

סדר מערב לט' באב

Evening Service for the Ninth of Av

Tisha b'Av is the paradigmatic day of mourning for the Jewish people. Its liturgy and customs serve to express and intensify the conflicting emotions of the day. Before the service, the curtain is removed from the Ark, and the covering from the Reader's Desk. The service is recited and led quietly and without tune. In some congregations, the lights are dimmed for all or part of the service; Eichah is often chanted by candlelight. Following the service, and for the rest of Tisha b'Av, we do not greet one another or study Torah (except where the subject matter is appropriate, e.g. Job and Jeremiah). The nature of Tisha b'Av is in some ways the very opposite of Shabbat and so if Tisha b'Av falls on Shabbat, it is postponed until Saturday night and Sunday. In such a case, most of the prayers normally added to Saturday night (*Vihy Noam, Vayitein Lecha*) are omitted. The ritual of Havdalah—with its pleasant spices and wine—is pushed off until Sunday night (even then the blessing over spices is omitted). Only the blessing over the light is said erev Tisha b'Av; just before the reading of Eichah.

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Megillat Eichah, attributed to the prophet Jeremiah, is an account of the destruction of Jerusalem and the First Temple in the year 586 BCE. The five chapters of Eichah, self-contained elegies on this disaster, are almost all written as alphabetical acrostics. The fifth chapter, perhaps symbolizing the complete dissolution of the established order, has no acrostic or other structure. These poems of destruction, except for the third chapter, are written in the third person. The third chapter is written in the first person, presumably the point of view of Jeremiah himself, and is often chanted differently from the rest of Eichah.

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The Kinot are a collection of poems of lamentation expanding upon the imagery of Eichah and upon the themes of the day. Originally simple laments, the genres of Kinot have expanded and evolved over the generations. Thousands of Kinot have been written, many of them dwelling on tragedies occurring long after even the Second Temple was destroyed. Their authors weep over their suffering and exile, berate God for their tribulations and implore God for grace and redemption.

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May their prayers and ours be answered swiftly in our day.

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English text of the Kinot is based on *The Authorised Kinot*.

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ך = kamatz katan, pronounced “oh” as in כָּל.

ךָ = kamatz gadol, pronounced “ah” as in בָּרוּךְ.

And God being merciful, forgives iniquity and destroys not; indeed, often He turns His anger away, and does not stir up all His indignation. O Lord, save us! O King, answer us on the day when we call!

The chazzan calls the congregation to prayer

Bless the Lord who is to be praised.

The congregation responds, and the chazzan then repeats

Praised be the Lord who is blessed for all eternity.

Praised are You, O Lord our God, Ruler of the universe, who with Your word brings on the evening twilight, and with Your wisdom opens the gates of the heavens. With understanding You do order the cycles of time and vary the seasons, setting the stars in their courses in the sky, according to Your will. You create day and night, rolling away the light before darkness, and darkness before light; You cause day to pass and bring on night and you separate between day and night, the Lord of heavenly hosts is Your name. • O ever living God, may You rule over us forever. Blessed are You, O Lord, who brings on the evening twilight.

With everlasting love You have loved the house of Israel, teaching us Your Torah and commandments, Your statutes and judgments. Therefore, O Lord our God, when we lie down and when we rise up, we will meditate on Your teachings and rejoice forever in the words of Your Torah and in its commandments, for they are our life and the length of our days. Day and night will we meditate upon them. • O may Your love never depart from us. Blessed are You, O Lord, who loves Your people Israel.

וְהוּא רַחוּם יְכַפֵּר עֵוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל חַמָּתוֹ. יי הוֹשִׁיעָה הַמַּלְאָךְ יַעֲנֵנוּ בַיּוֹם קָרָאנוּ:

The chazzan calls the congregation to prayer

בְּרַכּוּ אֶת יי הַמְּבָרָךְ.

The congregation responds and the chazzan then repeats

בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מַלְאָךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מַעֲרִיב עֲרֵבִים, בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֵּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרֻצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יי צְבָאוֹת שְׁמוֹ. • אֵל חַי וְקַיִם, תָּמִיד יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי הַמַּעֲרִיב עֲרֵבִים:

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבְתָּ, תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת, עַל כֵּן יי אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמֵנוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְּרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמִינוּ, וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה, • וְאֲהַבְתָּךְ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Hear, O Israel: The Lord is our God, the Lord alone.

Blessed be God's glorious kingdom for ever and ever.

You shall love the Lord your God with all your heart, with all your soul, with all your might. And these words, which I command you this day shall be in your heart. You shall teach them diligently to your children, speaking of them when you sit in your house, when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. And you shall write them upon the door posts of your house and upon your gates.

It shall come to pass, if you shall hearken diligently to My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart, and with all your soul, that I will give the rain of your land in its season, the early rain and the late rain, that you may gather in your corn, and your wine and your oil. And I will give grass in your fields for your cattle, and you shall eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and you turn aside, and serve other gods, and worship them; and the displeasure of the Lord will be aroused against you, and He shut up the heavens, so that there shall be no rain, and the ground shall not yield her fruit; and you perish quickly from the good land which the Lord gives you. Therefore shall you put these words of Mine in your heart and in your soul; and you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And you shall teach them to your children, talking of them, when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall write them upon the doorposts of your house, and upon your gates; that your days be multiplied, and the days of your children, upon the land which the Lord promised to your fathers to give them, as the days of the heavens above the earth.

שמע ישראל, יי אלהינו, יי אחד:

ברוך שם כבוד מלכותו לעולם ועד.

וְאֶהְבֶּתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָךְ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאָזְנוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאֶהְבָּה אֶת־יְיָ אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטָר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמְלֻקֹּשׁ וְאֶסְפַּת דְּגַנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבַהֲמֹתֶךָ וְאֶכְלָתָּ וּשְׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְיָ בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מְטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקָשַׁרְתֶּם אֹתָם לְאָזְנוֹת עַל־יָדְכֶם וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכָתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשַׁבַע יְיָ לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

The Lord spoke to Moses, saying: Speak to the children of Israel, and bid them make fringes in the corners of their garments for all generations, putting upon the fringe of each corner a thread of blue. And it shall be to you for a fringe, that you may look upon it and remember all the commandments of the Lord, and do them; and that you not be lead astray by your own heart and your own eyes: That you may remember to do all My commandments, and be holy to your God. I am the Lord your God, who brought you out of the land of Egypt to be your God; I, • the Lord, am your God, *who is Truth*.

We affirm the truth that the Lord alone is our God, and that we are God's people Israel. The One who redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, avenging us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, all Egypt's firstborn, brought Israel out to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise. • Gladly accepting God's sovereignty, Moses and the people Israel joyfully sang this song to You:

“Who is like you, Lord, among all that is worshipped! Who is, like you, majestic in holiness, awesome in splendor, working wonders!”
• As you divided the sea before Moses, Your children beheld Your sovereignty. “This is my God,” they proclaimed:

“The Lord shall reign throughout all time.” • And thus is written: “The Lord has rescued Jacob; God redeemed him from those more powerful.” Blessed are You, O Lord, Redeemer of Israel.

וַיֹּאמֶר יי אֱלֹהֵי מֹשֶׁה לֵאמֹר: וְדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יי וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אָנֹכִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהַזְיֹת לָכֶם לֵאלֹהִים אֲנִי • יי אֱלֹהֵיכֶם: אָמֵת—

—וְאֶמְוֶנָה כָּל זֹאת וְקִים עֲלֵינוּ, כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זֹלָתוֹ, וְאֶנְחֶנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעַרְיָצִים. הָאֵל הַנּוֹפֵרֵע לָנוּ מִצְרַיִם, וְהַמְשַׁלֵּם גְּמוּלָ לְכָל אִיבֵי נַפְשָׁנוּ, הָעֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר. הַשֵּׁם נַפְשָׁנוּ בְּחַיִּים, וְלֹא נָתַן לְמוֹט רַגְלָנוּ, הַמְדַרְיָכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ, וַיְרֵם קַרְנֵנוּ עַל כָּל שׁוֹנְאָנוּ, הָעֹשֶׂה לָנוּ נְסִים וּנְקָמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם. הַמְכַה בְּעִבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם. הַמְעַבִּיר בְּנָיו בֵּין גִּזְרֵי יַם סוּף, אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טֶבַע. וְרָאוּ בְּנָיו גְּבוּרָתוֹ, שָׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ. • וּמְלֻכוֹתָו בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם, מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם:

מִי כְמוֹכָה בָּאֱלִים יי, מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִילָת, עֹשֶׂה פִלָּא:
• מְלֻכוֹתָךְ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֵלֵי עָנוּ וְאָמְרוּ:

יי יִמְלֹךְ לְעֹלָם וָעַד. • וְנֶאֱמַר: כִּי פָדָה יי אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֵק מִמְּנוֹ. בְּרוּךְ אַתָּה יי גְּאֹל יִשְׂרָאֵל:

Cause us, O Lord our God, to lie down in peace, and raise us up again, O our King, to life. Spread over us Your shelter of peace. Direct us before You with your good counsel. Save us for Your Name's sake. Be a shield for us, remove from us every enemy, pestilence, sword, famine, and sorrow. Remove obstacles from all around us. Shelter us beneath your wings, for You are our keeper and deliverer. You God and King are gracious and compassionate. • Guard our going out and our coming in, for life and peace, henceforth and forevermore. Blessed are You, O Lord, who guards Your people Israel forever.

Omitted on Saturday:

Blessed be the Lord forevermore. Amen and Amen! Blessed from Zion is the Lord who dwells in Jerusalem. Praise the Lord. Blessed be the Lord God, the God of Israel, who alone does wondrous things. Blessed be His glorious name forever. Let the whole earth be filled with His glory. Amen and Amen! May the glory of the Lord endure forever; let the Lord rejoice in His works. Blessed be the name of the Lord from this time forth and forever. For the Lord will not forsake His people for His great name's sake; for the Lord takes delight in making you a people for Himself. And when all the people beheld the glory of the Lord, they fell on their faces and exclaimed: The Lord, He is God; the Lord, He is God. And the Lord shall be King over all the earth; on that day shall the Lord be one, and His name one. May Your lovingkindness, O Lord, be upon us, for we have placed our hope in You. Save us, O God of our salvation; gather us together and save us from the nations that oppress us that we may give thanks unto Your holy name, and find glory in praising You. All nations whom You have made shall come and bow down before You, O Lord, and they shall glorify Your name, for You are great. You do wondrous things and You alone are God. We are your people, the flock you shepherd, we give thanks to You forever. To all generations will we recount Your praise. Blessed be the Lord by day; blessed by the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in Your hand are the souls of the living and the dead, as it is said: In His hand is the soul of every living thing, and the breath of all humanity. Into Your hand I commit my spirit. You redeem me, O Lord, You God of truth. Our God who is in heaven, make manifest the unity of Your name, establish Your kingdom for all time, and reign over us for ever and ever. May our eyes behold, our hearts rejoice, and our souls be glad in Your true salvation, when it shall be said unto Zion: Your God reigns. The Lord reigns; the Lord has reigned; the Lord shall reign for ever and ever; • for the kingdom is Yours, and to everlasting You will reign in glory; for we have no King but You. Blessed are You, O Lord, the King who continually in Your glory will reign over us and over Your creation for ever and ever.

השְׁכִיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים, וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ, וְתַקְנֵנוּ בַעֲצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בַּעֲדֵנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב, וְרָעַב וְיָגוֹן, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבְצִל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה. • וְשָׁמַר צַאֲתָנוּ וּבּוֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יי שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד:

Omitted on Saturday:

בְּרוּךְ יי לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יי מְצִיּוֹן שְׁכֵן יְרוּשָׁלַיִם הַלְלוּיָהּ. בְּרוּךְ יי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֶׂה נִפְלְאוֹת לְבִדּוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיְמַלֵּא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן. יְהִי כְבוֹד יי לְעוֹלָם, יִשְׂמַח יי בְּמַעֲשָׂיו. יְהִי שֵׁם יי מְבוֹרָךְ, מֵעַתָּה וְעַד עוֹלָם, כִּי לֹא יִטָּשׁ יי אֶת עַמּוֹ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוֹאִיל יי לַעֲשׂוֹת אֲתָכֶם לֹא לְעַם. וַיֵּרָא כָּל הָעַם וַיִּפְּלוּ עַל פְּנֵיהֶם, וַיֹּאמְרוּ: יי הוּא הָאֱלֹהִים, יי הוּא הָאֱלֹהִים. וְהָיָה יי לְמֹלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד וּשְׁמוֹ אֶחָד. יְהִי חֲסִדְךָ יי עָלֵינוּ, כַּאֲשֶׁר יְחַלְּנוּ לָךְ. הוֹשִׁיעֵנוּ יי אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבֵּחַ בְּתִהְלֹתֶךָ. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ. כִּי גִדּוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת אַתָּה אֱלֹהִים לְבַדְּךָ. וְאַנְחֵנוּ עִמָּךְ וְצֵאן מִרְעִיתֶךָ, נוֹדֶה לָּךְ לְעוֹלָם, לְדוֹר וָדוֹר נִסְפֵּר תִּהְלֹתֶךָ. בְּרוּךְ יי בַּיּוֹם, בְּרוּךְ יי בְּלֵילָהּ, בְּרוּךְ יי בְּשַׁכְּבֹנוּ, בְּרוּךְ יי בְּקוּמֵנוּ. כִּי בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים, אֲשֶׁר בְּיָדוֹ נַפְשׁ כָּל חַי וָרוּחַ כָּל בֶּשֶׂר אִישׁ. בְּיָדְךָ אֶפְקִיד רוּחִי, פְּדִיתָהּ אוֹתִי יי אֵל אֲמֵת. אֱלֹהֵינוּ שְׁבַשְׂמִים, יַחַד שְׁמֶךָ, וְקַיָּים מִלְּכוּתְךָ תָּמִיד, וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: יִרְאוּ עֵינֵינוּ, וַיִּשְׂמַח לִבֵּנוּ, וְתִגַּל נַפְשֵׁנוּ, בִּישׁוּעַתְךָ בְּאֲמֵת, בְּאָמֵר לְצִיּוֹן מְלֹךְ אֱלֹהֶיךָ. יי מְלֹךְ, יי מְלֹךְ, יי יְמַלֹּךְ לְעוֹלָם וָעֶד • כִּי הַמְלִיכוֹת שְׁלָךְ הֵינָא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכַבּוֹד, כִּי אֵין לָנוּ מְלֹךְ אֶלָּא אַתָּה. בְּרוּךְ אַתָּה יי, הַמְּלֹךְ בְּכַבּוֹדוֹ, תָּמִיד יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו:

May His great Name grow exalted and sanctified (**Amen**) in the world that He created as He willed. May He establish His sovereignty in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon; and let us say, **Amen**.

May His great name be blessed for ever and ever.

Blessed, praised, glorified, exalted, extolled, honored, upraised and lauded be the name of the Holy One, **blessed is He**, beyond any blessing and song, beyond all praise and hymn of consolation that are uttered in the world; and let us say, **Amen**.

Take three steps back, then three steps forward while saying "Lord, open my lips...". In the first paragraph, bend at the knees while saying "Blessed," bow while saying "You," and straighten at "Lord." Repeat again at the end of the paragraph.

Lord, open my lips and my mouth shall declare Your praise.

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty and awesome God Most High. You bestow lovingkindness and possess all things. Remembering the Patriarchs' lovingkindness, with love You will bring a redeemer to their children's children for the sake of Your name. You are King, Helper, Redeemer and Shield. Praised are You, Lord, Shield of Abraham.

You, eternally mighty, Lord, bring life to the dead, great is Your saving power. You sustain the living with lovingkindness, and in great mercy bring the dead to life. You uphold the falling, heal the sick, set free those who are in bondage, and keep faith with those that sleep in the dust. Who is like You, Almighty King, who decrees death and life and brings forth salvation? Faithful are You to grant eternal life to the departed. Blessed are You, O Lord, who calls the dead to life everlasting.

Holy are You and holy is Your Name and to You holy beings render praise daily. Blessed are You, O Lord, the holy God.

יתגדל ויתקדש שמה רבא. (אמן) בעלמא די ברא. כרעותיה, וימליך מלכותה בחייכון וביומיכון ובחיי דכל בית ישראל. בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא:

יתברך וישתבח, ויתפאר ויתרומם ויתנשא ויתחדר ויתעלה ויתהלל שמה דקדשא בריך הוא לעלא מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן.

Take three steps back, then three steps forward while saying "אדני שפתי תפתח...". In the first paragraph, bend at the knees while saying "ברוך," bow while saying "אתה," and straighten at "י." Repeat again at the end of the paragraph.

אדני שפתי תפתח ופי יגיד תהלתך:

ברוך אתה יי אלהינו ואלהי אבותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב. האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות, ומביא גואל לבני בניהם למען שמו באהבה. מלך עוזר ומושיע ומגן: ברוך אתה יי, מגן אברהם.

אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע. מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נוֹפְלִים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר, מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה. ונאמן אתה להחיות מתים. ברוך אתה יי, מחיה המתים.

אתה קדוש ושמו קדוש וקדושים בכל יום יהללוך, סלה. ברוך אתה יי, האל הקדוש.

You grant knowledge to humankind and teach them understanding.

אתה חונן לאדם דעת, ומלמד לאנוש בינה.

On Saturday night add:

You have endowed us with a knowledge of Your Torah and have taught us to perform the statutes of Your will. You have made distinction, O Lord our God, between the sacred and the secular, between light and darkness, between Israel and the nations, between the seventh day of rest and the six days of work. O our Father, our King, grant that the days which are approaching may begin for us in peace. May we be withheld from all sin, cleansed from all iniquity, and may we cling in reverence to You, and grant us knowledge, understanding and discernment. And...

On Saturday night add:

אתה חוננתנו למדע תורתך, ותלמדנו לעשות חקי רצונך, ותבדיל יי אלהינו בין קדש לחול, בין אור לחשך, בין ישראל לעמים בין יום השביעי לששת ימי המעשה. אבינו מלפנו, החל עלינו הימים הבאים לקראתנו לשלום, חשוכים מכל חטא, ומנקים מכל עון, ומדבקים ביראתך. ו...

Grant us knowledge, understanding and discernment. Blessed are You, O Lord, who bestows knowledge.

חננו מאתך דעה, בינה והשכל. ברוך אתה יי, חונן הדעת.

Bring us back, O our Father, to Your Torah; draw us near, O our King, to Your service, and restore us to Your presence in wholehearted repentance. Blessed are You, O Lord, who desires repentance.

השיבנו אבינו לתורתך, וקרבו מלפנו לעבודתך, והחזירנו בתשובה שלמה לפניך. ברוך אתה יי, הרוצה בתשובה.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed. For You are merciful and forgiving. Blessed are You, O Lord, the gracious One, who is abundant in forgiveness.

סלח לנו, אבינו, כי חטאנו, מחל לנו, מלפנו כי פשענו, כי מוחל וסולח אתה. ברוך אתה יי, חנון המרבה לסלח.

Behold our affliction and champion our cause. Hasten to redeem us for the sake of Your name, for You are a mighty Redeemer. Blessed are You, O Lord, Redeemer of Israel.

ראה בענינו, וריבה ריבנו, וגאלנו מהרה למען שמך, כי גואל חזק אתה. ברוך אתה יי, גואל ישראל.

Heal us, O Lord, and we shall be healed; save us and we shall be saved, for You are our glory. Grant complete healing for all our ailments ** For You, O God, are our King, our faithful and merciful Healer. Praised are You, O Lord, who heals the sick among Your people Israel.

רפאנו יי, ונרפא, הושיענו ונושעה, כי תהלתנו אתה, והעלה רפואה שלמה לכל מכותינו. ** כי אל מלך רופא נאמן ורחמן אתה. ברוך אתה יי, רופא חולי עמו ישראל.

*** On behalf of someone ill, you may insert the following:*

May it be your will, Lord our God and God of our ancestors, to send perfect healing, of body and of soul, to _____ among all the ailing of Israel.

*** On behalf of someone ill, you may insert the following:*

יהי רצון מלפניך יי אלהינו ואלהי אבותינו, שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף, לחולה/לחולה בן/בת _____ בתוך שאר חולי ישראל.

Bless this year unto us, O Lord our God, and bless its yield that it may be for our welfare. Send blessing upon the earth, satisfy us out of its bounty and bless this year, that it be for us a year of abundance. Praised are You, O Lord, who blesses the years.

Sound the great Shofar proclaiming our freedom. Raise the banner to assemble our exiles, and gather us together from the four corners of the earth. Blessed are You, O God, who gathers the dispersed of Your people Israel.

Restore our judges as of old, and our counsellors as in former times, and thus remove from us sorrow and suffering. Reign over us, O Lord, You alone in lovingkindness and mercy and vindicate us in judgment. Blessed are You, O Lord, King, who loves righteousness and judgment.

As for slanderers, they should have not hope, and may all wickedness perish. May all Your enemies be swiftly cut down. Quickly uproot the arrogant; crush them and subdue them in our day. Blessed are You, O Lord, who breaks the power of the enemy and brings low the arrogant.

May Your tender mercies, O Lord our God, be stirred towards the righteous and the pious, towards the leaders of Your people Israel, towards all scholars that have survived, towards the righteous proselytes and towards us. Grant Your favor to all who faithfully trust in You, and may our portion be ever with them. May we never suffer humiliation for in You do we put our trust. Blessed are You, O Lord, who are the staff and trust of the righteous.

Return in mercy to Jerusalem, Your city, and dwell there as You have promised. Rebuild it in our own day as an enduring habitation, and speedily set up there the throne of David. Blessed are You, O Lord, who builds Jerusalem.

Cause the dynasty of David soon to flourish and may it be exalted through Your saving power, for we daily await Your deliverance. Blessed are You, O Lord, who causes salvation to come forth.

בְּרַךְ עָלֵינוּ, יי אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטוֹבָהּ, וּבְרַךְ שְׁנֵתָנוּ כְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה, יי, מְבָרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתָנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה, יי, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשְׁיִיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמַלְךְ עָלֵינוּ אַתָּה, יי, לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדִּיקָנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה, יי, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

וְלַמְלִשְׁיָנִים אַל תִּהְיֶה תִקְוָה, וְכָל הַרְשָׁעָה כִּרְגַע תִּאבֵּד, וְכָל אוֹיְבֶיךָ מִהֲרָה יִכְרְתוּ, וְהַיּוֹדִים מִהֲרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנִּיעַ בְּמַהֲרָה בְּיַמֵּינוּ. בְּרוּךְ אַתָּה, יי, שׁוֹבֵר אוֹיְבִים וּמְכַנִּיעַ יָדַיִם.

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֹּדֵק וְעָלֵינוּ יִהְיוּ נָא רַחֲמֶיךָ, יי אֱלֹהֵינוּ, וְתֵן שְׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֲלֻקָנוּ עִמָּהֶם לְעוֹלָם, וְלֹא גְבוּשׁ כִּי בָךְ בִּטְחוּנוּ. בְּרוּךְ אַתָּה, יי, מִשְׁעֵן וּמִבְטָח לְצַדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תְּשׁוּב, וְתִשְׁכֹּן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ בְּקִרְוֵב בְּיַמֵּינוּ בְּנֵן עוֹלָם, וְכִסֵּא דָוִד מִהֲרָה לְתוֹכָהּ תִּכְוֵן. בְּרוּךְ אַתָּה, יי, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת צְמַח דָּוִד עַבְדְּךָ מִהֲרָה תִצְמַח, וְקִרְנוֹ תִרוּם בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קוֹיֵנוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה, יי, מִצְמִיחַ קֶרֶן יִשׁוּעָה.

Hear our voice, O Lord our God, have pity and compassion upon us and receive our prayers in mercy and favor for You, O God, hearken to prayers and supplications. Turn us not from Your presence without Your blessing, O our King, for You hear the prayers of Your people Israel with compassion. Blessed are You, O Lord, who hearkens to prayer.

O Lord our God, be favorable unto Your people Israel and accept their prayer. Restore the worship to Your sanctuary and receive in love and favor the (fire-offerings and the) supplications of Israel. May the worship of Your people be ever acceptable to You. O may our eyes witness Your return to Zion. Blessed are You, O Lord, who restores Your divine presence to Zion.

In the next paragraph, bow the head while saying "We thankfully acknowledge," and straighten at "Lord." At the end of the paragraph, on the top of the next page, bend at the knees while saying "Blessed," bow while saying "You," and straighten at "Lord."

We thankfully acknowledge You, O Lord our God, our ancestors' God to all eternity. You are the Rock of our lives, our Shield that saves through every generation. We give You thanks and we declare Your praise. Our lives we trust into Your loving hand and for our souls which are ever in Your care; Your wonders and Your miracles are daily with us, evening, morning and noon. You who are good, Your mercies never fail us, Compassionate one, Your lovingkindnesses never ceases, we ever hope in You.

For all this, Your name, O our King, shall be blessed and exalted for ever and ever. May all the living do homage unto You forever and praise Your name in truth, O God, who are our salvation and our help. Blessed are You, O Lord, Beneficent One, to whom our thanks are due.

Grant lasting peace to Israel Your people, for You are the Sovereign Lord of peace; and may it be good in Your sight to bless Your people Israel at all times with Your peace. Blessed are You, O Lord, who blesses Your people Israel with peace.

שָׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אַתָּה, וּמְלַפְנֶיךָ, מִלִּפְנֵי, רִיקָם אֵל תִּשְׁיַבֵּנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, שׁוֹמֵעַ תְּפִלָּה.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהִשֵּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ (וְאִשֵּׁי יִשְׂרָאֵל) וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרַצוֹן, וּתְהִי לְרַצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

In the next paragraph, bow the head while saying "מוֹדִים," and straighten at "יי." At the end of the paragraph, on the top of the next page, bend at the knees while saying "בְּרוּךְ," bow while saying "אַתָּה," and straighten at "יי."

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל גְּשׁוּמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרַב וּבָקֵר וְצַהֲרַיִם. הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסְדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבַרַךְ וְיִתְרוֹמֵם שְׁמֶךָ, מִלִּפְנֵי, תְּמִיד לְעוֹלָם וָעֶד. וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וְיִהְיֶה לְךָ אֶת שְׁמֶךָ בְּאַמְתָּ, הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה יי, הַטוֹב שְׁמֶךָ וְלָךְ נִאֲהָ לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תִּשִּׂים לְעוֹלָם, כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן לְכָל הַשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ. בְּרוּךְ אַתָּה יי, הַמְּבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Before the final sentence of the paragraph below (**You who establishes...**), take three steps back. While saying "**You who establishes peace in the heavens**" bow to the left, while saying "**grant peace**" bow to the right, and while saying "**to us and to all Israel. Amen.**" bow straight ahead. Conclude by taking three steps forward.

May the words of my mouth and the meditation of my heart be acceptable to You, O Lord, my Rock and my Redeemer. O Lord, guard my tongue from evil and my lips from speaking guile, and to those who slander me, let me give no heed. May my soul be humble and forgiving unto all. Open You my heart, O Lord, to Your sacred Law, that Your statutes I may know and all Your truths pursue. Bring to naught designs of those who seek to do me ill; speedily defeat their aims and thwart their purposes for Your own sake, for Your own power, for Your holiness and Law. That Your loved ones be delivered, Answer us, O Lord, and save with Your redeeming power. May the words of my mouth and the meditation of my heart be acceptable to You, O Lord, my Rock and my Redeemer. You who establishes peace in the heavens, grant peace to us and to all Israel. Amen. May it be Your will, O Lord our God and God of our fathers, to grant our portion in Your Torah and may the Temple be rebuilt in our day. There we will serve You with awe as in the days of old.

Full Kaddish

May His great Name grow exalted and sanctified (**Amen**) in the world that He created as He willed. May He establish His sovereignty in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon; and let us say, **Amen**.

May His great name be blessed for ever and ever.

Blessed, praised, glorified, exalted, extolled, honored, upraised and lauded be the name of the Holy One, **blessed is He**, beyond any blessing and song, beyond all praise and hymn of consolation that are uttered in the world; and let us say, **Amen**.

May the prayers and supplications of the whole house of Israel be acceptable to their Father in heaven; and let us say, **Amen**.

May there be abundant peace from heaven, and life for us and for all Israel; and let us say, **Amen**.

May He who establishes peace in the heavens, grant peace to us and to all Israel; and let us say, **Amen**.

When Tisha b'Av begins Saturday night, havdalah is pared down to just the blessing over light.

Havdalah

Blessed are You, Lord our God, Ruler of the universe, who creates the lights of fire.

Before the final sentence of the paragraph below (**עשה שלום...**), take three steps back. While saying "**עשה שלום**" bow to the left, while saying "**הוא יעשה שלום**" bow to the right, and while saying "**עלינו ועל כל ישראל...**" bow straight ahead. Conclude by taking three steps forward.

יהי לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי. אלהי, נצור לשוני מרע. ושפתי מדיבר מרמה, ולמקללי נפשי תדם, ונפשי בעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפך עצתם וקלקל מחשבתם. עשה למען שמך, עשה למען ימינך, עשה למען קדשתך. עשה למען תורתך. למען יחלצון ידידך, הושיעה ימינך וענגי. יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי. עשה שלום במרומי, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן. יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בימינו ותן חלקנו בתורתך. ושם נעבדך ביראה בימי עולם וכשנים קדמוניות.

קדיש שלם

יתגדל ויתקדש שמה רבא. (אמן) בעלמא די ברא, פרועה, וימליך מלכותה בחייכון וביומיכון ובחיי דכל בית ישראל. בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא:

יתברך וישתבח, ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא בריך הוא לעלא מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן.

תתקבל עלוהון ובעוהון דכל ישראל קדם אבוהון די בשמיא, ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים עלינו ועל כל ישראל, ואמרו אמן.

עשה שלום במרומי הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן.

When Tisha b'Av begins Saturday night, havdalah is pared down to just the blessing over light.

הבדלה

ברוך אתה יי, אלהינו מלך העולם, בורא מאורי האש:

ד Zion's roads are in mourning, empty of festival pilgrims; all her gates are deserted. Her priests sigh, her maidens are unhappy—she is utterly disconsolate!

ה Her enemies are now the masters, her foes are at ease, because the Lord has afflicted her for her many transgressions; her infants have gone into captivity before the enemy.

ו Gone from Fair Zion are all that were her glory; her leaders were like stags that found no pasture; they could only walk feebly before the pursuer.

ז All the precious things she had in the days of old Jerusalem recalled in her days of woe and sorrow, when her people fell by enemy hands with none to help her; when enemies looked on and gloated over her downfall.

ח Jerusalem has greatly sinned, therefore she is become a mockery. All who admired her despise her, for they have seen her disgraced; and she can only sigh and shrink back.

ד דְּרָכַי צִיּוֹן אֶבְלוֹת מִבְּלִי בָּאִי מוֹעֵד כָּל-שְׁעָרֶיהָ שׁוֹמְמִין כְּהִנֵּה נֶאֱנָחִים בְּתוֹלְתֶיהָ נוֹגְוֹת וְהִיא מֵר-לָהּ:

ה הָיָו צָרִיחָ לְרֹאשׁ אֵיבֵיהָ שָׁלוֹ כִּי-יְהוּהוּ הוֹגָה עַל רֹב-פְּשָׁעֶיהָ עוֹלָלֶיהָ הִלְכוּ שְׁבִי לִפְנֵי-צָר:

ו וַיֵּצֵא מִן-בֵּית מִבְּת-צִיּוֹן כָּל-הַדָּרָה הָיָו שְׁרִיחָ כְּאֵילִים לֹא-מִצְאוּ מְרֻעָה וַיִּלְכוּ בְּלֹא-כֹחַ לִפְנֵי רוֹדְף:

ז זָכְרָה יְרוּשָׁלַם יָמֵי עֲנִיָּה וּמְרוֹדֶיהָ כֹּל מִחֲמֻדֶיהָ אֲשֶׁר הָיָו מִיָּמֵי קֶדֶם בְּנִפְלַעַם בְּיַד-צָר וְאֵין עוֹזֵר לָהּ רְאוּהָ צָרִים שִׁחֲקוּ עַל מִשְׁבֹּתָהּ:

ח חָטְא חָטְאָה יְרוּשָׁלַם עַל-כֵּן לְנִידָה הִיטָה כָּל-מְכַבְּדֶיהָ הִזְלוּהָ כִּי-רָאוּ עֲרוֹתָהּ גַם-הִיא נֶאֱנָחָה וַתִּשָׁב אַחֲוֹר:

It is customary, for those who are able, to sit on the ground for the reading of Eichah and Kinot. It is the minhag at Shaare Zedek to sing the first verse of Psalm 137 as an introduction to the chanting of Eichah.

On the banks of the rivers of Babylon, there we sat and also we wept as we remembered Zion.

עַל-נְהַרֹת בְּבֶל שָׁם יִשְׁבּוּ גַם-בְּכִינוּ בְּזָכְרֵנוּ אֶת-צִיּוֹן:

Lamentations

אִיכָה

Chapter 1

פרק א

א Alas! Lonely sits the city once great with people! She that was great among nations is become like a widow; the princess among states is become a thrall.

א אִיכָה | יִשְׁבָּה בְּדָד הָעִיר רַבְתִּי עָם הִיטָה כְּאֵלְמָנָה רַבְתִּי בְּגוֹיִם שָׂרְתִל בְּמַדִּינֹת הִיטָה לְמָס:

ב Bitterly she weeps in the night, her cheek wet with tears. There is none to comfort her of all her friends. All her allies have betrayed her; they have become her foes.

ב בְּכֹו תִבְכֶּה בַּלַּיְלָה וְדַמְעָתָה עַל לְחִיָּהּ אֵין-לָהּ מְנַחֵם מִכָּל-אֹהֲבֶיהָ כָּל-רְעֵיהָ בְּגָדוּ בָּהּ הָיָו לָהּ לְאֵיבִים:

ג Judah has gone into exile because of misery and harsh oppression; when she settled among the nations, she found no rest; all her pursuers overtook her in the narrow places.

ג גָּלְתָה יְהוּדָה מֵעֲנָל וּמְרַב עֲבֹדָה הִיא יִשְׁבָּה בְּגוֹיִם לֹא מִצְאָה מְנוּחַ כָּל-רֹדְפֶיהָ הַשִּׁיגוּהָ בֵּין הַמְּצָרִים:

נ The yoke of my offenses is bound fast, lashed tight by His hand; imposed upon my neck, it saps my strength; the Lord has delivered me into the hands of those I cannot withstand.

ס The Lord in my midst has rejected all my heroes; He has proclaimed a set time against me to crush my young men. As in a press the Lord has trodden fair Maiden Judah.

ע For these things do I weep, my eyes flow with tears: far from me is any comforter who might revive my spirit; my children are forlorn, for the foe has prevailed.

פ Zion spreads out her hands, she has no one to comfort her; the Lord has summoned against Jacob his enemies all about him; Jerusalem has become among them a thing unclean.

צ The Lord is in the right, for I have disobeyed Him. Hear, all you peoples, and behold my agony: my maidens and my youths have gone into captivity!

יד נִשְׁקַדְ עַל פְּשָׁעַי בְּיָדוֹ יִשְׁתַּרְגֵּוּ
עָלוּ עַל-צוּאָרַי הַכְּשִׁיל כַּחֲוִי
נִתְּנֵנִי אֲדָנָי בְּיָדֵי לֹא-אוֹכֵל קוֹם:

טו סֵלָה כָּל-אֲבִירַי | אֲדָנָי בְּקֶרֶב־בִּי
קָרָא עָלַי מוֹעֵד לְשֹׁבֵר בַּחֲוָרַי גַּת
דֶּרֶךְ אֲדָנָי לְבַתּוּלַת בֵּת-יְהוּדָה:

טז עַל-אֲלֵהָ | אֲנִי בּוֹכֶיָה עֵינָי |
עֵינַי יִרְדֶּה מִיָּם כִּי-רָחַק מִמֶּנִּי
מִנַּחֵם מְשִׁיב נִפְשֵׁי הָיוּ בְנֵי
שׁוֹמְמִים כִּי גָבַר אוֹיֵב:

יז פִּרְשָׁה צִיּוֹן בְּיָדֶיהָ אֵין מְנַחֵם
לָהּ צוּהָ יְהוָה לִיעֲקֹב סְבִיבּוֹ
צָרִיו הִיתָה יְרוּשָׁלַם לְנִדְהָ
בֵינֵיהֶם:

יח צִדִּיק הוּא יְהוָה כִּי פִיהוּ
מְרִיתִי שְׁמַעוּ-נָא כָּל-עַמִּים
הָעַמִּים וּרְאוּ מַכְאֲבֵי בְּתוּלַתִי
וּבַחֲוָרַי הִלְכוּ בְּשֹׁבֵי:

ט Her cleanliness clings to her skirts. She gave no thought to her future; she has sunk appallingly, with none to comfort her.—See, O Lord, my misery; how the enemy jeers!

י The foe has laid hands on everything dear to her. She has seen her Sanctuary invaded by nations which You have denied admission into Your community.

כ All her inhabitants sigh as they search for bread; they have bartered their treasures for food, to keep themselves alive.—See, O Lord, and behold, how abject I have become!

ל May it never befall you, all who pass along the road—look about and see: is there any agony like mine, which was dealt out to me when the Lord afflicted me on His day of wrath?

מ From above He sent a fire down into my bones. He spread a net for my feet, He hurled me backwards; He has left me forlorn, in constant misery.

ט טְמֵאתָה בְּשׁוּלְיָהּ לֹא זָכַרְהָ
אַחֲרֵיתָהּ וַתִּרְדּ פְּלָאִים אֵין מְנַחֵם
לָהּ רָאָה יְהוָה אֶת-עַנְיֵי כִּי
הִגְדִּיל אוֹיֵב:

י יָדוּ פָּרַשׁ צָר עַל כָּל-מַחְמַדֶּיהָ
כִּי-רָאתָה גּוֹיִם בָּאוּ מִקְדְּשָׁהּ
אֲשֶׁר צִוִּיתָה לֹא-יָבֹאוּ בְּקֶהֱל לָךְ:

יא כָּל-עַמָּה נֶאֱנָחִים מִבְּקָשִׁים
לָחֵם נִתְּנוּ מִחֲמוּדֵיהֶם מִחְמַדֶּיהֶם
בְּאָכַל לְהַשִּׁיב נִפְשׁ רָאָה יְהוָה
וְהַבִּיטָה כִּי הִיִּיתִי זוֹלְלָה:

יב לֹא אֲלֵיכֶם כָּל-עַבְרֵי דֶרֶךְ
הַבֵּיטוּ וּרְאוּ אִם-יֵשׁ מַכְאוֹב
כְּמַכְאֵבִי אֲשֶׁר עוֹלַל לִי אֲשֶׁר
הוֹגָה יְהוָה בְּיוֹם חֲרוֹן אַפּוֹ:

יג מִמָּרוֹם שָׁלַח-אֵשׁ בְּעֲצַמֹתַי
וַיִּרְדֶּנָּה פָּרַשׁ רֶשֶׁת לְרַגְלִי
הֲשִׁיבֵנִי אַחֲוֹר נִתְּנֵנִי שְׁמַמָּה
כָּל-הַיּוֹם דָּוָה:

down from heaven to earth the majesty of Israel. He did not remember His Footstool on His day of wrath.

ב The Lord has laid waste without pity all the habitations of Jacob; He has razed in His anger Fair Judah's strongholds. He has brought low in dishonor the kingdom and its leaders.

ג In blazing anger His right hand in the presence of the foe; he has ravaged Jacob like flaming fire, consuming on all sides.

ד He bent His bow like an enemy, poised His right hand like a foe; He slew all who delighted the eye. He poured out His wrath like fire in the Tent of Fair Zion.

ה The Lord has acted like a foe, He has laid waste Israel, laid waste all her citadels, destroyed her strongholds. He has increased within Fair Judah mourning and moaning.

אָרְץ תִּפְאַרֶת יִשְׂרָאֵל וְלֹא-זָכַר
הַדֹּם-רַגְלָיו בְּיוֹם אָפוּ:

ב בִּלְע אֲדֹנָי לֹא וְלֹא חָמַל אֶת
כָּל-נְאוֹת יַעֲקֹב הָרַס בְּעִבְרָתוֹ
מִבְּצֵרֵי בֵּת-יְהוּדָה הִגִּיעַ לָאָרֶץ
חָלַל מִמְּלָכָה וְשָׂרֵיהָ:

ג גִּדְעַע בְּחַר־יָאֵף כָּל קֶרֶן יִשְׂרָאֵל
הֵשִׁיב אַחֲזֹר יְמִינוֹ מִפְּנֵי אוֹיֵב
וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לְהִבָּה אֲכָלָה
סָבִיב:

ד דִּרְךָ קִשְׁתּוֹ כְּאוֹיֵב נִצַּב יְמִינוֹ
כָּצַר וַיִּהְיֶה כָּל מַחְמַדֵּי-עֵינַיִן
בְּאֵהָל בֵּת-צִיּוֹן שִׁפָּךְ כְּאֵשׁ
חֲמָתוֹ:

ה הָיָה אֲדֹנָי | כְּאוֹיֵב בִּלְע יִשְׂרָאֵל
בִּלְע כָּל-אַרְמְנוֹתֶיהָ שִׁחַת
מִבְּצֵרָיו וַיִּרֶב בְּבֵת-יְהוּדָה
תִּאֲנִיָּה וְאֲנִיָּה:

ק I cried out to my friends, but they played me false. My priests and my elders have perished in the city as they searched for food to keep themselves alive.

ר See, O Lord, the distress I am in! My heart is in anguish, I know how wrong I was to disobey. Outside the sword deals death; indoors, the plague.

ש When they heard how I was sighing, there was none to comfort me; all my foes heard of my plight and exulted. For it is Your doing: you have brought on the day that You threatened. Oh, let them become like me!

ת Let all their wrongdoing come before You, and deal with them as You have dealt with me for all my transgressions. For my sighs are many, and my heart is sick.

Chapter 2

א Alas! The Lord in is wrath has shamed Fair Zion, has cast

יֵשׁ קָרָאתִי לְמַאֲהָבֵי הַמָּה רַמּוֹנֵי
כְּהִנֵּי וּזְקֵנֵי בְּעִיר גּוֹעוּ כִּי-בִקְשׁוּ
אֲכָל לָמוּ וַיִּשְׁיבוּ אֶת-נַפְשָׁם:

כ כִּרְאָה יְהוָה כִּי-צָר-לִי מַעֲי
חֲמַרְמָרוּ נִהְפְּדוּ לְבַלִּי בְּקֶרְבִי כִּי
מָרוּ מִרִיתִי מַחוּץ שְׂבָלָה-חֲרָב
בְּבַיִת כְּמוֹת:

כא כַּשְׂמַעוּ כִּי נִאֲנַחָה אָנִי אֵינִ
מִנַּחֵם לִי כָל-אֵיבֵי שְׂמַעוּ רַעֲתִי
שָׁשׂוּ כִּי אֶתָּה עָשִׂיתָ הַבָּאָתָּ
יוֹם-קָרָאתָ וַיְהִי כְמוֹנִי:

כב כִּבְּאֵשׁ כָּל-רַעֲתֶם לְפָנַי וְעוֹלָלִי
לָמוּ כְּאֵשׁ עוֹלָלָתִי לִי עַל כָּל-
פְּשָׁעַי כִּי-רַבּוֹת אֲנַחְתִּי וְלִבִּי
דוֹי:

פרק ב

א אֵיכָה יַעֲיֵב בְּאָפוּ | אֲדֹנָי
אֶת-בֵּת-צִיּוֹן הַשְּׁלִיךְ מִשָּׁמַיִם

girded themselves with sackcloth; the maidens of Jerusalem have bowed their heads to the ground.

כ My eyes are spent with tears, my heart is in tumult, my being melts away over the ruin of my poor people, as babes and sucklings languish in the squares of the city.

ל They keep asking their mothers “where is bread and wine?” As they languish like battle-wounded in the squares of the town, as their life runs out in their mothers’ bosoms.

מ What can I take as witness or liken to you, O Fair Jerusalem? What can I match with you to console you, O Fair Maiden Zion? For you ruin is vast as the sea: who can heal you?

נ Your seers prophesied to you delusion and folly. They did no expose your iniquity so as to restore your fortunes, but prophesied to you oracles of delusion and deception.

שָׁקִים הוֹרִידוּ לְאָרֶץ רֹאשָׁן
בְּתוֹלַת יְרוּשָׁלַם:

יֵא כָּלוּ בְדַמְעוֹת עֵינַי חֲמַרְמְרוּ
מַעֲי נִשְׁפָּךְ לְאָרֶץ כְּבִדֵי עַל-
שָׁכָר בַּת-עַמִּי בְּעֶטֶף עוֹלָל וַיּוֹזֵק
בְּרַחֲבוֹת קִרְיָה:

יב לְאִמָּתְם יֹאמְרוּ אֵיךְ דָּגַן וַיֵּין
בְּהַתְּעַטְפָם כְּחָלָל בְּרַחֲבוֹת עִיר
בְּהַשְׁתַּפֵּךְ נַפְשָם אֶל-חֵיק אִמָּתְם:

יג מָה-אֶעֱיִדְךָ מָה אֲדַמֶּה-לָךְ
הַבַּת יְרוּשָׁלַם מָה אֲשׁוּה-לָךְ
וְאִנְחִמְךָ בְּתוֹלַת בַּת-צִיּוֹן כִּי-
גָדוֹל כַּיָּם שְׁבָרְךָ מִי יִרְפָּא-לָךְ:

יד נִבְיֵאֶיךָ חָזוּ לָךְ שׁוֹא וְתַפֵּל
וְלֹא-גָלוּ עַל-עוֹנֶךָ לְהַשִּׁיב
שְׁבִיתְךָ שְׁבוֹתְךָ וַיַּחֲזוּ לָךְ מִשְׁאוֹת
שׁוֹא וּמַדּוּחִים:

ו He has stripped his Booth like a garden, he has destroyed His Tabernacle; the Lord has ended in Zion festival and sabbath; in His raging anger He has spurned king and priest.

ז The Lord has rejected His altar, disdained His Sanctuary. He has handed over to the foe the walls of its citadels; they raised a shout in the House of the Lord as on a festival day.

ח The Lord resolved to destroy the wall of Fair Zion; He measured with a line, refrained not from bringing destruction. He has made wall and rampart to mourn, together they languish.

ט Her gates have sunk into the ground, He has smashed her bars to bits; her king and her leaders and in exile, instruction is no more; her prophets, too, receive no vision from the Lord.

י Silent sit on the ground the elders of Fair Zion; they have strewn dust on their heads and

ו וַיַּחְמַס כַּגֵּן שָׁכּוֹ שַׁחַת מוֹעֵדוֹ
שִׁפַּח יְהוָה | בְּצִיּוֹן מוֹעֵד וְשַׁבַּת
וַיִּנְאַץ בְּזַעַם-אָפוֹ מֶלֶךְ וְכֹהֵן:

ז זָנַח אֲדָנָי | מִזְבְּחוֹ נָאֵר מִקִּדְשׁוֹ
הִסְגִּיר בֵּיד-אוֹיֵב חוֹמַת
אַרְמְנוֹתֶיהָ קוֹל נִתְנָו בְּבֵית-
יְהוָה כִּיּוֹם מוֹעֵד:

ח חָשַׁב יְהוָה | לְהַשְׁחִית חוֹמַת
בַּת-צִיּוֹן נִטָּה קוֹ לֹא-הִשִּׁיב יָדוֹ
מִבְּלַע וַיֵּאבֶּל-חַל וְחוֹמָה יַחֲדוּ
אִמְלָלוּ:

ט טָבְעוּ בְּאָרֶץ שַׁעֲרֶיהָ אֲבָד
וְשַׁבָּר בְּרִיחֶיהָ מִלְכָּה וְשָׂרֶיהָ
בְּגוֹיִם אֵין תּוֹרָה גַם-נְבִיאֶיהָ
לֹא-מִצָּאוּ חֲזוֹן מִיְהוָה:

י יִשְׁבּוּ לְאָרֶץ יְדָמוּ זְקֵנֵי בַת-
צִיּוֹן הֶעָלוּ עָפָר עַל-רֹאשָׁם חָגְרוּ

7 See, O Lord, and behold, to whom You have done this! Alas, women eat their own fruit, their new-born babes! Alas, priest and prophet are slain in the Sanctuary of the Lord!

8 Prostrate in the streets lie both young and old. My maidens and youths are fallen by the sword; You slew them on Your day of wrath, You slaughtered without pity.

9 You summoned, as on a festival, my neighbors from roundabout. On the day of the wrath of the Lord, none survived or escaped; those whom I bore and reared my foe consumed.

Chapter 3

10 I am the man who has known affliction under the Rod of His wrath;
 Me He drove on and on in unrelieved darkness;
 On none but me he brings down His hand again and again, without cease.

כ רֹאֵה יְהוָה וְהִבִּיטָה לְמִי עוֹלָלָתָּ
 כֹּה אִם-תֹּאכְלֶנָּה נְשִׁים פְּרִים
 עֲלֵלֵי טַפְחִים אִם-יִהְרַג בְּמִקְדָּשׁ
 אֲדֹנָי כִּהְנֶן וְנִבְיָא:

כא שִׁכְבוּ לְאָרֶץ חוּצוֹת נְעַר וְזָקֵן
 בְּתוֹלְתַי וּבַחֲוָרֵי נַפְלֹו בַּחֲרָב
 הֲרַגְתָּ בַּיּוֹם אַפְּךָ טָבַחְתָּ לֹא
 חַמְלָתָּ:

כב תִּקְרָא כְּיוֹם מוֹעֵד מְגוּרֵי
 מִסְבִּיב וְלֹא הָיָה בַּיּוֹם אֶף-יְהוָה
 פָּלִיט וְשָׂרִיד אֲשֶׁר-טַפַּחְתִּי
 וּרְבִיתִי אִיבֵי כָלָם:

פרק ג

א אֲנִי הַגֶּבֶר רֹאֵה עֲנִי
 בְּשֹׁבֵט עֲבָרְתוֹ:
 ב אוֹתִי נָהַג וַיִּלֶּךְ
 חֹשֶׁךְ וְלֹא-אֹר:
 ג אַךְ בִּי יֵשֵׁב יַהֲפֹךְ יָדוֹ
 כָּל-הַיּוֹם:

11 All who pass your way clap their hands at you; they hiss and wag their head at Fair Jerusalem: “Is this the city that was called Perfect in Beauty, Joy of All the Earth?”

12 All your enemies jeer at you; they hiss and gnash their teeth, and cry: “We’ve ruined her! Ah, this is the day we hoped for; we have lived to see it!”

13 The Lord has done what He purposed, has carried out the decree that He ordained long ago; He has torn down without pity. He has let the foe rejoice over you, has exalted the might of your enemies.

14 Their heart cried out to the Lord. O wall of Fair Zion, shed tears like a torrent day and night! Give yourself no respite, your eyes no rest.

15 Arise, cry out in the night at the beginning of the watches, pour out your heart like water in the presence of the Lord! Lift up your hands to Him for the life of your infants, who faint for hunger at every street corner.

טו סִפְּקוּ עָלֶיךָ כַּפַּיִם כָּל-עֲבָרֵי
 דָרְךָ שָׂרְקוּ וַיִּנְעוּ רֵאשֵׁם עַל-בֵּית
 יְרוּשָׁלַם הַזֹּאת הָעִיר שִׂיאָמְרוּ
 כָּל־יֵלֶת יָפִי מָשׁוּשׁ לְכָל-הָאָרֶץ:

טז פָּצוּ עָלֶיךָ פִּיהֶם כָּל-אוֹיְבֵיךָ
 שָׂרְקוּ וַיִּחַרְקוּ-שֵׁן אָמְרוּ בְלַעַנּוּ
 אַךְ זֶה הַיּוֹם שֶׁקִּוִּינָהוּ מִצָּאֵנוּ
 רָאִינוּ:

יז עָשָׂה יְהוָה אֲשֶׁר זָמַם בַּצֶּעַ
 אָמַרְתוּ אֲשֶׁר צִוָּה מִימֵי-קֶדֶם
 הָרָס וְלֹא חָמַל וַיִּשְׂמַח עָלֶיךָ
 אוֹיֵב הָרִים קֶרֶן צָרִיף:

יח צָעַק לְבָם אֶל-אֲדֹנָי חוֹמַת
 בֵּית-צִיּוֹן הוֹרִידִי כַנָּחַל דְּמָעָה
 יוֹמָם וְלַיְלָה אֶל-תַּתְּנִי פּוּגַת לֶךְ
 אֶל-תִּדְם בַּת-עֵינֶךָ:

יט קוּמִי | רִנֵּי בַלַּיִל בְּלִילָה לְרֹאשׁ
 אֲשֶׁמֹּדוֹת שִׁפְכִי כַמִּים לְבֶךְ נִכַח
 פָּנֵי אֲדֹנָי שְׂאִי אֵלָיו כַּפֶּיךָ
 עַל-נַפְשׁ עוֹלְלֶיךָ הַעֲטוּפִים
 בְּרַעַב בְּרֹאשׁ כָּל-חוּצוֹת:

י He has broken my teeth on gravel, has ground me into the dust.
My life was bereft of peace, I forgot what happiness was. I thought my strength and hope had perished before the Lord.

יז To recall my distress and my misery was wormwood and poison;
Whenever I thought of them, I was bowed low.
But this do I call to mind, Therefore I have hope:

יח The kindness of the Lord has not ended, his mercies are not spent.
They are renewed every morning—ample is Your grace!
“The Lord is my portion,” I say with full heart; therefore will I hope in Him.

יט The Lord is good to those who trust in Him, to the one who seeks Him;
It is good to wait patiently till rescue comes from the Lord.
It is good for a man, when young, to bear a yoke;

טו וַיִּגְרַס בְּחֶצֶץ שִׁנָּי
הַכְּפִישֵׁנִי בְּאָפֶר:
יז וַתִּזְנַח מִשְׁלוֹם נַפְשִׁי
נְשִׁיתִי טוֹבָה:
יח וְאָמַר אֲבָד נִצְחִי
וַתּוֹחַלְתִּי מִיְהוָה:

יט זָכַר-עֲנִי וּמְרוּדִי
לְעֵנָה וְרָאשׁ:
כ זָכוֹר תִּזְכּוֹר
וַתִּשָּׂא וַתִּשׁוּחַ עָלַי נַפְשִׁי:
כא זֹאת אֲשִׁיב אֶל-לִבִּי
עַל-כֵּן אוֹחִיל: ס

כב חֲסֵדֵי יְהוָה כִּי לֹא-תִמְנוּ
כִּי לֹא-כָלוּ רַחֲמָיו:
כג חֲדָשִׁים לְבָקָרִים
רַבָּה אֲמוּנָתְךָ:
כד חֲלָקֵי יְהוָה אֲמָרָה נַפְשִׁי
עַל-כֵּן אוֹחִיל לוֹ:

כה טוֹב יְהוָה לְקִנּוֹ
לְנַפְשׁ תִּדְרָשׁנוּ:
כו טוֹב וַיִּחַל וְדוּמָם
לְתִשׁוּעַת יְהוָה:
כז טוֹב לְגֹבֵר
כִּי-יִשָּׂא עַל בְּנֵעוּרָיו:

ב He has worn away my flesh and skin; He has shattered my bones.
All around me He has built misery and hardship;
He has made me dwell in darkness, like those long dead.

ג He has walled me in and I cannot break out; He has weighed me down with chains.
And when I cry and plead, He shuts out my prayers;
He has walled in my ways with hewn blocks, He has made my paths a maze.

ד He is a lurking bear to me, a lion in hiding;
He has forced me off my way and mangled me, He has left me numb.
He has bent His bow and made me the target of His arrows:

ה He has shot into my vitals the shafts of his quiver.
I have become a laughingstock to all people, the butt of their gibes all day long.
He has filled me with bitterness, sated me with wormwood.

ו בָּלָה בְּשָׂרִי וְעוֹרִי
שִׁבַּר עֲצָמוֹתַי:
ה בָּנָה עָלַי וַיִּקַּח
רָאשׁ וַתִּלְאַה:
ו בְּמַחְשָׁפִים הוֹשִׁיבֵנִי
כַּמֵּתֵי עוֹלָם:

ז גָּדַר בְּעַדֵי וְלֹא אֲצֵא
הַכְּבִיד נִחַשְׁתִּי:
ח גַּם כִּי אֲזַעַק וְאֲשׁוּעַ
שָׁתֶם תִּפְלְתִי:
ט גָּדַר דְּרָכֵי בְּגִזִּית
נִתְיַבְתִּי עוֹדָה:

י יָדָב אֲרַב הוּא לִי
אֲרִיָּה אֲרִי בְּמַסְתָּרִים:
יא דְּרָכֵי סוֹרֵר וַיִּפְשַׁחֲנִי
שָׁמְנֵי שָׁמֶם:
יב דֶּרֶךְ קִשְׁתּוֹ וַיִּצִּיבֵנִי
כַּמִּטְרָא לַחֵץ:

יג הִבִּיא בְּכִלְיוֹתַי
בְּנֵי אֲשַׁפְתּוּ:
יד הִיִּיתִי שְׂחָק לְכָל-עַמִּי
נְגִינָתֶם כָּל-הַיּוֹם:
טו הִשְׂבִיעַנִי בְּמְרוּרִים
הָרוּנֵי לְעֵנָה:

נ Let us search and examine our ways, and turn back to the Lord; Let us lift up our hearts with our hands to God in heaven: We have transgressed and rebelled, And You have not forgiven.

ס You have clothed Yourself in anger and pursued us, You have slain without pity. You have screened Yourself off with a cloud, that no prayer may pass through. You have made us filth and refuse in the midst of the peoples.

פ All our enemies loudly rail against us. Panic and pitfall are our lot, death and destruction. My eyes shed streams of water over the ruin of my poor people.

ע My eyes shall flow without cease, without respite, Until the Lord looks down and beholds from heaven. My eyes have brought me grief over all the maidens of my city.

מ נַחֲפֹשֶׁה דְרָכֵינוּ וְנִחְקְרָה וְנִשׁוּבָה עַד־יְהוָה:
מֵא נִשְׂא לְבַבְנוּ אֶל־כַּפָּיִם
אֶל־אֵל בְּשָׁמַיִם:
מב נַחֲנוּ פִשְׁעֵנוּ וּמָרִינוּ
אֶתְּךָ לֹא סִלַּחְתָּ:

מג סִפְתָּה כָּאֵף וַתִּרְדֵּפֵנוּ
הֲרַגְתָּ לֹא חֲמַלְתָּ:
מד סִפּוֹתֶיךָ בְּעֵנַן לָךְ
מֵעֲבוּר תִּפְלָה:
מה סָחִי וּמְאוֹס תִּשְׁמִינּוּ
בְקָרֶב הָעַמִּים:

מו פָּצוּ עֲלֵינוּ פִיהֶם כָּל־אֲבֵינּוּ:
מז פָּחַד וּפְחַת הֵיחָ לָנוּ
הַשָּׂאת וְהַשְׁכֵּר:
מח פִּלְגֵי־מַיִם תִּרְדַּ עֵינַי עַל־שֹׁכֵר
בֵּת־עַמִּי:

מט עֵינַי נִגְרָה וְלֹא תִדְמָה
מֵאִיֵּן הַפְּגוֹת:
נ עַד־יִשְׁקִיף וְיִרָא
יְהוָה מִשָּׁמַיִם:
נא עֵינַי עוֹלָלָה לְנַפְשִׁי
מִכָּל בָּנוֹת עִירִי:

י Let him sit alone and be patient, when He has laid it upon him. Let him put his mouth to the dust—there may yet be hope. Let him offer his cheek to the smiter; let him be surfeited with mockery.

כ For the Lord does not reject forever, But first afflicts, then pardons in His abundant kindness. For He does not willfully bring grief or affliction to man,

ל Crushing under His feet all the prisoners of the earth. To deny a man his rights in the presence of the Most High, To wrong a man in his cause— This the Lord does not choose.

מ Whose decree was ever fulfilled, unless the Lord willed it? Is it not at the word of the Most High, that weal and woe befall? Of what shall a living man complain? Each one of his own sins!

כח יֵשֵׁב בְּדָד וַיִּדְם
כִּי נִטַּל עָלָיו:
כט יִתֵּן בַּעֲפֹר פִּיהוּ
אוֹלֵי יֵשׁ תִּקְוָה:
ל יִתֵּן לְמַכְהוּ לְחֵי
יִשְׁבַּע בְּחַרְפָּה:

לא כִּי לֹא יִזְנַח
לְעוֹלָם אֲדוֹנִי:
לב כִּי אִם־הוֹגָה וְרַחֵם
כָּרֶב חֲסָדוֹ חֲסָדָיו:
לג כִּי לֹא עֲנָה מִלְּבוֹ
וַיִּגָּה בְּנִי־אִישׁ:

לד לְדַכָּא תַחַת רַגְלָיו
כָּל אֲסִירֵי אֶרֶץ:
לה לְהַטּוֹת מִשִּׁפְט־גֹּבֵר
נִגְדַּ פָּנָי עָלְיוֹן:
לו לְעוֹת אָדָם כְּרִיבּוֹ
אֲדוֹנִי לֹא רָאָה:

לז מִי זֶה אָמַר וַתְּהִי
אֲדוֹנִי לֹא עוֹה:
לח מִפִּי עָלְיוֹן לֹא תִצָּא
הָרְעוֹת וְהַטּוֹב:
לט מֵה־יִתְאוּנֶן אָדָם חֵי
גֹבֵר עַל־חַטָּאוֹ חַטָּאוֹ:

ת Give them, O Lord, their
deserts according to their deeds.
Give them anguish of heart;
Your curse be upon them!
Oh, pursue them in wrath and
destroy them from under the
heavens of the Lord!

Chapter 4

א Alas! The gold is dulled,
debased the finest gold! The
sacred gems are spilled at every
street corner.

ב The precious children of Zion;
once valued as gold— alas, they
are accounted as earthen pots,
work of a potter's hands!

ג Even jackals offer the breast
and suckle their young; but my
poor people has turned cruel,
like ostriches of the desert.

ד The tongue of the suckling
cleaves to its palate for thirst.
Little children beg bread; none
gives them a morsel.

סד תִּשָּׁיב לָהֶם גְּמוּל יְהוָה
כַּמַּעֲשֵׂה יְדֵיהֶם:
סה תִּתֵּן לָהֶם מִגִּנַּת-לֵב
תִּאֲלַחֵךְ לָהֶם:
סו תִּרְדֹּף בְּאֶף וְתִשְׁמִידֵם
מִתַּחַת שָׁמַי יְהוָה:

פרק ד

א אֵיכָה יוֹעַם זָהָב יִשְׁנֹא הַכֶּתֶם
הַטּוֹב תִּשְׁתַּפְּכֶנָּה אַבְנֵי-קֹדֶשׁ
בְּרֹאשׁ כָּל-חֻצוֹת:

ב בְּנֵי צִיּוֹן הַיְקָרִים הַמְּסֻלָּאִים
בַּפֹּז אֵיכָה נִחְשְׁבוּ לְנִבְלֵי-חֶרֶשׁ
מַעֲשֵׂה יְדֵי יוֹצֵר:

ג גַּם-תַּנִּין תַּנִּין תַּנִּים חָלְצוּ שֵׁד הַיְנִיקוּ
גוּרֵיהֶן בַּת-עַמִּי לְאַכְזֹר כִּי עֵנִים
כִּיעַנִים בַּמֶּדְבָּר:

ד דְּבֶק לְשׁוֹן יוֹנֵק אֶל-חִכּוֹ בַּצֹּמֵא
עוֹלָלִים שָׁאֲלוּ לֶחֶם פֶּרֶשׁ אֵין
לָהֶם:

ז My foes have snared me like a
bird, without any cause.
They have ended my life in a pit
and cast stones at me.
Waters flowed over my head;
I said: I am lost!

ק I have called on Your name,
O Lord, from the depths of the
Pit.

Hear my plea; do not shut Your
ear to my groan, to my cry!
You have ever drawn nigh when
I called You; You have said,
“Do not fear!”

ך You championed my cause, O
Lord, You have redeemed my
life.

You have seen, O Lord, the
wrong done me; oh, vindicate
my right!

You have seen all their malice,
all their designs against me;

ש You have heard, O Lord, their
taunts, all their designs against
me,
The mouthings and pratings of
my adversaries against me all day
long.

See how, at their ease or at work,
I am the butt of their gives.

נב צוֹד צְרוּנֵי כַּצְפוֹר
אֵיבֵי חַנָּם:
נג צָמְתוּ בַּבוּר חֲלִי
וַיִּדּוּ-אַבָּן בֵּי:
נד צָפוּ-מַיִם עַל-רֹאשִׁי
אָמַרְתִּי נִגְזַרְתִּי:

נה קָרָאתִי שְׁמֶךָ יְהוָה
מִבוּר תַּחְתִּיּוֹת:

נו קוֹלִי שָׁמַעְתָּ אֶל-תַּעֲלִם אֲזַנְךָ
לְרוּחֹתִי לְשׁוֹעַתִּי:
נז קָרַבְתָּ בַּיּוֹם אֶקְרָאָךְ
אָמַרְתָּ אֶל-תִּירָא:

נח רַבַּת אֲדַנִּי רִיבֵי נַפְשִׁי
גָּאֵלְתָּ חַיִּי:

נט רָאִיתָה יְהוָה עֲוֹתָתִי
שָׁפְטָה מִשְׁפָּטִי:

ס רָאִיתָה כָּל-נַקְמָתָם
כָּל-מַחֲשַׁבְתָּם לִי:

סא שָׁמַעְתָּ חֲרָפָתָם יְהוָה
כָּל-מַחֲשַׁבְתָּם עָלַי:

סב שִׁפְתֵי קָמִל וְהִגִּיזוּם
עָלַי כָּל-הַיּוֹם:

סג שְׁבַתָּם וְקִימָתָם הַבֵּיטָה
אֲנִי מִנְגִּינָתָם:

כ The Lord vented all His fury, poured out His blazing wrath; he kindled a fire in Zion which consumed its foundations.

ל The kings of the earth did not believe, nor any of the inhabitants of the world, that foe or adversary could enter the gates of Jerusalem.

מ It was for the sins of her prophets, the iniquities of her priests, who had shed in her midst the blood of the just.

נ They wandered blindly through the streets, defiled with blood, so that no one was able to touch their garments.

ס “Away! Unclean!” people shouted at them, “Away! Away! Touch not!” so they wandered and wandered again; for the nations had resolved: “They shall stay here no longer.”

פ The Lord’s countenance has turned away from them, He will look on them no more. They showed no regard for priests, no favor to elders.

יא כָּלָה יְהוָה אֶת־חֲמָתוֹ שָׁפַךְ
חֲרוֹן אַפּוֹ וַיִּצְתֶּ-אֵשׁ בְּצִיּוֹן
וַתֹּאכַל יְסוּדֹתֶיהָ:

יב לֹא הָאֱמִינוּ מַלְכֵי־אֶרֶץ וְכָל כָּל
יִשְׁבֵי תִבְלַ כִּי יבֹא צָר וְאוֹיֵב
בְּשַׁעֲרֵי יְרוּשָׁלַם:

יג מִחַטָּאת נְבִיאֶיהָ עֲוֹנוֹת כְּהֻנָּיהָ
הַשֹּׁפְכִים בְּקִרְבָּהָ דָם צַדִיקִים:

יד נָעוּ עוֹרִים בַּחוּצוֹת נִגְאָלוּ
בָדָם בְּלֹא יוֹכְלוּ יִגְעוּ בְלִבְשֵׁיהֶם:

טו סוּרוּ טִמְאָ קְרָאוּ לָמוֹ סוּרוּ
סוּרוּ אֶל־תִּגְעוּ כִּי נָצוּ גַם־נָעוּ
אָמְרוּ בַגּוֹיִם לֹא יוֹסִיפוּ לָגוֹר:

טז פָּנֵי יְהוָה חִלְקָם לֹא יוֹסִיף
לְהַבִּיטָם פָּנֵי כְהֻנִים לֹא נִשְׂאוּ
זַקְנִים וְזַקְנִים לֹא חָנְנוּ:

ה Those who feasted on dainties lie famished in the streets; those who were reared in purple have embraced refuse heaps.

ו The guild of my poor people exceeded the iniquity of Sodom, which was overthrown in a moment, without a hand striking it.

ז Her elect were purer than snow, whiter than milk; their limbs were ruddier than coral, their bodies were like sapphire.

ח Now their faces are blacker than soot, they are not recognized in the streets; their skin has shriveled on their bones, it has become dry as wood.

ט Better off were the slain of the sword than those slain by famine, who pined away, [as though] wounded, for lack of the fruits of the field.

י With their own hands, tenderhearted women have cooked their children; such became their fare, in the disaster of my poor people.

ה הָאֹכְלִים לְמַעַדְנֵים נִשְׁמוּ
בַחוּצוֹת הָאֱמָנִים עָלֵי תוֹלַע
חִבְקוֹ אֲשַׁפְּתוֹת:

ו וַיִּגְדַל עֵוֹן בַּת־עַמִּי מִחַטָּאת
סֹדֶם הַהַפּוּכָה כְּמוֹ־רֹגַע וְלֹא־
חָלוּ בָהּ יָדַים:

ז זָכוּ נְזִירֶיהָ מִשְׁלֵג צָחוּ מִחֶלֶב
אֲדָמוֹ לְעַצְם מִפְּנִינִים סַפִּיר
גִּזְרָתָם:

ח חֲשֹךְ מִשְׁחֹר תֵּאָרֶם לֹא נִכְרוּ
בַחוּצוֹת צָפַד עוֹרֶם עַל־עַצְמָם
יָבֵשׁ הָיָה כַעֲץ:

ט טוֹבִים הָיוּ חִלְלֵי־חֶרֶב מִחִלְלֵי
רָעַב שֶׁהֶם יָזוּבוּ מִדְּקָרִים
מִתְּנוּבַת שָׂדֵי:

י יָדֵי נָשִׁים רַחֲמָנִיּוֹת בִּשְׁלוּ
יְלִדֵיהֶן הָיוּ לְכָרוֹת לָמוֹ בִּשְׁבֵר
בַּת־עַמִּי:

Chapter 5

Remember, O Lord, what has befallen us; behold, and see our disgrace!

Our heritage has passed to aliens, our homes to strangers.

We have become orphans, fatherless; our mothers are like widows.

We must pay to drink our own water, obtain our own kindling at a price.

We are hotly pursued; exhausted, we are given no rest.

We hold out a hand to Egypt; to Assyria, for our fill of bread.

Our fathers sinned and are no more; and we must bear their guilt.

Slaves are ruling over us, with none to rescue us from them.

פרק ה

א זְכוֹר יְהוָה מַה־הָיָה לָנוּ
הַבַּיִט הַבְּיֹטָה וּרְאֵה אֶת־חֲרַפְתָּנוּ:

ב נִחַלְתָּנוּ נְהַפְכָה לְזָרִים
בְּתֵינוּ לְנֹכְרִים:

ג יְתוּמִים הָיִינוּ אִין וְאִין אָב
אִמֹתֵינוּ כְּאַלְמָנוֹת:

ד מִמֵּינוּ בְכֶסֶף שְׁתִּינוּ
עֵצֵינוּ בְּמַחֵר יָבֵאוּ:

ה עַל צְוֹאֲרֵנוּ נִרְדְּפָנוּ
יִגְעֵנוּ לֹא וְלֹא הוֹנַח־לָנוּ:

ו מִצְרַיִם נָתַנוּ יָד
אֲשׁוּר לְשִׁבְעַ לְחָם:

ז אֲבֹתֵינוּ חָטְאוּ אִינִם וְאִינִם
אֲנַחְנוּ וְאֲנַחְנוּ עוֹנֵתֵיהֶם סָבְלָנוּ:

ח עֲבָדִים מְשָׁלוּ בָנוּ
פָּרַק אִין מִיָּדֵם:

ע Even now our eyes pine away in vain for deliverance. As we waited, still we wait for a nation that cannot help.

צ Our steps were checked, we could not walk in our squares. Our doom is near, our days are done—alas, our doom has come!

ק Our pursuers were swifter than the eagles in the sky; they chased us in the mountains, lay in wait for us in the wilderness.

ר The breath of our life, the Lord's anointed, was captured in their traps—He in whose shade we had thought to live among the nations.

ש Rejoice and exult, Fair Edom, who dwell in the land of Uz! To you, too, the cup shall pass, you shall get drunk and expose your nakedness.

ת Your iniquity, Fair Zion, is expiated; He will exile you no longer. Your iniquity, Fair Edom, He will note; He will uncover your sins.

יז עוֹדִינָה עוֹדִינוּ תִכְלִינָה עֵינֵינוּ
אֶל־עֲזֹרָתָנוּ הַכֹּל בְּצַפִּיתָנוּ צָפִינוּ
אֶל־גּוֹי לֹא יוֹשֵׁעַ:

יח צָדוּ צַעֲדֵינוּ מְלַכְת בְּרַחֲבֵינוּ
קָרַב קִצֵּינוּ מְלֹאוּ יָמֵינוּ כִּי־בָא
קִצֵּינוּ:

יט קָלִים הָיוּ רֹדְפֵינוּ מִנְּשָׂרֵי
שָׁמַיִם עַל־הַהָרִים דִּלְקָנוּ בַּמִּדְבָּר
אָרְבוּ לָנוּ:

כ רוּחַ אֶפְינוּ מְשִׁיחַ יְהוָה נִלְכַּד
בְּשַׁחֲתוֹתֶם אֲשֶׁר אָמַרְנוּ בְּצִלּוֹ
נַחֲיָה בְּגוֹיִם:

כא שִׁישִׁי וְשִׁמְחִי בַת־אֲדוֹם
יוֹשְׁבֵתִי יוֹשֶׁבֶת בְּאֶרֶץ עוּץ
גַּם־עָלֶיךָ תַעֲבֹר־כּוֹס תִּשְׁפְּרִי
וְתִתְעָרִי:

כב תַּם־עוֹנֶךָ בַת־צִיּוֹן לֹא יוֹסִיף
לְהַגְלוֹתְךָ פֶּקֶד עוֹנֶךָ בַת־אֲדוֹם
גִּלָּה עַל־חַטָּאתֶיךָ:

Because of this our hearts are sick, because of these our eyes are dimmed:

Because of Mount Zion, which lies desolate; jackals prowl over it.

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!

יז עַל־זֶה הִיָּה דָוָה לִפְנוֹ
עַל־אַלֶּה חָשְׁכוּ עֵינֵינוּ:

יח עַל הַר־צִיּוֹן שָׁשִׁמָּם
שׁוֹעָלִים הִלְכוּ־בוֹ: פ

יט אַתָּה יְהוָה לְעוֹלָם תִּשָּׁב
כְּסֹאֲךָ לְדָר וְדוֹר:

כ לָמָּה לְנֹצֵחַ תִּשְׁכַּחֲנוּ
תַּעֲזֹבֵנוּ לְאַרְבַּי יָמִים:

כא הַשִּׁבְנוּ יְהוָה | אֵלֶיךָ
וּנְשׁוּבָה חֲדָשׁ יְמֵינוּ
כְּקֶדֶם:

כב כִּי אִם־מָאֵס מְאַסְתָּנוּ
קִצְפַּתְ עָלֵינוּ עַד־מָאֵד:

הַשִּׁבְנוּ יְהוָה | אֵלֶיךָ וּנְשׁוּבָה
חֲדָשׁ יְמֵינוּ כְּקֶדֶם:

We get our bread at the peril of our lives, because of the sword of the wilderness.

Our skin glows like an oven, with the fever of famine.

They have ravished the women in Zion, maidens in the town of Judah.

Princes have been hanged by them; No respect has been shown to elders.

Young men must carry millstones, and youths stagger under loads of wood.

The old men are gone from the gate, the young men from their music.

Gone is the joy of our hearts; our dancing is turning to mourning.

The crown has fallen from our head; woe to us that we have sinned!

ט בְּנַפְשֵׁנוּ נָבִיא לְחַמְנוּ
מִפְּנֵי חֶרֶב הַמִּדְבָּר:

י עוֹרֵנוּ כְּתַנּוּר נִכְמָרוּ
מִפְּנֵי זִלְעָפוֹת רָעָב:

יא נָשִׁים בְּצִיּוֹן עָנוּ
בְּתֻלַת בְּעָרֵי יְהוּדָה:

יב שָׂרִים בְּיָדָם נִתְלוּ
פְּנֵי זְקֵנִים לֹא נִהְדָּרוּ:

יג בַּחֹרִים טָחוּן נִשְׂאוּ
וּנְעָרִים בָּעֵץ כָּשְׁלוּ:

יד זְקֵנִים מִשְׁעַר שָׁכְתוּ
בַּחֹרִים מִנְּגִינָתָם:

טו שְׁבַת מְשׁוּשׁ לִפְנוֹ
נִהְפָּךְ לְאַבֶּל מְחֻלָּנוּ:

טז נִפְלָה עֲטֹרַת רֹאשֵׁנוּ
אֲוִי־נָא לָנוּ כִּי חָטֵאנוּ:

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.

Reader:

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

נִחַלְתָּנוּ נְהַפְכָה לְזָרִים, אוי.
בְּתֵינוּ לְנֹכְרִים.

יְתוּמִים הָיִינוּ וְאִין אָב, אוי.
אֲמוֹתֵינוּ כְּאֵלֵּמְנוֹת.

מִיֵּמֵינוּ בְּכֶסֶף שְׁתִּינוּ, אוי.
כִּי נִסּוּף הַמַּיִם בְּזֵינוּ.

עַל צוּאֲרֵנוּ נִרְדַּפְנוּ, אוי.
כִּי שָׁנְאָת חַיִּים רְדַפְנוּ.

מִצָּרִים 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!

אוי מָה הִיָּה לָנוּ.

עֲבָדִים מְשָׁלוּ בָנוּ, אוֹי.
כִּי שְׁלוּחַ עֲבָדִים בְּטָלְנוּ.

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!

אוי מָה הִיָּה לָנוּ.

בְּנַפְשֵׁנוּ נָבִיא לַחֲמֵנוּ, אוֹי.
כִּי קִפְצָנוּ מֵעֵנֵי יָדְנוּ.

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

Oh, what has befallen us!

אוי מָה הִיָּה לָנוּ.

עוֹרֵנוּ כְּתִנּוֹר נִכְמְרוּ, אוֹי.
כִּי כְבוֹדָם בְּקִלּוֹן הִמְירוּ.

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

Oh, what has befallen us!

אוי מָה הִיָּה לָנוּ.

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

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

Oh, what has befallen us!

אוי מָה הִיָּה לָנוּ.

שָׂרִים בְּיָדָם נִתְלוּ, אוֹי.
כִּי גִזְלַת הָעֵנִי חָמְסוּ וְגָזְלוּ.

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

Oh, what has befallen us!

אוי מָה הִיָּה לָנוּ.

בְּחוֹרִים טָחוּן נָשְׂאוּ, אוֹי.
כִּי בְּבַיִת זוֹנָה נִמְצְאוּ.

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!

אוי מָה הִיָּה לָנוּ.

זְקֵנִים מִשְׁעַר שַׁבְּתוֹ, אוֹי.
כִּי מִשְׁפַּט יְתוֹם וְאַלְמָנָה עִוְתוּ.

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

Oh, what has befallen us!

אוי מָה הִיָּה לָנוּ.

שַׁבַּת מִשׁוֹשׁ לְבִינוּ, אוֹי.
כִּי נִבְטְלוּ עוֹלֵי רִגְלֵינוּ.

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

Oh, what has befallen us!

אוי מָה הִיָּה לָנוּ.

נִפְלְאָה עֲטָרַת רֵאשֵׁינוּ, אוֹי.
כִּי נִשְׂרַף בַּיִת מִקִּדְשֵׁינוּ.

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 שְׁשָׁמִם, אוֹי.
כִּי נָתַן עָלֵינוּ שְׁקוּץ מִשָּׁמִם.
אוֹי מָה הִיָּה לָנוּ.

אַתָּה יְיָ לְעוֹלָם תִּשָּׁב, כְּסֶאֱדָךְ לְדוֹר וָדוֹר
לְמָה לְנִצָּח 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, בְּמוֹצָאֵי שַׁבָּת:

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

וַיְהִי נֶעַם נְשֻׁבָת, בְּמוֹצָאֵי שַׁבָּת:

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

וַיְהִי נֶעַם נְשֻׁבָת, בְּמוֹצָאֵי שַׁבָּת:

אֹי כִּי שָׂדוּנּוּ שְׁנוֹ, וְגַם הִפְלוּ בָנוּ פְגָרִים, בְּנֵי צִיּוֹן הַיְקָרִים,
הָיוּ נְצוּרִים כְּבָבֵת:

וַיְהִי נֶעַם נְשֻׁבָת, בְּמוֹצָאֵי שַׁבָּת:

אֹי כִּי נִפְלָה עֲטֹרָת, וְגִבְרָה כְּתֵף סוּרָרָת,
וְחֻדַל הוֹד וְתִפְאַרֶת, צִמְצוּם שֶׁכֶן חֲבֵת:

וַיְהִי נֶעַם נְשֻׁבָת, בְּמוֹצָאֵי שַׁבָּת:

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

וַיְהִי נֶעַם נְשֻׁבָת, בְּמוֹצָאֵי 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 אַרְמוֹנָי .
וְכָל בַּיִת יִשְׂרָאֵל יִהְיוּ בִּיגוֹנֵי , וַיִּבְכוּ אֶת-הַשְּׂרָפָה אֲשֶׁר שָׂרַף יְיָ .

בְּלֵיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי .

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

בְּלֵיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי .

בְּלֵיל זֶה הִגְלַגְל סִבַּב הַחֹבָה , רֵאשׁוֹן גַּם שְׁנֵי בַיִתִּי נְחָרְבָה .
וּבַת לֹא רָחַמָה וּבַת הַשׁוֹבְבָה , הִשְׁקַתָּה מִי-רֵאשׁ וְאֵת-בְּטִנָּה 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 , לְחָרְבַן בַּיִת-קִדְשֵׁי וּבִטּוֹל
מִשְׁמֵרוֹת .

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

בְּלֵיל זֶה יִבְכּוּן וַיִּלְלוּ בְּנֵי .

בְּלֵיל זֶה אָרְעוּ בּו חֲמֵשׁ מְאָרְעוֹת , גְּזוּר עַל אָבוֹת בְּפָרוּעַ פְּרָעוֹת .
וְדָבְקוּ בּו צָרוֹת מְצָרוֹת 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 הטח 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.
[...]

יִפְדֵּה 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 עֲפָרֶךָ וְיִתְעַרְב!
דִּרְשָׁתִּיךָ, וְאִם מִלֶּכֶךָ אֵין בְּךָ וְאִם בְּמִקּוֹם
צָרִי גִלְעָדֶךָ - נִחַשׁ שָׂרְף וְגַם עֲקָרֶב.

הֲלֹא אַת-אֲבִנֶיךָ אֲחוּנִן וְאֲשָׁקֶם
וְטַעֵם רְגֵבֶיךָ לְפִי מִדְּבַשׁ יַעֲרֹב?

~

צִיּוֹן הֲלֹא תִשְׁאַלֵּי לְשָׁלוֹם עֲסִירֶיךָ
דִּרְשֵׁי שְׁלוֹמֶךָ וְהֵם יִתֵּר עֲדָרֶיךָ

מִיָּם וּמִזָּרַח וּמִצְפוֹן וְתִימָן שְׁלוֹם
רַחוּק וְקָרוֹב שְׂאֵי מִכָּל עֲבָרֶיךָ

וְשָׁלוֹם אֲסִיר תִּאֲוָה נוֹתֵן דְּמַעְיוֹ כְּטַל-
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 חֲגוּרַת-שָׁק, עַל-בְּעַל נְעוּרֶיהָ.

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

עָלֵי גְלוֹת מִשְׁרָתֵי-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, בְּעַת סְרוּ כְתָרֶיהָ.

עָלֵי כְבוֹד אֲשֶׁר גָּלָה, בְּעַת חָרְבֵן דְּבָרֶיהָ,
וְעַל לַחֲץ אֲשֶׁר לָחֵץ, וְשֵׁם שָׁקִים חֲגוּרֶיהָ.

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

עָלֵי שִׂמְחַת מְשֻׁנְאֶיהָ, בְּשִׁחְקָם 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, סְלוּל 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 שְׁבִתִי לִירוּשָׁלַיִם בְּרַחֲמִים בֵּיתִי יִבְנֶה בָּהּ
נָאֻם 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-חֲרֻבֹתֶיהָ וַיִּשֶׂם מִדְּבָרָהּ כְּעֵדֶן וְעֲרֻבְתָּהּ 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 תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל זֶה וְאָמַר: קְדוֹשׁ | קְדוֹשׁ
 קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל 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 כָּל אֶרְעָא זִיו יְקָרָהּ: וְהַשְׁאֲנֵי רוּחַ,
 וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל: בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ: וְנִטְלַתְנִי רוּחָא,
 וְשִׁמְעַת בְּתַרִי קֹל זִיע סָגִיא, דְּמִשְׁבָּחִין וְאֹמְרִין, בְּרִיךְ יְקָרָא דִּי מֵאַתֵּר בֵּית
 שְׁכִינְתָּהּ: יי יְמַלֵּךְ לְעֵלְמָא וְעַד: יי מַלְכוּתָּהּ קָאָם 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 וְסֶלַח, וְרַב חַסֵּד, לְכָל
 קוֹרְאֶיךָ: צְדָקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת לְיַעֲקֹב, חַסֵּד
 לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעַת 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 בַּיּוֹם קְרָאָנוּ: בְּרוּךְ הוּא אֱלֹהֵינוּ,
 שְׁבָרָאָנוּ 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 יִזְמְרְךָ
 כְּבוֹד וְלֹא יִדָּם, יי אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָי, וְהִיָּה יי
 מְבֹטָחוֹ: בְּטַחוּ בֵּי עַדֵי עַד, כִּי בָּיָה יי צוּר עוֹלָמִים: • וְיִבְטַחוּ בְךָ יוֹדְעֵי שְׁמֵךָ,
 כִּי לֹא עֲזַבְתָּ דְרָשֶׁיךָ יי: יי חֲפִץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וְיִאֲדִיר:

May His great Name grow exalted and sanctified (**Amen**) in the world that He created as He willed. May He establish His sovereignty in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon; and let us say, **Amen**.

May His great name be blessed for ever and ever.

Blessed, praised, glorified, exalted, extolled, honored, upraised and lauded be the name of the Holy One, **blessed is He**, beyond any blessing and song, beyond all praise and hymn of consolation that are uttered in the world; and let us say, **Amen**.

May there be abundant peace from heaven, and life for us and for all Israel; and let us say, **Amen**.

May He who establishes peace in the heavens, grant peace to us and to all Israel; and let us say, **Amen**.

Bend at the knee as you say “We bend the knee”, bow as you say “worship” and straighten as you say “and give thanks”.

It is for us to praise the Lord of all, to proclaim the greatness of the Creator of the universe for He has not made us like the pagans of the world, nor placed us like the families of the earth; He has not made our destiny as theirs, nor cast our lot with all their multitude. We bend the knee, worship and give thanks to the King of kings, the Holy One, blessed be He. He stretched forth the heavens and laid the foundations of the earth. His glory is revealed in the heavens above, and His might is manifest in the loftiest heights. He is our God; there is none else. In truth, He is our King, there is none besides Him; as it is written in His Torah: Know this day, and consider it in your heart that the Lord is God in the heavens above and on the earth beneath; there is none else.

We therefore hope in You, O Lord our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the kingdom of the Almighty, and all mankind will call upon Your name; when You will turn to Yourself all the

* Following the reading of Eichah, the line “**May the prayers and supplications...**” is omitted from the Kaddish Shaleim; just as a mourner omits this line during shivah.

יתגדל ויתקדש שמה רבא. (אמן) בעלמא די ברא. פרעותה, ונמליך מלכותה בתיכון וביומיוכון ובחיי דכל בית ישראל. בעגלא ובזמן קריב ואמרו **אמן**.

יהא שמה רבא מברך לעלם ולעלמי עלמיא:

יתברך וישתבח, ויתפאר ויתרומם ויתנשא ויתגדר ויתעלה ויתהלל שמה דקדשא בריהּ הוא לעלא מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא, ואמרו **אמן**.

יהא שלמא רבא מן שמיא וחיים עלינו ועל כל ישראל, ואמרו **אמן**.

עשה שלום במרומי הוא יעשה שלום עלינו ועל כל ישראל, ואמרו **אמן**.

Bend at the knee as you say “ואנחנו פורעים”, bow as you say “ומשתחוים” and straighten as you say “ומודים”.

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו ככל המונם. ואנחנו פורעים ומשתחוים ומודים, לפני מלך, מלכי המלכים, הקדוש ברוך הוא. שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עז בגבהי מרומים, הוא אלהינו אין עוד. אמת מלכנו אפס זולתו, כפתוב בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים ממעל, ועל הארץ מתחת, אין עוד:

על כן נקודה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ והאלילים פרות יפרתון. לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך. להפנות אליך כל רשעי ארץ. יפירו וידעו כל יושבי תבל, כי

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wicked of the earth. May all the inhabitants of the world perceive and know that to You every knee must bend, every tongue vow loyalty. Before You, O Lord our God, may they bow in worship, giving honor to Your glorious name. May they all accept the yoke of Your kingdom and rule over them speedily and forevermore. For the kingdom is Yours and to all eternity You will reign in glory; as it is written in Your Torah: The Lord shall reign for ever and ever. • And it has been foretold: The Lord shall be King over all the earth; on that day the Lord shall be One, and His name One.

Mourner's Kaddish

May His great Name grow exalted and sanctified (**Amen**) in the world that He created as He willed. May He establish His sovereignty in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon; and let us say, **Amen**.

May His great name be blessed for ever and ever.

Blessed, praised, glorified, exalted, extolled, honored, upraised and lauded be the name of the Holy One, **blessed is He**, beyond any blessing and song, beyond all praise and hymn of consolation that are uttered in the world; and let us say, **Amen**.

May there be abundant peace from heaven, and life for us and for all Israel; and let us say, **Amen**.

May He who establishes peace in the heavens, grant peace to us and to all Israel; and let us say, **Amen**.

לְךָ תִּכְרַע כָּל בְּרִיָּה, תִּשְׁבַּע כָּל לְשׁוֹן: לְפָנֶיךָ יִי אֱלֹהֵינוּ יִכְרַעוּ וְיִפְּלוּ. וְלִכְבוֹד שְׁמֶךָ יִקָּר וְיִתְנַו. וְיִקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמְּלָכוֹת שֶׁלְּךָ הֵיא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כְּכַתוּב בְּתוֹרָתְךָ, יִי יִמְלֹךְ לְעוֹלָם וָעֶד: • וְנֶאֱמַר, וְהָיָה יִי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יִי אֶחָד, וְשִׁמוֹ אֶחָד:

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן) בְּעֲלָמָא דִּי בְּרָא, בְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעֲלָמָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Torah Reading for Tisha b'Av Morning

Deuteronomy 4:25 - 40

When you will beget children, and children's children, and you will have been long in the land, and will deal corruptly, and make a graven image, even the form of any thing, and will do that which is evil in the sight of the Lord your God, to provoke Him; I call heaven and earth to witness against you this day, that you will soon utterly perish from off the land wherever you go over the Jordan to possess it; you will not prolong your days upon it, but will utterly be destroyed. And the Lord will scatter you among the peoples, and you will be left few in number among the nations, whither the Lord will lead you away. And there you will serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But from there you will seek the Lord your God; and you will find Him, if you search after Him with all your heart and with all your soul.

In your distress, when all these things are come upon you, in the end of days, you will return to the Lord your God, and hearken unto His voice; for the Lord your God is a merciful God; He will not fail you, neither destroy you, nor forget the covenant of your fathers which He swore unto them. For ask now of the days past, which were before you, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there has been any such thing as this great thing is, or has been heard like it? Did ever a people hear the voice of God speaking out of the midst of the fire, as you have heard, and live? Or has God assayed to go and take Him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto you it was shown, that you might know that the Lord, He is God; there is none else beside Him.

Out of heaven He made you to hear His voice, that He might instruct you; and upon earth He made you to see His great fire; and you did hear His words out of the midst of the fire. And because He loved your fathers, and chose their seed after them, and brought you out with His presence, with His great power, out of Egypt, to drive out nations from before you greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is this day; know this day, and lay it to your heart, that the Lord, He is God in heaven above and upon the earth beneath; there is none else. And you shalt keep His statutes, and His commandments, which I command you this day, that it may go well with you, and with your children after you, and that you mayest prolong your days upon the land, which the Lord your God gives you, for ever.

Torah Reading for Tisha b'Av Morning

דברים ד:כד - מ

כהן - כִּי־תוֹלִיד בָּנִים וּבָנִים בָּנִים וְנוֹשַׁנְתֶּם בְּאֶרֶץ וְהִשְׁחַתְתֶּם וַעֲשִׂיתֶם פֶּסֶל תַּמוּנֹת כָּל וַעֲשִׂיתֶם הֲרַע בְּעֵינֵי־יְהוָה אֱלֹהֵיךָ לְהַכְעִיסוֹ: הַעֲדִיתִי כָל־עַם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ כִּי־אֲבֹד תִּנְאָבוּן מִהָרַם מֵעַל הָאָרֶץ אֲשֶׁר אֲתֶם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ לֹא־תֵאָרִיכוּ יָמִים עֲלֶיהָ כִּי הַשָּׁמַיִם תִּשְׁמְדוּן: וְהַפִּיץ יְהוָה אֶתְכֶם בְּעַמִּים וְנִשְׁאַרְתֶּם מִתֵּי מִסְפָּר בְּגוֹיִם אֲשֶׁר יִנְהַג יְהוָה אֶתְכֶם שָׁמָּה: וַעֲבַדְתֶּם־שָׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וָאֲבֹן אֲשֶׁר לֹא־יִרְאוּן וְלֹא יִשְׁמְעוּן וְלֹא יֵאָכְלוּן וְלֹא יִרְיִחוּ: וּבִקְשַׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֵיךָ וּמְצֹאתָ כִּי תִדְרָשׁוּן בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:

לוי - בַּצֵּר לָךְ וּמְצֹאוֹךָ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וְשִׁבְתָּ עַד־יְהוָה אֱלֹהֵיךָ וְשָׁמַעְתָּ בְּקוֹלִי: כִּי אֵל רַחוּם יְהוָה אֱלֹהֵיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם: כִּי שָׂאֵל־נָא לְיָמִים רַאשֵׁינִים אֲשֶׁר־הָיוּ לְפָנֶיךָ לְמֹן־הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים | אָדָם עַל־הָאָרֶץ וְלִמְקַצֵּה הַשָּׁמַיִם וְעַד־קַצֵּה הַשָּׁמַיִם הִנְהִיחָה בְּדַבָּר הַגְּדוֹל הַזֶּה אוֹ הַנִּשְׁמַע כְּמָהוּ: הִשְׁמַע עִם קוֹל אֱלֹהִים מִדְּבַר מִתּוֹךְ־הָאֵשׁ כַּאֲשֶׁר־שָׁמַעְתָּ אֶת־הַיְיָ: אוֹ | הִנֵּסָה אֱלֹהִים לְבֹא לְקַחַת לּוֹ גוֹי מִקֶּרֶב גוֹי בְּמִסְתָּר בְּאֵתוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְיָרוּעַ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כָּל־אֲשֶׁר־עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם: אֵתֶּךָ הִרְאֵתָ לְעֵינֶיךָ כִּי יְהוָה הוּא הָאֱלֹהִים אִין עוֹד מִלְּבָדוֹ:

שלישי ומפטיר - מִן־הַשָּׁמַיִם הִשְׁמִיעַךָ אֶת־קוֹלִי לְיִסְרוֹךָ וְעַל־הָאָרֶץ הִרְאֵךָ אֶת־אֲשׁוֹ הַגְּדוֹלָה וּדְבַרְיוֹ שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ: וְתַחַת כִּי אָהַב אֶת־אֲבֹתֶיךָ וַיִּבְחַר בְּיָרְדֵךָ אַחֲרָיו וַיִּצְאֶךָ בְּפָנָיו בְּכַחוֹ הַגָּדֹל מִמִּצְרַיִם: לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וַעֲצָמִים מִמֶּךָ מִפְּנֵיךָ לְהִבְיָאֶךָ לְתַת־לָךְ אֶת־אֲרָצָם נַחֲלָה כַּיּוֹם הַזֶּה: וַיִּדְעַתָּ הַיּוֹם וְהִשְׁבַּתָּ אֶל־לִבְבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמֶּעַל וְעַל־הָאָרֶץ מִתַּחַת אִין עוֹד: וְשִׁמְרָתָ אֶת־חֻקָּיו וְאֶת־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּךָ הַיּוֹם אֲשֶׁר יִיטַב לָךְ וּלְבָנֶיךָ אַחֲרָיִךָ וְלִמְעַן תִּתְרַיֵךְ יָמִים עַל־הַנְּאֻדָּמָה אֲשֶׁר יְהוָה אֱלֹהֵיךָ נָתַן לָךְ כָּל־הַיָּמִים:

Haftarah Reading for Shacharit on Tisha b'Av

Jeremiah 8:13 - 9:23

The entire haftarah is read in Eichah trope, with the exception of the last two verses, which are read in regular haftarah trope.

I will utterly consume them, saith the Lord; there are no grapes on the vine, nor figs on the fig-tree, and the leaf is faded; and I gave them that which they transgress. 'Why do we sit still? Assemble yourselves, and let us enter into the fortified cities, and let us be cut off there; for the Lord our God hath cut us off, and given us water of gall to drink, because we have sinned against the Lord. We looked for peace, but no good came; and for a time of healing, and behold terror!' The snorting of his horses is heard from Dan; at the sound of the neighing of his strong ones the whole land trembleth; for they are come, and have devoured the land and all that is in it, the city and those that dwell therein. For, behold, I will send serpents, basilisks, among you, which will not be charmed; and they shall bite you, saith the Lord. Though I would take comfort against sorrow, my heart is faint within me. Behold the voice of the cry of the daughter of my people from a land far off: 'Is not the Lord in Zion? Is not her King in her?'--'Why have they provoked Me with their graven images, and with strange vanities?'-- 'The harvest is past, the summer is ended, and we are not saved.' For the hurt of the daughter of my people am I seized with anguish; I am black, appalment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered? Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I were in the wilderness, in a lodging-place of wayfaring men, that I might leave my people, and go from them! For they are all adulterers, an assembly of treacherous men. And they bend their tongue, their bow of falsehood; and they are grown mighty in the land, but not for truth; for they proceed from evil to evil, and Me they know not, saith the Lord. Take ye heed every one of his neighbour, and trust ye not in any brother; for every brother acteth subtly, and every neighbour goeth about with slanders. And they deceive every one his neighbour, and truth they speak not; they have taught their tongue to speak lies, they weary themselves to commit iniquity. Thy habitation is in the midst of deceit; through deceit they refuse to know Me, saith the Lord. Therefore thus saith the Lord of hosts: behold, I will smelt them, and try them; for how else should I do, because of the daughter of My people? Their tongue is a sharpened arrow, it speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him. Shall I not punish them for these things? saith the Lord; shall not My soul be avenged on such a nation as this?

Haftarah Reading for Shacharit on Tisha b'Av

רמיה ח:יג - ט:כג

The entire haftarah is read in Eichah trope, with the exception of the last two verses, which are read in regular haftarah trope.

אֶסֶף אֶסִיפֶם נְאֻם־יְהוָה אִין עֲנָבִים בְּגֶפֶן וְאִין תְּאֵנִים בְּתֵאנָה וְהָעֵלֶה נָבֵל וְאֵתֵן לָהֶם יַעֲבֹרוּם: עַל־מֵה אֲנַחְנוּ יִשְׁבִּים הָאֶסְפוּ וְנִבְּוֵא אֶל־עַרְי הַמִּבְצָר וְנִדְמָה־שָׁם כִּי יְהוָה אֱלֹהֵינוּ הִדְלִינוּ וַיִּשְׁקֵנוּ מִי־רֹאשׁ כִּי חֲטָאנוּ לַיהוָה: קִנְיָה לְשָׁלוֹם וְאִין טוֹב לָעֵת מִרְפָּה וְהִנֵּה בְעֵתָהּ: מִדָּן נִשְׁמַע נִחְרַת סוּסָיו מִקוֹל מִצְחָלֹת אֲבִיָדָיו רָעָשָׁה כָּל־הָאָרֶץ וַיִּבְּוֵאוּ וַיֵּאכְלוּ אֶרֶץ וּמְלוֹאָהָ עִיר וְיִשְׁבֵי בָהּ: כִּי הִנְנִי מִשְׁלַח בְּכֶם נְחָשִׁים צְפַעְנִים אֲשֶׁר אִין־לָהֶם לְחֹשׁ וְנִשְׁכוּ אֶתְכֶם נְאֻם־יְהוָה: מִבְּלִיגִיתִי עֲלֵי יָגוֹן עֲלֵי לִבִּי דוּי: הִנֵּה־קוֹל שׁוֹעֵת בַּת־עַמִּי מֵאֶרֶץ מִרְחָקִים תִּיהוֶה אִין בְּצִיּוֹן אִם־מַלְכָּה אִין בְּהַ מְדוּעַ הַכַּעֲסוּנִי בַּפְּסָלֵיהֶם בְּהַבְלֵי נֹכַר: עֶבֶר קָצִיר כָּלָה קִיץ וְאֲנַחְנוּ לֹא נוֹשְׁעֵנוּ: עַל־שֹׁבַר בַּת־עַמִּי הַשְׁבַּרְתִּי קִדְרֹתִי שָׁמָּה הַחֲזוּקֹתַי: הַצָּרִי אִין בְּגִלְעָד אִם־רַפָּא אִין שָׁם כִּי מְדוּעַ לֹא עֲלִיתָ אֲרַכְתָּ בַת־עַמִּי: מִי־יִתֵּן רֹאשִׁי מַיִם וְעֵינַי מְקוֹר דְּמָעָה וְאֶכְפֹּה יוֹמָם וְלַיְלָה אֶת חֲלָלִי בַת־עַמִּי: מִי־יִתְּנֵנִי בַּמִּדְבָּר מְלוֹן אֲרָחִים וְאֶעֱזֹבָה אֶת־עַמִּי וְאֶלְכָה מֵאֲתָם כִּי כָלֵם מִנְּאֻפִים עֲצָרַת בְּגָדִים: וַיִּדְרְכוּ אֶת־לְשׁוֹנָם קִשְׁתָּם שֶׁקֶר וְלֹא לְאִמוּנָה גִבְרוּ בְּאֶרֶץ כִּי מִרְעָה אֶל־רְעָה | יֵצְאוּ וְאֲתִי לֹא־יִדְעוּ נְאֻם־יְהוָה: אִישׁ מִרְעָהוּ הִשְׁמָרוּ וְעַל־כָּל־אֶח אֶל־תִּבְטְחוּ כִּי כָל־אֶח עֲקוּב יַעֲלֹב וְכָל־רֵעַ רֵכִיל יִהְיֶה: וְאִישׁ בְּרֵעֵהוּ יִהְתָּלוּ וְאִמְתָּ לֹא יִדְבְּרוּ לְמַדּוּ לְשׁוֹנָם דְּבַר־שֶׁקֶר הַעֲוָה נִלְאוּ: שְׂבָתָהּ בְּתוֹךְ מִרְמָה בְּמִרְמָה מֵאֲנוּ דַעַת־אוֹתֵי נְאֻם־יְהוָה: לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת הַנְּנִי צוֹרְפָם וּבְחִנְתֵּם כִּי־אֵיךְ אֶעֱשֶׂה מִפְּנֵי בַת־עַמִּי: חָץ שׁוֹחַט שְׁחוֹט לְשׁוֹנָם מִרְמָה דְּבַר בְּפִי שָׁלוֹם אֶת־דַּעַהוּ יִדְבֹר וּבִקְרָבוּ יִשִּׁים אֲרָבוּ: הַעֲלֵ־אֵלָה לֹא־אֶפְקֹד־בָּם נְאֻם־יְהוָה אִם בְּגוֹי אֲשֶׁר־כָּזָה לֹא תִתְנַקֵּם נַפְשֵׁי: עַל־הַחַרִּים אֲשֶׁא בְכֵי וְנָהִי וְעַל־נְאוֹת מִדְּבַר

For the mountains will I take up a weeping and wailing, and for the pastures of the wilderness a lamentation, because they are burned up, so that none passeth through. And they hear not the voice of the cattle; both the fowl of the heavens and the beast are fled, and gone. And I will make Jerusalem heaps, a lair of jackals; and I will make the cities of Judah a desolation, without an inhabitant. Who is the wise man, that he may understand this? And who is he to whom the mouth of the Lord hath spoken, that he may declare it? Wherefore is the land perished and laid waste like a wilderness, so that none passeth through? And the Lord saith: Because they have forsaken My law which I set before them, and have not hearkened to My voice, neither walked therein; But have walked after the stubbornness of their own heart, and after the Baalim, which their fathers taught them. Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the nations, whom neither they nor their fathers have known; and I will send the sword after them, till I have consumed them. Thus saith the Lord of hosts: Consider ye, and call for the mourning women, that they may come; and send for the wise women, that they may come; And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion: 'How are we undone! We are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.' Yea, hear the word of the Lord, O ye women, and let your ear receive the word of His mouth, and teach your daughters wailing, and every one her neighbour lamentation: 'For death is come up into our windows, it is entered into our palaces, to cut off the children from the street, and the young men from the broad places.-- Speak: Thus saith the Lord--And the carcasses of men fall as dung upon the open field, and as the handful after the harvestman, which none gathereth.' Thus saith the Lord: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth glory in this, that he understandeth, and knoweth Me, that I am the Lord who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, saith the Lord.

כִּי נִצְתוּ מִבְּלֵי־אִישׁ עֵבֶר וְלֹא שָׁמְעוּ קוֹל מְקַנְהַ מִּצְוֵי הַשָּׁמַיִם וְעַד־בְּהֵמָה נִדְרָו הִלְכוּ: וְנִתְּתִי אֶת־יְרוּשָׁלַם לְגִלְיָם מִצִּוֹן תִּנְגִּים וְאֶת־עֲרֵי יְהוּדָה אֶתְּךָ שִׁמְמָה מִבְּלֵי יוֹשֵׁב: מִי־הָאִישׁ הַחֲכֵם וַיִּבֶן אֶת־זֹאת וְאֲשֶׁר דִּבֶּר פִּי־יְהוָה אֵלָיו וַיִּגְדֶּה עַל־מַה אֲבַכְדָּה הָאָרֶץ נִצְתָה כַּמִּדְבָּר מִבְּלֵי עֵבֶר: וַיֹּאמֶר יְהוָה עַל־עֲזוֹבְכֶם אֶת־תּוֹרָתִי אֲשֶׁר נִתְּתִי לְפָנֵיהֶם וְלֹא־שָׁמְעוּ בְּקוֹלִי וְלֹא־הִלְכוּ בְּהִ: וַיִּלְכוּ אַחֲרֵי שְׂרָרוֹת לִבָּם וְאַחֲרֵי הַבְּעֻלִים אֲשֶׁר לְמַדּוּם אֲבוֹתָם: לָכֵן כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מֵאַכִּילֶם אֶת־הָעֵם הַזֶּה לַעֲנָה וְהִשְׁקִיתִים מִי־רֵאשׁ: וְהַפְּצוֹתִים בְּגוֹיִם אֲשֶׁר לֹא יָדְעוּ הַמָּה וְאֲבוֹתָם וְשִׁלַּחְתִּי אַחֲרֵיהֶם אֶת־הַחֶרֶב עַד כְּלוֹתִי אוֹתָם: כֹּה אָמַר יְהוָה צְבָאוֹת הַתְּבוֹנְנֵנוּ וְקִרְאוּ לְמִקְוֵנוֹת וְתְבוֹאֵינָה וְאַל־תִּחַכְמוּת שְׁלַחוּ וְתְבוֹאֵנָה: וְתִמְהַרְרָה וְתִשְׁנָה עֲלֵינוּ נְהִי וְתִבְרָדָה עֵינֵינוּ דְמָעָה וְעַפְעַפֵּינוּ יָלוּ־מַיִם: כִּי קוֹל נְהִי נִשְׁמַע מִצִּוֹן אִיד שִׁדְדָנוּ בְּשָׁנוּ מְאֹד כִּי־עֲזוּבָנוּ אָרֶץ כִּי הִשְׁלִיכוּ מִשְׁכְּנֹתֵינוּ: כִּי־שָׁמְעָה נְשִׁים דְּבַר־יְהוָה וְתִקַּח אֲזוֹנְכֶם דְּבַר־פִּי וְלִמְדָה בְּנוֹתֵיכֶם נְהִי וְאַשֶׁה רְעוּתָה קִינָה: כִּי־עָלָה מָוֶת בְּחַלּוֹנֵינוּ בָּא בְּאַרְמוֹתֵינוּ לְהַכְרִית עוֹלָל מְחוּץ בְּחוּרִים מִרְחֻבוֹת: דִּבֶּר כֹּה נְאֻם־יְהוָה וְנִפְלָה נִבְלַת הָאָדָם כְּדָמָן עַל־פְּנֵי הַשָּׂדֶה וְכַעֲמִיד מֵאַחֲרֵי הַקֹּצֵר וְאִין מֵאֶסְפִּי: כֹּה | אָמַר יְהוָה אֱלֹהֵי־תְהַלֵּל חֲכָם בְּחֻמָּתוֹ וְאַל־יִתְהַלֵּל הַגָּבוֹר בְּגִבּוֹרָתוֹ אֱלֹהֵי־תְהַלֵּל עֲשִׂיר בְּעֲשָׂרוֹ: כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשֹּׁפֵל וַיִּדַע אוֹתִי כִּי אֲנִי יְהוָה עֲשֵׂה חֶסֶד מִשְׁפָּט וְצִדְקָה בְּאָרֶץ כִּי־בְּאֵלֶּה חִפְצָתִי נְאֻם־יְהוָה: