

ב) איך מפי בן או בת

See the commentary in the **Artscroll Kinnos**.

This Kinnah is simply an expression of grief. There are no complaints, no *tzidduk hadin* – simple grief.

The transition from Shabbos is so much more difficult this week. There are no besamim to ease us from the world of Shabbos to the world of chol. And no ויהי נואם to bless the efforts of the coming week.

Rashi comments וְיִהְיֶה נֶעֱמָ אֲדָרָה אֱלֹהֵינוּ. שְׂכִינְתוֹ וְתַנְחוּמָיו:

We feel that absence on the night of Tisha b'Av. No one can truly console us other than Hashem that is always true. On Tisha b'Av we look to Him for that consolation – but it is absent.

Also noteworthy is the commentary of the Malbim:

הנעימות הוא התענוג ששיג הפועל ממעשהו במה שהפיק ממעשהו את התכלית הנרצה.

We work hard all year not just to support our families – but to actualize the *ratzon* Hashem in the world. We work to achieve his goals and perfect his world. On Tisha b'Av we face the reality that we have failed. Another year has passed and the world is still in churban.

The second and third paragraphs, in particular, resonate with the memories of Simchas Torah of 2023. We can all relate to that feeling on that fateful Motzei Shabbos when word began coming to us that a tragedy had occurred in Israel.

Finally, our chaver Mordechai Torzcyner points out that Sifri Bamidbar 143 places ויהי נואם at the end of the parashah, and Sifri Devarim 342 states that that this was Moshe's berachah to Klal Yisrael just before וזאת הברכה, on the last day of his life. We have forfeited the berachos of those special moments because of our sins.