

# Kinot

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## 1. *Eli Eli*

אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי

My God, my God, why hast thou forsaken me?

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## 2. *Al Naharot Bavel*

עַל נְהַרוֹת בְּבֶל  
שָׁם יִשְׁבְּנוּ  
גַם בְּכִינוּ בְּזַכָּרְנוּ  
בְּזַכָּרְנוּ אֶת צִיּוֹן.  
(2x)

By the rivers of Babylon  
where we sat down  
and there we wept  
when we remembered Zion.

Oh the wicked carried us away, captivity,  
require from us a song.  
How can we sing the Lord's song in a strange land?

עַל נְהַרוֹת בְּבֶל  
שָׁם יִשְׁבְּנוּ  
גַם בְּכִינוּ בְּזַכָּרְנוּ  
בְּזַכָּרְנוּ אֶת צִיּוֹן.

[Adapted from Psalm 137, Sung to the Brent Dowe, James McNaughton tune from the movie and soundtrack "The Harder They Come." See [https://www.youtube.com/watch?v=F-3-OVv10\\_M](https://www.youtube.com/watch?v=F-3-OVv10_M)]

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### 3. "Tell me not man is a beast"

Tell me not man is a beast  
Compared to man beast is an angel,  
Do beasts build crematoria?  
Do they hurl children into the fire?  
Do they take pleasure in death?  
Tell me not man is a beast.

Tell me not man is a beast.  
He is more than an angel.  
He is word of an Isaiah,  
He is outcry of a Job.  
He yearns for new worlds.  
Tell me not man is a beast.

Tell me not man is a beast.  
Compared to man beast is an angel.  
Do beasts use napalm on each other?  
Do they torture prisoners?  
Do they kill their own king?  
Tell me not man is a beast.

Tell me not man is a beast.  
He is more than angel.  
He is willingness to help.  
He is ability to fast.  
He is a creature that can cry, confess and  
change,  
Tell me not man is a beast.

Tell me not man is a beast,  
Compared to man beast is an angel  
Man robs, wrecks and ravages,--

But unlike beast and unlike angel,  
Man can begin again.

So tell me not what man is,  
Tell me instead what man can be.  
Tell me what you would be  
And then I know what man is.

[Aaron Zeitlin]

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#### 4. Kol Ha'olam Kulo

כָּל הָעוֹלָם כּוֹלוֹ  
גֶּשֶׁר צָר מְאֹד (3)  
וְהַעִיקָר (2) לֹא לִפְחַד (2) כָּלֵל.  
וְהַעִיקָר (2) לֹא לִפְחַד כָּלֵל.

*Kol ha'olam kulo*  
*gesher tzar m'od (3)*  
*V'ha'ikar (2) lo l'fahed (2) k'lal.*  
*V'ha'ikar (2) lo l'fahed k'lal.*

English: [The world is a very narrow bridge and the most important part is not to be afraid.]

[R.Nachman of Breslav]

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#### 5. Ani Maamin

אֲנִי מֵאֲמִין  
בְּאֱמוּנָה שְׁלֵמָה  
בְּבִיאת הַמָּשִׁיחַ.  
בְּבִיאת הַמָּשִׁיחַ,  
אֲנִי מֵאֲמִין.  
וְאִף עַל פִּי שְׂפִיתֵי מְהִמָּה  
כָּל זֶה אֲנִי מֵאֲמִין.

Transliteration:

*[Ani ma'amin*  
*be'emunah sh'lemah*  
*b'viat hamashiah.*  
*B'viat hamashiah,*  
*ani ma'amin .*

*V'af al pi sheyitmame'ah*  
*Im kol zeh, ani ma'amin.]*

I believe with perfect faith in the coming of the Messiah.  
And although he may tarry, I will wait daily for his coming.

Tune: [https://www.youtube.com/watch?v=eaEIVwuoQ\\_0](https://www.youtube.com/watch?v=eaEIVwuoQ_0)

[Maimonides / Rambam]

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## 6. *Nachem*

Comfort, Yah our God, those who mourn Your sacred House; those who feel their own losses and the lost lives of their loved ones; those who live in Jerusalem, promised to be the City of Peace, the beginning of the total redemption. Although the Holy City is now in the hands of Israel, there is fear of violent attack in the hearts of her inhabitants. While other nations have yet to consent to her integrity, we Jews have yet to learn to live in peace with each other, with our neighbors and with other religions and peoples who claim their share in her.

Comfort us, Yah, Great God, awesome One, with that holy vision of the House of Prayer for all Peoples. Place into our hearts, feelings of respect and kinship of each people and creed for its counterpart. May we all become aware that we are Your creation and that Your Glory is exalted through diverse hymns which form harmonies to the Anthem of the Sabbath. May it be granted us that anyone entering the gates of the Holy City be fully comforted, doubly consoled!

We praise You Yah, Who, while consoling Zion, builds Jerusalem! AMEN!

[Reb Zalman]

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## 7. *Eli Eli*

My God, My God

אֱלֹהֵי, אֱלֹהֵי

May these never end...

שְׁלֹא יִגְמַר לְעוֹלָם

The sand and the sea

הַחֹל וְהַיָּם,

The rustle of the waters

רִשְׁרוּשׁ שֶׁל הַמַּיִם,

The lightning of the heavens,

בְּרֶק הַשָּׁמַיִם,

The prayer of man.

תְּפִלַּת הָאָדָם.

From the Hebrew poem “Halika LeKaysarya” by Hannah Szenes, set to music by David Zehavi.

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## 8. Eli Tsiyon

אֵלֵי צִיּוֹן וְעֲרִיָּה, כְּמוֹ אִשָּׁה בְּצִירֶיהָ,  
וְכַבְּתוּלָה חֲגוּרֶת-שֶׁקַּי, עַל בַּעַל נְעוּרֶיהָ

עַלִי אֲרֻמוֹן אֲשֶׁר נָטַשׁ, בְּאַשְׁמַת צֶאן עֲדָרֶיהָ,  
וְעַל בִּיאַת מְחַרְפֵי אֵל, בְּתוֹךְ מִקְדָּשׁ חֲדָרֶיהָ,  
עַלִי גְלוּת מְשֻׁרְתֵי אֵל, נְעִימֵי שִׁיר זְמֵרֶיהָ,  
וְעַל דָּמָם אֲשֶׁר שִׁפַּךְ כְּמוֹ מִימֵי יְאוּרִיָּה.

...

עַלִי פֶשַׁע אֲשֶׁר עָוַתָה סְלוּל דֶּרֶךְ אֲשׁוּרֶיהָ,  
וְעַל צְבָאוֹת קְהֵלֶיהָ שְׁזוּפִיָּה שְׁחוּרֶיהָ,  
עַלִי קוֹלוֹת מְחַרְפֵיָּה בְּעֵת רַבּוֹ פְּגָרֶיהָ,  
וְעַל רִגְשֵׁת מְגִדְפִיָּה בְּתוֹךְ מִשְׁכַּן חֲצֵרֶיהָ.

עַלִי שִׁמְךָ אֲשֶׁר חָלַל בְּפִי קָמִי מִצְרֵיהָ,  
וְעַל תַּחֲנוּן יְצִיחוֹ לְךָ קָשׁוּב וְשִׁמְעֵ אִמְרֵיהָ.

Eli Tsiyon v'aréha, k'mo isha b'tziréha,  
v'chivtulah chagurat sak, al ba'al n'uréha.

Alei armon asher nutash, b'ashmat tson  
adaréha,  
v'al biat m'charfei El, b'toch mikdash  
khadaréha.  
Alei galut m'shár'tei El, ni'imei shir  
z'maréha,  
v'al damam asher shupach, k'mo meimi  
y'oréha.

...

Alei pésha asher a'vta, s'lol derech  
ashuréha,  
v'al tsiv'ot k'haléha, sh'zufeha sh'choréha.  
Alei kolot m'charféha b'et rabu f'garéha,  
v'al rigshat m'gadféha b'toch mishkan  
chatzaréha.

Alei shimcha asher chulal, b'fi kamai  
m'tzaréha,  
v'al táchan y'tzav'chu lach, k'shov ushma  
amaréha.

#### Translation:

Mourn Zion and her cities, like a woman in her birth pains,  
And like a maiden wrapped in sack-cloth for the husband of her  
youth

[א] Mourn the palace that was abandoned in the sheep's negligence of its flock,  
[ב] and for the coming of the revulsion of God within the Temple's rooms.  
[ג] For the exile of the servants of God, who sing her songs,  
[ד] and for their blood that was spilled like the waters of her rivers.

[פ] For the sins that she committed, making the ways of the wealthy lewd,  
[צ] And for the hosts of her congregations, her blackened and tarnished ones.  
[ק] For the voices of her scorers at the time of her increasing dead bodies,  
[ר] And for the noise of her cursers within the sanctuary of her courtyards.

[ש] For Your name which was desecrated in the mouths of those who stood up  
against her distressed ones,  
[ת] and for the supplication they will cry out to you, give attention and hear her  
speech.

Translation by Joel Goldstein

NOTE:

Unknown author. One of the most well-known of the kinot (liturgical poems for Tisha b'av), Eli Tsiyon is an alphabetical acrostic describing the destruction of Jerusalem. It is recited towards the conclusion of kinot, due to the hopeful note in the comparison of Zion to a woman about to give birth, thought by many to be a messianic reference.

[Source: [http://zemirotdatabase.org/view\\_song.php?id=139#rec](http://zemirotdatabase.org/view_song.php?id=139#rec) . Audio files are at the bottom of the page.]

We have experienced many terrible tragedies and personal struggles. But we try to face the future with courage, with the help of God, the help of our family and communities, and drawing on our own determination.

Shalom uv'racha.

Many thanks to Barbara Sontz, without whose song sheet this would never have gotten off the ground; to Jonathan Z, our *sine qua non* of Kinot; as well as Rivka and Miriam H-K.