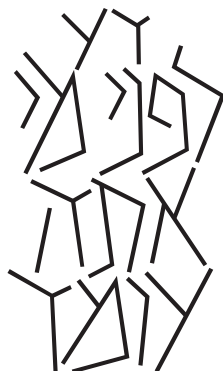


A SPECIAL EXCERPT FROM  
THE MAGERMAN EDITION

# סידור וחומש קורן אני תפילה למחנה קיץ

THE KOREN ANI TEFILLA  
SIDDUR AND HUMASH FOR SUMMER CAMP

ב"ה



**This special excerpt of the Tisha B'Av  
services contains:**

Eichah (Lamentations)	page 3
Elegies (Kinot) for Tisha B'Av Eve	page 9
Highlights of the morning elegies	page 16
Additional elegies for the Holocaust	page 32



WITH TRANSLATION BY  
Rabbi Lord Jonathan Sacks שליט"א

AND COMMENTARY BY  
Rabbi Dr. Jay Goldmintz שליט"א

•

KOREN PUBLISHERS JERUSALEM

# וּשְׁנֵינֵתָם לְבִנֵּיךְ

*Dedicated to my wife,*  
 Debra צביה אהובה  
*and our children,*  
 Elijah Matthew מנחם מנדל  
 Zachary Noah יצחק אבנר  
 Sydney Rachel אלקה שיינה  
 Lexie Belle רחל לאה

*In celebration  
 of our joint and individual journeys  
 toward a better understanding of Torah  
 and our relationship to Hashem.*

David Magerman

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## תשעה באב

### מעריב לתשעה באב

The Sevice for מעריב is said until קדיש שלם after עמידה  
Then the congregation sits on the floor, and the Leader chants Eikha.

א איכה | יִשְׁבֶּה בְּדֶרֶךְ הָעִיר רַבְתִּי עִם הַיְּתָה פֶּאֶלְמָנָה רַבְתִּי בְּגוֹיִם  
שָׂרְתִּי בְּמַדִּינֹת הַיְּתָה לָמָס: כָּלוּ תַבְּפָה בְּלִילָה וְדַמְעָתָה עַל לִחְיָהָ  
אֵין־לָהּ מִנְחָם מִכָּל־אֲהָבֶיהָ כָּל־רֵעֶיהָ בִּגְדוּ בָּהּ הִיוּ לָהּ לְאִיבִים:  
גָּלְתָה יְהוּדָה מִעֲנִי וּמִרַב עֲבָדָהּ הִיא יֹשֶׁבֶת בְּגוֹיִם לֹא מֵצָאָה מְנוּחַ  
כָּל־דַּדְפֶּיהָ הַשִּׁיגוּהָ בֵּין הַמְּצָרִים: דְּרָכֶי צִיּוֹן אֲבֵלוֹת מִבְּאֵי מוֹעֵד  
כָּל־שְׁעֶיהָ שׁוֹמְמִין כִּהְנִיחָה נְאֻנְחִים בְּתוֹלְתֶיהָ נֹגְזוֹת וְהִיא מִרְלָה:  
הִיוּ צָרֶיהָ לְרֹאשׁ אִיבֶיהָ שָׁלוּ כִּי־יְהוָה הוֹגָה עַל־רַב פְּשָׁעֶיהָ עוֹלָלֶיהָ  
הָלְכוּ שְׁבִי לִפְנֵי־צָר: וַיֵּצֵא מִן בֶּת־צִיּוֹן כָּל־הַדָּרָה הָיוּ שָׂרֶיהָ כְּאִילָנִים מִבֶּת־  
לֹא־מֵצְאוּ מְרֹעָה וַיִּלְכוּ בְּלֹא־כֹחַ לִפְנֵי רוֹדֶף: זָכְרָה יְרוּשָׁלַם יָמֶי עֲנִיָּה  
וּמְרוּדֶיהָ כָּל מַחְמֹדֶיהָ אֲשֶׁר הָיוּ מִיָּמֶי קֹדֶם בְּנֶפֶל עֲמָה בִּיד־צָר וְאֵין  
עֹזֵר לָהּ רָאוּהָ צָרִים שָׁחֲקוּ עַל־מִשְׁפָּתָהּ: חָטָא חָטָאָה יְרוּשָׁלַם  
עַל־כֵּן לָגִידָה הַיְּתָה כָּל־מַכְבָּדֶיהָ הַזִּילוּהָ כִּי־רָאוּ עֲרוּתָהּ גִּס־הִיא  
נֹאנָחָה וְתִשָּׁב אַחֹר: טִמְאָתָה בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרֶיהָ וְתִרְדַּ  
פְּלִאִים אֵין מִנְחָם לָהּ רָאָה יְהוָה אֶת־עֲנִיָּה בִּי הַגְדִּיל אוֹיֵב: יְדוּ פֶּרֶשׁ  
צָר עַל כָּל־מַחְמֹדֶיהָ כִּי־רָאָתָה גוֹיִם בָּאוּ מִקִּדְשָׁהּ אֲשֶׁר צִוִּיתָהּ לֹא־  
יָבֹאוּ בְּקָהֶל לָךְ: כָּל־עֲמָה נֹאנְחִים מִבְּקָשִׁים לָחֵם נָתַנוּ מִחֲמוּדֶיהָם  
בְּאֶחָל לְהַשִּׁיב נַפְשׁ רָאָה יְהוָה וְהִבִּיטָהּ בִּי הֵיטִיב זִלְלָהּ: לֹא אֵלֶיכֶם  
כָּל־עֲבָרֵי דָרְךָ הִבִּיטוּ וְרָאוּ אֶס־יֵשׁ מִכָּאוֹב בְּמִכְאֹבִי אֲשֶׁר עוֹלָלָה  
לִי אֲשֶׁר הוֹגָה יְהוָה בְּיוֹם חֲרוֹן אַפּוֹ: מִמָּרוֹם שָׁלַח־אֵשׁ בְּעֶצְמוֹתַי

## Tisha B'Av

### MA'ARIV FOR TISHA B'AV

The Sevice for Ma'ariv is said until Full Kaddish after Amida  
Then the congregation sits on the floor, and the Leader chants Eikha.

- 1 How does the city sit solitary, that was full of people! how is she become like a widow! she that was great among the nations, and princess among the provinces, how is she become a vassal! She weeps sore in the night, and her tears are on her cheeks: among all her lovers she has none to comfort her: all her friends have dealt treacherously with her, they have become her enemies. Judah is gone into exile because of affliction, and because of great servitude: she dwells among the nations, she finds no rest: all her persecutors overtook her within the straits. The ways of Zion do mourn, because none come to the solemn assembly: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries have become the chief, her enemies prosper; for the LORD has afflicted her for the multitude of her transgressions: her infants are gone into captivity before the enemy. And from the daughter of Zion all her splendor is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. Jerusalem remembers in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and gloated at her destruction. Jerusalem has grievously sinned; therefore she is become loathsome: all that honored her despise her, because they have seen her nakedness: she herself also sighs, and turns backward. Her filthiness was in her skirts; she took no thought of her last end; therefore she came down astonishingly: she has no comforter. O LORD, behold my affliction: for the enemy has magnified himself. The adversary has spread out his hand upon all her pleasant things: for she has seen that heathen nations invade her sanctuary, those whom You did forbid to enter into Your congregation. All her people sigh, they seek bread; they have given their pleasant things for food to relieve the soul: see, O LORD, and consider; how abject I am become. Is it nothing to you, all you that pass by? behold, and see if there is any pain like my pain, which is done to me, with which the LORD has afflicted me in the day of His fierce anger. From above He has sent fire into my bones, and it prevails against them: He has

וידדנה פרש רשת לרגלי השיבני אחור נתנני שממה כל־היום דוה:  
 נשקד על פשעי בידו ישתרגו עלו על־צוארי הכשיל כחי נתנני  
 אדני בדי לא־אוכל קום: סלה כל־אפירי אדני בקרבי קרא עלי  
 מועד לשפר בחורי גת דרך אדני לבתולת בתי־הודה: על־אלה ו  
 אני בוכיה עיני ו עיני ירדה מים כי־דחק ממני מנחם משיב נפשי  
 היו בני שוממים כי גבר אויב: פרשה ציון בידיה אין מנחם לה  
 צוה יהוה ליעקב סביבו צרו היתה ירושלם לגדה בנייהם: צדיק  
 הוא יהוה כי פיהו מריתי שמעו־נא כל־עמים וראו מכאבי בתולתי העמים  
 ובחורי הלכו בשבי: קראתי למאהבלי המה רמוני פהני וזקני בעיר  
 גועו כי־בקשו אכל למו וישבו את־נפשם: ראה יהוה כי־צר־לי  
 מעי חמרמרו נהפך לבי בקרבי כי מרו מריתי מחוץ שכל־חרב  
 בבית פמות: שמעו כי נאנחה אני אין מנחם לי כל־אויבי שמעו  
 רעתי ששו כי אתה עשית הבאת יום־קראת ויהיו כמני: תבא כל־  
 רעתם לפנך ועולל למו כאשר עוללת לי על כל־פשעי כי־דבות  
 אנהתי ולבי דוי:

ב איכה יעיב באפו ו אדני את־בת־ציון השליך משמים ארץ תפארת  
 ישראל ולא־זכר הדם־רגליו ביום אפו: בלע אדני לא חמל את ולא  
 כל־נאות יעקב הרס בעברתו מבצרי בתי־הודה הגיע לארץ חלל  
 ממלכה ושריה: גדע בחרי־אף כל קרן ישראל השיב אחור ימינו  
 מפני אויב ויבער פיעקב כאש להבה אכלה סביב: דרך קשתו  
 כאויב נצב ימינו צר ויהרג כל מחמדי־עין באהל בת־ציון שפך  
 כאש חמתו: היה אדני ו כאויב בלע ישראל בלע כל־ארמנותיה  
 שחת מבצרי וירב בבתי־הודה תאניה ואניה: ויחמס בגן שכו שחת  
 מעדו שפת יהוה ו בציון מועד ושבת וינאץ בזעם־אפו מלך וכהן:  
 זנח אדני ו מזבחו נאר מקדשו הסגיר ביד־אויב חומת ארמנותיה  
 קול נתנו בבית־יהוה ביום מועד: חשב יהוה ו להשחית חומת בתי־

spread a net for my feet, He has turned me back: He has made me desolate and faint all the day. The yoke of my transgressions is fastened on by His hand: they are knit together, and come up upon my neck: He has made my strength to fall, the LORD has delivered me into the hands of those against whom I am not able to rise up. The LORD has spurned all my mighty men in the midst of me: He has called an assembly against me to crush my young men: the LORD has trodden the virgin, the daughter of Judah, as in a winepress. For these things I weep; my eye, my eye runs down with water, because the Comforter that should relieve my soul is far from me: my children are desolate, because the enemy has prevailed. Zion spreads out her hands, and there is none to comfort her: the LORD has commanded against Jacob, adversaries round about him: Jerusalem is like a menstruous woman among them. The LORD is righteous; for I have rebelled against His word: hear, I pray you, all the peoples, and behold my pain: my virgins and my young men are gone into captivity. I called for my lovers, but they deceived me: my priests and my elders perished in the city, while they sought food for themselves to relieve their souls. Behold, O LORD; for I am in distress: my bowels are troubled; my heart is turned within me; for I have grievously rebelled: abroad the sword bereaves, at home it is like death. They have heard that I sigh: there is none to comfort me: all my enemies have heard of my trouble; they are glad that You have done it: You will bring the day that You have called, and they shall be like me. Let all their wickedness come before You; and do to them as You have done to me for all my transgressions: for my sighs are many, and my heart is faint.

2 How has the LORD covered the daughter of Zion with a cloud in His anger, and cast down from heaven to earth the beauty of Israel, and remembered not His footstool in the day of His anger! The LORD has swallowed up without pity all the habitations of Jacob: He has thrown down in His wrath the strongholds of the daughter of Judah; He has brought them down to the ground: He has profaned the kingdom and its princes. He has cut off in His fierce anger all the horn of Israel: He has drawn back His right hand from before the enemy, and He has burned against Jacob like a flaming fire, which devours round about. He has bent His bow like an enemy: with His right hand set like an adversary, He has slain all that were pleasant to the eye: in the tent of the daughter of Zion, He has poured out His fury like fire. The LORD was like an enemy: He has swallowed up Israel, He has swallowed up all her palaces: He has destroyed its strongholds, and has increased in the daughter of Judah mourning and lamentation. And He has stripped His tabernacle, as if it were a garden: He has destroyed His place of assembly: the LORD has caused the appointed seasons and sabbaths to be forgotten in Zion, and has spurned in the indignation of His anger both king and priest. The LORD has cast off His altar, He has abhorred His Sanctuary, He has given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn assembly. The LORD has purposed



צִיּוֹן נָטָה קֶוֶן לֹא־הִשִּׁיב יָדוֹ מִבִּלְעַ וַיֹּאבֶל־חֵל וְחוֹמָה יִחַדוּ אִמְלָלוּ:  
 טָבְעוּ בְּאֶרֶץ שְׁעָרֶיהָ אֲבָד וְשֹׁבֵר בְּרִיחֶיהָ מִלְּפָה וְשָׂרֶיהָ בְּגוֹיִם אֵין  
 תּוֹרָה גַּם־נְבִיאֶיהָ לֹא־מָצְאוּ חֲזוֹן מִיהוָה: יֵשְׁבוּ לָאָרֶץ וְדָמוֹ זָקַן  
 בְּתִצִּיּוֹן הָעֵלּוּ עֶפְרָל עַל־רֹאשֵׁם חָגְרוּ שָׁקִים הוֹרִידוּ לָאָרֶץ רֹאשָׁן  
 בְּתוֹלֵת יְרוּשָׁלַם: כָּלוּ בְּדַמְעוֹת עֵינֵי חֲמַדְמָרוּ מַעֵי נִשְׁפָּךְ לָאָרֶץ  
 כִּבְדִּי עַל־שֹׁבֵר בְּתַעֲמֵי בַעֲטָף עוֹלָל וְיוֹנֵק בְּרַחֲבוֹת קָרְיָה: לֹא־מָתָם  
 יֹאמְרוּ אִיהָ דָּגַן וַיֵּין בְּהַתְעַטָּפָם כַּחֲלָל בְּרַחֲבוֹת עִיר בְּהִשְׁתַּפֵּךְ נַפְשָׁם  
 אֶל־חֵיק אִמָּתָם: מָה־אֶעֱוֹדֵךְ מָה אֲדַמָּה־לָּךְ הַבֵּת יְרוּשָׁלַם מָה אֶעֱיֹדֵךְ  
 אֲשׁוּה־לָּךְ וְאֶנְחַמְךָ בְּתוֹלֵת בְּתִצִּיּוֹן כִּי־גָדוֹל פִּיִּם שִׁבְדְּךָ מִי יִרְפָּא  
 לָךְ: נְבִיאִיךָ חָזוּ לָךְ שׂוֹא וְתַפֵּל וְלֹא־גָלוּ עַל־עוֹנֶךָ לְהַשִּׁיב שְׁבִיתְךָ  
 וַיַּחֲזוּ לָךְ מִשְׁאוֹת שׂוֹא וּמַדּוּחָם: סָפְקוּ עֲלֶיךָ כַּפִּים כָּל־עַבְרֵי דָרְךָ שְׁבוּתְךָ  
 שָׁרְקוּ וַיִּנְעוּ רֹאשָׁם עַל־בֵּית יְרוּשָׁלַם הַזֹּאת הָעִיר שֶׁיֹּאמְרוּ כְלִילַת  
 יָפִי מְשׁוֹשׁ לְכָל־הָאָרֶץ: פָּצוּ עֲלֶיךָ פִּיהֶם כָּל־אֵיבֶיךָ שָׁרְקוּ וַיַּחֲרֻקוּ־שֵׁן  
 אָמְרוּ בִלְעָנוּ אַךְ זֶה הַיּוֹם שֶׁקִּוִּינוּהוּ מִצָּאֵנוּ רָאִינוּ: עֲשֵׂה יְהוָה אֲשֶׁר  
 זָמַם בַּעַצ אֲמַרְתוּ אֲשֶׁר צִוָּה מִימֵי־קֹדֶם הָרֶם וְלֹא חָמַל וַיִּשְׁמַח עֲלֶיךָ  
 אוֹיֵב הָרִים קָרָן צָרֶיךָ: צַעַק לִבִּם אֶל־אֲדָנִי חוֹמַת בְּתִצִּיּוֹן הוֹרִידִי  
 כִּנְחָל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תִּתֶּנִּי פּוֹגַת לָךְ אֶל־תִּדָּם בְּתַעֲיִנְךָ:  
 קוֹמִי רְנִי בְלִיל לְרֹאשׁ אֲשִׁמְדוֹת שְׁפָכִי כַּמִּים לִבְךָ נִכַח פָּנֵי אֲדָנִי  
 שְׂאֵי אֱלֹהִי כַּפֶּיךָ עַל־נַפְשִׁי עוֹלָלֶיךָ הָעֲטוּפִים בְּרַעַב בְּרֹאשׁ כָּל־חוֹצוֹת:  
 רֹאה יְהוָה וְהִבִּיטָה לְמִי עוֹלָלָת כָּה אֶס־תֹּאכְלָנָה נָשִׁים פָּרִים עֲלָלִי  
 טַפָּחִים אֶס־יִהְיֶה בְּמִקְדָּשׁ אֲדָנִי כִּהֵן וְנְבִיא: שָׁכְבוּ לָאָרֶץ חוֹצוֹת  
 נַעַר וְזָקֵן בְּתוֹלֵתִי וּבַחֲוָרִי נָפְלוּ בַּחֲרֵב הָרִגְתָּ בְּיוֹם אֶפְךָ טַבַּחְתָּ לֹא  
 חָמַלְתָּ: תִּקְרָא כִּיֹּם מוֹעֵד מְגוּרִי מִסָּבִיב וְלֹא הָיָה בְּיוֹם אֶרֶץ־יְהוָה  
 פָּלִיט וְשָׂרִיד אֲשֶׁר־טַפַּחְתִּי וּרְבִיתִי אֵיבֵי כָלָם:  
 ג אֲנִי הַגֹּבֵר רֹאה עֲנִי בִשְׁבַט עֲבָרְתוֹ: אוֹתִי נָהָג וַיִּלֶּךְ חֶשֶׁךְ וְלֹא־אֹדֶר:  
 אַךְ בִּי יֹשֵׁב יִהְפֹּךְ יָדוֹ כָּל־הַיּוֹם: בִּלְהָ בִשְׂרִי וְעוֹרִי שֹׁבֵר עֲצָמוֹתַי:

to destroy the wall of the daughter of Zion: He has stretched out a line, He has not withdrawn His hand from destroying; therefore He made the rampart and the wall to lament; they languish together. Her gates are sunk into the ground; He has destroyed and broken her bars: her king and her princes are among the nations: there is no Torah; her prophets also find no vision from the LORD. The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. My eyes fail with tears, my bowels are troubled, my liver is poured upon the earth, for the breach of the daughter of my people; because the children and the sucklings swoon in the broad places of the city. They say to their mothers, Where is corn and wine? when they swoon like wounded men in the broad places of the city, when their soul is poured out into their mothers' bosom. What shall I take to witness for you? what shall I liken to you, O daughter of Jerusalem? what shall I equal to you, that I may comfort you, O virgin daughter of Zion? for your breach is great like the sea: who can heal you? Your prophets have seen for you vain and foolish visions: and they have not exposed your iniquity, to restore your captivity; but have prophesied for you burdens of falsehood and deceit. All that pass by clap their hands at you; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? All your enemies have opened their mouth against you: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we have looked for; we have found it, we have seen it. The LORD has done that which He devised; He has fulfilled His word that He commanded in the days of old: He has thrown down without pity: and He has caused the enemy to rejoice over you, He has raised up the horn of your adversaries. Their heart cried to the LORD. O wall of the daughter of Zion, let tears run down like a river day and night: give yourself no rest; let not the apple of your eye cease. Arise, cry out in the night: in the beginning of the watches pour out your heart like water before the face of the LORD: lift up your hands toward Him for the life of your young children, that faint for hunger at the head of every street. Behold, O LORD, and consider to whom You have done this. Shall the women eat their fruit, their cherished babes? shall priest and prophet be slain in the Sanctuary of the LORD? Young and old lie on the ground in the streets: my virgins and my young men are fallen by the sword; You have slain them in the day of Your anger; You have killed, and not pitied. You have called as in the day of a solemn assembly, my terrors round about, so that in the day of the LORD's anger none escaped or remained: those that I have cherished and brought up my enemy has consumed.

- 3 I am the man who has seen affliction by the rod of His wrath. He has led me, and brought me into darkness, but not into light. Surely He is turned against me; He turns His hand against me all the day. He has made my flesh and my skin to waste

בָּנָה עָלַי וַיִּקַּף רֹאשׁ וּתְלָאָה: בְּמַחְשָׁכִים הוֹשִׁיבָנִי כְּמַתִּי עוֹלָם:  
 גָּדַר בַּעֲדִי וְלֹא אֵצֶא הַכְּבִיד נִחַשְׁתִּי: גַּם כִּי אֶזְעַק וְאֶשׁוּעַ שְׁתָּם  
 תִּפְלְתִּי: גָּדַר דְּרָכִי בְּגִזִּית נִתְיַבְתִּי עוֹה: דָּב אֲרֹב הוּא לִי אֲרִיה אֲרִי  
 בְּמַסְתָּרִים: דְּרָכִי סוּרָר וַיִּפְשְׁחֵנִי שְׁמִנִי שׁוּמָם: דֶּרֶךְ קִשְׁתּוֹ וַיַּצִּיבָנִי  
 כַּמְטָרָא לַחֵץ: הִבִּיא בְּכַלִּיתִי בָּנִי אֶשְׁפָּתוֹ: הֵייתִי שָׁחַק לְכָל־עַמִּי  
 נִגְיַנְתָּם כָּל־הַיּוֹם: הִשְׁבִּיעַנִי בְּמַרְוֵרִים הָרוּנִי לַעֲנָה: וַיִּגְרַם בַּחֲצֵץ  
 שֵׁנִי הִכְפִּישְׁנִי בְּאָפֶר: וּתְזַנַּח מִשְׁלוֹם נַפְשִׁי נִשְׁתִּי טוֹבָה: וְאָמַר אֲבִד  
 נַצְחִי וְתוֹחַלְתִּי מִיְּהוָה: זָכַר־עָנִי וּמְרוּדִי לַעֲנָה וְרֹאשׁ: זָכוֹר תִּזְכּוֹר  
 וּתְשִׁיחַ עָלַי נַפְשִׁי: זֹאת אֲשִׁיב אֶל־לִבִּי עַל־כֵּן אוֹחִיל: חֲסָדֵי יְהוָה וְתִשׁוּחַ  
 כִּי לֹא־תָמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו: חֲדָשִׁים לִבְקָרִים רַבָּה אֲמוֹנַתְךָ:  
 חֲלָקִי יְהוָה אֲמַרְהָ נַפְשִׁי עַל־כֵּן אוֹחִיל לוֹ: טוֹב יְהוָה לִקְוֹ לִנְפֶשׁ  
 תִּדְרָשְׁנֻ: טוֹב וַיִּחֵל וְדוֹמָם לְתִשׁוּעַת יְהוָה: טוֹב לִגְבֹר כִּי־יִשָּׂא  
 עַל בְּנֵעוּרָיו: יֹשֵׁב בְּדָד וַיִּדָּם כִּי נָטַל עָלָיו: יִתֵּן בַּעֲפָר פִּיהוּ אוֹלִי יֵשׁ  
 תִּקְוָה: יִתֵּן לְמַכְּהוּ לַחִי יִשְׁבַּע בַּחֲרָפָה: כִּי לֹא יִזְנַח לְעוֹלָם אֲדָנִי:  
 כִּי אֶסְ-הוֹגָה וְרַחֵם כְּרֹב חֲסִדוֹ: כִּי לֹא עָנָה מַלְכוּ וַיִּגַּה בְּנִי־אִישׁ:  
 לְדַבָּא תַּחַת רַגְלֵיו כָּל אֲסִירֵי אֶרֶץ: לְהַטּוֹת מִשְׁפַּט־גֹּבֶר נִגַּד פָּנֵי  
 עָלְיוֹן: לַעֲוֹת אָדָם בְּרִיבוֹ אֲדָנִי לֹא רָאָה: מִי זֶה אָמַר וְתַהִי אֲדָנִי  
 לֹא צוּה: מִפִּי עָלְיוֹן לֹא תֵצֵא הֲרָעוֹת וְהַטּוֹב: מִה־יִּתְאוּנֶן אָדָם  
 חִי גֹבֶר עַל־חַטָּאוֹ: נַחֲפָשָׁה דְרָכֵינוּ וְנַחֲלָקָה וְנִשְׁוֹבָה עַד־יְהוָה:  
 נִשָּׂא לִבְבָּנוּ אֶל־כַּפֵּים אֶל־אֵל בְּשָׁמַיִם: נָחֲנוּ פִשְׁעֵנוּ וּמִרְיָנוּ אֶתְּהָ  
 לֹא סָלַחְתָּ: סָפּוּתָה בְּאֵף וְתִרְדָּפְנוּ הֲרָגְתָּ לֹא חָמַלְתָּ: סָפְתָה בַּעֲנֵן  
 לֶךְ מַעֲבֹד תִּפְלָה: סָחִי וּמֵאוֹם תִּשְׁמִנּוּ בִּקְרֹב הָעַמִּים: פָּצוּ עֲלֵינוּ  
 פִּיהֶם כָּל־אֵיבֵינוּ: פָּחַד וּפָחַת הִיָּה לָנוּ הַשָּׂאת וְהַשְׁבֵּר: פְּלִגְיָמִים  
 תִּרְדַּד עֵינֵי עַל־שֹׁבֶר בַּת־עַמִּי: עֵינֵי נִגְדָה וְלֹא תִדְמָה מֵאֵין הַפְּגוֹת:  
 עַד־יִשְׁקִיף וַיִּרָא יְהוָה מִשָּׁמַיִם: עֵינֵי עוֹלָלָה לִנְפֶשִׁי מִכָּל בְּנוֹת עִירִי:  
 צוֹד צָדוֹנִי כַּצֶּפֶר אֵיבֵי חָסֶם: צָמְתוּ בְּבוֹר חַיִּי וַיִּדּוּ־אֶבֶן כִּי צָפוּר־מִים

away; He has broken my bones. He has built a mound against me, and has beset me round about at head and hell. He has set me in dark places, as those who are long ago dead. He has hedged me about, so that I cannot get out: He has made my chain heavy. Even when I cry and call for help, He stops up my prayer. He has enclosed my ways with hewn stone, He has made my paths crooked. He is to me like a bear lying in wait, and like a lion in secret places. He has turned aside my ways, and pulled me in pieces: He has made me desolate. He has bent his bow, and set me as a mark for the arrow. He has caused the arrows of his quiver to enter into my reins. I am become a derision to all my people; and their song all the day. He has filled me with bitterness, He has sated me with wormwood. He has also broken my teeth with gravel stones, He has pressed me down into the ashes. My soul is far removed from peace: I have forgotten prosperity. And I said, My strength and my hope are perished from the LORD. Remember my affliction and my misery, the wormwood and the gall. My soul has them still in remembrance, and is bowed down within me. This I recall to my mind, therefore I have hope: that the LORD's steadfast love has not ceased, and that His compassions do not fail. They are new every morning: great is Your faithfulness. The LORD is my portion, says my soul; therefore I will hope in Him. The LORD is good to those who wait for Him, to the soul that seeks Him. It is good that a man should quietly hope for the salvation of the LORD. It is good for a man that he bear the yoke in his youth. Let him sit alone and keep silence, because he has taken it upon him. Let him put his mouth in the dust; perhaps there may be hope. Let him offer his cheek to him who strikes him; let him take his fill of insult. For the LORD will not cast off for ever: but though He may cause grief, yet will He have compassion according to the abundance of His steadfast love. For He does not willingly afflict or grieve the children of men. To crush under foot all the prisoners of the earth, to turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the LORD approves not. Who is he that says, and it comes to pass, when the LORD commands it not? Out of the mouth of the Most High do not both good and evil come? Why then does a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn back to the LORD. Let us lift up our heart with our hands to God in the heavens. We have transgressed and have rebelled: You have not pardoned. You have covered with anger, and pursued us: You have slain, You have not pitied. You have covered yourself with a cloud, so that prayer should not pass through. You have made us offscouring and refuse in the midst of the people. All our enemies have opened their mouths wide against us. Fear and the pit are come upon us, desolation and destruction. My eye runs down with rivers of water for the breach of the daughter of my people. My eye trickles down, and ceases not, without any intermission, till the LORD shall look down, and behold from heaven. My eye affects my soul because of all the daughters of my city. They chased me sore, like a bird, those

עֲלֵֽרֹאשִׁי אֲמַרְתִּי נִגְזַרְתִּי: קָרַאתִי שְׁמֶךָ יְהוָה מִבּוֹר תַּחְתִּיּוֹת: קוֹלִי  
שָׁמַעְתָּ אֶל־תַּעֲלֵם אֲזַנְךָ לְרוּחִתִּי לְשׁוֹעַתִּי: קִרְבַּת בְּיוֹם אֶקְרָאָךְ  
אֲמַרְתָּ אֶל־תִּמְרָא: רִבַּת אֲדָנִי רִיבִי נִפְשִׁי גָאֵלְתָּ חַיִּי: רָאִיתָה יְהוָה  
עֲוֹתַי שְׁפָטָה מִשְׁפָּטִי: רָאִיתָה כָּל־נַקְמָתָם כָּל־מַחֲשַׁבְתָּם לִי:  
שָׁמַעְתָּ חֲרַפְתָּם יְהוָה כָּל־מַחֲשַׁבְתָּם עָלַי: שָׁפַתִּי קָמִי וְהִגִּינוּם עָלַי  
כָּל־הַיּוֹם: שָׁבַתָם וְקִימָתָם הִפְיִטָה אֲנִי מִנְּגִינָתָם: תָּשִׁיב לָהֶם גְּמוּלָה  
יְהוָה כַּמַּעֲשֶׂה יְדֵיהֶם: תִּתֵּן לָהֶם מִגְּנַת־לֵב תִּאֲלַתֵּךְ לָהֶם: תִּרְדֹּף  
בְּאַף וּתְשַׁמִּידֵם מִתַּחַת שָׁמַיִם יְהוָה:

ד איכה יועם זהב ישנא הכתם הטוב תשתפכנה אבני־קדש בראש  
כל־חוצות: בני ציון היקרים המסלאים בפז איכה נחשבו לנבל־  
חדש מעשה ידי יוצר: גם־תננין חלצו שד היניקו גוריהן בת־עמי תנים  
לא־כֹּדֵר כִּי עֲנִים בַּמִּדְבָּר: דִּבֶּק לְשׁוֹן יוֹנֵק אֶל־חִפּוֹ בְּצִמָּא עוֹלָלִים בְּעֵינִים  
שָׁאֲלוּ לֶחֶם פֶּדֶשׁ אֵין לָהֶם: הָאֹכְלִים לְמַעַדְנִים נִשְׁמוּ בַּחוּצוֹת  
הָאֲמִנִים עָלַי תוֹלַע חִבְקוֹ אֲשַׁפְתּוֹת: וַיִּגְדֵּל עֵץ בַּת־עָמִי מִחֲטָאֵת  
סֹדֶם הִהְפֹּכָה כְּמוֹ־רֹגַע וְלֹא־חָלּוּ בָּהּ יָדַיִם: זָפוּ נְזִירֶיהָ מִשְׁלַג צָחוּ  
מִחֶלֶב אֲדָמוֹ עָצֵם מִפְּנִינִים סָפִיר גִּזְרָתָם: חֲשֹׁךְ מִשְׁחֹר תִּאָּרֶם לֹא  
נִכְרוּ בַּחוּצוֹת צֶפֶד עוֹרֶם עַל־עֲצָמָם יָבֵשׁ הָיָה כַּעֵץ: טוֹבִים הָיוּ  
חֲלָל־חֶרֶב מִחֲלָלִי רַעֲב שָׁהָם יָזְבוּ מִדִּקְרִים מִתְּנוּבוֹת שָׂדֵי: יָדֵי  
נָשִׁים רַחֲמָנוּת בָּשְׁלוּ יִלְדֵיהֶן הָיוּ לְבָרוֹת לָמוֹ בִּשְׁבָר בַּת־עָמִי: כָּלָה  
יְהוָה אֶת־חֲמָתוֹ שֶׁפֶךְ חֲרוֹן אָפּוֹ וַיִּצַּת־אֵשׁ בְּצִיּוֹן וַתֹּאכַל יְסֻדְתֶּיהָ: לֹא  
הֶאֱמִינוּ מַלְכֵי־אֲרָץ וְכָל יֹשְׁבֵי תֵבֶל כִּי יָבֹא עַר וְאוֹיֵב בְּשַׁעְרֵי יְרוּשָׁלַם: כָּל  
מִחֲטָאֵת נְבִיאֶיהָ עֲזוֹת כֹּהֲנֶיהָ הַשֹּׁפְכִים בַּקִּרְבָּה דָם צִדִּיקִים: נָעוּ  
עוֹרִים בַּחוּצוֹת נִגְאָלוּ בָדָם בָּלֹא יוֹכְלוּ יִגְעוּ בִּלְבָשִׁיהֶם: סוּרוּ טִמָּא  
קָרְאוּ לָמוֹ סוּרוּ סוּרוּ אֶל־תִּגְעוּ כִּי נָעוּ גַם־נָעוּ אֲמָרוּ בְּגוֹיִם לֹא יוֹסְפוּ  
לְגֹדֶר: פָּנֵי יְהוָה חִלְקָם לֹא יוֹסִיף לְהַבִּיטֵם פָּנֵי כֹהֲנִים לֹא נִשְׁאוּ זָקִנים וְזָקִנִים  
לֹא חֲנָנוּ: עוֹדִינָה תִכְלִינָה עֵינֵינוּ אֶל־עֲזָרְתָנוּ הִבֵּל בְּצַפִּיתָנוּ צָפִינוּ עוֹדִינוּ

who hate me without cause. They have cut off my life in the dungeon, and have cast stones upon me. Waters flowed over my head; then I said, I am cut off. I called upon Your name, O LORD, out of the nethermost pit. You have heard my voice: hide not Your ear at my sighing, at my cry. You did draw near in the day that I called upon You: You did say, Fear not. O LORD, You have pleaded the causes of my soul; You have redeemed my life. O LORD, You have seen my wrong: judge my cause. You have seen all their vengeance and all their devices against me. You have heard their insult, O LORD, and all their devices against me; the lips of those who rose up against me, and their muttering against me all the day. Behold their sitting down, and their rising up; I am their song. Render to them a recompense, O LORD, according to the work of their hands. Give them sorrow of heart; Your curse be on them! Pursue them in anger and destroy them from under the heavens of the LORD.

- 4 How is the gold become dim! how is the most fine gold changed! the hallowed stones are poured out at the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Even the jackals draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaves to the roof of his mouth for thirst: the young children ask bread, and no man gives it to them. They that did feed on dainties are desolate in the streets: they that were brought up in scarlet embrace dunghills. For the doom of the daughter of my people is greater than the sin of Sodom, that was overthrown as in a moment, no hands being laid upon her. Her Nazirites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was as of sapphire: now their visage is blacker than coal; they are not known in the streets: their skin is shriveled upon their bones; it is withered, it is become like a stick. Those slain with the sword are better than those slain with hunger: for when pierced through, the former do ooze with the produce of the fields. Hands of compassionate women have boiled their own children: they were their food in the destruction of the daughter of my people. The LORD has accomplished His fury; He has poured out His fierce anger, and has kindled a fire in Zion and it has devoured its foundations. The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy would enter the gates of Jerusalem. It was for the sins of her prophets, and the iniquities of her priests, who shed the blood of the just in the midst of her. They wandered blind through the streets, polluted with blood, so that none could touch their garments. Away! unclean! they cried at them; away! away! do not touch. So they fled, and wandered away: among the nations it was said, They shall no longer sojourn here. The anger of the LORD has divided them; He will no more regard them: they respected not the persons of the priests, they were not gracious to the elders. As for us, our eyes do yet fail for our vain

אֶל־גּוֹי לֹא יוֹשֵׁעַ: צָדוּ צַעֲדֵינוּ מִלֶּכֶת בְּרַחֲבֵינוּ קָרֵב קִצְנוּ מְלֹאֵי  
יָמֵינוּ כִּי־בָא קִצְנוּ: קָלִים הָיוּ רַדְּפֵינוּ מִנְּשָׂרֵי שָׁמַיִם עַל־הַהָרִים דָּלְקָנוּ  
בַּמִּדְבָּר אָרְבוּ לָנוּ: רוּחַ אֲפִינוּ מְשִׁיחַ יְהוָה נִלְכַּד בְּשַׁחֲתוֹתֶיךָ אֲשֶׁר  
אִמְרָנוּ בְּצִלּוֹ נַחִיָּה בְּגוֹיִם: שִׁישִׁי וְשִׁמְחִי בַת־אָדָם יוֹשְׁבַתִי בָאָרֶץ יוֹשֶׁבֶת  
עוֹץ גַּם־עָלֶיךָ תַעֲבֹר־פֹּסֶם תִּשְׁכְּרִי וְתִתְעָרִי: תָּם־עוֹנֶךָ בַת־צִיּוֹן לֹא  
יוֹסִיף לְהַגְלוֹתְךָ פֶּקֶד עוֹנֶךָ בַת־אָדָם גִּלָּה עַל־חַטֹּאתֶיךָ:  
ה זָכֹר יְהוָה מִדֶּה־הִיא לָנוּ הֵבִיט וְרָאָה אֶת־חַרְפֹּתֵינוּ: נִחַלְתָּנוּ נִהַפְכָה  
לְזָרִים בָּתֵּינוּ לְנִכְרִים: יְתוּמִים הָיִינוּ אֵין אָב אֲמֹתֵינוּ בְּאִלְמָנוֹת: וְאֵין  
מִיָּמֵינוּ בִּבְכֹר שְׁתֵּינוּ עֵצִינוּ בְּמַחִיר יָבֹאוּ: עַל צוּאֲרֵנוּ נִרְדְּפָנוּ יַגְעֵנוּ  
לֹא הוֹנַח־לָנוּ: מִצָּרִים נָתַנוּ יָד אֲשׁוּר לְשִׁבְעָה לָחֶם: אֲבֹתֵינוּ חָטְאוּ  
וְאֵינָם אֲנַחְנוּ עוֹנֵתֵיהֶם סָבְלָנוּ: עֲבָדִים מִשְׁלּוֹ בָנוּ פֶדָק אֵין מִיָּדָם:  
וְאֲנַחְנוּ בְּנֵפִשׁנוּ נָבִיא לַחֲמֹנוּ מִפְּנֵי חֶרֶב הַמִּדְבָּר: עוֹדְנוּ בַתְּנוּר נִכְמְרוּ  
מִפְּנֵי זֶלַעְפוֹת רָעֵב: נָשִׁים בְּצִיּוֹן עָנוּ בַתְּלָת בַּעֲרֵי יְהוּדָה: שָׂרִים  
בִּידָם נָתְלוּ פָנֵי זָקֵנִים לֹא נִהַדְּרוּ: בַּחוּרִים טָחוּן נָשָׂאוּ וְנִעָרִים בָּעֵץ  
כָּשְׁלוּ: זָקֵנִים מִשְׁעָר שַׁבָּתוֹ בַּחוּרִים מִנְּגִינָתָם: שָׁבַת מְשׁוּשׁ לִבָּנוּ  
נִהַפְּךָ לְאֵבֶל מִחוּלָּנוּ: נִפְלָה עֲטָרַת רֹאשֵׁנוּ אוֹיֵנָא לָנוּ כִּי חָטְאוּנוּ:  
עַל־זֶה הָיָה דוֹה לִבָּנוּ עַל־אֱלֹהֵי חֲשָׁכוֹ עֵינֵינוּ: עַל הַר־צִיּוֹן שְׁשִׁמָּם  
שׁוֹעֲלִים הִלְכוּ־בָּו: אֶתָּה יְהוָה לְעוֹלָם תֵּשֵׁב בְּסֶאֱךְ לְדוֹר וָדוֹר: לָמָּה  
לִנְצַח תִּשְׁכַּחֲנוּ תַעֲזֹבֵנוּ לְאֶרֶץ יָמִים: הִשְׁיִבֵנוּ יְהוָה וְאֵלֶיךָ וְנָשׁוּב  
חֲדָשׁ יָמֵינוּ כְּקֹדֶם: כִּי אִם־מָאָס מְאֹסֵתָנוּ קִצְפָּת עָלֵינוּ עַד־מָאֹד:  
הִשְׁיִבֵנוּ יְהוָה וְאֵלֶיךָ וְנָשׁוּב חֲדָשׁ יָמֵינוּ כְּקֹדֶם:

The קינות continues to sit on the floor while the קהל are said.

help: in our watching we have watched for a nation that could not save. They hunt our steps, that we cannot walk in our broad places: our end is near, our days are fulfilled; for our end is come. Our pursuers were swifter than the vultures in the sky: they chased us upon the mountains, they lay in wait for us in the wilderness. The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under His shadow we shall live among the nations. Rejoice and be glad, O daughter of Edom, that dwells in the land of Utz; the cup shall also pass over to you: you shall be drunken, and strip yourself bare. The punishment of your iniquity is accomplished, O daughter of Zion; He will no more carry you away into exile: He will visit your iniquity, O daughter of Edom; He will uncover your sins.

- 5 Remember, O LORD, what is come upon us: consider, and behold our insult. Our inheritance is turned over to strangers, our houses to aliens. We are become orphans and fatherless, our mothers are like widows. We have drunk our water for money; our own wood is sold to us. We are pursued to our necks: we labor, and have no rest. We have given the hand to Egypt, and to Ashshur, to be satisfied with bread. Our fathers have sinned, and are no more; but we bear their iniquities. Servants rule over us: there is none to deliver us out of their hand. We get our bread with the peril of our lives because of the sword of the wilderness. Our skin is hot like an oven because of the burning famine. Women are ravished in Zion, and maidens in the cities of Judah. Princes are hanged by their hand: the faces of elders are not honored. Young men drag the millstone, and youths stumble under the wood. The elders have ceased from the gate, the young men from their music. The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head: woe to us, that we have sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate, foxes prowl over it. You, O LORD, are enthroned forever; Your throne is from generation to generation. Why do You forget us forever, why do You so long forsake us? Turn us to You, O LORD, and we shall be turned; renew our days as of old: unless You have utterly rejected us; and are exceedingly angry against us.

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

The congregation continues to sit on the floor while the Kinot are said.



## קינות למעריב

The structure of this קינה is based on the fifth chapter of איכה. The first eighteen verses are rhyming couplets, corresponding to the first eighteen verses of the chapter. The first stich of each couplet is the opening phrase of the verse in איכה, while the second expands the idea expressed in that verse. Each stich ends with an expression of lament ("Oh!" or "Oh! What has become of us!"). The last four lines are the last four verses of the Megilla.

איכה ה	זְכוֹר יְהוָה מִה־הָיָה לָנוּ, הַבִּיטָה וּרְאֵה אֶת־חֲרַפְתָּנוּ.	אוי מה היה לנו.
	נִחַלְתָּנוּ נְהַפְכָה לְזָרִים, בְּתֵינוּ לְנִכְרִים.	אוי מה היה לנו.
	יְתוּמִים הָייְנוּ וְאִין אָב, וְאִמּוֹתֵינוּ מְקוֹנְנוֹת בְּחֹדֶשׁ אָב.	אוי מה היה לנו.
	מִיָּמֵינוּ בִּכְסֵף שָׁתִינוּ, כִּי נְסוּךְ הַמַּיִם בָּזִינוּ.	אוי מה היה לנו.
	עַל צוּאֲרֵנוּ נִרְדַּפְנוּ, כִּי שְׂנֵאת חָנָם רָדַפְנוּ.	אוי מה היה לנו.
	מִצָּרִים נָתַנוּ יָד, וְאַשּׁוּר צָדְנוּ בְּצִיד.	אוי מה היה לנו.
	אֲבֹתֵינוּ חָטְאוּ וְאֵינָם, וְאִנְחָנוּ סוֹבְלִים אֶת עוֹנָם.	אוי מה היה לנו.
	עֲבָדִים מְשֻׁלּוּ בָנוּ, כִּי שְׁלוּחַ עֲבָדִים בְּשָׁלְנוּ.	אוי מה היה לנו.
	בְּנַפְשֵׁנוּ נָבִיא לַחַמָּנוּ, כִּי קָפְצָנוּ מֵעֵנִי יָדְנוּ.	אוי מה היה לנו.

## KINOT FOR MA'ARIV

The structure of this kina is based on the fifth chapter of Eikha. The first eighteen verses are rhyming couplets, corresponding to the first eighteen verses of the chapter. The first stich of each couplet is the opening phrase of the verse in Eikha, while the second expands the idea expressed in that verse. Each stich ends with an expression of lament ("Oh!" or "Oh! What has become of us!"). The last four lines are the last four verses of the Megilla.

Remember, God, what has happened to us, See and take heed of our shame,	Oh! Oh! What has become of us! Lam. 5
Our possessions have been turned over to foreigners, Our homes to strangers,	Oh! Oh! What has become of us!
We have become orphans with no father, Our mothers lament in the month of Av,	Oh! Oh! What has become of us!
We were forced to purchase water, Because we dishonored the water libation,	Oh! Oh! What has become of us!
We were hounded at our necks, Because we hounded others hatefully,	Oh! Oh! What has become of us!
We extended our hands to Egypt for help, But Assyria grasped us as a hunter would his prey,	Oh! Oh! What has become of us!
Our fathers sinned and are no longer, But we suffer for their sins,	Oh! Oh! What has become of us!
Slaves rule over us, Because we failed to free our slaves,	Oh! Oh! What has become of us!
We must risk our lives to obtain our bread, Because we prevented our hands from giving to the poor,	Oh! Oh! What has become of us!

אוי עורנו כְּתַנּוּר נִכְמְרוּ, Oh!  
 כי כְּבוֹדֶם בְּקִלּוֹן הִמְירוּ. Oh! What has become of us!  
 Because we exchanged His glory for scandal,  
 Oh! What has become of us!

אוי נָשִׁים בְּצִיּוֹן עָנוּ, Oh!  
 כי אִשֶּׁת אִישׁ טָמְאוּ וְזָנוּ. Oh! What has become of us!  
 Because we each defiled our neighbor's wife,  
 Oh! What has become of us!

אוי שָׂרִים בְּיָדָם נִתְלוּ, Oh!  
 כי גְּזֻלַּת הָעֲנִי חֲמָסוּ וְגִזְלוּ. Oh! What has become of us!  
 Because they robbed and cheated the poor,  
 Oh! What has become of us!

אוי בָּחֳרִים טָחוּן נִשְׂאוּ, Oh!  
 כי בְּבֵית זֹנָה נִמְצְאוּ. Oh! What has become of us!  
 Because they frequented the house of the harlot,  
 Oh! What has become of us!

אוי זְקֵנִים מִשְׁעַר שַׁבָּתוֹ, Oh!  
 כי מִשְׁפַּט יָתוֹם וְאַלְמָנָה עֲוִתוּ. Oh! What has become of us!  
 Because they perverted justice for the widow and orphan,  
 Oh! What has become of us!

אוי שַׁבַּת מִשׁוֹשׁ לִבָּנוּ, Oh!  
 כי נִבְטְלוּ עוֹלֵי רִגְלֵינוּ. Oh! What has become of us!  
 Because we abandoned our pilgrimages to Jerusalem,  
 Oh! What has become of us!

אוי נִפְלָה עֲטֹרַת רֹאשֵׁנוּ, Oh!  
 כי נִשְׂרַף בֵּית מִקְדָּשֵׁנוּ. Oh! What has become of us!  
 The crown has fallen from our heads,  
 For our Holy Temple has been burnt,  
 Oh! What has become of us!

אוי עַל זֶה הָיָה דָּוָה לִבָּנוּ, Oh!  
 כי נָטַל כְּבוֹד בֵּית מְאַוִּיֵּינוּ. Oh! What has become of us!  
 It is for this that our hearts are pained,  
 For the honor of our cherished House is gone,  
 Oh! What has become of us!

אוי עַל הָר צִיּוֹן שָׁשִׁמָּה, Oh!  
 כי נָתַן עָלָיו שְׁקוֹץ מְשׁוּמָּה. Oh! What has become of us!  
 Thus is Mount Zion desolate,  
 For an abominable idol has been placed on it,  
 Oh! What has become of us!

אֲתָהּ יְהוָה לְעוֹלָם תִּשָּׁב, בְּסֶאֱךְ לְדוֹר וָדוֹר:  
 לָמָּה לְנֶצַח תִּשְׁכַּחֲנוּ, תַּעֲזֹבֵנוּ לְאֶרֶץ יָמִים:  
 הַשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ וְנִשְׁוֹב, חֲדָשׁ יָמֵינוּ בְּקָדָם:  
 כִּי אִם־מָאֵס מְאֹסֶתָנוּ, קִצְפָּת עָלֵינוּ עַד־מָאֵד:  
 הַשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ וְנִשְׁוֹב, חֲדָשׁ יָמֵינוּ בְּקָדָם:

איכה ה

איכה ה

Our skin has shriveled as from an oven's heat, Oh!  
 Because we exchanged His glory for scandal, Oh! What has become of us!

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

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

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

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

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

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

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

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

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

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

Lam. 5

Lam. 5



On all other nights continue with קינה on the next page.  
 If Tisha B'Av begins on Motza'ei Shabbat, the prayer "May the Pleasantness" and Psalm 91 (usually recited on Motza'ei Shabbat) are not said (Geonim, quoted in the Tur, O.H. 559).

איך מפי בן ובת / הגות קינות רבת.  
 תמור שירים וחדות:  
 ויהי נעם נשבת. במוצאי שבת:

אוי כי נגזרה גזרה / בחר אף וגם בעברה.  
 ואפו בנו חרה / ובערה חמתו כלבת:  
 ויהי נעם נשבת. במוצאי שבת:

אוי כי בתינו שנו / ובתולותינו ענו.  
 ופנינו נשתנו / וגם השחרו במחבת.  
 ויהי נעם נשבת. במוצאי שבת:

אוי כי שדונו צרים / וגם נפלו בי שרים.  
 בני ציון היקרים / היו נצורים כבבת:  
 ויהי נעם נשבת. במוצאי שבת:

אוי כי נפלה עטרת / וגברה כתר סודרת.  
 וחדל הוד ותפארת / צמצום שכן חפת:  
 ויהי נעם נשבת. במוצאי שבת:

אוי כי נטלה מנורה / וקטרת לבונה הטורה.  
 ונבזה גזית מיקרה / אבלה ארץ זבת:  
 ויהי נעם נשבת. במוצאי שבת:

איכה ד

On Motza'ei Shabbat, the following kina is read.  
 On all other nights continue with Kina on the next page.  
 If Tisha B'Av begins on Motza'ei Shabbat, the prayer "May the Pleasantness" and Psalm 91 (usually recited on Motza'ei Shabbat) are not said (Geonim, quoted in the Tur, O.H. 559).

איך How from the mouth of boys and girls,  
 much sadness is now voiced instead of gleeful songs.  
 "May the Pleasantness" is omitted this Motza'ei Shabbat.

אוי Oh! The decree is decreed with such anger, even rage.  
 His wrath is kindled against us and burns with a fiery flame.  
 "May the Pleasantness" is omitted this Motza'ei Shabbat.

אוי Oh! They have defaced our homes and have defiled our virgins.  
 Distorted are our faces; blackened like a scorched skillet.  
 "May the Pleasantness" is omitted this Motza'ei Shabbat.

אוי Oh! The foe has so seized us that even our princes have fallen;  
 precious sons of Zion, cherished like the pupil of the eye.  
 "May the Pleasantness" is omitted this Motza'ei Shabbat.

Lam. 4

אוי Oh! The crown is fallen; His turned back has triumphed.  
 Beauty and glory are suspended;  
 the Divine Presence has recoiled from her beloved.  
 "May the Pleasantness" is omitted this Motza'ei Shabbat.

אוי Oh! The Menora is taken,  
 together with the frankincense and the stone Sanhedrin chamber.  
 The land flowing with milk and honey now mourns.  
 "May the Pleasantness" is omitted this Motza'ei Shabbat.

*This kina emphasizes the especial quality of mourning particular to the night of Tisha B'Av, based on the Talmud in Sanhedrin 104b, "Whoever weeps at night – his voice is heard." Some have attributed it to Rabbi Elazar HaKalir, one of Israel's earliest and most prolific liturgical poets (paytanim). Others have pointed out that its form is heavily influenced by later Spanish-Jewish poetry.*

וּקְרָא י  
בְּלִיל זֶה יִבְכּוּ וַיִּלְלוּ בְּנֵי / לַיִל חָרֵב קִדְשֵׁי וְנִשְׂרָפוּ אֲרָמוֹנַי.  
וְכָל בֵּית יִשְׂרָאֵל יִהְיֶה בִּיגוֹנִי / וַיִּבְכוּ אֶת הַשְּׂרָפָה אֲשֶׁר שָׂרַף יְהוָה:

בְּלִיל זֶה יִבְכּוּ וַיִּלְלוּ בְּנֵי:

בְּלִיל זֶה תִּילֵל מֵרַעְיָה נִחְדָּלָה / וּמִבֵּית אָבִיהָ בְּחַיִּים מְבֻדָּלָה.  
וַיֵּצֵאָה מִבֵּיתוֹ וְנִסְגָּר הַדֶּלֶת / וְהָלַכָה בַּשְּׂבִיָּה, בְּכָל פֶּה נֹאכָלָה.  
בַּיּוֹם שֶׁלָּחָה, בָּאֵשׁ בּוֹעֶרֶת וְאוֹכֵלָה / וְאֵשׁ עִם גַּחְלֵת יֵצֵאָה מֵאֵת יְהוָה:  
בְּלִיל זֶה יִבְכּוּ וַיִּלְלוּ בְּנֵי:

יִרְמִיָּהוּ לֹא  
יִשְׁעִיָּה מֵט  
בְּלִיל זֶה הִגְלָל סִבֵּב הַחוּבָה / רֹאשׁוֹן גַּם שָׁנִי, בֵּיתִי נִחְרָבָה.  
וְעוֹד לֹא רַחֲמָה בַּת הַשּׁוֹבְבָה / הַשְׁקָתָה מִי רֹאשׁ, וְאֵת בִּטְנָה צָבָה.  
וְשִׁלְחָה מִבֵּיתוֹ, וְגַם נִשְׁתָּה טוֹבָה / גְּדוּלָה הַשְּׁנֵאָה מֵאֵת אֲשֶׁר אֶהְבָּה.  
וּבְאַלְמָנוֹת חַיִּית כָּאִשָּׁה נִעְזָבָה / וְהִיא אָמְרָה צִיּוֹן עֲזָבֵנִי יְהוָה:

בְּלִיל זֶה יִבְכּוּ וַיִּלְלוּ בְּנֵי:

מְלָכִים אֵיב  
בְּלִיל זֶה קִדְּרָתִי וְחִשְׁכוּ הַמְּאוֹרוֹת / לְחָרְבֵן בֵּית קִדְשֵׁי, וּבִטּוֹל מִשְׁמְרוֹת.  
בְּלִיל זֶה סָבוּנִי, אֶפְפוּנֵי צָרוֹת / וְגַם קָרָא מוֹעֵד, בְּדִין חֲמֵשׁ גְּזֵרוֹת.  
בְּכִי חֲנָם בָּכוּ, וְנִקְבַּע לְדוֹרוֹת / יַעַן כִּי הִתְּה סֶפֶה מֵאֵת יְהוָה:

בְּלִיל זֶה יִבְכּוּ וַיִּלְלוּ בְּנֵי:

בְּלִיל זֶה, אֲרָעוּ בּוֹ חֲמֵשׁ מְאָרְעוֹת / גְּזַר עַל אֲבוֹת, בִּפְרַע פְּרָעוֹת.  
וְדָבְקוּ בּוֹ צָרוֹת מִצָּרוֹת וְגַם רָעוֹת / יוֹם מוֹכֵן הָיָה, בִּפְגַּע פְּגָעוֹת.  
וְהָעֶמֶד הָאוֹיֵב, וְהָרִים קוֹל זֹעָעוֹת / קוֹם, כִּי זֶה הַיּוֹם אֲשֶׁר אָמַר יְהוָה:  
בְּלִיל זֶה יִבְכּוּ וַיִּלְלוּ בְּנֵי:

*This kina emphasizes the especial quality of mourning particular to the night of Tisha B'Av, based on the Talmud in Sanhedrin 104b, "Whoever weeps at night – his voice is heard." Some have attributed it to Rabbi Elazar HaKalir, one of Israel's earliest and most prolific liturgical poets (paytanim). Others have pointed out that its form is heavily influenced by later Spanish-Jewish poetry.*

Tonight, my children weep and wail.  
Tonight, my Sanctuary was ruined and my palaces burned.  
The entire house of Israel expresses my agony,  
and cries for the fire God kindled.

Lev. 10

Tonight, my children weep and wail.

Tonight, cry bitterly, O waif who has lost it all.  
She lives alienated from her Father's home;  
has left His home, the door shut behind her.  
Gone into captivity, devoured by every mouth;  
cast that day into a consuming flame,  
a glowing ember lit by the LORD.

Tonight, my children weep and wail.

Tonight, the wheel of fortune spun to doom,  
my first and second Houses destroyed.  
She is not to be pitied, this wayward woman,  
drunk with toxic waters swelling her belly.  
Cast out of her home, she has forgotten past happiness.  
Hate had the upper hand over love.  
She is like a living widow, a deserted woman.  
"And Zion said, "The LORD has forsaken me."

Jer. 31

Is. 49

Tonight, my children weep and wail.

Tonight, I am dejected, the lights dimmed.  
My House destroyed, the priestly watches discontinued.  
Tonight, woe surrounds me, winds about me.  
He summoned an assembly of five harsh decrees.  
Tears shed in vain set the pattern forever.  
The LORD brought it all about as predestined.

1 Kings 12

Tonight, my children weep and wail.

Tonight, five appalling tragedies occurred.  
A decree against our ancestors, denying them the Land;  
afflicting them with oppressing pain and worse,  
a day destined for harm and hurt.  
The enemy stood and shrieked horribly,  
"Attack! For this is the day that God foretold!"

Tonight, my children weep and wail.

*This kina was written by Rabbi Solomon ibn Gabirol (Spain, 1021–1058). In Ezekiel chapter 23, the kingdoms of Israel and Judea are depicted as two unfaithful wives, Ohola and Oholiva. This kina is written as a conversation between them, and concludes with a prayer to God to have mercy on them.*

שומרון קול תתן, מצאונני עונוי / לארץ אחרת יצאונני בני.  
 ואהליבה תזעק נשרפו ארמוני / ותאמר ציון עובני יהוה:

ישעיה מט

לא לך אהליבה, חשוב עניך כעניי / התמשילי שברך לשברי ולחליי.  
 אני אהלה, סורה בגדתי בקשיי / וקם עלי כחשי, וענה בי מריי.  
 ולמקצת הימים שלמתי נשיי / ותגלת פלאסר אכל את פריי.  
 חמודותי הפשיט, והציל את עדיי / ולחלח וחבור נשא את שביי.  
 דמי אהליבה, ואל תבכי בבכיי / שנותיך ארכו, ולא ארכו שניי.  
 ואהליבה תזעק נשרפו ארמוני / ותאמר ציון עובני יהוה:

משיבה אהליבה, אני בן נעקשתי / ובאלוף נעורי כאהלה בגדתי.  
 דמי אהלה, כי יגוני זכרתי / נדדת את אחת, ורבות נדדתי.  
 הנה ביד כשדים פעמים נלכדתי / ושביה עניה לבבל ירדתי.  
 ונשרף ההיכל אשר בו נכבדתי / ולשבעים שנה בבבל נפקדתי.  
 ושבתתי לציון עוד, והיכל יסדתי / גם זאת הפעם, מעט לא עמדתי.  
 עד לקחני אדום, וכמעט אבדתי / ועל כל הארצות נפוצו המוני.  
 ואהליבה תזעק נשרפו ארמוני / ותאמר ציון עובני יהוה:

החזמל על דל, חמול על דלותם / וראה שוממותם וארך גלותם.  
 ואל תקצף עד מאד, וראה שפלותם / ואל לעד תזכר עוונם וסכלותם.  
 רפא נא את שברם, ונתם אבילותם / כי אתה סברם ואתה אילותם.  
 חדש ימינו בימי קדמוני / בנאמך: בונה ירושלם יהוה:

תהלים קמו

*This kina was written by Rabbi Solomon ibn Gabirol (Spain, 1021–1058). In Ezekiel chapter 23, the kingdoms of Israel and Judea are depicted as two unfaithful wives, Ohola and Oholiva. This kina is written as a conversation between them, and concludes with a prayer to God to have mercy on them.*

Shomron [the ten tribes of Israel, "Ohola"] proclaimed,  
 "My sins have caught up with me! My children have left me for another land!"  
 And Oholiva [Jerusalem, Judah] screamed in response,  
 "My palaces are in flames!" And Zion said, "The LORD has forsaken me." *Is. 49*

[Samaria answered,] "You cannot equate your plight to mine!  
 Can your downfall compare to my collapse?  
 I, Ohola, acted with spite and treachery;  
 my betrayal opposed me, and my rebellion accused me.  
 In a few short days, I paid my debt, and the Assyrian king devoured my fruits.  
 He stripped me bare of my treasures and jewels,  
 and carried off my captives to Halah and Habor.  
 So be still, Oholiva, don't cry as I do; your years endured, but my years did not!"  
 And Oholiva screamed in response, "My palaces are in flames!"  
 "The LORD has forsaken me."

Oholiva responded, "I, too, was perverse  
 and betrayed the Companion of my Youth just as you did.  
 So be still, Ohola, as I recall my anguish.  
 You wandered but once; while I, many times.  
 I was entrapped by Chaldean hands  
 and descended to Babylon as a destitute prisoner.  
 The Temple of which I was so proud was burned.  
 After seventy years in Babylon, I was remembered  
 and returned to Zion to found my Temple yet again.  
 But this time, too, I was not long entrenched  
 before Rome snatched me, and I was almost no more,  
 for my multitudes were scattered to distant lands."  
 And Oholiva screamed in response, "My palaces are in flames!"  
 And Zion said, "The LORD has forsaken me."

He who pities the poor, take pity on their plight!  
 See their desolation and lengthy exile.  
 Do not be implacably angry, but remember their lowliness.  
 Remember not their foolish iniquities forever.  
 Mend their fissures, soothe their grief, for You are their Hope and their Hero.  
 Renew our days like the days long gone,  
 as You have spoken, "The LORD rebuilds Jerusalem."

Ps. 147

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

עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפַּד בִּירוּשָׁלַיִם.  
תָּרַחַם צִיּוֹן וְתִבְנָה חוֹמוֹת יְרוּשָׁלַיִם:

תהלים קב

אִזּוּ בַחֲטָאֵינוּ חָרַב מִקְדָּשׁ / וּבַעֲוֹנוֹתֵינוּ נִשְׂרַף הַיֵּכָל.  
בְּאַרְץ חֲפָרָה לָהּ, קִשְׂרָה מִסְפַּד / וּצְבָא הַשָּׁמַיִם נִשְׂאוּ קִינָה.  
גַּם בָּכוּ בְּמִרְ שְׁבִטֵי יַעֲקֹב / וְאֵף מְזֻלּוֹת יָזְלוּ דְמָעָה.  
דְּגִלֵי יִשְׁרוּן חָפוּ רֹאשָׁם / וְכִימָה וּכְסִיל קִדְרוֹ פָּנִיהֶם.  
הָעֵתִירוּ אֲבוֹתַי, וְאַל בְּלֹא שׁוֹמֵעַ / צַעֲקוּ בָנִים וְלֹא עֲנָה אָב.  
וְקוֹל הַתּוֹר נִשְׁמַע בְּמִרוֹם / וְרוּעָה נֶאֱמָן לֹא הָטָה אָזְנוֹ.  
זָרַע קָדֵשׁ לְבָשׁוּ שָׂקִים / וּצְבָא הַשָּׁמַיִם גַּם הֵם, שֶׁק הוֹשִׁים כְּסוּתָם.  
חֲשֹךְ הַשֶּׁמֶשׁ וַיִּרַח קִדְרוֹ / וְכוֹכָבִים וּמְזֻלּוֹת אָסְפוּ נִגְהָם.  
טָלָה רִאשׁוֹן בָּכָה בְּמִר נֶפֶשׁ / עַל כִּי כָבְשׁוּ לַטֶּבֶחַ הוֹבִילוּ.  
יָלְלָה הַשָּׁמַיִם שׁוֹר בְּמִרוֹמָיו / כִּי עַל צִוְּאָרָנוּ נִדְּפָנוּ בָּלָנוּ.  
כּוֹכַב תְּאוֹמִים נִרְאָה חֲלוּקָה / כִּי דָם אֲחִים נִשְׁפָּךְ בְּמִים.  
לְאַרְץ בִּקֵּשׁ לְנֶפֶל סִרְטָן / כִּי הִתְעַלְפָנוּ מִפָּנֵי צָמָא.  
מִרוֹם נִבְעַת מִקּוֹל אֲרִיָּה / כִּי שִׁאֲגָתָנוּ לֹא עָלְתָה לְמִרוֹם.  
נִהְרְגוּ בְּתוֹלוֹת וְגַם בַּחוּרִים / עַל כֵּן בְּתוֹלָה קִדְרָה פָּנִיהָ.  
סִבֵּב מֵאֲזִינִים וּבִקֵּשׁ תַּחֲנֹנָה / כִּי נִבְחַר לָמוֹת מִחַיִּים.  
עֲקָרָה לְבִשׁ פָּחַד וְרַעְדָה / כִּי בַחֲרִב וּבְרַעַב שִׁפְטָנוּ צוּרָנוּ.

שיר השירים ב

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

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

Ps. 102

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

Song. 2

פָּלְגֵי מַיִם הִזְדִּידוּ דְמָעָה פִּנְחָל / כִּי אוֹת בִּקְשָׁת לֹא נָתַן לָנוּ.  
צָפוּ מַיִם עַל רֹאשֵׁנוּ / וּבְדִלִי מֵלֹא חֲבָנוּ יֵשׁ.  
קָרְבָנוּ קָרְבָן וְלֹא נִתְקַבֵּל / וּגְדִי פֶסֶק שְׁעִיר חֲטָאֲתָנוּ.  
רַחֲמָנוּת בִּשְׁלוּ יִלְדִיהֶן / וּמִזֵּל דָּגִים הָעֵלִים עֵינָיו.  
שִׁכְחָנוּ שִׁבֹּת בְּלִבוֹת שׁוֹכְבִים / שְׂדֵי שִׁבַּח כָּל צִדְקוֹתֵינוּ.  
תִּקְנֵא לְצִיּוֹן קִנְיָה גְדוֹלָה / וְתֹאִיר לְרַבְתִּי עִם מְאוֹר נִגְהָךְ.

*The congregation stands and the Leader says the following:*

תִּרְחַם צִיּוֹן כְּאִשֶּׁר אָמַרְתָּ / וּתְכַוְנֶנָּה כְּאִשֶּׁר דִּבַּרְתָּ /  
תִּמְהֵר יְשׁוּעָה וְתַחֲשִׁי גְאֻלָּה / וְתָשׁוּב לִירוּשָׁלַיִם בְּרַחֲמִים רַבִּים:

בְּכָתוּב עַל יַד נְבִיאֶךָ:

לִכֵּן כֹּה־אָמַר יְהוָה, שְׁבִתִּי לִירוּשָׁלַיִם בְּרַחֲמִים  
בֵּיתִי יִבְנֶה בָּהּ, נֶאֱמַר יְהוָה צְבָאוֹת, וְקוֹ יִנָּטֶה עַל־יְרוּשָׁלַיִם:  
וְנֶאֱמַר:

עוֹד קָרָא לְאֹמֶר, כֹּה אָמַר יְהוָה צְבָאוֹת  
עוֹד תִּפְּוֹצְנָה עָרֵי מְטוֹב, וְנִחַם יְהוָה עוֹד אֶת־צִיּוֹן  
וּבָחַר עוֹד בִּירוּשָׁלַיִם:  
וְנֶאֱמַר:

כִּי־נִחַם יְהוָה צִיּוֹן, נָתַם כָּל־חֲרֻבָּתֶיהָ  
וַיֵּשֶׁם מִדְבָּרָה כְּעֵדֶן, וְעִרְבָתָהּ כְּגֵן־יְהוָה  
שִׁשׁוֹן וְשִׁמְחָה יִמָּצֵא בָּהּ, תוֹדָה וְקוֹל זְמִירָה:

*The service continues with וְאַתָּה קְדוֹשׁ This is usually said only  
on Motza'ei Shabbat, but is said on Tisha B'Av regardless of the day of the week.  
תשעה באב usually said on Motza'ei Shabbat, is not said on Tisha B'Av.*

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

*The congregation stands and the Leader says the following:*

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

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

*The service continues with "You are the Holy One" This is usually said  
only on Motza'ei Shabbat, but is said on Tisha B'Av regardless of the day of the week.  
"May the pleasantness," usually said on Motza'ei Shabbat, is not said on Tisha B'Av.*



## קינות לשחרית

After the Torah scroll is returned to the ארון, the קהל sits on the floor and recites kinot.

This kina by HaKalir is based on Eikha 2:20, and describes the horrors experienced at the time of the siege and the subsequent pillaging of the city. It is arranged in alphabetical order, each line opening with the feminine verb form and ending with "Woe is me!" echoing Job 10:15: "If I have done evil, woe is me!" The last stanza also hints at the source in Eikha, with God reminding the people of their own sins, which were the cause of the calamity.

אִם-תֹּאכְלֶנָה נָשִׁים פְּרִים, עַלְלִי טַפָּחִים.  
אֶלְלִי לִי:  
אִם תִּבְשְׁלֶנָה רַחֲמָנִיּוֹת יִלְדֵיהֶן, הַמְדוּדִים טַפָּחִים טַפָּחִים.  
אֶלְלִי לִי:  
אִם תִּגְזְזֶנָה פֶּאֶת רֹאשָׁם, וְתִקְשְׁרֶנָה לְסוּסִים פּוֹרָחִים.  
אֶלְלִי לִי:  
אִם תִּדְבֹּק לְשׁוֹן יוֹנֵק לֶחֶד, בְּצִמְאֹן צָחִיחִים.  
אֶלְלִי לִי:  
אִם תִּהְדַּמְנָה זֶה לְעַמֶּת זֶה, בּוֹאֵי וְנִבְשַׁל אֶת בְּנֵינוּ צוֹרָחִים.  
אֶלְלִי לִי:  
אִם תִּשְׁעַדְנָה זֶה לְזֶה, תִּנֵּי בִנְךָ, וְהוּא חָבִי מִנְתָּח נִתְחִים נִתְחִים.  
אֶלְלִי לִי:  
אִם תִּזְמַנָּה בֶּשֶׂר אָבוֹת לַבָּנִים, בְּמַעְרוֹת וְשִׁיחִים.  
אֶלְלִי לִי:  
אִם תִּחְיֶבְנָה בָנוֹת, אֶל חֵיק אִמּוֹתָם נִתְפָּחִים.  
אֶלְלִי לִי:  
אִם תִּסָּסְנָה רוּחוֹת עוֹלָלִים בְּרַחוּבוֹת קְרִיָּה תְּפוּחִים.  
אֶלְלִי לִי:  
אִם תִּקְרַנָּה בְּשֹׁכֵל רַחֵם וְצִמּוֹק שְׂדִים, וְאִם עַל בָּנִים שָׁחִים.  
אֶלְלִי לִי:  
אִם תִּבְשְׁלֶנָה שְׂמוֹנֶה מֵאוֹת מְגִנִּים, בְּעָרֵב אֱלוֹחִים.  
אֶלְלִי לִי:

## KINOT FOR SHAḤARIT

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

This kina by HaKalir is based on Eikha 2:20, and describes the horrors experienced at the time of the siege and the subsequent pillaging of the city. It is arranged in alphabetical order, each line opening with the feminine verb form and ending with "Woe is me!" echoing Job 10:15: "If I have done evil, woe is me!" The last stanza also hints at the source in Eikha, with God reminding the people of their own sins, which were the cause of the calamity.

אִם As I recall,  
אִם women eating their own fruit, their coddled babes,  
Woe is me!  
אִם the compassionate cooking their own children,  
once preciously measured ounce by ounce,  
Woe is me!  
אִם the braids of their head torn from them,  
after being tied to racing horses,  
Woe is me!  
אִם the tongues of infants, stuck to their palates, parched with thirst,  
Woe is me!  
אִם women wailing to each other, "Come, let us cook our squealing children,"  
Woe is me!  
אִם the two encountering each other, saying, "Give me your child,"  
[the child] hidden, already cut into sections,  
Woe is me!  
אִם children encountering their parents' flesh in caves and pits,  
Woe is me!  
אִם condemned maidens, upon their mother's laps, swollen with hunger,  
Woe is me!  
אִם the souls of babes expiring in the village streets, swollen with hunger,  
Woe is me!  
אִם burdened with miscarriage and shriveled breasts,  
a mother collapsed over her children,  
Woe is me!  
אִם eight hundred shield-bearers, humbled and exiled to  
Arabia to be executed,  
Woe is me!



אם תִּלְהַטְנָה רוּחָם בְּמִינֵי מְלֻחִים וְנוּדוֹת נְפוּחִים.  
אֵלֶּלֵי לִי:  
אם תִּמְעַטְנָה מֵאֶלֶף מֵאָה, וּמֵמֵאָה עֶשְׂרֵה, עַד אֶחָד לְמִפְּחִים.  
אֵלֶּלֵי לִי:  
אם תִּנְסֶנָּה לְמִסַּךְ הַיֵּכָל, שְׂמוֹנִים אֶלֶף בְּהִנִּים פָּרָחִים.  
אֵלֶּלֵי לִי:  
אם תִּשְׂרַפְנָה שָׁם כָּל אוֹתָן הַנִּפְשׁוֹת, כְּקוֹצִים בְּסוּחִים.  
אֵלֶּלֵי לִי:  
אם תִּעְרַפְנָה עַל דָּם נָקִי, שְׂמוֹנִים אֶלֶף בְּהִנִּים נִרְצָחִים.  
אֵלֶּלֵי לִי:  
אם תִּפְחַנָּה נִפְשׁוֹת מְדַקְרִים, מִרֵּיחַ תְּנוּבוֹת שְׂיָחִים.  
אֵלֶּלֵי לִי:  
אם תִּצְבְּרָנָה עַל אֶבֶן אַחַת, תִּשְׁעָה קַבִּין מוֹחֵי יִלְדִים מְנַחִים.  
אֵלֶּלֵי לִי:  
אם תִּקְעֶנָּה שְׁלֹשׁ מֵאוֹת יוֹנָקִים, עַל שׁוֹכָה אַחַת מְתוּחִים.  
אֵלֶּלֵי לִי:  
אם תִּרְאִינָה רַבּוֹת וְעֲנָנוֹת, כְּבוֹלוֹת עַל יַד רַב הַטְּבָחִים.  
אֵלֶּלֵי לִי:  
אם תִּשְׁכַּבְנָה בֵּין שְׂפָתַיִם, בְּנוֹת מְלָכִים מְשֻׁבָּחִים.  
אֵלֶּלֵי לִי:  
אם תִּתְעַלְפְנָה הַבְּתוּלוֹת וְהַבְּחוּרִים, בְּצִמְאוֹן צָחִיחִים.  
אֵלֶּלֵי לִי:  
וְרוּחַ הַקֹּדֶשׁ לְמוֹלֵם מְרַעִים / הוּא עַל כָּל שְׂכֵנֵי הָרָעִים  
מֵה שֶׁהִקְרָאָם מוֹדִיעִים / וְאֵת אֲשֶׁר עָשׂוּ לֹא מוֹדִיעִים  
אִם-תִּאֲכַלְנָה נָשִׁים פָּרִים, מִשְׁמִיעִים  
אִם-יִהְיֶה בְּמִקְדָּשׁ אֲדָנִי בָּהֶן וְנָבִיא, לֹא מִשְׁמִיעִים:

א their spirits enflamed by salty food and empty swollen flasks,  
Woe is me!  
א reduced from a thousand to a hundred, from a hundred to ten,  
and then to a sorrowful single one,  
Woe is me!  
א eighty thousand budding priests, fleeing behind the Temple's curtains,  
Woe is me!  
א to be burned alive like cut kindling wood,  
Woe is me!  
א eighty thousand murdered priests, hacked to death on  
account of the death of an innocent one,  
Woe is me!  
א those who breathed their last, punctured by the odor  
of the fruits of the field,  
Woe is me!  
א heaped on one stone, nine large measures of crushed children's brains,  
Woe is me!  
א three hundred infants, hung and strung on one long tree branch,  
Woe is me!  
א gentle and delicate damsels, led away in chains  
by the chief executioner,  
Woe is me!  
א elegant princesses, violated by the roadside,  
Woe is me!  
א young lads and lasses, faint with parching thirst,  
Woe is me!  
וְרוּחַ The Holy Spirit thunders against them.  
Woe to the wicked of the Jewish people!  
They inform others about what has befallen them,  
but do not inform others about what they have done.  
They give voice to the fact that women eat their children,  
but, to the fact that they killed a prophet and a priest in the Temple,  
they do not give voice.

*This kina describes the martyrdom of the Aseret Harugei Malkhut, the ten sages who were martyred by the Romans in the middle of the second century CE. The theme was a common one among paytanim, appearing as early as the tenth century (Seder Rav Sa'adia Gaon). The lines form an acrostic, first of the alphabet, and then of the author's name, "מאיר בן יחיאל חזק ואמץ, יהיה בן יחיאל", identifying him as Rabbi Meir ben Yehiel, an Ashkenazic rabbi of the early thirteenth century.*

אֲדֹנֵי הַלְבָּנוֹן, אֲדִירֵי הַתּוֹרָה.  
בְּעֵלֵי תְרִיסִין בְּמִשְׁנָה וּבְגִמְרָא.  
גִּבּוֹרֵי כַח, עֲמִלֵיָּהּ בְּטַהֲרָה.  
דָּמָם נִשְׁפָּךְ בְּמִים, וְנִשְׁתָּה גְבוּרָה.  
הֵנָּם קְדוֹשֵׁי הָרוּגֵי מַלְכוּת, עֲשָׂרָה.  
וְעַל אֱלֹהֵי אֲנִי בּוֹכִיָּה, וְעֵינַי נִגְרָה:  
וְאֵת בְּזוּכְרִי, אֲזַעַק זְעָקָה גְדוֹלָה וּמְרָה.  
חֲמַדַּת יִשְׂרָאֵל, כְּלֵי הַקֹּדֶשׁ, נוֹר וְעֻטָּרָה.  
טְהוֹרֵי לֵב, קְדָשֵׁי קְדָשִׁים, שְׁחִיטָתָן בְּמִיתָה חֲמוּרָה:  
יְדוּ גּוֹרֵל, מִי רָאשׁוֹן לְחָרֵב בְּרוּרָה.  
כִּנְפֵל גּוֹרֵל עַל רֶבֶן שְׂמֵעוֹן, פֶּשֶׁט צְאָרוֹ וּבִכָּה כְּנִגּוּזָה גּוֹרָה.  
לְרֶבֶן שְׂמֵעוֹן חֲזוֹר הֶהָגְמוֹן, לְהָרְגוֹ בְּנֶפֶשׁ נִצּוּרָה:  
מִזְרַע אֶהְרֵן שָׂאֵל בְּבִקְשָׁה לְכַבּוֹת עַל בֶּן הַגְּבִירָה.  
נָטַל אֶת רֹאשׁוֹ, וְנָתַנוּ עַל אַרְבָּבוֹתָיו, מְנוּחָה הִטְהוֹרָה.  
שָׁם עֵינָיו עַל עֵינָיו, וּפִיו עַל פִּי בְּאַהֲבָה גְמוּרָה.  
עָנָה וְאָמַר, פֶּה הַמִּתְגַּבֵּר בַּתּוֹרָה.  
פְּתָאוֹם נִקְנְסָה עָלָיו מִיתָה מְשֻׁנָּה וְחֲמוּרָה:  
צוּה לְהַפְשִׁיט אֶת רֹאשׁוֹ הַמֶּלֶךְ, בְּתַעַר הַשְּׂכִירָה.  
קִים בְּעוּרוֹ, אָמְרוּ לְנֶפֶשְׁךָ, שְׁחִי וְנַעֲבֹדָה.  
רָשָׁע הַפּוֹשֵׁט, עֵת הַגֵּיעַ לְמָקוֹם תְּפִלִּין, מִצְוָה בָּרָה.  
שָׁמַע צָעָקָה, וְנוֹדַעַע עוֹלָם, וְאֶרֶץ הַתְּפוּרָה.  
תַּעֲמִיד זְכוּתוֹ לְדוֹרוֹת, קוֹל יְהוָה בְּהִדְרָה:

*This kina describes the martyrdom of the Aseret Harugei Malkhut, the ten sages who were martyred by the Romans in the middle of the second century CE. The theme was a common one among paytanim, appearing as early as the tenth century (Seder Rav Sa'adia Gaon). The lines form an acrostic, first of the alphabet, and then of the author's name, "Meir ben Yehiel hazak ve'ematz, Yiheh ben Yehiel," identifying him as Rabbi Meir ben Yehiel, an Ashkenazic rabbi of the early thirteenth century.*

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

Is. 51

מֵאַחֲרָיו הֵבִיאוּ אֶת רַבִּי עֲקִיבָא, עוֹקֵר הָרִים וְטוֹחֵן זוּ בְּזוּ בְּסִבָּרָה.  
אֶת בְּשָׂרוֹ מְסַרְקִין, בְּמִסְרָק הַבְּרֹז לְהַשְׁתַּבֵּרָה.  
יֵצְתָה נִשְׁמָתוֹ בְּאַחַד, וּבֵת קוֹל אָמְרָה.  
רַבִּי עֲקִיבָא, אֲשֶׁרִיד, גּוֹפֵךְ טָהוֹר בְּכָל מִינֵי טְהָרָה:  
בֶּן בָּבָא רַבִּי יְהוּדָה אֲחֵרֵי הֵבִיאוּ, בְּשִׁבְרוֹן לֵב וְאוֹהֶרָה.  
נֶהְרַג בֶּן שִׁבְעִים שָׁנָה, בִּידֵי רָשָׁעָה אֲרוּרָה.  
יוֹשֵׁב בְּתַעֲנִית הָיָה, נָקִי וְחָסִיד בְּמַלְאכְתּוֹ לְמַהֲרָה:  
חֲנִנְיָא בֶּן תֵּרַדְיוֹן אֲחֵרֵי, מְקַהֵל קְהָלוֹת בְּצִיּוֹן שְׁעָרָה.  
יוֹשֵׁב דּוֹרֵשׁ, וְסֵפֶר תּוֹרָה עִמּוֹ, וְהַקִּיפּוּהוּ בַּחֲבִילֵי זִמּוּרָה.  
אֶת הָאוֹר הַצִּיתוּ בָהֶם, וּכְרָכוּהוּ בְּסֵפֶר תּוֹרָה, וּבְעָרוּ בּוֹ הַבְּעָרָה.  
לְלִבּוֹ סָפוּגִין שֶׁל צֶמֶר הִנִּיחוּ, שְׁלֹא יָמוּת מְהֵרָה:  
חָסִיד רַבִּי יֵשֶׁבֶב הַסּוֹפֵר, הִרְגוּהוּ עִם עֲמוּרָה.  
זָרְקוּהוּ וְהַשְׁלִיכוּהוּ לַלְבַּיִם, וְלֹא הִקְבֵּר בְּקִבּוּרָה.  
קוֹל בַּת יֵצָאָה עָלָיו, שְׁלֹא הִנִּיחַ כְּלוֹם מִתּוֹרַת מֹשֶׁה לְשִׁמְרָה:  
אֶת רַבִּי חֲנִינָא בֶּן חֲכִינָאִי, וְאַחֲרָיו רַבִּי חֲצִמְתָּי, בְּיוֹם עֶבְרָה.  
מִיד עוֹף הַפֹּרֶת, בְּהִבֵּל פִּי נִשְׂרָף כְּבַמְדוּרָה:  
צְדִיק, רַבִּי אֶלְעָזָר בֶּן שָׁמוּעַ, בְּאַחֲרוֹנָה נֶהְרַג בְּמִדְקָה.  
יוֹם עָרֵב שַׁבַּת הָיָה, זְמַן קְדוּשָׁה, וִיקְדֹּשׁ וִיקְרָא.  
חָרֵב שָׁלְפוּ עָלָיו, וְלֹא הִנִּיחוּהוּ בַּחַיִּים, לְסִים וּלְגִמְרָה.  
יֵצְתָה נִשְׁמָתוֹ בְּבָרָא אֱלֹהִים, יוֹצֵר וּצֹר צוּרָה:  
הִנֵּה כְּהֵנָּה וְכֵהֵנָּה, הוֹסִיפוּ בְּנֵי עוֹלָה לְעֲנוֹת בְּגָעָה.  
בְּסִקִּילָה, שְׂרָפָה, הִרְגוּ וְחָנְקוּ, מִי יוֹכֵל לְשַׁעֲרָה.  
נוֹתֵר מִמָּנָה יֹאכְלוּ אֲרִיּוֹת, שֶׁהָ פוֹרָה.  
יֹאכְלוּהָ בְּמִקּוֹם קְדוֹשׁ, בַּחֲטָאֵת וּכְאֲשֶׁם, לֹאבֵד זָכָרָה.  
חֲזֵה הַתְּנוּפָה וְשׁוֹק הַתְּרוּמָה, טָרְפוּ אֲרִיָּה וְהַכְפִּירָה.  
יֵיטֵב בְּעֵינֵי יְהוָה, וְלֹא יוֹסִיף עוֹד לִסְרָה.  
אֲמִץ בְּרָכִים כּוֹשְׁלוֹת, חֲלֵק יַעֲקֹב, וּמוֹשִׁיעַ בַּעַת צָרָה:  
לְצִדִּיק יִמְלֹךְ מֶלֶךְ / וְשָׁלְמוֹ יָמֵי אָבְלָךְ / לְאוֹרוֹ נֶסֶע וְנִלְךְ:

בראשית ב

ירמיה י

ישעיה לב  
ישעיה ס

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

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

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

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

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

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

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

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

*This kina, of uncertain authorship, is based on a story in Gittin 58a, and is found (with slight variations) in both Ashkenazic and Oriental liturgy.*

וְאֵת נְוִי, חֲטָאתִי הִשְׁמִימָה  
 וְדַמְעָתִי, עַל לִחַיִּי אֲזַרִּימָה.  
 וּבְיוֹם זֶה, נָהִי נִהְיָה אֲרִימָה.  
 וְאֶהְיָמָה מִיָּמִים יָמִימָה:  
 אֲבֵל לֵב, וְנַחוּם חֵדֵל חֵדוֹל  
 וּמִכָּל כָּאֵב, צִירִי נִבְדֵּל בְּדוֹל.  
 עַל בֶּן וּבֵת רַבִּי יִשְׁמָעֵאל כִּזְהֵן גְּדוֹל  
 זְכָרָם, יְקוֹד בְּלִבִּי אֲשִׁימָה.  
 וְאֶהְיָמָה מִיָּמִים יָמִימָה:  
 יַעַת נִשְׁבּוּ, וְנִפְּלוּ לְשֵׁנֵי אֲדוֹנִים  
 וְהֵם שְׂכָנִים, זֶה לְעַמַּת זֶה חוֹנִים.  
 וַיִּסְפְּרוּ זֶה לַזֶּה עֲנִינִים  
 זֶה אָמַר, מִשְׁבִּית צִיּוֹנִים.  
 שְׂבִיתִי שְׂפָחָה לְבוּשֶׁת שָׁנִים  
 כְּלָבָנָה בְּזִיו וְקִלְסָתָר פָּנִים.  
 וּבִתְאֹר, כִּקְצִיעָה וַיִּמְיָמָה.  
 וְאֶהְיָמָה מִיָּמִים יָמִימָה:  
 רַעְהוּ סִפֵּר לוֹ בְּכַפְלִים  
 הֵן אֲנִי בֶּא מִשְׁבִּי יְרוּשָׁלַיִם.  
 שְׂבִיתִי עֶבֶד יָפֵה עֵינִים  
 כְּשֶׁמֶשׁ, בְּתַקְפוֹ עֵת צֹהָרִים.  
 וְסָהָר, עֵת זְמַנָּה הַשְׁלִימָה.  
 וְאֶהְיָמָה מִיָּמִים יָמִימָה:

*This kina, of uncertain authorship, is based on a story in Gittin 58a, and is found (with slight variations) in both Ashkenazic and Oriental liturgy.*

וְאֵת My Temple – my sins destroyed it!  
 I let my tears stream down my cheeks.  
 On this day, I will raise a woeful cry.  
 And I mourn from year to year.  
 אֲבֵל With an aggrieved heart, impossible to console,  
 of all injuries, my pain is unique,  
 over the son and daughter of Rabbi Yishma'el, the High Priest.  
 Their memory is like a fire in my heart.  
 And I mourn from year to year.  
 יַעַת Held captive in the possession of two different masters  
 who dwelled nearby one another,  
 and as they discussed various matters,  
 one related, "Of Zion's captives,  
 I purchased a maid, clothed in scarlet,  
 like the moon in radiance and beauty,  
 and in appearance like Keziah and Jemima.  
 And I mourn from year to year.  
 רַעְהוּ His comrade responded with double the praise.  
 "I, too, visited Jerusalem's captives,  
 and purchased a slave-boy with beautiful eyes  
 like the sun in full force, at noon,  
 and like the moon in its fullness.  
 And I mourn from year to year.

בֹּא וְנִזְגֹגֵם, וְנַחֲלֵקָה בְּנֵתֵים  
בְּוִלְדוֹת, כְּמוֹ כּוֹכְבֵי שָׁמַיִם.  
לְשִׁמְעַע זֹאת, תַּעֲלֶנָּה אָזְנִים  
לְזָכֹר זֹאת, אֶת מַדֵּי אַפְרִימָה.  
וְאֶהְיֶמָה מִיָּמִים יָמִימָה:

בְּהִסְכֵּימוֹ עַל זֹאת שְׁנֵיהֶם יַחַד  
לְעֶרֶב זִגְגִים בְּחֹדֶר אֶחָד.  
וְהָאֲדוֹנִים בַּחוּץ, לִבָּם כְּאֶחָד  
וְהֵם בּוֹכִים בְּמַר נֶפֶשׁ, וְפָחַד.  
עַד בֶּקֶר, בְּכֵיתֶם לֹא הִדְמִימָה.  
וְאֶהְיֶמָה מִיָּמִים יָמִימָה:

זֶה יִסְפֹּד, בִּיקוּד לִבָּב יִמְסָה  
בֵּין אֶהְרֹן, אֵיךְ לְשַׁפְּחָה יְהִי נוֹשֵׂא.  
וְהִיא גַם הִיא, תֵּיילֵל בְּתַגְרֵת שׁוֹסָה  
בֵּת יוֹכָבֵד, אֵיךְ לְעֶבֶד תִּנְשֵׂא.  
אֹזִי כִי זֹאת גִּזֹּר אוֹמֵר וְעוֹשָׂה  
לְזֹאת יִבְכוּ עֵשׂ, כְּסִיל וְכִימָה.  
וְאֶהְיֶמָה מִיָּמִים יָמִימָה:

אוֹר בֶּקֶר, זֶה אֶת זֶה בְּהִפְּרוֹ.  
הוּא אָחִי, וְהוּא אָחוֹת, הִגְבִּירוּ.  
וְנִתְחַבְּקוּ יַחַד וְנִתְחַבְּרוּ  
עַד יֵצְאוּ נִשְׁמָתָם בְּנִשְׁמִימָה.  
וְאֶהְיֶמָה מִיָּמִים יָמִימָה:

לְזֹאת יִקוֹנֵן יִרְמְיָה בְּשִׂאֵיהָ  
גִּזְרָה זוֹ, תִּמְיֵד אֲנִי בּוֹכֶיהָ.  
וּבְלִבִּי יִקְדֹּד וְיִכּוֹרָה  
עַל בֶּן וּבַת מִסְפֵּד רַב אֲנֶהְיֶמָה.  
וְאֶהְיֶמָה מִיָּמִים יָמִימָה:

בֹּא "Let us mate them and evenly split  
the offspring, sure to be like stars in the sky."  
Hearing this makes one's ears ring!  
Recalling this, I rend my garments.  
And I mourn from year to year.

בְּהִסְכֵּימוֹ Together, they both agreed to this,  
and that night, coupled them into one room.  
The slave-masters stood outside with identical intention,  
while the slaves cried, embittered, and frightened.  
Until dawn, their crying did not abate.  
And I mourn from year to year.

זֶה One lamented with a feverish and melted heart,  
"How will a grandson of Aaron marry a slave-girl?"  
And she, too, wailed, "Because of a villain's transaction,  
will a daughter of Yokheved marry a slave?"  
Woe that He, who does what He says, has thus decreed!  
Over this, the celestial constellations weep!  
And I mourn from year to year.

אוֹר With the break of dawn, they recognized one another  
and overpowered each other, crying, "Oh, brother!" "Oh, sister!"  
They embraced and clung to each other  
until their souls departed with one last breath.  
And I mourn from year to year.

לְזֹאת For this, Jeremiah lamented in horror.  
This horrid decree, I will forever bemoan.  
In my heart burns a fire, a scorching flame.  
For the son and daughter, I will deliver a powerful lament!  
And I mourn from year to year.

*This kina, by Rabbi Kalonymos ben Yehuda of Speyer, laments the massacres perpetrated by the Crusaders in 1096, which destroyed the most prominent Jewish communities of the Rhineland. Some have suggested that Rabbi Kalonymos wrote a kina eulogizing the martyrs of his own community only, with the stanzas about Worms and Mainz being written by other paytanim (similar stanzas were written about the martyrs of Cologne and Frankfurt).*

ימיה ח מי יתן ראשי מים, ועיני מקור נוזלי.  
ואבכה כל ימותי ולילי / את חללי טפי ועוללי, וישישי קהלי.  
ואתם ענו אבוי, אזי ואללי / ובכו בכה רב, והרב.  
על בית ישראל ועל עם יהודה, כי נפלו בחרב:

ירמיה ג ודמוע תדמע עיני, ואלכה לי שדה בוכים / ואבכה עמי מרי לבב  
הנבוכים.  
על בתולות היפות, וילדים הרפים / בספריהם נכרכים, ולטבח נמשכים.  
איכה ד אדמו עצם מפנימים, ספירים ונפכים / כמו טיט חוצות, נדשים ונשלקים.  
איכה ד סורו טמא, קראו למו מלקרב.  
על בית ישראל ועל עם יהודה, כי נפלו בחרב:

ירמיה ג ותרד עיני דמעה, ואילילה ואנודה / ולבכי ולחרג שק, אקרא להספידה.  
מפו יקרה, ומזהב חמודה / פנימה בבודה, כבוד כל כלי חמודה.  
ישעיה מט ראיתה קרועה, שכולה וגלמודה / התורה והמקרא והמשנה והאגדה.  
ענו וקוננו זאת להגידה / אי תורה ותלמוד והלומדה.  
הלא המקום מאין יושב חרב.  
על בית ישראל ועל עם יהודה, כי נפלו בחרב:

יחזקאל כג ועפעפי יזלו מים, דמע להגירה / ואקונן מר, על הרוגי אשפירא.  
בשני בשמונה בו, ביום מרגוע, הקרה / מרגועי לרגועי, נחלפו להבעירה.  
יחזקאל כג נהרגו בחורי חמד, וישישי הדדה / נאספו יחד, נפשים השלימו במזרא.  
תהלים קג על יחוד שם המיוחד, יחדו בגבורה / גבורי כח, עשי דברו למהרה.  
יחזקאל כג וכהני ועלמי נגועו, כלם עשרה.  
על בית ישראל ועל עם יהודה, כי נפלו בחרב:

*This kina, by Rabbi Kalonymos ben Yehuda of Speyer, laments the massacres perpetrated by the Crusaders in 1096, which destroyed the most prominent Jewish communities of the Rhineland. Some have suggested that Rabbi Kalonymos wrote a kina eulogizing the martyrs of his own community only, with the stanzas about Worms and Mainz being written by other paytanim (similar stanzas were written about the martyrs of Cologne and Frankfurt).*

Jer. 8 Would that my head were water, and my eyes a fountain of tears, / and I  
would cry all my days and nights / for the corpses of my babes and infants,  
and the aged of my community. / I ask you to respond, "Oh! Woe! Alas!" /  
And weep a weeping, much weeping.  
For the house of Israel and the people  
of the LORD who have fallen by sword.

Jer. 13 My eyes flow with tears, and I will betake myself to the fields to  
weep, / and ask others stunned and embittered to join in my wailing / for  
the beautiful maidens and delicate lads, / wrapped in their schoolbooks and  
led to slaughter. / Their bodies, rosier than rubies, sapphire, or turquoise, /  
were slung and trampled like mud in the streets. / "Stay away! They are  
unclean," shouted the enemy about them.  
For the house of Israel and the people  
of the LORD who have fallen by sword.

Jer. 13 Let my eyes flow with tears, I will wail and shake my head. / I will eulogize  
[the Torah] with weeping and with sackcloth. / She is more dear than fine  
gold, more precious than gold, / her glory inward, the glory of all precious  
vessels. / I have seen her torn, bereaved, and desolate. / Torah, Scripture, Is. 49  
Mishna, and Aggada: / raise your voice, lament, and tell this tale. / Where  
are Torah, Talmud, and students? / The place is in ruin, no one there!  
For the house of Israel and the people  
of the LORD who have fallen by sword.

Ezek. 23 My eyelids flow with water, dripping tears. / I weep bitterly for the  
murdered of Speyer. / It happened on the eighth day of the second month  
[Iyar] on the day of rest. / "Rest" was transposed to "tempest" destructive.  
/ Handsome youths and dignified elders were killed. / They assembled, Ezek. 23  
all agreeing to be martyred, / testifying to the unity of God's name,  
courageously. / Mighty men, who do His bidding speedily. / My priests Ps. 103  
and my young men, all ten expired.  
For the house of Israel and the people  
of the LORD who have fallen by sword.



מלכים א' ו'

וּבְמַר יְגוֹנִי וְעֶצְבִּי, יִלֵּל אֶחָבִירָה / קְהֵלוֹת הַקֹּדֶשׁ, הָרִיגְתֶּם הַיּוֹם בְּזָכְרָה.  
 קְהֵל וּדְמִיּוּאָה, בְּחוּנָה וּבְחוּרָה / גְּאוּנֵי אֶרֶץ, וְנִקְיֵי טְהוֹרָה.  
 פַּעַמִּים, קִדְּשׁוּ שֵׁם הַמִּיֻּחָד בְּמוֹרָא / בַּעֲשָׂרִים וּשְׁלֹשָׁה בַּחֹדֶשׁ זֶה,  
 לְטְהוֹרָה / וּבַחֹדֶשׁ הַשְּׁלִישִׁי, בְּקִרְיַת הַלֵּל לְשׁוּרָה.  
 הַשְּׁלִימוּ נַפְשָׁם בְּאַהֲבָה קְשׁוּרָה / אֲהִימָה עֲלֵיהֶם בְּבָכִי יִלֵּל לְחֹשֶׁרָה.  
 כְּלוּלֵי כְתָר, עַל רֹאשָׁם לְעֹטָרָה.  
 עַל בֵּית יִשְׂרָאֵל וְעַל עַם יְהוּדָה, כִּי נָפְלוּ בַּחֲרָב:

וְעַל אֲדִירֵי קְהֵל מִגְנֵצָא הַהַדְּוִירָה / מְנַשְּׂרִים קָלוּ, מֵאֲרִיזוֹת לְהַתְּגַבֵּרָה.  
 הַשְּׁלִימוּ נַפְשָׁם עַל יְחוּד שֵׁם הַנּוֹרָא / וְעֲלֵיהֶם זַעֲקַת שֹׁבֵר אֲזַעֲקָה, בְּנַפְשׁ  
 מָרָה.  
 עַל שְׁנֵי מִקְדָּשֵׁי יְסוּדֶם כְּהַיּוֹם עָרַעְרָה / וְעַל חֲרָבוֹת מַעַט מִקְדָּשֵׁי,  
 וּמִדְרָשֵׁי הַתּוֹרָה.  
 עַל בֵּית יִשְׂרָאֵל וְעַל עַם יְהוּדָה, כִּי נָפְלוּ בַּחֲרָב:

בַּחֹדֶשׁ הַשְּׁלִישִׁי בַּשְּׁלִישִׁי, נוֹסֵף לְדָאֲבוֹן וּמֵאֲרָה / הַחֹדֶשׁ אֲשֶׁר נִהְפַךְ  
 לְיָגוֹן וְצָרָה.  
 בַּיּוֹם מִתֵּן דָּת, שְׁבָרֶתִי לְהַתְּאֻשָּׁרָה / וּבַיּוֹם נִתְּנָתָהּ, כְּמוֹ כֵּן אִזְ חֲזָרָה.  
 עָלְתָהּ לָהּ לְמָרוֹם, לְמִקּוֹם מְדוּרָה / עִם תִּיקָה וְנִתְקָה, וְהִדּוּרָשָׁה וְחוּקָה.  
 לוֹמְדֶיהָ וְשׁוֹמְרֵיהָ בְּאִישׁוֹן, כְּמוֹ אוֹרָה.  
 עַל בֵּית יִשְׂרָאֵל וְעַל עַם יְהוּדָה, כִּי נָפְלוּ בַּחֲרָב:

שִׁימוּ נָא עַל לְבַבְכֶּם, מִסְפֵּד מֵרַקְשָׁה / כִּי שְׁקוּלָה הָרִיגְתֶּם, לְהַתְּאֵבֵל  
 וּלְהַתְּעַפֵּרָה / בְּשִׁרְפַת בֵּית אֱלֹהֵינוּ, הָאוֹלָם וְהַבִּירָה.  
 וְכִי אֵין לְהוֹסִיף מוֹעֵד שֹׁבֵר וְתַבְעֵרָה / וְאֵין לְהַקְדִּים, זוּלָתִי לְאַחֲרָה.  
 תַּחַת כֶּן, הַיּוֹם לוֹיֵתִי אַעֲוֹרָה / וְאֶסְפְּדָה וְאֵילִלָה, וְאֶבְכֶּה בְּנַפְשִׁי מָרָה.  
 וְאֶנְחָתִי כְּבֹדָה, מִבֶּקֶר וְעַד עָרֶב.  
 עַל בֵּית יִשְׂרָאֵל וְעַל עַם יְהוּדָה, כִּי נָפְלוּ בַּחֲרָב:

וּבְמַר In my bitter agony and grief, I will compose a dirge. / Holy congregations!  
 Their massacre I remember today. / The community of Worms, special and  
 unique. / Giants of the earth, innocent and pure! / Twice, they sanctified  
 the One Name in awe, / cleansed once on the twenty-third of the month *I Kings 6*  
 Ziv [Iyar], / And on [the first day of] the third month [Sivan], as they  
 chanted Hallel, / they made a pact to be martyred for the love [of God]. /  
 I will moan for them with a torrent of tears of woe, / all deserving to be  
 endowed with majestic crowns!

For the house of Israel and the people  
 of the LORD who have fallen by sword.

וְעַל And upon the great of the wonderful community of Mainz, / swifter than  
 eagles and stronger than lions, / they too consented in unison to sanctify  
 the awesome One Name. / For them, I will scream a piercing scream with  
 bitter soul, / as if for the destruction of both Temples, razed today, / and for  
 the destruction of minor temples [synagogues] and study halls of Torah!

For the house of Israel and the people  
 of the LORD who have fallen by sword.

בַּחֹדֶשׁ On the third day of the third month [Sivan], these were added to my  
 sorrow and curse. / That month was transformed into one of agony and  
 trouble / on the day the Law was given, when I hoped to be spared in her  
 merit. / On the very day she was given, she departed. / Gone back on high  
 to her original home, / with her “containers” and her “pouches,” those who  
 searched her and studied her. / Her disciples and her students in darkness  
 as in light!

For the house of Israel and the people  
 of the LORD who have fallen by sword.

שִׁימוּ Take this to heart, and compose a bitter eulogy. / Their murder is worthy  
 of mourning and placing ash, / equal to the burning of the House of our God,  
 the porch and the Palace, / because it is improper to add a day of breach  
 and conflagration, / and wrong to advance the date; rather, to postpone  
 it. / Therefore, today [Tisha B'Av], I will arouse my grief / and lament, and  
 wail, and cry with bitter soul, / with sighs weighing heavily from dawn  
 to dusk,

For the house of Israel and the people  
 of the LORD who have fallen by sword.

עַל אֱלֹהִים אֲנִי בֹכֶיָה, וְלִבִּי נוֹהֵם נְהִימוֹת / וְאֶקְרָא לְמִקְוֵנוֹת, איכה א  
וְאֶל הַחֲכָמוֹת.  
אֲלֵי וְאֶלֶּיָּה, כָּלֶם הוֹמוֹת / הֵישׁ מִכְאוֹב לְמִכְאוֹבֵי לְדָמוֹת.  
מִחוּץ תִּשְׁכַּל חֶרֶב, וּמִתְּדָרִים אֵימוֹת / חֲלָלִי, חֲלָלִי חֶרֶב, מוֹטָלִים  
עֲרָמִים וְעֲרָמוֹת.  
נִבְלָתָם כְּסוּחָה, לְחֵית אֶרֶץ וְלִבְהֵמוֹת / יוֹנֵק עִם אִישׁ שִׂיבָה, עֲלָמִים ישעיה ה  
דברים לב  
וְעֲלָמוֹת.  
מִתְעַתְּעִים בְּמוֹ מוֹנֵי, וּמְרַבִּים כְּלָמוֹת / אֵי אֱלֹהֵימוֹ אָמְרוּ, צוּר חֲסִיו בּוֹ דברים לב  
עַד מוֹת / יָבוֹא וְיוֹשִׁיעַ, וְיַחְזִיר נְשָׁמוֹת.  
חֲסִין יְהִי, מִי כְמוֹךָ, נוֹשֵׂא בְּאֻלָּמוֹת / תַּחֲשָׁה וְתַתְּאֲפֵק, וְלֹא תַחֲגֹר חֲמוֹת.  
בְּאֶמֶר אֲלֵי מִלְעִינִי, אִם אֱלֹהִים הוּא, יָרֵב. שופטים ו  
עַל בֵּית יִשְׂרָאֵל וְעַל עַם יְהוּדָה, כִּי נָפְלוּ בַּחֲרֵב:  
עֵינֵי עֵינֵי יִרְדָּה מַיִם, כִּי נִהַפְּךָ לְאַבֵּל מְשׁוֹרֵר / וְעֵגְבִי לְקוֹל בּוֹכִים, מִלְּהַפֵּג איכה א  
איכה ה  
איוב ל  
וּלְקָרָר.  
מִי יִנּוּד לִי, וְאֵין מִחְזִיק לְהַתְעוֹרֵר / חֲמָה בִּי יִצְאָה, וְסָעַר מִתְּגוֹרֵר. ירמיה ל  
אֲכַלְנִי, הַמִּמְנִי, הַצֵּר הַצּוֹרֵר / שֶׁבֶר עֲצָמוֹתַי, זֹרֵר וּמַפְרֵר / סֵלָה כָּל אֲבִירִי, במדבר י  
איכה ג  
איכה א  
הַטְּבוֹר וְהַשּׁוֹרֵר.  
מִכְתִּי אֲנוֹשָׁה, בְּאֵין מִתְעִיל וּמְזוֹרֵר / רְטִיָּה וּמְזוֹרֵר אֵין לְבָרֵר. ירמיה טו  
עַל כֵּן אֲמַרְתִּי, שְׁעוּ מִנִּי, אָמְרוּ / בִּבְכִי, דְּמַעְתִּי עַל לִחַי לְצָרֵב. ישעיה כב  
עַל בֵּית יִשְׂרָאֵל וְעַל עַם יְהוּדָה, כִּי נָפְלוּ בַּחֲרֵב:

*This kina, its author unknown, is also written in the Sephardic style. With short, succinct phrases, it contrasts the glorious euphoria of the exodus from Egypt with the tragedy and destruction of the exile from Jerusalem. Each of the twenty-three alphabetic stanzas is made of two internally rhyming lines. In each stanza, the second line echoes and contrasts the detail of the first. While the first line emphasizes the close bond between God and His people, the second gives a sense of separation, with a joyous coda of return to Jerusalem.*

אִשׁ תּוֹקֵד בְּקִרְבִּי / בְּהַעֲלוֹתִי עַל לְבִי.  
בְּצִאתִי מִמִּצְרַיִם.  
וְקִינִים אֶעֱרֶה / לְמַעַן אֲזַכֵּירָה.  
בְּצִאתִי מִירוּשָׁלַיִם.

עַל For these, I cry and moan moans, / and summon the lamenters and wise Lam. 1  
women. / “Alas,” and “Alack,” they all murmur. / Does any wound compare  
to my wound? / Outside, the sword murders, and indoors, there is terror! /  
My corpses, killed by the sword, lie strewn, nude and naked. / Bodies lying Is. 5  
like refuse for wild beasts and animals. / Nursing child and aged man, lads Deut. 32  
and lasses / were teased by my oppressors and endured great shame. /  
“Where is their God? The Rock they trusted in” until death? / Let Him Deut. 32  
come and rescue and resurrect their souls! / Mighty God, who like You  
forgives bundles of sins? / You are silent and restrained; why do You not  
gird Yourself with fury? / When my mockers say to me, “If He is a God, Judges 6  
let Him do battle!”

For the house of Israel and the people  
of the LORD who have fallen by sword.

עֵינֵי My eyes, my eyes, flow with tears. Our singing has turned into mourning. / Lam. 1  
My flute accompanies mourners, without respite and never abating. / Who Job 30  
will approach me consolingly, and who will encourage me to awaken? /  
Wrath issues forth, and a tempest arrives. / The attacking foe devours me Jer. 30  
and panics me, / breaks my bones, strews them and scatters them. / He Num. 10  
has hacked down my great ones, the navel and nucleus. / My wound is fatal, Lam. 3  
none to heal or cure. / That is why I say, “Let me be, I will weep bitterly.” / Lam. 1  
Shedding tears until my cheeks shrivel, Jer. 15  
 Is. 22

For the house of Israel and the people  
of the LORD who have fallen by sword.

*This kina, its author unknown, is also written in the Sephardic style. With short, succinct phrases, it contrasts the glorious euphoria of the exodus from Egypt with the tragedy and destruction of the exile from Jerusalem. Each of the twenty-three alphabetic stanzas is made of two internally rhyming lines. In each stanza, the second line echoes and contrasts the detail of the first. While the first line emphasizes the close bond between God and His people, the second gives a sense of separation, with a joyous coda of return to Jerusalem.*

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

שמות טו	בִּצְאָתִי מִמִּצְרָיִם:	אִזְ יִשְׂרָאֵל מֹשֶׁה / שִׁיר לֹא יִנָּשֶׁה.
מִיכָה ב	בִּצְאָתִי מִירוּשָׁלַיִם:	וַיִּקְוֶן יִרְמְיָה / וְנָהָה נָהִי נָהִיָּה.
	בִּצְאָתִי מִמִּצְרָיִם:	בֵּיתִי הִתְכַּוֵּן / וְשָׁכַן הָעָן.
	בִּצְאָתִי מִירוּשָׁלַיִם:	וְחִמַּת אֵל שָׁכְנָה / עָלַי כְּעָנָנָה.
	בִּצְאָתִי מִמִּצְרָיִם:	גְּלִי יָם רָמוּ / וְכַחֲמָה קָמוּ.
	בִּצְאָתִי מִירוּשָׁלַיִם:	וַיִּדְוֹנִים שָׁטְפוּ / וְעַל רֹאשִׁי צָפוּ.
	בִּצְאָתִי מִמִּצְרָיִם:	דָּגַן שָׁמַיִם / וּמַצּוֹר מַיִם.
	בִּצְאָתִי מִירוּשָׁלַיִם:	לַעֲנָה וּמִדְּוָרִים / וּמַיִם הַמָּרִים.
תהלים קלז	בִּצְאָתִי מִמִּצְרָיִם:	הַשֶּׁבֶם וְהָעֵרֶב / סְבִיבוֹת הַר חֹרֵב.
	בִּצְאָתִי מִירוּשָׁלַיִם:	קֹזֶרֶת אֶל אֶבֶל / עַל נְהָרוֹת בָּבֶל.
שמות כד	בִּצְאָתִי מִמִּצְרָיִם:	וּמִרְאֵה כְבוֹד יְהוָה / כָּאִשׁ אוֹכֶלֶת לֶפָנַי.
	בִּצְאָתִי מִירוּשָׁלַיִם:	וְחֹרֵב לְטוֹשָׁה / וּלְטֶבֶחַ נְטוֹשָׁה.
	בִּצְאָתִי מִמִּצְרָיִם:	זָבַח וּמִנְחָה / וְשֶׁמֶן הַמִּשְׁחָה.
	בִּצְאָתִי מִירוּשָׁלַיִם:	סִגְלַת אֵל לְקֹחָה / כִּצְאָן לְטִבְחָה.
	בִּצְאָתִי מִמִּצְרָיִם:	חֲגִים וְשִׁבְתוֹת / וּמוֹפְתִים וְאוֹתוֹת.
	בִּצְאָתִי מִירוּשָׁלַיִם:	תַּעֲנִית וְאֶבֶל / וְדָף הַהֶבֶל.
	בִּצְאָתִי מִמִּצְרָיִם:	טוֹבוֹ אֱהָלִים / לְאַרְבַּעַת דָּגָלִים.
	בִּצְאָתִי מִירוּשָׁלַיִם:	אֶהְלִי יִשְׁמַעְאֵלִים / וּמַחֲנוֹת עֲרָלִים.

א	Then Moses sang an unforgettable song, When I left Egypt. Whereas Jeremiah lamented and wailed a woeful wail, When I left Jerusalem.	Ex. 15 Mic. 2
ב	My House was founded and the divine cloud dwelled there, When I left Egypt. But God's wrath descended upon me like a cloud, When I left Jerusalem.	
ג	The waves of the sea raised themselves and stood erect like a wall, When I left Egypt. The foe flooded me, overflowing my head, When I left Jerusalem.	
ד	A heavenly harvest and water from a rock, When I left Egypt. Bitter grass and wormwood and bitter waters, When I left Jerusalem.	
ה	Morning and evening roundabout Mount Horeb, When I left Egypt. Summoned to mourning by the rivers of Babylon, When I left Jerusalem.	Ps. 137
ו	A vision of God's glory like a consuming fire before me, When I left Egypt. A sharpened sword let loose to slaughter, When I left Jerusalem.	Ex. 24
ז	Sacrificial offerings and meal-offerings and the anointing oil, When I left Egypt. God's treasure led away like lambs to the slaughter, When I left Jerusalem.	
ח	Festivals and Sabbaths and signs and wonders, When I left Egypt. Fast days and mourning and vain pursuits, When I left Jerusalem.	
ט	Wondrous tents around four banners, When I left Egypt. Tents of Ishmaelites and encampments of the uncircumcised, When I left Jerusalem.	

יִבֵּל וְשִׁמְטָה / וְאַרְץ שׁוֹקֵטָה.  
מְכֹר לְצִמְיֹתוֹת / וְכָרוֹת לְכָרִיתוֹת.  
בְּצֵאתִי מִמִּצְרַיִם:  
בְּצֵאתִי מִירוּשָׁלַיִם:

כַּפֹּת וְאֲרוֹן / וְאַבְנֵי זָכָרוֹן.  
וְאַבְנֵי הַקֶּלַע / וְכָלִי הַבֶּלַע.  
בְּצֵאתִי מִמִּצְרַיִם:  
בְּצֵאתִי מִירוּשָׁלַיִם:

לְוִיִּם וְאַהֲרֹנִים / וְשִׁבְעִים זִקְנִים.  
נֹגְשִׁים וּמֹמֵנִים / וּמֹכָרִים וְקוֹנִים.  
בְּצֵאתִי מִמִּצְרַיִם:  
בְּצֵאתִי מִירוּשָׁלַיִם:

מֹשֶׁה יִרְעָנוּ / וְאַהֲרֹן יִנְחָנוּ.  
נְבוּכַדְנֶאצַּר / וְאַדְרִיאָנוּס קִיסָר.  
בְּצֵאתִי מִמִּצְרַיִם:  
בְּצֵאתִי מִירוּשָׁלַיִם:

נֶעֱרַךְ מִלְחָמָה / וַיהוָה שָׁמָּה.  
רָחַק מִמֶּנּוּ / וַהֲנֵה אֵינָנוּ.  
בְּצֵאתִי מִמִּצְרַיִם:  
בְּצֵאתִי מִירוּשָׁלַיִם:

סִתִּי פָרְכָת / וְסִדְרֵי מַעֲרֶכֶת.  
חֲמָה נִתְּכָת / עָלַי סוֹכְכָת.  
בְּצֵאתִי מִמִּצְרַיִם:  
בְּצֵאתִי מִירוּשָׁלַיִם:

עוֹלוֹת וּזְבָחִים / וְאַשֵׁי נִחוֹחִים.  
בַּחֲרֹב מִדִּקְרִים / בְּנֵי צִיּוֹן הִיקְרִים.  
בְּצֵאתִי מִמִּצְרַיִם:  
בְּצֵאתִי מִירוּשָׁלַיִם:

פְּאִירֵי מִגְבָּעוֹת / לְכָבוֹד נִקְבָּעוֹת.  
שְׂרִיקוֹת וְתִרְוַעוֹת / לְקָלוֹן וְזוּעוֹת.  
בְּצֵאתִי מִמִּצְרַיִם:  
בְּצֵאתִי מִירוּשָׁלַיִם:

צִיץ הַזָּהָב / וְהַמֶּשֶׁל וְרֹהֵב.  
הַשֶּׁלֶךְ הַנּוֹר / וְאַפְסָּה הָעוֹר.  
בְּצֵאתִי מִמִּצְרַיִם:  
בְּצֵאתִי מִירוּשָׁלַיִם:

איכה ד

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

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

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

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

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

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

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

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

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

Lam. 4

קְדֻשָּׁה וְנְבוּאָה / וְכְבוֹד יְהוָה נִרְאָה.  
בְּצֵאתִי מִמִּצְרַיִם:  
נִגְאָלָה וּמוֹרָאָה / וְרוּחַ הַטְּמָאָה.  
בְּצֵאתִי מִירוּשָׁלַיִם:

רְנָה וִישׁוּעָה / וְחֲצוֹצְרוֹת הַתְּרוּעָה.  
בְּצֵאתִי מִמִּצְרַיִם:  
זַעֲקַת עוֹלָל / וְנֶאֱקַת חָלָל.  
בְּצֵאתִי מִירוּשָׁלַיִם:

שְׁלֶחַן וּמִנְרָה / וְכָלִיל וּקְטוֹרֶה.  
בְּצֵאתִי מִמִּצְרַיִם:  
אֱלִיל וְתוֹעֵבָה / וּפֶסֶל וּמַצֵּבָה.  
בְּצֵאתִי מִירוּשָׁלַיִם:

תּוֹרָה וְתַעֲנוּדָה / וְכָלִי הַחֲמֻדָה.  
בְּצֵאתִי מִמִּצְרַיִם:  
שִׁשׁוֹן וְשִׁמְחָה / וְנֶס וְגִזְוֹן וְאַנְחָה.  
בְּשׁוּבִי לִירוּשָׁלַיִם:

*This famous piyut by Rabbi Yehuda HaLevi, was widely copied and emulated throughout the ages, and seen as the ultimate expression of the Jewish people's longing for their homeland. There are several notable differences between the Ashkenazic and Sephardic versions. The Sephardic tradition has widely been considered more authentic, often quoted in Torah and academic circles, and is therefore printed here, in a departure from the otherwise Ashkenazic presentation of the kinot.*

צִיּוֹן, הֲלֹא תִשְׁאָלִי לְשָׁלוֹם אֲסִירֶיךָ, דּוֹרְשֵׁי שְׁלוֹמְךָ, וְהֵם יֵתֶר עֲדֶיךָ:  
מִמֶּנּוּ וּמִזֶּרֶחַ וּמִצָּפוֹן וּתְיִמָּן, שְׁלוֹם רַחוּק וְקָרוֹב, שְׂאִי מִכָּל עֲבָרֶיךָ:  
וּשְׁלוֹם אֲסִיר תְּאוֹהָ, נוֹתֵן דְּמַעְיוֹ כְּטֵל חֶרְמוֹן, וְנִכְסְף לְרֹדְתָם עַל הָרֶיךָ:

תהלים קלג

לְכַבּוֹת עֲנוּתְךָ אֲנִי תָנִים, וְעַתָּה אֲחִלֶּם שִׁיבַת שְׁבוּתְךָ, אֲנִי כְנוֹר לְשִׁירֶיךָ:  
לְבִי לְבֵית אֵל, וּלְפָנֶיךָ מֵאֵד יְהֵמָה, וּלְמַחֲנֵיךָ, וְכָל פְּגִיעֵי טְהוֹרֶיךָ:  
שֶׁם הַשְׁכִּינָה שְׁכֵנָה לָךְ, וְהִיוֹצֵרְךָ פֶּתַח לְמוֹל שִׁעְרֵי שַׁחַק, שְׁעָרֶיךָ:  
וְכְבוֹד יְהוָה לְבֶד הִיא מְאוֹרְךָ, וְאִין שִׁמְשׁ וְסָהָר וְכוֹכְבִים מְאִירֶיךָ:  
אֶבְחַר לְנַפְשִׁי לְהִשְׁתַּפֵּךְ, בְּמָקוֹם אֲשֶׁר רוּחַ אֱלֹהִים שְׁפוּכָה, עַל בְּחִירֶיךָ:  
אֵת בֵּית מְלוּכָה, וְאֵת כִּסֵּא יְהוָה, וְאִין יֵשְׁבוּ עֲבָדִים עָלֶיךָ כְּסֹאוֹת גְּבִירֶיךָ:  
מִי יִתְּנֵנִי מְשׁוּטֵט, בְּמָקוֹמוֹת אֲשֶׁר נִגְלוּ אֱלֹהִים לְחוּצֶיךָ וְצִירֶיךָ:  
מִי יַעֲשֶׂה לִי כְנָפַיִם וְאֶרְחִיק נֶדֶד, אֲנִיד לְבַתִּי לְבָבִי בֵּין בְּתָרֶיךָ:

תהלים נה

- ק Holiness and prophecy and God's glory visible,  
When I left Egypt.  
Defiled and polluted and the spirit of profanity,  
When I left Jerusalem.
- ר Song and salvation and trumpets sounding blasts,  
When I left Egypt.  
The screaming of babes and the gasping of corpses,  
When I left Jerusalem.
- ש The Table and the Menora, burnt-offerings and incense,  
When I left Egypt.  
Idol and abomination, graven images and pagan monuments,  
When I left Jerusalem.
- ת The Torah and its message and precious vessels,  
When I left Egypt.  
Happiness and joy; gone are sorrow and sighing,  
When I return to Jerusalem.

*This famous piyut by Rabbi Yehuda HaLevi, was widely copied and emulated throughout the ages, and seen as the ultimate expression of the Jewish people's longing for their homeland. There are several notable differences between the Ashkenazic and Sephardic versions. The Sephardic tradition has widely been considered more authentic, often quoted in Torah and academic circles, and is therefore printed here, in a departure from the otherwise Ashkenazic presentation of the kinot.*

צִיּוֹן, surely you will inquire after the well-being of your imprisoned ones, those who seek your well-being and are the remnant of your flock. / From west, east, north, and south, promote the well-being of the distant and the close, from every direction. / As well as the well-being of those bound by longing, shedding tears like the dew on Mount Hermon, wishing to shed them on your mountains. Ps. 133

לְכַבּוֹת Like a jackal, I cry for your anguish, and when I dream of the return of your captives, I am a harp for your songs. / My heart is to Bethel and yearns excessively for Peniel and for Maḥanayim, and all the places where your pure ones pray. / There the Divine Presence resides close by, and there your Creator opened up the gates of heaven opposite your gates. / And the glory of God alone was your light, and not the sun, the moon, or starlight. / I choose to pour out my soul at that place where God's spirit is poured upon your chosen ones. / You are the royal palace and God's throne, and how do slaves now sit on the thrones of your noblemen? / Would that I could wander among the places where God was revealed to your seers and envoys. / Who can make wings for me so that I can roam afar and move my ruptured heart to your ruptured hills? Ps. 55



אָפּוֹל לְאַפִּי עָלֵי אֶרֶץ, וְאֶרֶץ אֲבֹנִים מְאֹד, וְאֶחָזֵן אֶת עֲפְרָיִם:  
אֵף כִּי בַעֲמָדֵי עָלֵי קְבוּרוֹת אֲבוֹתַי, וְאַשְׁתּוּמִּם בְּחֶבְרוֹן עָלֵי מְבַחַר קְבָרֶיךָ:  
אֶעֱבֹר בִּיעֶרְךָ וּכְרַמְךָ וְאֶעֱמֹד בְּגִלְעָד וְאַשְׁתּוּמָּמָה אֶל הָר עֲבָרֶיךָ:  
הָר הָעֲבָרִים וְהָר הָהָר, אֲשֶׁר שָׁם שְׁנֵי אוֹרִים גְּדוֹלִים, מֵאִירֶיךָ וּמִוִּירֶיךָ:  
חַיֵּי נְשָׁמוֹת אוֹיֵר אֶרֶץ, וּמִמֶּר דְּרוֹר אֲבָקֶת עֶפְרָיִם, וּנְפֹת צוּף נְהַרֶיךָ:

יִנְעַם לְנַפְשִׁי הַלֵּךְ עִרְם וְיַחַף, עָלֵי חֲרוֹבוֹת שְׂמֵמָה, אֲשֶׁר הָיוּ דְבִירֶיךָ:  
בְּמָקוֹם אֲרוֹנְךָ אֲשֶׁר נִגְנְנוּ, וּבְמָקוֹם כְּרוֹבֶיךָ, אֲשֶׁר שָׁכְנוּ חֲדָרֵי חֲדָרֶיךָ:  
אֲגֹז וְאֶשְׁלִיךְ פָּאֵר נוֹרִי, וְאֶקַּב וּמֶן, חֲלָל בְּאֶרֶץ טִמְאָה אֶת נוֹרֶיךָ:  
אֵיךְ יַעֲרֹב לִי אֶכֶל וְשִׁתּוֹת, בְּעֵת אֲחֻזָּה כִּי יִסְחָבוּ הַכְּלָבִים אֶת בְּפִירֶיךָ:  
אוֹ אֵיךְ מֵאוֹר יוֹם יִהְיֶה מִתּוֹק לְעֵינַי, בְּעוֹד אֶרְאֶה בְּפִי עוֹרֵבִים פְּגָרֵי נִשְׁרִיךָ:  
כּוֹס הַיְּגוֹנִים, לֹאֵט. הֲרַפִּי מַעַט, כִּי כָּבֵד מְלֹאוֹ כֶּסֶלִי וְנִפְשִׁי מִמְּרוֹרֶיךָ:  
עֵת אֲזַכְּרָה אֶהְיֶה אֶשְׁתֶּה חֲמֵתְךָ, וְאֲזַכֵּר אֶהְיֶיבָה וְאֶמְצָה אֶת שְׂמִירֶיךָ:

צִיּוֹן כְּלִילַת יָפִי, אֶהְבֶּה וְחֵן תִּקְשְׁרִי מְאֹד, וּבְךָ נִקְשְׁרוּ נַפְשוֹת חֲבֵרֶיךָ:  
הֵם הַשְּׂמִיחִים לְשִׁלוֹתְךָ, וְהַכּוֹאֲבִים עַל שׁוֹמְמוֹתֶיךָ, וּבּוֹכִים עַל שְׁבָרֶיךָ:  
מְבוֹר שְׂבִי שׁוֹאֲפִים נִגְדָּךְ, וּמִשְׁתַּחֲוִים אִישׁ מִמְּקוֹמוֹ אֵלֵי נֹכַח שְׁעֶרֶיךָ:  
עֲדָרֵי הַמּוֹנֵךְ, אֲשֶׁר גָּלוּ וְנִתְפָּזְרוּ מִהָר לְגִבְעָה, וְלֹא שָׁכְחוּ גְדֵרֶיךָ:  
הַמַּחְזִיקִים בְּשׁוֹלֵיךְ, וּמִתְאַמְצִים לַעֲלוֹת וּלְאָחוֹז בְּסִסְטֵי תִמְרֶיךָ:  
שֹׁנְעֵר וּפְתוֹרוֹם הַיַּעֲרֹכֹן בְּגִדְלָם, וְאִם הִבֵּלִם יָדְמוּ לְתַמְיֵךְ וְאוֹרֶיךָ:  
אֶל מִי יָדְמוּ מְשִׁיחֶיךָ, וְאֶל מִי נְבִיאֶיךָ, וְאֶל מִי לוֹוִיֶּיךָ וְשָׁרֶיךָ:  
יִשְׁנֶה וְיִחַלֵּף כְּלִיל, כְּלִי-מַמְלָכוֹת הָאֵלִיל, חֲסִנְךָ לְעוֹלָם, לְדוֹר וָדוֹר נוֹרֶיךָ:

אֵיךְ לְמוֹשָׁב אֱלֹהֶיךָ. וְאֲשֶׁרִי אֲנוֹשׁ, יִבְחַר יִקְרַב וְיִשְׁכֵּן בְּחֻצְרֶיךָ:  
אֲשֶׁרִי מַחְפָּה, וְיִגִּיעַ וְיִרְאֶה עֲלוֹת אוֹרְךָ, וְיִבְקְעוּ עָלָיו שְׁחָרֶיךָ:  
לְרֹאוֹת בְּטוֹבֶת בְּחִירֶיךָ, וְלַעֲלוֹ בְּשִׁמְחָתְךָ, בְּשׁוֹבֶךָ אֵלֵי קִדְמַת נְעוּרֶיךָ:

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

It would be pleasant for me to walk naked and barefoot upon the desolate Is. 20  
ruins that were once your shrines. / In the place of your Ark, now buried, and  
in the place of the cherubs who once dwelled in your innermost chambers. /  
I will shear myself, cast off my crown of glory, and curse the day that your  
saints were defiled in a profane land. / How can I enjoy eating and drinking  
when I behold dogs dragging your young lions? / Or how can the daylight be  
sweet to my eyes when I still see, in the mouths of ravens, the corpses of your  
eaglets? / The cup of agony, slow down! Let up a bit, for already my innards are  
full and my soul, embittered. / When I remember Ohola [Samaria], I absorb  
your poison, and I remember Oholiva [Jerusalem] and suck dry your dregs.

Zion, perfectly beautiful, with love and grace you were bound long ago, Lam. 2  
and bound to you are the souls of your comrades. / Those are the ones who  
rejoice in your tranquility, and who are anguished by your ruin, and who  
weep for your tragedy. / From the prisoner's dungeon, they yearn for you and  
bow, each one of them from his place, toward your gates. / The flocks of your  
multitudes, which have been exiled and dispersed from mountain to hill, have  
not forgotten your walls. / They hold fast to your skirts and struggle to rise and  
grasp the branches of your palm tree. / Shinar [Babylon] and Pathros [Egypt],  
can their greatness compare to yours? And can their vain faith be likened to  
your perfect faith and light? / To whom can they compare your anointed one?  
And to whom, your prophets? And to whom, your Levites and singers? / They  
will fade and totally vanish, these pagan kingdoms, but your power is forever,  
and your crowns for all generations.

Your God has preferred you as an abode, and happy is the man who will  
choose to draw near and dwell in your courtyards. / Happy is he who waits  
and is privileged to witness the rising of your light, and upon whom your dawn  
will break, / To witness the success of your chosen ones, and to delight in your  
joy, when you return to your past youth.



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

עמוס ב  
ישעיה נ

שְׂאֵלִי, שְׂרוּפָה בָּאֵשׁ, לְשָׁלוֹם אֲבֵלֶיךָ. הַמִּתְאַוִּים שָׁכֵן בְּחָצֵר זְבוּלֶיךָ:  
הַשּׂוֹאֲפִים בַּעֲפֹר אֶרֶץ, וְהַכּוֹאֲבִים הַמִּשְׁתּוֹמְמִים עָלֶי מוֹקֵד גְּוִילֶיךָ:  
הַזּוֹלְכִים חֲשֵׁכִים וְאֵין נֹגֵה, וְקוֹוִים לְאוֹר יוֹמָם, עֲלִיהֶם אֲשֶׁר יוֹרֵחַ וְעֲלֶיךָ:  
וְשָׁלוֹם אֲנוֹשׁ נֶאֱנָח, בּוֹכָה בְּלֵב נִשְׁבֵּר, תְּמִיד מְקוֹנֵן עָלֶי צִירֵי חֲבֵלֶיךָ:  
וַיִּתְּאוּנָה בְּתַנִּים וּבְנוֹת יַעֲנָה, וַיִּקְרָא מִסֵּפֶד מֵר בְּגִלְלֶיךָ:

אֵיכָה נִתּוּנָה בָּאֵשׁ אוֹכְלָה, תֹּאֲפֵל בָּאֵשׁ בֶּשֶׂר, וְלֹא נָכוּוּ זְרִים בְּגִחְלֶיךָ:  
עַד אֵן עֲדִינָה, תְּהִי שׂוֹכְנָה בְּרֵב הַשֶּׁקֶט, וּפְנֵי פְרָחֵי הָלֵא כָּסוּ חֲרִילֶיךָ:  
תִּשָּׁב בְּרֵב גִּאֻזָּה לְשֹׁפֵט בְּנֵי אֵל בְּכָל הַמִּשְׁפָּטִים, וְתִבְאֵי בְּפִלְלֶיךָ:  
עוֹד תִּגְדֹּר לְשֹׁרֵף דָּת אֵשׁ וְחֻקִּים, וְלֹכֵן אֲשֶׁרִי שִׁישִׁלֵם לָךְ גְּמוּלֶיךָ:

צוּרִי, בְּלִפְדִּי וְאֵשׁ הִלְבַּעְבוֹר זֶה נִתְּנָךְ, כִּי בְּאַחֲרִיתֶךָ תִּלְהֵט אֵשׁ בְּשׂוּלֶיךָ:  
סִינֵי, הֲעַל בֶּן בְּךָ בָּחַר אֱלֹהִים, וּמֵאֵס בְּגִדּוּלִים וְזֹרֵחַ בְּגִבּוּלֶיךָ:  
לְהִיּוֹת לְמוֹפֵת, לְדַת כִּי תִתְמַעַט וְתִרְדּוּ מִכְבוֹדָהּ. וְהֵן אֲמַשִּׁל מִשְׁלֶיךָ:  
מִשָּׁל לְמֶלֶךְ אֲשֶׁר בָּכָה לְמִשְׁתָּה בְּנוֹ, צָפָה אֲשֶׁר יָגוּעַ. בֶּן אֵת בְּמִלֶּיךָ:  
תַּחַת מַעִיל, תִּתְבַּסֵּס סִינֵי לְבוּשֶׁךָ בֶּשֶׁק, תַּעֲטֶה לְבוּשׁ אֱלֻמָּנוֹת,  
תַּחֲלִיף שְׂמִלֶיךָ:

אוֹרִיד דְּמָעוֹת, עֲדִי יִהְיוּ כְּנַחַל, וַיִּגְיעוּ לְקִבְרוֹת שְׁנֵי שָׂרֵי אֲצִילֶיךָ:  
מֹשֶׁה וְאַהֲרֹן בְּהֹר הָהָר. וְאַשְׁאֵל, הֵיט תּוֹרָה חֲדָשָׁה, בְּכֵן נִשְׂרָפוּ גְּוִילֶיךָ:  
חֲדָשׁ שְׁלִישִׁי, וְהִקְשֵׁר הִרְבִּיעִי לְהַשְׁחִית חֲמִדָּתְךָ, וְכָל יָפִי בְּלִילֶיךָ:  
גִּדְעַ לְלוֹחוֹת, וְעוֹד שָׁנָה בְּאוֹלָתוֹ, לְשֹׁרֵף בָּאֵשׁ דָּת. הִזֶּה תִּשְׁלוֹם כְּפִלֶיךָ:

אֲתַמָּה לְנַפְשִׁי. וְאֵיךְ יַעֲרֹב לִחְמִי אֶכֶל, אַחֲרֵי רְאוּתִי אֲשֶׁר אֶסְפוּ שְׁלִילֶיךָ:  
אֶל תּוֹךְ רְחוּבָה כְּנֻדָּחַת, וְשִׁרְפוּ שְׁלָל עֲלִיוֹן, אֲשֶׁר תִּמָּאֵס לְבוֹא קֶהֱלֶיךָ:  
לֹא אֲדַעָה לְמִצָּא דְרֹךְ סְלוּלָהּ, הֲכִי הָיוּ אֲבִלוֹת נִתִּיב יִשָּׁר מִסְלֶיךָ:  
יִמְתַּק בְּפִי מִדְּבַשׁ, לְמִסְךְ בְּמִשְׁקָה דְּמָעוֹת. וְלִרְגְלִי, הֵיּוֹת כָּבוֹל בְּבִלְלֶיךָ:

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It was written by the Maharam of Rothenburg (1215–1293) to  
commemorate the burning of the Talmud in Paris in 1242.*

שְׂאֵלִי Inquire, consumed in fire, after the well-being of your mourners, who so  
strongly desire to reside in your dwellings, / who yearn for the earth of the Amos 2  
land [Israel], and who are pained and shocked by the conflagration of your  
scrolls. / They walk in darkness, unilluminated, but hope for the light of day to Is. 50  
shine upon them and upon you; / and inquire, too, of the welfare of that  
sighing man, crying with a broken heart, constantly bemoaning your pangs of  
torment! / Who wails like jackals and ostriches, and calls for a bitter eulogy  
on your behalf.

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

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

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

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

יֵעָרֵב לַעֲיִנִי, שָׁאֵב מִימֵי דְמָעִי, עָדִי כָּלוּ לְכָל מַחְזִיק בְּכִנּוּף מַעֲלִיךְ:  
 אֶךְ יַחֲרָבוּ בְּרִדְתָּם עַל לַחֲיִי, עֲבוּר כִּי נִכְמְרוּ רַחֲמֵי לִנְדָד בְּעָלֶיךָ:  
 לָקַח צִוּוֹר בְּסָפוֹ, הֵלֵךְ בְּדֶרֶךְ לְמַרְחוֹק, וְעָמּוּ הֵלֵא נֶסוּ צִלְלֶיךָ:  
 וְאֲנִי כְּשָׂכּוֹל וְגִלְמוּד נִשְׁאַרְתִּי לְבַד מֵהֶם, כְּתֹרֵן בְּרֹאשׁ הַר מְגִדְלֶיךָ:  
 לֹא אֶשְׁמַע עוֹד לְקוֹל שָׂרִים וְשִׁרֹת, עָלֵי כִי נִתְקַו מִיתְרֵי תַפִּי חֲלִילֶיךָ:  
 אֶלְבֵּשׁ וְאַתְפֶּס בְּשֵׁק, כִּי לִי מָאֵד יִקְרוּ. עֲצֻמוּ כְּחוֹל יִרְבִּינוּ נֶפְשׁוֹת חֲלִילֶיךָ:  
 אֶתְמַה מָּאֵד עַל מָאוֹר הַיּוֹם, אֲשֶׁר יִזְרַח אֶל כָּל, אֲבָל יִחַשֵׁךְ אֵלַי וְאַלֶיךָ:

וְעָקִי בְּקוֹל מֵרָצוֹן, עַל שְׁבוּנוֹךְ וְעַל חֲלִיךָ. וְלוֹ יִזְכֹּר אֶהְבֵּת כְּלוּלֶיךָ:  
 חֲגִיר לְבוּשׁ שֵׁק, עָלֵי הַהֲבָעָה אֲשֶׁר יִצָּאָה לְחֵלֶק, וְסִפְתָּה אֶת תְּלוּלֶיךָ:  
 כִּימוֹת עֲנוּתְךָ יִנְחַמְךָ צוּר, וְיָשִׁיב שְׁבוֹת שְׁבִטֵי יִשְׂרָאֵל, וְיָרִים אֶת שְׁפָלֶיךָ:  
 עוֹד תַּעֲדִי בְּעַדֵּי שָׁנִי, וְתִתֵּן תִּקְוָה, תִּלְכִּי בְּמַחֲוֹל וְצִהְלִי בְּמַחֲוֹלֶיךָ:  
 יְרוֹם לְבָבִי, בְּעֵת צוּרִי לְאוֹר לָךְ, וְיִגִּיעַ לְחֶשֶׁבְךָ וְיִאִירוּ אִפְלִיךָ:

ירמיה לא

*At this point, many congregations say one or more of the kinot in memory of the victims of the Holocaust*

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

*This elegy, the only one which is chanted to a melody, closes the kinot. The first stanza, often repeated as a refrain, calls upon Zion to weep, comparing her to woman in the pangs of childbirth, and to a young wife bereaved of her husband. The eleven subsequent stanzas follow a fixed form: rhyming couplets which include an alphabetic acrostic, with each stich detailing one of the calamities of the Destruction.*

אֵלַי צִיּוֹן וְעָרֶיהָ / כְּמוֹ אִשָּׁה בְּצִירֶיהָ.  
 וְכָבְתוּלָה חֲגוּרַת שֵׁק / עַל בְּעַל נְעוּרֶיהָ:

יואל א

עָלֵי אֲרָמוֹן אֲשֶׁר נָטַשׁ / בְּאַשְׁמַת צֶאֱן עֲדָרֶיהָ.  
 וְעַל בֵּיאת מַחֲרָפֵי אֵל / בְּתוֹךְ מִקְדָּשׁ חֲדָרֶיהָ:

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

**וְעָקִי** Cry in a bitter voice to your Rock about your breach and your illness. Perhaps He will remember the love of your betrothed! / Gird yourself in a sack garment because of the fire which tore you to shreds and flattened your hills! / For as long as your suffering lasted will your Rock console you. And He will bring back from captivity the tribes of Jeshurun and will lift up your lowly ones! / You will again adorn yourself in scarlet and take up the timbrel, march in a circle, and rejoice in your dances! / My heart will be uplifted when my Rock is again a light for you, when He will illuminate your darkness and dispel your gloom!

Jer. 31

*At this point, many congregations say one or more of the kinot in memory of the victims of the Holocaust*

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

*This elegy, the only one which is chanted to a melody, closes the kinot. The first stanza, often repeated as a refrain, calls upon Zion to weep, comparing her to woman in the pangs of childbirth, and to a young wife bereaved of her husband. The eleven subsequent stanzas follow a fixed form: rhyming couplets which include an alphabetic acrostic, with each stich detailing one of the calamities of the Destruction.*

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

Joel 1

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

עָלִי גְלוֹת מִשְׁרָתִי אֶל / מְנַעֲמֵי שִׁיר זְמִירָה.  
וְעַל דָּמָם אֲשֶׁר שָׁפַךְ / כְּמוֹ מִיַּמֵּי יְאוֹרֵיהָ:

עָלִי הַגִּיּוֹן מְחֹלֵיהָ / אֲשֶׁר דָּמָם בְּעָרֶיהָ.  
וְעַל וָעֵד אֲשֶׁר שָׁמַם / וּבִטּוֹל סִנְהֶדְרֶיהָ:

עָלִי זְבָחֵי תְמִידָהּ / וּפְדִיּוֹנֵי בְכוֹרֶיהָ.  
וְעַל חֲלוּל כְּלֵי הַיֵּכָל / וּמִזְבֵּחַ קְטוֹרֶיהָ:

עָלִי טַפֵּי מַלְכִּיהָ / בְּנֵי דָוִד גְּבִירֶיהָ.  
וְעַל יָפִים אֲשֶׁר חָשַׁךְ / בָּעֵת סְרוּ כְּתָרֶיהָ:

עָלִי כְבוֹד אֲשֶׁר גָּלָה / בָּעֵת חֲרַבָּן דְּבִירֶיהָ.  
וְעַל לוֹחֶץ אֲשֶׁר לָחֵץ / וְשֵׁם שְׂקִים חֲגוּרֶיהָ:

עָלִי מַחֶץ וְרֹב מַכּוֹת / אֲשֶׁר הִכּוּ נְוִירֶיהָ.  
וְעַל נִפּוּץ אֵלֵי סָלַע / עוֹלָלֶיהָ נַעֲרֶיהָ:

עָלִי שְׂמִיחַת אוֹיְבֶיהָ / בְּשִׁחָקָם עַל שְׂבָרֶיהָ.  
וְעַל עֲנוּי בְּנֵי חוֹרֵין / נְדִיבֶיהָ טְהוֹרֶיהָ:

עָלִי פֶשַׁע אֲשֶׁר עוֹתָהּ / סָלַל דֶּרֶךְ אֲשׁוּרֶיהָ:  
וְעַל צְבָאוֹת קְהָלֶיהָ / שְׁזוּפִיָּה שְׁחָרִיָּה:

עָלִי קוֹלוֹת מְחַרְפֵּיהָ / בָּעֵת רְבוּ פְגָרֶיהָ.  
וְעַל רִגְשֵׁת מַגְדָּפֶיהָ / בְּתוֹךְ מִשְׁכַּן חֲצָרֶיהָ:

עָלִי שִׁמְךָ אֲשֶׁר חָלַל / בְּפִי קָמִי מִצָּרֶיהָ.  
וְעַל תַּחֲן יִצְחוּ לָךְ / קֶשֶׁב וְשִׁמְעֵי אֲמָרֶיהָ:

אֵלֵי צִיּוֹן וְעָרֶיהָ / כְּמוֹ אִשָּׁה בְּצִירֶיהָ.  
וּכְבִּתּוּלָהּ חֲגוּרֵת שֶׁק / עַל בֶּעַל נַעֲוִירֶיהָ:

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

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

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

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

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

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

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

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

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

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

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

## קִינוֹת עַל קְדוּשֵׁי הַשּׁוֹאָה

*Elegy on the Hurban by Rabbi Shimon Schwab*

הַזֹּכֵר מִזִּכְרֵי, דֹּר דֹּר וְקְדוּשָׁיו, מֵעַתָּה אֲשֶׁר אִזְּ בְּחִרְתָּנוּ  
יִזְכֹּר דְּרֹאוֹן, שֶׁל דֹּר אַחֲרוֹן, אוֹיֵה מֶה הָיָה לָנוּ  
שְׁטוּפֵי מִבּוֹל דָּם, שֶׁמָּסְרוּ נַפְשוֹתָם, כָּל שְׁקוּעֵי עַמִּיקֵי הַבְּכָא  
יִפְקֹדֵם אֱלֹהִים, בְּאַרְצוֹת הַחַיִּים, וְעַד עַד זָכְרָם לְבִרְכָּה.

שָׂאוּ אֱלֹהֵינוּ בְּפִיָּם, אֶהְיֶה אִי שְׂמִים, הוּא עַל מִיטֵב שְׂבִטֵי יִשְׂרָאֵל  
עִדּוֹת וְקִהְלוֹת, עָרִים וְגִלּוּלוֹת, חִבּוּרוֹת, מוֹסְדוֹת, כָּל מוֹעֲדֵי אֵל  
מִי יִתֵּן פִּלְגֵי מַיִם, תִּרְדְּנָה עֵינַיִם, אֶל אֲשֵׁדוֹת נַחֲלֵי הַדְּמָעוֹת  
עָלֵי אֲלָפִי אֲלָפִים, גּוֹפִים נִשְׁרָפִים, בְּמוֹ אֵשׁ הַחֶרֶב וְזוּעוֹת.

וְעַל שְׂרֵי הַתּוֹרָה, וּמַחְזִיקֵי מִסֹּרֶה, וְעַל פְּרָחֵי הַפְּהֶנֶה הַצְעִירִים  
וְעַל חוֹבְשֵׁי מִדְּרָשׁוֹת, מוֹרִים וּמוֹרֹת, תִּינוּקוֹת בֵּית רַבֵּן יִקְרִים  
עַל בָּנוֹת בּוֹטְחוֹת, סָבִים וְסָבוֹת, וְעַל זֶרַע וְטַפָּם שְׂיִלְדוֹ  
וְגַם לְרַבּוֹת, רַבּוֹת, נְאֻהֲבִים בְּחַיִּים, בְּמוֹתָם לֹא נִפְרְדּוּ.

אֶת דָּמָם דָּרַשׁ, כִּי תִשָּׂא אֶת רֹאשׁ, שֶׁל כָּל נֶדֶף לְעָלִים הַטְּרוּפִים  
כָּל נִפְשׁוֹת מוֹת, בִּימֵי שָׁבֵר וְשֹׂאֵת, שֶׁשָּׂה אֲלֵפֵי פְעָמִים אֲלָפִים  
שְׁלִישִׁיהָ לְבָעֵר, בְּבֶרֶק זַעַם סוֹעֵר, מִכְרָמִי הַחֲמֵד אֶהְבֵּת  
גּוֹאֵל הַדָּם, נָא זָכֹר צַעֲרָם, אֶל תִּמְחָה מִסֵּפֶר כְּתִבֵּת.

זָכֹר הַנֶּאֱקוֹת, וְרַעַשׁ צַעֲקוֹת, אִזְּ יוֹבְלוֹ לְרָצַח  
יִאֲוִיר דְּמִיָּהֶם, וְדִמְעוֹת פְּנִיָּהֶם, לֹא תִשְׁכַּחֲנָה לְנֶצַח  
כָּל חֵיל וְגִנִּיחָה, וְנִהֵי צְרִיחָה, מִשְׁדּוּדֵי לְהִקּוֹת הַכְּלָבִים  
זָכֹר וְסֹפֵר, בְּנֹאדֶךָ צָרוֹ, עַד עֵת נִקֵּם עֲלֵבּוֹן עֲלֻבִּים.

בְּמַחֲנוֹת הַפְּרָאִים, כְּאֵב וְנִגְעִים, וּפְחֵי נִפְשׁוֹת עֲגוּמוֹת  
חֲרָפוֹת וְצִחּוֹק, בְּלִמּוֹת דֹּרֶק, פִּצְעֵי הַכְּאוֹת אֵימוֹת  
וְרַעְבוֹן, צָמָאוֹן, שִׁנְעוֹן, עֲצָבוֹן, וְכִשְׁלוֹן נַחֲלָשִׁים בְּלִי כֹחַ  
וְכָל נֶאֱקוֹת חֵלֶל, מְכַל יַחִיד אֲמִלֵּל, חֲלִילָה לָךְ מִלְּשִׁכָּת.

## KINOT IN COMMEMORATION OF THE HOLOCAUST

*Elegy on the Hurban by Rabbi Shimon Schwab*

הַזֹּכֵר He, mindful of those who are mindful of Him,  
each generation and its sainted martyrs, ever since first He chose us;  
may He remember the fate that befell the last generation.  
Woe! What has befallen us!

All who were swept away in the deluge of blood,  
whose lives were lost, drowned in the valleys of tears –  
may God remember them in the lands of eternal life.  
May their memory be a blessing.

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

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

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

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

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

וְתִמְרוֹת עֵשָׁן, וְקִטּוֹר מִכְבָּשָׁן, תְּלִי תֵלִים עֲצָמוֹת וְגִידִים  
וְחִדְרֵי הָרָעַל, קוֹל שְׁאָגוֹת מִקְהָל, הִנְחִנְקִים תוֹךְ תְּאֵי הָאָדָם  
וְסִרְחוֹן גּוֹפּוֹת, וְגוֹיּוֹת סְגוּפוֹת, גָּלִל דָּמָן אֲדָמַת נוֹאֲצִים  
אֵיךְ הִפְכוּ טוֹרְפֵיהֶם, לְבוֹרִית חֲלָבֵיהֶם, וְעוֹר אִישׁ לְקִשּׁוּטֵי הַנָּשִׁים.

וְקָרִיצַת אֶצְבָּעוֹת, שֶׁל רָאשֵׁי הַפְּרָעוֹת, לִימִין שְׂעָבוֹד פָּרֶךְ, צִלְמוֹת  
לְשִׁמְאֹל

וְאֵיךְ יָרוּ יְרִיוֹת, עַל חוֹפְרֵי הַבוֹרוֹת, בְּיִסּוּרֵי חֲבוּט קֶבֶר הוֹרִידוֹם שְׂאוֹל  
אֵיךְ עָנוּ אַחֲיוֹתֵינוּ, וְסִרְסוּ בְנוֹתֵינוּ, בּוֹסוֹת תַּרְעֵלָה מִיָּדֵי רוֹפְאִים אֲכֻזִּים  
וּפְלִיטֵי הַשְּׂרִידִים, בְּמַחְלוֹת וּסְתָרִים, וְטִמְיוֹן יְלָדִים בְּבִתֵּי שְׂמֹד כְּמָרִים.

שֶׁה תָּמִים לְעוֹלָה, דָּם בְּנֵי הַגּוֹלָה, הוּא אֲרִיאֵל מִנְּבִלַת חֲסִידֶיךָ  
צֶאן קָדְשִׁים מִי יִמְנָה, אֲשֶׁר אִשָּׁם לֹא תִכְבֶּה, בַּחוּנֶיךָ הֵיוּ מִקְדָּשֵׁי שְׂמֹךְ  
בְּקוֹל שְׂמֵעַ יִשְׂרָאֵל, מָסְרוּ נַפְשׁ לֹאֵל, שֶׁהוּא יֶאֱסֹפֶם, וְעַד יוֹם אַחֲרוֹן  
הִצְדִּיקוּ דִּין, וְאֵף אֲנִי מֵאֲמִין עָנּוּ, וְשָׂרוּ שִׁירַת בִּטְחוֹן.

וּבִבֵּן נִשְׂאָר עָם, בְּיָתוֹם נִדְהָם, בְּלִי קְבָרִים לְהִשְׁתַּטֵּחַ  
וְלֹא מִצִּבּוֹת, אֵיפָה לְבָבוֹת, יִבְבוֹת לִבָּב רוּחָהּ  
רַק נִסְכֵּי הָדֶם, אֲכֻרוֹתָם, תּוֹסְסִים בְּלִי שׁוֹכֵחַ  
וְהָרִי אֶפְרֵי עֵקֶדְתָּם, תְּרוֹמוֹת דְּשָׁנִי מִזִּבְחִי.

מִי יִמְלֹל, צֶעַר יִשְׂרָאֵל, אֲשֶׁר דָּעָתוֹ מִכָּאֵב נִטְרָפֶת  
וּשְׂאֵרִית הַפֶּאֶר, כִּמְעֵט מִזְעִיר, וְאֵיךְ קוֹמְתָה הַיּוֹם נִכְפָּפֶת  
אֵל חַי מֵרַחֵם, עֲדַתְךָ נַחֵם, אֲשֶׁר לָךְ מְאֹד נִכְסָפֶת  
אוֹר חֲדָשׁ תְּזוּרִית, קִרְנֵי הוֹד תַּצְמִיחַ, וְרוּחַ אֱלֹהִים מֵרַחֲפֶת.

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

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

שֶׁ Lambs without blemish –  
blood of our captive children offered upon the great altar –  
Alas, Thy loving servants' lifeless flesh!  
Who could count the saintly flock?  
May their light be unfailing, for they have stood Thy test;  
They hallowed thy Name; proclaiming, "Shema Yisrael!"  
They gave up their lives for God so that He might gather them in.  
Believing in His justice until the last,  
singing Ani Ma'amin, proud hymn of eternal faith.

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

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



*In Memory of the Martyrs of the European Hurban  
by Rabbi Shlomo Halberstam, the Bobover Rebbe*

זְכוּ נָא וְקוֹנְנוּ כָּל יִשְׂרָאֵל, קוֹלְכֶם יִשְׁמַע בְּרָמָה  
כִּי הִשְׁמִידָה גֵּרְמָנִיָּה אֶת עַמָּנוּ בִּימֵי זֶעַם הַמִּלְחָמָה  
בְּמִיתוֹת מְשֻׁנוֹת אֲכֹזְרִיּוֹת, בָּרָעַב וּבִצְמָא  
אֶל תִּשְׁכַּחוּ בְּכָל הַדּוֹרוֹת, עַדִּי תִזְכּוּ לִרְאוֹת בִּנְחָמָה  
צַעֲקָתָם וּבְכִיָּתֵיהֶם, צְפוּפִים וּסְגוּרִים בְּקָרוֹנִים  
כִּצְאָן לַטֶּבַח יוּבְלוּ לְשַׁרְפָּה בִּבְשׁוּנִים  
קוֹל שׁוֹעֵם יִזְכּר תָּמִיד לִפְנֵי שׁוֹכֵן מְעוֹנִים  
בְּקֶרֶאֶם שְׁמַע יִשְׂרָאֵל, מָסְרוּ נַפְשָׁם לַאֲדוֹנֵי הָאֲדוֹנִים  
רַאשֵׁי יִשִּׁיבוֹת וְתַלְמִידֵיהֶם, וְהַמוֹנִי עִמָּךְ שְׁמָה  
הַעֲבִידוּם בְּעֲנֻיִים קָשִׁים, וְהָרְגוּם בְּיַד רָמָה  
דְּמֵי יְלָדִים רַבִּים צוֹעֲקִים אֵלֶיךָ מִן הָאֲדָמָה  
נֶקֶם נִקְמַת טָף וְנָשִׁים, לֹא תַחֲיָה כָּל נִשְׁמָה  
עַל שְׁרֵפַת אֲלֹפֵי מִדְּרָשׁוֹת וּבֵיתֵי כְּנִסְיוֹת  
רַבּוֹת סִפְרֵי תוֹרָה וְלוֹמְדֵיהֶם, נִקְוָן בִּשְׂאִיּוֹת  
שִׁלְחוּ בָאֵשׁ מִקֹּדֶשׁ אֵל, הִצִּיתוּ וַעֲיִנֵּנוּ צוֹפִיּוֹת  
יִשְׁלֹם הַמַּבְעִיר אֶת הַבְּעֵרָה, יָדִין בְּגוֹיִם מְלֵא גִּוִּיּוֹת  
זַעֲקוּ שָׁמַיִם וָאֲדָמָה עַל אֲלֹפֵי עִירוֹת מִבְּצָרֵי תוֹרָה  
אֲרֻצוֹת אִירוּפָּה וְקִהְלוֹתֶיהָ, נוֹחֲלֵי וּמְקִימֵי מִסּוּרָה  
צַדִּיקִים וְקִנְיָנִים וְחֹסִידִים, דְּבִקֵּי אֱמוּנָה טְהוֹרָה  
מִיּוֹם גָּלִינוּ מֵאֶרֶצְנוּ, לֹא הָיָה כּוֹזָה כְּלוּן נוֹרָא  
רַחֵם עַל שְׂאִרֵּיתֵנוּ, הִבֵּט נָא מִשָּׁמַיִם  
לְמַחְנוֹת הַקְּדוּשִׁים, פִּי עֶשֶׂר כְּיוֹצְאֵי מִצְרַיִם  
קוֹמֵם בֵּית קֹדֶשְׁנוּ, וְנַחֲמֵנוּ בְּכַפְלֵי־ם  
רוֹמְמֵנוּ, וְהַבִּיאֵנוּ לְצִיּוֹן וִירוּשָׁלַיִם.

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זְכוּ Always remember, and mourn all of Israel,  
let your voices be heard on high.  
For Germany has destroyed our nation in the furious days of the war,  
with cruel and unusual deaths, by hunger and thirst;  
do not forget for all generations, until we merit consolation.  
צַעֲקָתָם Their shouts and their cries, crowded into cattle cars  
like sheep to the slaughter, led to the crematoria.  
Let the sound of their pleas forever reverberate  
before the One who dwells on high,  
as they shouted out "Shema Yisrael" and martyred themselves for the  
Master of all Masters.  
רַאשֵׁי Revered teachers of Yeshivot and their prize students, and the multitudes  
of the nation,  
were enslaved, inhumanly tortured, and murdered with no compunction.  
The blood of young children cries out to You from the ground;  
avenge the infants and the women! Spare no soul among Your enemies.  
עַל For the burning of countless houses of study and prayer,  
tens of thousands of Torah scrolls and Torah scholars,  
we will eulogize with songs of desolation.  
They set fire to sanctuaries of God, set the pyres as we looked on.  
The arsonists must pay for their arson!  
He will pass judgment on the nations so full of corpses.  
זַעֲקוּ Cry out, Heaven and Earth, for the thousands of towns,  
fortresses of Torah,  
each European country and its communities,  
observers of our sacred tradition,  
for the righteous, the elders, the devout who clung to their pure faith.  
From the day we were exiled from our homeland we have not experienced  
such catastrophe.  
רַחֵם Have mercy on the remnants of our nation. Look down from heaven  
upon the holy camps, ten times the number of those  
redeemed from Egypt.  
Re-establish our Holy Sanctuary, redouble our solace:  
Lift us up, and bring us to Zion and Jerusalem.