



תורת חיים
SUBURBAN ORTHODOX
CONGREGATION



INSTITUTE FOR
JEWISH
CONTINUITY

קינות

MOURNING, YEARNING & SEARCHING

RABBI SHMUEL SILBER
THURSDAY, JULY 27, 2023
TISHA B'AV 5783

SPONSORS:

BENJAMIN & ELYS WOHL FROM ALL OF US WHO DO NOT HAVE THE PRIVILEGE TO ATTEND PERSONALLY IN THE BAIS MIDRASH BUT ARE TRULY BLESSED BY THE SELF SACRIFICE OF MOISHE ABRAMSON AND JEREMY LASSON, WHO ENABLE US TO BE ENVELOPED IN THE GEMARA AS MASTERFULLY PRESENTED BY RABBI SILBER. MAY HASHEM IN HIS WISDOM REWARD THOSE VOLUNTEERS IN MEASURE FOR THE TORAH THEY ALLOW US TO OBTAIN.

JACK BENNETT IN MEMORY OF SGT. NICHOLAI RAPPAPORT OF THE GIVATI BRIGADE, WHO DIED IN A HEZBULLAH AMBUSH IN SOUTHERN LEBANON ON 2/7/98.

קינות לתשעה באב

1. נצח ישראל פרק ז' עמ' קפ"ה

כי באמת האדם נקרא "עץ השדה",
דכתיב (זנ"ס כ יט) "כי האדם עץ השדה",
רק שהוא אילן הפוך, כי העץ שורשו
למטה תקוע בארץ, ואילו האדם שורשו
למעלה, כי הנשמה הוא שורש שלו, והיא
מן השמים²¹⁴. והידים הם ענפי האילן,
הרגלים הם ענפים על ענפים, גופו עיקר
האילן. ולמה הוא אילן הפוך, כי העץ
שורשו למטה, כי העץ חיותו מן האדמה,
והאדם חיות נשמתו מן השמים²¹⁵. וכל

2. בראשית פרק א פסוק א

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

3. מדרש רבה

בשביל ראשית ...

4. תהלים פרק קכו

(א) שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְקֹנָק אֶת-שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים:

A song of ascents. When the Lord returns the returnees to Zion, we shall be like dreamers.

5. רד"ק תהלים פרק קכו פסוק א

... כחולמים, כחלום יעוף יהיה בעינינו צרת הגלות מרוב השמחה שתהיה לנו בשובנו לארצנו,
 כן פירשו אדוני אבי ז"ל. והחכם ראב"ע פירש, כן יאמרו ישראל בשוב האל יתברך שבותם: אין
 אדם רואה בעיניו כפלא הזה רק בחלום:

6. מלבי"ם תהלים פרק קכו פסוק א

(א) שיר המעלות, הוסד בגלות בבל על שיבת ציון והגולה, בשוב ה' שיעור הכתוב היינו כחולמים בשוב
 ה' את שיבת ציון אז ימלא שחוק פינו, מציון תקות ישראל מה שיקוו שימלא ה' הבטחתו ע"י נביאיו
 להשיב שבותם, כחולם חלום נבואי, שרואה את העתיד כדבר הוה עתה, וכאלו הוא במציאות ושמח
 עליו כשמח על דבר טוב הוה עתה ... עז"א שכבר היינו כחולמים ראינו דבר זה כבר במחזה, אשר
 בעת ששיב ה' את שיבת ציון בפועל.



Kaliver Rebbe - HaRav Menachem Mendel Taub zt'l
 (1923-2019)

7. Shema Yisrael (272 - Am I Dreaming?)

AM I DREAMING?

Budapest, 5705

After five years in the labor camps, I found myself going to the synagogue once again. I walked into the synagogue in Budapest on Shabbos afternoon. It was astonishing to see a whole crowd of Jews living as a community. It was so strange for me! I kept asking myself, *Is this real or only a dream?*

A boy turned to me and remarked that it was not permitted to carry things in the street, because there was no *eiruv* in the city. He asked me, "Don't you know it is Shabbos today?" This struck me so deeply that I started crying. I thought, *What has happened to me, that others must remind me that it's Shabbos and carrying isn't permitted?*

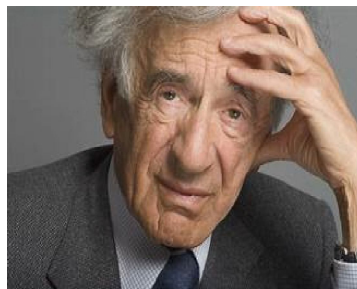
I explained to the boy that I had just arrived in the city on the trains after years of suffering and terrible illness during the whole length of the war. A while later I realized that what I had done had happened simply because of my exhausted and confused state. Certainly I hadn't desecrated the day deliberately! Even on the train I had remembered to say the Shabbos prayers....

The synagogue was packed when the *rav* arose to deliver a *shiur* on *Pirkei Avos*. I stood in wonder at the sight. The thought kept going around and around in my head: *Is this real or is it only a dream?*

After all those years I had forgotten that there were such things as chairs and benches to sit on; I sat down on the floor to listen to the *rav*. Some people pointed out to me that there was room on a bench nearby, and I was obliged to explain to them that after so long in the camps it hadn't occurred to me that one could sit anywhere other than on the floor.

Rabbi David Bentzion Klein,
Nesaper Tehilascha, p. 225

8. The Tale of a Niggun (Elie Wiesel)



9. דברים פרק א

(ה) בַּעֲבֹר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל מֹשֶׁה בָּאֵר אֶת־הַתּוֹרָה הַזֹּאת לְאָמֹר:

On that side of the Jordan, in the land of Moab, Moses commenced [and] explained this Law, saying,

10. שְׁלֵה הַקְדוּשׁ

הוֹאִיל מֹשֶׁה בָּאֵר אֶת הַתּוֹרָה הַזֹּאת... הוֹאִיל — אוֹתִיּוֹת אֵלֵיהֶו. רִמּוֹ שֶׁלֹּעֲתִיד אֵלֵיהֶו יִבָּאֵר וַיִּפְרֹשׂ אֶת הַדְּבָרִים הַסְּתוּמִּים וְהַגְּנוּזִים בַּתּוֹרָה, וְזֶהוּ: תִּיקוּ — רֹאשֵׁי תִיבּוֹת, תִּשְׁבִּי יִתְרָן קְדוּשִׁיּוֹת וּבְעִיּוֹת (שְׁלֵה בִשְׁם וִי"א). וְלֹכֵן נִסְמַךְ בַּתְּרֵי עֶשֶׂר (מִלֹּאכִי ג, כב, כג) זָכְרוּ

11. אֵיכָה פֶּרֶק א

(א) אֵיכָה! יִשְׁבָּה בְּדָד הָעִיר רַב־תִּבְיָה עַם הָיְתָה כְּאַלְמָנָה רַב־תִּבְיָה בְּגוֹלִים שְׂרָתִי בְּמִדְיָנוֹת הָיְתָה לְמָס:

O how has the city that was once so populous remained lonely! She has become like a widow! She that was great among the nations, a princess among the provinces, has become tributary.

12. תַּלְמוּד בַּבְּלִי מִסַּכַּת גִּיטִין דָּף נז עמוד ב

מַעֲשֶׂה בְּד' מֵאוֹת יִלְדִים וְיִלְדוֹת שֶׁנִּשְׁבּוּ לַקְּלוֹן, הִרְגִּישׁוּ בַּעֲצֻמָּן לִמָּה הֵן מִתְבַּקְּשִׁים, אָמְרוּ: אִם אֲנוּ טוֹבְעִין בַּיָּם אֲנוּ בְּאֵין לַחֲיֵי הָעוֹלָם הַבֶּא? דְּרַשׁ לֵהֵן הַגְּדוֹל שְׁבָהֵן: אָמַר ה' מִבֶּשֶׁן אֲשִׁיב אֲשִׁיב מִמְּצוּלוֹת יָם, מִבֶּשֶׁן אֲשִׁיב — מִבֵּין שִׁנֵּי אֲרִיָּה אֲשִׁיב, מִמְּצוּלוֹת יָם — אֱלוֹ שְׁטוּבְעִין בַּיָּם; כִּיּוֹן שֶׁשִּׁמְעוּ יִלְדוֹת כֵּךְ, קִפְצוּ כוֹלֵן וּנְפְלוּ לַתּוֹךְ הַיָּם. נִשְׂאוּ יִלְדִים קִי"ו בַּעֲצֻמָּן וְאָמְרוּ: מָה הִלְלוּ שְׁדִרְכֵּן לִכְךָ — כֵּךְ, אֲנוּ שְׂאִין דְּרַכְנוּ לִכְךָ — עַל אַחַת כִּמָּה וְכִמָּה! אִף הֵם קִפְצוּ לַתּוֹךְ הַיָּם. וְעֲלִיָּהֶם הִכְתוּב אֹמֵר: כִּי עֲלִיךְ הוֹרְגֵנוּ כָּל הַיּוֹם נִחְשַׁבְנוּ כְּצֶאֱן טַבְחָה.

13. תַּהֲלִים פֶּרֶק סח פסוק כג

אָמַר אֲדֹנָי מִבֶּשֶׁן אֲשִׁיב אֲשִׁיב מִמְּצוּלוֹת יָם:

The Lord said, "I shall restore from Bashan; I shall restore from the depths of the sea.

14. תַּהֲלִים פֶּרֶק מד פסוק כג

כִּי־עָלִיךְ הִרְגָנוּ כָּל־הַיּוֹם נִחְשַׁבְנוּ כְּצֶאֱן טַבְחָה:

For it is for Your sake that we are killed all the time, [that] we are considered as sheep for the slaughter.

15. תּוֹסֵפוֹת מִסַּכַּת גִּיטִין דָּף נז עמוד ז

קִפְּלוּ כוֹלֵן וּנְפְלוּ לַתּוֹךְ הַיָּם — וְהֵא דְאָמַר צִמְס' ע"ז (דף יח) מוֹטֵצ שִׁטְלָנָה מִי שְׁנִתְנָה וְאֵל יַחֲזֵל צַעֲלָמוּ הַכֹּא יִרְאִים הִיוּ מִיִּסּוּרִין כְּדֹאמְרִין (כְּתוּבוֹת דף לג): אֲלֵמְלִי נִגְדוּ לַחֲנִיָּה מִיִּשְׁאֵל וְעִזְרִיָּה פִּלְחוּ לְלֵמָּא וְעוֹד דַּע"כ הִיוּ מַעֲנִין אוֹתָן וְלֹא הִיוּ הוֹרְגִים אוֹתָן.

16. יֵד הַמֶּלֶךְ (לְנֶדָא) הַלְכוֹת אַבֵּל פֶּרֶק א

וְהָתָם אֵין הַכוּוֹנָה דִּהְיוּ שׁוֹאֲלִים אִם יִזְכוּ בְּשִׁכְרָן עֲבוּר טְבִיעֵתָן לַחֲיֵי עוֹלָם הַבֹּא, דּוּדָאֵי חֲלִילָה לֵהֶם לְקִדּוּשֵׁי עֲלִיּוֹן כְּאַלְהָה לַעֲבוּד אֶת רַבּוֹנָם עַל מִנַּת לְקַבֵּל פֶּרֶס. אֲלֵא וְדָאֵי דְכוּוֹנַת שְׁאֲלָתָם הִיא כִּי הִיוּ יִרְאִים לְבַל יִכְשְׁלוּ בַּעֲזוֹן מֵאַבְדֵי עֲצָמָם לְדַעַת אֲשֶׁר עֲנִשָּׁם חֲמוּר כָּל כֵּךְ דְּאִינָם בְּאִים לַחֲיֵי עוֹלָם הַבֹּא, לִכְן שְׂאֵלוּ אִם כּוּוֹנָתָם הַתְּמִימָה יוֹעִיל לֵהֶם דִּישְׁתַּנָּה עֲנִינָם מִכָּל מֵאַבְדֵי עֲצָמָם לְדַעַת דִּהְמָה יִהְיוּ בְּאִים לַחֲיֵי עוֹלָם הַבֹּא.

R. Eleazar Landau was born in 1788 to R. Israel Landau, the youngest son of R. Ezekial Landau (the author of the

Noda Bi-Yehuda). For a certain period of time he lived in Vienna; in 1829 he moved to Brody. He passed away in a plague of cholera only two years later, in 1831.

17. תלמוד בבלי מסכת גיטין דף נז עמוד ב

ורב יהודה אמר: זו אשה ושבעה בניה. אתיוהו קמא לקמיה דקיסר, אמרו ליה: פלח לעבודת כוכבים! אמר להו, כתוב בתורה: אנכי ה' אלהיך, אפקוהו וקטלוהו. ואתיוהו לאידך לקמיה דקיסר, אמרו ליה: פלח לעבודת כוכבים! אמר להו, כתוב בתורה: לא יהיה לך אלהים אחרים על פני, אפקוהו וקטלוהו. ואתיוהו לאידך, אמרו ליה: פלח לעבודת כוכבים! אמר להו, כתוב בתורה: זובח לאלהים יחרם, אפקוהו וקטלוהו. ואתיוהו לאידך, אמרו ליה: פלח לעבודת כוכבים! אמר להו, כתוב בתורה: לא תשתחוה לאל אחר, אפקוהו וקטלוהו. ואתיוהו לאידך, אמרו ליה: פלח לעבודת כוכבים! אמר להו, כתוב בתורה: שמע ישראל ה' אלהינו ה' אחד, אפקוהו וקטלוהו. ואתיוהו לאידך, אמרו ליה: פלח לעבודת כוכבים! אמר להו, כתוב בתורה: וידעת היום והשבות אל לבבך כי ה' הוא האלהים בשמים ממעל ועל הארץ מתחת אין עוד, אפקוהו וקטלוהו. ואתיוהו לאידך, אמרו ליה: פלח לעבודת כוכבים! אמר להו, כתוב בתורה: את ה' האמרת וגו' וה' האמירך היום, כבר נשבענו להקדוש ברוך הוא שאין אנו מעבירין אותו באל אחר, ואף הוא נשבע לנו שאין מעביר אותנו באומה אחרת. א"ל קיסר: אישדי לך גושפנקא וגחין ושקליה, כי היכי דלימרו קביל עליה הרמנא דמלכא, א"ל: חבל עלך קיסר, חבל עלך קיסר, על כבוד עצמך כך, על כבוד הקדוש ברוך הוא על אחת כמה וכמה! אפקוהו למיקטליה, אמרה להו אימיה: יהבוהו ניהלי ואינשקיה פורתא, אמרה לו: בניי, לכו ואמרו לאברהם אביכם אתה עקדת מזבח אחד ואני עקדתי שבעה מזבחות! אף היא עלתה לגג ונפלה ומתה. יצתה בת קול ואמרה: אם הבנים שמחה.

18. מדרש זוטא - איכה (בובר) פרשה א

זו אשה ושבעה בניה שאמר להם קיסר הרשע בשעה ששבה אותם בואו והשתחוּ לע"ז, אמרו לו כתוב בתורה אנכי ה' אלהיך (שמות כ' ב'), אמר להם קיסר קטלוהו, הביאו הגדול שבהם אמר ליה פלח לעבודת זרה אמר ליה הכתיב לא יהיה לך אלהים אחרים על פני, אמר להם קיסר קטלוהו, ואתיוהו לתניינא אמר ליה פלח לע"ז, אמר ליה הכתיב זובח לאלהים יחרם (שם / שמות / כ"ב י"ט), אמר להו קטלוהו, אייתי [לתליתאה אמר ליה פלח לע"ז א"ל הכתיב לא תשתחוה לאל אחר, א"ל קטלוהו, אייתי] לרביעאה אמר ליה פלח לע"ז, אמר ליה הכתיב שמע ישראל ה' אלהינו ה' אחד (דברים ו' ד'), אמר להו קטלוהו, אייתי לחמשא אמר ליה פלח לע"ז, אמר ליה הכתיב וידעת היום והשבות אל לבבך וגו', אמר להו קטלוהו, אייתי לשתיתאה אמר ליה פלח לע"ז, אמר ליה כתיב אתה הראת לדעת כי ה' הוא האלהים וגו' (דברים ד' ל"ה), אמר להו קטלוהו, אייתי לשביעאה זוטרא דכולהון אמר ליה פלח לע"ז, אמר ליה כתיב את ה' האמרת היום (דברים כ"ו י"ז), ועוד כתוב אחר אומר וה' האמירך היום (שם / דברים כ"ו / י"ח), כבר נשבענו להקב"ה שאין אנו ממירים אותו באלוה אחר, ונשבע הקדוש ברוך הוא לנו שאינו ממירנו באומה אחרת, אמר ליה קיסר אנא חמית בך דסוכלנותך סיגא ואת זעיר וחסת עליך נפשיתא עול להכא, עאל לגביה ההוא ינוקא אמר ליה תא ואשדי לך גושפנקא דילי קמי ע"ז וזיל אייתי וחמון יתך וימרון בדלן פלח לעבודת זרה ותשזיב ולא נקטלינך כמה דקטלינך להנך שיתא אחוך, אלא בבועו מינך עביד לי יקרא קדם בעלי דבבי אמר ליה חבל עלך קיסר ומה לכבודך כך לכבוד מלך מלכי המלכים שהוא חי וקים לעולם ולעולמי עולמים על אחת כמה וכמה, אמר להו קיסר קטלוהו, אמרה להון אמהון מרים בת מנחם בבועו מנייכון הב לי ברי זעירא ואחבקיה וגפפת יתיה [עד דלא תקטלון יתיה, חס עלה קיסר, ואמר לה עביד ביה רעותך וחות יתיה לקטלא, אתה אמיה וחבבת יתיה ונשקת יתיה וגפפת יתיה] ולחשת ליה באודניה ואמרת ליה ברי ברי זעירא [דכולהון] זיל ואימא ליה לאביך אברהם אל תזוח דעתך, אתה עקדת מזבח אחד ואני עקדתי שבעה מזבחות, עלתה לגג ונפלה ומתה, יצאת בת קול ואמרה לה אם הבנים שמחה (תהלים קי"ג ט').

19. מנחת אשר שיחות ט' באב דף ר"ל

לבאורה יש לתמוה על דבריה הקשים של אשה זו וכי מתייחרת היא להיות גדולה מאברהם אבינו עד שהיא מטיחה דברים כלפיו בדרך עזות מצח.

ואף שאין אדם נתפס על צערו, ומי יהיה לשפוט אשה קשת רוח באובדן שבעת בניה, אך אם אכן הדברים אינם ראויים להיאמר לא היו חז"ל טורחים להנחילם לישראל לדורות עולם, וע"כ שדברים ראויים וחשובים המה, וצ"ב אפוא בכוונת הדברים.

ונראה עפ"י מה שביארתי במק"א (שיחות מנחת אשר על התורה פתיחה לספר בראשית) דכאשר נתנסה אברהם אבינו בעשרה נסיונות ועמד בכולם (אבות פ"ה מ"ג) נתן בזה לעם ישראל לדורות עולם כוחות הנפש לעמוד בכל הנסיונות שיבואו עליהם במסירות נפש.

ואשה צדקת זו שמסרה שבעת ילדיה על קדושת ה', ובעלות ילדה הקטן בסערה השמימה, אמרה: לכו ואמרו לאברהם אביכם אתה עקדת מזבח אחד, ובכחך הגדול הנחלת לי את כוחות הנפש לעקוד שבעה מזבחות!

20. תלמוד בבלי מסכת גיטין דף נח עמוד א

ת"ר: מעשה ברבי יהושע בן חנניה שהלך לדרך גדול שברומי, אמרו לו: תינוק אחד יש בבית האסורים, יפה עינים וטוב רואי וקוצותיו סדורות לו תלתלים. הלך ועמד על פתח בית האסורים, אמר: מי נתן למשיסה יעקב וישראל לבוזים? ענה אותו תינוק ואמר: הלא ה' זו חטאנו לו ולא אבו בדרכיו הלך ולא שמעו בתורתו. אמר: מובטחני בו שמורה הוראה בישראל, העבודה! שאיני זו מכאן עד שאפדנו בכל ממון שפוסקין עליו. אמרו: לא זו משם עד שפדאו בממון הרבה, ולא היו ימים מועטים עד שהורה הוראה בישראל. ומנו? רבי ישמעאל בן אלישע.

21. מנחת אשר שיחות ט' באב דף רט"ו

ולכאורה יפלא מה ראה רבי יהושע בתשובתו של אותו נער בבית האסורים שהביא אותו להיות בטוח שיהיה מורה הוראה בישראל.

וביארתי עפ"י מה שיש לדקדק בלשון הפסוק שאינו דומה רישא לסיפא. בתחילת הפסוק כתיב "הלא ה' זו חטאנו לו" חטאנו אנחנו ולא אחרים, ושוב כתיב "ולא אבו בדרכיו הלך ולא שמעו בתורתו", הם אשר לא אבו ללכת בדרכיו ולא שמעו בקולו.

ומפסוק זה למדנו דלעולם יש לנו לפשפש במעשינו ובקוצר ידינו לפני שבאים אנחנו להאשים אחרים ולהפנות לעברם אצבע מאשימה. כמה קל

וכמה נכון היה לתינוק זה להושיט אצבע מאשימה כלפי גורמים רבים, כלפי מלכות רומי הרשעה שברשעתם החריבו את בית המקדש ושרפו את ההיכל, כלפי הבריונים שגררו את העם למלחמה של שפיכות דמים נגד דעת החכמים, כלפי הצידוקים שבאוולתם עוררו את מדת הדין.

אך לפני שהוא מאשים את אלה שאכן אשמים המה, אומר הוא "הלא ה' זו חטאנו לו", אשמים אנחנו.

ובדרך זו ייחדו חז"ל את רוב דבריהם בסוגיא זו להתבוננות בחדלון מעשינו והסיבות שהביאו עלינו את החורבן.

22. תלמוד בבלי מסכת ברכות דף ה עמוד א

אמר רבא ואיתימא רב חסדא: אם רואה אדם שיסורין באין עליו – יפשפש במעשיו, שנאמר נחפשה דרכינו ונחקרה ונשובה עד ה';

23. תנאים ואמוראים – ביוגרפיות: תולדותיו של רבי ישמעאל בן אלישע (2)

1. רבי ישמעאל בן אלישע – כהן גדול בבית שני (ברכות ז' ע"א). חברו של רבן שמעון בן גמליאל כמובא בבבלי (סוטה מ"ח ע"ב), ושניהם היו מעשרה הרוגי מלכות (אדר"נ פל"ח – ג'), ורש"י פירש: "כהן גדול ומהרוגי מלכות היה" (ע"ז י"א ע"ב ד"ה: קרקפלו של רבי ישמעאל). "כשנהרג רבי שמעון ורבי ישמעאל באה השמועה אצל רבי עקיבא ורבי יהודה בן בתירא" (שמחות פ"ח). היה אולי סבו של רבי ישמעאל בר פלוגתא דר"ע ("סה"ד").

24. תלמוד בבלי מסכת גיטין דף נח עמוד א

אמר רב יהודה אמר רב: מעשה בבנו ובבתו של ר' ישמעאל בן אלישע שנשבו לשני אדונים. לימים נודעו שניהם במקום אחד, זה אומר: יש לי עבד שאין כיופיו בכל העולם, וזה אומר: יש לי שפחה שאין בכל העולם כולו כיופיה, אמרו: בוא ונשיאם זה לזה ונחלק בוולדות. הכניסום לחדר, זה ישב בקרן זוית זה וזו ישבה בקרן זוית זה, זה אומר: אני כהן בן כהנים גדולים אשא שפחה? וזאת אומרת: אני כהנת בת כהנים גדולים אנשא לעבד? ובכו כל הלילה. כיון שעלה עמוד השחר, הכירו זה את זה, ונפלו זה על זה וגעו בבכיה עד שיצאה נשמתן. ועליהן קונן ירמיה: על אלה אני בוכיה עיני עיני יורדה מים.

25. Koren Talmud: Personalities (Gittin 58a)

PERSONALITIES

Rabbi Yishmael ben Elisha – רבי ישמעאל בן אלישע: The two people with this name in the discussion were apparently two different people, a grandfather and his grandson.

The earlier Rabbi Yishmael ben Elisha, whose son and daughter were taken captive, was called Rabbi Yishmael ben Elisha the High Priest, as he served as High Priest at the end of the Second Temple period. He was known for his great righteousness. The Talmud (*Berakhot 7a*) tells of a vision that he had inside the Holy of Holies in the Temple, and one of the earliest books of kabbalah, *Pirkei Heikhalot*, is ascribed to him. In the aftermath of the destruction of Jerusalem, he was taken together with his close friend Rabban Shimon ben Gamliel, and then suffered torture and a martyr's death. The story of his martyrdom is told in the liturgical poem *Eleh Ezker*, which is recited in many communities on Yom Kippur.

His grandson Rabbi Yishmael ben Elisha II is the one taken

captive and ransomed at a great price by Rabbi Yehoshua. He later became a disciple of Rabbi Yehoshua and one of the members of the Sanhedrin at Yavne. Like his colleague Rabbi Akiva, he developed important methods of *halakha* and *exegesis*. Rabbi Yishmael's thirteen hermeneutical principles constitute one of the foundations of halakhic midrash. The Mishna records many of his statements in his name, and a great many are found in the Talmud transmitted by his students under the general heading: It was taught in the school of Rabbi Yishmael. The Sages of the next generation studied from him directly, especially his outstanding students Rabbi Yoshiya and Rabbi Yonatan.

Rabbi Yishmael apparently died before the outbreak of the bar Kokheva revolt. The Talmud mentions his sons and daughters, and it is possible that the *rav* Rabbi Eliezer, son of Rabbi Yishmael, was his son.



YAAKOV YISRAEL PALEY, 5, AND ASHER MENACHEM PALEY, 7

26. <https://www.ynet.co.il/news/article/hyaklt2jh#!/replace>



האב שנפצע בפיגוע
ברמות עלה
לראשונה לקבר
ילדיו שנרצחו:
"באתי להיפרד"
אברהם פאלי,
שנפצע קשה בפיגוע
הדריסה, הגיע להר
המנוחות כדי
להיפרד משני בניו,
אשר ויעקב בני 6
ו-8, שנרצחו
בתחנת האוטובוס
בירושלים לפני
כחודש. "אין אדם
שלא נגעתם בלב
שלו, בקשו כוח
עבור המשפחה",
ספד האב לילדיו,
אחרי שנבצר ממנו
להשתתף בהלוויה
בשל פציעתו
... אל הקבר של

בניו הגיע היום כשהוא נעזר בכיסא גלגלים. פאלי דיבר על אהבת התורה של ילדיו, אמר שבלכתם עשו "קידוש השם גדול" וסיפר על חסרונם המורגש בקרב כל בני המשפחה. "אין אדם שלא נגעתם בלב שלו", ספד האב, והוסיף בהתרגשות: "בקשו כוח עבור המשפחה והאמא החזקה שלכם כדי שנוכל להמשיך הלאה".

27. https://www.mako.co.il/news-israel/2023_q1/Article-3eecd0541bd681026.htm

"הייתה בכם מתיקות, שמחת חיים ולב טהור": אברהם פאלי נפצע קשה בפיגוע הדריסה בשכונת רמות בירושלים. במשך קרוב לשלושה שבועות הוא היה בין חיים למוות מורדם ומונשם בבית החולים, מבלי שהוא יודע מה עלה בגורל בניו שהיו איתו ביום הפיגוע. בימים האחרונים הוא התעורר ושמע את הבשורה המרה: שני בניו הקטנים, יעקב ואשר מנחם - נרצחו, בן אחר נפצע קל. אברהם פנה לקבר של ילדיו ואמר: "אני רוצה להגיד לכם תודה על כל פעם שהייתי לומד איתכם, הייתי יוצא מחוזק. איזו שמחה הייתה לכם בלימוד".



עוד אמר על קברי
בניו בבכי: "אני מודה
לקדוש ברוך הוא
שנתן לנו אתכם,
הייתה בכם מתיקות,
שמחת חיים ולב
טהור וקדוש. זו
הזדמנות להודות לכל
עם ישראל על
התפילות הגדולות".
דבורה פאלי, אימם
של הנרצחים סיפרה
על הרגע שבו
אברהם התעורר:
"פחדנו מהרגע הזה
מאוד, אבל אפשר

לומר שזה עבר יחסית בשלום. הוא מיד ברך וביקש לברך ברוך דיין האמת, ביקש חולצה
לקריעה ואמר שהוא צריך לשבת שבעה. הוא היה מאוד מפוקס אבל כמובן שהוא התחיל לבכות
ולאט לאט להכיל את המציאות".





28. <https://www.mako.co.il/news-military/2023>

הלל ויגל יניב ז"ל, שנרצחו בפיגוע הירי בחווארה, יובאו היום (שני) למנוחות בהר הרצל בירושלים. הוריהם של שני האחים, הרב שלום ואסתי יניב, סיפרו על השעות הקשות מאז שקיבלו את הבשורה הקשה. "אין מילים כדי לתאר אסון כזה. מה אפשר להגיד?", תהתה האם אסתי. "במקום להוביל ילדים לחופה, אנחנו צריכים לקבור אותם", הוסיפה.

וקדם יותר כינסו הוריהם של הלל ויגל ז"ל, הרב שלום ואסתי יניב, הצהרה מיוחדת בה סיפרו על השעות הקשות שעברו מאז שקיבלו את הבשורה הקשה. "אין מילים כדי לתאר אסון כזה. מה אפשר להגיד, אנחנו לא יכולים להרשות לעצמנו אובדן כזה", אמרה אימם של האחים בהצהרה.

האם התייחסה גם לפילוג בחברה הישראלית, וקראה לאחדות בין חלקי העם השונים: "אנחנו אוהבים את המדינה, אוהבים את הצבא ורוצים ביטחון. אנחנו רוצים אחדות, הצבא הוא של כולם ואנחנו לא משתמשים בו לשום דבר פוליטי". היא הוסיפה כי "אנשים אחים אנחנו, ואנחנו רוצים גם באמת להוכיח שעם הנצח לא מפחד מדרך ארוכה".

"אנחנו משתדלים לקבל באהבה את הבשורה הקשה שהקדוש ברוך הוא נתן לנו אתמול", סיפרה בדמעות רחל יניב, האחות של הלל ויגל ז"ל. "זה קשה וזה כואב, עוברים עלינו ימים באמת לא פשוטים. אבל אנחנו חזקים, ועם ישראל עבר כל כך הרבה דברים אחרים. אני בטוחה שנעמוד בזה".

האחות רחל הבהירה כי "אני אמשיך לגור כאן, וליישב את ארץ ישראל. הלל ויגל היו רוצים שנתאבל, אבל נמשיך וגם נשמח ונחגוג". היא הוסיפה כי "לא חשבתי שאגיע לסיטואציה כזו, בטח שלא בגיל הזה. אבל מה שהשם נותן, אנחנו מודים. אנחנו לא מבינים את זה, אבל כנראה שזה מה שהמשפחה הזאת צריכה. אנחנו לא מבינים וגם לא נבין את זה, אבל זה מה שיש".

"חטפנו פה סטירת לחי אדירה מהקדוש ברוך הוא", אמרה אתמול אמם של האחים הלל ויגל ז"ל, אסתי יניב, בהודעה לנוער ביישוב הר ברכה. "אנחנו מנסים למצוא את הדברים הטובים

שהיו לנו עם הילדים. הקדוש ברוך הוא שולח חסדים, גם עם המכה הכואבת. יש לנו חור ענק בלב ושום דבר לא יסגור את החור הזה. לא בנייה, לא הפגנה, לא שום דבר".

29. https://www.mako.co.il/news-israel/2023_q1/Article-3eecd0541bd681026.htm

לפני כשבועיים נרצחו בפיגוע בחווארה - הלל ויגל יניב זכרם לברכה, מהר-ברכה, ושוב התקבלה התמונה הכואבת מכל - שני אחים שנקברים זה לצד זה, ואמא שמקבלת בשורה כפולה ונוראה. אסתי יניב, אמם של הלל ויגל ז"ל: "לא דמיינתי מעמד כזה, במקום להוביל ילדים חופה שניים מהם אנחנו צריכים לקבור. אין מילים מול אסון כזה. אין לנו מילים".

דבורה מבקשת למסור לה תנחומים: "אני רוצה להגיד לה ואני גם מנסה ליצור איתה קשר - מה שאמרו לי - שהם היו קורבנות של עם ישראל. רצינו שהקורבנות שלנו יהיו האחרונים אבל הנה עוד יעקב ועוד מנחם שהם באופן כל כך סימבולי גם כשני אחים. העובדה שנלקחו אחים אולי באה להזכיר לנו שאנחנו אחים - אנחנו עם ישראל. לשמור על האחוה שלנו, לא להיות בפירוד לא להיות במלחמה".

30. Shema Yisrael 268

CHILDREN'S LIVES

Auschwitz, winter 5705

When the liberation came, most of the surviving prisoners headed for the warehouses of Auschwitz, which were bulging with loot, the former possessions of murdered victims. The survivors stormed these warehouses, grabbing whatever they could.

Only one group took no part in the raid. These were the former Bais Yaakov students. Even in the giddy moments of liberation, when everyone was drunk with relief and thought first of regaining whatever material objects they could grab, these young women just went on caring for others and saving lives, as they had all along.

Then they discovered, on the campgrounds, a block full of children. The murderers hadn't had time to kill them. There were even infants in this block, brought to Auschwitz from all over Europe. The mothers had been murdered, and their babies were now left with no one to nurture them.

The girls who discovered these children immediately set about caring for their needs. And they kept doing so until the camp was closed down for good and the children were on their way to foster families.

Yosef Friedensohn,
in *Beth Jacob Monthly* 31:21 (Kislev 5722)



31. Shema Yisrael 269

IN EXCHANGE FOR COFFEE*Bergen-Belsen, 5705*

I was one of a group of two thousand miserable women on the Death March from Auschwitz. The cruelty of the guards was unspeakable. Many women were wounded and beaten each night when they stuffed us into stables. One night I was too frightened to be inside and I managed to stay outside – under the open sky, in the middle of a snowstorm, in the freezing cold. In the morning, when the order to march was given, the skin peeled right off the soles of my feet; they had frozen onto the crust of snow.

The Red Army was catching up with us. The defeated Germans had no time left to march us around on foot, so they loaded us onto a cargo train, into cattle cars. The crowding was unbearable – one girl went insane because of it. She was searching ev-

erywhere for a place to sit down, and when she couldn't find any she flew into a fit of madness and bit my hand and another woman's.

She bit deep, and the hand swelled up until it looked like a ball. The situation was grim, and there was no way of getting treatment for the wound.

At the journey's end I arrived at Bergen-Belsen, where we were given some imitation coffee to drink. It was weeks since we had had anything proper to drink – we had survived by eating snow. But I thought a bit and said, "Master of the universe, it's been weeks since I was able to wash my hands in the morning." And instead of drinking the coffee, which might have put a bit of strength back into my wasted body, I poured it over my hands in honor of my Creator.

Then a wonder occurred. A moment later the wound on my hand began to scab over, right then and there. In a few days my hand was healed. This hand that had obeyed the Creator's command was in turn healed by the Healer of all flesh.

Testimony of the Kaliver Rebbetzin,
Bnei Brak

32. Shema Yisrael 208

AT LEAST THIS

Buchenwald, erev Pesach 5705

We prisoners were getting ready to celebrate seder night in Buchenwald. Just a few more hours to go now. Our stomachs were empty, shriveled from starvation. Young and old, none of us had any problem avoiding *chametz* during Pesach – in these last desperate days of the war not even bread was being delivered to the camp. No bread, therefore no *chametz* problem....

We were surviving on one bowl of soup a day. Just one bowl. A bit scanty for people who were dying slowly of starvation. But we had this one consolation: we would have a Pesach without any *chametz* problems.

Then, that afternoon, *erev Pesach*, a truck arrived with bread rations for the living skeletons. I had been desperately longing for even a single crumb, and suddenly the Germans turned "generous" and handed out a whole chunk to each man. Two hundred grams of bread for each of us.

Can anyone describe what a temptation it was? Bread, bread, bread – after all those days of starvation, watching our bodies wasting away. The thing we had all been dreaming of had just turned from the sickly dream of a collapsing mind into tangible reality. Here was a chunk of bread in my hand.

Everyone was beaming and biting into his ration, overwhelmed with uncontrolla-

ble desire. The lust for food overtook me – except for the thought that it was now Pesach and *chametz* was forbidden. No, I decided. *I am sixteen years old now, old enough to say no to myself.*

I knew perfectly well that in my half-dead state it was permitted for me to eat bread, but I could not make peace with the thought. *To sit at the seder holding a piece of bread in my hand?* I thought, and once again decided, *No!*

The next morning I was faced with a new choice: either eat whatever food I had or die of starvation that very day. Now I had to eat my bread ration. But at least I had withstood the trial of seder night. At least that much.

Testimony of Rabbi Zalman Cohen,
Bnei Brak, Adar 5756



33. Shema Yisrael 226

FIFTY LASHES

Courageously the boy kept his mouth shut. The murderous blows of the whip did not defeat him. He kept silent and bore his punishment proudly. We were counting the blows. Fifty. Yes, fifty lashes. But it was the *stubenältest* who was defeated in the end. When the lashes were all given, the boy still kept his pride and did not let a sound out of his mouth. The infuriated Nazi walked away, routed, shamed.

Later, as I lay on my bunk in the boys' block of Auschwitz, I saw the *stubenältest* coming with a length of rubber hose in his hand, preparing to beat someone. I jumped up to see who it was going to be. The *stubenältest* ordered one of the boys to get down from his bunk. He came down and bent over, and the Nazis began to beat him.

We counted the blows. The boy neither wept nor groaned. Twenty-five blows, forty... The Nazi flipped the boy over and beat him on his head, on his legs. A boy of fourteen, no more. And he made not a sound.

When he had finished his course of fifty lashes, the Nazi stormed out of our block. We picked the boy up and saw a huge red mark stretching across his forehead, the mark left by the rubber whip. When we asked him what he was beaten for, he answered, "It was worth it. I brought my friends some siddurim to pray from." This courageous lad said no more. Without a sound he got up and climbed back into his bunk.

Chana Eibeschütz-Eilenberg,
HaIshah BaSho'ah 7:99

34. Shema Yisrael 195

GETTING READY FOR SHABBOS*Bergen-Belsen, 5704*

Even in Bergen-Belsen concentration camp, the Satmar Rebbe absolutely insisted on washing himself every *erev Shabbos* in honor of the approaching day. He also insisted on pouring a jug of water over his body (in place of immersion in a mikveh, which was impossible under the circumstances). Then he would put on a complete set of clean clothes, right down to freshly washed white socks, which glittered with cleanliness in honor of the Shabbos Queen.

All this was in spite of the fact that just by leaving his block to go to the bathhouse he was putting himself in great danger lest the Germans spot his bearded countenance. If they discovered that he had not obeyed to the rule that all beards must be shaved, the consequences would be terrible.

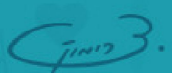
Nor could the Rebbe escape the deep mud that was everywhere in the camp practically every day of the year. He did not worry about it. He washed and put on clean clothes for Shabbos and never minded if everything was covered with mud as soon as he emerged from the bathhouse. He did what he needed to do. It was as if no power on earth could touch him.

Eliezer Elimelech Stein,
Neis HaHatzalah, p. 70



תפילה לאחדות

בעקבות ריבוי המחלוקות בעם ישראל בתקופה זו,
הרב יוסף צבי רימון שליט"א, יוצא בקריאה להגביר את האחדות בעם ישראל בימים אלו:

"אני קורא לכל אחד ואחד מכם ישראל להימנע מהאחזים של
כולנו לא אחד. גיבול כל אחד ואחד לישראל שיש להם קושי - שיושלו
למנו, גמאלי לחפול אג דגריים בלאחזים היננו, נפיד שלא לואר לשון
הרץ ונביט הנין טובה כל הסובבים" 



מומלץ להוסיף תפילה קצרה במהלך תשעה באב:

(כדאי לומר את התפילה בבית כנסת, לאחר קריאת התורה במנחה, אך ניתן גם לומר בבית, ביחידות)

מי שברך אבותינו אברהם, יצחק ויעקב הוא יברך וישמר כל אחד ואחת
מעם ישראל, וכן בלבנו להביט בעין טובה על הכל, וכן בנו אהבה גדולה
על כל אחד ואחת מישראל, ונזכה לאחדות איתנה ולגאולה שלמה
בקרוב בימינו, ונאמר אמן.

"אדרבה, תן בלבנו שגרא כל אחד מעלות חברינו ולא חסרונם, ושנדבר
כל אחד את חברו בדרך הישר והרצוי לפניו, ואל יעלה בלבנו שום שגרא
מאחד על חברו חלילה. ותחזק אותנו באהבה אליה פאשר גלוי וידוע לפניו,
שיהא הכל נחת וחס אליה"
(רבי אלימלך מליזנסק)

35. איכה רבה (וילנא) פתיחתות

באותה שעה אמר משה לירמיה לך לפני שאלך ואביאם ואראה מי מניח ידו עליהם, אמר לו ירמיה אי
אפשר לילך בדרך מפני ההרוגים, א"ל אעפ"כ, מיד הלך משה וירמיה לפניו, עד שהגיעו לנהרות בבל
ראוהו למשה ואמרו זה לזה בא בן עמרם מקברו לפדותינו מיד צרינו יצתה בת קול ואמרה גזירה
היא מלפני, מיד אמר להם משה בני להחזיר אתכם אי אפשר, שכבר נגזרה גזירה אלא המקום יחזיר
אתכם במהרה והניח אותם, באותה שעה הרימו קולם בבכיה גדולה עד שעלתה בכייתם למרום הה"ד
(תהלים קל"ז) על נהרות בבל שם ישבנו גם בכינו ...

קינות



תורת חיים
SUBURBAN ORTHODOX
CONGREGATION



INSTITUTE FOR
JEWISH
CONTINUITY

❧ KINNOS ❧

6.

- ❧ Everything came to a standstill!¹⁴
 'Turn away² from me!' those who exiled me³ made me hear.
 They made me a filth and refuse⁴
 amidst the flocks of my fellow [nations].⁵
 You have enveloped⁶ Your [heavenly] Tabernacle,
 that it not see my [earthly] Temple.
 You have enveloped Yourself,⁷ so my warriors are overpowered.
 They [my enemies] clapped their hands [in derision]⁸
 and my limbs faltered
 as they trampled all my heroes.⁹
- ❧ [Jerusalem] has fallen,¹⁰ it remains¹¹ sunk in the watery depths.
 My eye¹² still longs for the vision of [Zechariah]
 the son of Berechiah,*
 but until¹³ [we are shown] miracles [like those] of Gilgal,*
 [that prophecy] has been hidden.¹⁴
 My eye¹⁵ brings forth tears, because we are crippled by quicksand.*
 ➔ He [God] caused¹⁶ [the Destruction], then regretted it,
 summoning [Israel] to cry,
 saying, 'Over these things I weep.'¹⁷
- ❧ On¹⁸ the surface¹⁹ of the Euphrates her pious ones were mutilated,*
 yet she remembered the splitting²⁰ of the Sea of Reeds,
 even while her foundation was being destroyed.²¹

14-stanza *kerovah* (piyut recited at various points during the chazzan's repetition of the *Shemoneh Esrei*) written by R' Elazar HaKalir, and recited by some congregations. That *kerovah* is based on the first 14 verses of *Eichah*'s chapters.

לחזון בן ברכיה — For the vision of [Zechariah] the son of Berechiah. Zechariah's prophecies are full of hope and optimism. The Talmud points especially to his proclamation: *Thus says HASHEM, Master of Legions, 'Elderly men and women will yet sit in the streets of Jerusalem, each with his staff in hand due to old age. And the streets of the city will be filled with boys and girls; they will be playing in the streets' (Zechariah 8:4-5; see Makkos 24b).*

פלאי גלגל — Miracles [like those of] Gilgal. While the Israelites were encamped at Gilgal, they won many battles in miraculous fashion. For example, at Gibeon, God caused the sun to remain in the skies long after it should have set. Thus, Joshua and his forces were able to annihilate the enemy, before they had a chance to retreat under cover of night. Additionally, God caused a heavy hail-

storm to rain upon the five armies allied against Israel so that more had died by the hailstones than had been put to the sword by the Children of Israel (Joshua 10:11).

בינונית נכונה — Crippled by quicksand. The word *בינונית* is derived from *בין*, thick mud (as in *Psalms* 40:3 and 69:3). Thus, the phrase means that we are lost in a quagmire of troubles.

Alternatively, the word is derived from *בין*, Greece, and is an allusion to *יוניתי*, Greek wisdom, a form of sign-language code instrumental (to a degree) in sowing the seeds that led to the Destruction of the Second Temple (see *Menachos* 64b; see also *Bava Kamma* 83a).

על פני פרת נפצו חסידיה — On the surface of the Euphrates her pious ones were mutilated. The Midrash teaches that when Nebuchadnezzar saw the renowned Levite singers who once sang in the Temple, he demanded that they serenade him as he feasted merrily over his victory, 'Sing for us from Zion's song!' (*Psalms* 137:3). Without any hesitation, the Levites hung their precious musical instruments on the trees and deliberately

❧ קִינוֹת ❧

1.

- שְׁבִיתִי* סוּרוּ מִנִּי שְׁמֵעוֹנִי עוֹבְרִי,³
 סְחִי וּמֵאוֹס הַשִּׁמוֹנִי בְּעַדְרִי חֲבֵרִי,⁵
 סְכוֹתֶהּ מִשְׁכַּן מִסְכּוֹת דְּבִירִי,
 סְכוֹתֶהּ וְהִבְלִגוּ גְבוּרִי,
 סִפְקוֹ כֹּף וּמַעַדוֹ אֲבִירִי,
 כִּסְלָה כָּל אֲבִירִי.⁹
- נִפְלָה¹⁰ עוֹדִינוֹ בְּצוֹל דְּכוּיָה,
 עֵינִי¹² חֲכָתָה לַחֲזוֹן בֶּן בִּרְכִיָּה,*
 עַד¹³ פְּלָאֵי גִלְגָּל* חֲבוּיָה,
 עֵינִי¹⁵ מְעוֹלָלָת בִּינוּנִית נְכוּיָה,*
 עָשָׂה¹⁶ וְנָחַם וַיִּקְרָא לְבִכְיָה,
 וְנָם עַל אֱלֹהֵי אֲנִי בּוֹכִיָּה.¹⁷
- עַל¹⁸ פְּנִי¹⁹ פָּרַת נִפְצוּ חֲסִידֶיהָ,*
 פְּלִגִּי²⁰ סוֹף זְכָרָה כְּעָרוֹ יְסוּדֶיהָ,²¹

(1) *Eichah* 5:15. (2) 4:15. (3) Some editions read עוֹבְרִי, those who besmirched me.

(4) Cf. *Eichah* 3:45. (5) Cf. *Song of Songs* 1:7. (6) *Eichah* 3:44. (7) Cf. 3:43. (8) 2:15. (9) Cf. 1:15.

(10) 5:16. (11) Cf. 4:17. (12) 3:51. (13) 3:50. (14) Some editions read חֲבוּיָה, awaited.

(15) *Eichah* 3:49. (16) 2:17. (17) 1:16. (18) 5:17. (19) 4:16. (20) 3:48. (21) Cf. *Psalms* 137:7.

שְׁבִיתִי — Everything came to a standstill! R' Elazar HaKalir, one of the earliest *paytanim* (composers of liturgical poems), was a master at weaving seemingly diverse elements into a well-constructed, albeit difficult to understand, whole. In this first *kinnah* of the morning service, he has linked the verses of the respective chapters of *Eichah* into an intricate chain according to the following formula:

(a) each stanza contains six lines that correspond to the six alphabets of *Eichah* (chapters one, two and four contain 22 verses each, and are arranged according to an *aleph-beis* acrostic; chapter three comprises three verses beginning with *א*, three with *ב*, and so on);

(b) the first line of each sextet begins with the opening word or phrase of the corresponding verse in chapter five of *Eichah* (these do not follow an *aleph-beis* format), and is followed by the opening word or phrase of the corresponding verse in chapter four;

(c) the next three lines correspond to the respective triad of verses in chapter three, each set in the reverse order of its appearance in *Eichah*;

(d) the fifth line of each stanza corresponds to the verses in chapter two; and

(e) the final line is taken in its entirety from chapter one, and determines the stanza's rhyme syllable. [All of the words and phrases taken from *Eichah* appear in bold type in the Hebrew text.]

The concluding stanza deviates from the established pattern. Its first five lines contain an acrostic of the author's name *אֵלְעָזָר*, Elazar, and it closes with the refrain of the following *kinnah*, thus serving as a connective between the two.

Interestingly, the *kinnah* includes only eight stanzas taken from the last eight verses (or, in chapter three, the last eight triads) of the chapter of *Eichah*. Many commentators therefore regard this *kinnah* as the conclusion of a

The dread¹ of the sins of Shiloh* was swiftly fulfilled
by the conspirators against her.

They jeered,² those wild boars of the forest,³

'Where are her pious ones?'

They uncovered⁴ shameful acts in order to disgrace her.

And Zion spread her hands [in despair].⁵

⌘ On Mt. Zion⁶ an ambush was laid⁷ by the enemy hordes.

My vicious enemies surged over the heads⁸ of Zion.

My vicious enemies gathered⁹

to stand [against me] at Nob.^{10*}

You preserved [the memory of]¹¹

that sin in order to incite my foes.

My nation cried out¹² in the days of the son of Dinai*,

'He, HASHEM, is righteous!'¹³

ק You¹⁴ elevated the lowly¹⁵

and they denuded me of my jewelry.

You caused them to close in¹⁶

on me and they devastated me.

I called¹⁷ to the citizens of Gibeon [for help],

but they too drowned me.

I cried out loud¹⁸ [for relief] in Arabia*, but they crushed me.

'Arise!¹⁹ Travel through [safely]!' is how they mocked me.

I called for my lovers*, but they deceived me.²⁰

ר Why²¹ did they anticipate butchering [King Josiah],²²

the very life breath of our nostrils?²³

You have seen²⁴ how they scorched their skin²⁵ like a furnace.²⁶

You have seen²⁷ how they consummated

offensive and outrageous acts within Your desirous [Temple].

You admonished²⁸ [Israel] through Ezekiel,

warning that Your revenge would match their rebelliousness.

the Tabernacle at Nob were conspiring with David against him, had eighty-five Kohanim slain, along with their wives, children, neighbors and cattle (I Samuel 22:12-19). The Talmud reports that on the day of that slaughter, God ordained that retribution for that act will take place (in a later year) on the ninth of Av (Sanhedrin 95a).

⌘ — The son of Dinai. Eliezer ben Dinai was an infamous murderer (Sotah 47a; Kesubos 27a). His unsuccessful revolt against Roman domination brought swift retribution and heavy bloodshed (see Shir HaShirim Rabbah 2:7). Josephus (Antiquities XX, 8) describes how he was captured and brought to Rome for trial.

ק — In Arabia. When the captive Israelites

were led through the Ishmaelite lands of Arabia, the local populace met them and appeared interested in helping them. The Arabs pretended friendship and sympathy, and offered food and drink. However, the bread they offered had been oversalted in order to cause the Jews great and painful thirst. Then the Ishmaelites proffered leather canteens filled, not with water, but with air. When the captives raised the containers to their mouths, the hot, stagnant air entered their bodies and they died (Tanchuma, Yisro 5).

ר — To my lovers. The prophet compares alliance with foreign nations (rather than a return of God and reliance on His salvation) to an illicit affair with a pseudo-lover.

פָּחַדִּי חֲטָא שִׁילָה* תִּכַּף סוּדִיָּה,

פָּצוּי חֲזִירֵי יַעֲרִי אֵיָה חֲסִידִיָּה,

פָּצוּי מַעֲשֵׂה עֲרִיָה לְנִדְיָה,

פִּרְשָׁה צִיּוֹן בִּידֶיהָ.⁵

עַל הַר צִיּוֹן* צָדוּ שְׂאוּנֵי מְדִנִּי,

צָפוּ עַל רִאשֵׁי צִיּוֹן וְדוּנִי,

צָמְתוּ בְּנֵב לַעֲמוּד^{10*} וְדוּנִי,

צוּדִי נִצְרַת לְעוֹרֵר מְדִנִּי,

צַעֲקִי¹² עִמִּי בִּימֵי בֶן דִּינִי,*

צָדִיק הוּא יְהוָה.¹³

אַתָּה¹⁴ קָלִים¹⁵ הַכְּבֹדֶת וּמַעֲדִי עֲרֻמוֹנִי,

קָרַבְתָּ¹⁶ בָּא אֵלַי וַיַּחְרִימוּנִי,

קָרַאתִי¹⁷ לַיּוֹשְׁבֵי גִבְעוֹן עוֹד הֵם וַיַּחְרִמוּנִי,

קוֹלִי לְהַשְׁמִיעַ¹⁸ בְּעֶרְב* הַגְּרִימוֹנִי,

קוֹמִי¹⁹ עֲבוּרִי בְּהַתֵּל הָעֲרִימוֹנִי,

קָרַאתִי לְמַאֲהָבִי הַמָּה רְמוּנִי.²⁰

לָמָּה²¹ רוּחַ אַפִּינוּ²² לִטְבַּח שְׁמֵרֵנוּ,²³

רָאִיתָ²⁴ כִּי כְתָנוֹר עוֹרֵם²⁵ כְּמָרוּ,²⁶

רָאִיתָ²⁷ כִּי עָמַל וְכַעַס בְּאוּוֹיָהּ גָּמְרוּ,

רַבְתָּ²⁸ בְּיַד יְחֻזְקָאֵל לְנִקּוּם כְּמוֹ מָרוּ,

(1) Eichah 3:47. (2) 3:46. (3) Cf. Psalms 80:14. (4) Eichah 2:16. (5) 1:17. (6) 5:18. (7) 4:18. (8) Cf. 3:54. (9) 3:53. (10) See Isaiah 10:32. (11) Eichah 3:52; some editions read צוּר, but that is erroneous since the corresponding verse in Eichah reads צוּר (Beis Levi). (12) 2:18. (13) 1:18. (14) 5:19. (15) 4:19. (16) Cf. 3:57. (17) 3:55. (18) Cf. 3:56. (19) 2:19. (20) 1:19. (21) 5:20. (22) 4:20. (23) See prefatory comments to kinnah 11. (24) Cf. Eichah 3:60. (25) Some editions read עוֹרִי, my skin; some read עוֹרְנִי, our skin. (26) Cf. Eichah 5:10. (27) Cf. 3:59. (28) 3:58.

mutilated their fingers, making it impossible for them to play the stringed instruments. Thus they did flatly refuse to play for Nebuchadnezzar but declared, 'How can we sing the song of HASHEM? (ibid. 137:4). We cannot make any more music with these crippled hands!' (Pesikta Rabasi 31).

פָּחַד חֲטָא שִׁילָה — The dread of the sins of Shiloh. Jeremiah had warned the nation that just as the

Tabernacle at Shiloh had come to destruction because of the sins of Eli the Kohen Gadol, so would the Beis HaMikdash be destroyed because of the people's sinfulness (see Jeremiah 7:12 and 26:6). And now that his message had been ignored, his dread prophecy came true.

צָמַח לְעָמוּד — To stand [against me] at Nob. King Saul, in his mistaken belief that the Kohanim of

See¹ how [our enemies] have said,
 'Let us obliterate them from nationhood!'²
 Observe, HASHEM, how distressed I am;
 my insides churn!³
 Bring us back to You;⁴ [and fulfill the threat You made]
 to the nation which exiled us, 'Rejoice [and exult,
 O daughter of Edom. . . to you too will the cup
 (of punishment) pass].'⁵
 [Crush] their dwelling places,⁶
 just as they trampled my courtyards⁷ to crush me.
 They stilled the lips⁸ of the Temple singers,
 and made me miserable.
 You heard⁹ their derisive songs¹⁰
 of how they would sweep me away.
 When they [my nation] rested¹¹ after they had traveled,
 they [my captors] fed me pebbles.^{12*}
 They heard how I sighed.¹³
 For¹⁴ You engraved the likeness of the perfect one [Jacob]¹⁵
 on the throne of Your angelic Ofanim.
 [Therefore] mete out their punishment¹⁶ as on the day
 [Israel] beheld Your countenance [at the Sea of Reeds];
 chase¹⁷ into the dark shadows of Hell all those who plot¹⁸
 against [Israel,] the ones You shelter;¹⁹
 consign²⁰ into the flame those who smashed
 Your precious gem[like Temples].
 Designate²¹ [a date on which they will be forced] to drink
 the intoxicating cup [of retribution] hidden in Your corners.²²
 Let all their wickedness come before You.²³
 May [retribution] come upon the tormentor
 who tried to destroy us completely.
 In fury he led us to the entrance of Hamath.²⁴
 Unto Halah and Habor he exiled us.²⁵
 Old man, youth and maiden — he shackled us [all].²⁶
 O Supreme One, please look down,
 for we are all Your nation.²⁷
 Remember, HASHEM, what has befallen us!²⁸

to cope with the rigors of the journey. But the people jeered at him and did not obey. Therefore, the exiles had to knead their dough in pits dug into the ground and their bread became mixed with grit (Rashi to Eichah 3:16).

רָאֵהוּ וְנִכְחָדִים מִגּוֹי אֲמָרוּ,
 רָאֵה יְהוָה בִּי צָר לִי מֵעִי חֲמַרְמָרוּ.³
 הַשִּׁיבֵנוּ שִׁישִׁי⁵ שְׁמַע לְגוֹי צֹאנִי,
 שְׁבֹתֵם רְמוֹס חֲצֵרִי⁷ לְהִדְפִּיאֲנִי,
 שְׁפֹתֵי⁸ מְשׁוֹרְרֵי דְבִיר דְּמָמוּ לְהִדְאִיבֵנִי,
 שְׁמַעְתָּ⁹ זְמוּרוֹת¹⁰ אֶף הֵכִין לְטֹאטְאֲנִי,
 שְׁכַבְוִי¹¹ וְנָדְדוּ חֲצָץ לְהִבְרִיאֲנִי,^{12*}
 שְׁמָעוּ בִּי נֶאֱנַחָה אֲנִי.¹³
 בִּי¹⁴ תָם¹⁵ חֶקֶת בְּכֵס אוֹפְנִיָה,
 תָּשִׁיב לָהֶם גְּמוּלָה¹⁶ כְּאֵז חֲזוֹת פְּנִיָה,
 תִּרְדּוּף¹⁷ לְצִלְמוֹן יוֹעֲצֵי¹⁸ עַל צְפוּנִיָה,¹⁹
 תִּתֵּן²⁰ לְהִבְהֵב נוֹתְצֵי פְּנִיָה,
 תִּקְרָא²¹ לְשֹׁכְרֵם כּוֹס כְּמוֹס בְּפִנִּיָה,²²
 תָּבֵא כָל רַעְתָם לְפִנִּיָה.²³
 תָּבֵא אֶל צָר אֲשֶׁר בָּלָנוּ,
 לְמִבּוֹא הָזֶמֶת²⁴ בְּחֻמָּה נִהְלָנוּ,
 עַד לְחֵלַח וְחִבּוֹר הִגְלָנוּ,²⁵
 זָקֵן וּבְחֹר וּבְתוֹלָה כְּבָלָנוּ,²⁶
 רֵם הִבֵּט נָא עִמָּךְ בָּלָנוּ,²⁷
 יִכּוֹר יְהוָה מָה הָיָה לָנוּ.²⁸

(1) Eichah 2:20. (2) Psalms 83:5. (3) Eichah 1:20. (4) 5:21. (5) 4:21.

(6) 3:63. (7) Isaiah 1:12. (8) Eichah 3:62. (9) 3:61.

(10) Cf. Ezekiel 8:17; see the commentaries there. (11) Eichah 2:21. (12) Cf. 3:17.

(13) 1:21. (14) 5:22. (15) 4:22; see Rashi to Ezekiel 1:5. (16) Eichah 3:64. (17) 3:66.

(18) Some editions read יוֹעֲצֵי רַע, those who plot evil. (19) Cf. Psalms 83:4.

(20) Eichah 3:65. (21) 2:22. (22) Some editions read בְּפִנִּיָה, before You. (23) 1:22.

(24) Cf. Amos 6:14. (25) II Kings 17:6. (26) Cf. Jeremiah 51:22. (27) Isaiah 64:8. (28) Eichah 5:1.

utensils for use during the trip into exile. The purpose of the command was that others might follow his example and thus be prepared 12:3) to prepare easily portable cooking

7.

- א How did You rush in Your fury to exterminate
Your faithful ones at the hand of the Edomites,
ב and not recall the Covenant Between the Parts¹
by which You selected those whom You tested?

Therefore we have proclaimed,
'Remember, HASHEM, what has befallen us!'²

- ג How did You reproach with Your rebuke,
to exile at the hand of the haughty those You had once redeemed,
ד and not recall the contraction of the road
You had shortened for Your flag-bearing tribes?

Therefore we have spoken,
'Remember, HASHEM, what has befallen us!'

- ה How did You plan in Your thoughts
to push Your multitudes into the hand of the raucous,
ו and not recall the Assembly Hall, the seasonal stronghold*
You had designated for Your meeting partners?

Therefore, we have lamented,
'Remember, HASHEM, what has befallen us!'

- ז How did You abandon Your Temples in Your rage,
to suffer indignity at the hands of aliens,
ח and not recall the betrothal of [Israel to the] Laws of Sinai
that You have carved for the recipients of Your compassion?

Therefore we have related,
'Remember, HASHEM, what has befallen us!'

- ט How did You take pains in exerting Yourself* to cause
Your sheep to be torn asunder by the hand of the predators,³
י and not recall the [merit of the] precious, beloved upright [Torah]
that You designated for those who know You?

Therefore we have wailed,
'Remember, HASHEM, what has befallen us!'

- כ How did You concentrate in Your anger, to devastate
Your vineyard [Israel] at the hand of the vandalizing villain,
כא and not recall that You taught Your acquired people that
[You would] not abandon [them] forever?⁴

Therefore we have cried,
'Remember, HASHEM, what has befallen us!'

the spiritual stronghold at which all of Israel would assemble during three seasons (Pesach, Shavuot, Succot) each year.

איכה ט"ח בְּטָרְחָהּ בְּטָרְחָהּ — How did You take pains in exerting Yourself. For eighteen years a heavenly voice resounded through the halls of Nebuchad-

ז.

איכה אֶצֶת בְּאַפִּי, * לֹאבֵד בְּיַד אֲדוֹמִים אֶמּוֹנִיָּה,
וְלֹא זָכַרְתָּ בְּרִית בֵּין הַפְּתָרִים אֲשֶׁר בְּרַרְתָּ לְבַחוּנִיָּה,
וּבִכְּן בְּטִינִי, זָכוֹר יְהוָה מָה הָיָה לָנוּ.²

איכה גְּעַרְתָּ בְּגַעְרָתְךָ, לְגָלוֹת בְּיַד גָּאִים גְּאוּלִּיָּה,
וְלֹא זָכַרְתָּ דְּלִיגַת דְּלוֹג דֶּרֶךְ * אֲשֶׁר דָּלַגְתָּ לְדִגְלִיָּה,
וּבִכְּן דִּבְרַנּוּ, זָכוֹר יְהוָה מָה הָיָה לָנוּ.

איכה הִגַּת בְּהִגְיוֹנְךָ, לְהַדּוֹף בְּיַד הוֹלָלִים הַמוֹנִיָּה,
וְלֹא זָכַרְתָּ וְעוֹד וְתָק וְסֵת * אֲשֶׁר וְעַדְתָּ לְוַעֲדִיָּה,
וּבִכְּן וְקוֹנְנִי, זָכוֹר יְהוָה מָה הָיָה לָנוּ.

איכה זָנַחְתָּ בְּזַעֲמָךְ לְזַלֹּל בְּיַד זָרִים זְבוּלָּךְ,
וְלֹא זָכַרְתָּ חֲתוֹן חֲקֵי חוֹרֵב אֲשֶׁר חָקַקְתָּ לְחַמוּלִיָּה,
וּבִכְּן חֲוִינִי, זָכוֹר יְהוָה מָה הָיָה לָנוּ.

איכה טָרַחְתָּ בְּטָרְחָךְ * לְטָרוֹף בְּיַד טוֹרְפִים טְלָאִיָּה,
וְלֹא זָכַרְתָּ יָקָר יְדִידוֹת יִשְׂרָאֵל אֲשֶׁר יָחַדְתָּ לְיוֹדְעֵיָה,
וּבִכְּן יָלַלְנוּ, זָכוֹר יְהוָה מָה הָיָה לָנוּ.

איכה בּוֹנֵת בְּבַעֲסָךְ, לְכַלּוֹת בְּיַד כְּפִירִים כְּרָמָךְ,
וְלֹא זָכַרְתָּ לֹא לְזִנוּחַ לְעוֹלָם * אֲשֶׁר לְמַדְתָּ לְלִקְוִיָּה,
וּבִכְּן לְהִגְנִי, זָכוֹר יְהוָה מָה הָיָה לָנוּ.

(1) Genesis ch. 15. (2) Eichah 5:1.

(3) Some editions read טְמֵאִים, the unclean. (4) Cf. Eichah 3:31.

איכה אֶצֶת בְּאַפִּי — How did You rush in Your fury. This kinnah, by R' Elazar HaKalir — who signed his name, אֶלְעָזָר, in the acrostic of the final stanza — follows a complex alphabetical form. Each of the first eleven stanzas is constructed in the following manner:

איכה א... ת... בא... לא... ביד א... ים א...
ולא זכרת ב... ב... ב... אשר ב... לב...
ובכן ב... נו זכור ה' מה היה לנו.
איכה ג... ת... בג... לה... ביד ג... ים ג...
ולא זכרת ד... ד... ד... אשר ד... לה...
ובכן ד... נו זכור ה' מה היה לנו.

The alphabet is repeated five times for odd-numbered letters (...א,ג,ה,...) and six times for even-numbered letters (...ב,ד,ו,...). This repetition alludes to the Five Books of the Torah and the Six

Orders of the Mishnah. Even the merit of Torah study was ineffective in protecting Israel when its actions became degenerate (Kol BeRamah).

דְּלִיגַת דְּלוֹג דֶּרֶךְ — The contraction of the road. When the Israelites left Sinai, they traveled three days and arrived at Kadesh Barnea — an eleven-day journey under usual circumstances! (See Rashi to Deut. 1:2.) Alternatively, this refers to the four-hundred-year period of slavery prophesied in the Covenant Between the Parts (Genesis 15:13) that was condensed to two hundred and ten years, from Jacob's arrival in Egypt until the Exodus (see Targum to Song of Songs 2:8).

וְעוֹד וְתָק וְסֵת — The Assembly Hall, the seasonal stronghold. This alludes to the Beis HaMikdash,

מ How did You speak in Your contempt, to eradicate
at the hand of tormentors those who had exalted You,
נ and not recall the flight on eagle's feathers
when You carried aloft those whom You had exalted?
Therefore we have moaned,
'Remember, HASHEM, what has befallen us!'

ס How did You speak out in Your stormy rage,
to confine Your witnesses by the hand of free thinkers,
ע and not recall the mighty twin Torah-crowns^{1*}
with which You crowned Your servants?
Therefore we have cried out,
'Remember HASHEM, what has befallen us!'

פ How did You utter in Your awesomeness,
to murder Your wondrous people by the hand of law breakers,
צ and not recall the joyous song of the desirable righteous²
that You have concealed for Your legions?
Therefore we have shouted,
'Remember HASHEM, what has befallen us!'

ק How did You proclaim in Your proclamation, to give over those
You had once summoned to the hand of those who oppose You,
ר and not recall the assembly [You attended with an] entourage
of [more than] twice ten thousand,^{3*}
at which You favored your friends?
Therefore we have protested,
'Remember HASHEM, what has befallen us!'

ש How You aspire with Your aspiration,
to disperse Your perfect ones at the hand of pillagers,
ת and not recall the strength of the Temple Mount's stature
which You prepared for Your wholesome ones?
Therefore we have groaned,
Remember HASHEM, what has befallen us!'

אל We have groaned; pouring out [our hearts] like water,
ע because on this day we were taken captive twice.
י I recall how I dwelt serenely in Jerusalem.
י I have complained, but now, I shall raise aloft [my laments]
to the sphere of heaven.

of angels, my Lord is among them, at Sinai in holiness (Psalms 68:18). R' Avudimi of Haifa explained that twenty-two thousand ['twice ten thousand' plus two thousand, the minimum that

can be called 'thousands'] ministering angels accompanied God when He descended upon Mount Sinai to give the Torah to Israel (see Rashi to Psalms 68:18).

איכה מללתי במואסך, למחות ביד מוֹנִים מִנְשָׁאֶיךָ,
ולא זכרתי נְשִׂיאת נֹצֶת נֶשֶׁר אֲשֶׁר נְשָׂאת לְנִשְׁוֹאֶיךָ,
ובכן נְהִינִי, זְכוֹר יְהוָה מָה הָיָה לָנוּ.

איכה שָׁחַת בְּסַעְרְךָ, לְסֹגֵר בֵּיד סַעֲפִים סִהֲרִיךָ,
ולא זכרתי עוֹ עֲדֵי עֲדִימִי* אֲשֶׁר עֲטַרְתָּ לְעִבְרִיךָ,
ובכן עֲנִינוּ, זְכוֹר יְהוָה מָה הָיָה לָנוּ.

איכה פָּצַת בְּפִחְךָ, לִפְגֵּר בֵּיד פְּרִיצִים פְּלִיאֶיךָ,
ולא זכרתי צֹהֶלֶת צָבִי צִדִּיקִי אֲשֶׁר צָפַנְתָּ לְצַבְּאֶיךָ,
ובכן צַעֲקֵנוּ, זְכוֹר יְהוָה מָה הָיָה לָנוּ.

איכה קָרַאת בְּקִרְיָאתְךָ, לִקְנוֹת בֵּיד קָמִים קְרוֹאֶיךָ,
ולא זכרתי רֶגֶשׁ רֶכֶב רְבוּתִים* אֲשֶׁר רָצִיתָ לְרַעֲיָה,
ובכן רַגְנֵנוּ, זְכוֹר יְהוָה מָה הָיָה לָנוּ.

איכה שָׂאֲפַת בְּשֹׂאֲפֶךָ, לְשָׁלוֹת בֵּיד שׁוֹדְדִים שְׁלִמְיָה,
ולא זכרתי תִּקְוָה תִּלְתְּלִי תֹאֵר אֲשֶׁר תִּכְנַנְתָּ לְתַמִּימֶיךָ,
ובכן תִּאֲנֵנוּ, זְכוֹר יְהוָה מָה הָיָה לָנוּ.

תִּאֲנֵנוּ לְשֹׁפֹךְ דְּמָעוֹת כַּמִּים,
עַל מָה בְּיוֹם זֶה נִשְׁבִּינוּ פַּעַמִּים,
זְכְּרִי בְהִיוֹתִי בְשִׁלּוֹה יוֹשֶׁבֶת בִּירוּשָׁלַיִם,
רַגְנָתִי וְעַתָּה אֲאִדָּה עַד חֹג שָׁמַיִם.

(1) Cf. Ezekiel 16:7. (2) Cf. Isaiah 24:16; some editions read, צֹהֶלֶת צָבִי צֶדֶק, the joyous song of the desirable [Land (cf. Ezekiel 20:15) of] righteousness (cf. Isaiah 1:16). (3) Cf. Psalms 68:18.

nezzar's palace. It cried: 'O perpetrator of evil! Go destroy your Master's Temple, for His children do not listen to Him' (Midrash Eichah, intro. 23).

עֲדֵי עֲדִימִים — Twin Torah-crowns. When Israel was asked to accept the Torah, the nation cried out, נִשְׁמָע וְנִשְׁמָע, 'We will do and we will hear' (Exodus 24:7), placing נִשְׁמָע, we will do, before נִשְׁמָע, we will hear. Thus they undertook to fulfill all of God's commandments, even before they knew what was expected of

them. This devotion was rewarded when 600,000 ministering angels approached Israel and placed two crowns upon each Jew's head — one for נִשְׁמָע, and one for שְׁמָע (Shabbos 88a).

רֶגֶשׁ רֶכֶב רְבוּתִים — The assembly [You attended with an] entourage of [more than] twice ten thousand. The translation and interpolation are based on a midrashic account of God's descent upon Mount Sinai. The psalmist states: The chariot of God is twice ten thousand, thousands

8.

- א Would that I could soar* to the sphere of heaven;
I would make the heavens lament with me!
I would curse the day on which I was twice destroyed.
- ב I would lament, 'Would that my head were [a stream of] water.'¹
- ג I would contemplate the crying of that night in the wilderness;²
I would differentiate between night and night*
and between wilderness and wilderness.*
I would inspire all who emerged from the wilderness to cry with me,
- ד as I would roar, 'Would that I were [once again]
in the Wilderness [of Sinai].'³
- ה [I would cry,] 'My limbs are amputated, my fruits are fallen,
like a beaten olive.'
I would provoke the entire household* [to cry] with me;
I would cause the Master of the Household Himself to say,
- ו 'Would that I allowed Myself [to tread upon Israel's enemies,
as if they were] thorns and thistles!''⁴
- ז I would cause my whole heart to grow faint
as I [would struggle to have Him make Himself available [to me].
Would that I knew the appropriate words
to encourage Him [to forgive me].
I would worry, 'Where is the Shepherd?' — but not be able to find Him,
- ח I would lament, 'Would that I be permitted to know,
so that I might find him.'⁵
- ט I would turn round and round with my words
like an [ever-spinning] wheel,
I would speak with Him face to face to bemoan my woes.
The sun and moon would howl together and refuse to shine upon me,
- י I would shriek, 'Would that my words [of lamentation]
be recorded [for posterity].'⁶
- יא The just ways of the pestle-thieves
I would reveal by [contrasting them with] my greed and treachery.
Even the constellations were distraught when
I ripped my [priestly] vestments [at the Temple's destruction],
- יב I would scream, 'Would that He give heed to me!''⁷
- יג We were exiled when the desirous [Temple]* was ruined,⁸
I would remember that I was once wed [to the holy Torah],
I would shed tears that stream forth as from a mountaintop cistern,⁹
- יד I would exclaim, 'Would that I had wings like a dove.'¹⁰

(1) Jeremiah 8:23, see Targum. (2) Some editions read ליל מדבר, the wailing of the wilderness. (3) Jeremiah 9:1. (4) Cf. Isaiah 27:4. (5) Job 23:3. (6) 19:23. (7) Cf. 31:35. (8) Cf. Ecclesiastes 12:5. (9) Cf. Isaiah 7:3. (10) Psalms 55:7.

a mortar where they would press them with their pestle. Therefore, they were given the appellation pestle-thieves because they would steal the hearts, i.e., deceive the sentries with the pretext of the pestle (Ta'anis 28a).

הַדְּשִׁירָה — The desirous [Temple]. The translation follows Rashi and Ibn Ezra (Ecclesiastes 12:5) who render 'lust for conjugal pleasures.' Some regarded this as a compound word from אב, father or patriarch, and יונה, dove, i.e., Abraham, Isaac

ח.

- אֲאֶדָּה* עַד חוּג שָׁמַיִם,
אֲאֶלֶה אֹתִי שָׁמַיִם,
אֲאֹר יוֹם מִחֲרִיבֵי פַעַמִּים,
אֲבַחֵן בְּבֹכִי לַיִל מְדַבֵּר,²
אֲבַחֵנָה לַיִל מְלִיל* וּמְדַבֵּר מִמְדַּבֵּר*,
אֲבַכֶּה אֹתִי עוֹלַת מְדַבֵּר,
אֲגַדֵּעַ וְאֲנַשֵּׁל בְּנִקְפָּה זֵית,
אֲגַרֶה אֹתִי כָּל בְּנֵי בֵּית,
אֲגַרוֹם שְׂיֵאמַר בְּעַל הַבַּיִת,
אֲדוּהָ בְּכָל לֵב לְהַמְצִיאָהּ,
אֲדַעַה מְלִין בָּם לְאַמְצָהּ.
אֲדַאֵג אִיהָ רוּעָה וְלֹא אֲמַצָּאָהּ,³ אֲקוֹנֵן מִי יִתֵּן יִדְעֵתִי וְאֲמַצָּאָהּ.
אֲהַפְכֶּה וְאֲתַהַפְכֶּה כְּאוֹפֵן בְּמַלִּי,
אֲהַגֶּה פָּנִים בְּפָנִים לְתַנּוּת עַמְלִי,
אֲהַהוּ חֶרֶס וְסִהַר מְלַהֲגִיהָ לְמוֹלִי,
אֲצַרַח מִי יִתֵּן אִפּוּא וְיִכְתְּבוּן מַלִּי.⁴
אוֹרַח מִשְׁפָּטִי גוֹבֵי עָלִי*,
אוֹדִיעַ בְּבִצְעִי וּמַעְלִי,
אוֹמְלָלוּ מְזֻלוֹת בְּקִרְעֵי מַעֲלִי,
אֲזִדָּה כְּהוֹפְרָה הָאֲבִיוֹנָה*,⁵
אֲזַכֶּרָה כִּי הֵייתִי מִחֲתָנָה,
אֲזִיל פְּלָגִים כְּבִרְכָּה הָעֲלִיוֹנָה,⁶ אֲעִגּוֹר מִי יִתֵּן לִי אֶבֶר כִּיוֹנָה.⁷

אֲאֶדָּה — Would that I could soar. The translation of this rare word is based on הנה כנשר, Behold! It shall fly as an eagle (Jeremiah 48:40). Alternatively the word is related to איר, which Targum (Job 21:30) renders תבירא, destruction, and Ibn Ezra explains as a dark cloud.

אֲבַחֵנָה לַיִל מְלִיל — I would differentiate between night and night. On that first tragic night of Tishah B'Av in the wilderness, the nation heard the Spies' slanderous reports regarding the Land of Canaan, and they wept. But that was a של בכה, an uncalled for (or, needless) weeping. The tragic events that occurred on later Tishah B'Avs, however, were the source of true weeping. Thus we distinguish between tonight's weeping and that first night's weeping.

ומדבר ומדבר — And between wilderness and

wilderness, i.e., between the Wilderness of Sinai where we ate the heavenly manna, drank from the Well of Miriam and were protected by the Clouds of Glory, and the wilderness of exile where we were starving, thirsty and at the mercy of the elements and both four-legged and two-legged predators.

Once, the foreign overlords of Eretz Yisrael forbade the bringing of bikkurim (first-fruit offerings) to Jerusalem and stationed sentries on the roads to prevent the Jews from doing so. Pious men of that generation arose and placed baskets of bikkurim, covered with dried figs, into large wooden vessels shaped like a pestle, which was used for pressing dried figs into cakes, and carried them on their shoulders to Jerusalem. When the sentries inquired about the contents, the Jews would say that they were taking the dried figs to

- ח Brother [Israel] separated by sinfulness from [Jerusalem]
the mighty city¹ and exiled to Tyre;
like a meadow without water,²
because God withheld [rain] in [His] wrath.
He held [Jerusalem] in His grasp like grain standing to be reaped
and grapes ready to be harvested;
- ס I would speak, 'Would that I be brought to the fortified city!'³
- ט I would pitch my palatial tents⁴ in the very shadow of death
[for life is worthless in exile];
I would fly off and find rest⁵ in Death's Courtyard,
[where] I would associate with those who wait for death.*
- ז I would whimper, '[Would that I die, for] which man lives on
[through interminable tragedy] and will never see death?'⁶
- י I seek to witness [the fulfillment of my plea],
'O my Strength [God], come to my assistance!'⁷
My awe-inspiring nation proclaims every year,
'This is the year [of redemption]!'
[When that time comes I shall announce to everyone,
so that it will be universally known,⁸
- מ that had the hand of God not wrought all this
[it could not have happened]!⁹
- כ I shall bow my head to You [in penitence], HASHEM,
my source of strength;
I shall bend my knee [in supplication] to You,
to bandage my exile-wounds.
I shall crown You with song, with the melodies of my machalas.*
I will concentrate [my prayer] to request,
'Would that You were as a brother to me!'¹⁰
- כז Do not forget the scream of Ariel [the Beis HaMikdash];¹¹
to assemble to him Judah and Israel.
The thousands of protective angels¹²
whom God designated [to guard Jerusalem],
saying, 'Would that out of Zion shall emerge Israel's salvations!'¹³
- א [To this request God responds:] 'From the moment Israel ceased
to follow My ways;
- עז they abandoned Me, so I abandoned them and
turned My countenance away from them!'
- ר I grumbled and I groaned,* my innards and my heart
were spilled out [in grief];
O how they have thrown my splendor from my head!

You will have changed my מחלי, my exile-wounds,
into מחולי, my dancing.

רנגתי והללתי — I grumbled and I groaned. The
speaker here may be God continuing His lament
from the previous two lines, i.e. Israel abandoned
Me ... and threw My splendor [Divine crowns

from the prayers of the righteous (see Chagigah
13b with Tosafos)] from My head. Alternatively,
the lament may revert to Israel's words: From the
time God abandoned me ... the enemy nations
have thrown my splendor [the Beis HaMikdash]
from my head [Jerusalem].

- אח נפשע מקרית עז אל צור,
אחו בלי מים באף לעצור,
אחו קמות לקצור ועוללות לבצור,
אשיחה מי יובילני עיר מצור.³
- אשע אהלי אפדני בצלמות,
אטוסה ואשכונה עד חצר מות,
אטפל את המחכים למות.*
- אנה מי גבר יחיה ולא יראה מות.⁶
- אילותי לעזרתי תרתי חזות,
אימתי בכל שנה אומרת היא השנה הזאת,
אינני לכל כי מודעת זאת,⁸ אם לא כי יד יהוה עשתה זאת.⁹
- אפוף לך ראש יהוה חילי,
אברע לך בך לחתל מחלי,
אכתירך בשיר משירי מחולי,*¹⁰
- אל תשכח צעקת אריאל,¹¹
אליו לאגור יהודה וישראל,
אלפי שנאן¹² אשר מסר אל,
לאמר מי יתן מציון ישועת ישראל.¹³
- ישראל מעת בדרך לא הלכו,
עזבוני ועזבתים לפני מהם נהפכו,
רגנתי והללתי* ומעי ולבי נשפכו,
איכה תפארתי מראשתי השליכו.

(1) Proverbs 18:19; see Nazir 23a. (2) Job 8:11. (3) Psalms 60:11. (4) Cf. Daniel 11:45.

(5) Cf. Psalms 55:7. (6) 89:49. (7) 22:20. (8) Isaiah 12:5. (9) Job 12:9.

(10) Song of Songs 8:1. (11) See commentary to kinnah 37. (12) Psalms 68:18. (13) 53:7.

and Jacob, the Patriarchs of Israel, the nation
compared to a dove (see e.g., Song of Songs 2:14).
The verse then alludes to the Talmudic teaching,
תמו זכות אבות, the merits of the Patriarchs have
ended (Shabbos 55a), and means that since we no
longer had the merits of אבות to protect us,
the Temple was destroyed (Matteh Levi).

Death's Courtyard — חצר מות ... המקבים למנות
... those who wait for death. חצרמנות, Hazar-
maveth, was a seventh-generation descendant of
Noah. According to the Midrash, he was the
progenitor of a tribe of impoverished people
who ate animal fodder, dressed in papyrus reed
garments, and eagerly anticipated death

(Bereishis Rabbah 37:8). The paytan compares
the plight of exiled Israel to the lives of those
unfortunates.

מחולי — My machalas. The מחלת, machalas, is a
musical instrument used by the Levite orchestra
in the Temple (see Psalms 53:1 and 88:1). The
word מחולי [and מחולי] can also be cognate with
מחלה, sickness, and refer to Israel's heartache
over the Destruction of the two Temples (Rashi
to Psalms ibid.). Alternatively, the word may be
related to מחול, a circle dance. Accordingly the
stitch is based on the verse, You have changed
for me my lament into dancing ... (Psalms
30:12), and means that when redemption comes

16.

- א Remember* what the tormentor [Titus] perpetrated in the Temple;^{1*} he unsheathed his sword and entered the innermost chamber [the Holy of Holies].
 ב He struck terror throughout [the land of] our heritage when he desecrated the show bread, and he impaled the two-sided² Curtain.*
 ג He besmirched the orphaned [nation] with a red [bloody] shield;^{3*} and measured them [for death]⁴ along a blood-red line.
 ד He muddied our waters, and inebriated his arrows with blood,⁵ as he emerged from the Temple with his blood-soaked sword.
 ה [We mourn] because of the evil plans and words of the man who stretched his hand out against God, attempting to vanquish Him.⁶
 ו [He bragged,] ' [Despite the downfall of] Egypt and the other nations, that He conquered, I shall rush with [haughty] neck^{7*} within His own desirable Temple.'
 ז [In the times of] our ancestors, fire consumed His young men⁸ [Aaron's sons Nadab and Abihu] when they brought an alien [fire into the Tabernacle];⁹

(1) Cf. Zechariah 14:10; some editions read בפנים, within. (2) Some editions read שתי פנים, with a double-edged [blade]. (3) Cf. Nahum 2:4. (4) Cf. II Samuel 8:2. (5) Cf. Deuteronomy 32:42. (6) Cf. Job 15:25. (7) 15:26. (8) Psalms 78:63. (9) See Leviticus 10:1-2.

Titus' wicked acts when he entered and destroyed the Temple. The first and third line of each quatrain begin with the opening words of the corresponding verses in chapter five of *Eichah* and appear in bold type. The second words of those lines form an *aleph-beis* acrostic.

זכור אשר עשה צר בפנים — Remember what the tormentor perpetrated in the Temple. The Talmud (*Gittin* 56b) relates that when Titus entered the Holy Temple he cursed and blasphemed the God of Israel. He dragged a prostitute into the Holy of Holies and unrolled a holy Torah scroll and committed unspeakably lewd acts upon it. He then unsheathed his sword (already bloodied with the blood of countless Jewish victims) and slashed the *פרוכת*, *Curtain* (that separated the Sanctuary from the Holy of Holies), to shreds. A miracle occurred and blood began to flow from the curtain. Thus Titus imagined that he had actually pierced and slain God Himself!

פרכת בעלת שתי פנים — The two-sided Curtain. The *Paroches* was woven in an intricate manner with various designs depicted on each of its sides. Two views are stated in the Talmud: (a) 'A lion on one side, and a lion on the other,' i.e., the same picture was visible from either side (or, as some explain, the front view of the lion on the front of the curtain, and the back view of the same lion on

the reverse); or, (b) 'a lion on one side, and an eagle on the other,' i.e., totally different scenes on each side (*Yerushalmi Shekalim* 8:2).

He besmirched the orphaned [nation] with a red [bloody] shield. *Josephus* (*Wars of the Jews* VI, 5:1) described the misery and destruction brought about by Titus:

'There was a shout of the Roman legions as they marched together, and a sad clamor of the people, now surrounded by fire and sword ... Many who were worn away by starvation so that their mouths were almost closed, when they saw the Holy House on fire they exerted their last strength and broke out in groans and outcry. The mountains around the city returned the echo and increased the noise. ... The Temple Mount was seething with fire in every part, and the blood was even more than the fire. ... for the ground was not visible because of the dead bodies that covered it; the soldiers went over heaps of those bodies in pursuit of the fleeing.'

With [haughty] neck. The translation is based upon *Rashi's* interpretation of this phrase in *Job* 15:26 (see also *Psalms* 75:6). Alternatively, it is an allusion to the Temple and Altar both of which are compared to the straight neck of stately stature (see commentaries to *Song of Songs* 4:4 and 7:5).

טז.

- זכור* אשר עשה צר בפנים,^{1*}
 שֶׁלֶף חֲרָבוֹ וּבָא לִפְנֵי וּלְפָנִים,
 נִחַלְתָּנוּ בַּעַת פִּטְמָא לֶחֶם הַפָּנִים,
 וּגְדַר פְּרֻכַת בַּעֲלַת שְׁתֵּי פָנִים.^{2*}
 יְתוּמִים גַּעַל בְּמִגְן מֵאֲדָם,^{3*}
 וַיְמַדְד קוֹי כְּמֵרָאָה אֲדַמְדָּם,
 מִיְמִינוּ דְּלַח וְהִשְׁפִּיר חֲצִי מַדָּם,^{4*}
 כִּי־צָא מִן הַבַּיִת וַחֲרָבוֹ מִלְּאָה דָּם.
 עַל הַגּוֹתוֹ הוּוֹת גָּבֵר,
 וְנָטָה אֶל אֵל יָדוֹ לְמוֹלוֹ לְגָבֵר,^{5*}
 מַצְרִים וְכָל לְאוּם אִם בָּם גָּבֵר,
 אֲנִי בְּתוֹךְ אוֹיוֹי אַרְוִץ אֵלָיו בְּצִנְאָר.^{6*}
 אֲבוֹתֵינוּ זָרָה כְּהַכְנִיסוֹ בְּחוֹרָיו אֶכְלָה אֵשׁ,^{7*}

Remember. The Roman general Titus — whose words and actions represent the unique arrogance and ruthlessness of the entire Roman nation, the seed of the proud and bloodthirsty Esau — destroyed the Second Temple. The Talmud (*Gittin* 56b) relates that he began his assault on Jerusalem with an insolent declaration of war — not merely against the Jews — but against the Almighty, God of Israel, Himself! Titus shouted out the verse from Scripture: *אי אלהימו צור חקיו*, *Where is their God, the Rock in Whom they have trusted?* (*Deuteronomy* 32:37).

Avos d'Rabbi Nosson (1:6) states that King David had Titus in mind when he supplicated before God: *אל תבואני רגל גאונה*, *Let not the foot of the arrogant overtake me* (*Psalms* 36:12), because Titus' insufferable arrogance against God was unsurpassed. When he entered the Temple sanctuary he banged on the altar and taunted: 'O Wolf! O Wolf! You are a monarch and I am a monarch! Come, let us do battle with one another!'

Nor was Titus alone in this defiance. He was merely continuing the attitude of his father Vespasian, who had begun the siege against Jerusalem and had continued it until he was elected Emperor of Rome. Then he appointed his son Titus to complete the destruction of the city. Therefore many Midrashim which describe the destruction refer to one or the other of these wicked men, or to both.

God allowed the brutal Roman legions to

vanquish their Jewish victims. Jerusalem was reduced to rubble; the Temple was destroyed. The human toll was staggering: 'The number of captives was 97,000. The number of those who perished (from starvation or pestilence) or were slaughtered by the sword was one million and one hundred thousand' (*Josephus, Wars of the Jews* VI, 9:3). Even after Jerusalem fell, the Romans relentlessly hunted down every Jew they could find. Thus, they supplied victims for cruel torture for the amusement of Titus and his cohorts in sensational celebrations throughout the Roman Empire.

To emphasize how important this victory over the Jews was, a special coin was minted and issued to commemorate this event. On one side appears the head of Vespasian garlanded by a victory wreath, the reverse side depicts a Roman legionnaire leaning on his spear, while a forlorn figure representing the Jews weeps pitifully under a palm tree. The inscription reads, *Judea Capta* — Judah is a captive! Moreover, Titus had a huge monument erected to mark this great triumph, an arch upon which are engraved scenes of the sacred vessels being plundered from the *Beis HaMikdash*. This Arch of Titus, which has endured for almost 2000 years, is one of the most dramatic structures of the Imperial Capital, and is a constant reminder to us that we have not yet fully repented the sins that vouchsafed to Titus the power to destroy our *Beis HaMikdash*.

This *kinnah*, by R' Elazar HaKalir, depicts

- while this man [Titus] brought a reclining harlot¹
inside [the Holy of Holies], yet he was not burnt by the fire.*
- ח [A lowly] slave-nation stoked the flames within it;
Why upon this House of [God, the All-consuming] Fire,²
did He send a fire from on high?^{3*}
- ט Our souls sank, when he removed the service vessels,
and placed them on oared ships,
that he might be served with them.
Our very skin seemed to melt away [in agony]
when the ministering priest arose early
and didn't find the [full complement of] ninety-three service vessels.*
- כ The women were terrified when they saw the ruthless one enter
and riddle the Temple floor with his [hob-nailed] boots.⁴
- כא Princes* cringed in [helpless] fear when the wanton one entered,
he splattered the Holy of Holies with his foul stench.
- כב Outside, young men [Jewish defenders] stood firm,
they thought he [Titus] would be harmed by the
six hundred thousand demons [they saw entering with him].*
- נ Elders panicked when he [Titus] was given free reign by heaven⁵
to do as he pleased, while He [God] appeared
to be shackled in chains.⁶
- ס When the Satanic one [Babylon] withdrew,
the ruddy one [Rome] arrived;
he surrounded the wall and shocked the populace.
- ע The wrath [of God] fell upon the descendants of he [Jacob]
who had peeled fresh [branches of] almond and chestnut,
to the point where the palace was abandoned by heaven.

(1) Cf. Jeremiah 2:20. (2) Cf. Deuteronomy 4:24. (3) Eichah 1:13. (4) See kinnah 13. (5) Some editions read מן הַשָּׁמַיִם [from the powerful [heavens]]. (6) Jeremiah 40:1. (7) See Genesis 30:37.

entire line as a rhetorical question. Alternatively, it comprises a question and answer: *How could this happen to the House of Fire? — He sent a fire from on high!*

Ninety-three service vessels. Each morning, the Kohanim of the day's watch would remove exactly ninety-three vessels needed for the Temple service (Tamid 3:4). On the morning of the day on which the Beis HaMikdash was to fall, the Kohanim could not find all ninety-three vessels — something that had never happened before.

Princes. This refers either to the nobility of Jerusalem, or to the heavenly angels who are called שָׂרִים. When the sinful were admonished that Jerusalem would be destroyed unless they would mend their ways, they replied, 'We know the Divine Names that are the lifeblood of the various angels appointed over the elements. Should we be attacked, we will call upon the

angels to surround us with walls of water, or fire, or iron.' But God confounded them by exchanging each angel's role with another's. Thus, when the people called upon the angels that formerly protected them, the answer was always the same, 'That is no longer within my realm.' These angels now cringed because they were unable to help Israel (Yalkut Shimoni II:1023).

They thought he [Titus] would be harmed by the six hundred thousand demons. When the Roman enemies came to destroy Jerusalem, six hundred thousand demons waited at the gateway of the Temple to attack and harm them. However, the demons realized that God Himself witnessed the atrocities the Romans perpetrated, yet remained silent, as it is written: *He withdrew His right hand in the presence of the enemy.* Therefore the demons said, 'If God does not interfere, we too will not interfere!' (Devarim Rabbah 1:17).

- וְזֶה זֹנֶה צוֹעָה הַכְּנִיסִי וְלֹא נִכְנָה בְּאֵשׁ,*
עֲבָדִים חָתוּ בְּתוֹכּוֹ לִבְתֵּי אֵשׁ,
וְעַל מָה בְּבֵית אֵשׁ,² מִמָּרוֹם שָׁלַח אֵשׁ.^{3*}
- בְּנַפְשֵׁנוּ טָבַעְנוּ כְּהוֹצִיא כְּלֵי שֶׁרֶת,
וְשָׁמָּה בְּאֵנִי שָׁיֵט בָּם לְהַשְׁרֵת,
עוֹרֵנוּ נִמְקַ כְּהַשְׁכִּים מִשֶּׁרֶת,
וְלֹא מָצָא תַשְׁעִים וּשְׁלֹשָׁה כְּלֵי שֶׁרֶת.*
- נָשִׁים בָּשְׂרוּ כִּי בָא עָרִיץ,
בְּקֶרֶקַע הַבַּיִת נָעְלָיו הַחֲרִיץ,⁴
שָׂרִים* לָפְתוּ כְּבוֹא פָּרִיץ,
בְּבֵית קֹדֶשׁ הַקְדָּשִׁים צִחְנָתוֹ הַשְׁרִיץ.
- בַּחוּרִים מִבְּחוּץ צָגוּ מִחוּזִקִּים,
וְתָרוּ כִּי יוֹזֵק בְּשָׂשִׁים רְבוּא מִזִּיקִים,*
זְקֵנִים נִבְעָתוּ כְּהַרְשֻׁהוּ מִשְׁחָקִים⁵
עֲשׂוֹת רְצוֹנוֹ וְהוּא אָסוּר בְּזִיקִים.⁶
- שַׁבַּת סוֹטֵן וְיָבֵא אֶדְמוֹן,
וַיִּסְבֵּב חוֹמָה וַיַּעֲזֹת הָמוֹן,
נִפְלָה עֲבָרָה עַל נִינִי פָצַל לַח וְלוֹו וְעֶרְמוֹן,⁷
עַד כִּי נָטַשׁ מְדוּק אֶרְמוֹן.

Fire consumed His young men [Aaron's sons Nadab and Abihu]... yet he [Titus] was not burnt by the fire. These two eldest sons of Aaron were pious and holy but they erred in their service on the very day of the Tabernacle's inauguration, Rosh Chodesh Nissan 2449. Bolts of fire burst forth from the Holy of Holies, entered their nostrils and consumed their innards, yet their outer flesh and garments remained perfectly intact. The fact that they were punished so severely for their error, while Titus who intentionally committed every form of atrocity and sacrilege was left unscathed, demonstrates that they entered the House of God when it was at the height of its sanctity, and God's Presence permeated its environs with unsurpassed intimacy and intensity. Therefore, the slightest deviation caused a serious flaw in the awesome level of sanctity maintained at that moment. Titus, however, entered the Temple only after God's Presence

departed in anger over the sins of Israel. Therefore, his victory was truly a hollow one, because he destroyed an empty shell, a meaningless facade. Although Titus' intentions were entirely evil, God left him unharmed. This demonstrated that Titus was unwittingly a tool of the Divine will to destroy the Temple from which the sins of Israel had chased the protective Shechinah.

In the House of [God, the All-consuming] Fire. Alternatively, the Beis HaMikdash is the House of the Altar and Menorah fires, both of which had miraculous elements: The Altar fire was never extinguished, even though it stood in the open air (see Avos 5:7); the western lamp, of the Menorah would still be burning, long after the other lamps (with the same amount of oil and same size wicks) had gone out (see Shabbos 22b).

Why... did He send a fire from on high? The translation treats the

- פ Upon the entrance of the Temple Mount
he [Titus] began to advance,
to destroy it through the hand of his four chief commanders.
- צ On the Western side, as a memorial,
they left over a remnant of it,*
and He [God] stood behind our wall,
but did not fight on its behalf.
- ק You [God] were so enraged that You allowed them to empty
[the Temple of its contents],
and to remove from there [Jerusalem]
the unblemished children.¹
- ר Why do You allow the nations to gather [against me] ^פ
while You ignore my offering, paying it no attention?²
They sent them [the children] away
to the land of Uz in three ships.*
- ש 'Bring us back!' [to life in the Hereafter] they cried out
as they sunk into the sea's depths,⁴
as they united themselves with a solemn pact
to cast themselves into the sea as one.
They sang song and praises as [Israel did] at the Sea of Reeds,
chanting, 'Because for Your sake we are killed'⁵
in the depths of the Sea!
- נ Even as the depths were about to take their souls,
they prayed to the Real One, saying,
'All this has befallen us, yet we have not forgotten You!'⁶
They placed their hope in the One [Who promised]
to bring them back from Bashan,⁷
and a heavenly voice was heard, 'Awaken!
Why do You seem to sleep?'⁸

them off to Rome for immoral purposes. The children realized this and preferred taking their own lives to living in sin, yet they were uncertain whether suicide is permissible under such circumstances. They feared they might forfeit their share in the World to Come. God inspired them with a holy spirit to expound a verse from Scripture which gave them guidance and comfort: *My Lord promised, 'I will bring back from Bashan* (i.e. those threatened by *בנישה*, immoral disgrace), *I will bring back from the depths of the sea'* (i.e. God will resurrect and reward those who drown themselves in the sea in order to preserve their purity and to sanctify God's name) (*Psalms* 68:23). Upon hearing this, all the maidens leaped into the sea without any hesitation. The youths immediately followed their inspiring example.

As they performed this ultimate act of *Kid-dush Hashem*, Sanctification of God's Holy Name, those on the first ship cried out, 'Have we forgotten the Name of our God and extended our hands to a strange god?' (ibid. 44:21). Those on the second ship cried out, 'Is it not so that God can examine this? For He knows the secrets of the heart!' (44:22). Those on the third ship cried out, 'Because for Your sake we are killed all the time, we are considered as sheep for slaughter' (44:23).

Concerning these young and innocent martyrs Jeremiah laments: 'Over these people I weep; my eyes run with water ... My children have been destroyed, because the enemy has prevailed' (*Lamentations* 1:16). And about them does the remainder of this *kinnah* speak.

על פתח הר הבית החל לבא,
ביד ארבעה ראשי טפסריו להחריבו,
על צד מערבי לזכר השריד בו,*
וצג אחר כתלנו ולא רב ריבו.

אתה קצפת והרשית לפנות,
ילדים אשר אין בהם כל מאום משם להפנות,¹
למה רגשו גוים ולא שעת אל המנחה פנות,³
ושלחום בארץ עוז בשלש ספינות.*

השיבנו שזעו כבאו בנבכי ים,⁴
ושתפו עצמם יחד לנפול בים,
שיר ותשבחות שוררו כעל ים,
כי עליך הורגנו במצולות ים.

בי תהומות באו עד נפשם,
כל זאת באתנו ולא שכחנו חלו לממשן,⁶
תקותם נתנו למשיב מבשן,⁷
ובת קול נשמעה עורה למה תישן.⁸

(1) Daniel 1:4. (2) Psalms 2:1. (3) Cf. Malachi 2:13. (4) Cf. Job 38:16.
(5) Psalms 44:23. (6) Cf. 44:21. (7) Cf. 68:23. (8) 44:24.

On the Western Side, as a memorial, they left over a remnant of it. The Midrash states: When Vespasian besieged Jerusalem, he assigned four different generals to raze the four sections of the city. The western sector fell to the lot of a general named Pangar. In heaven it was decreed that the Western Wall of the Temple Mount should not be destroyed and, indeed, while the other three generals destroyed their sectors, Pangar allowed the Western Wall to stand intact. Vespasian summoned him and demanded an explanation, to which Pangar responded, 'I swear that my intention is only to glorify your reputation, O royal master! Had I obliterated every last vestige of this metropolis of Jerusalem, later generations would have no idea of the scope of your victory, for they might think that Jerusalem was no more than a tiny town. But now that I have left over this massive Western Wall as a memorial, it will be known for all time that your majesty conquered a major city of colossal proportions!'

The Emperor said to him, 'You have defended

yourself very well, nevertheless, since you failed to follow my command you must climb to the top of a tower and throw yourself off. If you survive, I will let you live; but if you die, then indeed you will have received the death penalty you deserve!' Pangar threw himself off the top of a tower and was killed, for Rabban Yochanan ben Zakkai had uttered a curse against him saying, 'Your own heart knows what your real intentions are! You claim to have preserved the Western Wall for the glory of Vespasian, but in your heart you know full well that you desire a memorial to commemorate the utter defeat and destruction of the Jewish people!' (*Midrash Eichah* 1:32).

They sent them [the children] away to the land of Uz in three ships. This is based on the narrative related in the Talmud (*Gittin* 57b) and the Midrash (*Midrash Eichah*) and presented here in composite form: Vespasian (or Titus) filled three galleys with four hundred of the finest youths of Jerusalem, boys and girls, and sent

17.

- א If [it could happen that]* women ate the fruit
of their own [womb], the babes of their care —¹ alas unto me!²
- ב If [it could happen that] compassionate women cooked [their own]
children³ whom they had so carefully measured
handbreadth by handbreadth* — alas unto me!
- ג If [it could happen that] the locks of their hair were torn from
their heads when they were tied [by their hair] to fleet horses* —
alas unto me!
- ד If [it could happen that] the tongue of the nursing babe would
adhere to its palate⁴ through unmitigated thirst — alas unto me!
- ה If [it could happen that] one [mother] cried out to another,
'Come, let us cook our screeching children!' — alas unto me!
- ו If [it could happen that] after devouring one of their babies,⁵
the two met [and the mother of the eaten child said],
'Give your son!' But he was already cut to pieces
and hidden away [for his mother to enjoy alone] —⁶ alas unto me!
- ז If [it could happen that] fathers' flesh was waiting for
[their] sons* [to eat] in caves and ditches — alas unto me!
- ח If [it could happen that] daughters were condemned to die
in their mother's bosom, swollen [with hunger] —⁷ alas unto me!
- ט If [it could happen that] the spirits of infants soared [heavenward]
from their swollen corpses
[which were lying] in the city's streets —⁸ alas unto me!
- י If [it could happen that] women were weighed down
by miscarriage of womb and dryness of breast,⁹
and that mother [lamented] over dying sons — alas unto me!
- יא If [it could happen that] eight hundred [young Kohanim
who bore decorative gold] shields were trapped;
in Arabia [they fell to] foul decay — alas unto me!

agreed to their plan, for אמת is the signet of God (Yoma 69b; Sanhedrin 63a).

The significance of these letters is that they come at the beginning, middle and end of the *aleph-beis*. Thus they allude to the fact that God is the First, the Last and has no equal or partner (Yerushalmi Sanhedrin 1:1). Accordingly, with this scheme, as with the alphabetical arrangement, the *paytan* intimates that the sins of the generation ran the gamut from א to ת.

טפחים טפחים — Handbreadth by handbreadth. The Talmud relates that when Doeg ben Yosef died, his widow was left with a young son. Each year, she would measure his growth by handbreadths and donate an equivalent amount of gold coins to the Temple treasury in honor of her son. But when the siege intensified against Jerusalem, she was caught in the throes of starvation until she slaughtered and ate her precious son (Yoma 38b).

ותקשרנה לסוסים פורחים — When they were tied

[by their hair] to fleet horses. The Midrash recounts how, after the Destruction, Miriam bas Baisos, wife of the Kohen Gadol Yehoshua ben Gamla, was tied by her hair to the tails of Arabian steeds and was dragged from Jerusalem to Lud (Midrash Eichah 1:47).

Fathers' flesh ... for [their] sons. When the siege was at its peak and the hunger most intense, one man of a group went out to find a corpse they could scavenge. When he chanced upon his own father's body, he buried it in a shallow grave and made a sign to enable him to recognize the spot. Then he returned empty-handed to his comrades. They sent out a second man to seek food. He returned with a corpse which they proceeded to eat. Later the first scout asked, 'I was unable to find anything to eat. Where did you find this body?' The second described how he had exhumed it from a freshly dug grave which was marked in such and such a manner. And the first screamed, 'Woe is me! For

יז.

- אם* תאכלנה נשים פרים עוללי טפוחים,¹
אם תבשלנה נשים רחמניות ילדים²
המדודים טפחים טפחים*,
אם תגזנה פאת ראשם ותקשרנה לסוסים פורחים*,³
אם תדבק לשון יונק לחיר* בצמאון צחיחים,
אם תהומינה זו לעצמת זו
בואי ונבשל את בנינו צורחים,
אם תוערנה זו לזו
תני בנך והוא חבוי מנתח נתחים,⁴
אם תזמינה בשר אבות לבנים* במערות ושיחים,
אם תחייבנה בנות אל חיק אמותם נתפחים,⁵
אם תטסנה רוחות עוללים
ברחובות קריה תפוחים,⁶
אם תיקרנה בשכול רחם וצמוק שקים*,
ואם על בנים שחים,
אם תבשלנה שמונה מאות מגנים בערב אלוחים,⁷
אם תבשלנה שמונה מאות מגנים בערב אלוחים,⁸

(1) Eichah 2:20. (2) Job 10:15. (3) Cf. Eichah 4:10. (4) Cf. 4:4; Psalms 137:6.
(5) See II Kings 6:28-29. (6) Cf. Eichah 2:12. (7) Cf. 2:11. (8) Cf. Hosea 9:14.

אם — If [it could happen that.] This *kinnah* describes in horrible detail how the scope of the Destruction was not merely confined to material objects. Rather, this event ripped out the very moral fiber of the people and utterly distorted their essential personality traits. The Talmud teaches that the Jewish nation is identified by three basic qualities, they are *בשנים, בישינים, ברחמים*, *compassionate, modest, and performers of kindness* (Yevamos 79a). The intense suffering of the Destruction crazed the Jewish people and stripped them of the most elementary, normal human feelings and emotions, to the point where mothers relished the opportunity to cook the flesh of their own babes in order to still their hunger, and children were not revolted to consume the remains of their dead parents.

Concurrently, the heathen conquerors, already barbaric, were roused to an unprecedented level of cruelty and depravity and perpetrated every form of unspeakable atrocity against their Jewish victims.

In the closing stanza of this *kinnah*, the author, R' Elazar HaKalir, reveals the true reason for this atmosphere of utter inhumanity. It all stemmed from the astonishing crime which the Jewish

nation committed as a whole. Two hundred and fifty years before the destruction of the Temple, in the reign of King Joash, the prophet and priest Zechariah ben Jehoiada admonished the nation in the Temple courtyard on Yom Kippur. So perverted were the people that instead of heeding the rebuke of their spiritual leader, they cold-bloodedly stoned and murdered their holiest leader, on the holiest day of the year, in the holiest location on earth. It was this crime which totally corrupted the Jewish people and distorted their nature and for this God exacted terrible vengeance at the time of the Temple's Destruction.

Each line of the *kinnah* begins with *אם*, if, followed by the third person feminine prefix. The second letters of the second words of each line form the *aleph-beis*. The letters א מ ת spell the word *אמת*, truth or it is true. Perhaps this is an allusion to that which the *paytan* writes in the closing stanza, namely, that God was in full accord with the punishments described in the first twenty-two verses of the *kinnah*. Similarly, we find that when the Sages wished to eradicate the overpowering *yetzer hara* of idolatry from Israel, a note fell from heaven on which was written *אמת*, it is true. This proved that God

- ל If [it could happen that] their breath was set on fire
with a variety of salty foods and [they died while trying to drink
from] wineskins [deviously] inflated with [hot, stale] air* —
alas unto me!
- מ If [it could happen that] they were decimated
from one thousand to one hundred, from one hundred to ten,
until but one [remained]¹ — a source of terrible sorrow —
alas unto me!
- ג If [it could happen that] eighty thousand fledgling priests
fled to the sheltering Sanctuary —
alas unto me!
- ד If [it could happen that] all those souls
were burned there like dry thorn cuttings —
alas unto me!
- ה If [it could happen that] eighty thousand anointed priests
were beheaded over the innocent blood [of Zechariah] —²
alas unto me!
- ו If [it could happen that] the souls [of the starving defenders] were
swollen and stricken by the [tantalizing] aroma of the fruits
of the field [that they could not attain] —³
alas unto me!
- ז If [it could happen that] heaped on one stone
were nine kab-measures of children's brains —
alas unto me!
- ח If [it could happen that] three hundred suckling babes
were hung [to die], stretched out on a single branch —
alas unto me!
- ט If [it could happen that] delicate, pampered women⁴
were seen in iron chains, under the hand of the chief butcher —
alas unto me!
- י If [it could happen that] the daughters of distinguished royalty
took their rest on the open roadsides —^{5*}
alas unto me!
- יא If [it could happen that] young maidens and young men
fainted from the dehydrating thirst —
alas unto me!
- But the Holy Spirit raged back at them:
'Woe unto all my wicked neighbors!
Those [tragedies] which befell them, they publicize,
but that [evil] which they perpetrated, they do not publicize.
If [it happened that] women ate the fruit of their own [womb],
they let it be heard,
but if [it happened that] they murdered a Prophet-Priest
in God's Sanctuary,
they did not let that be heard!'

in the cities they passed on their way to Babylon, but had to sleep out in the open, exposed to the elements. Some interpret that these women were publicly violated when they were made to lie on the roadsides.

Various other interpretations of this phrase are possible: The noble daughters were forced to work as kitchen slaves and had to sleep among

the racks of pots (see *Ibn Ezra* to *Psalms* 68:14); they were forced to till the soil and sleep between the furrows (see *Rashbam* to *Genesis* 49:14); they were forced to carry heavy double burdens and collapsed under their weight (see *Sforno* *ibid.*). None of these views are mutually exclusive, for all of these atrocities may have been perpetrated against the captives.

- אם תִּלְהַטֵּנָה רוּחַם בְּמִינֵי מְלוּחִים וְנוּדוֹת נְפוּחִים,* אֵלֶּלִי לִי.
אם תִּמְעַטֵּנָה מֵאֶלֶף מֵאָה
וּמִמֵּאָה עֶשְׂרֵה עַד אֶחָד לְמַפְחִים, אֵלֶּלִי לִי.
אם תִּנְסֶנָּה לְמִסֵּר הֵיכַל שְׁמוּנִים אֶלֶף כְּהֻנִּים פְּרָחִים, אֵלֶּלִי לִי.
אם תִּשְׁרַפְנָה שֵׁם כָּל אוֹתָם הַנְּפָשׁוֹת
בְּקוֹצִים בְּסוּחִים,
אם תַּעֲרַפְנָה עַל דָּם נָקִי
שְׁמוּנִים אֶלֶף כְּהֻנִּים מְשׁוּחִים,² אֵלֶּלִי לִי.
אם תִּפְחֶנָּה נְפָשׁוֹת מִדְּקָרִים מְרִיחַ תְּנוּבוֹת שִׁיחִים,³ אֵלֶּלִי לִי.
אם תַּצְבְּרְנָה עַל אֶבֶן אַחַת
תִּשְׁעָה קַבִּין מוֹחֵי יְלָדִים מְנָחִים,
אם תוֹקַעְנָה שְׁלֹשׁ מֵאוֹת יוֹנָקִים
עַל שׁוֹכָה אַחַת מִתּוֹחִים,
אם תִּרְאִינָה רְכוּת וְעִנְיָנוֹת⁴ כְּבוֹלוֹת
עַל יַד רַב טֶבַחִים,
אם תִּשְׁכַּבְנָה בֵּין שְׁפָתַיִם*⁵ בְּנוֹת נְדִיבִים מְשַׁבְּחִים, אֵלֶּלִי לִי.
אם תִּתַּעַלְפְנָה הַבְּתוּלוֹת וְהַבְּחוּרִים
בְּצִמְאון צְחִיחִים,
וְרוּחַ הַקֹּדֶשׁ לְמוֹלֵם מְרַעִים,
הוּא עַל כָּל שְׁכֵנֵי הָרָעִים,
מֶה שֶׁהִקְרָאם מוֹדִיעִים,
וְאֵת אֲשֶׁר עָשׂוּ לֹא מוֹדִיעִים,
אם תִּאכְלֶנָּה נָשִׁים פְּרִים מְשִׁמִּיעִים,
וְאֵם יִהְיֶה בְּמִקְדָּשׁ יְהוָה כֹּהֵן וְנָבִיא לֹא מְשִׁמִּיעִים.

(1) Cf. Amos 5:3. (2) See *kinnah* 34. (3) Cf. *Eichah* 4:9.

(4) Cf. *Deuteronomy* 28:56. (5) Cf. *Psalms* 68:14; *Genesis* 49:14.

I have eaten my father's flesh! (Midrash *Eichah* 1:45).

Wineskins [deviously] inflated with [hot, stale] air. Various Midrashim describe how, when the captives were led through the lands of Arabia, the Ishmaelites met them on the way and appeared to be friendly and sympathetic. They offered bread and other foods all of which had been oversalted. Soon the Jews asked for something to drink. The Ishmaelites offered them leather canteens that they had filled with

air and left hanging in the sun. Thinking they were full of refreshing liquid, the unfortunate captives — whose hands were tied behind their back — bit off the plugs with their teeth. The hot, stagnant air in the bags filled their lungs and killed them (*Tanchuma Yisro* 5; *Midrash Eichah*; *Yerushalmi Taanis* 4:5).

On the open roadsides [lit., between the borders]. The translation and interpretation follow *Rashi* (*Genesis* 49:14 and *Psalms* 68:14). The captive women were not permitted to sleep

21.

- א Cedars of Lebanon,* giants of Torah,
 ב shield-carriers* of Mishnah and Gemara,
 ג powerful warriors* exerting themselves over it in purity,
 ד their blood was spilt and [their] greatness removed [from us].
 ה Behold, they are the holy Ten Martyrs
 executed by the [Roman] government,
 ו and for these do I weep and my eye overflows.¹
 ז When I remember this I scream in bitterness.
 ח The most desirable in Israel, the holy vessels, crown and tiara,
 ט pure of heart and consecrated, they suffered a harsh death.
 י They cast lots* to determine whom to put to the sword first.
 כ When the lot fell on Rabban Shimon [ben Gamliel],*
 he stretched out his neck and wept as the decree was issued.*
 ל The overlord, with soul steeped in evil,
 turned to slay Rabban Shimon.²
 מ [Rabbi Yishmael, the Kohen Gadol,] the scion of Aaron*
 asked permission to cry over this son of royalty.

(1) Cf. Eichah 1:16; 3:49. (2) Some editions read רבי ישמעאל, Rabbi Yishmael.

nassi of Israel and son of Rabban Shimon, the first of the Ten Martyrs. Among those described with this title was Rabbi Chutzpis the Interpreter, ninth of the Martyrs (*Berachos* 27b). They are called shield-carriers either because they metaphorically do battle with each other in debating the fine points of Torah law, or because of their role in enforcing the law as interpreted by the *nassi* and his academy (*Aruch*).

גבורי כח — Powerful warriors. Perhaps this is an even greater accolade than earlier ones, for the psalmist depicts the angels with this term (see *Psalms* 103:20).

יָדוּ גוֹרֵל — They cast lots. Rabban Shimon ben Gamliel and Rabbi Yishmael the *Kohen Gadol* were seized by the Romans at the time of the Temple's destruction. When they were about to be killed, each begged the executioner, 'Please kill me first, so that I will not be forced to witness the death of my beloved colleague!' The executioner was amazed by the pure love for one another and said, 'In that case we will cast lots to decide who should die first!'

רַבֵּן שְׁמוּעוֹן — Rabban Shimon [ben Gamliel], the *Prince*, of Israel, a great grandson of Hillel and a direct descendant of the royal family of King David. He was the first of the Ten Martyrs to die. *Mishnah Berurah* (53:35) quotes *Sefer Chassidim* who relates that when Rabban Shimon ben Gamliel was about to die he asked Rabbi Yishmael, 'My dear brother, why am I being subjected to die such an ignominious death [like a common criminal]?'
 Rabbi Yishmael replied, 'Perhaps when you preached in public before the masses you were filled with too much personal pleasure and you

thereby benefited personally from words of Torah?' Rabban Shimon responded, 'My brother, you have comforted and consoled me!'

וַיִּבְכּוּ כַּנְנוֹרָה גוֹרָה — And wept as the decree was issued. The much more detailed version in the *piyut* אֶלֶה אֶזְכְּרָה (see above) relates that the Roman ruler informed the martyrs that they would be executed as retribution for the sale of Joseph by his brothers. They asked for a three-day period during which they would determine whether their deaths had been decreed by the Heavenly Tribunal. Rabbi Yishmael the *Kohen Gadol* uttered God's secret Name by which miracles can be performed, and ascended to heaven. There he met the angel Gabriel who told him, 'Accept it upon yourselves... for I have heard... that you have been destined for this.'

The *kinnah* informs us that Rabban Shimon wept as he heard Rabbi Yishmael report that their deaths had been decreed in heaven.

מִנְרַע אַהֲרֹן — The scion of Aaron. Although his name is not mentioned in this *kinnah*, other sources identify him as Rabbi Yishmael ben Elisha the *Kohen Gadol* (see *kinnah* 23). According to those sources, the Roman governor who condemned Rabbi Yishmael to death had a daughter who was impressed with the Rabbi's appearance, for he was as handsome as Joseph in his prime. She begged her father to spare the Rabbi for her personal gratification. Her father replied, 'If it is his face that impresses you, we can preserve it.' In an incredible display of cruelty, the governor gave orders that Rabbi Yishmael be skinned alive and the skin on his face be mounted like a trophy and preserved in fragrant balsam. They flayed the flesh off his face until they reached the top of his head where *tefillin* were

כא.

אֶרְוִי הַלְבָנוֹן* אֲדִירֵי הַתּוֹרָה,
 בַּעֲלֵי תְרִיסִין* בְּמִשְׁנָה וּבְגִמְרָא,
 גְּבוּרֵי כַח* עֲמָלִיהַ בְּטִהָרָה,
 דָּמָם נִשְׁפָּךְ וְנִשְׁתָּה גְבוּרָה,
 הֵנָּם קְדוּשֵׁי הָרוּגֵי מַלְכוּת עֲשָׂרָה,
 וְעַל אֵלֶּה אֲנִי בּוֹכֶיהָ וְעֵינַי נִגְרָה.
 זֹאת בְּזִכְרִי אֲזַעֵק בְּמֶדְרָה,
 חֲמַדַּת יִשְׂרָאֵל כְּלֵי הַקֹּדֶשׁ נִגְרָה וְעֲטָרָה,
 טְהוּרֵי לֵב קְדוּשִׁים מָתוּ בְּמִיתָהּ חֲמוּרָה,
 יָדוּ גוֹרֵל* מִי רֹאשׁוֹן לַחֲרָב בְּרוּרָה,
 כִּנְפּוֹל גוֹרֵל עַל רֶכֶּן שְׁמֻעוֹן* פָּשַׁט צְנָאָרוֹ וּבָכָה כְּנִגְזָרָה גּוֹרָה,*
 לְרֶכֶּן שְׁמֻעוֹן חוֹר הַהֶגְמוֹן לַהֲרֹגוֹ בְּנִפְשׁ נְצוּרָה,
 מִזְרַע אַהֲרֹן* שָׁאֵל בְּבִקְשָׁה לְבָכּוֹת עַל כֵּן הַגְבִּירָה,

— Cedars of Lebanon. This *kinnah*, whose author is unknown (although some ascribe it to חֵיאל בֶּן מֵאִיר, whose name may appear in the acrostic), is a dramatic highlight of the Tishah B'Av service. It depicts the tragic execution of the Ten Martyrs.

Numerous *piyutim*, *kinnos* and *selichos* have been written about the Ten Martyrs, all of which seemingly place them as contemporaneous. It should be noted, however, that while all ten of these righteous men were murdered by the Romans during the Mishnaic period, their executions did not take place at the same time, nor could they have, since two of the ten did not even live in the same generation as the other eight. Namely, Rabban Shimon ben Gamliel and Rabbi Yishmael the *Kohen Gadol* lived before the Destruction of the Second Temple, and were murdered shortly thereafter, while the others were all killed after the Bar Kochba revolt, more than sixty years later. The liturgical accounts of the martyrdom were not meant as historical records, but as dramatic accounts of the story, in order to evoke feelings of loss and repentance on the part of the congregation.

The Talmud teaches: 'The death of the righteous is a tragedy equal to the burning of the Temple of our God' (*Rosh Hashanah* 18a). Thus, it is appropriate to mourn the loss of these righteous sages on Tishah B'Av, the day our Temple was destroyed in fire.

In the *chazzan's* repetition of the *Amidah* during *Mussaf* on Yom Kippur, the Day of Atonement, we read another *piyut* describing the death of the Ten Martyrs titled אֶזְכְּרָה, *These shall I recall*. It is included in the Yom Kippur

service because the Talmud (*Moed Katan* 28a) states: 'The death of the righteous atones for the sins of Israel,' and it is on Yom Kippur that we seek to arouse the merit of the martyrs. The Yom Kippur version of this story is lengthier and explains that the death of the Ten Martyrs was an atonement for the sin of the ten sons of Jacob who were involved in the sale of Joseph into slavery (see *Genesis* ch. 37). That heartless deed sowed the seeds of future dissension and senseless hatred in Israel. But it was not until the Second Temple was destroyed due to *baseless hatred*, that Israel reaped the bitter fruits of that deed (*Yoma* 9b). Then, after the Temple's destruction, God brought about the death of ten holy martyrs who sanctified His Name in atonement for the sin of the ten brothers. For it was the still-present influence of their act that continued to prevent their offspring from living in brotherhood and harmony.

This *kinnah* lists only eight of the Ten Martyrs. In the Yom Kippur liturgy and other sources the other two are given as Rabbi Chanina ben Chachinai, one of Rabbi Akiva's earlier disciples and Rabbi Yehudah (or Elazar) ben Dama. Some versions add the name of Rabbi Yehudah HaNachtom in place of ben Dama.

אֶרְוִי הַלְבָנוֹן — Cedars of Lebanon. The righteous are thus described by the psalmist: A righteous man will flourish like a date palm, כְּאֶרֶץ בְּלִבְנוֹן, like a cedar in Lebanon he will grow tall (*Psalms* 92:13).

בַּעֲלֵי תְרִיסִין — Shield-carriers [lit., masters of the shields]. The Talmud uses this when referring to the sages in the academy of Rabban Gamliel,

- א He took [Rabban Shimon's severed] head and placed it on his lap [and lamented], 'O pure Menorah!'
- ב He placed his eyes upon his eyes, and his mouth upon his mouth in absolute love.
- ג He cried out and said, 'O mouth that strengthened itself in Torah, how suddenly a violent and cruel death has been inflicted upon you!'
- ד He [the overlord] ordered them to strip the skin off [Rabbi Yishmael's] head with a sharp razor.
- ה With his skin he fulfilled the prophecy: 'They [the enemy] said to your soul, "Prostrate yourself that we may walk over you!"'
- ו When the wicked one who flayed him reached the place of the tefillin, the brilliant mitzvah, He [Rabbi Yishmael] let out such a scream* that the whole world quaked and the earth crumbled into little pieces. After him they brought forth Rabbi Akiva* who uprooted mountains [of halachic problems] and ground them one against the other by thorough analysis. They combed his flesh with an iron comb in order to break him. His soul departed while he declared, '[God is] One' and a heavenly voice proclaimed, 'Fortunate are you, Rabbi Akiva; your body has been purified with every type of purity!'
- ז After him they brought forth Rabbi Yehudah ben Bava* a man of humble heart, and scrupulous [in avoiding sin], he was killed at age seventy by the hands of the cursed [nation]. He was immersed in fasting; clean and pious, alacritous in his service. Rabbi Chanina² ben Teradyon* came after him, [condemned because] he assembled crowds [to study Torah] within the gates of Zion.

(1) Isaiah 51:23. (2) Some editions read חַנְנִיָּא or חֲנַנְיָא, Chananiah.

privilege of serving God to such a degree. Now that the chance has come to me, shall I not grasp it with joy?

He repeated the first verse of *Shema* — Hear, O Israel, *HASHEM* is our God, *HASHEM* is One — and as he drew out the word אחד, One, his soul left him.

A heavenly voice was heard saying, 'You are praiseworthy, Rabbi Akiva, for your soul left you as you proclaimed God's Oneness! ... You are praiseworthy, Rabbi Akiva, for you are ready to enter the life of the World to Come' (*Berachos* 61b; *Yerushalmi Berachos* 9:5).

Rabbi Yehudah ben Bava. — Moses ordained his disciple Joshua, thus investing him with the God-given authority to render halachic judgments and to impose certain fines. The chain of *Semichah* ordination remained unbroken, handed down from teacher to disciple, for almost fifteen centuries until the Romans issued a decree prohibiting Rabbis (under pain of death) from ordaining their students. Rabbi

Yehudah ben Bava was determined to guarantee the perpetuation of the chain of *Semichah*. He secretly ordained five of his greatest disciples near a mountain pass in a secluded area between the cities of Usha and Shefaram. These illustrious students were: Rabbi Meir, Rabbi Yehudah bar Illai, Rabbi Shimon bar Yochai, Rabbi Yossi ben Chalafta and Rabbi Elazar ben Shamua, the tenth martyr (other opinions add a sixth disciple, Rabbi Nechemiah, see *Sanhedrin* 13b-14a).

Unfortunately, the Romans heard about this convocation and sent troops to execute the master and his disciples. Seventy-year-old Rabbi Yehudah ben Bava commanded his students, 'Run away, my sons, and I will stand firm before them like an immovable boulder.' Rabbi Yehudah blocked the narrow mountain path with his body and the Romans could not budge him. Only after they pierced his body with three hundred iron spears and made him like a sieve did he fall dead.

Rabbi Chanina ben Teradyon. — Rabbi Chanina ben Teradyon. The Talmud (*Avodah Zarah* 18a)

נטל ראשו ונתנו על ארפבותיו מנורה הטהורה,*
שם עיניו על עיניו ופיו על פיו באהבה גמורה,
ענה ואמר פה המתגבר בתורה,
פתאום נקסה עליו מיתה משנה וחמורה,
צנה להפשיט את ראשו בתער השכירה,
קים בעורו אמרו לנפשך שחי ונעברה.
רשע הפושט עת הגיע למקום תפלין מצות ברה,
צעק צעקה* ונודע עזה עולם וארץ התפוררה.
מאחריו הביאו את רבי עקיבא*
עוקר הרים וטוחנן זו בזו בסברה,
וסדקו את בשרו במסרק של ברזל להשתברה,
יצתה נשמתו באחד ובת קול אמרה,
אשריך רבי עקיבא גופך טהור בכל מיני טהרה.
בן בבא רבי יהודה* אחריו, הביאו בשברון לב ואזהרה,
נהרג בן שבעים שנה בידי ארורה,
יושב בתענית הדיה נקי וחסיד במלאכתו למטהרה.
רבי חנינא* בן תרדיון* אחריו מקהיל קהלות בציון שעררה,

positioned. Until that point Rabbi Yishmael bore the excruciating physical pain in silence, but when they stripped him of this precious spiritual possession he let out a terrifying scream.

The Talmud relates that once every seventy years the Romans would reenact the following scene: A healthy man (representing Esau) would ride on the back of a cripple (symbolic of Jacob, who had a temporary limp after doing battle with the angel — see *Genesis* 32:24-32). 'Esau' would be wearing the garments once worn by Adam and later the property of Esau and would hold aloft the preserved head of Rabbi Yishmael. All this, to prove Esau's continued supremacy over Jacob, i.e., Israel (*Avodah Zarah* 11b with *Rashi*).

'O pure Menorah!' Torah scholars are beacons of light that guide people along the paths that lead to heaven. Or, in the words of King Solomon: נר מצוה ותורה אור, *A mitzvah is a lamp and the Torah is light* (*Proverbs* 6:23).

He ... let such a scream. For some reason the alphabetical acrostic is discontinued after the first twenty letters and omits the letter ש and ת. Perhaps some lines of the original composition have been lost or removed by the censors.

Rabbi Akiva. Rabbi Akiva's death at the age of one hundred and twenty took place about sixty years after the destruction of the Temple (circa 135 C.E.). After Bar Kochba's

unsuccessful uprising against the Romans, they enacted extremely harsh decrees proscribing the practice of Judaism in general and prohibiting the study and teaching of Torah in particular. Rabbi Akiva believed that without Torah study the Jewish people suffer a demise worse than death, so he ignored the Roman decree and taught Torah at massive public gatherings. The Romans imprisoned him and finally executed him on Yom Kippur.

Rabbi Akiva was tortured to death in this barbaric manner:

It was the time of the morning *Shema* reading when R' Akiva was taken out to be murdered publicly. During his frightful ordeal he accepted God's sovereignty upon himself by reciting the *Shema* joyously, oblivious to the pain. Turnus Rufus, the Roman commander who ordered the barbarous execution, was flabbergasted. 'Have you no feeling of pain that you can laugh in the face of such intense suffering?' he exclaimed. Even R' Akiva's own students wondered, 'Our teacher, even to this extent?'

The dying sage explained, 'All my life I was concerned over a phrase of the Torah. We are taught in the *Shema* to accept God's sovereignty and decrees upon ourselves, בכל נפשך, with all your soul (*Deuteronomy* 6:5) — this implies that we must serve God even if it means forfeiting our life. I used to wonder if I would ever have the

While he sat with a Torah Scroll and taught,
they surrounded him with bundles of vines.
They set them on fire, and wrapped him in the Torah Scroll
[from which he taught].
They placed tufts of [water-soaked] wool on his heart,
so that he would not die quickly.
The pious one, Rabbi Yeshevav the Scribe,* was killed
by the descendants of [Sodom and] Amarah.
They threw him down and flung him to the dogs,
so he was not buried in a proper grave.
A heavenly voice went forth [and said] that he did not fail
to observe any detail of the Torah of Moses.
And after him on the day of wrath, they [killed] Rabbi Chutzpis,*
[who taught Torah with such fiery zeal that a] bird
flying [above him] would be burnt
by the breath of his mouth as if on the Altar pyre.
The righteous Rabbi Elazar ben Shamua* was the last;
he was killed by stabbing.
It was on a Friday as the day turned to the holy Sabbath,
so he began the Kiddush and recited [the opening passage].
They unsheathed a sword over him,
and did not allow him to live to finish it.
His soul departed with [the words] 'which God created,'¹
[thereby acknowledging Him as] the Creator
Who fashioned every creature's form.
Again and again in this manner, the sons of iniquity
continued to torture [us] with rebuke.
With stoning, burning, beheading and strangling —
who can calculate [the enormity of the tragedy]?
What remained of it, the scattered flock, the lions consumed.²
The breast of the waving and the thigh of the raising-up*
the lion and his daughter tore to pieces.
May HASHEM show [His] benevolence [to us]
and never again make us suffer.⁴
Strengthen the faltering knees,⁵ O You Who are Jacob's portion,⁶
and his savior in times of distress.⁷
For the sake of righteousness He [God] shall reign as king.⁸
He will say [to Israel], 'The days of your mourning have come to
an end!'⁹ Then we shall venture forth and walk in His light!

relates that when Elisha ben Avuyah, a well-known Sage of Mishnaic times, saw Rabbi Chutzpis' tongue being chewed up by a swine in the trash heap, he could not fathom that a just God would allow such 'injustice,' and he turned heretic. The Talmud, however, explains Rabbi Chutzpis' degradation as proof that mitzvah observance is not forthcoming in this world, but in the World to Come (Kiddushin 39b).

שָׂרֵב אֶלְעָזָר בֶּן שְׁמוּעָה — Rabbi Elazar ben Shamua. One of the five great disciples ordained by Rabbi Yehudah ben Bava (see above), he was the last of the Ten Martyrs. He was killed at the age of one hundred and five.

שֶׁכֶר מִצְוָה וְשֶׁכֶר הַתְּרוּמָה — The breast of the waving and the thigh of the raising-up. The flesh of these innocent victims was regarded as the choicest and finest of the priestly sacrificial gifts.

יושב ודורש וספר תורה עמו, והקיפוהו בחבלי זמורה,
את האור הציתו בהם וכרכוהו בספר תורה,
ספוגין של צמר הניחו על לבו שלא ימות מהרה.
חסיד רבי ישכב הסופר* הרגוהו עם זמורה,
ורקוהו והשליכוהו ללבלבים ולא הקבר בקבורה,
יצתה בת קול עליו שלא הניח כלום מתורת משה לשמרה,
ואחריו רבי חוצפית* ביום עברה,
עוף הפורח נשרף בהבל פיו כבמדונה.
צדיק רבי אלעזר בן שמוע* באחרונה נהרג במדקירה,
יום ערב שבת היה זמן קדוש ויִקְדַּשׁ ויִקְרָא,
חרב שלפו עליו ולא הניחוהו בחיים לגמרה,
יצתה נשמתו בברא אלהים יוצר וצר צורה.
כהנה וכהנה הוסיפו בני עולה לענות בגערה,
בסקילה שרפה הרג וחנק מי יוכל לשערה,
נותרת ממנה יאכלו אריות שה פזורה,²
חזה התנופה ושוק התרומה* טרפו אריה והכפירה,
ייטיב יהוה ולא יוסיף עוד ליסרה,⁴
אמיץ ברכים כושלות* חלק יעקב* ומושיע בעת צרה,⁷
לצדק ימלך מלך,* יאמר שלמו ימי אבלה,⁹ לאורו נסע ונלה.

(1) Genesis 2:3. (2) Cf. Jeremiah 50:17. (3) Cf. Leviticus 7:34. (4) Cf. 26:18.
(5) Cf. Isaiah 35:3. (6) Jeremiah 10:16. (7) Cf. 14:8. (8) Isaiah 32:1. (9) 60:20.

teaches that the pretext to execute Rabbi Chanina was that he violated the Roman edict against teaching the Torah publicly. The Romans wrapped him in the Torah Scroll that he always kept with him and set it afire. To prolong his agony, they packed his chest with water-soaked wool. To his horrified daughter and student, Rabbi Chanina said, 'The parchment is consumed, but the letters fly up in the air.' The Roman executioner was deeply moved by Rabbi Chanina's holiness and asked, 'If I remove the wool from your heart, will I have a share in the World to Come?' Rabbi Chanina promised that he would, whereupon the Roman removed the wet wool and put more wood on the fire, so that the agony would end quickly. Then, the Roman threw himself into the fire and died. A heavenly voice proclaimed, 'Rabbi Chanina and his executioner are about to enter the World to Come.'

שָׂרֵב אֶלְעָזָר בֶּן שְׁמוּעָה — Rabbi Yeshevav the Scribe. Rabbi Yeshevav was Rabbi Akiva's colleague. It was said of him that he was as great as Moses in every respect other than prophecy. The Romans

murdered him while he was reciting the *Shema*, as he was reading the portion dealing with the *mitzvah* of the *tzitzit* fringes. He died on a high level of purity for he had been fasting all that day, but the Romans were determined to subject his remains to degradation. They refused to allow him to be buried; instead, they had wild dogs drag his pure and holy body through the streets.

רַבִּי חוּצְפִית — Rabbi Chutzpis. In Talmudic times, a *meturgaman*, literally, *interpreter*, would repeat and explain the lecture of the *rosh yeshivah*. Rabbi Chutzpis was one day short of his 130th birthday and his last wish was for one more day of life in order to recite the *Shema* for another evening and morning. But his wish was not granted.

The Romans devised a particularly sadistic barbarism for Rabbi Chutzpis. Since he was renowned for his rhetorical skill and his golden tongue, before they killed him they cut out his tongue and tossed it into the trash heap. This was a particularly disturbing torture, for Rabbi Chutzpis never used his tongue to speak anything other than words of Torah. The Talmud

31.

- א A fire [of elation] burns within me,*
when I recall in my heart [what happened],
when I went forth from Egypt;
but I shall arouse lamentations,
so that I'll remember [what occurred],
when I went forth from Jerusalem.
- א Then Moses chose to sing¹ a song not to be forgotten,
when I went forth from Egypt;
but Jeremiah lamented* a doleful lament,²
when I went forth from Jerusalem.
- ב My House [the Tabernacle] was
established, and the cloud rested upon it,³
when I went forth from Egypt;
but God's fury rested like a heavy cloud upon me,
when I went forth from Jerusalem.
- ג The waves of the Sea piled high, and stood up like a wall,⁴
when I went forth from Egypt;
but the wanton enemy drowned me and poured over my head,⁵
when I went forth from Jerusalem.
- ד Heavenly grain and a rock from which flowed water,⁶
when I went forth from Egypt;
wormwood and bitterness and the bitter waters,
when I went forth from Jerusalem.
- ה From dawn to dusk, encircling Mount Horeb,*
when I went forth from Egypt;
but a call to mourning by the rivers of Babylon,⁷
when I went forth from Jerusalem.
- ו And the appearance of the glory of HASHEM
was like a fire consuming* before me,
when I went forth from Egypt;
but abandoned to the slaughter of the sharpened sword,
when I went forth from Jerusalem.
- ז Sacrifices and flour offerings, and the oil of anointment,
when I went forth from Egypt;
but God's treasure was taken like sheep to the slaughter,
when I went forth from Jerusalem.
- ח Festivals and Sabbaths, and miracles and signs,
when I went forth from Egypt;
but fasting and mourning and the pursuit of futility,
when I went forth from Jerusalem.

33:6; I Kings 19:8); and (f) הר סיני, Mount Sinai (Exodus 19:18).

But Jeremiah lamented. This refers to the Book of Eichah that Jeremiah

לא.

- אש תוקד בקרבי,* בהעלותי על לבי,
קנים אעירה, למען אזכירה,
אז ישיר משה, שיר לא ינשה,
ויקונן ירמיה,* ונהה נהי נהיה,²
ביתי התכונן, ושכן הענן,³
וחמת אל שכנה, עלי בעננה,
גלי ים רמו, וכחומה קמו,⁴
ודונים שטפו, ועל ראשי צפו,⁵
דגן שמים, ומצור יזובו מים,⁶
לענה ומרורים, ומים המרים,
השכם והערב, סביבות הר חורב,*
קורא אל אבל, על נהרות בבל,⁷
ומראה כבוד יהוה, באש אוכלת* לפני,
וחרב לטושה, ולטבח נטושה,
זבח ומנחה, ושמן המשחה,
סגלת אל לקיחה, בצאן לטבחה,
חגים ושבתות, ומופתיים ואותות,
תענית ואבל, ורדוף ההבל,

(1) Exodus 15:1. (2) Micah 2:4. (3) See Numbers 9:15,22. (4) Cf. Exodus 15:8.
(5) Cf. Eichah 3:54. (6) Cf. Psalms 78:24,20. (7) 137:1. (8) Exodus 24:17.

אש תוקד בקרבי — A fire . . . burns within me. The Midrash cites numerous examples of the startling contrast between our triumphant Exodus from Egypt and our tragic exit from conquered Jerusalem (Eichah Zuta 19). When Israel left Egypt their hearts were aflame with a fire of love for God and an unquenchable desire to receive the Torah at Sinai. But as the defeated Jews trudged out of Jerusalem's ruins into captivity, their hearts were shrouded in gloom and lamentations were on their lips.

Another tragedy which occurred on Tishah B'Av was the expulsion of the Jews from Spain in 1492. At that time the Spanish rabbis allowed orchestras to play before them (even on Tishah B'Av itself), in order to strengthen the spirits of the unfortunate exiles and to thank God for giving them the courage and strength not to

succumb to the pressure to convert. It was also the aim of these rabbis to teach the people that we never weep over departing from a country in exile. No matter how we prospered in that land, we weep only over our forced departure from Jerusalem (see Sefer HaTodaah).

The kinnah, of unknown authorship, follows an aleph-beis arrangement as the initial letters of the respective stanzas.

הר חורב — Mount Horeb. According to the Midrash (Tanchuma, Bamidbar 7). Scripture records six names for Mount Sinai: (a) הר ה'אלהים, the Mountain of Elokim (Exodus 3:1; 18:5; Psalms 68:16); (b) הר בשן, Mount Bashan (Psalms 68:16); (c) הר גבננים, Mount Gavnunim (ibid.); (d) הרקד חמד, the Desired Mountain (ibid. v. 17); (e) הר חורב, Mount Horeb (Exodus 3:1;

- ט Goodly tents [encamped] under four flags,*
when I went forth from Egypt;
but tents of the Ishmaelites
and camps of the uncircumcised,
when I went forth from Jerusalem.
- י Jubilee and Sabbatical year,¹ and the land was tranquil,
when I went forth from Egypt;
but I was sold for posterity; torn apart and cut to pieces,
when I went forth from Jerusalem.
- כ The Ark and [its] cover,² and the stones of remembrance
[on the High Priest's shoulder],³
when I went forth from Egypt;
but stones from the catapult and weapons that devour,
when I went forth from Jerusalem.
- ל Levites and sons of Aaron and the seventy elders,⁴
when I went forth from Egypt;
but tyrants and tormentors, [slave-traders and buyers,
when I went forth from Jerusalem.
- מ Moses provided for us, and Aaron guided us,
when I went forth from Egypt;
but Nebuchadnezzar and Hadrian* the Emperor,
when I went forth from Jerusalem.
- נ We arrayed for battle, and HASHEM was [with us] there,⁵
when I went forth from Egypt;
but He was distant from us and indeed,
He seemed not to be present,
when I went forth from Jerusalem.
- ס The [Ark] concealed behind the Curtain,⁶
and the [Tables's] Panim-bread arrangement,⁷
when I went forth from Egypt;
but fury poured out upon me, and hovered over me,
when I went forth from Jerusalem.
- ע Burnt offerings and sacrifices, and pleasing fire offerings,
when I went forth from Egypt;
but stabbed with the sword were precious children of Zion,⁸
when I went forth from Jerusalem.
- פ Glorious turbans, designated for [the priests'] honor,⁹
when I went forth from Egypt;
but whistle calls and trumpet blasts, fearsome cries and shuddering,
when I went forth from Jerusalem.
- צ [The High Priest's] golden Head Plate,¹⁰ monarchy and sovereignty,
when I went forth from Egypt;
but the tiara was thrown down and [Divine] help vanished,
when I went forth from Jerusalem.

- בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
- טבו אֱהָלִים, לְאַרְבָּעָה דְגָלִים,*
וְאֶהְיֶה יִשְׁמָעֵאלִים, וּמַחֲנוֹת עַרְלִים,
יִבֵּל וּשְׁמֻטָּה, וְאַרְץ שׁוֹקֵטָה,
מְכוּר לַעֲמִיתוֹת, וְכָרוֹת וְכָתוֹת,
כְּפָרֶת וְאַרְוֹן,² וְאַבְנֵי זָכְרוֹן,³
וְאַבְנֵי הַקֶּלֶעַ, וְכָלִי הַבֶּלַע,
לְוִיִּם וְאַהֲרֹנִים, וְשִׁבְעִים זָקֵנִים,⁴
נוֹגְשִׁים וּמוֹנִים, וּמוֹכְרִים וְקוֹנִים,
מֹשֶׁה יִרְעֵנוּ, וְאַהֲרֹן יִנְחֵנוּ,
נְבוּכַדְנֶצַּר, וְאַנְדְּרִינוּס* קִיסָר,
נַעֲרוֹךְ מַלְחָמָה, וַיהוָה שְׁמָה,⁵
רַחֵק מִמֶּנּוּ, וְהִגָּה אֵינָנוּ,
סִתְרֵי פָרֶכֶת,⁶ וְסִדְרֵי מַעֲרֶכֶת,⁷
חֲמָה נִתְכַּת, וְעָלִי סוֹכְכַת,
עוֹלָה וּזְבָחִים, וְאַשֵׁי נִיחוּחִים,
בְּחֶרֶב מִדְּקָרִים, בְּנֵי צִיּוֹן הִיָּקְרִים,⁸
פְּאִרֵי מִגְבָּעוֹת, לְכָבוֹד נִקְבָּעוֹת,⁹
שְׂרִיקוֹת וְתִירוֹעוֹת, וְקוֹלוֹת וּזְנוּעוֹת,
צִיץ הַזָּהָב,¹⁰ וְהַמֶּשֶׁל וְהָהָב,
הַשֶּׁלֶךְ הַנָּצוּר, וְאַפְסֵי הָעֶזֶר,

(1) See Leviticus 25:1-24. (2) See Exodus 25:10-22. (3) See 28:9-12.

(4) See Numbers 11:16-17, 24-25. (5) Cf. Exodus 14:13. (6) See 26:31-33.

(7) See Leviticus 24:5-9. (8) Eichah 4:2. (9) Cf. Exodus 39:28. (10) See 28:36-38.

composed as a lament over the Destruction.

דָּגָל מִחֲנֵה יְהוּדָה — [Encamped] under four flags.
The Israelite camp in the Wilderness was in the
shape of a square with three tribes on each side.
The Torah ordained four tribes as the head of
their respective sides. Thus, for example, the
tribes of Judah, Issachar and Zebulun camped

on the Eastern side under the מִחֲנֵה יְהוּדָה
flag of Judah's camp. With a similar arrange-
ment on each side, the nation camped under
four flags (see Numbers ch. 2).

נְבוּכַדְנֶצַּר וְאַנְדְּרִינוּס — Nebuchadnezzar and
Hadrian. The kinnah bewails the Destruction of
both the First Temple by Nebuchadnezzar of

- ק Sanctity and prophecy,
and the glory of HASHEM was manifest,¹
when I went forth from Egypt;
but abomination and filth² and impure spirit,
when I went forth from Jerusalem.
- ר Joyous song and salvation, and the [triumphant] trumpet blasts,
when I went forth from Egypt;
but the infant's wailing and the mortally wounded's groaning,
when I went forth from Jerusalem.
- ש [The Tabernacle's] Table³ and Menorah,⁴
burnt offering and incense,
when I went forth from Egypt;
but idol and abomination, graven image and [pagan] stele,
when I went forth from Jerusalem.
- ת Torah and Testimony, and the cherished vessels,
when I went forth from Egypt;
gladness and joy, while anguish and sighing will flee,⁵
when I return to Jerusalem!

(1) Cf. Exodus 16:10. (2) Cf. Zephaniah 3:1. (3) See Exodus 25:23-30.
(4) See 25:31-40. (5) Cf. Isaiah 51:11.

- בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
בְּצֵאתִי מִמִּצְרַיִם.
בְּצֵאתִי מִירוּשָׁלַיִם.
- קִדְשָׁה וְנִבְוָאָה, וְכָבוֹד יְהוָה נִרְאָה,¹
נִגְאָלָה וּמוֹרָאָה,² וְרוּחַ הַטְּמָאָה,
רָנָה וִישׁוּעָה, וְחֲצוֹצְרוֹת הַתְּרוּעָה,
וְעֶקֶת עוֹלָל, וְנֶאֱקֵת חָלָל,
שְׁלֵחוֹי וּמִנּוּרָה,⁴ וְכָלִיל וְקִטּוּרָה,
אֵלִיל וְתוֹעֵבָה, וּפֶסֶל וּמִצְבֵּה,
תּוֹרָה וְתַעֲוִידָה, וְכָלִי הַחֲמֻדָה,
שֶׁשׁוֹן וְשִׁמְחָה, וְנֶס יָגוֹן וְאַנְחָה,⁵

Babylon, and the Second Temple by the Romans, here represented by Hadrian, the emperor

who crushed the Bar Kochba revolution some sixty years later.

KINNAH IN MEMORY OF THE MARTYRS OF CHURBAN EUROPE

by Rabbi Shlomo Halberstam, shlita, Bobover Rav

זָכְרוּ נָא Remember, please, and lament, O all of Israel,
let your voices be heard on high.

For Germany has destroyed our people, during stormy days of the World War;
with killings, horrible and cruel, with starvation and thirst.

For all generations, do not forget,
until you will merit witnessing the [ultimate] consolation.

[Remember] their screams and their weeping as they were
tightly packed and locked into the train's [cattle] cars.

Like sheep to the slaughter they were led to be
incinerated in the crematorium ovens.

May the sound of their pleading cries be eternally remembered,
by the One Who dwells in the Heavens.

When they proclaimed, 'Shema Yisrael'
they offered up their lives to the Lord of lords.

Roshei Yeshivah and their students, and the
multitudes of Your people were there.

They enslaved them with brutal tortures,
and they slaughtered them with high-handed arrogance.

The blood of tender babes cries out to You from the earth, [saying;]
'Exact vengeance for the children and the women;
let no living soul escape alive!'

For the burning of thousands of study halls and synagogues,
and for myriad of Torah scrolls and their students,
we shall lament with raised and screaming voices.

They set God's sanctuaries aflame, they ignited them,
and our eyes witnessed this.

Let those who lit the fire suffer retribution;
may God judge the corpse-filled nations.

Cry out loud, O heaven and earth, for the thousands of cities, citadels of Torah,
for the countries of Europe and their Jewish communities,

the heirs and trustees of our traditions,
for righteous tzaddikim, elders, pious chassidim,
all those who cleaved unto a faith so pure.

From the day we were exiled from our homeland,
there was never an annihilation as awesome as this.

Be compassionate with our remnant; look down upon us, please, from heaven,
at the [death] camps of the martyrs, ten times as many as those who left Egypt.
Rebuild our holy Temple, and provide us with double consolation,
Exalt us, and bring us back to Zion and Jerusalem.

kinnah to bemoan the tragedy of Churban Europe, and it is recited in many congregations. When the Rav was asked for permission to include his kinnah and its translation in this edition of kinnoh, he graciously conceded. Then he explained why he had written it: 'For years I had wanted to express my grief over my personal loss

and Klal Yisrael's loss, in a special kinnah, but I hesitated. I felt that in order to compose a kinnah one must be on the exalted level of R' Elazar HaKalir, who wrote with Ruach HaKodesh, Divine inspiration. Moreover, he was a master of Kabbalistic secrets and knew the mystical incantations of the ministering angels. Still, many

קינה לזכרון הקדושים של חורבן איירופא

מאת הרב שלמה האלבערשטאם שליט"א, האדמו"ר מבאבאב

זָכְרוּ נָא וְקוֹנְנוֹ כָּל יִשְׂרָאֵל, קוֹלְכֶם יִשְׁמַע בְּרָמָה,
כִּי הַשְׁמִידָה גִּרְמָנִיָּא אֶת עַמָּנוּ בִּימֵי יָעַם הַמִּלְחָמָה,

בְּמִיתוֹת מְשֻׁנוֹת אֲכֻרִיּוֹת, בְּרָעַב וּבְצָמָה,
אֶל תִּשְׁכְּחוּ בְּכָל הַדּוֹרוֹת, עַדִּי תִזְכּוּ לִרְאוֹת בְּנִיחָמָה.

צַעֲקַתְם וּבְכִיּוֹתֵיהֶם, צְפוּפִים וּסְגוּרִים בְּקָרוֹנִים,
בְּצֶאֱן לִטְבַּח יוֹבְלוֹ, לְשֹׁרֶפֶה בְּכַבְּשׁוֹנִים,

קוֹל שׁוֹעֵם יִזְכֵּר תָּמִיד לִפְנֵי שׁוֹכֵן מְעוֹנִים,
בְּקֶרְאֵם שִׁמְעַת יִשְׂרָאֵל, מִסְּרוֹ נַפְשָׁם לְאֹדוֹנֵי הָאֲדוֹנִים.

רֹאשֵׁי יִשִּׁיבוֹת וְתִלְמִידֵיהֶם, וְהַמוֹנֵי עִמָּךְ שָׁמָּה,
הַעֲבִידוֹם בְּעֻנְיִים קָשִׁים, וְהַרְגוּם בְּיַד רָמָה,

דְּמֵי יְלָדִים רַבִּים צוֹעֲקִים אֵלֶיךָ מִן הָאֲדָמָה,
נָקוֹם נִקְמַת טָף וְנָשִׁים, לֹא תִחַהֵךְ כָּל נִשְׁמָה.

עַל שְׂרַפַּת אֲלָפֵי מִדְּרָשׁוֹת וּבְתֵי כְּנִסְיוֹת,

רַבְּבוֹת סִפְרֵי תוֹרָה וְלומְדֵיהֶם, נִקְוֵן בְּשִׁאֲיוֹת,

שִׁלְחוּ בְּאֵשׁ מִקְדָּשִׁי אֵל, הַצִּיתוֹ וְעֵינֵינוּ צוֹפִיּוֹת,
יִשְׁלֹם הַמִּבְעִיר אֶת הַבְּעֵרָה, יָדִין בְּגוֹיִם מְלֵא גִּוִּיּוֹת.

וְעָקוּ שָׁמַיִם וְאֲדָמָה, עַל אֲלָפֵי עִירוֹת מִבְּצָרֵי תוֹרָה,
אֲרָצוֹת אֵירוּפָא וְקִהְלוֹתֶיהָ, נוֹחֲלֵי וּמִקְדָּשֵׁי מְסוּרָה,

צְדִיקִים וְקִנְיָנִים וְנַחֲסִידִים, דְּבָקֵי אֱמוּנָה טְהוֹרָה,
מִיּוֹם גָּלִינוּ מֵאֲרָצֵנוּ לֹא הָיָה כְּזֶה כְּלִיּוֹן נוֹרָא.

רַחֵם עַל שְׁאֲרֵיתֵנוּ, הִבֵּט נָא מִשְׁמַיִם,

לְמַחְנוֹת הַקְּדוֹשִׁים, פִּי עֶשֶׂר כִּיּוֹצָאֵי מִצְרַיִם,

קוֹמֵם בֵּית קֹדֶשְׁנוּ, וְנִחְמְנוּ בְּכַפְּלִים,

רוֹמְמָנוּ, וְהִבִּיאֵנוּ לְצִיּוֹן וִירוּשָׁלַיִם.

זָכְרוּ נָא — Remember, please. The destruction of European Jewry by the Nazis during World War II was the most massive calamity to befall our people since the Destruction of the Second Temple. As explained in the prefatory notes to kinnah 25, which laments the devastation of the Crusades, Torah Jews recognize that all Jewish misfortunes have their roots in the tragic events of Tishah B'Av. Therefore we designate no new days of mourning to commemorate later events, but include them in our Tishah B'Av kinnoh service.

The Bobover Rav, Admor HaRav Shlomo Hal-

berstam, שליט"א, is a scion of Sanz, one of the most illustrious Rabbinic and Chassidic dynasties. The Rav lost everything in the Holocaust — family, friends, followers, disciples and students in the thousands. The Rebbe arrived in America after the war with nothing but the clothes on his back and a burning determination to rebuild what the Nazis destroyed. With the help of Hashem the glory of the House of Bobov has been restored and one will find dozens of Bobover institutions and thousands of Bobover Chassidim in every corner of the globe.

In 1984, the Bobover Rav composed a special

IN MEMORY OF THE MARTYRS OF CHURBAN EUROPE

by Rabbi Shimon Schwab, *shlita*, Rav of K'hal Adas Jeshurun

הַזֹּכֵר *He Who remembers those who remember Him,*
Each generation and its holy ones —
since the time You have chosen us —
May He remember the gruesome fate of the last generation.
Woe! what has happened to us!

Those who were swept away by the flood of blood —
who sacrificed their lives —

All who were submerged in valleys of tears,
May God think of them in the lands of eternal life.
May their memory be a blessing for all eternity.

Lift up your hands to Him, woe O you Heavens!
Woe over the best of Israel's tribes,
Communities and congregations, cities and districts,
fraternities, foundations, all rendezvous with God.

If only streams of water could pour down from eyes
towards waterfalls of the rivers of tears,
for the thousands times thousands of corpses
consumed in the fire of destructions and horrors.

For the princes of Torah, the pillars of tradition,
for the young flowers of the priesthood,
for the diligent scholars, the men teachers and women,
and the precious children in school.

The trusting daughters, the elderly grandparents, and their offspring,
and the infants whom they bore, everyone —
including the myriads beloved in life, not parted by death.

Seek out their blood when You take the count
of all the scattered, rent leaves, of every life perished
in the days of destruction and calamity — six thousand times a thousand.

An entire third to be destroyed, by the Blitzkrieg's fury,
of the cherished vineyards You dearly loved.

O Avenger of blood! The memory of their misery,
please do not erase from the book You have written.

Remember the moans and tumultuous screams,
when they were herded for slaughter —
May the rivers of their blood and the tears on their faces
not be forgotten forever.

Every tremble, every groan, every piercing cry
of those torn asunder by hoards of dogs,
remember and count them, collect them into Your flask,
Till the time the degraded ones' shame is avenged.

the opportunity to meet with and learn from the foremost *Gedolim* of the time, including the holy Chafetz Chaim of Radin.

In the early 1930's, Rav Schwab was an eyewitness to the rise of Hitler Nazism in Germany and the systematic oppression of the Jews. In 1936, the

persecution of the Nazis forced him to leave his pulpit in Germany. He came to the United States where he assumed a position in the Baltimore Rabbinate.

Rav Schwab relates that in 1959, as Tishah B'Av approached, the late Rav Breuer made a re-

קִינָה לזכרון הקדושים של חורבן איירופא

מאת הרב שמעון שוואב שליט"א, רב דקהל עדת ישרון

הַזֹּכֵר * מְזַכְּרֵנוּ, דּוֹר דּוֹר וּקְדוּשָׁיו, מֵעַתָּה אֲשֶׁר אִזְּ בְּחֶרְתָּנוּ,
 יִזְכּוֹר דְּבָרָאון, שֶׁל דּוֹר אַחֲרוֹן, אוֹיֵה מָה הָיָה לָנוּ.

שְׁטוּפֵי מִבּוֹל דָּם, שֶׁמָּסְרוּ נַפְשוֹתָם, כָּל שְׁקוּעֵי עֲמָקֵי הַבְּכָא,
 יִפְקְדֵם אֱלֹהִים, בְּאַרְצוֹת הַחַיִּים, וְעַדִּי עַד זְכָרָם לְבִרְכָּה.

שְׂאוּ אֲלֵיו כַּפִּים, אָהָה, אֵי שָׁמַיִם, הוּא עַל מִיטֵב שִׁבְטֵי יִשְׂרָאֵל,
 עֲדוֹת וְקִהְלוֹת, עָרִים וְגִלְלוֹת, חֲבוּרוֹת, מוֹסְדוֹת, כָּל מוֹעֲדֵי אֵל.

מִי יִתֵּן פִּלְגֵי מַיִם, תִּרְדְּנָה עֵינַיִם, אֶל אֲשֶׁדוֹת נַחְלֵי הַדְּמָעוֹת,
 עַלִּי אֲלָפֵי אֲלָפִים, גּוֹפִים נִשְׁרָפִים, כְּמוֹ אֵשׁ הַחֶרֶב וְזוֹעוֹת.

וְעַל שְׂרֵי הַתּוֹרָה, וּמַחְזִיקֵי מִסוּרָה, וְעַל פְּרָחֵי הַכְּהֻנָּה הַצִּעִירִים,
 וְעַל חוֹבְשֵׁי מִדְּרָשׁוֹת, וּמוֹרִים וּמוֹרֹת, תִּינוּקוֹת בֵּית רַבֵּן יִקְרִים.

עַל בְּנוֹת בּוֹטְחוֹת, וְסָבִים וְסָבוֹת, וְעַל זֶרַעַם וְטַפָּם שִׁילָדוֹ,
 וְגַם לְרִבּוֹת, רַבָּבוֹת נְאֻהִים בְּחַיִּים, בְּמוֹתָם לֹא נִפְרְדּוּ.

אֵת דָּמָם דָּרוֹשׁ, כִּי תִשָּׂא אֶת רֹאשׁ, שֶׁל כָּל נֶדֶף לְעָלִים הַטְּרוּפִים.
 כָּל נַפְשׁוֹת מֵת, בִּימֵי שִׁבְרָ וְנִשְׁאָה, שֶׁשָּׂה אֲלָפֵי פְעָמִים אֲלָפִים.

שְׁלִישִׁיָּה לְבָעַר, בְּבֶרֶק וְעַם סוּעַר, מִכְרָמֵי הַחֶמֶד אֶהְבֵּת,
 גּוֹאֵל הָדֵם, נָא זְכֹר צַעֲרָם, אֵל תִּמְחָה מִסֵּפֶר כְּתָבָתָה.

זְכוֹר הַנְּאָקוֹת, וְרַעַשׁ צַעֲקוֹת, אִזּוּ יוֹבְלוּ לְרַצָּח,

יְאוּרֵי דְמִיָּהֶם, וְדִמְעוֹת פְּנִיָּהֶם, לֹא תִשְׁכַּחֲנָה לְנֶצַח.

כָּל חֵיל וְגִנְיָהֶה, וְנִהֵי צְרִיחָה, מִשְׁדּוּדֵי לִהְיוֹת הַבְּלָבִים,
 זְכוֹר וְסִפּוֹר, בְּנִאדָךְ צָרוֹר, עַד עַתָּה נִקֵּם עֲלֵבוֹן עֲלוֹבִים.

chassidim requested a vehicle to convey their personal sorrow on this bitter day, but I held back, because I felt genuinely unworthy.

'Then, one day, I was studying the laws of Tishah B'Av in the book *Seder HaYom* [by R' Moshe ben Yehudah Makir, Rosh Yeshiva in Safed, and a colleague of the *Arizal* and R' Yosef Karo]. He writes as follows:

Whoever can wail on this day should wail, and whoever can recite *kinnos* should recite *kinnos* — either those already recorded in the holy books, or the *kinnos* he himself composed with the intellect God has granted him. It is a *mitzvah* for each and every individual to compose *kinnos* for weeping and moaning and to recite them on this bitter day. One who does this is considered most righteous and is worthy of being described as one of Jerusalem's mourners and one of her holy men. But one who is not capable of composing his

personal *kinnos*, should recite the *kinnos* written by others.

'When I read these words,' the Rav concluded, 'I saw a clear sign from heaven that the time had come to compose a *kinnah* over the last *churban*. For doesn't the *Seder HaYom* say clearly that any person, even the smallest, should express his own feelings in his original *kinnah*?'

הַזֹּכֵר — *He Who remembers.* Rav Shimon Schwab, שליט"א, widely recognized as an eloquent spokesman for Torah Jewry, joined the Rabbinate of Congregation K'hal Adas Jeshurun in the Washington Heights neighborhood of New York in 1958, in association with the late revered Rav Dr. Joseph Breuer, זצ"ל.

Rav Schwab was born in Frankfurt-am-Main, Germany in 1908, and studied at several well-known Eastern European *yeshivos*, including Telshe and Mir. In those years, Rav Schwab had

In the barbarians' camps were pain and sickness,
the anguish of mortified souls;
insults and mockery, shame and spit, searing wounds from horrible blows.
Hunger, thirst, frenzy, sorrow, the faint stumbling without any strength;
every death rattle of every forlorn one, far be it from You to forget.

The pillars of smoke, the fumes from furnace,
Piles and piles of bones and sinews, poison-filled halls,
the roaring sound of the multitude, choking in gas chamber.

The stench of the bodies, the tortured corpses,
fertilizers for the soil of the blasphemers.

How the tormentors turned their fat into soap,
and human skin into feminine adornments.

[Remember] the finger motions of the savage officers.

To the right — slave labor! To the left — the shadow of death.

[Remember] how the sharpshooters shot at those digging [their own] graves,
lowering them to the depths in the agony of the grave.

And how they afflicted our sisters and mutilated our daughters,
doses of poison from sadistic doctors,
And fugitive survivors in burrows and bunkers,
and the disappearance of children in houses of apostasy, in monasteries.

Unblemished sheep, completely consumed,
the blood of the Diaspora's children,

Woe! O Ariel, for the corpses of your devout ones.

Who could count the sacred flock, whose flame will never be extinguished,
Your tested ones were Sanctifiers of Your name.

With the cry of 'Shema Yisrael,' they gave up their lives for God,
so that He might gather them in.

And until the very last day, they justified His judgment,
and called out, 'I believe...' and sang a song of trust.

→ And now, a people is left, bewildered as an orphan —
without graves at which to pray, without tombstones
where to weep the laments of emotion-filled hearts.

Only blood libations are their memorials boiling, unforgettable —
and the mounds of ashes from their Akeidah,
are tributes from the Altar's ashes.

Who can express Israel's torment, whose mind is frenzied by misery?

The remnants of its splendor is a fraction of a bit,
how its pride is humbled today!

O Living God! Merciful One!

Comfort Your congregation that yearns for You so mightily,
Let new light shine, let rays of glory grow, And may God's spirit hover.

one thousand times that number were killed! In just one day at Auschwitz more than 5,000 Jews were brutally gassed and murdered. If German Jewry composed kinno to commemorate the evil that befell us during the Crusades, how much more so must we compose one over the Holocaust!

In deference to this request, Rav Schwab composed the following kinnah which, in Khal Adas Jeshurun, is recited by the Rav on Tishah B'Av night at the conclusion of the kinno service before the passage which begins with תרחם ציון. Have mercy on Zion. Although Rav Schwab only composed this kinnah to be said in his kehillah,

במחנות הפראים, כאב ונגעים, ופחי נפשות עגומות,

חרפות וצחוק, בלימות נרוק, פצעי הכאות אימות.

ורעבון, צמאון, שגעון, עצבון, וכשלוך נחשלים בלי כח,
וכל נאקות חלל, מפל יחיד אמלל, חלילה לך מלשכתך.

ותימרות עשן, וקטור מכבשן, תלי תלים עצמות וגידים,
ותדרי הרצל, קול שאגות מקהל הנחנקים תוך תאי האדים.

וסרחון גופות, וגויות סגופות, גלל דמן אדמת נואצים,
איך הפכו טורפיהם, לברית חלביהם, ועור איש לקשטי הנשים.

וקריצת אצבעות, של ראשי הפרעות,

לימין שעבוד פרה, צלמות לשמאול.

ואיך ירו יריות על חופרי הבורות,

ביסורי חבוט קבר הורדום שאול.

איך ענו אחיותינו, וסרסו בנוחינו,

כוסות תרעלה מידי רופאים אכזרים.

ופליטי השירידים במחלות וסתרים,

וטמיון ילדים בבתי שמד במרים.

שה תמים לעולה, דם בני הגולה, הוי אריאל מנבלת חסידיך,

צאן קדשים מי ימנה, אשר אשם לא תכבה,

בחוניך היו מקדשי שמך.

בקול שמע ישראל, מסרו נפש לאל, שהוא יאספם, ועד יום אחרון,

הצדיקו דין, ואף אני מאמין ענו, ונשרו שירת בטחון.

ובכן נשאר עם, ביתום נדהם, בלי קברים להשתטח,

ולא מצבות, איפה לבבות, יבבות לבב רותך.

רק נסכי הדם, אנורותם, תוססים בלי שוכם,

והרי אפרי עקדתם, תרומות דשני מזבח.

מי ימלל צער ישראל, אשר דעתו מכאב נטרפת,

ושארית הפאר, כמעט מזער, ואיך קומתה היום נכפפת.

אל חי מרחם, עדתך נחם, אשר לך מאד נכספת,

אור חדש תורית, קרני הוד תצמיח, ורוח אלהים מרחפת.

quest of him, 'Please compose a special Tishah B'Av kinnah for our kehillah. Each and every one of us is either a refugee or a Holocaust survivor. We have all lost family and friends in this churban, and we German Jews bore the brunt of

Hitler's fury. We must not forget, nor can we allow our children to forget. Eight centuries ago German Jewry was slaughtered by the Crusaders. According to historians, how many Jews were killed? Perhaps 5,000. In World War II more than

45.

The congregation rises and recites the following kinnah responsively with the chazzan.

אָלי ציון Wail, O Zion* and her cities,
like a woman suffering from birth travail,
and like a maiden girded in sackcloth,
[lamenting] for the husband of her youth. . .¹

א . . . for the palace that is abandoned because of
the sin of the sheep of her flocks,

ב and for the entrance of the blasphemers of God
into the chambers of her Sanctuary.

Wail, O Zion and her cities, like a woman suffering from birth travail,
and like a maiden girded in sackcloth, [lamenting] for the husband of her youth. . .

ג . . . for the exile of [the Kohanim,] the servants of God
[and the Levites] who sweetly sang the song of her praise,²

ד and for their blood that was spilt like the waters of her canals.

Wail, O Zion and her cities, like a woman suffering from birth travail,
and like a maiden girded in sackcloth, [lamenting] for the husband of her youth. . .

ה . . . for the lyrics of her dances, that have been stilled in her cities,

ו and for the assembly chamber that is abandoned,
with the disbandment of her Sanhedrin.

Wail, O Zion and her cities, like a woman suffering from birth travail,
and like a maiden girded in sackcloth, [lamenting] for the husband of her youth. . .

ז . . . for her daily [Tamid] offerings,
and for the redemption of her firstborn sons,*

ח and for the desecration of the Temple's vessels and her incense Altar.

Wail, O Zion and her cities, like a woman suffering from birth travail,
and like a maiden girded in sackcloth, [lamenting] for the husband of her youth. . .

ט . . . for young children of her kings,
the sons of David, her royal sovereigns,

י and for their beauty which was darkened
when her crowns were taken from her.

Wail, O Zion and her cities, like a woman suffering from birth travail,
and like a maiden girded in sackcloth, [lamenting] for the husband of her youth. . .

(1) Joel 1:8. (2) Cf. II Samuel 23:1.

for her daily [Tamid] offerings, and for the redemption of her firstborn sons. This statement is very puzzling. True, the daily Tamid offerings are dependent on the existence of the Temple, but the mitzvah of redeeming the firstborn son is not a function of the Temple. Indeed, it is in full force today and is practiced wherever Jews may live! This question has prodded some commentators to suggest that the text be emended from פְּדוּיֵי כְּבוֹרִיָּה, her bikkurim fruits, i.e., the mitzvah of bringing the first fruits to the Kohen in the Tem-

ple is no longer possible.

Others explain that the redemption of the firstborn here alludes to the Levites who served as the original objects by which the firstborn Israelites were redeemed in the Wilderness (see Numbers 3:11-13, 44-51). Thus, the first stich of this line, וּבְחֵי תְּמִידָהּ, refers to the Kohanim who offered the Tamid, while the second stich speaks of the Leviim.

However, the passage may also be explained in its simplest and most literal reading. Regarding the mitzvah of redeeming the firstborn, the

מה.

The congregation rises and recites the following kinnah responsively with the chazzan.

אָלי ציון* וְעָרֶיהָ, כְּמוֹ אִשָּׁה בְּצִירָהּ,
וּכְבִּתּוּלָה חֲגֶרֶת שָׁק עַל בֶּעַל נְעוּרֶיהָ.¹

עַלִי אַרְמוֹן אֲשֶׁר נָטַשׁ בְּאַשְׁמַת צֶאֱן עֲדָרֶיהָ,
וְעַל בֵּיאת מַחֲרָפִי אֶל בְּתוֹךְ מִקְדָּשׁ חֲדָרֶיהָ.

אָלי ציון וְעָרֶיהָ, כְּמוֹ אִשָּׁה בְּצִירָהּ,
וּכְבִּתּוּלָה חֲגֶרֶת שָׁק עַל בֶּעַל נְעוּרֶיהָ.

עַלִי גְלוֹת מִשְׁרָתִי אֶל, מִנְעִימֵי שִׁיר וְזִמְרָה,²
וְעַל דָּמָם אֲשֶׁר שָׁפָךְ, כְּמוֹ מִימֵי יְאוּרִיָּה,

אָלי ציון וְעָרֶיהָ, כְּמוֹ אִשָּׁה בְּצִירָהּ,
וּכְבִּתּוּלָה חֲגֶרֶת שָׁק עַל בֶּעַל נְעוּרֶיהָ.

עַלִי הֶגְיוֹן מַחֲוֹלֶיהָ, אֲשֶׁר דָּמָם בְּעָרֶיהָ,
וְעַל יָעַד אֲשֶׁר שָׁמָם וּבִטּוֹל סִנְהֶדְרֶיהָ,

אָלי ציון וְעָרֶיהָ, כְּמוֹ אִשָּׁה בְּצִירָהּ,
וּכְבִּתּוּלָה חֲגֶרֶת שָׁק עַל בֶּעַל נְעוּרֶיהָ.

עַלִי זִבְחֵי תְּמִידָהּ, וּפְדוּיֵי כְּבוֹרִיָּה,*
וְעַל חֲלוּל כָּלִי הֵיכַל וּמוֹזֵבַח קִטּוּרֶיהָ,

אָלי ציון וְעָרֶיהָ, כְּמוֹ אִשָּׁה בְּצִירָהּ,
וּכְבִּתּוּלָה חֲגֶרֶת שָׁק עַל בֶּעַל נְעוּרֶיהָ.

עַלִי טַפֵּי מַלְכֵיהָ, בְּנֵי דָוִד גְּבִירָהּ,
וְעַל יָפִים אֲשֶׁר חָשַׁךְ בְּעַת סָרוּ כְּתָרֶיהָ,

אָלי ציון וְעָרֶיהָ, כְּמוֹ אִשָּׁה בְּצִירָהּ,
וּכְבִּתּוּלָה חֲגֶרֶת שָׁק עַל בֶּעַל נְעוּרֶיהָ.

many other congregations have adopted the custom of reciting it on Tishah B'Av, either at night or by day, as a memorial of our most recent churban.

Wail, O Zion. This final kinnah is chanted to a traditional heart-rending melody that expresses the full measure of our sorrow. Once again, in this last lament, we list all that we lost at the time of the Destruction, both materially and spiritually. However, the opening line of the kinnah (which is repeated either as a refrain after every second line, or once at the end of the

kinnah) provides a ray of hope: 'Wail, O Zion and her cities, like a woman suffering from birth travail.' Israel's suffering is not in vain, rather the Destruction and Exile should be viewed as a period of embryonic development and gestation leading to the rebirth of our nation. No pain is more excruciating than birth travail, yet the mother accepts it because it heralds the exhilarating joy of birth. Similarly, Israel's suffering has been indescribable but we must accept it as the travail which precedes the glorious rebirth of our people.

- כ ... for the [Divine] glory which was exiled
at the time of the Destruction of her Temples,
ל and for the tyrant who persecuted her
and caused her to gird herself in sackcloth.

Wail, O Zion and her cities, like a woman suffering from birth travail,
and like a maiden girded in sackcloth, [lamenting] for the husband of her youth...

- מ ... for the pounding and the numerous blows¹
with which her aristocrats were beaten,
נ and for the smashing on the rock of her infants² and her youths.

Wail, O Zion and her cities, like a woman suffering from birth travail,
and like a maiden girded in sackcloth, [lamenting] for the husband of her youth...

- ס ... for the joy of her enemies when they made sport of her calamities,
ע and for the tormenting of her free-spirited men,
her noble-minded and pure-hearted people.

Wail, O Zion and her cities, like a woman suffering from birth travail,
and like a maiden girded in sackcloth, [lamenting] for the husband of her youth...

- פ ... for the sin which corrupted her,
and diverted her footsteps from the straight path,
צ and for the legions of her congregations
whose [faces] now are wrinkled and blackened
[by the flames of the Temple's destruction].

Wail, O Zion and her cities, like a woman suffering from birth travail,
and like a maiden girded in sackcloth, [lamenting] for the husband of her youth...

- ק ... for the cries of those who vilified her
when the number of her corpses increased,
ר and for the clamor of those who cursed her,
inside the Courtyards of her Tabernacle.

Wail, O Zion and her cities, like a woman suffering from birth travail,
and like a maiden girded in sackcloth, [lamenting] for the husband of her youth...

- ש ... for Your Name which was profaned by the mouth
of those who arose to torment her,
ת and to the pleaful prayer which they cry out to You,
listen carefully and heed her words.

Wail, O Zion and her cities,
like a woman suffering from birth travail,
and like a maiden girded in sackcloth,
[lamenting] for the husband of her youth...

(1) Cf. Isaiah 30:26. (2) Cf. Psalms 137:9.

Thus, the purpose of the firstborn's redemption is to prepare him for an encounter with God in the Temple so that he will 'belong' to the Temple and be one of her firstborn sons. In this kin-

nah, we lament the fact that today, in the absence of the Temple, the firstborn sons cannot achieve this encounter, the ultimate purpose of their redemption.

עלי כבוד, אשר גלה בעת חרבן דביריה,
ועל לוחץ אשר לחץ, ושם שקים חגוריה,

אלי ציון ועריה, כמו אשה בציריה,
וכבתולה חגרת שק על בעל נעוריה.

עלי מחץ ורב מכות אשר הכו נזיריה,
ועל נפוצ עלי סלע עולליה ונעריה,

אלי ציון ועריה, כמו אשה בציריה,
וכבתולה חגרת שק על בעל נעוריה.

עלי שמחת אויביה, שחקו על שביריה,
ועל ענוי בני חורין נדיביה טהוריה,

אלי ציון ועריה, כמו אשה בציריה,
וכבתולה חגרת שק על בעל נעוריה.

עלי פשע אשר ענתה סלול דרך אשוריה,
ועל צבאות קהליה שזופיה שחוריה,

אלי ציון ועריה, כמו אשה בציריה,
וכבתולה חגרת שק על בעל נעוריה.

עלי קולות מחרפיה, בעת רבו פגריה,
ועל רגשת מגדפיה, בתוף משכן חצריה,

אלי ציון ועריה, כמו אשה בציריה,
וכבתולה חגרת שק על בעל נעוריה.

עלי שמך אשר חלל בפי קמי מציריה,
ועל תחן יצחו לך קשוב ושמע אמריה,

אלי ציון ועריה, כמו אשה בציריה,
וכבתולה חגרת שק על בעל נעוריה.

כל בכור בניה תפדה ולא יראו פני ריקם, Every firstborn of your sons you shall redeem, and none shall appear before Me empty (Exodus 34:20). Rabbeinu Bachya (ibid.) comments: Why did the Torah juxtapose the mitzvah of redeeming the firstborn son with

the mitzvah of appearing before God in the Temple on the festivals? To teach that the firstborn who is redeemed is assured that he will merit the privilege of seeing the construction of the Temple and he will witness God's presence therein.

