

# 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.margaretadamsparke.com](http://www.margaretadamsparke.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 force 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 *Tish'a 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 *Eikkah*:

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 *Eikkah* (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 *Eikkah*). Even though *Eikkah* sounds like it's about God punishing us, it's not really a theodicy, but a prayer that tragedies 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 *Eikkah* itself, this idea is questioned. Only in the third chapter is Zion's destruction seen consistently as fair and just punishment. In all the other chapters, the degree of divine punishment is (subtly) described as excessive and abusive. The poet repeatedly begs God to pay attention: "See, YHVH, and look: whom did You treat thus? If women will eat their fruit, coddled babes – !" (2:20; also 1:9,11,20, 4:16, 5:1). It's as if 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 *Eikkah*: "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 *Eikkah*, the metaphor is used to hold up a mirror to God, to show that the punishment was intolerably abusive.

6. The real theology of *Eikkah* 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 |  
יְשְׁבָה בְּדָד  
הָעִיר רַבַּתִּי עָם  
הָיְתָה כְּאַלְמָנָה  
רַבַּתִּי בְּגוֹיִם  
שָׁרְתִי בְּמַדִּינֹת  
הָיְתָה לְמָס:  
בְּכֹו תִבְכֶּה בַּלַּיְלָה  
וְדַמְעָתָהּ עַל לַחְיֶיהָ  
אֵין-לָהּ מְנַחֵם  
מִכָּל-אַהֲבֵיהָ  
כָּל-רֵעֶיהָ  
בְּגָדוּ בָּהּ  
הָיוּ לָהּ לְאֹיְבִים:  
גַּלְתָּהּ יְהוּדָה  
מֵעֲנִי וּמִרַב עֲבֹדָה  
הִיא יְשְׁבָה בְּגוֹיִם  
לֹא מְצָאָה מְנוּחַ  
כָּל-רֹדְפֶיהָ הַשִּׁיגוּהָ  
בֵּין הַמְצָרִים:  
דְּרֹכֶיהָ צִיּוֹן אֲבֵלֹת  
מִבְּלִי בְּאֵי מוֹעֵד  
כָּל-שַׁעְרֶיהָ שׁוֹמְמִין

- 1 *Eikkah!* 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;

כְּהַנִּיחַ נֶאֱנָחִים  
 בְּתוֹלְתֶיהָ נוֹגְוֹת  
 וְהִיא מֵרָלָה:  
 הָיוּ צָרֶיהָ לְרֹאשׁ  
 אֵיבֵיהָ שָׁלוֹ  
 כִּי־יְהוָה הוֹגָה  
 עַל רַב־פְּשָׁעֶיהָ  
 עוֹלָלֶיהָ הִלְכוּ שְׁבִי  
 לְפָנֵי־צָר:  
 וַיֵּצֵא מִן־בֵּית־צִיּוֹן  
 כָּל־הַדָּרָה  
 הָיוּ שְׂרֵיָהּ כְּאֵילִים  
 לֹא־מְצָאוּ מְרֻעָה  
 וַיִּלְכוּ בְּלֹא־כֹחַ  
 לְפָנֵי רוֹדֵף:  
 זָכְרָה יְרוּשָׁלַם  
 יְמֵי עֲנִיָּה  
 וּמְרוֹדֶיהָ  
 כֹּל מִחֲמֻדֶיהָ  
 אֲשֶׁר הָיוּ מִיְמֵי קֶדֶם  
 בְּנֶפֶל עַמָּהּ בְּיַד־צָר  
 וְאֵין עֹזֵר לָהּ  
 רָאוּהָ צָרִים  
 שֹׁחֲקוּ עַל מִשְׁבֹּתֶיהָ:  
 חָטְאָה חָטְאָה יְרוּשָׁלַם

Her priests are moaning,  
 her girls grieving;  
 And she – it is bitterness for her.  
 5 Her tormentors were at the head,  
 her enemies had ease  
 For YHVH / the Eternal aggrieved her  
 for the greatness of her sins.  
 Her babes walked captive  
 before foe;  
 6 and all her splendor went out from  
 daughter Zion!  
 Her ministers were like deer,  
 not finding a place to graze;  
 and (so) they walked, without strength,  
 before a pursuer.  
 7 Jerusalem remembered  
 the days of her poverty / affliction  
 and her downsliding,  
 all her precious things  
 which were from days long ago,  
 while her people fell into a foe's hand;  
 and there is no help for her.  
 They saw her, her tormentors,  
 laughing over her becoming stilled.  
 8 Sinning she sinned, Jerusalem.

Hashiveinu הַשִּׁיבֵנוּ  
 Adonai elekha יְהוָה אֱלֹהֶיךָ  
 v'nashuvah וְנָשׁוּבָה  
 Chadash yamenu חֲדָשׁ יָמֵינוּ  
 k'kedem כְּקֶדֶם:

Some more songs:

Shifkhi kamayim libeikh  
 nokhach p'nei Hashem

Pour out your heart like water  
 right before Hashem

Yehudah l'olam teishev,  
 Yerushalayim l'dor vador

Judah will dwell for all time,  
 Jerusalem for generations

By the waters of Babylon we sat  
 down and wept for thee Zion  
 We remember thee Zion

Nachamu 'ami.  
 Anokhi hu m'nachemchem

Take comfort my people  
 I am the one who comforts you

Eli Tsiyon v'areha  
 k'mo ishah v'tsireha  
 v'khivtulah chagurat sak  
 al ba'al n'ureha

My God, Zion and her towns, like  
 a woman in travail, like a virgin  
 wearing sackcloth for the  
 husband of her youth

Turn us,  
 YHVH, toward you,  
 and we will turn.  
 Make our days new again,  
 like dawn / long ago.

The observances of Tish'a B'Av

The observances of Tish'a B'Av—  
 not wearing fresh clothes, not washing,  
 fasting from eating and drinking and  
 sexual contact, not greeting each other,  
 not sitting anywhere except on the  
 ground—are closer to the experience  
 of being a refugee than to being a  
 mourner. The destruction of the Temple  
 stands not just for the destruction of  
 Jerusalem, but for the city being turned  
 into a war zone, 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  
 פְּנֵי זְקֵנִים לֹא נִהְדָּרוּ:  
 יג בַּחֹרִים טָחוּז נָשְׂאוּ  
 וּנְעָרִים בַּעֲזַי כָּשְׁלוּ:  
 יד זְקֵנִים מִשְׁעַר שַׁבְּתוֹ  
 בַּחֹרִים מִנְּגִינָתָם:  
 טו שָׁבֵת מְשׁוֹשׁ לִבְנוֹ  
 נִהְפָּדָה לְאַבֵּל מִחֻלָּנוֹ:  
 טז נִפְּלָה עֲטֶרֶת רֹאשֵׁנוּ  
 אִוִּי-נָא לָנוּ כִּי חָטֵאנוּ:  
 יז עַל-זֶה הָיָה דָּוָה לִבְנוֹ  
 עַל-אַלֶּה חֲשָׁכוּ עֵינֵינוּ:  
 יח עַל הַר-צִיּוֹן שָׁשְׂמָם  
 שׁוֹעֲלִים הִלְכוּ-בּוֹ:  
 יט אַתָּה יְהוָה  
 לְעוֹלָם תִּשָּׁב  
 כִּסְאֶךָ לְדָר וָדוֹר:  
 כ לָמָּה לִנְצַח תִּשְׁכַּחֲנוּ  
 תַּעֲזֹבֵנוּ לְאֶרֶץ יָמִים:  
 כא הֲשִׁיבֵנו יְהוָה אֱלֹהֵינוּ  
 וְנִשׁוּבָה  
 חֲדָשׁ יָמֵינוּ כְּקֶדְמָם:  
 כב כִּי אָמַרְנוּ  
 מֵאִסְתָּנוּ קִצְפָּתָ עָלֵינוּ  
 עַד-מְאֹד

12 Ministers by their hand were hung.  
 Elders' faces shown no majesty / respect.  
 13 Boys would carry a millstone,  
 and youths, stumbling with wood.  
 14 Elders ceased from gate,  
 boys from their play.  
 15 Our heart 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 rejected us /  
 loathed us, were enraged over us,  
 so very much—!

עַל-כֵּן לְנִידָה הָיָתָה  
 כָּל-מַכְבְּדֶיהָ הִזְלוּהָ  
 כִּי-רָאוּ עֲרוּתָהּ  
 גַּם-הִיא נֹאנָחָה  
 וַתִּשָּׁב אַחֲוָר:  
 ט טִמְאָתָה בְּשׂוּלֶיךָ  
 לֹא זָכַרְתָּ אַחֲרֵיתָהּ  
 וַתִּרְדּוּ פְּלָאִים  
 אֵין מְנַחֵם לָהּ  
 רָאָה יְהוָה אֶת-עַנְיֵי  
 כִּי הִגְדִּיל אוֹיֵב:  
 י יְדוֹ פָּרַשׁ צָר  
 עַל כָּל-מַחְמַדֶּיהָ  
 כִּי-רָאָתָהּ גּוֹיִם  
 בָּאוּ מִקְדָּשְׁךָ  
 אֲשֶׁר צִוִּיתָהּ  
 לֹא-יָבֹאוּ  
 בְּקִהְלָ לָךְ:  
 יא כָּל-עַמָּה נֹאנָחִים  
 מִבְּקָשִׁים לָחֵם  
 נָתְנוּ מַחְמוּדֵיהֶם  
 בְּאֹכֵל לְהַשִּׁיב נַפְשׁ  
 רָאָה יְהוָה  
 וַהֲבִיטָהּ כִּי הָיִיתִי זוֹלָלָה:  
 יב לֹא לְוָא אֵלֵיכֶם

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

כָּל־עֹבְרֵי דֶרֶךְ  
הִבִּיטוּ וּרְאוּ  
אִם־יֵשׁ מִכְּאוֹב כְּמִכְּאוֹבִי  
אֲשֶׁר עוֹלַל לִי  
אֲשֶׁר הוֹגְהָ יְהוָה  
בְּיוֹם חֲרוֹן אַפּוֹ:  
יג מִמְּרוֹם שָׁלַח־אַשׁ  
בְּעֲצָמַי וַיִּרְדְּנָה  
פָּרֶשׁ רַגְשִׁי לְרַגְלִי  
הִשְׁיבֵנִי אֲחֹזֵר  
נִתְּנֵנִי שְׁמֵמָה  
כָּל־הַיּוֹם דָּוָה:  
יד נִשְׁקַד לְעַל פְּשָׁעַי  
בְּיָדוֹ יִשְׁתַּרְגְּנוּ  
עָלָו עַל־צַוְאַרְי  
הִכְשִׁיל כַּחֲוִי  
נִתְּנֵנִי אֲדֹנָי בְּיָדֵי  
לֹא־אוּכַל קוּם:  
טו סִלָּה  
כָּל־אֲבִירֵי | אֲדֹנָי בְּקֶרְבִי  
קָרָא עָלַי מוֹעֵד  
לְשֹׁבֵר בַּחֲוָרֵי  
גַת דֶּרֶךְ אֲדֹנָי  
לְבַתּוּלַת בַּת־יְהוּדָה:  
טז עַל־אַלְהָה | אֲנִי בּוֹכֶיָה

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

א זְכוֹר יְהוָה מַה־הָיָה לָנוּ  
הִבִּיטָה וּרְאָה  
אֶת־חֲרָפְתָנוּ:  
ב נִחַלְתָנוּ נְהַפְכָה לְזָרִים  
בְּתֵינוּ לְנֹכְרִים:  
ג יְתוּמִים הָיִינוּ וְאִין אָב  
אִמֹתֵינוּ כְּאִלְמָנוֹת:  
ד מִיַּמֵּינוּ בְּכֶסֶף שָׁתִינוּ  
עֵצֵינוּ בְּמַחִיר יָבֵאוּ:  
ה עַל צַוְאַרְנוּ נִרְדְּפָנוּ  
יָגַעְנוּ וְלֹא הוֹנַח־לָנוּ:  
ו מִצְרַיִם נִתְּנוּ לְיָד  
אַשׁוּר לְשִׁבְעַ לָחֶם:  
ז אֲבֹתֵינוּ חָטְאוּ וְאִינָם  
וְאִנְחָנוּ עוֹנֵתֵיהֶם סָבְלוּנוּ:  
ח עֲבָדִים מִשְׁלוּ כָּנוּ  
פָּרַק אִין מִיָּדָם:  
ט בְּנַפְשֵׁנוּ נָבִיא לְחַמְנוּ  
מִפְּנֵי חֶרֶב הַמִּדְבָּר:  
י עוֹרֵנוּ כְּתַנּוּר נִכְמְרוּ  
מִפְּנֵי זִלְעָפוֹת רָעֵב:  
יא נְשִׁים בְּצִיּוֹן עָנוּ  
בְּתַלְתַּת בְּעָרֵי יְהוּדָה:

1 *YHVH*, remember what was ours.  
Look, and see  
our abuse / our shame!  
2 Our inheritance overturned to strangers,  
our houses to foreigners.  
3 We were orphans, there is no father,  
our mothers like widows.  
4 Our water we drank for money;  
our wood came (only) with a price.  
5 On our neck were we pursued,  
weary, and none would let us (rest).  
6 Egypt, we stretched a hand,  
Assyria, to satisfy bread.  
7 Our fathers sinned and are not,  
and we shouldered their iniquities.  
8 Slaves ruled us.  
None can break us out from their hand.  
9 For our lives we bring our bread,  
from before the wilderness’s sword.  
10 Our skin like a furnace, glowing,  
from before the delirium of hunger.  
11 Women in Zion were victimized,  
girls, in Judah’s towns.

בַּצְפִּיתָנוּ צְפִינוּ אֶל־גּוֹי  
 לֹא יוֹשֵׁעַ:  
 יח צְדוֹ צְעָדֵינוּ  
 מִלְּכַת בְּרַחֲבֵינוּ  
 קָרַב קִצְּנוּ מְלֵאוֹ יְמֵינוּ  
 כִּי־בָא קִצְּנוּ:  
 יט קָלִים הָיוּ רֹדְפֵינוּ  
 מִנְּשָׂרַי שָׁמַיִם  
 עַל־הַהַרִּים דָּלְקָנוּ  
 בַּמִּדְבָּר אָרְבוּ לָנוּ:  
 כ רֹחַ אֶפְנוֹ מְשִׁיחַ יְהוָה  
 נִלְכַּד בְּשַׁחֲתוֹתָם  
 אֲשֶׁר אָמְרָנוּ בְּצִלּוֹ  
 נַחֲיָה בְּגוֹיִם:  
 כא שִׂישִׁי וְשִׂמְחִי בַת־אֲדוֹם  
 יוֹשֶׁבֶת בְּאֶרֶץ עוֹץ  
 גַּם־עֲלֶיךָ תִּעְבֶּר־כּוֹס  
 תִּשְׁכַּרְי וְתִתְעַרְי:  
 כב תִּמְצֹנֶךָ בַת־צִיּוֹן  
 לֹא יוֹסִיף לְהִגְלוֹתְךָ  
 פִּקְדוֹ עוֹנֶךָ  
 בַת־אֲדוֹם  
 גִּלָּה 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 Completed your iniquity, daughter Zion,  
 no more to be exiled / exposed.  
 He has charged your iniquity,  
 daughter Edom,  
 (to) expose (you) for your sins.

עֵינַי | עֵינַי יִרְדָּה מַיִם  
 כִּי־רַחֵק מִמֶּנִּי מְנַחֵם  
 מַשְׁעִיב נַפְשִׁי  
 הָיוּ בְנֵי שׁוֹמְמִים  
 כִּי גִבַר אוֹיֵב:  
 יז פָּרְשָׁה צִיּוֹן בְּיָדֶיהָ  
 אֵין מְנַחֵם לָהּ  
 צִוָּה יְהוָה לְיַעֲקֹב  
 סָבִיבֵי צָרָיו  
 הִיטָה יְרוּשָׁלַם  
 לְנִדָּה בֵּינֵיהֶם:  
 יח צַדִּיק הוּא יְהוָה  
 כִּי פִּיהוּ מְרִיתִי  
 שָׁמְעוּ־נָא כָּל־הָעַמִּים  
 וְרֵאוּ מַכְאֲבֵי  
 בְּתוֹלְתֵי וּבַחוּרֵי  
 הָלְכוּ בַשִּׁבִּי:  
 יט קָרָאתִי לְמֵאֲהָבֵי  
 הִמָּה רְמוֹנֵי  
 כְּהֵנִי וְזִקְנֵי  
 בָּעִיר גּוֹעוּ  
 כִּי־בִקְשׁוּ אֲכָלִי לָמוֹ  
 וַיִּשְׁיבוּ אֶת־נַפְשָׁם:  
 כ רָאָה יְהוָה כִּי־צָר־לִי  
 יַמְעִי חֲמָרְמוֹרוֹ

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

נְהַפְּדוּ לִבִּי בְקִרְבִּי  
כִּי מָרוּ מְרִיתִי  
מִחוּץ שִׁבְלֵה־חָרֶב  
בְּבַיִת כַּמּוֹת:

כֹּא שָׁמְעוּ כִּי נִאֲנַחָה אָנֹכִי  
אֵין מְנַחֵם לִי  
כָּל־אֵיבֵי שָׁמְעוּ  
רַעְתֵי  
לָשׁוּ כִּי אַתָּה עָשִׂיתָ  
הַבָּאת יוֹם־קִרְאָתָּךְ  
וַיְהִיו כְּמוֹנֵי:

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

my heart overturned within me,  
for rebelling I rebelled.

From outside sword bereaving;  
In the house, like death itself.

21 They listened – for I am moaning,  
there is no comforter for me.

All my enemies listened  
for my evil doom.

They rejoiced, for You did it,  
You brought the day You called for –  
and let them be(come) like me.

22 May all their evil come before You,  
and deal to them as

You dealt to me for all my sins.

For so much are my sighs,  
and my heart is sickened.

## CHAPTER 2

א איכה

יָעִיב בְּאַפּוֹ |  
אֲדַנִּי אֶת־בֵּת־צִיּוֹן  
הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ  
תְּפֹאֲרַת יִשְׂרָאֵל

1 *Eikhah!* How can it be!

In His anger *Adonai* / the Lord  
clouded over daughter Zion.

He cast down, from skies (to) earth,  
Israel's glory,

מְלֹכֵי־אָרֶץ  
כָּל יֹשְׁבֵי תֵבֶל  
כִּי יבֹא צָר וְאוֹיֵב  
בְּשַׁעְרֵי יְרוּשָׁלַם:

יָג מִחַטָּאת נְבִיאֶיהָ  
עוֹנוֹת כְּהֻנָּה  
הַשֹּׁפְכִים בְּקִרְבָּהּ  
דָּם צְדִיקִים:

יָד נָעוּ עוֹרִים  
בְּחוּצוֹת נִגְאָלוּ בְּדָם  
בְּלֹא יוֹכְלוּ  
יָגְעוּ בְּלִבְשֵׁיהֶם:

טו סורו טמא  
קראו למו  
סורו סורו אל־תִּגְעוּ  
כִּי נָצוּ גַם־נָעוּ  
אָמְרוּ בְּגוֹיִם  
לֹא יוֹסִיפוּ לְגוֹר:

טז פְּנֵי יְהוָה  
חִלְקָם לֹא יוֹסִיף  
לְהִבִּיט  
פְּנֵי כְּהֻנִים לֹא נִשְׂאוּ  
וַיִּזְקְנוּ לֹא חֲנָנוּ:  
יז עוֹלֵינוּ תִּכְלֶינָה עֵינֵינוּ  
אֶל־עֲזָרָתְנוּ 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.

מִחַטְאַת סֹדֶם  
 הִתְהַפְּוֹכָה כְּמוֹ-רֹגֵעַ  
 וְלֹא-תָלוּ בָּהּ יָדַיִם:  
 ז וְכֹו נְזִירֵיהָ מִשְׁלֵג  
 צַחֵו מִחֶלֶב  
 אֲדָמוּ לְעֵצִים מִפְּנֵינִים  
 סַפִּיר גִּזְרָתָם:  
 ח חֲשֹׁךְ מִשְׁחֹר  
 תִּאֲרָם  
 לֹא נִכְרוּ בַּחוּצוֹת  
 צַפֵּד עוֹרָם עַל-עֲצָמָם  
 יָבֵשׁ הָיָה כְּעֵץ:  
 ט טוֹבִים הָיוּ חֲלֵי-חֶרֶב  
 מִחֲלֵי רָעֵב  
 שֵׁהֶם יָזוּבוּ מִדְּקָרִים  
 מִתְּנוּבַת שְׂדֵי:  
 י יָדַי נְשִׁים רַחֲמָנִיוֹת  
 בְּשָׁלוּ יִלְדֵיהֶן  
 הָיוּ לְבָרוֹת לָמוֹ  
 בְּשִׁבְרַב בַּת-עַמִּי:  
 יא כָּלָה יְהוָה אֶת-חֲמָתוֹ  
 שָׁפַךְ חֲרוֹן אַפּוֹ  
 וַיִּצְתֵּ-אֵשׁ בְּצִיּוֹן  
 וַתֹּאכַל יְסוּדוֹתֶיהָ:  
 יב לֹא הָאֱמִינוּ

grew great, beyond the sin of Sodom,  
 the one overthrown, as (in) a moment,  
 and no hands were laid on her.  
 7 Her Nazirites were pure beyond snow,  
 clearer than milk,  
 red of bone, more than rubies,  
 their cut shape sapphire crystal.  
 8 (Now) darkened beyond black soot  
 is their form,  
 they are not recognized in the streets,  
 their skin stretched taut over their bone,  
 it was dried out like a stick.  
 9 Better were the sword-slain  
 than the famine-slain,  
 for those drain away, stabbed through  
 from (want of) produce of the field.  
 10 Merciful hands of merciful women  
 stewed their children –  
 they became provision for them  
 in the shattering of my daughter people.  
 11 YHVH used up His fury,  
 poured out His burning anger,  
 and He kindled a fire in Zion,  
 and she consumed her foundations.  
 12 They would not have believed,

וְלֹא-זָכַר  
 הַדָּם-רַגְלָיו  
 בְּיוֹם אַפּוֹ:  
 ב בִּלְעַ אֲדֹנָי לֹא חָמַל  
 אֶת כָּל-נְאוֹת יַעֲקֹב  
 הָרַס בְּעִבְרָתוֹ  
 מִבְּצִרֵי בַת-יְהוּדָה  
 הִגִּיעַ לְאָרֶץ  
 חָלַל מַמְלָכָה וְשָׂרֵיהָ:  
 ג גִּבַּע בְּחַר־אֵף  
 כָּל קַרְוֹ יִשְׂרָאֵל  
 הִשִּׁיב אַחֲרוֹ יְמִינוֹ  
 מִפְּנֵי אוֹיֵב  
 וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ  
 לָהֲבָה אֲכָלָה סָבִיב:  
 ד דָּרַךְ קַשְׁתוֹ כְּאוֹיֵב  
 נִצָּב יְמִינוֹ  
 כְּצָר  
 וַיַּהַרֵג כָּל  
 מִחַמְדֵי-עֵינַיִן  
 בְּאֹהֶל בַּת-צִיּוֹן  
 שָׁפַךְ כְּאֵשׁ חֲמָתוֹ:  
 ה הָיָה אֲדֹנָי | כְּאוֹיֵב  
 בִּלְעַ יִשְׂרָאֵל  
 בִּלְעַ כָּל-אַרְמְנוֹתֶיהָ

and didn't remember  
 His foot's resting place  
 in His day of anger.  
 2 Adonai devoured—He had no pity—  
 all of Jacob's pastures.  
 He tore down with His burning  
 daughter Judah's fortifications;  
 He reached to the very ground.  
 He violated kingdom and her ministers.  
 3 With ferocious anger He hacked off  
 all of Israel's horn.  
 He turned His right hand backward  
 before the enemy.  
 Burning into Jacob, like fire  
 flaming, consuming (all) around.  
 4 He worked His bow like an enemy,  
 He stood firm His right hand  
 as a foe / a tormentor  
 and He murdered everything  
 precious to the eye;  
 In daughter Zion's tent  
 He poured out His wrath like fire.  
 5 Adonai was like an enemy;  
 He devoured / swallowed Israel.  
 He devoured all her citadels,



שִׁחַת מִבְּצָרָיו  
 וַיִּרְבֵּל בְּבֵת־יְהוּדָה  
 תִּיאֲנִיָּה וְאֲנִיָּה:  
 וַיִּחַמַּס כַּגֵּן שֹׁכֵי  
 שִׁחַת מוֹעֵדוֹ  
 שָׁפַח יְהוָה | בְּצִיּוֹן  
 מוֹעֵד וְשֹׁבֵת  
 וַיִּנְאַץ בְּזַעַם־אָפוֹ  
 מֶלֶךְ וְכֹהֵן:  
 זַ וַיִּנְח אֲדוֹנָי | מִזִּבְחֹו  
 נֶאֱדָר מִקִּדְשׁוֹ  
 הִסְגִּיר בְּיַד־אוֹיֵב  
 חוֹמַת אֲרָמְנוֹתֶיהָ  
 קוֹל נְתָנוּ בְּבֵית־יְהוָה  
 כִּיּוֹם מוֹעֵד:  
 ח חָשַׁב יְהוָה | לְהַשְׁחִית  
 חוֹמַת בַּת־צִיּוֹן נְטָה לָּו  
 לֹא־הָשִׁיב יָדוֹ  
 מִבְּלַעַע  
 וַיִּאֲבֹל־חֵל וְחוֹמָה  
 יַחְדָּו אִמְלָלוּ:  
 ט טָבְעוּ בָאָרֶץ שְׂעָרֶיהָ  
 אֶבֶד וְשִׁבַר בְּרִיחֶיהָ  
 מִלְּפָה וְשָׂרֶיהָ בְּגוֹיִם  
 אֵין תּוֹרָה

undermined His fortifications;  
 And He multiplied in daughter Zion  
 grief and groaning.  
 6 Like a garden, He tore apart His sukkah,  
 destroyed His feast.  
*YHVH* caused Shabbat and festival  
 to be forgotten in Zion,  
 by the rage of His anger  
 king and priest.  
 7 *Adonai* abhorred His altar,  
 disdained His holy place.  
 He 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.

אַ אֵיכָה  
 יוֹעַם זָהָב  
 יִשְׁנָא הַכֶּתֶם הַטּוֹב  
 תִּשְׁתַּפְּכֶנָּה אֲבָנֵי־קֹדֶשׁ  
 בְּרֹאשׁ כָּל־חוֹצוֹת:  
 ב בְּנֵי צִיּוֹן הַיְקָרִים  
 הַמְּסֻלָּאִים בַּפֶּז  
 אֵיכָה נִחְשְׁבוּ  
 לְנִבְלֵי־חָרָשׁ  
 מַעֲשֵׂה יְדֵי יוֹצֵר:  
 ג גַּם־תַּנִּים חָלְצוּ שָׂדֶה  
 הַיְנִיקוּ גּוֹרֵיהֶן  
 בַּת־עַמִּי לְאֶכְזָר  
 כִּי־עֲנִים בַּמֶּדְבָּר:  
 ד דָּבֵק לְשׁוֹן יוֹנֵק  
 אֶל־חִכּוֹ בְּצַמָּא  
 עוֹלָלִים שָׂאֲלוּ לָחֶם  
 פָּרַשׁ אֵין לָהֶם:  
 ה הָאֶכְלִים לְמַעַדְנָיִם  
 נִשְׁמָו בַּחוֹצוֹת  
 הָאֲמָנִים עָלֵי תוֹלַעַ  
 חִבְּקוּ אֲשֵׁפֶתוֹת:  
 ו וַיִּגְדַּל עֵזוֹן בַּת־עַמִּי

1 *Eiklah!* 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־תַּעֲלֹם אָזְנְךָ<br>לְרוּחֹתַי לְשׁוֹעֲתַי:<br>נַו קָרַבְתָּ בַּיּוֹם אֲקַרְאֲךָ<br>אֲמַרְתָּ אֶל־תִּירָא:   | Don't hide / conceal your ear<br>to my (plea for) relief, to my cry.<br>57 You were near the day I would call,<br>You said, "Don't fear."  | גַּם־נְבִיאֶיהָ<br>לֹא־מָצְאוּ חֲזוֹן מִיְהוָה:<br>וַיֵּשְׁבוּ לָאָרֶץ<br>וַיִּדְמּוּ וַיִּקְנְי בַת־צִיּוֹן<br>הֵעֵלוּ עָפָר עַל־רֹאשָׁם<br>חָגְרוּ שַׁקִּים<br>הוֹרִידוּ לָאָרֶץ רֹאשָׁן<br>בַּתּוֹלַת יְרוּשָׁלַם:<br>יֵא כָלוּ בַדְמָעוֹת עֵינַי<br>חֲמַרְמְרוּ מֵעֵי<br>נִשְׁפָּרוּ לָאָרֶץ כְּבֹדִי<br>עַל־שֹׁבֵר<br>בַּת־עַמִּי<br>בַּעֲטָף עוֹלָל וַיּוֹזֵק<br>בְּרַחֲבוֹת קִרְיָה:<br>יִב לְאִמָּתָם יֵאמְרוּ<br>אֵיךָ דָּגַן וַיֵּין<br>בְּהִתְעַטְפָם<br>כְּחָלָל בְּרַחֲבוֹת<br>עִיר בְּהִשְׁתַּפֵּף נַפְשָׁם<br>אֶל־חֵיק אִמָּתָם:<br>יֵג מָה־אֶעֱיִדְךָ<br>מָה אֲדַמֶּה־לְךָ<br>הַבַּת יְרוּשָׁלַם<br>מָה אֲשׁוּהָ־לְךָ | Also her prophets,<br>They found no vision from <i>YHVH</i> .<br>10 They sat down to the earth, they<br>stayed silent, daughter Zion's elders,<br>they lifted dust over their head,<br>tied on sackcloth.<br>They let their head down to the earth,<br>Jerusalem's girls.<br>11 My eyes were used up by the tears,<br>my guts churned up,<br>my organs poured out to the ground<br>over the shattering of<br>my daughter people,<br>with exhaustion of babe and suckling<br>in the town's squares.<br>12 To their mothers they would say,<br>"Where is grain and wine?",<br>stretching themselves out,<br>like a corpse, in city streets,<br>with their life-force pouring out<br>onto their mothers' chest.<br>13 What can I make testify?<br>What will I liken to you?<br>O daughter Jerusalem!<br>What can I compare to you |
| נַח רַבַּת אֲדוֹנָי<br>רִיבֵי נַפְשִׁי גָאֲלַת חַיִּי:<br>נָט רְאִיתָה יְהוָה עֲוֹתַי<br>שָׁפְטָה מִשְׁפָּטִי:<br>ס רְאִיתָה כָּל־נִקְמָתָם<br>כָּל־מַחְשְׁבֹתַם לִי:              | 58 <i>Adonai</i> , You struggled (in) my soul's<br>struggles; You saved my life.<br>59 You saw my twisting;<br>(now) judge my judgment!<br>60 You saw all their vengeance<br>all their designs for me.                                       |   |  |
| סֵא שָׁמַעְתָּ חֲרָפְתָם יְהוָה<br>כָּל־מַחְשְׁבֹתַם עָלַי:<br>סב שִׁפְתַי קָמִי<br>וְהִגִּידוּם עָלַי כָּל־הַיּוֹם:<br>סג שְׁבַתְּם וְקִימַתְּם<br>הַבִּיטָה אֲנִי מִנְּגִינָתָם  | 61 You heard their shaming, <i>YHVH</i> ,<br>all their designs against me,<br>62 the speech of those rising against me,<br>their obsession over me every day,<br>63 (whether) sitting or rising up – Look!<br>I am their singsong!           |   |  |
| סד תִּשְׁיב לָהֶם גְּמוּלָה<br>יְהוָה כַּמַּעֲשֵׂה יְדֵיהֶם:<br>סה תִּתֵּן לָהֶם מְגִנַת־לֵב<br>תִּאֲלָתֶךָ לָהֶם:<br>סו תִּרְדֹּף בְּאַף וְתִשְׁמִידֵם<br>מִתַּחַת שָׁמַי יְהוָה: | 64 You will pay them back, <i>YHVH</i> ,<br>according to the work of their hands;<br>65 You will make theirs a heart walled<br>up – let Your curse be for them!<br>66 Pursue in anger and destroy them<br>from under <i>YHVH</i> 's heavens. |   |  |

וַאֲנַחֲמֶךָ  
בְּתוֹלַת בֵּת צִיּוֹן  
כִּי־גָדוֹל כַּיָּם שִׁבְרֶךָ  
מִי יִרְפָּא־לְךָ:  
יָד נְבִיאֶיךָ חָזוּ לְךָ  
שׂוֹא וְתַפֵּל  
וְלֹא־גָלוּ עַל־עוֹנֶךָ  
לְהָשִׁיב שְׁבוּתֶךָ  
וַיַּחְזוּ לְךָ  
מִשְׂאוֹת שׂוֹא וּמַדּוּחִים:  
טו סִפְקוּ עַלְיָךְ כַּפַּיִם  
כָּל־עַבְרֵי דָרֶךְ  
שָׁרְקוּ וַיִּנְעוּ רֹאשָׁם  
עַל־בֵּת יְרוּשָׁלַם  
הֲזֹאת הָעִיר שֶׁיֵּאמְרוּ  
כְּלִילַת יָפִי  
מִשׁוֹשׁ לְכָל־הָאָרֶץ:  
טז פָּצוּ עַלְיָךְ פִּיהֶם  
כָּל־אֹיְבֶיךָ  
שָׁרְקוּ וַיִּחְרְקוּ־שֵׁן  
אָמְרוּ בְּלִעְנֵנוּ  
אָךְ זֶה הַיּוֹם שֶׁקִּוִּינָהוּ  
מִצָּאֵנוּ רָאִינוּ:  
יז עָשָׂה יְהוָה אֲשֶׁר זָמַם  
בְּצַע אָמְרָתוֹ

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

מו פָּצוּ עַלְיָנוּ פִּיהֶם  
כָּל־אֹיְבֵינוּ:  
מז פָּחַד וּפַחַת הָיָה לָנוּ  
הַשָּׂאת וְהַשֹּׁבֵר:  
מח פָּלְגֵי־מַיִם תַּרְדַּ עֵינַי  
עַל־שִׁבְר בֵּת־עַמִּי:  
מט עֵינַי נִגְרָה  
וְלֹא תִדְמָה  
מֵאִיִן הַפְּגוֹת:  
נ עַד־יִשְׁקִיף  
וַיֵּרֶא יְהוָה מִשָּׁמַיִם:  
נא עֵינַי עוֹלְלָה לְנַפְשִׁי  
מִכָּל בָּנוֹת עִירִי:  
נב צוֹד צְדוֹנִי כַצֶּפֶר  
אֵיבֵי חֲנָם:  
נג צָמְתוּ 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) without stutters,  
50 until *YHVH* would look down  
and see from heaven.  
51 My eye doles sorrow to my soul  
over all my city's daughters.  
52 Hunting, they hunted me, like a bird,  
(becoming) my enemies for no reason;  
53 they sealed off my life in the pit,  
and cast stone against me;  
54 waters flowed over my head,  
“I am cut off,” I said.  
55 I called Your name, *YHVH*,  
from a pit far underground.  
56 You heard my voice:

|  |   |  |   |
|--|---|--|---|
| אֲדֹנָי לֹא רָאָה:   | struggle – wouldn't <i>Adonai</i> see (that)?   | אֲשֶׁר צָנָה מִימֵי-קֶדֶם<br>הָרַס וְלֹא חָמַל<br>וַיִּשְׂמַח עָלֶיךָ אוֹיֵב<br>הָרִים קֶרֶן צָרִיף:   | which He commanded from early days.<br>He tore down and showed no pity.<br>He made an enemy rejoice over you;<br>your tormentors' horn was exalted.   |
| לֹא מִי זֶה אָמַר וַתְּהִי<br>אֲדֹנָי לֹא צָוָה:<br>לֹחַ מִפִּי עָלִיוֹן לֹא תֵצֵא<br>הָרָעוֹת וְהַטּוֹב:<br>לֹט מֵהַיִּתְאוּנוֹ אַדָּם חַי<br>גָּבַר עַל-חַטָּאוֹיו:                            | 37 Who is this who spoke and it was<br>– didn't <i>Adonai</i> so command?<br>38 From the mouth of the Highest<br>don't the evils and the good come out?<br>39 How could a living person complain,<br>a man, (if punished) for his sins?         | יִחַ צָעַק לְבָם אֶל-אֲדֹנָי<br>חֹמַת בַּת-צִיּוֹן<br>הוֹרִידִי כַנַּחַל דְּמָעָה<br>יוֹמָם וְלַיְלָה<br>אֶל-תַּתְּנִי פּוּגַת לֶךְ<br>אֶל-תָּדֶם בַּת-עֵינֶיךָ:<br>יִט קוֹמִי   רְנִי בַלַּיְלָה<br>לְרֹאשׁ אֲשִׁמְרוֹת<br>שָׁפְכִי כַמַּיִם לַבּוֹךְ<br>נִכַח פָּנַי אֲדֹנָי<br>שָׂאֵי אֵלָיו כַּפְּיךָ<br>עַל-נֶפֶשׁ עוֹלְלֶיךָ<br>הֶעֱטוּפִים בְּרָעַב<br>בְּרֹאשׁ כָּל-חוֹצוֹת:<br>כִּי רָאָה יְהוָה וְהִבִּיטָה<br>לְמִי עוֹלְלֹת כָּה<br>אִם-תֹּאכְלֶנָּה נְשִׁים פְּרִיָם<br>עָלְלֵי טַפְּחִים<br>אִם-יִהְרַג בְּמִקְדָּשׁ אֲדֹנָי<br>כִּהֵן וְנִבְיָא:<br>כִּי שָׁכְבוּ לְאָרֶץ חוֹצוֹת | 18 Their heart screamed out to <i>Adonai</i> .<br>Wall of daughter Zion,<br>let down a tear like a torrent,<br>day and night.<br>Don't give yourself any break;<br>Don't let your daughter eye fall silent.<br>19 Get up! Sing out in the night<br>to the first of the nightwatches:<br>Pour out your heart like water<br>right before <i>Adonai</i> !<br>Lift your palms toward him –<br>for the life of your babies<br>stretched out by famine<br>at every street head!<br>20 See, <i>YHVH</i> , and look:<br>whom did You treat / deal with thus?<br>If women will eat their fruit,<br>coddled babies –;<br>If priest and prophet are murdered<br>in <i>Adonai</i> 's holy place –!<br>21 Laid down to the earth (in the) streets, |
| מִנְחַפְשָׁה דְרָכֵינוּ וְנִחְקְרָה<br>וְנָשׁוּבָה עַד-יְהוָה:<br>מֵאָה נִשְׂא לְבַבְנוּ<br>אֶל-כַּפָּיִם<br>אֶל-אֵל בְּשָׁמַיִם:<br>מִבְּנַחְנוּ פָשַׁעַנוּ וּמְרִינוּ<br>אֶתָּה לֹא סָלַחְתָּ: | 40 Let us search our ways and dig deep,<br>and let us return until <i>YHVH</i> ,<br>41 Let us lift our hearts<br>up to our hands (stretching them)<br>toward God in the heavens.<br>42 Us, we sinned and rebelled.<br>You – You did not pardon. |  |   |
| מִגַּ סִבַּתָּה בָּאָף<br>וַתִּרְדְּפֵנוּ הִרְגַתָּ לֹא<br>חֲמִלְתָּ:<br>מִד סִבּוֹתָה בְּעָנֹן לֶךְ<br>מִעֲבוֹר תִּפְלָה:<br>מִדָּה סְחִי וּמָאוֹס<br>תִּשְׁיִמְנוּ<br>בְּקֶרֶב הָעַמִּים:      | 43 You took shelter in such anger,<br>and You would pursue us, You<br>murdered without pitying;<br>44 You sheltered Yourself within a<br>cloud, far beyond prayer;<br>45 Scum and refuse<br>You would make us<br>in the midst of the peoples.   |  |   |

נָעַר וְזָקֵן בְּתוֹלְתַי וּבְחֹרֵי  
 נָפְלוּ בְּחַרְבִּי  
 הִרְגֵתָּ בַיּוֹם אַפְּךָ  
 טִבַּחְתָּ לֹא חֲמִלְתָּ:  
 כִּי תִקְרָא כַּיּוֹם מוֹעֵד  
 מִגּוֹרֵי מִסְבֵּיב  
 וְלֹא הָיָה בַיּוֹם אִפִּי-יְהוָה  
 פָּלִיט וְשָׂרִיד  
 אֲשֶׁר-טִפַּחְתִּי וְרִבִּיתִי  
 אֵיבֵי כֻלָּם:

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 *YHWH's* day of anger  
 there weren't any escaped or remaining  
 which I had nursed and raised –  
 my enemy finished them all.

CHAPTER 3

אֲנִי הַגִּבֹּר רָאָה עֲנִי  
 בְּשִׁבְטֵי עֲבָרְתוֹ:  
 בִּ אֹתִי נִהַג וַיִּלְךְ  
 חֹשֶׁךְ וְלֹא-אֹר:  
 גִּ אֲנִי כִּי יָשָׁב יַהֲפֹךְ יָדוֹ  
 כָּל-הַיּוֹם:

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.

ד בָּלָה בְּשָׂרִי וְעוֹרִי  
 שָׁבַר עֲצָמוֹתַי:  
 ה בָּנָה עָלַי וַיִּקְוֶה  
 רָאֵשׁ וַתִּלְאַה:

4 He wore away my flesh and my skin,  
 broke my bones;  
 5 He built against me and surrounded  
 – gall and wormwood.

לְנַפְשׁ תִּדְרֹשְׁנוּ:  
 כִּי טוֹב וַיְחַיֵּל וְדוֹמָם  
 לְתַשׁוּעַת יְהוָה:  
 כִּי טוֹב לְגֹבֵר  
 כִּי-יִשָּׂא עַל בְּנֵעוּרָיו:

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

כח יֵשֵׁב בְּדָד וַיִּדָּם  
 כִּי נָטַל עָלָיו:  
 כט יִתֵּן בְּעַפְרֵי פִיהוּ  
 אוֹלֵי יֵשׁ תִּקְוָה:  
 ל יִתֵּן לְמַכְהוֹ לְחֵי  
 יִשְׂבַע בְּחַרְפָּה:

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.

לא כִּי לֹא יִזְנַח  
 לְעוֹלָם אֲדָנִי:  
 לב כִּי אִם-הוֹלָה וְרַחֵם  
 כְּרַב חַסְדָּיו:  
 לג 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.

לד לְדַכֵּא תַחַת רַגְלָיו  
 כָּל אֲסִירֵי אֶרֶץ:  
 לה לְהַטּוֹת מִשְׁפַּט-גֹּבֵר  
 נֶגֶד פָּנָי עֲלִיזוֹן:  
 לו לְעוֹת אָדָם בְּרִיבּוֹ

34 To crush under His feet  
 all imprisoned of the land,  
 35 to make bent a man's judgment,  
 right to the face of the Highest,  
 36 to twist / wrong a person in his

|  |   |  |   |
|--|---|--|---|
| טז וַיִּגְרַם בְּחֶצֶץ שֹׁנֵי<br>הַכֶּפֶשׁ שְׁנֵי בְּאַפֶּר:   | 16 He broke my teeth with gravel,<br>and pressed me into the ashes.   | ו בְּמַחְשָׁכִים הוֹשִׁיבָנִי<br>כְּמַתֵּי עוֹלָם:   | 6 In darkening-nights He made me dwell<br>like those ever dead;   |
| יז וַתִּזְנַח מִשְׁלוֹם נַפְשִׁי<br>נִשְׁיִיתִי טוֹבָה:  | 17 My soul was spurned from peace;<br>I forgot goodness,  | ז גָּדַר בְּעַדִּי<br>וְלֹא אֵצֵא<br>הַכְּבִיד נִחְשָׁתִי:   | 7 He barricaded against me,<br>and I cannot go out / get away,<br>He weighed down my brass (shackle).   |
| יח וְאָמַר אֲבַד נִצְחִי<br>וַתוֹחַלְתִּי מִיְהוָה:  | 18 and I said, "I have lost from <i>YHVH</i><br>my endurance and my hope!"  | ח גַּם כִּי אֶזְעַק וְאֶשׁוּעַ<br>שָׁתַם תַּפְלְתִּי:<br>ט גָּדַר דְּרָכִי<br>בְּגִזִּית נְתִיבֹתַי עֲוֹה:   | 8 Even when I would cry and plea,<br>He stopped up my prayer;<br>9 He barricaded my ways with<br>stone blocks; my paths He twisted.   |
| יט זְכַר-עֲנִי וּמְרוּדִי<br>לְעֵנָה וְרֹאשׁ:<br>כ זְכוֹר תִּזְכּוֹר<br>וַתִּשׁוּחַ עָלַי נַפְשִׁי:<br>כא זֹאת אֲשִׁיב אֶל-לִבִּי<br>עַל-כֵּן אוֹחִיל:                               | 19 Remember my affliction and my<br>scattering – wormwood and gall;<br>20 Remember, my soul will remember,<br>and she will sink down upon me.<br>21 (Still) this will I turn toward my heart,<br>for so will I hope:  | י יָדַב אֲרֵב הוּא לִי<br>אֲרִי בְּמַסְתָּרִים:<br>יב דְּרָכֵי סוּרָר וַיִּפְשַׁחֲנִי<br>שָׁמַנִּי שָׁמִם:<br>יג דָּבַד קִשְׁתּוֹ<br>וַיִּצְיַבְנִי כַּמִּטְרָא לַחֲזָז: | 10 For me He was a bear ambushing,<br>a lion in hiding places / stalking;<br>11 My ways He diverts and He would tear<br>me up. He made me desolate.<br>12 He worked His bow<br>and stood me up as target for the arrow; |
| כב חֲסֵדֵי יְהוָה<br>כִּי לֹא-תִמְנוּ<br>כג לֹא-כָלוּ רַחֲמָיו:<br>כד חֲדָשִׁים לְבֹקְרִים<br>רַבָּה אֱמוּנָתְךָ:<br>כה חֲלָמֵי יְהוָה<br>אֲמָרָה נַפְשִׁי<br>עַל-כֵּן אוֹחִיל לּוֹ: | 22 <i>YHVH</i> 's love / kindnesses<br>– they are never done,<br>for His mercies were not used up.<br>23 They are new by every morning;<br>great is Your trust / faithfulness!<br>24 My portion is <i>YHVH</i><br>– said my soul –<br>therefore so will I hope for Him. | יד הִבִּיא בְּכִלְיוֹתַי<br>בְּנֵי אֲשָׁפְתוֹ:<br>יז הִיִּיתִי שְׁחֹק לְכָל-עַמִּי<br>נְגִינָתָם כָּל-הַיּוֹם:<br>טו הִשְׁבִּיעַנִי בְּמְרוֹרִים<br>הַרְוֵנִי לְעֵנָה:   | 13 He guided into my kidneys<br>what came from His quiver,<br>14 I was a laughingstock for all my<br>people, their song all the day.<br>15 He sated me with bitter herbs,<br>and overfilled me with wormwood;           |
| כה טוֹב יְהוָה<br>לְקוֹ?   | 25 Good is <i>YHVH</i><br>to those waiting for Him,   |  |   |