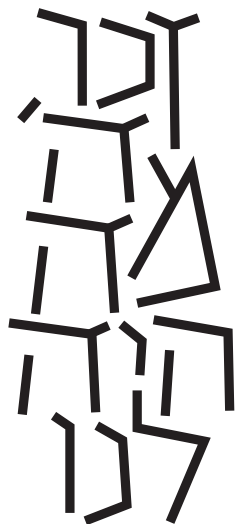


קינות מסורת הרב  
THE KOREN MESORAT HARAV KINOT  
THE LOOKSTEIN EDITION  
TEFILLA FOR TISHA B'AV · KINOT · EIKHA



WITH COMMENTARY ON THE KINOT  
BASED UPON THE TEACHINGS OF  
Rabbi Joseph B. Soloveitchik

EDITED BY SIMON POSNER

TRANSLATION OF THE KINOT BY TZVI HERSH WEINREB

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

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In Loving Memory of Our Husband and Father

**Rabbi Yitzchok Singer**

**הרב יצחק אהרן בן הרב אליהו**

Rabbi of the Bialystoker Synagogue and a renowned חכם תלמיד

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and a scholar of great erudition

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Grandmother, Great-Grandmother

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**אטל הדסה בת ר' הלל**

She is missed by the family that is her legacy

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## PREFACE

The *Koren Mesorat HaRav Kinot* consists of a compilation of insights and commentary on the Tisha B'Av *kinot* by Rabbi Joseph B. Soloveitchik, *zt"l*, the towering rabbinic thinker of the twentieth century. For “the Rav,” as Rabbi Soloveitchik was known, Tisha B'Av was the occasion for an emotional, religious, and intellectual experience, and it was his practice for many years to spend virtually the entire day in the synagogue engrossed in the recitation and study of the *kinot*. After the conclusion of Shaḥarit, the Rav would commence the reading of *kinot*, which would occupy the better part of the day. While reciting the *kinot*, the Rav would pause often to explain and comment, sometimes briefly and sometimes more extensively. As one might expect, there was an element of repetition in the Rav’s comments from one year to the next, but he often presented new interpretations or varied his prior interpretations. The commentary on *kinot* contained in this edition is based upon a composite transcript prepared by Rabbi Jacob J. Schacter of audio tapes of the Rav’s Tisha B'Av learning sessions from the years 1970, 1973–1980, and 1982–1984. In his introduction to the Rav’s *The Lord Is Righteous in All His Ways: Reflections on the Tish’ah be-Av Kinot* (KTAV Publishing House, 2006), which Rabbi Schacter edited and which is part of the Toras HoRav Foundation’s MeOtzar HoRav Series, he describes the challenges he encountered in analyzing the tapes and preparing the transcript. The tapes for the years 1971–1972 and 1981 could not be found. As for the extant tapes, none of which was professionally prepared, the sound was often unclear and there were often gaps due to late arrival or early departure by the person making the tape, or other interruptions in the taping process. Nonetheless, it is clear that Rabbi Schacter did a masterful job in preparing the composite transcript, editing it to eliminate the repetitions from year to year while retaining the Rav’s authentic “voice.” The transcript surely represents an accurate rendition of the Rav’s Tisha B'Av learning sessions over the years.

In addition to the commentary on the *kinot*, this edition includes a section of *Reshimot*, reconstructions of *shiurim* the Rav gave on other matters related to Tisha B'Av, prepared under the supervision of Rabbi Menachem Genack. Also included is a section of Halakhot, a digest of

which is recited on Tisha B'Av night and also, according to some traditions, at the end of the daytime *kinot*. The Rav's commentary on this *kina* is found in *The Lord Is Righteous in All His Ways*, not in the composite transcript, and this commentary is included, in edited form, where "*Shomron Kol Titen*" is found at the end of the daytime *kinot*.

In his learning sessions, the Rav was particularly expansive in his analysis and discussion of the initial *kinot*. This expansiveness by the Rav was, in many cases, not necessarily related to the text of the specific *kina*, but rather was a discursive exposition of general themes of the *kinot* and Tisha B'Av. Where it did not affect the understanding of a specific *kina*, I took the liberty of moving some of this general thematic commentary from the initial *kinot* to later *kinot* in order to balance the distribution of commentary somewhat, and to make the volume easier for the reader to use.

With respect to sources for the Rav's statements in the commentary, the sources cited are those cited by Rabbi Schacter in the composite transcript. For those statements which did not have a source cited in the transcript, Rabbi Reuven Ziegler of the Yeshivat Har Etzion Virtual Beit Midrash and researchers working under him supplied the sources.

The English translation of the *kinot* by Rabbi Dr. Tzvi Hersh Weinreb, Executive Vice President Emeritus of the Orthodox Union, was commissioned especially for this edition of *kinot*. I was delighted that Rabbi Weinreb accepted the challenging task of composing the *kinot* translation, and the Jewish community is indebted to him for a lucid, literate and inspiring rendering of the *kinot* in English. Over the years, Rabbi Weinreb's Tisha B'Av *kinot* learning sessions, and more recently his Tisha B'Av webcasts, have been an inspiration to the Jewish community worldwide. It is most fitting that the translation of *kinot* for this edition was undertaken by Rabbi Weinreb, who has made the annual Tisha B'Av presentations one of his signature educational efforts. A word about the approach to the translation – it is not "the Rav's translation of *kinot*." By this, I mean that where the Rav's understanding of a word or phrase deviates from the conventional view, Rabbi Weinreb's translation follows the conventional approach which has the imprimatur of established precedent, and does not use the Rav's view of the translation. In these cases, the commentary, of course, notes the Rav's view of the meaning of the text and indicates

laws and practices applicable to Tisha B'Av. This section is not meant to be an exhaustive treatment or a scholarly analysis, but rather a useful reference guide for the most common issues that arise on Tisha B'Av.

The commentary of *kinot* that the reader will find in this volume is not a verbatim rendering of Rabbi Schacter's composite transcript of the Rav's Tisha B'Av learning sessions. To have included the entire transcript would have resulted in a volume (or set of volumes) of such size that it would not be practical for use in the synagogue during the Tisha B'Av service. The goal of the OU PRESS was to offer a Tisha B'Av volume to the Jewish community that would contain the entire Tisha B'Av service and would be convenient for practical use, not a research tool for reference purposes only. In addition, the transcript of tapes represents the Rav's oral delivery, and the spoken word is different from the written word. The speaker will often repeat for purposes of emphasis, to attract the audience's attention and make sure they understand; or perhaps for purposes of clarity, as the speaker, in the course of impromptu delivery, searches for the perfect word or phrase to express a thought. In addition, many of the Rav's comments consist of straightforward and simple translations of non-controversial words and phrases in the *kinot*, a natural part of the Rav's teaching style, but not essential to be included as part of the Rav's commentary in view of the excellent English translation of the *kinot* which is included in this volume. Consequently, the Rav's commentary in this volume should be seen as a distillation of the transcript of the Rav's Tisha B'Av learning sessions. While I endeavored to retain the Rav's language and remain faithful to his unique style wherever possible, the commentary is abridged to make the size of the volume manageable, and edited to make the language flow smoothly and, hopefully, seamlessly. It does, of course, retain the Rav's major themes and conceptual profundity. It certainly retains the Rav's comments on definitions of words or phrases in the *kinot* where the definitions are conceptually significant or vary from the conventional approach.

The reader will notice that there is no commentary from the Rav for the *kinot* that are recited on the night of Tisha B'Av. As the Rav's *kinot* learning sessions took place only during the day, we do not have any record of a line-by-line commentary from the Rav for the *kinot* recited at night. There is one exception, and that is the *kina*, "*Shomron Kol Titen*,"

books of the Bible by their common English names. In his *shiurim*, he would often use the Hebrew terms. The former is adopted as the unified style for this work. The Rav always used the term “Red Sea” to refer to the *Yam Suf*, while Koren uniformly uses “Sea of Reeds,” or “Reed Sea” in its publications. Accordingly, “Red Sea” is used in the commentary to remain faithful to the Rav’s style, while “Sea of Reeds” is used in the translations of the *kinot* and *tefillot* to maintain consistency with the Koren style. The transliteration conventions for this edition follow the transliteration style of the *Koren Sacks Siddur, American Edition*.

In working on this edition, I received assistance from a variety of sources, and it is my pleasant task to acknowledge them. First and foremost, it is hard to overstate the contribution of Rabbi Jacob J. Schacter. His painstaking efforts in preparing the composite transcript of the years of the Rav’s Tisha B’Av learning sessions truly paved the way for my editing of the commentary for this edition. In the course of my working on this edition, I was often asked what the difference is between *The Lord Is Righteous in All His Ways*, edited by Rabbi Schacter and based on the transcripts of the Rav’s Tisha B’Av learning sessions, and the commentary included in this new edition of *kinot*, which is based on the same transcripts. My response was always that the two works should be seen as complementary. In *The Lord Is Righteous in All His Ways*, Rabbi Schacter analyzed the Rav’s line-by-line commentary of the *kinot*, edited and organized the material, and presented it thematically and conceptually. If, however, one wants to have the benefit of the Rav’s commentary for each individual *kina*, this edition will satisfy that need.

Rabbi Schacter prepared the composite transcript of the Rav’s Tisha B’Av learning sessions under the auspices of the Toras HoRav Foundation whose mission is the preservation and dissemination of the Rav’s intellectual legacy.

My friend, mentor, and colleague at the Orthodox Union, Rabbi Menachem Genack, General Editor of the OU PRESS, was involved in every aspect of the preparation of this edition and was a source of constant encouragement and enthusiasm. Aside from guiding the overall direction of the project, he was involved in numerous details on a daily basis, including review of the entire draft of the commentary, participation in the preparation and review of the siddur portion of the edition,

that it varies from the more standard approach. The brief introductions to each *kina* explaining its structure and background were prepared by Rabbi David Fuchs of Koren Publishers Jerusalem.

The order and text of the *kinot* in this edition follow the standard practice in Ashkenazic communities. Some variations in the order and the text of the *kinot* have arisen over the years, but the Rav did not seem to favor any particular version, as he was wont to use whatever edition happened to be available in the synagogue and often used the old paperback editions of *Kinot* that were in common use at that time. This edition follows the version researched by Koren Publishing Jerusalem under the direction of Rabbi David Fuchs, prepared specifically for this publication. Rabbi Fuchs and his team of scholars conducted extensive analysis and research of prior editions and manuscripts of the *kinot*, and the masterful Hebrew text of the *kinot* prepared by them is a model of scholarly accuracy.

A word about the *kinot* for the Holocaust is in order. The Rav was not in favor of reciting *kinot* that were composed to commemorate the Holocaust. His view was that the traditional Tisha B’Av *kinot* expressed mourning for all Jewish tragedies, and no new *kinot* were appropriate. Nonetheless, the practice has arisen in many communities to recite *kinot* for the Holocaust, and we have included several, consistent with our view that this edition should be of practical use for the general Jewish community and not a reflection of the Rav’s personal practices.

The siddur portion of this volume and *Megillat Eikha* are from other publications of Koren Publishers Jerusalem. The Hebrew text and English translation of the prayers are from the recently published *Koren Sacks Siddur, American Edition*, and we are proud that the monumental translation of the prayers by Chief Rabbi Jonathan Sacks, a watershed event of our time, graces this edition. The text of *Megillat Eikha*, and its English translation by Dr. Harold M. Fisch, are from the *Koren Jerusalem Bible*. As with the translation of *kinot*, the siddur portion of this edition is not “the Rav’s siddur.” It follows the standard Ashkenazic practice and does not reflect the Rav’s personal practices and *minhagim*. The goal was to make this edition functional and usable by the broad spectrum of the Jewish community, not to serve as a historical record of what the Rav’s personal practices were.

In his published works, the Rav referred to biblical personalities and

of the production of this edition with the care and attention to detail that have become the hallmark of Koren's publications.

The Orthodox Union is an organization that holds the Rav's legacy in high esteem, and I express appreciation to Mr. Stephen Savitsky, President of the Orthodox Union, Dr. Simcha Katz, Chairman of the Orthodox Union Kashrut Commission, Mr. Julius Berman, Chairman of the OU PRESS Commission, and Rabbi Steven Weil, Executive Vice President of the Orthodox Union for their enthusiastic and unflagging support. I know that the leadership of the Orthodox Union and the editors of the OU PRESS are gratified that the OU PRESS is making the Rav's thoughts on *kinot* available to a wider audience.

*Aḥarona, aḥarona ḥaviva* – The debt of gratitude that I owe my wife, Bleema, who supported and encouraged my efforts every step of the way, is far greater than can possibly be expressed in a few short lines. She was my constant sounding board for issues of style and language in the commentary, as well as more general questions of approach and philosophy for the overall project. She reviewed the entire draft of the commentary and made numerous editorial suggestions and refinements, as she and I would spend hours together struggling to find just the right word or phrase to capture what we thought was the Rav's intent. Every aspect of my work in this edition is suffused with her wisdom, skill, and literary grace.

Simon Posner

and providing the material for the *Reshimot*. Without his erudition and ability, this project could not have been brought to fruition.

My good friend of many years Dr. Joel Wolowelsky was involved in this project from its earliest stages and was instrumental in moving it forward. He reviewed the entire manuscript of the commentary and made numerous editorial suggestions and improvements. In addition, he was a source of sage counsel and perceptive insight from the inception of this project through its culmination.

Mr. David Olivestone, my colleague at the Orthodox Union, assisted in the design features of this edition, and we are indebted to him for his efforts in working together with Koren Publishers and presenting the Jewish community with this volume of striking aesthetic quality.

Rabbi Gil Student, my colleague at the Orthodox Union, was most helpful in assisting with the Halakhot section. In addition, he reviewed sections of the manuscript and provided invaluable assistance in many other aspects of the publication process.

Rabbi Hershel Schachter provided important substantive suggestions in connection with the siddur portion of this edition and the Halakhot section. Rabbi Reuven Ziegler, in addition to his help in identifying sources cited by the Rav, as noted above, kindly assisted in the early stages of this project by providing working copies of the Hebrew text of the *kinot* in electronic form. Mrs. Yocheved Goldberg, our administrative assistant *par excellence*, provided outstanding assistance in preparation and refinement of the commentary and the English translations of the *kinot*. Chaim Yitzchak Genack coordinated the preparation of the *Reshimot*, and he was assisted by Rabbis Boruch Danzger, Eli Gersten, David Hellman, Daniel Lauchheimer, Ephraim Meth, David Nachbar, Gavriel Price, Isaac Rice, Jacob Sasson, Benjamin Samuels, Ethan Schnall, David Shabtai, Mordechai Shichtman, and Mordechai Shiffman.

The OU PRESS is indeed fortunate to have Koren Publishers as its publishing partner for this edition. I extend grateful appreciation to Matthew Miller, Raphaël Freeman, Rabbi David Fuchs and the entire Koren group for their professionalism and cooperation in coordinating this transcontinental project. Special thanks go to Rachel Meghnagi, Chaya Mendelson and the other members of the skilled Koren team for their superb work in the areas of editing, design and typesetting and for treating every aspect

## FOREWORD

The OU PRESS, in conjunction with Koren Publishers Jerusalem Ltd., is proud to present this edition of the Tisha B'Av *Kinot* with a commentary by the *gadol haTorah* of the previous generation, Rabbi Joseph B. Soloveitchik, a giant whose status is best exemplified by the fact that he is simply referred to as The Rav – rabbi *par excellence*.

The Rav was a profound philosopher and Talmudist, but he often said that he saw himself as a “simple *melamed*,” a teacher whose job it was to help his students understand the messages and beauty of halakhic Judaism. He was a *Rosh Yeshiva* at the Rabbi Isaac Elchanan Theological Seminary, but also a communal rabbi, the chief rabbinic figure in Boston and the head of the Maimonides School and Synagogue in Boston. In these *kinot* commentaries, we see him as the superb communal teacher he was.

In most synagogues, *kinot* – the liturgical poems recited on the major day of fasting and mourning for the destruction of the Temples – are read through quickly with little understanding. The Rav perceived that to understand the message of Judaism, one had to understand its language. Rather than rush through the *kinot*, the Rav established a custom – now adopted by many communal religious leaders – to spend the day at Maimonides explaining the *kinot* to all who would come to listen. Sometimes, the Rav would simply explain the words to those who could not appreciate the nuances of the language. Sometimes he would draw on his vast knowledge of Jewish sources to explain the references that went unnoticed. Always would he explain the connection of the text to the Jewish experience of his audience. Over the years, thousands of laymen and scholars would come to sit on the mourning floor with him and listen as he explicated the meaning of the liturgy.

I was one of those privileged to hear the Rav’s recitation and elucidation of the *kinot*. The *mesora* – the Jewish tradition – permeated his very being, and simply by being in his presence and listening to him read the *kinot* one was drawn into the *mesora* and experience of Jewish history. Time and again, he made the text come alive, helping his students appreciate the meaning of the day – and the meaning of the days it commemorated. Through exposure to his intense feelings of faith, one also felt that

## TRANSLATOR’S PREFACE

The difficulties of translation are insurmountable. Therefore, a translator’s goals must be modest.

My goal in this translation is to help the reader of English to experience the emotions expressed in these poems of lament. To capture all the scholarly nuance contained in them is not possible; to empathize with the poet’s heartbreak is.

For me, the process of translation evoked many dark and painful feelings. But it also made me grateful: to the Creator for allowing me to live in an era closer to redemption than the ones described in the *kinot*, but also to the many colleagues who were of such great assistance throughout the project.

If only one of them can be mentioned in this brief introduction, then it must be Mrs. Yocheved Goldberg, whose insight, devotion, and diligence are all exemplary.

Tzvi Hersh Weinreb



For those of us who knew the Rav, the publication of this edition has been a labor of love. We have been ably assisted in our endeavors by our publishing partner, Koren Publishers Jerusalem. Matthew Miller, Raphaël Freeman, Rabbi David Fuchs, and the entire Koren team embraced the *Mesorat HaRav Kinot* project with enthusiasm. With their professionalism, we have, collectively, succeeded in presenting the Jewish community with a volume of rare value and beauty.

This edition is graced by Rabbi Dr. Tzvi Hersh Weinreb's translation of the *kinot*. When we were confronted with the need to compose an English translation of the *kinot*, Rabbi Weinreb accepted the challenging task, and he has provided us with a monumental literary opus. Faithful to the original, consistent with scholarly precedent, and yet sensitive to the emotional outpouring of the *paytan*, his translation conveys the feeling as well as the meaning of the *kinot*. Rabbi Julius Berman, Chairman of the OU PRESS Commission, was a prize student of the Rav, and this edition is a testament to his mission of disseminating the Rav's writings and teachings.

It is a special pleasure for me to thank my long-time friend Rabbi Simon Posner for his work as editor of this volume. From the very beginning, he infused this endeavor with his extraordinary talents, intelligence, and literary skill, never losing sight of the whole picture while overseeing every aspect of the project, no matter how minute. If not for his diligence, dedication to the Rav's legacy, and devotion to detail, we would not be able to sit low and yet be raised spiritually by reading the *Kinot* with the Rav's insights.

This Lookstein Edition of the *Kinot Mesorat HaRav* has been dedicated in honor of Rabbi Haskel Lookstein. Beloved by his congregation and esteemed by colleagues and lay people alike, Rabbi Lookstein has always been inspired by the Rav's *kinot*, and this edition is a fitting tribute to Rabbi Lookstein's lifetime of service to the Jewish community.

We are grateful for the generous assistance provided for the publication of this volume by Rabbi Lookstein's many friends and members of Kehilath Jeshurun, as well as by the Fishel, Friedman, Katz, Keilson, Kupietzky, Siegel, Singer, Skydell, and Straus families.

Menachem Genack  
General Editor  
OU PRESS

the *mesora* is not limited to the heritage of a glorious past. Those present sensed, by their encounter with the Rav, that the *mesora* speaks as well to the future, as it endows Jewish existence with noble destiny. Reading *kinot* with the Rav helped us focus not only on all the past tragedies of Jewish history but also on the messianic hopes that transcend them. We could not help but feel that the Rav himself personified this temporal dialectic of *mesora*. Having lived through the era of the *hurban* of the wellsprings of *mesora* in Europe during the Holocaust, and the destruction of our illustrious past, the Rav, in whose very persona the *mesora* was enshrined, laid the foundation for the rebuilding of our heritage and forged a new beginning for the transmission of *mesora* into the limitless future.

The mourning on Tisha B'Av reaches the apex of *avelut* where no solace and comfort is possible or appropriate. It is a day designated only for *kinot*, tears and profound mourning. Yet, remarkably, on this, the saddest day of the Jewish calendar, we do not recite *Tahanun*. The reason given is that Tisha B'Av is called a *mo'ed*, a holiday. This semi-festive quality is due, the Midrash tells us, to the fact that the Messiah was born on the day of the destruction of the Temple. The paradox of not reciting *Tahanun* on this day is critical to the Tisha B'Av experience. It is a statement of hope in the future and absolute faith in our destiny. Even within the midst of our ashes and despair, lie the seeds of our ultimate redemption. Phoenix-like, the Jewish nation will arise again.

The Talmud (*Makkot* 24b) tells us that Rabbi Akiva and some of his colleagues were walking near the destroyed Temple. His colleagues, upon seeing a fox traverse the Holy of Holies, began to cry at the sight of the desolation of the *Mikdash*. Rabbi Akiva, however, began to laugh. When asked by his colleagues why he was laughing, Rabbi Akiva answered that now that Uriah's prophecy of the destruction was fulfilled, so will Zechariah's prophecy of the redemption of the city, when the young and old will again fill Jerusalem's streets, be fulfilled. Though on Tisha B'Av, in our mind's eye our gaze is riveted on all the horror and pain that has befallen our people, we must also, like Rabbi Akiva, retain the vision of salvation and peace that will some day surely follow.

Alas, the Rav is no longer with us, but his teachings remain. Through this volume we can still learn with him, giving further meaning to our mourning experience.

traditional Hebrew *Kinot* assisted by Efrat Gross. The volume was typeset by Chaya Mendelson.

It has been both an honor and a real pleasure for us to collaborate together. Yet we pray this volume should become but a repository of memories of tragedies past, and that we see the *Beit HaMikdash* rebuilt speedily, in our days.

Matthew Miller, Publisher  
Jerusalem 5770 (2010)

#### PUBLISHER'S PREFACE

*Kinot* are nothing less than the most profound response to Jewish tragedy; they combine our efforts of religious, emotional, and intellectual understanding, with a tragic beauty. Through *Kinot*, we seek to understand our relationship to God at the nadir of our physical and national existence, through the medium of poetry – a medium which is more difficult yet more emotionally pure.

We have attempted to present an especially ambitious edition of *Kinot* with the *Tefillot* for Tisha B'Av for the modern, English-speaking, thoughtful reader. We offer, together with our publishing partner, the OU PRESS, the profound intellectual reflection and analysis of The Rav – HaRav Joseph B. Soloveitchik – the Torah giant of the last century whose intellectual and practical influence on our generation is incalculable; the translation of *Kinot* by Rabbi Tzvi Hersh Weinreb, one of this generation's most literate and original writers; the eloquent translation of *Tefilla* by Rabbi Lord Jonathan Sacks; and an entirely new, critically revised edition of *Kinot* in Hebrew.

The creation of this volume has been a complicated yet happy collaboration between the OU PRESS and Koren Publishers Jerusalem. Consummate professionals from many disciplines and languages were involved, and I am gratified that we have achieved such a successful combination of their critical contributions.

Rabbi Simon Posner of the OU was the editor of the volume, having the immensely difficult task of distilling the transcript of HaRav Soloveitchik's learning sessions into this commentary; Rabbi Tzvi Hersh Weinreb of the OU translated the *Kinot* with rare beauty and profound insight; Rabbi Jonathan Sacks of the United Synagogue in Great Britain contributed his translation of the Siddur, for the *Tefillot* of Tisha B'Av. Rabbi Menachem Genack of the OU was the driving force behind the *Kinot*; Rabbi Gil Student, also of the OU, assisted in numerous aspects of the edition; Rabbi Julius Berman, Chairman of the OU PRESS Commission, was deeply committed to the project. Rachel Meghnagi of Koren copyedited the texts of the various contributors.

Editor Raphaël Freeman led the very professional team at Koren, including Rabbi David Fuchs, who prepared the new edition of the

Second Temples in Jerusalem in 586 BCE and 70 CE. They are historic events, long gone from memory. How are we able to sit *shiva* on Tisha B'Av, night and morning, for events that occurred twenty centuries ago? If a close relative of ours had died and we didn't learn about it until after thirty days, there would be no formal *shiva*. We would sit *shiva* symbolically for an hour and then get up and go about our business. How then, can we sit down on the ground for an event that happened two millennia ago?

The Rav gave three answers to that question, answers which were not only relevant to a halakhic analysis of our behavior on Tisha B'Av, but which also shed light on why our Israeli brethren, as well as we, should have been more conscious of the need for Tisha B'Av even in the aftermath of the dramatic victory of the Six Day War.

I

The first answer to the question of how we can observe the rules of *shiva* – sitting on the ground, not washing ourselves nor anointing our bodies – for an event that happened so long ago, is that in our Jewish consciousness the event did not happen in the past. It is not ancient history; it is a contemporary experience. This is the approach of the Jew to all of our history and its recollection in all of our festivals.

On the Seder night we proclaim: “*Bekhol dor*, in every generation, each person must feel as if he (himself) emerged (just now) from Egypt.” The parenthetical additions are from Maimonides' quotation of the Mishna in his Code of Law. The exodus from Egypt is to be seen as a contemporary experience. On the Seder night, we feel that we have *just now* experienced slavery and liberation. That's why we recline, drink four cups of wine, recite Hallel and celebrate as if it all just happened. This is fundamental to the whole experience of Pesah.

The same is true of Shavuot. We stand during the reading of the Ten Commandments in a synagogue that is decorated with greenery and flowers as if we were standing at Mount Sinai and receiving the Ten Commandments today, not 3,300 years ago. On Sukkot, we dwell in thatched-roof booths as if we were experiencing the desert travels of our people *today*.

So it is with Tisha B'Av. We sit down on the ground as if the Temple was burning now and Jerusalem was lying in ruins now and Jews were

RECOLLECTION OF A TISHA B'AV SHIUR  
GIVEN BY THE RAV

It is an exceptional honor and pleasure for me to be associated with the publication of the *Kinot* commentaries of my revered *rebbe*, the Rav, Rabbi Joseph B. Soloveitchik, of blessed memory. Reading through them brought back memories of when my wife, Audrey, and I traveled to Israel in August of 1967 in order to see for ourselves the incredible results of the Six Day War, to feel the miraculous salvation of the people and State of Israel, and to see the devastation of the Arab armies which attacked Israel from all sides in June of 1967 and threatened the extinction of the State and its citizens.

We arrived in Tel Aviv on Erev Tisha B'Av, August 14, 1967, just in time to eat a meal before the fast and go to Rabbi Shlomo Goren's synagogue for the Tisha B'Av night service. The mood in Israel was anything but Tisha B'Av-like. There was simply no feeling of mourning or sadness. On the contrary, there was a feeling of exhilaration, confidence, excitement and redemption. It was clear that Israelis were in no mood to observe or even to feel the sadness and mourning of Tisha B'Av.

The service proceeded rather routinely, Rabbi Goren read *Eikha* and then the congregation began the first of the Lamentations. They got through about half of the stanzas and then they stopped, and everyone proceeded to leave *shul*. The mood of the country was one of liberation and redemption with people feeling that they had been saved from, God forbid, a second Holocaust and with the sensation that not only were we saved, but that the State of Israel had expanded its territory perhaps threefold and its holiest sites were back in our hands; all of this because of the hatred and mistakes of intractable foes. How could one feel depressed and mournful on that Tisha B'Av?

And yet, Audrey and I were very disturbed. It was, after all, Tisha B'Av, the saddest day of the year. Something inside of me said that this reaction, although understandable, was not appropriate. Ten months later, June 26, 1968, the Rav gave expression to our feelings in one of the most memorable *shiurim* I ever heard from him.

The Rav asked: How can one mourn for events that occurred 2,000 and 2,500 years ago? Tisha B'Av marks the destruction of the First and

in mourning for what happened twice in our history but in prayer that, God forbid, it shouldn't happen a third time. During the intervening years since 1968 that feeling has haunted me, not just on Tisha B'Av. I imagine it has haunted others as well.

### III

Finally, the Rav offered a third answer to why Tisha B'Av is mandatory and meaningful today. He pointed out that Tisha B'Av has been understood throughout our history as a day devoted not only to our mourning the destruction of two Temples, but also to our historic recollection of all the tragedies that have befallen our people over the centuries, from the destruction of the First and Second Temples, through Beitar, the Crusades, the Spanish Inquisition, the expulsions of Jews from many lands, the pogroms of eastern Europe and, finally, in the Holocaust. Our history has been one long experience of *Eikha*? How come? How could it be? Why is our people constantly persecuted? Why is our history punctuated by so many periods of despair and tragedy? The Rav said that *Eikha* is not the expression of Jeremiah alone, but of all of Jewish history as we ask the obvious question of God: Why us? Why have we suffered so? He said that, ultimately, when the Messiah comes, we will understand the entire course of Jewish history. At that point *Eikha* will have a period after it and not a question mark. As long as *Eikha* still has a question mark the Jewish people must observe Tisha B'Av.

Why Tisha B'Av today? The Rav, responding to the euphoric questioning of the relevance of Tisha B'Av after the Six Day War, offered three compelling reasons. First, we mourn not for something that happened millennia ago, but for tragedies that, in our unique historical consciousness, we re-live today. Second, we observe Tisha B'Av not only in mourning, but also in prayer that what happened twice before should not, God forbid, happen again. And third, we observe this saddest day of the year because we cannot understand why our people continues to suffer so much tragedy. "*Eikha yashveha vadad?*" Why are Jerusalem and the Jewish people so alone? "*Ha'ir rabati am?*" A city and a people that was populous and prosperous? "*Hayeta ke'almana?*" Why is she – and why are we – bereft as a widow?

being slaughtered now. The Jerusalem Talmud records that the rabbis experienced Tisha B'Av night "בְּאִישׁ אֲשֶׁר מָתוּ מוּטָל לְפָנָיו", Like someone whose relative's dead body lay before him."

The Rav then concluded his first answer by reminding us that in the Jerusalem Talmud there is a parallel for Tisha B'Av in the "*bekhol dor*, in every generation..." of Pesah. "כָּל דּוֹר שְׁלֹא נִבְנְהָ בֵּית הַמִּקְדָּשׁ בְּיָמָיו, כְּאֵלּוּ", נִחְרַב בְּיָמָיו, Every generation in which the Temple has not been rebuilt is like the generation in which it was destroyed." This is not mourning for something that happened millennia ago; it is mourning for what happened just now.

### II

The second answer to the question of why we observe Tisha B'Av in so dramatic a fashion when the event we remember occurred so long ago, rests on another question. What did the Jewish people do during the period of the Second Temple, from the end of the sixth century BCE until 70 CE? Was Tisha B'Av observed or not? The Rav went into a long analysis of the Talmudic discussion of this question and Maimonides' conclusion in his Code of Law which, as understood by the Rav, indicated that Tisha B'Av was actually observed during the period of the Second Temple. The Rav then asked the obvious question: How could they mourn for the First Temple when the Second Temple stood in all its glory? How could the Kohanim bring the daily sacrifice and then sit down on the ground to recite *kinot*? Are not the two experiences mutually exclusive?

He then gave an unforgettable answer to his question. He said that, of course, the Kohanim and the Levi'im could not have celebrated all of the daily rituals in the Second Temple on Tisha B'Av and then mourned for the destruction of the First Temple. That would have been absurd. *If they observed Tisha B'Av during the days of the Second Temple it was observed not in mourning, but in prayer; that what happened once should not happen again.* During the weeks preceding Tisha B'Av, the Rav said (I believe I am quoting him verbatim), "The ghost of the *Hurban* stalked the land." The people were terrified that history would repeat itself and that the destruction that came 600 years before would happen again. And, tragically, it did happen again. He didn't have to add the obvious: that Jews today, even after the Six Day War, need to observe Tisha B'Av not only

## INTRODUCTION

The *kinot* recited during the Shaḥarit service of Tisha B'Av constitute the largest uninterrupted block of *piyut*, that vast repository of Jewish liturgical poetry, recited in a single service in the entire Jewish liturgy. In his incomparable commentary on the *kinot* presented in this edition, the Rav, Rabbi Joseph B. Soloveitchik, *zt"l*, has unlocked the wealth of beauty and meaning in the *kinot*. The Rav has given us the opportunity to understand and appreciate these *piyutim* for what they are, profound statements of Jewish philosophy, strikingly original interpretations of Scripture and Midrash, keen observations on the Jewish condition, and powerful expressions of emotional intensity.

*Piyut*, on the whole, has not fared well in contemporary Ashkenazic worship. Most of the *piyutim* included in the siddur for recitation on special Shabbatot or included in the *maḥzor* for the Yom Tov service (known commonly, although inaccurately, as “*yotzrot*”) are often omitted in the synagogue service. A similar fate has befallen many of the *piyutim* included in the High Holiday *maḥzor*. Those *piyutim* which are recited, such as *Tefillat Tal* and *Geshem* and the *piyutim* which remain included in the High Holiday service, are either sung to melodies that usually bear little relationship to their meaning or are “*davened*” as quickly as possible. On occasions when the congregation confronts a significant body of *piyutim* as the main focus of the service, such as the *kinot* on Tisha B'Av, there is a variety of reactions: there are those who inquire as to what can be skipped; those who dispatch the recitation of the *piyutim* as expeditiously as they can; and those, often in a distinct minority, who recite them with obvious emotion. With the discovery of the Cairo Geniza and the continuing research which began over the last century into the thousands of documents and fragments that were deposited there, we have begun to perceive the integral role that *piyutim* once played in the *tefilla*, a role which the contemporary Jewish world scarcely appreciates.

The reasons for this benign neglect of *piyut* are not hard to identify. First and foremost, the language of many of the *piyutim* is complex and convoluted, with numerous abstruse allusions to Midrashim and verses of the Tanakh. These *piyutim* can be understood only if the reader is familiar with, or takes the time to explore, the verses and Midrashim to

Until we can answer those questions, Tisha B'Av will be a day of mourning and *kinot* for us. And with this publication of the Rav's profound commentary, the *kinot* speak to us ever more clearly, directly, and powerfully.

Haskel Lookstein

*Asirayikh*,” the Rav shows how the *kina* is a restatement of Rabbi Yehuda HaLevi’s philosophy, as set forth in the *Kuzari*, of the superiority of the land of Israel, that spirituality and closeness to God permeate the actual existence in the land of Israel the same way that sunshine and rainfall exist in other lands. A recurring theme which the Rav emphasizes is that the national calamity of the destruction of the Temple and Jerusalem should not obscure the individual tragedies of men and women swept up in the catastrophe. The Rav perceptively notes that the *kina*, “*Ve’et Navi Hatati Hishmima*,” which laments the fate of the son and daughter of Rabbi Yishmael who are sold into slavery, is strategically placed amidst the other *kinot* that mourn the enormity of the national tragedy, precisely to emphasize the fundamental Jewish dialectic of the importance of the individual as well as the community. Another theme, woven through several *kinot*, is the concept that the physical structure of the *Beit HaMikdash* served as collateral for the Jewish people. Even though *Knesset Yisrael* deserved to be destroyed for its sins, God, in His infinite mercy, accepted the collateral, the destruction of the *Beit HaMikdash*, and spared the people. Paradoxically, once the destruction of the physical structure commenced on Tisha B’Av afternoon, consolation could begin, as God’s decision to permit the survival of the Jewish people became apparent. This view of God’s compassion is reflected in the halakhic principle that the degree of *avelut*, the observance of the practices of mourning, is lessened in the afternoon of Tisha B’Av. As the Rav said, “Tisha B’Av is a day of limitless despair and boundless hope and faith.”

These few brief examples are representative of the nuance, sensitivity, and depth of the Rav’s commentary that one will find in this edition. Surely, a revitalization of interest in the liturgy of Tisha B’Av and an enhanced understanding of the *kinot* and their sublime message will render us more sensitive to the emotional and religious impact of Tisha B’Av and all Jewish tragedy. May it be God’s will that this edition of *kinot* with the majestic commentary of the Rav, serve as a consolation to *Knesset Yisrael* and help bring us closer to the fulfillment of the ultimate consolation, the rebuilding of God’s dwelling place in Jerusalem, the *Beit Tefilla*, His House of Prayer for all.

Simon Posner

which the *piyut* is alluding, and many people do not have the patience or the tools of scholarship to discern the meaning hidden in the *piyutim*, a problem compounded by the unfortunate dearth of readable English commentaries and translations. Second, the trend in modern synagogues has been to streamline the service and lay by the wayside those parts deemed “non-essential.” The motive for this trend is often entirely noble, as synagogue leaders struggle to attract the unaffiliated and endeavor to keep regular worshipers, especially the young people, from becoming bored and alienated. In any event, the *piyutim*, difficult to understand and often lengthy and time-consuming to recite, have been easy targets for those whose goal it is to shorten the service. Finally, as a matter of halakha, some authorities (most notably Maimonides), are of the view that *piyutim* are an impermissible interruption in the service and should not be recited.

The *kinot* have not escaped the fate that has befallen *piyut* in general. With their tightly woven tapestry of obscure references and arcane language, many of the *kinot* are ignored or rushed through. A careful study of the *kinot*, however, reveals the immense richness contained within them. The Rav, the masterful teacher, unravels the complexities of these *piyutim*, explains their language, and brings their themes into clear focus. In so doing, the Rav immeasurably heightens the experience of Tisha B’Av. To give but a few summary examples of the Rav’s insights: in the *kina*, “*Az Bahalokh Yirmiyahu*,” as well as in other *kinot*, the Rav highlights the recurring bold and thought-provoking theme that God Himself went into exile with the Jewish people and will be redeemed with them. The Rav asserts that God’s exile is, in fact, the firmest guaranty of Israel’s redemption – just as it is inevitable that God will liberate Himself from captivity, so too, He will surely liberate the Jewish people. The *kina*, “*Az Bimlot Sefek*,” describes the dramatic encounter between the prophet Jeremiah and a mysterious disheveled woman, symbolizing the Jewish people. The Rav distills the concept that an outer appearance of sin, ugliness, and corruption is caused by the travails of the Jewish people, but these travails can never extinguish the eternal inner purity, innocence and beauty of the Jewish soul, and he further posits the principle that this underlying purity serves as the philosophical basis for the possibility of *teshuva*, repentance. In his line-by-line analysis of the *kina*, “*Tziyon Halo Tishali LiShlom*

ליל תשעה באב

SERVICE FOR  
THE NIGHT  
OF TISHA B'AV

## מעריב לתשעה באב

On Motza'ei Shabbat, the Leader says the following:

בְּרוּךְ הַמְבַדֵּל בֵּין קֹדֶשׁ לְחֹל

The Leader then removes his shoes.

תהלים עח

וְהוּא רַחוּם, יְכַפֵּר עֲוֹן וְלֹא־יִשְׁחִית  
וְהַרְבֵּה לְהַשִּׁיב אָפּוֹ, וְלֹא־יַעֲדֵר כָּל־חַמְתּוֹ:  
יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָדְאָנוּ:

תהלים כ

### קריאת שמע וברכותיה

The Leader says the following, bowing at בְּרַכּוֹ, standing straight at ה'; the קהל,  
followed by the Leader, responds, bowing at בְּרוּךְ, standing straight at ה':

שִׁינ׃  
בְּרוּכוֹ

אֶת יְהוָה הַמְבָרֵךְ.

קהל׃ בְּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

שִׁינ׃ בְּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

On Motza'ei Shabbat, the קהל remove their shoes.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר בְּדָבָרוֹ מַעְרִיב עֶרְבִים  
בְּחִכְמָה פּוֹתַח שְׁעָרִים  
וּבְתַבּוּנָה מְשַׁנֵּה עֵתִים וּמַחֲלִיף אֶת הַזְּמַנִּים  
וּמַסִּידר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ פְּרָצוֹנוֹ.

## Ma'ariv for Tisha B'Av

On Motza'ei Shabbat, the Leader says the following:

Blessed is He who separates between the sacred and the secular.

The Leader then removes his shoes.

וְהוּא רַחוּם He is compassionate.

Ps. 78

He forgives iniquity and does not destroy.

Repeatedly He suppresses His anger, not rousing His full wrath.

LORD, save! May the King answer us on the day we call.

Ps. 20

### BLESSINGS OF THE SHEMA

The Leader says the following, bowing at "Bless," standing straight at "the LORD"; the congregation,  
followed by the Leader, responds, bowing at "Bless," standing straight at "the LORD":

Leader: **BLESS**

the LORD, the blessed One.

Congregation: Bless the LORD, the blessed One,  
for ever and all time.

Leader: Bless the LORD, the blessed One,  
for ever and all time.

On Motza'ei Shabbat, the congregants remove their shoes.

בְּרוּךְ Blessed are You, LORD our God,  
King of the Universe,  
who by His word brings on evenings,  
by His wisdom opens the gates of heaven,  
with understanding makes time change  
and the seasons rotate,  
and by His will orders the stars in their constellations in the sky.



בּוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁחַד וְחֹשֶׁךְ מִפְּנֵי אוֹר  
 וּמַעֲבִיר יוֹם וּמְבִיא לַיְלָה  
 וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה  
 יְהוָה צְבָאוֹת שְׁמוֹ.  
 אֱלֹהֵי חַי וְקַיִם תָּמִיד, יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
 בְּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עֶרְבִים.

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת  
 תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת  
 עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשֹׁכְבֵנוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶיךָ  
 וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד  
 כִּי הֵם חַיֵּינוּ וְאוֹרְךָ יְמֵינוּ, וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה.  
 וְאֶהְבֶּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.  
 בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

*The Shema must be said with intense concentration.*

*When not with a minyan, say:*

אֱלֹהֵינוּ יְהוָה

*The following verse should be said aloud, while covering the eyes with the right hand:*

דְּבָרִים 1 שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד

*Quietly* בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד.

דְּבָרִים 1 וְאֶהְבֶּת אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:  
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם  
 לְבָנֶיךָ וּדְבַרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ  
 וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפַּת בֵּין עֵינֶיךָ:  
 וְכָתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

He creates day and night, rolling away the light before the darkness,  
 and darkness before the light.

- He makes the day pass and brings on night,  
 distinguishing day from night:  
 the LORD of hosts is His name.  
 May the living and forever enduring God rule over us for all time.  
 Blessed are You, LORD, who brings on evenings.

With everlasting love  
 have You loved Your people, the house of Israel.  
 You have taught us Torah and commandments,  
 decrees and laws of justice.  
 Therefore, LORD our God, when we lie down and when we rise up  
 we will speak of Your decrees, rejoicing in the words of Your Torah  
 and Your commandments for ever.

- For they are our life and the length of our days;  
 on them will we meditate day and night.  
 May You never take away Your love from us.  
 Blessed are You, LORD, who loves His people Israel.

*The Shema must be said with intense concentration.*

*When not with a minyan, say:*

God, faithful King!

*The following verse should be said aloud, while covering the eyes with the right hand:*

Listen, Israel: the LORD is our God,  
 the LORD is One.

*Deut. 6*

*Quietly:* Blessed be the name of His glorious kingdom for ever and ever.

Love the LORD your God with all your heart, with all your  
 soul, and with all your might. These words which I command you  
 today shall be on your heart. Teach them repeatedly to your children,  
 speaking of them when you sit at home and when you travel on the  
 way, when you lie down and when you rise. Bind them as a sign on  
 your hand, and they shall be an emblem between your eyes. Write  
 them on the doorposts of your house and gates.

*Deut. 6*

וְהָיָה אִם־שָׁמַעַתְּ שְׁמֵעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם דברים יא  
 הַיּוֹם, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעִבְדוֹ, בְּכָל־לִבְבְּכֶם וּבְכָל־  
 נַפְשְׁכֶם: וְנָתַתִּי מְטֵר־אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלֻקוֹשׁ, וְאִסְפַּת דְּגַנְךָ  
 וְתִירְשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאִכְלֹת וּשְׂבַעְתָּ:  
 הַשְּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם, וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים  
 וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם, וְעִצֵּר אֶת־הַשָּׁמַיִם  
 וְלֹא־יִהְיֶה מְטֵר, וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ, וְאִבַּדְתֶּם מְהֵרָה  
 מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דִּבְרֵי  
 אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם,  
 וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם,  
 בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־  
 מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה  
 אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַדְתָּ במדבר טו  
 אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצֵת עַל־פְּנֵי בְּגָדֵיהֶם לְדֹדָתָם, וְנָתַנּוּ עַל־  
 צִיצֵת הַכֹּהֵן פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצֵת, וּרְאִיתֶם אֹתוֹ,  
 וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעִשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אַחֲרַי  
 לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר־אֹתָם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
 וְעִשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה  
 אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיוֹת לָכֶם  
 לְאֱלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

## אמת

The Shlich repeats:

◀ יהוה אלהיכם אמת

וְהָיָה If you indeed heed My commandments with which I charge Deut. 11  
 you today, to love the LORD your God and worship Him with all  
 your heart and with all your soul, I will give rain in your land in its  
 season, the early and late rain; and you shall gather in your grain,  
 wine and oil. I will give grass in your field for your cattle, and you  
 shall eat and be satisfied. Be careful lest your heart be tempted and  
 you go astray and worship other gods, bowing down to them. Then  
 the LORD's anger will flare against you and He will close the heavens  
 so that there will be no rain. The land will not yield its crops, and you  
 will perish swiftly from the good land that the LORD is giving you.  
 Therefore, set these, My words, on your heart and soul. Bind them as  
 a sign on your hand, and they shall be an emblem between your eyes.  
 Teach them to your children, speaking of them when you sit at home  
 and when you travel on the way, when you lie down and when you  
 rise. Write them on the doorposts of your house and gates, so that  
 you and your children may live long in the land that the LORD swore  
 to your ancestors to give them, for as long as the heavens are above  
 the earth.

וַיֹּאמֶר The LORD spoke to Moses, saying: Speak to the Israelites Num. 15  
 and tell them to make tassels on the corners of their garments  
 for all generations. They shall attach to the tassel at each corner  
 a thread of blue. This shall be your tassel, and you shall see it and  
 remember all of the LORD's commandments and keep them, not  
 straying after your heart and after your eyes, following your own  
 sinful desires. Thus you will be reminded to keep all My command-  
 ments, and be holy to your God. I am the LORD your God, who  
 brought you out of the land of Egypt to be your God. I am the LORD  
 your God.

## True –

The Leader repeats:

▶ The LORD your God is true –

מגילת איכה

MEGILLAT EIKHA

א אֵיכָה | יִשְׁבֶּה בְּדָד הָעִיר רַבְתִּי עִם הַיְתָה כְּאַלְמָנָה רַבְתִּי בְּגוֹיִם  
 ב שְׂרָתִי בְּמַדְיָנוֹת הַיְתָה לָמָס׃ כָּלֹ תִבְכֶּה בַלַּיְלָה וּדְמַעְתָּה עַל  
 ג לַחֲיָה אֵינֶן-לָהּ מִנְחָם מִכָּל-אַהֲבֵיהָ כָּל-רֵעֵיהָ בִּגְדוּ בָּהּ הִיוּ לָהּ  
 ד מִצָּאָה מִנּוּחַ כָּל-רֹדְפֶיהָ הַשִּׁיגוּהָ בֵּין הַמְּצָרִים׃ דְּרָכֵי צִיּוֹן אִבְלוֹת  
 ה מִבְּלֵי בָּאֵי מוֹעֵד כָּל-שְׂעָרֶיהָ שׁוֹמְמִין כִּהְנִיחָה נְאֻנְחִים בַּתּוֹלְתֶיהָ  
 ו עַל-רֹב פְּשָׁעֶיהָ עוֹלָלֶיהָ הִלְכוּ שָׁבִי לִפְנֵי-צָר׃ וַיֵּצֵא מִן-בֵּת-צִיּוֹן מִפְּתֵי  
 ז לִפְנֵי הַדְּרָה הִיוּ שָׂרֵיהָ כְּאַיִלִים לֹא-מִצָּאוּ מְרֻעָה וַיִּלְכוּ בְּלֹא-כֹחַ  
 ח הָיוּ מִיָּמֵי קֹדֶם בְּנֶפֶל עַמָּה בִּיד-צָר וְאֵין עוֹזֵר לָהּ רְאוּהָ צָרִים  
 ט שָׁחֲקוּ עַל-מִשְׁפַּתָּה׃ חֲטָא חֲטָאָה יְרוּשָׁלַם עַל-כֵּן לִנְדָה הַיְתָה  
 י כָּל-מְכַבְּדֶיהָ הִזְלוּהָ כִּי-רָאוּ עֲרוֹתָהּ גַּם-הִיא נֹאנְחָה וַתִּשָּׁב  
 יא אַחֲרוֹר׃ טִמְאַתָּה בְּשׁוֹלֵיהָ לֹא זָכְרָה אַחֲרֵיתָה וַתִּרְדּוּ פְּלָאִים  
 יב אֵין מִנְחָם לָהּ רְאֵה יְהוָה אֶת-עַנְיִי כִּי הִגְדִּיל אוֹיֵב׃ יְדוּ פִּרְשׁ  
 יג צָר עַל כָּל-מַחְמַדֶּיהָ כִּי-רָאִתָּה גּוֹיִם בָּאוּ מִקְדָּשְׁךָ אֲשֶׁר צִוִּיתָה  
 יד לֹא-יָבֹאוּ בְּקֹהֶל לְךָ׃ כָּל-עַמָּה נֹאנְחִים מִבְּקָשִׁים לָחַם נָתַנוּ  
 יו מִחֲמוּדֵיהֶם בָּאֵכֶל לְהַשִּׁיב נַפְשׁ רְאֵה יְהוָה וְהִבִּטָה כִּי הֵייתִי  
 יז זוֹלָלָה׃ לֹא אֵלֵיכֶם כָּל-עַבְרֵי דָרְךָ הִבִּטוּ וְרָאוּ אִם-יֵשׁ מִכְּאוֹב  
 יח כְּמִכְאוֹבִי אֲשֶׁר עוֹלַל לִי אֲשֶׁר הוֹגֵה יְהוָה בְּיוֹם חֲרוֹן אַפּוֹ׃ מִמְרוֹם  
 יט שָׁלַח-אֵשׁ בְּעַצְמֹתַי וַיִּרְדְּנָה פִּרְשׁ רֶשֶׁת לְרַגְלֵי הַשִּׁיבְנֵי אַחֲרוֹר  
 כ נָתַנְנִי שִׁמְמָה כָּל-הַיּוֹם דָּוָה׃ נִשְׁקַד עַל פְּשָׁעֵי בִידוֹ יִשְׁתַּדְּגוּ  
 כא עָלוּ עַל-צַוְאַרְי הַכְּשִׁיל כַּחַי נָתַנְנִי אֲדָנִי בְיָדִי לֹא-אוּכַל קוּם׃  
 כב סָלַח כָּל-אַבְיָרֵי | אֲדָנִי בְּקֹרְבִי קָרָא עָלַי מוֹעֵד לְשִׁבְרֵי בַחֲוָרֵי-גַת

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

טז דרך אדני לבתולת בתי יהודה: על-אלה | אני בוכיה עיני | עיני  
 יז ירדה מים פירדחק ממני מנחם משיב נפשי היו בני שוממים כי  
 יח גבר אויב: פרשה ציון בידיה אין מנחם לה צוה יהוה ליעקב  
 יח סביבו צריו היתה ירושלים לנדה ביניהם: צדיק הוא יהוה  
 כי פיהו מריתי שמעו-נא כל-עמים וראו מכאבי בתולתי העמים  
 יט ובחורי הלכו בשבי: קראתי למאהבי המה רמוני כהני וזקני  
 כ בעיר גועו פי-בקשו אכל למו וישיבו את-נפשם: ראה יהוה  
 כא פי-צר-לי מעי חמרמרו נהפך לבי בקרבי כי מרו מריתי מחוץ  
 כב שכלה-חרב בבית כמות: שמעו כי נאנחה אני אין מנחם לי  
 כג כל-איבי שמעו רעתי ששו כי אתה עשית הבאת יוס-קראת  
 ויהיו כמני: תבא כל-דעתם לפניך ועולל למו כאשר עוללת  
 לי על כל-פשעי פירבות אנחות ולבי דוי:  
 ב א איכה יעיב באפו | אדני את-בת-ציון השליך משמים ארץ  
 ב תפארת ישראל ולא-זכר הדס-דגליו ביום אפו: בלע אדני  
 לא חמל את כל-נאות יעקב הדס בעברתו מבצרי בת-  
 ג יהודה הגיע לארץ חלל ממלכה ושריה: גדע בחרי-אף כל  
 ד קרן ישראל השיב אחור ימינו מפני אויב ויבער בעקב פאש  
 ד להבה אכלה סביב: דרך קשתו פאויב נצב ימינו כצד ויהרג  
 ה כל מחמדי-עין באהל בת-ציון שפך פאש חמתו: היה אדני |  
 ו פאויב בלע ישראל בלע כל-ארמנותיה שחת מבצרי וירב  
 ו בבתי-יהודה תאניה ואניה: ויחמס בגן שכו שחת מעדו שפח  
 ז יהוה | בציון מועד ושבת וינאץ בזעם-אפו מלך וכהן: זנח  
 ח אדני | מזבחו נאר מקדשו הסגיר ביד-אויב חומת ארמנותיה  
 ח קול נתנו בבית-יהוה ביום מועד: חשב יהוה | להשחית חומת

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

קינות לערב

KINOT FOR  
THE NIGHT  
OF TISHA B'AV

## 1

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

אוי.	זְכוֹר יְהוָה מַה־הָיָה לָנוּ,
אוי מָה הָיָה לָנוּ.	הַבֵּיטָה וּרְאֵה אֶת־חֲרֻפֹּתָנוּ.
אוי.	נִחַלְתָּנוּ נְהַפְכָה לְזָרִים,
אוי מָה הָיָה לָנוּ.	בְּתִינוּ לְנֹכְרִים.
אוי.	יְתוּמִים הָייְנוּ וְאִין אָב,
אוי מָה הָיָה לָנוּ.	וְאִמּוֹתֵינוּ מְקוֹנְנוֹת בְּחֹדֶשׁ אָב.
אוי.	מִימֵינוּ בְּבֶסֶף שָׁתִינוּ,
אוי מָה הָיָה לָנוּ.	כִּי נִסּוּךְ הַמַּיִם בָּזִינוּ.
אוי.	עַל צְאוּרֵינוּ נִרְדַּפְנוּ,
אוי מָה הָיָה לָנוּ.	כִּי שָׁנֵאת חֲנָם רָדַפְנוּ.
אוי.	מִצָּרִים נָתַנוּ יָד,
אוי מָה הָיָה לָנוּ.	וְאִשׁוּר צָדְנוּ בְּצִיד.
אוי.	אֲבֹתֵינוּ חָטְאוּ וְאִינָם,
אוי מָה הָיָה לָנוּ.	וְאִנְחָנוּ סוֹבְלִים אֶת עוֹזָם.
אוי.	עֲבָדִים מְשָׁלוּ בָנוּ,
אוי מָה הָיָה לָנוּ.	כִּי שְׁלוּחַ עֲבָדִים בִּטְלָנוּ.
אוי.	בְּנַפְשֵׁנוּ נָבִיא לַחֲמָנוּ,
אוי מָה הָיָה לָנוּ.	כִּי קִפְצָנוּ מֵעֲנֵי יָדְנוּ.
אוי.	עוֹרְנוּ כְּתֵנוֹר נִכְמְרוּ,
אוי מָה הָיָה לָנוּ.	כִּי כְבוֹדָם בְּקִלּוֹן הִמְיָרוּ.

איכה ה, א

## 1

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

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

אֹי נָשִׁים בְּצִיּוֹן עָנּוּ,  
אֹי מָה הָיָה לָנוּ.  
אֹי שָׂרִים בְּיָדָם נִתְלוּ,  
אֹי מָה הָיָה לָנוּ.  
אֹי בְּחֹרִים טָחוּן נִשְׂאוּ,  
אֹי מָה הָיָה לָנוּ.  
אֹי זְקֵנִים מִשְׁעַר שַׁבָּתוֹ,  
אֹי מָה הָיָה לָנוּ.  
אֹי שְׂבַת מְשׁוּשׁ לִבָּנוּ,  
אֹי מָה הָיָה לָנוּ.  
אֹי נִפְלָה עֵטְרַת רֹאשֵׁנוּ,  
אֹי מָה הָיָה לָנוּ.  
אֹי עַל זֶה הָיָה דָוָה לִבָּנוּ,  
אֹי מָה הָיָה לָנוּ.  
אֹי עַל הַר צִיּוֹן שִׁשְׁמִים,  
אֹי מָה הָיָה לָנוּ.

אַתָּה יְהוָה לְעוֹלָם תִּשָּׁב, כְּסֶאֶךָ לְדוֹר וָדוֹר:  
לְמָה לִנְצַח תִּשְׁכַּחֲנוּ, תַּעֲזֹבֵנוּ לְאָרֶץ יָמִים:  
הַשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקִדְשׁ:  
כִּי אִם־מָאֵס מְאֹסְתָנוּ, קִצְפָתָ עָלֵינוּ עַד־מָאֹד:  
הַשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקִדְשׁ:

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!



## 2

On Motza'ei Shabbat, the following קינה is read.

On all other nights continue with קינה 3 on page 57.

If Tisha B'Av begins on Motza'ei Shabbat, the prayer "ויהי נעם" and תהלים צא (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 / בחרי אף וגם בעברה.

ואפו בנו חרה / ובערה חמתו כלבת:

ויהי נעם נשבת. במוצאי שבת:

אוי כי בתנינו שנו / ובתולותינו ענו.

ופנינו נשתנו / וגם השחרו כמחבת.

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 כתף סוררת.

וחדל הוד ותפארת / צמצום שכן חבת:

ויהי נעם נשבת. במוצאי שבת:

אוי כי נטלה מנורה / וקטרת לבונה הטורה.

ונבזה גזית מיקרה / אכלה ארץ זבת:

ויהי נעם נשבת. במוצאי שבת:

איכה ד, ב

## 2

On Motza'ei Shabbat, the following kina is read.

On all other nights continue with Kina 3 on page 56.

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.

Lam. 4:2

"May the Pleasantness" is omitted this Motza'ei Shabbat.

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.