

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

Kaddish for a Human Minyan, facing this sacred reality and its destruction, neohasid.org/resources/humankaddish/

Tisha B'Av is about the destruction of the Temple and becoming refugees, but the Temple itself is about sustaining Creation and is modeled on Creation. The greatest sacred Temple is the Earth itself. When we destroy ecosystems, when we turn species into refugees, we bring extinction. When our actions disrupt the climate, we turn vast numbers of people into refugees. It is imperative that we learn to pay attention to what we are doing to our sacred planet, and that also means learning to grieve what is being lost.

Mourners/Leaders: 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 cry

A prayer for democracy, that it may not fall nor fail, not in Israel, nor
Ukraine, nor the U.S., not anywhere. May all Israel realize that the
occupation is inimical to democracy. May we gain inspiration and power
from the mass movement to protect Israeli democracy, which transformed
after October 7 to become a network supporting displaced Israelis and
demanding a ceasefire deal, and from Standing Together, the network of
Palestinian and Jewish Israelis fighting for true democracy for everyone.

May You tear out autocracy, tyranny and despotism,
rend the power of 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, for You humble the arrogant.

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

תַּעֲקֹר רוֹדְנוֹת וְטִירוֹנוּיָא וְעֲרִיצוֹת
וְתִשְׁבֵּר רַמָּאִים וְתַמְגֵּר עֲשָׂקֵי נְדָכָאִים
תַּעֲבִיר מִמְשָׁלַת זָדוֹן מִן הָאָרֶץ
תִּכְשִׁיל פּוֹגְעִים בְּדַמוֹקְרַטְיָה וְתִפְרֹ תַחֲבֹלוֹתָם
תִּכְלֵם וְתִשְׁפִּילֵם וְתִכְנִיעֵם בְּמַהֲרָה בְּיָמֵינוּ
כִּי מִכְּנִיעַ יָדַיִם אַתָּה

וְכֵן תִּתֵּן לְכָל אַמּוֹת הָעוֹלָם הַכֹּחַ וְהַרְצוֹן לְרַדֵּף צְדָקָה
לְכוֹנֵן מִשְׁפָּט וּלְבַקֵּשׁ שְׁלוֹם כְּאַגְדָּה אַחַת
לְעֵקֶר חֲמָס וּלְהִצְמִיחַ רְפוּאָה וְחַיִּים טוֹבִים וְשְׁלוֹם
כִּי אַתָּה הוּא מְלֶכֶד אֱהָב צְדָקָה וּמִשְׁפָּט (וְנֹאמַר אֲמֵן)

This prayer is based on one section of neohasid.org's voting prayer. You
can also add it to the 12th blessing of the *Amidah*. Get the whole prayer for
voting this November in the U.S.: neohasid.org/resources/votingprayer

“Zion through justice will be redeemed.” (Isaiah 1:27)

What does it mean today to be *Aveilei Tziyon* אבלי ציון—one among the “mourners of Zion”—when Jerusalem is rebuilt, when her development knows no bounds, when the state of Israel has one of the most powerful militaries in the world, and uses its power to take land from Palestinian farmers? What does it mean when the state that liberated the Jews from exile looks so different from the redemption envisioned by the prophets? When it can’t defend its *kibbutzim*? When its social reality, for the foreigner and the poor, for the Christian or Muslim vs. the Jew, looks so different than justice – especially in the territories of ancient Israel, now called the West Bank or Judea and Samaria? When the government tries to neuter the courts, and seems to pursue war without end? When the settlers most passionate about “redemption” lead pogroms against Palestinians?

(972mag.com/pogroms-west-bank-soldiers-settlers/) Is this the beginning of “our redemption”? Or a thwarting of redemption?

If our covenant is real, that covenant promises: a state that rules through injustice and carries out such injustice will not stand. If that is true, should we anticipate such destruction? Or reject the thought of it? Perhaps by mourning now—and by using that impulse to unknot injustice—we can avert destruction. That is what the rabbis and prophets of old believed. That is something all lovers of justice can get behind, whether or not we call ourselves Zionist, or emphasize *doikeit*, the power of living in diaspora. That is a meaning of *Aveilei Tziyon* we can all embrace.

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, אורי ללב שאינה שבורה,

“Woe to the Heart that is not Broken”, <https://opensiddur.org/?p=29657>

If you are an *Aveil leTziyon*, a mourner for Zion, join us on fb:

Aveilei Zion ([fb.com/groups/991520568829574](https://www.facebook.com/groups/991520568829574)), or ask to join [Drachim—A new path forward for Israel/Palestine](#).

Al eleh anu bokhim, anu bokhot, For these we weep, An eco-lament

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 bokhim

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

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,
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'khivtulah 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'eit rabu f'gareha</i>	For the exile of God's servants sweet singers of her songs and for her scorers 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,
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 *Eretz Yisrael* when the second Temple was destroyed, picture Russia's war against Ukraine, or picture the scenes of Gaza's destruction: the devastation of civilians, the destruction of everything that supports normal life. In the Jewish people's timeline, the Roman invader wrought destruction, murder and enslavement. But if you want to picture the devastating massacres of the Crusade of 1096, picture the images of senseless death wrought by Hamas on October 7th. Never in most of our lifetimes have there been so many accessible and *contemporary* pictures of how "death has come up through our windows" (Jer. 9:5).

Tisha B'Av is not and was never primarily about the Temple and sacrifices. It's about the refugee and the persecuted, about populations facing famine and mass death. And it's a call to become aware of the ways we abuse the power and privilege we have, whether in the U.S., Israel and Palestine, or anywhere, and to do *t'shuvah*, before cataclysmic consequences strike. This includes the many ways the human species is willfully disrupting the climate, extinguishing the Life we are commanded to choose, turning vulnerable people and species into refugees.

As the world also struggles to face so many plagues, including racism and global climate disruption, Jews also face ballooning anti-Semitism, enflamed by protests against the war, along with pressure to say that anti-Semitism isn't real because people are just protesting Israel, or because Jews are privileged and so many Jews present as white. And as the many storms and fires remind us, climate cataclysm edges ever closer. *Oy meh hayah lanu!*

Use the Omer Counter app to count the seven weeks between Tisha B'Av and Rosh Hashanah. Go to: neohasid.org/omer/apps/

Learn more about Standing Together, the organization fighting both for democracy and against the occupation, organizing joint Jewish-Palestinian watches to support communities inside Israel: <https://www.standing-together.org/en>

IF I MUST DIE
by REFAAT ALAREER
فال بد أن تعيش أنت

If I must die,
you must live
to tell my story
to sell my things
to buy a piece of cloth
and some strings,
(make it white with a long tail)
so that a child, somewhere in Gaza
while looking heaven in the eye
awaiting his dad who left in a blaze—
and bid no one farewell
not even to his flesh
not even to himself—
sees the kite, my kite you made, flying
up above
and thinks for a moment an angel
is there
bringing back love
If I must die
let it bring hope
let it be a tale

Refaat Alareer was one of the tens of thousands of civilian casualties of Israel's war against Hamas after the Hamas attack. He died on December 6, 2023 at the age of 44.

ONE TREE IN KIBBUTZ BE'ERI
by ORIAN CHAPLIN

One tree in Kibbutz Be'eri
Saw things trees are never
supposed to see.
One tree in Kibbutz Be'eri heard too
much
And could not escape smells.
Its roots held their breath,
Its branches trembled
Its leaves fell like tears
Its heart was crushed
Depressed
Yearning
Amputated
Silenced.
One tree in Kibbutz Be'eri
On the morning of October 7
No longer wanted to be a tree
In a place where there is no one left to
protect.
One tree in Kibbutz Be'eri
asked to be a bench,
Maybe someone will come back,
And they might want to sit down.
In the destruction of Kibbutz Be'eri
Even trees cannot stand.

Lamentation for a Beloved Land
(continued)

We will yet return and rebuild you,
the soil of our homeland
We will yet return and sing in your fields
a joyous song
Your sons will yet return
to love and forgive
Your daughters will yet return
to complete the thankful song
For neighbors and fellows who had
become our enemies,
When our eyes will behold
peace between us.

And we will cast a prayer together
for borders of tranquility,
For becoming good neighbors,
for leaders with humility
That we will respect each other,
sisters and brethren
When O land, you will sprout
grain and wheat, again

עוד נשוב ונבנה אדמת מולדת,
עוד נשוב וגרנו בשדותיך
שיר מזמור
עוד ישובו בנך
לאהב ולקלח,
עוד תשכנה בנותיך הלל לגמר
על שכנים, על רעים,
שקיו לאויבינו,
כאשר תחזינה עינינו
בשלום בינינו.

ותפלה נשא יחד
לגבולות של שלום,
לישכנות טובה,
למנהיגים עם ענוה
שנכבד איש אחיו, אשה אחותה,
עת תצמיחי שוב,
ארז, דגן וחסה.

Lament for a Beloved Land*
Leora Ayalon,
survivor of the slaughter in Kibbutz Kfar Aza

How have your dwellings been
turned into ruins,
Your people become exiles
in their own land?
O Betrayed land, your sons betrayed you,
They put their desires before all else,
They sealed your fate
with their very tongues,
They abandoned you in their hearts,
lost, errant in their ways.

How your Kibbutzim were destroyed,
cities made desolate,
Your people dead,
your fields wasting away.
Furrows hacked, become fields of horror,
All eyes devastated, dried out of tears.

Your sons, daughters butchered
undefended,
Fair maidens hauled into captivity.
And the plotters standing before them
Whispering, rustling, and the land was
silent

Woe unto you, you cowards,
Sitting carelessly in your cushioned chairs,
Entrusted with the lives of
beloved captives
While mothers and fathers
are wrapped in their grief.

(continued on next page)

* translated by Yehuda Mirsky with minor edits
made by David Seidenberg

קינה לארץ אהובה
ליאורה אילון,
שורדת הטבח בקיבוץ כפר עזה

איכה הפכו משפנותיך
לעזי תרבות,
אנשיך לגולים בארצם?
הוי ארץ נבגדת, בגדו כד בניך,
שמו מאונייהם בראש מעינם,
חרצו גורלך כמו לשונם,
עזבוך בלבם,
תועים בדרךכם.

איכה חרבו קבוציך,
ערים שממו,
אנשיך מתים, שדותיך נשמו.
נירים רטשו, הפכו שדות אימה,
עין כל תרבה, יבשה מדמעה.

בניך, בנותיך נטבחו בלי מגן,
אל שבגן הובלו עלמות חן.
ועומדים מנגד חרשי המזמה
לוחשים, רוחשים, והארץ דממה

אבוי אתם, מוגי הלבב,
היושבים בכסאותיכם,
על עצמות המושב,
אמונים על חיי קירים חטופים
עת אמהות ואבות
באבלם עטופים.

O How She Sat Alone*
Nurit Hirschfeld-Skupinsky,
survivor of the slaughter
in Kibbutz Nahal Oz

O How She Sat Alone
Nir Oz, full of blood
Sderot, was like a widow
A city stunned, and who is faithful
to her?

O How They Sat Alone
In the shelter room
One family, and another,
And another, and another one.

O How They Sat Alone
The women look-outs, full-eyed
at the observation posts
But there was no listening,
And deliverance – none.

O How They Sat Alone
Young women and young men
Hiding in pits and shrubs.
Their dancing halted,
And who will rescue them?

O How They Sat Alone
Captive women and captive men
And sitting there, still:
120 men, women,
elders and children.
Crying, they are crying at night
Tears on their cheeks
And there is no one who comforts.

Both Hebrew laments for October 7 were
published first in *Times of Israel* and will
appear in *Dirshuni: Contemporary Women's*
Midrash Vol. 2. Commissioned by Tamar
Biala. See Tamar Biala's TOI article, "[How
she sat alone: New laments for a beloved
land](#)".

איכה ישבה בָּדָד
נורית הירשפלד-סקופינסקי,
שורדת הטבח בקיבוץ נחל עוז

איכה ישבה בָּדָד
ניר עז רבתי דם.
שדרות קימה פאלמנה,
קריה הלומה, ומי נאמנה?

איכה ישבה בָּדָד
בממ"ד
משפחה, ועוד אחת,
ועוד, ועוד אחת.

איכה ישבו בָּדָד
מצפיתניות רבתי עין,
ולא קימה הקשבה,
וישועה – אין.

איכה ישבו בָּדָד
צעירות וצעירים
במסתורי שוחות ושיחים.
פסקו רקודיהם,
ומי יחלצם?

איכה ישבו בָּדָד
חטופות וחטופים,
ועדן יושבים:
120 גברים, נשים,
קשישים וילדים.
בכו בוכים בלילה,
דמעות על לחייהם, ואין מנחם.

* translated by Yehuda Mirsky with minor edits
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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
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Some notes on the theology of *Eikhah*:

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

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

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

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

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

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

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

CHAPTER 1

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

כְּהַנִּיחַ נֶאֱנָחִים
 בְּתוֹלְתֶיהָ נוֹגְוֹת
 וְהִיא מֵרָלָה:
 הָיָו צָרֶיהָ לְרֹאשׁ
 אֵיבֵיהָ שָׁלוֹ
 כִּי־הִוָּה הַזֶּה
 עַל רַב־פְּשָׁעֶיהָ
 עוֹלָלֶיהָ הִלְכוּ שְׁבִי
 לְפָנֵי־צָר:
 וַיֵּצֵא מִן־בֵּית־צִיּוֹן
 כָּל־הַדָּרָה
 הָיָו שְׂרֵיהָ כְּאֵילִים
 לֹא־מָצְאוּ מְרֻעָה
 וַיִּלְכוּ בְּלֹא־כֹחַ
 לְפָנֵי רוֹדֵף:
 זָכְרָה יְרוּשָׁלַם
 יְמֵי עֲנִיָּה
 וּמְרוֹדֶיהָ
 כֹּל מִחֲמֻדֶיהָ
 אֲשֶׁר הָיוּ מִיְמֵי קֶדֶם
 בְּנִפְלַע 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 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 נָשְׂאוּ
 וּנְעָרִים בַּעֲזַי כָּשְׁלוּ:
 יד זְקֵנִים מִשְׁעַר שַׁבְּתוֹ
 בַּחֹרִים מִנְּגִינָתָם:
 טו שָׁבֵת מְשׁוֹשׁ לִבְנוֹ
 נִהְפָּד לְאַבֵּל מִחֻלְנוֹ:
 טז נִפְּלָה עֲטֶרֶת רֹאשֵׁנוּ
 אִוִּי-נָא לָנוּ כִּי חָטֵאנוּ:
 יז עַל-זֶה הָיָה דָוָה לִבְנוֹ
 עַל-אַלֶּה חֲשָׁכוּ עֵינֵינוּ:
 יח עַל הַר-צִיּוֹן שָׁשְׂמָם
 שׁוֹעֲלִים הִלְכוּ-בוֹ:
 יט אַתָּה יְהוָה
 לְעוֹלָם תֵּשֵׁב
 כִּסְאֶךָ לְדָר וָדוֹר:
 כ לָמָּה לִנְצַח תִּשְׁכַּחֲנוּ
 תַּעֲזֹבֵנוּ 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 טִמְאָתָהּ בְּשׂוּלֶיהָ
 לֹא זָכְרָה אַחֲרֵיתָהּ
 וַתִּרְדּוּ פְּלָאִים
 אֵין מְנַחֵם לָהּ
 רָאָה יְהוָה אֶת-עַנְיֵי
 כִּי הִגְדִּיל אוֹיֵב:
 י יָדוּ פָּרֵשׁ צָר
 עַל כָּל-מַחְמַדֶּיהָ
 כִּי-רָאָתָהּ גּוֹיִם
 בָּאוּ מִקְדָּשְׁךָ
 אֲשֶׁר צִוִּיתָהּ
 לֹא-יָבֹאוּ
 בְּקִהְלָ לָךְ:
 יא כָּל-עַמָּה נֹאנָחִים
 מִבְּקָשִׁים לָחֵם
 נָתְנוּ מַחְמוּדֵיהֶם
 בְּאֹכֵל לְהַשִּׁיב נַפְשׁ
 רָאָה יְהוָה
 וַהֲבִיטָהּ כִּי הָיִיתִי זוֹלָלָה:
 יב לֹא לְוָא אֵלֵיכֶם

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

כָּל־עֹבְרֵי דָרֶךְ
הִבִּיטוּ וּרְאוּ
אִם־יֵשׁ מִכְּאוֹב כְּמִכְּאֹבִי
אֲשֶׁר עוֹלָל לִי
אֲשֶׁר הוֹגְהָ יְהוָה
בְּיוֹם חֲרוֹן אַפָּוֹ:
יג מִמְּרוֹם שָׁלַח־אַשׁ
בְּעֲצָמַי וַיִּרְדְּנָה
פָּרֶשׁ רַגְשִׁי לְרַגְלִי
הִשְׁיבֵנִי אֲחֹזֵר
נִתְּנֵנִי שִׁמְמָה
כָּל־הַיּוֹם דָּוָה:
יד נִשְׁקַד לֵעַל פְּשָׁעַי
בְּיָדוֹ יִשְׁתַּרְגְּנוּ
עָלָו עַל־צַוְאַרְי
הִכְשִׁיל כַּחֲוִי
נִתְּנֵנִי אֲדֹנָי בְּיָדֵי
לֹא־אוּכַל קוּם:
טו סִלָּה
כָּל־אֲפִיּוֹרִי | אֲדֹנָי בְּקֶרְבִי
קָרָא עָלַי מוֹעֵד
לְשֹׁבֵר בַּחוּרֵי
גַת דִּבְרֶךְ אֲדֹנָי
לְבַתּוּלַת בַּת־יְהוּדָה:
טז עַל־אַלְהָה | אֲנִי בּוֹכֶיָה

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

א זְכוֹר יְהוָה מַה־הָיָה לָנוּ
הִבִּיטָה וּרְאָה
אֶת־חֲרָפְתָנוּ:
ב נִחַלְתָנוּ נְהַפְכָה לְזָרִים
בְּתֵינוּ לְנֹכְרִים:
ג יְתוּמִים הָיִינוּ וְאִין אָב
אִמֹתֵינוּ כְּאִלְמָנוֹת:
ד מִיַּמֵּינוּ בְּכֶסֶף שָׁתִינוּ
עֵצֵינוּ בְּמַחִיר יָבֵאוּ:
ה עַל צַוְאַרְנוּ נִרְדְּפָנוּ
יָגַעְנוּ וְלֹא הוֹנַח־לָנוּ:
ו מִצְרַיִם נִתְּנוּ לְיָד
אֲשׁוּר לְשִׁבְעַ לָחֶם:
ז אֲבֹתֵינוּ חָטְאוּ וְאִינָם
וְאִנְחָנוּ עוֹנֵתֵיהֶם סָבְלוּנוּ:
ח עֲבָדִים מִשְׁלוּ כָּנוּ
פָּרַק אִין מִיָּדָם:
ט בְּנַפְשֵׁנוּ נָבִיא לַחַיָּנוּ
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:
 יַח צְדוֹ צְעָדֵינוּ
 מִלְּכַת בְּרַחֲבֵינוּ
 קָרַב קִצְּנוּ מְלֵאוֹ יְמֵינוּ
 כִּי־בָא קִצְּנוּ:
 יֵט קָלִים הָיוּ רֹדְפֵינוּ
 מִנְּשָׂרַי שָׁמַיִם
 עַל־הַהַרִּים דָּלְקָנוּ
 בַּמִּדְבָּר אָרְבוּ לָנוּ:
 כַּ רוּחַ אֶפְיָנוּ מְשִׁיחַ יְהוָה
 נִלְכַּד בַּשְּׁחִיתוֹתָם
 אֲשֶׁר אָמְרָנוּ בְּצִלּוֹ
 נִחְיָה בְּגוֹיִם:
 כָּא שִׁישִׁי וְשִׁמְחִי בַת־אֲדוֹם
 יוֹשֶׁבֶת בְּאֶרֶץ עוֹץ
 גַּם־עֲלֶיךָ תִּעְבֶּר־כּוֹס
 תִּשְׁכַּרְי וְתִתְעַרִי:
 כָּב תִּמְצֹנֶךָ
 בַּת־צִיּוֹן
 לֹא יוֹסִיף לְהִגְלוֹתְךָ
 פִּקְדַּת עוֹנֶיךָ
 בַּת־אֲדוֹם
 גְּלָהּ 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־רָחַק מִמֶּנִּי מְנַחֵם
 מַשְׁעִיב נַפְשִׁי
 הָיוּ בְּנֵי שׁוֹמְמִים
 כִּי גִבַר אוֹיֵב:
 יַז פָּרְשָׁה צִיּוֹן בְּיָדֶיהָ
 אֵין מְנַחֵם לָהּ
 צְוָה יְהוָה לְיַעֲקֹב
 סָבִיבֵי צָרָיו
 הִיטָה יְרוּשָׁלַם
 לְנִדָּה בֵּינֵיהֶם:
 יַח צַדִּיק הוּא יְהוָה
 כִּי פִּיהוּ מְרִיתִי
 שָׁמְעוּ־נָא כָּל־הָעַמִּים
 וְרֵאוּ מַכְאֲבֵי
 בְּתוֹלְתֵי וּבַחוּרֵי
 הֶלְכוּ בַשִּׁבִּי:
 יֵט קָרָאתִי לְמֵאֲהָבֵי
 הִמָּה רְמוּנֵי
 כְּהֵנִי וְזִקְנֵי
 בְּעִיר גּוֹעוּ
 כִּי־בִקְשׁוּ אֶכְלִי לָמוֹ
 וַיִּשְׁיבוּ אֶת־נַפְשָׁם:
 כַּ רְאָה יְהוָה כִּי־צָר־לִי
 מֵעֵי חֲמָרְמוֹרוֹ

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

נְהַפְּךָ לְבִי בְקַרְבִּי
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־קְרֵאתָ
וַיְהִיו כְּמוֹנֵי:

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

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 תֵבֵל
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
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
וַזְּקֵנִים לֹא חָנְנוּ:
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
 תִּאֲרָם
 לֹא נִכְרוּ בַּחוּצוֹת
 צַפֵּד עוֹרֶם עַל-עֲצָמָם
 יָבֵשׁ הָיָה כְּעֵץ:
 ט טוֹבִים הָיוּ חֲלֵי-חֶרֶב
 מִחֲלֵי רָעֵב
 שֵׁהֶם יִזּוּבוּ מִדְּקָרִים
 מִתְּנוּבַת שְׂדֵי:
 י יְדֵי נָשִׁים רַחֲמָנִיּוֹת
 בִּשְׁלוּ יְלֵדֵיהֶן
 הָיוּ לְבָרוֹת לָמוֹ
 בְּשִׁבְרַת בַּת-עַמִּי:
 יא כִּלְהָ יְהוָה אֶת-חַמְתּוֹ
 שָׁפַךְ חֲרוֹן אַפּוֹ
 וַיִּצְתֵּ-אֵשׁ בְּצִיּוֹן
 וַתֹּאכַל יְסוּדֹתֶיהָ:
 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 לְאַרְצָא
 חָלַל מַמְלָכָה וְשָׂרֵיהָ:
 ג גִּבַּע בְּחֵרֵי-אֵף
 כָּל קַרְוֵי יִשְׂרָאֵל
 הִשִּׁיב אַחֲרוֹ יְמִינוֹ
 מִפְּנֵי אוֹיֵב
 וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ
 לְהִבָּה אֲכָלָה סָבִיב:
 ד דָּרַךְ קִשְׁתּוֹ כְּאוֹיֵב
 נִצָּב יְמִינוֹ
 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 כַּגֹּן שֹׁכֵו
 שֶׁחַת מוֹעֵדוֹ
 שָׁפַח יְהוָה | בְּצִיּוֹן
 מוֹעֵד וְשֹׁבֵת
 וַיִּנְאַץ בְּזַעַם־אָפוֹ
 מֶלֶךְ וְכֹהֵן:
 זַ וַזָּח אֲדוֹנָי | מִזִּבְחֹו
 נֶאֱדָר מִקִּדְשׁוֹ
 הִסְגִּיר בְּיַד־אוֹיֵב
 חוֹמַת אֲרָמְנוֹתֶיהָ
 קוֹל נְתָנוּ בְּבֵית־יְהוָה
 כַּיּוֹם מוֹעֵד:
 ח חָשַׁב יְהוָה | לְהַשְׁחִית
 חוֹמַת בַּת־צִיּוֹן נְטָה לָּו
 לֹא־הָשִׁיב יָדוֹ
 מִבְּלַעַ
 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 אֵיכָה
 יוֹעַם זָהָב
 יִשְׁנָא הַכֶּתֶם הַטּוֹב
 תִּשְׁתַּפְּכֶנָּה אַבְנֵי־קֹדֶשׁ
 בְּרֹאשׁ כָּל־חוֹצוֹת:
 ב בְּנֵי צִיּוֹן הַיְקָרִים
 הַמְּסֻלָּאִים בַּפֹּז
 אֵיכָה נִחְשְׁבוּ
 לְנִבְלֵי־חָרָשׁ
 מַעֲשֵׂה יְדֵי יוֹצֵר:
 ג גַּם־תַּנִּים חָלְצוּ שָׂדֶה
 הַיְנִיקוּ גּוֹרֵיהֶן
 בַּת־עַמִּי לְאֶכְזָר
 כִּי־עֲנִים בַּמֶּדְבָּר:
 ד דָּבֵק לְשׁוֹן יוֹנֵק
 אֶל־חִכּוֹ בְּצַמָּא
 עוֹלָלִים שָׂאלוּ לָחֶם
 פָּרַשׁ אֵין לָהֶם:
 ה הָאֶכְלִים לְמַעַדְנָיִם
 נִשְׁמָו בַּחוֹצוֹת
 הָאֲמָנִים עָלֵי תוֹלַעַ
 חִבְּקוּ אֲשֵׁפֶתוֹת:
 ו וַיִּגְדַּל עֵינֹן בַּת־עַמִּי

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

אל־תַּעֲלֶם אָזְנְךָ
 לְרוֹחֹתַי לְשׁוֹעֲתַי:
 נַו קָרַבְתָּ בַיּוֹם אֶקְרָאָךְ
 אֲמַרְתָּ אֶל־תִּירָא:
 נַח רַבַּת אֲדֹנָי
 רִיבֵי נַפְשֵׁי גְאֻלַּת חַיֵּי:
 נַט רְאִיתָהּ יְהוָה עֲוֹתַי
 שְׁפֹטָה מִשְׁפָּטִי:
 ס רְאִיתָהּ כָּל־נִקְמָתָם
 כָּל־מַחְשְׁבֹתַם לִי:
 סֵא שָׁמַעְתָּ חֲרָפְתָם יְהוָה
 כָּל־מַחְשְׁבֹתָם עָלַי:
 סב שִׁפְתַי קָמִי
 וְהִגִּידוּנָם עָלַי כָּל־הַיּוֹם:
 סג שְׁבַתְתֶּם וְקִיַּמְתֶּם
 הַבִּיטָה אֲנִי מִנְּגִינָתָם
 סד תִּשְׁלֵיב לָהֶם גְּמוּלָה
 יְהוָה כַּמַּעֲשֵׂה יְדֵיהֶם:
 סה תִּתֵּן לָהֶם מְגִנַת־לֵב
 תִּאֲלָתֶךָ לָהֶם:
 סו תִּרְדֹּף בְּאַף 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
 חָמְרָמוּ מֵעֵי
 נִשְׁפָּךְ לָאָרֶץ כְּבֹדִי
 עַל־שֹׁבֵר
 בֵּת־עַמִּי
 בַּעֲטָף עוֹלָל וְיוֹזֵק
 בְּרַחֲבוֹת קִרְיָה:
 יב לְאִמָּתָם יֹאמְרוּ
 אֵיךְ דָּגַן וְיַיִן
 בְּהִתְעַטְפָם
 כְּחָלָל בְּרַחֲבוֹת עִיר
 בְּהִשְׁתַּפֵּךְ נַפְשָׁם
 אֶל־חֵיק אִמָּתָם:
 יג מֶה־אֶעֱיִדְךָ
 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 סָפְקוּ עַלְיָךְ כַּפַּיִם
כָּל־עַבְרֵי דָרֶךְ
שָׁרְקוּ וַיִּנְעוּ רֵאשִׁים
עַל־בֵּת יְרוּשָׁלַם
הֲזֹאת הָעִיר שֶׁיֵּאמְרוּ
כְּלִילַת יָפִי
מִשׁוֹשׁ לְכָל־הָאָרֶץ:
טז פָּצוּ עַלְיָךְ פִּיהֶם
כָּל־אוֹיְבֶיךָ
שָׁרְקוּ וַיִּחְרְקוּ־שִׁן
אָמְרוּ בְלָעֵנוּ
אֲךָ זֶה הַיּוֹם שֶׁקִּוִּינָהוּ
מִצָּאֵנוּ רָאִינוּ:
יז עָשָׂה יְהוָה אֲשֶׁר זָמַם
בְּצַע אָמְרָתוֹ

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

מו פָּצוּ עַלְיָנוּ פִּיהֶם
כָּל־אֹיְבֵינוּ:
מז פָּחַד וּפַחַת הָיָה לָנוּ
הַשְׂאֵת וְהַשְׁבֵּר:
מח פָּלְגֵי־מַיִם תַּרְדּוּ עֵינַי
עַל־שִׁבְר בֵּת־עַמִּי:
מט עֵינַי נִגְרָה
וְלֹא תִדְמָה
מֵאִין הַפְּגוֹת:
נ עַד־יִשְׁקִיף
וַיִּרֶא 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 תַּחְתִּיּוֹת:
נו קוֹלִי שָׁמְעָתָ

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

אֲדֹנָי לֹא רָאָה:	struggle – wouldn't <i>Adonai</i> see (that)?	אֲשֶׁר צָנָה מִימֵי-קֶדֶם	which He commanded from early days.
לֹא מִי זֶה אָמַר וְתָהִי	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 רְנִי בַלַּיְלָה	19 Get up! Sing out in the night
אֶל-אֵל בַּשָּׁמַיִם:	toward God in the heavens.	לְרֹאשׁ אֲשַׁמְרוֹת	to the first of the nightwatches:
מִבַּי נַחֲנוּ פָשַׁעְנוּ וּמְרִינוּ	42 Us, we sinned and rebelled.	שָׁפְכִי כַמַּיִם לְיָדְךָ	Pour out your heart like water
אֲתָה לֹא סָלַחַת:	You – You did not pardon.	גִּבַּח פָּנַי אֲדֹנָי	right before <i>Adonai</i> !
מִגַּם סִבַּתָּה בְּאַף	43 You took shelter in such anger,	שָׂאֵי אֵלָיו כַּפָּיֶךָ	Lift your palms toward Him –
וְתִרְדְּפֵנוּ	and You would pursue us,	עַל-נֶפֶשׁ עוֹלָלֶיךָ	for the life of your babies
הָרַגְתָּ לֹא חָמַלְתָּ:	You murdered without pitying;	הָעֵטוּפִים בְּרָעַב	stretched out by famine
מִדַּם סִבּוֹתָה בְּעֵצוֹן לָךְ	44 You sheltered Yourself within a	כִּי רָאָה יְהוָה וְהִבִּיטָה	at every street head!
מִעֲבוּר תְּפִלָּה:	cloud, far beyond prayer;	לְמִי עוֹלָלֶת כָּה	20 See, <i>YHVH</i> , and look:
מִדָּה סְחִי וּמְאוּס	45 Scum and refuse	אִם-תֹּאכְלֶנָה נְשִׁים פְּרִיָם	to whom did You deal thus?
תְּשִׁימֵנוּ	You would make us	עַל־לֵי טַפְּחִים	If women will eat their fruit,
בְּקֶרֶב הָעַמִּים:	in the midst of the peoples.	אִם-יִהְיֶה בְּמִקְדָּשׁ אֲדֹנָי	coddled babies—!
		כִּהֵן וְנִבְיָא:	If priest and prophet are murdered
			in <i>Adonai</i> 's holy place—!

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