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# Laments איכה

Translations of *Eikhah* for our world

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



*Laments 4:1*, Margaret Adams Parker  
[www.margaretadamsparker.com](http://www.margaretadamsparker.com)  
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This work is dedicated to all refugees

*Eli Tsiyon*, selected verses

*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 of labor,  
like a virgin wearing sackcloth  
for the husband of her youth

*Alei hegyon m'choleha  
asher damam b'areha  
V'al va'ad asher shamam  
uvitul sanhed'reha*

For her dancers' concentration  
whose blood (ran) in her towns  
and for the mob that destroyed  
and ended her high court of  
justice

*Alei galut m'shartei El  
n'imei shir z'mareha  
V'al kolot m'charpeha  
b'ait rabu f'gareha*

For the exile of God's servants  
sweet singers of her songs  
and for her scorners clamoring  
while the corpses piled up

*Alei pasha asher av'tah  
s'lol derekh ashureha  
V'al tsiv'ot k'haleha  
sh'zufeha sh'choreha*

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

*Alei shimkha asher chulal  
b'fi kamai m'tsareha*

For Your name desecrated  
in the mouth (of those) who stood  
against her oppressed  
and for the plea they scream to You –  
focus and listen to her message

*V'al tachan y'tsavchu lakh  
Kashuv ush'ma amareha.*

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

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

“The Hope of How” - By Yehudah Webster & Zahara Zahav  
(via Detroit Jews for Justice, kinah for BLM)

“My insides are churning” –

A most sacred home, in flames, deemed worthless, disposable; How can it be? Eikhah? A pastor and worshipers slain, heads bowed, in the sanctuary; How?

A mother sits in the street where her son’s soul was poured out; How? A world turns its back again, again, again – there is none to comfort her; How?

A people shown their Black bodies, tears, families do not matter; How?

How have we fallen to such disgrace? How long will we slink away from justice? How do we allow? How do we hope? How do we dance when so heavy with grief? How do we turn to face each other?

A woman climbs where no one dared, tears down a flag of hatred; How? A mother refuses to back down, power yields to her demands; How?

A wave of clergy rise up to meet resounding call for a different world; How? A movement plants seeds everywhere, sprouts flowers over burial ground; How?

A black man’s cry, “I can’t breathe” amplified in the streets for all to hear; How?

With this hope we pray that we do not reach the point of total destruction. We pray that we desist from senseless hatred and brutality. That sacred places remain holy, unstained from the blood of racism. That we do not repeat the mistakes of our ancestors, taking instead honest account of our obligations.

May community, allyship and love forge new bridges of understanding and trust. That we continue to hope and believe in each other. Demanding as one that black lives truly do matter. All these things we pray in solidarity together.

*Tisha B’Av* is not primarily about the Temple – *Chaza”l*, the rabbis, figured out how to live without the Temple long ago. Rather, *Tisha 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.

This year, *Tisha B’Av* is especially weighty. Deaths from the COVID plague increase wherever political leadership is slow to face reality. So many suffer the loss of community, wealth, and mental well-being. In the U.S., many believe letting elders die is an acceptable cost for revving the economy. And as the world struggles to face racism, the U.S. government concentrates brown immigrants and refugees in detention camps, where their lives are endangered by COVID, while the corrosive legacy of slavery is still killing Black people in the U.S. Protests are making a difference – but now federal police are secretly abducting protesters from the streets. All while climate change is barreling down upon us. And with all this, as Jews we also face growing anti-Semitism. *Oy meh hayah lanu!*

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New this year from neohasid:

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/](https://neohasid.org/omer/apps/)

# 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.



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[www.margaretadamsparker.com](http://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](http://kabbalahandecology.com).

Find more *Tisha B'Av* resources, songs, and teachings online at: [theshalomcenter.org/node/1733](http://theshalomcenter.org/node/1733) and [neohasid.org/zman/tisha\\_bav/](http://neohasid.org/zman/tisha_bav/).

*Laments* ©2019 (v.4.2.1) by David Mevorach Seidenberg. First published by [neohasid.org](http://neohasid.org) in 2007, based on translations for the Aleph Kallah and National Havurah Institute in 2002 and 2003; translation begun 1993. Layout based on 2003 design by Mark Frydenberg. This booklet contains the sacred name in Hebrew for God. Please do not destroy or dispose of improperly. Download this booklet at: [neohasid.org/resources/laments](http://neohasid.org/resources/laments) Rights granted for ten copies per download. To donate go to:

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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](http://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](http://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

- א אֵיכָה |  
יְשֵׁבָה בְּדָד  
הָעִיר רַבַּתִּי עָם  
הִיְתָה כְּאַלְמָנָה  
רַבַּתִּי בְּגוֹיִם  
שָׁרְתִי בְּמַדִּינֹת  
הִיְתָה לְמָס:  
ב בָּכוּ תַבְּכָה בַּלַּיְלָה  
וְדָמְעָתָה עַל לַחְיָהּ  
אֵין-לָהּ מְנַחֵם  
מְכַל-אֲהָבֶיהָ  
כָּל-רֵעֵיהָ  
בְּגָדוּ בָּהּ  
הָיוּ לָהּ לְאֵיבִיבִים:  
ג גָּלְתָה יְהוּדָה  
מֵעֲנִי וּמֵרַב עֲבֹדָה  
הִיא יְשֵׁבָה בְּגוֹיִם  
לֹא מְצָאָה מְנוּחַ  
כָּל-רֹדְפֶיהָ הַשִּׁיגוּהָ  
בֵּין הַמְצָרִים:  
ד דְּרָכֵי צִיּוֹן אֲבֵלוֹת  
מִבְּלִי בָּאֵי 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:  
 הָ הָיוּ צָרֶיהָ לְרֹאשׁ  
 אֵיבֵיהָ שָׁלוֹ  
 כִּי־הִוָּה הוֹגָה  
 עַל רַב־פְּשָׁעֶיהָ  
 עוֹלָלֶיהָ הִלְכוּ שְׁבִי  
 לְפָנֵי־צָר:  
 וַיֵּצֵא מִן־בֵּית־צִיּוֹן  
 כָּל־הַדָּרָה  
 הָיוּ שְׂרֵיָהּ כְּאֵילִים  
 לֹא־מָצְאוּ מְרֻעָה  
 וַיִּלְכוּ בְּלֹא־כֹחַ  
 לְפָנֵי רוֹדֵף:  
 זַ זְכָרָה יְרוּשָׁלַם  
 יְמֵי עֲנִיָּה  
 וּמְרוֹדֶיהָ  
 כֹּל מִחֲמֻדֶיהָ  
 אֲשֶׁר הָיוּ מִיְמֵי קָדֶם  
 בְּנֶפֶל עַמָּהּ בְּיַד־צָר  
 וְאֵין עֹזֵר לָהּ  
 רָאוּהָ צָרִים  
 שֹׁחֲקוּ עַל מִשְׁבֹּתֶיהָ:  
 חַ חֲטָא חֲטָאָה 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 בְּעֵץ כִּשְׁלוּ:  
 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 תִּשָּׁב  
 כִּסֵּיֶיךָ לְדָר וְדוֹר:  
 כ לָמָּה לִנְצַח תִּשְׁכַּחֲנוּ  
 תַעֲזֹבֵנוּ לְאֶרֶץ יָמִים:  
 כא הִשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ  
 וְנִשׁוּבָה  
 חֲדָשׁ יָמֵינוּ כְּקֶדֶם:  
 כב כִּי אָמַרְתָּ  
 מֵאִסְתָּנוּ 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 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 טִמְאַתָּה בְּשׂוּלֶיהָ  
 לֹא זָכְרָה אַחֲרֵיתָהּ  
 וַתִּרְדּוּ פְּלָאִים  
 אֵין מְנַחֵם לָהּ  
 רָאָה יְהוָה אֶת-עַנְיֵי  
 כִּי הִגְדִּיל אוֹיֵב:  
 י יְדוּ פֶרֶשׁ 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 פְּשָׁעֵי  
בְּיָדוֹ יִשְׁתַּרְגְּנוּ  
עָלוּ עַל־צַוְאַרְי  
הַכֶּשֶׁל כַּחֲוִי  
נִתְּנֵנִי אֲדֹנָי בְּיָדֵי  
לֹא־אוּכַל קוּם:  
טו סִלָּה  
כָּל־אֲפִיּוֹרִי | אֲדֹנָי בְּקֶרְבִי  
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  
יָגְעָנוּ 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 בְּנַפְשָׁנוּ נָבִיא לְחַמְנוּ  
מִפְּנֵי חֶרֶב הַמִּדְבָּר:  
י עוֹרֵנוּ כְּתַנּוּר נִכְמָרוּ  
מִפְּנֵי זַלְעָפוֹת רָעֵב:  
יא נָשִׁים 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־הַהַרִים דָּלְקָנוּ  
 בַּמִּדְבָּר אָרְבוּ לָנוּ:  
 כ רֹחַ אֶפְנוֹ מְשִׁיחַ יְהוָה  
 נִלְכַּד בַּשְּׁחִיתוֹתָם  
 אֲשֶׁר אָמַרְנוּ בְּצִלּוֹ  
 נַחֲיָה בְּגוֹיִם:  
 כא שִׂישִׁי וְשִׂמְחִי בַת־אֲדוֹם  
 יוֹשֶׁבֶת בְּאַרְצְ עוּץ  
 גַּם־עֲלֶיךָ תִּעְבֶּר־כּוֹס  
 תִּשְׁכַּרְי וְתִתְעַרִי:  
 כב תִּם־עוֹנֶיךָ  
 בַת־צִיּוֹן  
 לֹא יוֹסִיף לְהִגְלוֹתְךָ  
 פֶּקֶד עוֹנֶיךָ  
 בַת־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 יִרְדָּה מַיִם  
 כִּי־רַחֵק מִמֶּנִּי מְנַחֵם  
 מַשְׁעִיב נַפְשִׁי  
 הָיוּ בְנֵי שׁוֹמְמִים  
 כִּי גִבַר אוֹיֵב:  
 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  
 בְּעִיר גּוֹעוּ  
 כִּי־בִקְשׁוּ אֲכָלִי 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 נִאֲנַחֵה אָנֹכִי  
אֵין מְנַחֵם לִי  
כָּל־אֵיבֵי שָׁמְעוּ  
רַעְתִּי

לָשׁוּ כִּי אַתָּה עָשִׂיתָ  
הַבֵּאתָ יוֹם־קִרְאָתָּ  
וַיְהִיו כְּמוֹנֵי:

כָּב תָּבֵא כָּל־רַעְתֶּם לְפָנָי  
וְעוֹלֵל לָמוּ כַּאֲשֶׁר  
עוֹלָלָתָ לִי עַל כָּל־פְּשָׁעַי  
כִּי־רַבּוֹת אַנְחָתִי  
וְלִבִּי רָגִי:

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 בְּקִרְבָּה  
גַם צַדִּיקִים:

יָד נָעוּ עוֹרִים  
בַּחוּצוֹת נִגְאָלוּ בַדָּם  
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 כְהֻנִים 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  
 תֵּאָרֵם  
 לֹא נִכְרוּ בַּחוּצוֹת  
 צַפֵּד עוֹרֵם עַל-עֲצָמָם  
 יָבֵשׁ הָיָה כְּעֵץ:  
 ט טוֹבִים הָיוּ חֲלֵי-חֶרֶב  
 מִחֲלֵי רָעֵב  
 שֵׁהֵם יָזוּבוּ מִדְּקָרִים  
 מִתְּנוּבַת שְׂדֵי:  
 י יָדַי נְשִׁים רַחֲמָנִיוֹת  
 בְּשָׁלוֹו יִלְדֵיהֶן  
 הָיוּ לְבָרוֹת לָמוֹ  
 בְּשִׁבְרַב בַּת-עַמִּי:  
 יא כָּלָה 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 אֲדֹנָי לֹא חָמַל  
 אֶת כָּל-נְאוֹת יַעֲקֹב  
 הָרַס בְּעִבְרָתוֹ  
 מִבְּצֻרֵי בַת-יְהוּדָה  
 הִגִּיעַ לְאַרְצָא  
 חָלַל מִמְּלֻכָה וְשָׂרֵיהָ:  
 ג גִּבַּע בַּחֲרֵי-אֵף  
 כָּל קַרְוֹן יִשְׂרָאֵל  
 הִשִּׁיב אֲחֹור יָמִינוֹ  
 מִפְּנֵי אוֹיֵב  
 וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ  
 לְהִבָּה אֲכָלָה סָבִיב:  
 ד דָּרַךְ קַשְׁתּוֹ כְּאוֹיֵב  
 נִצָּב יָמִינוֹ  
 כְּצָר  
 וַיַּהַרֵג כָּל  
 מִחַמְדֵי-עֵינַיִן  
 בְּאֹהֶל בַּת-צִיּוֹן  
 שָׁפַךְ כְּאֵשׁ חַמְתּוֹ:  
 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  
 וַיִּרְבֵּל בְּבֵת יְהוּדָה  
 תִּיאֲנִיָּה וְאֲנִיָּה:  
 וַיִּחַמַּס כְּגֹל שֶׁכֶּן  
 שֶׁחַת מוֹעֵדוֹ  
 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  
 כִּיּוֹם מוֹעֵד:  
 ח חָשֵׁב יְהוָה | לְהַשְׁחִית  
 חוֹמַת בַּת-צִיּוֹן נְטָה לָּו  
 לֹא-הָשִׁיב יָדוֹ  
 מִבְּלַעַע  
 וַיִּאֲבֹל-חַל וְחוֹמָה  
 יַחְדָּו אִמְלָלוּ:  
 ט טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ  
 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 אֵיכָּה  
 יוֹעַם זָהָב  
 יִשְׁנָא הַכֶּתֶם הַטּוֹב  
 תִּשְׁתַּפְּכֶנָּה אֲבָנֵי-קֹדֶשׁ  
 בְּרֹאשׁ כָּל-חֻצוֹת:  
 ב בְּנֵי צִיּוֹן הַיְקָרִים  
 הַמְּסֻלָּאִים בַּפֹּז  
 אֵיכָּה נִחְשְׁבוּ  
 לְנִבְלֵי-חָרָשׁ  
 מַעֲשֵׂה יְדֵי יוֹצֵר:  
 ג גַּם-תַּנִּים חָלְצוּ שָׂדֶה  
 הַיְנִיקוּ גּוֹרֵיהֶן  
 בַּת-עַמִּי לְאֶכְזָר  
 כִּי־עֲנִים בַּמֶּדְבָּר:  
 ד דִּבֶּק לְשׁוֹן יוֹנֵק  
 אֶל-חִכּוֹ בְּצַמָּא  
 עוֹלָלִים שָׂאָלוּ לָחֶם  
 פָּרַשׁ אֵין לָהֶם:  
 ה הָאֶכְלִים לְמַעַדְנָיִם  
 נִשְׁמָו בַּחֻצוֹת  
 הָאֲמָנִים עָלֵי תוֹלַע  
 חִבְּקוּ אֲשֵׁפֶתוֹת:  
 ו וַיִּגְדַּל עֵינֹן בַּת-עַמִּי

1 *Eikhah!* 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־תַּעֲלֵם אָזְנְךָ  
 לְרוֹחֹתַי לְשׁוֹעֲתַי:  
 נַו קָרַבְתָּ בַּיּוֹם אֶקְרָאָךְ  
 אֲמַרְתָּ אֶל־תִּירָא:  
 נַח רַבַּת אֲדֹנָי  
 רִיבֵי נַפְשֵׁי גְאֻלַּת חַיֵּי:  
 נַט רְאִיתָהּ יְהוָה עֲוֹתַי  
 שְׁפֹטָה מִשְׁפָּטִי:  
 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־וְעֵינַי בְּדַמְעוֹת עֵינַי  
 חֲמַרְמְרוּ מֵעֵי  
 נִשְׁפָּךְ לָאָרֶץ כְּבֹדִי  
 עַל־שֹׁבֵר  
 בֵּת־עַמִּי  
 בַּעֲטָף עוֹלָל וְיוֹזֵק  
 בְּרַחֲבוֹת קִרְיָה:  
 יב לְאִמֹתָם יֹאמְרוּ  
 אֵיךְ דָּגַן וְיַיִן  
 בְּהִתְעַטְפָם  
 כְּחָלָל בְּרַחֲבוֹת עִיר  
 בְּהִשְׁתַּפֵּךְ נַפְשָׁם  
 אֶל־חֵיק אִמֹתָם:  
 יג מֶה־אֲעִידֶךָ  
 מֶה אֲדַמֶּה־לְךָ  
 הַבֵּת יְרוּשָׁלַם  
 מֶה אֲשׁוּהֶה־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  
שׂוֹא וְתַפֵּל  
וְלֹא־גָלוּ עַל־עוֹנֶךָ  
לְהָשִׁיב שְׁבוּתֶךָ  
וַיַּחְזוּ לְךָ  
מִשְׂאוֹת שׂוֹא וּמַדּוּחִים:  
טו סִפְקוּ עַלְיָךְ כַּפַּיִם  
כָּל־עַבְרֵי דָרֶךְ  
שָׁרְקוּ וַיִּנְעוּ רֹאשָׁם  
עַל־בֵּת יְרוּשָׁלַם  
הֲזֹאת הָעִיר שֶׁיֵּאמְרוּ  
כְּלִילַת יָפִי  
מִשׁוֹשׁ לְכָל־הָאָרֶץ:  
טז פָּצוּ עַלְיָךְ פִּיהֶם  
כָּל־אוֹיְבֶיךָ  
שָׁרְקוּ וַיִּחְרְקוּ־שִׁנָּיִם  
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 וּפְחַת הָיָה לָנוּ  
הַשָּׂאת וְהַשְׁבֵּר:  
מח פָּלְגֵי־מַיִם תִּרְדַּ עֵינַי  
עַל־שִׁבְר בֵּת־עַמִּי:  
מט עֵינַי נִגְרָה  
וְלֹא תִדְמָה  
מֵאִיִן הַפְּגוֹת:  
נ עַד־יִשְׁקִיף  
וַיֵּרֶא יְהוָה מִשָּׁמַיִם:  
נא עֵינַי עוֹלְלָה לְנַפְשִׁי  
מִכָּל בָּנוֹת עִירִי:  
נב צוֹד צְדוֹנִי כַצֶּפֶר  
אֵיבֵי חֲנָם:  
נג צָמְתוּ בַבּוֹר 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<br>הָרַס וְלֹא חָמַל<br>וַיִּשְׂמַח עָלֶיךָ אוֹיֵב<br>הָרִים קָרוֹן צָרֶיךָ:                                                                                                                                                                                                                                                                                                                                                                                                                                                            | which He commanded from early days.<br>He tore down and showed no pity.<br>He made an enemy rejoice over you;<br>your tormentors' horn was exalted.                                                                                                        |
| לֹא מִי זֶה אָמַר וַתְּהִי<br>אֲדֹנָי לֹא צָוָה:<br>לֹחַ מִפִּי עָלְיוֹן לֹא תֵצֵא<br>הָרָעוֹת וְהַטּוֹב:<br>לֹט מֵהָ-יְתֹאזִין אַדָּם חַי<br>גָּבַר עַל-חַטָּאָיו:                               | 37 Who is this who spoke and it was<br>– didn't <i>Adonai</i> so command?<br>38 From the mouth of the Highest<br>don't the evils and the good come out?<br>39 How could a living person complain,<br>a man, (if punished) for his sins?         | יִחַ צָעַק לְבָם אֶל-אֲדֹנָי<br>חֹמַת בַּת-צִיּוֹן<br>הוֹרִידִי כַנַּחַל דְּמָעָה<br>יוֹמָם וְלַיְלָה<br>אֶל-תַּתְּנִי פּוּגַת לֶךְ<br>אֶל-תָּדַם בַּת-עֵינֶיךָ:<br>יִט קוֹמִי   רְנִי בַלַּיְלָה<br>לְרֹאשׁ אֲשִׁמְרוֹת<br>שִׁפְכִי כַמַּיִם לַבַּיִת<br>נִכַח פָּנַי אֲדֹנָי<br>שָׂאֵי אֵלָיו כַּפְּיךָ<br>עַל-נֶפֶשׁ עוֹלְלֶיךָ<br>הֶעֱטוּפִים בְּרָעַב<br>בְּרֹאשׁ כָּל-חוֹצוֹת:<br>כִּי רָאָה יְהוָה וְהִבִּיטָה<br>לְמִי עוֹלְלֹת כָּה<br>אִם-תֹּאכְלֶנָּה נְשִׁים פְּרִיָם<br>עָלְלֵי טַפְּחִים<br>אִם-יִהְרַג בְּמִקְדָּשׁ אֲדֹנָי<br>כִּהְיֶן וְנִבְיָא: | 18 Their heart screamed out to <i>Adonai</i> .<br>Wall of daughter Zion,<br>let down a tear like a torrent,<br>day and night.<br>Don't give yourself any break;<br>Don't let your daughter eye fall silent.                                                |
| מִנְחַפְשָׁה דְרָכֵינוּ וְנִחְקְרָה<br>וְנָשׁוּבָה עַד-יְהוָה:<br>מֵאָה נִשְׂא לְבַבֵּנוּ<br>אֶל-כַּפָּיִם<br>אֶל-אֵל בְּשָׁמַיִם:<br>מִבְּנַחְנוּ פָשַׁעְנוּ וּמְרִינוּ<br>אַתָּה לֹא סָלַחְתָּ: | 40 Let us search our ways and dig deep,<br>and let us return until <i>YHVH</i> ,<br>41 Let us lift our hearts<br>up to our hands (stretching them)<br>toward God in the heavens.<br>42 Us, we sinned and rebelled.<br>You – You did not pardon. | יִט קוֹמִי   רְנִי בַלַּיְלָה<br>לְרֹאשׁ אֲשִׁמְרוֹת<br>שִׁפְכִי כַמַּיִם לַבַּיִת<br>נִכַח פָּנַי אֲדֹנָי<br>שָׂאֵי אֵלָיו כַּפְּיךָ<br>עַל-נֶפֶשׁ עוֹלְלֶיךָ<br>הֶעֱטוּפִים בְּרָעַב<br>בְּרֹאשׁ כָּל-חוֹצוֹת:<br>כִּי רָאָה יְהוָה וְהִבִּיטָה<br>לְמִי עוֹלְלֹת כָּה<br>אִם-תֹּאכְלֶנָּה נְשִׁים פְּרִיָם<br>עָלְלֵי טַפְּחִים<br>אִם-יִהְרַג בְּמִקְדָּשׁ אֲדֹנָי<br>כִּהְיֶן וְנִבְיָא:                                                                                                                                                                     | 19 Get up! Sing out in the night<br>to the first of the nightwatches:<br>Pour out your heart like water<br>right before <i>Adonai</i> !<br>Lift your palms toward Him –<br>for the life of your babies<br>stretched out by famine<br>at every street head! |
| מִגַּ סִבַּתָּה בָּאָף<br>וַתִּרְדְּפֵנוּ<br>הָרַגְתָּ לֹא חֶמְלָתָּ:<br>מִד סִבּוֹתָה בְּעָנֹן לֶךְ<br>מִעֲבוֹר תְּפִלָּה:<br>מִדָּה סְחִי וּמָאוֹס<br>תִּשְׁיִמְנוּ<br>בְּקֶרֶב הָעַמִּים:      | 43 You took shelter in such anger,<br>and You would pursue us,<br>You murdered without pitying;<br>44 You sheltered Yourself within a<br>cloud, far beyond prayer;<br>45 Scum and refuse<br>You would make us<br>in the midst of the peoples.   | כִּי רָאָה יְהוָה וְהִבִּיטָה<br>לְמִי עוֹלְלֹת כָּה<br>אִם-תֹּאכְלֶנָּה נְשִׁים פְּרִיָם<br>עָלְלֵי טַפְּחִים<br>אִם-יִהְרַג בְּמִקְדָּשׁ אֲדֹנָי<br>כִּהְיֶן וְנִבְיָא:                                                                                                                                                                                                                                                                                                                                                                                         | 20 See, <i>YHVH</i> , and look:<br>to whom did You deal thus?<br>If women will eat their fruit,<br>coddled babies—!<br>If priest and prophet are murdered<br>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 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 אֵפוֹד בֵּי יָשֵׁב  
 יִהְיֶה יָדוֹ כָּל-הַיּוֹם:  
 דָּ בִלְעָה 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 תִּדְרָשְׁנוּ:  
 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:  
 לִ יִתֵּן לְמַכְהוֹ לְחֵי  
 יִשְׂבַע בַּחֶרֶף:

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:  
 לִבִּי כִּי אִם-הוֹלָה וְרַחֵם  
 כְּרַב חַסְדָּיו:  
 לִג 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<br>הַכֶּפֶלֶשׁ שְׁנֵי בְּאֶפֶר: | 16 He broke my teeth with gravel,<br>and pressed me into the ashes.        | וּ בְּמַחְשָׁכִים הוֹשִׁיבָנִי<br>כְּמַתֵּי עוֹלָם:          | 6 In darkening-nights He made me dwell<br>like those ever dead;           |
| יז וַתִּזְנַח מִשְׁלוֹם נַפְשִׁי<br>נָשִׁיתִי טוֹבָה:         | 17 My soul was spurned from peace;<br>I forgot goodness,                   | ז גָּדַר בְּעַדִּי<br>וְלֹא אֵצֶא                            | 7 He barricaded against me,<br>and I cannot go out / get away,            |
| יח וְאָמַר אֲבַד נִצְחִי<br>וַתּוֹחַלְתִּי מִיְהוָה:          | 18 and I said, “I have lost from <i>YHVH</i><br>my endurance and my hope!” | הַכְּבִיד נְחַשְׁתִּי:<br>ח גַּם כִּי אֲזַעַק וְאֲשׁוּעַ     | He weighed down my bronze (shackle).<br>8 Even when I would cry and plea, |
| יט זְכַר-עָנְיִי<br>וּמְרוֹדֵי לַעֲנָה וְרֹאשׁ:               | 19 Remember my affliction and<br>my scattering – wormwood and gall;        | שְׁתַּם תִּפְלְתִּי:<br>ט גָּדַר דְּרָכִי                    | He stopped up my prayer;<br>9 He barricaded my ways with                  |
| כ זָכוֹר תִּזְכּוֹר<br>וַתִּשׁוּחַ עָלַי נַפְשִׁי:            | 20 Remembering, she will remember,<br>my soul, and will sink down upon me. | בְּגִזִּית נְתִיבֹתַי עָוָה:                                 | stone blocks; my paths He twisted.                                        |
| כא זֹאת אֲשִׁיב אֶל-לִבִּי<br>עַל-כֵּן אוֹחִיל:               | 21 (Still) this will I turn toward my heart,<br>for so will I hope:        | י יָב אֲרֵב הוּא לִּי<br>אֲרִי בְּמַסְתָּרִים:               | 10 For me He was a bear ambushing,<br>a lion in hiding places / stalking; |
| כב חֲסֵדֵי יְהוָה<br>כִּי לֹא-תִמְנוּ                         | 22 <i>YHVH</i> 's love / kindnesses<br>– they are never done,              | יא דְּרָכֵי סוּרָר וַיִּפְשַׁחֲנִי<br>שָׁמַנִּי שָׁמֶם:      | 11 My ways He diverts and He would tear<br>me up; He made me desolate.    |
| כג לֹא-כָלוּ רַחֲמָיו:<br>כד חֲדָשִׁים לְבֹקְרִים             | for His mercies were not used up.                                          | יב דִּבְרֵי קִשְׁתּוֹ וַיִּצְיִבֵנִי<br>כַּמִּטְרָא לַחֲזָץ: | 12 He worked His bow and made me<br>stand as the target for the arrow;    |
| רָבָה אֱמוּנָתְךָ:<br>כה חֲלָמֵי יְהוָה                       | 23 They are new by every morning;<br>great is Your trust / faithfulness!   | יג הִבִּיא בְּכִלְיוֹתַי<br>בְּנֵי אֲשַׁפְתּוֹ:              | 13 He guided into my kidneys<br>what came from His quiver,                |
| אָמַרְהָ נַפְשִׁי<br>עַל-כֵּן אוֹחִיל לּוֹ:                   | 24 My portion is <i>YHVH</i><br>—said my soul—                             | יד הִיִּיתִי שְׂחֹק לְכָל-עַמִּי<br>נְגִינָתֶם כָּל-הַיּוֹם: | 14 I was a laughingstock for all my<br>people, their song all the day.    |
| כה טוֹב יְהוָה<br>לְקוֹי                                      | therefore so will I hope for Him.                                          | טו הִשְׁבִּיעַנִי בְּמְרוֹרִים<br>הַרְוֵנִי לַעֲנָה:         | 15 He sated me with bitter herbs,<br>and overfilled me with wormwood;     |
| כה טוֹב יְהוָה<br>לְקוֹי                                      | 25 Good is <i>YHVH</i><br>to those waiting for Him,                        |                                                              |                                                                           |