

Notes for קינות

Page 152 – שבת סורו

General outline of the קינה:

1. Lamenting the general calamities that happened to the Jewish people – pain, suffering of the people, eg: פחד שילה (which we'll get to), צעק עמי בימי בן דיני (see Artscroll)
2. Understanding דין and the real cause for our suffering – צדיק הוא ה'
3. Asking God for redemption and forgiveness – השיבני ששי... שבתם רמוס חצרי – (that quote of שבת חזון of הפטרה comes from the רמוס חצרי)
4. Asking for payback – זכור ה' מה היה לנו

Specifics: סכות comes from the word סוכה, meaning a covering; that God creating a covering to hide in and hide from the Jewish people (the word itself is borrowed from איכה) – but the Rav explained that it refers to הסתר פנים, the notion that God closes himself off so that he doesn't see or hear our cries in times of need; that's a big theme on ט' באב – i.e. that God had to hide himself, otherwise these tragedies wouldn't have happened.

שילה – what was the sin of שילה? Three sources: first the Gemara in יומא about why שילה was destroyed. Then the Navi in Shmuel about the sons of עלי, and finally the Gemara in Shabbos about the real nature of the sin...

Page 157 – איכה אצת באפיד

- This קינה follows the א - ב, and contrasts two diametrically opposed perspectives: the good that transpired between the Jewish people, and the destruction that occurred when that goodness was lost. We first say the איכה about each specific detail – how could you let this happen, and then we mention that God forgot the goodness.
- There is the stark contrast of איכה – the lamentation, with זכור ה' מה היה לנו – remember the good that happened to us...
- Most of the references refer to the relationship between God and the Jewish people in the desert

אב	we suffer now at the hands of אדום, so he's mixing historical periods, which really doesn't matter. He refers to all destructions that we suffer on ט' באב, whether they happened with the first המקדש or much later.	We suffer, because God didn't remember ברית בין הבתרים
גד	we suffer גלות because we were the גאים גאולה – the haughty people who had גאוליד.	God doesn't remember the דליגת דילוג דרך – the קפיצת הדרך that the Jewish people had as they traveled an eleven-day journey in the desert that only took three days.
הו		the אזהל מועד ועד ועוד ותק refers to the מועד, that God didn't remember for us when He destroyed it.

זֹה	לזולל ביד זרים זבליך – God cheapened the זבולך, which is referred to as בית המקדש, because we call it תפארתנו בית זבול, by allowing זרים – strangers to defile it.	He didn't remember חתון חקי חורב – the wedding of the laws of חורב – a reference to זר סיני – that God hewed out for us. This is a reference to the special relationship that we once had with God, shown by the fact that He Himself carved out those magical לחות that the Gemara says could be read from either side.
טִי	We are the טלאים – the sheep of God, and we were destroyed by the טורפים – a reference to the fact that we were like sheep going to the slaughter	יקר ידידות ישר – the preciousness of the ידידות – the friendship and closeness of the Jewish people to God that was lost
כֹּל	לכלות ביד כפירים כרמך – God destroyed his vineyard at the hands of those who deny Him – the כופרים	לא לזנוח לעולם – a promise not to completely destroy the Jewish people. Ironic that in a sense, we aren't completely destroyed, yet we feel that this promise has been violated, because we no longer see ourselves as a nation
מִנְ		נשיאת נוצת נשר – this refers to the trip through the desert, which we compare to God carrying us on the wings of eagles because of our total dependence on him. It really takes a messianic image that's intended for the future and applies it to the past.
סֵעַ		"עדי עדיים" – this refers to a פסוק that we recite in the הגדה from יהזקאל that we say when we mention the fact that בני ישראל were "רב" – רבבה כצמח השדה נתתיך ותרבי ותגדלי ותבואי בעדי עדיים – the twin crowns. This is also a reference to the crowns of נעשה ונשמע that הר סיני מדרש talks about at הר סיני
קָרַ	לקנות – to avenge, from קנאה – jealousy	רגש רכב רבותים – refers to the twenty thousand angels accompanied God when He descended upon הר סיני

איכה תפארת מראשותי השליכו – Page 166

- This קינה is based on two things: the text from the second chapter of איכה, and the text from the first part of פרשת בחקותי, where the Torah makes promises to the Jewish people if they do or don't follow the Torah. This is highlighted in bold at the beginning and end of each stanza. It's also in **בש את** format – see the beginning of each line of text.
- The author also changes the speaker throughout. Sometimes it's first person: I was punished, sometimes it's "you," and sometimes it's "them."

- In each stanza, the author refers to the destruction that occurred which either goes against the good promises made to us in the beginning of בחקותי תלכו, or matches the negative punishment predicted to us in the תוכחה if we don't follow the Torah.

א – The speaker in this stanza is God, relating why and how the destruction happens. The Jewish people began the whole process, because they rejected the idea of המליכו by אם בחקותי תלכו – they put the idol in the היכל, and they violated the Torah and תנאי אשר חוזי נמלכו – the conditions of the seers – the נביאים who begged the Jewish people to keep the Torah – which brings us to the last line in the first verse: God telling us that in essence, we did this to ourselves – מידכם היתה זאת – לכם.

ב – This refers to the perversion of justice that the people did, and the resulting loss of rain that results. The Torah promises that if we keep the Torah, the ונתתי גשמיכם בעתם, but because we did not, the rain, מטר, turned to אבק – dust

ג – God cut down the רום קרנן – the head of their horn, which can refer to the מלכות which is known as a קרן. Instead of the blessing of abundant produce – והציג לכם דיש את בציר – they get מזי רעב – famine and hunger.

ד – the reference to ברזל is a quote from the תוכחה when God says, ושברתי את גאון עזכם ונתתי את ברזל – this could refer to a brittleness, a fineness, and a weakening of the Jewish strength. refers to the עשרה פרץ, the wall that divided between where non-Jews couldn't walk in the בית המקדש, which the Greeks broke through in thirteen places. All of this unrest comes in place of ונתתי שלום בארץ.

ה – God was our צור, our rock and creator, but He turned against us and fought against us, causing us to lose the promise of ורדפתם

ו – refers to ירושלים, which is also known as עיר הצדק. ישעיהו says that when the Jews repent, יקרא לך עיר צדק – they'll call the city the city of justice, as it once was but is no longer because we put כל טומאה into it.

In each stanza, we lament the fact that the good promises were lost – the starvation that came in place of ונתתי שלום בארץ – the war that came in place of והשיג לכם דיש את בציר;

איכה ישבה חבצלת השרון – Page 174

Intro from the Rav – why did the כהנים merit their own קינה? Quote from מסכת תענית and the whole timeline – how long did it take? It must mean that the כהנים were fighting like mad – to protect the בית המקדש. It's unclear if the קינה blames the כהנים for the sins of the people, or just blames the people.

This קינה refers to the loss of the 24 משמרים of the כהנים, and how each aspect of the service in the בית המקדש was lost. Interestingly, it counters many of the losses with the sins of the people creating a cause and effect relationship between the sin, and the loss of a type of עבודה. Again, the author uses the first word from each of the פסוקים in the first chapter of איכה as a basis for each stanza.

ב – כנהרג כהן ונביא ביום הכפורים – this refers to the killing of זכריה which we'll talk about and recite an entire קינה about later. But because of that sin, נשחטו פרחים כצפירים – flowers – children were killed like goats.

ג – גלתה – we were exiled, because of מעשרות ושמיטה – because we didn't keep שמיטה, we lost the land. This is a clear reference to the many explicit warnings in the Torah that if we don't keep שמיטה and acknowledge that the land really belongs to God, He will remind us by kicking us out of His land.

ו – the beauty of the מקדש was lost and replaced with ashes on the head and the lost of the מנורה, because of כפשונו בלהם ובפת – sins of not giving bread to those who needed it. We were so preoccupied with our own beauty and wealth that we refused to give those who needed food to eat. So, God took away His beauty from the מקדש, because it didn't belong there.

ה – refers to the many times that the Jewish people worshipped idols and mocked the true נביאים. For this, God left the היכל

ל – לא למרום עין צפת – they covered themselves in piety; people acted frum, looked frum – but underneath it all, וכסף על הרש חפת, that silver was really only covering earthenware.

ת – the kinah ends on a hopeful note, first that the people who perpetrate the evil get their just rewards, but also that we return to the מקדש and can offer קרבנות there once again.

Page 182 – ויקונן ירמיהו על יאשיהו

- Tell the story of יאשיהו – which is actually found in מלכים ב' - how he was the grandson of מנשה who spread idolatry throughout the Jewish land, so much so that they didn't even recognize the Torah at all. מנשה's son אמון was assassinated by his guards, and יאשיהו took over the monarchy at the age of eight. Eighteen years later, חלקיהו found a ספר תורה, and opened it to find that it was turned to the תוכחה. When יאשיהו heard about it, he tore קריעה and brought the Jewish people back to God and Torah, eradicating the vast majority of idolatry from the land.
- In reality, when you look at דברי הימים, the נביא there says that יאשיהו really began investigating about God when he was eight years into his reign, at the age of sixteen.
- פרעה נכה wanted to travel through the land of Israel to do battle with the Assyrians, but יאשיהו doesn't let him, because he thinks that the people who keep the Torah will have every element of the תורה fulfilled. ירמיהו warns him not to fight and to let them go through, but יאשיהו doesn't want to listen, convinced that nobody worships idolaters when they really do, so he gets killed.
- Here read from the section of דברי הימים.
- Go to the text of the קינה, which uses the first word from each פסוק of the fourth chapter of איכה.

דברי הימים – ויקונן ירמיהו

בן שמונה שנה – that really refers to the year of his reign, when he was sixteen

דבק בו חטא ליצני הדור – they insisted on retaining their connections to the ע"ז, and would place their idols on the insides of the doors, so that when the idol police came, they wouldn't see the idols because they were on the inside of the door, but when the two doors would come together, they would form an idol. That's why it says אשר קמו אחר הדלת – the back of the door.

ויגדל עון והשיב ימין אהור ועוד לא שלח ידו מן החור – this is a reference to שיר השירים, where the דוד, which symbolizes God, knocks on the door and waits for the רעיה to answer, but she doesn't.

ירמיהו refers to the fact that during the time of יאשיהו, God was knocking on the door, waiting to return to ישראל. But, since that time, once יאשיהו was killed, there was no chance – God hasn't even put his hand into the hole to knock.

זכו – he upheld the Torah, and declared ארור אשר לא יקים, echoing the curse of the Torah demanding that the Jewish people keep the מצוות. משיהו took it literally, and forced Torah back on the Jews.

טובים רעים – could be טובים ריעים – “we’re good friends.” Recognize this language from the section of דברי הימים. This is where the king of Egypt sends a message to משיהו asking him not to fight, but to let the Egyptian armies pass through.

לא תעבור חרב ברכה – he stopped them and would let them through to fulfill the ברכה promised to the Jewish people who keep the Torah.

ולא שמע לחוזה – he wouldn’t listen to the נביא who told him to move back, because Egypt was supposed to fight Egypt.

מחטאת סתירת מזוזות – again another reference to the idols on the doors

פני קרב – the battle against the Egyptians begins, and they begin shooting at משיהו

They eventually shoot him with 300 arrows, but ירמיהו adds that before he died, משיהו did one more thing:

רוח שפתיו הפצה מפיחו – he confessed in the end that he was wrong for not listening to ירמיהו and following God’s command – כי מריתי פיהו – צדיק הוא ה'

- The end of this קינה is written at the end of the destruction of the בית המקדש and the beginning of the גלות, when ירמיהו looks back and says that the destruction of the בית המקדש was delayed 22 years for the 22 letters of איכה that they said for משיהו.
- Really this was so devastating for ירמיהו because he came so close – it was really the greatest chance for the Jewish people to return to their glory and closeness to God, but was lost because משיהו refused to believe that he hadn’t been completely successful in overturning the ע"ז of his time.
- It seems to me that there’s also an issue of not being able to completely erase the sins of his grandfather מנשה. Sometimes even when we think that we’re doing well, there’s still a debt to pay – the city has become too defiled. It cannot be cleaned. It must be destroyed and rebuilt again, and there’s nothing that ירמיהו can really do about it.

New קינה for 2004 – Page 188 - אהלי אשר תאבת

This קינה refers to the בית המקדש, and specifically relates in each stanza four things:

אהלי – one nature of the בית המקדש

למה לנצח – why should it always be in the hands of...

ונהיית – and look what happened to You, God, when You don’t have a house!

פה – a reference to ירושלים and the בית המקדש

This קינה should resonate with us specifically, because even in a time when we do have ארץ ישראל, we still must remember that we don’t have הר הבית – and that it still remains in the hands of the שודדים, ערלים, מורדים – you name it, it’s still equally true today.

It ends off with a hopeful but bittersweet note: רפואתי בטוחה כי רגע באפו – but it has really been a very very long moment; ועד עתה איכה יעיב באפו.

NOTE FROM 2003 – THIS קינה IS PARTICULARLY LONG, AND HARD TO READ AND UNDERSTAND. SKIP IT.

Page 210 – איכה אשפתו

- Written by Rabbi Eliezer Hakalir; the Hebrew here is particularly hard.
- This קינה doesn't describe any particular historical event. Rather, it describes the suffering of בני ישראל in general terms. The most amazing aspect of it is how the author weaves three different sources of material in the קינה. The first word of each line of the stanza comes from the first word of the פסוק in the first, second and fourth chapters of איכה. The ending of each sentence comes from the first words of the three פסוקים beginning with those letters in the third chapter of איכה. Finally, the end of each verse comes from the תוכחה in the Torah. Doing this, the author ties in all the קינות in איכה together with the promises Moshe made if we don't keep the Torah, showing how what Moshe said would happen, actually did.
- The קינה ends on a hopeful note (page 224) by saying that even though we are constantly tormented, nevertheless nowadays we are not far from the Torah, and we ask that God return to us to teach us His Torah.

זכור את אשר עשה צר בפנים – Page 226 - New for 2004

Speaks about the insolence of Titus and his conquest of ירושלים and the בית המקדש – **read the gemara from גיטין נ"ו**. Several references to this Gemara are found in the קינה:

1. שלף חרבו ובא לפני ולפנים
2. וזה זונה צואה הכניס
3. כהוציא כלי שרת

אם תאכלנה – Page 232

- This very graphic קינה describes the various terrible forms of suffering the Jewish people endured throughout history. It uses the form of: “If...could happen, לי – woe unto me,” and really tries very hard to shock us about the suffering of the people, and how terribly the Jewish people suffered.
- The most important part of the קינה is the end: That God shouts back at them, you're complaining so loudly about what happened to you, but you're not shocked by what you do to yourselves, and what you do to me.

ורוח הקודש למולם מרעים – God shouts back at them

מה שהקאתם מודיעים – what happened to you to talk about

ואת אשר עשו לא מודיעים – but what you yourselves did, you don't talk about

אם תאכלנה – you talk about how terrible it is that women must eat their children

ואם יהרג במקדש ה' כהן ונביא לא משמיעים –

- 250 years before the destruction of the בית המקדש – read the story inside from דברי הימים including רש"י, explaining what it's so bad.
- This should at least give us pause to wonder whether the reason that בני ישראל suffers today has something to do with the way that we treat one-another, and the way we relate to one another. It's true that we don't act the way that they did. But, at the same time, our suffering isn't as bad as theirs was. We wonder why the Jewish people face such difficult times today. Do we even look at ourselves?

THIS IS AS FAR AS WE GOT IN 2003. MAKE SURE TO DO THE FOLLOWING קינות NEXT YEAR.

Page 240 – לך ה' הצדקה

In this קינה we contrast the gifts of God that He does for us with the embarrassment that we have for returning His kindness with only sin and rebellion. Among the sins that he lists are:

ו	וימרו על ים בים סוף	They showed a lack of faith and rebelled against God at the ים סוף
ח	קום עשה לנו אלהים	This refers to הר סיני when the Jews made the עגל
ט"ו	מן – טעם שהטעמתנו	סלת ושמן ודבש – we used them for idolatry
ל	לחם הקלוקל	They mocked the מן
נ	נאצות לבן וצרות ודי זהב	Refers to the rebellions described by Moshe at the beginning of פרשת דברים – each place is a reference to a different sin in the מדבר
ש	שני החרבנות	It's interesting that we consider this a צדקה – that instead of God taking His wrath out on us, He took it out on the בית המקדש, and spared us. We're embarrassed because we still return to God and have to beg for forgiveness and ask for Him to return to us.

Page 248 – ארזי הלבנון

This is the קינה about the ten מלכות הרוגי murdered by the Romans over a period of over 100 years. It's similar to the קינה that we recite on יום כיפור each year during מוסף. Read through the קינה and describe how the קינה tells of each of their horrible deaths. Imagine how degrading and demoralizing it must have been for the Jewish people, and how destructive it was spiritually. It's interesting to note that this קינה isn't really complete because it doesn't even mention all ten martyrs. It's trying more to evoke emotion than accurately portray historical fact.

Page 260 – ואת נוי – read the source sheet from the גמרא גיטין נ"ח on page 4

- This קינה describes the fate of the son and daughter of כהן גדול רבי ישמעאל כהן גדול after the destruction of the בית המקדש. The story is based on the גמרא in גיטין which tells this story...read the גמרא and describe how these were children of a great גדול, and that they were not really captured during a siege or period of destruction. Rather, they were simply kidnapped and stolen away from their parents, never to be seen again. This is how life was under Roman rule. It's reminiscent of the Russian children that were stolen away from their families to the army, and the general indifference of gentiles to Jewish suffering. There really was nothing anyone could have done about it, even for the children of ר' ישמעאל בן אלישע, the כהן גדול.
- It is particularly chilling because it reminds us as parents of the suffering of children because of persecution. Read through the קינה and describe the story and how the קינה tells it...
- The קינה has a sad refrain – ואהימה – “and I will moan” – you can almost hear a sigh when you say the word – and we moan year in and year out because of this suffering, because it continues to happen to the Jewish nation.

Page 270 – מי יתן ראשי מים

- Explain that these קינות lament the massacres suffered by the Jews in the three major communities of Worms, Speyer and Mainz in 1096 during the first crusade. While it wasn't the only wholesale slaughter of Jews in Europe by any means, it was really the beginning of this type of massacre.
- Page 272 in the middle: ואקונן מר עלי הרוגי אשפירא – the people of Speyer
- Page 272 at the bottom: ובמר יגוני..קהל ורמיזא – Worms
- Page 274 near the top: ועל אדירי קהל מגנצא
- During the first Crusade it's estimated that about 5,000 Jews were killed. But, the most troubling aspect is the introduction of the killing of Jews as scapegoat – for no real reason. Until then the suffering of Jews was either on a smaller scale, or national in scope: Romans, Greeks, etc. all had national and political agendas above or in concert with their anti-Semitism. The Crusades marked the first killings of Jews simply because of who they were. This began a trend that only escalated and worsened over time, until the Holocaust this past century.

Page 278 – Don't do this year – find a good summary of the Midrash for next year, if there is one.

Page 304 – אש תוקד בקרבי

Contrast the celebration of the Jewish people as they left מצרים in triumph, with the dejection, despondency and despair they felt as they left ירושלים. Sometimes the best way to appreciate a loss is to understand it in context, and this is what this קינה does.

Read some of the examples inside.

This קינה, ends on a positive note though, introducing the idea that one day we will return to ירושלים. As much as we've suffered, the examples of our triumph at יציאת מצרים will one day happen again.

Page 320 – יום אכפי הכבדתי

This קינה relates the results of what happened to the Jewish people because of what they did to זכריה. It's really a description of a story in poetic form, and how the blood of זכריה called out to the executioner Nevuzaderran, who decides to avenge his death. Read the גמרא from סנהדרין, then explain how the קינה goes through the story and describes the events as they appear in the גמרא.

Page 328 – ציון הלא תשאלי

- In the upcoming קינות, we begin to lament our distance from ארץ ישראל. This קינה, written by רבי יהודה הלוי, describes how central ארץ ישראל is to the essence of the Jewish people and to living a Torah life. As it is written in his most famous work, the ספר הכוזרי, he convinced the entire Khazar people to convert to Judaism. Yet, during the dispute they mocked him for paying lip service to ארץ ישראל. Taking this advice to heart, he decided to move to ארץ ישראל, and might have gotten there, and might not have. Some say that he only got as far as Egypt, while others say that he got to Damascus, and others say that he actually got to ארץ ישראל, and was killed, trampled to death by an Arab horseman as he fell to the ground to kiss the dirt near the הר הבית. Whichever ending is true, he wrote this קינה on the way to Israel.

- While this קינה had great meaning for Jews throughout history, as they saw Israel as an unattainable goal, it challenges us in a much more direct way. The whole קינה is basically an expression of his desire to be in the Land of Israel, to see it in its splendor and wonder and fulfillment:
 - ועת אחלום שיבת שבוך – it's a dream to him
 - אבחר לנפשי להשתפך במקום אשר רוח ה' שפוכה על בחירתך – I would pour out my soul to be in the place that God's spirit was poured out over God's chosen place
 - ואיך ישבו עבדים עלי כסאות גבירך – how is it that slaves sit on the chair of your majesty?
 - הר העברים, הר – אבות, the place of the burial of the אבות; חברון – קינה
 - Bottom of page 330 -- ובך נקשרו נפשות חבריך – the souls of your friends are tied to you; they feel joy when you dwell in serenity; they feel pain about your desolation; they cry about your destruction
 - At the end of the קינה we say: אשרי אנוש יבחר ויקרב וישכון בחצריך (page 332) Do we really feel this way about Israel? אשרי מחכה ויגיע ויראה עלות אורך – we're waiting for that long-awaited sunrise, the beginning of the morning. Is it the apple of our eye? Don't we say and ותחזנה עיננו ולירושלים עירך three times a day? Why should God return if we ourselves don't want to? That's a difficult question that we have to ask ourselves.

Page 334 – ציון קחי כל צרי גלעד לציריך

This קינה focuses on just how central the Land of Israel is to the Jewish people. Living our lives in the diaspora, we sometimes fail to remember just how central the Land of Israel is to Jewish life.

- The קינה first describes the tremendous benefit that Israel has; the physical beauty, the tremendous benefits to health; the sweet forests, the amazing donkey of יאיר; the קינה articulates something that we know intuitively: the land of Israel is no ordinary place. There's something special and different about it
- Page 336 – the קינה turns to the spiritual focus of Israel in Jewish life – שלש רגלים and how everyone would go to ירושלים three times a year; מולד לבנה כפי ארכך – Jewish time follows the moon only over Israel;

Page 340 – ציון עטרת צבי

This קינה also describes the beauty of ארץ ישראל, and the desire that God return to the Land and restore her. What's particularly relevant to us is the notion that the קינה begs for the return of שלום to ציון in a number of different ways: שלום לציון נוח צדק ושלום עלי חילך – and really that's what we yearn for as well: peace for the dwellers of ציון – וכל יתר שכניך – שלום לכל הגבול גלעם ושומרון.

Page 360 – שאלו שרופה באש

This קינה laments the burning of 24 wagonloads of Talmud and manuscripts in Paris in 1242. The immense loss of sources and Jewish knowledge is unbelievable, and was devastating to the Jewish communities. When we think of רש"י and the vast majority of תוספות came from Provence and that area of Europe, and lived at that time. Indeed, a great shift occurs, and the major leaders of the Jewish community stop coming from France and shift to Spain and other

Muslim countries after the burning of the Talmud. This event generally marks the beginning of the decline of the French Jewish community.

ציון צפירת פאר – page 368

Follows the א-ב

The most striking element of the קינה is the comparison of Israel to a beloved woman – sort of the way that שיר השירים considers the Jewish people the beloved of God. There are a number of subtle references to שיר השירים that complete the allegory. חמק ועבר – like the דוד in ש"ש.

When you think of a beloved woman who you lost (because of your own infidelity), and how much you yearned for her, that only makes the loss that much more painful.

שדוכה על רדידך – you were matched with your mantle (the Temple) – but the word שדוכה comes from שידוך – the Land of Israel isn't just the place that the Jews are supposed to be.

Rather, she's our bride, our destiny; the beloved wife of God and the Jewish people.

In the Artscroll, they make it clear that the beloved is God. That becomes clear later on, when the קינה calls the Jewish people עם דודיך – “the nation of your beloved”

זעקי ברמה קולך על אבודיך -- cry about your loss

וגם נגד – בעל בחירך אשר לך אהבו – Your beautiful beloved who loved you – became a stranger to you
גדודיך – also to your “fighting force” – meaning the Jewish people

השב ידיך למטתך – return your beloved to your bed

It goes on to describe the relationship that the Land of Israel had with God – it was a marriage: ועד במהר קידושין וגם בכתובה – there was a both a marriage and a marriage document; if you ask me, that's the Torah, the agreement that makes the Land the dowry between God and the Jewish people.

זרע ובנים מחטבים – you gave children to the Jewish people; ואיך נשכלה – you have been had, made to look foolish for doing all that goodness for the people;

לא בא לידך שטר ספר טרודיך – Still, despite the rebellion, God never divorced the land of Israel

ל – my heart mourns the loss of your sweet fruit

ע – your foundations were plowed away לשה בור וניר – to a barren field; consuming fire licked away at you

צ – I cry out to the lamenters to cry bitterly against קפידים – those people doing this to you

איכה ביד אויביך נפלו נגידיך – How did your princes fall into your enemies' hands? It's a really good question.

After the end of the א-ב, the קינה then uses the acrostic of the writer – מאיר חזק – and turns less lamenting and more hopeful: איכה מעכב זמן לידך – when will you give birth? Most women take nine months, and you've taken far longer than that!

It ends on a very hopeful note: one day soon, God will unlock the door and return His people to אז ישתחוו לכה רגליך חרדיך, ציון – then, those who tremble before you will bow, and people will know both the strength of Israel and her beauty.

Page 384 – 386: קינות for the שואה

Page 390 -- אלי ציון

Note the fact that we compare these חורבנות to כמו אשה בצרייה – like a woman in the pangs of labor. At the time, there's nothing worse, but the woman knows that there's a purpose, and ultimately her suffering will end and her greatest joy will begin. The קינה ends on a hopeful and prayerful note, when we say, ועל תחן יצוהו לך קשוב ושמע אמריה – that we ask God to hear our cries and prayers and קינות, so that we should not need to suffer and cry out any longer.