

# 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 reader from modern 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, even 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* and more, see the end of this booklet.



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

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

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reason to believe that our ecological “sins” are coming home to roost, the connection between natural disaster and divine retribution is not so farfetched.

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 the Jubilee and *Shmita* years (Lev. 25)—and in the consequences that are supposed to befall if the people 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, justice encompasses the land. What has intrinsic value is not humanity but justice, which is humanity’s potential. See: [neohasid.org/torah/genesis-shmitah](http://neohasid.org/torah/genesis-shmitah)

9. The Torah outlines six curses for not observing the Sabbatical year that describe how the relationship between the people and the land can unravel. Two curses involve children being eaten – first by wild animals (v.22) and 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 curses in Leviticus end 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 if the land eats us, this represents a complete reversal of the right relationship between people and land.

10. In ancient times, people believed that the Temple existed to promote the

fertility of the land and the people. The Temple brought abundance into the world; its rituals were performed for the sake of the land and all her species, not just for the Jews but for all humanity and all life. So one more way to look at the Temple’s destruction is that its purpose had already been destroyed by the way the people treated the land.

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

12. 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. If we sympathize with these ideas, *Eikhah* is an invitation to move towards justice for all people, for all species, and for the land herself.

Rabbi David Mevorach Seidenberg  
2017/5777. Some of this material is taken from *Kabbalah and Ecology*. Find more *Tisha B'Av* resources, songs, and teachings at: [theshalomcenter.org/node/1733](http://theshalomcenter.org/node/1733) and at: [neohasid.org/zman/tisha\\_bav](http://neohasid.org/zman/tisha_bav)

Some notes on the theology of *Eikhah*:

1. *Tisha 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 *Tisha B'Av* as a time of mourning, but it is more importantly a call to identify with the experience of the refugee, being thrown into a hostile world without shelter or protection. That's what happened to the Jewish people 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 author(s) of *Eikhah* (traditionally Jeremiah) believed that what happened to Jerusalem was an expression of divine judgment. The idea that tragedy and disaster are punishment for our sins may seem alien to most modern Jews. This is also why it is hard to connect the Holocaust with *Tish'a B'Av*. But this theology can be consoling, because it allows people to find meaning in tragedy.

3. For the ancients, the choices were to believe that the destruction was God's punishment, or that God no longer cared about 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 of *Eikhah*). Even though *Eikhah* sounds like it's about God punishing us, it's not really a theodicy, but a prayer that tragedies could prove God still cares about us, instead of proving God's indifference.

4. That doesn't mean we need to accept this 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 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 enable people to find meaning.

7. There is another way to look at the idea of divine punishment. According to Jeremiah, the reason for exile was that Israel did not let the land rest every seven years during the Sabbatical year. (2 Chron. 36:21) That is why 490 years without *Shmitah* were followed by 70 years of exile. In an age when we have

## CHAPTER 1

אֵיכָה |  
יְשִׁבָה בָּדָד  
הָעִיר רַבַּתִּי עֹם  
הָיְתָה כְּאַלְמָנָה  
רַבַּתִּי בְּגוֹיִם  
שָׂרְתִי בְּמַדִּינֹת  
הָיְתָה לְמָס:  
בְּכֹו תִבָּכֶה בְּלַיְלָה  
וְדַמְעָתָהּ עַל לַחֶיָּה  
אֵין־לָהּ מְנַחֵם  
מִכָּל־אֲהָבֶיהָ  
כָּל־רֵעֶיהָ  
בָּגְדוּ בָּהּ  
הָיוּ לָהּ לְאֹיְבִים:  
גַּלְתָּהּ יְהוּדָה  
מִעֲנִי וּמִרַב עֲבֹדָה  
הִיא יֹשֶׁבֶת בְּגוֹיִם  
לֹא מְצָאָהּ מְנוּחַ  
כָּל־רֹדְפֶיהָ הִשְׁיגוּהָ  
בֵּין הַמְּצָרִים:  
דְּרָכֶיהָ צִיּוֹן אֲבֵלֹת  
מִבְּלִי בְּאֵי מוֹעֵד  
כָּל־שַׁעְרֶיהָ שׁוֹמְמִין

1 *Eikhah!* How can it be –  
that 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;

כְּהִנִּיחַ נֶאֱנָחִים  
 בְּתוֹלְתֶיהָ נוֹגֹת  
 וְהִיא מֵרָלָה:  
 הָ הָיוּ צָרֶיהָ לְרֹאשׁ  
 אֵיבֶיהָ שָׁלוֹ  
 כִּי־הָיָה הוֹגָה  
 עַל רַב־פְּשָׁעֶיהָ  
 עוֹלָלֶיהָ הִלְכוּ שָׁבִי  
 לִפְנֵי־צָר:  
 וַיֵּצֵא מִן־בֵּת־צִיּוֹן  
 כָּל־הַדָּרָה  
 הָיוּ שָׂרֶיהָ כְּאֵילִים  
 לֹא־מָצְאוּ מְרֻעָה  
 וַיִּלְכוּ בְּלֹא־כֹחַ  
 לִפְנֵי רוֹדֶף:  
 זַ וַיִּזְכֹּר יְרוּשָׁלַם  
 יְמֵי עֲנִיָּה  
 וּמְרוֹדֶיהָ  
 כָּל מַחֲמָדֶיהָ  
 אֲשֶׁר הָיוּ מִיְמֵי קֶדֶם  
 בְּנִפֹל עַמָּהּ בְּיַד־צָר  
 וְאֵין עֹזֹר לָהּ  
 רְאוּהָ צָרִים  
 שֶׁחֲקוּ עַל מִשְׁבֶּתֶהּ:  
 ח חָטְא 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 הֲשִׁיבֵנוּ  
 Adonai elekha יְיָ הוֹדָה 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, with all that entails: 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  
 פָּנֵי זְקֵנִים לֹא נִהְדְּרוּ:  
 יג בַּחֹרִים טָחוּז נָשְׂאוּ  
 וּנְעָרִים בַּעֲץ כָּשְׁלוּ:  
 יד זְקֵנִים מִשְׁעָר שָׁבְתוּ  
 בַּחֹרִים מִנְּגִינָתָם:  
 טו שָׁבֵת מְשֹׁשׁ לִבָּנוּ  
 נִהְפָּךְ לְאַבֵּל מַחֲלָנוּ:  
 טז נִפְּלָה עֲטֶרֶת רֹאשֵׁנוּ  
 אוֹיֵ-נָא לָנוּ כִּי חָטֵאנוּ:  
 יז עַל-זֶה הָיָה דָּוָה לִבָּנוּ  
 עַל-אַלֶּה חֲשָׁכוּ עֵינֵינוּ:  
 יח עַל הַר-צִיּוֹן שִׁשְׁמָם  
 שׁוֹעֲלִים הִלְכוּ-בּוּ:  
 יט אַתָּה יְהוָה  
 לְעוֹלָם תֵּשֵׁב  
 כְּסֵאֲךָ לְדָר וְדוֹר:  
 כ לָמָּה לִנְצַח תִּשְׁכַּחֲנוּ  
 תַּעֲזֹבֵנוּ לְאֶרֶץ יָמִים:  
 כא תִּשְׁיִבֵנוּ יְהוָה אֱלֹהֶיךָ  
 וְנִשׁוּבָה  
 חֲדָשׁ יָמֵינוּ כְּקֶדֶם:  
 כב כִּי אִם-מָאֵס  
 מְאֹסִתָּנוּ קִצְפָּתָ עָלֵינוּ  
 עַד-מָאֵד

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 stopped any joy,  
 our dance overturned into mourning.  
 16 The crown on our head is fallen;  
 Oy for us! For we sinned.  
 17 For this our heart was sickened.  
 For these our eyes darkened.  
 18 For Mount Zion, that was desolated,  
 foxes went through her.  
 19 You, *YHVH*  
 will sit for all world-time,  
 Your throne (lasts) for generations.  
 20 Why would you forget us forever?  
 Abandon us for the span of time's days?  
 21 Turn us, *YHVH*, toward you,  
 and we will turn.  
 Renew our days, like long before,  
 22 except if rejecting you did  
 reject / loath us, were enraged over us,  
 so very much—!

עַל-כֵּן לְנִידָה הָיָתָה  
 כָּל-מַכְבִּידָהּ הִזְלִיחָהּ  
 כִּי-רָאוּ עֲרוּתָהּ  
 גַּם-הִיא נֹאנָחָה  
 וּתָשָׁב אַחֲוָר:  
 ט טִמְאָתָהּ בְּשׂוּלֶיהָ  
 לֹא זָכְרָה אַחֲרִיתָהּ  
 וּתְרַד פְּלָאִים  
 אֵין מְנַחֵם לָהּ  
 רֹאֶה יְהוָה אֶת-עֲנִיִּי  
 כִּי הִגְדִּיל אוֹיֵב:  
 י יָדוֹ פָּרַשׁ צָר  
 עַל כָּל-מַחֲמָדֶיהָ  
 כִּי-רֹאֶתָהּ גּוֹיִם  
 בָּאוּ מִקְדָּשָׁהּ  
 אֲשֶׁר צִוִּיתָהּ  
 לֹא-יָבֹאוּ  
 בְּקִהְלָ לָךְ:  
 יא כָּל-עַמָּה נֹאנָחִים  
 מִבִּקְשִׁים לֶחֶם  
 נָתַנוּ מִחֲמוּדֵיהֶם  
 בְּאֹכֶל לְהָשִׁיב נַפְשׁ  
 רֹאֶה יְהוָה  
 וְהִבִּיטָהּ כִּי הִיטִי זוּלָּתָהּ:  
 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 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-עֲבָרֵי דֶרֶךְ  
 הִבִּיטוּ וּרְאוּ  
 אִם-יֵשׁ מִכְּאוֹב כְּמִכְאוֹבִי  
 אֲשֶׁר עוֹלָל לִי  
 אֲשֶׁר הוֹגָה יְהוָה  
 בְּיוֹם חֲרוֹן אַפּוֹ:  
 יג מִמָּרוֹם שָׁלַח-אֵשׁ  
 בַּעֲצָמַי וַיִּדְבֶּנָה  
 פָּרֶשׁ רַגְשִׁי לְרַגְלִי  
 הִשְׁכַּחְנִי אֲחֹרֶר  
 נִתְּנִי שְׁמָמָה  
 כָּל-הַיּוֹם דָּוָה:  
 יד נִשְׁקַד עַל פִּשְׁעֵי  
 בִּידֹו יִשְׁתַּרְגְּנוּ  
 עָלוּ עַל-צוּאָרִי  
 הִכְשִׁיל כֹּחִי  
 נִתְּנִי אֲדָנִי בַיָּד  
 לֹא-אוּכָל קוֹם:  
 טו סֵלָה  
 כָּל-אַבְיָרִי | אֲדָנִי בִקְרָבִי  
 קָרָא עָלַי מוֹעֵד  
 לְשֹׁבֵר בַּחוּרִי  
 גַּת דֶּבֶר אֲדָנִי  
 לְבָתוּלָת בַּת-יְהוּדָה:  
 טז עַל-אַלְהָה | אֲנִי בּוֹכֶיהָ

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

א זְכוֹר יְהוָה מָה-הָיָה לָנוּ  
 הִבִּיטָה וּרְאָה  
 אֶת-חֲרָפָתָנוּ:  
 ב נִחַלְתָנוּ נְהַפְכָה לְזָרִים  
 בָּתֵּינוּ לְנֹכְרִים:  
 ג יְתוּמִים הָיִינוּ וְאֵין אָב  
 אֲמָתֵינוּ כְּאִלְמָנוֹת:  
 ד מִיָּמֵינוּ בְּכֶסֶף שָׁתִינוּ  
 עֵצֵינוּ בְּמַחֲרִיר יָבֹאוּ:  
 ה עַל צוּאֲרֵנוּ נִרְדְּפָנוּ  
 יָגַעְנוּ וְלֹא הוֹנַח-לָנוּ:  
 ו מִצְרַיִם נִתְּנוּ לָד  
 אֲשׁוּר לְשִׁבְעַת לֶחֶם:  
 ז אֲבֹתֵינוּ חָטְאוּ וְאֵינָם  
 וְאִנְחָנוּ עוֹנֵתֵיהֶם סָבְלָנוּ:  
 ח עֲבָדִים מָשְׁלוּ בָנוּ  
 פָּרַק אֵין מִיָּדָם:  
 ט בִּנְפְשֵׁנוּ נָבִיא לַחַיִּנוּ  
 מִפְּנֵי חֶרֶב הַמִּדְבָּר:  
 י עוֹרֵנוּ כִּתְנוֹר נִכְמְרוּ  
 מִפְּנֵי זִלְעָפוֹת רָעָב:  
 יא נָשִׁים בְּצִיּוֹן עָנוּ  
 בְּתִלָּת 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 צָפִינוּ אֶל־גּוֹי  
לֹא יוֹשָׁע:  
יח צְדוּ צַעֲדֵינוּ  
מִלִּכְתּוֹת בְּרַחֲבֵינוּ  
קָרַב קִצֵּינוּ מִלְאוּ יָמֵינוּ  
כִּי־בָא קִצֵּינוּ:  
יט קָלִים הָיוּ רֹדְפֵינוּ  
מִנְּשָׁרֵי שָׁמַיִם  
עַל־הַהָרִים דָּלְקָנוּ  
בַּמִּדְבָּר אָרְבוּ לָנוּ:  
כ רוּחַ אִפְּנוּ מְשִׁיחַ יְהוָה  
נִלְכַּד בְּשַׁחֲתוֹתָם  
אֲשֶׁר אָמְרָנוּ בְּצִלּוֹ  
נִחְיֶה בְּגוֹיִם:  
כא שִׂישִׁי וְשִׂמְחִי בַת־אֲדוֹם  
יּוֹשֶׁבֶת בְּאֶרֶץ עֻץ  
גַּם־עֲלֶיךָ תַעֲבֹר־כּוֹס  
תִּשְׁכַּר וְתִתְעָרִי:  
כב תִּם־עֲוֹנֶךָ  
בַת־צִיּוֹן  
לֹא יוֹסִיף לְהִגְלוֹתָךְ  
פָּקַד עֲוֹנֶךָ  
בַת־אֲדוֹם  
גָּלָה עַל־חַטֹּאתֶיךָ:

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

עֵינַי | עֵינַי יִרְדֶּה מַיִם  
כִּי־רַחֵק מִמֶּנִּי מְנַחֵם  
מִשְׁעִיב נֶפֶשִׁי  
הָיוּ בְנֵי שׂוֹמְמִים  
כִּי גִבֹר אוֹיֵב:  
יז פָּרְשָׁה צִיּוֹן בְּיָדֶיהָ  
אֵין מְנַחֵם לָהּ  
צִוָּה יְהוָה לַיַּעֲקֹב  
סָבִיבֵי צָרָיו  
הִיטָה יְרוּשָׁלַם  
לְנִדָּה בֵּינֵיהֶם:  
יח צַדִּיק הוּא יְהוָה  
כִּי פִיהוּ מְרִיתִי  
שָׁמְעוּ־נָא כָל־הָעַמִּים  
וְרֹאוּ מִכְאֲבִי  
בְּתוֹלָתִי וּבַחוּרִי  
הָלְכוּ בַשִּׁבִּי:  
יט קָרָאתִי לְמֵאֲהָבִי  
הִמָּה רְמוּנִי  
כָּהֲנִי וְזִקְנִי  
בָּעִיר גִּוְעוּ  
כִּי־בִקְשׁוּ אֲכָל לָמוֹ  
וַיֵּשִׁיבוּ אֶת־נַפְשָׁם:  
כ רָאָה יְהוָה כִּי־צָר־לִי  
יַמְעִי חֲמָרְמָרוּ  
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,

נִהְפָּךְ לִבִּי בְּקִרְבִּי  
 כִּי מָרוּ מְרִיתִי  
 מִחוּץ שְׂכָל־הַחָרֵב  
 בַּבַּיִת כַּמּוֹת:  
 כֹּא שָׁמְעוּ כִּי נִאֲנָחָה אָנִי  
 אֵין מְנַחֵם לִי  
 כָּל־אֵיבֵי שָׁמְעוּ  
 רָעָתִי  
 שָׂשׂוּ כִּי אָתָּה עָשִׂיתָ  
 הַבָּאָה יוֹם־קִרְאָתָּ  
 וַיְהִי כַּמוֹנִי:  
 כֹּב תָּבֹא כָּל־רָעָתָם לִפְנֵיךָ  
 וְעוֹלָל לָמוּ כַּאֲשֶׁר  
 עוֹלָלָתָ לִי עַל כָּל־פְּשָׁעֵי  
 כִּי־רַבּוֹת אֲנִחָתִי  
 וּלְבִי דָוִי:

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

## CHAPTER 2

אַיִכָּה  
 יַעֲיֵב בְּאַפּוֹ |  
 אֲדֹנָי אֶת־בֵּת־צִיּוֹן  
 הַשָּׁלֵךְ מִשָּׁמַיִם אֶרֶץ  
 תַּפְאֲרַת 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,

מֶלֶךְ־אֶרֶץ  
 כָּל יֹשְׁבֵי תֵּבֶל  
 כִּי יָבֹא צָר וְאוֹיֵב  
 בְּשַׁעְרֵי יְרוּשָׁלַם:  
 יָג מִחֲטָאת נְבִיאֶיהָ  
 עֲוֹנוֹת כֹּהֲנֶיהָ  
 הַשֹּׁפְכִים בְּקִרְבָּהּ  
 דָּם צְדִיקִים:  
 יָד נָעוּ עוֹרִים  
 בַּחוּצוֹת נִגְאָלוּ בַדָּם  
 בָּלֹא יוֹכְלוּ  
 יִגָּעוּ בְּלִבְשֵׁיהֶם:  
 טו סוּרוּ טֹמֵא  
 קְרָאוּ לָמוּ  
 סוּרוּ סוּרוּ אַל־תִּגְעוּ  
 כִּי נָצוּ גַם־נָעוּ  
 אָמְרוּ בְּגוֹיִם  
 לֹא יוֹסִיפוּ לָגוֹר:  
 טז פָּנֵי יְהוָה  
 חִלְקָם לֹא יוֹסִיף  
 לְהִבִּיטָם  
 פָּנֵי כֹהֲנִים לֹא נִשְׂאוּ  
 וַיִּקְנִימוּ לֹא חֲנּוּ:  
 יז עוֹלֵינוּ תִכְלֶינָה עֵינֵינוּ  
 אַל־עֲזָרָתֵנוּ הֶבֶל

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' wrongs / iniquities,  
 the ones who poured out inside her  
 the blood of righteous people.  
 14 They were shaking / staggering, blind  
 in the streets, defiled with the blood,  
 with none able / willing (to)  
 come in contact with their clothes.  
 15 "Get out! Contaminated! / *Tamei!*"  
 they would call to them,  
 "Get out! Get out! Don't touch!"  
 For they fled, even staggered.  
 They said in the nations,  
 they will no more (be allowed) to dwell.  
 16 *YHVH's* presence / face  
 divided them, He would no more  
 look at them / notice them –  
 (for) priest's faces they did not lift up,  
 and (to) elders they did not show grace.  
 17 Still will our eyes be used up / failing,  
 toward our help, (which is) emptiness.

מִחֲטָאת סֹדֶם  
 תִּהְיוּכָה כְּמוֹ-רֹגֶעַ  
 וְלֹא-תָלוּ בָּהּ יָדַיִם:  
 ז וְכֹו נְזִירֶיהָ מִשְׁלֵג  
 צָחוּ מִחֶלֶב  
 אֲדָמוֹ עֲצָם מִפְּנִינִים  
 סַפִּיר גִּזְרָתָם:  
 ח חֲשֹׁךְ מִשְׁחֹר  
 תִּתְאַרֵם  
 לֹא נִכְרוּ בַּחוּצוֹת  
 צֶפֶד עוֹרֶם עַל-עֲצָמָם  
 יָבֵשׁ הָיָה כַּעֲץ:  
 ט טוֹבִים הָיוּ חֲלָלֵי-חֶרֶב  
 מִחֲלָלֵי רָעֵב  
 שָׁהָם יוֹבֹו מִדְּקָרִים  
 מִתְּנוּבַת שְׂדֵי:  
 י יְדֵי נָשִׁים רַחֲמָנִיוֹת  
 בִּשְׁלוּ יִלְדֵיהֶן  
 הָיוּ לְבָרוֹת לָמוֹ  
 בִּשְׁבֵר בֵּת-עַמִּי:  
 יא כָלָה יְהוָה אֶת-חֲמָתוֹ  
 שָׁפַךְ חֲרוֹן אַפּוֹ  
 וַיִּצַּת-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 YHWH 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  
 הֶלֶם-רַגְלֹו  
 בְּיוֹם אַפּוֹ:  
 ב בָּלַע אֲדֹנָי לֹא חֶמֶל  
 אֶת כָּל-נְאוֹת יַעֲקֹב  
 הָרֶם בְּעִבְרָתוֹ  
 מִבְּצֻרֵי בֵּת-יְהוּדָה  
 הִגִּיעַ לָאָרֶץ  
 חָלַל מַמְלָכָה וְשָׂרָיָה:  
 ג גִּבַּע בְּחָרִי-אַף  
 כָּל קַרְן יִשְׂרָאֵל  
 הִשִּׁיב אֲחֹר וַיִּמְנוֹ  
 מִפְּנֵי אוֹיֵב  
 וַיִּבְעַר בִּיעַקֹב כְּאֵשׁ  
 לָהֶבֶת אֹכְלָה סָבִיב:  
 ד דָּרַךְ קִשְׁתּוֹ כְּאוֹיֵב  
 נָצַב וַיִּמְנוֹ  
 כָּצָר  
 וַיַּהַלֵּךְ כָּל  
 מִחֲמַדֵּי-עֵין  
 בְּאַהֲלֵ בֵּת-צִיּוֹן  
 שָׁפַךְ כְּאֵשׁ חֲמָתוֹ:  
 ה הָיָה אֲדֹנָי | כְּאוֹיֵב  
 בָּלַע יִשְׂרָאֵל  
 בָּלַע 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 fire.  
 5 Adonai was like an enemy;  
 He devoured / swallowed Israel.  
 He devoured all her citadels,



שֶׁחַת מִבְצָרָיו  
 וַיִּרְבֵּל בְּבֵת־יְהוּדָה  
 תִּאֲנִיָּה וַאֲנִיָּה:  
 וַיִּחַמַס כְּגֹל שֶׁכֹּו  
 שֶׁחַת מוֹעֵדוֹ  
 שָׁפַח יְהוָה | בְּצִיּוֹן  
 מוֹעֵד וְשֹׁבֹת  
 וַיִּנְאֹץ בְּזַעַם־אָפוֹ  
 מֶלֶךְ וְכוֹהֵן:  
 ז וַנֹּחַ אֲדֹנָי | מִזִּבְחוֹ  
 נֶאֱדָר מִקֹּדְשׁוֹ  
 הִסְגִּיר בְּיַד־אוֹיֵב  
 חוֹמַת אֲרָמְנוֹתֶיהָ  
 קוֹל נְתָנוּ בְּבֵית־יְהוָה  
 כִּיּוֹם מוֹעֵד:  
 ח חָשֵׁב יְהוָה | לְהַשְׁחִית  
 חוֹמַת בַּת־צִיּוֹן נָטָה קוֹ  
 לֹא־הָשִׁיב יָדוֹ  
 מִבִּלְעַד  
 וַיִּאֲבֹל־חֵל וְחוֹמָה  
 יִחָדְדוּ אִמְלָלוּ:  
 ט טָבְעוּ בָאָרֶץ שְׂעָרֶיהָ  
 אֲבָד וְשֹׁבֵר בְּרִיחֶיהָ  
 מִלְכָּה 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 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.  
Her king and her ministers in the nations,  
there is no Torah / no teaching.

אַיִיכָה  
 יוֹעַם זָהָב  
 יִשְׁנָא הַכֶּתֶם הַטּוֹב  
 תִּשְׁתַּפְּכֶנָּה אֲבִי־קֹדֶשׁ  
 בְּרֹאשׁ כָּל־חוֹצוֹת:  
 ב בְּנֵי צִיּוֹן הַיְקָרִים  
 הִמָּסְלָאִים בַּפֹּז  
 אֵיכָה נִחְשְׁבוּ  
 לְנִבְלֵי־חָרָשׁ  
 מַעֲשֵׂה יְדֵי יוֹצֵר:  
 ג גַּם־תַּנִּינִים חָלְצוּ שָׂדֶה  
 הַיְנִיקוּ גּוֹרֵיהֶן  
 בַּת־עַמִּי לְאֶכָזָר  
 כִּי־עֲנִים בַּמֶּדְבָּר:  
 ד דָּבַק לְשׁוֹן יוֹנֵק  
 אֶל־חִכּוֹ בְּצִמָּא  
 עוֹלָלִים שָׁאֲלוּ לָחֶם  
 פָּרֶשׁ אֵין לָהֶם:  
 ה הָאֶכְלִים לְמַעַדְנִים  
 נִשְׁמָו בַּחוֹצוֹת  
 הָאֲמָנִים עָלֵי תוֹלַעַ  
 חִבְקוּ אֲשֵׁפֶתוֹת:  
 ו וַיִּגְדַּל עֲוֹן בַּת־עַמִּי

1 Eikhah! How can it be  
that 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 אָזְנוֹךְ  
לְרוֹחֲתִי לְשׁוֹעָתִי:  
נָו קָרַבְתָּ בְּיוֹם אֶקְרָאָךְ  
אִמַּרְתָּ אֶל־תִּירָא:

נַח רַבָּת אֲדֹנָי  
רִיבִי נִפְשִׁי גָאֲלָתָּ חַיִּי:  
נָט רָאִיתָה יְהוָה עֲוֹתַי  
שִׁפְטָה מִשְׁפָּטִי:  
ס רָאִיתָה כָּל־נִקְמָתָם  
כָּל־מַחֲשַׁבְתָּם לִי:

סֵא שָׁמַעְתָּ חֲרָפְתָם יְהוָה  
כָּל־מַחֲשַׁבְתָּם עָלַי:  
סֵב שִׁפְתַי קָמִי  
וְהִגִּינוּם עָלַי כָּל־הַיּוֹם:  
סֵג שָׁבַתָם וְקִיַּמְתָּם  
הַבִּיטָה אֲנִי מִגִּינָתָם

סֵד תִּשְׁלֵב לָהֶם גְּמוּלָה  
יְהוָה כַּמַּעֲשֵׂה יְדֵיהֶם:  
סֵה תִתֵּן לָהֶם מִגִּנַּת־לֵב  
תִּאֲלָתֶךָ לָהֶם:  
סֵו תִרְדֹּף בָּאֵף וְתִשְׁמִידֵם  
מִתַּחַת שָׁמַיִ 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 against 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־נְבִיאָיָה  
לֹא־מָצְאוּ חֲזוֹן מִיְהוָה:  
י יֵשְׁבוּ לָאָרֶץ  
יְדָמוּ וְזָנְי בֵּת־צִיּוֹן  
הֵעֲלּוּ עָפָר עַל־רֹאשָׁם  
חָגְרוּ שָׁקִים  
הוֹרִידוּ לָאָרֶץ רֹאשָׁן  
בְּתוֹלֵת יְרוּשָׁלַם:  
יֵא כָּלוּ בְדַמְעוֹת עֵינָי  
חֲמָרְמוּ מַעֵי  
נִשְׁפְּרוּ לָאָרֶץ כִּבְדִּי  
עַל־שֹׁבֵר  
בֵּת־עַמִּי  
בַּעֲטָף עוֹלִל וְיוֹזֵק  
בְּרַחְבוֹת קִרְיָה:  
יֵב לְאִמָּתָם יֹאמְרוּ  
אֵיךְ דָּגָן וְיַיִן  
בְּהִתְעַטְפָם  
כְּחָלָל בְּרַחְבוֹת  
לֵעִיר בְּהִשְׁתַּפֵּף נַפְשָׁם  
אֶל־חֵיק אִמָּתָם:  
יֵג מֶה־אֶעֱיִיד  
מֶה אֲדַמֶּה־לָּךְ  
הַבֵּת יְרוּשָׁלַם  
מֶה אֲשׁוּהֶה־לָּךְ

Also her prophets,  
They found no vision from YHVH.  
10 They sat down to the earth, they  
stayed silent, daughter Zion's elders,  
they lifted dust over their head,  
tied on sackcloth.  
They let their head down to the earth,  
Jerusalem's girls.  
11 My eyes were used up by the tears,  
my guts churned up,  
my 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?  
O daughter Jerusalem!  
What can I compare to you

וַאֲנִי־חֲמֹד׃  
 בְּתוּלַת בֵּת־צִיּוֹן  
 כִּי־גָדוֹל כַּיָּם שִׁבְרָךְ  
 מִי יִרְפָּא־לָךְ׃  
 יָד נְבִיאֶיךָ חָזוּ לָךְ  
 שׂוֹא וְתַפֵּל  
 וְלֹא־גָלוּ עַל־עוֹנֶךָ  
 לְהָשִׁיב שְׁבוּתֶךָ  
 וַיַּחֲזוּ לָךְ  
 מַשְׂאוֹת שׂוֹא וּמַדּוּחִים׃  
 טו סָפְקוּ עָלֶיךָ כַּפִּים  
 כָּל־עַבְרֵי דָרֶךְ  
 שָׁרְקוּ וַיִּנְעֻזוּ רֹאשָׁם  
 עַל־בֵּית יְרוּשָׁלַם  
 הִנָּאת הָעִיר שִׁיאֲמָרוּ  
 כְּלִילַת יָפִי  
 מְשׁוֹשׁ לְכָל־הָאָרֶץ׃  
 טז פָּצוּ עֲלֶיךָ פִּיהֶם  
 כָּל־אֹיְבֶיךָ  
 שָׁרְקוּ וַיִּחְרְקוּ־שֵׁן  
 אָמְרוּ בְלָעֵנוּ  
 אַךְ זֶה הַיּוֹם שֶׁקִּוִּינָהוּ  
 מִצָּאֵנוּ רְאִינוּ׃  
 יז עָשָׂה יְהוָה אֲשֶׁר זָמַם  
 בַּצֵּעַ אֲמָרְתּוֹ

(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

מִן פָּצוּ עָלֵינוּ פִּיהֶם  
 כָּל־אֹיְבֵינוּ׃  
 מז פָּחַד וּפַחַת הָיָה לָנוּ  
 הַשָּׂאת וְהַשְׁבֵּר׃  
 מח פָּלְגֵי־מַיִם תִּכְרַד עֵינִי  
 עַל־שִׁבְר בֵּת־עַמִּי׃  
 מט עֵינִי נִגְרָה  
 וְלֹא תִדְמָה  
 מֵאֵין הַפְּגוֹת׃  
 נ עַד־יִשְׁקִיף  
 וַיֵּרֶא יְהוָה מִשָּׁמַיִם׃  
 נא עֵינִי עוֹלְלָה לְנַפְשִׁי  
 מְכַל בָּנוֹת עִירִי׃  
 נב צוֹד צְדוֹנִי כַצֹּפֹר  
 אֵיבֵי חֲנָם׃  
 נג צָמְתּוּ בַּבּוֹר חַיִּי  
 וַיִּדּוּ־אֶבֶן בִּי׃  
 נד צָפוּ־מַיִם עַל־רֹאשִׁי  
 אָמַרְתִּי נִגְזַרְתִּי׃  
 נה קָרָאתִי שְׁמֶךָ יְהוָה  
 מִבּוֹר תַּחְתִּיּוֹת׃  
 נו קוֹלִי שָׁמַעַתָּ

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 צִוָּה מִימֵי-קֶדֶם הָרָס וְלֹא חָמַל וַיִּשְׂמַח עָלֶיךָ אוֹיֵב הָרִים קָרְנוֹ צָרֶיךָ: יח צָעַק לָבָם אֶל-אֲדֹנָי חוֹמַת בֵּת-צִיּוֹן הוֹרִידִי כִנְחָל דִּמְעָה יוֹמָם וּלְיָלָה אֶל-תַּתְנֵנִי פּוּגַת לֶךְ אֶל-תָּרוֹם בֵּת-עֵינֶיךָ: יט קוּמִי   רִנֵּי בַלִּילָה לְרֹאשׁ אֲשִׁמְרוֹת שִׁפְכִי כַּמִּים לִבְךָ נִכַח פָּנַי אֲדֹנָי שָׂאִי אֵלָיו כַּפֶּיךָ עַל-נֶפֶשׁ עוֹלְלֶיךָ הַעֲטוּפִים בָּרָעַב כָּרֹאשׁ כָּל-חוּצוֹת: כ רָאָה יְהוָה וַהֲבִיטָה לְמִי עוֹלְלֹת כָּה אִם-תֹּאכְלֶנָּה נָשִׁים פְּרִיָם עַל־לֵי טַפָּחִים אִם-יִהְיֶה בְּמִקְדָּשׁ אֲדֹנָי כִּהְיָ וְנִבְיָא:	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. 18 Their heart screamed out to <i>Adonai</i> . Wall of daughter Zion, let down a tear like a torrent, day and night. Don't give yourself any break; Don't let your daughter eye fall silent. 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> ! Lift your palms toward Him – for the life of your babies stretched out by famine at every street head! 20 See, <i>YHVH</i> , and look: to whom did You deal thus? If women will eat their fruit, coddled babies—! If priest and prophet are murdered in <i>Adonai's</i> holy place—!
לֹא מִי זֶה אָמַר וַתְּהִי אֲדֹנָי לֹא צִוָּה: לח מִפִּי עֲלִיוֹן לֹא תֵצֵא הָרָעוֹת וְהַטּוֹב: לט מִה-יִתְאוּנוּ אַדָּם חַי גִּבּוֹר עַל-חַטָּאוֹ:	37 Who is this who spoke and it was – didn't <i>Adonai</i> so command? 38 From the mouth of the Highest don't the evils and the good come out? 39 How could a living person complain, a man, (if punished) for his sins?		
מ נִחְפְּשָׁה דְרָכֵינוּ וְנִחְלְרָה וְנָשׁוּבָה עַד-יְהוָה: מא נִשָּׂא לִבֵּנוּ אֶל-כַּפָּיִם אֶל-אֵל בְּשָׁמַיִם: מב נִחְנוּ פִשְׁעֵנוּ וּמַרִינוּ אַתָּה לֹא סָלַחְתָּ:	40 Let us search our ways and dig deep, and let us return until <i>YHVH</i> , 41 Let us lift our hearts up to our hands (stretching them) toward God in the heavens. 42 Us, we sinned and rebelled. You – You did not pardon.		
מג סָפַתָּה בָּאָף וַתִּדְרֹפֵנוּ הָרָגְתָּ לֹא חֲמַלְתָּ: מד סָפַתָּה בְּעֶזְנוֹ לֶךְ מַעֲבֹר תִּפְלָה: מה סָחִי וּמָאוֹס תִּשְׁמִינֵנוּ בְּקָרֶב הָעַמִּים:	43 You took shelter in such anger, and You would pursue us, You murdered without pitying; 44 You sheltered Yourself within a cloud, far beyond prayer; 45 Scum and refuse You would make us in the midst of the peoples.		

כַּאֲשֶׁר שָׁכְבוּ לָאֶרֶץ חַיִּים  
 נָעַר וְזָקֵן בְּתוֹלְתֵי וּבְחֹרֵי  
 נָפְלוּ בַחֶרֶב  
 הָרַגְתָּ בַּיּוֹם אֶפְרַיִם  
 טָבַחְתָּ לֹא חֲמִלְתָּ:  
 כִּי תִקְרָא כְּיוֹם מוֹעֵד  
 מִגִּוְרֵי מִסָּבִיב  
 וְלֹא הָיָה בַּיּוֹם אֶחָד־יְהוָה  
 פָּלִיט וְשָׁרִיד  
 אֲשֶׁר־טִפַּחְתִּי וְרַבִּיתִי  
 אֵיבֵי כָלֶם:

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 עָנִי  
 בְּשִׁבְט עֲבָרְתּוֹ:  
 בִּי אֹתִי נָהַג וַיִּלָּךְ  
 חֹשֶׁךְ וְלֹא־אוֹר:  
 גַּם אֵת בִּי יָשָׁב  
 יִהְיֶה יָדוֹ כָּל־הַיּוֹם:  
 דִּבְלָה בְּשָׂרִי וְעוֹרִי  
 שָׁבַר עֲצָמוֹתַי:  
 הָבִינָה עָלַי וַיִּקָּף  
 רֹאשׁ וּתְלָאָה:

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

לְנֶפֶשׁ תִּדְרֹשְׁנוּ:  
 כִּי טוֹב וַיְחַלּוּ וְדוּמָם  
 לְתַשׁוּעַת יְהוָה:  
 כִּי טוֹב לְזָכָר  
 כִּי־יִשָּׂא עַל בְּנֵעוּרָיו:

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

כִּי יֵשֵׁב בְּדָד וַיִּדָּם  
 כִּי נָטַל עָלָיו:  
 כִּי יִתֵּן בְּעַפְרֹ פִּיהוּ  
 אוֹלֵי יֵשׁ תִּקְוָה:  
 לִי יִתֵּן לְמַכְחוֹ לְחִי  
 יִשְׂבַּע בַּחֲרָפָה:

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

לֹא כִּי לֹא יִזְנֶה  
 לְעוֹלָם אֲדָנִי:  
 לִבִּי כִּי אִם־הוֹלָה וְרַחֵם  
 כְּרַב חֲסָדָיו:  
 לֹא כִּי לֹא עָנָה מִלְּבוֹ  
 וַיִּגָּה בְּנִי־אִישׁ:

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

לִדְכָּא תַחַת רַגְלָיו  
 כָּל אֲסִירֵי אֶרֶץ:  
 לַה לְהַטּוֹת מִשְׁפַּט־זָּכָר  
 נֶגֶד פָּנֵי עֲלִיוֹן:  
 לִו 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 בַּחֲצֵץ שָׁנִי  
הַכְּפִישָׁנִי בְּאַפֶּרֶ:  
יז וַתִּזְנַח מִשְׁלֹם נַפְשִׁי  
נָשִׁיתִי טוֹבָה:  
יח וָאָמַר אֲבַד נִצְחִי  
וַתּוֹחַלְתִּי מִיְּהוָה:  
יט זְכַר-עֲנִי  
וּמְרוֹדֵי לַעֲנָה וְרָאשׁ:  
כ זְכוֹר תִּזְכּוֹר  
וַתִּשְׁוַח עָלַי נַפְשִׁי:  
כא זֹאת אָשִׁיב אֶל-לִבִּי  
עַל-כֵּן אוֹחִיל:  
כב חֲסִדֵי יְהוָה  
כִּי לֹא-תֵמָנוּ  
כִּי לֹא-כָלוּ רַחֲמָיו:  
כג חֲדָשִׁים לְבָקָרִים  
רַבָּה אֱמוּנָתְךָ:  
כד חֶלְקִי יְהוָה  
אָמְרָה נַפְשִׁי  
עַל-כֵּן אוֹחִיל לָו:  
כה טוֹב יְהוָה  
לְקוֹ

16 He broke my teeth with gravel,  
and pressed me into the ashes.  
17 My soul was spurned from peace;  
I forgot goodness,  
18 and I said, “I have lost from *YHVH*  
my endurance and my hope!”  
19 Remember my affliction and  
my scattering – wormwood and gall;  
20 Remember, my soul will remember,  
and she will sink down upon me.  
21 (Still) this will I turn toward my heart,  
for so will I hope:  
22 *YHVH*’s love / kindness  
– 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 *YHVH*  
—said my soul—  
therefore so will I hope for Him.  
25 Good is *YHVH*  
to those waiting for Him,

ו בַּמַּחֲשָׁכִים הוֹשִׁיבָנִי  
כְּמֵתֵי עוֹלָם:  
ז גָּדַר בְּעֲדִי  
וְלֹא יֵצֵא  
הַכְּבִיד נִחַשְׁתִּי:  
ח גַּם כִּי אֶזְעַק וְאֶשׁוּעַ  
שְׁתֵּם תִּפְלְתִּי:  
ט גָּדַר דְּרָכִי  
בְּגִזִּית נְתִיבֹתַי עֲוֹה:  
י נָלַב אֲרֵב הוּא לִי  
אֲרִי בַּמְסֻתָּרִים:  
יא דְּרָכֵי סוּרָר וַיִּפְשְׁחֵנִי  
שָׁמַנִּי שָׁמֶם:  
יב דִּבְרוּ קִשְׁתּוֹ  
וַיִּצִּיבֵנִי כַּמִּטְרָא לַחֲזָז:  
יג הִבִּיא בְּכִלְיוֹתַי  
בְּנֵי אֲשַׁפְתּוֹ:  
יד הִיִּיתִי שֹׁחַק לְכָל-עַמִּי  
נְגִינָתָם כָּל-הַיּוֹם:  
טו הִשְׁבִּיעַנִי בְּמְרוֹרִים  
הָרוֹנִי לַעֲנָה:

6 In darkening-nights He made me dwell  
like those ever dead;  
7 He barricaded against me,  
and I cannot go out / get away,  
He weighed down my brass (shackle).  
8 Even when I would cry and plea,  
He stopped up my prayer;  
9 He barricaded my ways with  
stone blocks; my paths He twisted.  
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 stood me up as target for the arrow;  
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;