

Laments איכה

Translations of *Eikhah* for our world

This booklet uses two translations of Laments, the book of mourning poems read on *Tish'a B'Av*. Chapters 1, 2, 4 and 5 were translated by Rabbi David Mevorach Seidenberg, with attention to the principles of the Buber-Rosenzweig Bible. This translation strives to be “concordant”, translating related Hebrew words with related English words and following the order and syntax of the Hebrew as much as possible. This translation also focuses on the more physical, earthy meaning of words, in order to draw the reader from modern thought patterns towards more ancient ways of seeing and feeling. In some cases 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 “Eternal One”.) Chapter 3 is partly retranslated from James Moffat’s 1922 translation. Moffat followed the principles of “idiomatic” translation, recasting the Hebrew according to the word order and meaning of everyday English. Moffat, more than most idiomatic translators, evokes the emotional depth of the Hebrew. As a somewhat literal translation this work uses “He” and “His” as pronouns for God, but the Torah and common sense both 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* and more, see the end of this booklet.

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Learn about and read sections from Rabbi Seidenberg’s groundbreaking book, *Kabbalah and Ecology: God’s Image in the More-Than-Human World* (Cambridge University Press, 2015) at www.kabbalahandecology.com.

Laments ©2016 by David Mevorach Seidenberg. Revised from 2008, based on translations made for the Aleph Kallah and National Havurah Institute in 2002 and 2003. Moffat’s translation first published by Hodder and Stoughton (out of copyright). Layout based on 2003 formatting by Mark Frydenberg; original translations begun in 1993. This booklet contains the sacred name in Hebrew for God. Please do not destroy or dispose of improperly.

May this work be dedicated to helping us remember the plight of all refugees from war and upheaval.

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5. The real theology of *Eikhah* is expressed 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 be able to find meaning in this memory.

6. There is another way to look at the motif of divine punishment. According to Jeremiah, the reason for exile was that Israel had not allowed the land to rest every seven years during her Sabbatical or *Shmitah* year. 490 years without *Shmitah* equals 70 years of exile. However, this idea is not found in *Eikhah*, where the identification of the people with the land is total.

What does Jeremiah mean? The Torah portrays the land as a subject, with interests, rewards, and rights that take priority over our needs. Especially in the laws of the Jubilee and *Shmita* years (Lev 25)—and in the consequences that are supposed to befall the people if they do not observe these laws (Lev 26)—it is clear that God is ready to take the side of the land against the people.

Humanity as a social order and a species, as well as the Jewish people, have no moral standing when their interests conflict with the intrinsic needs of the land, who will “enjoy her Sabbaths” (Lev 26:34,43), even if that means the people must be exiled or wiped out. From the divine perspective, justice encompasses the land; what has intrinsic value is not humanity but justice, which is humanity’s potential.

7. The Torah outlines six curses for not observing the Sabbatical year, which

describe how the relationship between the people and the land can unravel, marked by who eats what or whom. Two of the curses involve children being eaten – first by wild animals (v.22) and then by their parents (v.29). This image is repeated in *Eikhah* (2:20, 4:10), it is the strongest connection between *Eikhah* and the *Shmitah* year.

This progression, woven in and out of Leviticus 26, ends with “you will be lost in the nations and the land of your enemies will eat you” (v.38). Because the Jewish people was in exile for so long, the last curse does not sound like the worst. But symbolically, if the land eats us, this represents the complete reversal of right relationship between people and land.

8. In an age when we have good reason to believe that our ecological “sins” are coming home to roost, the connection between disaster and divine retribution may not seem so farfetched. We can expect more wars over resources, as well as people fleeing areas that have become flooded, or turned into deserts, as climate change puts more and more pressure on 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. If we sympathize with these idea, we can read *Eikhah* as an invitation to change our lives, towards justice for all people, for all species, and for the land herself.

Rabbi David Mevorach Seidenberg, 2016/5776. Some of this material is excerpted from *Kabbalah and Ecology*. Find more *Tish'a B'Av* resources, songs, and teachings at: theshalomcenter.org/node/1733 and neohasid.org/zman/tisha_bav.

Some notes on the theology of *Eikhah*:

1. There has been no moment since the *Shoah* when *Tisha B'Av* was more relevant. The crisis of war refugees has overwhelmed European political systems and seems threatening to overwhelm the U.S.

We think of *Tisha B'Av* as a time of mourning, but *Tisha B'Av* is most importantly about identifying with the experience of the refugee, about being thrown into a hostile world without shelter or protection. That's what happened to the Jewish people when the Temples, and the nation and society they stood for, were destroyed, they were "like deer, not finding a place to graze; they walked, without strength, before a pursuer." (1:6)

The *Tisha B'Av* experience is partly about mourning for what has been lost, but what we think of as mourning customs – not wearing fresh clothes, not washing, eating or drinking, not being able to sit down – more closely resemble the experience of a refugee than of a mourner sitting *shiva*.

2. The idea that tragedy and disaster are punishment for our sins is alien to most modern Jews. The author(s) of *Eikhah* (traditionally Jeremiah) believed that what happened to Jerusalem was an expression of divine judgment.

This theology was consoling because it allowed people to find meaning in tragedy. (This is one reason why it can be hard to connect the Holocaust with what we mourn for on *Tisha B'Av*.) It was also true that the physical downfall of Jerusalem was preceded by a moral one,

by oppression of poor and stranger.

For the ancients, the choices were to believe that the destruction was God's punishment, or that God no longer had interest in what happened to them. It is easy to imagine why people would choose a punishing God over an uncaring God – though the latter possibility is suggested in the very last verse, "For if you should loathe us..." So even though *Eikhah* sounds like it's about God punishing us, it's not really a theology of evil, but rather a prayer that tragedies prove God still cares about us, instead of proving God's indifference.

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

4. 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 used as a metaphor for the punishment that follows Israel's "adulterous" chasing after other gods. But in *Eikhah*, the metaphor is used to hold up a mirror to God, to show that the punishment was abusive.

CHAPTER 1

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

כְּהַנִּיחַ נֶאֱנָחִים
 בְּתוֹלְתֶיהָ נוֹגְוֹת
 וְהִיא מֵרָלָה:
 הָ הָיוּ צָרֶיהָ לְרֹאשׁ
 אֵיבֵיהָ שָׁלוֹ
 כִּי־יְהוָה הוֹגָה
 עַל רַב־פְּשָׁעֶיהָ
 עוֹלָלֶיהָ הִלְכוּ שְׁבִי
 לִפְנֵי־צָר:
 וַיֵּצֵא מִן־בֵּית־צִיּוֹן
 כָּל־הַדָּרָה
 הָיוּ שָׂרֶיהָ כְּאֵילִים
 לֹא־מְצָאוּ מְרֻעָה
 וַיִּלְכוּ בְּלֹא־כֹחַ
 לִפְנֵי רוֹדֵף:
 זַ זְכָרָה יְרוּשָׁלַם
 יְמֵי עֲנִיָּה
 וּמְרוֹדֶיהָ
 כֹּל מִחֲמֻדֶיהָ
 אֲשֶׁר הָיוּ מִיְמֵי קֶדֶם
 בְּנֶפֶל עַמָּהּ בְּיַד־צָר
 וְאֵין עֲזֹרָה לָּהּ
 רָאוּהָ צָרִים
 שֹׁחֲקוּ עַל מִשְׁבֶּתֶיהָ:
 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 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.

לְאֶרֶץ יָמִים:
 כֹּחַ הַשִּׁיבֵנוּ יְהוָה | אֵלֶיךָ
 וְנִשְׁוּבָה
 חֲדָשׁ יְמֵינוּ כְּקֶדֶם:
 כִּבְּכִי אִם־מָאֵס מְאֹסֹתָנוּ
 קִצְפָּתָ עָלֵינוּ עַד־מְאֹד
 הַשִּׁיבֵנוּ יְהוָה | אֵלֶיךָ
 וְנִשְׁוּבָה
 חֲדָשׁ יְמֵינוּ
 כְּקֶדֶם:

*Hashiveinu Adonai elekha
 v'nashuvah.
 Chadeish yameinu k'kedem.*

*Some other songs:
 Shifkhi kamayim libeikh
 nokhach p'nei Hashem
 Yehudah l'olam teishev,
 Yerushalayim l'dor vador
 Nachamu 'ami.
 Anokhi hu m'nachemchem
 Eli Tsiyon v'areha
 k'mo ishah v'tsireha
 v'khivtulah chagurat sak
 al ba'al n'ureha*

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 if loathing, you should loathe us,
 be enraged over us, so very much—!
 Turn us, YHVH, toward you,
 and we will turn.
 Make our days new again,
 like dawn / long ago.

On the observances of Tish'a B'Av

The observances of *Tish'a B'Av*—fasting from food and sexual contact, not washing or wearing clean clothes, not being able to sit anywhere except on the ground—are closer to the experience of being a refugee than being a mourner. The destruction of the Temple stands not just for the destruction of Jerusalem, but also for the people being made into refugees, with all that entails – becoming prey to poverty, hunger, crime, and death. *Tish'a B'Av* is not primarily about the end of the Temple – *Chaza'l*, the rabbis, figured out how to live without the Temple long ago. Rather, it's about homelessness, fleeing from war into famine, being thrown into a hostile world without shelter or protection – things that are all too present in our world. It's also an opportunity to confront the ways in which we as individuals, and as a people, use our power to make others (people and species) into refugees.

ט בַּנְפִּשְׁנוּ נְבִיא לְחַמְנוּ
 מִפְּנֵי חֶרֶב הַמִּדְבָּר:
 י עוֹרֵנוּ כְּתַנּוֹר נִכְמְרוּ
 מִפְּנֵי זַלְעָפוֹת רָעֵב:
 יא נָשִׁים בְּצִיּוֹן עָנּוּ
 בְּתִלּוֹת בְּעָרֵי יְהוּדָה:
 יב שָׂרִים בְּיָדָם נִתְלוּ
 פְּנֵי זְקֵנִים לֹא נִהְדָּרוּ:
 יג בַּחֹרִים טָחוּז נָשְׂאוּ
 וּנְעָרִים בְּעֵץ כֶּשֶׁלוּ:
 יד זְקֵנִים מִשְׁעַר שְׁבָתוֹ
 בַּחֹרִים מְנַגְּינָתָם:
 טו שְׁבַת מְשׁוֹשׁ לָבְנוּ
 נִהְפָּךְ לְאֵבֶל מְחַלְנוּ:
 טז נִפְּלָה עֲטֻרַת רֹאשֵׁנוּ
 אוֹי־נָא לָנוּ כִּי חָטָאנוּ:
 יז עַל־זֶה הָיָה דָוָה לָבְנוּ
 עַל־אַלֶּה חֲשָׁכוּ עֵינֵינוּ:
 יח עַל הַר־צִיּוֹן שְׁשֻׁמִּים
 שׁוֹעָלִים הִלְכוּ־בוּ:
 יט אַתָּה יְהוָה
 לְעוֹלָם תֵּשֵׁב
 כְּסֵאֲךָ לְדָר וְדוֹר:
 כ לָמָּה לִנְצַחַת תִּשְׁכַּחֲנוּ
 תַעֲזֹבֵנוּ

9 For our lives we bring our bread,
 from the wilderness's sword.
 10 Our skin like a furnace, glowing,
 because of the delirium of hunger.
 11 Women in Zion were victimized,
 girls, in Judah's towns.
 12 Ministers by their hand hung.
 Elders' faces were void of majesty.
 13 Boys would carry a millstone,
 and youths, stumbling with wood.
 14 Elders ceased from gate,
 boys from their play.
 15 Our heart 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

עַל־כֵּן לְנִידָה הָיָתָה
 כָּל־מַכְבְּדֶיהָ הִזְלוּהָ
 כִּי־רָאוּ עֲרוּתָהּ
 גַּם־הִיא נֹאנָחָה
 וַתִּשָּׁב אַחֲוָר:
 ט טִמְאָתָהּ בְּשׂוּלֶיהָ
 לֹא זָכְרָה אַחֲרֵיתָהּ
 וַתִּרְדַּד פְּלֵאִים
 אֵין מְנַחֵם לָהּ
 רָאָה יְהוָה אֶת־עַנְיִי
 כִּי הִגְדִּיל אוֹיֵב:
 י יָדוּ פָּרֵשׁ צָר
 עַל כָּל־מַחְמַדֶּיהָ
 כִּי־רָאָתָהּ גּוֹיִם
 בָּאוּ מִקְדָּשָׁהּ
 אֲשֶׁר צִוִּיתָהּ
 לֹא־יָבֹאוּ
 בְּקִהְלָ לָךְ:
 יא כָּל־עַמָּה נֹאנָחִים
 מְבַקְשִׁים לֶחֶם
 נָתַנוּ מַחְמוּדֵיהֶם
 בְּאֹכֵל לְהַשִּׁיב נַפְשׁ
 רָאָה יְהוָה
 וַהֲבִיטָהּ כִּי הָיִיתִי זוֹלָלָה:
 יב לֹא אֶלֶיכֶם

For this an outcast / *nidah* she became.
 All who honor her despise her,
 for they saw her nakedness.
 Also her, she is moaning,
 and turns 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-עֲבָרֵי דָרוֹךְ
 הִבִּיטוּ וּרְאוּ
 אִם-יֵשׁ מִכְּאוֹב כְּמִכְּאוֹבִי
 אֲשֶׁר עוֹלַל לִי
 אֲשֶׁר הוֹגְהָ יְהוָה
 בְּיוֹם חֲרוֹן אַפָּוֹ:
 יג מִמְּרוֹם שָׁלַח-אַשׁ
 בְּעֲצָמַי וַיִּרְדְּנָה
 פָּרֶשׁ רֶשֶׁת לְרַגְלֵי
 הַשִּׁיבְנֵי אֲחֹרֶר
 נִתְנַנְּנִי שִׁמְמָה
 כָּל-הַיּוֹם דָּוָה:
 יד נִשְׁקַד לֵעַל פְּשָׁעַי
 בְּיָדוֹ יִשְׁתַּרְגְּנוּ
 עָלַי עַל-צוּרָאֵי
 הַכֶּשֶׁל כַּחֲוִי
 נִתְנַנְּנִי אֲדֹנָי בְּיַדִּי
 לֹא-אוּכַל קוּם:
 טו סִלָּה
 כָּל-אֲבִירַי | אֲדֹנָי בְּקֶרְבִּי
 קָרָא עָלַי מוֹעֵד
 לְשִׁבְרֵי בַחֲוָרַי
 גַּת דֶּבֶר אֲדֹנָי
 לְבַתּוּלַת בַּת-יְהוּדָה:
 טז עַל-אֵלֶּה | אֲנִי בּוֹכֶיָה

all who pass on the way.
 (You all) must 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 / 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;

לֹא יוֹסִיף לְהִגְלוֹתָךְ
 פָּקַד עוֹנֶיךָ
 בַּת-אֲדוֹם
 גָּלָה עַל-חַטֹּאתֶיךָ:

no more to be exiled / exposed.
 He has charged your iniquity,
 daughter Edom,
 (to) expose (you) for your sins.

CHAPTER 5

א זְכֹר יְהוָה מַה-הָיָה לָנוּ
 הִבִּיטָה וּרְאָה
 אֶת-חַרְפֹּתֵינוּ:
 ב נִחַלְתָנוּ נְהַפְכָה לְזָרִים
 בְּתֵינוּ לְנִכְרִים:
 ג יְתוּמִים הָיִינוּ וְאִין אָב
 אִמֹתֵינוּ כְּאִלְמָנוֹת:
 ד מִיַּמֵּינוּ בְּכֶסֶף שָׁתִינוּ
 עֵצֵינוּ בְּמַחִיר יָבֵאוּ:
 ה עַל צוּרָאֵנוּ נִרְדְּפָנוּ
 יִגְעָנוּ וְלֹא הוֹנַח-לָנוּ:
 ו מִצְרַיִם נָתַנוּ יָד
 אֲשׁוּר לְשַׂבַּע לָחֶם:
 ז אֲבֹתֵינוּ חָטְאוּ וְאִינָם
 וְאֲנַחְנוּ עֹנֵיתֵיהֶם סָבְלָנוּ:
 ח עֲבָדִים מָשְׁלוּ בָנוּ
 פָּרַק אִין
 מִיָּדָם:

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 we were pursued,
 tired out, without letting us rest.
 6 Egypt, we stretched a hand,
 Assyria, to satisfy bread.
 7 Our fathers sinned and are not,
 and we shouldered their evils.
 8 Slaves ruled us.
 There is none to break us out
 from their hand.

חִלְקֶם לֹא יוֹסִיף
לְהַבִּיטֶם
פְּנֵי כֹהֲנִים לֹא נִשְׂאוּ
וְזִקְנִים לֹא חֲנָנוּ:
17 עוֹדֵינוּ תִּכְלִינָה עֵינֵינוּ
אֶל-עֲזָרָתְנוּ הַבֵּל
בְּצַפִּיתָנוּ צִפִּינוּ אֶל-גּוֹי
לֹא יוֹשֵׁעַ:
18 יַח צָדוּ צִעְדֵינוּ
מִלְּקַת בְּרַחֲבֵתֵינוּ
קָרַב קִצְּנוּ מְלֵאוֹ יָמֵינוּ
כִּי-בָא קִצְּנוּ:
19 יָט קָלִים הָיוּ רֹדְפֵינוּ
מִנְּשָׂרַי שָׁמַיִם
עַל-הַהַרְרִים דָּלְקָנוּ
בַּמִּדְבָּר אָרְבוּ לָנוּ:
20 רֵיחַ אִפְּנוֹ מִשִּׁיחַ יְהוָה
נִלְכַּד בְּשַׁחֲתוֹתֵם
אֲשֶׁר אָמְרָנוּ בְּצִלּוֹ
נִחְיֶה בְּגוֹיִם:
21 כָּא שִׂישִׁי וְשִׂמְחִי בַת-אֲדוֹם
יּוֹשֶׁבֶת בְּאֶרֶץ עוּץ
גַּם-עָלֶיךָ תִּעְבְּרֶנּוּ כּוֹס
תִּשְׁכַּרְי וְתִתְעַרְי:
22 כָּב תִּמְצֹנֶנּוּ בַת-צִיּוֹן

divided them, He would no longer
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, (finding) emptiness
in our seeking, we scanned, we looked
to 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, swifter
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,
of 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 upon you,
you will drink and strip yourself naked.
22 Completed your iniquity, daughter Zion,

עֵינַי | עֵינַי יִרְדָּה מַיִם
כִּי-רָחֵק מִמֶּנִּי מְנַחֵם
מִשְׁעִיב נַפְשִׁי
הָיוּ בְנֵי שׂוֹמְמִים
כִּי גִבַר אוֹיֵב:
17 זֶן פָּרְשָׁה צִיּוֹן בְּיָדֶיהָ
אֵין מְנַחֵם לָהּ
צִוָּה יְהוָה לְיַעֲקֹב
סָבִיבּוֹ צָרָיו
הִיִּתְּהָ יְרוּשָׁלַם
לְנִדָּה בֵּינֵיהֶם:
יַח צַדִּיק הוּא יְהוָה
כִּי פִּיהוּ מְרִיתִי
שָׁמְעוּ-נָא כָּל-הָעַמִּים
וּרְאוּ מַכְאֲבֵי
בְּתוֹלְתֵי וּבַחוּרֵי
הָלְכוּ בַשְּׁבִי:
יָט קָרָאתִי לְמֵאֲהָבֵי
הִמָּה רְמוּנֵי
כֹהֲנֵי וְזִקְנֵי
בְּעִיר גּוֹעוּ
כִּי-בִקְשׁוּ אֲכָלִי לָמוֹ
וַיָּשִׁיבוּ אֶת-נַפְשָׁם:
כָּ רְאָה יְהוָה כִּי-צָר-לִי
יַמְעֵי 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,
seeking food for themselves,
and to bring back their life / soul.
20 See YHVH – for mine is torment,
my guts were churning,

נִהְפָּךְ לְבִי בְקִרְבִּי
 כִּי מָרוּ מְרִיתִי
 מִחוּץ שִׁפְלָה־חָרֵב
 בְּבַיִת כַּמּוֹת:
 כֹּחַ שָׁמְעוּ כִּי נִאֲנַחָה אָנֹכִי
 אֵין מְנַחֵם לִי
 כָּל־אֵיבֵי שָׁמְעוּ
 רַעְתִּי
 לָשׁוּ כִּי אַתָּה עָשִׂיתָ
 הַבָּאת יוֹם־קִרְאָתָּ
 וַיְהִיו כָּמוֹנִי:
 כָּבֹד תָּבֵא כָּל־רָעָתְךָ לְפָנָי
 וְעוֹלָל לָמוּ
 כַּאֲשֶׁר עוֹלָלְתָּ לִּי
 עַל כָּל־פְּשָׁעַי
 כִּי־רַבּוֹת אַנְחוֹתַי
 וְלִבִּי דָוָה:

my heart overturned within me,
 for rebelling I rebelled.
 From outside sword bereaving;
 In the house, like death itself.
 21 They listened – for I am moaning,
 there is no comforter for me.
 All my enemies listened
 for my evil doom.
 They rejoiced, for You did it,
 You brought the day You called for –
 and let them be(come) like me.
 22 May all their evil come before You,
 and deal to them
 as You dealt to me
 for all my sins.
 For so much are my sighs,
 and my heart is sickened.

CHAPTER 2

אַיִךְהָהָה
 יַעֲיֵב בְּאַפּוֹ |
 אֲדַנִּי אֶת־בֵּית־צִיּוֹן
 הַשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ

1 *Eikhah!* How can it be!
 In His anger *Adonai*
 clouded over daughter Zion.
 He cast down, from skies (to) earth,

בְּשֹׁבֵר בֵּת־עַמִּי:
 יֵאֵץ כְּלָה יְהוָה אֶת־חֲמָתוֹ
 שִׁפָּךְ חֲרוֹן אַפּוֹ
 וַיִּצְת־אֵשׁ בְּצִיּוֹן
 וַתֹּאכַל יְסוּדֹתֶיהָ:
 יֵב לֹא הֶאֱמִינוּ
 מְלֹכֵי־אֶרֶץ
 כָּל יֹשְׁבֵי תֵבֵל
 כִּי יבֹא צָר וְאוֹיֵב
 בְּשַׁעְרֵי יְרוּשָׁלַם:
 יֵג מִחַטָּאת נְבִיאֶיהָ
 עוֹנוֹת כְּהֹנֵיהָ
 הַשֹּׁפְכִים בְּקִרְבָּהּ
 דָּם צְדִיקִים:
 יָד נָעוּ עוֹרִים
 בְּחוּצוֹת נִגְאָלוּ בַדָּם
 בְּלֹא יוֹכְלוּ
 יִגְעוּ בְּלִבְשֵׁיהֶם:
 טו סוּרוּ טָמֵא
 קְרֹאוּ לָמוּ
 סוּרוּ סוּרוּ אַל־תִּגְעוּ
 כִּי נָצוּ גַם־נָעוּ
 אָמְרוּ בַּגּוֹיִם
 לֹא יוֹסִיפוּ לְגוֹר:
 טז פָּנֵי יְהוָה

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 it consumed her foundations.
 12 They would not have believed,
 kings of the earth
 all worldly inhabitants,
 that tormentor and enemy would come
 into the gates of Jerusalem.
 13 (It was) because of her prophets' sins,
 her priests' iniquities,
 who poured out inside her
 the blood of righteous people.
 14 They were shaking / staggering, blind
 in the streets, defiled with the blood,
 with none able / willing to
 come in contact with their clothes.
 15 "Get out! Contaminated! *Tamei!*"
 they would call to them,
 "Get out! Get out! Don't touch!"
 For they fled, even staggered.
 They said in the nations,
 they will dwell no more.
 16 YHVH's presence / face

פָּרַשׁ אֵיזֵן לָהֶם:
 הַ הָאֲכָלִים לְמַעַד נְזִים
 נִשְׁמָו בַּחוּצוֹת
 הָאֲמִנִים עָלַי תוֹלַעַ
 חִבְּקוּ אֲשַׁפְּתוֹת:
 וַ וַיִּגְדַּל עֵזֶן בַּת-עַמִּי
 מִחַטָּאת סֹדֶם
 תִּהְיֶינָה כְּמוֹ-רִגַע
 וְלֹא-חִלּוּ בָּהּ יָדַיִם:
 ז וְזָכוּ נְזִירֵיהָ מִשְׁלַג
 צָחוּ מִחֶלֶב
 אֲדָמוּ לְעֶצֶם מִפְּנֵינִים
 סִפִּיר גִּזְרָתָם:
 ח חֲשֹׁךְ מִשְׁחֹר
 תִּאֲרָם
 לֹא נִכְרוּ בַּחוּצוֹת
 צָפַד עוֹרָם עַל-עֲצָמָם
 יָבֵשׁ הָיָה כְּעֵץ:
 ט טוֹבִים הָיוּ חֲלֵי-חֶרֶב
 מִחֲלֵי רָעֵב
 שֶׁהֵם יִזְוּבוּ מִדְּקָרִים
 מִתְּנוּבַת שָׂדֵי:
 י יָדַי נְשִׂים רַחֲמָנִיּוֹת
 בְּשָׁלוֹ יִלְדֵיהֶן
 הָיוּ לְבָרוֹת לָמוֹ

none break it off for them.
 5 The ones eating for delicacies
 were wasted in the streets,
 the ones nursed on scarlet
 were hugging trash heaps.
 6 And my daughter people's iniquity
 grew great, beyond Sodom's sin,
 the one overthrown, as if 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 form 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 they drain away, stabbed through
 by (want of) produce of the field.
 10 Merciful hands of merciful women
 stewed their children –
 they became provision for them

תִּפְאָרַת יִשְׂרָאֵל
 וְלֹא-זָכַר
 הַדָּם-רַגְלָיו
 בְּיוֹם אַפּוֹ:
 בַּ בִּלְעַ אֲדֹנָי לֹא חָמַל
 אֵת כָּל-נְאֻזוֹת יַעֲקֹב
 חָרַס בְּעִבְרָתוֹ
 מִבְּצֻרֵי בַת-יְהוּדָה
 הִגִּיעַ לָאָרֶץ
 חָלַל מַמְלָכָה וְשָׂרֵיהָ:
 גַּ גִּדַע בְּחִירֵי-אֶף
 כָּל קַרְןֵי יִשְׂרָאֵל
 הִשִּׁיב אַחֲזֹר יְמִינוֹ
 מִפְּנֵי אוֹיֵב
 וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ
 לְהִבָּה אֲכָלָה סְבִיב:
 דַּ דִּרְדָּה קִשְׁתּוֹ כְּאוֹיֵב
 נִצָּב יְמִינוֹ
 כְּצֹר
 וַיַּהַרְגַּ כָּל
 מִחַמְדֵי-עֵינַיִם
 בְּאֹהֶל בַּת-צִיּוֹן
 שָׁפַךְ כְּאֵשׁ חֲמָתוֹ:
 הַ הָיָה אֲדֹנָי | כְּאוֹיֵב
 בִּלְעַ יִשְׂרָאֵל

Israel's glory,
 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 fire.
 5 Adonai was like an enemy;
 He devoured / swallowed Israel.

בלע כל־אַרְמֹנֹתֶיהָ
 שִׁחַת מְבַצְרֶיהָ
 וַיִּרְבַּב בְּבֵת־יְהוָה
 תִּיאַנְיָה וְאֲנִיָּה:
 וַיִּחַמַס כַּגֵּן שֹׁכֵה
 שִׁחַת מוֹעֲדוֹ
 שִׁבַּח יְהוָה | בְּצִיּוֹן
 מוֹעֵד וְשַׁבָּת
 וַיִּנְאַץ בְּזַעַם־אָפוֹ
 מֶלֶךְ וְכֹהֵן:
 ז וַזָּנַח אֲדֹנָי | מִזִּבְחֹו
 נֶאֱדַר מִקְדָּשׁוֹ
 הִסְגִּיר בְּיַד־אֹיֵב
 חוֹמַת אַרְמֹנֹתֶיהָ
 קוֹל נָתַנוּ בְּבֵית־יְהוָה
 כְּיוֹם מוֹעֵד:
 ח חָשַׁב יְהוָה | לְהַשְׁחִית
 חוֹמַת בֵּית־צִיּוֹן
 נָטָה קוֹ
 לֹא־הָשִׁיב יָדוֹ
 מִבִּלְעַ
 וַיִּאֲבֹל־חַל וְחוֹמָה
 יַחְדָּו אִמְלָלוּ:
 ט טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ
 אֶבֶד וְשֹׁבַר בְּרִיחֶיהָ

He devoured all her citadels,
 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 shut by 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.

תִּאֲלַתְךָ לָהֶם:
 טו תִּרְדֹּף בְּאַף
 וְתִשְׁמַיְלֵם
 מִתַּחַת שָׁמַי יְהוָה:

Your curse be upon them!
 66 You will chase them angrily,
 and crush them
 from under the heavens.

CHAPTER 4

א אֵיכָה
 יוֹעַם זָהָב
 יִשְׁנָא הַכֶּתֶם הַטּוֹב
 תִּשְׁתַּפְּכֶנָּה אַבְנֵי־קֹדֶשׁ
 בְּרֹאשׁ כָּל־חוֹצוֹת:
 ב בְּנֵי צִיּוֹן הַיְקָרִים
 הַמְּסֻלָּאִים בַּפֹּז
 אֵיכָה נֶחְשְׁבוּ
 לְנִבְלֵי־חָרָשׁ
 מַעֲשֵׂה יְדֵי יוֹצֵר:
 ג גַּם־תַּנִּים חָלְצוּ שָׂדֶה
 הַיְנִיקוּ גִּוְרֵיהֶן
 בֵּת־עַמִּי לְאֶכָּזֶר
 כִּי־עֲנַיִם בַּמֶּדְבָּר:
 ד דְּבֶקַע לְשׁוֹן יוֹנֵק
 אֶל־חִבּוֹ בְּצִמָּא
 עוֹלָלִים שָׂאֵלוּ לָחֶם

1 *Eiklah!* How can it be
 that gold becomes dull,
 the finest gold transmuted,
 sacred gems poured / dumped out
 at every street head;
 2 Sons of Zion, precious ones,
 weighed against the purest gold –
 how can it be that they are counted
 as clay jars,
 work of 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 this thirst;
 babes sought bread –

נה קראתי שמך יהוה
 מבור תחתיות:
 נו קולי שמעת
 אל-תעלם אזנך
 לרוחתי לשועתי:
 נז קרבת ביים אקראך
 אמרת אל-תירא:

 נח רבת אדני
 ריבי נפשי גאלת חיי:
 נט ראיתך יהוה עונותי
 שפטה משפטי:
 ס ראיתה כל-נקמתם
 כל-מחשבתם לי:

 סא שמעת חרפתם יהוה
 כל-מחשבתם עלי:
 סב שפתי קמי
 והגיונם עלי כל-היום:
 סג שבתם וקמתם
 הבטיה אני מנגינתם

 סד תשיב להם גמול
 יהוה כמעשה ידיהם:
 סה תתן להם מגנת-לב

55 I called Your name, O Eternal,
from a nethermost pit.

56 You did hear my voice:
“Give ear, don’t hide
from my plea and cry”;

57 You came at my call,
saying, “Fear not.”

58 O Lord, You took on
my soul’s struggles, saved my life.

59 And now you see my wrongs;
Oh vindicate me!

60 You have seen all their vengeance
their plotting against me.

61 You have heard their insult, O Eternal,
all their plotting against me,

62 the talk of those rising against me,
their obsession all day long.

63 Look at them, sitting or rising –
I am their mocking song!

64 You will requite them, O Eternal,
for all their hands have done;

65 You will enwall their heart –

מלכה ושריה בגוים
 אין תורה
 גם-נביאי
 לא-מצאו חזון מיהוה:
 י ישבו לארץ
 ידמו זקני בת-ציון
 העלו עפר על-ראשם
 חגרו שקים
 הורידו לארץ ראשן
 בתולת ירושלים:
 יא כלו בדמעות עיני
 חמרמו מעי
 נשפו לארץ כבדי
 על-שבר
 בת-עמי
 בעטף עולל ויוזק
 ברחבות קריה:
 יב לאמתם יאמרו
 איה דגן ויין
 בהתעטפם
 כחלל ברחבות
 עיר בהשתפך נפשם
 אל-חיק אמתם:
 יג מה-אעידך
 מה אדמה-לך

Her king and her ministers in the nations,
there is no Torah / no teaching.

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 organs 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 out
onto their mothers’ chest.

13 What can I make testify?
What will I liken to you?

הַבַּת יְרוּשָׁלַם
 מִה אֲשׁוּהָ-לָךְ
 וְאֲנַחֲמֶךָ
 בַּת־זִיּוֹן בַּת־צִיּוֹן
 כִּי־גָדוֹל כַּיָּם
 שִׁבְרֶךָ
 מִי יִרְפֶּא־לָךְ:
 יָד נְבִיאֶיךָ חָזוּ לָךְ
 שְׂוֵא וְתַפְּלָה
 וְלֹא־גִלּוּ עַל־עֲוֹנֶךָ
 לְהָשִׁיב שְׁבוּתֶךָ
 וַיַּחְזוּ לָךְ
 מִשְׂאוֹת שְׂוֵא וּמַדּוּחִים:
 טו סָפְקוּ עֲלֶיךָ כַּפַּיִם
 כָּל־עַבְרֵי דָרֶךְ
 שָׁרְקוּ וַיִּנְעוּ רֹאשָׁם
 עַל־בַּת יְרוּשָׁלַם
 הַזֹּאת הָעִיר שִׁיאֲמָרוּ
 כְּלִילַת יָפִי
 מִשׁוֹשׁ לְכָל־הָאָרֶץ:
 טז פָּצוּ עֲלֶיךָ פִּיהֶם
 כָּל־אֹיְבֶיךָ
 שָׁרְקוּ וַיִּחְרְקוּ־שֵׁן
 אָמְרוּ בְּלַעְנוּ
 אֶךְ זֶה הַיּוֹם שֶׁקִּוִּינוּ

O daughter Jerusalem!
 What can I compare to you
 (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,

תְּשִׁימֵנו
 בְּקֶרֶב הָעַמִּים:
 מו פָּצוּ עֲלֵינוּ פִּיהֶם
 כָּל־אֹיְבֵינוּ:
 מז פַּחַד וּפְחַת תִּהְיֶה לָנוּ
 הַשָּׂאת וְהַשֹּׁבֵר:
 מח פִּלְגֵי־מַיִם תַּגִּד עֵינַי
 עַל־שִׁבְרֶךָ בַּת־עַמִּי:
 [Moffat reorders the next three verses:
 מט עֵינַי נִגְרָה
 וְלֹא תִדְמָה
 מֵאִיז הַפְּגוֹת:
 נ עַד־יִשְׁקִיף
 וַיֵּרָא יְהוָה מִשָּׁמַיִם:
 נא עֵינַי עוֹלְלָה לְנַפְשִׁי
 מִכָּל בָּנוֹת עִירִי:
 נב צוּד צָדוֹנִי כַּצֹּפֹר
 אִיבֵי חָנָם:
 נג צָמְתוּ בַּבּוֹר חַיִּי
 וַיִּדְוֶ־אֲבָן בִּי:
 נד צְפוּ־מַיִם עַל־רֹאשִׁי
 אָמַרְתִּי נִגְזַרְתִּי:

You have made us
 in the midst of the peoples.
 46 Our enemies, yelling, crack open
 their mouth against us;
 47 dismay and destruction befall us,
 the ravage and the ruin.
 48 Tears are flooding from my eyes
 for the ruin of my daughter people;
 [51, 49, 50.]
 49 my eye flows
 and won't be silent,
 unable to pause,
 50 till the Eternal will look down
 and see, from heaven above.
 51 My eyes doles sorrow to my soul
 over all my city's daughters.
 52 Hunting, they hunted me, like a bird,
 with no reason for their hate;
 53 they sealed off my life in the pit,
 flinging stones at me;
 54 waters flowed over my head,
 “I am cut off,” I said.

<p>נגד פני עֲלִיּוֹן: לוֹ לְעוֹת אָדָם בְּרִיבוֹ אֲדַנִּי לֹא רָאָה:</p>	<p>before the face of the Most High, 36 to twist a person in his struggle, does the Lord not see it?</p>	<p>מִצָּאֵנוּ רָאִינוּ: יֵן עָשָׂה יְהוָה אֲשֶׁר זָמַם בְּצַע אַמְרָתוֹ</p>	<p>we found, we saw! 17 YHVH did what He conspired; He pushed through His saying</p>
<p>לוֹ מִי יָדָה אָמַר וַתְּהִי אֲדַנִּי לֹא צִוָּה: לֹחַ מִפִּי עֲלִיּוֹן לֹא תִצָּא הַרְעוֹת וְהַטּוֹב:</p>	<p>37 Has anyone spoken and it came true, unless the Lord also commanded? 38 Doesn't the mouth of the Most High decree evils and the good?</p>	<p>אֲשֶׁר צִוָּה מִימֵי-קֶדֶם הָרָס וְלֹא חָמַל וַיִּשְׂמַח עַל-יָדְךָ אוֹיֵב הָרִים קֶרֶן צָרִיךָ:</p>	<p>which He commanded from early days. He tore down and showed no pity. He made an enemy rejoice over you; your tormentors' horn was exalted.</p>
<p>לֹט מֵהָ-יִתְאוּנוּ אָדָם חִי גָבַר עַל-חַטָּאָיו:</p>	<p>39 Why should one still living complain, a man, (if punished) for his sins?</p>	<p>יֵחַ צָעַק לְבָם אֶל-אֲדַנִּי חוֹמַת בַּת-צִיּוֹן הוֹרִידִי כַנַּחַל דְּמָעָה יוֹמָם וְלַיְלָה</p>	<p>18 Their heart screamed out to <i>Adonai</i>. Wall of daughter Zion, let down a tear like a torrent, day and night.</p>
<p>מִן נַחֲפָשָׁה דְרָכֵינוּ וְנִחְלָקָהּ וְנָשׁוּבָה עַד-יְהוָה:</p>	<p>40 Let us scan our lives and search, and let us return to the Eternal,</p>	<p>אֶל-תִּתְנֵנִי פּוּגַת לֶךְ אֶל-תִּדְרָם בַּת-עֵינֶיךָ:</p>	<p>Don't give yourself any break; Don't let your daughter eye fall silent.</p>
<p>מֵאֵי נִשְׂאָ לְבַבְנוּ אֶל-כַּפָּיִם אֶל-אֵל בְּשָׁמַיִם:</p>	<p>41 lifting our hearts up to our hands (stretched out) toward God in heaven.</p>	<p>יֵט קוֹמִי רְנִי בַלַּיְלָה לְרֹאשׁ אֲשַׁמְרוֹת שִׁפְכִי כַמַּיִם לְיָדְךָ</p>	<p>19 Get up! Sing out in the night to the first of the nightwatches: Pour out your heart like water right before <i>Adonai</i>!</p>
<p>מִבְּנַחְנוּ פָשַׁעַנוּ וּמְרִינוּ אֲתָה לֹא סָלַחְתָּ:</p>	<p>42 Our sin is our own, we have rebelled, and You – You have not pardoned;</p>	<p>נִכַּח פְּנֵי אֲדַנִּי שָׂאִי אֵלָיו כַּפָּיְךָ עַל-נַפְשׁ עוֹלָלֶיךָ</p>	<p>Lift your palms toward him – for the life of your babies stretched out by famine at every street head!</p>
<p>מִגַּ סִבַּתָּה בְּאַף וַתִּרְדָּפֵנוּ תִרְגַּת לֹא חִמַּלְתָּ:</p>	<p>43 You have veiled Your face in anger, pursuing us, killing without pity; 44 You have covered</p>	<p>הָעֲטוּפִים בְּרָעַב בְּרֹאשׁ כָּל-חוּצוֹת: כִּי רָאָה יְהוָה וַתִּבְיֹטָה לְמִי עוֹלָלֹת כֹּה</p>	<p>stretched out by famine at every street head! 20 See, YHVH, and look: whom did You treat / deal with thus?</p>
<p>מִדְּסִכּוֹתָהּ בְּעֵנֶן לֶךְ מִעֲבוֹר תִּפְלָה: מֵה סְחִי וּמְאוּס</p>	<p>Yourselves with a cloud no prayer can pierce; 45 mere scum and refuse</p>	<p>אִם-תֹּאכְלֶנָה נְשִׁיִּים פְּרִיָם עַלְלֵי טַפְחִים</p>	<p>If women will eat their fruit, coddled babies –;</p>

אם-יִהְרַג בְּמִקְדָּשׁ אֲדֹנָי
 כִּתְּוּ וּנְבִיאִים:
 כֵּן שָׁכְבוּ לְאַרְצָא חוּצוֹת
 נַעַר וְזָקֵן בְּתוֹלְתַי וּבְחוּרַי
 נָפְלוּ בְּחַרְבִּי
 הִרְגִּיתָ בַּיּוֹם אֲפָדָה
 טִבַּחְתָּ לֹא חֲמִלְתָּ:
 כִּי תִקְרָא כַּיּוֹם מוֹעֵד
 מִגּוּרֵי מְסָבִים
 וְלֹא הָיָה בַּיּוֹם אֶף-יְהוָה
 פָּלִיט וְשָׂרִיד
 אֲשֶׁר-טִפַּחְתִּי וּרְבִיתִי
 אֵיבֵי כָלָם:

If priest and prophet are murdered
 in *Adonai's* holy place –!
 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

[Moffat translation begins here.]

אֲנִי הַגִּבֹּר רָאָה עֲנִי
 בְּשִׁבְט עֲבָרְתוֹ:
 בִּי אֹתִי נָתַג וּלְאֵלֶיךָ
 חָשָׁד וְלֹא-אֹרֶךְ:
 גַּם אֲנִי בִּי יָשַׁב יְהַפֹּךְ יָדוֹ
 כָּל-הַיּוֹם:
 דִּבְלָה בְּשָׂרִי וְעוֹרִי

1 I am the man who has suffered
 under the rod of His anger:
 2 I am the man He has been leading
 in darkness with no light;
 3 He has turned against me His hand
 all the day long;
 4 He has worn away my flesh and my

כִּי טוֹב יְהוָה
 לְקַוֹּ
 לְנַפְשׁ תְּדַרְשָׁנוּ:
 כִּי טוֹב וַיִּחַל וְדוּמָם
 לְתַשׁוּעַת יְהוָה:
 כִּי טוֹב לְגֹבֵר
 כִּי-יֵשֵׂא עַל בְּנֵעוּרָיו:

25 The Eternal is good
 to those who wait for Him,
 to a soul / person that seeks Him.
 26 It is good to wait in silence
 for the help of the Eternal;
 27 it is good for a man
 to bear a yoke, while he has youth.

כִּי יֵשֵׁב בְּדָד וַיִּדָּם
 כִּי נָטַל עָלָיו:
 כִּי יִתֵּן בְּעַפְרֹת פִּיהוֹ
 אוֹלֵי יֵשׁ תִּקְוָה:
 לֵי יִתֵּן לְמַכְהוֹ לְחֵי
 יִשְׂבַּע בְּחִרְפָּה:

28 Let him sit alone and be silent,
 since it is His hand;
 29 let him lay his lips to the dust –
 there may be hope for him;
 30 let him offer his cheek to the striker,
 be satisfied with insult.

לֹא כִּי לֹא יִזְנַח
 לְעוֹלָם אֲדֹנָי:
 לֵב כִּי אִם-הוֹלָה וְרַחֵם
 כְּרַב חַסְדָּיו:
 לֵב כִּי לֹא עֲנָה מִלְּבוֹ
 וַיִּגַּה בְּנִי-אִישׁ:

31 For the Lord [*Adonai*] will not
 always discard life;
 32 If He aggrieves, He has pity,
 so abundant is His love;
 33 Afflicting is not in His heart,
 nor grieving the children of a man.

לֹד לְדַבְּא תַחַת רַגְלָיו
 כָּל אֲסִירֵי אֶרֶץ:
 לֹה לְהַטּוֹת מִשְׁפַּט-גֹּבֵר

34 To tread underfoot
 the whole land's people, imprisoned,
 35 to distort a man's just rights,

טו השביעני במרוקים הרנני לצנה:	15 He has filled me up with bitter herbs, and sated me with wormwood;	שבר עצמותי: ה בנה עלי ויקף ראש ותלאה:	skin, broken my bones; 5 He has piled troubles up against me, right round my head;
טז ויגרס בחצץ שני הכפישני באפר:	16 He has broken my teeth with gravel, and covered me with ashes.	ו במחשכים הושיבני כמתים עולם:	6 He has made me dwell in the dark, like those long dead;
יז ותננח משלום נפשי נשיתי טובה:	17 He has bereft my soul of peace, I forgot goodness,	ז גדר בערי ולא אצא	7 He has walled me round, till I cannot go out, He has loaded me with chains.
יח ואמר אבד נצחתי ותחלתי מיהוה:	18 I said, "My strength is gone, and my hope in the Eternal [YHVH]!"	הכביר נחשתי: ח גם כי אזעק ואשוע	8 Even when I would cry and plea, He stops my prayer;
יט זכר-עני ומרודי לענה וראש:	19 Remembering my stress and my scattering is as bitter gall to me;	שתם תפלתי: ט גדר דרכי בגזית	9 He blocks my way with boulders, till my course is twisted;
כ זכור תזכור ותשוח עלי נפשי:	20 my soul is always thinking of it, and is crushed within me.	נתיבתי ענה:	
כא זאת אשיב אל-לבי על-כּן אוחיל:	21 But this will I call to my heart, to give me hope:	י לב ארב הוא לי ארי במסתרים:	10 He lurks for me like a bear, like a lion in ambush;
כב חסדי יהוה כי לא-תִּמְנוּ	22 the Eternal's love for it never ends,	יא דרכי סורר ויפשחני שמני שמים:	11 He has chased and mangled me and left me desolate;
כי לא-כלו רחמיו: כג חדשים לבקרים	23 renewed every morning, great is your faithfulness!	יב דברו קשתו ויציבני כמטרא לחץ:	12 He has bent His bow and made me target for His arrows;
רבה אמונתך: כד חלקי יהוה	24 The Eternal is my allotted share, my soul said,	יג הביא בכליותי בני אשפתו:	13 He has driven His shafts home, right into my kidneys;
אמרה נפשי על-כּן אוחיל לו:	therefore I will hope in Him.	יד הייתי שחק לכל-עמי נגינתם כל-היום:	14 I was a joke to all my people, their mocking song all day long.