רֹאשֵׁי יְדוּנֵי
צָמְתוּ בְּנֹב לְעֵמֹד יְדוּנֵי
צוּד נֶצְרַת לְעוֹרֵר מְדִינָה
צָעַק עַמִּי בְּיָמַי בֶּן דִּינַי.

צָדִיק הוּא יְהוָה:

After the Torah scroll is returned to the Ark,
the congregation sits on the floor and recites kinot.

6

fourth stichs begin with the opening words of verses in Eikha chapter 3 (arranged in a triple alphabetical format – three lines beginning with the same letter). The fifth stich opens with the first word of the corresponding verse in Eikha chapter 2, while the closing stich paraphrases the opening of the corresponding verse in Eikha chapter 1. The nine stanzas take us, in this way, through the last nine letters in the alphabetic arrangement of Eikha. The final stanza is an acrostic of the poet's name, אֵלְעָזָר, and connects to the next kina by closing with the refrain of Kina 7. Despite this highly constrained form, the kina is poignant and rich with meaning.

שָׁבַת [Our joy] ceased! And our detractors said, "Get away from me!"
They called me dirty and repulsive, worse than all my peers.
You spread a canopy over heaven to cover my Temple;
You concealed Yourself and vanquished my strongmen.
My foes applauded while my limbs drooped,
as they trampled upon my heroes.

נִפְלָה She has fallen to the depths and there she remains.
נִפְלָה My eyes await [Zechariah] Ben Berekhia's prophecy,
hoping for the miraculous wonders of Gilgal.
נִפְלָה My tear-stained face is marred by the mire of Greek sophistry.
נִפְלָה He acted first and later regretted, calling others to tears,
as He Himself exclaimed, "I cry for them!"

עַל The [acid] waters of the Euphrates punctured the innards of the pious;
עַל they remembered the [sweet] waters of the Sea of Reeds
עַל while the enemies razed the Temple foundations.
עַל Fear for Shiloh's sin seized all her advisors.
עַל [The enemy, likened to] wild boars exclaimed,
"What merit do they have?!"
עַל and they proceeded to force depravity upon the exiles.
עַל Zion spread her hands helplessly.

עַל My opponent's troops ambushed me on the mountain;
עַל they flooded the heads of Zion as a raging river.
עַל The murderous sin of Nob was held fast against me;
עַל You set the snare, inciting my enemies.
עַל My people shrieked in the days of the rebel Ben Dinai:
עַל "God is the Righteous One!"

אֶתָּה קָלִים הַכְּבֹדָתָּ, וּמַעֲדִי עֲרֻמוֹנִי
 קָרַבְתָּ בּוֹא אֵלַי, וַיַּחְרִימוּנִי
 קָרָאתִי לְיוֹשְׁבֵי גִבְעוֹן, עוֹד הֵם זְרֻמוֹנִי
 קוֹלִי לְהַשְׁמִיעַ בְּעֶרְבַּי הַגְּרִימוֹנִי
 קוֹמֵי עֲבָרֵי, בְּהִתַּל הָעֲרֻמוֹנִי.

קָרָאתִי לְמֵאֵהָבֵי, הֵמָּה רְמוֹנֵי:

לָמָּה רוּחַ אֶפְיִנוּ, לְטֹבַח שְׁמֵרוּ
 רְאִיתָ, בִּי כְּתָנוּר עוֹרְנוּ כְּמָרוּ
 רְאִיתָ, בִּי עֵמֶל וּכְעֵס בְּאוֹיְבֵיךָ גָּמְרוּ
 רַבְתָּ בַיָּד יַחְזִקְאֵל לְנַקְמָה, כְּמוֹ מָרוּ
 רָאָה, וַנִּכְחָדִים מִגּוֹי, אָמְרוּ.

רָאָה יְהוָה בִּי־צָר־לִי, מַעֲנֵי חֲמַרְמָרוּ:

הַשְׁיִבְנוּ, שִׁישֵׁי שֹׁמֵעַ, לְגוֹי צָאֲנִי
 שִׁבְתֶּם, רְמוֹס חֲצֵרִי, לְהַדְּפִיאֲנִי
 שְׁפַתִּי מִשׁוֹרְרֵי דְבִיר דּוֹמְמוּ, לְהַדְּאֲנִי
 שְׁמַעְתָּ, זְמוֹרוֹת אֶף הֵכִין לְטֹאטְאֲנִי. שְׁכָבוּ וְנָדוּ
 חֲצֵץ לְהַבְרִיאֲנִי.

שְׁמַעוּ בִּי נֶאֱנַחָה אֲנִי:

כִּי תָם חֲקֵתָ בְּכֶסֶם אוֹפְנִיךָ
 תָּשִׁיב לָהֶם גְּמוּלָה, כְּאִזְ חֲזוֹת פְּנֵיךָ
 תִּרְדֹּף לְצַלְמוֹן, יוֹעֲצֵי רַע עַל צְפוּנֵיךָ
 תִּתֵּן לְהַבְהִיב נוֹתְצֵי פְּנֵיךָ
 תִּקְרָא לְשֹׁפְרֵם בּוֹס, כְּמוֹס בְּפְנֵיךָ.

תָּבֵא כָל־רַעְתֶּם לְפָנֶיךָ:

תָּבֵא אֶל צַר אֲשֶׁר בָּלָנוּ
 לְמִבּוֹא חֲמָת, בְּחֻמָּה נִהְלָנוּ
 עַד לַחֲלָח וְחִבּוּר הַגְּלָנוּ
 זָקַן וּבַחֲוֹר וּבַתּוֹלָה כְּבָלָנוּ
 רֵם הֶבֶט נָא, עִמָּךְ כָּלָנוּ.

זְכוֹר יְהוָה מַה־הָיָה לָנוּ:

תהלים פג, ה

ישעיה א, יב

ישעיה סד, ח

אֶתָּה You lifted up the lowly [Babylon], who stripped me of my glory;
 You enabled him to approach me swiftly and ravage me.
 I called upon Gibeon our ally, but they, too, betrayed me.
 I felt compelled to call upon my Arab kin for help,
 but they teased me and disastrously deceived me.
 I called upon my lovers, but they fooled me.

לָמָּה Why did they lie in wait to slaughter the “breath of our life”?

You saw that my skin glowed like an oven.
 You saw that they wrought malice in Your treasured Temple.
 Ezekiel foretold that You would take revenge.
 See, they wish to exterminate us as a nation.
 See, O LORD, my distress; my intestines are shriveled.

Ps. 83:5

יחזקאל

הַשְׁיִבְנוּ May those who exiled me hear that their joy is but temporary;
 May You treat their dwellings as they have trampled mine,
 they who silenced the singers of the Temple to torture me.
 You heard that they schemed to sweep me away with “switches of wrath.”
 We dug holes in the earth in which to cook,
 and thus broke our teeth on stones.

Is. 1:12

They heard my desperate sighs!

כִּי You engraved Jacob’s image into Your celestial throne.
 Repay them, as when You showed Your face to us.
 Drive them into the nether world;
 they scheme against Your sheltered ones.
 Cast them into hell-fire, they smashed Your pearls.
 Summon them to sip Your secret cup of poison.
 Let all their wickedness come before You.

תָּבֵא Come upon the enemy who has annihilated us,
 led us away to the entrance of Hamath,
 expelled us to Halah and Habor,
 and dragged off in chains, old and young alike.
 Look down from on high; we are all Your faithful people!
 Remember, God, what has happened to us!

Is. 64:8

In this kina, each line begins with the first word of the corresponding verse in Eikha chapter 4, which according to tradition was the eulogy Jeremiah the prophet said after the death of King Josiah (Rashi, Lam. 4:1).

דברי הימים ב
לה, כה

וַיִּקְוֶן יִרְמְיָהוּ עַל־יֹאשִׁיָּהוּ:

אֵיכָה אֵלַי, קוֹנְנֵנוּ מֵאֵילָיו
בֶּן שְׁמוֹנֶה שָׁנָה הִחֵל לְדְרוֹשׁ מֵאֵילָיו.
בְּנֵי חָם בְּעֵבְרָם, חָנּוּ עָלָיו
וְלֹא הִזְכֵּר לוֹ שְׂגוּי מַפְעָלָיו:
גַּם בְּכָל הַמְּלָכִים אֲשֶׁר קָמוּ לְגִדּוֹר
לֹא קָם כְּמוֹהוּ, מִיָּמֹת אַבְיָגְדוֹר.
דָּבַק בּוֹ עֵוֹן לִיְצַן הַדּוֹר
אֲשֶׁר אַחֲרֵי הַדְּלָתוֹ, קָמוּ לְסִדְרֵי:
הָאוֹכְלִים זֶרַע שְׁחֹר
בְּתַמּוֹ הַטּוֹב, פָּחְמוּ מִשְׁחֹר.
וַיִּגְדַּל עֵוֹן, וְהִשִּׁיב יָמִין אַחֲרָיו
וְעוֹד לֹא שָׁלַח יָדוֹ מִן הַחֹר:
זָכוּ אֲמָרָיו, בְּנֵם דָּת לְהַקִּים
בְּצַע אֲמָרָתוֹ, בְּאָרוֹר אֲשֶׁר לֹא־יִקְיָם:
חָשַׁךְ תָּאָרוֹ בְּנִאֲצוֹ רְחוֹקִים
בְּבִצְעַ מוֹאֲסֵי דָת וְחֻקִּים:
טוֹבִים רַעִים נִקְרְאוּ, בְּשָׁלְחוֹ מִלְּאֲךָ
מִה לִי וְלֶךְ הַיּוֹם, לְתִלְאָךְ.
יָדֵי עַם הָאָרֶץ, דָּמִים בְּמִלְּאֲךָ
תַּעֲנֵשׁ, בְּבִצְעֵי אֶת פְּנֵי פִלְאֲךָ:
כָּלָה הַמוֹנֵי, לְלֶכֶת אֶרֶם נְהַרִים
לְמַעַן לֹא תַעֲבֹר חֶרֶב כָּל שְׂהוּא בְּאֶפְרַיִם.
לֹא שָׁמַע לְחֹזְקָהּ, לְשׁוֹב אַחֲרָיו
כִּי גִזְרָה נִגְזְרָה לְסַכְסַךְ מִצְרַיִם בְּמִצְרַיִם:

דברים כו, כ

וַיִּקְוֶן “Jeremiah composed laments for Josiah.”

11 Chr. 35:25

- א How a wail and a lament issued forth from the mighty leaders, for [Josiah], who, at the age of eight, began to search for God on his own.
- ב The sons of Ham [Egypt] passed through [the land of Israel] and encamped there. The merit of his many good deeds was to no avail.
- ג Among all the kings of Israel who sought to mend the breach [of idolatry], none surpassed him since the days of Avigdor [Moses].
- ד But the sin of his hypocritical generation stuck to him; those who concealed idolatrous images on the interior of their doors.
- ה Consumers of the Nile’s vegetation [Egyptians], discolored his golden visage so that it became blacker than coal.
- ו The people’s many sins caused God to withhold His redeeming right arm and no longer intercede on their behalf.
- ז [Josiah’s] promise to uphold the Law was sincere. He rent his clothing when he learned that those who fail to enforce the Torah are cursed.
- ח His face became darkened with soot, as the enemy, once distant, now threatened, all because of the sin of those who rejected statutes and law.
- ט The would-be ally [king of Egypt] sent a messenger, assuring peace: “There is no enmity between us to justify waging war with you!”
- י Why cause my soldiers to spill much blood? Why should you bear the blame for my divinely ordained [war against Assyria]?”
- יא [Josiah, stubbornly denying Egypt passage,] caused so many to fall at the battle in distant Aram, near the Euphrates, just so that “no sword” should, in any way, trespass the land of Ephraim.
- יב He ignored [Jeremiah’s] instructions not to oppose Egypt’s passage, for Egypt was doomed to self-destruction [and Israel’s opposition thus not needed].

Deut. 27:26

מַחֲטָאֹת סְתִירַת מְזוּזוֹת
חֲזוֹן עֲנֹתוֹתַי הַחֲלוּ לְבָזוֹת.
נָעוּ עַנְמִים לְחַמּוֹ לְהַבְזוֹת
וְלֹא הִסֵּב פָּנָיו, וְסָפְדוּ עַל זֹאת:
סוּרוּ הָעֵידוּ, עַד לֹא שָׁאִיָּה
וַיִּמָּאֲנוּ סוּר, וּמִטּ יִסּוֹד נְשִׂיָּה.
פָּנֵי קָרֵב קָרֵב, וְלֹא עֲלָתָהּ לוֹ שְׁעִיָּה
וַיְדוּ הַיָּרִים לְמַלְךְ יֹאשִׁיָּה:
עוֹדְנָו עוֹצֵם עֵינָיו, בְּגוֹיֵי נוֹחֲצִים
חֵץ אַחַר חֵץ, מוֹרִים וְלוֹחֲצִים.
צָדוּ וְשָׁמוּהוּ בַּמִּטְרָה לְחֲצִים
וַיִּזְרְקוּ בּוֹ שְׁלֹשׁ מֵאוֹת חֲצִים:
קָלִים צָתָתוּ אַחֲרָיו, אֲזוֹן מוֹצֵא פִּיהוּ
וְעַד מְצוֹי נַפְשׁוֹ, מֵעֲשִׂיו הִיפִּיָּהוּ.
רוּחַ שְׁפָתָיו הִפְצָה מִפִּיָּהוּ
צַדִּיק הוּא יְהוָה, כִּי מָרִיתִי פִּיהוּ:
שִׁישֵׁי נוֹף, כִּי קָנוֹא זָעַם
לְשֵׁלִם שְׂאוֹנִם בְּעוֹן בְּצַעֲמָם.
תָּם כָּתֵם הַטּוֹב, עִם זֶו בְּפִשְׁעָם
וַיִּקְוֶנָּה עָלָיו כָּל אֵיכָה יוֹעֵם זָהָב:
תָּם בְּמִקְרָה אֶחָד בּוֹס מְגִדוֹ לְשִׁתּוֹת
בְּמוֹעֵד שְׁנַת הַשְּׁמֵטָה, בְּגַע הַקְּהֵל לְאַתּוֹת.
תָּלָה עֲשָׂרִים וּשְׁתַּיִם, מִהֶרוֹס שְׁתּוֹת
כִּי סָפְדוּ לוֹ אֵיכָה, בְּעֲשָׂרִים וּשְׁתַּיִם אוֹתוֹת:

אותות קינות לבטחה מחולי / עת כי שכחתי מחוללי
זמותי כי לעד יאהילי / רשעתי ונסעתי, ונטש אהלי:

- מ Because they worshiped idols behind closed doors
and scorned the vision of the prophet from Anatot,
נ the Anamites [Egyptians] advanced
and ravaged their bodies;
[Josiah] persisted to do battle, and for that we lament.
- ס “Turn back,” [the prophets] pleaded, “before disaster strikes!”
But they refused to turn back, thus shaking the earth’s foundation.
- פ [Josiah] continued to do battle, but his prayers were to no avail;
the arrows of archers pierced Josiah.
- ע His eyes already closed, they continued to pound his body,
shooting forcefully dart after dart.
- צ They ambushed him and made him their target,
pelting him with three hundred arrows.
- ק Swiftly, they drew near to hear his last words.
His deeds remained beautiful even as he expired.
- ר With his last gasp, he mumbled,
“The LORD is righteous; it is I who defied His word!”
- ש Rejoice, Nof [Egypt], for He has vent His wrath
to punish that crowd who sinned through theft.
- ת Gone because of their sin is the finest gold [King Josiah],
For whom [Jeremiah] composed, “Alas! The gold is dulled!”
- ת He met the same fate [as King Ahab],
drinking the bitter cup of Megiddo,
in the post-Sabbatical year, at the time the people would gather.
- ת For another twenty-two years, He postponed shattering the Temple’s
foundations, corresponding to the twenty-two letters [of the alphabet]
with which the dirge in [Josiah’s] honor was composed [by Jeremiah].

11 Chr. 35:23

Lam. 4:1

אותות My joy was transmuted into letters of lament /
at the time I forgot my Creator.
זמותי I had thought that He would shelter me forever, / but I acted
wickedly, was expelled, and my shelter [the Temple] is now forsaken.

only for Zion, but not for King Josiah. As the Gemara states, “שְׂקוּלָהּ מִיִּתְנָן שָׁל” צְדִיקִים כְּשֵׁרִיפֵת בֵּית אֱלֹהֵינוּ, the death of righteous individuals is equivalent to the burning of the House of our God” (*Rosh HaShana* 18b). When we lose a great scholar or leader, it is tantamount to losing the *Beit HaMikdash*.

The phrase, שְׂקוּלָהּ מִיִּתְנָן שָׁל צְדִיקִים כְּשֵׁרִיפֵת בֵּית אֱלֹהֵינוּ, can be interpreted in two ways. First, the loss of a great person is just as tragic as the loss of the *Beit HaMikdash*. Second, the tragedy of the loss of a great person is the *cause* of *hurban*. In fact, both explanations are correct and can be merged into one. The loss of a great person is just as tragic a disaster as the loss of the *Beit HaMikdash*, and it is only the prelude to *hurban*. Thus the murder of Gedalia ben Ahikam, commemorated by the fast day of *Tzom Gedalia*, was the prelude to the destruction of the land of Israel. Had he lived, the land of Israel would have been populated by Jews, and while there would have been a *galut* in the political sense, there would not have been a *galut* in the geographical sense.

Similarly, if King Josiah had not been killed, the *Beit HaMikdash* may well not have been destroyed. If Josiah had lived and continued to reign, Joachim would not have had a chance to engage in abominable practices and to convert Judah into a pagan country (see II Kings 23:37; II Chronicles 36:5). Josiah inspired the people to do *teshuva*, and if this movement or revival and return had continued, the *Hurban* would never have taken place. Thus Josiah's death was the indirect cause of the *Hurban*.

Thus, there are three reasons why Jeremiah's eulogy of Josiah was incorporated into biblical canon via the book of Lamentations. First, it teaches us that what happens to the individual is important, as the Gemara states, “Whoever saves one Jewish soul, God credits him as though he had saved an entire world” (*Sanhedrin* 37a). Second, Josiah was not just an ordinary individual, but he was a leader and teacher. As the Gemara says with regard to Moses, the epitome of the leader and teacher, “Moses is equal to all of Israel” (*Midrash Tanhuma, Beshallah* 10). And finally, Josiah's death was the beginning of the *Hurban*. That the *Beit HaMikdash* still physically existed on the Temple Mount is not important; spiritually, its destruction had begun.

בֶּן שְׁמוֹנֶה שָׁנָה הִחֵל לְדַרוֹשׁ מֵאֵלֹהֵי For [Josiah], who, at the age of eight, began to search for God on his own. Josiah was crowned as king as an eight year old boy (II Chronicles 34:1). The initiative to seek God was his alone, notwithstanding his tender age. He was brought to God by himself, *me'eilav*, by inner inspiration, by a spontaneous drive within himself. No one prompted him or guided him. Recall also that Josiah's father, Amon, was not righteous, as

COMMENTARY ON KINA 11

This *kina* is the eulogy which Jeremiah delivered in memory of King Josiah who was killed at Meggido. King Josiah was one of the greatest and most righteous kings of Israel, and there was none like him other than King David. When Pharaoh Necho of Egypt wanted to traverse the land of Israel in order to attack Babylonia, he asked King Josiah for permission to do so. Jeremiah the Prophet advised him to grant Pharaoh Necho the permission he requested, but King Josiah was opposed, and he ignored Jeremiah's advice. This led to King Josiah's waging war with Egypt, and he was killed at the battle of Megiddo (II Chronicles 35:20–24).

This *kina* is part of the shift in focus from the physical destruction of the Temple. In fact, this transition began with the previous *kina* which, although it dealt with *hurban*, described the destruction of the *kehuna*, the priesthood, rather than physical destruction. This *kina* now turns to a eulogy for a great *yahid*, an individual, King Josiah. The underlying theme of this *kina* is that when we lose a great leader, it is comparable to losing the *Beit HaMikdash*.

וַיִּקְוֶן יִרְמְיָהוּ עַל־יְאֹשִׁיָּהוּ Jeremiah composed laments for Josiah. The verse in Chronicles states, “And Jeremiah lamented for Josiah... and, behold, they are written *al hakinot*, in the lamentations” (II Chronicles 35:25). Chronicles does not indicate which “book of *kinot*” is being referred to, but in the opinion of our sages (*Eikha Raba* 4:1), the entire fourth chapter of the book of Lamentations is the actual eulogy which Jeremiah delivered for King Josiah (see also Rashi, Lamentations 4:1, s.v. *Eikha yu'am zahav*). The description in Chronicles continues, “and all the male singers and the female singers spoke of King Josiah in their lamentations to this day.” The significance of this verse is that not only Jeremiah mourned, but every important prominent person did as well.

Why is it necessary to designate a special *kina* to commemorate the death of one individual when we are so involved in retelling the destruction of the *Beit HaMikdash*, the loss of our independence, and the desolation of our entire country? Why was it that the *ru'ah hakodesh*, the divine spirit, told Jeremiah that the book of Lamentations would not be complete if it did not include a eulogy for King Josiah? The reason is that on Tisha B'Av we mourn not only for the physical *Hurban* of the *Beit HaMikdash*, but for the *Hurban* of a great man, which is as tragic as the *Hurban* of the *Beit HaMikdash*. The book of Lamentations would not have been complete if it contained a eulogy

but even those done in secret. Here one sees how enormous and frightening the responsibility is on the part of the Jewish leader. Sometimes the leader, the righteous person, is the sacrifice that God demands from the generation. This is the principle of *mitat tzaddikim mekhaperet* (Midrash *Tanhuma* [Buber], *Aḥarei Mot* 10), the death of the righteous serves as an atonement.

Responsibility is always measured by the greatness of the person. The ordinary person does not have the same level of responsibility as the great person. An ordinary person would not be responsible for the sins of others done in secret, but the King of Israel is responsible. Similarly, God told Moses to address the rock, and he hit it (Rashi, Numbers 20:11). For the ordinary person, this would have not been a sin at all, or even if it had been considered a sin, the ordinary person would not have been punished the way Moses was punished. Because Moses was the leader, however, he should have been more careful.

הַאוֹכְלִים זֶרַע שִׁיחֹר Consumers of the Nile's vegetation [Egyptians]. *Zera shiḥor* refers to the Nile River (based on Joshua 13:3, Jeremiah 2:18 and I Chronicles 13:5). They had eaten something which silver oxidizes when it comes into contact with it. It had a glittery feel, like gold, while they were eating, and it was covered with a thin layer of black carbon. Apparently this was due to some chemical reaction.

בְּתַמּוֹ הַטּוֹב, פָּחַמוּ מִשְׁחֹר Discolored his golden visage so that it became blacker than coal. They covered Josiah's beautiful glitter with coal. When he was killed by the Egyptians, his beautiful countenance became black. "How has the gold become dim" (Lamentations 4:1).

The Egyptians could not do much to Josiah. He was as beautiful and handsome as before, but there was a thin black veil which covered his beauty and the pure glitter of his personality. The intent is that he was not really guilty of sin, but the fact that there were idol worshipers during his reign was a negative reflection upon him.

וְעוֹד לֹא שָׁלַח יָדוֹ מִן הַחֹר And no longer intercede on their behalf. One interpretation of this phrase is that Josiah could not stop those who worshiped idols clandestinely. Another interpretation is that God will just knock softly, His finger lightly tapping at the door. The *giluy Shekhina* will come gradually, and at first not many people will understand that God is calling us to return. It will be a very private, subdued experience, not immediate and obvious. Only those who have sensitive ears will realize that the hour has struck and that

our sages note, "Menashe repented, Amon did not repent" (see *Sanhedrin* 90a, 102b–103a, 104a).

בְּנֵי חָם בְּעָבְרָם The sons of Ham [Egypt] passed through [the land of Israel]. Pharaoh Necho of Egypt was at war with the King of Assyria, and Pharaoh Necho requested permission to cross the land of Israel on his way to fight Assyria. *Be'avram* – they merely wanted to traverse the land. Jeremiah advised Josiah to grant the permission, but Josiah disagreed. When Josiah attempted to stop the Egyptians at the battle of Megiddo, God did not come to his aid, and he was killed.

לֹא קָם בְּמֹדֵהוּ מִיְמֵת אַבְנִדוֹר None surpassed him since the days of Avigdor [Moses]. Moses was the king, the High Priest, and also the teacher, par excellence, the head of the *mesora*. Joshua too had a double role, serving as a king and teacher. Joshua was in fact greater than Josiah in the second capacity, as he received the *mesora* directly from Moses. But with regard to kingship, Josiah surpassed Joshua and was like Moses.

Also, Josiah completely destroyed idolatry in the land of Israel, and in this capacity, he was the greatest since Moses. Moses destroyed the golden calf, and since that time, no one did as much for the purification of the land of Israel as did Josiah. David did not have to fight against pagans and idol worshippers, as idolatry began only later, with Ahab.

דָּבַק בּוֹ עֵץ לִיְצַנֵּי הַדֹּר אֲשֶׁר אַחַר הַדְּלֵת But the sin of his hypocritical generation stuck to him; those who concealed idolatrous images on the interior of their doors. The implicit question posed is: Why was Josiah, such a great man, killed? The answer is that he was punished not for his own sins but for the sins of the *letzanei hador*, the evildoers of his generation. Josiah is the sacrifice demanded by God for the sins committed by his contemporaries. In spite of all his accomplishments, the Midrash says (*Eikha Raba* 1:53) that the people of his generation could not be completely torn away from idolatry. They worshiped surreptitiously, *aḥar hadelet*, behind closed doors, *kamu lisdor*, they arranged it (see Isaiah 57:8; *Eikha Raba*, *Petiḥta* 22).

Josiah was responsible for idol worship unknown to him because the king of Israel is responsible for the sin of his people even if the sin is not known to him. Even if the people committed transgressions surreptitiously, the king of Israel *should* have known. As the Torah says, "If the anointed priest shall sin so as to bring guilt upon the people" (Leviticus 4:3), the leader is responsible not only for transgressions done in public, which he can eliminate or change,

peace. It was his view that the sword of even a neutral or friendly nation was forbidden to pass through the land. Josiah wanted to be on friendly terms with Assyria and apparently expected that by preventing Egypt from crossing the land of Israel, he would gain the sympathy of the Assyrian Empire. But he was mistaken. Not only did he not gain Assyria's sympathy, he succeeded in alienating Egypt. The result was Josiah's death in the battle of Megiddo.

מַחְטָאֵת סְתִירַת מְזוּזוֹת *Because they worshiped idols behind closed doors.* Josiah died because of clandestine idol worship taking place behind the *mezuzot*, behind closed doors, even though he had no knowledge of this activity.

חֹזֵן עֲנָתוֹתֵי הַחֵלּוֹ לְבוֹזֹת *And scorned the vision of the prophet from Anatot.* They did not pay attention to the words of Jeremiah, the priest and prophet from Anatot (Jeremiah 1:1). They treated him with contempt because he gave them the advice not to start the war with Egypt.

וַיִּזְרְקוּ בּוֹ שְׁלֹשׁ מֵאוֹת חֲצִים *Pelting him with three hundred arrows.* Our sages tell us (*Eikha Raba* 1:53; *Ta'anit* 22b) that Josiah's body was punctured like a sieve. There is an added significance to Josiah's death. It is not just that he was killed in a war; his death is to be seen as a *korban*, a sacrifice, and that is why his martyrdom reached the highest level and is mentioned here. The *halakha* is that a *korban olah* is burned totally, even the bones (*Zevachim* 85b), with nothing left over. The same thing happened to Josiah. He was punctured like a sieve; he was a *korban olah*.

קָלִים צָתְתוּ אַחֲרָיו, אֲזוֹן מוּצָא פִּיהוּ *Swiftly, they drew near to hear his last words.* Apparently Josiah was moving his lips while in the throes of death, and the young boys, his subordinates, tried to overhear what he was whispering to himself.

רוּחַ שְׁפָתָיו... צְדִיק הוּא יְהוָה, בִּי מָרִיתִי פִּיהוּ *With his last gasp, he mumbled, "The LORD is righteous; it is I who defied His word!"* When Josiah was in the throes of death he accepted the judgment of God and said "The LORD is righteous; for I have rebelled against His word" (Lamentations 1:18). This constitutes *tzidduk hadin*, and before he died, he said *viduy*, the confession (*Eikha Raba* 1:53; *Ta'anit* 22b). HaKalir describes Josiah's death the way the Gemara describes the death of Rabbi Akiva (*Berakhot* 61b), as sanctifying the name of God.

עָם זוּ בִּפְשָׁעָם *Gone because of their sin.* Josiah met his end not because of his sin, but because of their sin.

בְּמוֹעֵד שְׁנַת הַשְּׁמִטָּה, כָּגַע הַקֶּהֱל לְאַתּוֹת *In the post-Sabbatical year at the time the*

He is ready to receive us back, and the rest will be sleeping, insensitive to the presence of God (see Song of Songs 5:2–6; v. 4, "דוֹדִי שָׁלַח יָדוֹ מִן הַחֹרֶר").

בָּצַע אֶמְרָתוֹ, בְּאֵרוֹר אֲשֶׁר לֹא יִקָּיֵם *He rent his clothing when he learned that those who fail to enforce the Torah are cursed.* This is an allusion to the story (*Midrash HaGadol* Deut. 27) of how, during the time of Josiah, a *Sefer Torah* was found in the Holy of Holies rolled up to the verse, "Cursed be he that does not confirm the words of this Torah to do them" (Deuteronomy 27:26). Josiah felt that this rebuke applied to him because the people were worshipping idols, and he did not prevent them from doing so (see II Kings 22:11–13). Even though he had no knowledge of their activity he felt that, as the king, he should have known. Jeremiah told him that he was wrong and that he is not responsible (see II Kings 22:11–13).

The *Talmud Yerushalmi* states (*Sota* 7:4) "On this matter Josiah called out and declared 'alai lehakim,' it is my responsibility to observe." Josiah felt it was his responsibility to introduce the Torah in the land of Israel after he successfully removed the idolatry, because he was the king and therefore capable of doing so. Our sages tell us (*Sanhedrin* 94b) that Hezekiah spread scholarship throughout Israel and not a single woman or child could be found who was not acquainted with the laws of ritual purity and impurity. But after Hezekiah came the sinful Menashe, and then Josiah resumed the thread. The phrase *bitza emrato* can be understood to mean that Josiah implemented the verse, "אֲרוֹר אֲשֶׁר לֹא יִקָּיֵם אֶת דְּבָרֵי הַתּוֹרָה הַזֹּאת," cursed is he who will not uphold the words of this Torah."

כִּלְהַ הִּמוּנִי... לְמַעַן לֹא תַעֲבֹר חֶרֶב כָּל שְׂהוּא בְּאֶפְרַיִם *Josiah... caused so many to fall... just so that "no sword" should, in any way, trespass the land of Ephraim.* As was noted above, the Egyptians did not intend to wage war with Israel. They merely wanted to traverse the land on their way to do battle with Assyria. According to the *Midrash* (*Eikha Raba* 1:53; see also *Ta'anit* 22a–b and *Tosefta Ta'anit* 2:10), there was a disagreement between Jeremiah and Josiah as to the meaning of the verse "and the sword shall not go through your land" (Leviticus 26:6). Jeremiah interpreted the verse to apply only to an enemy in time of war. Since Egypt was friendly towards Israel, Jeremiah's position was that Israel should permit them passage. Furthermore, Jeremiah felt that Egypt would neutralize the young, aggressive and well-equipped Assyria. We do not know whether Jeremiah was saying this as a message from God, or was simply expressing his own opinion as a member of the Sanhedrin. Josiah, on the other hand, interpreted the verse to refer to any sword, even a sword of

ru'ah hakodesh, by the divine spirit, to show that the catastrophe was so great that even if we should use our entire vocabulary, we would not succeed in expressing the fullness of our despondence, grief and distress.

And it is for precisely the same reason that God appreciated that the male and female singers eulogized Josiah alphabetically (II Chronicles 35:25, as interpreted by *Eikha Raba* 4:1). It meant that they felt that whatever they could say about Josiah was not adequate, and that the pain and distress of the people could not possibly be expressed. And in their merit, God postponed the *Hurban* for twenty-two years.

אותות קינות לבטא מחולי *My joy was transmuted into letters of lament.* The word *otot* can be interpreted as *otiyot*, letters, and the intent of this phrase is that the letters of the *kinot*, that is the eulogy delivered by Jeremiah for Josiah which comprises Chapter 4 of Lamentations, temporarily reconciled the relationship between Israel and “*meholi*,” which refers to God, and the *Hurban* was postponed for twenty-two years.

רשעתי ונסעתי *But I acted wickedly, was expelled, and my shelter [the Temple] is now forsaken.* I do not know why this *kina* does not conclude with *nehama*, consolation.

people would gather. It is noteworthy that HaKalir writes that this occurred immediately following the end of the *shemitta* year, the Sabbatical year. It happened when Josiah read the *Sefer Torah* at the *Hak'hel* ceremony on the holiday of Sukkot at which the king reads the Torah (Deuteronomy 31:10–13; *Sota* 41a). Josiah himself was ready to be the *ba'al koreh*, the reader of the Torah.

תלה עשרים ושתים מהרוס שתות כי ספרו לו... בעשרים ושתים אותות *For another twenty-two years, He postponed shattering the Temple's foundations, corresponding to the twenty-two letters with which the dirge... was composed.* The people understood the greatness of Josiah and therefore understood the magnitude of the tragedy when he was killed, and Jeremiah expressed this appreciation by delivering a eulogy for Josiah in the fourth chapter of Lamentations. This eulogy “consisted of twenty-two letters,” that is, consisted of twenty-two alphabetically arranged verses. Because Jeremiah’s eulogy was based on the twenty-two letter Hebrew alphabet, God postponed the destruction of the *Beit HaMikdash* for twenty-two years after Josiah’s death. In contrast, our sages tell us (*Shabbat* 105a; *Yalkut Shimoni* Hos. 35) that after the death of Joshua, a violent earthquake occurred that could have wiped out the Jewish people because they did not eulogize Joshua properly. Fulfilling the mitzva of eulogizing a Torah scholar is tantamount to mourning for the destruction of Jerusalem. “The death of the righteous is equivalent to the burning of the House of our God” (*Rosh HaShana* 18b). That is why, after the eulogy for Josiah, there was no need to destroy the *Beit HaMikdash* immediately, and the destruction could be postponed for twenty-two years.

Another interpretation is that King Josiah protected the Torah, which is written with an alphabet of twenty-two letters. Jeremiah therefore dedicated to him a chapter in Lamentations which is arranged in the alphabetical order of these same twenty-two letters.

Why is the use of alphabetical order so significant, and why was the use of this literary device in a eulogy a factor in delaying the *Hurban*? It is because the use of alphabetical order demonstrates the humility of those who express the eulogy, and God rewarded this humility. God is beyond human understanding, and when we follow the alphabetical order in our praise, we express the fact that we know that language cannot possibly be adequate to praise Him. We humbly acknowledge that we have exhausted the totality of our vocabulary, we have exploited our alphabet to the maximum, and we are still not through praising Him because He is infinite.

The same is true in Lamentations as well. It was arranged alphabetically by

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The first word of each line (the first of each stanza for the last two stanzas), corresponds to the first word of a verse in Eikha chapter 5. Included in this kina are allusions to two descriptions found in the fifth chapter of Tractate Gittin: the account in Gittin 56b, which describes how the conquering

זְכוֹר אֶת אֲשֶׁר עָשָׂה צַר בְּפָנַי
שֶׁלְּךָ חֲרָבוֹ, וּבָא לְפָנַי וּלְפָנַי.
נִחַלְתָּנוּ בַּעַת, כְּטָמֵא לֶחֶם הַפָּנִים
וַגִּידר פָּרְכַת בַּעֲלַת שְׁתֵּי פָנִים:

יְתוּמִים גָּעַל בְּמַגֵּן מְאֻדָּם
וַיִּמְדַּד קוֹ בְּמִרְאֵה אֲדָמָדָם.
מִיִּמְנֵנוּ דְלַח, וְהַשְּׂכִיר חֲצִיו מְדָם
כִּיִּצָּא מִן הַבַּיִת, וְחֲרָבוֹ מְלֵאָה דָם:

עַל הַגּוֹתוֹ הַזֹּאת גָּבַר
וְנָטָה אֶל אֵל יָדוֹ, לְמוֹלוֹ לְהַתְּגַבֵּר.
מִצָּרִים וְכָל לְאֻם, אֲשֶׁר בָּם גָּבַר
וְאֲנִי בַתּוֹךְ אוֹיוֹי, אֲרוּץ אֵלָיו בְּצִוְאָר:

אֲבִתֵּינוּ, זָרָה כְּהַכְנִיסוֹ בַּחֲזָרוֹ אֶכְלָה אִשׁ
וְזָה צוּעָה זֹנָה הַכְּנִים, וְלֹא נִבְּוָה בְּאִישׁ.
עֲבָדִים חָתוּ בְּסִכּוֹ, לְבַת אִשׁ
וְעַל מָה בְּבֵית אִשׁ, מִמְרוֹם שָׁלַח אִשׁ:

בְּנַפְשֵׁנוּ טִבְעֵנוּ, כְּהוֹצִיא כְּלֵי שָׂרָת
וְשָׁמָם בְּאֲנֵי שֵׁיט בָּם לְהַשְׂרֵת.
עוֹרָנוּ נִמְקָה כְּהַשְׂכִּים מִשָּׂרָת
וְלֹא מִצָּא תְּשׁוּעִים וּשְׁלֵשָׁה כְּלֵי שָׂרָת:

נָשִׁים כְּשָׂרוּ כִּי בָא עָרִיץ
בְּקִרְקַע הַבַּיִת נִעְלָיו הַחֲרוּץ.
שָׂרִים לָפְתוּ בְּבוֹא פְּרִיץ
בְּבֵית קֹדֶשׁ הַקֹּדְשִׁים, צַחֲנָתוֹ הַשְּׂרוּץ:

איוב טו, כו

תהלים עז, סג

איכה א, יג

16

Titus defiled the Holy of Holies before it was burnt; and the tragedy of the four hundred captive children, who, as related in Gittin 57b, drowned themselves while being taken as captives to Rome.

זְכוֹר Remember what the foe [Titus] did within the [Temple] precincts.
He drew forth his sword and entered the Holy of Holies.
He shocked our heritage when he profaned the show bread,
and pierced the curtain, embroidered on both sides.

יְתוּמִים The orphaned [nation], he disgraced with his bloodstained shield.
He drew a line in reddish color.
He dirtied our waters, and his arrows were glutted with blood,
as he left the Temple with a bloodied sword.

עַל [We mourn] because this mortal schemed evil schemes
and raised his hand against God, as if to defeat Him, saying:
“He could defeat Egypt and all other nations.

But I, inside His precious [Temple], will run against Him boldly.”

Job 15:26

אֲבִתֵּינוּ In the time of our forefathers, when the sons [of Aaron]
brought in alien offerings, they were consumed by fire.
Yet, he dared to bring in a harlot and was not singed by fire.
Slavish men raked His Tabernacle with flames of fire.
Why, to the House of [sacrificial] fire,
did He send down a fire from on high?

Ps. 78:63

Lam. 1:13

בְּנַפְשֵׁנוּ Our spirits sank as he took out the Temple vessels,
and placed them on ships to use them for himself.
Our skin rotted as the High Priest awoke,
and could not find the ninety-three Temple vessels.

נָשִׁים Women stared at the approaching tyrant,
scarring the floor of the Temple with his boots.
Princes panicked with the general's arrival.
He dared spray the Holy of Holies with his filth.

בַּחֹרִים מִבְּחוּץ צָגוּ מְחֹזְקִים
וְתָרוּ, כִּי יִזַּק בְּשֵׁשִׁים רְבֹוא מְזִיקִים.
זְקִינִים נִבְעָתוּ כְּהִרְשִׁוּהוּ מִשְׁחַקִּים
עֲשׂוֹת רְצוּנוֹ, וְהוּא אָסוּר בְּאִזְקִים:

שָׁבַת סוּטָן, וַיְבֹוא אֲדָמוֹן
וַיִּסְבֵּב חוֹמָה, וַיַּעֲזוּת הַמּוֹן.
נִפְלָה עֶבְרָה, עַל נִינִי פָצַל לַח לֹו וְעֶרְמוֹן
עַד כִּי נָטַשׁ מִדֶּק אֲרָמוֹן:

עַל פֶּתַח הַר הַבַּיִת הִחֵל לְבֹוא
בְּיַד אַרְבַּעַה רֵאשֵׁי טַפְסָרְיוֹ, לְהַחְרִיבוֹ.
עַל צֶד מְעַרְבֵי לְזָכֵר, הַשְּׂרִיד בּוֹ
וַעֲג אַחַר כְּתָלָנּוּ, וְלֹא רַב רִיבּוֹ:

אַתָּה קִצַּפְתָּ וְהִרְשִׁיתָ לַפְּנוֹת
יְלָדִים אֲשֶׁר אֵין בָּהֶם כָּל מֵאוֹם, מִשֶּׁם לְהַפְּנוֹת.
לָמָּה רָגְשׁוּ גוֹיִם, וְלֹא שָׁעַתָּ אֶל הַמְּנַחֵה פְּנוֹת
וְשִׁלְּחוּם לְאַרְץ עוֹץ, בְּשָׁלֹשׁ סַפִּינּוֹת:

הִשְׁיִבְנוּ שׁוּעוֹ, כְּבָאוּ בְּנִבְכֵי יָם
וְשִׁתְּפוּ עֲצָמָם יַחַד, לְנִפְל בַּיָּם.
שִׁיר וְתִשְׁבָּחוֹת שׁוֹרְרוּ, כְּעַל יָם
כִּי עָלִיךָ הִרְגָנוּ בְּמַצוֹלוֹת יָם:

כִּי תִהְיוֹמוֹת בָּאוּ עַד נַפְשָׁן
כָּל זֹאת בְּאַתְנּוֹ וְלֹא שָׁכַחְנוּךָ, חָלוּ לְמַמְשָׁן.
תִּקְוֹתָם נָתַנוּ לְמִשִּׁיב מִבְּשָׁן
וּבֵת קוֹל נִשְׁמָעָה, עוֹרָה, לָמָּה תִישָׁן:

דניאל א, ד

תהלים ב, א

תהלים מד, כג

תהלים מד, יח

תהלים מד, כד

בַּחֹרִים The young men stood strong at the exterior walls,
imagining that [the enemy] would be repulsed
by six hundred thousand demons.
But the elders trembled, knowing [the enemy]
was empowered by Heaven,
to have his way while He restrained Himself, as if in chains.

שָׁבַת Gone is Nebuchadnezzar, but Rome has taken his place,
encircling the walls and frightening the masses.
Wrath has befallen the descendants of Jacob
to the extent that Heaven has abandoned the palace.

עַל He started to approach the Temple Mount's gate,
ordering the four chiefs of his legion to destroy it.
He spared the western wall, leaving it as a remembrance.
[The Almighty] stood behind our wall but did not defend His cause.

אַתָּה You were enraged and allowed the evacuation.
Children without blemish were expelled from there. *Dan. 1:4*
Why do the nations storm, while You do not heed Israel's meal-offerings? *Ps. 2:1*
They carried off [lads and maidens]
to the distant land [of Utz] in three ships.

הִשְׁיִבְנוּ They pleaded, "Bring us back," as they sailed the ocean's recesses,
and joined together to cast themselves into the sea.
They sang songs of praise as if they were at the Sea of Reeds.
For Your sake, we are slain upon the depths of the sea. *Ps. 44:23*

כִּי They were overcome by the ocean deep.
"All this has come upon us, and we have not forgotten You,"
they implored Him whose reality they sensed. *Ps. 44:18*
They placed their hope in Him, who will retrieve even from Bashan,
and a heavenly echo resounded, "Awake! Why do you sleep?" *Ps. 44:24*

21

This kina describes the martyrdom of the Aseret Harugei Malkhut, the ten sages who were martyred by the Romans in the middle of the second century CE. The theme was a common one among paytanim, appearing as early as the tenth century (Seder Rav Sa'adia Gaon). The

אָרְזֵי הַלְבָנוֹן, אֲדִירֵי הַתּוֹרָה.
 בְּעֵלֵי תְרִיסִין בְּמִשְׁנָה וּבְגִמְרָא.
 גְּבוּרֵי כַח, עֵמְלִיָּהּ בְּטַהֲרָה.
 דָּמָם נִשְׁפָּךְ כַּמַּיִם, וְנִשְׁתָּה גְבוּרָה.
 הֵנָּם קְדוּשֵׁי הָרוּגֵי מַלְכוּת, עֲשָׂרָה.
 וְעַל אֱלֹהֵי אֲנִי בּוֹכֵיָהּ, וְעֵינַי נִגְרָה:
 זֹאת בְּזָכְרִי, אֲזַעֵק זְעָקָה גְדוּלָּהּ וּמְרָה.
 חֲמֻדַּת יִשְׂרָאֵל, כְּלֵי הַקֹּדֶשׁ, נוֹר וְעֵטְרָה.
 טְהוּרֵי לֵב, קְדוּשֵׁי קְדוּשִׁים, שְׁחִיטָתָן בְּמִיתָה חֲמוּרָה:
 יְדוּ גוֹרֵל, מִי רֵאשׁוֹן לְחָרֵב בְּרוּרָה.
 כִּנְפֵל גּוֹרֵל עַל רֶבֶן שְׁמַעוֹן, פָּשִׁט צְוָאוֹ וּבְכָה כְּנִגְזָרָה גּוֹרָה.
 לְרֶבֶן שְׁמַעוֹן חוֹר הַהֶגְמוֹן, לְהַרְגוֹ בְּנַפְשׁ נְצוּרָה:
 מְזַרְע אֶהְרֹן שָׂאֵל בְּבִקְשָׁה לְבָבוֹת עַל בֶּן הַגְּבִירָה.
 נָטַל אֶת רֵאשׁוֹ, וְנָתַן עַל אַרְכְּבוֹתָיו, מְנוּרָה הִטְהוּרָה.
 שָׁם עֵינָיו עַל עֵינָיו, וּפִיו עַל פִּי בְּאַהֲבָה גְמוּרָה.
 עָנָה וְאָמַר, פֶּה הַמְתַּגְּבֵר בַּתּוֹרָה.
 פְּתָאוּם נִקְנְסָה עָלָיו מִיתָה מְשֻׁנָּה וְחֲמוּרָה:
 צָוָה לְהַפְשִׁיט אֶת רֵאשׁוֹ הַמֶּלֶךְ, בַּתַּעַר הַשְּׂכִירָה.
 קִיָּם בְּעוֹרוֹ, אָמְרוּ לְנַפְשׁוֹ, שְׁחִי וְנַעֲבָרָה.
 רָשַׁע הַפּוֹשֵׁט, עַת הִגִּיעַ לְמִקּוֹם תְּפִלִּין, מִצְוָה בְּרָה.
 שָׁמַע צְעָקָה, וְנִדְעָעוּ עוֹלָם, וְאַרְץ הַתְּפוּרָה.
 תַּעֲמֹד זְכוּתוֹ לְדוֹרוֹת, קוֹל יְהוָה בְּהַדְרָה:

21

lines form an acrostic, first of the alphabet, and then of the author's name, "מאיר בן יחיאל חזק", identifying him as Rabbi Meir ben Yehiel, an Ashkenazic rabbi of the early thirteenth century.

- א Cedars of Lebanon, masters of Torah,
 ב shield bearers in Mishna and Gemara,
 ג powerful heroes, toiling in purity:
 ד Their blood is spilled like water, and their strength, sapped.
 ה They are ten holy ones, martyred by the kingdom.
 ו For them, I cry, and my eyes flow with tears.
 ז When I remember this, I cry a great and bitter cry.
 ח Israel's delight, holy vessels, a wreath and a crown,
 ט pure of heart, holiest of holy, slaughtered in horrible death.
 י They cast lots to determine who would first be chosen for the sword.
 יא When the lot fell upon Rabban Shimon [ben Gamliel],
 he stretched his neck and cried, accepting the decree.
 יב The executioner turned to Rabban Shimon,
 killing him with pent-up fury.
 יג The descendant of Aaron [Rabbi Yishma'el]
 begged to be allowed to grieve for the prince.
 יד [Rabbi Yishma'el] took [Rabban Shimon's]
 head and placed it upon his knees, as if it were a pure Menora.
 טו Placing his eyes upon his eyes, and his mouth upon his
 mouth with sincere love,
 טז he proclaimed, "A mouth, vigorous with Torah,
 suddenly condemned to a horrible and freakish death!"
 טז [The prelate] ordered to flay his head with a sharpened razor.
 ק He fulfilled with his skin the saying,
 "Get down, that we may walk over you!"
 קא The villain did the flaying, and as he reached the place of the special
 commandment of tefillin,
 קב [Rabbi Yishma'el] let out a scream, causing the world
 to shake and the earth to tremble.
 קג "His merit will stand for all generations,"
 said the voice of God in His glory.

מֵאַחֲרָיו הֵבִיאוּ אֶת רַבִּי עֲקִיבָא, עוֹקֵר הָרִים וְטוֹחֵן זוּ בּוֹ בַסְבָּרָה.
 אֶת בְּשָׂרוֹ מְסַרְקִין, בְּמִסְרֵק הַבְּרֹזֶל לְהַשְׁתַּבֵּרָה.
 יִצְתָה נִשְׁמָתוֹ בְּאַחַד, וּבֵת קוֹל אָמְרָה.
 רַבִּי עֲקִיבָא, אֲשֶׁרִיךְ, גּוֹפֵךְ טְהוֹר בְּכָל מִינֵי טְהָרָה:
 בֵּן בָּבָא רַבִּי יְהוּדָה אַחֲרָיו הֵבִיאוּ, בְּשִׁבְרוֹן לֵב וְאַזְהָרָה.
 נִהְרַג בֵּן שִׁבְעִים שָׁנָה, בְּיַד רִשְׁעָה אַרְוֶרָה.
 יוֹשֵׁב בְּתַעֲנִית הָיָה, נָקִי וְחָסִיד בְּמִלְאֲכָתוֹ לְמַהְרָה:
 חֲנִינְיָא בֶן תְּרַדְיּוֹן אַחֲרָיו, מִקְהִיל קְהֵלוֹת בְּצִיּוֹן שְׁעָרָה.
 יוֹשֵׁב וְדוֹרֵשׁ, וְסִפֵּר תּוֹרָה עִמּוֹ, וְהִקְיִפוּהוּ בְּחִבְלֵי זְמוּרָה.
 אֶת הָאוֹר הַצֵּיטוֹ בָּהֶם, וּכְרֹכוּהוּ בְּסִפֵּר תּוֹרָה, וּבָעֵרוּ בּוֹ הַבְּעָרָה.
 לְלִבּוֹ סִפּוּגִין שֶׁל צֶמֶר הִנְחִחוּ, שְׁלֵא יָמוֹת מְהָרָה:
 חָסִיד רַבִּי יִשְׁבָּב הַסּוֹפֵר, הִרְגוּהוּ עִם עֲמוּרָה.
 זִרְקוּהוּ וְהִשְׁלִיכוּהוּ לְפִלְבָּיִם, וְלֹא הִקְבֵּר בְּקִבּוּרָה.
 קוֹל בֵּת יִצְאָה עֲלָיו, שְׁלֵא הִנִּיחַ בְּלוֹם מִתּוֹרַת מֹשֶׁה לְשִׁמְרָה:
 אֶת רַבִּי חֲנִינְיָא בֶן חֲכִינְיָא, וְאַחֲרָיו רַבִּי חֲצִפְתִּי, בְּיוֹם עֲבָרָה.
 מִיַּד עוֹף הַפּוֹרְחַת, בְּהִבֵּל פִּי נִשְׂרַף בְּבִמְדוּרָה:
 צְדִיק, רַבִּי אֶלְעָזָר בֶּן שְׁמוּעַ, בְּאַחֲרוֹנָה נִהְרַג בְּמִדְקָרָה.
 יוֹם עָרַב שַׁבַּת הָיָה, זְמַן קְדוֹשׁ, וַיִּקְדַּשׁ וַיִּקְרָא.
 חָרַב שְׁלֹפּוֹ עֲלָיו, וְלֹא הִנְחִיחוּהוּ בְּחַיִּים, לְסִיִּם וּלְגַמְרָה.
 יִצְתָה נִשְׁמָתוֹ בְּבָרָא אֱלֹהִים, יוֹצֵר וְצוֹר צוּרָה:
 הִנֵּה כֹהֵנָה וְכֹהֵנָה, הוֹסִיפוּ בְנֵי עוֹלָה לְעֵנּוֹת בְּגַעְרָה.
 בְּסִקְלָהּ, שִׁרְפָהּ, הִרְגוּ וְחָנְקוּ, מִי יוֹכֵל לְשַׁעְרָה.
 נוֹתַר מִמֶּנָּה יֹאכְלוּ אַרְיוֹת, שֶׁהָ פְּזוּרָה.
 יֹאכְלוּהָ בְּמִקּוֹם קְדוֹשׁ, כַּחֲטָאֵת וְכַאֲשֶׁם, לְאַבֵּד זְכָרָה.
 חַיָּה הַתְּנוּפָה וְשׁוֹק הַתְּרוּמָה, טָרְפוּ אַרְיָה וְהַכְּפִירָה.
 יֵיטֵב בְּעֵינֵי יְהוָה, וְלֹא יוֹסִיף עוֹד לְיִסְרָה.
 אֲמִץ בְּרַבִּים בּוֹ שְׁלוֹת, חֶלֶק יַעֲקֹב, וּמוֹשִׁיעַ בַּעֲת צָרָה:
 לְצַדִּיק יִמְלֹךְ מִלְּךְ / וְשִׁלְמוֹ יָמֵי אַבְלָךְ / לְאוֹרוֹ נִסֵּעַ וְנִלְךְ:

בראשית ב, ג

ירמיהו י, טו

ישעיהו לב, א
ישעיהו ס, כ

מֵאַחֲרָיו Afterwards, they brought Rabbi Akiva, uprooter of mountains,
 who ground one against the other with his intellect. / They combed his
 flesh with an iron comb to break it. / His soul departed with the word
 “One,” and a heavenly voice said, / “Rabbi Akiva, you are fortunate; your
 body is pure in every manner of purity.”

בֶּן Rabbi Yehuda ben Bava, they brought in with a broken heart and a
 warning, / killed at age seventy by the cursed evil kingdom. /
 He fasted frequently, was clean and pious, and was diligent in his work.

חֲנִינְיָא After him was Rabbi Hananya ben Teradyon, assembler of great crowds at
 Zion's gate. / Sitting and teaching, a Torah scroll at his side, they enveloped
 him with bundles of twigs / and set them afire, winding the Torah scroll
 around him and lighting a bonfire. / They attached moistened bits of wool
 to his heart to prolong his agony.

חָסִיד The pious Rabbi Yeshevav the Scribe was killed by this nation of
 Gomorrah. / They cast him, threw him to the dogs, so that he was never
 properly buried. / A heavenly voice declared that there was nothing in the
 Torah of Moses that he did not observe.

אֶת Rabbi Hanina ben Hakhinai, and after him, Rabbi Hutzpit, on that wrathful
 day. / Birds flying overhead were singed as if torched by the breath of his
 mouth.

צְדִיק The righteous Rabbi Elazar ben Shamua was killed with a chisel. / It was
 Sabbath eve, the time for Kiddush, and as he recited it, / they drew the
 sword upon him, not permitting him to live to finish it. / His soul departed
 at the words “God created,” the Creator and Sculptor of forms. *Gen. 2:3*

הִנֵּה On and on, these villains tortured and threatened. / Stoning, burning,
 killing, and choking; who can assess [this calamity]? / Of the remnants,
 lions consumed those scattered sheep! / Eaten in a sacred place like the
 sin-offering and guilt-offering leaving no trace, / the special offerings of
 breast and thigh, lion and cub devoured. / May it be good in the eyes of
 God to never again punish us. / Make firm the tottering knees, O Jacob's
 Portion, and Deliverer in troubled times. *Jer. 10:16*

לְצַדִּיק “The King shall reign in righteousness.” / “Your days of mourning shall
 cease.” / By His light, we shall journey forward. *Is. 32:1*
Is. 60:16

It is noteworthy that the story of the Ten Martyrs is included in the Yom Kippur liturgy as part of the *Avoda*. The *Avoda* describes all the sacrifices that were brought on Yom Kippur. First there is the description of the sacrifices brought by the High Priest as part of the service in the Temple. Then, the liturgy focuses on the martyrdom of the righteous as another type of sacrifice that God considers as an atonement. Although there were thousands of these sacrifices over the years, we describe only the ten most outstanding examples. The atonement is granted to *us* because *they* made the supreme sacrifice.

Yom Kippur's theme as a day of forgiveness may be the underlying reason that the story of the Ten Martyrs recited on Yom Kippur includes a reference to the sale of Joseph by his brothers. On Yom Kippur, the day of forgiveness, one is required to articulate the transgression for which he seeks atonement. Since the sale of Joseph by his brothers was the shameful deed that set in motion the chain of events that culminated in the tragedy of the Ten Martyrs, it is explicitly mentioned in the story of the Ten Martyrs recited on Yom Kippur.

Tisha B'Av, by contrast, is not a day of atonement, but a day of mourning. If the destruction of the *Beit HaMikdash* requires mourning, it is incumbent on the Jewish people to recount on Tisha B'Av all the major catastrophes and disasters that have befallen them. The story of the Ten Martyrs is incorporated in the *kinot* as an expression of the theme of mourning.

In addition, our sages say, "The death of the righteous is equivalent to the burning of the House of our God" (*Rosh HaShana* 18b). There is a relationship between the death of the righteous and the *Hurban*. The obligation to mourn for the destruction of the *Beit HaMikdash* includes the idea that one should mourn for and mention the saintly individuals who suffered martyrdom, as well. The death of the righteous gives rise to a general *hiyuv avehut*, a religious obligation of mourning. And, in fact, the murder of ten of the sages of Israel is a greater catastrophe for the Jewish people than the destruction of the *Beit HaMikdash*. The *Beit HaMikdash* was built of stones. It is true that the stones were endowed with *kedusha*, holiness, but a stone remains a stone. When they killed Rabbi Akiva, however, their goal was to uproot *Knesset Yisrael*.

The formulation, emphasis, and length of the story differs between Yom Kippur and Tisha B'Av because the motifs of the two days are completely different. The version recited on Yom Kippur is longer, more elaborate and more detailed than the version recited on Tisha B'Av. As mentioned above, the theme on Tisha B'Av is mourning, not atonement. The focus is on the

COMMENTARY ON KINA 21

This *kina* was written by an Ashkenazi, Rabbi Meir ben Yehiel, who was, in all likelihood, one of the German Tosafists. It is not explicitly about the destruction of the *Beit HaMikdash*, but rather about the *עשרה הרוגי מלכות*, the ten great Torah scholars who were martyred by the Romans. Until this point in the Tisha B'Av service, the *kinot* have dealt primarily with the destruction of Jerusalem and the *Beit HaMikdash*. Now the topic of the *kinot* shifts to the martyrdom of Torah scholars, righteous individuals and communities. This group of *kinot* begins with the story of the Ten Martyrs and continues with accounts of the death and destruction during the Crusades in Germany. As was noted above in connection with the *kina* "עוֹקְוֹן יְרֵמְדוּ עַל יִאֲשִׁיחוּ" this martyrdom is just as tragic as the destruction of the Temple, "שָׁקוּלָה מִיַּתְתֵּן, שָׁל צְדִיקִים בְּשָׂרֵיפֶת בֵּית אֱלֹהֵינוּ", the death of the righteous is comparable to the burning of the House of our God" (*Rosh HaShana* 18b).

The brutal execution of the Ten Martyrs must be seen against the backdrop of Rome's policy toward the Jews at the time of the *Hurban* and thereafter. As described above in the commentary on the *kina* "יִבְר אֶת אִשְׁר עֲשָׂה צַר בְּפָנֵינוּ", initially Rome did not institute any religious persecution. Rome had thought that once the *Beit HaMikdash* was destroyed, the Jewish people would assimilate into the general population. With the Bar Kokhba rebellion, however, they realized that even though they had destroyed the *Beit HaMikdash*, the Jewish community still remained loyal to God. They realized that the strength of the Jew was not dependent on the *Beit HaMikdash*, but that the Torah and the observance of mitzvot were the cohesive forces that united the Jews and made them carry on even under the worst of circumstances. A wave of persecution in the form of restrictive decrees inundated the Jewish community, and it was at that time that the first of the Ten Martyrs was killed.

The story of the Ten Martyrs is recounted twice each year, once on Tisha B'Av in this *kina* of "אֲרוֹי הֶלְבֵנוּ" and once on Yom Kippur in the *piyut* "אֱלֹהֵי אֲבֹתֵינוּ" following the *Avoda*, the description of the Temple service on Yom Kippur. Each has a different style and vocabulary. The *piyut* for Yom Kippur was written as a *seliha*, a penitential prayer, while the *piyut* for Tisha B'Av was written as a *kina*. In addition, the purposes and objectives for the recital of the story on Tisha B'Av and Yom Kippur are different. On Yom Kippur, the story of the Ten Martyrs is recited because our sages tell us (*Mo'ed Katan* 28a) that the death of the righteous serves as a *kapara*, an atonement, as did the sacrifices in the *Beit HaMikdash*.

ועל אלה אני בוכה For them, I cry. This phrase is contained in a verse from Lamentations (1:16), and our sages say (*Gittin* 58a) that Jeremiah said this verse about Rabbi Yishma'el's son and daughter, who committed suicide rather than be exposed to a life of immorality. Therefore, in the context of the Ten Martyrs, the *paytan* incorporates the expression which Jeremiah used in relation to the death of the righteous.

אועק ועקה גדולה ומרה I cry a great and bitter cry. This phrase is an allusion to the verse in Esther (4:1), "וַיִּזְעַק וַיַּעֲקֶה גְדוּלָה וּמְרָה", and he cried with a loud and bitter cry." Mordechai cried out bitterly because the Jewish people were on the brink of disaster. And here we cry because the great scholars of Israel were destroyed.

חמדת ישראל Israel's delight. As the most precious beings, the Ten Martyrs were more precious than the *Beit HaMikdash* and the holy vessels used in the *Beit HaMikdash*; more precious than the priestly garments.

כלי הקדש, נור ועטרה Holy vessels, a wreath and a crown. The great Torah scholars are referred to as *klei sharet*, the sacred vessels used in the *Beit HaMikdash*. One of the characteristics of the *klei sharet* is that they impart *kedusha* (*Mishneh Torah*, Hil. Pesulei HaMukdashin 3:18). Thus, once ordinary oil is poured into a *kli sharet*, the oil becomes sanctified from the mere contact with the sacred vessel. Similarly, the great Torah scholars are not only saintly in their own right, but also impart sanctity to anyone who comes into contact with them. Some may become totally sanctified. Some may not respond immediately and do not change, but the impact of contact with great Torah scholars is left upon everyone who experiences it. As the Torah says "whatever touches the altar shall be holy" (Exodus 29:37).

נטל את ראשו, ונתנו על ארבעותיו [Rabbi Yishma'el] took [Rabban Shimon's] head and placed it upon his knees. This raises the halakhic question of how Rabbi Yishma'el, who was a *kohen*, could come into contact with the dead body of Rabban Shimon ben Gamliel, as this would result in ritual impurity. Perhaps the explanation is since Rabban Shimon ben Gamliel was the *nasi*, the prince, he had the status of a *met mitzva*, a deceased person with whom even a *kohen* is permitted to have contact. This is corroborated by the Jerusalem Talmud in *Nazir* (7:1), which says "When Rabbi Yehuda HaNasi died Rabbi Yannai announced, "There is no *kehuna* today." All could have contact with his body because when a *nasi* dies, it is as though all are his relatives be-

catastrophic dimension of the *Hurban* and on commemorating the disaster that took away the greatest of our people. The many details which are important for the aspect of atonement on Yom Kippur are not included in the Tisha B'Av version.

ארזי הלבנון, אדירי התורה Cedars of Lebanon, masters of Torah. The Martyrs are referred to as cedars of Lebanon because the verse in Psalms, "he shall grow like a cedar in Lebanon" (92:13), is a description of the righteous.

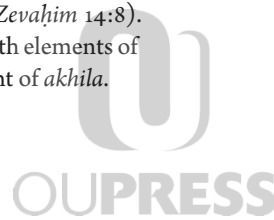
בעלי תריסין Shield bearers. These great scholars are described as shield bearers because they engage in the combat of Torah. Torah study involves combat because it consists of arguments and a variety of opinions; it consists of proving and disproving, confirming and rejecting. When two rabbis debate in the Gemara, they reject each other's arguments the way a shield deflects an arrow.

The story is told that Rabbi Yisrael Salanter once visited Reb Abbele Preslover, who was possessed of tremendous erudition. After they exchanged pleasantries, Reb Abbele took Rabbi Yisrael by the hand, told him to sit down, opened Tractate *Sota* and directed his attention to a particular line. Then Rabbi Yisrael opened Tractate *Nedarim* and showed Reb Abbele a line. Reb Abbele then opened Tractate *Shavuot* and showed Rabbi Yisrael a line, and Rabbi Yisrael showed him another tractate. Not a single word was exchanged. They were engaged in a struggle about a particular point of Torah study, and they simply referred each other to the printed text without explicating the importance or relevance of the texts to the question at hand. Although this story may well not be true, it is an illustration of the meaning of shield bearers in the context of Torah study. When one attacks the other, the attack is parried immediately by deploying a shield. The defender opens a Gemara and shows the attacker a line in the Gemara or a *Tosafot*, and the argument is over.

גבורי כח Powerful heroes. This is an allusion to the verse in Psalms, "גבורי כח, עשי דברו, You mighty in strength, that fulfill His word" (103:20). The Gemara states (*Shabbat* 88a), "At the time that the Jewish people said 'Na'aseh' before 'Nishma' a heavenly voice emerged and said to them: 'Who disclosed to My children this secret which the angels make use of?' As it is said, 'Bless the LORD, you angels of His, you mighty in strength that fulfill His word, hearkening to the voice of His word.' First, they fulfill His word, and then they hearken."

נותרת ממנה יאכלו אריות, שה פוזה. *Of the remnants, lions consumed those scattered sheep.* Just as sheep that are dispersed are easily devoured by lions, so too are the dispersed Jews vulnerable.

There is another dimension of interpretation embodied in this phrase. The death of the righteous is here considered as an offering of *kodshei kodoshim*, the most holy offerings. There are two *mekhaprim*, two elements of atonement, associated with *kodshei kodoshim*. The primary one is the *hakrava*, the bringing of the sacrifice, the *zerikat hadam*, the spilling of the blood on the altar. A second element, however, is *akhila*, the act of the priests eating the sacrifice, as the Gemara says, “This teaches us that the priests eat, and the owners receive atonement” (*Yevamot* 90a). The intent of this phrase is that God should consider the שה פוזה, נותרת ממנה יאכלו אריות, these devoured remnants, as if *יאכלוהו במקום קדוש פחטאת וכאשם*, as if they were eaten in a sacred place as a sin-offering and a guilt-offering (*Mishna Zevahim* 14:8). Thus the plea of the *kina* is that Jewish people should attain both elements of atonement, the atonement of *hakrava* as well as the atonement of *akhila*.



cause all are under the obligation to bury him. Maimonides (*Mishneh Torah*, Hil. Evel 3:10) similarly states that a *nasi* has the status of a *met mitzva* (see also *Kesef Mishneh*, ad loc.).

מאחריו הביאו את רבי עקיבא. *Afterwards, they brought Rabbi Akiva.* The intent is that this did not happen contemporaneously, but at a later time.

עוף הפורת פהבל פיו נשרף בבמורה. *Birds flying overhead were singed as if torched by the breath of his mouth.* The Gemara (*Sukka* 28a) uses this image to describe Yonatan ben Uziel, who was the principal disciple of Hillel the Elder. But here, the *paytan* applies the description to Rabbi Hutzpit HaMeturgeman. All we know from the Gemara (*Kiddushin* 39b) about Rabbi Hutzpit HaMeturgeman is that “Aher,” the infamous Rabbi Elisha ben Avuya, saw the tongue of the deceased Rabbi Hutzpit covered with dust and said, “the tongue that produced pearls licks the dust.” Apparently, the *paytan* considered Yonatan ben Uziel and Hutzpit HaMeturgeman to be of equal stature.

יום ערב שבת היה, זמן קדוש, ויקדש ויקרא... יצתה נשמתו בברא אלהים. *It was Sabbath eve, the time for Kiddush, and as he recited it... His soul departed at the words “God created.”* The word ויקרא refers to the customary practice of reciting the paragraph of ויכלו (Genesis 2:1–3) as the first part of Kiddush on Friday night, and the phrase “יצתה נשמתו בברא אלהים” in this *kina* is the source for “the widespread custom” mentioned by Maimonides, of reciting the paragraph of ויכלו before Kiddush (*Mishneh Torah*, Hil. Shabbat 29:7). The Gemara does refer to reciting ויכלו on Shabbat but not in the context of Kiddush (*Shabbat* 119b). Based on this *kina*, it appears that this paragraph was recited as part of Kiddush in the time of the Mishna. Presumably the *paytan* had a source for this.

יוצר וצר צורה. *The Creator and Sculptor of forms.* With the exception of Rabbi Elazar ben Dama, who was killed for wearing tefillin, the *paytan* does not record the specific violation of which any of the Martyrs was accused. It would appear that most of them were killed for the same reason as Rabbi Hanania ben Teradyon, propagation of Torah among the people.

הנה כהנה. *On and on.* In general, we mortals do not have the right to question God’s permitting evil to befall the righteous (*Menahot* 29b). We are, however, permitted to express these arguments on Tisha B’Av because of the precedent of Jeremiah who was permitted to say “*eikha*” on Tisha B’Av.

This kina describes the mass suicides which some European communities committed rather than submit to forced conversion to Christianity. The kina is comprised of five stanzas of varying

הַחֲרִישוּ מִמֶּנִּי וְאֲדַבְרָה, וַיַּעֲבֹר עָלַי מָה.

חָמָס אֲזַעַק וְשׂוֹד, לֶךְ שׂוֹכֵן שְׁמִימָה / הִצִּיקְתָּנִי רוּחִי, וְלֹא אוֹכַל אֲדַמָּה.

בִּיּוֹלָדָה אֶפְעָה, אֲשָׂאֵף וְאֲשַׁמָּה / מִסֶּפֶד מֵר אֶעֱשֶׂה, וְאֶקוֹנֵן בְּנְהִימָה.

דְּבָרֵי שְׂאֵגוֹתַי יִתְכוּ כַּיְמָה / סִפְדֵי עַל עַדְתִּי אֲשֶׁר נִתְּנָה לְשִׁמָּה.

אֲרִיד בְּשִׁיחִי וְאֶהְיֶמָה / וְקוֹל נְהִי אֲרִימָה:

אֵיךְ שָׁבַת מְשׁוֹשׁ, וְעִרְבָה שְׁמִחָה / כָּל פָּנִים פָּאֲרוּר, וְכָל רֹאשׁ קָרְחָה.

וְכָל זָקֵן גְּרוּעָה, וְעַל כָּל לֵב אֲנָחָה / מֵאֵז נִתְעוֹרֵר גּוֹי עֹז, בּוֹרָה שׁוֹחָה.

סֵלָה אֲבִירֵי, הֹזִיג עֹז מִבְּטָחָה / בְּתוֹלוֹתַי וּבְחֹרֵי נֶסֶח בְּנִסְיָה.

בְּרֹאשׁ כָּל חוּצוֹת נִבְלַתֶם כְּסוּחָה / עוֹלָלֵי וְטַפֵּי נִחְשָׁבוּ כְּצֹאֵן טְבָחָה.

אֵילִילָה עַל זֹאת, וְדַמְעָתִי עַל לֶחֶה / הֵאֲסַפּוּ אֵלַי, דְּוִיִּי צֹאֵן נִדְחָה.

לְהִרְבּוֹת הַבְּבִי וְלִהְרִים הַצֹּחָה / הִילִילוּ שָׁמַיִם וְזַעֲקֵי אֲדָמָה:

אֲרִיד בְּשִׁיחִי וְאֶהְיֶמָה / וְקוֹל נְהִי אֲרִימָה:

אֲרִאֲלִים צָאוּ, וַצִּעֲקוּ מֵרָה / סֶפֶד תִּמְרוֹר, הֵאֲגִדוּ בְּחִבּוּרָה.

קוֹל כְּחוּלָה, צָרָה כְּמִבְּכִירָה / הִתְאֻנְנּוּ עַל עַדְתִּי שֶׁה פְּוֹרָה.

עֲלִימוּ כִּי נִגְזְרָה גְּזֵרָה / בְּחָרֵי אֵף וְזַעַם וְעִבְרָה.

וְנִתְּנֵדוּ בְּפִרְשׁוֹת וּבְטָהֳרָה / לְקֹדֶשׁ שֵׁם הַגְּדוֹל וְהַנּוֹרָא.

וְאִישׁ אֶת אָחִיו חָזְקוּ בְּעִוְרָה / לְהִדְבֵּק בִּירְאָה טְהוֹרָה / בְּלֵי לְכַרְעַ

לְעִבּוּדָה זָרָה.

וְלֹא חָסוּ עַל גְּבוּרָה וּגְבִירָה / עַל בְּנִים צְפִירָת תְּפָאֲרָה.

אֲבָל אֲזוּרוּ גְבוּרָה יִתְרָה / לְהֵלֶם רֹאשׁ, וְלִקְרֹץ שְׁזָרָה.

וְאֵלִימוּ דְבָרוּ בְּאֲמִירָה / לֹא זְכִינוּ לְגִדְלָכֶם לְתוֹרָה / נִקְרִיבְכֶם כְּעוֹלָה

וְהַקְטָרָה.

וְנִזְכָּה עִמְכֶם לְאֹרָה / הִצְפּוֹנָה מֵעֵין כָּל, וְעִלּוּמָה:

אֲרִיד בְּשִׁיחִי וְאֶהְיֶמָה / וְקוֹל נְהִי אֲרִימָה:

length. Each stanza ends with a refrain, the first stich of which is a quote from Psalms 55:3, and the second, a paraphrasing of Jeremiah 31:14

הַחֲרִישוּ Be quiet, allow me to speak, come what may. / I will shout to You who dwells in heaven, "Violence! Pillage!" / My spirit is oppressed, and I cannot be silent. / I will scream and moan and gasp like a woman in labor. / I will compose a bitter eulogy and lament with a sigh. / The words of my roar will pour out like the sea. / I bemoan my people who have been delivered to desolation.

I will sob as I tell my tale, and moan, / and raise my voice in distress.

אֵיךְ Happiness has ceased, and joy is gone; / every face ashen, and every head bare; / every beard shorn, and every heart pained; / ever since a brazen nation arose to dig my grave. / Cut down are my heroes who contemplate Your mighty stronghold [Torah]. / My young maidens and lads are torn to bits, / their corpses strewn like rubbish on every street corner. / My infants and babes are like lambs led to slaughter. / I will wail about this, tears upon cheek. / Join me, dejected ones of the outcast flock, / to intensify the cry and lift up the shouting. / Let the heavens wail and the earth scream!

I will sob as I tell my tale, and moan, / and raise my voice in distress.

אֲרִאֲלִים Angels! Go out and rant bitterly. / Join together in anguished lament. / The sound of a woman in labor, suffering as she delivers her firstborn. / Bemoan that people, scattered sheep; / upon them has been declared a decree / of wrath and rage and anger. / They assembled, pious and pure, / to sanctify the holy, fearful name, / encouraging the other, supportively, / to cleave in pure awe, / and not submit to alien gods. / They pitied neither lad nor lass, / nor the radiant little children. / But drawing upon superior strength, / they severed heads and sliced through spines, / and told them this message: / "We were not privileged to rear you in accordance with Torah, / so we offer you as a sacrifice, a burnt-offering. / And together with you, we will experience that light, / mysterious and hidden from every eye!"

I will sob as I tell my tale, and moan, / and raise my voice in distress.

אִן The great and the small all consented / to lovingly accept the judgment of the One who dwells on high. / The elders, full of vigor and vitality, / were the first to be condemned. / The brazen ones came upon them, / and masses, masses, were massacred, / innards and entrails intermingled. / And fathers, once compassionate, / turned cruel like ostriches, / and cast lots over fathers and sons. / And the one fated to be first / was slaughtered with daggers and knives. / And young lads, reared on silk, / licked the dust like snakes. / And brides, bedecked in scarlet, / swooned in the arms of grooms, / hacked by swords and spears. / Remember this, sage people, / and do not refrain from amplifying lamentation, / and mourn the pious and the just / who sank into the seething waters. / Remembering this, my soul is aggrieved.

I will sob as I tell my tale, and moan, / and raise my voice in distress.

תורה Torah, Torah, wrap yourself in sackcloth, and wallow in the dust! / Mourn, as if for an only child, a bitter lament / for those who gripped your oars and spread your nets; / sailors and mariners on mighty waters. / Those who arranged your arrangements and straightened that which was twisted, / uncovered your secrets and revealed your mysteries. / Who will level the hills, and who will hew down the mountains? / Who will solve puzzles, and who will repair breaches? / Who will articulate Nazirite vows, and who will assess the value of your pledges? / Who will plow your fields, now that the farmers are gone? / Who will wage your wars and return to the gates? / The weapons are lost, the heroes have fallen. / Fortunate are they, wise and radiant like the sky; / in peaceful repose, rest the righteous. / Woe and alas, plunder and blunder, to the survivors! / Disillusionment, pangs, and pain. / Disappointment, death, and chaos. / In the evening, they say, "Would that it were dawn," / and in the morning, they await the removal of light, / because of the picture that their eyes have seen. / Outside, the sword slays, and indoors, there is terror.

Jer. 6:26

אִן הַסְּפִימוּ גְדוֹלִים וְקִטְנִים / לְקַבֵּל בְּאַהֲבָה, דִּין שׁוֹבֵן מְעוֹנִים.
וְיִקְנִים דְּשִׁנִּים וְרַעֲנָנִים / הֵם הָיוּ תַחֲלָה נְדוּנִים.

וַיֵּצְאוּ לְקִרְאָתָם עֵזִי פָּנִים / וְנִהְרְגוּ הַמּוֹנִים הַמּוֹנִים / וְנִתְעַרְבוּ פְּדָרִים עִם
פְּרִשְׁדָּוִנִים.

וְהָאָבוֹת, אֲשֶׁר הָיוּ רַחֲמָנִים / נִהְפְּכוּ לְאֶכָזֵר בְּיַעֲנִים / וְהִפְּסוּ עַל אָבוֹת
וְעַל בָּנִים.

וּמִי שְׁגוֹרֵל עָלָה לוֹ רֵאשׁוֹנִים / הוּא נִשְׁחַט בַּחֲלָפוֹת וְסַפְיָנִים.

וּבַחֲרוּרִים, עָלִי תוֹלַע אַמּוֹנִים / הֵם לָחֲכוּ עִפְרֵי כְּתַנְיָנִים.

וְהַפְּלוֹת לְבוֹשׁוֹת שָׁנִים / מְעַלְפוֹת בְּזוּרְעוֹת חֲתָנִים / מְנַתְּחוֹת בַּחֲבֵר
וּכְיִדּוּנִים.

זָכְרוּ זֹאת, קֵהֵל עֲדַת נְבוּנִים / וְאַל תִּנְחָשׁוּ מִהֲרַבּוֹת קִינִים.

וְהַסְּפִידוּ עַל חֲסִידִים וְהַגּוֹנִים / אֲשֶׁר צָלְלוּ בְּמִים הַיִּידוּנִים.

לְזָכֵר זֹאת, נִפְשֵׁי עֲגוּמָה.

אֲרִיד בְּשִׁיחִי וְאַהֲיָמָה / וְקוֹל נְהִי אֲרִימָה:

תורה תורה חגרי שק, והתפלגשי באפרים / אבל יחיד עשי לך, מספד
ירמיהו, כו

תמורים.

עַל תּוֹפְשֵׁי מְשׁוּטָיִךְ וּפּוֹרְשֵׁי מַכְמוּרִים / מִלְּחִינֶיךָ וְחִבְלֶיךָ בְּמִים אֲדִירִים.

עֲרִבִי מִעֲרַבְךָ, מִיִּשְׂרָיִ הַדּוּרִים / מִפְּעַנְחֵי צְפוּנֶיךָ וּמַגְלֵי מִסְתּוּרִים.

מִי יִקְצֵה בְּגִבְעוֹת, וּמִי יִסְתֵּת בְּהָרִים / מִי יִפְרַק הַזְּוִיזוֹת, וּמִי יִתְרֵץ שְׁבָרִים.

מִי יִפְלִיא נְזִירוֹת, וּמִי יַעֲרֹךְ נְדָרִים / מִי יִשְׁדֹּד מִעֲמֻקֶּיךָ, וְחֲתוּ אֶפְרַיִם.

וּמִי יִלְחֵם מִלְּחַמְתֶּךָ וַיָּשׁוּב לְשָׁעָרִים / כְּלִי מִלְּחָמָה אָבְדוּ, וְנִפְּלוּ גְבוּרִים:

אֲשֶׁרֵיהֶם מִשְׁכִּילִים, פָּרְקִיעַ זֹהָרִים / בְּמַנוּחוֹת שָׁלוֹם נָחוּ יִשְׂרָאֵל.

אוֹי וְאָבוֹי, שָׂדֶה וְשִׁבְרֵה, לְנוֹתָרִים.

לְמַדִּיבַת נֶפֶשׁ, וְחַבְלִים וְצִירִים / לְכַלְיוֹן עֵינַיִם, צַלְמוֹת וְלֹא סְדָרִים.

עָרַב אוֹמְרִים, מִי יִתֵּן צָפְרִים / וּבִקְרֵי מְצַפִּים, מִי יִגְלֶה אוֹרִים.

מִמְרָאָה עֵינֵינוּ אֲשֶׁר הִמָּה שָׂרִים / מִחוּץ שְׂפָלָה חָרַב, וְאִימָה מִתְּדָרִים:

עַד מְתֵי תְּבִיט, רוּאָה כָּל סְתָרִים / קִנָּא לְתוֹרַתְךָ, אֲשֶׁר בּוֹאוּ נְהָרִים.
 קְלָאוּהָ, פָּרְעוּהָ, קָרְעוּהָ לְגוֹרִים / בְּסִירִים סְבוּכִים הַגְדִּילוּ הַמְדוּרִים.
 הֵעַל אֱלֹהֵי תִתְאַפֵּק, אֲדוֹן כָּל יְצוּרִים.

תִּנְקֶם דָּם הַנִּשְׁפָּךְ בְּמַיִם הַמְּגָרִים / מִשֹּׁד יַעֲנִיִּים, מֵאֲנָקַת סְעוּרִים.
 עִם שְׂבִי פֶשַׁע, לְעוֹנִים וּמְרוּרִים / קוּמָה, וְהִנָּשֵׂא עַל צָרִים הַצּוֹרְרִים.
 פְּעָמֶיךָ לְמִשְׁאוֹת הָרִימָה.

אָרִיד בְּשִׁיחֵי וְאֶהֱיָמָה / וְקוֹל נְהִי אָרִימָה:

ישעיהו סד, יא

How long will You look on, He who sees all that is hidden? / Be zealous for
 Your Torah, flushed away by rivers. / They have roasted it, rent it, ripped
 it into fragments. / Fueled by tangled thorns, they fed the flames. / After *Is. 64:11*
 all this, can You restrain Yourself, Master of all creations? / Avenge blood
 spilled like streaming waters. / From the pillage of the poor, from the cries
 of those beset by storms, / a people turning back from sin, exasperated
 and embittered; / rise up and rise above the attacking foe! / Raise Your
 footsteps, destroying them!

I will sob as I tell my tale, and moan, / and raise my voice in distress.



be done on Tisha B'Av. When these *kinot* relating to the Crusades are recited, one should remember that the tragedies being described happened not only in 1096 but in the 1940s as well. These *kinot* are not only a eulogy for those murdered in Mainz, Speyer and Worms, but also for those murdered in Warsaw and Vilna and in the hundreds and thousands of towns and villages where Jews lived a sacred and committed life. The *kinot* are a eulogy not only for the Ten Martyrs and those killed in the Crusades, but for the martyrdom of millions of Jews throughout Jewish history.

The historical background is important. The center of Torah in Europe, and the school of the Tosafists commenced in Germany, not France. The Torah scholars in Germany were more numerous than the Tosafists in France. Speyer, Mainz and Worms were densely populated with *Gedolei Yisrael*. Yet, we hardly know many of them. All of the Torah scholars of Germany perished, and many of their writings were destroyed.

It is a miracle that *Torah shebe'al peh* continued, in spite of the fact that the center of Torah at that time in Germany was destroyed. *Torah shebe'al peh* was able to survive because, by then, centers of Torah had already begun to be established in France. Rabbeinu Tam and the Ri (Rabbi Yitzhak) were French scholars, not German. Rashi was the one who turned France into a center of Torah. When Rashi was born in France, there was limited Torah scholarship there. As a young boy, before the Crusades, Rashi had no place to study in France, and he had to travel to the Torah centers which were in Germany. Rashi came to Worms to study with Rabbi Yaakov ben Yakar and Rabbi Yitzhak ben Eliezer HaLevi. He returned to France well trained by the German Torah scholars, and upon his return, he established France as a center of Torah scholarship. In time, France became the center of Jewish wisdom. Instead of traveling from France to Germany as Rashi did, the generation after Rashi traveled to France to study in the academies of Rabbeinu Tam and Rabbi Yehiel of Paris. All of the *Tosafot* glosses in the Talmud are from the French Torah scholars, and none from the German Torah scholars because they were slain during the Crusades. While French Jewry was affected by the Crusades, and many Jews in France were killed in the Second Crusade in 1146, the situation in France was not nearly as dire as in Germany. There was no total destruction of Torah scholarship in France. Total destruction is a German performance.

Our *Torah shebe'al peh* is based on Rashi and the Tosafists. If Jewish history had not included Maimonides, the Jewish world would have missed a great deal. Maimonides enriched our thinking and world view tremendously, but

COMMENTARY ON KINA 22

As the previous *kina*, this *kina*, as well, was composed by Rabbi Meir ben Yehiel.

After shifting from *kinot* for the *Hurban Beit HaMikdash* to a *kina* for the Ten Martyrs, there is now a further shift in the subject matter of the *kinot*. This *kina* is the first of several commemorating the massacres in Speyer, Mainz and Worms, and other related tragedies during the Crusades in Germany at the end of the eleventh century. These *kinot* recount the *Hurban Batei Mikdash* of the *Hakhmei Ashkenaz*, the slaughter of the Torah scholars and the destruction of the Jewish communities.

In a sense, however, this *kina* is a continuation of the *kina* “אִרְוֵי הַלְבָנוֹן.” In both *kinot*, the deaths that are described represent a double catastrophe. Thousands of Jews were killed during the Crusades. But the tragedy was not just the murder of ten people during the Roman times or the myriads during the Crusades. The tragedy was also the fact that the greatest scholars of the Jewish people were killed. In this *kina*, the mourning that is expressed is not just for the inhuman act of the massacre. Rather, the principal emphasis is on the destruction of the Torah centers in Germany.

The dates of these massacres are known to us. The Crusaders generally started out on their journey in the spring, and the massacres took place in the months of Iyar and Sivan, around the time of Shavuot. Even though these events did not occur on Tisha B'Av, they are included in the *kinot* and are commemorated on Tisha B'Av because of the principle, already noted in connection with other *kinot*, that the death of the righteous is equivalent to the burning of the *Beit HaMikdash*. If the *Beit HaMikdash* was sacred, how much more sacred were entire Jewish communities which consisted of thousands of scholars. These communities were also, collectively, a *Beit HaMikdash* in the spiritual sense. If the *kinot* speak about the *Hurban Beit HaMikdash* in the material sense, they also mourn the *Hurban Beit HaMikdash* in the spiritual sense, the destruction of centers of Torah and the killing of great Torah scholars. In fact, sometimes the death of the righteous is even a greater catastrophe than the destruction of the physical *Beit HaMikdash*.

There is an additional reason for including these *kinot* dealing with the massacres in Germany in the Tisha B'Av service. *Hurban Beit HaMikdash* is an all-inclusive concept. All disasters, tragedies and sufferings that befell the Jewish people should be mentioned on Tisha B'Av. Rashi says (11 Chronicles 35:25, s.v. *vayitnum lehok*) that when one has to mourn for an event, it should

avel yahid" (6:26). The connotation is that the mourning is individual, alone. This is in contrast to the mourning for the destruction of the *Beit HaMikdash* (*Yevamot* 43b), which is an *avelut hatzibbur*, involving the entire community together. On Tisha B'Av, *kinot* and the *Naḥem* and *Anenu* prayers are recited by us not as individuals but as a community.

בְּלִי לְכַרְעַ לְעִבּוּדָהּ זָרָה *And not submit to alien gods.* *Tosafot* raise the question (*Sanhedrin* 74b, s.v. *veha Ester*) that it is not clear why the Jews felt obligated to kill themselves and each other in the circumstance of forced baptism. After all, if they were physically taken and baptized completely by force without any action of their own, they were not committing any transgression of their own volition and should not have been obligated to kill themselves. The answer is that, in fact, they were not obligated to do so, but they considered any gesture to idolatry, even an involuntary one, as requiring them to suffer death rather than submit.

There is a dispute among the *Rishonim* whether parents have the right to sacrifice their small children in order to prevent them from being converted to Christianity. The author of this *kina* apparently approved of this practice. Other *Rishonim*, however, did not approve (see, for example, *Responsa Ba'alei HaTosafot* 101).

There were two justifications for committing suicide and killing the children. First, as in the case of King Saul, they knew that when the enemy would capture them they would be tortured. The Midrash says (*Bereshit Raba* 34:13) that Saul asked the Amalekite to kill him because he was afraid of torture. Our sages say (Rabbi Asher, *Mo'ed Katan* 3:94) that under these circumstances, if it is certain that one will fall into the hands of the enemy, one is permitted to kill one's children and commit suicide. Second, the Jews did not trust themselves that they would be able to withstand the pressure of converting to Christianity under threat of death.

The *paytan* describes not only the collective tragedy, but also the individual tragedies of people who performed acts of *Kiddush Hashem* and committed suicide in order not to be forced to worship *avoda zara*.

נִקְרִיבְכֶם כְּעוֹלָה זֶה־הַקְטָרָה *So we offer you as a sacrifice, a burnt-offering.* The parents were particularly concerned with the children. They were afraid that when they themselves would be killed, the Crusaders would take the children, baptize them and raise them as Christians. The parents tried to influence the older children to remain faithful, but could not accomplish this with the younger children. Therefore, the parents killed the younger children first.

the *Torah shebe'al peh* would have survived without him. However, without Rashi and the Tosafists, there would not have been any *mesora*, any chain of tradition; we could not teach *Torah shebe'al peh* today. Take as a simple example, the Jerusalem Talmud. Many *Rishonim*, the early Medieval scholars, speak about the Jerusalem Talmud, and certain parts were interpreted and explained, but without commentaries of Rashi and the Tosafists, it is a sealed book.

סִפְדִּי עַל עַדְתִּי *I bemoan my people.* Initially, the *paytan* does not mention Torah scholars who perished. Rather he refers to congregations that were destroyed. These congregations are not yet explicitly named. They will be identified in a subsequent *kina*.

וְקוֹל נְהִי אֲרִימָה *And raise my voice in distress.* The *kina* is describing heroic martyrdom. During the Crusades, the martyrdom was not limited to the great scholars and leaders; rather, everyone offered his or her life, including young children. The enemies had a simple demand: all the Jew had to do was kiss the cross. The Jews could have saved their lives, but they would not agree to become apostates.

וְכָל רֹאשׁ קָרְחָה וְכָל זָקֵן גְּרוּעָה *And every head bare; every beard shorn.* The *kina* describes the same methods practiced by the Nazis and the Poles during the Holocaust, which consisted of ridiculing and abusing the Jews and then killing them. For example, they would cut off half of a Jew's beard or would cut off one side-lock and leave the other one on.

מֵאַזְנַתְעוֹרָר גּוֹי עֵז *Ever since a brazen nation arose.* This is a reference to Germany. The word *az* can be translated as "cruel," and it is interesting that the *paytan* refers to Germany as a cruel nation.

כָּלָה אֲבִירֵי... בְּתוּלוֹתַי וּבְחֹרֵי *Cut down are my heroes... My young maidens and lads.* The enemy destroyed my heroes, the scholars, the *gedolei Yisrael*. But not only did he destroy the scholars, but also the young girls and boys, as well.

בְּרֹאשׁ כָּל חוּצוֹת נִבְלָתֶם בְּסוּחָה *Their corpses strewn like rubbish on every street corner.* During the Crusades there was no burial for the martyrs, as in the case of the Ten Martyrs during the Roman era.

סִפְדִּי תַמְרוּר, הֶאֱגִדוּ בְּחִבּוּרָה *Join together in anguished lament.* The mourning of Tisha B'Av is communal, unlike the individual mourning due to the death of a member of one's household. The verse in Jeremiah says, "Make for yourself

set of circumstances that pertain to two tractates of the Talmud in which these topics are discussed. We do not have an authentic commentary of Rashi on the tractates of *Nazir* and *Nedarim*. Although the Gemara texts do have a commentary printed on the page which purports to be Rashi's commentary, it is, in fact, not by Rashi, and it is very difficult to understand. Therefore, the Tosafists here were to have assumed Rashi's traditional role and interpret the text in these two tractates. Normally, the Tosafists do not interpret. Customarily, Rashi is the interpreter, and the Tosafists compare and resolve problems. Indeed, the *Tosafot* glosses in *Nazir* serve as a commentary, and do not play the Tosafists' usual role of posing questions and marshaling responses. Since the German Tosafists were killed, we are left without the analysis that they normally would have provided, and the *kina* mourns, and says, "Who will fully interpret the tractate of *Nazir* and who will interpret the tractate of *Nedarim*?"

In fact, *Nedarim* and *Nazir* are two very difficult tractates. If the massacres in Speyer and Mainz had not taken place, there would have been a *gadol* who would have written an exhaustive commentary. But the German Torah scholars were killed, and there was no one to write the commentary, and to this day we have trouble studying these two tractates. I once attempted to study Tractate *Nedarim* with my father using the pseudo-Rashi's commentary, but we were not successful. We were able to proceed only by using the commentary of the Ran, Rabbeinu Nissim, who lived in the fourteenth century, considerably later than the period described by the *kina*. The Ran gave us both the interpretation, usually provided by Rashi, and the analysis, usually provided by the Tosafists.

It is interesting to note that there is evidence that even as early as the days of the Geonim the tractate of *Nedarim* was not studied regularly. A question was posed to Rabbi Hai Gaon concerning an issue in Tractate *Nedarim*, to which the Gaon responded, "we have not studied the tractate of *Nedarim* in the yeshiva for over one hundred years, for Rabbi Yehudai Gaon instructed us not to study it" (*Teshuvot HaGeonim HaHadashot* 58:780). In fact, the Geonim did study *Nedarim*, but they did not study it in depth, which is why the Gaon declined to answer the question.

אֲשֶׁרֵיהֶם מְשִׁבִּילִים, בְּרִקְיָע זֹהָרִים. *Fortunate are they, wise and radiant like the sky.* Since they enjoy the bliss of the World to Come, the *paytan* does not mourn the death of the martyrs. Instead, he mourns the destiny of the survivors because they remain without teachers and leaders, lonely, hopeless and full of despair.

הֵם הָיוּ תְּחִלָּה נִדּוּנִים *Were the first to be condemned.* The older people came out to the enemy and were killed first. It is noteworthy that the elderly did not commit suicide. They went out to resist the enemy and were killed in battle.

תּוֹרָה תּוֹרָה חֲגָרִי שֶׁק *Torah, Torah, wrap yourself in sackcloth.* With this stanza, the actual eulogy begins, and the *paytan* portrays the devastation and spiritual destruction in the centers of Torah. By depicting the Torah itself as dressed in sackcloth, the *paytan* emphasizes that we mourn not only for those who were killed, but also for the diminution of Torah.

עַל תּוֹפְשֵׁי מְשׁוֹטְטֵיךָ וּפּוֹרְשֵׁי מַבְמוֹרִים *For those who gripped your oars and spread your nets.* The Torah scholars of Germany are referred to metaphorically as the crew of a ship.

עֲרִבֵי מַעְרָבְךָ, מִיִּשְׂרֵי הָרְוּחִים *Those who arranged your arrangements and straightened that which was twisted.* This is a beautiful description of the role of the Tosafists, which was to blaze the trail in the Gemara, to reconcile contradictions and to "straighten" the difficulties in the text.

מִפְעֻנְחֵי צְפוֹנֶיךָ *Uncovered your secrets.* The *paytan* addresses himself to the Torah, and says that you, the Torah, should mourn more than anyone else the loss of the Torah scholars.

וּמִי יִסְתֵּת בְּהָרִים *And who will hew down the mountains?* This phrase is reminiscent of the description by our sages regarding Resh Lakish (*Sanhedrin* 24a), that he uprooted mountains from their places and crushed them. The intent is that his mind was powerful and precise.

The same image is employed to describe what the Tosafists accomplished. When one studies the Tosafists, one has the impression that they came into a territory that was uneven and difficult. There were hills, valleys and jungles. The Tosafists evened out the terrain, blazed a trail and made a highway for the study of Torah.

וּמִי יִתְרַץ שְׁבָרִים *And who will repair breaches?* One interpretation is, "Who will explain something that is broken, obscure?" It may also mean, "Who will correct the corrupt text?"

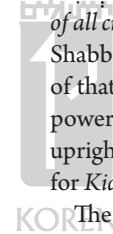
מִי יִפְלִיא נִזְרוֹת, וּמִי יַעֲרֵךְ נִדְרִים *Who will articulate Nazirite vows, and who will assess the value of your pledges?* It may seem strange that the *kina* refers to *nezivot*, Nazirite vows, and *nedarim*, pledges and oaths, which on the face of it, are not subjects of pressing practical importance. The intent is to allude to a particular

עֶרֶב אֹמְרִים, מִי יִתֵּן צִפְרִים *In the evening, they say, "Would that it were dawn."* This is an allusion to the verse, "And at evening you shall say: 'Would it were morning!'" (Deuteronomy 28:67), which appears in the *tokhafa*, the description of the ultimate divine punishment to be visited upon the Jewish people if they transgress. This is a description of the mood of the Jew in the Middle Ages, and it reflects the precarious political situation and fate of the Jew at that time.

קָלְאוּהָ, פָּרְעוּהָ, קָרְעוּהָ לְגוֹרִים *They have roasted it, rent it, ripped it into fragments.* It is noteworthy that there is a special prayer here for *kevod sefer Torah*, for the honor of the parchment on which the Torah was written. After killing the Jews, the Crusaders would open the Ark and defile the Torah scrolls by tearing them into pieces.

הֲעַל אֵלֶּה תִּתְאַפֵּק, אֲדוֹן כָּל יְצוּרִים *After all this, can You restrain Yourself, Master of all creations?* Similar to this *kina*, the *Av HaRaḥamim* prayer, recited in the Shabbat Musaf service, emerged from the Crusades. As the first sentence of that prayer states, "Father of compassion, who dwells on high, with His powerful compassion, may He recall with compassion the righteous, the upright, and the perfect ones, the holy congregations who gave their lives for *Kiddush Hashem*, the sanctification of the name."

The Crusades effected a permanent change in the collective temperament of the Jewish people by injecting an indelible mark of sadness. According to the Taz (*Shulḥan Arukh, Oraḥ Ḥayyim* 493:2), the mourning during the period of the counting of the Omer is not due to the death of the students of Rabbi Akiva, but to the massacres of the Crusades.



31

This kina, its author unknown, is also written in the Sephardic style. With short, succinct phrases, it contrasts the glorious euphoria of the exodus from Egypt with the tragedy and destruction of the exile from Jerusalem. Each of the twenty-three alphabetic stanzas is made of two internally rhyming lines. In each stanza, the second line echoes and contrasts the detail of the first. While

אֵשׁ תִּזְקַד בְּקִרְבִּי / בְּהֵעֲלוֹתִי עַל לְבִי.
וְקִינִים אֶעֱיֶרָה / לְמַעַן אֲזַכֵּירָה.
בְּצֵאתִי מִמִּצְרַיִם:
בְּצֵאתִי מִירוּשָׁלַיִם:

אָז יִשְׁיֵר מֹשֶׁה / שִׁיר לֹא יִנָּשֶׁה.
וְיִקְוֶינָה יְרֵמְיָה / וְנִהְיָה נְהִי נְהִיָּה.
בְּצֵאתִי מִמִּצְרַיִם:
בְּצֵאתִי מִירוּשָׁלַיִם:

שמות טו, א
מיכה ב, ד

בֵּיתִי הִתְכַּוֵּן / וְשָׁכַן הָעֶנָן.
וְחַמַּת אֵל שָׁכְנָה / עָלַי כַּעֲנַנָּה.
בְּצֵאתִי מִמִּצְרַיִם:
בְּצֵאתִי מִירוּשָׁלַיִם:

גְּלִי יָם רֵמוֹ / וְכַחֲזֹמָה קָמוּ.
זִידוֹנִים שָׁטְפוּ / וְעַל רֹאשֵׁי צָפוּ.
בְּצֵאתִי מִמִּצְרַיִם:
בְּצֵאתִי מִירוּשָׁלַיִם:

דָּגַן שָׂמִים / וּמַצּוֹר מַיִם.
לְעֵנָה וּמְרוֹרִים / וּמַיִם הַמְּרִים.
בְּצֵאתִי מִמִּצְרַיִם:
בְּצֵאתִי מִירוּשָׁלַיִם:

הַשֶּׁשֶׁם וְהָעֵרֶב / סְבִיבוֹת הַר חֹרֵב.
קוֹרָא אֶל אֵבֶל / עַל נְהָרוֹת בָּבֶל.
בְּצֵאתִי מִמִּצְרַיִם:
בְּצֵאתִי מִירוּשָׁלַיִם:

תהלים קלז, יז

וּמְרֹאֵה כְּבוֹד יְהוָה / בְּאֵשׁ אוֹכֵלֶת לְפָנַי.
וְחֹרֵב לְטוֹשָׁה / וּלְטִבַּח נְטוֹשָׁה.
בְּצֵאתִי מִמִּצְרַיִם:
בְּצֵאתִי מִירוּשָׁלַיִם:

שמות כד, יז

זָבַח וּמִנְחָה / וְשִׁמֶן הַמִּשְׁחָה.
סִגְלֹת אֵל לְקוֹחָה / כְּצֵאֵן לְטִבְחָה.
בְּצֵאתִי מִמִּצְרַיִם:
בְּצֵאתִי מִירוּשָׁלַיִם:

31

the first line emphasizes the close bond between God and His people, the second gives a sense of separation, with a joyous coda of return to Jerusalem.

א A fire burns within me as I recall,
When I left Egypt.
I will invoke lamentations so that I will remember,
When I left Jerusalem.

א Then Moses sang an unforgettable song,
When I left Egypt.
Whereas Jeremiah lamented and wailed a woeful wail,
When I left Jerusalem.

Ex. 15:1

Mic. 2:4

ב My House was founded and the divine cloud dwelled there,
When I left Egypt.
But God's wrath descended upon me like a cloud,
When I left Jerusalem.

ג The waves of the sea raised themselves and stood erect like a wall,
When I left Egypt.
The foe flooded me, overflowing my head,
When I left Jerusalem.

ד A heavenly harvest and water from a rock,
When I left Egypt.
Bitter grass and wormwood and bitter waters,
When I left Jerusalem.

ה Morning and evening roundabout Mount Horeb,
When I left Egypt.
Summoned to mourning by the rivers of Babylon,
When I left Jerusalem.

Ps. 137:1

ו A vision of God's glory like a consuming fire before me,
When I left Egypt.
A sharpened sword let loose to slaughter,
When I left Jerusalem.

Ex. 24:17

ז Sacrificial offerings and meal-offerings and the anointing oil,
When I left Egypt.
God's treasure led away like lambs to the slaughter,
When I left Jerusalem.

בְּצֵאתִי מִמִּצְרַיִם: חֲגִים וְשַׁבָּתוֹת / וּמוֹפְתִים וְאוֹתוֹת.
 בְּצֵאתִי מִירוּשָׁלַיִם: תַּעֲנִנֹת וְאָבֶל / וְרֹדֵף הַהֶבֶל.
 בְּצֵאתִי מִמִּצְרַיִם: טֹבוּ אֹהֲלִים / לְאַרְבַּעַת דָּגָלִים.
 בְּצֵאתִי מִירוּשָׁלַיִם: אֹהֲלֵי יִשְׁמַעֲאֵלִים / וּמַחֲנֹת עֵרְלִים.
 בְּצֵאתִי מִמִּצְרַיִם: יוֹבֵל וְשִׁמְטָה / וְאַרְץ שׁוֹקֵטָה.
 בְּצֵאתִי מִירוּשָׁלַיִם: מְכוֹר לְצַמִּיתוֹת / וְכוֹרוֹת לְכַרִּיתוֹת.
 בְּצֵאתִי מִמִּצְרַיִם: כַּפָּרֹת וְאָרוֹן / וְאַבְנֵי זִכְרוֹן.
 בְּצֵאתִי מִירוּשָׁלַיִם: וְאַבְנֵי הַקֶּלַע / וְכָלֵי הַבַּלַּע.
 בְּצֵאתִי מִמִּצְרַיִם: לְוִיִּם וְאַהֲרֹנִים / וְשִׁבְעִים זְקֵנִים.
 בְּצֵאתִי מִירוּשָׁלַיִם: נוֹגְשִׁים וּמוֹנִים / וּמוֹכְרִים וְקוֹנִים.
 בְּצֵאתִי מִמִּצְרַיִם: מֹשֶׁה יִרְעֵנוּ / וְאַהֲרֹן יִנְחֵנוּ.
 בְּצֵאתִי מִירוּשָׁלַיִם: נְבוּכַדְנֶאצַּר / וְאַדְרִיאָנוּס קֵיסָר.
 בְּצֵאתִי מִמִּצְרַיִם: נַעֲרָךְ מִלְחָמָה / וַיהוָה שָׁמָּה.
 בְּצֵאתִי מִירוּשָׁלַיִם: רַחֵק מִמֶּנּוּ / וְהִנֵּה אֵינָנוּ.
 בְּצֵאתִי מִמִּצְרַיִם: סִתֵּי פָרְכָת / וְסִדְרֵי מַעֲרֹכָת.
 בְּצֵאתִי מִירוּשָׁלַיִם: חֲמָה נִתְכַת / עָלַי סוֹכְכָת.
 בְּצֵאתִי מִמִּצְרַיִם: עוֹלוֹת וּזְבָחִים / וְאַשֵּׁי נִחוּחִים.
 בְּצֵאתִי מִירוּשָׁלַיִם: בְּחֹרֵב מִדְּקָרִים / בְּנֵי צִיּוֹן הִיקָרִים.

ח Festivals and Sabbaths and signs and wonders,
 When I left Egypt.
 Fast days and mourning and vain pursuits,
 When I left Jerusalem.

ט Wondrous tents around four banners,
 When I left Egypt.
 Tents of Ishmaelites and encampments of the uncircumcised,
 When I left Jerusalem.

י Jubilee and Sabbatical year and a tranquil land,
 When I left Egypt.
 Sold beyond reclaim, forever severed,
 When I left Jerusalem.

יא The Ark and its cover and gemstones of remembrance,
 When I left Egypt.
 Slingstones and tools of destruction,
 When I left Jerusalem.

יב Levites and Aaron's kin and seventy elders,
 When I left Egypt.
 Oppressors and persecutors, slave merchants and purchasers,
 When I left Jerusalem.

יג Moses cared for us and Aaron guided us,
 When I left Egypt.
 Nebuchadnezzar and the Emperor Hadrian,
 When I left Jerusalem.

יד We waged war and God was there,
 When I left Egypt.
 Distant from us and utterly absent,
 When I left Jerusalem.

טו The folds of the Tabernacle curtain
 and the rows of bread on the Tabernacle Table,
 When I left Egypt.
 Fury vented, enveloping me,
 When I left Jerusalem.

טז Burnt-offerings and peace-offerings and fragrant fiery sacrifices,
 When I left Egypt.
 Stabbed by the sword were the precious sons of Zion,
 When I left Jerusalem.

בְּצִאתִי מִמִּצְרַיִם: פְּאֵרֵי מַגְבָּעוֹת / לְכָבוֹד נִקְבְּעוֹת.
 בְּצִאתִי מִירוּשָׁלַיִם: שְׂרִיקוֹת וְתִרְוַעוֹת / לְקִלּוֹן וְזִוְעוֹת.
 בְּצִאתִי מִמִּצְרַיִם: צִיץ הַזָּהָב / וְהַמָּשָׁל וְרֹהֵב.
 בְּצִאתִי מִירוּשָׁלַיִם: הַשֵּׁלֶךְ הַנָּזֵר / וְאַפְסֵי הָעֵזֶר.
 בְּצִאתִי מִמִּצְרַיִם: קִדְשָׁה וְנִבּוּאָה / וְכָבוֹד יְהוָה נִרְאָה.
 בְּצִאתִי מִירוּשָׁלַיִם: נִגְאָלָה וּמִזְרָאָה / וְרוּחַ הַטְּמָאָה.
 בְּצִאתִי מִמִּצְרַיִם: רְנָה וִישׁוּעָה / וְחִצּוֹצְרוֹת הַתִּרְוַעָה.
 בְּצִאתִי מִירוּשָׁלַיִם: זַעֲקַת עוֹלָל / וְנִאֲקַת חָלָל.
 בְּצִאתִי מִמִּצְרַיִם: שִׁלְחַן וּמִנּוֹרָה / וְכִלְיֵי וְקִטּוֹרָה.
 בְּצִאתִי מִירוּשָׁלַיִם: אֵלִיל וְתוֹעֵבָה / וּפְסָל וּמִצְבֵּה.
 בְּצִאתִי מִמִּצְרַיִם: תּוֹרָה וְתַעֲוִדָה / וְכִלְיֵי הַחֲמֻדָּה.
 בְּשׁוּבִי לִירוּשָׁלַיִם: שִׁשׁוֹן וְשִׁמְחָה / וְנֶס יָגוֹן וְאַנְחָה.

פ Decorated turbans fastened in reverence,
 When I left Egypt.
 Shrieking and blaring trumpets and cries of horror,
 When I left Jerusalem.

צ The gold frontlet and power and pride,
 When I left Egypt.
 The crown is cast down and assistance gone,
 When I left Jerusalem.

ק Holiness and prophecy and God's glory visible,
 When I left Egypt.
 Defiled and polluted and the spirit of profanity,
 When I left Jerusalem.

ר Song and salvation and trumpets sounding blasts,
 When I left Egypt.
 The screaming of babes and the gasping of corpses,
 When I left Jerusalem.

ש The Table and the Menora, burnt-offerings and incense,
 When I left Egypt.
 Idol and abomination, graven images and pagan monuments,
 When I left Jerusalem.

ת The Torah and its message and precious vessels,
 When I left Egypt.
 Happiness and joy; gone are sorrow and sighing,
 When I return to Jerusalem.

This famous piyut by Rabbi Yehuda HaLevi, was widely copied and emulated throughout the ages, and seen as the ultimate expression of the Jewish people's longing for their homeland. There are several notable differences between the Ashkenazic and Sephardic versions. The Sephardic tradition

ציון, הלא תשאלי לשלום אסיריך, דורשי שלומך, והם יתר עדריך:
מיים ומזרח ומצפון ותימן, שלום רחוק וקרוב, שאי מכל עבריך:
תהלים קלג, ג: ושלום אסיר תאודה, נותן דמעיו בטל חרמון, ונבסף לודתם על הרריך:

לבבות ענותך אני תנים, ועת אחלם שיבת שבותך, אני כנור לשיריך:
לבי לבית אל ולפניאל מאד יהמה, ולמחנים, וכל פגיע טהוריך:
שם השכינה שכנה לך, והיוצרך פתח למול שערי שחק, שעריך:
וכבוד יהוה לבד היה מאורך, ואין שמש וסהר וכוכבים מאיריך:
אבחר לנפשי להשתפך, במקום אשר וית אלהים שפוכה, על בחיריך:
את בית מלוכה, ואת פסא יהוה, ואיך ישבו עבדים עלי כסאות גביריך:
מי יתנני משוטט, במקומות אשר נגלו אלהים לחזויד וציריך:
תהלים נה, ח: מי יעשה לי כנפים וארחיק נדד, אניד לבתי לבבי בין בתריך:

אפול לאפי עלי ארצך, וארצה אבניך מאד, ואחונן את עפריך:
אף כי בעמדי עלי קברות אבותי, ואשתומם בתברון עלי מבחר קבריך:
אעבר ביערך וכרמלך ואעמד בגלעדך ואשתוממה אל הר עבריך:
הר העברים והר ההר, אשר שם שני אורים גדולים, מאיריך ומוריך:
חיי נשמות אויר ארצך, וממר דרור אבקת עפרך, ונפת צוף נהריך:

ינעם לנפשי, הלך ערם ויחף, עלי חרבות שממה, אשר היו דביריך:
במקום ארונך אשר נגנו, ובמקום כרוביך, אשר שכנו חדרי חדריך:
אגו ואשליך פאר נורי, ואקב ומן, חלל בארץ טמאה את ניריך:
איך יערב לי אכל ושתות, בעת אחזה כי יסחבו הכלבים את כפיריך:
או איך מאור יום יהי מתוק לעיני, בעוד אראה בפי עורבים פגרי נשוריך:
כוס היגונים, לאט, הרפי מעט, כי כבר מלאו כסלי ונפשי ממוריך:
עת אזכרה אהלה אשתה חמתך, ואזכר אהליבה ואמצה את שמריך:

ישעיה כה, ב

has widely been considered more authentic, often quoted in Torah and academic circles, and is therefore printed here, in a departure from the otherwise Ashkenazic presentation of the kinot.

Zion, surely you will inquire after the well-being of your imprisoned ones, those who seek your well-being and are the remnant of your flock. / From west, east, north, and south, promote the well-being of the distant and the close, from every direction. / As well as the well-being of those bound by longing, shedding tears like the dew on Mount Hermon, wishing to shed them on your mountains.

Ps. 133:3

Like a jackal, I cry for your anguish, and when I dream of the return of your captives, I am a harp for your songs. / My heart is to Bethel and yearns excessively for Peniel and for Maḥanayim, and all the places where your pure ones pray. / There the Divine Presence resides close by, and there your Creator opened up the gates of heaven opposite your gates. / And the glory of God alone was your light, and not the sun, the moon, or starlight. / I choose to pour out my soul at that place where God's spirit is poured upon your chosen ones. / You are the royal palace and God's throne, and how do slaves now sit on the thrones of your noblemen? / Would that I could wander among the places where God was revealed to your seers and envoys. / Who can make wings for me so that I can roam afar and move my ruptured heart to your ruptured hills?

Ps. 55:8

I will fall to my face upon your land and treasure your stones and cherish your soil. / I will even stand near the graves of my forefathers and be transfixed in Hebron at the site of your prestigious graves. / I will pass through your forest and your Carmel, and I will stand at your Gilead, and I will be awestruck at your Mount Abarim. / Mount Abarim and Mount Hor, where there lie the two great lights; your luminaries and your teachers. / Your souls come alive [from] the air of your land, and from the flowing myrrh of the dust of your soil, and the dripping honey of your rivers.

It would be pleasant for me to walk naked and barefoot upon the desolate ruins that were once your shrines. / In the place of your Ark, now buried, and in the place of the cherubs who once dwelled in your innermost chambers. / I will shear myself, cast off my crown of glory, and curse the day that your saints were defiled in a profane land. / How can I enjoy eating and drinking when I behold dogs dragging your young lions? / Or how can the daylight be sweet to my eyes when I still see, in the mouths of ravens, the corpses of your eaglets? / The cup of agony, slow down! Let up a bit, for already my innards are full and my soul, embittered. / When I remember Ohola [Samaria], I absorb your poison, and I remember Oholiva [Jerusalem] and suck dry your dregs.

Is. 20:2

צִיּוֹן כָּלִילַת יָפִי, אֶהְבֵּה וְחֹן תִּקְשְׁרֵי מָאוּ, וּבְךָ נִקְשְׁרוּ נַפְשׁוֹת חֲבֵרֶיךָ: *Lam. 2:15*
 וְהַפּוֹאֲבִים עַל שׁוֹמְמוֹתֶיךָ, וּבּוֹכִים עַל שְׁבָרֶיךָ:
 מִבּוֹר שְׁבִי שׁוֹאֲפִים נִגְדָּךְ, וּמִשְׁתַּחֲוִים אִישׁ מִמְּקוֹמוֹ אֵלַי נִכַח שְׁעָרֶיךָ:
 עֲדְרֵי הַמוֹנֵךְ, אֲשֶׁר גָּלוּ וְנִתְפָּזְרוּ מֵהָר לְגִבְעָה, וְלֹא שָׁכְחוּ גְדְרֶיךָ:
 הַמְּחַזְיָקִים בְּשׁוּלְיֶיךָ, וּמִתְאַמְצִים לַעֲלוֹת וּלְאָחוֹז בְּסִנְסְנֵי תִמְרֶיךָ:
 שֶׁנֶּעַר וּפְתָרוֹס הַיַּעֲרֹכֹן בְּגִדְלָם, וְאִם הַבֵּלֶם יִדְמוּ לַתְּמִנֶּךָ וְאוֹרֶיךָ:
 אֵל מִי יִדְמוּ מְשִׁיחֶיךָ, וְאֵל מִי נְבִיאֶיךָ, וְאֵל מִי לוֹוִיךָ וְשֹׁרֶיךָ:
 יִשָּׁנָה וְיִחַלֵּף כָּלִיל, כָּל־מַמְלָכוֹת הָאֵלֶּיךָ, חֶסְדְּךָ לְעוֹלָם, לְדוֹר וָדוֹר נִוְרֶיךָ:
 אֲנִי לְמוֹשָׁב אֱלֹהֶיךָ. וְאֲשֶׁרֵי אָנוֹשׁ, יִבְחַר יִקְרַב וְיִשְׁכֵּן בְּחֻצְרוֹתֶיךָ:
 אֲשֶׁרֵי מְחַכֶּה, וְיִגִּיעַ וְיִרְאֶה עֲלוֹת אוֹרְךָ, וְיִבְקְעוּ עָלָיו שְׁחָרֶיךָ:
 לְרֹאוֹת בְּטוֹבַת בְּחִירֶיךָ, וְלַעֲלוֹ בְּשִׂמְחָתְךָ, בְּשׁוֹבֶךָ אֵלַי קִדְמַת נְעוּרֶיךָ:
 Your God has preferred you as an abode, and happy is the man who will
 choose to draw near and dwell in your courtyards. / Happy is he who waits
 and is privileged to witness the rising of your light, and upon whom your dawn
 will break, / To witness the success of your chosen ones, and to delight in your
 joy, when you return to your past youth.

אֲנִי לְמוֹשָׁב אֱלֹהֶיךָ. וְאֲשֶׁרֵי אָנוֹשׁ, יִבְחַר יִקְרַב וְיִשְׁכֵּן בְּחֻצְרוֹתֶיךָ:
 אֲשֶׁרֵי מְחַכֶּה, וְיִגִּיעַ וְיִרְאֶה עֲלוֹת אוֹרְךָ, וְיִבְקְעוּ עָלָיו שְׁחָרֶיךָ:
 לְרֹאוֹת בְּטוֹבַת בְּחִירֶיךָ, וְלַעֲלוֹ בְּשִׂמְחָתְךָ, בְּשׁוֹבֶךָ אֵלַי קִדְמַת נְעוּרֶיךָ:
 Your God has preferred you as an abode, and happy is the man who will
 choose to draw near and dwell in your courtyards. / Happy is he who waits
 and is privileged to witness the rising of your light, and upon whom your dawn
 will break, / To witness the success of your chosen ones, and to delight in your
 joy, when you return to your past youth.

איכה ב, טו

צִיּוֹן כָּלִילַת יָפִי, אֶהְבֵּה וְחֹן תִּקְשְׁרֵי מָאוּ, וּבְךָ נִקְשְׁרוּ נַפְשׁוֹת חֲבֵרֶיךָ:
 וְהַפּוֹאֲבִים עַל שׁוֹמְמוֹתֶיךָ, וּבּוֹכִים עַל שְׁבָרֶיךָ:
 מִבּוֹר שְׁבִי שׁוֹאֲפִים נִגְדָּךְ, וּמִשְׁתַּחֲוִים אִישׁ מִמְּקוֹמוֹ אֵלַי נִכַח שְׁעָרֶיךָ:
 עֲדְרֵי הַמוֹנֵךְ, אֲשֶׁר גָּלוּ וְנִתְפָּזְרוּ מֵהָר לְגִבְעָה, וְלֹא שָׁכְחוּ גְדְרֶיךָ:
 הַמְּחַזְיָקִים בְּשׁוּלְיֶיךָ, וּמִתְאַמְצִים לַעֲלוֹת וּלְאָחוֹז בְּסִנְסְנֵי תִמְרֶיךָ:
 שֶׁנֶּעַר וּפְתָרוֹס הַיַּעֲרֹכֹן בְּגִדְלָם, וְאִם הַבֵּלֶם יִדְמוּ לַתְּמִנֶּךָ וְאוֹרֶיךָ:
 אֵל מִי יִדְמוּ מְשִׁיחֶיךָ, וְאֵל מִי נְבִיאֶיךָ, וְאֵל מִי לוֹוִיךָ וְשֹׁרֶיךָ:
 יִשָּׁנָה וְיִחַלֵּף כָּלִיל, כָּל־מַמְלָכוֹת הָאֵלֶּיךָ, חֶסְדְּךָ לְעוֹלָם, לְדוֹר וָדוֹר נִוְרֶיךָ:
 אֲנִי לְמוֹשָׁב אֱלֹהֶיךָ. וְאֲשֶׁרֵי אָנוֹשׁ, יִבְחַר יִקְרַב וְיִשְׁכֵּן בְּחֻצְרוֹתֶיךָ:
 אֲשֶׁרֵי מְחַכֶּה, וְיִגִּיעַ וְיִרְאֶה עֲלוֹת אוֹרְךָ, וְיִבְקְעוּ עָלָיו שְׁחָרֶיךָ:
 לְרֹאוֹת בְּטוֹבַת בְּחִירֶיךָ, וְלַעֲלוֹ בְּשִׂמְחָתְךָ, בְּשׁוֹבֶךָ אֵלַי קִדְמַת נְעוּרֶיךָ:

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of Israel only once in his *Guide for the Perplexed* in a discussion of Israel as the promised land (11:29). Rabbeinu Bahya's *Duties of the Heart* does not mention the land of Israel at all. Although Nahmanides was a lover of Zion, Rabbi Yehuda HaLevi was perhaps the most "Zionist" of the Torah scholars of the Middle Ages. Nahmanides expressed his love for Israel in halakhic terms which are familiar to us. Rabbi Yehuda HaLevi, however, expressed his passion somewhat differently.

Rabbi Yehuda lived a comfortable existence in Muslim Spain where he was well connected with the caliphate government and was held in high regard. He yearned, however, to go to the land of Israel, which in that era was an arduous and dangerous undertaking. Legend has it (first recorded in Rabbi Gedalia ibn Yahya's *Shalshet HaKabbala* [1586, Venice edition], page 92) that when Rabbi Yehuda finally arrived in the land of Israel, he prostrated himself on the ground, and at that moment a Bedouin horseman rode past and killed him.

The *Tziyon Kinot* highlight an important aspect of Tisha B'Av. There are two elements to the observance of Tisha B'Av and the recitation of the *kinot*. One is to remember *Tziyon* in its state of destruction. The second is to remember *Tziyon* in its magnificence prior to the destruction. Up to this point, the book of Lamentations and the *kinot* have focused on the first element, on the bloodshed and destruction and the exile and persecution of the *Hurban*. With this *kina*, the focus shifts to remembering Jerusalem *before* the *Hurban*. The verse in Lamentations states, "Jerusalem remembers in the days of her affliction and her anguish all her treasures that she had from the days of old" (1:7). The *kinot* have already remembered the affliction and anguish of the *Hurban*, and now they turn to the beautiful life of Jerusalem before the destruction. The *Tziyon Kinot* all describe in glorious terms the beauty and holiness of Jerusalem and the wisdom of her people. This second element is necessary because, in order to appreciate the magnitude of the *Hurban* and what was lost, we have to be familiar with the beauty of the *Beit HaMikdash* and Jerusalem *before* the disaster occurred.

This second element of the *kinot* is reflected in halakha as well. Rabbi Yoḥanan ben Zakkai instituted that "the *lulav* should be taken in the provinces all seven days as a remembrance of the *Mikdash*" (*Sukka* 41a). Rabbi Yoḥanan ben Zakkai's goal was to cultivate the emotion of joy and happiness, and to remember the beauty of the *Beit HaMikdash*. This demonstrates that certain types of *zikhron haMikdash*, remembrance of the Temple, arouse *simḥa* and not *avelut*, joy and not mourning. Rabbi Yoḥanan ben Zakkai's goal was to perpetuate an experience *zekher leMikdash*, not *zekher leHurban*.

COMMENTARY ON KINA 36

The *kinot* conclude with a group of ten *piyutim* known as the *Tziyon* (Zion) *Kinot*. All of them (with one exception) begin with the word *Tziyon* and have a characteristic literary style and form. They are all concerned with one topic, the fact that Israel was selected as the Chosen Land. The first of the *Tziyon Kinot* is "צִיּוֹן הָלְאָהּ תִּשְׁאַלֵּי" by Rabbi Yehuda HaLevi, and the others are by *paytanim* who imitated his style and form, with varying degrees of success. The *kina* composed by the Maharam of Rothenburg, "שְׁאַלֵּי שְׂרִיפָהּ בְּאֵשׁ" is also considered a part of the *Tziyon Kinot* because of its style and form, although its subject is the burning of the Talmud and destruction of the Torah rather than the destruction of the land of Israel.

The meaning of the word *Tziyon* is somewhat unclear. As a literary matter, it may refer to any or all of the land of Israel, Jerusalem, the *Beit HaMikdash*, or the Holy of Holies. The precise definition of *Tziyon* is a signpost on a road, as in "Set up *tziyunim* (signposts)" (Jeremiah 31:20).

Tziyon, however, has another definition. It means a tall mountain or bold rock, and it has the connotation of something which is difficult to conquer. Initially, even before King David's conquest of Jerusalem, *Tziyon* was the name of the region of the Jebusites. It had this name because it was well fortified, strategically located and difficult to conquer. When the prophets and the author of Psalms referred to *Tziyon* and Jerusalem, their intent was to emphasize to the enemies of the Jews all over the world that Zion is difficult to overcome. In addition, *Tziyon* in the prophetic books began to take on the connotation of some spiritual, transcendental beauty or something out of the ordinary. The prophets speak about *Tziyon* not only in terms of a mighty city but also in terms of uniqueness.

This *kina*, "צִיּוֹן הָלְאָהּ תִּשְׁאַלֵּי," reflects the principle in Rabbi Yehuda HaLevi's important philosophical work, the *Kuzari*, that the land of Israel is unique not only in a metaphysical sense, but in a natural sense, as well. The air is clearer and charged with *ruah hakodesh*, the divine spirit. Nature is more beautiful and magnificent in *Tziyon* than elsewhere. The rain, the soil, the stones, are all physically different in the land of Israel. When the Torah describes the land of Israel as "a land flowing with milk and honey" (Deuteronomy 26:9), the intent is that there is a unique quality in the nature of the land itself.

Rabbi Yehuda HaLevi was in love with the land of Israel. While there were many pilgrims who traveled to Israel, none expressed their love for Israel as passionately as he. Maimonides, for example, mentions the land

Midrash is clearly affirmative. On the verse, “And I will make the land desolate, and your enemies that dwell in it will be astonished” (Leviticus 26:32), the Midrash (*Sifra Behukkotai* 2:65) says, “This is a noble trait of the land of Israel, that it grants from its fruits only to its children.” The Midrash understands the second half of the verse, “and your enemies that dwell in it will be astonished (*veshamemu*),” to mean that the enemies who exile the Jews and take their place in the land of Israel will reside in a desolate land (*shemama*). They will starve because the land will not give of itself to them. In effect, it was a promise that the land would keep all of its bounty for the Jewish people.

Our enemies drove us out of Jerusalem and destroyed the site of the *Beit HaMikdash*, but no other nation succeeded in colonizing the land. The land was occupied by many powers, Rome, Byzantium, the Muslims, the Crusaders, and then the Muslims again. But no one developed the land of Israel agriculturally, industrially or scientifically. Shortly before World War I, Germany established settlements in Israel, and some were successful, but England defeated Germany and assumed dominion of the land of Israel, and the German effort failed. During the eighteenth and nineteenth centuries, entire continents were colonized and settled by the British, yet these same British could not colonize the land of Israel. Contrast this to the Jewish *yishuv*! See what the Jews have accomplished in Israel in such a short period of time! There is a sense of loyalty on the part of the land; she will never betray her people; she will never offer anything of herself to strangers or conquerors. The fact that “Mount Zion ... is desolate” is proof that the sanctity with which the land was endowed by Joshua and Ezra is still in effect; it was sanctified on a temporary basis, and it was sanctified eternally for the future.

Thus, Zion has kept faith with Israel, as Israel has kept faith with Zion.

וְשָׁלוֹם אֲסִיר תִּקְוָה *As well as the well-being of those bound by longing.* There is a different version of the text which reads “*asir tikva*, bound by hope,” which I believe is the correct version. “*Ta’ava*” means that the person has a desire to return to the land. “*Asir tikva*,” however, means that one can never surrender. No matter how bleak the situation and no matter how long the exile, one cannot give up hope. The prisoner of hope has faith that Zion will be rebuilt and that God will finally redeem Israel.

Implicit in this phrase is the idea that Rabbi Yehuda HaLevi himself is the *asir tikva* who is inquiring after the welfare of the land of Israel. The intent is that the *paytan* is speaking about himself and is saying to Zion, “Accept my own greetings. I am sending you greetings from a prisoner of hope, and my hope is that I will return to you.”

צִיּוֹן הֲלֹא תִשְׁאַל לְשָׁלוֹם אֲסִירֶיךָ *Zion, surely you will inquire after the well-being of your imprisoned ones.* The *paytan* asks whether Zion is concerned with the well-being of her captives. It is noteworthy that they are described as the captives of Zion, not as the captives of the Romans or Babylonians. Indeed, the Jewish people are prisoners of the land. They love the land, are loyal to the land, and never want to be separated from the land. They are *asirayikh*, your captives. You, the land, have imprisoned them. No matter how difficult it will be for them, they will always try to return to you.

Perhaps with a touch of irony, the *paytan* directs his question to the land: “Are you interested in the welfare of your captives? They are concerned with you. Are you concerned with them?”

דּוֹרְשֵׁי שְׁלוֹמְךָ *Those who seek your well-being.* The Jews constantly inquire about Zion and send greetings to Zion at every opportunity.

מִמֵּיִם וּמִזָּרְחָה וּמִצָּפוֹן וּמִיָּמִן *From west, east, north, and south.* The *paytan* has greetings for Zion from all directions.

שְׁלוֹם רְחוֹק וְקָרוֹב *The well-being of the distant and the close.* One way of interpreting this phrase is that Zion should be concerned with the well-being of those near and far. From another perspective, this phrase can be viewed as the *paytan* declaring that there are greetings to Zion from those who are very distant, and also from those who are very close, emotionally, to Zion.

שְׂאֵי מִכָּל עֲבָרֶיךָ *Promote... from every direction.* Rabbi Yehuda HaLevi is saying, in effect, that the Jewish people will never desert Zion. Even though they are *asurim*, exiles taken away against their will, they are still *dorshei shlomekh*, they still send Zion greetings day after day. No matter how dispersed Jews are around the globe, they are committed to finding their way back to Zion.

The *paytan* is emphasizing the eternal bond between the Jewish people and Zion. He describes the beautiful relationship between the people and the land. The land inquires about the people and sends regards to them, and the people send their regards to the land. It is comparable to the bond between a mother and her child who, because of grave circumstances, are separated from each other. They have not seen each other for a very long time, but they continue to cry for, and convey their fervent feelings to each other.

The Jewish people have remained loyal to Zion for nineteen hundred years and have not betrayed or deserted her. One could ask whether Zion, for her part, has been loyal to the Jewish people. The answer provided by the

Maḥanayim should be understood as the place where God, either Himself or through His angels, has a rendezvous with man. In fact, Rabbi Yehuda HaLevi's view is that the entire land of Israel should be referred to as Maḥanayim. According to Rabbi Yehuda HaLevi, God's angels are always present in the land of Israel. The only reason that we do not meet them is because, apparently, we do not *want* to meet them. Had we wanted to, we would have met them.

שָׁם הַשְּׁכִינָה שְׂכֵנָה לְךָ *There the Divine Presence resides close by.* Here the *paytan* declares explicitly what he has been hinting at, that in the land of Israel, the *Shekhina* is one's neighbor. The *Shekhina* resides there even now.

Depending upon how broadly one interprets this phrase of the *kina*, Rabbi Yehuda HaLevi's statement may be in conflict with the position of Maimonides. As previously noted, Maimonides' view (*Mishneh Torah*, Hil. Beit HaBehira 6:16–17) is that the initial sanctification of the land of Israel by Joshua was annulled by Nebuchadnezzar's conquest. The reason is that the initial sanctification was based on conquest, which was terminated by Nebuchadnezzar's superior forces. But the sanctification which was bestowed upon the Temple by King Solomon was not terminated, and continues to exist because the status of *kedushat haMikdash*, the sanctity of the Temple, is completely independent of conquest. Rather, it stems from the presence of the *Shekhina*, and the *Shekhina* is never annulled. If Rabbi Yehuda HaLevi's statement that "the *Shekhina* is your neighbor" refers to the *Beit HaMikdash* as being close to the *Shekhina*, his statement is consistent with Maimonides' view. If, however, his intent is that all of the land of Israel is endowed with the holiness of the *Shekhina*, then there is an element of contradiction between his position and that of Maimonides.

פָּתַח לְמוֹל שְׁעָרֵי שָׁחַק שְׁעָרֶיךָ *And there your Creator opened up the gates of heaven opposite your gates.* From one perspective, the meaning of this phrase is that the gates of heaven are open to Zion. Any influence which emerges from the gates of heaven, descends to Zion. This is similar to the concept that there are special windows in heaven that are open only to the land of Israel, as reflected in the verse, "the eyes of the LORD your God are always upon [the land], from the beginning of the year to the end of the year" (Deuteronomy 11:12).

From another perspective, Rabbi Yehuda HaLevi's intent with this phrase is to reflect the halakhic aspect of prayer (*Berakhot* 3a; 1 Kings 8:48), that one who prays must pray via the land of Israel; that the gates of prayer are open only in Israel. This refers to the *aggada* (*Midrash Tehillim* 91:7; Rashi

נוֹתֵן דְּמָעָיו כְּטֵל חֶרְמוֹן *Shedding tears like the dew on Mount Hermon.* The image of the dew of Mount Hermon is an allusion to the verse: "Like the dew of Hermon, that comes down upon the mountains of Zion" (Psalms 133:3). Just as the dew of Hermon reaches Zion, the *paytan* is shedding tears on the hills of Zion.

לְבִי לְבֵית אֵל *My heart is to Bethel.* On one specific level, this phrase expresses the emotion that the *paytan*'s heart's desire is the House of God, the place where God meets man. The *paytan* yearns for the *Beit HaMikdash*.

On a more general and conceptual level, this phrase is the commencement of the *kina*'s explanation of why the land of Israel is unique and why the *paytan* is so attached to it. The ideas presented in this *kina* are a quintessence of Rabbi Yehuda HaLevi's philosophy which is developed in greater detail in the *Kuzari*. One of those ideas is that prophecy in the land of Israel is a natural condition (*Kuzari* 11:12–14). In Israel, prophecy is a stream that descends from heaven in the same manner that rain and dew descend. The quality of the atmosphere in the land of Israel is imbued with prophecy and *ruah hakodesh*, the holy spirit. In fact, in Israel, prophecy can be received by anyone who desires it. The only reason that no prophets exist today is because there is no worthy recipient. The people are thirsty and want the rain, but they do not have the vessel to draw water from the stream, and therefore remain thirsty. But when the worthy person will come, he will have the proper vessels and will fill them immediately with *ruah hakodesh*.

וּלְפָנַיִל מְאֹד יִהְיֶה *And yearns excessively for Peniel.* This is an allusion to the verse, "And Jacob called the name of the place Peniel: 'for I have seen God face to face, and my life has been saved'" (Genesis 32:31). Again the *paytan* refers to a meeting place between God and man.

There is another version of this text which reads, "וּלְפָנַיִל מְאֹד יִהְיֶה, and before God, I am in great longing." This version of the text conveys that Rabbi Yehuda HaLevi's longing for Zion is not for the land but for the *Shekhina*, the Divine Presence which dwells in the land. He explains in the *Kuzari* (11:22–24) that the *Shekhina* has never departed from the land of Israel and is still present. This entire *kina* is devoted to the motif that the *Shekhina* is still present in the land. The *paytan* is longing for God and knows he will find Him in the land of Israel.

וּלְמַחְנֵימ *And for Maḥanayim.* This is an allusion to the place which Jacob named Maḥanayim because that is where he met the angels of God (Genesis 32:3).

purpose of saturating His chosen ones with the divine spirit, and those places are only in the land of Israel.

This is again an expression of Rabbi Yehuda HaLevi's philosophy that *hashra'at Shekhina* and prophecy in Israel are similar to natural phenomena. They are *shefukha*, they simply pour forth like the rain. Rabbi Yehuda HaLevi emphasizes the principle that the *Shekhina* resides only in the land of Israel (*Kuzari* 11:14), and there is no prophecy outside Israel.

It is noteworthy that Maimonides' approach is quite different from that of Rabbi Yehuda HaLevi. For Maimonides, if one wants to achieve the stage of experiencing *hashra'at Shekhina*, one must do considerably more than open a window. Maimonides' view is that attaining such a stage depends upon intellectual achievement and prowess (*Mishneh Torah*, Hil. Yesodei HaTorah 7:1).

אַתָּה בֵּית מְלוּכָה, וְאַתָּה כִּסֵּא יְהוָה *You are the royal palace and God's throne.* This is an allusion to the dictum of our sages that God's throne of glory and the celestial *Beit HaMikdash* correspond to the *Beit HaMikdash* located on earth.

A more literal interpretation for the concept that Zion is considered to be the "royal palace and God's throne," is based on verses in the High Holy Day Amida: "And then You, LORD, will reign over all Your works, on Mount Zion, resting place of Your glory, and in Jerusalem, Your holy city, as it is written in Your sacred writings: The LORD shall reign forever. He is your God, O Zion, from generation to generation. Halleluya!"

מִי יִתְנַנֵּי מְשׁוּטֵט, בְּמִקְוֹמוֹת אֲשֶׁר נִגְלוּ אֱלֹהִים לְחֹזְנֵי וְצִירֵיךָ *Would that I could wander among the places where God was revealed to your seers and envoys.* Rabbi Yehuda HaLevi yearned for the experience of exploring the places in the land of Israel where a prophet spoke with God. As noted above, he considered every location where God revealed Himself to a prophet to be endowed with holiness. This is a novel concept from a halakhic point of view.

מִי יַעֲשֶׂה לִּי כַנָּפַיִם *Who can make wings for me.* Rabbi Yehuda HaLevi clearly wrote this *kina* while still in Spain before he traveled to Israel.

אָנִיד לְבַתְּרִי לְבָבִי בֵּין בְּתֵרֶיךָ *And move my ruptured heart to your ruptured hills.* The *paytan's* heart is already in Israel, as he wrote in one of his most well-known poems, "My heart is in the east, and I am in the most distant west." Spiritually, he is already in Israel. If he travels, he will be going to find his heart.

With the phrase *bitrei levavi*, the *paytan* expresses the link between the

on Genesis 28:17) that prayers do not rise directly to the heavens from where one prays. Rather, they travel first to the Temple Mount and rise from there to heaven. The שְׁעַרֵי שָׁמַיִם, the gates of Heaven, are open only opposite שְׁעַרֵי הַבַּיִת, the gates of the *Beit HaMikdash*.

Alternatively, this phrase reflects Rabbi Yehuda HaLevi's philosophy and his understanding of the land of Israel. For him, *hashra'at Shekhina* is part of the climate of the land of Israel. Just as it is natural to arise in the morning and see the sun shining or hear the rain falling, so, too, it is natural in the land of Israel to arise in the morning and find the *Shekhina*. Thus in Israel, when one opens the astronomical gates and sees the sun, one also automatically opens the metaphysical gates of heaven, the *sha'arei Shekhina* through which God speaks to the Jew if he is willing to respond and enter into a dialogue with Him.

No one emphasizes this quality of the land of Israel in quite the same manner as Rabbi Yehuda HaLevi. For him, *giluy Shekhina* is not just a transcendental event. The *Shekhina* is part of the person's environment, just as the sunlight is part of a person's environment. For Rabbi Yehuda HaLevi, the fact that God spoke with a prophet at a particular location has the effect that that place absorbs holiness or achieves a certain metaphysical quality. These locations are still endowed with this potential of *hashra'at Shekhina* for anyone who finds them. This is a quality that only the land of Israel possesses. In this regard, Rabbi Yehuda HaLevi is reminiscent of the students of the Ba'al Shem Tov.

וְכָבוֹד יְהוָה לְבַדּוֹ הָיָה מְאֹרֶךְ *And the glory of God alone was your light.* The idea that the *Shekhina* radiates light, is found in the verses, "Arise, shine, for your light has come, and the glory of the LORD has shone upon you. Behold, darkness shall cover the earth, and thick clouds the nations; but upon you the LORD will shine, and His glory will be seen upon you" (Isaiah 60:1–2).

וְאֵין שֶׁמֶשׁ וְיָרֵחַ וְכּוֹכָבִים מְאִירֶיךָ *And not the sun, the moon, or starlight.* One does not need the sun, the moon or the stars, nor the *sha'arei shahak*. All that one needs are the gates of the *Shekhina*, which, according to Rabbi Yehuda HaLevi, are available every morning.

אֶבְחַר לְנַפְשִׁי לְהִשְׁתַּפֵּךְ, בְּמִקְוֹם אֲשֶׁר רוּחַ אֱלֹהִים שָׁפוּכָה, עַל בְּחִירֶיךָ *I choose to pour out my soul at that place where God's spirit is poured upon your chosen ones.* Prayer in the land of Israel is different from prayer in any other location. The *paytan* wants his soul to extend to those places that God chose for the

הַר הָעֲבָרִים וְהוֹר הָהָר Mount Abarim and Mount Hor. These two mountains are the final resting places of Moses and Aaron. The *paytan* cherishes not only the gravesite of Hebron, but *all* of the graves found in Israel.

חַי נְשָׁמוֹת אֵוִיר אֶרֶץְךָ Your souls come alive [from] the air of your land. The air of your land, Israel, is not only ordinary air which benefits the body, but rather is of a spiritual nature which benefits the soul.

The idea that the air in the land of Israel sustains the soul is developed by Rabbi Yehuda HaLevi in great detail in the *Kuzari*. Just as the body requires oxygen, the soul, as well, requires a delicate and fine spiritual air. In the land of Israel, when one breathes, one inhales not only physical oxygen, but also a substance which is spiritually potent and invigorating; the very air is different from the air outside of Israel. The atmosphere in Israel is infused with *ruah hakodesh*, a quality which is not present elsewhere. This concept is consistent with Rabbi Yehuda HaLevi's philosophy noted above, that *giluy Shekhina* is a continuous process in Israel. Just as one who walks in the rain will inevitably get wet, and one who walks in the sunshine will inevitably feel warm, so, too, one who lives in the land of Israel will inevitably feel and absorb the *ruah hakodesh* and be saturated with the glory of God. All one needs to do is open oneself to the abundant glory that is like the dew that descends from heaven.

וּמִמֶּר דְּרוֹר אֶבְקַת עֶפְרַיִם And from the flowing myrrh of the dust of your soil. Myrrh was a costly spice used in Spain, imported from India. The earth of Israel is sweeter and more delightful than the finest spices of the Orient. Another interpretation is that the earth of Israel is redolent with the beautiful fragrance of spices which arouses feelings of longing for God.

וְנִפְתָּ צוּף נְהַרֶיךָ And the dripping honey of your rivers. The rivers of Israel taste different from the rivers of any other land, another example of God's special providence over the land of Israel.

יִנְעַם לִנְפְשִׁי הֵלֶךְ עָרִם וַיְחַף, עָלֵי חֲרוּבוֹת שְׂמָמָה It would be pleasant for me to walk naked and barefoot upon the desolate ruins. He would far prefer to walk barefoot in the land of Israel near the desolate graves and ruins, than to walk in Spain in the finest shoes.

אֲשֶׁר הָיוּ דְבִירֶיךָ That were once your shrines. These lines are the quintessential expression of the idea that to be present in the land of Israel is to be overlaid with pervasive memories of the past. But for Rabbi Yehuda HaLevi, they are

ruptured "pieces" of his heart and that of the "pieces" of the *Berit bein HaBetarim*, the "Covenant between the Pieces." In effect, he means that his heart was united with the heart of Abraham, the father of the Jewish nation, into one common heart, and he is striving to reach the place which actually witnessed the Covenant. "One heart" means that the Jew's desire is to be in the land of Israel, and that the Jewish people cannot separate themselves from the land.

אֶפֹּל לְאַפֵּי עַלְי אֶרֶץְךָ I will fall to my face upon your land. If God will grant his request and provide him with wings, then the very moment he arrives, he will remember the heart which he and God jointly consecrated, and he will go directly to the place where so many years ago, Abraham and God joined in the covenant.

וְאַרְצָה אֶבְנֵיךָ מֵאֵד And treasure your stones. Even the stones of the land of Israel are endowed with desirable qualities. There is a reference in the Gemara that it was Rabbi Abba's custom to kiss the stones of Acre (*Yalkut Shimoni* 11:855, s.v. *ki ratzu*).

As soon as the *paytan* arrives in the land of Israel, he will embrace the rocks. His intent is that his love of Israel will be so deep and beautiful that the stones themselves will become living beings which will help restore the old love between him and God.

וְאַחֲזִין אֶת עֶפְרַיִם And cherish your soil. The progression of these few lines of the *kina* is noteworthy. The *paytan* started with the heart, then moved on to stones, and now lauds the earth. He will cherish not only the stones of Israel, but even the earth itself. He declares his love for the earth because the patriarchs are buried in the earth of the land of Israel.

וְאַשְׁתּוּמֵם בְּחֶבְרוֹן And be transfixed in Hebron. He will be completely confused by the magnetic attraction he feels for Hebron.

The *paytan* here introduces the principle that the sanctity of the land of Israel arises also from the fact that the graves of our ancestors are there. This principle is enunciated in the book of Nehemiah. The land of Israel and Jerusalem were desolate, and Nehemiah came before the king of Persia to request permission to go to Jerusalem. When the king asked him why he appeared dejected, Nehemiah responded, "Why should my countenance not be sad, when the city, the place of my forefathers' graves, lies in ruins?" (Nehemiah 2:3).

Why should one face Jerusalem when praying? Because it demonstrates that one who prays has not forgotten Jerusalem. In effect, it is as though Zion is an elderly mother with many children dispersed in distant locations, and the *paytan* is telling her, “Remember one thing. No matter how far from you they may be, they are still your children.”

שִׁנְעַר וּפְתָרוֹס הַיַּעֲרוֹךְ בְּגִדְלָם, וְאִם הַבֵּלָם יִדְמוּ לְתַמְיָךְ וְאוֹרִיךְ *Shinar and Pathros; can their greatness compare to yours? Can the two greatest civilizations of antiquity, Mesopotamia and Egypt, compare to Zion?*

אֶל מִי יִדְמוּ מְשִׁיחֶיךָ, וְאֶל מִי נְבִיאֶיךָ *To whom can they compare your anointed one? And to whom, your prophets?* In this phrase, Rabbi Yehuda HaLevi has in mind Christianity and Islam and declares that they cannot compare with our saintly sages and great leaders.

יִשָּׁנָה וַיִּחַלֶּף בְּלִיל, כָּל־מַמְלָכוֹת הָאֱלִיל *They will fade and totally vanish, these pagan kingdoms.* Zion is identified with faith in God, and all the enemies of Israel with idolatry.



not memories, they are a reality. The cumulative message of these images is, once again, the essence of Rabbi Yehuda HaLevi's philosophy that it is impossible to be in Israel and not be permeated with *ruah hakodesh*.

כִּי יִטְבּוּ הַכְּלָבִים אֶת כְּפִירֶךָ *Dogs dragging your young lions.* It is not natural for the lowly dog to conquer the regal lion and drag away its remains. Similarly, the destruction of the *Beit HaMikdash* was an unnatural phenomenon.

בְּעוֹד אֶרְאֶה בְּפִי עוֹרְבִים פְּנֵי נְשׂוּרֵיךְ *When I still see, in the mouths of ravens, the corpses of your eaglets.* Similar in concept to the previous phrase, it is unnatural for the raven to kill the eagle.

וּבְךָ נִקְשְׂרוּ נַפְשׁוֹת חֲבֵרֶיךָ *And bound to you were the souls of your comrades.* The *paytan* is conveying regards to Zion on behalf of its friends. If one tells a person that someone has inquired after him, that makes the person feel better. So too, Zion should feel gratified. There is no separation between the people and Zion. All the people are bound up with Zion and are totally devoted to her. They continually ask after Zion and inquire as to her welfare.

הֵם הַשִּׂמְחִים לְשִׁלּוֹתֶךָ, וְהַכּוֹאֲבִים עַל שׁוֹמְמוֹתֶיךָ *Those are the ones who rejoice in your tranquility, and who are anguished by your ruin.* Zion should not think that she has lost all her friends. “On the contrary,” the *paytan* tells Zion, “you have good friends. They enthusiastically rejoice when you feel better, and when you are lonely and sick, they suffer with you.” Every Jew is concerned with the destiny of Israel, and every Jew shares the pain of a crisis in Israel.

וּבּוֹכִים עַל שְׁבָרֶיךָ *And who weep for your tragedy.* The *paytan* continues addressing Zion: “When you feel hurt, the people cry out with you. In spite of your weakness and your sickness, you are still our leader and we need your leadership.”

From a psychological point of view, Rabbi Yehuda HaLevi is saying to Zion precisely what one should say to a friend who is ill or who is in difficult circumstances, in order to make him feel better. “It is lonely without you. When are you coming back? Never mind that I am healthy and you are ill, that I am younger and you are older. No matter how prosperous we may be, we cannot go on without you. Get up!”

וּמִשְׁתַּחֲוִים אִישׁ מִמְּקוֹמוֹ אֵלַי נֹכַח שַׁעֲרֶיךָ *And bow, each one of them from his place, toward your gates.* This phrase reflects the halakhic dictum that when praying, one should face in the direction of Jerusalem (*Berakhot* 30a).

שְׂאֵלִי Inquire, consumed in fire, after the well-being of your mourners, who so strongly desire to reside in your dwellings, / who yearn for the earth of the land [Israel], and who are pained and shocked by the conflagration of your scrolls. / They walk in darkness, unilluminated, but hope for the light of day to shine upon them and upon you; / and inquire, too, of the welfare of that sighing man, crying with a broken heart, constantly bemoaning your pangs of torment! / Who wails like jackals and ostriches, and calls for a bitter eulogy on your behalf.

Amos 2:7

Is. 50:10

Amos 2:7

איִכָּה How can that which was given in a [divine] consuming fire, be consumed by a fire kindled by mortals? And [how can] those intruders not be scorched by your embers? / Until when, O pampered one [Rome], will you dwell in great tranquility, while the faces of my flowers are covered by thorns? / [How long] will you sit in arrogance, judging the sons of God with such harsh judgments and presenting them to your tribunals, / and decree to burn the fiery Law and statutes [Torah and Talmud]? Happy is He who will repay you in kind!

צוּרֵי Did my Protector present you in the presence of torches and fire, so that, at your end, you would be set on fire from below? / Sinai! Is this why you were chosen by God, higher mountains rejected, and your borders favored? / Were you to be an omen that the Torah would be reduced and lowered from its glory? Can I make such a comparison? / A comparison to a king who cried at his son's wedding feast, knowing that his son would die; is that what you [Sinai] stand for? / Instead of a noble gown, Sinai, cover yourself in a garment of sackcloth, wear a widow's clothes, change your dress!

אוֹרֵי I will shed enough tears for a river to reach the graves of your two noble princes, / Moses, and Aaron on Mount Hor, and will ask them, "Has a new Torah been given? Is that why the [old] scrolls were burned?" / In [Sivan] the third month [was the Torah given], and the connected fourth month [Tammuz] already saw the destruction of your treasure and all your beautiful wreaths. / The tablets shattered [in Tammuz], and the wrong-doing redoubled with the fiery destruction of the radiant Torah. Is this how you were doubly compensated?

אֶתְמָה I wondered how my palate could ever again savor food, after I witnessed how all of your treasured possessions were gathered / in the open square like an apostate town, and [how] the divine treasure was burned by those who were banned from entering your community. / I cannot find a clear path; turned to grief are those straight paths of yours! / It is sweeter to my mouth than honey, to dilute my drink with tears, and to chain my feet in your chains.

This elegy addresses the Torah rather than Zion or the Jewish people. It was written by the Maharam of Rothenburg (1215–1293) to commemorate the burning of the Talmud in Paris in 1242.

שְׂאֵלִי, שְׂרוּפָה בְּאֵשׁ, לְשָׁלוֹם אֲבִלְיָךְ. הַמִּתְאוּמִּים שָׁכְנוּ בְּחֶצֶר זְבוּלֵיךְ:
הַשּׂוֹאֲפִים בְּעֵפֶר אֶרֶץ, וְהַכּוֹאֲבִים הַמְּשֻׁתָּמְמִים עָלַי מוֹקֵד גּוֹיֵלְיָךְ:
הוֹלְכִים חֲשִׁכִּים וְאֵין נִגְהָ, וְקוֹוִים לְאוֹר יוֹמָם, עָלֵיהֶם אֲשֶׁר יוֹרֵחַ וְעָלֶיךָ:
וְשָׁלוֹם אָנוּשׁ נֶאֱנַחַת, בּוֹכָה בִּלְבַב נִשְׁפָּר, תִּמְמִיד מְקוֹנֵן עָלַי צִירֵי חֲבָלֶיךָ:
וְיִתְאוּנֵן כְּתַנִּים וּבְנוֹת יַעֲנָה, וְיִקְרָא מִסֵּפֶד מֵרַב בְּגִלְלֶיךָ:

עמוס ב, ו

ישעיהו נ"ב

איִכָּה נְתוּנָה בְּאֵשׁ אוֹכְלָה, תֶּאֱכַל בְּאֵשׁ בֶּשֶׂר, וְלֹא נִכּוּוּ זָרִים בְּגַחְלֵיךָ:
עַד אֵן עֲדִינָה, תְּהִי שׂוֹכְנָה בְּרַב הַשְּׂקֵט, וּפְנֵי פְרָחֵי הָלֵא כָּסוּ חֲרָלֶיךָ:
תִּשָּׁב בְּרַב גְּאוּוּהָ לְשֹׁפֵט בְּנֵי אֵל בְּכָל הַמְּשֻׁפָּטִים, וְתִבְיֵא בְּפִלְיֵיךָ:
עוֹד תִּגְזֹר לְשָׂרְף דַּת אִשׁ וְחֻקִּים, וְלִכֵּן אֲשֶׁרֵי שִׁישְׁלֵם לָךְ גְּמוּלֶיךָ:

צוּרֵי בְּלִפְנֵי וְאֵשׁ הִלְבַּעְבוּר זֶה נִתְּנָךְ, כִּי בְאַחֲרֵיךָ תִּלְהֵט אִשׁ בְּשׂוּלֵיךָ:
סִינֵי, הֲעַל כֵּן בָּךְ בָּחַר אֱלֹהִים, וּמֵאֵס בְּגִדוּלִים וּזְרָח בְּגִבּוּלֵיךָ:
לְהִיּוֹת לְמוֹפֵת, לְדַת כִּי תִתְמַעַט וְתִרְדּוּ מִכְּבוֹדָהּ. וְהֵן אֲמַשֵּׁל מְשָׁלֶיךָ:
מְשָׁל לְמִלְךָ אֲשֶׁר בָּכָה לְמִשְׁתָּהּ בְּנוֹ, צָפָה אֲשֶׁר יַגּוּעַ. כֵּן אֵת בְּמִלְיָךְ:
תַּחַת מְעִיל, תִּתְכַּסּ סִינֵי לְבוּשֶׁךָ בְּשֶׁק, תַּעֲטֶה לְבוּשׁ אֲלֻמְנוֹת, תַּחְלִיף שְׂמִלְיָךְ:

אוֹרֵי דְמַעוֹת, עֲדֵי יִהְיוּ כְּנַחַל, וְיִגְיעוּ לְקַבְרוֹת שְׁנֵי שָׂרֵי אֲצִילֶיךָ:
מִשָּׁה וְאֶהֱרֵן בְּהַר הָהָר. וְאֲשֶׁאֵל, הֲיֵשׁ תּוֹרָה חֲדָשָׁה, בְּכֵן נִשְׂרָפוּ גְּלִילֶיךָ:
חֲדָשׁ שְׁלִישִׁי, וְהִקְשֵׁר הָרְבִיעִי לְהִשְׁחִית חֲמֻדֶתְךָ, וְכֵל יָפִי כְּלִילֶיךָ:
גִּדְעוּ לְלוּחֹת, וְעוֹד שְׁנָה בְּאוֹלֶתוֹ, לְשָׂרְף בְּאֵשׁ דַּת. הֲזֶה תִּשְׁלֹם כְּפִלְיָךְ:

אֶתְמָה לְנַפְשִׁי. וְאִיךָ יַעֲרַב לְחִבֵּי אֶכַל, אַחֲרֵי רְאוּתִי אֲשֶׁר אָסַפּוּ שְׂלָלֶיךָ:
אֵל תוֹךְ רְחוּבָה כְּנֻדָּת, וְשָׂרְפוּ שְׁלָל עֲלִיוֹן, אֲשֶׁר תִּמְאַס לְבוֹא קְהָלֶיךָ:
לֹא אֶדְעָה לְמַצָּא דְרֶךְ סְלוּלָה, הֲכִי הִיוּ אֲבִלוֹת נְתִיב יִשְׂרָאֵל מְסִלְיָךְ:
יִמְתַּק בְּפִי מִדְּבַשׁ, לְמִסַּךְ בְּמִשְׁקָה דְמַעוֹת. וְלִרְגְלֵי, הִיוֹת כְּבוֹל כְּבִלֶיךָ:

וְעָרַב לְעֵינַי, שָׂאֵב מִימַי דְּמַעַי, עַדִּי כָּלוּ לְכֹל מַחְזִיק בְּכַנְף מְעִילֶיךָ:
 אֲךָ יַחֲרֹבוּ בְּרֻדְתָּם עַל לְחַיִּי, עֲבוּר כִּי נִכְמְרוּ רַחֲמֵי לַנְּדוּד בְּעִלְיֶךָ:
 לָקַח צָרוֹר כֶּסֶפּוֹ, הֵלֵךְ בְּדֶרֶךְ לְמַרְחֹק, וְעָמּוּ הֵלֵא נְסוֹ צִלְלֶיךָ:
 וְאֲנִי כְּשָׂכּוֹל וְגִלְמוּד נִשְׁאַרְתִּי לְבַד מֵהֶם, כְּתֹרֵן בְּרֹאשׁ הַר מִגְדֵּלֶיךָ:
 לֹא אֶשְׁמַע עוֹד לְקוֹל שָׁרִים וְשִׁרֹת, עָלַי כִּי נִתְקַו מִיתְרֵי תַפֵּי חֲלִילֶיךָ:
 אֶלְבָּשׁ וְאֶתְכַסּ בְּשֵׂק, כִּי לִי מְאֹד יָקָרוּ. עֲצַמּוּ כְּחוֹל יִרְבִּיזוּן נַפְשׁוֹת חֲלִילֶיךָ:
 אֶתְמָה מְאֹד עַל מְאוֹר הַיּוֹם, אֲשֶׁר יִזְרַח אֵל כָּל, אֲבָל יַחֲשֶׁךְ אֵלַי וְאֶלֶיךָ:

וְעָקִי בְּקוֹל מֶרֶץ לְצוֹר, עַל שְׁבוּזֹנְךָ וְעַל חֲלִילֶיךָ. וְלוֹ יִזְכֹּר אֶהְבֵּת כְּלוּלֶיךָ:
 חֲגִרִי לְבוּשׁ שֵׂק, עָלַי הִהְבְּעֶרָה אֲשֶׁר יִצְאָה לְחִלְקִי, וְסִפְתָּה אֶת תְּלוּלֶיךָ:
 כִּימֹת עֲנוּתֶךָ יִנְחַמְךָ צוֹר, וְיִשְׁיֵב שְׁבוֹת שְׁבִטֵי יִשְׂרָאֵל, וְיִרִים אֶת שִׁפְלֶיךָ:
 עוֹד תַּעֲדִי בַּעֲדֵי שָׁנִי. וְתַף תִּקְחִי, תִּלְכִּי בְּמַחֲזוֹל וְצִהְלִי בְּמַחֲזֶיךָ:
 יְרוֹם לְבָבִי, בְּעֵת צוּרֵי לְאוֹר לְךָ, וְיִגִּיהַ לְחֶשְׁבְּךָ וְיִאִירוּ אֶפְלִיךָ:

ירמיה לא, ג

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וְעָרַב I find it pleasing to fetch all my tears until they are gone, for all those who
 cling to the hem of your robes. / But my tears dry up as they run down my
 cheeks, for my compassion is in a fever over the departure of your Master! /
 He took His pouch of silver and went on a distant journey, and with Him fled
 your [protective] shadows! / And I, bereaved and forlorn, remained alone
 without them, like a mast atop the mountains of your towers. / No longer will
 I listen to the voices of your singers, for severed are the strings of your timbrels
 and flutes. / I will dress and cover myself with sackcloth, for very precious to
 me, greater and more numerous than sand, are the souls of your victims. / I
 am very puzzled by the light of day which shines upon all, but remains dark
 for me and for you.

וְעָקִי Cry in a bitter voice to your Rock about your breach and your illness. Perhaps

He will remember the love of your betrothed! / Gird yourself in a sack garment

because of the fire which tore you to shreds and flattened your hills! / For as

long as your suffering lasted will your Rock console you. And He will bring

back from captivity the tribes of Jeshurun and will lift up your lowly ones! /

You will again adorn yourself in scarlet and take up the timbrel, march in a

circle, and rejoice in your dances! / My heart will be uplifted when my Rock

is again a light for you, when He will illuminate your darkness and dispel

your gloom!

Jer. 31:3

KOREN

קינות על קדושי השואה

47

קינה על החורבן האחרון
מאת הרב שמעון שוואב, אביד דקהל עדת ישראל, ניו יורק

הַזֹּכֵר מְזַכְּרֵינוּ, דּוֹר דּוֹר וּקְדוֹשָׁיו, מֵעַתָּה אֲשֶׁר אָז בְּחַרְתָּנוּ
יִזְכֹּר דְּרֵאוֹן, שֶׁל דּוֹר אַחֲרוֹן, אוֹיְהָ מָה הָיָה לָנוּ
שְׁטוּפֵי מִבּוֹל דָּם, שֶׁמָּסְרוּ נַפְשׁוֹתָם, כָּל שְׁקוּעֵי עַמְּקֵי הַבְּכָא
יִפְקְדֵם אֱלֹהִים, בְּאַרְצוֹת הַחַיִּים, וְעַד עַד זְכָרָם לְבָרְכָהּ.

שָׂאוּ אֵלָיו כְּפִים, אֵהָהּ אֵי שָׁמַיִם, הוּא עַל מֵיטֵב שְׁבִטֵי יִשְׂרָאֵל
עֲדוֹת וּקְהֵלוֹת, עָרִים וּגְלִילוֹת, חִבּוּרוֹת, מוֹסְדוֹת, כָּל מוֹעֲדֵי אֵל
מִי יִתֵּן פְּלִגֵי מַיִם, תִּרְדְּנָה עֵינַיִם, אֵל אֲשֵׁדוֹת נַחֲלֵי הַדְּמָעוֹת
עַלֵי אֶלְפֵי אֶלְפִים, גּוֹפִים נִשְׂרָפִים, בְּמוֹ אֵשׁ הַחֲרָבָן וְזוֹעוֹת.

וְעַל שְׂרָי הַתּוֹרָה, וּמַחְזִיקֵי מִסּוּרָה, וְעַל פְּרָחֵי הַכְּהֵנָה הַצְּעִירִים
וְעַל חוֹבְשֵׁי מְדַרְשׁוֹת, מוֹרִים וּמוֹרוֹת, תַּעֲנוּקוֹת בֵּית רַבֵּן יִקְרִים
עַל בְּנוֹת בּוֹטְחוֹת, סָבִים וְסָבוֹת, וְעַל זֶרַעַם וְטַפָּם שֶׁיִּלְדוּ
וְגַם לְרַבּוֹת, רַבָּבוֹת, נְאֻהָבִים בְּחַיִּים, בְּמוֹתָם לֹא נִפְרְדוּ.

אֶת דָּמָם דְּרֵשׁ, בִּי תִשָּׂא אֶת רֹאשׁ, שֶׁל כָּל נֶדֶף לְעֵלִים הַטְּרוּפִים
כָּל נַפְשׁוֹת מֵת, בִּימֵי שֶׁבֶר וְשֹׂאת, שִׁשָּׁה אֶלְפֵי פְּעָמִים אֶלְפִים
שְׁלִישִׁיהָ לְבָעוֹר, בְּבָרַק זַעַם סוֹעֵר, מִכְּרַמֵי הַחֲמָד אֵהָבָת
גּוֹאֵל הַדָּם, נֹא זְכֹר צַעֲרָם, אֵל תִּמְחָה מִסֵּפֶר כְּתָבָתָּ.

KINOT IN COMMEMORATION OF THE HOLOCAUST

47

Elegy on the Hurban
by Rabbi Shimon Schwab

הַזֹּכֵר He, mindful of those who are mindful of Him,
each generation and its sainted martyrs,
ever since first He chose us;
may He remember the fate that befell the last generation.
Woe! What has befallen us!
All who were swept away in the deluge of blood,
whose lives were lost, drowned in the valleys of tears –
may God remember them in the lands of eternal life.
May their memory be a blessing.

שָׂאוּ Lift up your hands to Him – alas, O ye heavens!
Alas for the best among Yisrael's tribes,
communities, congregations, towns and districts,
brotherhoods, institutions, houses of God!
Would that streams could flow from my eyes,
joining the torrents of tears
already shed for the millions of dead
consumed in the fires of terror and ruin.

וְעַל For the princes of Torah, pillars of tradition,
for the flower of priestly youth,
for the scholars, the teachers, men and women,
and for the precious young in the houses of study.
The pious daughters, grandfathers, grandmothers,
and their progeny, infants newborn,
all of them – thousands upon thousands,
beloved in life, in death not divided.

אֶת Search Thou for their blood!
Remember each driven leaf,
each life wiped out in the Holocaust –
six million struck dead by lightning,
in the storm that felled fully one-third
of the precious stock from the vineyard so dearly beloved by Thee.
O Avenger of innocent blood, erase not the tale of their pain
from the record Thou hast inscribed.

זְכוֹר הַנְּאֻקוֹת, וְרַעַשׂ צַעֲקוֹת, אֲזוּ יוּבְלוּ לְרֹצֵחַ
 יְאוּרֵי דְמִיָּהֶם, וְדַמְעוֹת פְּנִיָּהֶם, לֹא תִשְׁכַּחְנָה לְנֶצַח
 כָּל חֵיל וּגְנִיחָה, וְנִהֵי צְרִיחָה, מִשְׁדוּדֵי לְהַקוֹת הַכְּלָבִים
 זְכוֹר וּסְפוֹר, בְּנֹאדְךָ צְרוּ, עַד עֵת נִקְם עֲלֵבּוֹן עֲלוּבִים.

בְּמַחֲנוֹת הַפְּרָאִים, כְּאֵב וּגְנָעִים, וּפְחֵי נַפְשׁוֹת עֲגוּמוֹת
 חֲרָפוֹת וְצָחוֹק, בְּלָמוֹת וְרוֹק, פְּצָעֵי הַכְּאוֹת אֵימוֹת
 וְרַעֲבוֹן, צְמָאוֹן, שְׂגָעוֹן, עֲצָבוֹן, וְכִשְׁלוֹן נַחֲלָשִׁים בְּלֵי כַח
 וְכָל נְאֻקוֹת חָלָל, מִכָּל יַחִיד אִמְלֵל, חֲלִילָה לָךְ מִלְשִׁבָּת.

וְתִמְרוֹת עֵשׂוֹן, וְקִיטוֹר מִכְּבָשׁוֹן, תְּלִי תְלִים עֲצָמוֹת וְגִידִים
 וְחֲדָרֵי הָרַעַל, קוֹל שְׂאֵגוֹת מִקְהֵל, הַנְּחַנְקִים תוֹךְ תְּאֵי הָאֲדִים
 וְסִרְחוֹן גּוֹפּוֹת, וְגוֹיּוֹת סְגוּפּוֹת, גִּלְל דָּמָן אֲדַמַּת נוֹאֲצִים
 אֵיךְ הִפְכוּ טוֹרְפֵיהֶם, לְבוֹרֵית חֲלִבֵיהֶם, וְעוֹר אִישׁ לְקִשׁוּטֵי הַנְּשִׁים.

וְקָרִיצַת אֲצָבָעוֹת, שֶׁל רָאשֵׁי הַפְּרָעוֹת, לִימִין שֶׁעֲבוּד פֶּרֶךְ, צִלְמוֹת
 לְשִׁמְאֵל
 וְאֵיךְ יָרוּ יְרִיוֹת, עַל חוֹפְרֵי הַבוֹרוֹת, בְּיִסּוּרֵי חֲבוּט קֶבֶר הוֹרִידוּם שְׂאוֹל
 אֵיךְ עֲנּוּ אַחֲיוֹתֵינוּ, וְסָרְסוּ בְּנוֹתֵינוּ, בּוֹסוֹת תְּרַעְלָה מִיַּדֵּי רוֹפְאִים אֲכֻזִּים
 וּפְלִיטֵי הַשְּׂרִידִים, בְּמַחֲלוֹת וּסְתָרִים, וְטִמְיוֹן יְלָדִים בְּבֵתֵי שְׂמֵד כְּמָרִים.

שָׁה תָמִים לְעוֹלָה, דָּם בְּנֵי הַגּוֹלָה, הוּא אֲרִיאֵל מִנְבֵּלַת חֲסִידֶיךָ
 צֵאן קִדְשִׁים מִי יִמְנָה, אֲשֶׁר אִשָּׁם לֹא תִכְבֶּה, בְּחוּנֶיךָ הָיוּ מְקַדְשֵׁי שְׂמֶךְ

זְכוֹר Remember each moan, each heart-rending scream
 as they went to the slaughter;
 rivers of blood, tear-drenched faces – let them not be forgotten!
 The shrieks, the groans, the piercing cries
 as wild dogs tore into soft flesh –
 Remember them! Count them! Gather them up in Thy bond
 until the day of Thy vengeance
 for the shame of downtrodden.

בְּמַחֲנוֹת Camps of barbarians: pain and disease,
 anguish of ravaged souls,
 insults and sneers, spittle and shame,
 searing wounds from merciless whips;
 hunger, thirst, madness, torture –
 the stumbling of the faint whose strength was gone;
 death-rattle of each life draining away in agony –
 far be it from Thee ever to forget!

וְתִמְרוֹת The chimneys – thick smoke from the furnaces,
 bones and limbs piled high, halls of poison –
 moans and screams of multitudes
 choking in gas chambers; the stench of corpses;
 dead bundles of skin and bones,
 food for the soil of the hangmen;
 how the tormentors turned human fat into soap,
 and skin into ornaments for their women!

וְקָרִיצַת Flicks of the fingers of brutal taskmasters:
 To the right – slave labor! To the left – the shadow of death!
 Shots of the savage marksmen
 felling the hapless who dug their own graves,
 to be buried, bodies still twitching in final agony.
 Our sisters raped, our daughters made barren;
 draughts of poison from evil physicians,
 fugitives hiding in holes and bunkers,
 their children abandoned in soul-snatchers' homes!

שָׁה Lambs without blemish –
 blood of our captive children offered upon the great altar –
 Alas, Thy loving servants' lifeless flesh!
 Who could count the saintly flock?
 May their light be unflinching, for they have stood Thy test;

בְּקוֹל שִׁמְעַי יִשְׂרָאֵל, מִסְרוּ נַפְשׁ לְאֵל, שֶׁהוּא יֹאסֵפֶם, וְעַד יוֹם אַחֲרוֹן
הַצְּדִיקוֹ דִּין, וְאִף אֲנִי מֵאֲמִין עָנוּ, וְשָׂרוּ שִׁירַת בְּטַחֲוֹן.

וּבְכֵן נִשְׂאָר עָם, בְּיָתוֹם נְדָהֶם, בְּלֵי קְבָרִים לְהִשְׁתַּטַּח
וְלֹא מִצְבוֹת, אֵיפֹה לְבָבוֹת, יִכְבוֹת לְבַב רוֹתֵחַ
רַק נִסְכֵי הַדָּם, אֲזִכְרוֹתֶם, תּוֹסְסִים בְּלֵי שׁוֹכַח
וְהָרִי אֶפְרַי עֶקְדָתֶם, תְּרוּמוֹת דְּשִׁנֵי מִזְבֵּחַ.

מִי יִמְלֵל, צַעַר יִשְׂרָאֵל, אֲשֶׁר דָּעַתּוּ מְכַאֵב נְטוּפָת
וּשְׂאִירֵי הַפָּאָר, כְּמַעַט מְזֵעִיר, וְאִיךְ קוֹמְתָה הַיּוֹם נִכְפָּפֶת
אֵל חַי מְרַחֵם, עֲדַתְךָ נַחֵם, אֲשֶׁר לָךְ מְאֹד נִכְסָפֶת
אוֹר חֲדָשׁ תִּזְרֹחַ, קִרְנֵי הוֹד תִּצְמִיחַ, וְרוּחַ אֱלֹהִים מְרַחֶפֶת.

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They hallowed thy Name; proclaiming, "Shema Yisrael!"
They gave up their lives for God
so that He might gather them in.
Believing in His justice until the last,
singing Ani Ma'amin, proud hymn of eternal faith.

וּבְכֵן We are still here: a people bereft, bewildered like orphans,
no graves at which to pray;
no tombstones at which to shed the tears from our seared hearts.
The blood of their sacrifice their only memorial,
blood which will seethe forever, never to be forgotten;
the mountains of ashes their last offering –
the ash-heaps at the altars
their tribute for all time to come.

מִי Who could retell Yisrael's pain – minds dazed with grief,
shattered remnants of former glory;
its greatness crushed –
O living, merciful God!
Comfort Thy flock which yearns for Thee.
Cause a new light to shine,
rays of new glory,
and may the spirit of God rest upon us once more.

KOREN

The following kina is said standing and recited responsively with the Leader.

45

This elegy, the only one which is chanted to a melody, closes the kinot. The first stanza, often repeated as a refrain, calls upon Zion to weep, comparing her to woman in the pangs of childbirth, and to a young wife bereaved of her husband. The eleven subsequent stanzas follow a fixed

יִואֵל אַח

אֵלֵי צִיּוֹן וְעָרֶיהָ / כְּמוֹ אִשָּׁה בְּצִירֶיהָ.
 וּכְבַתּוּלָה חֲגוּרַת שֶׁקַּ / עַל בְּעַל נְעוּרֶיהָ:
 עֲלֵי אֲרָמוֹן אֲשֶׁר נָטַשׁ / בְּאַשְׁמַת צֶאֱן עֲדָרֶיהָ.
 וְעַל בֵּיאת מְחַרְפֵי אֵל / בְּתוֹךְ מִקְדָּשׁ חֲדָרֶיהָ:
 עֲלֵי גְלוּת מְשֻׁרְתֵי אֵל / מִנְעִימֵי שִׁיר וּמְרִיָּה.
 וְעַל דָּמָם אֲשֶׁר שָׁפַךְ / כְּמוֹ מִימֵי יְאוּרִיָּה:
 עֲלֵי הַגִּיּוֹן מְחוּלֵיהָ / אֲשֶׁר דָּמָם בְּעָרֶיהָ.
 וְעַל וְעַד אֲשֶׁר שָׁמַם / וּבִטּוֹל סִנְהֶדְרֶיהָ:
 עֲלֵי זְבָחֵי תַמְיִדֶיהָ / וּפְדִיּוֹנֵי בְכוֹרֶיהָ.
 וְעַל חִלּוּל כְּלֵי הַיְכָל / וּמִזְבַּח קְטוֹרֶיהָ:
 עֲלֵי טַפֵּי מַלְכֵיהָ / בְּנֵי דָוִד גְּבִירֶיהָ.
 וְעַל יָפִים אֲשֶׁר חָשַׁךְ / בְּעֵת סָרוּ בְּתָרֶיהָ:
 עֲלֵי כְבוֹד אֲשֶׁר גָּלָה / בְּעֵת חֲרָבֵן דְּבִירֶיהָ.
 וְעַל לוֹחֵץ אֲשֶׁר לָחֵץ / וְשָׁם שָׁקִים חֲגוּרֶיהָ:
 עֲלֵי מַחֵץ וְרַב מַכּוֹת / אֲשֶׁר הִכּוּ נְזִירֶיהָ.
 וְעַל נִפּוּץ אֵלֵי סֶלַע / עוֹלָלֶיהָ נְעָרֶיהָ:
 עֲלֵי שְׂמַחַת אוֹיְבֶיהָ / בְּשַׁחֲקָם עַל שְׂבָרֶיהָ.
 וְעַל עֲנוּי בְּנֵי חוֹרֵין / נְדִיבֶיהָ טְהוֹרֶיהָ:

45

form: rhyming couplets which include an alphabetic acrostic, with each stich detailing one of the calamities of the Destruction.

אֵלֵי Lament, Zion and her cities, like a woman in her labor pains,
 like a maiden girl in sackcloth for the husband of her youth.

Joel 1:8

עֲלֵי For the palace now deserted because
 of the sin of the sheep of her flocks,
 and for the intrusion of God's blasphemers
 into the chambers of her sanctuary.

עֲלֵי For the exile of God's servants, the sweet singers of her songs,
 and for their blood which has been spilled like the waters of her rivers.

עֲלֵי For the lyrics of her dances, now silenced in her cities,
 and for the council now devastated, and the abolition of her high courts.

עֲלֵי For her daily sacrifices and the redemption of her first born,
 and for the defilement of the Temple vessels and the altar of her incense.

עֲלֵי For the little children of her kings, the sons of David, her princes,
 and for their beauty which was darkened
 when she was divested of her crowns.

עֲלֵי For the glory that was dispelled at the time her shrines were destroyed,
 and for the oppressor who tormented
 and placed sackcloth around her waist.

עֲלֵי For the wounds and many blows with which her sainted ones were
 struck,
 and for the smashing upon the rock of her babes, her young ones.

עֲלֵי For the joy of her enemy rejoicing over her downfall,
 and for the torture of those once free, her noblemen, her pious ones.

עָלֵי פֶשַׁע אֲשֶׁר עָוְתָהּ / סָלַל דְּרֹךְ אֲשׁוּרֶיהָ:
וְעַל צְבָאוֹת קָהָלֶיהָ / שְׁזוּפִיָּה שְׁחָרֶיהָ:

עָלֵי קוֹלוֹת מְחַרְפֵּיהָ / בַּעֲת רַבּוֹ פְּגָרֶיהָ.
וְעַל רִגְשַׁת מְגַדְפֵיהָ / בְּתוֹךְ מִשְׁכַּן חֲצָרֶיהָ:

עָלֵי שִׁמְךָ אֲשֶׁר חָלַל / בְּפִי קַמֵּי מְצַרֶיהָ.
וְעַל תַּחֲנוּן יְצוּחוֹ לְךָ / קִשְׁבֵּי וְשִׁמְעֵי אִמְרֶיהָ:

אֵלֵי צִיּוֹן וְעָרֶיהָ / כְּמוֹ אִשָּׁה בְּצַרֶיהָ.
וְכַבְתוּלָה חֲגוּרֹת שֶׁקַּ / עַל בַּעַל נְעוּרֶיהָ:



עָלֵי For the sin which diverted her footsteps from the cleared path,
and for her numerous communities, tarnished and charred.

עָלֵי For the voices of those who mocked her as her corpses mounted,
and to the scoffing mob in the very midst of her Temple courtyards.

עָלֵי For Your name which is desecrated in the mouth
of those who stand against her,
and for the prayer which they shout to You, "Hear and heed her words!"

אֵלֵי Lament, Zion and her cities, like a woman in her labor pains,
like a maiden girl in sackcloth for the husband of her youth.

hadasha, there are limits, and Maimonides says (*Mishneh Torah*, Hil. Avel 13:11) that one who mourns “too much” is acting foolishly. But with respect to *avelut yeshana* for the *Hurban*, the concept of “too much” does not apply.

The message of this *kina* is that the *kinot* for Jerusalem have no end. It is for this reason that certain prayers are sung to the unique somber melody of “אֵלֵי צִיּוֹן.” We use this haunting melody when we want to express the intensity of our loneliness and longing for the *Beit HaMikdash* and the strength of our faith that the redemption will come. Thus on Friday night of *Shabbat Hazon*, the Shabbat immediately preceding Tisha B’Av, *Lekha Dodi* is sung to this melody. The phrase “Enter in peace, O crown of her husband, even in gladness and good cheer,” not only refers to the coming of Shabbat, but also alludes to the rebuilding of the *Beit HaMikdash*. Similarly, we use this melody for the phrase in the Yom Tov Musaf Amida, “Rebuild Your House as it was in the beginning.” Our waiting for the arrival of the Messiah and rebuilding of the *Beit HaMikdash* has no limit. We will never be satisfied with any gift God bestows upon us if the *Beit HaMikdash* remains in ruins. May it be rebuilt and restored soon, in our day.



COMMENTARY ON KINA 45

This *kina*, recited while standing, has traditionally been the last of the *kinot* recited on the morning of Tisha B’Av. With this *kina*, we close the formal recitation of the *kinot*. It is not known with certainty who composed “אֵלֵי צִיּוֹן,” although some have suggested that the author was Rabbi Yehuda HaLevi. The motif of this *kina*, and the reason that it is the closing *kina*, is that no matter how much we have cried and grieved with the recitation of the *kinot*, it is not sufficient, and we must continue to mourn for the *Beit HaMikdash*.

אֵלֵי צִיּוֹן *Lament, Zion*. The word אֵלֵי, which means to mourn or lament, comes from the root א-ל-ה. The same root is used in the phrase “אֵלֵי אֶתֵי שָׁמַיִם” in the *kina*, “אֵלֵי אֶתֵי שָׁמַיִם” which can be interpreted as, “I will make the heavens mourn with me.”

The intent of the phrase “אֵלֵי צִיּוֹן וְעָרֶיהָ” is that we should continue to mourn. At the point that we are ready to close the book of *kinot* and depart, we say, “No. *Kinot* can never be finished until the *Beit HaMikdash* is rebuilt.” Although we have recited so many *kinot*, we are compelled to continue. If a person actually grieves and mourns for the destruction of the *Beit HaMikdash* and the losses the Jewish people have sustained, can one really believe that by reciting the *kinot* he has discharged his duty? The inescapable conclusion is that one can never mourn sufficiently for Jerusalem.

כְּמוֹ אִשָּׁה בְּצִירֶיהָ *Like a woman in her labor pains*. Just as a woman who suffers the excruciating pain of childbirth has no choice but to cry out, so, too, we cannot cease crying as long as the *Beit HaMikdash* is in ruins. The need to continue mourning is part of our human nature, just as it is human nature for the woman in labor to cry out in pain. It would be futile to tell a woman in labor not to cry. Similarly, it would be utter foolishness to tell the Jewish people to stop weeping for Jerusalem.

עַל בְּעַל נְעוּרֶיהָ *Like a maiden girl in sackcloth for the husband of her youth*. Just as it would be foolish to tell a woman in labor not to cry, so, too, it would be the height of insensitivity to tell a newly-wed bride whose young husband has just died, to stop shedding tears. So, too, let Zion continue to mourn over the *Hurban*, and do not tell her to stop.

The concept of continued, unending mourning is a special, unique aspect of *avelut yeshana*, mourning for a tragedy that occurred long ago, as opposed to *avelut hadasha*, mourning for the recent bereavement. In the case of *avelut*

At the conclusion of the קינות, the קהל says the following:

עַד אַנְהָ בְּכִיָּה בְּצִיּוֹן, וּמִסֶּפֶד בִּירוּשָׁלַיִם.
תִּרְחַם צִיּוֹן וְתִבְנֶה חוֹמוֹת יְרוּשָׁלַיִם:

תִּרְחַם צִיּוֹן כַּאֲשֶׁר אָמַרְתָּ / וְתִכּוֹנְנֶה כַּאֲשֶׁר דִּבַּרְתָּ /
תִּמְהַר יְשׁוּעָה וְתַחֲשִׁיב גְּאֻלָּהּ / וְתָשׁוּב לִירוּשָׁלַיִם בְּרַחֲמִים רַבִּים:

תהלים
קב, יד

כַּפְתּוֹב עַל יַד נְבִיאֶיךָ: לֵכֵן כֹּה־אָמַר יְהוָה, שְׁבַתִּי לִירוּשָׁלַם בְּרַחֲמִים,
יְבִיטִי יְבִיטֶה בָּהּ, נֶאֱמַר יְהוָה צְבָאוֹת, וְקוֹ יִנְטֶה עַל־יְרוּשָׁלַם: וְנֶאֱמַר: עוֹד
קָרָא לְאֹמֹר, כֹּה אָמַר יְהוָה צְבָאוֹת, עוֹד תִּפּוּצְנָה עָרֵי מְטוֹב, וְנַחֲם יְהוָה
עוֹד אֶת־צִיּוֹן, וּבָחַר עוֹד בִּירוּשָׁלַם: וְנֶאֱמַר: כִּי־נַחֲם יְהוָה צִיּוֹן, נַחֲם
כָּל־חֲרוּבְתֵיהָ, וַיִּשֶׂם מִדְּבָרָה כְּעֵדֶן, וְעִרְבָתָהּ כְּגֵן־יְהוָה, שִׁשׁוֹן וְשִׁמְחָה
יִמְצָא בָּהּ, תוֹדָה וְקוֹל זְמֶרָה:

זכריה א,
טז-יז

ישעיה נא, ג



At the conclusion of the kinot, the congregation says the following:

עַד How long must Zion cry and Jerusalem mourn?
Pity Zion, rebuild the walls of Jerusalem!

Ps. 102:14

תִּרְחַם Pity Zion as You have spoken.
Make her firm as You gave Your word.
תִּמְהַר Hasten salvation, hurry redemption.
And return to Jerusalem with great compassion.

כַּכְּתוּב As is written by the hand of Your prophet: “Therefore, thus says the LORD: I have returned to Jerusalem with mercies, My House shall be rebuilt in it, says the LORD of hosts, and a line shall be stretched forth over Jerusalem.” And it is said: “Proclaim further, saying, Thus says the LORD of hosts: My cities shall again overflow with prosperity; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.” And it is said: “For the LORD shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found in it, thanksgiving, and the voice of melody.”

Zech.
1:16-17

Is. 51:3

KOREN

מגילת איכה



MEGILLAT EIKHA

א אֵיכָהּ וַיִּשְׁבֶּה בְדוֹד הָעִיר רַבְתֵּי עִם הָיְתָה כְּאַלְמָנָה רַבְתֵּי בְּגוֹיִם
 ב שְׂדֵתַי בְּמִדְיָנוֹת הָיְתָה לְמָס׃ כָּבוֹ תִבְכֶּה בַּלַּיְלָה וּדְמָעָתָה עַל
 לַחֵיהָ אֵינֶן לָהּ מִנְחָם מִכָּל־אֲהֻבֶיהָ כָּל־דַּעֲיָהּ בְּגָדוֹ בָּהּ הָיוּ לָהּ
 ג לְאֵיבִים׃ גָּלְתָה יְהוּדָה מֵעֲנִי וּמִרַב עֲבֹדָה הִיא יֹשֶׁבֶת בְּגוֹיִם לֹא
 ד מִצָּאָה מְנוּחַ כָּל־דַּדְפֶיהָ הַשִּׁיגוּהָ בֵּין הַמְצָרִים׃ דַּרְכֵי צִיּוֹן אֲבֵלוֹת
 ה מִבְּלִי בָאִי מוֹעֵד כָּל־שַׁעֲרֶיהָ שׁוֹמְמִין כִּהְיִינָה נְאֻנְחִים בְּתוֹלְתֶיהָ
 ו נֹגְזוֹת וְהִיא מִרְלָה׃ הָיוּ צָרִיהָ לְרֹאשׁ אֵיבֶיהָ שְׁלוֹ כִּי־יְהוּהָ הוֹגָה
 ז עַל־רַב פְּשָׁעֶיהָ עוֹלָלֶיהָ הִלְכוּ שָׁבִי לִפְנֵי־צָר׃ וַיֵּצֵא מִן בַּת־צִיּוֹן מִבַּת
 ח כָּל־הַדָּרָה הָיוּ שְׂרִיָּה כְּאַיִלִים לֹא־מִצְאוּ מְרֻעָה וַיִּלְכוּ בְּלֹא־כֹחַ
 ט לִפְנֵי רוֹדֵף׃ זָכְרָה יְרוּשָׁלַם יְמֵי עֲנִיָּה וּמְרוּדֶיהָ כֹּל מִחֲמֹדֶיהָ אֲשֶׁר
 י הָיוּ מִימֵי קָדֶם בְּנִפְלַע עֲמָה בִּיד־צָר וְאֵינִי עוֹזֵר לָהּ רְאוּהָ צָרִים
 יא שִׁחְקוּ עַל־מִשְׁבַּתָּהּ׃ חֲטָא חֲטָאָה יְרוּשָׁלַם עַל־כֵּן לִנְדָה הָיְתָה
 יב כָּל־מְכַבְּדֶיהָ הִזְלוּהָ כִּי־רָאוּ עֲרוּתָהּ גַם־הִיא נֶאֱנַחָה וַתִּשָּׁב
 יג אַחֲזוֹר׃ טִמְאַתָּה בְּשׁוֹלֵיָהּ לֹא זָכְרָה אַחֲרִיתָהּ וַתִּרְדַּךְ פְּלָאִים
 יד אֵינִי מִנְחָם לָהּ רָאָה יְהוָה אֶת־עֲנִיָּי כִּי הִגְדִּיל אוֹיֵב׃ יָדוּ פִרְשׁ
 טו צָר עַל כָּל־מִחֲמֹדֶיהָ כִּי־רָאָתָה גוֹיִם בָּאוּ מִקְדָּשָׁהּ אֲשֶׁר צִוִּיתָהּ
 יז לֹא־יָבֹאוּ בְּקֶהֱל לָךְ׃ כָּל־עֲמָה נְאֻנְחִים מִבְּקָשִׁים לָחֶם נִתְּנוּ
 יח מִחֲמוּדֶיהֶם בְּאֹכַל לְהַשְׁיֵב נֶפֶשׁ רָאָה יְהוָה וַהֲפִיטָהּ כִּי הֵייתִי
 יט זוֹלָלָה׃ לֹא אֵלֵיכֶם כָּל־עֲבָרֵי דָרְךְ הִבִּיטוּ וְרָאוּ אִם־יֵשׁ מִכְּאוֹב
 כ כַּמְכַאֲבֵי אֲשֶׁר עוֹלַל לִי אֲשֶׁר הוֹגָה יְהוָה בְּיוֹם חֲרוֹן אַפּוֹ׃ מִמְרוֹם
 כא שָׁלַח־אֵשׁ בְּעֵצְמֹתַי וַיְרַדְנָה פִּרְשׁ רֶשֶׁת לְרַגְלֵי הַשִּׁיבְנֵי אַחֲזוֹר
 כב נִתְּנֵנִי שִׁמְמָה כָּל־הַיּוֹם דָּוָה׃ נִשְׁקַד עַל פְּשָׁעֵי בִידוֹ יִשְׁתַּרְגֹּו
 כג עָלוּ עַל־צִוְאַרְי הַכְּשִׁיל כַּחֲזִי נִתְּנֵנִי אֲדֹנָי בְּיָדִי לֹא־אוּכַל קוּם׃
 כד סָלַח כָּל־אֲבִירַי וְאֲדֹנָי בְּקֶרְבֵי קָרָא עָלַי מוֹעֵד לְשִׁבְרַ בְּחֻרֵי־גַת

1 How does the city sit solitary, that was full of people! how is she become
 2 like a widow! she that was great among the nations, and princess among
 3 the provinces, how is she become a vassal! She weeps sore in the night,
 4 and her tears are on her cheeks: among all her lovers she has none to
 5 comfort her: all her friends have dealt treacherously with her, they have
 6 become her enemies. Judah is gone into exile because of affliction, and
 7 because of great servitude: she dwells among the nations, she finds no
 8 rest: all her persecutors overtook her within the straits. The ways of Zion
 9 do mourn, because none come to the solemn assembly: all her gates are
 10 desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.
 11 Her adversaries have become the chief, her enemies prosper; for the LORD
 12 has afflicted her for the multitude of her transgressions: her infants are
 13 gone into captivity before the enemy. And from the daughter of Zion all
 14 her splendor is departed: her princes are become like harts that find no
 15 pasture, and they are gone without strength before the pursuer. Jerusalem
 remembers in the days of her affliction and of her miseries all her pleasant
 things that she had in the days of old, when her people fell into the hand of
 the enemy, and none did help her: the adversaries saw her, and gloated at
 her destruction. Jerusalem has grievously sinned; therefore she is become
 loathsome: all that honored her despise her, because they have seen her
 nakedness: she herself also sighs, and turns backward. Her filthiness was
 in her skirts; she took no thought of her last end; therefore she came down
 astonishingly: she has no comforter. O LORD, behold my affliction: for
 the enemy has magnified himself. The adversary has spread out his hand
 upon all her pleasant things: for she has seen that heathen nations invade
 her sanctuary, those whom You did forbid to enter into Your congregation.
 All her people sigh, they seek bread; they have given their pleasant things
 for food to relieve the soul: see, O LORD, and consider; how abject I am
 become. Is it nothing to you, all you that pass by? behold, and see if there
 is any pain like my pain, which is done to me, with which the LORD has
 afflicted me in the day of His fierce anger. From above He has sent fire into
 my bones, and it prevails against them: He has spread a net for my feet, He
 has turned me back: He has made me desolate and faint all the day. The
 yoke of my transgressions is fastened on by His hand: they are knit together,
 and come up upon my neck: He has made my strength to fall, the LORD has
 delivered me into the hands of those against whom I am not able to rise up.
 The LORD has spurned all my mighty men in the midst of me: He has called
 an assembly against me to crush my young men: the LORD has trodden

טו דֶרֶךְ אֲדֹנָי לְבַת־יְהוּדָה׃ עַל־אֵלֶּה ׀ אֲנִי בּוֹכִיהַ עֵינַי ׀ עֵינַי
 יִרְדֶּה מַיִם כִּי־דַחַק מִמֶּנִּי מִנְחָם מִשִּׁיב נַפְשִׁי הָיוּ בְנֵי שׁוֹמְמִים כִּי
 יז גָּבַר אוֹיֵב׃ פָּרְשָׁה צִיּוֹן בְּיַד־יָהּ אֵין מִנְחָם לָהּ צוּה יְהוָה לִיעֲקֹב
 יח סְבִיבָיו צָרָיו הִיתָה יְרוּשָׁלַם לְגֹדֶה בֵּינֵיהֶם׃ צַדִּיק הוּא יְהוָה
 כִּי פִיהוּ מְרִיתִי שָׁמְעוּ־נָא כָּל־עַמִּים וְרָאוּ מִכְּאֲבֵי בְּתוּלָתִי הַעַמִּים
 ט ובְּחֹרֵי הֶלְכוּ בַשָּׁבִי׃ קָרָאתִי לַמַּאֲהָבִי הֵמָּה רְמוּנֵי פִהֲנִי וְזָקְנֵי
 כ בַּעִיר גּוֹעוּ כִּי־בִקְשׁוּ אֹכֶל לָמוּ וַיִּשְׁיבוּ אֶת־נַפְשָׁם׃ רָאָה יְהוָה
 כִּי־צָר־לִי מֵעַי חָמַדְמוּרוּ נִהַפְךְ לִבִּי בְּקִרְבִּי כִּי מָרוּ מְרִיתִי מִחוּץ
 כא שְׁפֵלֶה־חָרֵב בְּבֵית כָּמוֹת׃ שָׁמְעוּ כִּי נֹאנְחָה אֲנִי אֵין מִנְחָם לִי
 כב כָּל־אֵיבֵי שָׁמְעוּ רַעְתִּי שָׁשׂוּ כִּי אֵתָה עֲשִׂיתָ הַבֹּאֶת יוֹס־קָרָאתָ
 וַיְהִיו כְּמִנִּי׃ תָּבֹא כָּל־דַּעְתָּם לִפְנֵיךְ וְעוֹלָל לָמוּ כַּאֲשֶׁר עוֹלָלָתָ
 לִי עַל כָּל־פְּשָׁעֵי כִּי־רַבּוֹת אֲנַחְתִּי וּלְבִי דוּי׃
 ב אַיְכָה יַעֲיֵב בָּאֶפֶס ׀ אֲדֹנָי אֶת־בֵּת־צִיּוֹן הַשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ
 ב תַּפְאֶרֶת יִשְׂרָאֵל וְלֹא־זָכַר הַדָּם־דְּגָלָיו בְּיוֹם אָפוֹ׃ בִּלְעַ אֲדֹנָי
 ג לֹא חָמַל אֵת כָּל־נְאוֹת יַעֲקֹב הָרָם בַּעֲבַרְתּוֹ מִבְּצָרֵי בֵּת־וְלֹא
 ד יְהוּדָה הִגִּיעַ לָאָרֶץ חִלָּל מַמְלָכָה וְשָׂרֵיהָ׃ גָּדַע בַּחֲרֵי־אָף כָּל
 ה קֶרֶן יִשְׂרָאֵל הִשִּׁיב אַחֹר יְמִינוּ מִפְּנֵי אוֹיֵב וַיִּבְעַר בַּיעֲקֹב כַּאֲשֶׁר
 ו לַהֲבֵה אֲכָלָה סְבִיב׃ דֶּרֶךְ קִשְׁתּוֹ כַּאוֹיֵב נָצַב יְמִינוּ כְּצֹר וַיִּהְיֶה
 ז כָּל מַחֲמַד־עֵינַי בְּאֵהֶל בֵּת־צִיּוֹן שִׁפְךְ כַּאֲשֶׁר חָמַתּוּ׃ הָיָה אֲדֹנָי ׀
 ח כַּאוֹיֵב בִּלְעַ יִשְׂרָאֵל בִּלְעַ כָּל־אַרְמֹנֹתֶיהָ שַׁחַת מִבְּצָרָיו וַיִּרֵב
 ו בְּבֵת־יְהוּדָה תֵּאֲנִיָּה וַאֲנִיָּה׃ וַיַּחֲמַס כַּגֹּן שָׁפֹ שַׁחַת מֵעֵדוּ שִׁפְחָ
 ז יְהוָה ׀ בְּצִיּוֹן מוֹעֵד וּשְׁבֹת וַיִּנְאַץ בְּזַעַם־אָפוֹ מִלֶּךְ וְכֹהֵן׃ זָנַח
 ח אֲדֹנָי ׀ מִזְבְּחוֹ נֹאֵר מִקִּדְשׁוֹ הִסְגִּיר בְּיַד־אוֹיֵב חוֹמַת אַרְמֹנֹתֶיהָ
 ח קוֹל נִתְּנוּ בְּבֵית־יְהוָה בְּיוֹם מוֹעֵד׃ חָשַׁב יְהוָה ׀ לְהַשְׁחִית חוֹמַת

16 the virgin, the daughter of Judah, as in a winepress. For these things I
 weep; my eye, my eye runs down with water, because the Comforter that
 should relieve my soul is far from me: my children are desolate, because
 17 the enemy has prevailed. Zion spreads out her hands, and there is none to
 comfort her: the LORD has commanded against Jacob, adversaries round
 18 about him: Jerusalem is like a menstruous woman among them. The LORD
 is righteous; for I have rebelled against His word: hear, I pray you, all the
 peoples, and behold my pain: my virgins and my young men are gone into
 19 captivity. I called for my lovers, but they deceived me: my priests and my
 elders perished in the city, while they sought food for themselves to relieve
 20 their souls. Behold, O LORD; for I am in distress: my bowels are troubled;
 my heart is turned within me; for I have grievously rebelled: abroad the
 21 sword bereaves, at home it is like death. They have heard that I sigh: there
 is none to comfort me: all my enemies have heard of my trouble; they are
 glad that You have done it: You will bring the day that You have called, and
 22 they shall be like me. Let all their wickedness come before You; and do to
 them as You have done to me for all my transgressions: for my sighs are
 many, and my heart is faint.
 2 1 How has the LORD covered the daughter of Zion with a cloud in His anger,
 and cast down from heaven to earth the beauty of Israel, and remembered
 2 not His footstool in the day of His anger! The LORD has swallowed up
 without pity all the habitations of Jacob: He has thrown down in His wrath
 3 the strongholds of the daughter of Judah; He has brought them down to the
 ground: He has profaned the kingdom and its princes. He has cut off in His
 fierce anger all the horn of Israel: He has drawn back His right hand from
 before the enemy, and He has burned against Jacob like a flaming fire, which
 4 devours round about. He has bent His bow like an enemy: with His right
 hand set like an adversary, He has slain all that were pleasant to the eye: in
 5 the tent of the daughter of Zion, He has poured out His fury like fire. The
 LORD was like an enemy: He has swallowed up Israel, He has swallowed
 up all her palaces: He has destroyed its strongholds, and has increased in
 6 the daughter of Judah mourning and lamentation. And He has stripped His
 tabernacle, as if it were a garden: He has destroyed His place of assembly:
 the LORD has caused the appointed seasons and sabbaths to be forgotten
 in Zion, and has spurned in the indignation of His anger both king and
 7 priest. The LORD has cast off His altar, He has abhorred His Sanctuary, He
 has given up into the hand of the enemy the walls of her palaces; they have
 made a noise in the house of the LORD, as in the day of a solemn assembly.
 8 The LORD has purposed to destroy the wall of the daughter of Zion: He

בַּת־צִיּוֹן נָטָה קוֹ לֹא־הֵשִׁיב יָדוֹ מִפִּלַע וַיֹּאבֶל־חַל וַחֲוֹמָה יַחַדוּ
 אִמְלָלוּ: טַבְעוּ בָאָרֶץ שְׁעָרֶיהָ אֲבָד וְשַׁבֵּר בְּרִיחֶיהָ מַלְכָּה וְשָׂרֶיהָ
 בְּגוֹיִם אֵין תּוֹדָה גַּם־נְבִיאֶיהָ לֹא־מָצְאוּ חֲזוֹן מִיְהוָה: יִשְׁבוּ לָאָרֶץ
 יִדְמּוּ זְקֵנֵי בַת־צִיּוֹן הַעֲלוּ עֶפְרַל עַל־רֹאשֵׁם חָגְרוּ שָׁקִים הוֹרִידוּ
 לָאָרֶץ רֹאשׁוֹן בְּתוֹלֵת יְרוּשָׁלַם: כָּלוּ בְדַמְעוֹת עֵינַי חֲמַרְמְרוּ
 מֵעַי נִשְׁפַךְ לָאָרֶץ כִּבְדִי עַל־שַׁבֵּר בַּת־עַמִּי בַעֲטָר עוֹלָל וַיִּזְנַק
 בְּרַחְבוֹת קְרִיָה: לְאִמָּתָם יֹאמְרוּ אֵיךְ דָּגַן וַיִּין בְּהַתְעַטְפָם כַּחֲלָל
 בְּרַחְבוֹת עִיר בְּהַשְׁתַּפֵּךְ נַפְשָׁם אֶל־חֵיק אִמָּתָם: מִה־אֶעֱוֹדךָ אֶעֱיִדךָ
 מִה־אֶדְמֶה־לָּךְ הַבַּת יְרוּשָׁלַם מִה־אֲשׁוּה־לָּךְ וְאֶנְחַמְךָ בְּתוֹלֵת
 בַּת־צִיּוֹן כִּי־גָדוֹל כֵּסֶם שַׁבְּרֶךָ מִי־רִפְאֵלֶךָ: נְבִיאֶיךָ חֲזוּ לָךְ שׁוֹא
 וְתִפֹּל וְלֹא־גָלוּ עַל־עֲוֹנֶךָ לְהִשָּׁיב שְׁבִיתֶךָ וַיַּחֲזוּ לָךְ מִשְׂאוֹת שְׁבִיתֶךָ
 שׁוֹא וּמְדוּחָם: סִפְקוּ עֲלֵיךְ כַּפִּים כָּל־עַבְרֵי דָרֶךְ שָׂרְקוּ וַיִּנְעוּ
 רֹאשָׁם עַל־בַּת יְרוּשָׁלַם הַזֹּאת הָעִיר שֵׁיֹאמְרוּ כְּלִילַת יָפִי מִשׁוֹשׁ
 לְכָל־הָאָרֶץ: פָּצוּ עַלְיֶךָ פִּיהֶם כָּל־אִיבֵיךָ שָׂרְקוּ וַיַּחֲרִקוּ־שֵׁן
 אָמְרוּ בְּלַעֲנֵנוּ אַךְ זֶה הַיּוֹם שִׁקְוִינָהוּ מִצָּאֵנוּ רֵאִינוּ: עֲשֵׂה יְהוָה
 אֲשֶׁר זָמַם בַּעַז אִמְרָתוֹ אֲשֶׁר צִוָּה מִימֵי־קֶדֶם הָרֶם וְלֹא חָמַל
 וַיִּשְׁמַח עֲלֵיךְ אוֹיֵב הָרִים קָרַן צָרִיךְ: צַעֲק לִפְנֵי אֱלֹהֵי חוֹמַת
 בַּת־צִיּוֹן הוֹרִידֵי כִנְחָל דְּמַעָה יוֹמָם וּלְיָלֵה אֶל־תַּתְּנִי פּוֹגַת לָךְ
 אֶל־תִּדְם בַּת־עֵינֶיךָ: קוֹמִי ו רִנֵּי בַלִּיל לְרֹאשׁ אֲשִׁמְדוֹת שְׁפָכֵי
 כַּמִּים לִבְּךָ נִכַח פָּנַי אֲדַנֵּי שְׂאֵי אֵלָיו כַּפִּיךָ עַל־נַפְשׁ עוֹלְלֵיךָ
 הַעֲטוּפִים בְּרַעַב בְּרֹאשׁ כָּל־חוֹצוֹת: רֵאֵה יְהוָה וְהִפְיֹטָה לְמִי
 עוֹלְלַת כֹּה אִם־תִּאֲכַלְנָה נָשִׁים פְּרִים עֲלֵי טַפְחִים אִם־יִהְרַג
 בְּמִקְדָּשׁ אֲדַנֵּי כֹהֵן וְנָבִיא: שִׁכְבוּ לָאָרֶץ חוֹצוֹת נֶעַר וְזָקֵן בְּתוֹלֵתֵי
 וּבְחֹדְרֵי נַפְלוּ בַּחֲרָב הִרְגַת בְּיוֹם אַפְּךָ טַבַּחַת לֹא חָמַלְתָּ: תִּקְרָא

has stretched out a line, He has not withdrawn His hand from destroy-
 ing: therefore He made the rampart and the wall to lament; they languish
 9 together. Her gates are sunk into the ground; He has destroyed and broken
 her bars: her king and her princes are among the nations: there is no Torah;
 10 her prophets also find no vision from the LORD. The elders of the daughter
 of Zion sit upon the ground, and keep silence: they have cast up dust upon
 their heads; they have girded themselves with sackcloth: the virgins of
 11 Jerusalem hang down their heads to the ground. My eyes fail with tears, my
 bowels are troubled, my liver is poured upon the earth, for the breach of the
 daughter of my people; because the children and the sucklings swoon in
 12 the broad places of the city. They say to their mothers, Where is corn and
 wine? when they swoon like wounded men in the broad places of the city,
 13 when their soul is poured out into their mothers' bosom. What shall I take
 to witness for you? what shall I liken to you, O daughter of Jerusalem? what
 shall I equal to you, that I may comfort you, O virgin daughter of Zion? for
 14 your breach is great like the sea: who can heal you? Your prophets have seen
 for you vain and foolish visions: and they have not exposed your iniquity,
 to restore your captivity; but have prophesied for you burdens of falsehood
 15 and deceit. All that pass by clap their hands at you; they hiss and wag their
 head at the daughter of Jerusalem, saying, Is this the city that men call The
 16 perfection of beauty, The joy of the whole earth? All your enemies have
 opened their mouth against you: they hiss and gnash the teeth: they say, We
 have swallowed her up: certainly this is the day that we have looked for; we
 17 have found it, we have seen it. The LORD has done that which He devised;
 He has fulfilled His word that He commanded in the days of old: He has
 thrown down without pity: and He has caused the enemy to rejoice over
 18 you, He has raised up the horn of your adversaries. Their heart cried to the
 LORD. O wall of the daughter of Zion, let tears run down like a river day
 19 and night: give yourself no rest; let not the apple of your eye cease. Arise,
 cry out in the night: in the beginning of the watches pour out your heart
 like water before the face of the LORD: lift up your hands toward Him for
 the life of your young children, that faint for hunger at the head of every
 20 street. Behold, O LORD, and consider to whom You have done this. Shall
 the women eat their fruit, their cherished babes? shall priest and prophet
 21 be slain in the Sanctuary of the LORD? Young and old lie on the ground in
 the streets: my virgins and my young men are fallen by the sword; You have
 22 slain them in the day of Your anger; You have killed, and not pitied. You
 have called as in the day of a solemn assembly, my terrors round about, so

כיום מועד מגורי מסביב ולא היה ביום אף-יהודה פליט ושָׂרִיד
אֲשֶׁר-טַפַּחְתִּי וּדְבִיתִי אִיבִי כָלֶם:
אֲנִי הַגִּבֹּר רָאֵה עָנִי בְּשֹׁבֵט עֲבַרְתָּו: אוֹתִי נָהַג וּלְךָ חֶשֶׁךְ וְלֹא-
אֹר: אַךְ בִּי יָשָׁב יִהְיֶךָ יָדוֹ כֹּל-הַיּוֹם: בְּלֵה בְּשָׂרִי וְעוֹדֵי שִׁבְרִי
עֲצָמוֹתַי: בָּנָה עָלַי וּיקָרַף רֹאשׁ וּתְלֵאָה: בְּמַחֲשָׁבִים הוֹשִׁיבֵנִי
כַּמַּתִּי עוֹלָם: גָּדַר בְּעַדֵּי וְלֹא אֵצֵא הַכְּבִיד נִחַשְׁתִּי: גַּם כִּי אֲזַעֵק
וְאֲשׂוּעַ שְׁתָּם תִּפְלְתֵנִי: גָּדַר דְּרָכִי בַּגִּזִּית נְתִיבְתִי עוֹה: דָּב אֲרִיב
הוּא לִי אֲרִיָּה בְּמִסְתָּרִים: דְּרָכֵי סוֹדֵר וַיִּפְשַׁחְנִי שְׁמֵנִי שׁוּמֵם: אֲרִי
דָרַךְ קִשְׁתּוֹ וַיַּצִּיבֵנִי כַּמַּטְרָא לַחֲץ: הִבִּיא בְּכַלְיֹתַי בְּנִי אֲשַׁפְתּוֹ:
הֵייתִי שֶׁחֶק לְכָל-עַמִּי נְגִינָתָם כֹּל-הַיּוֹם: הַשְּׁבִיעֵנִי בַּמְרוֹדִים
הַרוּנִי לַעֲנָה: וַיִּגְרַם בַּחֲצֵץ שְׁנֵי הַכְּפִישָׁנִי בְּאַפֶּר: וַתִּזְנַח מִשְׁלוֹם
נַפְשִׁי נִשְׁתִּי טוֹבָה: וְאָמַר אֲבַד נַעֲזִי וַתּוֹחַלְתִּי מִיְהוָה: זָכַר-
עָנְיִי וּמְרוֹדֵי לַעֲנָה וְרֹאשׁ: זָכוֹר תִּזְכּוֹר וַתִּשְׁיַח עָלַי נַפְשִׁי: זֹאת וַתִּשׁוּחַ
אָשִׁיב אֶל-לִבִּי עַל-כֵּן אוֹחִיל: חֲסִדֵי יְהוָה כִּי לֹא-תִמְנּוּ כִּי לֹא-
כָלוּ רַחֲמָיו: חֲדָשִׁים לְבָקָרִים רַבָּה אֲמוֹנַתְךָ: חֶלְקֵי יְהוָה אֲמַרְהָ
נַפְשִׁי עַל-כֵּן אוֹחִיל לוֹ: טוֹב יְהוָה לִקְוֹ לְנַפְשׁ תְּדַרְשֵׁנוּ: טוֹב
וַיִּחַל וְדוּמָם לַתְּשׁוּעַת יְהוָה: טוֹב לְגָבֵר כִּי-יִשָּׂא עַל בְּנֵעוּרָיו:
יֵשֵׁב בְּדָד וַיִּדָּם כִּי נִטַּל עָלָיו: יִתֵּן בְּעַפְרָ פִּיהוּ אוֹלֵי יֵשׁ תִּקְוָה:
יִתֵּן לְמִכְהוּ לַחֵי יִשְׁבַּע בַּחֲרָפָה: כִּי לֹא יִזְנַח לְעוֹלָם אֲדָנָי: כִּי
אִם-הוֹגָה וְדָחַס כָּרֵב חֲסָדוֹ: כִּי לֹא עֲנָה מִלְּבוֹ וַיִּגַּה בְּנֵי-אִישׁ:
לְדַכָּא תַחַת רַגְלָיו כָּל אִסְרֵי אֶרֶץ: לְהַטּוֹת מִשְׁפַּט-גָּבֵר נֶגֶד
פְּנֵי עֲלוֹיוֹן: לְעוֹת אָדָם בְּרִיבּוֹ אֲדָנָי לֹא רָאָה: מִי זֶה אָמַר וַתְּהִי
אֲדָנָי לֹא עוֹה: מִפִּי עֲלוֹיוֹן לֹא תֵצֵא הָרְעוֹת וְהַטּוֹב: מִה־יִתְּאוּנוֹן

that in the day of the LORD's anger none escaped or remained: those that I have cherished and brought up my enemy has consumed.

3 I am the man who has seen affliction by the rod of His wrath. He has led
2 me, and brought me into darkness, but not into light. Surely He is turned
3 against me; He turns His hand against me all the day. He has made my flesh
4 and my skin to waste away; He has broken my bones. He has built a mound
5 against me, and has beset me round about at head and hell. He has set me
6 in dark places, as those who are long ago dead. He has hedged me about,
7 so that I cannot get out: He has made my chain heavy. Even when I cry and
8 call for help, He stops up my prayer. He has enclosed my ways with hewn
9 stone, He has made my paths crooked. He is to me like a bear lying in wait,
10 and like a lion in secret places. He has turned aside my ways, and pulled me
11 in pieces: He has made me desolate. He has bent his bow, and set me as a
12 mark for the arrow. He has caused the arrows of his quiver to enter into my
13 reins. I am become a derision to all my people; and their song all the day.
14 He has filled me with bitterness, He has sated me with wormwood. He has
15 also broken my teeth with gravel stones, He has pressed me down into the
16 ashes. My soul is far removed from peace: I have forgotten prosperity. And
17 I said, My strength and my hope are perished from the LORD. Remember
18 my affliction and my misery, the wormwood and the gall. My soul has them
19 still in remembrance, and is bowed down within me. This I recall to my
20 mind, therefore I have hope: that the LORD's steadfast love has not ceased,
21 and that His compassions do not fail. They are new every morning: great
22 is Your faithfulness. The LORD is my portion, says my soul; therefore I will
23 hope in Him. The LORD is good to those who wait for Him, to the soul
24 that seeks Him. It is good that a man should quietly hope for the salvation
25 of the LORD. It is good for a man that he bear the yoke in his youth. Let
26 him sit alone and keep silence, because he has taken it upon him. Let him
27 put his mouth in the dust; perhaps there may be hope. Let him offer his
28 cheek to him who strikes him; let him take his fill of insult. For the LORD
29 will not cast off for ever: but though He may cause grief, yet will He have
30 compassion according to the abundance of His steadfast love. For He does
31 not willingly afflict or grieve the children of men. To crush under foot all
32 the prisoners of the earth, to turn aside the right of a man before the face
33 of the Most High, to subvert a man in his cause, the LORD approves not.
34 Who is he that says, and it comes to pass, when the LORD commands it
35 not? Out of the mouth of the Most High do not both good and evil come?

מ אָדָם חַי גִּבֹּר עַל-חַטָּאוֹ: נַחֲפָשָׁה דְרָכֵינוּ וְנַחֲקָהּ וְנִשׁוּבָה עַד-
 מֵא מַאֲ: יְהוָה: נִשְׂא לִבְנֵנוּ אֶל-כַּפָּיִם אֶל-אֵל בְּשָׁמַיִם: נַחְנוּ פִּשְׁעֵנוּ
 מֵב מֵב: וּמְרִינוּ אֶתְּךָ לֹא סָלַחְתָּ: סַפּוֹתָהּ בָּאֵף וּתְרַדְּפֵנוּ הֲרַגְתָּ לֹא
 מִד מִד: חַמְלַתְּ: סַפּוֹתָהּ בַּעֲנָן לֶךְ מֵעֵבוֹר תִּפְלָה: סָחִי וּמְאוֹס תִּשְׁמִינּוּ
 מִה מִה: בְּקִרְבַּ הָעַמִּים: פָּצוּ עָלֵינוּ פִּיהֶם כָּל-אֵיבֵינוּ: פָּחַד וּפָחַת הֵיחָה
 מו מו: לָנוּ הַשִּׂאת וְהַשְׁבֵּר: פְּלִגְי־מַיִם תִּרְדַּ עֵינַי עַל-שֹׁבֵר בַּת-עַמִּי:
 מז מז: עֵינַי נִגְדָה וְלֹא תִדְמָה מֵאֵין הַפְּגוֹת: עַד-יִשְׁקִיף וְיֵרָא יְהוָה
 נא נא: מִשָּׁמַיִם: עֵינַי עוֹלֵלָה לְנַפְשִׁי מִכָּל בָּנוֹת עִירִי: צוֹד צָדוֹנִי בַצַּפֹּר
 נב נב: אֵיבֵי חֲנָם: צָמְתוּ בַבּוֹר חַיִּי וַיְדוּ-אֲבָן בֵּי: צַפּוֹ-מַיִם עַל-רֹאשִׁי
 נג נג: אֲמַרְתִּי נִגְזַרְתִּי: קָרָאתִי שְׁמֶךָ יְהוָה מִבּוֹר תַּחְתִּיּוֹת: קוֹלִי שָׁמַעְתָּ
 נד נד: אֶל-תַּעֲלֵם אֲזִנְךָ לְרוּחֹתִי לְשׁוֹעַתִּי: קָרַבְתָּ בְּיָם אֶקְרָאֲךָ אֲמַרְתָּ
 נה נה: אֶל-תִּירָא: רַבַּת אֲדוֹנַי רִיבֵי נַפְשִׁי גְּאָלְתָּ חַיִּי: רֵאִיתָה יְהוָה
 נו נו: עוֹתֹתַי שִׁפְטָה מִשְׁפָּטִי: רֵאִיתָה כָּל-נִקְמַתְּם כָּל-מַחֲשַׁבְתְּם לִי:
 ס ס: שָׁמַעְתָּ חֲרַפְתָּם יְהוָה כָּל-מַחֲשַׁבְתְּם עָלַי: שִׁפְתֵי קוֹמִי וְהִגְיוֹנָם
 סא סא: עָלַי כָּל-הַיּוֹם: שָׁבַתְּם וְקִימַתְּם הַבֵּיטָה אֲנִי מִנְּגִינָתְּם: תִּשְׁיֵב
 סב סב: לָהֶם גְּמוּל יְהוָה כְּמַעֲשֵׂה יְדֵיהֶם: תִּתֵּן לָהֶם מְגִנַּת לֵב תִּאֲלַתְךָ
 סג סג: לָהֶם: תִּרְדֹּף בָּאֵף וְתִשְׁמִיִּם מִתַּחַת שָׁמַיִ יְהוָה:
 סד סד: ד אֵיכָה יוֹעַם זָהָב יִשְׁנֹא הַפֶּתֶם הַטּוֹב תִּשְׁתַּפְּכֵנָה אֲבֵנֵי-קֹדֶשׁ
 טא טא: בְּרֹאשׁ כָּל-חֻצוֹת: בְּנֵי צִיּוֹן הַיְקָרִים הַמְּסֻלָּאִים בַּפּוֹ אֵיכָה
 טב טב: נַחֲשָׁבוּ לְנִבְלֵי-חֶרֶשׁ מַעֲשֵׂה יְדֵי יוֹצֵר: גַּם-תִּנְנֵן חֲלָצוֹ שִׂד הַיַּנְקוּ תִנְנֵם
 טג טג: גוֹרִיחַן בַּת-עַמִּי לְאֲכֹד כִּי עֲנִים בַּמַּדְבָּר: דָּבַק לְשׁוֹן יוֹנֵק אֶל-חֶפּוֹ כִּי־עֲנִים
 טד טד: בַּצַּמָּא עוֹלָלִים שָׂאֲרוּ לָחֶם פֶּרֶשׁ אֵין לָהֶם: הָאֲכָלִים לְמַעַד נִיִּם
 טו טו: נִשְׁמּוּ בַחֻצוֹת הָאֲמָנִים עָלַי תוֹלַע חֲבָקוּ אֲשַׁפְּתוֹת: וַיִּגְדַּל עֵוֹן
 טז טז: בַּת-עַמִּי מִחַטָּאת סֹדֶם הַהַפּוּכָה כְּמוֹ-דָּגַע וְלֹא-חָלּוּ בָּהּ יְדֵים:

39 Why then does a living man complain, a man for the punishment of his
 40 sins? Let us search and try our ways, and turn back to the LORD. Let us lift
 41 up our heart with our hands to God in the heavens. We have transgressed
 42 and have rebelled: You have not pardoned. You have covered with anger,
 43 and pursued us: You have slain, You have not pitied. You have covered
 44 yourself with a cloud, so that prayer should not pass through. You have
 45 made us offscouring and refuse in the midst of the people. All our enemies
 46 have opened their mouths wide against us. Fear and the pit are come upon
 47 us, desolation and destruction. My eye runs down with rivers of water for
 48 the breach of the daughter of my people. My eye trickles down, and ceases
 49 not, without any intermission, till the LORD shall look down, and behold
 50 from heaven. My eye affects my soul because of all the daughters of my city.
 51 They chased me sore, like a bird, those who hate me without cause. They
 52 have cut off my life in the dungeon, and have cast stones upon me. Waters
 53 flowed over my head; then I said, I am cut off. I called upon Your name, O
 54 LORD, out of the nethermost pit. You have heard my voice: hide not Your
 55 ear at my sighing, at my cry. You did draw near in the day that I called upon
 56 You: You did say, Fear not. O LORD, You have pleaded the causes of my
 57 soul; You have redeemed my life. O LORD, You have seen my wrong: judge
 58 my cause. You have seen all their vengeance and all their devices against me.
 59 You have heard their insult, O LORD, and all their devices against me; the
 60 lips of those who rose up against me, and their muttering against me all the
 61 day. Behold their sitting down, and their rising up; I am their song. Render
 62 to them a recompense, O LORD, according to the work of their hands. Give
 63 them sorrow of heart; Your curse be on them! Pursue them in anger and
 64 destroy them from under the heavens of the LORD.

- 4 1 How is the gold become dim! how is the most fine gold changed! the hal-
 2 lowed stones are poured out at the top of every street. The precious sons of
 3 Zion, comparable to fine gold, how are they esteemed as earthen pitchers,
 4 the work of the hands of the potter! Even the jackals draw out the breast,
 5 they give suck to their young ones: the daughter of my people is become
 6 cruel, like the ostriches in the wilderness. The tongue of the sucking child
 cleaves to the roof of his mouth for thirst: the young children ask bread,
 and no man gives it to them. They that did feed on dainties are desolate
 in the streets: they that were brought up in scarlet embrace dunghills. For
 the doom of the daughter of my people is greater than the sin of Sodom,

זֶכֶר נְזִירֵיהָ מִשְׁלֹג צָחוּ מִחֶלֶב אֲדָמוּ עֵצִים מִפְּנִינִים סְפִיר גִּזְרָתָם:
 ח חֶשֶׁךְ מִשְׁחֹר תְּאֲדָם לֹא נָפְרוּ בַחֲוִצוֹת צֶפֶד עֹרֶם עַל-עֵצָמָם
 ט יִבֵּשׁ הָיָה כְּעֵץ: טוֹבִים הָיוּ חֲלִיל־חֶרֶב מִחֲלִיל רָעַב שֶׁהֵם יִזְבוּ
 י מְדַקְרִים מִתְּנוּבוֹת שְׂדֵי: יוֹדֵי נָשִׁים רַחֲמָנוּת בְּשָׁלוּ יִלְדִיָּהֶן הָיוּ
 יא לְבָרוֹת לָמוּ בְשֹׁבֵר בֵּת-עַמִּי: כִּלָּה יְהוָה אֶת-חַמְתּוֹ שֶׁפֶךְ חֲרוֹן
 יב אָפוּ וַיִּצַּת אֵשׁ בְּצִיּוֹן וְתֹאכַל יְסֻדְתֶּיהָ: לֹא הֵאֱמִינוּ מַלְכֵי-אֲרָץ
 יג וְכֹל יִשְׁבֵי תֵבֵל כִּי יָבֹא צָר וְאוֹיֵב בְּשַׁעֲרֵי יְרוּשָׁלַם: מִחַטָּאת כָּל
 יד נְבִיאֶיהָ עֹנֹת כַּהֲנִיָּה הַשֹּׁפְכִים בְּקִרְבָּה דַם צְדִיקִים: נָעוּ עוֹדִים
 טו בַּחֲוִצוֹת נִגְאָלוּ בְּדָם בְּלֹא יוֹכְלוּ יָגֵעוּ בְּלִבְשֵׁיהֶם: סוּרוּ טָמֵא
 טז קָרְאוּ לָמוּ סוּרוּ אֶל-תִּגְעוּ כִּי נָצוּ גַם-נָעוּ אָמְרוּ בְּגוֹיִם לֹא
 יז יוֹסֵפוּ לָגוֹד: פָּנֵי יְהוָה חֲלָקָם לֹא יוֹסִיף לְהַבִּיטָם פָּנֵי כַהֲנִים לֹא
 יח נִשְׂאוּ זְקִנִים לֹא חָנְנוּ: עוֹדִינָה תְּכַלִּינָה עֵינֵינוּ אֶל-עֲזָרְתָנוּ הַבֵּל
 יט בְּצַפִּיתָנוּ צָפִינוּ אֶל-גֹּי לֹא יוֹשֵׁעַ: צָדוּ צַעֲדֵינוּ מַלְכַת בְּרַחֲבֵתֵנוּ
 כ קָרַב קִצְנוּ מָלְאוּ יַמֵּינוּ כִּי-בָא קִצְנוּ: קָלִים הָיוּ רִדְפֵינוּ מִנְּשָׂרֵי
 כא שָׁמַיִם עַל-הַהָרִים דָּלְקָנוּ בַּמִּדְבָּר אָרְבוּ לָנוּ: רוּחַ אֲפִינוּ מִשִּׁיחַ
 כב יְהוָה נִלְבַּד בְּשַׁחֲתוֹתֶם אֲשֶׁר אָמְרָנוּ בְּצִלוֹ נַחִיָּה בְּגוֹיִם: שִׁישִׁי
 כג וְשִׁמְחֵי בַת-אֲדוֹם יוֹשְׁבַתִי בְּאֲרָץ עוֹץ גַּם-עָלֶיךָ תִּעֲבֹר-כּוֹס יוֹשְׁבַת
 כד תִּשְׂכְּרֵי וְתִתְעַרְי: תִּם-עֹנֶךָ בַּת-צִיּוֹן לֹא יוֹסִיף לְהַגְלוֹתְךָ פֶּקֶד
 כה עֹנֶךָ בַּת-אֲדוֹם גְּלָה עַל-חַטָּאתֶיךָ:
 כו זָכַר יְהוָה מַה-הָיָה לָנוּ הַבֵּיט וּדְאָה אֶת-חֲרַפְתָּנוּ: נִחַלְתָּנוּ
 כז נִהַפְכָה לְזָרִים בָּתֵּינוּ לְנִכְרִים: יְתוּמִים הָיִינוּ אֵין אָב אֲמָתֵנוּ וְאֵין
 כח כָּאֵלְמָנוּת: מִיָּמֵינוּ בְּכֶסֶף שְׁתֵּינוּ עֵצֵינוּ בְּמַחִיר יָבֹאוּ: עַל צוֹאֲרָנוּ
 כט נִרְדַּפְנוּ יָגַעְנוּ לֹא הוֹנַח-לָנוּ: מִצָּרִים נָתַנוּ יָד אֲשׁוּר לְשֹׁבַע לָחֶם: וְלֹא

7 that was overthrown as in a moment, no hands being laid upon her. Her
 Nazirites were purer than snow, they were whiter than milk, they were
 8 more ruddy in body than rubies, their polishing was as of sapphire: now
 their visage is blacker than coal; they are not known in the streets: their
 skin is shriveled upon their bones; it is withered, it is become like a stick.
 9 Those slain with the sword are better than those slain with hunger: for
 when pierced through, the former do ooze with the produce of the fields.
 10 Hands of compassionate women have boiled their own children: they
 11 were their food in the destruction of the daughter of my people. The LORD
 has accomplished His fury; He has poured out His fierce anger, and has
 12 kindled a fire in Zion and it has devoured its foundations. The kings of the
 earth, and all the inhabitants of the world, would not have believed that the
 13 adversary and the enemy would enter the gates of Jerusalem. It was for the
 sins of her prophets, and the iniquities of her priests, who shed the blood
 14 of the just in the midst of her. They wandered blind through the streets, pol-
 15 luted with blood, so that none could touch their garments. Away! unclean!
 they cried at them; away! away! do not touch. So they fled, and wandered
 away: among the nations it was said, They shall no longer sojourn here.
 16 The anger of the LORD has divided them; He will no more regard them:
 17 they respected not the persons of the priests, they were not gracious to the
 elders. As for us, our eyes do yet fail for our vain help: in our watching we
 18 have watched for a nation that could not save. They hunt our steps, that we
 cannot walk in our broad places: our end is near, our days are fulfilled; for
 19 our end is come. Our pursuers were swifter than the vultures in the sky:
 they chased us upon the mountains, they lay in wait for us in the wilderness.
 20 The breath of our nostrils, the anointed of the LORD, was taken in their
 pits, of whom we said, Under His shadow we shall live among the nations.
 21 Rejoice and be glad, O daughter of Edom, that dwells in the land of Utz;
 the cup shall also pass over to you: you shall be drunken, and strip yourself
 22 bare. The punishment of your iniquity is accomplished, O daughter of Zion;
 He will no more carry you away into exile: He will visit your iniquity, O
 daughter of Edom; He will uncover your sins.
 5 1 Remember, O LORD, what is come upon us: consider, and behold our
 2 2 insult. Our inheritance is turned over to strangers, our houses to aliens. We
 3 3 are become orphans and fatherless, our mothers are like widows. We have
 4 4 drunk our water for money; our own wood is sold to us. We are pursued
 5 5 drunk our water for money; our own wood is sold to us. We are pursued
 6 6 to our necks: we labor, and have no rest. We have given the hand to Egypt,

וְאִינָם וְאִנְחָנוּ
 אֲבֹתֵינוּ חָטְאוּ אִינָם אֲנַחְנוּ עֲוֹנוֹתֵיהֶם סָבְלוּנוּ: עֲבָדִים מְשָׁלוּ
 בָּנוּ פֶּדֶק אֵין מִיָּדָם: בְּנַפְשֵׁנוּ נָבִיא לְחַמְנוּ מִפְּנֵי חֶרֶב הַמַּדְבָּר:
 עֲזָרְנוּ בְּתֵנוּד נִכְמְרוּ מִפְּנֵי זְלַעְפוֹת רָעָב: נָשִׁים בְּצִיּוֹן עָנּוּ בְּתַלְתִּ
 בְּעָרֵי יְהוּדָה: שָׂרִים בְּיָדָם נָתְלוּ פְּנֵי זְקֵנִים לֹא נִהְדָּרוּ: בַּחוּדִים
 טַחֲזוּ נָשָׂאוֹ וְנַעֲרִים בְּעֵץ בָּשָׁלוּ: זְקֵנִים מִשְׁעַר שַׁבָּתוֹ בַּחוּדִים
 מִנְּגִינָתָם: שִׁבַּת מְשׁוֹשׁ לִבְנוֹ נִהְפָּךְ לְאֶבֶל מְחוּלָּנוּ: נִפְלָה עֲטֹרַת
 רֹאשֵׁנוּ אוֹיֵנָא לָנוּ כִּי חָטְאנוּ: עַל־זֶה הָיָה דָוָה לִבְנוֹ עַל־אֱלֹהֵ
 חָשְׁכוּ עֵינֵינוּ: עַל הַר־צִיּוֹן שִׁשְׁמָם שׁוֹעֲלִים הִלְכוּ־בּוֹ: אֲתָהּ יְהוָה
 לְעוֹלָם תִּשָּׁב כְּסֹאֲךָ לְדוֹר וָדוֹר: לָמָּה לְנַעַח תִּשְׁכַּחְנוּ תַעֲזֹבְנוּ
 לְאֹדֶךָ יָמִים: הִשְׁיִבְנוּ יְהוָה וְאֵלֶיךָ וְנִשְׁוֵב חֲדָשׁ יָמֵינוּ כְּקֹדֶם: כִּי
 אִם־מָאִס מְאִסְתָּנוּ קִצְפָּת עָלֵינוּ עַד־מָאֵד:

הִשְׁיִבְנוּ יְהוָה וְאֵלֶיךָ וְנִשְׁוֵב חֲדָשׁ יָמֵינוּ כְּקֹדֶם:

7 and to Ashshur, to be satisfied with bread. Our fathers have sinned, and
 8 are no more; but we bear their iniquities. Servants rule over us: there is
 9 none to deliver us out of their hand. We get our bread with the peril of our
 10 lives because of the sword of the wilderness. Our skin is hot like an oven
 11 because of the burning famine. Women are ravished in Zion, and maidens
 12 in the cities of Judah. Princes are hanged by their hand: the faces of elders
 13 are not honored. Young men drag the millstone, and youths stumble under
 14 the wood. The elders have ceased from the gate, the young men from their
 15 music. The joy of our heart is ceased; our dance is turned into mourning.
 16 The crown is fallen from our head: woe to us, that we have sinned! For this
 17 our heart is faint; for these things our eyes are dim. Because of the mountain
 18 of Zion, which is desolate, foxes prowl over it. You, O LORD, are enthroned
 19 forever; Your throne is from generation to generation. Why do You forget
 20 us forever, why do You so long forsake us? Turn us to You, O LORD, and we
 22 shall be turned; renew our days as of old: unless You have utterly rejected
 us; and are exceedingly angry against us.

Turn us to You, O LORD, and we shall be turned;
renew our days as of old.