

A SECOND SAMPLE OF קינות AND THEIR TRANSLATIONS FOR CONSECUTIVE READING ON תשעה באב

אִיכָה אֶצֶת בְּאַפְדִּי

A קינה by Rabbi Eliezer Ha'kalir. In this קינה, Ha'Kalir bemoans the fact that G-d allowed His anger to hasten the destruction of the בית המקדש and the exile of the Jewish People. It was done so quickly that G-d forgot all the positive aspects of his relationship with the Jewish People. The קינה is notable for its literary style. In the first and third lines of each stanza, Ha'Kalir strings together five words each of which begins with the same letter. Each paragraph closes with a powerful statement. All those who provide English and Hebrew translations, translate the refrain as: Remember G-d what has happened to us. That is not a literal translation. The literal translation would be: G-d remember what we had. In my opinion that translation fits better into the theme of the קינה. Notice the events that the Jewish People participated in with G-d that referred to in the קינה: the ותיוק ועוד ונסת, דלילות דלוג דרך, ברית בין הבתרים, etc.

וַיְקוּנוּ יִרְמְיָהוּ עַל-יְאֻשִׁיהוּ:

A קינה by Rabbi Eliezer Ha'kalir. This קינה is centered on the life and times of King Yoshiyahu. Undoubtedly, King Yoshiyahu was the last great hope for the Jewish People to avoid the destruction of the בית המקדש and the exile. At a very young age, King Yoshiyahu committed himself to returning the monarchy and the Jewish People to the ways of the תורה and to enforce the תורה way of life among the people. On its face, it appeared that King Yoshiyahu was successful. Unfortunately he was not able to see that the people were giving the impression to the outside world that they were observing the תורה while continuing to follow idolatrous ways at home. King Yoshiyahu's confidence that the People had wholeheartedly accepted the תורה way of life caused King Yoshiyahu to make a fatal error. When he was approached by the King of Egypt for permission to cross Israel to confront Assyria north of Israel, King Yoshiyahu refused based on his reading of a verse in the Torah. The Prophets warned King Yoshiyahu that the battle that the King of Egypt wanted to undertake was endorsed by G-d and that he should allow the King of Egypt to pass through Israel. King Yoshiyahu refused believing that because His people were now righteous, G-d would want King Yoshiyahu to abide by the letter of the Torah. His mistake was in allowing himself to be fooled by His people. He lost the battle with the King of Egypt and more importantly, he lost his life. With his death, all hope of G-d abandoning His plan of destroying the בית המקדש and exiling the Jewish People died with King Yoshiyahu. However, in consideration of King Yoshiyahu's efforts, G-d

delayed the destruction and exile for 22 years. The Midrash tells us that the number 22 was chosen out of consideration of the 22 lines in the eulogy that the Prophet Yirmiyahu composed in memory of King Yoshiyahu.

אֱהִי אֲשֶׁר תִּאֲבֹתָ

This קינה is noteworthy because in each paragraph, the word: למה, why, appears. The inclusion of this word in the קינות of תשעה באב confirms that what we can include in our prayers on תשעה באב is different than what we can say in our prayers on all other days of the year. On תשעה באב, we may ask G-d: למה? On other days of the year we are prohibited from asking the question: למה because on other days of the year we know the answer before we ask the question: גזירה היא מלפני; it is a decree from Heaven that we must accept. On תשעה באב, G-d does not provide that answer. Instead, He remains silent as He listens to our questions. The קינה is further noteworthy in that we engage in another activity that we do not perform during the year; we describe G-d in unflattering terms: i.e. like a bird that wanders aimlessly, like our enemy; as a warrior who has lost his power to rescue, etc.

זְכֹר אֲשֶׁר עָשָׂה צָר בַּבָּנִים

This קינה describes the manner in which Titus, the Roman General, first desecrated and then destroyed the בית המקדש. The point of the קינה is to ask G-d why He remained silent and took no action against Titus as Titus was destroying the home that G-d had coveted even before the world was created. Equally important the composer of the קינה created a contrast between how G-d reacted to the sacrilege and how the Jewish People reacted. Notice the opening lines of three of the following three paragraphs: בְּנִפְשֵׁנוּ טָבַעְנוּ נָשִׁים, we chose drowning to witnessing the desecration of the Temple vessels, כְּאִשְׁרוֹ בַּחֹרִים מִבְּחוּץ צָגוּ מִחֲזָקִים, the youth stood confidently expecting G-d to take action to stop Titus, and זָקְנִים נִבְעָתוּ, the elders stood in shock when they realized that G-d had given His consent to the desecration. While the Jewish People reacted both emotionally and with action (by committing suicide), G-d stood by silently. G-d had no emotional reaction nor did He undertake any physical response.

מִי יִתֵּן רֵאשִׁי מִים

This קינה was composed by Rabbi Kolonimos son of Yehudah from Mayence, one of the cities that was attacked by the Crusaders during the First Crusade (approximately 1096). He composed the קינה as a memorial to several communities which suffered attacks and

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deaths that year; i.e. Speyer, Worms and his city of Mayence. This קינה is one of the first קינות that was composed to commemorate a tragedy other than the destruction of the בית המקדש. In one paragraph, Rabbi Kolonymos describes his reason to commemorate this tragedy on Tisha B'Av. He begins by saying:

כִּי שְׁקוּלָה הָרִיגְתֶּם לְהַתְּאַבֵּל וּלְהַתְּעַפְּרָה כְּשֶׁרַפַּת בֵּית אֱלֹהֵינוּ הָאוֹלָם וְהַבִּיָּרָה.

The deaths of the Torah leaders was as worthy of mourning as the destruction of the בית המקדש. He then continues:

וְכִי אֵין לְהוֹסִיף מוֹעֵד, שֶׁבַר וְתַבְעֵרָה. וְאֵין לְהַקְדִּים, זוֹלָתִי לְאַחֲרָה. תַּחַת כֵּן, הַיּוֹם לְוִיתִי אֶעֱוֹרָרָה.

It is not appropriate to add a fast day. Instead the day of Tisha B'Av is to be used to commemorate such tragedies in Jewish History.

In that line, Rabbi Kolonymos is presenting the position of Rashi who in a comment to 'דברי הימים ב', לה', כב' provides that Tisha B'Av is the appropriate day on which to commemorate all Jewish tragedies.

אָז בְּהֶלֶךְ יִרְמִיָּהוּ עַל קְבָרֵי אֲבוֹת

This קינה portrays a debate that went on between our forefathers and G-d. Our Forefathers ask G-d why He did not keep the promises He made to them. G-d then responds by defending His actions based on the sins of the Jewish People. The קינה ends with G-d reassuring our Forefathers that the Jewish People did not go into exile alone. G-d was to join them.

SIX קינות WITH LINEAR TRANSLATIONS

אֵיכָה אֶצֶת בְּאַפֶּךָ

אֵיכָה אֶצֶת בְּאַפֶּךָ, לְאֶבֶד בְּיַד אֲדוֹמִים אֲמוֹנִיָּה. וְלֹא זָכַרְתָּ בְרִית בֵּין הַבְּתָרִים, אֲשֶׁר בְּרַרְתָּ לְבַחוּיָיִךְ. וּבָכָן בְּטִינּוּ. זָכַר יְיָ מָה הָיָה לָנוּ:

Why in Your anger did You hasten to destroy Your faithful ones by the hands of the Edomites, and You failed to remember the covenant that You made with Abraham in which You included a covenant with Israel. Therefore we utter: "Recall, O' Lord, what has befallen us!"

אֵיכָה גַּעַרְתָּ בְּגַעַרְתֶּךָ, לְגִלוֹת בְּיַד גְּאִים גְּאוּלְיָיִךְ. וְלֹא זָכַרְתָּ דְלִיגוֹת דְּלוּג דָּרְךָ, אֲשֶׁר דְּבַרְתָּ לְדַגְלִיָּךְ. וּבָכָן דְּבַרְנּוּ. זָכַר יְיָ מָה הָיָה לָנוּ:

How did You allow Your ire to cause You to exile by the haughty nations those who You rescued from Egypt, and You failed to remember how You quickened the route the Jews followed after leaving Egypt; therefore we say: "Recall, O Lord, what has befallen us!"

איכה הגת בהגיונך, להדוף ביד הוללים המוניך. ולא זכרת ותוק ועוד וסת, אשר ועדת לוועדיך. ובכו וקוננו. זכר יי מה היה לנו:

How did You follow a thought process that resulted in Your turning over the Jewish People to the scoffers and You did not recall the Beis Hamikdash, a place where You regularly came in contact with the Jewish People; therefore we lament: "Recall, O Lord, what has befallen us!"

איכה זנחת בזעמך, לזלזל ביד זרים זבולך. ולא זכרת חתונ חקי חורב, אשר חקקת לחמוילך. ובכו חוינו. זכר יי מה היה לנו:

How did You allow Your indignation to cause You to forsake the Beis Hamikdash to the nations, and You did not remember the nuptials You wrote in the statutes of Horeb which You had engraved on behalf of the compassionate ones; therefore we declare: "Recall, O Lord, what has befallen us!"

איכה טרחת בטרחה, לטרוף ביד טמאים טלאיך. ולא זכרת יקר ידידות ישר, אשר יחדת ליודעיך. ובכו יללנו. זכר יי מה היה לנו:

Why did go to such an effort to cause Your flock to be torn apart at the hands of the unclean, and You did not recall the precious gift of the Torah which You gave only to the Jewish People; so we wail: "Recall, O Lord, what has befallen us!"

איכה כוננת בכעסך, לכלות ביד כושלים פרמיך. ולא זכרת לא יזנח לעולם, אשר למדת לקוייך. ובכו להגנו. זכר יי מה היה לנו:

Why did You allow Your wrath to cause You to permit those compared to lions to destroy Your vineyard and You did not recall the promise that You delivered to the Jewish People that You would never forsake them; so we moan: "Recall, O Lord, what has befallen us!"

איכה מללת במאסך, למחות ביד מונים מנשאיך. ולא זכרת נשיאת נוצת נשר, אשר נשאת לנשואיך. ובכו נהינו. זכר יי מה היה לנו:

Why in the course of rejecting us did You order that our name be erased at the hands of of our oppressors, and You failed to remember how You carried the Jewish People on the wings of an eagle; therefore we wail: "Recall, O Lord, what has befallen us!"

איכה סחת בסערך, לסגר ביד סעפים סהדיך. ולא זכרת עז עדי עדיים, אשר עטרת לעבדיך. ובכו ענינו. זכר יי מה היה לנו:

How could You consider, at the height of Your anger, delivering us who testify to Your Unity into the hands of those who plan evil. Why did You not remember the Torah which You bestowed upon us as an adornment; therefore we howl: "Recall, O Lord, what has befallen us!"

איכה פצת בפחדך, לפגר ביד פריצים פלאיך. ולא זכרת צהלת צבי צדק אשר צפנת לצבאיך. ובכו צעקנו. זכר יי מה היה לנו:

How did You in Your dread tones command to destroy the Jewish People, Your handiwork, by the hand of lawless men. Why did you not recall the joyful song of the Levites who sang in the Beis Hamikdash while the sacrifices were being brought; therefore

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we cry out: “Recall, O Lord, what has befallen us!”

איכה קראת בקריאתך, לקנות ביד קמים קרויאתך. ולא זכרת רגש רכב רבתיים,
אשר רצית לרעה. ובכן רגננו זכר י-י מה היה לנו:

How by Your proclamation did You announce that You would convey Your once-invited guests into the hands of their opponents; Why did You not recall the throng of angels who accompanied You to Mount Sinai when You gave the Torah to the Jewish People; therefore we complain: “Recall, O Lord, what has befallen us!”

איכה שאפת בשאפתך, לשלות ביד שוללים שלמיתך. ולא זכרת תקף תלתלי תאר,
אשר תכנת לתמימתך. ובכן תאננו. זכר י-י מה היה לנו.

How could You have been so eager to scatter Your perfect ones into the hands of the despoilers, and You did not recall the Torah and all its details that You fashioned for Your adherents; therefore we wail bitterly: “Recall, O Lord, what has befallen us!”

תאננו לשפוך כמים. על מה ביום זה נשבינו פעמים. זכרי בהיותי ישבת בשלח
בירושלים. רגנתי, ועתה אאדה עד חוג שמים:

We are in such distress that our tears flow like running water because on this day we were twice led captive; I remember when I once dwelt peacefully in Jerusalem. But I now sing sad songs because of the difficulty of my situation. I will continue to sing sadly until my prayers reach to the heights of heaven.

ויקונו ירמיהו על-יאשיהו:

[Jeremiah lamented for Josiah:]

איכה אלי קוננו מאיליו. בן שמונה שנה החל לדרוש מאיליו.

Take up the lament of “Eichah” for King Yoshiyahu who one reigned as one of the mighty kings of Israel! When he was but eight years old, he began to seek G-d of his own accord,

בני חם בעברם חנו עליו. ולא הזכר לו שגוי מפעליו:

And yet when the Egyptians, sons of Ham, started to travel towards Israel to meet Assyria in war, King Yoshiyahu’s noble deeds were not recalled in his favour,

גם בכל-המלכים אשר קמו לגדור. לא קם כמוהו מימות אביגדור.

Indeed, among all the kings of Israel who rose to take measures against false worship, none had tried as hard as he since the time of Moshe Rabbeinu,

דבק בו עון ליצי הדור. אשר אחר הדלת והמזוזה, שמו לסדור:

Yet he was made responsible for the guilt of the scornful ones of his generation who used trickery to set up idolatrous symbols behind their doors and posts.

האזכלים זרע שיחור, כתמו הטוב פחמו משחור.

The Egyptians, the ones who ate the crops nurtured by the Nile, turned King Yoshiyahu’s persona from a golden hue to a color more black than charcoal;

ויגדל עון, והשיב ימין אחור. ועוד לא שלח ידו מן החור:

As iniquity increased, G-d withdrew his helping hand and refused to pull back the decree,

זָכוּ אַמְרֵיו, כְּנֶסְ דַּת לְהַקִּים. בְּצַע אַמְרָתוֹ, בְּאָרוּר אֲשֶׁר לֹא יָקִים. חֲשָׁד תִּאָּרוּ כְּנֹאֲצוֹ
רְחוּקִים. בְּבַצֵּעַ, מוֹאֲסֵי דַת וְחֻקִּים:

King Yoshiyahu's words were correct and holy when he bade the Jewish People to abide by the Torah. He tore his clothes when he heard read from the Torah: "Cursed be he that keeps the Torah not!" However, when the Egyptians from far away came to do battle with him, his future turned bleak because of the sin of those who rejected the Law and the statutes of the Torah.

טוֹבִים רַעִים נִקְרְאוּ, כְּשֶׁלְּחוּ מִלְּאָדָּ. מֵה- לִי וְלָךְ הַיּוֹם לְתִלְאָדָּ. יְדֵי עַם הָאָרֶץ דָּמִים
בְּמִלְּאָדָּ. תִּעַנֵּשׁ, בְּבַצְעֵי אֶת פְּנֵי פִלְאָדָּ:

The Egyptians were hailed as good neighbors when Pharaoh-Neco sent ambassadors saying: "What quarrel is there between us to cause you hardship this day? If you cause the hands of my people and your people to be full of blood, you will be punished because you are stopping me from accomplishing the will of your G-d."

כָּלֵה הַמוֹנִיו לְלַכֵּת אָרֶם נִהְרִים. לְמַעַן, לֹא תִעֲבֹר חֶרֶב כָּל- שֶׁהוּא בְּאַפְרִים.

King Yoshiyahu caused many of his people to die by ordering them to go to Aram Naharayim to fight against the Egyptians using as his reason the rule found in the Torah that the Jewish People should not allow another nation to cross through their land to fight against another nation, even when the passing through will cause no harm to the Jewish People.

לֹא שָׁמַע לַחֲוִזָּה לְשׁוּב אַחוּרִים. כִּי גִזְרָה נִגְזְרָה לְסַכְסֵךְ מִצְרַיִם בְּמִצְרַיִם:

King Yoshiyahu he did not hearken to the prophet who told him to turn back for it was decreed by G-d that one group of Egyptians do battle against another group of Egyptians
מִחֲטָאֵת סְתִירַת מְוִזּוֹת. חֲזוֹן עֲנִיתוֹתֵי הַחֲלוּ לְבָאוֹת. נָעוּ עֲנָמִים לְחַמוֹ לְהַבְּזוֹת. וְלֹא
הִסֵּב פָּנָיו וְסִפְדּוֹ עַל זֹאת:

Being unaware of the guilt of the Jewish people in concealing idols behind door posts, King Yoshiyahu did not listen to the warning of the prophet from Anathoth (Yirmiyahu). The Egyptians came to abuse the body of King Yoshiyahu, yet King Yoshiyahu did not flinch from facing Neco. However, later his people lamented King Yoshiyahu's attitude.

סוּרוֹ הֶעִידוּ. עַד לֹא שָׁאֲיָהּ. וַיִּמְאֲנוּ סוּר, וַיִּמְטוּ יְסוּד נִשְׂיָהּ. פְּנֵי קָרֵב כְּקָרֵב, וְלֹא עָלְתָהּ
לוֹ שְׁעִיָּהּ. וַיִּירוּ הַיָּרִים לְמֶלֶךְ יִאֲשִׁיָּהּ:

Retreat, the Prophets bade him; retreat, before ruin overwhelms you! But he refused to withdraw; Immediately at the start of the battle King Yoshiyahu, the pillar of the Jewish People, fell in battle. No help came his way and the archers continuously shot arrows at King Yoshiyahu.

עוֹדִינָה עֵצִים עֵינָיו, בְּגִוּיוֹ מוֹחֲצִים. חֶץ אַחַר חֶץ, מוֹרִים וְלוֹחֲצִים. צָדוֹ וְשִׁמּוּיָהּ
כְּמִטְרָא לְחֻצִים. וַיִּזְרְקוּ בוֹ שְׁלֹשׁ מֵאוֹת חֻצִים:

Even as death closed his eyes, his assailants continued to shoot arrow after arrow, repeatedly wounding his body; they then mounted his corpse so that they could use it for archery practice and shot three hundred arrows into him.

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קלים הטו אחריו אָזון מוֹצָא פִּיהוּ. וְעַד מְצוּי נֶפֶשׁ מְעֻשָׂיו הִיפָּהוּ. רוּחַ שְׁפָתָיו הִפְצָה מִפִּיהוּ. צְדִיק הוּא יְ-יָ, כִּי מָרִיתִי פִּיהוּ:

The righteous ones bent over King Yoshiyahu to catch his last words. His actions until his last breath, were as beautiful as ever. He used his last breaths to exclaim: "Righteous is the Lord!! For it is I who rebelled against his word!"

שִׂישֵׁי נוֹף, כִּי קָנָא זָעַם. לְשֵׁלִם שְׂאוֹנִם בְּעוֹן בְּצָעַם. תָּם כְּתָם הַטּוֹב, עִם זוּ בְּפִשְׁעָם. וַיְקוּנוּ עָלָיו כָּל אֵיכָה יוֹעָם:

Rejoice, Egyptians, because G-d in His anger, used you to take revenge against the Jewish People for the sin of stealing. The leader of the people who was as good as gold is gone because of the guilt of the Jewish People. The Prophet Yirmiyahu lamented over him, (saying): Where is the one who was like gold.

תָּם בְּמִקְרָה אֶחָד, כּוֹס מְגִדוֹ לְשָׂתוֹת. בְּמוֹעֵד שְׁנַת הַשְּׂמִטָּה, כָּגַע הַקָּהָל לְאַתּוֹת. תָּלָה עֲשָׂרִים וּשְׁתַּיִם, מִהָרוֹס שְׂתוֹת. כִּי סִפְדוּ לוֹ אֵיכָה, בְּעֲשָׂרִים וּשְׁתַּיִם אוֹתִיּוֹת:

Gone and dead is King Yoshiyahu as the result of one battle. He was served the cup of death at the Valley of Megiddo. The time of year was Succos at the end of a Sabbatical year at the time that when the Jewish People would gather to hear the King read from the Torah. Because the Jewish People eulogized King Yoshiyahu with the poem found in the second chapter of Megilas Eicha which contained twenty-two lines with each line beginning with the next succeeding letter of the Hebrew Alphabet, G-d postponed the complete destruction of the Temple by twenty-two years.

אוֹתוֹת קִינּוֹת לְבִטָּה מְחוּלִי. עַת כִּי שְׁכַחְתִּי מְחוּלָלִי. זְמוֹתֵי כִּי לְעַד יֶאֱהִילִי. רְשַׁעְתִּי וְנִסְעֵתִי וְנִטְשׁ אֶהְיֶה:

My happiness and joy were transformed into the letters of dirges. It became a time when my happiness was a far off memory. I thought that the Beis Hamikdash would stand forever. Instead, because of my sins, I have become a person in exile and the Beis Hamikdash was destroyed.

אֶהְיֶה אֲשֶׁר תְּאַבְּתָּ

אֶהְיֶה אֲשֶׁר תְּאַבְּתָּ עַד-לֹא בְּרֵאשִׁית, עִם-כֶּסֶף כְּבוֹד לְצַרְפּוֹ. לָמָּה לְנֹצַח שִׂדְד בֵּינִי שִׂדְדִים, וְנִהְיִיתָ כְּרָעָה בְּעֵטְיָהּ, וְרַעְשֵׁת וְרַגְגַּת, וְעַתָּה מָה-לִּי-פֹה:

My Temple which You longed for even before the world was created and which You aligned with the Throne of Your glory; why does it remain ever devastated by robbers, while You act like a shepherd dressed in mourning clothes who has lost his sheep, and yet You storm in anger and complain: "Now that the Beis Hamikdash has been destroyed what reason do I have to keep a presence in this world?"

אֶהְיֶה אֲשֶׁר קוֹמַמְתָּ לְאִיתָנִי אַרְצָ בְּחַרְדַּת מִי-אִפּוֹא. לָמָּה לְנֹצַח צִמַּת בֵּינִי צָרִים וְנִהְיִיתָ כְּצִפּוֹר בּוֹדֵד עַל-גֶּגֶג, מֵר צוֹרַח, מָה לִּידִידִי פֹה:

My Temple which You established for the mighty forefathers in the place where Yitzchok

trembled when he asked his son Esau: who is here: Why is that place cut off from us forever by our adversaries, while You act like a lonely bird who wanders from roof to roof and You lament bitterly: “Why is my beloved Avrohom praying here for the welfare of his descendants.

אֶהְלִי אֲשֶׁר פָּצַתָּ לְמַעַנּוֹ לְצִיר, וְאַתָּה עֹמֵד עַמְדֵי פֹה. לָמָּה לְנַצַּח עֲרַעַר בְּיַד עַרְלִים, וְנִהְיִיתָ כְּשֵׁנָא וְצָר, וְאַיִה אֲוִי, *מוֹשֵׁב (ג"א אֲשֵׁב פֹּה) פֹּה:

My Temple for whose sake You said to Moses, “You stay here with Me.” Why do You allow the gentiles to keep the Beis Hamikdash forever in a devastated condition, while You act like an enemy and adversary to the Jewish People? Indeed, can You assure us that You still desire that Your place on Earth be here in Zion?

אֶהְלִי אֲשֶׁר נָחִיתָ בְּעַנְיֵי הוֹד, לְאֶת-אֲשֶׁר יִשְׁנוּ פֹה וְאַיִנָּנוּ פֹּה. לָמָּה לְנַצַּח מֵאֵס בְּיַד מְרֻדִים, וְנִהְיִיתָ כְּלֹא יוֹכֵל לְהוֹשִׁיעַ, מֵה-לָךְ פֹּה וּמִי-לָךְ פֹּה:

My Tent of Meeting which You adorned with clouds of glory for the sake of those Jews who were present and for those who were not present; why do You forever allow it to be abused by the nations of the world, while You act as if You are powerless to help as the nations who occupy the area of the Beis Hamikdash taunt You by saying: what business do You have here.

אֶהְלִי אֲשֶׁר כּוֹנֵנָתָ מִכוֹן לְשִׁבְתְּךָ, לְחִפְףָּ בְּחַפּוֹ. לָמָּה לְנַצַּח יַעֲה בְּיַד יְהִירִים, וְנִהְיִיתָ כְּטָס בְּחָלָל. וְאִין-עוֹד נְבִיא, וְנִמְתָּ, הָאִין פֹּה:

My Temple which You established at a point directly below Your heavenly throne to provide protection for the Jewish People with whom You shared a wedding canopy; why do You allow it to be controlled by non-believers while You continue to act like a bird who flies aimlessly. At a time when we no longer have prophets to guide us, You said:: “No prophet shall be here any more!”

אֶהְלִי אֲשֶׁר חֲנִיתָ מֵאֹז בְּתֵאִיו, מִפֶּה וּמִפֶּה. לָמָּה לְנַצַּח זֵנַח בְּיַד זָרִים, וְנִהְיִיתָ כּוֹתֵיק לְצֵא חוּצָה, וְלֹא-עֹבֵר פֹּה:

My Temple, in which You occupied all the chambers from one end to the other, why do You allow it to remain abandoned in the hands of strangers, while You act like a once mighty warrior who decided to flee and is unwilling to return.

אֶהְלִי אֲשֶׁר הִכְנַתָּ לְהַשְׁלִיךְ בּוֹ לְפָנֶיךָ, גּוֹרֵל פֹּה. לָמָּה לְנַצַּח דְּחָה בְּיַד דּוֹמִים, וְנִהְיִיתָ כְּגֵר בְּאַרְץ, וְנִמְתָּ, כִּי-לֹא נָסַב עַד-בְּאוֹ פֹּה:

My Temple in which You required the Kohanim to cast lots to determine who performs each of the daily tasks while the Kohanim were in Your presence, why do You allow it to forever be entrusted in the hands of those who have blood on their hands while You act like a stranger in the land, and You say to the Jewish People: “You will not return to the land until the Moshiach comes.

אֶהְלִי אֲשֶׁר בְּעוֹן בְּצַעֲי, חָשְׁכוּ כּוֹכְבֵי נִשְׁפּוֹ. לָמָּה לְנַצַּח אֶפֶל *בְּיַד אַחֲרִים (ג"א *בְּיַד אַרְוִירִים). וְנִהְיִיתָ כְּאוֹרַח בְּמַלּוֹן, וְעוֹד מִי-לָךְ פֹּה:

My Temple, its brightness which was like the morning star, has grown dark because of my

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sin of extortion; Why are the lives of the Jewish People allowed to be forever darkened by other nations, while You act like a guest staying in temporary quarters and who asks: does anyone here know who I am?"

אַחֹר וְקָדַם מִפֶּה וּמִפֶּה. לְכָל-דּוֹר וְדוֹר נוֹדַע קִצְפוֹ וְחָפוֹ. עַל מָה מִכָּל-אֵם, שֶׁת עָלַי כָּפוּ. זֹאת לְבַעֲלִיל, כִּי-פִיד חֲקוֹק בְּכָפוּ. רַפְּאֲתִי בְּטוּחָהּ, כִּי רָגַע בְּאַפּוֹ. וְעַד-עַתָּה, אֵיכָה יַעִיב בְּאַפּוֹ:

In the generations before and after the destruction of the Beis Hamikdash and in every generation, the Jewish People recognized the power of God's anger; but does that justify G-d laying His hand upon the Jewish People more than He does on other nations? This much is clear, the disaster of the destruction of the Beis Hamikdash was etched into the palm of G-d's hand; that is how I know that a remedy will be forthcoming, for G-d's anger is but for a moment, but in the meantime, what darkness has G-d brought upon me during His moments of anger!

זְכוֹר אֲשֶׁר עָשָׂה צָר בְּפָנִים

זְכוֹר אֲשֶׁר עָשָׂה צָר בְּפָנִים. שְׁלַף חֶרְבוֹ, וּבָא לְפָנַי וּלְפָנֵים נִחַלְתָּנוּ בַּעֲתָהּ, כְּטִמְא לַחֵם הַפָּנִים. וְגִדַר פָּרְכָת בַּעֲלַת שְׁתֵּי פָנִים:

Remember what Titus, the evil one, did inside the Beis Hamikdash. He drew his sword and entered the very innermost Sanctuary, the Holy of Holies. He terrified those present when he defiled the Shew bread, and he pierced the two panelled curtain of the Ark with his sword.

יְתוּמִים גַּעַל בְּמַגֵּן מְאָדָּם. וַיִּמְדַּד קוֹ בְּמִרְאֵה אֲדָמָדָם. מִיַּמֵּינוּ דָלַח, וְהַשְׁכִּיר חֲצוֹי מְדָם. כִּי־צָא מִן הַבַּיִת, וְחֶרְבוֹ מְלֵאָה דָם:

He abused the Jewish People who were left as orphans, by forcing them to protect themselves with shields full of blood. He then measured them for death with a line of reddish hue. Our water that had always been clear, He made muddy. He used so many arrows to kill so many people that his arrows appeared drunk from the blood, and when he came out of the Temple, his sword was full of blood from piercing the curtain in the Holy of Holies.

עַל הַגּוֹתוֹ הוֹת גָּבַר. וְנָטָה אֶל אֵל-ל יָדוֹ, לְמוֹלוֹ לְגִבֹּר. מִצָּרִים וְכָל לְאֵם, אֲשֶׁר בָּם עֶבֶר (ג"א אֲשֶׁר בָּם גָּבַר). וְאֲנִי בְּתוֹךְ אֲוִיוֹ, אֲרוּץ אֵלָיו בְּצִנְאָר:

Titus began to fill his mind with evil plans. He proceeded to stretch forth his hand in defiance towards G-d and cried out: Perhaps G-d was able to conquer Egypt and other nations previously, but I will advance against G-d by assaulting G-d in the middle of His beloved Temple."

אֲבֹתֵינוּ זָרָה כְּהַכְנִיסוֹ בְּחוּרָיו, אֲכָלָה אֵשׁ, וְזָה צַעָה זִנְהַ הַכְנִיס, וְלֹא נִכְוָה בְּאֵשׁ.

עֲבָדִים חֲתוּ (ג"א חֲתוּ בְּתוֹכוֹ) בְּסוּכּוֹ לְבַת אֵשׁ. וְעַל מָה בְּבֵית אֵשׁ, מִמְרוֹם שְׁלַח אֵשׁ:

When our forefathers were wandering in the desert, two young men, sons of Aharon

Ha'Kohain, brought inappropriate fire into the Mishkan. Fire from Heaven immediately consumed them. Yet this Titus was bold enough to bring a conceited harlot into the Beis Hamikdash and not a bit of fire touched him. The Babylonians who were responsible for destroying the First Beis Hamikdash burnt it down with torches of fire. How could G-d allow a place where an eternal fire burned be destroyed by fire?

בְּנִפְשָׁנוּ טָבַעְנוּ, בְּהוֹצִיא כָּלֵי שָׂרָת. וְשָׁמָּה בְּאֵנִי שָׂיֵט בָּם לְהַשְׂרֵת. עוֹרְנוּ יִמָּךְ
כְּהַשְׁפִּים מִשָּׂרָת. וְלֹא מִצָּא תַשְׁעִים וְשָׁלֹשָׁה כָּלֵי שָׂרָת:

We chose to throw ourselves into the sea when we saw Titus remove the sacred vessels of the Temple and load them on to galleys for use later as serving dishes; We shuddered when the Kohanim awoke the next morning and did not find the full number of ninety-three sacred vessels.

נָשִׁים כְּשָׂרוֹ, כִּי בָא עָרִיץ. בְּקִרְקַע הַבַּיִת נִעְלָיו הַחֹרֵץ. שָׂרִים לָפְתוּ בְּבוֹא פָּרִיץ. בְּבַיִת
קֹדֶשׁ הִקְדָּשִׁים צַחַנְתּוּ הַשָּׂרִיץ:

The women became terror-stricken when they saw how the tyrant violated the sacred floor of the Temple by damaging the floor with his shoes. The noblemen writhed in sudden fear, when the shameless victor committed immoral acts in the Holy of Holies.

בַּחוּרִים מִבְּחוּץ צָגוּ מִחֻזְקִים. וְתָרוּ, כִּי יִזַּק בְּשָׂשִׁים רְבוּא מִזִּיקִים. זְקִנִים נִבְעָתוּ
כְּהַרְשׁוּהוּ מִשְׁחָקִים. עֲשׂוֹת רְצוֹנוֹ, וְהוּא אָסוּר בְּאִזְקִים:

The young men standing outside restrained themselves. They were convinced that Titus would be injured by an attack of demons. The Elders then shuddered when they realized that Titus had been given permission from the heavens to destroy the Beis Hamikdash. At that moment it appeared that G-d himself was, as it were, bound helplessly in chains.

שֶׁבֶת סוּטָן וַיִּבֹּא אֲדָמוֹן. וַיִּסְבֵּב חֲמָה וַיַּעֲוֶת הַמוֹן. נִפְלָה עֲבָרָה עַל נִינִי, פָּצַל לַח לוֹז
וַעֲרָמוֹן. עַד כִּי נָטַשׁ מִדִּק אֲרָמוֹן:

Immediately after the nation that destroyed the first Beis Hamikdash lost its hold on power, a new adversary arose, the Romans. They proceeded to encircle the wall of Jerusalem and wrought havoc among the multitude of our people. G-d's anger befell the descendants of Jacob, who in his youth, peeled rods of fresh almonds and chestnuts and then the Beis Hamikdash was forsaken from heaven.

עַל פֶּתַח הַר הַבַּיִת הֵחַל לְבוֹא. בְּיַד אַרְבָּעָה רָאשֵׁי טַפְסָרִיו, לְהַחְרִיבוֹ. עַל צַד מַעְרָבִי
לְזָכֵר, הַשְּׂרִיד בּוֹ. וַצָּג אַחַר כְּתָלָנוּ, וְלֹא רַב רִיבוֹ:

Titus approached the Temple Mount together with his four generals with a plan to destroy the Temple. He left the Western Wall standing as a memorial to his victory. And while the destruction was taking place, G-d hid behind that wall and failed to take revenge against those who were destroying His home.

אֲתָהּ קִצַּפְתָּ וְהַרְשִׁיתָ לְפָנוֹת. וַיִּלְדִּים אֲשֶׁר אֵין בָּהֶם כָּל-מָאוֹם מִשָּׁם לְהַפְנוֹת.
לָמָּה רָגַשׁוּ גוֹיִם, וְלֹא שָׁעַתָּ אֶל הַמִּנְחָה פְּנוֹת. וְשִׁלְחוּם לְאַרְץ עוֹץ, בְּשָׁלֹשׁ סְפִינּוֹת:

You, G-d, were angry at the Jewish People. You gave permission to our enemies to remove all the holy vessels from the Beis Hamikdash. You allowed children who were

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innocent to be exiled. Why did You allow the nations to exert their rage against us? Why did You not accept our offerings and our prayers? Instead, You allowed the children to be sent to the land of the Romans in three boats.

הַשִּׁיבֵנוּ שְׁוֵעוּ כְּבָאוּ בְּנִבְכֵי יָם. וְשִׁתְּפוּ עֲצָמָם יַחַד, לְנִפּוֹל בַּיָּם. שִׁיר וְתִשְׁבָּחוֹת שִׁנְרוּ,
כְּעַל יָם. כִּי עָלִידָה הִרְגָנוּ בְּמִצּוֹלוֹת יָם:

“May we be granted a place in the next world” cried out the children as the boats approached deep water. They had entered a compact among themselves to commit suicide by jumping into the sea. They then began to sing songs and praises to G-d as Moses and the Jewish People had done did after passing through the Red Sea. “In order to sanctify G-d’s name we are sacrificing our lives in the depths of the sea!” they said.

כִּי תִהְיוּמוֹת בָּאוּ עַד נִפְשָׁן. כָּל זֹאת בְּאֵתָנוּ וְלֹא שָׁכַחְנוּדָה, חִלּוּ לְמִמָּשָׁן. תִּקְוֹתֵם נִתְּנוּ
לְמִשִּׁיב מִבְּשָׁן. וּבֵת קוֹל נִשְׁמָעָה, עוֹרָה, לָמָּה תִישָׁן:

As the waters rose to swallow them, they began crying out to G-d: “Despite all the hardships that we have encountered, we have not forgotten You.” They placed their hopes in Him who promised to rescue the Jewish People from the exile. At that moment a heavenly voice called out: G-d, Awake! Why do You sleep at the moment when Your children need You to rescue them”.

מִי יִתֵּן רֵאשִׁי מַיִם

מִי יִתֵּן רֵאשִׁי מַיִם, וְעֵינַי מְקוֹר נוֹזֵלִי. וְאַבְכָּה כָּל-יְמוֹתַי וְלִילִי. אֶת חֲלָלֵי טְפֵי וְעוֹלָלָי.
וְיִשְׁיִשִׁי קְהָלִי. וְאַתֶּם עֲנֵנוּ, אוֹי וְאַבּוֹי וְאַלְלִי. וּבָכוּ בְּכָה רַב וְהָרַב. עַל-בֵּית יִשְׂרָאֵל
וְעַל-עַם יְ-יָ, כִּי נָפְלוּ בְּחָרֵב:

If only my head could be overwhelmed with a flood of tears, and that my eyes be constantly trickling tears and that I might weep all the days and nights of my life, on account of the slain children, babies and the elders of my community. You who hear about this tragedy, please respond with: “Woe! Ah! Alas!” All of you should weep greatly, ever more copiously, for the house of Israel and for the people of the Lord, for they have fallen by the sword!

וְדָמַעַת דָּמַעַת עֵינַי, וְאַלְכָּה-לִי שְׂדֵה בָכִים. וְאַבְכָּה עִמִּי מְרִי לִבָּב הַנְּבוֹכִים. עַל-בְּתוּלוֹת
הַיָּפּוֹת וְיִלְדֵים הָרַכִּים. בְּסַפְרֵיהֶם נִכְרָכִים וְלִטְבַּח נִמְשָׁכִים. אֲדָמוּ עֵצָם מִפְּנִינִים
סַפִּירִים וְנִפְכִים. כְּמוֹ טִיט חוּצוֹת נִדְשָׁים וְנִשְׁלָכִים. סוּרוּ טָמֵא, קְרָאוּ לָמוּ מִלְקָרֵב.
עַל-בֵּית יִשְׂרָאֵל וְעַל-עַם יְ-יָ, כִּי נָפְלוּ בְּחָרֵב:

My eyes shall weep bitterly. I will go to the field where weepers wander. I will cause those who are distraught with grief and feel bitter of heart to weep with me for the fair maidens and tender children who were enwrapped in their school books when they were dragged to slaughter; for the young men whose appearances were more stunning than precious stones, fairer than sapphire and diamonds, who were trampled and cast down like the dirt of the streets. The decadent foe cried out to them: “Depart, do not approach us!” Let us cry for

the house of Israel, and for the people of the Lord, for they are fallen by the sword!

וַתֵּרֶד עֵינַי דְּמָעָה, וְאֵילִילָה וְאֶנְוָדָה. וְלִבִּי וְלַחְגוֹר שֶׁק, אֶקְרָא לְהִסְפִּידָהּ. מִפּוֹ יִקְרָה וּמִזֶּהָב חֲמוּדָה. כְּבוֹדָה פְּנִימָה, כְּבוֹד כָּל-כְּלֵי חֲמֻדָה. רְאִיתִיהָ קְרוּעָה שְׂכוּלָה וְגִלְמוּדָה. הַתּוֹרָה וְהַמִּקְרָא וְהַמִּשְׁנָה וְהַאֲגָדָה. עָנּוּ וְקוֹנְנוּ זֹאת לְהִגִּידָהּ. אֵי תוֹרָה וְתִלְמִיד וְהַלּוּמָדָה. הֲלֹא הַמָּקוֹם מֵאִין יוֹשֵׁב חָרַב. עַל-בֵּית יִשְׂרָאֵל וְעַל-עַם יִי, כִּי נָפְלוּ בְּחָרָב:

Indeed, my eyes will stream with tears; I will howl and wander lost, I will call for a day of mourning, a day for weeping and for wearing sackcloth, to lament the loss of Torah learning, more desirable than gold, yes, more precious than fine gold. The Torah lay gloriously within the Aron Kodesh, given great honor. But now I have witnessed how the Sifrei Torah and the Sifrei Kodesh, were torn, grabbed away from those who studied them, the Scriptures, the Mishna, and the Aggadah. They cried out loudly and sang dirges describing what had happened and this is what they said: where is the Torah? Where are those who studied it? The place where the Torah was studied is now desolate with none to be involved in her study? Let us cry for the house of Israel, and for the people of the Lord, for they are fallen by the sword!

וְעַפְעַפֵּי יְזוּלוּ מֵאֵם דְּמַע לְהִגִּידָהּ. וְאֶקוֹנֵן מֵר עַל-הַרוּגֵי אֲשֶׁפִּירָא. בְּשִׁנֵּי בְּשִׁמְנָה בּוּ, בְּיוֹם מִרְגּוּעַ הַקְּרָה. מִרְגּוּעֵי לְרִגּוּעֵי נִחְלָפוּ לְהִבְעִירָהּ. נִהְרְגוּ בַּחוּרֵי חֻמֵּד וְשִׁישֵׁי הַדְּרָה. נֶאֱסָפוּ יַחַד, נִפְשָׁם הַשְּׁלִימוּ בְּמוֹרָא. עַל-יַחּוּד שֵׁם הַמְּיַחֵד. יַחַדוּ בְּגִבּוֹרָה. גְּבִירֵי כַח, עֲשֵׂי דְבָרוֹ לְמַהֲרָה. וְכִהְנִי וְעֲלָמֵי נַגּוּעוֹ, כְּלָהֶם עֲשָׂרָה. עַל-בֵּית יִשְׂרָאֵל וְעַל-עַם יִי, כִּי נָפְלוּ בְּחָרָב:

Indeed, my eyelids gush with water and my eyes stream with tears, as I bewail in bitterness about the martyrs of Speyer. This tragedy took place on the eighth day of the second month, on Shabbos. My tranquility turned to misery as G-d's anger raged around us. Handsome youths and venerable men were slain. They were gathered together and surrendered their souls heroically. They joined together to defend the Unity of God. They were valiant heroes, quick to fulfill the requirements of G-d's words. The Kohanim and the elders together with the young men, ten in all perished. Let us cry for the house of Israel and for the people of the Lord, for they are fallen by the sword!

וּבְמַר יְגוֹנֵי וְעֶצְבֵי יֵלֵל אַחֲבִירָה. קַהְלוֹת הַקִּדָּשׁ הַרִיגְתֶּם הַיּוֹם בְּזָכְרָהּ. קַהֵל וּוֹרְמִיזָא בְּחוּנָה וּבְחוּרָה. גְּאוּנֵי אֶרֶץ וּנְקִי טְהָרָה. פְּעַמִּים קִדְּשׁוּ שֵׁם הַמְּיַחֵד בְּמוֹרָא. בְּעֶשְׂרִים וְשִׁלְשָׁה בְּחֻדָּשׁ זֵיו לְטְהָרָה. וּבְחֻדָּשׁ הַשְּׁלִישִׁי בְּקִרְיַת הַלֵּל לְשׁוּרָהּ. הַשְּׁלִימוּ נִפְשָׁם בְּאַהֲבָה קְשׁוּרָה. אַהֲיָמָה עֲלֵיהֶם בְּבִכֵי יֵלֵל לְחֲשָׂרָה. כְּלִילֵי כְּתָר עַל רֵאשִׁים לְעֵטְרָה. עַל-בֵּית יִשְׂרָאֵל וְעַל-עַם יִי, כִּי נָפְלוּ בְּחָרָב:

In the bitterness of my anguish and my sorrow, I will write dirges and call to mind the day of the martyrdom of the holy communities; the community of Worms, that was chosen to be tested and passed its test. The renowned ones of the land who were perfect in purity and who twice sanctified the Unity of God in awe, once, on the twenty-third of the month

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Ziv (Iyar) in purity; and the second time in the third month (Sivan) during the reading and chanting of the Hallel. They surrendered their souls to G-d as a group out of love. So I will moan with a wailing cry and pour out many tears for those who were adorned with the crown of martyrdom. Let us cry for the house of Israel and for the people of the Lord, for they are fallen by the sword!

ועל-אדירי קהל מגנצא ההדורה. מנשרים קלו, מאריות להתגברה. השלימו נפשם על יחוד שם הנורא. ועליהם זעקת שבר אזעק (א"ג זעקת שבר אשערה), בנפש מרה. על-שני מקדשי יסודם, כהיום גרערה. ועל-חרבות מעט מקדשי, ומדרשי התורה. על-בית ישראל ועל-עם י-י, כי נפלו בחרב:

For the noble ones of the esteemed congregation of Magenza, who moved swifter than eagles and stronger than lions to perform G-d's will. They gave up their souls for defending their belief in the Unity of the Revered G-d; indeed, for them I will lament with a soul-shattering cry, and for the foundations of both my Temples that were destroyed on this day, and for the destruction of my synagogues and houses of study. Let us cry, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

בחודש השלישי בשלישי, נוסף לדאבון ומארה. החודש אשר נהפך ליגון וצרה. ביום מתן דת, שברתי להתאשרה. וביום נתינתה, כמו-כן אז חצרה. עלתה-לה למרום למקום מדורה. עם תיקה ונרתקה והדורשה וחוקרה. לומדיה ושוניה באישון, כמו באורה. על-בית ישראל ועל-עם י-י, כי נפלו בחרב:

On the third day of the third month, Sivan, more sorrow and destruction were inflicted. The mood of the month was altered from a month of joy into a month of grief and distress; on the day on which we celebrate the giving of the Torah I had hoped to find cause for regained happiness, but instead on the day the Torah was given, so it was taken away and returned to heaven with those who studied and taught it, together with the Torah casings and coverings, with its interpreters and those who explored it, in the darkness of night as well as during the day. Let us cry for the house of Israel and for the people of the Lord, for they are fallen by the sword

שימו-נא על-לבבכם, מספד מר לקשרה. כי שקולה הריגתם להתאבל ולהתעפרה. כשרפת בית א-להינו האולם והבירה. וכי אין להוסיף מועד, שבר ותבערה. ואין להקדים, זולתי לאחרה. תחת כן, היום לויטי אעוררה. ואספדה ואילילה, ואבכה בנפש מרה. ואנחתי כבדה מבקר ועד ערב. על-בית ישראל ועל-עם י-י, כי נפלו בחרב:

Take this to your hearts and prepare a sad Funeral oration; put on mourning clothes and roll in the dust, for they are as worthy of being mourned as the burning of the House of G-d, its porch and its Palace. Since we may not add an extra day of mourning for the destruction and conflagration and neither may we advance the observance of fasting so we are left with no choice but to postpone our mourning for them until to Tisha B'Av. Therefore I will cause my cry of woe to rise this day, and I will wail, howl and weep with

bitterness of soul. Indeed my sighing on this day is heavy from morning until evening. Let us cry for the house of Israel and for the people of the Lord, for they are fallen by the sword!

על-אלה אני בוכה, ולבי נוהם נהימות. ואקרא למקוננות ואל-החכמות. אלי ואלהי בלן המות. היש מכאוב למכאובי לדמות. מחוץ תשכל-חרב, ומחדרים אימות. חללי חללי-חרב, מוטלים ערומים וערומות. נבלתם פסוּחה, לחית ארץ ולבהמות. יונק עם-איש שיבה, עלמים ועלמות. על-בית ישראל ועל-עם י-י, כי נפלו בחרב:

So for these do I weep and my heart groans excessively. I call to the hired mourners and the wise women. All moan, mourn and wail; is there any anguish in this world that can be compared to my anguish? In the outdoors, the sword of my enemy caused death while indoors lay the fear of death. The victims were riddled with sword wounds. They lay naked; their dead bodies decaying, becoming fodder for wild animals. Babies next to the elderly next to young men near maidens. Let us cry, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

מתעתעים במו מוני, ומרבים כלמות. אי אלהימו אמרו, צור חסיו בו עד-מות. יבוא ויושיע ויחזיר נשמות. חסין יה, מי-כמוך, נושא אלמות. תחשה ותתאפק, ולא-תחגר חמות. באמור אלי מלעיגי, אם-א-להים הוא ירב. על-בית ישראל ועל-עם י-י, כי נפלו בחרב:

My oppressors mocked us and added to their reproach: “Where is their God,” they asked, “the Rock in whom they trusted until death? Let Him come and save them and restore their souls to life.” O You who are mighty, who is like You, O Lord, who bears all our burdens? Why do You remain silent and restrain Yourself. Why does Your anger not motivate You to go to war, when those that scoff at me say: If He be a G-d, let him fight alongside you. Let us cry for the house of Israel, and for the people of the Lord, for they are fallen by the sword!

עיני עיני ירדה מים, כי-נהפך לאבל משורר. ועגבי לקול בוכים, מלהפג ולקרר. מי נוד ל, ואין מחזיק להתעורר. חמה בי יצאה וסער מתגורר. אכלני הממני הצר הצורר. שבר עצמותי זורר ומפרר. סלה כל-אבירי, הטבור והשורר. רטיה ומזור אין לזורר. מפתי אנושה, באין מתעיל ומזורר. על-כן אמרתי שעו מני אמרר. בבכי דמעתתי על לחיי לצרב. על-בית ישראל ועל-עם י-י, כי נפלו בחרב:

My eyes pour out their tears, for the singer of joyous songs has turned to wailing because of our mourning, and the sound of the flute player has become the sound of weeping, without pause or relief. Who will come and comfort me? Who will provide me with strength in my moment of distress? G-d’s wrath, like a sweeping storm has gone forth against me; the enemy, the oppressor has devoured me and mutilated me, he has broken my bones, scattered them and ground them into small pieces; he has flouted the authority of the mighty Sanhedrin which was located in Tabor and the center of the land. No ointment or bandage is available to treat me because my wounds are so severe that the

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bleeding cannot be stopped and the wounds cannot be cleansed. Therefore did I say: "Stay away from me, so that I can weep bitterly and sear my cheeks with my tears without being disturbed". Let us cry for the house of Israel, and for the people of the Lord, for they are fallen by the sword!"

אָז בְּהֵלֵךְ יִרְמְיָהוּ עַל קְבָרֵי אָבוֹת

אָז בְּהֵלֵךְ יִרְמְיָהוּ עַל קְבָרֵי אָבוֹת. וְנָס עֲצָמוֹת חֲבִיבוֹת, מָה אַתֶּם שׁוֹכְבוֹת.

Then, as the Beis Hamikdash was being destroyed, the Prophet Yirmiyahu went to visit the burial places of our Forefathers. Once there he declared: "O dear bones of our beloved forefathers, why do you lie so still?"

בְּנֵיכֶם גָּלוּ וּבְתֵיחֶם חֲרָבוֹת. וְאֵיִה זְכוֹת אָבוֹת בְּאַרְץ תְּלָאוֹבוֹת:

Your children are being forced out of their land and their homes are being destroyed; What has become of the merit of our Forefathers who accepted the Torah in the desert, a place with almost no water?

גָּעוּ כָּלֶם בְּקִינִים, עַל חֲסָרוֹן בְּנִים.

Suddenly all of the Forefathers burst forth in lamentations over the failures of their children;

דִּוְבָבוּ בְּקוֹל תַּחֲנוּנִים, פָּנֵי שׁוֹכֵן מְעוֹנִים. וְאֵיִה הַבְּטָחָה, וְזָכַרְתִּי לָהֶם בְּרִית רֵאשׁוֹנִים:

They whispered in voices of supplication before Him who dwells in heaven. They said: "O what happened to Your promise: 'and I will remember for their sake the covenant with their ancestors?'"

הֵם הִמְירוּ כְבוֹדִי בְּתֵהוּ, וְלֹא פָּחַדוּ וְלֹא רָחוּ.

Whereupon G-d answered: "They have exchanged My glory for worthless beliefs. They no longer fear Me, nor are they afraid of Me,

וְאֵעֲלִים עֵינַי מֵהֶם וְלֹא נָהוּ, וְלֹא שָׁהוּ. וְאֵיךְ אֶתְאַפֵּק עַל אֲמִירַת לֹא הוּא.

And when I hid My care of them, they still did not return, nor did they yearn for Me! Why then should I restrain Myself after hearing what they said, 'that He is no G-d.'"

זָעַק אֵב הַמוֹן בְּעִבּוֹרָם, וַחֲנֹן פָּנֵי אֵ-ל רָם.

Avrohom then stepped forward and cried. He prayed for the Jewish People and implored the G-d on High:

חָנֹם נִסִּיתִי עֶשֶׂר בְּחִינוֹת עִבּוֹרָם, וְהֵן חֲזִיתִי שְׁבָרָם. וְאֵיִה הַבְּטָחָה, אֵל תִּקְרָא אֲבָרָם:

Was it in vain that I allowed myself to be tested with ten trials for the sake of my descendants? Now all I see is their misery! What happened to Your promise: Fear not Avrom?

טָעוּ לְהוֹרוֹת (ג"א וּבְתֵקוֹם בְּחֲרָבוֹת), בְּעִבּוֹדוֹת זָרוֹת.

G-d answered Avrohom: "They made an error in their decision making in that they condoned idol worship.

וַעֲצוּ לַחֲצַב בְּאֲרוֹת, בְּאֲרֵת נְשֻׁבָרוֹת. וְאֵיךְ אֶתְאַפֵּק עַל בְּטוּל עֲשֻׁרַת הַדְּבָרוֹת:

They have forsaken me, the fountain of living waters. They decided to look for new

sources of nourishment, from unhealthy sources. How then shall I restrain Myself seeing that they have abolished the Ten Commandments?

כֹּה צוֹחַ יִצְחָק, פְּנֵי שׁוֹכֵן שָׁחַק.

Next did our Forefather Yitzchok cry out to Him who dwells in Heaven:

לְשׂוּא בִּי טַבַּח הַיּוֹחֵק, וְהוּ וְרַעִי נִשְׁחַק וְנִמְחָק. וְאֵיחָה הַבְּטַחְתָּ, וְאֶת-בְּרִיתִי אָקִים אֶת-יִצְחָק;

Was it in vain that I subjected myself to being slaughtered pursuant to Your decree? Why has my merit not stopped my descendants from being crushed and annihilated? What happened to Your promise: ‘And I will honor my covenant with Yitzchok?’

מָרוּ בְּיַרְמְיָהוּ, וְטַמְאוּ הַר הַמִּזְבֵּיחַ.

Whereupon G-d answered: “They have rebelled against my prophet, Yirmiyahu, and defiled the Mount of Moriah;

נִלְאַיתִי נִשְׂוֵא גְעֵיחָה, עוֹלָה לִי מִנְשֻׁעָה. וְאֵיךְ אֶתְאַפֵּק בְּהַרְיגַת זְכַרְיָה;

I can no longer bear hearing the moaning of those whom they oppressed which rises from the earth; how can I restrain myself over the murder of Zechariah, the Prophet?

סָח יֵלֵד בְּתַלְפָּה, דְּמָעוֹת כְּתִנּוּן זֹלָף.

Our forefather Yaakov, who was reared studying Torah in Yeshiva poured forth tears as if from the eyes of a serpent.

עוֹלָלִי שֶׁטַפְּחֵתִי בְּעַלְפָּה, אֵיךְ גָּזוּ מִנִּי בְּחַלְפָּה. וְאֵיךְ הִפְרַע מִנִּי, דְּמִים בְּדָמִים כַּמָּה אֶלְפָּה;

“My little ones, for whom I worked hard in nurturing and raising them until I grew faint.

How was I caused to lose them so quickly. And why did G-d extract such a severe punishment from my descendants by requiring thousands to die on account of the death of one person: the prophet Zecharia.

פָּץ רוּעָה נֶאֱמָן, כְּפִיּוֹשׁ בְּאֶפְרַיִם וּמְדָמָן. צֹאן אֲשֶׁר בְּחִיקֵי הָאֱמָן, וְאֵיךְ גָּזוּ בְּלֹא זָמָן. וְאֵיחָה הַבְּטַחְתָּ, כִּי לֹא אֶלְמָן;

The shepherd Moshe wallowing in ashes and dust, opened his lips and said: “The sheep that I tended to in my bosom,. Why have they been sent into exile without a time being set for their redemption? What happened to the promise: “That Israel would not be left widowed?”

קוֹל בְּכִי לֵאחָה, מְתוֹפֶפֶת עַל לְבָבָהּ. רַחֵל אַחוֹתָהּ מִבְּכָה עַל בְּנֵיהָ, זִלְפָּה מִכָּה פְּנֵיהָ. בְּלָהָה מְקוֹנֶנֶת בְּנִשְׁתֵּי יָדֶיהָ;

The cries of Leah are heard as she beats her breast as she sobs bitterly. Rachel, her sister, weeps because of the exile of her children. Zilpah bruises her face out of distress, while Bilhah wails with both hands uplifted in grief.

שׁוּבוּ תְּמִימִים לְמְנוּחֵיכֶם. מִלֵּא אֲמַלֵּא כָּל מִשְׁאֲלוֹתֵיכֶם. שְׁלַחְתִּי בְּבִלְהָ לְמַעַנְכֶם. הִנְנִי מְשׁוּבֵב גְּלוֹת בְּנֵיכֶם;

“Return to your resting-place, O perfect ones,” the Divine Presence interjected; “I will surely fulfill your requests! It was for your sake that I accompanied the Jewish People to Babylon. You will see that I will soon bring back your children from exile!”