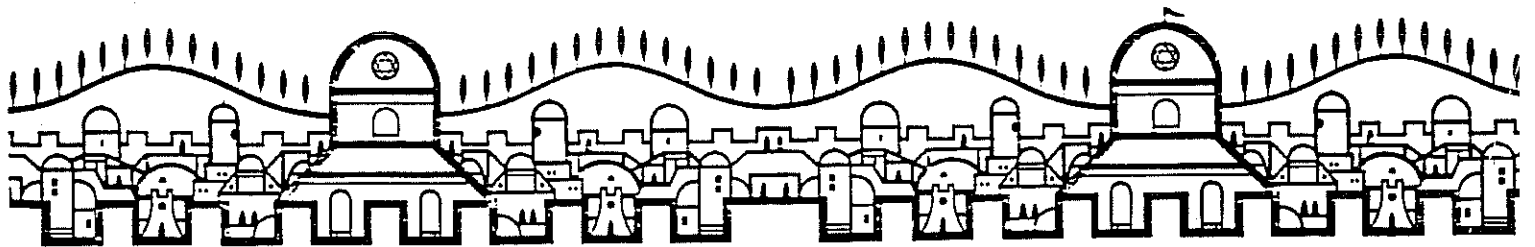


תשעה באב

TISHA B'AV



USY ISRAEL PILGRIMAGE

In this chapter the distress and suffering of Jerusalem and its inhabitants are described in detail. The destruction of the city is attributed, not to the superior might of those armies which razed it to the ground, but to the failure of its people to live up to the moral laws prescribed in the Torah. In verses 1-11 the prophet is the speaker. From the end of verse 11-22 Jerusalem herself takes up the lament.

1. How desolate lies Jerusalem that was once full of people! She that was once a power among nations is now like a forlorn widow! She who was once a princess among peoples is now a vassal!

2. Tears upon her cheeks, she weeps pitifully in the night; of all her allies there is none to comfort her. All her friends have betrayed her and have become her enemies.

3. Judah is gone into exile; she dwells among the nations in poverty and servitude; she finds no peace. On the narrow roads, her pursuers overtook her.

4. The highways to Zion mourn; none come to assemble for the festival; all the gates of her cities are desolate. Her priests despair and her maidens are grieved. Ah, bitter is Jerusalem's lot!

5. Her foes now rule, her enemies prosper; for the Lord has punished her for her manifold transgressions; her young people are led into captivity before the foe.

6. Gone from Zion is all her splendor; her leaders are as deer that find no pasture; exhausted they flee before their pursuer.

7. In the days of her affliction and anguish, Jerusalem recalls all the treasures that were formerly hers. Now that her people fall helplessly into the hand of the enemy, her adversaries gloat over her downfall.

8. Because Jerusalem has grievously sinned, she has become contaminated; all who once honored her now despise her for they have seen her shame. She herself sighs and turns away from their gaze.

9. Her corruption clung to her skirts. She considered not her future and therefore she has fallen; alas, there is none to comfort her! "Behold, O Lord, my suffering, for the enemy has become arrogant!"

10. The enemy has carried away all her treasures. She has seen foreign nations enter her Temple—ah yes, those very ones whom Thou hast forbidden to enter therein.

11. All her people languish; they search for bread; they barter their treasures for food in order to keep alive. "See, O Lord, and behold how abject I have become!"

12. "Let it not happen to you, all you who pass by! Behold, and see if there be any pain like the pain with which the Lord, in His anger, has afflicted me.

13. From on high He has sent down a fever into my bones and it has weakened me; He spread a net for my feet, ensnaring me; He has left me faint and ridden with pain all day long.

14. He has knit my sins one to the other and pressed them upon my neck like a yoke, sapping my strength. The Lord has delivered me to an enemy over whom I cannot prevail.

15. The Lord has made powerless all my mighty men; He has assembled an army against me to crush my young men. The Lord has trodden Jerusalem as in a wine-press."

1 איכה וישבה בְּדֹד הַעִיר רַבֹּתֵי עָם הִנֵּחָה בְּאַלְמָנָה
 2 רַבֹּתֵי בָנוֹיִם שְׁרֵתֵי בְּמִדְיָנוֹת הִנֵּחָה לְמָס: בָּכוּ תִבְכֶּה
 3 בְּלִילָה וְדָמְעָתָה עַל לַחְיֶיהָ אִירְלָה מִנְחָם מִבְּלִיאֵהָ בְּיָה
 4 בְּלִירְעֵיהָ בְּגֵדוֹ כִּהֵּ הָיוּ לָהּ לְאֵיבִים: גְּלָתָה יְהִיחָה מֵעֵנִי
 5 וּמִכָּבֶּ עֲבֹדָה הִיא יִשְׁבָּה בְּנוֹיִם לֹא מִצָּאָה מִנּוּחַ כֹּל
 6 רַדְפֶיהָ הַשִּׁיגָתָה בֵּין הַמְצָרִים: דְּרָכֵי צִיּוֹן אֲבִלּוֹת מִבְּלִי
 7 בְּאֵי מוֹעֵד כֹּל־שְׁעָרֶיהָ שׁוֹמְמִין כְּהִנָּה נְאֻמָּתִים בְּחֹלְתֶיהָ
 8 הַנּוֹחַת וְתֵיבָה מִרְלָה: הָיוּ צָרֶיהָ לְרֹאשׁ אֵיבֶיהָ שָׁלוֹ כִּי־
 9 יְהִיחָה הַנּוֹחַת עַל־רֵיב פִּשְׁעֶיהָ עֹלְלֶיהָ הִלְכוּ שָׁבִי לִפְנֵי צָר:
 10 וַיֵּצֵא מִבְּתִצִּיּוֹן כֹּל־הַדְּבָרָה הָיוּ שְׂרֵיָהּ בְּאֵילִים לְאִמְצָאוֹ
 11 מִרְעָה וַיִּלְכוּ בְּלֹא־רֶכֶח לִפְנֵי רֹדְפֶיהָ: וַיִּבְרָה יְרוּשָׁלַם יָמֵי
 12 עֲנִיָה וּמְרֹדֶיהָ כֹּל מִחֲמִדֶיהָ אֲשֶׁר הָיוּ מִימֵי קָדָם בְּגֹפֶל
 13 עֲמָה בִּירְצָר וְאִין עֹזֵר לָהּ רָצָה צָרִים שָׁחֲקוּ עַל־
 14 מִשְׁבֹּתֶיהָ: מָטָא מִטָּאָה יְרוּשָׁלַם עַל־יָדָהּ לִינָתָה הִנֵּחָה כֹּל־
 15 מִכְּבֹדֶיהָ הִוִּילָתָה כִּי־רָצָו עֲרֹמָתָה וְסִתְיָהּ נְאֻמָּה וְתִשָּׁב
 16 אַחֲוֹר: טָמְאָתָה בְּשׁוּלֶיהָ לֹא וַיִּבְרָה אַחֲרֵיהָ וַתִּרְדַּד פְּלָאִים
 17 אִין מִנְחָם לָהּ רָצָה יְהִיחָה אֲתֵעֲנֵי כִי הִקְדִּיל אוֹיֵב: יָרַז
 18 פָּרַשׁ צָר עַל כֹּל־מִחֲמִדֶיהָ כִּי־רָצָתָה גּוֹיִם בָּאוּ מִקְדָּשָׁה

אֲשֶׁר צִוִּיתָה לֹא־יָבֹאוּ בְּקֹהֶל לָךְ: כֹּל־עֲמָה נְאֻמָּתִים
 מִבְּקָשִׁים לָחֵם נִתְּנוּ מִחֲמִדֵיהֶם בְּאֲכֹל לְהַשִּׁיב נַפְשׁ
 רָצָה יְהִיחָה וְהַפִּיטָה כִּי הִנֵּיתִי וְזִלְלָה: לֹא אֲלִיכֶם כֹּל־
 עֲבָרֵי דָרְךָ הַפִּיטוּ וְרָאוּ אִם־יֵשׁ מִכְּאוֹב כִּי־מִכְּאֹבֵי אֲשֶׁר
 עֹלְלָה לִי אֲשֶׁר הִנָּה יְהִיחָה בָּיוֹם מִרְוֹן אִפּוֹ: מִמְרוֹם
 שָׁלַח־אֵשׁ בְּעֲצַמֹתַי וַיִּרְהָה פָּרַשׁ רֶשֶׁת לְרַגְלֵי הַשִּׁיבֵנִי
 אַחֲוֹר וְתִנְנִי שִׁמְמָה כִּלְתֵּיזוֹם דָּהָה: נִשְׁקַר עַל פִּשְׁעֵי
 בִּידֵי יִשְׁחָרְנוּ עָלוּ עַל־צִוְּאָרֵי הַכְּשִׁיל כִּתִּי וְתִנְנִי אֲדֵנִי בִּידֵי
 לֹא־אוּכָל קוֹם: סָלָה כֹּל־אֲבִירֵי אֲדֵנִי בְּקִרְבִּי קָרָא עָלֵי
 מוֹעֵד לְשֹׁבֵר בְּחֹרֵי נֶחַל דָּבָר אֲדֵנִי לְבַחֲלוֹת בְּתִי־הַחֹדָה:

16. "For all this I weep; my eyes overflow with tears. For the comforter who could bring me relief, has deserted me. My children are desolate because the foe has prevailed."

17. Zion stretches out her hands but there is none to comfort her. The Lord has commanded that all those who surround Jacob should be his adversaries. Jerusalem is among them as one unclean.

18. "The Lord is righteous; I have rebelled against His commandment. Harken all you nations, and behold my pain! My maidens and my young men have gone into captivity."

19. I called to my allies but they have deceived me; my priests and my elders perished in the city as they searched for food to keep alive.

20. O Lord, consider my anguish. I writhe in pain and my heart is turned within me, for I have wantonly rebelled. Outside, the sword slays, at home, death threatens.

21. My foes have heard that I am helpless and yet there is none to comfort me. They have heard of my plight and rejoice that Thou hast caused it. Ah, Thou wilt bring the day which Thou hast proclaimed, that day when their lot shall be like mine.

22. Judge all their wickedness and do unto them as Thou hast done unto me for all my sins, for my sighs are many and my heart is faint."

BOOK OF LAMENTATIONS Chapter Two

In this chapter are described in even greater detail the calamities which have befallen Judea. Her king and leaders are exiled; her elders are in mourning; in the streets, infants die of starvation. The Lord Himself seems to have become Judea's implacable foe. The enemy gloats over the misery he has brought upon the Jewish people.

1. Alas, how, in His anger, the Lord has covered Zion with a cloud! He has hurled Israel's glory from heaven to the earth, remembering not the Temple on His day of indignation.

2. The Lord unsparingly has ruined all the villages of Jacob; in His wrath He has leveled the fortresses of Judah; He has degraded her kingdom and her leaders.

3. In fierce anger He cut down the mighty ones of Israel. Before the enemy, He has withdrawn His own protection from His people. He has destroyed Jacob like a flaming fire which devours everything round about.

4. He has bent his bow like an enemy, standing with right hand uplifted. He has slain all her cherished ones; in the tent of Zion He has poured out His fury like fire.

5. The Lord has become like an enemy; He has brought ruin to Israel, destroying all her palaces and her fortresses, multiplying in Judah moaning and bemoaning.

6. He has uprooted His Temple as if it were a garden, and demolished His place of assembly. The Lord has abolished in Zion both Festival and Sabbath; in indignation He has rejected king and priest alike.

7. The Lord has discarded His altar and abhorred His Temple; to the enemy He has handed over the walls of its palaces. In God's Temple the enemy hilariously shouts as if it were a day of festivity.

8. The Lord planned to destroy the walls of Zion; He stretched out the line and did not withdraw His hand from destruction. He has made the rampart and wall mourn; they languish together.

9. Her gates are sunk into the ground; He has broken their bars. Her king and leaders are exiled among the nations; the Torah is no more; her prophets are bereft of divine vision.

10. The elders of Zion sit mournfully upon the ground and are silent; they have covered their heads with dust and girded themselves with sackcloth. The maidens of Jerusalem bow their heads to the ground.

11. My eyes grow weak from weeping; my heart is troubled; I am deeply pained for the destruction of my people, because young children and infants faint in the city streets.

12. They cry to their mothers: "Where is corn and wine?"

עֲדָאֲלָהּ אֲנִי בֹכִיָּה עֵינַי יִרְדּוּ פִּי כִּי יָרַח מִיָּמַי
מִנְחָם מִשִּׁיב נִפְשֵׁי הָיוּ בְּנֵי שׁוֹמְמִים כִּי נָבַר אוֹיֵב: פְּרָשָׁה
צִיּוֹן בְּיָדֶיהָ אֵין מִנְחָם לָהּ צָהָה יְהוָה לִיעָקֹב סִבִּיבֵיו צָרִיו
הַיְתָה יְרוּשָׁלַם לְנֹדָה בְּיַעֲקֹב: צָהָה הוּא יְהוָה כִּי רִפְיָהּ
מִרִיתִי שְׁמַעְתָּה כָּל־הַעַמִּים וְרָאוּ מִכָּאֲבִי בְּחֹלְתִי וּבְחֹרֵי
הַלְכוּ בְּשָׁבִי: קָרָאתִי לְמַאֲהָבֵי הַתְּמָה רַחוּמֵי כְּהֵנָּה וְזָמַנִּי
בְּעִיר נִוְעוּ כִּי־בִקְשׁוּ אֲכָל לָמוּ וְיָשִׁיבוּ אֶת־נַפְשָׁם: רָאָה
יְהוָה כִּי־צָרָה לִי מֵעִי חֲמַרְמָרוּ נִהַפְּדוּ לִבִּי בְּקִרְבִּי כִּי מָרוּ
מִרִיתִי מִחוּץ שֶׁבְּלַהֲחָרֵב בְּבַיִת כְּפֹתוֹ: שָׁמְעוּ כִּי נִאֲנָתָה
אֲנִי אֵין מִנְחָם לִי כִּלְאִיבֵי שָׁמְעוּ רַעְתִּי שָׁשׂוּ כִּי אִתָּה
עֲשִׂיתָ הַבֹּאֵת וְזִמְנָתָה וְהִנֵּנוּ כְּמֵנוּ: תָּבֵא כָּל־דְּרַעְתָּם לְפָנֶיךָ
וְעוֹלָל לָמוּ כַּאֲשֶׁר עוֹלָלָתָ לִי עַל כָּל־פְּשָׁעֵי כִּירְבֹת
אֲנָחִי וְלִבִּי דָוָה:

ב

אֵיכָה יָעִיב בְּאִפּוֹ אֶדְנִי אֶת־בְּחִיצוֹן הַשְּׁלִיךְ מִשְׁמַיִם
אֶרֶץ תַּפְאָרַת יִשְׂרָאֵל וְלֹא־זָכַר הַדֹּסֵדְרָגְלָיו בְּיוֹם אָפּוֹ:
בִּלְע אֶדְנִי וְלֹא חָמַל אִתּוֹ כִּלְנֵאוֹת יַעֲקֹב הִרְסָה בְּעִבְרַתּוֹ
מִבְּצָרֵי בְּתִי־הַתְּהִיָּה הִנֵּעַ לְאֶרֶץ חָלָל מִמְּלָכָה וְשָׂרִיָּה:
נָדַע כִּי־חֲרִי־אֵף כָּל־יִשְׂרָאֵל הַשִּׁיב אֶחָד יָמִינוּ מִפְּנֵי
אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כַּאֲשֶׁר לָהֶבֶת אֶכְלָה סִבִּיב: דָּרַךְ
קִשְׁחוֹ כַּאוֹיֵב נִצָּב יָמִינוּ כָּצָר וַיְהַרְגוּ כָּל־מַחְמַד־רַעְיוֹן בְּאֶהֱלֵ
בְּתִיצוֹן שֶׁפָּד כַּאֲשֶׁר חִסְתּוֹ: הָיָה אֶדְנִי וְכַאוֹיֵב בִּלְע
יִשְׂרָאֵל בִּלְע כָּל־אַרְמְנוֹתֶיהָ שַׁחַח מִבְּצָרֵיו וַיִּרְבֵּב בְּבֵת
יְהוָה תַּאֲנִיָּה וְנִאֲנָה: וַיַּחֲסֵם בְּנֵן שָׁכַח מַעֲדוֹ שֶׁכַּח
יְהוָה בְּצִיּוֹן מוֹעֵד וְשִׁבְתָּה נִינְאָץ בְּנַעֲמֵי־אָפּוֹ מִלֶּדֶךָ וּכְהֵן:
זָנַח אֶדְנִי וּמִזְבְּחוֹ נֶאֱרַר מִקְדָּשׁוֹ הַסִּגִּיר בְּיַרְאוֹיֵב חוֹמַת
אַרְמְנוֹתֶיהָ קוֹל גִּתְעוּ בְּבֵית־יְהוָה כְּיוֹם מוֹעֵד: חָשַׁב
יְהוָה לְהַשְׁחִית חוֹמַת בְּתִיצוֹן נִטָּה קִו לְאֶהֱשִׁיב יְרוּ
מִבְּלַע נִאֲבָל־תֵּל וְחוֹמָה יַחְדָּו אֶמְלֵלוּ: פָּבְעוּ בְּאֶרֶץ
שְׁעָרֵיהָ אֶבֶד וְשָׁבַר בְּרִיתֶיהָ מִלֶּכָּה וְשָׂרִיָּה בְּיוֹם אֵין
חֹרֶה גַם־יִבְיֵאֵיהָ לְאִמְצָאוֹ חֲזוֹן מִיְהוָה: יָשִׁיבוּ לְאֶרֶץ
יְדָמוּ וְזָמַן בְּתִיצוֹן הַעֲלֹ עֵפֶל עַל־יְרֹאשָׁם חֲנִרוֹ שִׁקִּים
הוֹרִידוּ לְאֶרֶץ רֵאשׁוֹן בְּחֹלְתָהּ יְרוּשָׁלַם: כָּלוּ בְּדַמְעוֹת
עֵינַי חֲמַרְמָרוּ מֵעִי וְשֶׁפָּד לְאֶרֶץ כְּבֹדִי עַל־שָׁבַר בְּתִ
עַמִּי בְּעִטְףָה עוֹלָל וַיִּזְנַק בְּרַחֲבוֹת קִרְיָהּ: לְאִמְתָּם יֹאמְרוּ

And they faint like wounded men, gasping out their lives in their mother's bosom.

13. To what can I compare you, and to whom can I liken you, O Jerusalem? Whose misfortune can equal yours that I might comfort you, O Zion? For your destruction is as vast as the ocean; who can heal you?

14. Your prophets have deluded you with false and foolish visions; they did not reveal to you your iniquity so that you might escape captivity. They devised for you oracles of falsehood and flattery.

15. Passersby gloat over you; they hiss and toss their heads at the city of Jerusalem. "Is this the city that men called the perfection of beauty, the joy of the whole earth?"

16. All your enemies open their mouths against you. They hiss and gnash their teeth and say: "We have swallowed her up! Certainly, this is the day for which we have longed! We have found it; at last we have seen it."

17. The Lord has carried out what He intended; He has fulfilled the threat which He made long ago. He has unsparingly destroyed and has caused the enemy to rejoice over you. He has brought triumph to the foe.

18. Let your heart cry to the Lord: "O wall of Zion, day and night, let tears run down like a river. Give yourself no respite; let not your eyes cease from weeping.

19. Arise, cry out in the night, at the beginning of each night-watch. Pour out your heart like water before the Lord. Lift up your hands to Him for the sake of your infants who faint from hunger in the streets."

20. "Behold, O Lord, and consider against whom Thou hast done all these things. Are women to eat their children, the infants they have fondled? Are priest and prophet to be slain in God's Temple?

21. Young and old lie homeless in the streets. My maidens and my young men are fallen by the sword. Without pity hast Thou slain them in the day of Thy wrath.

22. Thou hast called, as in the day of assembly, my terror on every side. No one escaped or survived on the day of the Lord's anger. All whom I have nursed and nurtured, my enemy has destroyed."

BOOK OF LAMENTATIONS Chapter Three

In this chapter the prophet personifies the bitter experience of the inhabitants of Jerusalem as a result of the destruction of their city. Disease, misery, degradation, terror, humiliation and forced labor are their despairing lot. Yet the people look upon all this as just recompense for their sins. They say: "Let us search and examine our ways and return to the Lord." Verses 21-42 admonish the people, despite their sufferings and misery, to cling steadfastly to their faith in the infinite mercy of God.

1. I am the man who has seen affliction under the rod of God's anger. 2. He has led me and caused me to walk in darkness and not in light. 3. He turned His hand against me again and again, all day long. 4. He has made my skin and my flesh old; He has broken my bones. 5. He has heaped upon me bitterness and misery. 6. He has placed me in the netherworld as those who have long been dead. 7. He has fenced me in so that I cannot go forth; He has made my chain heavy. 8. Even when I cry and call for help, He shuts out my prayer. 9. He has blocked my way with boulders and made my paths bewildering. 10. He is to me like a bear lying in wait, as a lion in ambush. 11. He has turned me away from my paths and pulled me in pieces; He has made me desolate. 12. He has bent His bow and made me a target for His arrow. 13. He has shot His arrows into my body.

אֵיךְ הִגֵּוּ וְנִיִּן בְּהַתְעַטְפָם כַּחֲלָל בְּרַחֲבוֹת עִיר בְּהַשְׁמַדָּךְ
נִפְשָׁם אֶל־חֵיק אַמְתָּם: מִהֲאֶעֱיִדְךָ מִה אֲדַמְּהָ לְךָ הַבַּת
יְרוּשָׁלַם מִה אֲשַׁהֲדֶךָ וְאֶגְמַחְךָ בַּחֲוֹלַת בַּת־צִיּוֹן כִּי־נִדְוָל
כִּיִּם שִׁבְרָךְ מִי יִרְפָּאֶלְךָ: וְבִיאִיד חָזוּ לְךָ שְׁוֹא וְתַפֵּל
וְלֹא־זָלוּ עַל־עֹנֶךָ לְהַשִּׁיב שְׁבוּחֶךָ וְנִחַזוּ לְךָ מִשְׁאוֹת שְׁוֹא
וּמִדַּוְתוּם: מִפְּקוּ עֲלֶיךָ כְּפִים כְּל־עַבְרֵי דָרְךָ שֶׁרָקוּ וַיִּנְעוּ
רֹאשָׁם עַל־יַבֵּת יְרוּשָׁלַם הַיָּזוֹת הָעִיר שִׁיאֲמְרוּ כְּלִילַת יִפִּי
מִשׁוֹשׁ לְכִלְהֲאָרְצִי: פָּצוּ עֲלֶיךָ פִיהֶם כְּל־אֵיבֶיךָ שֶׁרָקוּ
וַיַּחֲרֹקוּשׁוֹן אֲמְרוּ בַלְעֵנּוּ אַךְ זֶה הַיּוֹם שֶׁקְוִינָהוּ מִצְּאֵנוּ
רְאִינוּ: עָשָׂה יְהוָה אֲשֶׁר וָקָם בַּצַּע אֲמַרְתוּ אֲשֶׁר צָנְהָ
מִי־מִיָּקְדֶם הָרַס וְלֹא תִמַּל נִשְׁפַח עֲלֶיךָ אוֹיֵב הָרִים גִּרְוֹן
צָרֶיךָ: צָעַק לָבָם אֶל־אֲדֹנָי חֹמַת בַּת־צִיּוֹן הוֹרִידִי כַּנְחַל
דַּמְעָה יוֹמָם וְלַיְלָה אֶל־תִּתְחַנֵּן פִּנְתֵי לְךָ אֶל־תִּתְדָם בַּת
עִיָּךְ: קוּמִי וְרִנִּי בַלַּיְלָה לְרֹאשׁ אֲשַׁמְרוֹת שִׁפְכֵי כְּפִים
לִפְדֵי נֹכַח פְּנֵי אֲדֹנָי שִׁאֵי אֲגִלּוּ כְּפִיךָ עַל־נֶפֶשׁ עוֹלְלֶיךָ
כִּי־הֵעֵטוּפִים בְּרָעַב בְּרֹאשׁ כְּל־חֻצוֹת: רָצָה יְהוָה וְהִבִּיטָה
לְמִי עוֹלְלָתָהּ כִּי־אִם־תִּמְאֲכַלְנָה גִּשִׁים פְּרִים עַל־לִי טַפְחִים
כִּי־אִם־תִּהְיֶה בְּמִקְדָּשׁ אֲדֹנָי כְּתוּב וְנִבְיָא: שִׁכְבוּ לְאָרֶץ חֻצוֹת
נֶעַר וְתָמֹן בַּחֲוֹלֹתַי וּבְחֻזֵי נַפְלֵי כְּחֶרֶב הַרְגָתָה בַּיּוֹם אֲפָךְ
כִּי־טָבַחְתָּ לֹא חִסְלָתָה: תִּקְרָא לַיּוֹם מוֹעֵד מְנוּרֵי מִסְכֵּיב וְלֹא
תִּהְיֶה בַּיּוֹם אֶדְי־הַיָּהוּהָ פָּלִיט וְשֶׁרִיד אֲשֶׁר־טַפַּחְתִּי וְרַב־יָמִי
אִבִּי כֻלָּם:

אֲנִי הַנִּבְרָר רָצָה עֵינִי בַשִּׁבְט עֲבַרְתָּו: אוֹתִי נָתַן וַיִּלְךְ חֹשֶׁךְ
וְלֹא־אֹר: אַךְ כִּי יִשָּׁב יִהְפֹּךְ יָדוֹ כְּל־הַיּוֹם: בִּלְהָ בְּשָׂרִי
הַ עוֹרֵי שִׁבְר עֲצָמוֹתַי: כְּנֶה עָלַי וַיִּגַּף רֹאשׁ וְתִלְאָה:
בְּמַחְשָׁבִים הוֹשִׁיבֵנִי כַּמְתִּי עוֹלָם: גִּדְר בַּעֲדֵי וְלֹא אֲצֵא
הַ הַכְּבִיד נִחְשָׁתִי: גַּם כִּי אֶזְעַק וְאֲשׁוּע שְׁחָם תִּפְלֹתִי: גִּדְר
יִ דְרָכַי בְּנִיחַ וְנִחִיבְתִי עָהָ: רַב אֲרַב הוּא לִי אֲרִיָה
וְגַם בְּמִסְתָּרִים: דְרָכַי סוֹרֵר וַיִּפְשַׁחְנִי שְׁמֵנִי שׁוּמָם: דְרָךְ קִשְׁתּוֹ
כִּי־נִצִּיבֵנִי כַּמִּטְרָא לְחֵץ: הִבִּיא בְּכִלְיָי בִּנְי אֲשַׁפְתּוֹ:

14. I have become a derision to all my people, the subject of their taunting all the day. 15. He has filled me with bitterness and has sated me with wormwood. 16. He has broken my teeth with gravel stones and covered me with ashes. 17. I have no more peace; I have forgotten prosperity. 18. And I said: "Gone is my strength and my expectation from God!" 19. Remember my affliction and my anguish which is like wormwood and gall. 20. I still remember them and am bowed down. 21. But this I recall and therefore I have hope. 22. The mercies of the Lord are not consumed; His loving compassions never fail. 23. They are renewed every morning; great is God's faithfulness. 24. "The Lord is my portion," I say. "Therefore I will hope in Him." 25. The Lord is good to those who have faith in Him, to them that seek Him. 26. It is good to wait patiently for God's deliverance. 27. It is good for a man that he be disciplined in his youth. 28. Let him sit alone in silence when the Lord punishes him. 29. Let him submit to his punishment; perchance there is still hope. 30. Let him turn his cheek to his oppressor and be filled with remorse. 31. For the Lord will not forsake us forever. 32. Though He cause grief, He will have compassion according to His abounding mercies. 33. For He does not

willingly afflict, nor grieve the children of men. 34. That prisoners be cruelly treated, 35. That a man be deprived of justice before the Most High, 36. That a man be defrauded of his legal rights—of all this the Lord disapproves. 37. Who can bring anything about unless the Lord commands it? 38. Are not evil and good alike decreed by the Most High? 39. Why should mortal man complain when he is punished for his sins? 40. Let us search and examine our ways and return to the Lord. 41. Let us sincerely pray with our hearts unto God in heaven. 42. We have sinned and we have rebelled and therefore Thou hast not pardoned. 43. Thou hast covered Thyself with anger and hast pursued us; Thou hast slain unsparingly. 44. Thou hast covered Thyself with a cloud so that no prayer can pass through. 45. Thou hast made us but offscouring and refuse among the nations. 46. All our enemies have opened their mouth wide to denounce us. 47. Terror and ensnarement have come upon us, desolation and destruction. 48. My eyes overflow with tears because of the destruction of my people. 49. My eyes overflow unceasingly and continually, 50. Until the Lord look down and behold from heaven. 51. The sight of my people's misery in the city has caused me anguish. 52. Without cause my enemies have hunted me as if I were a bird. 53. They have imprisoned me in a dungeon, and have cast a stone to cover up the pit. 54. Water flowed over my head; I said: "I am cut off." 55. Out of the lowest depth, I called upon Thy name, O Lord. 56. Thou heardest my voice; hide not Thine ear when I cry unto Thee. 57. Thou didst draw near when I called upon Thee; Thou saidst: "Fear not!" 58. O Lord, Thou hast pleaded my cause and saved my life. 59. O Lord, Thou hast seen the wrongs done unto me! Judge Thou my cause! 60. Thou hast seen their vengeance and their evil designs against me. 61. Thou hast heard, O Lord, all their reproaches and plots against me, 62. The words of my attackers and their utterances against me all day long. 63. Behold how in their coming and going I am subject to their taunting songs. 64. Punish them, O Lord, according to the evil they have done. 65. Give them hardness of heart! May Thy curse be upon them! 66. Pursue them in anger and destroy them from under Thy heavens!

14 הִיָּיתִי שֹׁחַק לְכָל־עַמִּי מִיָּנֻחַם כָּל־יְהוּדִים: הַשְׁבִּיעֵנִי בְמַרְוָרִים
 15 הִרְגֵנִי לַעֲנָה: וַיִּגְרַם בְּחֶצֶל שְׁנֵי הַכְּפִישָׁנִי בְּאֶפֶר: וַתִּזְנַח
 16 מִשְׁלֹם נַפְשִׁי וְנִשְׁתִּי טוֹבָה: וְאָמַר אֶבֶר נֶאֱחִי וְחֹחַלְתִּי
 17 מִיְהוָה: וְכָרַעַנִי וּמְרֹחֵי לַעֲנָה וְרֹאשׁ: זְכוֹר תִּזְכּוֹר וְחִשּׁוֹת
 18 עָלַי נַפְשִׁי: וְאַתָּה אֲשִׁיב אֶל־לִבִּי עַל־בֶּן אֹחִיל: חֲסִדֵי
 19 יְהוָה בִּי לֹא־תִמְנוּ בִּי לֹא־קָלוּ רַחֲמָיו: חֲדָשִׁים לְבָקָרִים
 20 רַבָּה אֲמִנְתְּךָ: חֲלָקֵי יְהוָה אֲמַרְהָ נַפְשִׁי עַל־בֶּן אֹחִיל
 21 לוֹ: טוֹב יְהוָה לְקוֹן לְנַפֵּשׁ תְּדַרְשֵׁנוּ: טוֹב וְחִיל וְדוּמָם
 22 לְתַשׁוּעַת יְהוָה: טוֹב לְזָכֹר כִּי־יֵשֵׁא עַל בְּנֵעוּרָיו: יֹשֵׁב
 23 בְּדָר וְיָדִים בִּי נִטַּל עֲלָיו: יִתֵּן בְּעַפְרֵ פִּיהוּ אוֹלֵי יֵשׁ תִּקְוָה:
 24 יִתֵּן לְמַפְרֵהוּ לְחֵי יִשְׁפַע בְּחַרְפָּה: בִּי לֹא יִזְנַח לְעוֹלָם אֲדָנִי:
 25 בִּי אִם־הוֹנָה וְרַחֵם כָּרֵב חֲסִדוֹ: בִּי לֹא עָנָה מַלְבוֹ וַיִּנְחַ

26 בְּיָרְאִישׁ: * לְדַבֵּא תַחַת רִגְלָיו כָּל אֲסִירֵי אֶרֶץ: לְהַטוֹחַ
 27 מִשְׁפַּטְמִנְכָר גָּדַד פָּנֵי עֲלִיוֹן: לַעֲוֹת אֲדָם בְּרִיבוֹ אֲדָנִי לֹא
 28 רָאָה: מִי וְהָ אֲמַר וְהָיִי אֲדָנִי לֹא צָהָה: מִפִּי עֲלִיוֹן לֹא
 29 חִצָּא הַרְעוֹת וְהַטּוֹב: מִדֵּי־תִאֲוֹנוֹ אֲדָם חֵי נָבַר עַל־חַטָּאוֹ:
 30 וְנַחֲשָׁה דְרָכָיו וְנַחֲקוֹרָה וְנִשְׁבַּח עַד־יְהוָה: נִשְׂא לְבַבְנוּ
 31 אֶל־כַּפְּיָם אֶל־אֵל בַּשָּׁמַיִם: נַחְנוּ פִּשְׁעֵנוּ וּמְרִינוּ אִתָּה לֹא
 32 סָלַחְתָּ: סִבּוֹתָה בְּאֶף וְחַרְדָּפְנוּ הַרְגַתָּ לֹא חֲמַלְתָּ: סִבּוֹתָה
 33 כַּעֲנוּ לְךָ מַעֲבֹד תִּפְלָה: סִתִּי וּמֵאֹס תִּשְׁמְנוּ בְּקַרְבִּי
 34 הַעַמִּים: שָׂצוּ עֲלֵינוּ פִּיהֵם כָּל־אֵיבָנוּ: פָּחַד וּפַחַח הָיָה
 35 לָנוּ הַשְׂאֵת וְהַשְׁבַּר: פִּלְגֵי־מִיִּם תִּכְרַד עֵינֵי עַל־שִׁבְרֵ בַת־
 36 עַמִּי: עֵינֵי נִגְרָה וְלֹא חֲדָמָה מֵאִין הִפְנוֹת: עַד־יִשְׁקִיף וְיִרְאֵ
 37 יְהוָה מִשָּׁמַיִם: עֵינֵי עוֹלָלָה לְנַפְשִׁי מִכָּל בְּנוֹת עִירֵי: צוֹד
 38 צָדוֹנִי כַּצָּפוֹר אֵיבֵי חָנָם: צָמְתוּ בְבוֹר חֵי וַיִּדְרָאבֵן בִּי:
 39 צַפְרָמִים עַל־רֹאשִׁי אֲמַרְתִּי נִגְרָתִי: קָרַאתִי שִׁמְךָ יְהוָה
 40 מִבּוֹר תַּחֲתִיּוֹת: קוֹלִי שָׁמַעְתָּ אֶל־תַּעֲלֵם אֲזוּנָה לְרוּחַתִּי
 41 לְשׁוֹעַתִּי: קָרַבְתָּ בְּיָוִם אֲמַרְתָּ אֶהְיֶה אֶל־תִּירָא: הַבֶּט
 42 אֲדָנִי רִבִּי נַפְשִׁי וְאַלְתָּ חֵי: רֹאִיתָה יְהוָה עֲנֵתִי שִׁפְטָה
 43 מִשְׁפָּטִי: רֹאִיתָה כָּל־נַקְמָתָם כָּל־מִחְשַׁבְתָּם לִי: שָׁמַעְתָּ
 44 חַרְפָּתָם יְהוָה כָּל־מִחְשַׁבְתָּם עָלַי: שִׁפְתֵי קַמִּי וְהִיוּנָם עָלַי
 45 כָּל־יְהוּדִים: שִׁבְתָּם וְקִימְתָם הַבִּיטָה אֲנִי מִגִּינְתָם: תָּשִׁיב
 46 לָהֶם וְגִמּוֹל יְהוָה כִּמְעַשֵׂה יְדֵיהֶם: תִּתֵּן לָהֶם מִגִּנְת־לֵב
 47 תִּאֲלַחֵה לָהֶם: תִּרְדֹּף בְּאֶף וּתְשַׁמְדֵם מִתַּחַת שָׁמַי יְהוָה:

This chapter has to do with the tragic lot, the misery and suffering among the nobility, princes, priests, prophets and king. Gold and gems are used metaphorically for the citizens of Jerusalem.

1. How the gold has become tarnished! How the purest gold has changed! The sacred gems are scattered in every street. 2. The beloved sons of Zion, comparable as they were to fine gold—alas, they are now considered as mere earthen vessels, the work of potters. 3. Even jackals draw out the breast and feed their young; but my people are cruel like the ostrich in the wilderness. 4. The tongue of the infant cleaves to his palate because of thirst. Young children ask for bread and no one gives it to them. 5. Those who were accustomed to feed on delicacies now languish in the streets; those who rested on couches of scarlet now huddle on ash heaps. 6. For the iniquity of my people is greater than the sin of Sodom, which was overthrown in a moment, too swiftly even for men to wring their hands. 7. Her princes were purer than snow, whiter than milk; their bodies were more ruddy than rubies, their figures were like polished sapphires. 8. Now their faces are darker than blackness; they are not recognized in the streets. Their skin is shrivelled upon their bones; withered as a stick. 9. Those who were slain by the sword are better off than those who perished of hunger. For the latter pine away, stricken by pangs of hunger for the fruit of the field. 10. Women, formerly compassionate, have sodden their own children, consuming them as food during the destruction of my people. 11. The Lord has poured out His fury and given vent to His fierce anger; He has kindled a fire in Zion which has burnt her to the very foundation. 12. Neither kings nor inhabitants of the earth could believe that the adversary and the enemy should ever enter the gates of Jerusalem. 13. It is because of the sins of her prophets and the iniquities of her priests who have shed there the blood of the righteous. 14. These prophets and priests wander blindly in the streets, stained with blood, so that men can not touch their garments. 15. Men shout to them: "Begone! You are unclean! Begone! Touch us not!" When they fled away and wandered, everywhere men said: "You shall not live here!" 16. The Lord Himself scattered them. He will no longer care for them, for they did not respect the (faithful) priests nor were they gracious to the elders. 17. Our eyes failed as we looked in vain for help. On our watch-tower we watched for a nation that could not save us. 18. The besiegers watch our every move so that we cannot go out into the streets. Our end is near; our days are numbered; our time has come. 19. Our pursuers were swifter than the eagles of the heaven; they

chased us upon the mountains and ambushed us in the wilderness. 20. Our king, anointed of God, he of whom we said: "Under his protection we shall live among the nations," was trapped in their pits. 21. Rejoice and be glad with your short-lived triumph, O Edom, that dwells in the land of Uz. The cup of punishment will also be passed over to you, and you shall become debased and exposed to contempt. 22. O Zion, you have paid for your sins; no longer will God cause you to be exiled. O Edom, God shall punish your iniquity, and uncover your sins.

א איכה יועם וְהָב יִשְׁנָא הַכֶּתֶם הַטּוֹב הַשְׁתַּפְּכֶנָּה אֲבִיר
 ב לָדַשׁ בְּרֹאשׁ כְּלִיחֻצוֹת: בְּגַי צִיּוֹן הַיְקָרִים הַמְּסֻלָּאִים
 ג בָּפוּ אִיכָה נִחְשְׁבוּ לְנִבְלֵי־חֶרֶשׁ מַעֲשֵׂה יְדֵי יוֹצֵר: וְגַם
 ד תַּנִּים תִּלְצוּ שֹׁר הַיִּנְקוּ וְנִרְיָהוּ בַת־עַמִּי לְאֲכֹר כִּי־עֵינִים
 ה בַּמְדָּבָר: דָּבַק לְשׁוֹן יוֹנֵק אֶל־חֻכוֹ בַצִּמָּא עוֹלָלִים שְׂאֵלוּ
 ו לָחֵם פָּרַשׁ אֵין לָהֶם: הָאֲכָלִים לְמַעַדְנִים וְשִׁמּוּ בַחֻצוֹת
 ז הָאֲמִנִים עַל־י תוֹלַע חֲבָקוּ אֲשַׁפְּתוֹת: וַיְגִדֵּל עֵזוֹ בַת־עַמִּי
 ח מַחֲטָאֵת סָדָם הַהַפּוֹכָה כַּמֶּרְיָנֵעַ וְלֹא־תָלוּ בָּהּ יְגֵדִים:
 ט וְכֹו נִזְרִיָּה מִשְׁלֹו אַחוֹ מַחֲלָב אָדָמוֹ עֵצָם מִפְּנִינִים סַפִּיר
 י גִּזְרָתָם: תִּשְׁךְ מִשְׁחֹרַת תֵּאָרֶם לֹא נִכְרוּ בַחֻצוֹת צָפָד
 יא עוֹרֶם עַל־עַצְמָם יָבֵשׁ הָיָה כַעֲץ: טוֹבִים הָיוּ חֲלָלֵי־חֶרֶב
 יב מַחֲלָלֵי רַעַב שֵׁתֶם יָבֹוּ מְדַקְרָיִם מִתַּעֲנוּבוֹת שְׂרִי: יְדֵי
 יג נָשִׁים רַחֲמֵנוֹת בָּשְׁלוּ יִלְדֵיהֶן הָיוּ לְכְרוֹת לָמוֹ בַשֶּׁבֶר
 יד בַת־עַמִּי: כִּלְהָ יִהְיֶה אֶת־חַמְתּוֹ שֶׁפָּדַח חֲרוֹן אַפּוֹ וַיִּצְדַח
 טו אֵשׁ בַּצִּיּוֹן וְהֵאֱכַל יְסֻדְתִּיהָ: לֹא הֵאֱמִינוּ מַלְכֵי־אֲרָץ כֹּל
 יז יֹשְׁבֵי תֵבֵל כִּי יָבֵא צָר וְאוֹיֵב בַּשְּׁעָרֵי יְרוּשָׁלַם: מַחֲטָאֵת
 יח נְבִיאֶיהָ עוֹנֵת פְּהִינְיָה הַשִּׁפְכִים בְּקַרְבָּהָ גַם צַדִּיקִים: נָעוּ
 יט עוֹרִים בַּחֻצוֹת וְנָאֲלוּ בָדָם בְּלֹא יוֹכְלוּ יָגֵעוּ בַלְבָּשֵׁיהֶם:
 כ סוֹרוּ טָמֵא קָרְאוּ לָמוֹ סוֹרוּ סוֹרוּ אֶל־תַּעֲזֹעוּ כִּי נָצוּ וְגַם
 כא נָעוּ אָמְרוּ בְּנֵינִים לֹא יוֹסֵפוּ לְגוֹר: פָּנֵי יְהוָה חֲלַקְסָם לֹא
 כב יוֹסִיף לַהֲבִיטָם פָּנֵי כְהֵנִים לֹא נִשְׂאוּ חֲקֵנִים לֹא חֲנֵנוּ:
 כג עוֹדִינָה תִּכְלִינָה עֵינֵינוּ אֶל־עוֹרֵתָנוּ הַכֹּל בַּצִּפְתָּנוּ צִפְיָנוּ
 כד אֶל־זוֹי לֹא יוֹשֵׁעַ: צָרוּ צָעֲדֵינוּ מַלְכַת בְּרַחֲבֵיתָנוּ קָרַב
 כה קָצְנוּ מִלֹּאז יִמִּינוּ כִּי־בֵא קָצָנוּ: קָלִים הָיוּ רַךְ־פִּינוּ מִנְּשָׂרֵי

כ שָׁמַיִם עַל־הַהָרִים דָּלְקָנוּ בַּמְדָּבָר אָרְבוּ לָנוּ: רוּחַ אֲפִינוּ
 זכ מִשִּׁיחַ יְהוָה נִלְבַּד בַּשְּׁחִיתוֹתָם אֲשֶׁר אָמְרָנוּ בְּצִלּוֹ נִחְנֶה
 זח בְּנֵינִים: שִׁישִׁי וְשִׁמְחֵי בַת־אֲדוֹם יוֹשְׁבַתִי בְּאֲרָץ עוֹץ וְגַם־עַל־יָדְךָ
 ט טַעֲבֵר־כּוֹס הַשֶּׁכָּרִי וְחַתְעָרֵי: תִּסִּיעוּנֶךָ בַת־צִיּוֹן לֹא יוֹסִיף
 י לַהֲגִלוֹתְךָ פָּקַד עוֹנֶךָ בַת־אֲדוֹם נִגְלָה עַל־חַטָּאתְךָ:

BOOK OF LAMENTATIONS Chapter Five

In this final chapter, the deprivations of the sorrowful remnant which has survived the destruction of the land are graphically described. The Book of Lamentations concludes with a heartrending plea for the restoration of divine favor.

1. Consider, O Lord, what has happened to us! Behold and see our humiliation! 2. Our land is given over to strangers, our homes to aliens. 3. We are as fatherless orphans; our mothers are as widows. 4. We pay dearly for the water we drink and the wood we use. 5. We are pursued, and heavy is the yoke on our necks; we are weary and have no rest. 6. To obtain bread, we have submitted to Egypt and to Assyria. 7. Our fathers have sinned and are no longer among the living; we have borne the penalty of their guilt. 8. Slaves rule over us and there is none to rescue us. 9. We obtain our bread at the peril of our lives, because of the sword in the wilderness. 10. Our skin glows like an oven because of the feverish heat of famine. 11. They have ravished the women of Zion, the maidens in the cities of Judah. 12. Nobles are hung by them, and elders are outraged. 13. Young men are forced to grind at the mill and children stagger under loads of wood. 14. Gone are the elders from the gates and young men from their music. 15. Gone are all the delights of our hearts; our dancing has turned into mourning. 16. The crown of glory has fallen from our head! Woe unto us, for we have sinned! 17. For all this our heart is faint; because of these things our eyesight is dim. 18. Foxes roam about the desolate mountain of Zion. 19. Thou, O Lord, shalt reign forever; Thy throne is for eternity. 20. Why dost Thou forget us forever and forsake us for so long? 21. Turn us unto Thee, O Lord, that we may return. Restore our days as of old. 22. Thou hast utterly rejected us; Thou hast been exceedingly angry with us.

Turn us unto Thee, O Lord, that we may return. Restore our days as of old.

ה

זכר יהוה מהתגה לנו הביטה וראה אתהרפתנו: גחלתנו
 גהפכה לזרים בתינו לנקרים: יחומים הוינו ואין אב
 אמתינו כאלמנות: מימינו בבקף שתינו עצינו במקחיר
 יבאו: על צוארנו נרדפנו יגענו ולא הונח לנו: מצרים נתנו
 יד אשור לשבע להם: אבתינו חטאו ואינם ואנחנו עונתינו
 סבלנו: עבדים משלו בנו פרק אין מיגדם: בנפשנו נביא
 לחמנו מפני תרב המדבר: עורנו כחצר נכמרו מפני
 ולעפות רעב: נשים בציון ענו בתלת בערי יהודה:
 שרים בגדם נתלו פני וקנים לא נהדרו: בחורים טחון
 נשאו ונערים בעץ בשלו: וקנים משער שבתו בחורים
 מנגינתם: שבת משוש לבנו נהפך לאבל מחולנו: נפלה
 עפרת ראשנו אורגנו לנו כי חטאנו: עלזה הנה דנה לבנו
 עלאלה חשכו עינינו: על הרציון ששמים שועלים
 הלכרבו: אתה יהוה לעולם תשב בסאתך לרור ורור:
 למה לנצל חשכתנו מעובנו לארץ ימים: השיבנו יהוה |
 אליך ונשובה חדש ימינו כקדם: כי אםמאס מאסתנו
 קצפת עלינו ערמאר:

השיבנו יהוה | אליך ונשובה חדש ימינו כקדם:

PSALM 137

By the rivers of Babylon, there
we sat down, yea, we wept,
When we remembered Zion:

על נהרות בבל שם ישבנו גם בכינו
בזכרנו את ציון:

Upon the willows in the midst
thereof we hanged up our harps
For there they that led us captive
asked of us words of song,
And our tormentors asked of us mirth:

על צרבים בחוכה תלינו כנורותינו:
כי שם שאלונו שובינו דברי שיר
וחללינו שמחה

'Sing us one of the songs of Zion.'
How shall we sing the L-rd's song
In a foreign land?

שירו לנו משיר ציון:
איך נשיר את שיר ה'
על אדמת גר:

If I forget thee, O Jerusalem,
let my right hand forget her
cunning.

אם אשכחך ירושלים השכח ימיני:
תדבק לשוני לחכי אם לא אזכרכי
אם לא אעלה את ירושלים אל ראש
שמחתי:

Let my tongue cleave to the roof
of my mouth if I remember thee not;
If I set not Jerusalem above my
chiefest joy.

זכר ה' לבני אדום את יום ירושלים:
הזמריה ערו ערו עד היסוד בה:
בבבל השאו דה אשרי שישלם לה
את גמולך שגמלת לנו:

Remember, O L-rd, against the
children of Edom the day of
Jerusalem;

אשר ל שיאחז ונפץ את עלליה אל
הסלע:

Who said: 'Raze it, raze it, even
to the foundation thereof.'

O daughter of Babylon, that art to
be destroyed, happy shall he be,
that repayeth thee

As thou hast served us.

Happy shall he be, that taketh and
dasheth thy little ones against
the rock.

TISHA B'AV
SONGS & KUNNCT

AL NAHAROT BAVEL

Al Naharot Bavel (2x)
Sham yashavnu v'gom bacheenu
Bezachranu et Zion (2x)

By the river of Babylon,
we sat down and wept
when we remembered Zion.

עַל נְהַרֹת בָּבֶל
שָׁם יָשָׁבנוּ וְגַם בָּכִינוּ
בְּזָכְרֵנוּ אֶת צִיּוֹן.

HASHEVANU

Hashevanu (2x)
Adoshem elecha
Ve-nashu-va (2x)
Cha-daysh (2x)
Ya-maynu ke-kedem.

הִשְׁבִּינוּ (2x)
אֵלֵינוּ
וְנִשְׁוּוּ (2x)
חַדָּשׁ (2x)
יָמֵנוּ פָּנָה

Return to us the days of old.

AYCHA

Ay-cha yash-vah ba-dad
Ha-eer ra-ba-tee am
Haitah k'al-ma-nah
Ra-ab-too ba-go-yeem
Sa-ra-tee bam-dee-not
Hai-tah la-mas

אֵיכָה לִשְׁבָה בְּיָד
הָעִיר רַב־תִּי עַם
הָיְתָה כְּאֵלֵמָנָה
רַב־תִּי בְּגוֹיִם
שָׂרְתִי בְּמַדְיָנוֹת
הָיְתָה לְמַטָּה

How lonely sits the city that once
teemed with people, that once was
so great among the nations.

ANI MA'AMIN

Ani ma'amin (3x)
Be-emuna sh'laima
B'vee-at ha-ma-shee-ach (2x)
V'af al pee she-yit-ma-mai-a
Im kolzeh ani ma'amin.

I believe with
utter faith in the
coming of the Messiah
Though he may delay
I still believe he will come.

אֲנִי מֵאֲמִין (3x)
בְּאֵמוּנָה שְׁלֵמָה
בְּבִיְאֹת הַמְּשִׁיחַ (2x)
וְאִף עַל פִּי שְׂיִתְמַמֶּיָּהּ
עַל זֶה אֲנִי מֵאֲמִין

ME MA'AMAKIM

Me-ma-ama-kim keratech ya
Ay-lee shema kolee' (2x)
Shema ta-cha-noonai
Ay-lee (2x)

From out of the depth
I call Thee, O Lord
Hear my voice;
Hearken unto my pleading

מִמְעַמְקֵימַיִם הִרְאֵתִיךָ יְיָ-הֵ
אֵלֵי שָׁמַע קוֹלִי (2x)
שָׁמַע הִחַנּוּנֵי
אֵלֵי (2x)

AVINU MALKEINU

Avinu Malkeinu haneinu va-aneinu
Ki ein banu ma-asim
Asei imanu tz'dakah va-hesed
V'hoshi-einu.

אָבֵינוּ מַלְכֵנוּ הֵנֵנוּ וְאֵנֵנוּ (2)
כִּי אֵין בָּנוּ מַעֲשֵׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד (2)
וְהוֹשִׁיעֵנוּ.

Our Father, our King, be gracious unto us and answer us
For we are lacking in good deeds
Deal kindly with us, and save us.

U'V'NEI YIRUSHALAYIM

U'v'nei Yirushalayim
Ir HaKodesh
Bim'hei'ra v'yameinu
U'v'nei v'nei
Yirushalayim Ir HaKodesh

וְיָנֵה יְרוּשָׁלַיִם
עִיר הַקֹּדֶשׁ
בְּמַהֲרָה בְּיָמֵינוּ
וְיָנֵה בְנֵי
יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ

And rebuild Jerusalem; The Holy City,
Speedily in our days.

LO IRA

Lo ira mei-ri-v'vot am
Asher saviv saviv
Shatu alai
Kuma HaShem V'ho-shi-ei-ni

לֹא אֵירָא מִרִבְבוֹת עַם
אֲשֶׁר סָבִיב סָבִיב
שָׂתוּ עָלַי
קוּמָה הָשֵׁם וְהוֹשִׁיעֵנִי.

I am not afraid of the tens of thousands
of people
That have set upon me round about
Arise; O L-rd; and save me!

AHAVAT HADASAH

Ahavat hadasah al l'vavee niksh'rah
Vaanee b'toch golah pa-amee tzol'leem
Shahareet v'arveet bat n'deeveem ezk'rah
Va-anee rayatee b'rinah tzohaleem
Loo yaysh r'shoot lee e-eleh ethabrah
Toch sha-aray tzion haym nahalaleem;

אָהַבַת הַדָּסָה עַל לִבֵּי נִקְשָׁרָה
וְאָנִי בְּתוֹךְ גּוֹלָה פְעָמִי צוֹלְלִים
שְׁהָרֵית וְעַרְכִית בַּת נְדִיבִים
אֲזַקְרָה
וְאָנִי בְעֵינַי פְּרִנָּה צוֹהֲלִים.
לֹא יֵשֵׁת רְשׁוּת לִי אֲעֲלֶה אֶתְחַבְּרָה
תּוֹךְ שְׂעָרֵי צִיּוֹן הֵם נִהְלָלִים.

The love of the land of Israel
is bound upon my heart and I in
the midst of the exile.

The Cong. rise, and the Reader ascends to his Desk and chants the following:

Reader & Cong.: Let Zion and her cities lament like a woman in the pangs of birth, and like a young woman girded with sackcloth¹ (in mourning) for the husband of her youth.

For the Palace that is forsaken through the guilt of her flocks,² and for the entry of the blasphemers of God within her innermost Sanctuary.

For the exile of God's ministers³ who intoned the melody of her hymns, and for the blood that was shed (thick) as the waters of her rivers.

For the resounding music of her dances that are now silenced in her cities, and for the Meeting Place⁴ that is desolate, and the dissolution of her Sanhedrin.⁵

For the Daily-offerings, and the ceremonies of the redemption of her first-born sons, and for the desecration of the Temple vessels and for the Altars of incense.

For the children of her kings, the sons of David, her noble princes, and for their beauty that grew dim when her crowns were removed from her.

For the glory (of God) that departed at the time of the destruction of her Mercy-seat, and for the oppression of the persecutor, who forced her to make sackcloth her loin coverings.

For the wound and rain of blows with which her princes were smitten, and for the dashing against the rocks of her babes and her youths.

For the rejoicing of her enemies who laughed at her destruction, and for the affliction of her freeborn sons, so noble, (and) so pure.

For the transgression wherewith she perverted her steps from the straight highway, and for the hosts of her assemblies, her swarthy ones, (and) those scorched by the sun.

For the voices of those who abused her when her corpses fell thick and fast, and for the tumult of her revilers within the courtyards of her Tabernacle.

For thy name, (O God,) that was profaned in the mouth of the enemy that besieged her, and for the supplication wherewith they cry aloud to thee, O listen and hearken to her utterances.

Cong. & Reader: Let Zion and her cities lament like a woman in the pangs of her birth, and like a young woman girded in sackcloth¹ (in mourning) for the husband of her youth.

¹) cf. Joel 1, 8. It was customary in those days to put on sackcloth when in mourning, cf. Esth. 4, 1, a. Jon. 3, 5-6.) ²) i.e. Israel. ³) The Priests and the Levites. ⁴) The cell of Gazit (the name of the Temple compartment), the seat of the great Sanhedrin, v. Mid. 5, 4. ⁵) i.e. the supreme council of the Jews; the great Sanhedrin consisted of seventy-one members; the small Sanhedrin, a judicial court of twenty-three, v. San. 1, 6, a. A.S., p. 392, note 5.

The Cong. rise, and the Reader ascends to his Desk and chants the following:

Reader & Cong. אָלֵי צִיּוֹן וְעָרֶיהָ. כְּמוֹ אִשָּׁה בְּצִיּוֹרָהּ.

וּכְבַחְוִלָּהּ חֲגֵרֶת-שֵׁק. עַל-בְּעַל נְעוּרֶיהָ:

עַל־י אַרְמוֹן אֲשֶׁר גִּשְׁט. בְּאִשְׁמַת צֶאֱן עֲדָרֶיהָ.

וְעַל בֵּיאת מְחַרְפֵי-אֵל. בְּתוֹךְ מְקֹדֶשׁ הַדְרֵיהָ:

עַל־י גְלוֹת מְשֹׁרְתֵי-אֵל. גְּעִימֵי שִׁיר וּמְרֵיהָ.

וְעַל דְּקָם אֲשֶׁר שִׁפְפוּ. כְּמוֹ מִימֵי יְאוּרֵיהָ:

עַל־י הַיָּזוֹן מִחוּלְיָהּ. אֲשֶׁר דָּמַם בְּעָרֶיהָ.

וְעַל גְּעֹד אֲשֶׁר שָׁמַם. וּבִטּוֹל סִנְהֶדְרֶיהָ:

עַל־י זְכָחֵי תְּמִידָהּ. וּפְדוּיֹת בְּכוֹרֶיהָ.

וְעַל חִלּוּל כְּלֵי-הַיְכָל. וּמִזְבַּח קִטּוֹרֶיהָ:

עַל־י טַפֵּי מַלְכֵיהָ. בְּגֵי דוֹד וּבִיבֵיהָ.

וְעַל יָפִים אֲשֶׁר חִשְׁפוּ. בְּעַת סָרוּ כְתָרֶיהָ:

עַל־י כְּבוֹד אֲשֶׁר גָּלָה. בְּעַת חֲרִיבֹן דְּבִיבֵיהָ.

וְעַל לַחֲץ אֲשֶׁר לַחֲץ. וְשָׁם שָׁקִים חֲטָרֶיהָ:

עַל־י מַחֲץ וְרַב מַכּוֹת. אֲשֶׁר הִכּוּ נְיֻרֶיהָ.

וְעַל גְּפוֹץ אֲלֵי סֵלַע. יְעוּלָלֶיהָ וְעָרֶיהָ:

עַל־י שְׁמַחַח מְשֻׁנְאֵיהָ. בְּשִׁחְקָם עַל שְׂבָרֶיהָ.

וְעַל עֲנִי בְּגֵי-חֹרֶץ. גְּרִיבֵיהָ סְהוּרֶיהָ:

עַל־י פִּשְׁעֵי אֲשֶׁר עָוְתָה. סִלּוֹל הַרְדֵּי אֲשׁוּרֶיהָ.

וְעַל צְבָאוֹת קְהָלֶיהָ. שׁוּפְיָהּ שְׁהוּרֶיהָ:

עַל־י קוֹלוֹת מְחַרְפֵיָהּ. בְּעַת כְּבוֹד פְּגָרֶיהָ.

וְעַל רִגְשַׁת מְגַדְפֵיהָ. בְּתוֹךְ מִשְׁבַּן חֲצָרֶיהָ:

עַל־י סִמְךָ אֲשֶׁר חָלַל. בְּפִי קַמֵּי מְצָרֶיהָ.

וְעַל תַּחֲנוּן יִשְׁרָאֵל לָךְ. קָשׁוּב וְשִׁמְעֵי אֲמָרֶיהָ:

Cong. & Reader אָלֵי צִיּוֹן וְעָרֶיהָ. כְּמוֹ אִשָּׁה בְּצִיּוֹרָהּ.

וּכְבַחְוִלָּהּ חֲגֵרֶת-שֵׁק. עַל-בְּעַל נְעוּרֶיהָ:

¹) o.v. עֲוִלָּהּ.

They spent several hours studying. Then, in the middle of a passage, Katriel burst out: "We love You, God, we fear You, we crown You, we cling to You in spite of You, yet forgive me if I tell You my innermost thoughts, forgive me for telling You that You are cheating! You give us reason, but You are its limit and its mirror. You command us to be free, but on condition that we make You a gift of that freedom. You order us to love, but You give that love the taste of ashes. You bless us, and You take back Your blessing. Why are You doing all this, to prove what? What truth do You wish to teach us about whom?" And his father, aged and grief-stricken, answered: "It is not Him that you must fight, but evil. And death. And the way to fight death is to create life."

Remember that according to Scriptures we are supposed to be a nation of priests. What does that mean? Remember: once upon a time the High Priest prepared and purified himself all year long just to pronounce one single word - God's name - just once, in one place: in the inner sanctum of the Temple, on the Day of Atonement. He who wishes to follow in his footsteps must learn to say the right word at the right time and in the right place.

JERUSALEM: the face visible yet hidden, the sap and the blood of all that makes us live or renounce life. The spark flashing in the darkness, the murmur rustling through shouts of happiness and joy. A name, a secret. For the exiled, a prayer. For all others, a promise. Jerusalem: seventeen times destroyed yet never erased. The symbol of survival. Jerusalem: the city which miraculously transforms man into pilgrim; no one can enter it and go away unchanged.

For me, it is also a little town somewhere in Transylvania, lost in the Carpathians, where, captivated as much by mystery as by truth, a Jewish child studies the Talmud and is dazzled by the richness, the melancholy of its universe made up of legend.

Katriel once asked me: "Do you know Jerusalem?"

"I think so."

"The Old City too?"

"Yes, Katriel. The Old City too."

"When were you there?"

"Long, long ago."

He didn't ask me when that was, and I was grateful.

Rabbi Nachman of Bratzlav, the storyteller of Hasidism, liked to say that no matter where he walked, his steps turned towards Jerusalem. As for me, I discovered it in the sacred word. Without taking a single step, I saw it then, as I see it now.

Here is the valley of Jehoshaphat, where one day the nations will be judged. The Mount of Olives, where one day death will be vanquished. The citadel, the fortress of David, with its small turrets and golden domes where suns shatter and disappear. The Gate of Mercy, heavily bolted: let anyone other than the Messiah try to pass and the earth will shake to its foundations.

And higher than the surrounding mountains of Moab and Judea, here is Mount Moriah, which since the beginning of time has lured man in quest of faith and sacrifice. It was here that he first opened his eyes and saw the world that henceforth he would share with death; it was here that, maddened by loneliness, he began speaking to his Creator and then to himself. It was here that his two sons, our forefathers, discovered that which links innocence to murder and fervor to malediction. It was here that the first believer erected an altar on which to make an offering of both his past and his future. It was here, with the building of the Temple, that man proved himself worthy of sanctifying space as God had sanctified time.

This city of unshakable memory, I admit loving it. I even admit loving its hold over me. Distant lands no longer lure me. The seeker is weary of seeking, the explorer of self-excitement. Beneath this sky in which colors and faces clash, steps in the night reverberate to infinity; one listens, spellbound, overwhelmed. Follow them far enough and you will take by surprise a king lost in a dream, a prophet who reduces life and language to dust.

. For the Jewish people the Temple was the only place for complete worship. . . . Indeed the Temple was the only holy place recognized by Judaism. . . . it was also the pinnacle of Jewish life, and its absence represents a basic flaw in the very fabric of the Jewish people. . . .

. . . Since it was destroyed, the Jewish people lacks that central axis needed to direct the religious life, the national life, the very existence of the people as a national body. . . . As long as the Temple exists there is direction and significance to the flow of life and the direction of life.

אמר רבי יהושע בן לוי מיום שחרב ירושלים וחרב בית המקדש כביכול אין שמחה לפני הקדוש ברוך הוא עד שיבנה את ירושלים ויחזיר את ישראל לתוכה.

Rabbi Joshua ben Levi said, "Since the day Jerusalem and the Temple were destroyed, it is as if there is no joy before the Holy One, blessed be He--until He rebuilds Jerusalem and returns the Jewish people to it.

Jerusalem will be redeemed only through righteousness.

Talmud¹

By our service to God, we build Jerusalem daily. One of us adds a row, another only a brick. When Jerusalem is completed redemption will come.

The Ropschitzer
Rebbe¹

The Messiah will come only when he is no longer necessary; he will come only on the day after his arrival; he will come, not on the last day, but on the very last.

Franz Kafka

A KINAH FOR TISH'AH B'AV MA'ARIV

בְּלֵיל זֶה יִבְכְּיוּן וְיִלְלוּ בְנֵי . בְּלֵיל זֶה חָרַב בֵּיתִי וְנִטְרַפוּ אַרְמוֹנָי .
וְכָל בַּיִת יִסְרָאֵל יִהְיֶה בִּיגוֹנָי . וְיִבְכוּ הַטְּרַפָּה אֲשֶׁר טְרַף ה' .

On this night my children weep and wail, on this night my Temple was destroyed and my Palaces burned down; so let the whole house of Israel moan in my grief and bewail the burning which the L-rd has kindled.

cong: On this night my children weep and wail.

On this night let the afflicted Israel who became forsaken, and who on this day is separated from her Father's house cry bitterly. When she left his house, the door was closed behind her and she went into captivity devoured by every mouth; fire and glowing coals went forth from the L-rd.

cong: On this night my children weep and wail.

On this night I mourn, for the heavenly bodies grew dark owing to the destruction of my Temple. On this night misfortunes surrounded, indeed, encompassed me. G-d even summoned an assembly of His court and passed sentences of 5 decrees. This night was set aside for weeping in every generation, determined by the L-rd when Israel wept causelessly about the spies' report.

cong: On this night my children weep and wail.

On this night five misfortunes befell Israel. G-d brought sentence upon the forefathers when they threw off restraint, and many evil trials and tribulations clung to it. This day was long destined for the suffering of afflictions, and when the enemy set up an idol in the Temple on this date, it shouted, "Arise, for this is the day of which the L-rd has spoken.

cong. and reader: On this night my children weep and wail; on this night my Temple was destroyed and my Palaces burnt down; so let the whole house of Israel moan in my grief and bewail the burning which the L-rd has kindled.

בְּלֵיל זֶה יִבְכְּיוּן וְיִלְלוּ בְנֵי . בְּלֵיל זֶה חָרַב בֵּיתִי וְנִטְרַפוּ אַרְמוֹנָי .
וְכָל בַּיִת יִסְרָאֵל יִהְיֶה בִּיגוֹנָי . וְיִבְכוּ הַטְּרַפָּה אֲשֶׁר טְרַף ה' .

RESPONSIVE READING

We call to mind this day of national mourning, the destruction of the first and second Temples in Jerusalem, the long, bitter night of exile and persecution, and the great catastrophe which, in our own day, befell our people.

With heavy hearts we remember these sad events.

When in the past our brothers were massacred in ruthless pogroms, the poet Bialik cried out against the bloody "city of slaughter".

Today we mourn not for one "city of slaughter", but for countless cities of slaughter from which six million of our people were driven into ghastly crematoria where they perished.

The cruelties of Pharaoh, Haman, Nebuchadnezzar and Titus, cannot be compared to the diabolical devices fashioned by modern tyrants in their design to exterminate a whole people.

Alas, no generation has known a catastrophe so vast and tragic!

The blood of the innocent who perished in the gas-chambers of Auschwitz, Bergen-Belsen, Buchenwald, Dachau, Majdanek, Treblinka and Theresienstadt cries out to G-d and to man.

How can we ever forget the burning of synagogues, the destruction of the holy books and houses of learning, the degradation and murder of our scholars, sages and teachers?

The flesh of our brothers they tortured, but they could not crush their spirit, their faith, nor their love of Torah.

The parchment was burnt, but the letters of the Torah were indestructible.

In the Warsaw Ghetto, the remnant of our people valiantly defied the overwhelming forces of the inhuman tyrant. From the depths of their affliction these martyrs lifted up their voices in a hymn reaffirming their faith in the coming of the Messiah, when justice on earth shall at last be done, and all men shall live together as brothers.

"I believe with a perfect faith in the coming of the Messiah; and, though he tarry, nonetheless do I believe he will come!"

O L-rd, remember Thy martyred children; remember all who have given their lives for Kiddush HaShem, the sanctification of Thy name.

Grant their souls the peace reserved for all the righteous who are in Thy tender keeping.

As we mourn Israel's tragic fate, we also recall with heartfelt gratitude the righteous men and women of other faiths and nationalities who, at peril of their lives, protected and saved thousands of our brothers.

"The righteous of all nations have a share in the world to come."

We are grateful to the allied nations who liberated the Jews from imprisonment and torture, and who rescued our people in Europe from total annihilation.

With thankful hearts we shall ever remember the care and encouragement they gave to all the tragically displaced persons.

Let us all pray and work together for that day when there shall be no more violence or desolation anywhere on this earth.

We, who have witnessed the darkest chapter of Jewish history, have also witnessed our people's greatest triumph—the rebirth of the Jewish State.

This same era of rejection, oppression and terror has also been for our people the era of Thy long-prophesied ingathering.

We thank Thee, O L-rd, that Thou hast permitted us to behold Thy return to Zion.

Thou hast opened the gates, and Thou didst "bring the remnant of Thy people from the east, and didst gather them from the west; Thou didst say to the north 'Give up' and to the south 'Do not withhold them!'

"Thou broughtest Thy sons from afar and Thy daughters from the ends of the earth!"

May we who live in this land of freedom, help to sustain our brothers and thus share in the rebuilding of the State of Israel, that it may become secure and self-supporting, a stronghold of democracy, a bridge connecting the peoples of the east and of the west.

And, remembering the vow of our forefathers, may we also pledge:
"If I forget thee, O Jerusalem, may my right hand wither!"

"You who are the L-rd's remembrancers, take no rest and give G-d no rest until He establish and make Jerusalem a praise in the earth."

"For out of Zion shall go forth the Torah,
And the word of G-d from Jerusalem."

May Israel Remember!

!מִזְכֹּרֵי דַּי יִשְׂרָאֵל!

MAY ISRAEL REMEMBER the holy communities in the countries of exile, that were uprooted, that were destroyed and that were erased. These who were put to death, victims of wicked empires, who were made to endure physical and spiritual tortures in concentration camps; who were deported to strange lands and whose whereabouts were soon after forgotten; who were murdered in market places and public areas; who were buried alive, burned in holy sanctuaries enwrapped in Torah scrolls, drowned, strangled - whose honor and dignity were desecrated and whose blood was spilled by wicked hands for the sake of Kiddush HaShem - the sanctification of G-d's name.

MAY ISRAEL REMEMBER its favored children, pure children of innocent fathers, who were snatched from the bosoms of their parents by barbaric hands and were herded like sheep to their slaughter; who were killed in strange deaths and were stacked in piles in central places of the city. Babes who were thrown against the stones of walls, who were cast down in sacks from walls and were thrown into rivers. Their lives were cut short - were put to an end - for Kiddush HaShem.

MAY ISRAEL REMEMBER its sons and daughters who went forth to fight the war and to restore to the people Israel its honor; who fell in their struggle - in the underground, on the gallows, and in the lines of the Defense Forces of Israel.

MAY ISRAEL REMEMBER the soldiers, men and women, who went forth to restore to Jerusalem her glory; who fell in the liberation of the Holy City - the City of David, the Western Wall, and the Temple Mount.

THEIR SACRIFICE requires us to continue - to follow in their path for the sake of the State of Israel, the People Israel, and for Kiddush HaShem - the sanctification of G-d's name.

The blasphemers condemned the covenant of Abraham and our Torah,
Those who reviled Thee fell upon us, when we made our soul mourn
with fasting,
The crown has fallen from our head! Woe to our heritage!
Scrolls of the Torah they cut into shreds, and defiled them with
their hands,
They flayed the flesh of our kinsfolk, and used their skin for their
own adornment,
Lament! Gird on sackcloth, and wail for them and for their children.

Our eyes shed tears of blood,
Over the burning of synagogues,
For the destruction of Yeshivot and Academies.

They destroyed our assemblies, and demolished our congregations,
Fear came upon us, and trembling seized us,
In our distress confusion covered our faces.

In want and hunger they gnawed the dry ground,
Virtuous women took their own lives,
The noise of their crying was heard as far as the Red Sea.

Our kinsfolk and dearly loved friends, pious and upright,
Holy and pure, who shine as the brightness of the firmament—
Receive and shelter them for evermore under the cover of Thy wings.

O Merciful One! Remember in Thy mercy the remnants of Thy heritage,
Sovereign of the universe! Remove anxiety and grief from Thy people,
Uproot in Thy wrath the wickedness of the nations and the enemies
of Israel.

Proclaim liberty to the captives, and release our prisoners,
Crown us with the oil of joy, in place of mourning.
Grant peace and tranquillity to us and to our land.

Raise our power and hasten our redemption, speedily in our days,
The desert shall rejoice, and let Israel our State blossom like a rose,
O bless us with the blessing vouchsafed to Abraham, Isaac, and Jacob
our Patriarchs.

A KINAH IN MEMORY OF THE SIX MILLION JEWISH MARTYRS OF THE
SECOND WORLD WAR

O how Thou hast cast down our glory from our head,
O how Thou hast hidden Thy face from us,
O how Thou was angry and had no pity.

With a broken and contrite heart,
On a day of fasting and convocation,
We come before Thee, to mourn and weep with deep lamentation,
When we recall the martyrs of the World War II European devastation.

Thou has crushed the pride of Jacob, whom Thou didst love,
Thou hast cut off the lofty of stature, and degraded the tall ones,
Thou hast laid waste our vines, and blighted our fig trees.

Our bones cleave to our skin and to our flesh,
Thou hast utterly crushed our life to the ground,
Our soul melts away from sorrow and sighing.

The pleasant and the beloved, the upright and the perfect,
Were loaded onto the wagons, like sheep and cattle,
The heart was suffocating, and the doors were sealed.

⊗ Distinguished scholars sit on the ground in stunned silence,
⊗ "What, Oh what, was their guilt?" they ask,
⊗ "And why was the decree issued without mercy?"

⊗ Remember well the cry of the humble,
⊗ The cry of the orphans bereaved and forsaken,
⊗ The derision of the scholars and their beloved disciples.

Heads of families, mighty men of valor,
Millions fell slain and wounded,
It was a disgrace and a horror for the nations.

Those whom we dandled and reared, the tyrant utterly consumed,
Like wolves tearing the prey, ravening to shed their blood,
Six million massacred, who could imagine?

They went down alive into the nether-world with 'Shema-Yisrael'
and 'Ani-Maamin.'

Their souls departed while they were wrapped in Tallit and Tefillin,
Let the murderers be put to shame and confusion, and be as nought.

Our flesh and our hearts fail at the destruction of our portion,
All of us raise lamentation for the destruction of half of our nation,
For the holocaust ranks equal to the destruction of the Temple.

To Aushwitz, Buchenwald, Bergen-Belsen, Dachau, Medanek, and Treblinka
Were they taken in disgrace, thrust into the gas-chambers, and
burnt in the furnaces,
Yet in the Warsaw Ghetto, the holy martyrs fought, and fell like warriors.

From every corner their congealed blood cries out,
"O when will the end come to the severe afflictions?"
Take up bitter lamentation and wailing for the holy martyrs!

Reader or Narrator: The cedars of Lebanon, the noble of the Law,¹ great champions² in Mishnah³ and in Talmud,⁴ mighty in strength who toiled (at their books) in purity. Behold the ten martyrs that were massacred by the dominion (of Rome); their blood has been shed and their strength failed, O for these do I weep, and my eye gushes forth (in tears). When I remember this, I cry out bitterly (for) the choice (flower of) Israel, the holy vessels, the crown, and diadem; pure in heart and holy, they died a dreadful death. They threw lots (to see) who should be chosen first for the sword, and when the lot fell on Rabbi Simeon (Ben Gamaliel II), he bared his neck and wept when the decree was issued. When the general returned to Rabbi Simeon to kill him⁵ with crafty design,⁶ (Rabbi Yishmael, the High Priest, a descendant) of the seed of Aaron,⁷ craved leave to weep over the son of the princes;⁸ he took his⁹ head and laid it on his knees (and cried): "O pure lamp!"¹⁰ He put his eyes upon his eyes, his mouth upon his mouth in perfect love, he spoke and said: "O mouth, that grew strong in the Torah! A terrible and harsh death was suddenly decreed against you!"¹¹ He¹² ordered them to flay his head with a hired (blade).¹³ In (the flaying) of his skin (the prophetic words): "Say to your soul, bow down, that we may pass over!" was fulfilled;¹ he² gave a dread groan, making the earth quake, and the world crumbled (at) the time when the wicked one who flayed (him) reached the place of the Tefillin,³ the pure commandment. After him they brought Rabbi Akiva, who was unsurpassed in logical deduction (of the Law),⁴ and they flayed his flesh with an iron comb⁵ to shatter (his faith in God); his soul expired with (the recitation of the word) "ONE",⁶ and a heavenly voice proclaimed: "Happy are you! Rabbi Akiva!⁷ Your body is pure with every kind of purity!" After him they brought in, Rabbi Judah, the son of Baba⁸ humble of heart and vigorous in his observance; he was seventy years old when he was killed by the accursed hand, while he was yet fasting; innocent he was, pious and zealous⁹ in his work. Rabbi Chananiah, the son of Teradion, who used to gather crowds at the Gates of Zion (was brought in) after him; he sat with a Scroll of the Law, and expounded (the Torah); they wrapped him up in the Scroll, placed bundles of vine tendrils around him, and set them on fire; they (then) placed tufts of damp wool on his heart, so that he should not die quickly.¹⁰ The wicked¹¹ people (then) killed Rabbi Yeshevav,¹² the pious Scribe; they cast him to the dogs, and he lacked burial, (whereupon) a heavenly voice came forth (and proclaimed) that he had not left a single point of the Law of Moses¹³ unfulfilled. After him, on the (same) day of wrath, (they slew) Rabbi Chutspit,¹⁴ the breath of whose mouth (when he expounded the Law) was so fiery with his learning as to singe a passing bird. The last martyr, Rabbi Elazar the son of Shamua, was murdered by the piercing of the sword; it was the eve of Shabbat, the time of (saying the) Kiddush,¹⁵ and as he began to recite the Kiddush, they drew a sword upon him, and did not allow him to finish (the Kiddush) alive; his soul expired when (he came to the word) "which God created"—who fashioned and varied the forms of his creatures. Men of violence continued time on time to afflict (us) in despite, with (the penalties of) stoning, burning, beheading and strangling, who can gauge (the casualties)? All that was left of the dispersed flock¹⁶ the lions did devour; the breast of wave-offering and the thigh of heave-offering, the lion and the lioness have torn asunder. O may the Lord deal well (with us) and chastise (us) no more! Strengthen the feeble knees, O (thou who art the) Portion of Jacob, and Saviour in a time of trouble! May the King reign in righteousness, (and) may he say: "The days of your mourning have ended!" (Then) shall we set forth and walk in his light!

Surveying the Jewish Multitudes

Rejoice, O Jerusalem,
your streets are filled again
with children! Proud children.
Be joyous, Mother Rachel,
your children have come home!

Home. Such a foreign word
to the refugee from Argentina,
the Vizhnitzer chossid,
the Jew from Bulgarian cities.
That you are home,
and their is no more need to hide
and steal across the border,
is the stuff of Jewish lullabies.
When the planes at Lod
crowd with long lost sons
and daughters,
truth and freedom blur
near disbelief.

Tiberias and Yavneh,
raise your voices!
Massada burst your rocks
with song,
for we are home!⁶

⁶Daniel Siegel, NINE ENTERED PARADISE ALIVE (Spring Valley, N.Y.:
The Town House Press, 1980), 13.

One of the most famous songs to come out of the Six Day War was "*Hakotel*," written by Yosi Gamzu. The refrain reminds us of the beautiful thought that there are some men who have hearts of stone and some stones—such as the stones of the *Kotel*—which have the hearts of men.

Again the Wall

A girl stood at the Western Wall,
Pressing against it lips and chin.
Said she to me: the shofar sound is strong
indeed
But stronger yet is the silence within.

She spoke to me of: Zion . . . the Temple
Mount. . .
Was silent on: kindness. . . and justice
clearly seen. . .
But what shone on her brow in the dimming
light
Was the purple of a queen.

(Refrain)

The Wall means—moss and sorrow,
The Wall means—blood and lead.
Men there are with hearts of stone,
And stones with the hearts of men.

Deep in prayer, an aged rabbi
Stood with us at the Western Wall
Said he to me: how blest we all are,
And then remembered: not all, not all.

There he stood with tears in his eyes,
Amidst dozens of soldiers alone.
He said to me: beneath the khaki, all of you
Are Priests and Levites, every one.

(Refrain) The Wall means

Then to the Wall came a parachutist;
Of the platoon he alone survived.
Said he to me: no shape has death but it
has dimension,
in millimeters exactly nine. . .

He said to me: the city rejoices,
Free and triumphant, united, gold.
But you mustn't look at me at this moment:
I've become, in one week, an eternity old.

(Refrain)

She stood at the Wall, a mother in black,
As one of the infantry did her son fall.
Said she to me: the eyes of my boy are
glowing there,
Not candles placed on the stones in the
Wall. . .

She said to me: writing a wish to slip in a
crack,
Is the custom here as I've heard.
But I'm writing nothing; what I gave to this
wall
Is more priceless than letter or word.

(Refrain)⁹

The desire to write songs about Jerusalem, and to
Jerusalem, continues, as in the following melody by
the group known as *Safam* :

Jerusalem

Jerusalem oh I can recall
The first time I laid eyes upon your
golden wall
Jerusalem ah your very name
Brings the images of my year with you
rushing back again
Jerusalem ah your precious stones
Tells the story of the ages that man
has known
Jerusalem with each step I take
Brings me closer to the one I knew
And lets me see my heritage

Chorus:

From King David's tomb up to Har Tzofim
Back to the Kotel again
You know I will return I'm going back
some day

To Jerusalem

Jerusalem you will always be
The city of our people 'til eternity
Jerusalem there are some of those
Who would see you burn they haven't
learned
That all mankind can call you home

Chorus

Repeat verse two

Chorus¹²

¹²Jerusalem, by Joel Sussman as recorded by SAFAM.

KADDISH / Charles Reznikoff

"Upon Israel and upon the Rabbis, and upon their disciples and upon all the disciples of their disciples, and upon all who engage in the study of the Torah in this place and in every place, unto them and unto you be abundant peace, grace, lovingkindness, mercy, long life, ample sustenance and salvation, from their Father who is in Heaven. And say ye Amen."

Kaddish de Rabbanan, translated by R. Travers Herford.

Upon Israel and upon the rabbis
and upon the disciples and upon all the disciples of their disciples
and upon all who study the Torah in this place and in every place,
to them and to you
peace;

upon Israel and upon all who meet with unfriendly glances, sticks and stones
and names--
on posters, in newspapers, or in books to last,
chalked in asphalt or in acid on glass,
shouted from a thousand thousand windows by radio;
who are pushed out of classrooms and rushing trains,
whom the hundred hands of a mob strike,
and whom jailers strike with bunches of keys, with revolver butts;
to them and to you
in this place and in every place
safety;

upon Israel and upon all who live
as the sparrows of the streets
under the cornices of the houses of others,
and as rabbits
in the fields of strangers
on the grace of the seasons
and what the gleaners leave in the corners;
you children of the wind--
birds
that feed on the tree of knowledge
in this place and in every place,
to them and to you
a living;

upon Israel
and upon their children and upon all the children of their children
in this place and in every place,
to them and to you
life.

We tell of Your love in the morning,
we recall Your faithfulness at night.

*Yet we remember other mornings, other nights
when love and faithfulness were torn by tragedy.*

We celebrate miracles of our people's past,
deliverance from peril into promised land.

*Yet we remember slaughter and destruction,
and questions born from ashes of the undelivered.*

In spite of Your silence, we reaffirm hope,
sustained by the certainty born of faith.

*Lamentation and bitter weeping have been ours,
refusing to be comforted for those who are no more.*

Yet we shall survive to sing, to flourish,
to turn our mourning into gladness.

*In spite of every obstacle we shall endure,
nurturing our children to overcome despair.*

In spite of every obstacle we shall praise,
sustained by Your promise of redemption.

*Our people has survived the sword,
finding favor even in the wilderness.*

Those who sow in tears shall reap in joy,
for You redeem our lives from destruction.

*Those who sow in tears shall reap in joy,
embraced by love and faithfulness forever.*

CHANGES IN THE REGULAR SERVICES FOR TISH'AH B'AV

(page numbers refer to the pocket edition of Siddur Sim Shalom)

MAARIV P 200

pp 200-222 Say the regular weekday Maariv, up to but not including Aleynu. On Saturday night we do not make a regular havdalah. We make bo-re-m'-o-re ha esh over an electric light but use no wine or spices. On Sunday night after dark we make the havdalah paragraph over a cup of wine bo-re p'-re ha-ga fen and then the last three lines on p. 356. Chant the book of Ehah and read kinot.

*At the second to last verse of the fifth chapter of Ehah (Hashivenu...) the reader stops and the congregation reads the verse first. The congregation then reads Hashivenu before the reader again. (The verse Hashivenu is read by the congregation first to emphasize it. It is read after the last verse of Ehah because tradition forbids ending a reading on a note of doom.)

pp 684-686 Add V'Attah Kadosh (This prayer, said on Saturday nights, is added so that we may say a Kaddish after Ehah. We omit the sentence Titkabbel because it says in Ehah "He shuts out my prayer.")

pp 688 Say Full Kaddis, omitting the sentence beginning with Titkabbel

SHAHARIT

p 2-4 Do not put on Tallit and Tefillin (Tallit and Tefillin are referred to as ornaments, which are forbidden on Tish'ah B'av)

p 10 Omit The blessings, "She-asah li kol Tzorki," & "Oter Yisrael BeTif'arah." (The first is omitted because our needs are not provided for while fasting, & the second because it refers, according to an interpretation, to the Tefillin.) (This is a special prayer said on all minor fast days, asking G-d to heed our fasting & prayers, & be merciful)

p 110 The reader adds "Anenu: when he repeats the Amidah. (This is said at Minhah, the less intense period of fasting & mourning)

p 120 Omit Birkat HaKohanim, the Priestly benediction, in the repetition of the Amida (These prayers for mercy are omitted on all holidays.)

pp 128-136 Omit Vehu Rahum and Tahanun. (An appropriate Torah selection is read every distinguished day, such as fasts, in addition to Saturdays, Mondays, and Thursdays. On Tish'ah B'Av, a haftarah is read, consisting of prophecies of doom from Jeremiah.)

pp 138-146 Add Torah Service
Deut. 4:25- Is the Torah reading
4:40 for Tish'ah B'av
Jer. 8:13 Is the Haftarah for
9:23 Tish'ah B'Av Shaharit

- pp 150 Say Kinot after return- (Ps.20 is considered part of Tahanun,
ing Torah to the Ark & is omitted on most occasions when
Tahanun is omitted.)
- P 154 Omit Psalm 20
- P 155 Omit the sentence (It is an inappropriate verse when
beginning with Va' the study of Torah is forbidden.
ani zot britti. Also, it would appear as if G-d es-
tablishes a covenant with the lamen-
tations.)
- P 22-30 Omit the Psalm of the Day.
Chant Ehah after (optional)
Shaharit.

BEFORE MINHAH

- pp 2-4 Put on Tallif and Tefillin
- p 10 Say The blessing "Oter Yisrael BeTif'arah. It is proper to touch the Tefillin with the Tallit while saying it. (There prayers are said because, though they are mandatory, they were omitted at Shaharit.)
- p 22-30 Say Psalm for the day
- p 52 Say Mourner's Kaddish
- pp 154 Say Psalm 20
- p 52 Say Mourner's Kaddish

MINHAH p 164

- pp 164-166 Say: Ashrey and Half Kaddish
- pp 138 Add: Torah Service (On all fast day afternoons, except Yom Kippur, we read a special Torah reading about G-d's mercy).
- Torah Reading (EXODUS 32:11-14 For Minha (EXODUS 34:1-10
- *In order to call attention to certain phrases in the Torah reading, the reader stops and lets the congregation read them first, as was done in the last chapter of Ehah. These are the verses: 32:13 34:6 34:9 "וְיָדַע" till the end ^{וְיָדַע} Maftir--end of third verse, beginning of fourth, from 'וְיָדַע' until ^{וְיָדַע} Maftir--end of sixth verse, from ^{וְיָדַע} till the end.
- (Isaiah 55:6-56:8 Is the Haftarah for Fast Day Min^hah. (On all fast day afternoons, except for Yom Kippur, this haftarah, calling for repentance and promising salvation, is read.)

MAKE A NOTE OF THESE CHANGES BEFORE STARTING THE AMIDA:

p 176	Omit The last line (Baru h...Yerushalayim	(A rephrasing of the addition, on page 122) This is a special prayer
p 176	Add Nahem. It forms part of the blessing, "Velirushalayim ircha... boney Yerushalayim.	for Tish'ah B'Av afternoon, asking G-d for comfort because of the de- struction of the Temple and exile of the Jews)
p 178	Add Anenu	(This prayer was said at Shaharit by the hazzan, but in the afternoon is said by everyone)
p 184	Omit Shalom Rav Add Sim Shalom	(Sim Shalom is substituted for Shalom Rav because Birkat Hafohanim is now said in the repetition.)

When the reader repeats the Amida, he adds

p 172	Anenu	
p 184	Birkat HaKohanim	(Because it was not said at Shaharit)

A-vee-nu mal-ke-nu is not said on Tisha b'Av

p 192	Omit Tahanun Say Full Kaddish including Titkabbel.
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Please note:

The Torah readings and Haftorot for Tisha B'Av are found in the Siddur,
beginning on page 973.

Everything forbidden on Tish'ah B'Av is also forbidden the evening before Tishah B'Av.

The main meal should be eaten before Minchah.

It is forbidden to wear leather shoes, or shoes trimmed with leather. Unless the fast starts Saturday night, sneakers or slippers should be worn to Ma'ariv.

It is forbidden to wash for pleasure. Ritual washings, such as upon waking up or leaving the bathroom, are still mandatory, but only the fingers should be washed, because that is all that is necessary.

It is customary not to sit on a chair until after the middle of the daytime (about 1:10 P.M.). Except at services, sit on the floor or low benches.

It is forbidden to give any sort of greeting, such as Hello, How Are You, and Goodbye, in the usual pleasant mood.

It is forbidden to study Torah, because the words of the Torah are said to gladden the heart. Therefore, only sad subjects should be read, such as the books of Ehah and Job, and prophecies of doom. These should be read casually.

After the Amida of Ma'ariv, the lights should be dimmed for Ehah and kinnot.

One should deprive himself of some comfort when sleeping, such as using one pillow less than usual.

Ma'ariv and Shaharit should be said softly and slowly, in a mournful voice.

It is forbidden to do any work that takes time to do, in the evening and morning. It is permissible to light candles and tie knots. Business transactions should not be made until midday, and it is best that they not be made at all on Tisha B'Av.

The jewelry on the Torot should be removed, and the ark curtains should be removed or replaced with a black one. The covers on the desk on the bimah should be removed.

No lights should be lit for the Shacharit service.

Everything forbidden on the first 9 days of Av is forbidden the night after Tish'ah B'Av and, unless it is Friday, until the middle of the daytime of the tenth. Even if it is Friday, one may still not eat meat until the afternoon of the tenth.

Ta'anivot 5-1; Munk, World of Prayer, 2:137; Greenstone, The Jewish Religion, p. 115).

2. The Four Fasts

"Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness and cheerful seasons" (Zech. 8:19).

The Talmud and the codes enumerate a large number of fasts (O.H. 580:2). All eventually fell into desuetude (ibid. in M.A.), with the exception of the four mentioned by Zechariah and the Fast of Esther. The four fasts mentioned by Zechariah are interpreted in the Talmud as follows: צום תרביעי refers to the seventeenth of Tamuz, which falls in the fourth month if we count Nisan as the first month; צום חמשי refers to Tish'ah Be'av, which falls in the fifth month; צום ששעי refers to the Fast of Gedaliah, which falls in Tishrei, the seventh month; and צום עשירי refers to the tenth of Tivet, which comes in the tenth month (B. R.H. 18b).

3. The Fast of the Seventeenth of Tamuz

The seventeenth of Tamuz marks the beginning of the destruction of Jerusalem, for it is the day on which the Romans breached the walls encircling the city (M. Ta'an. 4:6). During the siege preceding the first destruction of Jerusalem, the wall was breached on the ninth of Tamuz (Jer. 39:2), but both events are commemorated on the same date.

The rabbis mention a number of other calamities that were believed to have occurred on the seventeenth of Tamuz: the breaking of the Tablets by Moses; the cessation of the daily sacrifices (קרינת קמרי) during the Roman siege of Jerusalem; the burning of the Torah and the erection of an idol in the Temple by Apostomos during the period preceding the Maccabean revolt (M. Ta'an. 4:6).

The fast begins at sunrise and concludes at sunset of the same day. This applies to all fasts, with the exception of Yom Kippur and Tish'ah Be'av, both of which begin the preceding night (O.H. 550:2, 564).

The fast of the seventeenth of Tamuz also differs from Yom Kippur and Tish'ah Be'av in that fasting is the only restriction imposed; working and bathing as usual are permitted (ibid.; Qitsur Shulhan 'Arukh 121:8).

The seventeenth of Tamuz is marked in the liturgy by additions to the regular daily service as well as some special variations. In the 'Amidah תפלה is added. The individual worshipper adds this prayer in the benediction of שמונה עשרה before אלהי אבותינו. The reader says it as an additional benediction between הנהיג and הנהיג during Hazarat Hashatz, ending it with צדקה ורחמים (O.H. 565:1-566:1).

There are several practices pertaining to the recitation of תפלה. According to one custom, both the congregants and the reader say it at Shaḥarit and again at Minḥah (O.H. 565:1; Qitsur Shulhan 'Arukh 20:8). According to another custom, תפלה is said only at Minḥah since it should be said only by those who are fasting, and in the morning it is uncertain whether one will complete the fast, while at Minḥah one knows that he has fasted (O.H. 565:3 in Rama). The most prevalent custom, however, and the one followed in the Rabbinical Assembly Weekly Prayer Book, is for the reader to say תפלה at Shaḥarit, since he represents the whole congregation and it may be assumed that at least some of the congregants will complete the fast, and for both the individual worshippers and the reader to say it at Minḥah (ibid.; Ziv Haminhagin 124).

After the 'Amidah, both at Shaḥarit and at Minḥah, תפלה קטנה is recited (Singer, Ziv Haminhagin 124; Siddur Otzar Hatefilot, pp. 383 f.).

The Torah is read at both Shaḥarit and Minḥah. The reading, which is the same for both services, begins with Exodus 32:11. Four verses are read for the first 'aliyah. The rest of the chapter is skipped, and so is the next chapter, which tells of the sins of the children of Israel. The second 'aliyah continues with Exodus 34:1-34:3. The congregant called at Minḥah for the third 'aliyah, Exodus 34:4-34:10, also reads the Haftarah.

The verses שבת קהרן אפרך (Exod. 32:12), יקרה יקרה אל רמות רמות, and וקלקל לעיניו (Exod. 34:9) are said aloud, first by the congregation, and then by the reader (Ziv Haminhagin 124). These verses receive special attention because they are ארבעה קריאתי (ibid.); their selection was prompted by the fact that they speak of God's mercy and His readiness to forgive. They are chanted with the cantillation used on the High Holidays as a further reminder that the fast calls for repentance and good deeds.

The Haftarah is Isaiah 55:6-56:8, which speaks of God's forgiveness to those who repent and of the redemption of Israel and the world. The benedictions are the same as on the Sabbath except that they conclude with קולן קולן.

If one of the four fasts coincides with a Sabbath, it is postponed until Sunday. The Fast of Esther is observed on the Thursday preceding Purim

when Purim is on a Sunday (*O.H.* 550:3). The regular procedure is followed when a fast falls on a Friday (*ibid.*), but this pertains only to the tenth of Tevet, since the arrangement of the calendar makes it impossible for any of the other fasts to occur on a Friday (*ibid.* in *M.A.* 5).

Since the rabbis were lenient in formulating the regulations for the four fasts, pregnant women, nursing mothers, and the sick are exempted from the obligation to fast (*O.H.* 550:1 in Rama, and in *M.A.* 2).

4. The Three Weeks

The days between the seventeenth of Tamuz and the ninth of Av are considered days of mourning, for they witnessed the collapse of besieged Jerusalem, beginning with the breaching of the walls on the seventeenth of Tamuz, and culminating with the burning of the Temple on the ninth of Av. Since exactly three weeks passed between these two events, the period is known as the "three weeks." In rabbinic literature it is known as *תּוֹרַת הַשָּׁבָעִים*, derived from the verse *תּוֹרַת הַשָּׁבָעִים הָיָה הַיּוֹם* (Lam. 1:3), which was interpreted as referring to the days between the seventeenth of Tamuz and the ninth of Av.

Weddings and other joyous celebrations should not take place during this period (*O.H.* 551:2 in Rama; *Qitsur Shulhan Arukh* 122:1).

A further element of mourning is added during the "nine days" between the first and ninth of Av (*M. Ta'an.* 4:6—"When Av comes in, gladness must be diminished"). During this period the pious refrain from eating meat and drinking wine, except on the Sabbath or at a Se'udat Mitswah (*O.H.* 651:9), such as a Pidyon Haben or upon completing a treatise of the Talmud (*O.H.* 651:10 in Rama), and in addition they do not have their hair cut (*O.H.* 551:3).

The somber mood of the "three weeks" is accentuated by the *תּוֹרַת הַשָּׁבָעִים* or special Haftarah, chanted on the Sabbath. On the first Sabbath the Haftarah is *יִרְמְיָהוּ* (Jer. 1:1-2:3); on the second Sabbath it is *יִרְמְיָהוּ* (Jer. 2:4-28, 3:4, 4:1-2); and on the third, the Sabbath preceding Tish'ah Be'av, it is *יִרְמְיָהוּ* (Isa. 1:1-27)—this Sabbath is called Shabbat Hazon, from the first word of its Haftarah.

If the seventeenth of Tamuz coincides with a Sabbath, there are four Sabbaths during the "three weeks." On the first of these the Haftarah is *יִרְמְיָהוּ* (I Kings 18:46-19:21); this passage is also the Haftarah of *יִרְמְיָהוּ* (*O.H.* 428:8; *Ziv Haminhagim* 128).

In some synagogues, during the "three weeks," it is customary to chant

וְלָךְ דָּוִד, with the exception of the last two verses to the tune of *וְלָךְ דָּוִד*, which concludes the *תּוֹרַת הַשָּׁבָעִים* of Tish'ah Be'av (*Ziv Haminhagim* 128).

On Shabbat Hazon the Haftarah is chanted almost entirely to the tune of *וְלָךְ דָּוִד* (*O.H.* 282 in *M.A.* 14; *Ziv Haminhagim* 131). The verse *וְלָךְ דָּוִד* (*Deut.* 1:12) in the Torah reading is also chanted to this tune.

5. Tish'ah Be'av

The ninth of Av is the saddest day in the Jewish calendar. The rabbis held that it was preordained to be a day of tragedy for the Jewish people. According to the Talmud, God marked the ninth of Av as a day of calamity because of an incident, recounted in Numbers 13-14, which took place on that day during the period of the sojourn in the wilderness. The spies (*meraglim*) sent to Canaan brought back a discouraging report, and the people, displaying ingratitude and a complete lack of faith in God's promises to them, tearfully bemoaned their lot. As a result, God declared: "You wept without cause; I will therefore make this an eternal day of mourning for you [*be'khiyah ledorot*]." It was then decreed that on the ninth of Av the Temple would be destroyed and the children of Israel would go into exile (*B. Ta'an.* 29a).

The destruction of Jerusalem and the loss of the Jewish state are not the only sad events that have occurred on the ninth of Av. The Mishnah enumerates the following: On the ninth of Av it was decreed against our fathers that they should not enter the Land of Israel (*Num.* 14:29), the Temple was destroyed both the first and the second times, Bethar was captured, and Jerusalem was ploughed up (*M. Ta'an.* 4:6).

It is a tragic coincidence that since the time of the Mishnah, many other calamitous events in Jewish history have occurred on the ninth of Av. On Tish'ah Be'av in 1290, King Edward I signed the edict compelling his Jewish subjects to leave England. The expulsion from Spain occurred on the same day in 1492. Tish'ah-Be'av also marked the outbreak of World War I, beginning a long period of suffering for the Jewish people. Not only did this period witness the pogroms and massacres perpetrated against the Jews of Russia, Poland, and other countries of Eastern Europe, but it was also a prelude to World War II and the savage destruction of six million Jews.

Since the reestablishment of the Jewish state, it has been maintained in some quarters that Tish'ah Be'av and the other fasts connected with the destruction of Jerusalem have lost their meaning and should be discon-

tinued. Some even claim that with the establishment of the Jewish state the prophecy of Zechariah has been realized, and therefore we should fulfill the second part of the prophecy, observing the fast days as festivals. (A sad precedent for this is Shabbetai Zvi's proclaiming Tish'ah Be'av a festival of joy.)

The opponents of this view insist that the fasts must still be observed since the redemption of Israel is not yet complete. For many years they supported their arguments by pointing out that even the city of Jerusalem was not wholly in Jewish hands, while much of the ancient land of Israel also remained under enemy domination.

Notwithstanding the changes in the political situation following the war of 1967, with Jerusalem now integrated into the State of Israel and the rest of the land under Israeli control, at least for the time being, there was and is no need for such apologies. Though the fasts are a challenge for תיש'א ב'אב, "renew our days as of old," the events commemorated by Tish'ah Be'av cannot be undone, and it is necessary to remember them, whether to establish continuity with our past, or, as Maimonides suggested, as a constant stimulus for repentance and good deeds.

Dr. Robert Gordis, after an extensive discussion of the question, concludes that the fast must be retained. "In sum," he writes, "Tisha B'av can perform these basic functions for Jews living in the middle of the twentieth century, with the state of Israel before them as a reality. It can keep Jews mindful of the tasks which lie ahead in the areas of Jewish religious rebirth and of ethical living, both in the state of Israel and throughout the world. It can focus attention upon the universal aspects of the Messianic hope, which have long been integral to Judaism. Finally, it can help to remind Jews of the long record of sacrifices and sufferings of past generations, and thus prevent the cultural degeneracy which would follow from the ignoring of the achievements of Galut or Diaspora" (Gordis, *Judaism for the Modern Age*, p. 210).

The fast of Tish'ah Be'av begins the night before, as does the fast of Yom Kippur, and therefore the last meal before the fast must be eaten before sunset. This meal, called the *מאכל המצות* because it marks the boundary between the periods of eating and fasting, was characterized by certain mourning customs. As at the meal served to mourners after a funeral, it was customary to eat special foods that were signs of mourning, such as eggs and lentils. Some pious people went so far as to dip the bread in ashes and sit on the ground during the meal (O.H. 552 in Rama). While these expressions of

mourning have fallen into desuetude, we retain the mood by keeping the meal modest and simple.

At Minhah Tahannun is not recited. If the day before Tish'ah Be'av falls on a Sabbath, תחנון is omitted at Minhah (O.H. 552:12 in Rama).

Before the Ma'ariv service the Parokhet is removed from the ark as a sign of mourning (O.H. 559:2 in Rama). As another sign of mourning, the congregants remove their shoes if they are made of leather (O.H. 554:16). It was once customary not to wear leather shoes during the whole of Tish'ah Be'av, but the practice is now limited by some to the time and place of the service (O.H. 554:17).

Ma'ariv is recited in a subdued voice and a mournful tone (O.H. 559:1 in Rama). The 'Amidah is followed by the complete Qaddish, including תחנון.

After Qaddish the worshippers sit on the ground or on stools (O.H. 559:3 in Rama) for the reading of קריאת ספר התעניות—the Book of Lamentations (O.H. 559:1–2). It is chanted in a special plaintive cantillation, and it is customary for the reader to raise his voice at the beginning of each chapter. The last verse, וְשָׁמַע אֱלֹהֵינוּ, is recited aloud by the congregation, and then repeated by the reader (O.H. 559:1 in Rama). The chanting of קריאת ספר התעניות is followed by Qinnot, sorrowful hymns that emphasize the import of Tish'ah Be'av and lament the tragic events associated with it (O.H. 559:2). The Qinnot are followed by קריאת ספר התעניות. On a Saturday night, when קריאת ספר התעניות is recited the whole year, קריאת ספר התעניות is omitted (O.H. 559:2). קריאת ספר התעניות is added after the Qinnot because it is necessary to follow the recitation of these lamentations with a prayer for the coming of the Messiah, who will put an end to our mourning. The introductory passage (וְיָבֵא לָנוּ מֶלֶךְ מִשְׁכָּנֵנוּ), however, is not said because there is a tradition that the deliverance will not come at night (*Shibbolei Halelei* 267). Another reason for the omission is that this passage speaks of the Covenant of the Torah, and Tish'ah Be'av is one of the rare occasions when Torah study is not permitted (Munk, *World of Prayer*, 2:331; O.H. 554:1).

The complete Qaddish follows, but the verse תחנון is omitted, as in the prayers in a house of mourning (O.H. 559:4 in Rama). The same form is followed in the Qaddish after Shaḥarit but not at Minhah. The reason for the omission is that in the Book of Lamentations we say תחנון (Lam. 3:8). If the gates of prayer are closed, it would be a contradiction to say תחנון (Kitov, *Sefer Hatoda'ah* 2:378).

In accordance with a tradition originating with Rabbi Meir of Rothenburg (ca. 1215–1293), the Talit and Tefilin are not worn at Shaḥarit (O.H.

553:1), as an additional sign of mourning. The Tefilin are termed "קָפְתָרִים" or "ornaments," and the Book of Lamentations says: "The Lord has cast down קָפְתָרֵינוּ לְרֶגֶל יָרֵךְ," which was interpreted as referring to the Tefilin (Munk, *World of Prayer*, 2:327).

The Shaḥarit service itself follows the pattern of the regular weekday service, except that the reader says *וַיָּבֵר* before *וַיִּקְרָא* during the repetition of the 'Amidah, as on all public fasts, and the Birkat Kohanim is omitted (*Qitsur Shullhan 'Arukh* 124:3).

After the 'Amidah, neither *Tahanun* nor *קְרִיאת קְרָא* is said. The Torah is taken from the ark and Deuteronomy 4:25-40 is read. Three people are called up, with the last also reading the Haftarah, Jeremiah 8:13-9:23, which is chanted according to the tune of *קְרָא* (*O.H.* 559:4 in Rama, and in *M.A.* 6).

After the Torah is returned to the ark, the worshippers sit on the ground or on low stools and recite Qinnot, followed by *וַיִּקְרָא*. The psalm *וַיִּקְרָא* is omitted, but *וַיִּקְרָא* is said, with the verse *וְאֵיךְ נִשְׁמַח בְּיְהוָה* omitted because it mentions the studying of the Torah, which is not permitted on Tish'ah Be'av (*Qitsur Shullhan 'Arukh* 124:3). After *וַיִּקְרָא* the complete Qaddish without *וַיִּקְרָא* is recited. The service ends with *וַיִּקְרָא*, followed by the mourners' Qaddish. The psalm for the day is omitted. In places where *וַיִּקְרָא* is said at the morning service, it is omitted on Tish'ah Be'av (*O.H.* 559:4 in Rama).

At Minḥah the Talit and Tefilin are put on, and the prayers that were omitted in the morning (such as the psalm for the day) are recited. After *וַיִּקְרָא* the Torah is taken out and three people are called, the third also reading the Haftarah. Both the Torah reading and the Haftarah are the same as on the other public fasts. In the 'Amidah *וְהָיָה* is added before the closing benediction of *וַיִּקְרָא*, and *וַיִּקְרָא* before *וַיִּקְרָא*. The reader repeats these in the repetition of the 'Amidah but says *וַיִּקְרָא* as a separate benediction before *וַיִּקְרָא*, as on the other public fasts (*Qitsur Shullhan 'Arukh* 124:19). The Ma'ariv is the regular weekday service, and it marks the end of the fast. At the meal after the fast one should still abstain from meat and wine, since the burning of the Temple continued until the next day (*O.H.* 558; *Qitsur Shullhan 'Arukh* 124:20).

Tish'ah Be'av is subject to the same limitations as Yom Kippur: abstention not only from food but also from bathing, anointing oneself, wearing leather shoes, and conjugal relations (*O.H.* 554:1). In addition, because of the joy it affords, the Sages forbade all study of sacred literature, with the exception of books that fit the mood of the day, such as the Book of Job, the

parts of the Talmud and Midrash that tell of the destruction of Jerusalem and parts of the Book of Jeremiah (*O.H.* 554:1, 2).

If Tish'ah Be'av falls on a Sabbath it is postponed to Sunday, since the Sabbath one may neither fast nor mourn publicly (*O.H.* 551:3; 288; *Y.* 400:1).

If it falls on a Sunday, *וַיִּקְרָא* is not recited at Minḥah of the Sabbath preceding it. In the Ma'ariv of Saturday night *וַיִּקְרָא* is said; so is *וַיִּקְרָא* *וַיִּקְרָא*, but the Havdalah on wine is postponed until Sunday night. Wh *Havdalah* is said on Sunday night, the benedictions on light and spices are omitted (*O.H.* 556).

If there is a funeral on Tish'ah Be'av, the *וַיִּקְרָא* is not said (*O.* 559:10 in Rama).

A mourner who is sitting Shiv'ah may go to the synagogue both morning and evening for *וַיִּקְרָא* and Qinnot (*O.H.* 559:6).

Just as the weeks preceding Tish'ah Be'av are marked by practices that accentuate the sorrowful mood of the period, so the weeks following are marked by some practices that encourage a mood of comfort and consolation. During the seven weeks following Tish'ah Be'av we read Haftarah that comfort the children of Israel with the promise of the restoration of Zion. These are called *וַיִּקְרָא*. The first Sabbath after Tish'ah Be'av is called *וַיִּקְרָא* because the first of these seven Haftarah begins with *וַיִּקְרָא* (Isa. 40:1) (*Ziv Haminhagin*, p. 137; *O.H.* 428:8).

6. Other Public Fasts

There are two other statutory public fasts, the Fast of Gedaliah and the Fast of the tenth of Tvet. The Fast of Gedaliah takes place on the third Tishrei, the day following Rosh Hashanah, and it commemorates the slaying of Gedaliah ben Ahikam, whom Nebuchadnezzar appointed governor of Judah after the first destruction of Jerusalem (Jer. 40:7-41:3; II Kings 25:22-26; *B. R.H.* 18b). Gedaliah's death was the final blow to any remaining hopes that the effects of Babylonian domination might be alleviated at that the Jewish state might survive.

The tenth of Tvet marks the beginning of the siege of Jerusalem by the forces of Nebuchadnezzar (*B. R.H.* 18b). It is thus connected with the destruction of Jerusalem.

Since its historical basis is tenuous, a suggestion has been made that w