

Laments איכה

Translations of *Eikhah* for our world

This translation of *Laments*, the book of mourning poems read on *Tish'a B'Av*, uses principles of the Buber-Rosenzweig Bible. It strives to be “concordant”, translating related Hebrew words with related English words and following the order and syntax of the Hebrew where possible. It also focuses on the more physical, earthy meaning of words, in order to draw the modern reader towards more ancient ways of seeing and feeling. Sometimes alternate translations are given, indicated by a slash. (When reading aloud, simply pick one of the translations. For *YHVH*, you can read *Adonai* or *Hashem* or “the Eternal”.) James Moffat’s 1922 translation was consulted. As a somewhat literal translation, *Laments* uses “He” and “His” as pronouns for God, though Torah and common sense command us not to make an exclusively male or female image of God. If you are using *Laments* liturgically, please feel encouraged to change the pronouns. For brief essays on the theology of *Eikhah*, refugees, the Earth, and more, see the end of this booklet.



Laments 4:1, Margaret Adams Parker
www.margaretadamparker.com
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Read sections from Rabbi Seidenberg’s groundbreaking book, now in paperback, *Kabbalah and Ecology: God’s Image in the More-Than-Human World* (Cambridge U., 2015) at kabbalahandecology.com.

Find more *Tisha B'Av* resources, songs, and teachings online at: theshalomcenter.org/node/1733 and neohasid.org/zman/tisha_bav

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This work is dedicated to all refugees fleeing war and upheaval, and to our remembering their needs.

neohasid.org

8. What does this mean? The Torah portrays the land as a subject with rights and interests that take priority over our needs. Especially in the flood story and the laws of Jubilee and sabbatical years (Lev. 25)—and in the consequences that are supposed to befall the people if they do not observe these laws (Lev. 26)—the Torah teaches that God will take the side of the land against the people if forced to. The land will “enjoy her Sabbaths” (Lev. 26:34,43) – even if that means the people are exiled or wiped out. From the divine perspective, the land can sue for justice. What has intrinsic value is not humanity but justice, which is humanity’s potential. See: neohasid.org/torah/genesis-shmitah

9. The Torah outlines six curses for not observing the sabbatical year that describe an unraveling relationship between people and land. Two curses involve children being eaten – by wild animals (v.22), then by their parents (v.29). That image is repeated in *Eikhah* (2:20, 4:10), and it is the main connection between *Eikhah* and Leviticus. The final curse in Leviticus is that “you will be lost in the nations and the land of your enemies will eat you” (v.38). The last curse does not sound like the worst. But if the land eats us, this represents a complete reversal of the right relationship between the people and the land.

10. In ancient times, people believed that the Temple existed to promote fertility and abundance. Temple rituals were performed for the sake of the land and for all life, not just for the Jews or even for all humanity. The Temple’s purpose had already been destroyed by the way people treated the land.

11. The idea that destruction came because of how the Jewish people treated the land is not found in *Eikhah*, where identification of the land with the people is total. Instead, Jerusalem’s downfall results from the moral downfall in relationships between human beings. In Jeremiah too, the fate of Jerusalem is sealed only after the rich, who briefly set their slaves free, re-enslave them when it looks like the danger has passed. (Jer. 34) How we treat the stranger, the poor, the refugee, is what determines if we have the right to be in the land.

12. Creation is compared to a sacred Temple (*Tanchuma Pekudei, P’ri Eitz Hadar*). In an age when our ecological “sins” are coming home to roost, the connection between natural disaster and divine retribution is not farfetched. However, when the Jerusalem Temple was destroyed, there were other lands to flee to. If we destroy the Temple that is this Earth, there will be no place to flee. (Cantor Richard Kaplan’s *Kinah L’churban Gan Eden*, on neohasid.org, can help you focus on this theme.)

13. We can expect more wars over resources, as well as people fleeing areas that have flooded or become deserts, as climate change puts more pressure on our ecosystems and our social systems. We need all the spiritual resources we can muster to stay open to the humanity of the refugee and the stranger while also taking care of each other. *Eikhah* is an invitation to move towards justice for all people, for all species, and for the land herself.

Rabbi David Mevorach Seidenberg
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Some notes on the theology of *Eikhah*:

1. *Tish'a B'Av* could not be more relevant than it is today, when the crisis of war refugees and fear of terrorism have overwhelmed the political process in so many countries. We think of *Tish'a B'Av* as a time of mourning, but it is more importantly a call to identify with the experience of refugees who are forced to risk their lives and even their children's lives in order to escape violence, hunger, devastation. That's what the Jewish people went through when the Temple, and the nation and society it stood for, were destroyed, when they became "like deer, not finding a place to graze, walking without strength before a pursuer." (1:6)

2. The idea that tragedy and disaster are punishment for sins seems alien to many modern Jews. This is also why it can be hard to connect the Holocaust with *Tish'a B'Av*. But this theology can also be consoling, because it allows people to find meaning in tragedy.

3. The author(s) of *Eikhah* (traditionally Jeremiah) believed that what happened to Jerusalem expressed divine judgment. For our ancestors, the choice was to believe either that the destruction was God's punishment, or that God no longer cared about what happened to them. It is easy to imagine people choosing a punishing God over an uncaring God (though the latter possibility is also suggested in the last verse of *Eikhah*). Even though *Eikhah* sounds like it's about God punishing us, it's not really a theodicy, a justification of God. Rather, it expresses the hope that tragedy proves that God cares about us, instead of proving the opposite.

4. That doesn't mean we need to accept that theology – even in *Eikhah* itself, this idea is questioned. Only in chapter three is Zion's destruction consistently seen as fair and just punishment. In all the other chapters, the degree of divine punishment is described as excessive and abusive. In every chapter, the poet begs God to pay attention: "See, *YHVH*, and look: to whom did You deal thus? If women will eat their fruit, coddled babes – !"(2:20; also 1:9, 1:11, 1:20, 3:63, 4:16, 5:1). It's as if other people could see and understand the tragedy that unfolded (1:12), but God could not.

5. This suggests one way to confront the images of sexual abuse in *Eikhah*: "All who honor her despise her, for they saw her nakedness." (1:8; also 1:10, 4:21, 5:11) In the prophets, such abuse is a metaphor for the "just" punishment that follows Israel's "adulterous" pursuit of other gods. But in *Eikhah*, the metaphor is used to hold up a mirror to God, to show that the punishment was intolerably abusive.

6. The real theology of *Eikhah* is summed up in the verse, "What can I compare to you, daughter Jerusalem, that I may comfort you?" (2:13) What images, what words, can help people bear the memory of tragedy? The poet is willing to say whatever is needed to enable the people to find meaning.

7. There is another way to understand the destruction of Jerusalem. According to Jeremiah, the reason for the exile was that Israel did not let the land rest every seven years after they entered the land. (2 Chron. 36:21) Since 490 years had passed without a sabbatical year, Israel had to go into exile for 70 years.

CHAPTER 1

- אֵיכָה |
יְשְׁבָה בְּדָד
הָעִיר רַבַּתִּי עָם
הִיְתָה כְּאַלְמָנָה
רַבַּתִּי בְּגוֹיִם
שָׁרְתִי בְּמַדִּינֹת
הִיְתָה לְמָס:
בְּכֹו תִבְכֶּה בַּלַּיְלָה
וְדַמְעָתָה עַל לַחְיָהּ
אֵין-לָהּ מְנַחֵם
מִכָּל-אֲהָבֶיהָ
כָּל-רֵעֶיהָ
בְּגָדוּ בָּהּ
הָיוּ לָהּ לְאֹיְבִים:
גַּלְתָּה יְהוּדָה
מֵעֲנִי וּמִרַב עֲבֹדָה
הִיא יְשְׁבָה בְּגוֹיִם
לֹא מְצָאָה מְנוּחַ
כָּל-רֹדְפֶיהָ הַשִּׁיגוּהָ
בֵּין הַמְצָרִים:
דְּרֹכֵי צִיּוֹן אֲבֵלוֹת
מִבְּלִי בָאֵי מוֹעֵד
כָּל-שַׁעְרֶיהָ שׁוֹמְמִין
- 1 *Eikhah!* How can it be –
she sat alone,
the city so great / so swelled with people?
She was like a widow.
The one great among the nations,
ministering among the states,
became a slave caste.
2 Crying, she will cry in the night,
her tear upon her cheek
There is none for her, no comforter,
from all her lovers.
All her companions
played traitor with her.
They became for her enemies.
3 She, Judah, was exiled,
by poverty, and by (so) much hard labor
She sat among the nations,
not finding any rest;
All her pursuers caught up with her
between the confined places.
4 Zion's roads are mourning
from being without festival-goers,
all her gates desolated;

כְּהַנִּיחַ נֶאֱנָחִים
 בְּתוֹלְתֶיהָ נוֹגְוֹת
 וְהִיא מֵרָלָה:
 הָיָה צָרֶיהָ לְרֹאשׁ
 אֵיבֵיהָ שָׁלוֹ
 כִּי־הִנֵּה הוֹגָה
 עַל־רַב־פְּשָׁעֶיהָ
 עוֹלָלֶיהָ הִלְכוּ שְׁבִי
 לְפָנֵי־צָר:
 וַיֵּצֵא מִן־בֵּית־צִיּוֹן
 כָּל־הַדָּרָה
 הָיָה שְׂרֵיהָ כְּאֵילִים
 לֹא־מָצְאוּ מְרֻעָה
 וַיִּלְכוּ בְּלֹא־כֹחַ
 לְפָנֵי רוֹדֵף:
 זָכְרָה יְרוּשָׁלַם
 יְמֵי עֲנִיָּה
 וּמְרוֹדֶיהָ
 כֹּל מִחֲמֻדֶיהָ
 אֲשֶׁר הָיוּ מִיְמֵי קָדֶם
 בְּנֶפֶל עַמָּהּ בְּיַד־צָר
 וְאֵין עֹזֵר לָהּ
 רָאוּהָ צָרִים
 שֹׁחֲקוּ עַל מִשְׁבֶּתֶיהָ:
 חָטְאָה חָטְאָה יְרוּשָׁלַם

Her priests are moaning,
 her girls grieving;
 And she – it is bitterness for her.
 5 Her tormentors were at the head,
 her enemies had ease
 For YHVH / the Eternal aggrieved her
 for the greatness of her sins.
 Her babes walked captive
 before foe;
 6 and all her splendor went out from
 daughter Zion!
 Her ministers were like deer,
 not finding a place to graze;
 and (so) they walked, without strength,
 before a pursuer.
 7 Jerusalem remembered
 the days of her poverty / affliction
 and her downsliding,
 all her precious things
 which were from days long ago,
 while her people fell into a foe's hand;
 and there is no help for her.
 They saw her, her tormentors,
 laughing over her becoming stilled.
 8 Sinning she sinned, Jerusalem.

Hashiveinu הַשִּׁיבֵנוּ
 Adonai elekha יְהוָה אֱלֹהֶיךָ
 v'nashuvah וְנָשׁוּבָה
 Chadash yamenu חֲדָשׁ יָמֵינוּ
 k'kedem כְּקֶדֶם:

Some more songs:

Shifkhi kamayim libeikh
 nokhach p'nei Hashem

Pour out your heart like water
 right before Hashem

Yehudah l'olam teishev,
 Yerushalayim l'dor vador

Judah will dwell for all time,
 Jerusalem for generations

By the waters of Babylon we sat
 down and wept for thee Zion
 We remember thee Zion

Nachamu 'ami.
 Anokhi hu m'nachemchem

Take comfort my people
 I am the one who comforts you

Eli Tsiyon v'areha
 k'mo ishah v'tsireha
 v'khivtulah chagurat sak
 al ba'al n'ureha

My God, Zion and her towns, like
 a woman in travail, like a virgin
 wearing sackcloth for the
 husband of her youth

Turn us,
 YHVH, toward you,
 and we will turn.
 Make our days new again,
 like dawn / long ago.

The observances of Tish'a B'Av

The observances of *Tish'a B'Av*—not wearing fresh clothes, not washing, fasting from eating and drinking and sexual contact, not greeting each other, not sitting anywhere except on the ground—are closer to the experience of being a refugee than to being a mourner. The destruction of the Temple stands not just for the destruction of Jerusalem, but for the city being turned into a war zone, and the people becoming prey to hunger, violence, and death. *Tish'a B'Av* is not primarily about the Temple – *Chaza"l*, the rabbis, figured out how to live without the Temple long ago. Rather, *Tish'a B'Av* is about homelessness, fleeing from war into famine, being thrown into a hostile world without shelter or protection – things all too present in our world. It's an opportunity empathize, to confront the ways we abuse our power, as individuals, as a society, as a people, and as a species, turning other people and other species into refugees.



City Shelter, Kathe Kollwitz, 1926, public domain

יב שָׂרִים בְּיָדָם נִתְּלוּ
 פְּנֵי זְקֵנִים לֹא נִהְדָּרוּ:
 יג בַּחֹרִים טָחוּז נִשְׂאוּ
 וּנְעָרִים בַּעֲזַי כָּשְׁלוּ:
 יד זְקֵנִים מִשְׁעַר שַׁבְּתוֹ
 בַּחֹרִים מִנְּגִינָתָם:
 טו שָׁבֵת מְשׁוֹשׁ לִבְנוֹ
 נִהְפָּד לְאַבֵּל מִחֻלְנוֹ:
 טז נִפְּלָה עֲטֶרֶת רֹאשֵׁנוּ
 אִוִּי-נָא לָנוּ כִּי חָטֵאנוּ:
 יז עַל-זֶה הָיָה דָּוָה לִבְנוֹ
 עַל-אַלֶּה חֲשָׁכוּ עֵינֵינוּ:
 יח עַל הַר-צִיּוֹן שָׁשְׂמָם
 שׁוֹעֲלִים הִלְכוּ-בוֹ:
 יט אַתָּה יְהוָה
 לְעוֹלָם תֵּשֵׁב
 כִּסֵּיֶיךָ לְדָר וְדוֹר:
 כ לָמָּה לִנְצַח תִּשְׁכַּחֲנוּ
 תַּעֲזֹבֵנוּ לְאֶרֶץ יָמִים:
 כא הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ
 וְנִשׁוּבָה
 חֲדָשׁ יָמֵינוּ כְּקֶדֶם:
 כב כִּי אִם-מָאֵס
 מְאַסְתָּנוּ קִצְפָּתָ עָלֵינוּ
 עַד-מְאֹד

12 Ministers by their hand were hung.
 Elders' faces shown no majesty / respect.
 13 Boys would carry a millstone,
 and youths, stumbling with wood.
 14 Elders ceased from gate,
 boys from their play.
 15 Our heart ceased / stopped any joy,
 our dance overturned into mourning.
 16 The crown on our head is fallen;
 Oy for us! For we sinned.
 17 For this our heart was sickened.
 For these our eyes darkened.
 18 For Mount Zion, that was desolated,
 foxes went through her.
 19 You, *YHVH*
 will sit for all world-time,
 Your throne (lasts) for generations.
 20 Why would you forget us forever?
 Abandon us for the span of time's days?
 21 Turn us, *YHVH*, toward you,
 and we will turn.
 Renew our days, like long before,
 22 except if rejecting you did
 reject / loath us, were enraged over us,
 so very much—!

עַל-כֵּן לְנִידָה הָיָתָה
 כָּל-מַכְבְּדֶיהָ הִזְלוּהָ
 כִּי-רָאוּ עֲרוּתָהּ
 גַּם-הִיא נֹאנָחָה
 וַתִּשָּׁב אַחֲוָר:
 ט טִמְאַתָּה בְּשׂוּלֶיהָ
 לֹא זָכְרָה אַחֲרֵיתָהּ
 וַתִּרְדּוּ פְּלָאִים
 אֵין מְנַחֵם לָהּ
 רָאָה יְהוָה אֶת-עֲנָוִי
 כִּי הִגְדִּיל אוֹיֵב:
 י יָדוּ פָּרֵשׁ צָר
 עַל כָּל-מַחְמַדֶּיהָ
 כִּי-רָאָתָהּ גּוֹיִם
 בָּאוּ מִקְדָּשְׁךָ
 אֲשֶׁר צִוִּיתָהּ
 לֹא-יָבֹאוּ
 בְּקִהְלָ לָךְ:
 יא כָּל-עַמָּה נֹאנָחִים
 מִבְּקָשִׁים לָחֵם
 נָתְנוּ מַחְמוּדֵיהֶם
 בְּאֹכֵל לְהַשִּׁיב נַפְשׁ
 רָאָה יְהוָה
 וַהֲבִיטָהּ כִּי הָיִיתִי זוֹלָלָה:
 יב לֹא לְוָא אֵלֵיכֶם

For this an outcast / *nidah* she became.
 All who honor her despise her,
 for they saw her nakedness.
 Also her, she is moaning,
 and turned around backward.
 9 Her blood / *tum'ah* in her skirts,
 she didn't remember her end after,
 she descended wondrously.
 There is no comforter for her.
YHVH, see my poverty / my humiliation,
 for an enemy became great.
 10 A foe / Trauma spread out his hand
 over all her precious things;
 She saw other nations
 come within her holy place,
 which You commanded her:
 "They won't come in
 with the community to you."
 11 All her people are moaning
 seeking bread;
 They gave up their precious things
 for food to restore life.
 See, *YHVH*,
 and look (at how) I was despised.
 12 Never to you,

כָּל־עֹבְרֵי דֶרֶךְ
הִבִּיטוּ וּרְאוּ
אִם־יֵשׁ מִכְּאוֹב כְּמִכְּאֹבִי
אֲשֶׁר עוֹלַל לִי
אֲשֶׁר הוֹגְהָ יְהוָה
בְּיוֹם חֲרוֹן אַפָּוֹ:
יג מִמְּרוֹם שָׁלַח־אַשׁ
בְּעֲצָמַי וַיִּרְדְּנָה
פָּרֶשׁ רַגְשִׁי לְרַגְלִי
הִשְׁיבֵנִי אֲחֹזֵר
נִתְּנֵנִי שְׁמֵמָה
כָּל־הַיּוֹם דָּוָה:
יד נֶשְׁקַד לְעַל פְּשָׁעַי
בְּיָדוֹ יִשְׁתַּרְגְּנוּ
עָלוּ עַל־צַוְאַרְי
הַכֶּשֶׁל כַּחֲוִי
נִתְּנֵנִי אֲדֹנָי בְּיַדִּי
לֹא־אוּכַל קוּם:
טו סִלָּה
כָּל־אֲבִירֵי | אֲדֹנָי בְּקֶרְבִּי
קָרָא עָלַי מוֹעֵד
לְשֹׁבֵר בַּחוּרֵי
גַת דֶּרֶךְ אֲדֹנָי
לְבַת־וִילַת בַּת־יְהוּדָה:
טז עַל־אַלְהָה | אֲנִי בּוֹכֶיָה

all who pass on the way.
(All of you) look, and see –
could there be pain like my pain
which was doled out to me,
which *YHVH* caused to grieve
in the day of His furious anger?
13 From a height He sent fire
in my bones and overwhelmed them.
He spread out a net for my feet;
He turned me / repelled me backward;
He made me desolate,
all day – sickness.
14 The harness of my sins lashed on,
they were tied down by His hand,
brought up onto my neck,
making my strength fail.
Adonai gave me over into (such) hands
that I am unable to stand up.
15 *Adonai* spurned
all my mighty warriors within me,
He called out over me a feast
for breaking my boys;
a winepress—*Adonai* stomped—
for daughter Judah’s girl.
16 Over these, I am crying;

א זְכוֹר יְהוָה מַה־הָיָה לָנוּ
הִבִּיטָה וּרְאָה
אֶת־חֲרָפְתָנוּ:
ב נִחַלְתָנוּ נְהַפְכָה לְזָרִים
בְּתֵינוּ לְנֹכְרִים:
ג יְתוּמִים הָיִינוּ וְאִין אָב
אִמֹתֵינוּ כְּאִלְמָנוֹת:
ד מִיַּמֵּינוּ בְּכֶסֶף שָׁתִינוּ
עֵצֵינוּ בְּמַחִיר יָבֵאוּ:
ה עַל צַוְאַרְנוּ נִרְדְּפָנוּ
יָגַעְנוּ וְלֹא הוֹנַח־לָנוּ:
ו מִצְרַיִם נִתְּנוּ לְיָד
אֲשׁוּר לְשִׁבְעַ לָחֶם:
ז אֲבֹתֵינוּ חָטְאוּ וְאִינָם
וְאִנְחָנוּ עוֹנֵתֵיהֶם סָבְלוּנוּ:
ח עֲבָדִים מִשְׁלוּ כָּנוּ
פָּרַק אִין מִיָּדָם:
ט בְּנַפְשֵׁנוּ נָבִיא לְחַמְנוּ
מִפְּנֵי חֶרֶב הַמִּדְבָּר:
י עוֹרֵנוּ כְּתַנּוּר נִכְמְרוּ
מִפְּנֵי זַלְעָפוֹת רָעֵב:
יא נְשִׁים בְּצִיּוֹן עָנוּ
בְּתַלְתַּת בְּעָרֵי יְהוּדָה:

1 *YHVH*, remember what was ours.
Look, and see
our abuse / our shame!
2 Our inheritance overturned to strangers,
our houses to foreigners.
3 We were orphans, there is no father,
our mothers like widows.
4 Our water we drank for money;
our wood came (only) with a price.
5 On our neck were we pursued,
weary, and none would let us (rest).
6 Egypt, we stretched a hand,
Assyria, to satisfy bread.
7 Our fathers sinned and are not,
and we shouldered their iniquities.
8 Slaves ruled us.
None can break us out from their hand.
9 For our lives we bring our bread,
from before the wilderness’s sword.
10 Our skin like a furnace, glowing,
from before the delirium of hunger.
11 Women in Zion were victimized,
girls, in Judah’s towns.

בְּצַפִּיתָנוּ צְפִינוּ אֶל־גּוֹי
 לֹא יוֹשֵׁעַ:
 יח צְדוֹ צְעָדֵינוּ
 מִלְּכַת בְּרַחֲבֵינוּ
 קָרַב קִצְּנוּ מְלֵאוֹ יָמֵינוּ
 כִּי־בָא קִצְּנוּ:
 יט קָלִים הָיוּ רֹדְפֵינוּ
 מִנְּשָׂרַי שָׁמַיִם
 עַל־הַהָרִים דָּלְקָנוּ
 בַּמִּדְבָּר אָרְבוּ לָנוּ:
 כ רֹחַ אֶפְנוֹ מְשִׁיחַ יְהוָה
 נִלְכַּד בַּשְּׁחִיתוֹתָם
 אֲשֶׁר אָמַרְנוּ בְּצִלּוֹ
 נִחְיָה בְּגוֹיִם:
 כא שִׂישִׁי וְשִׂמְחִי בַת־אֲדוֹם
 יוֹשֶׁבֶת בְּאֶרֶץ עוֹץ
 גַּם־עֲלֶיךָ תִּעְבֶּר־כּוֹס
 תִּשְׁכַּרְי וְתִתְעַרֶי:
 כב תִּם־עוֹנֶיךָ
 בַּת־צִיּוֹן
 לֹא יוֹסִיף לְהִגְלוֹתְךָ
 פֶּקֶד עוֹנֶיךָ
 בַּת־אֲדוֹם
 גְּלָהָ עַל־חַטָּאתֶיךָ:

In our seeking, we sought / we peered
 toward a nation not (able to) save.
 18 They hunted / tracked our steps,
 (driven) from going in our squares.
 Our end draws close, our days filled,
 for our end has come.
 19 Swift were they, our pursuers,
 more than eagles of the heavens.
 Over the mountains they chased us,
 in the wilderness they laid ambush for us.
 20 Breath of our nose, *YHVH*'s anointed,
 he was trapped by their destructions,
 (the one) whom we said, "In his shade
 we will live with the nations."
 21 Rejoice and be happy, daughter Edom,
 dwelling in the land of Utz –
 a cup will also pass over (to) you,
 you will drink and strip yourself naked.
 22 Complete be your iniquity,
 daughter Zion,
 no more to be exiled / exposed.
 He has charged your iniquity,
 daughter Edom,
 exposed (you) for your sins.

עֵינַי | עֵינַי יִרְדֶּה מַיִם
 כִּי־רַחֵק מִמֶּנִּי מְנַחֵם
 מַשְׁעִיב נַפְשִׁי
 הָיוּ בְנֵי שׁוֹמְמִים
 כִּי גָבַר אוֹיְבִי:
 יז פָּרְשָׁה צִיּוֹן בְּיָדֶיהָ
 אֵין מְנַחֵם לָהּ
 צִוָּה יְהוָה לְיַעֲקֹב
 סָבִיבֵי צָרָיו
 הִיִּתְהָ יְרוּשָׁלַם
 לְנִדָּה בֵּינֵיהֶם:
 יח צַדִּיק הוּא יְהוָה
 כִּי פִּיהוּ מְרִיתִי
 שָׁמְעוּ־נָא כָּל־הָעַמִּים
 וְרֵאוּ מַכְאֲבֵי
 בְּתוֹלְתֵי וּבַחוּרֵי
 הֶלְכוּ בַשִּׁבִּי:
 יט קָרָאתִי לְמֵאֲהָבֵי
 הִמָּה רְמוֹנֵי
 כְּהֵנִי וְזִקְנֵי
 בְּעִיר גּוֹעוּ
 כִּי־בִקְשׁוּ אֶכְלִי לָמוֹ
 וַיִּשְׁיבוּ אֶת־נַפְשָׁם:
 כ רָאָה יְהוָה כִּי־צָר־לִי
 מֵעֵי חֲמָרְמוֹרוֹ

my eye, my eye, she drops water.
 For so far from me is any comforter,
 a restorer for my life.
 My children were decimated,
 for an enemy overwhelmed / triumphed.
 17 Zion spread out with her hands,
 there is no comforter for her.
YHVH commanded for Jacob,
 surrounding him, his tormentors.
 Jerusalem became
 outcast / *nidah* between them.
 18 Righteous is *YHVH*,
 for His mouth I rebelled (against).
 Listen, please—all peoples—
 and see my pain!
 My girls and my boys
 walked captive / into captivity.
 19 I called to my lovers.
 Those deceived me.
 My priests, and my elders,
 they wasted away in the city,
 while they sought food for themselves
 (that) would bring back their life / soul.
 20 See *YHVH* – for mine is torment,
 my guts were churning,

נְהַפְּךָ לְבִי בְּקִרְבִּי
כִּי מָרוּ מְרִיתִי
מִחוּץ שִׁבְלֵה־חָרֶב
בְּבַיִת כְּמוֹת:

כֹּא שָׁמְעוּ כִּי נִאֲנַחָה אָנֹכִי
אֵין מְנַחֵם לִי
כָּל־אֵיבֵי שָׁמְעוּ
רַעְתִּי

לָשׁוּ כִּי אַתָּה עָשִׂיתָ
הַבָּאת יוֹם־קִרְאָתָּ
וַיְהִיו כְּמוֹנֵי:

כָּב תָּבֵא כָּל־רַעְתֶּם לְפָנַי
וְעוֹלֵל לָמוּ כְּאִשֶּׁר
עוֹלָלָת לִי עַל כָּל־פְּשָׁעַי
כִּי־רַבּוֹת אַנְחָתִי
וְלִבִּי דָוָה:

my heart overturned within me,
for rebelling I rebelled.

From outside sword bereaving;
In the house, like death itself.

21 They listened – for I am moaning,
there is no comforter for me.

All my enemies listened
for my evil (doom).

They rejoiced, for You did it,
You brought the day You called for –
and let them be(come) like me.

22 May all their evil come before You,
and deal to them as

You dealt to me for all my sins.

For so much are my sighs,
and my heart is sickened.

CHAPTER 2

אֵיכָהּ

יַעֲיֵב בְּאַפּוֹ |

אֲדַנִּי אֶת־בֵּת־צִיּוֹן

הַשְּׁלִיךְ מִשָּׁמַיִם אֶרֶץ

תְּפֹאֶרֶת יִשְׂרָאֵל

1 *Eikhah!* How can it be –

in His anger *Adonai* / the Lord
clouded over daughter Zion.

He cast down, from skies (to) earth,
Israel's glory,

מְלֹכֵי־אֶרֶץ
כָּל יֹשְׁבֵי תֵבֵל
כִּי יבֹא צָר וְאוֹיֵב
בְּשַׁעְרֵי יְרוּשָׁלַם:

יָג מִחַטָּאת נְבִיאֶיהָ
עוֹנוֹת כְּהֻנָּה
הַשֹּׁפְכִים בְּקִרְבָּה
דָּם צְדִיקִים:

יָד נָעוּ עוֹרִים
בְּחוּצוֹת נִגְאָלוּ בְּדָם
בְּלֹא יוֹכְלוּ
יָגְעוּ בְּלִבְשֵׁיהֶם:

טו סוּרוּ טִמְאָה
קָרְאוּ לָמוּ
סוּרוּ סוּרוּ אֶל־תִּגְעוּ
כִּי נָצוּ גַם־נָעוּ
אָמְרוּ בְּגוֹיִם
לֹא יוֹסִיפוּ לְגוֹר:

טז פָּנֵי יְהוָה

חִלְקָם לֹא יוֹסִיף

לְהִבִּיטֵם

פָּנֵי כְּהֻנִים לֹא נִשְׂאוּ

וַיִּזְקְנוּ לֹא חֲנָנוּ:

יז עוֹלֵינוּ תִכְלֵינָה עֵינֵינוּ

אֶל־עֲזָרָתְנוּ הֶבֶל

kings of the earth
all the inhabitants of the world,
that tormentor and enemy would come
into the gates of Jerusalem –

13 because of her prophets' sins,
her priests' wrongs / iniquities,
the ones who poured out inside her
the blood of righteous people.

14 They were shaking / staggering, blind
in the streets, defiled with the blood,
with none able / willing (to)
come in contact with their clothes.

15 “Get out! Contaminated! / *Tamei!*”
they would call to them,
“Get out! Get out! Don't touch!”
For they fled, even staggered.
They said in the nations,
they will no more (be allowed) to dwell.

16 *YHVH's* presence / face
divided them, He would no more
look at them / notice them –
(for) priest's faces they did not lift up,
and (to) elders they did not show grace.

17 Still will our eyes be used up / failing,
toward our help, (which is) emptiness.

מִחַטְאַת סֹדֶם
 הִתְהַפְּוֹכָה כְּמוֹ-רֹגֵעַ
 וְלֹא-תָלוּ בָּהּ יָדַיִם:
 ז וְכֹו נְזִירֵיהָ מִשְׁלֵג
 צָחֹו מִחֶלֶב
 אֲדָמוֹ לְעֵצִים מִפְּנִינִים
 סַפִּיר גִּזְרָתָם:
 ח חֲשֹׁךְ מִשְׁחֹור
 תִּאָּרֶם
 לֹא נִכְרוּ בַּחוּצוֹת
 צַפֵּד עוֹרֶם עַל-עֲצָמָם
 יָבֵשׁ הָיָה כַּעֵץ:
 ט טוֹבִים הָיוּ חֲלֵי-חֶרֶב
 מִחֲלֵי רָעֵב
 שֵׁהֶם יָזוּבוּ מִדְּקָרִים
 מִתְּנוּבַת שְׂדֵי:
 י יָדַי נְשִׁים רַחֲמָנִיּוֹת
 בְּשָׁלוֹ יִלְדֵיהֶן
 הָיוּ לְבָרוֹת לָמוֹ
 בְּשִׁבְרַת בַּת-עַמִּי:
 יא כִּלְהָ יְהוָה אֶת-חַמְתּוֹ
 שָׁפַךְ חֲרוֹן אַפּוֹ
 וַיִּצְתֵּ-אֵשׁ בְּצִיּוֹן
 וַתֹּאכַל יְסוּדוֹתֶיהָ:
 יב לֹא הֵאֱמִינוּ

grew great, beyond the sin of Sodom,
 the one overthrown, as (in) a moment,
 and no hands were laid on her.
 7 Her Nazirites were pure beyond snow,
 clearer than milk,
 red of bone, more than rubies,
 their cut shape sapphire crystal.
 8 (Now) darkened beyond black soot
 is their form,
 they are not recognized in the streets,
 their skin stretched taut over their bone,
 it was dried out like a stick.
 9 Better were the sword-slain
 than the famine-slain,
 for those drain away, stabbed through
 from (want of) produce of the field.
 10 Merciful hands of merciful women
 stewed their children –
 they became provision for them
 in the shattering of my daughter people.
 11 YHVH used up His fury,
 poured out His burning anger,
 and He kindled a fire in Zion,
 and she consumed her foundations.
 12 They would not have believed,

וְלֹא-זָכַר
 הַדָּם-רַגְלָיו
 בְּיוֹם אַפּוֹ:
 ב בִּלְעַ אֲדָנָי לֹא חָמַל
 אֶת כָּל-נְאוֹת יַעֲקֹב
 הָרֵס בְּעִבְרָתוֹ
 מִבְּצִרֵי בַת-יְהוּדָה
 הִגִּיעַ לְאַרְצָא
 חָלַל מַמְלָכָה וְשָׂרֵיהָ:
 ג גִּבַּע בְּחַר־אֵף
 כָּל קַרְוֹ יִשְׂרָאֵל
 הִשִּׁיב אֲחוֹר יָמִינוֹ
 מִפְּנֵי אוֹיֵב
 וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ
 לְהִבָּה אֲכָלָה סָבִיב:
 ד דָּרַךְ קִשְׁתּוֹ כְּאוֹיֵב
 נִצָּב יָמִינוֹ
 כְּצָר
 וַיַּהַרֵג כָּל
 מִחַמְדֵי-עֵינַיִן
 בְּאֹהֶל בַּת-צִיּוֹן
 שָׁפַךְ כְּאֵשׁ חַמְתּוֹ:
 ה הָיָה אֲדָנָי | כְּאוֹיֵב
 בִּלְעַ יִשְׂרָאֵל
 בִּלְעַ כָּל-אַרְמְנוֹתֶיהָ

and didn't remember
 His foot's resting place
 in His day of anger.
 2 Adonai devoured—He had no pity—
 all of Jacob's pastures.
 He tore down with His burning
 daughter Judah's fortifications;
 He reached to the very ground.
 He violated kingdom and her ministers.
 3 With ferocious anger He hacked off
 all of Israel's horn.
 He turned His right hand backward
 before the enemy.
 Burning into Jacob, like fire
 flaming, consuming (all) around.
 4 He worked His bow like an enemy,
 He stood firm His right hand
 as a foe / a tormentor
 and He murdered everything
 precious to the eye;
 In daughter Zion's tent
 He poured out His wrath like the fire.
 5 Adonai was like an enemy;
 He devoured / swallowed Israel.
 He devoured all her citadels,

שִׁחַת מִבְּצָרָיו
 וַיִּרְבֵּל בְּבֵת־יְהוּדָה
 תִּיאַנְיָה וְאַנְיָה:
 וַיִּחַמַס כַּגֹּן שֹׁכֵו
 שִׁחַת מוֹעֵדוֹ
 שָׁפַח יְהוָה | בְּצִיּוֹן
 מוֹעֵד וְשֹׁבֵת
 וַיִּנְאַץ בְּזַעַם־אָפוֹ
 מֶלֶךְ וְכֹהֵן:
 זַ וַזָּח אֲדוֹנָי | מִזִּבְחֹו
 נֶאֱדַר מִקְדָּשׁוֹ
 הִסְגִּיר בְּיַד־אוֹיֵב
 חוֹמַת אֲרָמְנוֹתֶיהָ
 קוֹל נְתָנוּ בְּבֵית־יְהוָה
 כַּיּוֹם מוֹעֵד:
 ח חָשֵׁב יְהוָה | לְהַשְׁחִית
 חוֹמַת בַּת־צִיּוֹן נְטָה לָּו
 לֹא־הָשִׁיב יָדוֹ
 מִבְּלַעַ
 וַיִּאֲבֹל־חַל וְחוֹמָה
 יַחְדָּו אִמְלָלוּ:
 ט טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ
 אֶבֶד וְשֹׁבֵר בְּרִיחֶיהָ
 מִלְּפָה וְשָׂרֶיהָ בְּגוֹיִם
 אֵין תּוֹרָה

undermined His fortifications;
 And He multiplied in daughter Zion
 grief and groaning.
 6 Like a garden, He tore apart His sukkah,
 destroyed His feast.
YHVH caused Shabbat and festival
 to be forgotten in Zion,
 by the rage of His anger
 king and priest.
 7 *Adonai* abhorred His altar,
 disdained His holy place.
 He made shut with an enemy's hand
 the walls of her citadels.
 They gave a shout in *YHVH's* house
 like a festival day.
 8 *YHVH* plotted to ruin
 daughter Zion's wall, stretched a line,
 didn't turn back His hand
 from swallowing up,
 and He made rampart and wall mourn,
 together made wretched.
 9 They drowned in the earth, her gates.
 He smashed and broke her bars.
 Her king and her ministers in the nations,
 there is no Torah / no teaching.

אַ אֵיכָה
 יוֹעַם זָהָב
 יִשְׁנָא הַכֶּתֶם הַטּוֹב
 תִּשְׁתַּפְּכֶנָּה אַבְנֵי־קֹדֶשׁ
 בְּרֹאשׁ כָּל־חוֹצוֹת:
 ב בְּנֵי צִיּוֹן הַיְקָרִים
 הַמְּסֻלָּאִים בַּפֹּז
 אֵיכָה נִחְשְׁבוּ
 לְנִבְלֵי־חָרָשׁ
 מַעֲשֵׂה יְדֵי יוֹצֵר:
 ג גַּם־תַּנִּים חָלְצוּ שָׂדֶה
 הַיְנִיקוּ גּוֹרֵיהֶן
 בַּת־עַמִּי לְאֶכְזָר
 כִּי־עֲנִים בַּמַּדְבָּר:
 ד דִּבֶּק לְשׁוֹן יוֹנֵק
 אֶל־חִכּוֹ בְּצַמָּא
 עוֹלָלִים שָׂאָלוּ לָחֶם
 פָּרַשׁ אֵין לָהֶם:
 ה הָאֶכְלִים לְמַעַדְנֵים
 נִשְׁמָו בַּחוֹצוֹת
 הָאֲמָנִים עָלֵי תוֹלַעַ
 חִבְּקוּ אֲשֵׁפֶתוֹת:
 ו וַיִּגְדַּל עֵזוֹן בַּת־עַמִּי

1 *Eikhhah!* How can it be –
 gold becomes dull,
 the best gold transmuted,
 stones of the holy poured / dumped out
 at every street head;
 2 Zion's children, precious ones,
 weighed against the purest gold –
 how can it be that they are counted
 as clay jars,
 work of a maker's hands?
 3 Even jackals draw out a breast,
 would give suck to their cubs.
 (But) my daughter people – so cruel,
 like ostriches in the wilderness.
 4 A suckling's tongue, stuck
 to its palate with such thirst;
 babes sought bread –
 none break it off for them.
 5 The ones who eat for delicacies
 were wasted in the streets,
 the ones nursed on scarlet
 were hugging trash heaps.
 6 And my daughter people's iniquity

אל־תַּעֲלֶם אָזְנְךָ
 לְרוֹחֲתִי לְשׁוֹעֲתִי:
 נָו קָרַבְתָּ בַּיּוֹם אֶקְרָאָךְ
 אֲמַרְתָּ אֶל־תִּירָא:
 נַח רַבָּת אֲדֹנָי
 רִיבֵי נִפְשֵׁי גֹאֲלֹת חַיִּי:
 נָט רְאִיתָהּ יְהוָה עֲוֹתַי
 שְׁפֹטָה מִשְׁפָּטִי:
 ס רְאִיתָהּ כָּל־נִקְמָתָם
 כָּל־מַחְשְׁבֹתַם לִי:
 סֵא שָׁמַעְתָּ חֲרָפְתָם יְהוָה
 כָּל־מַחְשְׁבֹתַם עָלַי:
 סב שִׁפְתַי קָמִי
 וְהִגִּידוּנָם עָלַי כָּל־הַיּוֹם:
 סג שְׁבַתְתֶּם וְקִיַּמְתֶּם
 הַבִּיטָה אֲנִי מִנְּגִינָתָם
 סד תִּשְׁלֵיב לָהֶם גְּמוּלָה
 יְהוָה כַּמַּעֲשֵׂה יְדֵיהֶם:
 סה תִּתֵּן לָהֶם מְגִנַת־לֵב
 תִּאֲלָתֶךָ לָהֶם:
 סו תִּרְדֹּף בְּאַף וְתִשְׁמַדֵּם
 מִתַּחַת שָׁמַי יְהוָה:

Don't hide / conceal your ear
 to my (plea for) relief, to my cry.
 57 You were near the day I would call,
 You said, "Don't fear."
 58 Adonai, You struggled (in) my soul's
 struggles; You saved my life.
 59 You saw my twisting;
 (now) judge my judgment!
 60 You saw all their vengeance
 all their designs for me.
 61 You heard their shaming, YHVH,
 all their designs against me,
 62 the speech of those rising at me,
 their obsession over me every day,
 63 (whether) sitting or rising up –
 Look! I am their singsong!
 64 You will pay them back, YHVH,
 according to the work of their hands;
 65 You will make theirs a heart walled
 up – let Your curse be for them!
 66 Pursue in anger and destroy them
 from under YHVH's heavens.

גַּם־נְבִיאֶיהָ
 לֹא־מָצְאוּ חֲזוֹן מִיְהוָה:
 י יֹשְׁבוּ לָאָרֶץ
 יְדַמּוּ וְזָקְנֵי בֵת־צִיּוֹן
 הֵעִלוּ עָפָר עַל־רֹאשָׁם
 חָגְרוּ שַׁקִּים
 הוֹרִידוּ לָאָרֶץ רֹאשָׁן
 בְּתוֹלַת יְרוּשָׁלַם:
 יא כָּל־וְעֵינַי בְּדַמְעוֹת עֵינַי
 חֲמַרְמְרוּ מֵעֵי
 נִשְׁפָּךְ לָאָרֶץ כְּבֹדִי
 עַל־שֹׁבֵר
 בֵּת־עַמִּי
 בַּעֲטָף עוֹלֵל וְיוֹזֵק
 בְּרַחֲבוֹת קִרְיָה:
 יב לְאִמָּתָם יֹאמְרוּ
 אַיֵּה דִגְנוּ וַיִּזְנוּ
 בְּהִתְעַטְּפָם
 כְּחָלָל בְּרַחֲבוֹת עִיר
 בְּהִשְׁתַּפֵּךְ נִפְשָׁם
 אֶל־חֵיק אִמָּתָם:
 יג מֶה־אֶעֱיִדְךָ
 מֶה אֲדַמֶּה־לְךָ
 הַבֵּת יְרוּשָׁלַם
 מֶה אֲשׁוּהָ־לְךָ

Also her prophets,
 They found no vision from YHVH.
 10 They sat down to the earth, they
 stayed silent, daughter Zion's elders,
 they lifted dust over their head,
 tied on sackcloth.
 They let their head down to the earth,
 Jerusalem's girls.
 11 My eyes were used up by the tears,
 my guts churned up,
 my liver poured out to the ground
 over the shattering of
 my daughter people,
 with exhaustion of babe and suckling
 in the town's squares.
 12 To their mothers they would say,
 "Where is grain and wine?",
 stretching themselves out,
 like a corpse, in city streets,
 with their life-force pouring itself out
 onto their mothers' chest.
 13 What can I make testify?
 What will I liken to you?
 O daughter Jerusalem!
 What can I compare to you

וַאֲנַחֲמֶךָ
בְּתוֹלַת בֵּת צִיּוֹן
כִּי־גָדוֹל כַּיָּם שִׁבְרֶךָ
מִי יִרְפָּא־לְךָ:
יָד נְבִיאֶיךָ חָזוּ לְךָ
שׁוֹא וְתַפֵּל
וְלֹא־גָלוּ עַל־עוֹנֶךָ
לְהָשִׁיב שְׁבוּתֶךָ
וַיַּחְזוּ לְךָ
מִשְׁאֲוֹת שׁוֹא וּמַדּוּחִים:
טו סָפְקוּ עַלְיָךְ כַּפַּיִם
כָּל־עַבְרֵי דָרֶךְ
שָׁרְקוּ וַיִּנְעוּ רֹאשָׁם
עַל־בֵּת יְרוּשָׁלַם
הֲזֹאת הָעִיר שֶׁיֵּאמְרוּ
כְּלִילַת יָפִי
מִשׁוֹשׁ לְכָל־הָאָרֶץ:
טז פָּצוּ עַלְיָךְ פִּיהֶם
כָּל־אֹיְבֶיךָ
שָׁרְקוּ וַיִּחְרְקוּ־שֵׁן
אָמְרוּ בְלָעֵנוּ
אָךְ זֶה הַיּוֹם שֶׁקִּוִּינָהוּ
מִצָּאֵנוּ רָאִינוּ:
יז עָשָׂה יְהוָה אֲשֶׁר זָמַם
בְּצַע אָמְרָתוֹ

(that) I may comfort you,
daughter Zion's girl?
For great, like the sea, is your shattering
– who will bring healing to you?
14 For you did your prophets envision
deception, and irrelevance,
revealing nothing for your wrong
to turn back your destiny / your captivity,
and they envisioned for you
a burden of deceit and dejections.
15 They struck their hands over you,
all who passed on the road,
they hissed and they shook their head
over daughter Jerusalem:
“Is this it? The city they said (was)
beauty's completion,
joy's source for all the earth?”
16 They crack open their mouth over you,
all your enemies.
They hissed, and they grit teeth.
They said: We swallowed;
Akh! This day that we hoped for,
we found, we saw!
17 *YHVH* did what He conspired;
He pushed through His saying

מו פָּצוּ עַלְיָנוּ פִּיהֶם
כָּל־אֹיְבֵינוּ:
מז פָּחַד וּפְחַת הָיָה לָנוּ
הַשְׂאֵת וְהַשְׁבֵּר:
מח פָּלְגֵי־מַיִם תַּרְדַּ עֵינַי
עַל־שִׁבְר בֵּת־עַמִּי:
מט עֵינַי נִגְרָה
וְלֹא תִדְמָה
מֵאִין הַפְּגוֹת:
נ עַד־יִשְׁקִיף
וַיֵּרֶא יְהוָה מִשָּׁמַיִם:
נא עֵינַי עוֹלְלָה לְנַפְשִׁי
מִכָּל בָּנוֹת עִירִי:
נב צוֹד צָדוֹנִי כַצֶּפֶר
אֵיבֵי חַנָּם:
נג צָמְתוּ בַּבּוֹר חַיִּי
וַיִּדּוּ־אֶבֶן בִּי:
נד צָפוּ־מַיִם עַל־רֹאשִׁי
אָמַרְתִּי נִגְזַרְתִּי:
נה קָרָאתִי שְׁמֶךָ יְהוָה
מִבּוֹר תַּחְתִּיּוֹת:
נו קוֹלִי שָׁמְעָתָ

46 All our enemies crack open
their mouth against us;
47 Trepidation and trap were ours,
the ruination and the shattering.
48 My eye drops floods of water
for my daughter people's shattering;
49 My eye streams
and won't silence herself,
(she cries) with no breaks / no stutters,
50 until *YHVH* would look down
and see from heaven.
51 My eye doles sorrow to my soul
over all my city's daughters.
52 Hunting, they hunted me, like a bird,
(becoming) my enemies for no reason;
53 they sealed off my life in the pit,
and cast stone against me;
54 waters flowed over my head,
“I am cut off,” I said.
55 I called Your name, *YHVH*,
from a pit far underground.
56 You heard my voice:

אֲדֹנָי לֹא רָאָה:	struggle – wouldn't <i>Adonai</i> see (that)?	אֲשֶׁר צָנָה מִימֵי-קֶדֶם	which He commanded from early days.
לֹא מִי זֶה אָמַר וַתְּהִי	37 Who is this who spoke and it was	הָרַס וְלֹא חָמַל	He tore down and showed no pity.
אֲדֹנָי לֹא צִוָּה:	– didn't <i>Adonai</i> so command?	וַיִּשְׂמַח עָלֶיךָ אוֹיֵב	He made an enemy rejoice over you;
לֹחַ מִפִּי עָלִיוֹן לֹא תֵצֵא	38 From the mouth of the Highest	הָרִים קָרוֹן צָרִיךְ:	your tormentors' horn was exalted.
הָרָעוֹת וְהַטּוֹב:	don't the evils and the good come out?	יח צָעַק לְבָם אֶל-אֲדֹנָי	18 Their heart screamed out to <i>Adonai</i> .
לֹט מֵהַיִּתְאוּנוֹ אַתָּם חַי	39 How could a living person complain,	חֹמֶת בַּת-צִיּוֹן	Wall of daughter Zion,
גִּבּוֹר עַל-חַטָּאוֹי:	a man, (if punished) for his sins?	הוֹרִידִי כַנַּחַל דְּמָעָה	let down a tear like a torrent,
מִנְחַפְשָׁה דְרָכֵינוּ וְנִחְקְרָה	40 Let us search our ways and dig deep,	יוֹמָם וְלַיְלָה	day and night.
וְנָשׁוּבָה עַד-יְהוָה:	and let us return until <i>YHVH</i> ,	אֶל-תַּתְּנִי פּוּגַת לֶךְ	Don't give yourself any break;
מֵאֵי נִשְׂא לְבַבְנוּ	41 Let us lift our hearts	אֶל-תָּדוּם בַּת-עֵינֶיךָ:	Don't let your daughter eye fall silent.
אֶל-כַּפָּיִם	up to our hands (stretching them)	יט קוּמִי רְנִי בַלַּיְלָה	19 Get up! Sing out in the night
אֶל-אֵל בַּשָּׁמַיִם:	toward God in the heavens.	לְרֹאשׁ אֲשַׁמְרוֹת	to the first of the nightwatches:
מִבְּנַחְנוּ פָשַׁעְנוּ וּמְרִינוּ	42 Us, we sinned and rebelled.	שִׁפְכֵי כַמַּיִם לַבַּיִר	Pour out your heart like water
אַתָּה לֹא סָלַחַת:	You – You did not pardon.	גִּבַּח פָּנָי אֲדֹנָי	right before <i>Adonai</i> !
מִגַּ סִבַּתָּה בָּאֵף	43 You took shelter in such anger,	שָׂאֵי אֵלָיו כַּפָּיךָ	Lift your palms toward Him –
וַתִּרְדְּפֵנוּ	and You would pursue us,	עַל-נֶפֶשׁ עוֹלָלֶיךָ	for the life of your babies
הַרְגַת לֹא חָמַלְתָּ:	You murdered without pitying;	הָעֲטוּפִים בְּרָעַב	stretched out by famine
מִדְּסִכּוּתָהּ בְּעֵצוֹן לָךְ	44 You sheltered Yourself within a	בְּרֹאשׁ כָּל-חוֹצוֹת:	at every street head!
מִמַּעְבוֹר תְּפִלָּה:	cloud, far beyond prayer;	כִּי רָאָה יְהוָה וַהֲבִיטָה	20 See, <i>YHVH</i> , and look:
מִדָּה סְחִי וּמֵאוֹס	45 Scum and refuse	לְמִי עוֹלָלֹת כָּה	to whom did You deal thus?
תְּשִׁימֵנוּ	You would make us	אִם-תֹּאכְלֶנָה נְשִׁים פְּרִיָם	If women will eat their fruit,
בְּקֶרֶב הָעַמִּים:	in the midst of the peoples.	עֲלֵלֵי טַפְּחִים	coddled babies—!
		אִם-יִהְיֶה בְּמִקְדָּשׁ אֲדֹנָי	If priest and prophet are murdered
		כִּהֵן וְנָבִיא:	in <i>Adonai</i> 's holy place—!

כַּאֲשֶׁר שָׁכְבוּ לְאֶרֶץ חוּצוֹת
 נָעַר וְזָקֵן בְּתוֹלְתַי וּבְחוּרַי
 נָפְלוּ בַחֶרֶב
 הִרְגַתָּ בַיּוֹם אַפְּךָ
 טַבַּחְתָּ לֹא חֲמִלְתָּ:
 כִּי תִקְרָא כַּיּוֹם מוֹעֵד
 מִגּוּרֵי מְסָבִים
 וְלֹא הָיָה בַיּוֹם אֶף-יְהוָה
 פְּלִיט וְשָׁרִיד
 אֲשֶׁר-טַפַּחְתִּי וְרַבִּיתִי
 אִיבֵי כֶלֶם:

21 Laid down to the earth (in the) streets,
 young and old, my girls and my boys,
 they fell by sword;
 You murdered in the day of Your anger.
 You slaughtered, You had no pity.
 22 You would call, like a festival day,
 (for) my neighbors from all around;
 and (so) in *YHVH's* day of anger
 there weren't any escaped or remaining
 which I had nursed and raised –
 my enemy finished them all.

CHAPTER 3

אֲנִי הַגִּבֹּר רָאָה עֲנִי
 בְּשֵׁבֶט עֲבָרְתוֹ:
 בְּאוֹתֵי נְהַג וּלְלוֹ
 חֹשֶׁךְ וְלֹא-אוֹר:
 גַּם אֵף בִּי יָשָׁב
 יְהַפֹּךְ יָדוֹ כָּל-הַיּוֹם:
 דָּ בָלָה בְּשָׂרִי וְעוֹרִי
 שָׁבַר עֲצָמוֹתַי:
 הָ בָנָה עָלַי וַיִּקְרַח
 רֹאשׁ וּתְלָאָה:

1 I am the man who saw affliction
 through the rod of His burning anger.
 2 Me did He drive and He led –
 darkness and no light;
 3 *Akh* – Even against me He turned
 upending His hand, all the day.
 4 He wore away my flesh and my skin,
 broke my bones;
 5 He built against me and surrounded
 – gall and wormwood.

לְנַפְשׁ תִּדְרֹשְׁנוּ:
 כִּי טוֹב וַיְחַיֵּל וְדוּמָם
 לְתַשׁוּעַת יְהוָה:
 כִּי טוֹב לְגֹבֵר
 כִּי-יִשָּׂא עַל בְּנֵעוּרָיו:

to a soul / person that would seek Him.
 26 Good – and he should wait and
 be silent, wait for *YHVH's* salvation.
 27 Good it is for a man
 that he carry a yoke in his youth.

כִּי יֵשֵׁב בְּדָד וַיִּדָּם
 כִּי נָטַל עָלָיו:
 כִּי יִתֵּן בְּעַפְרֹת פִּיהוּ
 אוֹלֵי יֵשׁ תִּקְוָה:
 לִי יִתֵּן לְמַכְהוֹ לְחֵי
 יִשְׂבַע בַּחֲרָפָה:

28 Let him sit alone and be silent,
 since He laid (it) on him;
 29 he should put his mouth in the dust –
 maybe there is hope;
 30 Put out his cheek for the one who
 strikes, be satiated with shame.

לֹא כִּי לֹא יִזְנַח
 לְעוֹלָם אֲדָנִי:
 לִבִּי כִּי אִם-הוֹלָה וְרַחֵם
 כְּרַב חַסְדָּיו:
 לֹא כִּי לֹא עָנָה מִלְּבוֹ
 וַיִּגָּה בְּנִי-אִישׁ:

31 For *Adonai* would not
 spurn forever;
 32 for He aggrieved and showed mercy,
 according to His love's abundance;
 33 for He did not afflict from His heart
 and aggrieve human beings.

לֹד לְדַכָּא תַחַת רַגְלָיו
 כָּל אֲסִירֵי אֶרֶץ:
 לֹא לְהַטּוֹת מִשְׁפַּט-גֹּבֵר
 נִגַּד פָּנָי עָלְיוֹן:
 לֹא לְעוֹת אָדָם בְּרִיבּוֹ

34 To crush under His feet
 all imprisoned of the land,
 35 to make bent a man's judgment,
 right to the face of the Highest,
 36 to twist / wrong a person in his

טז וַיִּגְרַם בְּחֶצֶץ שֹׁנֵי הַכֶּפֶלֶשׁ שְׁנֵי בְּאֶפֶר:	16 He broke my teeth with gravel, and pressed me into the ashes.	ו בְּמַחְשָׁכִים הוֹשִׁיבָנִי כְּמַתֵּי עוֹלָם:	6 In darkening-nights He made me dwell like those ever dead;
יז וַתִּזְנַח מִשְׁלוֹם נַפְשִׁי נָשִׁיתִי טוֹבָה:	17 My soul was spurned from peace; I forgot goodness,	ז גָּדַר בְּעַדִּי וְלֹא אֵצֵא הַכְּבִיד נִחְשָׁתִי:	7 He barricaded against me, and I cannot go out / get away, He weighed down my brass (shackle).
יח וְאָמַר אֶבְדַּ נְצֻחֵי וַתּוֹחַלְתִּי מִיְהוָה:	18 and I said, “I have lost from <i>YHVH</i> my endurance and my hope!”	ח גַּם כִּי אֶזְעַק וְאֶשׁוּעַ שָׁתַם תְּפִלָּתִי: ט גָּדַר דְּרָכֵי בְּגִזִּית נְתִיבֹתַי עֲוֹה:	8 Even when I would cry and plea, He stopped up my prayer; 9 He barricaded my ways with stone blocks; my paths He twisted.
יט זְכַר-עֲנָנֵי וּמְרוֹדֵי לַעֲנָה וְרֹאשׁ: כ זְכוֹר תִּזְכּוֹר וַתִּשְׁוַח עָלַי נַפְשִׁי:	19 Remember my affliction and my scattering – wormwood and gall; 20 Remember, my soul will remember, and she will sink down upon me.	י יָדַב אֲרֵב הוּא לִּי אֲרִי בְּמַסְתָּרִים: יא דְּרָכַי סוּרָר וַיִּפְשַׁחַנִּי שָׁמַנִּי שָׁמֵם: יב דִּבְרֹךְ קִשְׁתּוֹ וַיִּצְיִבֵנִי כַּמִּטְרָא לַחֲזָץ:	10 For me He was a bear ambushing, a lion in hiding places / stalking; 11 My ways He diverts and He would tear me up; He made me desolate. 12 He worked His bow and made me stand as the target for the arrow;
כב חֲסֵדֵי יְהוָה כִּי לֹא-תִמְנוּ כג לֹא-כָלוּ רַחֲמָיו: כד חֲדָשִׁים לְבִקְרִים רַבָּה אֱמוּנָתְךָ: כה חֲלָמֵי יְהוָה אָמְרָה נַפְשִׁי עַל-כֵּן אוֹחִיל לּוֹ:	22 <i>YHVH</i> 's love / kindnesses – they are never done, for His mercies were not used up. 23 They are new by every morning; great is Your trust / faithfulness! 24 My portion is <i>YHVH</i> —said my soul— therefore so will I hope for Him.	יג הִבִּיא בְּכִלְיוֹתַי בְּנֵי אֲשַׁפְתּוֹ: יד הִיִּיתִי שְׂחֹק לְכָל-עַמִּי נְגִינָתָם כָּל-הַיּוֹם: טו הִשְׁבִּיעַנִי בְּמְרוֹרִים הַרְוֵנִי לַעֲנָה:	13 He guided into my kidneys what came from His quiver, 14 I was a laughingstock for all my people, their song all the day. 15 He sated me with bitter herbs, and overfilled me with wormwood;
כה טוֹב יְהוָה לְקוֹ?	25 Good is <i>YHVH</i> to those waiting for Him,		