KINNOS

7.

* How did You rush in Your fury to exterminate Your faithful ones at the hand of the Edomites,

and not recall the Covenant Between the Parts¹ by which You selected those whom You tested?

Therefore we have proclaimed, 'Remember, HASHEM, what has befallen us!'²

How did You reproach with Your rebuke, to exile at the hand of the haughty those You had once redeemed,

and not recall the contraction of the road

You had shortened for Your flag-bearing tribes?

Therefore we have spoken, 'Remember, HASHEM, what has befallen us!'

ה How did You plan in Your thoughts to push Your multitudes into the hand of the raucous,

1 and not recall the Assembly Hall, the seasonal stronghold* You had designated for Your meeting partners?

Therefore, we have lamented, 'Remember, HASHEM, what has befallen us!'

1 How did You abandon Your Temples in Your rage, to suffer indignity at the hands of aliens,

n and not recall the betrothal of [Israel to the] Laws of Sinai that You have carved for the recipients of Your compassion? Therefore we have related.

'Remember, HASHEM, what has befallen us!'

b How did You take pains in exerting Yourself* to cause Your sheep to be torn asunder by the hand of the predators,³

and not recall the [merit of the] precious, beloved upright [Torah] that You designated for those who know You?

Therefore we have wailed, 'Remember, HASHEM, what has befallen us!'

How did You concentrate in Your anger, to devastate
Your vineyard [Israel] at the hand of the vandalizing villain,

5 and not recall that You taught Your acquired people that [You would] not abandon [them] forever?

Therefore we have cried, 'Remember, HASHEM, what has befallen us!'

the spiritual stronghold at which all of Israel would assemble during three seasons (Pesach, Shavuos, Succos) each year.

קרְקּבְּטְרְחָהְ בְּטְרְחָהְ בְּטְרְחָהְ בְּטְרְחִהְ בְּטְרְחִהְ בְּטְרְחִהְ בְּטְרְחִהְ בִּעְרְחִהְ בִּעְרְחִהְ בִּעְרִחִי voice resounded through the halls of Nebuchad.1

אַיכָה אַצְתָּ בְאַפֶּךְ,* לְאַבֶּד בְּיֵד אֲדוֹמִים אֱמוּנֶיךְ, וְלֹא זָכַרְתָּ בְּּרִית בֵּין הַבְּּתָרִים אֲשֶׁר בַּרְרְתָּ לִבְחוּנֶיךְ, וּכְכֵן בִּשְׁינוּ, זְכוֹר יהוה מֶה הָיָה לֵנוּ.²

אֵיכָה נָּעַרְתָּ בְּנַעַרָתֶךְ, לִנְּלוֹת בְּיֵר נֵּאִים נְּאוּלֵיךְ, וְלֹא זָבְרְתָּ דְּלִיגַת דִּלּוּג דֶּרֶךְ* אֲשֶׁר דָּלַגְתָּ לִּדְנָלֶיךְ, וּרְבֵן דִּבְּרְנוּ, וְכוֹר יהוה מֶח חֵיָה לֵנוּ.

אֵיכָה הָגְתַּ בְּהָגִיוֹנֶךּ, לַחָּדוֹף בְּיֵד הוֹלְלִים הַמוֹנֶיךּ, וְלֹא זָכַרְתַּ וִעוּד וֶתֶק וֶטֶת* אֲשֶׁר וֹעַדְתַּ לִוְעוּדֶיךּ, וּבְכֵן וְקוֹנַנּוּ, זְכוֹר יהוה מֶה הֵיָה לֵנוּ.

אַיכָה זָגַחְתָּ בְּזַעְמֶךְ לְזַלְזֵל בְּיֵר זָרִים זְבוּלֶךְ, וֹלֹא זָבַרְתָּ חִתּוּן חֻּפֵּי חוֹרֵב אֲשֶׁר חָקַקְתָּ לַחֲמוּלֶיךְ, וּבְבֵן חִוּיִנוּ, וְבוֹר יהוה מֶה הָיָה לֵנוּ.

אֵיכָה טָּרַחְתָּ בְּטָרְתֶּךְ,* לִּטְרוֹף בְּיַד טוֹרְפִים ּ טְלָאֶיךְ, וְלֹא זָכַרְתָּ יְּקַר יְּדִידוּת יְּשֶׁר אֲשֶׁר יִּחֲדְתַּ לְיוֹדְּעֶיךְ, וּבְכֵן יָּלֵלְנוּ, וְכוֹר יהוה מֶה הָיָה לֵנוּ.

אֵיכָה בּּנְנְתָּ בְּבַעְסֶךּ, לְבַלוֹת בְּיֵד בְּפִירִים בַּרְמֶךּ, וְלֹא זָבַרְתָּ לֹא לִזְנִוֹחַ לְעוֹלָם ּ אֲשֶׁר לִמַּדְתָּ לִלְקוּחֶיךּ, וּבְבֵן לָחַגְנוּ, זְכוֹר יחוח מֵח חֵיָח לֵנוּ.

שָּהָהְ הָאָהָ הְאָהָהְ הַאָּרָהְ הַאָּהָהְ הַאָּהָהְ הַאָּהָ הַאָּהָהְ הַאָּהָהְ הַאָּהָהְ הַאָּהְ הַאָּרָהְ. This kinnah, by R' Elazar HaKalir — who signed his name, אַלְאָרָ, in the acrostic of the final stanza — follows a complex alphabetical form. Each of the first eleven stanzas is constructed in the following manner:

אַיכָּח אַ... מָּ בָּא.. , דְּ, לָא.. בְּיֵר אַ... יִם אַ.. . דְּ, וְלֹא וְכַרְתָּ בָּ.. בַּ... בַּ... אַשְׁר בַּ... מָּ לְבַּ... דְּ, וְבָכֵן בַ... גוּ וְכַוֹר דִי מֶה תָיָה לְנִי. אַיכָּה בּ... גוּ וְכִוֹר לָג.. בָּיִר גַּ.. יָכָּה בִּ.. דְּ,

ּנְלֹא וְכַרְתָּ דִּ...דּ... אֲשֶׁר דּ...תָּ לִּה...ף, נְּבָכֵן דִּ...נוּ וְכוֹר דִי מַת הָיָה לֶנוּ.

The alphabet is repeated five times for oddnumbered letters (..., א, and six times for even-numbered letters (..., א, ב, דר, א). This repetition alludes to the Five Books of the Torah and the Six Orders of the Mishnah. Even the merit of Torah study was ineffective in protecting Israel when its actions became degenerate (Kol BeRamah).

קדְנְיגַח דְּלִיגַח דְלִינְח דִלְינְח דִלְינְח דִלְינְח דִלְינְח דִלְינָח לוּאָפ When the Israelites left Sinai, they traveled three days and arrived at Kadosh Barnea — an elevenday journey under usual circumstances! (See Rashi to Deut. 1:2.) Alternatively, this refers to the four-hundred-year period of slavery prophesied in the Covenant Between the Parts (Genesis 15:13) that was condensed to two hundred and ten years, from Jacob's arrival in Egypt until the Exodus (see Targum to Song of Songs 2:8).

וְעִּוּר וְחָקּוְטֶח — The Assembly Hall, the seasonal stronghold. This alludes to the Beis HaMikdash,

⁽¹⁾ Genesis ch. 15. (2) Eichah 5:1.

⁽³⁾ Some editions read טְמָאִים, the unclean. (4) Cf. Eichah 3:31.

n How did You speak in Your contempt, to eradicate at the hand of tormentors those who had exalted You,

and not recall the flight on eagle's feathers
when You carried aloft those whom You had exalted?
Therefore we have moaned,
'Remember, HASHEM, what has befallen us!'

How did You speak out in Your stormy rage, to confine Your witnesses by the hand of free thinkers,

y and not recall the mighty twin Torah-crowns^{1*} with which You crowned Your servants?

Therefore we have cried out, 'Remember HASHEM, what has befallen us!'

How did You utter in Your awesomeness, to murder Your wondrous people by the hand of law breakers,

and not recall the joyous song of the desirable righteous² that You have concealed for Your legions?

Therefore we have shouted, 'Remember HASHEM, what has befallen us!'

- P How did You proclaim in Your proclamation, to give over those You had once summoned to the hand of those who oppose You,
- and not recall the assembly [You attended with an] entourage of [more than] twice ten thousand,3*
 at which You favored your friends?

Therefore we have protested, 'Remember HASHEM, what has befallen us!'

How You aspire with Your aspiration, to disperse Your perfect ones at the hand of pillagers,

n and not recall the strength of the Temple Mount's stature which You prepared for Your wholesome ones?

Therefore we have groaned, Remember HASHEM, what has befallen us!

אל We have groaned; pouring out [our hearts] like water,

- v because on this day we were taken captive twice.
- 1 I recall how I dwelt serenely in Jerusalem.
- 7 I have complained, but now, I shall raise aloft [my laments] to the sphere of heaven.

can be called 'thousands'] ministering angels accompanied God when He descended upon Mount Sinai to give the Torah to Israel (see Rashi to Psalms 68:18).

אֵיכָה מִּלְלְתָּ בְּמוֹאָסֶךּ, לִמְחוֹת בְּיֵר מוֹנִים מְּנַשְּׁאֶיךְ, וְלֹא זַבְרְתָּ נְשִׁיאַת נוֹצַת נֶשֶׁר אֲשֶׁר נָשְׂאתָ לִנְשׁוּאֶיךְ, וֹבֹּר יהוה מֵה הֵיַה לֵנוּ.

> אֵיכָה שְּׂחְתָּ בְּסַעֶּרֶךְ, לְסַגֵּר בְּיֵד סֵעֲפִים סַהֲדֶיךְ, וְלֹא זָכַרְתָּ עוֹ אֲדִי עֲדָיִים ֹ אֲשֶׁר עִשְׂרְתָּ לַעֲבֶדֶיךְ, -----

וּבְבֵן עָנְינוּ, זְכוֹר יהוה מֶה הֵיָה לֵנוּ.

וְלֹא זַכְרְתָּ צַהֲלַת צְבִי צַרִּיקי בְּנֵד פָּרִיצִים פְּלִיאֶיךְּ, אֵיכָה פָּצְתָּ בְּפַחְהֶךְ, לְפַגִּר בְּיַד פָּרִיצִים פְּלִיאֶיךְ,

וּבְבֵן צָעַקְנוּ, וְכוֹר יהוה מֶה הָיָה לֵנוּ.

אֵיכָה קָרֶאתָ בִּקְרִיאָתֶׁךּ, לִקְנוֹת בְּיֵד קַמִים קְרוּאֶיךּ, וְלֹא זַבְרְתָּ וֶדְגֶשׁ וֶרֶכֶב רִבּוֹתַיִם * אֲשֶׁר רָצְיתָ לְרֵאֶיךּ, וּרְכֵן רָגַנְּנוּ, זְכוֹר יהוה מֵה הַיַּה לַנוּ.

וֹלָא זָכְרְתָּ תְּקֶף תַּלְתַּלֵּי תְּאֵר אֲשֶׁר תִּבְּנְתָּ לְתְמִימֶיךְּ, יִלֹא זָכְרְתָּ תְּקֶף תַּלְתַּלֵּי תְּאֵר אֲשֶׁר תִּבְּנְתָּ לְתְמִימֶיךְּ, אִיכָּה שָׁאַפְּתָּ בְּשַׁאֲפֶּךְ, לְשֵׁלּוֹת בְּיֵר שׁוֹדְּרִים שְׁלֵמֶיךְ,

> תָּאַנְּנוּ לִשְׁפּוֹךְ דְּמָעוֹת כַּמְיִם, עַל מֶה בְּיוֹם זֶה נִשְׁבְּינוּ פַעֲמְיִם, זָּכְרִי בִּהְיוֹתִי בְּשַׁלְנָה יוֹשֶׁבֶת בִּירוּשָׁלֵיִם, דָגְנְתִּי וְעַתָּה אַאֲדֶּה עֵד חוּג שָׁמְיִם.

nezzar's palace. It cried: 'O perpetrator of evill Go destroy your Master's Temple, for His children do not listen to Him' (Midrash Eichah, intro. 23).

ערי ערייען — Twin Torah-crowns. When Israel was asked to accept the Torah, the nation cried out, אָנְיִי וּשְׁיִנְאָ וּשְּׁיִי וּשְּׁינִי (We will do and we will hear' (Exodus 24:7), placing אוּשָּׁין, we will do, before אַרֶּשְׁי, we will hear. Thus they undertook to fulfill all of God's commandments, even before they knew what was expected of

them. This devotion was rewarded when 600,000 ministering angels approached Israel and placed two crowns upon each Jew's head—one for אָשָׁת, and one for נְשָׁמָע (Shabbos 88a).

with an] entourage of [more than] twice ten thousand. The translation and interpolation are based on a midrashic account of God's descent upon Mount Sinai. The psalmist states: The chariot of God is twice ten thousand, thousands

of angels, my Lord is among them, at Sinai in holiness (Psalms 68:18). R' Avudimi of Haifa explained that twenty-two thousand ['twice ten thousand' plus two thousand, the minimum that

⁽¹⁾ Cf. Ezekiel 16:7. (2) Cf. Isaiah 24:16; some editions read, אָרֶלֶח צְבִּי צָרֶק, the joyous song of the desirable [Land (cf. Ezekiel 20:15) off righteousness (cf. Isaiah 1:16). (3) Cf. Psalms 68:18.