

Laments איכה

Translations of *Eikhah* for our world

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



Laments 4:1, Margaret Adams Parker
www.margaretadamsparker.com
used with permission



neohasid.org

Laments ©2022 by David Mevorach Seidenberg
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 also turn vast numbers of people into refugees. We must 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 to support displaced Israelis and
demand 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 וְטִירוֹנִיָּא וְעֲרִיצוֹת
וְתִשְׁבֵּר רַמָּאִים וְתַמְגֵּר עֲשָׂקֵי נְדָכָאִים
תַּעֲבִיר מִמְשָׁלַת זֶדוֹן מִן הָאָרֶץ
תִּכְשִׁיל פּוֹגְעִים בְּדְמוּקְרַטְיָה וְתִפְרֹ תַחֲבִילוֹתָם
תַּכְלִם וְתִשְׁפִּילֵם וְתַכְנִיעֵם בְּמַהֲרָה בְּיָמֵינוּ
כִּי מִכְנִיעַ יָדִים אַתָּה

וְכֵן תִּתֵּן לְכָל אַמּוֹת הָעוֹלָם הַכֹּחַ וְהָרָצוֹן לְרֹדֵף צֶדֶק
לְכוֹנֵן מִשְׁפָּט וּלְבַקֵּשׁ שְׁלוֹם כְּאַגְדָּה אַחַת
לַעֲקֹר חֶמְס וּלְהַצְמִיחַ רְפוּאָה וְחַיִּים טוֹבִים וְשְׁלוֹם
כִּי אַתָּה הוּא מֶלֶךְ אֱהָב צֶדֶק וּמִשְׁפָּט (וְנֹאמַר אָמֵן)

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 prayer for voting
here: neohasid.org/resources/votingprayer

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

What does it mean today to be *Aveilei Tziyon* אֲבֵילֵי צִיּוֹן—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 in the West Bank? What does it mean when the state that was supposed to liberate the Jews from exile looks so different from redemption as 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, when it pursues war without end? When those settlers most passionate about “redemption” lead pogroms against Palestinians? (972mag.com/pogroms-west-bank-soldiers-settlers/) What about a state whose fascist factions try to starve all of Gaza? Is this the beginning of “our redemption”? Or the unraveling of redemption?

If our covenant is real, that covenant promises this: a state that rules through such injustice will not stand. Should we then anticipate such destruction? Or reject the thought of it? Perhaps by mourning now—and by using that impulse to unknot injustice—we can avert the worst. 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* all can 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, אֲרִיֶּה שְׂאִינָה שְׁבִינָה,

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

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

[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, and the destruction of everything that supports normal life. In the Jewish people's timeline, the Roman invader wrought destruction, murder, torture, and enslavement. Or if you want to imagine the devastating massacres of the Crusade of 1096, picture the images of senseless death wrought by Hamas on October 7. Never in our lifetimes have there been so many accessible and *contemporary* pictures of how "death has come up through our windows" (Jeremiah 9:5).

Now imagine all those refugees from the land of Israel, pursued throughout the world by enslavers, kidnappers, traffickers, tormentors. Or just imagine ICE, may they be thwarted and ruined. *Tisha B'Av* is not and was never primarily about the Temple and its sacrifices. It's about the refugee and the persecuted, about populations facing famine and mass death. It's also 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 us. 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, anti-immigrant hatred, 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!*

~~~~~

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

*IF I MUST DIE*  
by REFAAT ALAREER  
قال 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.*

~~~~~

Can we keep the tragedies
of the Jewish people, and
the tragedies of the
Palestinian people, front
and center at the same
time? If so, how will we also
keep justice front and
center?

UNDER THE RUBBLE (excerpt)
by MOSUB ABU TOHA

He left the house to buy some bread
for his kids.
News of his death made it home,
but not the bread.
No bread.
Death sits to eat whoever remains of
the kids.
No need for a table, no need for bread.

בנפשינו נביא לחמינו
For our lives we bring our bread...
~ *Laments 5:9*

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.

Lament for a Beloved Land

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

“Hasbaritis” 8/25/2024
by David Seidenberg

A man grieving, from Hevron,
aka al-Khalil, “the friend”, grieving his
brothers and sisters in Gaza:
20,000 children dead, he says, and
who knows how many more dead
under the rubble. “If you go to one
jinaza,” he struggles for the English
word, “one fu-, fu-, funeral every day,
you will go to funeral for 54 years.”

In my head I calculate, “20,000
children – that’s almost certainly an
exaggeration. Maybe it’s only
7,500 children.
That’s only 20 years of funerals.”
Only.

(continued)

עוד נשוב ונבנה אדמת מולדת,
עוד נשוב ונרנן בשדותיך
נשיר מזמור
עוד ישובו בנים
לאהב ולסלח,
עוד תשכנה בנותיך הלל לגמר
על שכינים, על רעים,
שקיו לאויבינו,
כאשר תחזיקנה עינינו
בשלוש בינינו.

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

*My daughter people –so cruel,
like ostriches in the wilderness*
~ *Laments 4:3*

Lament for a Beloved Land*

by 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.

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

**קִינָה לָאָרֶץ אֲהוּבָה
לִיאֹרֵה אֵילָוִן,**

שורדת הטבח בקיבוץ כפר עזה

איכה הפכו משכנותיך
לעזי חרבות,
אנשיך לגולים בארצם?
הוי ארץ נבגדת, בגדו בך בניה,
שמו מאווייהם בראש מעינם,
חרצו גורלך במו לשונם,
עזבוך בלכם,
תועים בדרךכם.

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

בניה, בנותיך נטבחו בלי מגן,
אל שבך הובלו עלמות חן.
ועומדים מנגד חורשי המזמה
לוחשים, רוחשים, והארץ
דממה

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

(continued on next page)

O How She Sat Alone*

by 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 left
are her faithful?

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:
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
appeared 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
נִיר עֹז רַבְתִּי דָם.
שְׁדֵרוֹת הָיְתָה כְּאַלְמָנָה,
קִרְיָה הַלּוּמָה, וּמִי נֹאמָנָה?

איכה ישבה בָּדָד
בְּמִמָּה"ד
מִשְׁפָּחָה, וְעוֹד אַחַת,
וְעוֹד, וְעוֹד אַחַת.

איכה ישבו בָּדָד
תַּצְפִּיתֵינוּ רַבְתִּי עֵין,
וְלֹא הָיְתָה הַקְשָׁבָה,
וַיִּשְׁוּעָה – אֵין.

איכה ישבו בָּדָד
צְעִירוֹת וְצְעִירִים
בְּמִסְתָּוֵי שׁוּחֹת וְשִׁיחִים.
פָּסְקוּ רְקוּדֵיהֶם,
וּמִי יִחַלְצֵם?

איכה ישבו בָּדָד
חֲטוּפּוֹת וְחֲטוּפִים,
וְעָדוּ יוֹשְׁבִים:
גְּבָרִים, נָשִׁים,
קְשִׁישִׁים וִילָדִים.
כְּכוּ בּוֹכִים בְּלִילָה,
דְּמָעוֹת עַל לְחֵייהֶם, וְאֵין מְנַחֵם.

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

Coun the days between Tisha B'Av and Rosh
Hashanah using Omer Counter –
neohasid.org/omer/apps/

Laments איכה

Translations of *Eikhah* for our world

This translation of *Laments*, the book of mourning poems read on *Tish'a B'Av*, uses principles of the Buber-Rosenzweig Bible. It strives to be “concordant”, translating related Hebrew words with related English words and following the order and syntax of the Hebrew where possible. It also focuses on the more physical, earthy meaning of words, in order to draw the modern reader towards more ancient ways of seeing and feeling. Sometimes alternate translations are given, indicated by a slash. (When reading aloud, simply pick one of the translations. For *YHVH*, you can read *Adonai* or *Hashem* or “the Eternal”.) James Moffat’s 1922 translation was consulted. As a somewhat literal translation, *Laments* uses “He” and “His” as pronouns for God, though Torah and common sense command us not to make an exclusively male or female image of God. If you are using *Laments* liturgically, please feel encouraged to change the pronouns. For brief essays on the theology of *Eikhah*, refugees, the Earth, and more, see the end of this booklet.



Laments 4:1, Margaret Adams Parker
www.margaretadamparker.com
used with permission



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/.

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

neohasid.org

8. What does this mean? The Torah portrays the land as a subject with rights and interests that take priority over our needs. Especially in the flood story and the laws of Jubilee and sabbatical years (Lev. 25)—and in the consequences that are supposed to befall the people if they do not observe these laws (Lev. 26)—the Torah teaches that God will take the side of the land against the people if forced to. The land will “enjoy her Sabbaths” (Lev. 26:34,43) – even if that means the people are exiled or wiped out. From the divine perspective, the land can sue for justice. What has intrinsic value is not humanity but justice, which is humanity’s potential. See: neohasid.org/torah/genesis-shmitah

9. The Torah outlines six curses for not observing the sabbatical year that describe an unraveling relationship between people and land. Two curses involve children being eaten – by wild animals (v.22), then by their parents (v.29). That image is repeated in *Eikhah* (2:20, 4:10), and it is the main connection between *Eikhah* and Leviticus. The final curse in Leviticus is that “you will be lost in the nations and the land of your enemies will eat you” (v.38). The last curse does not sound like the worst. But if the land eats us, this represents a complete reversal of the right relationship between the people and the land.

10. In ancient times, people believed that the Temple existed to promote fertility and abundance. Temple rituals were performed for the sake of the land and for all life, not just for the Jews or even for all humanity. The Temple’s purpose had already been destroyed by the way people treated the land.

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

12. Creation is compared to a sacred Temple (*Tanchuma Pekudei, P’ri Eitz Hadar*). In an age when our ecological “sins” are coming home to roost, the connection between natural disaster and divine retribution is not farfetched. However, when the Jerusalem Temple was destroyed, there were other lands to flee to. If we destroy the Temple that is this Earth, there will be no place to flee. (Cantor Richard Kaplan’s *Kinah L’churban Gan Eden*, on neohasid.org, can help you focus on this theme.)

13. We can expect more wars over resources, as well as people fleeing areas that have flooded or become deserts, as climate change puts more pressure on our ecosystems and our social systems. We need all the spiritual resources we can muster to stay open to the humanity of the refugee and the stranger while also taking care of each other. *Eikhah* is an invitation to move towards justice for all people, for all species, and for the land herself.

Rabbi David Mevorach Seidenberg
2018/5778. Some of this material is taken from *Kabbalah and Ecology*.

Some notes on the theology of *Eikhah*:

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

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

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

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

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

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

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

CHAPTER 1

אֵיכָה |
יְשִׁבָּה בְּדָד
הָעִיר רַבַּתִּי עָם
הָיְתָה כְּאַלְמָנָה
רַבַּתִּי בְּגוֹיִם
שָׂרְתִי בְּמַדִּינֹת
הָיְתָה לְמָס:
בְּכֹו תִבְכֶּה בְּלַיְלָה
וְדַמְעָתָהּ עַל לַחֲיָהּ
אֵין לָהּ מְנַחֵם
מִכָּל-אַהֲבֶיהָ
כָּל-רֵעֶיהָ
בִּגְדוּ בָּהּ
הָיוּ לָהּ לְאִיְבָיִם:
גַּלְתָּהּ יְהוּדָה
מִעֲנִי וּמִרַב עֲבֹדָה
הִיא יְשִׁבָּה בְּגוֹיִם
לֹא מִצָּאָה מְנוּחַ
כָּל-רֹדְפֶיהָ הִשְׁיגוּהָ
בֵּין הַמְּצָרִים:
דְּרָכֶיהָ צִיּוֹן אֲבֵלֹת
מִבְּלִי בְּאֵי מוֹעֵד
כָּל-שַׁעְרֶיהָ שְׁוִמְמִין

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;

כְּהִנִּיחַ נֶאֱנָחִים
 בְּתוֹלְתֶיהָ נוֹגֹת
 וְהִיא מֵרָלָה:
 הָ הָיוּ צָרֶיהָ לְרֹאשׁ
 אֵיבֶיהָ שָׁלוֹ
 כִּי־יְהוָה הוֹגָה
 עַל רַב־פְּשָׁעֶיהָ
 עוֹלָלֶיהָ הִלְכוּ שָׁבִי
 לִפְנֵי־צָר:
 וַיֵּצֵא מִן־בֵּת־צִיּוֹן
 כָּל־הַדָּרָה
 הָיוּ שָׂרֶיהָ כְּאֵילִים
 לֹא־מֵצְאוּ מְרֻעָה
 וַיִּלְכוּ בְּלֹא־כֹחַ
 לִפְנֵי רוֹדֶף:
 זַ וַיִּזְכֹּר יְרוּשָׁלַם
 יְמֵי עֲנִיָּה
 וּמְרוֹדֶיהָ
 כָּל מַחֲמָדֶיהָ
 אֲשֶׁר הָיוּ מִיָּמֵי קָדֶם
 בְּנִפֹל עַמָּהּ בְּיַד־צָר
 וְאֵין עֹזֹר לָהּ
 רְאוּהָ צָרִים
 שֹׁחֲקוּ עַל מִשְׁבֹּתֶיהָ:
 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 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
 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
 כְּסֹאֲךָ לְדָר וְדוֹר:
 כ לָמָּה לִנְצַח תִּשְׁכַּחֲנוּ
 תַּעֲזֹבֵנוּ לְאֶרֶץ יָמִים:
 כא תִּשְׁיִבֵנוּ יְהוָה אֱלֹהֶיךָ
 וְנִשׁוּבָה
 חֲדָשׁ יָמֵינוּ כְּקֶדֶם:
 כב כִּי אִם-מָאֵס
 מֵאִסְתָּנוּ 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 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-מִכְבְּדֶיהָ הִזְלִיחָהּ
 כִּי-רָאוּ עֲרוּתָהּ
 גַּם-הִיא נֹאנָחָה
 וַתִּשָּׁב אַחֲוָר:
 ט טִמְאָתָהּ בְּשׂוּלֶיהָ
 לֹא זָכְרָה אַחֲרֵיתָהּ
 וַתִּרְדּוּ פְּלָאִים
 אֵין מְנַחֵם לָהּ
 רֹאֶה יְהוָה אֶת-עֲנִיִּי
 כִּי הִגְדִּיל אוֹיֵב:
 י יָדוֹ פָּרַשׁ צָר
 עַל כָּל-מַחֲמָדֶיהָ
 כִּי-רֹאֶתָהּ גּוֹיִם
 בָּאוּ מִקִּדְשָׁהּ
 אֲשֶׁר צִוִּיתָהּ
 לֹא-יָבֹאוּ
 בִקְהָל לָךְ:
 יא כָּל-עַמָּה נֹאנָחִים
 מִבִּקְשִׁים לֶחֶם
 נָתַנוּ מִחֲמוּדֵיהֶם
 בְּאֹכֶל לְהַשִּׁיב 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 רָשֶׁת לְרַגְלִי
 הִשְׁכִּינֵנִי אֲחֹזֶר
 נִתְּנִי שְׁמָמָה
 כָּל-הַיּוֹם דָּוָה:
 יד נִשְׁקַד עַל פִּשְׁעֵי
 בִידֹו יִשְׁתַּרְגֵּנוּ
 עָלוּ עַל-צַוְאָרִי
 הִכְשִׁיל כֹּחִי
 נִתְּנִי אֲדֹנָי בִּידֵי
 לֹא-אוּכָל קוּם:
 טו סֵלָה
 כָּל-אֲבִירֵי | אֲדֹנָי בְּקֶרְבִי
 קָרָא עָלַי מוֹעֵד
 לְשֹׁבֵר בַּחוּרֵי
 גֵת דֶּרֶךְ אֲדֹנָי
 לְבָתוּלַת בֵּת-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
 בְּתֵינוּ לְנֹכְרִים:
 ג יְתוּמִים הָיִינוּ וְאֵין אָב
 אֲמִתֵּינוּ כְּאִלְמָנוֹת:
 ד מִיָּמֵינוּ בְּכֶסֶף שָׁתִינוּ
 עֵצֵינוּ בְּמַחִיר יָבֹאוּ:
 ה עַל צַוְאֲרֵנוּ נִרְדְּפָנוּ
 יָגַעְנוּ וְלֹא הוֹנַח-לָנוּ:
 ו מִצְרַיִם נִתְּנוּ לָד
 אֲשׁוּר לְשִׁבְעַת לֶחֶם:
 ז אֲבֹתֵינוּ חָטְאוּ וְאֵינָם
 וְאִנְחָנוּ עוֹנֵתֵיהֶם סָבְלָנוּ:
 ח עֲבָדִים מָשְׁלוּ בָנוּ
 פֶּרֶק אֵין מִיָּדָם:
 ט בִּנְפְשֵׁנוּ נָבִיא לַחַיֵּנוּ
 מִפְּנֵי חֶרֶב הַמִּדְבָּר:
 י עוֹרֵנוּ כְּתִנּוֹר נִכְמָרוּ
 מִפְּנֵי זִלְעָפוֹת רָעָב:
 יא נָשִׁים בְּצִיּוֹן עָנוּ
 בְּתִלְתִּי 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 צַעְדֵינוּ
מִלְכַּת בְּרַחֲבֵינוּ
קָרַב קִצֵּינוּ מִלְאוּ יָמֵינוּ
כִּי־בָא קִצֵּינוּ:
יט קָלִים הָיוּ רֹדְפֵינוּ
מִנְּשָׁרֵי שָׁמַיִם
עַל־הַהָרִים דָּלְקָנוּ
בַּמִּדְבָּר אָרְבוּ לָנוּ:
כ רֹחַ אֶפְיָנוּ מְשִׁיחַ יְהוָה
נִלְכַּד בְּשַׁחֲתוֹתָם
אֲשֶׁר אָמְרָנוּ בְּצִלּוֹ
נִחְיָה בְּגוֹיִם:
כא שִׂישִׁי וְשִׂמְחִי בַת־אֲדוֹם
יוֹשֶׁבֶת בְּאֶרֶץ עֹז
גַּם־עֲלֶיךָ תַעֲבֹר־כּוֹס
תִּשְׁכַּר וְתִתְעָרִי:
כב תִּם־עֲוֹנֶךָ
בַת־צִיּוֹן
לֹא יוֹסִיף לְהִגְלוֹתָךְ
פָּקַד עֲוֹנֶךָ
בַת־אֲדוֹם
גָּלָה עַל־חַטָּאתֶיךָ:

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

עֵינַי | עֵינַי יִרְדָּה מַיִם
כִּי־רַחֵק מִמֶּנִּי מְנַחֵם
מִשְׁעִיב נֶפְשִׁי
הָיוּ בְנֵי שׂוֹמְמִים
כִּי גִבַר 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
וְרָאוּ מַכְאֲבִי
בְּתוֹלָתִי וּבַחוּרִי
הָלְכוּ בַשָּׁבִי:
יט קָרָאתִי לַמֶּאֱהָבִי
הִמָּה רְמוּנִי
כְּהֵנִי וְזִקְנִי
בָּעִיר גּוֹעִי
כִּי־בִקְשׁוּ אֶכְלִי לָמוֹ
וַיֵּשִׁיבוּ אֶת־נַפְשָׁם:
כ רָאָה יְהוָה כִּי־צָרָלִי
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 שִׁבְלֵה־חָרֶב
 בַּבַּיִת כַּמּוֹת:
 כֹּא שָׁמְעוּ כִּי נֹאנְחָה אָנִי
 אֵין מְנַחֵם לִי
 כָּל־אֹיְבֵי שָׁמְעוּ
 רָעָתִי
 שָׂשׂוּ כִּי אָתָּה עָשִׂיתָ
 הִבֵּאתָ יוֹם־קִרְאָתָּ
 וַיְהִיו כַּמוֹנִי:
 כֹּב תָּבֵא כָּל־רָעָתָם לִפְנֵיךָ
 וְעוֹלָל לָמוּ כַּאֲשֶׁר
 עוֹלָלְתָּ לִּי עַל כָּל־פְּשָׁעֵי
 כִּי־רַבּוֹת אֲנִחָתִי
 וְלִבִּי דָוָי:

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
 הִשְׁלִיךְ 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,

מַלְכֵי־אֶרֶץ
 כָּל יֹשְׁבֵי תֵּבֶל
 כִּי יָבֹא צָר וְאוֹיֵב
 בְּשַׁעְרֵי יְרוּשָׁלַם:
 יג מִחֲטָאת נְבִיאֶיהָ
 עֲוֹנוֹת כֹּהֲנֶיהָ
 הַשֹּׁפְכִים בְּקִרְבָּהָ
 דָּם צְדִיקִים:
 יד נָעוּ עוֹרִים
 בַּחוּצוֹת נִגְאָלוּ בַדָּם
 בְּלֹא יוֹכְלוּ
 יִגָּעוּ בְּלִבְשֵׁיהֶם:
 טו סוּרוּ טִמְאָה
 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
 וַזְּקֵנִים לֹא חָנְנוּ:
 יז עוֹלֵינוּ תִּכְלִינָה עֵינֵינוּ
 אַל־עֲזָרָתֵנוּ 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 *YHWH'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 עֵצִים מִפְּנִינִים
 סַפִּיר גִּזְרָתָם:
 ח חֲשֹׁךְ מִשְׁחֹר
 תִּתְאַרֵם
 לֹא נִכְרוּ בַּחוּצוֹת
 צֶפֶד עוֹרֶם עַל-עֲצָמָם
 יָבֵשׁ הָיָה כַּעֲץ:
 ט טוֹבִים הָיוּ חֲלֵלֵי-חֶרֶב
 מִחֲלֵלֵי רָעַב
 שָׁהָם יוֹבֹו מִדְּקָרִים
 מִתְּנוּבַת שְׂדֵי:
 י יְדֵי נָשִׁים רַחֲמָנִיוֹת
 בִּשְׁלוּ יִלְדֵיהֶן
 הָיוּ לְבָרוֹת לָמוֹ
 בְּשֹׁבֵר בֵּת-עַמִּי:
 יא כָלָה יְהוָה אֶת-חֲמָתוֹ
 שָׁפַךְ חֲרוֹן אָפוֹ
 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 אָפוֹ:
 ב בָּלַע אֲדֹנָי לֹא חֶמֶל
 אֶת כָּל-נְאוֹת יַעֲקֹב
 הָרֶם בְּעִבְרָתוֹ
 מִבְּצֻרֵי בֵּת-יְהוּדָה
 הִגִּיעַ לָאָרֶץ
 חָלַל מַמְלָכָה וְשָׂרֶיהָ:
 ג גִּבַּע בְּחָרִי-אַף
 כָּל קַרְן יִשְׂרָאֵל
 הִשִּׁיב אֲחֹרֶךְ יָמִינוֹ
 מִפְּנֵי אוֹיֵב
 וַיִּבְעַר בִּיעַקֹב כְּאֵשׁ
 לָהֶבֶת אֹכְלָה סָבִיב:
 ד דָּרָךְ קִשְׁתּוֹ כְּאוֹיֵב
 נָצַב יָמִינוֹ
 כְּצֹר
 וַיַּהַלֵּךְ כָּל
 מִחְמַדֵּי-עֵינַיִן
 בְּאַהֲלֵי 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 the fire.
 5 Adonai was like an enemy;
 He devoured / swallowed Israel.
 He devoured all her citadels,

שֶׁחַת מִבְצָרָיו
 וַיִּרְבֵּב בְּבֵת־יְהוּדָה
 תִּאֲנִיָּה וַאֲנִיָּה:
 וַיִּחַמַס כַּגֹּל שֶׁכּוֹ
 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 בֵּת־צִיּוֹן נִטָּה לָּו
 לֹא־הָשִׁיב יָדוֹ
 מִבִּלְעַד
 וַיִּאֲבֹל־חֵל וְחוֹמָה
 יִחָדְדוּ אִמְלָלוֹ:
 ט טָבְעוּ בָאָרֶץ שְׂעָרֶיהָ
 אֲבָד וְשֹׁבֵר בְּרִיחֶיהָ
 מִלְּפָה וְשֹׁרֶיהָ 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.

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

1 *Eikhah!* How can it be –

gold becomes dull,

the best gold transmuted,

stones of the holy poured / dumped out

at every street head;

2 Zion's children, precious ones,

weighed against the purest gold –

how can it be that they are counted

as clay jars,

work of a maker's hands?

3 Even jackals draw out a breast,

would give suck to their cubs.

(But) my daughter people – so cruel,

like ostriches in the wilderness.

4 A suckling's tongue, stuck

to its palate with such thirst;

babes sought bread –

none break it off for them.

5 The ones who eat for delicacies

were wasted in the streets,

the ones nursed on scarlet

were hugging trash heaps.

6 And my daughter people's iniquity

אל־תַּעֲלֵם אָזְנְךָ
לְרוֹחֲתִי לְשׁוּעָתִי:
נָו קָרַבְתָּ בְּיוֹם אֶקְרָאָךְ
אֲמַרְתָּ אֶל־תִּירָא:

נַח רַבָּתִי אֲדֹנָי
רִיבִי נִפְשִׁי גָאֲלָתָה חַיִּי:
נָט רָאִיתָה יְהוָה עֲוֹתַי
שָׁפְטָה מִשְׁפָּטִי:
ס רָאִיתָה כָּל־נִקְמָתָם
כָּל־מַחֲשַׁבְתָּם לִי:

סֵא שָׁמַעְתָּ חֲרָפְתָם יְהוָה
כָּל־מַחֲשַׁבְתָּם עָלַי:
סָב שָׁפְתֵי קָמִי
וְהִגִּינוּם עָלַי כָּל־הַיּוֹם:
סָג שָׁבַתְּם וְקִיַּמְתֶּם
הַבִּיטָה אֲנִי מִגִּינָתָם

סֵד תִּשְׁלֵיב לָהֶם גָּמוּל
יְהוָה כַּמַּעֲשֵׂה יְדֵיהֶם:
סֵה תִתֵּן לָהֶם מִגִּנַּת־לֵב
תִּאֲלָתֶךָ לָהֶם:
סֹו 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 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־נְבִיאָיָה
לֹא־מָצְאוּ חֲזוֹן מִיְהוָה:
י יֹשְׁבוּ לָאָרֶץ
יְדָמוּ וְזָנְיָ בֵּת־צִיּוֹן
הֵעֲלֹו עָפָר עַל־רֹאשָׁם
חָגְרוּ שָׁקִים
הוֹרִידוּ לָאָרֶץ רֹאשָׁן
בְּתוֹלֵת יְרוּשָׁלַם:
יֵא כָּלוּ בְדַמְעוֹת עֵינָי
חֲמָרְמוּ מַעֵי
נִשְׁפָּךְ לָאָרֶץ כְּבֹדִי
עַל־שֹׁבֵר
בֵּת־עַמִּי
בַּעֲטָף עוֹלִל וְיוֹזֵק
בְּרַחֲבוֹת קִרְיָה:
יֵב לְאִמָּתָם יֵאמְרוּ
אֵיךְ דָּגָן וְיַיִן
בְּהִתְעַטְּפָם
כְּחָלָל בְּרַחֲבוֹת עִיר
בְּהִשְׁתַּפֵּךְ נִפְשָׁם
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 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

וַאֲנִי־חֲמֹד׃
 בְּתוֹלַת בֵּת־צִיּוֹן
 כִּי־גָדוֹל כַּיָּם שִׁבְרָךְ
 מִי יִרְפָּא־לָךְ׃
 יָד נְבִיאֶיךָ חָזוּ לָךְ
 שׂוֹא וְתַפֵּל
 וְלֹא־גָלוּ עַל־עוֹנֶךָ
 לְהָשִׁיב שְׁבוּתָךְ
 וַיַּחֲזוּ לָךְ
 מַשְׁאוֹת שׂוֹא וּמַדּוּחִים׃
 טו סָפְקוּ עָלֶיךָ כַּפִּים
 כָּל־עַבְרֵי דָרֶךְ
 שָׁרְקוּ וַיִּנְעוּ רֹאשָׁם
 עַל־בֵּת יְרוּשָׁלַם
 הִנָּאת הָעִיר שִׁיאֲמָרוּ
 כָּל־יִלְדֵי יֶפִי
 מְשׁוֹשׁ לְכָל־הָאָרֶץ׃
 טז פָּצוּ עֲלֶיךָ פִּיהֶם
 כָּל־אוֹיְבֶיךָ
 שָׁרְקוּ וַיִּחְרְקוּ־שֵׁן
 אָמְרוּ בְלָעֵנוּ
 אַךְ זֶה הַיּוֹם שֶׁקִּוִּינָהוּ
 מִצָּאֵנוּ רְאִינוּ׃
 יז עָשָׂה יְהוָה אֲשֶׁר זָמַם
 בַּצֵּעַ אֲמָרְתוֹ

(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 וְהַשִּׁבֵּר׃
 מח פָּלְגֵי־מַיִם תִּכְרַד עֵינִי
 עַל־שִׁבְר בֵּת־עַמִּי׃
 מט עֵינִי נִגְרָה
 וְלֹא תִדְמָה
 מֵאֵין הַפְּגוֹת׃
 נ עַד־יִשְׁקִיף
 וַיֵּרָא יְהוָה מִשָּׁמַיִם׃
 נא עֵינִי עוֹלִלָה לְנַפְשִׁי
 מְכַל בָּנוֹת עִירִי׃
 נב צוֹד צְדוֹנִי כַצֹּפֹר
 אֵיבֵי חֲנָם׃
 נג צָמְתוּ בְּבוֹר חַיִּי
 וַיִּדּוּ־אֶבֶן בִּי׃
 נד צָפוּ־מַיִם עַל־רֹאשִׁי
 אָמַרְתִּי נִגְזַרְתִּי׃
 נה קָרָאתִי שְׁמֶךָ יְהוָה
 מִבוֹר 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 קָרָן צָרִיךְ:	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.
לֹא מִי זֶה אָמַר וַתְּהִי אֲדֹנָי לֹא צִוָּה: לֹחַ מִפִּי עָלִיוֹן לֹא תֵצֵא הָרָעוֹת וְהַטּוֹב: לֹט מִה-יִתְאוּנוּ אַדָּם חַי גָּבֵר עַל-חַטָּאיוֹ:	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?	יָחַצְעַק לָבָם אֶל-אֲדֹנָי חוֹמַת בֵּת-צִיּוֹן הוֹרִידִי בְנַחֲלִי דִמְעָה יוֹמָם וְלַיְלָה אֶל-תַּתְנֵנִי פּוּגַת לֶךְ אֶל-תָּרוֹם בֵּת-עֵינֶיךָ: יֵט קוֹמִי רִנֵּי בַלִּילָה	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.
מִנְחַפְשָׁה דְרָכֵינוּ וְנִחְלְרָה וְנָשׁוּבָה עַד-יְהוָה: מֵאֵל נִשָּׂא לְבַבְנוּ אֶל-כַּפָּיִם אֶל-אֵל בְּשָׁמַיִם: מִבְּנַחְנוּ פָשַׁעְנוּ וּמָרִינוּ 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.	לְרֹאשׁ אֲשִׁמְרוֹת שִׁפְכִי כַמִּים לִבִּי נִכַח פָּנֵי אֲדֹנָי שָׂאִי אֵלָיו כַּפָּיִךְ עַל-נֶפֶשׁ עוֹלָלֶיךָ הַעֲטוּפִים בָּרָעַב בְּרֹאשׁ כָּל-חוּצוֹת: כִּי רָאָה יְהוָה וַהֲבִיטָה לִמִּי עוֹלָלָת כָּה אִם-תֹּאכְלֶנָּה נָשִׁים פְּרִיָם עָלְלֵי טַפָּחִים אִם-יִהְיֶה בְּמִקְדָּשׁ אֲדֹנָי כִּהְיֶה וְנִבְיָא:	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!
מִגִּי סִפְתָּה בָּאֵף וַתִּדְרֹפְנוּ הָרָגְתָּ לֹא חֲמַלְתָּ: מִדִּ סִפּוֹתָה בְּעָנֹן לֶךְ מִעֲבוֹר תִּפְלָה: מִה סְחִי וּמָאוֹס תִּשְׁמִינֵנוּ בִּקְרֹב 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.	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</i> 's holy place—!	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</i> 's holy place—!

כַּאֲשֶׁר שָׁכְבוּ לָאֲרֶץ חוּצוֹת
 נָעַר וְזָקֵן בְּתוֹלְתֵי וּבְחוּרֵי
 נָפְלוּ בַּחֶרֶב
 הִרְגֶּתָּ בַּיּוֹם אַפְּךָ
 טָבַחְתָּ לֹא חֲמִלָּתָּ:
 כִּי תִקְרָא כְּיוֹם מוֹעֵד
 מִגּוֹרֵי מִסָּבִיב
 וְלֹא הָיָה בַּיּוֹם אֶף-יְהוָה
 פָּלִיט וְשָׁרִיד
 אֲשֶׁר-טִפַּחְתִּי וְרַבִּיתִי
 אֵיבֵי כָלָם:

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:
 בָּרוּךְ אֱלֹהֵי נֶחֱם וְיִלָּן
 חֶשֶׁךְ וְלֹא-אוֹר:
 גַּם אֵפוֹד בִּי יָשָׁב
 יִהְיֶה יָדוֹ כָּל-הַיּוֹם:
 דָּ בָלָה בְּשָׂרִי וְעוֹרִי
 שִׁבְר עֲצָמוֹתַי:
 הָ בָנָה עָלַי וַיִּקָּה
 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.

לְנֶפֶשׁ תִּדְרֹשְׁנוּ:
 כֵּן טוֹב וַיְחַיֵּל וְדוֹמָם
 לְתִשׁוּעָתָהּ יְהוָה:
 כֵּן 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.

כֹּחַ יֵשֵׁב בְּדָד וַיִּדָּם
 כִּי נָטַל עָלָיו:
 כֵּן יִתֵּן בְּעַפְר פִּיהוּ
 אוֹלֵי יֵשׁ תִּקְוָה:
 לֵיטֵן לְמַכְחוֹ לְחֵי
 יִשְׂבַּע בְּחֶרֶפָה:

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:
 לֵב כִּי אִם-הוֹלָה וְרַחֵם
 כְּרֹב חֶסֶדָּיו:
 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.

לֵד לְדַכָּא תַּחַת רַגְלָיו
 כָּל אֲסִירֵי אֶרֶץ:
 לַה 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 שָׁנִי
הַכְפִּישָׁנִי בְּאַפֶּרֶ:
יז וַתִּזְנַח מִשְׁלֹם נַפְשִׁי
נָשִׁיתִי טוֹבָה:
יח וָאָמַר אֲבַד נַצְחִי
וַתוֹחַלְתִּי 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 לָוִי:
כה טוֹב יְהוָה
לְקוֹי

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 Remembering, she will remember,
my soul, and will sink down upon me.
21 (Still) this will I turn toward my heart,
for so will I hope:
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 בְּעֵדִי
וְלֹא יֵצֵא
הַכְּבִיד נִחַשְׁתִּי:
ח גַּם כִּי אֶזְעַק וְאֶשׁוּעַ
שְׁתֵּם תִּפְלֹתִי:
ט גָּדַר דְּרָכִי
בְּגִזִּית נְתִיבֹתַי עֲוֹה:
י נָלַב אֲרֵב הוּא לִי
אֲרִי בַּמְסֻתָּרִים:
יא דְּרָכֵי סוּרָר וַיִּפְשְׁחֵנִי
שָׁמַנִּי שָׁמָם:
יב דִּבְרֹךְ קִשְׁתּוֹ וַיִּצְיֵבֵנִי
כַּמִּטְרָא לַחֲץ:
יג הִבִּיא בְּכִלְיוֹתַי
בְּנֵי אֲשַׁפְתּוֹ:
יד הִיִּיתִי שֹׁחַק לְכָל-עַמִּי
נְגִינָתָם כָּל-הַיּוֹם:
טו הִשְׁבִּיעַנִי בְּמְרוֹרִים
הַרְוֵנִי 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 bronze (shackle).
8 Even when I would cry and plea,
He stopped up my prayer;
9 He barricaded my ways with
stone blocks; my paths He twisted.
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;
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;