

Kinah 10-איכה ישבה חבצלת השרון-

In this קינה, Rabbi Elazar Ha'alir describes the unique circumstances of the כהנים vis-a-viz the destruction of the בית המקדש. On the one hand, no group felt the pain of losing the בית המקדש more than the כהנים. Being daily participants in the operation of the בית המקדש, they knew more than anyone what was lost with the destruction of the בית המקדש. On the other hand, the כהנים represented a group that bore significant responsibility for the destruction of the בית המקדש.

The first circumstance needs no elaboration but you may be curious as to why I would say that the כהנים bore significant responsibility for the destruction of the בית המקדש. During the second Temple era, in the absence of a king, the de facto leader of the Jewish People was the כהן גדול. His fellow כהנים were the teachers, the halachic decision makers and the judges within the community. The משמרות, shifts of service at the בית המקדש, the theme of this קינה, represented geographic districts within Eretz Yisroel. That means that the כהנים were spread throughout the country in order to provide local leadership. Being the political and religious leaders explains why the כהנים, represented by the השמונאים, led the חנוכה rebellion. It also explains why the כהנים usurped the position of monarch once the השמונאים were victorious. In their view they were simply continuing to provide the leadership they had previously provided except that it was in the form of a monarchy.

That the כהנים bear significant responsibility for the destruction of the בית המקדש is because many of them fell under the spell of Hellenism. It is not widely recognized that the כהנים were among the wealthier Jews thanks to all the gifts they were privileged to receive, gifts known as מתנות כהונה. That included תרומה and פדיון בכורים, more so from male first born animals than from male first born humans. Being part of the aristocratic class, they were influenced by Hellenism as were the kings who were also כהנים..

Another little known fact is that the group known as צדוקים began with the כהנים. The term צדוקים originated from the fact that the כהן גדול was chosen from the house of צדוק, the כהן who דוד המלך selected to become the first כהן גדול to serve in the בית המקדש built under the leadership of his son שלמה המלך. All the subsequent כהנים גדולים were appointed from the House of צדוק until the השמונאים took the position away and passed the position on within their House.

With this background in mind, it is possible to understand why in this קינה, Ha'Kalir describes not only the parts of the service performed in the בית המקדש that were lost but also many of the sins that were committed by the כהנים.

The following chart shows the sins for which the first ten משמרות were guilty of transgressing. The sins are hinted to by the name of the משמר:

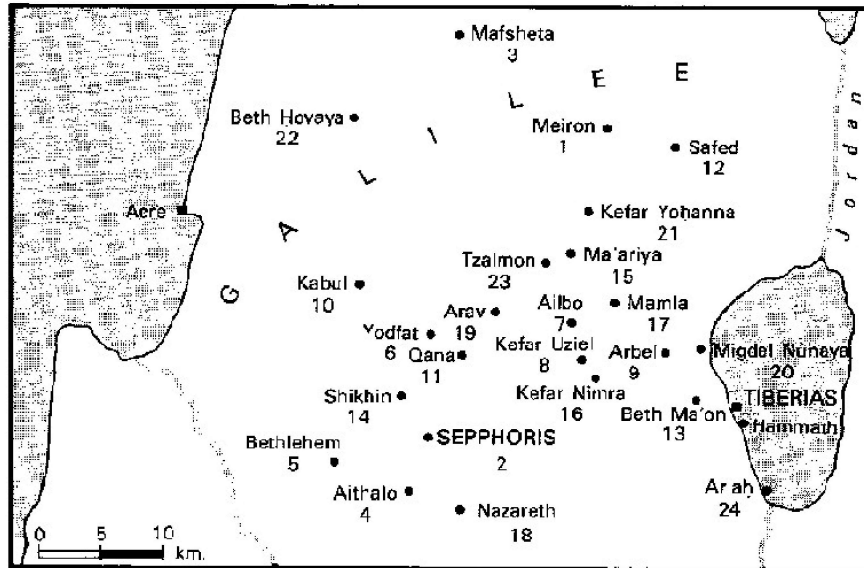
שם משפחת המשמר	שם נוסף	משמעות השמות על פי פירוש ב"קיינות לתשעה באב" לקינתו של הקליר "איכה ישבה חבצלת השרון" ^[10] כאלגוריה לחטאיהם של הכהנים וישראל.	המיקום המשוער בימינו של מגורי המשמר [11]
הוקריב	מסרבי מרון	מסרבים ומורדים ביושב מרום.	מירון
ידענה	ציפורים	ידע הקב"ה מחשבה רעה שבלבבם, והגלם.	ציפרי
קדם	מפשטה	שמעלו בחרם, והנחית הקב"ה מכתו עליהם והופשטו מכל טוב.	פסוטה
שערים	עיתה לו	שעורים לשון - שערוריה, עיתה לו לשון - עיוות.	אולי הכפר הלבנוני עייתא א-שעב הנמצא צפונית לבירגית, ויש המזהים אותו עם עילוט שבגליל התחתון ^[12] .
מלקינה	בית לחם	על שם המלך מנשה שהעביר בנו למולך, והיה מבית לחם.	בית לחם הגלילית
ממין	יודפת	על שם שנתפתו אחר יצר הרע, השיב הקב"ה ימינו אחר.	יודפת
הקוץ	עיילבו	הוקצו, הוכרתו. ובגללם הושמה הארץ לקוץ ודרדר.	עיילבון
אביה	עידו	שלא אבו (רצו) לשמוע לתורת השם.	כפר עוזיאל מזהה עם שדה עמודים ^[13]
ישוע	נשדף	שבעטיו נשרף ארון בית אלוקיננו.	ארבל
שכניהו	כבול	שכנים רעים לקב"ה.	כאבול

Partial Translation:

Who rebel against the One who sits on high-מְרֹן-מְסַרְבֵי הוֹקְרִיב-
 G-d knew the evil thoughts that they harbored and exiled them-צְפוּרִים-
 They took sanctified property so G-d struck them and they were stripped-מִפְּשֻטָה-
 of all benefit
 Guilty of scandal and falsification-עֵינֵתָה לֹו-
 Named after King Menashe who came from Beis Lechem and-מִלְכֵיהָ(ו)-בֵּית לָחֶם-
 instituted the worship of the idol Molech.
 Because they turned towards their evil inclination, G-d turned His right hand-יֹודפֶס-
 away from them.
 They transgressed laws that are punishable by Karen and therefore the land-עֵילבוֹן-
 was turned into dust and thorns.
 They refused to abide by the Torah given by G-d.-עֵזִיאל-
 Because of them the Aron came to be burned-אֶרְבֵל-
 Evil neighbors of G-d-כָּבוֹל-(ו)-

The **משמרות** After The Destruction Of The **בית המקדש**

The destruction of the **בית המקדש** did not result in the disappearance of the **משמרות**. Professor Lee Levine on page 174 of his book: 'The Rabbinic Class Of Roman Palestine In Late Antiquity, Yad Izhak Ben-Tzi and The Jewish Theological Seminary Of America, 1989, provides the following map that portrays where each of the **משמרות** relocated after the Bar Kochva Rebellion.



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|--------------|----------------|---------------|--------------|
| 1. Yehoyariv | 7. Haqotz | 13. Huppah | 19. Petahya |
| 2. Yeda'ya | 8. Aviya | 14. Yeshavav | 20. Yehazqel |
| 3. Harim | 9. Yeshu'a | 15. Bilgeh | 21. Yakhin |
| 4. Se'orim | 10. Shekheniya | 16. Imer | 22. Gemul |
| 5. Malkiya | 11. Elyashiv | 17. Hezir | 23. Delaya |
| 6. Miyamin | 12. Pashhur | 18. Hapitzetz | 24. Ma'aziya |

It was at that time that the Roman Government prohibited Jews from living in or visiting Yerushalayim except on Tisha B'Av. Because Jewish cities in and around Yersuhalayim were devastated during the Bar Kochva Rebellion, Jewish life moved to the Galilee, an area that had not suffered as significantly during the Rebellion. The **כהנים** from each **משמר** relocated, as well, together with the other members of their **משמר** because **כהנים** wanted to live among other **כהנים** because they knew that other **כהנים** would be very vigilant about observing the laws of purity. Since the **כהנים** were still collecting **תרומה**, a gift of between 1/40th and 1/60th of all that was produced agriculturally, the **כהנים** still needed to remain ritually pure at all times.

The concern with maintaining the **משמרות** did not involve only the **כהנים**. The community at large in Eretz Yisroel joined in remembering the **משמרות** since each **משמר**

represented a geographic area. AS a result, a practice began to announce each **שבת** the name of the **משמר** that was scheduled to serve in the **בית המקדש** that week. Here is an example of one such announcement that was discovered in the Cairo Geniza:

היום שבת קדש שבת קדש ליי היום
איוז היא המשמרת כך וכך משמרת כך וכך
הרחמן ישיב את המשמרות למקומה (1) מהרה בימינו אמן
כמה שנים משנברא העולם ועד עכשיו
ארבעת אלפים ושבע מאות ותשעין וארבע משנברא העולם ועד עכשיו
כמה שנים משחרב בית המקדש ועד עכשיו
תשע מאות ושישים ושבע משחרב בית המקדש ועד עכשיו
הרחמן יבנה ביתו והיכלו ואמרו אמן

Today is the holy Shabbos. G-d views today as holy.

What is the Mishmar that is scheduled to work in the Beis Hamikdash starting with this Shabbos? This is the Mishmar that is scheduled: _____.

May the Compassionate One restore the work of the Mishmarot to its rightful place soon and in our lifetimes.

How many years have passed since the creation of the world?

Four Thousand Seven Hundred and Ninety Four years have passed since the creation of the world (Year 4794).

How many years have passed since the destruction of the Beis Hamikdash?

Nine Hundred Sixty-Seven years have passed since the destruction of the Beis Hamikdash.

May the Compassionate One rebuild His home and sanctuary. Now say: Amen.

A further practice developed to include **פיוטים** in **תפלת מוסף** of **שבת** that bemoaned the loss of the **בית המקדש** and which spoke of the **משמר** of that week. Some authors wrote **קרובות** for all seven **ברכות**. That is the type of **פיוט** known as a **שבעתא**. Others wrote **עושה שלום** to be recited just before **ברכת כהנים**. Those were known by the title: **עושה שלום**.

These practices were followed by Jews who lived in Eretz Yisroel or who lived outside of Eretz Yisroel but followed **מנהג ארץ ישראל**. All the **כהנים** made a point of remembering the name of the **משמר** to which their families belonged and transmitted that information on to their children.

These practices were undertaken as memorials to the activities that once took place while the **בית המקדש** stood. They were meant to demonstrate to G-d that the Jewish People were ready to resume the practices of the **בית המקדש** and with the hope that G-d would agree with the Jewish People that it was time to resume those activities as well.