

Laments איכה

Translations of *Eikhah* for our world

<http://neohasid.org/resources/laments>



Laments 4:1, Margaret Adams Parker
www.margaretadamsparker.com
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This work is dedicated to all refugees

Though this prayer is meant for any day, it can also be used as a kavanah and response to Hiroshima Day, which is August 6th. Other ideas specific to Hiroshima Day can be found at thrivingspirit.org (Rabbi Malkah Binah Klein) and at voices-uri.org/so/77O83FRsh.

“Kaddish for Human Minyan” ~ a prayer to face this sacred reality

Mourners: May the Name that fills all names be blessed and strengthened in this created world. May the Breath of Life that fills all breaths fill us with Life, and may it guide and rule our actions and visions, in our lives and in our time, now in this world, and in every moment to come. And let us say: Amen.

Everyone: Amen. May that great Name be blessed within us and in all worlds, for all time.

Mourners: May Holiness stream forth from its Source, full of blessing and beauty. May the Name that weaves together all Life and all creatures be blessed and praised, made beautiful and resplendent, lifted up and exalted, to the highest and most majestic...

Everyone: Blessed be!

Mourners: ...beyond all the praises and blessings and songs and prayers that can ever be said in the whole world. And let us say: Amen. Everyone: Amen.

Mourners: May our prayers be received by the One who is our source, and may we be nourished and sustained along with everyone everywhere who seeks to embrace this Name and this holiness. May the Life and Love within us and between us be strengthened. May the Breath that fills all breaths fill all Creation with Peace, and may Peace and Life flow to us, to our community, to all peoples, and to all beings in this world. And let us say: Amen.

Everyone: Amen.

Mourners: The One who makes Peace in the furthest reaches of Creation will bring Peace to us and to all living beings. And let us say: Amen.

Everyone: Amen.

For the billions of animals
living lives of torture to satisfy
human gluttony,
and for the pandemics and
plagues that can spread from
them to humanity
Al eleh anu bokhot

For the untold losses and
annihilations suffered by the
creatures of the Earth,
and for the ignorance that sees
not, and the callous hearts not
broken
Al eleh anu bokhim

For the wicked who prosper
from war, homelessness,
poverty, and from the land's
ruin,
and for the horror they bring on
all of us, while they shelter in
their mansions
– Alas, how long will they
prosper?
Al eleh anu bokhot

For the governments refusing
to act,
and for the leaders who thwart
and reverse policies that would
save species, habitats,
ecosystems,
Al eleh anu bokhim

Rabbi David Seidenberg,
neohasid.org, 2020
neohasid.org/docs/AIEleh.doc

For violent storms and the fires,
and for the forest sanctuaries
lost
Al eleh anu bokhot

For a world suspended in the
nothingness of space,
and for the anxiety we live in,
imagining this refuge lost
Al eleh anu bokhim

For our own sore hearts, living
in a world of wounds,
and for our children and
generations to come, for their
fears and their hopes for a
better world
Al eleh anu bokhot

For the wounding of God's
works, and for the wounding of
God's image,
Al eleh anu bokhim

For the Breath of Life,
desecrated, destroyed, defiled!
Can You hear us, can You save
us from ourselves?
Al eleh anu bokhot, for these
we cry

Teach us to care, teach us to sit
still, to understand, for the time
is late.
Impel us to act, participate,
triumph, at least enough, lest
there be no one left to

A prayer for democracy everywhere that we need today, with
Ukraine and U.S. foremost in mind, that it may not fall or fail:

May You tear out autocracy, tyranny and despotism,
ruin those who cheat and deceive,
and upend those who oppress the vulnerable.
Make the reign of the arrogant disappear from all lands.
May the people attacking democracies everywhere
stumble and fail, and may their plans be as nought.
Stop them, humble them, bring on their downfall,
soon, in our days.

May You give to all peoples of the world
the strength and will to pursue righteousness
and to seek peace as a unified force,
so that violence be uprooted, and healing, good life
and peace may flourish. (Amen.)

תַּעֲקֹר רֹדְנוֹת וְטִירוּנֵינָא וְעָרִיצוֹת
וְתִשְׁבֵּר רַמָּאִים וְתַמְגַּר עֲשָׂקֵי גְדָפָאִים
תַּעֲבִיר מְמִשְׁלֵת זְדוֹן מִן הָאָרֶץ
תִּכְשִׁיל פּוֹגְעִים בְּדַמוֹקְרַטְיָה וְתִפְרֹחַ תְּחִבּוּלוֹתָם
תִּכְלֹם וְתִשְׁפִּילֵם וְתִכְנִיעֵם בְּמַהֲרָה בְּיָמֵינוּ

תִּתֵּן לְכָל אַמּוֹת הָעוֹלָם הַפֶּתַח וְהַרְצוֹן
לְרֹדֵף צְדָק וּלְבַקֵּשׁ שְׁלוֹם כְּאֵגְדָה אֶחָת
לְעֹקֵר הַמָּס וּלְהַצְמִיחַ רְפוּאָה וְחַיִּים טוֹבִים וְשְׁלוֹם
(וְנֹאמַר אָמֵן)

neohasid.org: eco-Torah, Shmita year liturgy, old world *nigunim*
and more. This prayer is based on neohasid.org's voting prayer.
Add specific issues at the end of this prayer according to the
moment.

What does it mean today to be *Aveilei Tziyon* אבלי ציון—one of the “mourners of Zion”—when Jerusalem is rebuilt, and when her development and rebuilding knows no bounds, to the point of eating up the countryside; when the state of Israel has one of the most powerful militaries; when that state also has the power to take what land it wants? What does it mean when the state that liberated the Jews from exile looks so different from the redemption envisioned by the Prophets? When justice for the foreigner and the poor, for the Christian or Muslim vs. the Jew, can be so unequal – especially in the territories of ancient Israel, now called the West Bank or Judea and Samaria? Is this the beginning of “our redemption”? Is it thwarting redemption? If our covenant is real, that covenant promises: a state that rules through and carries out injustice ultimately will be destroyed. If that is one condition of the promise of the land, do we preemptively anticipate that destruction? Or reject the thought of it? How should we stand up for the Jewish people, and also stand up for the other people in the land? Perhaps mourning gives us a model. Perhaps by mourning now—and by changing those ways—we can redeem the future. That at least is what the rabbis of old believed. That is one meaning of *Aveilei Tziyon* that we can embrace, while living in the complex miracle of a rebuilt Jerusalem. “Zion through justice will be redeemed.” (Isaiah 1:27)

*On the day that we cried out and no one answered us,
We said: “It shall not be thus in our places.”
“When the time comes,” we promised, “we will rise up at the head of the people.”
And yet here is the day, and where is our reaction? where is our outcry?
We mumble “God have mercy” and we just say another prayer:
“And in truth, it is amazing that the world is still standing
after so many cries for help such as these”
Is this the fast that I would choose—a day in which people hunger for bread?
Is this not the fast I would choose—a day on which we rise to righteousness.*

excerpt from R. Aryeh Cohen,
[אוי ללב שאינה שבורה | Woe to the Heart that is not Broken](#)

Al eleh anu bokhim, anu bokhim, For these we weep

For the Amazon, the lungs of the world,
and for the greed that goads people to burn the jungles
Al eleh anu bokhim

For the ocean’s rising acidity,
and for the heat that bleaches wondrous corals
Al eleh anu bokhot

For Redwoods clearcut
and for their multitudes of species that have lost their homes ~ *Al eleh anu bokhim*

For plastic found in deepest ocean and upon highest mountain,
and for a throwaway culture that devalues everything in our lives
Al eleh anu bokhot

For the murder of elephants, rhinos, pangolins,
and for the retribution their extinction must deserve
Al eleh anu bokhim

For the birds and insects gone silent,
and for the starlight smothered by our lights
Al eleh anu bokhot

For the generations whose home we are ruining,
and for the generation that knows this but doesn’t change course
Al eleh anu bokhot

For the Antarctica glaciers and the polar ice caps,
and for the penguins and polar bears endangered
Al eleh anu bokhim

For snowpack and glaciers everywhere,
and for the billions whose cities will be drowned, and whose farms will have no water
Al eleh anu bokhim

For drought drying forests and expanding deserts,
and for desert habitats shrinking from before human development, and for the Saharah cheetah, the fringe-toed lizard, and the addax
Al eleh anu bokhot

For the undiscovered species whose lives we will never know,
and for the loss of wisdom, truth and beauty each one embodies on this planet
Al eleh anu bokhim

Eli Tsiyon, selected verses

<i>Eli Tsiyon v'areha k'mo ishah v'tsireha v'khivtulach chagurat sak al ba'al n'ureha</i>	My God, Zion and her towns, like a woman in travail of labor, like a virgin wearing sackcloth for the husband of her youth
<i>Alei hegyon m'choleha asher damam b'areha V'al va'ad asher shamam uvitul sanhed'reha</i>	For her dancers' lyricism now silenced in her towns and for the mob that destroyed, and ended her high court of justice
<i>Alei galut m'shartei El n'imei shir z'mareha V'al kolot m'charpeha b'ait rabu f'gareha</i>	For the exile of God's servants sweet singers of her songs and for her scorners clamoring while the corpses piled up
<i>Alei pesha asher av'tah s'lol derekh ashureha V'al tsiv'ot k'haleha sh'zufeha sh'choreha</i>	For the perversion she twisted paving the path of the well-off and for her amassed community her field workers, her brown, her black people
<i>Alei shimkha asher chulal b'fi kamai m'tseireha V'al tachan y'tsavchu lakh Kashuv ush'ma amareha.</i>	For Your name desecrated in the mouth (of those) who stood over her oppressed, and for the plea they scream to You – focus and listen to her message

*Im eshkachekh Y'rushalayim tishkach y'mini.
Tidbak l'shoni l'chiki im lo ezk'rekhi,d
im lo a'aleh Y'rushalayim al rosh simchati.*

If I forget you Jerusalem, may my right hand forget.
May my tongue stick to the roof of my mouth, if it fails to
remember, if I don't lift up Jerusalem ahead of my joy.

To imagine what happened to Jerusalem and Eretz Yisrael, picture Kyiv and Ukraine. The cruel targeting of civilians, the destruction of everything that supports normal life, the images of senseless death. We can vividly picture how "death has come up through our windows" (Jer. 9:5). But in the Jewish people's timeline, the invader also took Jerusalem, God help us.

Tisha B'Av was never primarily about the Temple and sacrifices. It's an opportunity to empathize with the refugee and the persecuted. And it's a call to become aware of the ways we may abuse the power and privilege we have, whether in the United States, Israel and Palestine, or anywhere we gather, and to stop and do *t'shuvah* before cataclysm strikes. This includes understanding how our species is willfully disrupting the climate, extinguishing the Life we are commanded to choose, turning vulnerable people and species into refugees.

In the third year of the pandemic, we continue to struggle, though in many ways things have improved. As the world struggles to face so many plagues, including racism and global climate disruption, Jews also face growing anti-Semitism, along with strong pressure to say that anti-Semitism isn't as real because Jews are privileged and so many Jews present as white. All the while, climate cataclysm edges ever closer. *Oy meh hayah lanu!* (July 2022)

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Use the Omer Counter app to count the seven weeks and the Sefirot between *Tisha B'Av* and Rosh Hashanah. For info go to:  
[neohasid.org/omer/apps/](http://neohasid.org/omer/apps/)

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The hotspot in the struggle for justice in East Jerusalem and the West Bank is now Masafer Yatta, where 1300 Palestinian stand to lose their homes. Isaiah 1:27 says there is no Zion, no viable state of Israel, without justice. Let us fight for justice now rather than mourn later. Read more:

facebook.com/BreakingTheSilenceIsrael/videos/1138797826880167/
afcfp.org/preventing-demolition-and-expulsion/
neohasid.org/Sumarin/

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.margaretadamsparker.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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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
2018/5778. Some of this material is taken from *Kabbalah and Ecology*.

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
וְדַמְעָתָהּ עַל לַחְיָהּ
אֵין-לָהּ מְנַחֵם
מִכָּל-אֲהָבֶיהָ
כָּל-רֵעֶיהָ
בְּגָדוּ בָּהּ
הָיוּ לָהּ לְאֹיְבִים:
גַּלְתָּהּ יְהוּדָה
מֵעֲנִי וּמְרַב עֲבֹדָה
הִיא יְשְׁבָה בְּגוֹיִם
לֹא מְצָאָה מְנוּחַ
כָּל-רֹדְפֶיהָ הַשִּׁיגוּהָ
בֵּין הַמְצָרִים:
דְּרֹכֵי צִיּוֹן אֲבֵלוֹת
מִבְּלִי בְּאֵי מוֹעֵד
כָּל-שַׁעְרֶיהָ שׁוּמְמִין
- 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־הִוָּה הַזֶּה
 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 קֶדֶם
 בְּנֶפֶל עַמָּהּ בְּיַד־צָר
 וְאֵין עֹזֵר לָהּ
 רָאוּהָ צָרִים
 שֹׁחֲקוּ עַל מִשְׁבֹּתֶיהָ:
 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 אֱלֹהֵיךָ
 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 שָׁבֶת מְשׁוֹשׁ לִבְנוֹ
 נִהְפָּד לְאַבֵּל מִחֻלְנוֹ:
 טז נִפְּלָה עֲטֶרֶת רֹאשֵׁנוּ
 אִוִּי-נָא לָנוּ כִּי חָטֵאנוּ:
 יז עַל-זֶה הָיָה דָוָה 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
 תַעֲזֹבֵנוּ לְאֶרֶץ יָמִים:
 כא הִשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ
 וְנִשׁוּבָה
 חֲדָשׁ יָמֵינוּ כְּקֶדְמָם:
 כב כִּי אָם-מָאֵס
 מֵאֲסֹתָנוּ קִצְפָתָ 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 for (what) if rejecting you did reject
 us / 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 טִמְאָתָה בְּשׂוּלֶיהָ
 לֹא זָכְרָה אַחֲרֵיתָהּ
 וַתִּרְדּוּ פְּלָאִים
 אֵין מְנַחֵם לָהּ
 רָאָה יְהוָה אֶת-עַנְיֵי
 כִּי הִגְדִּיל אוֹיֵב:
 י יְדוּ פָּרֶשׁ צָר
 עַל כָּל-מַחְמַדֶּיהָ
 כִּי-רָאָתָה גוֹיִם
 בָּאוּ מִקְדָּשְׁךָ
 אֲשֶׁר צִוִּיתָהּ
 לֹא-יָבֹאוּ
 בְּקִהְלָ לָךְ:
 יא כָּל-עַמָּה נֹאנָחִים
 מִבְּקָשִׁים לָחֵם
 נָתְנוּ מִחֲמוּדֵיהֶם
 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 דַרְוֹ
הִבִּיטוּ וּרְאוּ
אִם־יֵשׁ מִכְּאוֹב כְּמִכְּאֹבִי
אֲשֶׁר עוֹלַל לִי
אֲשֶׁר הוֹגְהָ יְהוָה
בְּיוֹם חֲרוֹן אַפָּוֹ:
יג מִמְּרוֹם שָׁלַח־אַשׁ
בְּעֲצָמַי וַיִּרְדְּנָה
פָּרַשׁ רְשֵׁת לַרְגְלִי
הִשְׁיבֵנִי אֲחֹזֵר
נִתְּנִי שִׁמְמָה
כָּל־הַיּוֹם דָּוָה:
יד נִשְׁקַד לֵעַל פְּשָׁעֵי
בְּיָדוֹ יִשְׁתַּרְגְּנוּ
עָלוּ עַל־צַוְאַרְי
הַכֶּשֶׁל כַּחֲוִי
נִתְּנִי אֲדֹנָי בְּיַדִּי
לֹא־אוּכַל קוּם:
טו סִלָּה
כָּל־אֲפִיּוֹרִי | אֲדֹנָי בְּקֶרְבִּי
קָרָא עָלַי מוֹעֵד
לְשֹׁבֵר בַּחוּרֵי
גַת דִּרְוֹ אֲדֹנָי
לְבַתּוֹלֶת 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 מָה־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
אַשׁוּר לְשִׁבְעַ לָחֶם:
ז אֲבֹתֵינוּ חָטְאוּ וְאִינָם
וְאִנְחָנוּ עוֹנֵתֵיהֶם סָבְלוּנוּ:
ח עֲבָדִים מִשְׁלוּ כָּנוּ
פָּרַק אִין מִיָּדָם:
ט בְּנַפְשֵׁנוּ נָבִיא לַחַיִּנוּ
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.

בַּצְפִּיתָנוּ צְפִינוּ אֶל־גּוֹי
 לֹא יוֹשֵׁעַ:
 יח צְדוּ צְעֵדֵינוּ
 מִלְּכַת בְּרַחֲבֵינוּ
 קָרַב קִצֵּינוּ מִלְּאוּ יָמֵינוּ
 כִּי־בָא קִצֵּינוּ:
 יט קָלִים הָיוּ רֹדְפֵינוּ
 מִנְּשָׂרַי שָׁמַיִם
 עַל־הַהָרִים דָּלְקָנוּ
 בַּמִּדְבָּר אָרְבוּ לָנוּ:
 כ רֹחַ אֶפְנוֹ מְשִׁיחַ יְהוָה
 נִלְכַּד בַּשְּׁחִיתוֹתָם
 אֲשֶׁר אָמַרְנוּ בְּצִלּוֹ
 נַחֲיָה בְּגוֹיִם:
 כא שִׂישִׁי וְשִׂמְחִי בַת־אֲדוֹם
 יוֹשֶׁבֶת בְּאֶרֶץ עוֹז
 גַּם־עֲלֶיךָ תִּעְבֶּר־כּוֹס
 תִּשְׁכַּרְי וְתִתְעַרֶי:
 כב תִּמְצֹנֶךָ
 בַת־צִיּוֹן
 לֹא יוֹסִיף לְהִגְלוֹתְךָ
 פֶּקֶד עוֹנֶךָ
 בַת־אֲדוֹם
 גָּלָה 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 יִרְדָּה 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
 הִיטָה יְרוּשָׁלַם
 לְנִדָּה בֵּינֵיהֶם:
 יח צַדִּיק הוּא יְהוָה
 כִּי פִּיהוּ מְרִיתִי
 שָׁמְעוּ־נָא כָּל־הָעַמִּים
 וְרֵאוּ מַכְאֲבֵי
 בְּתוֹלְתֵי וּבַחוּרֵי
 הָלְכוּ בַשִּׁבִּי:
 יט קָרָאתִי לְמֵאֲהָבֵי
 הִמָּה רְמוּנֵי
 כְּהֵנִי וְזִקְנֵי
 בָּעִיר 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,

נְהַפְּדוּ לִבִּי בְּקִרְבִּי
כִּי מָרוּ מְרִיתִי
מִחוּץ שִׁבְלֵה־חָרֵב
בְּבַיִת כַּמּוֹת:

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 לְפָנָי
וְעוֹלֵל לָמוּ כַּאֲשֶׁר
עוֹלָלָת לִי עַל כָּל־פְּשָׁעַי
כִּי־רַבּוֹת אַנְחָתִי
וְלִבִּי דָוִי:

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

אֵיכָּהּ

יַעֲיֵב בְּאַפּוֹ |

אֲדַנִּי אֶת־בֵּת־צִיּוֹן

הַשְּׁלִיךְ מִשָּׁמַיִם אֶרֶץ

תְּפֹאֲרַת 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 תֵבֶל
כִּי יבֹא צָר וְאוֹיֵב
בְּשַׁעְרֵי יְרוּשָׁלַם:

יָג מִחַטָּאת נְבִיאֶיהָ
עוֹנוֹת כְּהֻנָּה
הַשֹּׁפְכִים בְּקִרְבָּהּ
דָּם צְדִיקִים:

יָד נָעוּ עוֹרִים
בְּחוּצוֹת נִגְאָלוּ בְּדָם
בְּלֹא יוֹכְלוּ
יָגְעוּ בְּלִבְשֵׁיהֶם:

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

טז פָּנֵי יְהוָה
חִלְקָם לֹא יוֹסִיף
לְהִבִּיטָם
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 / none 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 לְעֻצְמֵם מִפְּנֵינִים
 סַפִּיר גִּזְרָתָם:
 ח חֲשֹׁךְ מִשְׁחֹור
 תִּאָּרֵם
 לֹא נִכְרוּ בַּחוּצוֹת
 צַפֵּד עוֹרֵם עַל-עֲצָמָם
 יָבֵשׁ הָיָה כְּעֵץ:
 ט טוֹבִים הָיוּ חֲלֵי-חֶרֶב
 מִחֲלֵי רָעֵב
 שֵׁהֶם יִזּוּבוּ מִדְּקָרִים
 מִתְּנוּבַת שְׂדֵי:
 י יְדֵי נָשִׁים רַחֲמָנִיוֹת
 בִּשְׁלוּ יִלְדֵיהֶן
 הָיוּ לְבָרוֹת לָמוֹ
 בְּשִׁבְרַת בַּת-עַמִּי:
 יא כָּלָה יְהוָה אֶת-חֲמָתוֹ
 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 אֲדֹנָי לֹא חָמַל
 אֶת כָּל-נְאוֹת יַעֲקֹב
 הָרֵס בְּעִבְרָתוֹ
 מִבְּצִרֵי בַת-יְהוּדָה
 הִגִּיעַ לְאָרֶץ
 חָלַל מַמְלָכָה וְשָׂרֵיהָ:
 ג גִּבַּע בַּחֲרֵי-אֵף
 כָּל קַרְוֹן יִשְׂרָאֵל
 הִשִּׁיב אֲחֹור יְמִינוֹ
 מִפְּנֵי אוֹיֵב
 וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ
 לְהִבָּה אֲכָלָה סָבִיב:
 ד דָּרַךְ קַשְׁתוֹ כְּאוֹיֵב
 נִצָּב יְמִינוֹ
 כְּצָר
 וַיַּהַרֵג כָּל
 מִחֲמַדֵי-עֵינַיִן
 בְּאֹהֶל בַּת-צִיּוֹן
 שָׁפַךְ כְּאֵשׁ חֲמָתוֹ:
 ה הָיָה אֲדֹנָי | 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,

שֶׁחַת מִבְּצָרָיו
 וַיִּרְבַּל בְּבֵת יְהוּדָה
 תִּיאֲנִיָּה וְאֲנִיָּה:
 וַיִּחַמַס כַּגֹּן שֹׁכֵי
 שֶׁחַת מוֹעֲדוֹ
 שָׁפַח יְהוָה | בְּצִיּוֹן
 מוֹעֵד וְשֹׁבֵת
 וַיִּנְאַץ בְּזַעַם-אָפוֹ
 מֶלֶךְ וְכֹהֵן:
 זַ וַיִּחַ אֲדוֹנָי | מִזִּבְחֹו
 נֶאֱדָר מִקִּדְשׁוֹ
 הִסְגִּיר בְּיַד-אוֹיֵב
 חוֹמַת אֲרָמְנוֹתֶיהָ
 קוֹל נְתָנוּ בְּבֵית-יְהוָה
 כַּיּוֹם מוֹעֵד:
 ח חָשַׁב יְהוָה | לְהַשְׁחִית
 חוֹמַת בֵּת-צִיּוֹן נְטָה לָּו
 לֹא-הָשִׁיב יָדוֹ
 מִבְּלַעַע
 וַיִּאֲבֹל-חֵל וְחוֹמָה
 יַחְדָּו אִמְלָלוּ:
 ט טָבְעוּ בָאָרֶץ שְׂעָרֶיהָ
 אֶבֶד וְשִׁבַר 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
 בֵּת-עַמִּי לְאֶכְזָר
 כִּי־עֲנִים בַּמֶּדְבָּר:
 ד דִּבֶּק לְשׁוֹן יוֹנֵק
 אֶל-חִכּוֹ בְּצִמָּא
 עוֹלָלִים שָׂאָלוּ לָחֶם
 פָּרַשׁ אֵין לָהֶם:
 ה הָאֶכְלִים לְמַעַדְנָיִם
 נִשְׁמָו בַּחוֹצוֹת
 הָאֲמָנִים עָלֵי תוֹלַע
 חִבְּקוּ אֲשֵׁפֶתוֹת:
 ו וַיִּגְדַּל עֵינֹן בֵּת-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
 לְרוֹחֹתַי לְשׁוֹעֲתַי:
 נַו קָרַבְתָּ בַּיּוֹם אֶקְרָאָךְ
 אֲמַרְתָּ אֶל־תִּירָא:

נַח רַבַּת אֲדֹנָי
 רִיבֵי נַפְשֵׁי גְאֻלַּת חַיֵּי:
 נֹט רְאִיתָהּ יְהוָה עֲוֹתַי
 שְׁפֹטָהּ מִשְׁפָּטַי:
 ס רְאִיתָהּ כָּל־נִקְמָתָם
 כָּל־מַחְשְׁבֹתַם לִי:

סא שָׁמַעַתָּ חֲרָפְתָם יְהוָה
 כָּל־מַחְשְׁבֹתָם עָלַי:
 סב שִׁפְתַי קָמִי
 וְהִגִּידוּנָם עָלַי כָּל־הַיּוֹם:
 סג שְׁבַתְתֶּם וְקִיַּמְתֶּם
 הַבִּיטָה אֲנִי מִנְּגִינָתָם

סד תִּשְׁלֵיב לָהֶם גְּמוּלָה
 יְהוָה כְּמַעֲשֵׂה יְדֵיהֶם:
 סה תִּתֵּן לָהֶם מְגִנַת־לֵב
 תִּאֲלָתֶךָ לָהֶם:
 סו תִּרְדֹּף בְּאַף וְתִשְׁמִידֵם
 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־וַיִּזְעַזְעוּ עֵינַי
 חָמְרָמוּ מֵעֵי
 נִשְׁפָּךְ לָאָרֶץ כְּבֹדִי
 עַל־שֹׁבֵר
 בֵּת־עַמִּי
 בַּעֲטָף עוֹלֵל וְיוֹזֵק
 בְּרַחֲבוֹת קִרְיָה:
 יב לְאִמָּתָם יֹאמְרוּ
 אֵיךְ דָּגַן וְיַיִן
 בְּהִתְעַטְפָם
 כְּחָלָל בְּרַחֲבוֹת עִיר
 בְּהִשְׁתַּפֵּךְ נַפְשָׁם
 אֶל־חֵיק אִמָּתָם:
 יג מֶה־אֶעֱיִיד
 מֶה אֲדַמֶּה־לָּךְ
 הַבֵּת יְרוּשָׁלַם
 מֶה אֲשׁוּהָ־לָּךְ

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 רֵאשִׁים
עַל־בֵּת יְרוּשָׁלַם
הַזֹּאת הָעִיר שֶׁיֵּאמְרוּ
כְּלִילַת יָפִי
מִשׁוֹשׁ לְכָל־הָאָרֶץ:
טז פָּצוּ עַלְיָךְ פִּיהֶם
כָּל־אֹיְבֶיךָ
שָׁרְקוּ וַיִּחְרְקוּ־שִׁן
אָמְרוּ בְּלִעְנֵנוּ
אָךְ זֶה הַיּוֹם שֶׁקִּוִּינָהוּ
מִצָּאֵנוּ רְאִינוּ:
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 וּפַחַת הָיָה לָנוּ
הַשְׂאֵת וְהַשְׁבֵּר:
מח פָּלְגֵי־מַיִם תִּרְדַּע עֵינַי
עַל־שִׁבְר בֵּת־עַמִּי:
מט עֵינַי נִגְרָה
וְלֹא תִדְמָה
מֵאִין הַפְּגוּת:
נ עַד־יִשְׁקִיף
וַיֵּרֶא יְהוָה מִשָּׁמַיִם:
נא עֵינַי עוֹלְלָה לְנַפְשִׁי
מִכָּל בָּנוֹת עִירִי:
נב צוֹד צְדוֹנִי כַצֶּפֶר
אֵיבֵי חַנָּם:
נג צָמְתוּ בַבּוֹר חַיִּי
וַיִּדּוּ־אֶבֶן בִּי:
נד צָפוּ־מַיִם עַל־רֹאשִׁי
אָמַרְתִּי נִגְזַרְתִּי:
נה קָרָאתִי שְׁמֶךָ יְהוָה
מִבּוֹר תַּחְתָּיוֹת:
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 צָרִיף:	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 אַדָּם חַי	39 How could a living person complain,	חֹמֶת בַּת-צִיּוֹן	Wall of daughter Zion,
גָּבַר עַל-חַטָּאיוֹ:	a man, (if punished) for his sins?	הוֹרִידִי כַנַּחַל דְּמָעָה	let down a tear like a torrent,
מִן נַחֲפָשָׁה דְרָכֵינוּ וְנַחֲקָרָה	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-תַּתְנִי פּוּגַת לֶךְ	Don't give yourself any break;
מֵאֵי נִשְׂא לְבַבְנוּ	41 Let us lift our hearts	אֶל-תָּדָם בַּת-עֵינֶיךָ:	Don't let your daughter eye fall silent.
אֶל-כַּפָּיִם	up to our hands (stretching them)	יט קוּמִי רִנֵּי 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:
מִבַּי נַחֲנוּ פָשַׁעְנוּ וּמְרִינוּ	42 Us, we sinned and rebelled.	שָׁפְכִי כַמַּיִם לַבַּיִךְ	Pour out your heart like water
אַתָּה לֹא סָלַחַת:	You – You did not pardon.	גִּבַּח פָּנָי אֲדֹנָי	right before <i>Adonai</i> !
מִגַּם סִבַּתָּה בְּאַף	43 You took shelter in such anger,	שָׂאֵי אֵלָיו כַּפָּיֶךָ	Lift your palms toward Him –
וַתִּרְדְּפֵנוּ	and You would pursue us,	עַל-נֶפֶשׁ עוֹלָלֶיךָ	for the life of your babies
הָרַגְתָּ לֹא חָמַלְתָּ:	You murdered without pitying;	הָעֲטוּפִים בְּרָעַב	stretched out by famine
מִדַּם סִבּוֹתָה בְּעָנֹן לֶךְ	44 You sheltered Yourself within a	כִּי רָאָה יְהוָה וַהֲבִיטָה	20 See, <i>YHVH</i> , and look:
מִעֲבוֹר תְּפִלָּה:	cloud, far beyond prayer;	לְמִי עוֹלָלָת כָּה	to whom did You deal thus?
מִדַּם סְחִי וּמְאוּס	45 Scum and refuse	אִם-תֹּאכְלֶנָה נְשִׁים פְּרִיָם	If women will eat their fruit,
תְּשִׁימֵנוּ	You would make us	עַל־לֵי טַפְחִים	coddled babies—!
בְּקֶרֶב הָעַמִּים:	in the midst of the peoples.	אִם-יִהְרַג בְּמִקְדָּשׁ אֲדֹנָי	If priest and prophet are murdered
		כִּהֵן וְנִבְיָא:	in <i>Adonai</i> 's holy place—!

כַּאֲשֶׁר שָׁכְבוּ לְאֶרֶץ חוּצוֹת
 נַעַר וְזָקֵן בְּתוֹלְתַי וּבְחוּרַי
 נָפְלוּ בַחֶרֶב
 הִרְגֵתָּ בַיּוֹם אַפְּךָ
 טַבַּחְתָּ לֹא חֲמִלְתָּ:
 כִּי תִקְרָא כַּיּוֹם מוֹעֵד
 מִגּוֹרֵי מְסָבִיב
 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
 יְהַפֵּךְ יָדוֹ כָּל-הַיּוֹם:
 דָּ בָלָה בְּשָׂרִי וְעוֹרִי
 שָׁבַר עֲצָמוֹתַי:
 הָ בָנָה עָלַי וַיִּקְוֶה
 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,
 He 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:
 כַּח יֵשֵׁב בְּדָד וַיִּדָּם
 כִּי נָטַל עָלָיו:
 כֹּט יִתֵּן בְּעַפְרֹת פִּיהוּ
 אוֹלֵי יֵשׁ תִּקְוָה:
 לֵ יִתֵּן לְמַכְהוֹ לְחֵי
 יִשְׂבַע בַּחֲרָפָה:

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.
 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:
 לֵב כִּי אִם-הוֹלָה וְרַחֵם
 כְּרַב חַסְדָּיו:
 לֵב כִּי לֹא עָנָה מִלְּבוֹ
 וַיִּגַּה בְּנִי-אִישׁ:

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

לָד לְדַכָּא תַחַת רַגְלָיו
 כָּל אֲסִירֵי אֶרֶץ:
 לָה לְהַטּוֹת מִשְׁפַּט-גֹּבֵר
 נִגַּד פָּנָי עָלְיוֹן:
 לוֹ 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: יז וַתִּזְנַח מִשְׁלוֹם נַפְשִׁי נִשְׁיִיתִי טוֹבָה: יח וָאָמַר אֶבְרַד נִצְחִי וַתּוֹחַלְתִּי מִיְהוָה:	16 He broke my teeth with gravel, and pressed me into the ashes. 17 My soul was spurned from peace; I forgot goodness, 18 and I said, “I have lost from <i>YHVH</i> my endurance and my hope!”	ו בְּמַחְשָׁכִים הוֹשִׁיבָנִי כְּמַתֵּי עוֹלָם: ז גָּדַר בְּעַדִּי וְלֹא אֵצֵא הַכְּבִיד נִחַשְׁתִּי: ח גַּם כִּי אֲזַעַק וְאֲשׁוּעַ שָׁתַם תְּפִלָּתִי: ט גָּדַר דְּרָכִי בְּגִזִּית נְתִיבֹתַי עֲוֹה:	6 In darkening-nights He made me dwell like those ever dead; 7 He barricaded against me, and I cannot go out / get away, He weighed down my bronze (shackle). 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-עֲנָנִי וּמְרוֹדֵי לַעֲנָנָה וְרֹאשׁ: כ זְכוֹר תִּזְכּוֹר וַתִּשְׁוַח עָלַי נַפְשִׁי: כא זֹאת אֲשִׁיב אֶל-לִבִּי עַל-כֵּן אוֹחִיל:	19 Remember my affliction and my scattering – wormwood and gall; 20 Remembering, she will remember, my soul, and will sink down upon me. 21 (Still) this will I turn toward my heart, for so will I hope:	י יָדַב אֲרֵב הוּא לִּי אֲרִי בְּמַסְתָּרִים: יא דְּרָכֵי סוּרָר וַיִּפְשַׁחֲנִי שָׁמַנִּי שָׁמָם: יב דִּבְרֹךְ קִשְׁתּוֹ וַיִּצְיִבָנִי 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 חֲסִדֵי יְהוָה כִּי לֹא-תִמְנוּ כִּי לֹא-כָלוּ רַחֲמָיו: כג חֲדָשִׁים לְבִקְרִים רַבָּה אֱמוּנָתְךָ: כד חֲלָמֵי יְהוָה אָמְרָה נַפְשִׁי עַל-כֵּן אוֹחִיל לָו:	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 שְׁחֹק לְכָל-עַמִּי נְגִינָתָם כָּל-הַיּוֹם: טו הִשְׁבִּיעַנִי בְּמְרוֹרִים הַרוֹנֵי 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 לְקוֹי?	25 Good is <i>YHVH</i> to those waiting for Him,		