

Session with Megillot - Lamentation

Preface – I read through Lamentations a few times, searching for an inspiration and a direction, something that will allow me to look at Tisha B'Av, in a different way, and to be able to create a meaningful experience. Around the 4th time reading through, something clicked for me. I recognized 2 verses from chapter 2. And it became clear to me that it is from something non biblical. As I searched frantically I found my answer, and it was astounding. I knew these lines from the original text of the Israeli hymn – Hatikva by Naftali Herz Imber. Before I knew it, I started a concordance trip, stripping the text down, and finding it's biblical quotes and connotations. I went down the rabbit hall. It is full of quotes! Assuming this could not be a new discovery, I started searching for references to the biblical presence in our hymn, to no avail (and I've searched Israeli archives too). I've decided this is a golden opportunity to explore the text and interact with it with cantorial and rabbinic students, as well as teachers and clergy, for whom I then targeted this program. The implications of intertwining text from Eicha to Hatikva, and making it converse with Isaiah, Ezekiel and Jeremiah could just be so incredibly powerful and meaningful. So with this paper's program suggestion, I would gladly offer to come, bring my Hebrew expertise, and love for literature, and run this program and explore it with future years' students learning prophets and megillot ☺

From Eicha to Ha-Tikva

Activity plan for Tisha B'Av.

Target audience (for participants):

This program is aimed for adults, focusing on Cantorial and Rabbinic students, as well as for Hebrew school teachers / clergy as professional development. The program has no age limitations, however it is more suitable for adults with basic knowledge in Hebrew, and interest in Hebrew literature, and Bible.

Goals

- The main goal of this program is to offer and facilitate a new way to explore and connect to Tisha B'Av, and do a Torah study together, in a non confirmative way, that leads from Eicha, from the loss and the pain, to hope – To Hatikva.

Objectives:

- The participants will identify, expose and explore together the text of “Hatikva Hanoshana” the original text of Hatikva, in its fullness, with all of its different biblical references.
- The participants will practice translating high Hebrew to English line by line.
- The participants will study and investigate the secret meanings of the different quotes. Is it coming to support or object or question the text/ the context it was brought into?
- The groups will teach and present to each other their findings and their exegesis about the Torah in Hatikva.
- The class will facilitate connections between the quoted texts, and invite interpretations.
- The participants will hypothesize about the reasoning behind bringing this quote from its source and its context, to Hatikva. What weight / light does it bring? Does it make us connect to it more or less? Does it connect Hatikva to the destruction of the Temple and to prophecies of calamity? Does Hatikva then provide an answer to the prophecies? To some prophets only? Which ones?
- The participants will reflect on their feelings toward Hatikva, the common known version, and the original one, after studying it deeply, and compare what they wrote on their cards before and after, and assess the cognitive and emotional effect that the process of exploring this text biblically, had on them.

My goals for the evening

I'm very passionate about both Hebrew and literature, and this discovery excites me immensely. I hope my enthusiasm will catch up, and spark the exploring scholar souls of my colleagues. My goal is to explore along, brain storm and discover anew the text, and our connection to it. I hope to engage people in a way that will be meaningful for them, and will really make an impact on their perceptions and personal involvement with both Hatikva and Tisha B'Av. If by the end of the program they are intrigued and affected, I will see that as the program's success.

Outline:

- Singing Niggun Tisha B'Av as they enter.
- Introduction – Tisha B'Av historical references summary, from the Temple destruction, to terror attacks in the 21st century.
- Group singing – hand out the manuscript photocopy of Hatikva, invite ppl to stand and sing. (this is a stimulating activity, as the manuscript lyrics are different, and I'm not giving any advanced prompt for it, rather leading with singing the written words, inviting objection, and subtlety. Signaling that they are going to be engaged, and their questions are welcome).
- Hand out empty cards and pens. Individually, personally, write down your connotation / free associations / feelings about “Hatikva” on the card side that is titled “Hatikva”.
- Presentation – The story / history of Hatikva (supply Text plus translation of the original text – “Hatikva Hanoshana”)
- Large group activity - Reading together the text and translation of “Hatikva Hanoshana” (The students that have advance Hebrew can volunteer, or the teacher will read, to follow by the translation – line to line). Welcome new suggestions / questions / dialog.
- Small group activity – Each group gets a few quote cards from different prophets / books (number of cards will depend on number of participants and groups). The quotes on the card (Hebrew + translation) are all hiding in the original Hatikva text. They will need to find where is this quoted and appears fully or partially in our Hatikva poem.
- Within the groups, the participants will explore, brain storm and come up with their own explanation of why was this quoted here, what does it add for us, and how is it (or not) relevant to us nowadays, and to all that we commemorate on Tisha B'Av.
- Large group setting – Presentation - The small groups would then introduce their findings to their peers.
- Individually, personally, write down your connotation / association / feelings about “Hatikva Hanoshana” that we have just explored, under the title “Hatikva Hanoshana”.
- Large group discussion – share your feelings about the new interpretations of the text that were presented by your peers. Which biblical quotes talked to you the most / appealed the most / made you feel more connected / disconnected. Did it shine a new light for you on “Hatikva/ Hatikva

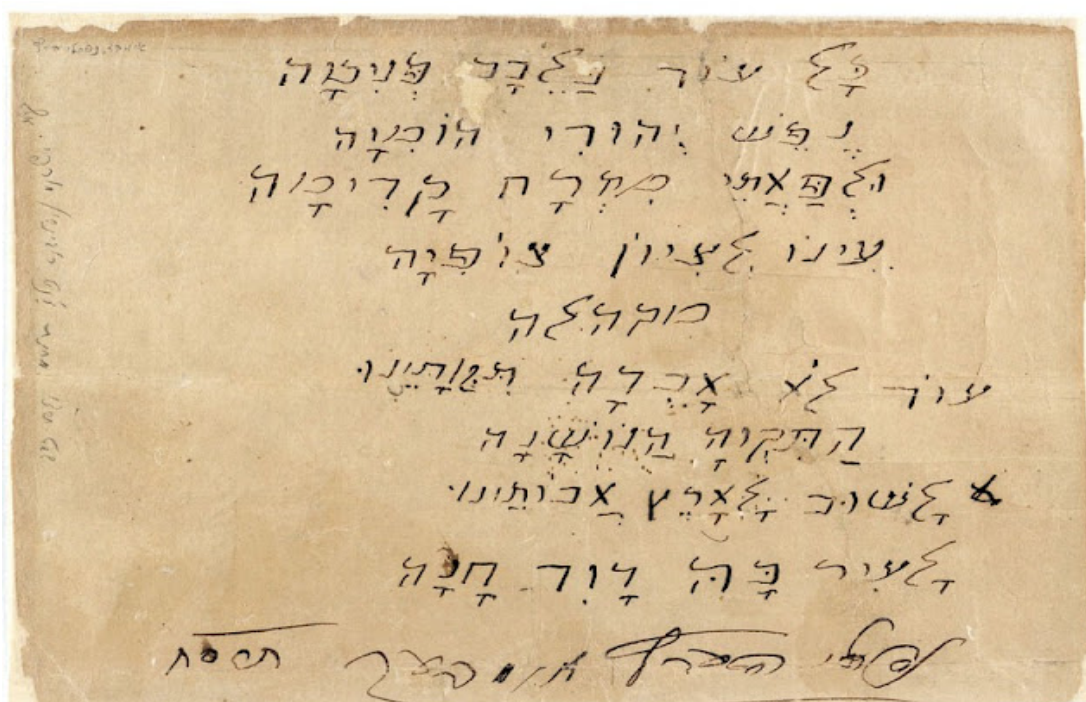
Hanoshana”? Feel free to share the differences you find between what you wrote on the two sides of your card.

- Closing activity – Teaching a new song – Hashivinu – A feminist take on The concluding verse of Eicha. Since we are already dwelling with bringing the texts to our lives, I find it most appropriate to close the program with an updated take on a leading theme in Tisha B’Av.

Materials packet

- Presentation / power point with information about Hatikva and its history.
- Photo copy of the handwritten Hatikva manuscript
- Empty cards and pens. One side of the card will be titled “Hatikva” and the other one will be titled “Hatikva Hanoshana”, for them to write and assess their connection to Hatikva.
- Copies of - Hatikva Hanoshana (Hebrew + translation)
- Cue cards with the relevant quotes from the different biblical sources (for the purpose of this paper, I have put the quotes and my translation of them in a table, by the appropriate place in the poem. This table will be offered to the participants by the end of the activity, if they ask).
- Shiron with words / music for Hashivinu

Naftali Herz Imber’s hand written manuscript of the first 2 verses of Hatikva:



Presentation information for Hatikva in Bullet points:

- in 1877 The poem's first version was written by Naftali Herz Imber, a Jewish poet from Złoczów (today Zolochiv, Ukraine).
- In 1887, Shmuel Cohen, sang the poem by using a melody he knew from Romania "Carul cu boi" (the ox-driven cart), which is the melody that we sing to this very day.
- Imber's edited his "Hatikva Hanoshana" – ("the old hope") during the years into a nine-stanzas poem, sometimes also called "Tikvatenu" ("Our Hope").
- In 1901, on the Fifth Zionist Congress in Basel, Hertzl refused to accept Hatikva as a hymn, but it was nevertheless sung at the conclusion of the congress. The poem continued to be sung at subsequent congresses.
- In 1919 the song was banned by the British Mandate government (in response to Arab anti-Zionist political activity)
- In 1933, at the Eighteenth Zionist Congress in Prague "Hatikvah" was formally adopted as the anthem of the Zionist movement.
- In 1948, when the State of Israel was established, "Hatikvah" was unofficially proclaimed the national anthem.
- Only in November 2004, the abbreviated and edited version of "Hatikvah" was sanctioned by the Knesset in an amendment to the Flag and Coat-of-Arms Law, and became officially - the national anthem.
- The hymn's melody had been associated with Smetana's Moldau, that was composed between 1874-1879. However (fun, and not well known fact for Cantors:) It has older Jewish roots. Some of the melodies similar in musical attributes are – Leon Singer's "Yigdal" (1800), A melody written by Cantor Nissan Spivak (Nissi Belzer), and the melody of the piyyut "Lech l'shalom Geshem" from the Dew prayer, and a Hallel melody by Henry Rosuto (1857).

Table of text, quotes and translations

Biblical Quote	Translation of biblical quote	Translation of original text	Original Text
II Samuel 1:9: וַיֹּאמֶר אֵלַי עֲמִד־נָא עָלַי וּמָתְתֵנִי כִּי אֶחָזֵק הַשֶּׁבֶץ בִּי כָּל־עוֹד נַפְשִׁי בִּי:	Then he said to me, ‘Stand over me, and kill me, for I am in agony as long as my soul is in this body.	As long as inside our hearts,	כָּל עוֹד בִּלְבָב פְּנִימָה
Job 27:3: כִּי־כָל־עוֹד נִשְׁמָתִי בִּי וְרוּחַ אֱלֹהִים בְּאַפִּי:	As long as there is life in me, And God’s breath is in my nostrils.		
Isaiah 22:2: מְלֵאָה עֵיר הוֹמָיָה קִרְיָה עֲלִיזָה	Full clamorous city, Joyful town	A Jew’s soul still yearns, And toward the East His eye is longing.	נֶפֶשׁ יְהוּדֵי הוֹמָיָה, וּלְפָאֲתֵי מִזְרַח קְדִימָה עֵינָיו לְצִיּוֹן צוֹפִיָּה.
Torah Temimah on Lamentations 1:2:5: אלו זכיתם היתה עין צופיה עליכם לשמרכם בעת צרה	If only you have won, the watching eye would have kept you from harm.		
Ezekiel 37:11: הַעֲצָמוֹת הָאֵלֶּה כָּל־בְּרִית יִשְׂרָאֵל הִנֵּה הִנֵּה אֲמָרִים יִבְשׁוּ עֲצָמוֹתֵינוּ וְאֶבְדָּה תִּקְוַתֵּנוּ נִגְרַעְנוּ לָנוּ	these bones are the whole house of Yisra’el. Here, they say, Our bones are dried, and our hope is lost: we are clean cut off.	We have not yet lost our hope, The old hope: To return to the land of our ancestors, To the city where David dwelt.	עוֹד לֹא אֲבֵדָה תִּקְוַתֵּנוּ, הַתִּקְוָה הַנּוֹשְׁנָה: לְשׁוּב לָאָרֶץ אֲבוֹתֵינוּ, לְעִיר בֵּה דָוִד הִנֵּה,
Eicha Raba Petichta 26: קִרְיַת הַנָּה דָּוִד, קִרְיָה שֶׁהִנָּה בֵּה דָּוִד	The city where David dwelt, the city where David stopped and stayed.		
Ibn ezra on Psalms 110:3: כגשם נדבות	Like a rain of alms	As long as the tears from our eyes, will drop like a rain of alms, And tens of thousands of our people, still walk on ancestral graves.	כָּל עוֹד דְּמָעוֹת מְעִינֵינוּ יִזְלוּ כְּגֶשֶׁם נְדָבוֹת, וּרְבֻבוֹת מִבְּנֵי עַמֵּנוּ עוֹד הוֹלְכִים עַל קִבְרֵי אֲבוֹת.
Kinnot for Tisha B’Av Day 26:1: אֲזַ בְּהִלּוּךְ יִרְמְיָהוּ עַל קִבְרֵי אֲבוֹת	Then while Jeremiah was walking on ancestral graves.		
		We have not yet lost our hope...	עוֹד לֹא אֲבֵדָה תִּקְוַתֵּנוּ...

<p>II chronicles 36:19: וַיִּשְׂרְפוּ אֶת־בֵּית הָאֱלֹהִים וַיִּנְתְּצוּ אֶת חֹמֹת יְרוּשָׁלַם וְכָל־אֲרָמֹנֹתֶיהָ שָׂרְפוּ בָאֵשׁ וְכָל־כְּלֵי מַחְמָדֶיהָ לְהַשְׁחִית</p> <p>Mishnat Eretz Yisrael on Mishnah Niddah 5:4:17. מה עין מדמעת</p>	<p>And they burnt the house of G!d, and broke down the wall of Jerusalem, and burnt all its palaces with fire, and destroyed all its treasures.</p>	<p>As long as the wall guarding what we treasure, appears in front of our eyes, And for the destruction of our Temple There still one more tearful eye.</p>	<p>כָּל עוֹד חֹמַת מַחְמָדֵינוּ לְעֵינֵינוּ מוֹפָעַת, וְעַל חֶרְבֵּן מִקְדָּשֵׁנוּ עֵין אַחַת עוֹד דּוֹמְעַת.</p>
<p>Jeremiah 12:5: וּבְאַרְצָן שְׁלוֹם אַתָּה בּוֹטֵחַ וְאֵיךְ תַּעֲשֶׂה בְּגֵאוֹן הַיַּרְדֵּן</p>	<p>And you trust a quiet land? How would you deal with the vigorous wild country of the Yarden?</p>	<p>As long as the waters of the Jordan vigorously filling its banks, outpouring, and to the Sea of Galilee with joy and loud noise will flow.</p>	<p>כָּל עוֹד מִי הַיַּרְדֵּן בְּגֵאוֹן מְלֵא גְדוּתָיו יִזְלוּ, וְלִים כְּנֶגֶת בְּשֵׂאוֹן בְּקוֹל הַמוּלָה יִפְלוּ.</p>
<p>Isaiah 24:12 נִשְׁאַר בְּעִיר שְׁמָה וּשְׂאִיָּה יִכַת־שָׁעַר</p> <p>Isaiah 52:9 פָּצְחוּ רִנְנוּ יַחְדָּו חֲרָבוֹת יְרוּשָׁלַם כִּי־נָתַם יְהוָה עִמּוֹ גָּאֹל יְרוּשָׁלַם</p> <p>Eicha 1:16: עַל־אַלֶּה אֲנִי בּוֹכִיָּה עֵינֵי עֵינֵי יִרְדָּה מַיִם</p>	<p>Desolation is left in the town And destruction wracked the gate.</p> <p>Break into song and rejoice together, O ruins of Jerusalem! For G!d comforted his people, and redeemed Jerusalem. For these things I weep, my eye, my eye, flow with waters</p>	<p>As long as there's bleakness on the paths, A gate is wracked by destruction, and among the ruins of Jerusalem The daughter of Zion still weeps.</p>	<p>כָּל עוֹד שְׁמָה עַלִי דְרָכִים שָׁעַר יִכַת שְׂאִיָּה, וּבֵין חֲרָבוֹת יְרוּשָׁלַם עוֹד בַּת צִיּוֹן בּוֹכִיָּה.</p>
<p>Eicha 2:11 כָּלִי בְדַמְעוֹת עֵינֵי חֲמָרְמוֹ מֵעֵי נִשְׁפָּךְ לְאֶרֶץ כְּבֹדִי עַל־ שָׁבַר בַּת־עַמִּי</p> <p>Eicha 2:19 קוּמִי רִנִּי בַלִּילָה לְרֹאשׁ אֲשֻׁמֹּת שִׁפְכִי כַּמַּיִם לַבֹּךְ</p>	<p>My eyes fail with tears, my bowels are troubled, my liver is poured upon the earth, for the crisis of the daughter of my people.</p> <p>Arise, cry out in the night: in the beginning of the watches pour out your heart like water</p>	<p>As long as pure tears drop from the eye of a daughter of my people,</p> <p>And weeping for the Zion in the beginning of the watches, will rise again in the middle of the night.</p>	<p>כָּל עוֹד דְּמָעוֹת טְהוֹרוֹת מֵעֵין בַּת עַמִּי נוֹזְלוֹת, וְלִבְכוֹת לְצִיּוֹן בְּרֹאשׁ אֲשֻׁמֹּרוֹת עוֹד תִּקּוּם בְּחֻצֵי הַלַּיְלוֹת.</p>
<p>Ezekiel 1:14: וְהַחַיּוֹת רָצוּא וְשׁוֹב כְּמֶרְאָה הַבֶּזֶק</p> <p>Kinnot for Tisha B'Av Day 36:13 אֶף כִּי בְעַמְדִי עָלִי קְבָרוֹת אַבְתִּי וְאֲשֻׁמוֹם בְּחֶבְרוֹן עָלִי מִבְּחַר קְבָרֶיךָ!</p>	<p>And the living creatures ran and returned like the appearance of lightning.</p> <p>Though I stand upon my ancestors' graves, I am still stunned over your assortment of tombs, Hebron.</p>	<p>As long as there are blood drops in our arteries, They will flow fast back and forth, And upon our ancestors' graves, more droplets of dew will drip.</p>	<p>כָּל עוֹד נְטֵפֵי דָם בְּעוֹרְקֵינוּ רָצוּא וְשׁוֹב יִזְלוּ, וְעָלִי קְבָרוֹת אֲבוֹתֵינוּ עוֹד אֲגָלִי טֵל יִפְלוּ.</p>

<p>Psalm 7:12: אֱלֹהִים שׁוֹפֵט צָדִיק לֹאֵל זֶעַם בְּכָל־יּוֹם</p>	<p>G!d judges the righteous; And G!d is wrathful every day.</p>	<p>As long as the feeling of patriotism beats in the Jewish heart, we can still hope, today that our wrathful G!d will have mercy on us.</p>	<p>כָּל עוֹד רָגֵשׁ אֲהַבֵּת הַלְאוּם בְּלֵב הַיְּהוּדִי פּוֹעֵם, עוֹד נוֹכַח קוֹוֹת גַּם הַיּוֹם כִּי עוֹד יִרְחַמְנוּ אֶל זֹעֵם.</p>
<p>Jeremiah 31:17: וְיִשׁ-תִּקְוָה לְאַחֲרִיתָהּ נְאֻם־ יְהוָה וְשָׁבוּ בָנִים לְגְבוּלָם</p>	<p>And there is hope in thy latter end, As G!d plans; and the children shall return unto their border.</p>	<p>Hear, my brother, in the lands I wander, The voice of one of our prophets: that only with the last of the Jews so will our hope come to an end!</p>	<p>שָׁמְעוּ, אָחִי, בְּאַרְצוֹת נוֹדִי אֵת קוֹל אֶחָד חוֹזִינוּ: כִּי בַּקֵּץ עִם אַחֲרוֹן הַיְּהוּדִי גַּם אַחֲרִית תִּקְוָתֵנוּ!</p>
<p>Exodus 4:18: וַיֹּאמֶר יִתְרוֹ: לִמְשָׁה לֵךְ לְשָׁלוֹם: Jeremiaiah 8:22: הַצָּרִי אֵין בְּגִלְעָד אִם־רֹפֵא אֵין נָשָׁם כִּי מְדוּעַ לֹא עָלְתָה אֲרֻכַּת בַּת־עַמִּי: Exodus 15:26: וַיֹּאמֶר אֱלֹהִים־שְׁמוּעָה תִּשְׁמָע לְקוֹל יְהוָה אֱלֹהֶיךָ וְהִישָׁר בְּעֵינֶיךָ תַּעֲשֶׂה וְהִצַּלְתָּ מִלְּפִי וְשָׁמַרְתָּ כָּל־חֻקֵּי כְלִי־הַמִּקְלָה אֲשֶׁר־שָׁמַתִּי בְּמִצְרַיִם לֹא־ אֲשִׁים עָלֶיךָ כִּי אֲנִי יְהוָה רֹפֵאֲךָ Sabbath 12b: וְשִׁבְנָא אִישׁ יְרוּשָׁלַיִם, בְּכַנְיָסְתּוֹ אוֹמֵר: "שָׁלוֹם", וּבִיצִיאָתּוֹ אוֹמֵר: "שָׁבַת הִיא מְלַצָּעוֹק וּרְפוּאָה קְרוּבָה לְבָא וְרַחֲמֵי מְרוּבִין, וְשָׁבַתּוּ בְּשָׁלוֹם"</p>	<p>And Jethro told Moses : Go in Peace Is there no balm in Gil'ad; is there no physician there? why then is not the health of the daughter of my people not better? And he said: If you will listen to the voice of Adonai, your G!d, and you'll do right by him, and followed his commandments, and kept his rules, every plague I gave Egypt, I won't put on you, For I am G!d, your healer. When Shevna of Jerusalem would visit the sick on Shabbat, upon entering, he says -shalom. And when he exited he would say: It is Shabbat, shouting is prohibited, and healing is soon to come, and His compassion is abundant, and rest on Shabbat in peace.</p>	<p>Go my people in peace, Return to your land, Is there no balm in Gilead, in Jerusalem is you healer, G!d is your healer, (in the) the wisdom of his heart, Go my people in peace, and healing is soon to come</p>	<p>לֵךְ עַמִּי, לְשָׁלוֹם שׁוּב לְאַרְצְךָ, הַצָּרִי בְּגִלְעָד, בִּירוּשָׁלַיִם רֹפֵאֲךָ. רֹפֵאֲךָ יי, חֲכָמַת לִבּוֹ, לֵךְ עַמִּי לְשָׁלוֹם, וּרְפוּאָה קְרוּבָה לְבּוֹא...</p>

Hashivinu

& we'll return

Music & Lyrics: Iris Karlin
Based on Eicha Chapter 5

Moderato

Re - mem - ber o God what has come u - pon us be - hold & see
Op - ressed & mis - lead we con - ti - nued be - lie - ving yet ev - ry - thing came
our re - proach o - ur in - he - ri - tance we ha - ven't at - ten - ded
with a price We re - turn to you u - ni - ting our voi - ces
your child - ren have lost their course. Ha - shi - vi - nu
if on - ly this will se - fice
E - lo - hei - nu E - la - yich
ve - na - shu - va we will re - turn to you
Chad - shi ya - mei - nu ke - ke - dem
Ha - shi - vi - nu E - lo - hei - nu & we'll re - turn

Remember o God, what has come upon us,
Behold and see our reproach.
Our inheritance we haven't attended,
Your children have lost their course.

Opressed and mislead, we continued believing,
Yet everything came with a price.
We return to you, uniting our voices,
If only this will sefice.

Hashivinu, Eloheinu, Elayich
Venashuva - we will return to you.
Chadshi yameinu kekedem.
Hashivinu eloheinu and we'll return.

Our fathers have sinned, and for long have left us
Their iniquities come with us on our way
The elders have ceased their course,
the young ceased their music
But the chant of our souls will pray