



Al ele ani bokhiya eini eini yorda mayim
ki rahak mimeni menahem meshiv nafshi

על-אלה אני בוכיה עיני עיני ירדה מים
כי-רחק ממני מנחם משיב נפשי

For these things I weep; my eye, my eye runs down with water,
because the comforter that should relieve my soul is far from me (Eikha 1:16)

Shifkhi kamayim libekh nokhah penei Hashem.

שפכי במים לבך נכח פני אדני.

Pour out your heart like water before Adonai. (Eikha 2:19)

Min hametzar karati Yah, anani bamerhav Yah.

מן המצר קראתי יה, ענני במרחב יה.

In my distress I called God; God answered by setting me free. (Ps. 118:5)

Im eshkahekh yerushalayim tishkah yemini.
Tidbak leshoni lehiki im-lo ezkerkhi
Im lo a'ale et yerushalayim al rosh simhati.

אם-אשכחה ירושלים תשכח ימיני.
תדבק-לשוני לחכי אם-לא אזכרכי
אם-לא אעלה את-ירושלים על ראש שמחתי.

If I forget you, O Jerusalem, let my right hand forget her cunning.
Let my tongue stick to my palate if I cease to think of you,
If I do not set Jerusalem above my highest joy. (Ps. 137:5 & 6)

Hashivenu Adonai elekha venashuva,
hadesh yameinu kekedem.

השיבנו ה' אליך ונשובה,
חדש ימינו כקדם.

Help us turn to You, and we shall return. Renew our lives as in days of old. (Eikha 5:21)

Tzama lekha nafshi, kama lekha besari,
Be'erez tzia ve'ayef beli mayim,
Ken bakodesh hazitikha, lirot uzkhavodekha.

צמאה לך נפשי כמה לך בשרי
בארץ ציה ועיף בלי מים
כן בקדש חזיתך לראות עזך וכבודך

My soul thirsts for You, my body yearns for You, as a parched and thirsty land that has no water.
I shall behold You in the sanctuary, and see Your might and glory. (Ps. 63:2 & 3)

Mima'amakim keratikha Yah, Adonai shim'a bekoli.

ממעמקים קראתיך ה', אדני שמעה בקולי.

Out of the depths I call to You, Adonai, hear my cry, heed my plea. (Ps. 130:1 & 2)

Elekha Adonai ekra ve-el-adonai ethanan.
Shema-Adonai vehoneni Adonai heyeh ozer li.

אליה ה' אקרא ואל-אדני אתחנן.
שמע-ה' וחנני ה' יהיה עזר לי.

To You, Adonai, would I call, before the Lord would I plead. Hear me, Adonai. Be gracious, be my help. (Ps. 30:9 & 11)



Eli Tziyon ve'areiha, kemo isha betzireiha,
vekhivtulah hagurat sak, al ba'al ne'ureiha.

אֵלֵי צִיּוֹן וְעָרֶיהָ, כְּמוֹ אִשָּׁה בְּצִירֶיהָ,
וּכְבַּתּוּלָה חֲגוּרַת-שָׂק, עַל בַּעַל נְעוּרֶיהָ

Alei armon asher nutash, be-ashmat tzon adareiha,
ve'al bi-at meharfei El, betokh mikdash hadareiha.
Alei galut meshartei El, ne'imei shir zemareiha,
ve'al damam asher shupakh, kemo meimi
ye-oreiha.

עַלֵי אַרְמוֹן אֲשֶׁר נֹטַשׁ, בְּאַשְׁמַת צֹאן עֲדָרֶיהָ,
וְעַל בֵּיאַת מְחַרְפֵי אֵל, בְּתוֹף מִקְדָּשׁ חֲדָרֶיהָ.
עַלֵי גְלוֹת מְשַׁרְתֵי אֵל, נְעִימֵי שִׁיר זִמְרֶיהָ,
וְעַל דָּמָם אֲשֶׁר שִׁפַּף כְּמוֹ מֵימֵי
יְאוּרֶיהָ.

Alei hegyon meholeiha, asher damam be-areiha,
ve'al va'ad asher shamam, uvitul sanhedreiha.
Alei zivhei temideiha, ufidyonei bekhoreiha,
ve'al hilul keli heikhal, umizbe-h ketoreiha.

עַלֵי הֶגְיוֹן מְחוּלָּיהָ, אֲשֶׁר דָּמָם בְּעָרֶיהָ,
וְעַל וַעַד אֲשֶׁר שָׁמַם וּבִטּוֹל סִנְהֶדְרֶיהָ.
עַלֵי זִבְחֵי תַמִּידֶיהָ וּפְדִיּוֹנֵי בְכוּרֶיהָ,
וְעַל חִלּוּל כְּלֵי הַיִּכָּל וּמִזְבַּח קְטוּרֶיהָ.

Alei tapei melakheiha, benei david gevireha,
ve'al yofyam asher hashakh, be'et saru ketareiha.
Alei khavod asher galah, be'et horban devireiha
ve'al lohetz asher lahatz vesam sakim hagoreiha.

עַלֵי טַפֵּי מְלָכֶיהָ בְּנֵי דָוִד גְּבִירֶיהָ,
וְעַל יוֹפְיָם אֲשֶׁר חָשַׁף בְּעַת סְרוּ כְתָרֶיהָ.
עַלֵי כְבוֹד אֲשֶׁר גָּלָה בְּעַת חֲרָבַן דְּבִירֶיהָ,
וְעַל לוֹחֵץ אֲשֶׁר לָחֵץ וְשָׁם שָׁקִים חֲגוּרֶיהָ.

Alei mahatz verov makot asher huku nezireiha,
ve'al niputz elei sela, avileha ne'areiha.
Alei simhat mesaneiha, besohkam al shevareiha,
ve'al inui benei horin nediveiha tehoreiha.

עַלֵי מַחֵץ וְרַב מַכּוֹת אֲשֶׁר הִכּוּ נְזִירֶיהָ,
וְעַל נִפּוּץ אֵלֵי סֶלַע עוֹלִיָּהָ נְעָרֶיהָ.
עַלֵי שִׂמְחַת מְשֻׁנְאִיָּה בְּשַׁחֲקָם עַל שְׂבָרֶיהָ,
וְעַל עֲנוּי בְּנֵי חוּרִין נְדִיבֶיהָ טְהוּרֶיהָ.

Alei fesha asher avta, selol derekh ashureiha,
ve'al tzivot kehaleiha, shezufeha shehoreiha.
Alei kolot meharfeiha be'et rabu fegareiha,
ve'al rigshat megadfeiha betokh mishkan
hatzereiha.

עַלֵי פֶשַׁע אֲשֶׁר עֲוֹתָהּ סִלּוֹל דֶּרֶךְ אֲשׁוּרֶיהָ,
וְעַל צְבָאוֹת קְהָלֶיהָ שְׁזוּפִיָּה שְׁחוּרֶיהָ.
עַלֵי קוֹלוֹת מְחַרְפֵּיהָ בְּעַת רַבּוּ פְגָרֶיהָ,
וְעַל רִגְשַׁת מְגַדְפֵּיהָ בְּתוֹף מִשְׁכַּן
חֲצָרֶיהָ.

Alei shimkha asher hulal, befi kamei metzereiha,
ve'al tahan yetzavehu lakh, keshov ushma
amareiha.

עַלֵי שִׁמְךָ אֲשֶׁר חָלַל בְּפִי קָמֵי מְצָרֶיהָ,
וְעַל תַּחֲזֵן יְצֻחֹהּ לָךְ קְשׁוּב וְשִׁמְעֵי
אֲמָרֶיהָ.

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



Yehuda ve-Israel de'u mar li me-od
lakhen behatotai ani er'ad re'od
Yihiyeh levavi vi ve'et eshma bekhoh
ve'et sehok er'eh azai eslod selod
Ben ah ve-ahot em ve-af gam kol she-er
tivku lemishpahot vegadedu vam gedod
Dod tov vekhol ishim vegam nashim bakhu
Va-ani vevikhyati azai aharid harod

Know Judah and Israel how very embittered I am, Such that I tremble over my transgressions
Weeping now pleases me, Laughter now disgusts me
Sons and brothers, sisters and mothers, and all the rest, Cry as whole families were wounded
Dear friends, men and women of note, cry, And I, in my weeping, tremble

Hasra neginati vesimhati ve'od
ezkor lemikdash ki avadnuhu avod
Hasra kehilat el velomdei dat vadin
al zot Yehuda kum ve-Israel sefod

Absent is my melody, my joy, as, I summon up the memory of the Temple, utterly lost to us
Absent are God's congregation and the scholars of faith and law, For this: Rise now Judah as Israel mourns

Hasra vegam katzrah yehidati lerov
ovdan kehilotai venishmedu shamod
Hasra yedi'ati vekorot hazeman
emas lekol shirim uma'hol gam rekod

Absent, its numbers slashed, is my singular nation, My communities utterly lost, utterly destroyed
Absent are the tellers of time and tales, The sounds of song and the dancers' dance repulse me

Hasra atzat lomdim letushiya vetzar
harag vehireihem kemo tzon va'arod
Hasra haninat el verahamav nishkehu
hu li kemo akhzar vehemar li me-od

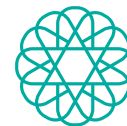
Absent are the counsel and wisdom of scholars, As the persecutor kills the best of us
as sheep or creatures of the wild
Absent is God's mercy, God's compassion forgotten, As God has turned cruel and I am embittered

יהודה וישראל דעו מר לי מאד
לכן בחטאתי אני ארעד רעוד
יהיה לבבי בי בעת אשמע בכוח
ועת שחוק אראה אזי אסלוד סלוד
בן אח ואחות אם ואף גם כל שאר
תבכו למשפחות וגדרו בם גדוד
דוד טוב וכל אישים וגם נשים בכו
ואני בבכיתי אזי אחריד חרוד

חסרה נגינתי ושמחתי בעוד
אזכור למקדש כי אבדנוהו אבוד
חסרה קהלת אל ולומדי דת ודין
על זאת יהודה קום וישראל ספוד

חסרה וגם קצרה יחידתי לרוב
אבדן קהלותי ונשמדו שמוד
חסרה ידיעתי בקורות הזמן
אמאס לקול שירים ומחול גם רקוד

חסרה עצת לומדים לתושיה וצר
הרג בחייהם כמו צאן וערוד
חסרה חנינת אל ורחמיו נשכחו
הוא לי כמו אכזר והמר לי מאד



**Hasra zekhut avot velo talitz be'ad
zar'am vesaf giz'am veneherdu harod
Hasra tzeni'ut kol neshei yahrut beyom
naflu veyad zarim vekafdu vam kefod**

**חֲסָרָה זְכוּת אָבוֹת וְלֹא תֵלִיץ בְּעַד
זְרָעָם וְסָף גִּזְעָם וְנִחְרְדוּ חֲרוּד
חֲסָרָה צְנִיעוּת כָּל נְשֵׁי יְהוּדָה בְּיוֹם
נִפְלוּ בְּיַד זָרִים וְקָפְדוּ בָּם קְפוּד**

Absent is the merit of ancestors to intervene on behalf of their descendants,
Seemingly the last of their like they tremble
Absent is the modesty of women compelled to brazenness, Upon falling into the hands of invaders
cutting short their lives

**Hasra nehamat kol yehuda ki ye-ush
Tzamaḥ belibotam vene'ekad bam akod
Hasra pekudat el alei horgim benei
ami vegam gozlim vehoshdim bam hashod**

**חֲסָרָה נְחָמַת כָּל יְהוּדָה כִּי יֵאוּשׁ
צָמַח בְּלִבּוֹתָם וְנִעְקַד בָּם עֲקוּד
חֲסָרָה פְּקֻדַת אֵל עַלֵי הוֹרְגִים בְּנֵי
עַמִּי וְגַם גּוֹזְלִים וְחוֹשְׂדִים בָּם חֲשׂוּד**

Absent is Judah's consolation, as despair, Grew in their hearts as they were bound and taken to slaughter
Absent was God's command to, and reckoning with, those who killed, His people, and stole from them,
and flung at them baseless allegations

**Hasra emet Torah vehamitzvah asher
im rov ge-on zarim shekhuḥa milemod
Hasra metikut mibenei ami velo
Hasra merirutam vetishkod bam shekod**

**חֲסָרָה אֱמֶת תּוֹרָה וְהַמִּצְוָה אֲשֶׁר
עִם רוֹב גְּאוֹן זָרִים שְׁכוּחָה מְלֻמּוּד
חֲסָרָה מִתִּיקוּת מִבְּנֵי עַמִּי וְלֹא
חֲסָרָה מְרִירוּתָם וְתִשְׁקוּד בָּם שְׁקוּד**

Absent was the truth of the Torah and the commandments, My people denied their study
Absent was my people's sweetness, With no limit to or respite from their bitterness

**Hasra arevutam vetovatam vekhol
Hokhmat hakhmeihem venehelda halod
Hasra teshuvat el letza'akatam ve-ein
oneh ve-ein homel venila mipekod**

**חֲסָרָה עֲרֻבוּתָם וְטוֹבוֹתָם וְכֹל
חֲכָמַת חֲכֵמֵיהֶם וְנִחְלָדָה חֲלוּד
חֲסָרָה תְּשׁוּבַת אֵל לְצַעֲקוֹתָם וְאֵין
עוֹנָה וְאֵין חוֹמֵל וְנִלְאָה מִפְּקוּד**

Absent was my people's sweetness and goodness, The wisdom of their elders gone to rust
Absent was God's response to their cries and pleadings, Showing them no pity, as if too weary to remember them

**Hasra Shekhina mishkhon mata betokh
mikdash ve'Israel vehadla min revod
Hasra anot kadish va'anot barkhu
batei khnesiyot harevim miyesod**

**חֲסָרָה שְׁכִינָה מְשֻׁכּוֹן מִטָּה בְּתוֹךְ
מִקְדָּשׁ וַיִּשְׂרָאֵל וְחֲדָלָה מִן רְבוּד
חֲסָרָה עֲנוּת קִדִּישׁ וְעֲנוּת בְּרֻכּוֹ
בְּתֵי כְּנִסְיֹת חֲרָבִים מִיֶּסוּד**

Absent was the Shekhina, no longer dwelling among them, No longer adorning them with its presence
Absent are the affirmations within kaddish, the responsiveness within prayers,
In the synagogues, razed to their foundations

Hasra zekhirat tzur Adonai tzeva-ot
Ya vElohim el veshin dalet veyod
Hasra nevu-ah bi venistam kol hazon
Urim vegam tumim vetzeruf shem besod

Absent is the remembering of and by God, In all God's manifestations
Absent now is God's prophecy within me, All divine vision denied us all

חֲסָרָה זְכוּרָת צוּר ה' צְבָאוֹת
יְהוָה וְאֱלֹהִים אֶל וְשִׁין דַּלֶּת וַיּוֹד
חֲסָרָה נְבוּאָה בִּי וְנִסְתָּם כָּל חֲזוֹן
אוּרִים וְגַם תְּמִים וְצִרוּף שֵׁם בְּסוּד



Hasra hagot Torah yeladim et gemor
sak ehgor al zot ve-efdeno afod
Hasra kevod Shabbat kevod mo'ed bekhen
hoshekh vekadrut kah yetzuakh bo refod

Absent now and ended is the pure and devoted study by children of the Torah,
Which I shall mourn with ashes and sackcloth
Absent now is the dignity of Shabbat and festivals, And so in darkness and gloom I must take myself to bed

חֲסָרָה הַגּוֹת תּוֹרָה יְלָדִים עֵת גְּמוּר
שָׂק אֶחְגֹּר עַל זֹאת וְאֶפְדְּנוּ אָפוּד
חֲסָרָה כְּבוֹד שַׁבָּת כְּבוֹד מוֹעֵד בְּכֵן
חֲשֶׁךְ וְקִדְרוּת קַח יִצְוֶעַךְ בּוֹ רְפוּד

Hasra arevut kol hazanim mizemor
maftir umutzanif vegam paytan lehod
Hasra kevod malkhut Yehuda ad melokh
Ha-ish beno David yehayeh am besod

Absent now are the sweet voices of Cantors, Of readers of liturgical poetry, Haftarat and prayers;
and the solitary poet alone with his words

Absent, after all has been said and done, is the splendor of the kingdom of Judah
Until such time, hidden from us now, as a descendant of David shall revive it, and with it his people

חֲסָרָה עֲרְבוּת קוֹל חַזְנִים מִזְמוֹר
מַפְטִיר וּמוֹצְנִיף וְגַם פַּיְטָן לְחוֹד
חֲסָרָה כְּבוֹד מַלְכוּת יְהוּדָה עַד מְלוֹךְ
הָאִישׁ בְּנוֹ דָּוִד יַחְיֶה עִם בְּסוּד

About the Piyut

Yehuda ve-Israel (Israel and Judah) is traditionally sung on Tisha Be'Av in Sephardic communities. The author of this Piyut opens with an emotional plea, calling out to Judah and Israel to join him in his state of mourning. He continues to describe the devastation of the Jewish people after the destruction of the Temple, using the refrain "hasra" or Absent to detail their many spiritual and communal losses: the dignity of Shabbat, the holy community of scholars, the passing of oral tradition to the next generation. The Piyut ends with a glimmer of hope—the author prays for redemption that will be brought by haish beno David, the son of David.

From the Talmud:

Why was the first Temple destroyed? Because of three evil things which prevailed there: idolatry, immorality, bloodshed...

Why was the second Temple destroyed seeing that in its time they were occupying themselves with Torah, mitzvot, and deeds of loving kindness? Because there prevailed hatred without cause. That teaches you that groundless hatred is considered as of even gravity with the three sins of idolatry, immorality, bloodshed together.

And during the time of the first Temple did no groundless hatred prevail? Surely its written: "they shall be cast before the sword together with My people; oh, strike the high in grief.", and Rabbi Eleazar said: this refers to people who eat and drink together and then thrust each other through with the daggers of their tongue! (Yoma 9b)

Rabbi Yohanan said: Jerusalem was destroyed only because they gave judgement therein in accordance with biblical law. Were they then to have judged in accordance with untrained arbitrators? Rather say: because they based their judgements strictly upon biblical law, and did not go beyond the letter of the law. (Baba Metzia 30b)

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