

8/6/92

To: Hanhalla
 From: Nechama Goldberg
 Re: Tisha B'Av

- 1) Instead of kavanot after Soudah Shlishit, we will have Kabbalat Taanit. This will take place for everyone on Tsad Bet.
- 2) We only have 200 booklets for Tisha B'Av which contain the Maariv service. These will be distributed to Tsad Aleph chaneechim and madrichim. All edot on Tsad Bet must bring their siddurim. The Eicha reading will be distributed. (Immediately following the evening services, edot on Tsad Bet must bring their siddurim to Bet Am Bet in anticipation of Shaharit services 333 in the morning.)
 Maariv will be on Tsad Bet basketball court, seating as follows:
 Sit by 8173

Bleachers		Stage		Bleachers	
P'171111 1113				P'171111 1113	
P'171111	P'18810	1118110		P'121111	
P'131111	/1111	P'170111		P'111111	
Bleachers					

3) Each ש"ס will receive a yahrzeit candle. Remember to bring matches.

4) All eicha readings, booklets etc. must be collected at the end of services and returned to the crates. Nivonim will be responsible for bringing the crates into Moadon Begrim.

5) A description of services for Tisha B'Av and liturgical changes is attached.

6) Responsibilities for Shacharit and Mincha are as follows:

Role	ש"ס Shacharit	ש"ס	ש"ס Mincha	ש"ס
ש"ס	פ"ס	יו"ט	פ"ס	פ"ס
מזמור	פ"ס	פ"ס	פ"ס	פ"ס
קריאת	פ"ס	פ"ס	פ"ס	יו"ט
עזרה	פ"ס	פ"ס	פ"ס	פ"ס
קריאה	as attached		—	—

7) We will be sitting on the floor for Shacharit and on benches for Mincha. The ש"ס assigned siddur makom, ^{for each edah} should make sure that all siddurim are in place in the morning and that benches are set up in the afternoon.

8) Attached you will find the schedule for the day, the morning Shiur and the schedule of organized activities for the afternoon.

9) Maariv at the close of Tisha B'Av will be on the Tsad Bet basketball courts. We do not have enough of the black Silverman booklets for all Tsad Bet edot plus Shoatim so Bogrim will bring their Siddurim to Maariv. (In the event of rain, Maariv will be in Bet Am Bet, in which case Tsad Bet Siddurim will be there from Minha.)

Any questions, please ask.

לילה נהדר
מאורצון, מ"ק, נחמה, שירה ודוא

לוח זמנים

שעת אירוע	שם האירוע
7:00 PM	סעודה שלישית
8:00	קבלת האורחים
8:30	מחזיקי כמחנה
10:00	שיעור חז"ל

שעת אירוע	שם האירוע
9:30 AM	קריאה
10:00-11:00	שחרית כ"ז
11:15	טקס חתונה - כ"ז
11:15-12:15	שיעורים בחז"ל - כ"ז
12:30-2:15	פזמון לשם טוב - כ"ז
2:30-3:15	מנחה - כ"ז
3:30-4:15	טקס חתונה - כ"ז
4:30-7:30	פזמון מאורעות
7:30-8:20	* כחן חופשי
8:20	מחזיקי כמחנה
8:40	הקדמה/טקס חתונה (חזר אולם)

dinner for Ilanot, Sollelim & families 7:45-8:40*

Program for Tisha B'av

1. There are always three Shabbatot between Shiv'ah Asar beTamuz and Tisha Be-Av. Special Haftarot from the book of Isaiah are read on these days. The first Shabbat we read Haftarat Matot, the second we read Haftarat Mas'ei, and the third we read Haftarat Devarim. This is regardless of what Parshiyot we are reading from the Torah. We read Haftarah Mas'ei even if the second Shabbat is a Rosh Chodesh or Erev Rosh Chodesh, which would normally call for a special Haftarah.

2. The Shabbat before Tisha Be-Av (in this case, the day before Tisha Be-Av) is known as Shabbat Chazon (referring to the first word of the Haftarah, meaning "vision.") It is always Parashat Devarim.

It is our tradition to sing Lecha Dodi on the Friday night of Shabbat Chazon to the tune of the Tisha Be-Av dirge "Eli Tzion."

In the Torah reading on Shabbat morning, verse 1:12 ("Eichah Esa Levadi. . .") is read in Eichah trope. To prevent the second Aliyah from starting with the word "Eichah," we end the first Aliyah with verse 1:10, and we begin the second Aliyah with verse 1:11. (This is of concern only for the Edah that is reading the complete Torah reading; this year, it is Magshimim.)

Most of the Haftarah ("Chazon Yeshayahu ben Amotz") is read in Eichah trope as well (all except for the last four verses). It is appropriate to end the service with Adon Olam sung to the tune of "Eli Tzion," so that campers and staff are very familiar with the melody before Tisha B'Av.

3. The entire camp gathers on the basketball courts (rain: Beit Am Bet) ~~immediately after dinner~~ after dinner for Ma'ariv and Eichah reading. People sit on the ground as a sign of mourning; the prayers ~~(beginning with Birkat HaMazon after dinner)~~ are recited rather than sung. Campers bring flashlights; candles are also provided. After the Kaddish Shalem, one Havdalah candle is lit, and we recite the blessing "Borei Me'orei HaEsh." A more complete Havdalah will be performed on Sunday night, after the fast.

We sing a few songs that are appropriate for Tisha B'Av (Al Naharot Bavel, Eli Eli, Viy'huda Leolam Teshev, Hashiveinu). All those who are reading Eichah for the entire camp sit in one area, in order of their readings. Eichah is read.

At the conclusion of the Eichah reading, Eli Tzion is sung. We then conclude the service with V'Ata Kadosh, Kaddish Shalem, Aleinu, and Mourner's Kaddish. (In Kaddish Shalem, we omit the line "Titkabel Tzlothon Uvauthon. . ." This makes the Kaddish Shalem identical to the Mourner's Kaddish.)

3. In Shaharit, because of the somber nature of the day, there

Peulah - activity for Tisha B'Av (Sunday 11:15 - 12:15)

Objectives:

To know the major themes of the Book of Eicha (Lamentations)

To see how Tisha B'Av came to be seen as the paradigmatic Jewish tragedy

Hebrew Vocabulary:

Eicha - The Book of Lamentations

Instructions to Madrichim:

You will facilitate this peulah with the chanichim in your tzrif. Begin by relaying the following situation:

Imagine that you arrive home oneday with your family to find that the city has padlocked your door. You have no meoney, car keys, or identification with you. All you have are the clothes you are wearing. The government has decided that you no longer have any right to remain in the country.

Facilitate a discussion with the chanichim about the situation using the following questions:

1. What different emotions do you think that you might experience when you see the padlocked door and understand what has happened?
2. What is the first thing that you would do?
3. What would you want to say to God upon seeing the padlocked door?
4. How would you begin to rebuild your life? Where? With whom?
5. What emotions do you believe you would experience upon beginning to build a new life?
6. What would you like to say to God upon beginning to build a new life?

At this point in the lesson, explain to the chanichim that after the destruction of the First Temple in Jerusalem by the Babylonians in 586 B.C.E. the Jews did, in a sense, have their home padlocked. Their Temple was destroyed and they were exiled to Babylonia. They wrote about their feelings in the Book of Eicha which we read last night.

After explaining this to the chanichim, you will read to them some of the following quotes from the Book of Eicha and discuss with them the emotions and responses expressed in the book.

1:1 "Alas, she sits in solitude! The city that was great with people has become like a widow!" (Explain that Eicha "she" =

Jerusalem)

2:10 "The elders of . . . Zion sit on the ground in silence; they have put ashes on their heads, and wear sackcloth (or a rough cloth)"

5:2 "Our inheritance has been turned over to strangers, our
houses to strangers."

3:7 " (God) has walled me in so I cannot escape; . . . He has shut out my prayer."

3:40 "Let us search and examine our ways and return to God"
(What solution does the writer offer to the people to end their depression? Looking at what we've done and trying to change ourselves and our ways.)

(What is the author's final hope and dream?

How might the Book of Eicha, as well as the scenario we discussed about being locked out of ones home, apply to the expulsion of the Jews from Spain? (mention to chanichim that this year marks the five hundredth anniversary of the expulsion from Spain)

How might the Book of Eicha apply to the contemporary reality of homelessness and poverty in the United States?

6:55 - 7:30	6:10 - 6:50	12:00 - 6:00	4:30 - 5:10	
Poland Slides & Poland	REST	Ladino singing (20 minutes) JANSEN VISIT (20 minutes)	Ben SCOLNIK	108'10
Ben SCOLNIK	REST JANSEN VISIT (20 minutes) Ladino singing (20 minutes)	REST (1/2 hr)	creative (1/2 hr) rest (1/2 hr)	P'8810
Ladino singing (20 minutes) JANSEN VISIT (20 minutes)	REST	Ben SCOLNIK	Poland for Slides	P'2012
REST (1/2 hr) 1948 after	Ben SCOLNIK	JANSEN VISIT (20 minutes) Ladino singing (20 minutes) / Jan	1948 after (1/2 hr) rest (1/2 hr)	P'122N
Back of Eicha	REST	Poland Slides	JANSEN VISIT (20 minutes) Ladino singing (20 minutes)	P'3'NK
REST	1948 after (1/2 hr) JANSEN VISIT (20 minutes)	1948 after (1/2 hr) Poetry	Ladino singing (20 minutes) JANSEN VISIT (20 minutes)	P'2012
REST	Ladino singing (20 minutes) JANSEN VISIT (20 minutes)	REST	NK (1/2 hr) Ladino singing (20 minutes)	10N

All other activities will take place in edahs own 1178IN. Discussion leader will come to you.

Ladino singing - 2 P'8812
JANSEN VISIT - 2 P'720
Poland slides - 75 P'12

אֲרִיזִי הִלָּבֵנוּן אֲדִירִי הַתּוֹרָה. בְּעֵלֵי תִרְיָסִין בְּמִשְׁנָה
וּבִגְמָרָא. גְּבוּרִי כַח עֲמָלִיָּה בְּטָהֳרָה. דָּמָם נִשְׁפָּךְ
וְנִשְׁתָּה גְבוּרָה. הֵנָּם קְדוּשֵׁי הָרוּגֵי מַלְכוּת עֵשָׂרָה. וְעַד
אֵלֶּה אֲנִי בּוֹכֶיָה וְעֵינַי נִגְרָה: זֹאת בְּזִכְרִי אֲזַעֵק בְּמָרָה.
חֲמִידַת יִשְׂרָאֵל כְּלִי הַקֹּדֶשׁ גִּזֹּר וְעֵטְרָה. טְהוֹרֵי לֵב
קְדוּשִׁים מָתוּ בְּמִיתָה חֲמוּרָה. יְהוּ גִזֹּרֵל מִירָאשׁוֹן לַחֲרֵב
בְּרוּרָה. כְּנָפּוֹל גִּזֹּרֵל עַל רֶכֶן שְׂמָעוֹן פֶּשֶׁט צוּאָרוֹ וּבִכָּה
כְּנִגְזָרָה גִּזֹּרָה. לְרֶכֶן שְׂמָעוֹן חֹזֵר הֶהָגֵמוֹן לַחֲרֹגוֹ בְּנִפְשׁ
נִצּוּרָה. מִזֶּרַע אֲהָרֹן שָׂאֵל בְּבִקְשָׁה לְבָבוֹת עַל בֶּן הַגְּבִירָה.
נָטַל רֹאשׁוֹ וְנִתְּנוֹ עַד אֲרֻכְבוֹתָיו מְנוּרָה הַטְּהוֹרָה. שֵׁם
עֵינָיו עַל עֵינָיו וּפִיו עַל פִּיו בְּאַהֲבָה גְּמוּרָה. עָנָה וְאָמַר
פָּה הַמִּתְנַבֵּר בַּתּוֹרָה. פֶּתְאוּם נִקְנְסָה עָלָיו מִיתָה מִשׁוֹנָה
וְחֲמוּרָה. צָוָה לְהַפְשִׁיט אֶת רֹאשׁוֹ בְּתַעַר הַשְּׂכִירָה. קִיָּם
בְּעוֹרוֹ אָמְרוּ לְנַפְשׁוֹ שְׂחִי וְנִעְבּוּרָה: רָשָׁע הַפּוֹשֵׁט יֵת
הִגִּיעַ לְמָקוֹם תִּפְקִין מִצּוֹת בָּרָה. צִעֵק צִעֵקָה וְגִזֹּרֵת עֲזָה
עוֹלָם וְאֶרֶץ הַתְּפוּרָרָה: מֵאַחֲרָיו הִבִּיאוּ אֶת רַבִּי עֲקִיבָא
עוֹקֵר הָרִים וְטוֹחֵנֵן זֶו בְּזוֹ בְּסִבָּרָה. וְסָרְקוּ אֶת בְּשָׂרוֹ
בְּמִסְרָק שֶׁל בְּרוֹזַל לְהַשְׁתַּבֵּרָה. יִצְתָה נִשְׁמָתוֹ בְּאַחַד
וּבֵת קוֹל אָמְרָה. אֲשֶׁרִיד רַבִּי עֲקִיבָא גּוֹפֵף טְהוֹר בְּכָל
מִינֵי טְהוּרָה: בֶּן כָּבֵא רַבִּי יְהוּדָה אַחֲרָיו. הִבִּיאוּ בְּשִׁבְרוֹן
לֵב וְאַזְהָרָה. גִּהְרַג בֶּן שִׁבְעִים שָׁנָה בְּיַד אֲרוּרָה. יוֹשֵׁב
בְּתַעֲנִית הָיָה נָקִי וְחָסִיד בְּמִלְאֲכָתוֹ לְמַהֲרָה: רַבִּי חֲנִינָא
בֶּן תַּרְדִּיּוֹן אַחֲרָיו מִקְהִיל קְהִילוֹת בְּצִיּוֹן שְׁעָרָה. יוֹשֵׁב
וְדוֹרֵשׁ וְסֹפֵר תּוֹרָה עִמּוֹ. וְהַקִּיפוּהוּ בַּחֲבָלֵי זְמוּרָה. אֶת
הָאוֹר הַצִּיתוּ בָּהֶם וּבְרָכוּהוּ בְּסֹפֵר תּוֹרָה. סְפוּגִין שֶׁל צֶמֶר
הִנִּיחוּ עַל דְּבֹ שִׁלָּא יָמוּת מִהֲרָה

holiness. Incline thy ear, O my God, to the insolence of those that spoke in a barbarian tongue: "Come, let us fight him in his own House," and regard the mischief of the mockers who boast that the Master is not in his House.* Incline thy ear, O my God, to those who say: "I am! And there is none else beside me," and hear the abuse and reproach (of the nation) that is overbearing even to the very Throne. Incline thy ear, O my God, to the mocker who derides us: "Why do you persist in hoping (for the Temple)? It will not be built again!" And hear the weeping of the mourners who rend (their garments) and yearn: "O when, (when) will it be rebuilt?" Incline thy ear, O my God, to those who say: "(The Temple) shall be deserted, forgotten and forsaken, and it shall be for ever devastated!" O hear our cry, and be zealous for our zealously, and cause thy face to shine upon the Temple that lies desolate.

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

*) *i.e.* that God is not in the Temple to protect Israel.

¹) *i.e.* the righteous Rabbis. ²) Lit. *Shield-bearers*. ³) *i.e.* a collection of oral laws, edited by R. Yehudah Ha-Nasi (c. 135-220 C.E.). ⁴) *i.e.* the traditional exposition of the *Mishnah*, which was finally edited in the fifth century C.E. ⁵) He was killed on 23rd of Sivan, v. J.E. on *Sivan*. ⁶) *cf.* Prov. 7, 10. ⁷) A. Tanna of the third generation. ⁸) Rabbi Simeon Ben Gamaliel the 2nd was the grandson of his namesake and the great-grandson of Hillel, a descendant in the female line from King David. ⁹) *i.e.* the priestly Yishmael took R. Simeon Ben Gamaliel's revered head. ¹⁰) *viz.* a beacon of the Torah. ¹¹) Lit. *against him*. ¹²) *i.e.* the tyrant. In the more elaborate *Selichah*, which is recited during the Additional Service on the Day of Atonement, it was the tyrant's daughter who asked her father to flay the skin. ¹³) *cf.* Targum a. Rashi on Is. 7, 20. In Biblical times, to obtain a sharp razor one had to hire it specially.

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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 Yesheav,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!

1) v. Is. 51, 23, viz R. Yishmael, although going through such severe pain, restrained himself while they flayed his skin. 2) R. Yishmael. 3) Lit. *Phylacteries*. 4) Lit. *he would pluck up mountains and grind them together when reasoning (in the Law)*. 5) v. Ber. 61b. 6) Pure monotheism was to R. Akiva the essence of Judaism, hence the ruling of saying the first verse of the "שְׁמַע", with complete devotion, especially the word "אֶחָד" = "ONE"; we have to imagine that we

read to here

מִי יִתֵּן רֹאשִׁי מִים וְעֵינַי מְקוֹר נוֹזְלִי . וְאַבְכָּה כָּל יְמֹתַי
וְדִלִּי . אֶת חֲדָלִי טָפִי וְעוֹדְלִי . וַיִּשִׁשִׁי קִהְלִי . וְאַתֶּם
עָנּוּ אֲבוֹי אֹי וְאַדְלִי . וּבִכְּן בָּכָה בָּכָה רַב וְהָרַב . עַל בֵּית
יִשְׂרָאֵל וְעַל עַם יִי כִּי נָפְדּוּ בַּחֲרָב :

: וְעַפְעַפִּי יוֹדוּ מִים דִּמְעָה
לְהַגִּירָה . וְאַקוּנֵן מֵר עָלַי הַרוּגִי אֲשַׁפִּירָה . בְּשָׁנִי בְּשִׁמוֹנָה
בּוֹ בַּיּוֹם מִרְגָּזָה הוֹקְרָה . מִרְגָּזָה לְרָגֹזָה נִחְלָפוּ לְהַבְעִירָה .
נִהְרָגוּ בַּחֲזִירֵי חֶמֶד וַיִּשִׁשִׁי הַדָּרָה . נֶאֱסָפוּ יַחַד נַפְשָׁם
הַשְּׁלִימוֹ בְּמָרָא עַל יַחֲוֹד שֵׁם הַמְּיוֹחֵד יַחֲדוֹ שֵׁם בְּגִבּוֹרָה .
גִּבּוֹרֵי כַח עוֹשֵׂי דְבָרוֹ לְמַהֲרָה . וְכִהְנִי וְעַלְמִי נִגְזְעוּ כְּדָהֶם
עֲשָׂרָה . וּבְמֵר יִגְזְעוּ וְעַצְבִּי יִלֵּךְ אַחֲבִירָה . קִהְלוֹת הַקּוֹדֶשׁ
הַרִיגְתֶּם הַיּוֹם בְּזָכְרָה . קָהֵל וְרַמְיָא בַּחוּנָה וּבַחוּרָה .
גִּבּוֹרֵי אֶרֶץ וְנִקְיֵי טָהָרָה . פְּעָמִים קָדְשׁוֹ שֵׁם הַמְּיוֹחֵד
בְּמוֹרָא : בְּעֲשָׂרִים וּשְׁלֹשָׁה בַּחוּדֵשׁ זִיו לְמַהֲרָה . וּבַחוּדֵשׁ
הַשְּׁלִישִׁי בְּקָרִיאַת הַלֵּל לְשׁוֹרָה . הַשְּׁלִימוֹ נַפְשָׁם
בְּאַהֲבָה קְשׁוּרָה . אֲהִימָה עֲדִיהֶם בְּבָכִי יִלֵּךְ לְחֲשָׁרָה .
כְּדוּלִי כֶּתֶר עַל רֹאשָׁם לְעִטָּרָה . וְעַל אֲדִירֵי קָהֵל מִגִּנְצָא
הַהַדּוּרָה . מִנְּשָׂרִים קָלוּ מֵאֲרִיּוֹת לְהַתְגַּבְּרָה . הַשְּׁלִימוֹ
נַפְשָׁם עַל יַחֲוֹד שֵׁם הַנּוֹרָא . וְעֲלִיהֶם זַעֲקַת שֶׁבַר אֲשַׁעֲרָה .
עַל שְׁנֵי מְקַדְשֵׁי יְסוּדֵם כְּהִיּוֹם עוֹרְעָרָה . וְעַל חֲרָבוֹת
מַעַט מְקַדְשֵׁי וּמִדְרָשֵׁי הַתּוֹרָה . בַּחוּדֵשׁ הַשְּׁלִישִׁי
בְּשִׁשִּׁי נֹסֵף קְדָאבּוֹן וּמֵאֲרָה . הַחוּדֵשׁ אֲשֶׁר נִהְפָּךְ
לִיגּוֹן וְצָרָה . בַּיּוֹם מִתֵּן דָּת שֶׁבִּרְתִּי לְהַתְאֲשָׁרָה . וּבַיּוֹם
נִתְּנָתָה כְּמוֹ כֵּן אִזְ חוֹרָה . עֲדָתָה לָהּ לְמָרוֹם לְמָקוֹם
מְדוּרָה . עִם תִּיקָה וְנִרְתָּקָה וְהַדּוּרָשָׁה וְחוֹקְרָה . לֹא מְדִיָּה
וְשׁוֹנִיָּה בְּאִישׁוֹן כְּמוֹ בְּאוֹרָה . שִׁימוֹ נָא עַל דְּבַבְכֶם
מִסְפָּד מֵר לְקוֹשְׁרָה . כִּי שְׁקִיזָה הַרִיגְתֶּם לְהַתְאֲבִיל
וּלְהַתְעַפְּרָה . בְּשֶׁרֶפֶת בֵּית אֱלֹהֵינוּ הָאוּלָם וְחַפִּירָה . וְכִי
אֵין לְהוֹסִיף מוֹעֵד שֶׁבַר וְתַבְעִירָה . וְאֵין לְהַקְדִּים זִילְתִּי
לְאַחֲרָה . תַּחַת כֵּן הַיּוֹם קוֹיְתִי אֶעֱוֹרָרָה . וְאַסְפָּדָה וְאִילִיקָה
וְאַבְכָּה בְּנַפְשׁ מְרָה . וְאַנְחֲתִי כְּבִדָּה מְבֹקֶר וְעַד עֶרֶב .
עַל בֵּית יִשְׂרָאֵל וְעַל עַם יִי כִּי נָפְדּוּ בַּחֲרָב :

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Nevuchadnetsar¹ exalted, but (when) he opened his eyes, (he saw, the angel) Michael walking before him,² and his hosts saw that the angels were walking as slaves (into captivity);³ yet he enveloped himself in pride, and extinguished the candelabrum (in the Temple), he blasphemed the Awe-inspiring God, indeed he caused the very light (of God)⁴ who is wrapped in light to be darkened.

When Nevuchadnetsar⁵ roared like a lion in the Inner Temple, my beloved⁶ fled (and) mourned as for the dead; moreover, on that night he⁷ did not accept the souls in pledge.

God said⁸ to the destroying (angels): "I have poured out my wrath, I have delivered the beloved of my soul into the hands of her enemy, I have forsaken my House and deserted my inheritance.

Reader or Narrator: O that my head were water, and my eyes a fountain of trickling tears,⁹ that I might weep all the days and nights (of my life) for my slain children and babes, and the old men of my congregation; and indeed cry aloud: "Woe! Ah! Alas! And weep greatly, ever more copiously." *Cong:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: My eye shall weep bitterly, and I will go to the weepers' field,¹⁰ and I will make those who are distraught (with grief) and bitter of heart weep with me for the fair maidens and tender children who were enwrapped in their school books, and were dragged to the slaughter, their frames were ruddier than coral, (fairer) than sapphire and carbuncles, they were trampled and cast down like the dirt of the streets; (the foe) cried out to them: "Depart, unclean, do not approach!" *Cong.:* Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: Indeed, my eye will stream with tears, and I will howl and wander lost, I will summon to weeping and gird with sackcloth, to lament (their passing); the Torah, the Scriptures, the Mishna,¹¹ and the Aggadah,¹² more desirable than gold, yes, more precious than fine gold, more glorious within each precious instrument—I have seen them torn, bereft and solitary, bear witness and sing dirges to set forth the tale—where is the Torah, (where are) the disciples who studied it? Is not her place desolate with none to dwell therein? *Cong:* Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!

¹) Lit. *the lion*, Nevuchadnetsar is here compared to a lion. ²) According to the Midrash, the Angel Michael walked in front of Nevuchadnetsar, and caused the destruction of the Temple, to show that it was an angelic action, and not Nevuchadnetsar's. ³) e.g. a metaphor that the angels accompanied the Children of Israel into exile. ⁴) i.e. the Temple where the Divine Presence dwelt. ⁵) Lit. (the idol) *Bel*. ⁶) i.e. Divine Presence. ⁷) i.e. God; every night

5) The Synagogue is called "a miniature Temple", as the prayers therein replaced the sacrifices in the Temple of old, v. Ber. 26b, v. A.S. p. 182, note 1. 6) It was hoped, because of the day upon which the Law was given, that the decrees would be abolished. 7) viz. they were all consumed. 8) Lit. *In mid-darkness as in the light*. 9) i.e. Iyar.

[illegible]

Reader or Narrator: Take this to your hearts, and prepare a sad Funeral oration; put on mourning and roll in the dust, for their massacre weighs no less than the burning of the House of God, its porch and its Palace; and since we may not add (an extra) season (of mourning) for the destruction and conflagration, neither may we anticipate (the observance of fasting), but are enjoined rather to postpone it,* therefore will I cause my cry of woe to rise this day, and I will wail, howl and weep in bitterness of soul; indeed my sighing is heavy from morning till evening. *Cong:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: So for these do I weep, and my heart groans exceedingly, and I call to the hired mourning women and to the skilled keeners (and) all moan, mourn and wail; is there any anguish that can be compared to my anguish? Without does the sword bereave, and within terror (reigns);¹ my wounded, and those who are riddled with sword thrusts, lie naked; sucklings, young men and maidens (together) with hoary old men, their corpses are like carrion for the wild beasts of the land. *Cong:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: My oppressors mock and increase their reproach: "Where is their God," they say, "The Rock in whom they trusted till death? Let him come and save (them) and restore their souls (to life);" O thou who art mighty, who is like thee, O Lord, who bearest (all) our burdens? Wilt thou be quiet and restrain thyself and not gird thyself in wrath, when those that scoff at me say: "If he be a God, let him contend (to thee)." *Cong:* Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: My eye runs down³ with tears, for the singer has turned to mourning, and my flute to the sound of weeping, without pause or assuagement; who will lament for me, when there is no one to take hold (of me) to bestir myself in self-resolve? (His) wrath, indeed a sweeping storm has gone forth against me; the adversary, the oppressor has devoured me and mutilated me,⁴ he has broken my bones, scattered (them) and ground them small; he has flouted (the authority) of all my mighty ones who were the centre and backbone⁵ (of my probity). No ointment or bandage can I choose, as my wound is (so) severe beyond arresting or cleansing; therefore did I say: "Turn away from me, I will (weep) bitterly and sear my cheeks with my tears. *Cong.:* Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!"

* If the Ninth of Av falls on Shabbat, the Fast is observed on the following Sunday, but not before.

¹) Lit. *in the open the sword shall bereave, and in the chambers (shall be) terror*, viz. the disasters which Moses predicted at his death, (v. Deut. 32.25), have come true. ²) Lit. *bearing sheaves*. ³) cf. p. 14, note 3. ⁴) cf. Jer. 51.34. ⁵) viz the Sanhedrin (Lit. *the navel and the umbilical cord*, v. Num. R. s. 1), i.e. as the navel is in the centre of the body, so were the Sanhedrin placed in the centre of the Temple, cf. Midr. Cant. 7.3.

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KINOT FOR THE NINTH OF AV

KINAH

IN MEMORY OF OUR SIX MILLION MARTYRS WHO
PERISHED DURING 1939-1945

Reader or Narrator

O how thou hast cast down our glory from our head,
O how thou hast hidden thy face from us,
O how thou wast angry and had no pity.

With a broken and contrite heart, on a day of fasting and convoca-
tion,
We come before thee, to mourn and weep with deep lamentation,
When we recall the Martyrs of the 1939-45 (European) devastation.

Thou hast 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 ones,
Were loaded on to the wagons, like sheep and cattle,
The heat 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 valour,
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, (saying) 'Shema-yisrael'¹⁾
and (singing) the 'Ani-Maamin.'²⁾
Their souls departed while they were wrapped in Tallit and Tefillin,
Let the murderers be put to shame and confusion, and be as naught.

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 (European) holocaust ranks equal to the destruction of
our Temple.

To Auschwitz, 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!

The blasphemers contemned the covenant (of Abraham) and our
Law,

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!

¹⁾ viz. while they were put to death, their courage was so great, that they
recited the *Shema* "Hear O Israel, the Lord our God the Lord is one!" and they
sang "I believe with perfect faith in the coming of the Messiah." v. A.P.B., p. 95.

Scrolls of the Law they cut into shreds, and defiled them with their hands,

They flayed the flesh of our kinsfolk, and used¹ 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 has 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,²
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.

¹) Lit. and they turned. ²) Lit. and opening of the eyes.

אִישׁ תִּוְקַד בְּקֶרְבִי בְּהַעֲלוֹתִי עַל לְבִי. בְּצֵאתִי מִמִּצְרַיִם; קִינִים
 אֶעֱיֶדָה. לְמַעַן אֶכִּידָה. בְּצֵאתִי מִירוּשָׁלַיִם; אֲזִיטִיר מִשָּׁה. שִׁיר
 לֹא יִנָּשֶׂה. בְּצֵאתִי מִמִּצְרַיִם; וַיִּקְוֶנָּה יֶדְמִידָה. וְנָהָה נָהִי נָהִיָּה. בְּצֵאתִי מִירוּשָׁלַיִם;
 בֵּיתִי הִתְכַּוֵּן. וְשֹׁכֵן הָעֵנָן. בְּמִטָּה; וְחֵמַת אֵל שְׂכָנָה. עָלַי כַּעֲנָנָה. בְּמִי;
 נִלְוִי יָם רָמוֹ. וּבְחֹמָה קָמוֹ. בְּצֵאתִי מִמִּצְרַיִם; וְדֹנִים שְׁטָפוֹ. וְעַל רֹאשִׁי
 צָפוֹ. בְּצֵאתִי מִירוּשָׁלַיִם; דָּגָן שְׂמִיָּם. וּמִצֹּר יוֹבֹב מַיִם. בְּצֵאתִי מִמִּצְרַיִם; לַעֲנָה
 וּמְרוֹרִים. וּמַיִם הַמָּרִים. בְּצֵאתִי יִירוּשָׁלַיִם; הַיִּטְבִּים וְהָעֶרֶב. סְבִיבוֹת הַר
 חֹרֵב. בְּצֵאתִי מִמִּצְרַיִם; קוֹרָא אֵל אֶבֶל. עַד נִהְרֹת בָּבֶל. בְּצֵאתִי מִירוּשָׁלַיִם;
 הַנִּזְרָה וְהַנִּזְרָה. וְכָלִי הַהִמָּדָה. בְּצֵאתִי מִמִּצְרַיִם;
 עֲשׂוֹן וְשִׁמְחָה. וְנִם יָגוֹן וְאַנְחָה. בְּשׁוּבִי לִירוּשָׁלַיִם;