

מ How did You speak in Your contempt, to eradicate
at the hand of tormentors those who had exalted You,
נ and not recall the flight on eagle's feathers
when You carried aloft those whom You had exalted?
Therefore we have moaned,
'Remember, HASHEM, what has befallen us!'

ס How did You speak out in Your stormy rage,
to confine Your witnesses by the hand of free thinkers,
ע and not recall the mighty twin Torah-crowns¹
with which You crowned Your servants?
Therefore we have cried out,
'Remember HASHEM, what has befallen us!'

ב How did You utter in Your awesomeness,
to murder Your wondrous people by the hand of law breakers,
ז and not recall the joyous song of the desirable righteous²
that You have concealed for Your legions?
Therefore we have shouted,
'Remember HASHEM, what has befallen us!'

ק How did You proclaim in Your proclamation, to give over those
You had once summoned to the hand of those who oppose You,
ר and not recall the assembly [You attended with an] entourage
of [more than] twice ten thousand,³
at which You favored your friends?
Therefore we have protested,
'Remember HASHEM, what has befallen us!'

ש How You aspire with Your aspiration,
to disperse Your perfect ones at the hand of pillagers,
ת and not recall the strength of the Temple Mount's stature
which You prepared for Your wholesome ones?
Therefore we have groaned,
Remember HASHEM, what has befallen us!'

אל We have groaned; pouring out [our hearts] like water,
ע because on this day we were taken captive twice.
ז I recall how I dwelt serenely in Jerusalem.
ר I have complained, but now, I shall raise aloft [my laments]
to the sphere of heaven.

of angels, my Lord is among them, at Sinai in holiness (Psalms 68:18). R' Avudimi of Haifa explained that twenty-two thousand ['twice ten thousand' plus two thousand, the minimum that

can be called 'thousands'] ministering angels accompanied God when He descended upon Mount Sinai to give the Torah to Israel (see Rashi to Psalms 68:18).

איכה מללתי במואסיה, למחות ביד מונים מנשאיה,
ולא זכרתי נשיאת נוצת נשר אשר נשאת לנשאיה,
ובכן נהיננו, זכור יהוה מה היה לנו.

איכה שחת בסערה, לסגר ביד סעפים סהרה,
ולא זכרתי עז ערי עדיים* אשר עטרת לעברה,
ובכן ענינו, זכור יהוה מה היה לנו.

איכה פצת בפחיה, לפגר ביד פריצים פליאיה,
ולא זכרתי צהלת צבי צדיקי* אשר צפנת לצבאיה,
ובכן צעקנו, זכור יהוה מה היה לנו.

איכה קראת בקריאתה, לקנות ביד קמים קרואיה,
ולא זכרתי רגש רכב רבותים* אשר רצית לרעיה,
ובכן רגננו, זכור יהוה מה היה לנו.

איכה שאפת בשאפה, לשלות ביד שוודים שלמיה,
ולא זכרתי תקף תלתלי תאר אשר תפנת לתמימיה,
ובכן תאננו, זכור יהוה מה היה לנו.

תאננו לשפוח דמעות במים,
על מה ביום זה נשפינו פעמים,
זכרי בהיותי בשלונה יושבת בירושלים,
רגנתי ועתה אאדה עד חוג שממים.

(1) Cf. Ezekiel 16:7. (2) Cf. Isaiah 24:16; some editions read, נצחית צבי צדק, the joyous song of the desirable [Land] (cf. Ezekiel 20:15) of righteousness (cf. Isaiah 1:16). (3) Cf. Psalms 68:18.

nezzar's palace. It cried: 'O perpetrator of evil! Go destroy your Master's Temple, for His children do not listen to Him' (Midrash Eichah, intro. 23).

ערי צדקים — Twin Torah-crowns. When Israel was asked to accept the Torah, the nation cried out, נעשה ונשמע, 'We will do and we will hear' (Exodus 24:7), placing נשמע, we will do, before נעשה, we will hear. Thus they undertook to fulfill all of God's commandments, even before they knew what was expected of

them. This devotion was rewarded when 600,000 ministering angels approached Israel and placed two crowns upon each Jew's head — one for נעשה, and one for נשמע (Shabbos 88a).

— The assembly [You attended with an] entourage of [more than] twice ten thousand. The translation and interpolation are based on a midrashic account of God's descent upon Mount Sinai. The psalmist states: The chariot of God is twice ten thousand, thousands