

Alyth



**Tisha B'Av 5782
Shacharit Supplement**

Psalm 137

¹By the rivers of Babylon
there we sat. Yes, we wept
as we remembered Zion.

²There upon the willows
we hung up our harps.

³For it was there our captors
asked for songs,
our tormentors for joy:
'Sing us one of the songs of Zion!'

⁴How could we sing God's song
in a strange land!

⁵If I forget you, O Jerusalem,
let my right hand
forget its cunning.

⁶Let my tongue
stick to the roof of my mouth,
if I do not remember you,
if I do not put Jerusalem
above my highest joy.

⁷Remember, O Eternal, against the Edomites
the day of Jerusalem's fall;
how they cried, "Strip her, strip her
to her very foundations!"

⁸Fair Babylon, you predator,
a blessing on him who repays you in kind
what you have inflicted on us;

⁹a blessing on him who seizes your babies
and dashes them against the rocks!

^אעֲלֵנָהּ רוֹת | בְּכָל שָׁם יִשְׁבְּנוּ
גַם־בְּכִינוּ בְּזִכְרָנוּ אֶת־צִיּוֹן :

^בעַל־עֲרָבִים בְּתוֹכָהּ
תָּלִינוּ כְּנֹרֹתֵינוּ :

^גכִּי שָׁם שָׂאֲלוּנוּ
שׁוֹבֵי־נוּ דְּבַר־יְשִׁיר

וְתוֹלְלֵינוּ שִׁמְחָה
שִׁירוּ לָנוּ מִשִּׁיר צִיּוֹן :

^דאֵיךְ נִשְׁיֵר אֶת־שִׁיר יְיָ
עַל אֲדַמַּת נֶכֶר :

^האִם־אֶשְׁכַּחךְ יְרוּשָׁלַם
תִּשְׁכַּח יְמִינִי :

^ותִּדְבַק־לִשׁוֹנִי לְחִפִּי
אִם־לֹא אֲזַכְּרֶכִי

אִם־לֹא אֲעֲלֶה אֶת־יְרוּשָׁלַם
עַל רֹאשׁ שִׁמְחָתִי :

^זזָכַר יְיָ לְבָנָי אֲדוֹם
אֶת יוֹם יְרוּשָׁלַם

הָאֲמָרִים עָרוּ עָרוּ
עַד הַיְסוּד בָּהּ :

^חבַּת־בְּבֶל הַשְׂדֻדָּה
אֲשֶׁר־יִשְׁלַם־לָךְ

אֶת־גְּמוּלָךְ שִׁגְמַלְתָּ לָנוּ :
^טאֲשֶׁר־יִשְׂאִיחֻ

וְנִפֵּץ אֶת־עַלְלֶיךָ אֶל־הַסֶּלַע :

Psalm 124

¹A Pilgrim Song. David's.

'If God had not been for us,'
- let Israel repeat it,

²If God had not been for us,
when people rose up against us,

³they would have swallowed us up alive
in their burning rage at us;

⁴the waters would have overwhelmed us,
a torrent sweeping over our souls;

⁵they would have swept away our lives,
the high and mighty waters!

⁶Blessed is God
who did not make us a prey to their teeth.

⁷Our soul is like a bird
that escaped from the fowlers' trap.
The trap itself is smashed
and we have escaped.

⁸Our help is in God's name,
the maker of heaven and earth.

^אאֲשִׁיר הַמַּעֲלוֹת לַדָּוִד
לוֹלֵי יְהוָה שֶׁהָיָה לָנוּ

יְאֻמְרָנָא יִשְׂרָאֵל :
^בלוֹלֵי יְהוָה שֶׁהָיָה לָנוּ

בְּקוֹם עָלִינוּ אָדָם :
^גיְאֻזֵי חַיִּים בְּלַעֲוֵנוּ

בְּחַרוֹת אַפָּם בָּנוּ :
^דיְאֻזֵי הַמַּיִם שֶׁטְּפוּנוּ

נַחֲלָה עָבַר עַל־נַפְשֵׁנוּ :
^היְאֻזֵי עָבַר עַל־נַפְשֵׁנוּ

הַמַּיִם הַיְדוּנִים :
^ויְבִרוּךְ יְהוָה שֶׁלֹּא נִתְּנָנוּ טָרֶף לְשִׁנֵּיהֶם :

נַפְשֵׁנוּ כְּצִפּוֹר
נִמְלְטָה מִפַּח יוֹקְשִׁים

הַפַּח נִשְׁבַּר
וְאִנְחָנוּ נִמְלְטָנוּ :

^חעֲזָרָנוּ בְּשֵׁם יְהוָה עֲשֵׂה
שָׁמַיִם וָאָרֶץ :

Tefilat Nahem (prayer of comfort), Isaac Gantwerk Mayer

Comfort, •••• our God,
the mourners of Zion
and the mourners of Jerusalem.
We seek the peace of Jerusalem –
may those who love Her be at peace,
may there be peace within Her ramparts,
well-being within Her palaces.¹
As for us, we pray for Her sake to You,
for in Her peace will be peace for us.²

Thus, our Parent, our Sovereign, Gracious and Merciful
One,
Maker of Peace to whom Peace belongs,
seek the peace of the city from which You had exiled us
Return, ••••, from our captivities,³
return and have mercy on Your servants.⁴

And thus we will go up to the place that You chose Your
Name to be,⁵
as in days of old and years of yore.⁶
And spread the established sukkah of Your peace
over the fallen sukkah of David,
over the city to which all our prayers and all our
petitions,
all our supplications and all our lamentations,
all our songs and all our hymns,
to Her we face.

And to all the nations,
call out upon the peace of Jerusalem Your holy city,
that we will sing and hymn and praise in the mountain
of Your peace,
in universal peace eternal,
as written in the words of the prophet of Your hope –
“For My house, a house of prayer it will be called for all
the peoples.”⁷
Blessed are You, ••••, comforter of Zion and builder of
Jerusalem.

נַחֵם •••• אֱלֹהֵינוּ
אֶת אַבְלֵי צִיּוֹן
וְאֶת אַבְלֵי יְרוּשָׁלַיִם.
נִשְׁאַל שְׁלוֹם יְרוּשָׁלַיִם.
יְשֻׁלְיוּ אוֹהְבֶיהָ,
יְהִי שְׁלוֹם בְּחֵילָהּ,
שְׁלוֹהַּ בְּאַרְמוֹנוֹתֶיהָ.
וְאַנְחֵנוּ נִתְפַלֵּל בְּעֵדָה אֵלֶיךָ,
כִּי בְשְׁלוֹמָה יְהִיָּה לָנוּ שְׁלוֹם.

אָכֵן, אָבִינוּ מְלַכְנוּ, הַחַנּוּן וְהַרְחוּם,
עֹשֶׂה שְׁלוֹם שֶׁהַשְׁלוֹם שָׁלוּ,
דְּרַשׁ אֶת שְׁלוֹם הָעִיר אֲשֶׁר הִגְלִיתָ אוֹתָנוּ
שָׁמָּה.
שׁוּבָה •••• אֶת־שְׁבִיתָנוּ,
שׁוּבָה וְהַנְחֵם עַל־עַבְדֶיךָ.

וְאִז נַעֲלֶה אֶל־הַמָּקוֹם אֲשֶׁר־בְּחַרְתָּ לְשַׁכֵּן
אֶת־שִׁמְךָ שָׁם,
כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמֶינִי.
וּפְרוֹשׁ סִפְתָּ שְׁלוֹם הַמְּכוֹנְנֹת
עַל סִכַּת דָּוִד הַנוֹפֶלֶת,
עַל הָעִיר אֲשֶׁר כָּל תְּפִלוֹתֵינוּ וְכָל בְּקִשׁוֹתֵינוּ,
כָּל תַּחֲנוּנוֹתֵינוּ וְכָל קִינּוּתֵינוּ,
כָּל שִׁירֵינוּ וְכָל זְמִירָנוּ,
אֵלֶיךָ פּוֹנִים אֲנִיחֵנוּ.

וּלְכָל־גּוֹיִם
קְרָא עַל שְׁלוֹם יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ,
וְנִשְׁיָרָה וְנִזְמָרָה וְנִרְנְנָה בְּהַר שְׁלוֹמְךָ,
בְּשְׁלוֹם עוֹלָמִי עוֹלָמִים,
כְּכָתוּב בְּדַבְרֵי נְבִיא תְקוּמָךְ –
כִּי בֵיתִי בֵית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים:
בְּרוּךְ אַתָּה ••••, מְנַחֵם צִיּוֹן וּבּוֹנֵה
יְרוּשָׁלַיִם:

¹ Psalm 122:6-7

² Jeremiah 29:7

³ Psalm 126:4

⁴ Psalm 90:13

⁵ Deut 17:6

⁶ Malachi 3:4

⁷ Isaiah 56:7

Reading from Lamentations

The Book of Lamentations (*Eichah* in Hebrew after the first word) was written after the destruction of the First Temple in Jerusalem in 586BCE. It consists of five distinct poems, the first four chapters use an acrostic structure but each chapter is otherwise stylistically distinct leading some scholars to conclude that the book has multiple authors.

Chapter 1: 1 – 5

In Chapter 1 the city sits as a desolate weeping widow overcome with miseries. The theme is the distress of the city (which is personified) and of her children and inhabitants, and the haughtiness of the victors.

א אֵיכָה | יִשְׁבָּה כְּדָד הָעִיר רַבָּתִי עִם הַיְתָה כְּאֶלְמָנָה רַבָּתִי בַגּוֹיִם שְׂרָתִי בַמְּדִינֹת הַיְתָה לְמָס׃ ב בָּלוּ תִבְכָּה
בְּלִילָה וְדַמְעָתָה עַל לַחֲיָה אֵין לָהּ מִנְחָם מִכָּל־אֶהְבֵּיהָ כְּלִרְעִיָה בְּגָדוּ בָּהּ הָיוּ לָהּ לְאֵיכָבִים׃ ג גָּלְתָה יְהוּדָה
מֵעֲנִי וּמִרַב עֲבָדָה הִיא יִשְׁבָּה בַגּוֹיִם לֹא מִצָּאָה מְנוּחַ כְּלִרְדִּפְיָה הַשִּׁיגוּהָ בֵּין הַמְּצָרִים׃ ד דְּרָכֶי צִיּוֹן אֲבֵלוֹת
מִבְּלִי בָאֵי מוֹעֵד כְּל־שַׁעֲרֶיהָ שׁוּמִמִּין כְּהִנִּיָה נֶאֱנַחִים בְּתוֹלְתֶיהָ נוֹגָוֹת וְהִיא מֵרָלָה׃ ה הָיוּ צָרֶיהָ לְרֹאשׁ
אֵיכָה שָׁלוּ כִּי־יִי הוֹגָה עַל רַב־שַׁעֲיָה עוֹלָלֶיהָ הִלְכוּ שָׁבִי לַפְּנִי־צָר

Alas! Lonely sits the city once great with people! She that was great among nations is become like a widow; The princess among states is become a thrall. Bitterly she weeps in the night, her cheek wet with tears. There is none to comfort her of all her friends. All her allies have betrayed her; they have become her foes. Judah has gone into exile because of misery and harsh oppression; when she settled among the nations, she found no rest; all her pursuers overtook her in the narrow places. Zion's roads are in mourning, empty of festival pilgrims; all her gates are deserted. Her priests sigh, her maidens are unhappy— she is utterly disconsolate! Her enemies are now the masters, her foes are at ease, because the Eternal has afflicted her for her many transgressions; her infants have gone into captivity before the enemy.

Chapter 2: 5 – 11

In chapter 2, the miseries of Jerusalem, and its political and religious destruction, are described in connection with national sins and acts of God.

ה הָיָה אֲדָנִי | כְּאוֹיֵב בָּלַע יִשְׂרָאֵל בָּלַע כְּל־אֲרַמְנוֹתֶיהָ שַׁחַת מִבְּצֻרָיו וַיִּרְבַּב בְּבֵת־יְהוּדָה תְּאֲנִיָה וְאֲנִיָּה׃
ו וַיַּחֲמַס כַּגֵּן שָׁכֹו שַׁחַת מוֹעֵדוֹ שָׁלַח יְיָ | בְּצִיּוֹן מוֹעֵד וּשְׁבֵת וַיִּנְאֹץ בְּזַעַם־אָפוֹ מִלֶּדָּה וְכֹהֵן׃ ז זָנַח אֲדָנִי |
מִזְבַּחוֹ נֶאֱרַר מִקְדָּשׁוֹ הִסְגִּיר בְּיַד־אוֹיֵב חוֹמַת אֲרַמְנוֹתֶיהָ קוֹל נִתְנָנוּ בְּבֵית־יְיָ כִּי־וָס מוֹעֵד׃ ח חָשַׁב יְיָ |
לְהַשְׁחִית חוֹמַת בֵּת־צִיּוֹן נֹטָה קוֹ לֹא־הָשִׁיב יָדוֹ מִבָּלַע וַיִּצְבֹּל־חֵל וְחוֹמָה יַחֲדוּ אֲמָלְלוּ׃ ט טָבְעוּ בְּאֶרֶץ
שַׁעֲרֶיהָ אֲבָד וּשְׁבַר בְּרִיחֶיהָ מִלֶּכָּה וּשְׂרִיָּה בַגּוֹיִם אֵין תוֹרָה גַּם־נִבְיֵאִיהָ לֹא־מִצָּאוּ חֲזוֹן מִיְיָ׃ י יֵשְׁבוּ לְאֶרֶץ
יְדָמוּ זִקְנֵי בֵת־צִיּוֹן הָעָלוּ עִפְרָו עַל־רֹאשָׁם חָגְרוּ שָׁקִים הוֹרִידוּ לְאֶרֶץ רֹאשׁוֹן בְּתוֹלַת יְרוּשָׁלַם׃ יא כָּלוּ
בְּדַמְעוֹת עֵינָי חֲמַרְמָרוּ מַעֵי נִשְׁפָּפוּ לְאֶרֶץ כְּבָדִי עַל־שֹׁכְרֵי בֵת־עַמִּי בְּעֵטָף עוֹלִיל וַיִּנְקַב בְּרַחְבוֹת קִרְיָה׃

The Eternal has acted like a foe, God has laid waste Israel, laid waste all her citadels, destroyed her strongholds. God has increased within Fair Judah mourning and moaning. God has stripped the Booth. like a garden, God has destroyed the Tabernacle; The Eternal has ended in Zion Festival and sabbath; In God's raging anger God has spurned King and priest. The Eternal has rejected the altar, disdained the Sanctuary. God has handed over to the foe the walls of its citadels; they raised a shout in the House of the Eternal as on a festival day. The Eternal resolved to destroy the wall of Fair Zion; God measured with a line, refrained not from bringing destruction. God has made wall and rampart to mourn, together they languish. Her gates have sunk into the ground, God has smashed her bars to bits; Her king and her leaders are in exile, instruction is no more; Her prophets, too, receive no vision from the Eternal. Silent sit on the ground the elders of Fair Zion; they have strewn dust on their heads and girded themselves with sackcloth; the maidens of Jerusalem have bowed their heads to the ground. My eyes are spent with tears, my heart is in tumult, my being melts away over the ruin of my poor people, as babes and sucklings languish in the squares of the city.

Chapter 3: 21 – 32

Chapter 3 is a triple acrostic (66 verses), which is considered to be stylistically similar to a psalm and speaks of hope for the people of God: that the chastisement would only be for their good; a better day would dawn for them

כא זאת אָשִׁיב אֶלְלִבִּי עַל־כֶּן אוֹחִיל : כב חֲסָדִי יִּכְפִּי לֹא־תִמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו : כג חֲדָשִׁים לְבַקְרִים רַבָּה
אָמוֹנֶתְךָ : כד חֲלָקִי יִי אֲמַרְהָ נִפְשִׁי עַל־כֶּן אוֹחִיל לוֹ : כה טוֹב יִי לְקַוֹּ לְנֶפֶשׁ תִּדְרָשְׁנוּ : כו טוֹב וַיִּחִיל וְדוּמָם
לְחִשׁוּעַת יִי : כז טוֹב לְגָבֵר כִּי־יִשָּׂא עַל בְּנֵעוּרָיו : כח יֵשֶׁב בְּדָר וַיִּדַּם כִּי נָטַל עָלָיו : כט יִתֵּן בְּעֶפְרָ פִּיהוּ אוֹלֵי
יֵשׁ תִּקְוָה : ל יִתֵּן לְמַכְהוּ לְחִי יִשְׁבַּע בְּחֶרְפָּה : לא כִּי לֹא יִזְנַח לְעוֹלָם אֲדָנִי : לב כִּי אִם־הוֹגָה וְרַחֵם כָּרַב
חֲסָדוֹ [חֲסָדָיו] :

But this do I call to mind, therefore I have hope: The kindness of the Eternal has not ended, God's mercies are not spent. They are renewed every morning—ample is Your grace! “The Eternal is my portion,” I say with full heart; Therefore will I hope in God. The Eternal is good to those who trust in God, to the one who seeks God; it is good to wait patiently till rescue comes from the Eternal. It is good for a man, when young, to bear a yoke; let him sit alone and be patient, when God has laid it upon him. Let him put his mouth to the dust—there may yet be hope. Let him offer his cheek to the smiter; let him be surfeited with mockery. For the Eternal does not reject forever, but first afflicts, then pardons in abundant kindness.

Chapter 4: 15 – 20

Chapter 4 returns to the affliction of Jerusalem. God has poured out all His anger upon the unhappy city, which suffers because of the sins of its leaders, the priests and prophets, the king and his council.

טו סוּרוּ טִמְאָ קְרָאוּ לָמוּ סוּרוּ סוּרוּ אֶל־תִּלְעוּ כִּי נָצוּ גַם־נָעוּ אָמְרוּ בְּגוֹלָם לֹא יוֹסִיפוּ לָגוּר : טז פָּנֵי יִי חֲלָקִים
לֹא יוֹסִיף לְהַבִּיטֵם פָּנֵי כְהֻנִּים לֹא נִשְׂאוּ זְקֻנִים [וְזְקֻנִים] לֹא חֲנָנוּ : יז עוֹדִינָה [עוֹדִינֹ] תְכַלִּינָה עֵינֵינוּ
אֶל־עִזְרָתְנוּ הִבֵּל בְּצַפִּיתָנוּ צַפִּינוּ אֶל־גּוֹי לֹא יוֹשֵׁעַ : יח צָרוּ צָעֲדֵינוּ מַלְכַת בְּרַחֲבֵתֵינוּ קָרַב קֶצְצֵנוּ מְלֹאוּ יְמֵינוּ
כִּי־בָא קֶצְצֵנוּ : יט קָלִים הָיוּ רֹדְפֵינוּ מִנְשָׂרֵי שָׁמַיִם עַל־הַהָרִים דָּלְקָנוּ בַּמְדְּבָר אָרְבוּ לָנוּ : כ רוּחַ אַפִּינוּ
מְשִׁיחַ יִי נִלְכַד בְּשַׁחֲתוֹתֵם אֲשֶׁר אָמְרָנוּ בְּצִלּוֹ נְחִיָּה בְּגוֹיִם :

“Away! Unclean!” people shouted at them, “Away! Away! Touch not!” so they wandered and wandered again; for the nations had resolved: “They shall stay here no longer.” The Eternal’s countenance has turned away from them, God will look on them no more. They showed no regard for priests, no favor to elders. Even now our eyes pine away in vain for deliverance. As we waited, still we wait for a nation that cannot help. Our steps were checked, we could not walk our doom is near, our days are done—alas, our doom has come! Our pursuers were swifter than the eagles in the sky; they chased us in the mountains, lay in wait for us in the wilderness. The breath of our life, the Eternal’s anointed, was captured in their traps—he in whose shade we had thought to live among the nations.

Chapter 5: 15 – 22

Since ancient times the fifth chapter has been called a prayer, that Zion's reproach may be taken away in the repentance and recovery of the people.

טו שְׁבַת מְשׁוּשׁ לְבָנוּ נִהְפָּךְ לְאֶבֶל מַחֲלָנוּ : טז נִפְלָה עֲטֻרַת רֹאשֵׁנוּ אוֹיֵנָא לָנוּ כִּי חֲטָאנוּ : יז עַל־זֶה הִיָּה דָוָה
לְבָנוּ עַל־אֲלֵה חֲשָׁכוּ עֵינֵינוּ : יח עַל הַר־צִיּוֹן שְׁשָׁמָם שׁוֹעֲלִים הִלְכוּבּוּ : יט אַתָּה יִי לְעוֹלָם תֵּשֵׁב כְּסֻאָךְ
לְדוֹר וָדוֹר : כ לָמָּה לְנִצָּחַת תִּשְׁכַּחַנוּ תַעֲזוּבָנוּ לְאַרְצֵךְ יָמִים : כא הִשִּׁיבָנוּ יִי | אֱלֹהֵיךְ וְנִשׁוּבָ [וְנִשׁוּבָה] חֲדָשׁ יְמֵינוּ
כְּקֶדֶם : כב כִּי אִם־מָאָס מְאֵסְתָנוּ קֶצְפַת עָלֵינוּ עַד־מָאָד :
כג הִשִּׁיבָנוּ יִי | אֱלֹהֵיךְ וְנִשׁוּבָ [וְנִשׁוּבָה] חֲדָשׁ יְמֵינוּ כְּקֶדֶם :

Gone is the joy of our hearts; our dancing is turned into mourning. The crown has fallen from our head; woe to us that we have sinned! Because of this our hearts are sick, because of these our eyes are dimmed: Because of Mount Zion, which lies desolate; jackals prowl over it. But You, O Eternal, are enthroned forever, Your throne endures through the ages. Why have You forgotten us utterly, forsaken us for all time? Take us back, O Eternal, to Yourself, and let us come back; renew our days as of old! For truly, You have rejected us, bitterly raged against us. Take us back, O Eternal, to Yourself, and let us come back; renew our days as of old!

Take us back, O Eternal, to Yourself, and let us come back; renew our days as of old!

Hashiveinu, Kohenet Ilana Joy Streit (2013)

Return us to ourselves
Return us to each other

Return us to the earth
Return us to our Land: the land beneath our feet
Return us to This Moment

Return us to our knowing
 remembering that we know
Return us to our rhythms
Return us to our drums
Return us to sleep in the middle of the night

Return us to our deepest desires
 our shared loves
 our clear visions
Return us to our bodies
 to our breath
 to breathing easily

Return us to knowing
 how beautiful we are
Return us to ourselves
Return us to each other

Return us to our good questions
 our bare feet
 our brilliant minds
 our singing voices
Return us to falling in love
 with ourselves
 and each other

Return us to our Shrines
 and to our shrine-keeping
Return us to our places of peacemaking
Return us to trusting each other
 and ourselves

Return us
 turn us
 and we will dance and be held
and behold that we are whole
and be in harmony with You

Return us
 keep turning us
for everything is within us
for Torah will keep coming out of us

for sweetness is
 within us
and longs to return to You

Eili Tsiyyon (one of the best-known kinnot for Tisha B'Av)

Mourn Zion and her cities, like a woman in her birth pains,
And like a maiden wrapped in sack-cloth for the husband of her youth

Mourn the palace that was abandoned in the sheep's negligence of its flock,
and for the coming of the revulsion of God within the Temple's rooms.

For the exile of the servants of God, who sing her songs,
and for their blood that was spilled like the waters of her rivers.

For the chatter of her dancers which was silenced in her cities,
and for the gathering that destroyed and canceled her Sanhedrin.

For the periodic sacrifices and redemption of her firstborns,
and for the desecration of the vessels of Temple and the altar of her incense.

For the children of her kings, sons of David her hero,
and for their beauty that was darkened at the time of the removal of her crowns.
For the glory that was bared at the destruction of her holiest places,
and for the pressure that was caused and placed sack-cloths around her bodies.

For the striking and many blows by which her ascetics were struck,
and for the clubbing on the rock of her young children.
For the joy of her haters in their laughter on her breaking,
And for the affliction of her freemen and her pure princes.

For the sins that she committed, making the ways of the wealthy lewd,
And for the hosts of her congregations, her blackened and tarnished ones.
For the voices of her scorers at the time of her increasing dead bodies,
And for the noise of her cursers within the sanctuary of her courtyards.

For Your name which was desecrated in the mouths of those who stood up against her distressed ones,
and for the supplication they will cry out to you,
give attention and hear her speech.

אֵלֵי צִיּוֹן וְעָרֶיהָ, כְּמוֹ אִשָּׁה בְּצִיּוֹרֶיהָ,
וְכִבְתוּלָהּ חֲגוּרֵת־שָׁק, עַל בְּעַל נְעוּרֶיהָ

עָלֵי אַרְמוֹן אֲשֶׁר נָטַשׁ, בְּאַשְׁמַת צֶאֱן עִדְרֶיהָ,
וְעַל בֵּיאת מַחְרָפֵי אֵל, בְּתוֹף מְקַדֵּשׁ חֲדָרֶיהָ.
עָלֵי גְלוֹת מְשָׁרְתֵי אֵל, נְעִימֵי שִׁיר זְמֶרֶהָ,
וְעַל דָּמָם אֲשֶׁר שִׁפַּף כְּמוֹ מִימֵי יְאוּרֶיהָ.

עָלֵי הַגִּיּוֹן מְחוּלָּהּ, אֲשֶׁר דָּמָם בְּעָרֶיהָ,
וְעַל וְעַד אֲשֶׁר שָׁמַם וּבִטּוֹל סִנְהֶדְרֶיהָ.
עָלֵי זִבְחֵי תַמִּידֶיהָ וּפְדִיּוּנֶיהָ בְּכוּרֶיהָ,
וְעַל חֲלוּל כְּלֵי הַיִּכָּל וּמִזְבַּח קְטוֹרֶיהָ.

עָלֵי טַפֵּי מְלָכֶיהָ בְּנֵי דָוִד גְּבִירֶיהָ,
וְעַל יָפִים אֲשֶׁר חָשַׁף בְּעַת סְרוּ כְּתָרֶיהָ.
עָלֵי כְבוֹד אֲשֶׁר גָּלָה בְּעַת חֲרָבָן דְּבִירֶיהָ,
וְעַל לוֹחֵץ אֲשֶׁר לָחֵץ וְשָׁם שָׁקִים חֲגוּרֶיהָ.

עָלֵי מַחֵץ וְרַב מַכּוֹת אֲשֶׁר הִכּוּ נְזִירֶיהָ,
וְעַל נְפוּץ אֵלֵי סֶלַע עוֹלִיָּהּ נְעָרֶיהָ.
עָלֵי שְׁמַחַת מְשֻׁנְאֵיהָ בְּשַׁחֲקָם עַל שְׁבָרֶיהָ,
וְעַל עֲנוּי בְּנֵי חוּרֵין נְדִיבֶיהָ טְהוּרֶיהָ.

עָלֵי פֶשַׁע אֲשֶׁר עָוְתָה סְלוּל דָּרוֹף אֲשׁוּרֶיהָ,
וְעַל צְבָאוֹת קְהָלֶיהָ שְׁזוּפִיָּה שְׁחוּרֶיהָ.
עָלֵי קוֹלוֹת מַחְרָפֶיהָ בְּעַת רְבוּ פְגָרֶיהָ,
וְעַל רִגְשַׁת מַגְדָּפֶיהָ בְּתוֹף מִשְׁכַּן חֲצָרֶיהָ.

עָלֵי שִׁמְדָּה אֲשֶׁר חָלַל בְּפִי קָמֵי מְצָרֶיהָ,
וְעַל תַּחֲנוּן יְצוּחוֹ לָךְ קָשׁוּב וְשִׁמְעֵה אֲמָרֶיהָ.