

# Kinot

## Kinah 1

*Reader:*

Remember, O Lord, what has befallen us, alas!  
Behold and see our disgrace!

*Reader and Congregation:*

**Oh, what has befallen us!**

Our heritage has passed to aliens, alas!  
Our homes to strangers!

**Oh, what has befallen us!**

We have become orphans and fatherless, alas!  
Our mothers are like widows!

**Oh, what has befallen us!**

We must pay to drink our own water, alas!  
For we have abused the libations (on the altar)!

**Oh, what has befallen us!**

We are hotly pursued, alas!  
For we have pursued gratuitous hatred.

**Oh, what has befallen us!**

We hold out a hand to Egypt, alas!  
While the Assyrians trapped us like a hunter!

**Oh, what has befallen us!**

Our fathers have sinned and are no more, alas!  
But we bear their iniquities!

**Oh, what has befallen us!**

# קינות

## קינה א

*Reader and Congregation:*

אוי מָה הָיָה לָנוּ.

אוי מָה הָיָה לָנוּ.

אוי מָה הָיָה לָנוּ.

אוי מָה הָיָה לָנוּ.

אוי מָה הָיָה לָנוּ.

אוי מָה הָיָה לָנוּ.

אוי מָה הָיָה לָנוּ.

*Reader:*

זָכֹר יְיָ מָה הָיָה לָנוּ, אוי.  
הַבִּיטָה וּרְאֵה אֶת חַרְפֵּתֵנוּ.

נִחַלְתֵנוּ נְהַפְכָה לְזָרִים, אוי.  
בְּתֵינוּ לְנֹכְרִים.

יְתוּמִים הָיִינוּ וְאִין אָב, אוי.  
אֲמוֹתֵינוּ כְּאֵלֵּמְנוּת.

מִיַּמֵּינוּ בְּכֶסֶף שְׁתֵּינוּ, אוי.  
כִּי נִסּוּף הַמַּיִם בְּזֵינוּ.

עַל צוּאֲרֵנוּ נִרְדַּפְנוּ, אוי.  
כִּי שָׁנְאָת חַיִּים רְדַפְנוּ.

מִצְרַיִם נָתַנוּ יָד, אוי.  
וְאֲשׁוּר צָדְנוּ כְּצִיד.

אֲבוֹתֵינוּ חָטְאוּ וְאֵינָם, אוי.  
וְאֲנַחְנוּ טוֹבְלִים אֶת עֵוֹנָם.

Slaves are ruling over us, alas!  
For we have neglected the release of the (Hebrew) slaves!

**Oh, what has befallen us!**

We get our bread at the peril of our lives, alas!  
For we have shut our hands against the needy!

**Oh, what has befallen us!**

Our skin is parched as by a furnace, alas!  
For they have exchanged their glory for dishonor!

**Oh, what has befallen us!**

They have ravished women in Zion, alas!  
For they ran after and defiled their neighbor's wife!

**Oh, what has befallen us!**

Princes have been hanged by them, alas!  
For they stole and robbed the spoil of the poor!

**Oh, what has befallen us!**

Young men must carry millstones, alas!  
For they frequented harlots!

**Oh, what has befallen us!**

The old men are gone from the gate, alas!  
For they distorted the judgement of the orphan and the widow!

**Oh, what has befallen us!**

Gone is the joy of our hearts, alas!  
For the pilgrimage (to the Temple) is interrupted!

**Oh, what has befallen us!**

The crown has fallen from our head, alas!  
For our Temple is burnt down!

**Oh, what has befallen us!**

עֲבָדִים מְשָׁלוּ בָנוּ, אֹיִ.  
כִּי שְׁלוּחַ עֲבָדִים בְּטָלְנוּ.

אֹי מָה הָיָה לָנוּ.

בְּנַפְשֵׁנוּ נָבִיא לַחֲמֵנוּ, אֹיִ.  
כִּי קִפְצָנוּ מֵעֵנֵי יָדֵנוּ.

אֹי מָה הָיָה לָנוּ.

עוֹרֵנוּ כְּתַנּוּר נִכְמְרוּ, אֹיִ.  
כִּי כְבוֹדֵם בְּקִלּוֹן הִמְירוּ.

אֹי מָה הָיָה לָנוּ.

נָשִׁים בְּצִיּוֹן עָנוּ, אֹיִ.  
כִּי אִישׁ אֶת אִשְׁתּוֹ רָעָהוּ טָמְאוּ וְזָנוּ.

אֹי מָה הָיָה לָנוּ.

שָׂרִים בְּיָדָם נִתְלוּ, אֹיִ.  
כִּי גִזְלוֹת הָעֵנִי חָמְסוּ וְגָזְלוּ.

אֹי מָה הָיָה לָנוּ.

בְּחוֹרִים טָחוּן נִשְׂאָה, אֹיִ.  
כִּי בְּבַיִת זוֹנָה נִמְצְאוּ.

אֹי מָה הָיָה לָנוּ.

זְקֵנִים מִשְׁעַר שָׁבְתוּ, אֹיִ.  
כִּי מִשְׁפָּט יָתוּם וְאַלְמָנָה עֲוִיתוּ.

אֹי מָה הָיָה לָנוּ.

שָׁבַת מִשׁוֹשׁ לְבִינוּ, אֹיִ.  
כִּי נִבְטְלוּ עוֹלֵי רִגְלֵינוּ.

אֹי מָה הָיָה לָנוּ.

נִפְלְאָה עֲטָרַת רֵאשִׁינוּ, אֹיִ.  
כִּי נִשְׂרַף בַּיִת מִקִּדְשֵׁינוּ.

אֹי מָה הָיָה לָנוּ.

Because of this our hearts are sick, alas!  
As the glory has been removed from the House of our Desire!  
**Oh, what has befallen us!**

Because of Mount Zion, which lies desolate, alas!  
Because we have set up (in its place) the desolating abomination!  
**Oh, what has befallen us!**

But You, O Lord, are enthroned forever, your throne endures through the ages. Why have You forgotten us utterly, forsaken us for all time? Take us back, O Lord, to Yourself, and let us come back; renew our days as of old! For truly, You have rejected us, bitterly raged against us.

*Verse chanted by the Congregation and then repeated by the Reader:*

Take us back, O Lord, to Yourself, and let us come back; renew our days as of old!

*Additional Kinot and other readings may be added here. Traditionally, there are several Kinot recited on the evening of Tisha b'Av. There is an additional Kinah recited only when Tisha b'Av begins on Saturday night (page 50).*

על זה הִיָּה דָּוָה לִּבְנוֹ, אוֹי.  
כִּי נִטַּל כְּבוֹד בַּיִת מֵאַוִּיֵּנוּ.  
אוֹי מָה הִיָּה לָנוּ.

על הר צִיּוֹן שֶׁשָּׁמַם, אוֹי.  
כִּי נָתַן עָלֵינוּ שְׁקוּץ מִשָּׁמַם.  
אוֹי מָה הִיָּה לָנוּ.

אַתָּה יְיָ לְעוֹלָם תִּשָּׁב, כְּסֶאֱדָךְ לְדוֹר וָדוֹר  
לְמָה לְנִצָּחַת תִּשְׁכַּחֵנוּ, תַּעֲזֹבֵנוּ לְאַרְץ יָמִים  
הַשִּׁיבֵנוּ יְיָ | אֱלֹהֶיךָ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם  
כִּי אִם-מָאֵס מֵאַסְתָּנוּ, קִצְפָתָ עָלֵינוּ עַד-מָאֵד

*Verse chanted by the Congregation and then repeated by the Reader:*

הַשִּׁיבֵנוּ יְיָ | אֱלֹהֶיךָ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם.

*Additional Kinot and other readings may be added here. Traditionally, there are several Kinot recited on the evening of Tisha b'Av. There is an additional Kinah recited only when Tisha b'Av begins on Saturday night (page 49).*

**Kinah 2:** *This Kinah is added only on Saturday night.*

*Reader:* O how, in place of songs and joy, many a lamentation is sounded from the mouths of sons and daughters.

*Cong.:* **And (the chant of) “Vihi Noam” at the outgoing of the Shabbat is silenced.**

Woe, for the decree went forth in fierce anger and in wrath; His indignation was kindled against us, and His fury burned like a flame.

**And (the chant of) “Vihi Noam” at the outgoing of the Shabbat is silenced.**

Woe, for they have removed our homes and outraged our maidens. Our faces are disfigured and have even become dark as a (blackened) pan.

**And (the chant of) “Vihi Noam” at the outgoing of the Shabbat is silenced.**

Woe, for adversaries have despoiled us, and cast down (many) among us (as corpses), even the precious sons of Zion, that were guarded like the apple (of the eye).

**And (the chant of) “Vihi Noam” at the outgoing of the Shabbat is silenced.**

Woe for our crown has fallen, and disobedience has prevailed; the divine love has confined His presence, while glory and splendor has ceased.

**And (the chant of) “Vihi Noam” at the outgoing of the Shabbat is silenced.**

Woe, for the Candalabraum and the incense of pure frankincense have been removed, the (chamber of) hewn stone so precious is despised and the land overflowing (with milk and honey) consumed.

**And (the chant of) “Vihi Noam” at the outgoing of the Shabbat is silenced.**

**קינה ב:** *This Kinah is added only on Saturday night.*

אֵיךְ מִפִּי בֵן וּבֵת, הִגֹּת קִינֹת רַבָּת, תְּמוּר שִׁירִים וְחֻדוֹת:

וַיְהִי נֶעַם נְשֻׁבָת, בְּמוֹצָאי שַׁבָּת:

אֹי כִּי נִגְזְרָה גְזֵרָה, בְּחָרֵי אֵף וְגַם עֲבָרָה, וְאִפּוּ בָנוּ חָרָה,  
וּבְעָרָה חֲמָתוֹ כְּלָבֵת:

וַיְהִי נֶעַם נְשֻׁבָת, בְּמוֹצָאי שַׁבָּת:

אֹי כִּי בְתִינּוּ שְׁנוֹ, וּבְתוֹלוֹתֵינוּ עֲנוּ, וּפְנִינּוּ נִשְׁתַּנּוּ,  
וְגַם הִשְׁחָרוּ כְּמַחֲבֵת:

וַיְהִי נֶעַם נְשֻׁבָת, בְּמוֹצָאי שַׁבָּת:

אֹי כִּי שָׂדוּנוּ שְׁנוֹ, וְגַם הִפְלוּ בָנוּ פְגָרִים, בְּנֵי צִיּוֹן הַיְקָרִים,  
הָיוּ נִצּוּרִים כְּבָבֵת:

וַיְהִי נֶעַם נְשֻׁבָת, בְּמוֹצָאי שַׁבָּת:

אֹי כִּי נִפְלָה עֲטֹרָת, וְגִבְרָה כְּתֵף סוּרְרָת,  
וְחֻדַל הוֹד וְתִפְאַרֶת, צִמְצוּם שֶׁכֶן חֲבָת:

וַיְהִי נֶעַם נְשֻׁבָת, בְּמוֹצָאי שַׁבָּת:

אֹי כִּי נִטְלָה מְנוֹרָה, וּקְטֹרֶת לְבוֹנָה הִטְהוּרָה,  
וְנִבְזָה גְזִית מִיְקָרָה, אֲכָלָה אֶרֶץ וּבֵת:

וַיְהִי נֶעַם נְשֻׁבָת, בְּמוֹצָאי שַׁבָּת:

### Kinah 3

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 Lord has kindled.

**On this night my children weep and wail.**

On this night let the afflicted one who became forsaken and who, on this day is separated from her Father's House cry bitterly, indeed, when she left His House, the door was shut (upon her) and she went into captivity devoured by every mouth; fire and glowing coals went forth from the Lord, on the day she was burned by a flaming and devouring fire.

**On this night my children weep and wail.**

On this night the wheel (of misfortunes) brought disaster, both my First and Second Temple were destroyed, and the backsliding daughter, Lo-Ruchama was even made to drink the bitter waters and her body swelled; she was sent away from his house and she had even forgotten (what) prosperity (is); greater is the hatred (for her) than (the love with) which he had loved her; living as in widowhood like a forsaken woman; verily Zion says: "The Lord has forsaken me."

**On this night my children weep and wail.**

On this night I mourn, for the luminaries grew dark owing to the destruction of my Temple and the cessation of the (priestly) divisions; on this night misfortunes surrounded, indeed encompassed me, and (God) even summoned an assembly (of his court) in which sentences of five decrees was passed; and (this night) was set aside for weeping throughout the generations, for it was providence brought about by the Lord, when (of old) they wept without cause.

**On this night my children weep and wail.**

On this night five misfortunes befell (Israel), He brought sentence upon our ancestors 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 the enemy set up an idol and raised shouts (of terror) saying: "Arise! For this is the day of which the Lord has spoken."

**On this night my children weep and wail.**

### קינה ג

בְּלֵיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי , לַיִל הָרַב קִדְשֵׁי וְנִשְׂרָפוּ אַרְמוֹנָיִ .  
וְכָל בַּיִת יִשְׂרָאֵל יִהְיוּ בִּיגוֹנֵי , וַיִּבְכוּ אֶת-הַשְּׂרָפָה אֲשֶׁר שָׂרַף יְיָ .

**בְּלֵיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי .**

בְּלֵיל זֶה תִּלְלִי מֵר עֲנִיָּה נְחֻדָּלַת , וּמִבַּיִת אָבִיךָ בְּחַיִּים מְבֻדָּלַת .  
וַיִּצְאָה מִבַּיִתוֹ וְנִסְגַּר הַדָּלַת , וְהִלְכָה בַשְּׂבִיָּה בְּכָל-פֶּה נֹאכָלַת .  
בַּיּוֹם שֶׁלָּחָה בָּאֵשׁ בּוֹעֶרֶת וְאוֹכֶלֶת , וְאֵשׁ גַּם גָּחַלַת יִצְאָה מֵאֵת יְיָ .

**בְּלֵיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי .**

בְּלֵיל זֶה הִגְלַגְל סָבַב הַחוּבָה , רֵאשׁוֹן גַּם שְׁנֵי בַיִתִּי נִחְרָבָה .  
וּבַת לֹא רָחַמָה וּבַת הַשׁוֹבְבָה , הִשְׁקַתָּה מִי-רֵאשׁ וְאֵת-בְּטֹנָה צָבָה .  
וְשִׁלַּחָה מִבַּיִתוֹ וְגַם נִשְׁתָּה טוֹבָה , גְּדוּלָה הַשְּׂנֵאָה מֵאֵת אֲשֶׁר אֶהְבֵּהּ  
וּבְאַלְמָנוֹת חַיּוֹת כְּאִשָּׁה נֶעְזְבָה , וְתֹאמַר צִיּוֹן עֲזַבְנִי יְיָ .

**בְּלֵיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי .**

בְּלֵיל זֶה קִדְרַתִּי וְחִשְׁכוּ הַמְּאוֹרוֹת , לְחֶרֶבַן בַּיִת-קִדְשֵׁי וּבִטּוֹל  
מִשְׁמֵרוֹת .

בְּלֵיל זֶה סִבּוּנֵי אֶפְפוּנֵי צָרוֹת , וְגַם קָרָא מוֹעֵד בְּדִין חֲמֵשׁ גְּזוֹרוֹת  
בְּכִי חָנָם בָּכוּ וְנִקְבַע לַדּוֹרוֹת , יַעַן כִּי הִיָּתָה סָבָה מֵאֵת יְיָ .

**בְּלֵיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי .**

בְּלֵיל זֶה אָרְעוּ בּו חֲמֵשׁ מְאַרְעוֹת , גְּזוּר עַל אָבוֹת בְּפָרוּעַ פְּרָעוֹת .  
וְדָבְקוּ בּו צָרוֹת מְצֵרוֹת וְגַם רָעוֹת , יוֹם מוֹכֵן הָיָה לַפְּגוּעַ פְּגָעוֹת  
וְהַעֲמִיד הָאוֹיֵב וְהָרִים קוֹל וְנוֹעוֹת , קוֹם כִּי זֶה הַיּוֹם אֲשֶׁר אָמַר יְיָ .

**בְּלֵיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי .**

## Kinah 4

Samaria [capital of the Northern Kingdom] lifts up her voice, “My iniquities have found me out! My children have gone from me to another land.” And Oholibah [Jerusalem] cries, “My Palaces are burnt down!” and Zion says: “The Lord has forsaken me!”

“It is not for you, Oholibah [Samaria] to regard your pain as mine; can you compare your misfortune to my misfortune and sickness? I, rebellious Oholah dealt treacherously in my stubbornness; my sin rose up against me, and my rebelliousness testified against me, and at the end of the time, I paid my debts; (for) Tiglath Pileser consumed my fruits, and he stripped me of my valuables and took away my ornaments; he carried away my captivity to Calah and Chabor, (therefore) be silent Oholibah, and weep not as I do; I was driven afar, and I had enough! This is my fortune! Your years were prolonged, but not mine!”

**And Oholibah cries, “My Palaces are burnt down!” and Zion says: “The Lord has forsaken me!”**

Oholibah replies, “I, too, was perverse and like (you) Oholah, I betrayed my friend of my youth! Be silent, Oholah, for I do recall my sorrow; you wandered about but once, I, many times; twice was I captured by the Chaldees, and as a wretched captive I went down to Babylon, and the Temple wherein I was glorified was burnt down; and when after seventy years in Babylon I was remembered (by God), and did return to Zion once more, and founded the Temple a (second) time, even then I did not stay long before Edom took me away, and I almost perished, and my multitudes were scattered over all the lands.”

**And Oholibah cries, “My Palaces are burnt down!” and Zion says: “The Lord has forsaken me!”**

O You who has compassion on the poor, have pity on their destitution, and behold their desolation, and the length of their exile; be not exceedingly angry, but see their humiliation, and remember not their iniquity and their folly for ever, O heal now their hurt, and comfort (them in) their mourning, for You are their hope and their strength.

**Renew our days as the days of old, according to Your declaration: “The Lord builds up Jerusalem!”**

## קינה ד

שומרון קול תתן מצאוני עוני , לארץ אחרת יצאוני בני .  
ואהליבה תזעק נשרפו ארמוני , ותאמר ציון עזבני יי .

לא לך אהליבה חשוב עניך בעניי , התמשילי שברך לשברי ולחליי .  
אני אהלה סורה בגדתי בקשוי , וקם עלי פחשי וענה בי מריי .  
ולמקצת הימים שלמתי נשוי , ותגלת פלאסר אכל את פריי .  
חמודותי הפשיט והציל את עדיי , ולחלח ולחבור נשא את שביי .  
דמי אהליבה ואל תבכי כבכיי , אני נדתי לרחוק ודי לי זו דיי .  
שנותיך ארכו ולא ארכו שני .

**ואהליבה תזעק נשרפו ארמוני , ותאמר ציון עזבני יי .**

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

החומל על דל חמול על דלותם , וראה שוממותם וארף גלותם .  
ואל תקצוף עד מאוד וראה שפלותם , ואל לעד תזכור עונם  
וסכלותם .

רפא נא את שברם ונחם אבילותם , כי אתה שברם ואתה אילותם .  
חדש ימינו כימי קדמוני , ולא תאמר ציון עזבני יי .

## Kinah 5

### How much longer shall there be weeping in Zion and mourning in Jerusalem?

O have mercy upon Zion, and rebuild the walls of Jerusalem.

At that time, the Sanctuary was destroyed because of our sins, and because of our iniquities our Temple was burnt down; the heavenly Sanctuary which was bound firmly with Jerusalem on earth, joined in mourning and the heavenly hosts raised a lamentation.

#### How much longer shall there be weeping in Zion and mourning in Jerusalem?

Not only did the tribes of Jacob weep bitterly, but also the very planets shed tears; the standards of Jeshurun covered their heads (in shame) and the Pleiades and Orion grew dim.

#### How much longer shall there be weeping in Zion and mourning in Jerusalem?

The Patriarchs entreated, but God did not hearken; the children cried out, but (their) father did not answer; the voice of the Torah was crying bitterly, but the faithful Shepherd inclined not His ear.

#### How much longer shall there be weeping in Zion and mourning in Jerusalem?

The Holy seed have donned sackcloth, even the heavenly hosts have made sackcloth their covering; the sun became dim and the moon also, and the stars withdrew their brightness.

#### How much longer shall there be weeping in Zion and mourning in Jerusalem?

Aries, the first (of the planets), wept in bitterness of soul because his lambs were led to the slaughter; Taurus caused wailing to be heard on high, for we were pursued to our very necks.

#### How much longer shall there be weeping in Zion and mourning in Jerusalem?

The Constellation of Gemini seemed divided, for the blood of the brothers poured like water; Cancer sought to fall to earth, for we fainted out of thirst.

#### How much longer shall there be weeping in Zion and mourning in Jerusalem?

Heaven was frightened at the voice of Leo, when our prayers went up to heaven; Virgins as well as young men were slain, therefore, did the face of Virgo become dim.

#### How much longer shall there be weeping in Zion and mourning in Jerusalem?

Libra interceded and begged for mercy, for the scales of death outweighed those of life against us; Scorpio arrayed (himself with) fear and trembling, for our Rock had judged us with sword and famine.

#### How much longer shall there be weeping in Zion and mourning in Jerusalem?

They shed tears abundantly like rivers of water, for the sign in Sagittarius was not given us; water flowed over our heads, and though Aquarius was full (of water, yet) our own palate was dry.

#### How much longer shall there be weeping in Zion and mourning in Jerusalem?

Who offered a sacrifice and it was not accepted, and (even) Capricornus (was grieved that) our sin-offering of the he-goat was interrupted; compassionate women seethed their own children, and Pisces shut his eyes.

#### How much longer shall there be weeping in Zion and mourning in Jerusalem?

The Almighty caused all our virtues to be forgotten, because we, wayward in heart, have forgotten the Shabbat; stir thyself for Zion with great zeal, and cause thy bright light to shine upon the city that was so populous.

#### How much longer shall there be weeping in Zion and mourning in Jerusalem?

## קינה ה

### עד אנה בכיה בציון , ומספד בירושלים.

תרחם ציון , ותבנה חומות ירושלים.

אז בחטאינו חרב מקדש , ובעונותינו נשרף היכל.

בארץ חברה לה קשרה מספד , וצבא השמים נשאו קינה. עד אנה...

גם בכו במרד שבטי יעקב , ואף מזלות יולו דמעה.

דגלי ישראל חפו ראשם , וכימה וכסיל קדרו פניהם. עד אנה...

העתירו אבות ואל כלא שומע , צעקו בנים ולא ענה אב.

וקול התור נשמע במרום , ורועה נאמן לא הטה און. עד אנה...

זרע קדש לבשו שקים , וצבא השמים שק הושם בסותם.

חשו השמש וירח קדר , וכוכבים ומזלות אספו נגהם. עד אנה...

טלה ראשון בכה במר נפש , על כי כבשיו לטבח הובלו.

יללה השמיע שור במרומים , כי על-צוארנו נרדפנו כלנו. עד אנה...

בוכב תאומים נראה חלוק , כי דם אחים נשפך במים.

לארץ בקש לנפול סרטן , כי התעלפנו מפני צמא. עד אנה...

מרום נבעת מקול אריה , כי שאגתנו לא-עלתה למרום.

נהרגו בתולות וגם בחורים , כי על כן בתולה קדרו פניה. עד אנה...

סבב מאזנים ובקש תחנה , כי נבחר לנו מות מחיים.

עקרב לבש פחד ורעדה , כי בחרב וברעב שפטנו צורנו. עד אנה...

פלגי מים הורידו דמעה פנחל , כי אות בקשת לא נתן לנו.

צפו מים על ראשנו , ובדלי מלא חכנו יבש. עד אנה...

קרבונו קרבן ולא נתקבל , וגדי פסק שעיר חטאתנו.

רחמניות בשלו ילדיהן , ומזל דגים העלים עיניו. עד אנה...

שכחנו שבת בלבות שובבים , שדי שבח כל צדקותינו.

תקנא לציון קנאה גדולה , ותאיר לרבותי עם מאור נגהך.

עד אנה בכיה בציון , ומספד בירושלים.

*Yehuda Ha-Levi, born in 11th century Muslim Spain, wrote many poems lamenting Jerusalem's fallen state. His poetry communicates his strong emotional connection to the land of Israel and his sorrow that Jerusalem, once the site of the holy Temple, now lies in ruins.*

Beautiful of elevation! Joy of the world! City of the Great King!  
For you my soul is longing from limits of the west.  
The tumult of my tenderness is stirred when I remember  
your glory of old that is departed - your habitation which is desolate.

O, that I might fly on eagles' wings,  
That I might water your dust with my tears until they mingle together.  
I have sought you, even though your King is not in you and though, in  
place  
Of your Gilead's balm, are now the fiery serpent and the scorpion.

Shall I not be tender to your stones and kiss them,  
And the taste of your soil be sweeter than honey to me?

~

Zion! Will you not ask if peace be with your captives  
That seek your peace - that are the remnant of your flocks?

From west and east, from north and south - the greeting  
"Peace" from far and near, take you from every side;

And a greeting from a captive of desire, giving his tears like the dew  
Of Hermon, longing to let them fall upon your hills.

To wail for your affliction, I am like the jackals;  
but when I dream  
Of the return of your captives, I am a violin for your songs.  
[...]

יִפְדָּה נוֹף, מִשׁוֹשׁ תִּבְל, קָרִידָה לְמִלְךָ רַב.  
לְךָ נִכְסְפָה נַפְשִׁי מִפְּאַתִּי מֵעֶרֶב!  
הַמּוֹן רַחֲמֵי נִמְכָּר כִּי אֲזַכְּרָה קֶדֶם,  
כְּבוֹדֶךָ אֲשֶׁר גָּלָה וְנוֹף אֲשֶׁר חָרַב.

וּמִי יִתְנַנֵּי עַל כַּנְפֵי נְשָׁרִים, עַד  
אֲרִידָה בְּדַמְעָתִי עֶפְרָךְ וְיִתְעַרְב!  
דְּרִשְׁתִּיךָ, וְאִם מִלְכֶךָ אֵין בְּךָ וְאִם בְּמִקּוֹם  
צָרִי גִלְעָדֶךָ - נִחַשׁ שָׁרְךָ וְגַם עֶקְרֶב.

הֲלֹא אַת-אֲבִנֶיךָ אֲחוּנִן וְאֲשָׁקֵם  
וְטַעֵם רְגֵבֶיךָ לְפִי מִדְּבַשׁ יַעֲרַב?

~

צִיּוֹן הֲלֹא תִשְׁאַלֵּי לְשָׁלוֹם עֲסִירֶיךָ  
דִּרְשִׁי שְׁלוֹמְךָ וְהֵם יִתֵּר עֲדֶרֶיךָ

מִיָּם וּמִזָּרַח וּמִצְפוֹן וְתִימָן שְׁלוֹם  
רַחוּק וְקָרוֹב שְׂאֵי מִכָּל עֶבְרֶיךָ

וְשָׁלוֹם אֲסִיר תִּאֲוָה נוֹתֵן דְּמַעְיוֹ כְּטֹל-  
חֶרְמוֹן וְנִחְסַף לְרִדְתָּם עַל-הַרְרֶיךָ

לְבִכּוֹת עֲנוּתֶךָ אֲנִי תִנִּים וְעַת אֲחַלֵּם  
שִׁיבַת שְׁבוּתֶךָ אֲנִי כְּנוֹר לְשִׁירֶיךָ.

[...]

## Eli Zion

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

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

For the Exile of God's ministers 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 Place that is desolate, and the dissolution of her Sanhedrin.

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.

## אֵלֵי צִיּוֹן

אֵלֵי צִיּוֹן וְעָרֶיהָ, כְּמוֹ אִשָּׁה בְּצִיּוֹרָהּ,  
וְכַבְתּוּלָהּ חֲגוּרֵת-שָׁק, עַל-בַּעַל נְעוּרֶיהָ.

עָלֵי אַרְמוֹן אֲשֶׁר נָטַשׁ, בְּאַשְׁמַת צֶאֱן עֲדָרֶיהָ,  
וְעַל בֵּיאת מְחַרְפֵי-אֵל, בְּתוֹךְ מִקְדָּשׁ חֲדָרֶיהָ.

עָלֵי גְלוֹת מִשְׁרְתֵי-אֵל, נְעִימֵי שִׁיר זְמֶרֶהּ,  
וְעַל דָּמָם אֲשֶׁר שָׁפַף, כְּמוֹ מִימֵי יְאוּרֶיהָ.

עָלֵי הַגִּיּוֹן מְחוּלָּיָהּ, אֲשֶׁר דָּמָם בְּעָרֶיהָ,  
וְעַל וְעַד אֲשֶׁר שָׁמַם, וּבִטּוֹל סִנְהֶדְרֶיהָ.

עָלֵי זִבְחֵי תַמְיֶדֶהּ, וּפְדִיּוֹנֵי בְכוֹרֶיהָ,  
וְעַל חֲלוּל כָּלִי-הַיִּכָּל, וּמִזְבַּח קְטוֹרֶיהָ.

עָלֵי טַפֵּי מְלָכֶיהָ, בְּנֵי דָוִד גְּבִירֶיהָ,  
וְעַל יָפְתִים אֲשֶׁר חָשַׁף, בַּעַת סְרוּ כְתָרֶיהָ.

עָלֵי כְבוֹד אֲשֶׁר גָּלָה, בַּעַת חֲרָבֵן דְּבָרֶיהָ,  
וְעַל לַחֲץ אֲשֶׁר לָחֵץ, וְשָׁם שָׁקִים חֲגוּרֶיהָ.

עָלֵי מַחֲץ וְרַב מַכּוֹת, אֲשֶׁר הִכּוּ נְזִירֶיהָ,  
וְעַל נַפּוּץ אֵלֵי סָלַע, עוֹלָלֶיהָ נְעָרֶיהָ.

עָלֵי שִׂמְחַת מְשֻׁנְאֶיהָ, בְּשַׁחֲקָם עַל שְׂבָרֶיהָ,  
וְעַל עֲנוּי בְנֵי-חֹרֵין, נְדִיבֶיהָ טְהוּרֶיהָ.

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.

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

“Have mercy upon Zion!” as You promised, “And establish her” as You have spoken; hasten salvation and forward redemption, and return to Jerusalem with great compassion. As it is written by the hand of Your prophet: “Therefore, thus says the Lord, ‘I will return to Jerusalem with compassion, My House shall be rebuilt therein,’ says the Lord of Hosts, ‘and a measuring line shall be stretched out over Jerusalem.’” And it is said: “Proclaim again, saying: ‘Thus says the Lord of Hosts! My cities shall again overflow with prosperity, and the Lord will yet comfort Zion and will choose Jerusalem once more.’” And it was said: “For the Lord shall comfort Zion; He will comfort all her waste places, and He will make her wilderness like Eden, her desert like the garden of the Lord; joy and gladness shall be found in her, thanksgiving and the voice of song.”

*The reading of Kinot is now concluded and we continue with the conclusion of Maariv.*

עָלֵי פֶשַׁע אֲשֶׁר עָוְתָהּ, סָלֹל דְּרָךְ אֲשׁוּרֶיהָ,  
וְעַל צְבָאוֹת קְהָלֶיהָ, שְׁזוּפִיָּה שְׁחוּרֶיהָ.

עָלֵי קוֹלוֹת מְחַרְפֵּיהָ, בְּעֵת רַבּוֹ פְּגָרֶיהָ,  
וְעַל רִגְשֵׁת מְגַדְפֵיהָ, בְּתוֹךְ מִשְׁכַּן חֲצֵרֶיהָ.

עָלֵי שִׁמְךָ אֲשֶׁר חָלַל, בְּפִי קָמִי מִצְרֵיהָ,  
וְעַל תַּחֲנוּן יִשׁוּעוֹ לָךְ, קָשׁוּב וּשְׁמַע אֲמָרֶיהָ.

אֵלֵי צִיּוֹן וְעָרֶיהָ, כְּמוֹ אִשָּׁה בְּצִירֶיהָ,  
וּכְבַתּוּלָה חֲגֵרֶת-שֶׁקַּי, עַל-בַּעַל נְעוּרֶיהָ.

תִּרְחַם צִיּוֹן כַּאֲשֶׁר אָמַרְתָּ וּתְכוֹנְנֶנָּה כַּאֲשֶׁר דִּבַּרְתָּ, תִּמְהַר יִשׁוּעָהּ  
וְתַחֲיֵשׁ גְּאֻלָּהּ וְתָשׁוּב לִירוּשָׁלַיִם בְּרַחֲמִים רַבִּים. כַּכְּתוּב עַל יַד  
נְבִיאֶךָ, לֵכֵן כֹּה-אָמַר יְהוָה שְׁבֹתִי לִירוּשָׁלַיִם בְּרַחֲמִים בֵּיתִי יִבְנֶה בָּהּ  
נְאֻם יְהוָה צְבָאוֹת וְקוּדָה וְקוּדָה וְקוּ יִנְטֶה עַל-יְרוּשָׁלַם: וְנֹאמַר, עוֹד | קְרָא  
לְאֹמֵר כֹּה אָמַר יי צְבָאוֹת עוֹד תִּפּוּצִינָה עָרֵי מְטוֹב וְנַחֵם יי עוֹד  
אֶת-צִיּוֹן וּבַחַר עוֹד בִּירוּשָׁלַם: וְנֹאמַר, כִּי-נַחֵם יי צִיּוֹן נַחֵם  
כָּל-חֲרֻבְתֶיהָ וַיִּשֶׂם מִדְּבָרָהּ כְּעֵדֶן וְעֵרְבָתָהּ כְּגִן-יִי שְׁשׁוֹן וּשְׁמֹחָה  
יִמְצָא בָּהּ תוֹדָה וְקוֹל זְמִרָה:

*The reading of Kinot is now concluded and we continue with the conclusion of Maariv.*

You are holy, O You that are enthroned upon the praises of Israel. And one called to another and said: Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory. And they receive sanction one from the other, and say: Holy in the highest heavens, the place of His abode; Holy upon earth, the work of His might power, Holy forever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of His glory. And a wind lifted me up, and I heard behind me a mighty chorus proclaiming: Blessed is the glory of the Lord everywhere. Then a wind lifted me up, and I heard behind me the mighty moving sound of those who uttered praises and said: Blessed is the glory of the Lord from the place of His abode. The Lord shall reign for ever and ever. The kingdom of the Lord is established forever and to all eternity.

O Lord, God of our father, Abraham, Isaac, and Israel, keep this forever in the inward thoughts of the heart of Your people, and direct their heart to You. For You, being merciful, full of compassion, forgive iniquity and destroy not; yea, many a time You turn anger away. For You, O Lord, are good, and ready to forgive, and abounding in mercy to all who call upon You. Your righteousness is everlasting and Your Law is truth. You will show faithfulness to Jacob and mercy to Abraham, as You have promised to our fathers from the days of old. Blessed is the Lord who day by day bears our burden. He is the God of our salvation; the Lord of hosts is with us; the God of Jacob is a stronghold to us. O Lord of hosts, happy is the man that trusts in You. Save, O Lord; O King, answer us on the day we call. Blessed is our God who has created us for His glory, and has separated us from them that go astray by giving us the Torah of truth, thus planting everlasting life in our midst. May He open our hearts to His Law, and with love and reverence may we do His will and serve Him with a perfect heart that we may not abhor labor in vain, nor bring forth confusion. May it be Your will, O Lord, our God and God of our fathers, that we keep Your statutes in the world, and be worthy to live and inherit happiness and blessings in the days of the Messiah and in the life of the world to come. May my soul sing Your praise and not be silent; O Lord my God, I will give thanks to You forever. Blessed is the man that trusts in You, O Lord and whose trust You are. Trust in the Lord forever, for the Lord is an everlasting Rock. • And they that know Your name will put their trust in You; You have not forsaken them that seek You. You, O Lord, desire for the sake of Your righteousness to make the Torah great and glorious.

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל זֶה וְאָמַר: קְדוֹשׁ | קְדוֹשׁ  
 קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ: וּמְקַבְּלִין דִּין מִן דִּין, וְאֹמְרִין קְדִישׁ,  
 בְּשָׁמַי מְרוֹמָא עֲלֵאָה בֵּית שְׁכִינְתָּהּ, קְדִישׁ עַל אֶרְעָא עוֹבֵד גְּבוּרְתָּהּ, קְדִישׁ  
 לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא. יי צְבָאוֹת מְלֵא כָל אֶרְעָא זִיו יְקָרָהּ: וְהַשְׁאֲנֵי רוּחַ,  
 וְאִשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל: בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ: וְנִטְלַתְנִי רוּחָא,  
 וְשִׁמְעַת בְּתַרִי קֹל זִיע סָגִיא, דְּמִשְׁבָּחִין וְאֹמְרִין, בְּרִיךְ יְקָרָא דְיֵי מֵאַתֵּר בֵּית  
 שְׁכִינְתָּהּ: יי יְמַלֵּךְ לְעֵלְמָא וְעַד: יי מַלְכוּתָּהּ קָאֵם לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא:

יי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֵרָה זֹאת לְעוֹלָם, לְיַצֵּר מַחְשְׁבוֹת  
 לִבָּב עַמְּךָ, וְהִכֵּן לִבָּבְם אֱלֹהֶיךָ: וְהוּא רַחוּם, יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה  
 לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל חַמְתּוֹ: כִּי אַתָּה אֲדֹנָי טוֹב וְסֹלָח, וְרַב חַסֵּד, לְכָל  
 קוֹרְאֶיךָ: צְדָקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת לְיַעֲקֹב, חַסֵּד  
 לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִימֵי קֶדֶם: בְּרוּךְ אֲדֹנָי, יוֹם | יוֹם יַעֲמָס לָנוּ,  
 הָאֵל יִשׁוּעָתָנוּ סֵלָה: יי צְבָאוֹת עֲמָנוּ, מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יי צְבָאוֹת,  
 אֲשֶׁרֵי אָדָם בָּטַח בָּךְ: יי הוֹשִׁיעָה, הַמְּלִיךְ יַעֲנֵנוּ בְיוֹם קְרָאֲנוּ: בְּרוּךְ הוּא אֱלֹהֵינוּ,  
 שְׁבָרָאֲנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנִתֵּן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נִטַּע  
 בְּתוֹכָנוּ, הוּא יִפְתַּח לָבְנוּ בְּתוֹרָתוֹ וְיִשֶׁם בְּלָבְנוּ אֶהְבֵּתוֹ וְיִרְאֵתוֹ, וְלַעֲשׂוֹת רְצוֹנוֹ  
 וְלַעֲבֹדוֹ בְּלִבָּב שָׁלֵם, לְמַעַן לֹא נִיגַע לְרִיק, וְלֹא נִלְד לְבַהֲלָהּ: יְהִי רְצוֹן מִלְּפָנֶיךָ,  
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמַר חֻקֶיךָ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה,  
 וְנִירַשׁ טוֹבָה וּבְרָכָה, לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יִזְמַרְךָ  
 כְּבוֹד וְלֹא יִדָּם, יי אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָי, וְהִזִּיהַ יי  
 מִבְּטָחוֹ: בְּטָחוּ בְיֵי עַדֵי עַד, כִּי בָיָה יי צוֹר עוֹלָמִים: • וְיִבְטַחוּ בְךָ יוֹדְעֵי שְׁמֵךָ,  
 כִּי לֹא עֲזַבְתָּ דְרָשֶׁיךָ יי: יי חֲפִץ לְמַעַן צְדָקוֹ, יִגְדִיל תוֹרָה וְיִאֲדִיר: