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selected poems of

Jehudah Halevi

JEHUDA HALEVI Selected Poems

Translated from the Hebrew
and with an Introduction by Nina Salaman
From the critical text edited by Heinrich Brody
JPS Library of Jewish Classics

The gift of poetry, deeply cherished by the Jews of medieval Spain, reached its highest development in the poems of Jehudah Halevi. Born in Toledo in 1086, Jehudah Halevi—physician, philosopher, poet—is the radiant sun in the Golden Age of Spanish Jewry.

Heine described him as “God-kissed.” His soul, bound up with profound love for his people, hungered to return to the lost land of Zion. In 1141 he set out on a journey to Palestine. His poems describe the hardship of the voyage, the stormy seas, the exquisite loveliness of the coming of evening, and the star-filled canopy of sky over the sea. Everywhere he went—Alexandria, Cairo, Tyre, Damascus—the Jews welcomed him with warmth and urged him to abandon his perilous pilgrimage. But he continued his journey. Tradition tells us he was slain by an Arab horseman when at last he reached his goal and was singing his great Song to Zion by the ruins he had all his life longed to see.

This edition of the poetry of Jehudah Halevi, reissued now as virtually a facsimile of the original 1923 edition, is part of the ongoing effort of the Jewish Publication Society to make their Schiff Library of Jewish Classics available to a new generation of readers.

SELECTED POEMS
OF
JEHUDAH HALEVI

EDITED BY
HEINRICH BRODY

THE JEWISH PUBLICATION
SOCIETY OF AMERICA
Philadelphia

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The present Series of JEWISH CLASSICS was projected in continuation of the previous publication of the English Translation of the HOLY SCRIPTURES—the greatest classic of Hebrew literature and of all times.

When the New Translation of the Scriptures was approaching completion, the late Jacob H. Schiff, through whose munificence the publication of that translation was rendered possible, further proposed to the Jewish Publication Society of America that they should issue a representative selection of the various classes of literature produced by Jewish writers after the close of the Biblical Canon, and for that purpose placed a fund at the disposal of the Society.

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Later the Committee was increased by the addition of Prof. Louis Ginzberg, Prof. Jacob Z. Lauterbach, and Prof. Henry Malter. Upon the death of Dr. Schechter, Dr. Cyrus Adler was elected Chairman, and Prof. Israel Davidson was named to succeed Prof. Friedlaender. The Committee has since been deprived of the aid of Judge Sulzberger, who passed away on April 20, 1923.

The plan of the Series, however, was outlined during the Chairmanship of our distinguished colleague, the eminent scholar, Dr. Solomon Schechter.

The first principle adopted was that in all cases in which a Hebrew text was extant, it was to be printed along with the English translation, and that an endeavor should be made to present a critical text based not only upon previous editions, but also upon the available manuscripts. For this purpose manuscripts have been photographed in the libraries of England, Italy, Germany, Austria, and Hungary—wherever important manuscripts bearing upon the Series were to be found—and the Committee

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In giving the original Hebrew text the Committee have been able to add a feature which was absent in the publication of the translation of the Scriptures, the English text of which was published without the original Hebrew. This was not due to any desire on the part of the Board in charge to substitute the English text for the original; but the demand for an English version on the part of English-speaking Jews was so urgent, and the facilities in the United States for printing Hebrew at the time so meager, that the Board felt any further delay of a work that had been anxiously expected for twenty years would be inadvisable. It is the hope of the Jewish Publication Society to publish, when its opportunities permit, the Hebrew text of the Bible, side by side with the translation.

The Committee were limited in the preparation of the Series by the amount of the fund, which, though most generous, could not provide for a complete presentation of the Jewish Clas-

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sics, which might well cover hundreds of volumes.

They therefore decided, in the first instance, to omit, by reason of their availability in the English language, certain works which would otherwise naturally be expected to appear in such a Series. This is notably the case in regard to two great philosophical works—the *Kuzari* of Jehudah Halevi, which has been translated into English by Doctor Hartwig Hirschfeld, and the *Guide of the Perplexed* of Moses Maimonides, which has an English version at the hands of the late Doctor Michael Friedländer. Similarly two great names like those of Flavius Josephus and Philo of Alexandria, although rightfully belonging to a series of Jewish Classics, were not included because we were given to understand that they had already been selected for publication in the Loeb Classical Library.

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The Series was inaugurated with a selection from the religious poems of Solomon Ibn Gabirol, edited by Professor Israel Davidson, and put into English verse by Mr. Israel Zangwill. The present, the second volume of the Series, is based largely upon the critical text of the *Diwan* of Jehudah Halevi, prepared by the distinguished Rabbi Heinrich Brody of Prag, and published under the auspices of the Mekize Nirdamim Society. Doctor Brody has graciously permitted the use of these selections, and has made certain alterations in his published text, and supplied several notes for the present volume. The translation is due to Mrs. Nina Salaman, who has for a decade been the medium through which many English readers have had glimpses into medieval Jewish poetry. Her *Songs of Exile*, published in 1901 under the name of Nina Davis, have become known to thousands of readers. It is a source of profound gratification to the Committee to be able to offer the work of this gifted lady in the present Series.

While the body of her translation has been done in free verse, she has made several additional translations, in stricter form, and with rhyme, which are printed together toward the end of the volume.

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The Committee trust that this Series will awaken the interest and command the support of those who feel the obligation to see to it that the Jewish Classics, which, with few exceptions, have been unknown to English readers, shall come into their own, and take their rightful place among the classic literatures of all peoples.

September, 1924

**The SCHIFF LIBRARY
of JEWISH CLASSICS**

SELECTED POEMS
OF
JEHUDAH HALEVI

TRANSLATED INTO ENGLISH

BY

NINA SALAMAN

CHIEFLY FROM THE CRITICAL TEXT

EDITED BY

HEINRICH BRODY, Ph.D.



PHILADELPHIA
THE JEWISH PUBLICATION SOCIETY OF AMERICA
1924

מחברת משירי
יהודה בן שמואל הלוי

בערכו והוניהו

על ידי

חיים בראדי

רב הכולל בעיר פראג

עם תרגום אנגלי

מאת

נינה אשת ר' נתן בן מאיר שלמה



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DEDICATED
BY THE TRANSLATOR
TO THE MEMORY OF HER FATHER

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¹Rhymed Version, p. 151

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אֲנִי כִנּוֹר לְשִׁירֶיךָ

"I am a harp for thy songs"

INTRODUCTION

THE GIFT of song, cherished and tended as it was by the Spanish Jews of the Middle Ages, reached its highest development in the poems of Jehudah ben Samuel Halevi, born, as is now generally accepted, in Toledo in 1086, the story of whose life as physician, philosopher and poet has come down to us in but slight fragments, and ends vaguely among the mists of tradition. In the disturbed atmosphere of the Spain of his day, Castile lay under the comparatively mild sway of the Catholic King Alfonso VI. Persecution was as yet occasional, and only burst into flames if the favour shown to the Jews was considered by their ill-wishers to be unduly great. Judging from Jehudah Halevi's letters to his friends, his life passed in serving the people of Toledo, where many of his years were spent, as their much sought-after and hard-worked physician; and one suspects his profession to have been a rather burdensome incident in his life, while his whole heart and soul were consumed in the pursuit, as he says, of the "fount of living waters."

Yet we must be on our guard against taking too literally his depreciation of the medical art. He was equally outspoken against metaphysics in his treatise on the Philosophy of Judaism, the *Kitab al-Khazari*, his one great Arabic work. The truth is that, even more than Spinoza, Jehudah Halevi was "God-intoxicated" or, to use Heine's phrase, "God-kissed". God, not the physician, was to him the Healer; God, not human reason, was the source of truth. The physician was but God's servant, and by Him endowed with such gift of healing as he possessed.

From evidence to be found in the poems, we know that their author was bound to Spain by the presence and love of his one daughter and her little son, Jehudah,¹ as well as by the minor ties of memory² and by many friendships. But one love was to be conquered by the power of another, and we find the poet at the age of fifty years journeying forth on the perilous seas to seek the still more greatly beloved land of his fathers. Heine detected this love and this longing, but it needs not the insight of a Heine to perceive it—the most casual reader of Halevi's poems realizes that the poet's soul

¹ See latter half of poem No. 11 in the Selection.

² See No. 13 in the Selection.

is bound up with his love for his people and their lost land. It was about the year 1141 that he set out on his journey to Palestine, cheerfully facing the hardships of the way and the stormy seas, and making songs about them as he went. Not the least of his inheritance from the sweet singer of Israel was his descriptive power. He pictures storm and landscape with the vivid touch of actuality. His praise of nature is no literary trick, we catch the genuine notes of a nature-lover. As evening falls and the stars come out, he writes of sea and sky:

They are like two seas bound up together;
And between them is my heart—a third sea
Lifting up ever anew my waves of praise.¹

So we can trace his steps from Spain to Alexandria, the Jews everywhere giving him a friendly reception, and strongly but vainly urging him to remain with them and to discontinue his perilous pilgrimage. Further we hear of his passing up the Nile and visiting the community at Cairo and Damietta, and he is known to have touched Tyre and Damascus. But after his arrival in Palestine, definite reports fade into rumours. Tradition tells us that he was ridden down and slain by an Arab

¹ Last lines of No. 5 in Selection.

when at last he reached his goal and was singing his great Song to Zion by the ruins he had longed to see. Certain it is, however, that many of its lines must have been written while his desire to reach Jerusalem was yet but a dream. His poem reaches its appointed end in his ardent confidence that the age-long hope of his suffering people will find its fulfilment.

The poet Swinburne has written a few lines in a poem called "The Triumph of Time", about another singer of the Middle Ages—lines which make one think equally of the life, the love, and the death of Jehudah Halevi:

There lived a singer in France of old
By the tideless dolorous midland sea.
In a land of sand and ruin and gold
There shone one woman, and none but she.
And finding life for her love's sake fail,
Being fain to see her, he bade set sail,
Touched land, and saw her as life grew cold,
And praised God, seeing; and so died he.

The French singer loved and sought the lady of his dreams; but she whom the Rabbi loved, as Heine has said—"her name was Jerusalem"

Jehudah Halevi has attained the highest honour to which a writer can aspire—the esteem of his peers. Harizi, the Hebrew poet-critic of a generation near his own, describes him as

supremely inimitable, as one who "broke into the treasure-house of song", and who, going out again, "shut the gate behind him". His love-songs, his prayers, his epistles are all alike "drawn from the Holy Spirit". Some six centuries later, when Herder—a philosopher-poet like Jehudah Halevi himself—composed his epoch-making treatise on the Spirit of Hebrew Poetry, his model (so he himself recorded) in great passages of dialogue was "not Plato but Jehudah Halevi." And Heine has immortalised his own appreciation of our poet in several famous stanzas of his *Romanzero*.

Hence we ought not to assent without reservation to a judgment passed by Joseph Jacobs in his brilliant essay on Jehudah Halevi. He there draws an interesting and just distinction between poetic *form* and poetic *force*. Browning, he points out, had great poetic force, but little poetic form; Swinburne, a master of form, lacked force. As applied to Yannai and Kalir and others of that earlier school, this distinction is perhaps relevant. But it is not profitable to say of them, still less of Jehudah Halevi, that "they worked in a medium that did not admit of great poetic form". If defect there were, it was in the mediary not in the medium; in the hand, not in the instrument. In Kalir—to cite

a few lines from the opening of his Piyut on the Dew—force is more apparent than form:

טל תן לרצות ארצך
 שיתנו ברכה בריצך
 רוב דגן ותירוש בהפריצך
 קומם עיר קה חפצך
 בטל

Israel Zangwill has thus rendered these lines:

Dew, precious dew, unto Thy land forlorn!
 Pour out our blessing in Thy exultation,
 To strengthen us with ample wine and corn
 And give Thy chosen city safe foundation
 In Dew.

Here the thought is impressive, and the Hebraic conception of the Dew as the reviver of earth and soul is well developed as the *piyut* proceeds. But the Hebrew verses jingle harshly. Is the fault in the medium? Contrast these lines with two verses from an early song of Jehudah Halevi's in praise of Jerusalem:

יפה נוף משוש תבל	קריה למלך רב
לך נכספה נפשי	מפאתי מערב
המון רחמי נכמר	כי אזכרה קדם
כבודך אשר נלה	ונוד אשר תרב

Beautiful height! the whole world's gladness!
 O great King's city, mountain blest!

My soul is yearning unto thee—is yearning
From limits of the West.

The torrents heave from depths of passion,
At memory of thine olden state:
The glory of thee, borne away to exile,
Thy dwelling desolate.

Thus is force wedded to a beauty of form which must give pause to all depreciation of the medium. For in these Hebrew lines of our poet, it is not merely the elegiac sentiment that moves us; we are charmed equally by their lyric grace.

Moreover, that Jehudah Halevi was a stylist as well as a man of ideas, is shown by the fact that, while his Hebrew is easily understood, he is not easy to translate. This difficulty sometimes arises from the exigencies of rhyme. We are not attempting in this Introduction to analyze Jehudah Halevi's poetical schemes, or to discuss their relation to real or assumed Arabic parallels. It must suffice to state that some of these poetical schemes are very intricate, and recondite terms are occasionally chosen, not because those terms are the most suitable, but because the rhyme, the acrostic, or the metre demands them. The translator must sometimes ignore these enforced expressions, just as as-

sonances and alliterations must sometimes be abandoned as irreproducible. But the difficulty of exact translation mostly arises from a deeper cause, accruing not from the poet's failures but from his successes, from his inspired choice of words, from his mastery of style. Perhaps we ought not to describe Jehudah Halevi's Hebrew as easy. His simplicity is delusive. But is not this true of all great lyrists? Masters of song use the one right word, for which there is no equivalent in their own or in any other language. This mastery is not consistent, and the greatest poets have their intermittences. Jehudah Halevi is no exception. But Heine describes him, and in the main with verity, as one of the aristocracy of letters, possessing that grace, in virtue of which "they who have it cannot sin, not in verse nor yet in prose". This quality is seen also in Ibn Gabirol, but in Jehudah Halevi more organically. Both, for instance, repeatedly employ biblical phraseology. But with Ibn Gabirol the employment is that of an artist, with Jehudah Halevi of a musician. One sees Ibn Gabirol using a text for a final touch of shape and colour; one hears Jehudah Halevi working his texts into the very substance of his harmony. From the *Royal Crown* one might, without much mutilation of the structure,

omit from each stanza the closing citation, artistic coping stones though they are. One could not discard Jehudah Halevi's biblical allusions from a Zion Ode without leaving the music incomplete or even discordant.

The poet's gift of grace, his inability to sin, whether in verse or in prose, is shown again in the work already mentioned, the *Kitab al-Khazari*. Dr. Hirschfeld, its translator from the Arabic, well says, this is a "book for the people". It "contains sufficient attractive and instructive material even for readers who would skip the more abstruse passages". The treatise, a series of five dialogues, is romantically framed in the medieval story of the King of the Khazars, the royal convert to Judaism who came under the wings of the Shekhinah after doubt and controversy. There is much in these dialogues on technical topics; astronomy and philology, among other serious subjects, play their part. But, regarded as a whole, the *Khazari* is as much a poem as are its author's poems themselves. At all events, Jehudah Halevi takes the poet's view of Judaism and of the Jews. Israel is the heart of mankind, filling the same function in the world at large as does the heart in the body of man. This is Halevi's epigram and text. Taking into account particularly

the first of the dialogues we might almost argue that the poet possessed dramatic gifts, though he appears never to have attempted to write a formal drama.

Our reference to the Khazari reminds us of yet another of Jehudah Halevi's contradictions, a contradiction which, however, we must not take too seriously. Let us listen to part of a conversation between the Khazar King and his Rabbi interlocutor, as rendered into English by Dr. H. Hirschfeld. Discussing with the Rabbi the qualities of the Hebrew language, the King of the Khazars remarks:

"Thou wilt only succeed in placing it thus on an equality with other languages. But where is its pre-eminence? Other languages surpass it in songs metrically constructed and set to music."

The Rabbi: "It is obvious that a tune is independent of the metre, or of the lesser or greater numbers of syllables. . . . Rhymed poems, however, which are recited, and possess good metre, are neglected for something higher and more useful. . . ."

Al Khazari: "It is but proper that mere beauty of sound should yield to lucidity of speech. Harmony pleases the ear, but exactness makes the meaning clear. I see, however, that you Jews long for a prosody, in

imitation of other peoples, in order to force the Hebrew language into their metres."

The Rabbi: "That is because we were and remain froward. Instead of being satisfied with our true superiority, we corrupted the structure of the language, which is built on harmony, and created discord. . . . In matters of poetry we suffered what befell our forefathers, concerning whom it is written, They mingled among the Gentiles and learned their works". (Psalm cvi, 35).

Thus Jehudah Halevi considered rhyme and metre as foreign to the Hebrew language, and unnecessary to Hebrew poetry, which can exist in perfection quite independently of such ties. It may well be that modern Hebrew poetry will eventually find the inspiration of its Renaissance in the rejection of these bonds, and in the resumption of those earlier forms which offered fuller freedom to the Hebraic genius. And yet, with the inconsistency which may be allowed to great poets, Halevi uses both rhyme and metre with perfect and invariable success. His range was remarkable, though Heine somewhat exaggerates when he writes of him:

*Der in heiligen Sirventen,
Madrigalen und Terzinen,
Kanzonetten und Ghaselen
Ausgegossen alle Flammen.*

Perhaps, too, Heine's description of Jehudah Halevi as a *Minnesinger* is badly conceived. An essential feature of the *Minnesinger* was his wandering life, passing continually like Sir Walter Scott's Minstrel from court to court, from castle to castle. Worthy of close study as are Jehudah Halevi's love songs, wedding odes, elegies, epigrams, epistles, satires and riddles, yet it is not in these that he reached the summit of his genius. His noblest work is to be found in his religious and national meditations and songs. It is not always easy to distinguish between his so-called sacred and secular poems. Harkavy's division into secular and sacred is thus scarcely justified. A better distinction is Brody's, into liturgical and non-liturgical. For while some of Halevi's poems were intended for use in prayer and others were not so intended, the great mass of his work is impregnated with religious feeling. This is seen even in his love poems. These, often outspoken enough, are never coarse: a spiritual restraint is discernible amid the amatory abandonment. Often such a poem, in its opening words, indicates a human relationship; we read on and find that the lovers are God and Israel. It is as though to a lover that the poet sings:

Would I might see his face within my heart!
Mine eyes would never ask to look beyond.

The mystery and wonder of God and the Universe
create a theme for many poems of great beauty,
such as the one beginning:

O Lord, where shall I find Thee?
All hidden and exalted is Thy place;
And where shall I not find Thee?
Full of Thy glory is the infinite space.

And further:

Longing, I sought Thy presence;
Lord, with my whole heart did I call and pray,
And going out toward Thee,
I found Thee coming to me on the way,
Yea, in Thy wonders' might as clear to see
As when, within the shrine, I looked for Thee.

It is unnecessary to stress the point that Halevi's songs to Zion are his most beautiful works, displaying the deepest of his emotions. The greatest of these songs (No. 2 of this volume) is chanted to-day in Jewish congregations all over the world, on the Ninth of Ab, the fatal date on which, first by Babylon and again 656 years later by Rome, Jerusalem was laid waste. The ruling forces of the poet's life, the love and hope expressed in this Ode, have won him the sympathy and recognition of his posterity through the ages.

This great poet of the Jewish hope said of himself when singing to Zion of her further restoration, "I am a harp for thy songs." Here indeed we hear the real man. His love poems, as Ḥarizi said, are made of dew and fire. But in his poems to Zion there is no such combination of a poet's ordinary artifices. It is his soul that is the instrument—and on his heartstrings is played the song of Israel's hope.

Many other compositions were modelled on Jehudah Halevi's Ode to Zion, as the liturgy for the Fast of Ab proves. These have their beauty, but the poets who followed Halevi appear to us like the stars after the moon has risen. In Spain the poets still sang because, for many years after Jehudah Halevi's death, his voice re-echoed in theirs. A poet and the begetter of poets—we need seek no more splendid epitaph for this "poet by the grace of God."

In the selection contained in the present volume it has been sought to present specimens of the poet's various styles and subjects. No selection can do Halevi justice. There are few poets who have maintained so consistently high a level; scarcely a line of his but deserves to be read.

The Hebrew text is, to a very large extent, that edited by Dr. Brody, and it is with great pleasure

that I here record my sincere thanks for the privilege of using the results of his critical labours. The translation is in prose, with a tendency towards rhythm, and following the original, line by line; in some cases, however, there are added alternative translations in verse. As to the method of translating, only one remark need be offered. It has always seemed to the present translator at once unfair to a poet and displeasing to his readers to divest verses of their own peculiar dress. Thus in the Ode to Zion there seemed no reason for omitting Jehudah Halevi's reminiscence of Oholah and Oholibah, in order to soften down a somewhat harsh allusion. Nor, when rendering a love poem, does it seem just to turn Jehudah Halevi's own words:

Would that, after my death, unto mine ears should come
The sound of the golden bells upon thy skirts.

into:

I think that I shall hear, when I am dead
The rustle of thy gown, thy footsteps overhead.

To do these things may be attractive, but the oriental flavour is lost, and the poet is made to speak with the voice of a modern western writer, while clearly he was neither western nor modern.

I have to thank Dr. Israel Abrahams for constant encouragement, advice and unfailing support during the progress of this work. To Mr. Israel Zangwill likewise I owe a debt of gratitude for having read the proofs of the translation and for several useful suggestions; and also to Mr. Herbert Loewe for having given me much assistance in the proof-reading. And if I may permit myself to sound a further personal note for a moment, I should like to say this: I have loved Jehudah Halevi ever since, at my father's side, I began to read and understand his verses. If, by this volume, defective though it be in plan and imperfect in execution, I can win for Jehudah Halevi a new band of admirers, my own love for the poet will have borne its most precious fruit.

NINA SALAMAN

TEXT AND TRANSLATION



I. THE JOURNEY TO ZION

I

MY HEART IS IN THE EAST

My heart is in the east, and I in the utter-
most west—
How can I find savour in food? How shall it
be sweet to me?
How shall I render my vows and my bonds,
while yet
Zion lieth beneath the fetter of Edom, and I in
Arab chains?
A light thing would it seem to me to leave all
the good things of Spain—
Seeing how precious in mine eyes to behold the
dust of the desolate sanctuary.

I

לבי במזרח

— — — — —

לבי במזרח ואנכי בסוף מערב
 איך אטעמה את אשר-אכל ואיך יערב
 איכה אשלם נדרי ואסרי בעוד
 ציון בחבל אדום ואני בקבל ערב
 יקל בעיני עזב כל-טוב ספרד כמו
 יקר בעיני ראות עפרות דביר נחרב:

2

ODE TO ZION

(For rhymed version see page 151)

Zion! wilt thou not ask if peace be with thy
 captives
 That seek thy peace—that are the remnant of
 thy flocks?

From west and east, from north and south—
 the greeting

I Kings 5.4.

“Peace” from far and near, take thou from
 every side;

And greeting from the captive of desire,¹ giv-
 ing his tears like dew

Of Hermon, and longing to let them fall upon
 thine hills.

To wail for thine affliction I am like the jackals;
 but when I dream

Of the return of thy captivity, I am a harp for
 thy songs.

Gen. 32, 2.3.

My heart to Bethel and Peniel yearneth sore,
 To Maḥanaim and to all the places where thy
 pure ones have met.

There the Presence abideth in thee; yea, there
 thy Maker

Opened thy gates to face the gates of heaven.²

¹ Some editions have תמקה for תמקה.

² See No. 6, line 32.

2

ציון הלא תשאלי

— — — — — | — — — — — | — — — — —

ציון הלא תשאלי לשלום אסיריך
 דרשי שלומך והם יתר עדריך
 מים ומורח ומצפון ותימן שלום
 רחוק וקרוב שאי מכל עבריך
 ושלום אסיר תאונה נותן דמעיו בטל-
 חרמון ונקסף לרדתם עליהרריך
 לבבות ענותך אני תנים ועת אחלם
 שיבת שבותך אני כנור לשיריך
 לבי לבית-אל ולפניאל מאד יהמה
 ולמחנים וכל פנעי טהוריך
 שם השכינה שכנה לך והיצרך
 פתח למול שערי-שחק שעריך

5

10

And the Lord's glory alone was thy light;
No sun nor moon nor stars were luminants for
thee.

I would choose for my soul to pour itself out
within that place
Where the spirit of God was outpoured upon
thy chosen.

I Chron. 29,23. Thou art the house of royalty; thou art the
throne of the Lord, and how¹
Do slaves sit now upon thy princes' thrones?

Would I might be wandering in the places
where

Gen. 35,7. God was revealed unto thy seers and messen-
gers.

Ps. 55,8. O who will make me wings, that I may fly afar,
And lay the ruins of my cleft heart among thy
broken cliffs!

I would fall, with my face upon thine earth and
take delight

Ps. 102,15. In thy stones and be tender to thy dust.

Neh. 2,3,5. Yea, more, when standing by my fathers' tombs
Gen. 23,6. I would marvel, in Hebron, over the chosen of
thy graves.

I would pass into thy forest and thy fruitful
field, and stand
Within thy Gilead, and wonder at thy mount
beyond—²

¹ See Harkavy, who reads ך'מ, while Brody reads דמ.

² i. e. east of Jordan.

וּכְבוֹד אֲדֹנִי לְבַד הָיָה מְאוּרָךְ וְאִין

שָׁמַשׁ וְסִיָּהר וְכוּכָבִים מְאִירֶיךָ

אֲבַחֵר לְנַפְשִׁי לְהִשְׁתַּפֵּךְ בְּמָקוֹם אֲשֶׁר

15

רוּחַ אֱלֹהִים שְׁפֹכָה עַל־בְּחִירֶיךָ

אַתָּה בֵּית מְלוּכָה וְאַתָּה כֶּסֶף אֲדֹנִי וְאַם

יֵשְׁבוּ עֲבָדִים עָלֶי כֶּסֶף אֲוֹת גְּבִירֶיךָ

מִי־יִתְּנִי מְשֹׁטֶט בְּמִקְוֵמוֹת אֲשֶׁר

נִגְלוּ אֱלֹהִים לְחֹזֶיךָ וְצִירֶיךָ

20

מִי יַעֲשֶׂה־לִּי כְּנָפַיִם וְאֶרְחִיק גֵּדִד

אֲנִיד לְבַתְּרִי לְבָבִי בֵּין בְּתֵרֶיךָ

אֶפֶל לְאַפִּי עָלֶי אֶרְצֶךָ וְאַרְצָה אֲבִי

נִיד מְאֹד וְאַחֲנֶנּוּ אֶת־עַפְרֶיךָ

אֶף כִּי־בָעָמְדִי עָלֶי קְבֻרוֹת אֲבֹתִי וְאֲשֶׁר

25

תּוֹמָם בְּתִכְרוֹן עָלֶי מִבְּחַר קִבְרֶיךָ

אֶעֱבֹר בִּיעָרְךָ וּכְרַמְלֶךָ וְאֶעֱמַד בְּגִל־

עָרְךָ וְאֶשְׁתַּמְמָה אֶל־הֵר עֲבָרֶיךָ

- Deut. 32,49.50. Mount Abarim, and Mount Hor, where are
the twain
- Ps. 136,6.7. Great lights—thy Luminaries, thy Teachers.
The life of souls is the air of thy land, and of
pure myrrh
The grains of thy dust, and honey from the
comb thy rivers.
- Isa. 20,2.3 Sweet would it be unto my soul to walk naked
and barefoot
Upon the desolate ruins where thy holiest
dwellings were;
In the place of thine Ark where it is hidden[†]
and in the place
Of thy cherubim which abode in thine inner-
most recesses.
- Jer. 7,29. I will cut off and cast away the splendour of
my crown of locks, and curse the fate
That desecrated in unclean land the heads
that bore thy crown.
How shall it be sweet to me to eat and drink
while I behold
- Jer. 15,3. Dogs tearing at thy lions' whelps?
- Eccles. 11,7. Or how can light of day be joyous to mine
eyes while yet
I see in ravens' beaks torn bodies of thine
eagles?
- Ps. 38,8. O cup of sorrow! gently! hold a while! already
My loins are filled, yea, and my soul, with
thy bitterness.

[†] Yoma 52b-53b.

הַר הָעֵבְרִים וְהַר הָהָר אֲשֶׁר־שָׁם שְׁנֵי

אוֹרִים גְּדִלִים מְאִירֶיךָ וּמוֹרֶיךָ

30

חַיֵּי נְשָׁמוֹת אֲנִיר אֲרָצְךָ וּמְרִידֶיךָ

אֲבָקָת עֶפְרָךְ וְנֶפֶת צוּף נִהְרֶיךָ

יָנַעַם לְנַפְשֵׁי הַלֵּד עָרֶם וַיַּחֲפֵה עָלַי

חֲרָבוֹת שְׁמָמָה אֲשֶׁר הָיוּ דְבִירֶיךָ

בְּמִקּוֹם אֲרוֹנְךָ אֲשֶׁר נִגְנְנוּ וּבְמִקּוֹם כְּרֹדֶיךָ

35

בֵּיד אֲשֶׁר שָׁכְנוּ חֲדָרֵי חֲדָרֶיךָ

אֲנִי וְאֲשֶׁלֶיךָ פֶּאֶר נִזְרִי וְאֶקֶב זְמַן

חֲלָל בְּאֶרֶץ טְמֵאָה אֶת־נִזְרֶיךָ

אֵיד יַעֲרֹב לִי אֶכְלֹל וּשְׁחֹת בָּעֵת אֲחִיזָה

כִּי יִסְחָבוּ הַכְּלָבִים אֶת־כְּפִירֶיךָ

40

אוֹ אֵיד מְאֹד יוֹם יְהִי מְחֹק לְעֵינֵי בְּעוֹד

אֲרָאָה בְּפִי עֲרָבִים פִּגְרֵי נִשְׁרֶיךָ

כּוֹס הַיְּגוֹנִים לֹאֵט הִרְפֵּי מַעַט כִּי כָּבַד

מָלְאוּ כֶסֶלִי וְנַפְשֵׁי מְמֹרֶיךָ

- Ezek. 23,4. When I remember Oholah I drink thy fury,
 Isa. 51,17. And I recall Oholibah, and drain thy dregs.
 Ps. 75,9. Zion! perfect in beauty! love and grace thou
 Lam. 2,15. didst bind on to thee
 Of olden time; and still the souls of thy com-
 panions are bound up with thee.
 It is they that rejoice at thy well-being, that
 are in pain
 Over thy desolation, and that weep over thy
 ruin—
 They that, from the pit of the captive, pant
 toward thee, worshipping,
 Zeph. 2,11. Every one from his own place, toward thy
 gates;
 The flocks of thy multitude, which were ex-
 iled and scattered
 Jer. 50,6. From mount to hill, but have not forgotten
 thy fold;
 I Sam. 15,27. Which grasp thy skirts and strengthen them-
 Cant. 7,9. selves
 To go up and take hold of the boughs of thy
 palms.
 Shinar and Pathros¹—were they equal unto
 thee in their greatness?
 Can they compare their vanity² to thy
 Thummim and thy Urim?
 And with whom could they compare thine
 anointed Kings? and with whom

¹ Shinar refers to the moral and cultural achievements of Bagdad, and Pathros to Byzantium, as representing Mohammedan and Christian world-might.

² The reference here is to religious superstition.

עת אֶזְכְּרָה אֶהְלֶה אֲשַׁמֶּה חֲמַתְךָ וְאֶן־

45

כֹּר אֶהְלִיבָה וְאֶמְצָה אֶת־שְׁמֶיךָ

צִיּוֹן כְּלִילַת יָפִי אֶהְבֶּה וְחֵן תִּקְשְׁרִי

מֵאֵז וּבָךְ נִקְשְׁרוּ נַפְשׁוֹת חֲבֵרֶיךָ

הֵם הַשְּׁמַחִים לְשִׁלּוֹתְךָ וְהַכֹּאֲבִים

עַל־שִׁמְמוֹתֶיךָ וּבָכִים עַל־שִׁבְרֶיךָ

50

מְבוֹר שְׁבִי שְׁאֵפִים נִגְדֶּךָ וּמִשְׁתַּחֲוִים

אִישׁ מִמְּקוֹמוֹ אֶל־יִנְכַח שְׁעָרֶיךָ

עֲדָרֵי הַמוֹנֵךְ אֲשֶׁר גָּלוּ וְהִתְפֹּזְרוּ

מִהָרָר לְגִבְעָה וְלֹא שָׁכְחוּ גִדְרֶיךָ

הַמְּחַזְּקִים בְּשׁוֹלֵיךָ וּמִתְאַמְצִים

55

לַעֲלוֹת וּלְאָחוֹז בְּסִנְסְנֵי תִמְרֶיךָ

שֹׁנְעֵר וּפִתְרוֹס הִיעַר כּוֹךְ בְּגִדְלָם וְאִם

הַבֶּלֶם יִדְמוּ לְתַמִּיךָ וְאוֹרֶיךָ

אֶל־יָמֵי יִדְמוּ מְשִׁיחֶיךָ וְאֶל־יָמֵי נָבִיר

Thy prophets? and with whom thy ministrants¹ and thy singers?

Isa. 2,18. He will change, He will wholly sweep away
all the realms of idols;

Prov. 27,24. Thy splendour is for ever, from age to age
thy crown.

Ps. 132,13. Thy God hath desired thee for a dwelling-
place; and happy is the man

Ps. 65,5. Whom He chooseth and bringeth near that
he may rest within thy courts.

Dan. 12,12. Happy is he that waiteth, that cometh nigh
and seeth the rising
Of thy light, when on him thy dawn shall
break—

Ps. 106,5. That he may see the welfare of thy chosen,
and rejoice

Ezek. 16,55. In thy rejoicing, when thou turnest back unto
thine olden youth.

¹ Those of the Levites who served and those who sang
in the Temple.

אִיךָ וְאֶל־מִי לִוִּיךָ וְשָׂרִיךָ
 יִשְׁנָה וַיַּחֲלֶף כְּלִיל כְּלִי־מַמְלָכוֹת הָאֱלִיל
 חֲסִנְךָ לְעוֹלָם לְדוֹר וָדוֹר גִּזְרֶיךָ
 אִיךָ לְמוֹשֵׁב אֱלֹהֶיךָ וְאִשְׁרֵי אָנוּשׁ
 יִבְחַר יִקְרַב וַיִּשְׁכֵּן בְּחִצְרֶיךָ
 אִשְׁרֵי מַחֲכָה וַיִּגִּיעַ וַיִּרְאָה עֲלוֹת
 אוֹרְךָ וַיִּבְקְעוּ עָלָיו שְׁחַרְיֶיךָ
 לְרֹאוֹת בְּטוֹבַת בְּחִירֶיךָ וּלְעֹלֹז בְּשִׁמְךָ
 חֲתִיד בְּשׁוֹבֵד אֱלִי קִדְמַת נְעִירֶיךָ:

60

65

3

TO MOUNT ABARIM

I Kings 5,4 Peace be to thee, Mount Abarim!
 Peace be to thee on every side!¹
 Gen. 23,6. Within thee is gathered the chosen of mankind,
 In thee is the chosen of all sepulchres.
 Ps. 136,13. If thou knowest him not, ask thou
 Of the Red Sea which was rent apart;
 Jud. 5,29. And ask of the bush and ask of the mount—
 Ask of Sinai—they shall return answer unto
 thee:
 Num. 12,7. He that faithfully bore the message of God,
 Haggai 1,13.
 Exodus 4,10. Even though no man of words!

 Ps. 54,6. God helping,
 I have vowed an early pilgrimage to thee.

¹ Play of words on עברים.

3

הר העברים

-----|-----

שְׁלוֹם לָךְ הַר הָעֵבְרִים
 שְׁלוֹם לָךְ מְקַלְעֵבְרִים
 בְּךָ נֶאֱסַף מִבְּחַר אָנוּשׁ
 וַיְהִי בְךָ מִבְּחַר קְבָרִים
 אִם-לֹא יִדְעָתְהוּ שְׂאֵל
 יִסְסוּף אֲשֶׁר נִגְזַר גְּזָרִים
 וּשְׂאֵל סִנָּה וּשְׂאֵל לְהַר
 סִינֵי יְשִׁיבוּךָ אֲמָרִים
 הַנֶּאֱמָן עַל-מִלְאָכּוֹת
 הָאֵל וְהוּא לֹא אִישׁ דְּבָרִים
 אִם הָאֱלֹהִים עֲזָרִי
 עָלִי לְשַׁחֲרֹךְ גְּדָרִים:

5

10

4

MY DREAM

- Ps. 84,2. My God, Thy dwelling-places are lovely!
Num. 12,8. It is in vision and not in dark speeches that
Thou art near.
- Ps. 73,17. My dream did bring me into the sanctuaries
of God,
And I beheld His beautiful services;
Num. 29,16. And the burnt-offering and meal-offering and
drink-offering,
And round about, heavy clouds of smoke.
And it was ecstasy to me to hear the Levites'
song,
In their council for the order of services.
- Ps. 139,18. I awoke, and I was yet with Thee, O God,
And I gave thanks, and it was sweet to thank
Thee.

4

חלומי

~ ~ ~ ~ ~

אֱלֹהֵי מִשְׁכְּנוֹתֶיךָ יְדִידוֹת
 וּמִקְרָבְךָ בְּמִרְאָה לֹא בְּחִידוֹת
 הִבֵּי אֵי חֲלוֹמֵי מִקְדָּשִׁי אֵל
 וְשָׁרְתִי מִלְּאֲכוֹתַי הַחֲמֻדוֹת
 וְהָעוֹלָה וּמִנְחָתָהּ וְנִסְכָּהּ
 וְסָבִיב תִּימְרוֹת עֶשֶׂן כְּבֹדוֹת
 וְנִעְמָתִי בְּשִׁמְעֵי שִׁיר לְוִיִּם
 בְּסוּדֵיהֶם לְסֹדֶר הָעֲבָדוֹת
 הַקִּיצוֹתִי וְעוֹדֵי עֶמְקָךְ אֵל
 וְהוֹדִיתִי וְלֶךְ נָאָה לְהוֹדוֹת:

5

10

5

EQUIPPED FOR FLIGHT

Wilt thou yet pursue youth after twoscore
years and ten

Since thy days are equipped for flight?

And wilt thou flee from the service of God

And long for the service of men?

And wilt thou seek the face of many

Ps. 111,2. And forsake the face of One sought out for
all delight?

Jos. 9,12. And art thou too slothful to take provision
for thy way,

And wilt thou sell thy portion for a mess of
pottage?

Prov. 30,15-16. Saith not thy soul yet unto thee, 'Enough',

Ezek. 47,12. But reneweth her desire month by month?

Incline from her counsel to the counsel of God,

And turn aside from the five senses;

And make thyself acceptable to thy Creator
for the rest

Of thy days which press on and hasten;

Ps. 12,3. And seek not with a double heart for His
favour

Num. 24,1. And go not to meet good omens,

5

להתעופף חמשים

~ ~ ~ ~ ~

וְתִדְרֹשׁ נְעֻרוֹת אַחֵר חֲמִשִּׁים

וְיָמִיד לְהִתְעוֹפֵף חֲמִשִּׁים

וְתִבְרַח מַעֲבַדַּת הָאֱלֹהִים

וְתִכְסֹּף אֶל־עֲבַדַּת הָאֲנָשִׁים

וְתִדְרֹשׁ אֶת־פְּנֵי רַבִּים וְתִטֵּשׁ

5

פְּנֵי אֶחָד לְכָל־חֶפֶץ דְּרוֹשִׁים

וְתַעֲצֹל לְהַצִּטִּיד לְדֶרֶךְךָ

וְתִמְכֹּר חֶלְקְךָ בְּנִיד עֲדָשִׁים

הֲלֹא אִמְרָה־לְךָ עוֹד נִפְשֶׁךָ הוֹן

וְתִאֲוָתָה תִּבְכֶּר לְחֻדָּשִׁים

10

נָטָה מֵעַל עֲצָתָהּ אֶל־עֲצַת־אֵל

וְסוּר מֵעַל חֲמֶשֶׁת הָרָגָשִׁים

וְהִתְרַצָּה לִיצְרָךְ בְּיָתֶר

יְמוֹתֶיךָ אֲשֶׁר אֲצִים וְחָשִׁים

וְאֶל־תִּדְרֹשׁ בְּלֵב וְלֵב רְצוֹנוֹ

15

וְאֶל־תִּלְךָ לְךָ לְקִרְאָת נְחָשִׁים

But to do His will be strong as a leopard,
Swift as a roe, and mighty as a lion.

Ps. 46,3. And let not thine heart be shaken in the heart
of the seas,

Isa. 54,10. When thou beholdest mountains move and
totter,

Jer. 38,12. And seamen with hands limp as rags,¹
And wise craftsmen standing dumb,²
Which joyfully went face forward,
But turn their backs ashamed;
And only the ocean before thee for a haven,
And no refuge for thee, but snares,
And the sails quiver and shake,
And the beams stagger and strain,
And the hand of the wind playeth with the
waters

Like men lifting sheaves in the threshing;
And now it maketh of them threshing-floors,
And anon it maketh of them stacks of sheaves.
When they prevail they come like lions,
And when they faint they creep like snakes,
The last chasing the first,

Jer. 8,17. Like adders which will not be charmed,
Ex. 15,10. And the mighty ship falleth like an atom by
Isa. 33,21. the blow of a mighty one,

Isa. 10,34.

Ezek. 16,47.

¹ Play on words, מַלְחִים (seamen) מַלְחִים (rags).

² See play on words in the Hebrew text.

הִיָּה לַעֲשׂוֹת רָצוֹנוֹ עַז כְּנֶמֶר
 וְקַל כְּצָבִי וְגִבּוֹר כְּלִישִׁים
 וְאַל-יִמוּט בְּלֵב יָמִים לִבְבָּךְ
 וְהָרִים תַּחֲזֶה מָטִים וּמִשִּׁים 20
 וּמַלְחִים יִדְיָהֶם כְּמַלְחִים
 וְחֻכְמֵי הַחֲרָשִׁים מַחְרִישִׁים
 שְׂמַחִים הִלְכִים נִכַּח פְּנֵיהֶם
 וְשִׁבִּים אֶל-אַחֲרֵיהֶם וּבָשִׁים
 וְאַקְיָנוֹס לַפְּנִיָּה לְמָנוֹס 25
 וְאִין מִבְּרַח לָךְ כִּי אִם-יִקְוִשִׁים
 וְיִמוּטוּ וְיִנּוּטוּ קַלְעִים
 וְיִנּוּעוּ וְיִזּוּעוּ קֶרְשִׁים
 וְיִדְרֹחַ מִצַּחֲקַת בְּמִים
 כְּנִשְׂאֵי הָעֶמְרִים בְּדִישִׁים 30
 וּפַעַם תַּעֲשֶׂה מֶהֶם גְּרָנוֹת
 וּפַעַם תַּעֲשֶׂה מֶהֶם גְּרִישִׁים
 בָּעֵת הַתִּגְבֶּרֶם דָּמוּ אֲרִיּוֹת
 וְעַת הַחֲלָשָׁם דָּמוּ נַחֲשִׁים
 וְרֹאשָׁנִים דִּלְקוֹם אַחֲרָנִים 35
 כְּצַפְעָנִים וְאִין לָהֶם לַחֲשִׁים
 וְצִי אֲדִיר כְּקֹט יֶפֶל בְּאֲדִיר

- Isa. 33.23. And the mast and the sails are grown weak,
And the ark and her chambers are confused,
- Gen. 6.14-16. The lowest with the second and the third;
And they that pull the ropes are in travail,¹
And women and men in desperation,¹
- Isa. 33.23. And the spirit is gone from their pilots,
And the bodies are weary of the souls,
- Gen. 36.26. There is no worth in the strength of the masts,
And no desire for the guidance of the old men;
Job 41.21. And the cedar-masts are accounted as stubble,
The fir beams as if they were reeds.
- Prov. 27.3. And the ballast of sand on the surface of the
sea is like a straw,
- Isa. 5.24. And the iron sockets are like bits of chaff,
And the people pray, each one to his holy one,
But thou turnest to the Holy of Holies,
And rememberest the marvels of the Red Sea
and the Jordan,
- Jer. 17.1. Which are graven upon all hearts.
- Psa. 65.8. Thou praisest Him that stilleth the roaring
of the seas,
- Isa. 57.20. When its waters cast up mire;
And while thou recallest unto Him the abom-
inations² of unclean hearts
He recalleth for thee the merit of the saintly
fathers.

¹ See play on words in Hebrew text.

² Following Harkavy's opinion that נִמְצָא should be read
in place of נִכְחָא.

וְהִתְרֹן וְהִנֵּם נְחָלִים
 וְהִתְבָּה וְקִנְיָה נְבָכִים
 בְּתַחֲתִים שְׁנַיִם כְּשָׁלִים 40
 וּמִשְׁכֵּי הַחֲבָלִים בְּחֲבָלִים
 וְנָשִׁים וְאֲנָשִׁים נְאֻשִׁים
 וְרוּחַ חֲבָלָה מִחֲבָלֵיהֶם
 וְקִצּוֹ הַגּוֹיֹת בְּנַפְשִׁים
 וְאֵין יִתְרוֹן לְחֹזֶק הַתְּרָנִים 45
 וְאֵין חֲמֻדָּה לְתַחֲבֵלֵת יִשְׁיִים
 וְנִחְשְׁבוּ לְקֶשׁ תָּן נִי אֲרָזִים
 וְנִהְפְּכוּ לְקָנִים הַבְּרוּשִׁים
 וְנִטָּל חוֹל בְּגַב הַיָּם בְּתֵבֹן
 וּבְרוּלֵי אֲדָנִים כְּחֻשִׁים 50
 וְעַם יִתְפַּלְלוּ כְּלֹאִישׁ לְקֹדֶשׁ
 וְאֵת פָּנָה לְקֹדֶשׁ הַקֹּדֶשִׁים
 וְתִזְכֹּר מַפְלְאוֹת יִסְסוּף וַיִּרְדֹּן
 אֲשֶׁר עַל-כָּל-לִבָּבוֹת הֵם חֲרוּשִׁים
 תִּשְׁבַּח לְמִשְׁבִּיחַ שְׁאוֹן יָם 55
 בְּעֵת שְׁיִגְרָשׁוּ מִיָּמֵי רַפְשִׁים
 וְתִזְכֹּר-לֹו זְנוֹת לְבוֹת טַמְאִים
 וַיִּזְכֹּר-לָךְ זְכוֹת אֲבוֹת קֹדְשִׁים

He will renew His wondrous deeds when thou
 renewest
 Before Him the dancing song of Mahli and
 Mushi's sons;¹
 And He will restore the souls to the bodies,
 And the dry bones shall come to life.

Ps. 107, 29-30. Then in a moment the waves are stilled,
 I Sam. 30, 16. Like flocks spread abroad upon the field;
 And the night, when the sun hath come down
 the steps
 Of the starry host, captained now by the moon,
 Ps. 45, 14 Is like an Ethiopian woman in raiment of gold
 Ex. 39, 13. And of blue inset with crystals.
 And the stars are confused in the heart of the
 sea
 Like strangers driven out of their homes;
 And after their image, in their likeness,
 they make light
 In the sea's heart, like flames of fire.
 The face of the waters and the face of the
 heavens, the infinity of sea,
 The infinity of night, are grown pure, are
 made clear,
 And the sea appeareth as a firmament—²
 Then are they two seas bound up together;
 And between them is my heart, a third sea,
 Ps. 89, 10. Lifting up ever anew my waves of praise.

¹ Names of tribes of Levitic singers in the Temple.

² בְּעֵינֵי might mean either "in its essence"—in other words that the sky and the sea look exactly alike, or—that the firmament is reflected in the sea. In any case this line is leading up to the idea of the next three lines.

יחדש גִּזְרָאוֹתָיו כִּי תַחֲדָשׁ
 לִפְנֵיו שִׁיר מַחֹל מַחֲלִים וּמוֹשִׁים 60
 וַיֵּשֶׁב הַנְּשָׁמוֹת לַפָּגָרִים
 וַיַּחֲיוּ הָעֲצָמִים הַיְבֵּשִׁים
 וַרְנֵעַ יִשְׁתַּקּוּ גִלִּים וַיִּדְמּוּ
 עֲדָרִים עַל־פְּנֵי אֶרֶץ נֹטְשִׁים
 וְהַלִּיל כְּבוֹא שָׁמֶשׁ בַּמַּעֲלוֹת 65
 צָבָא מְרוֹם וַעֲלִיו שֹׁר חֲמֹשִׁים
 כְּכוֹשִׁית מְשֻׁבָּצוֹת זָהָב לְבוֹשָׁה
 וְכַתְּכֵלֶת בַּמֶּלֶאֶת גְּבִישִׁים
 וְכוֹכָבִים בָּלֵב הַיָּם גְּבִכִּים
 כְּגָרִים מִמַּעֲוִיָּהֶם גְּרוֹשִׁים 70
 וְכַדְמוֹתָם בְּצֶלֶם יַעֲשׂוּ אוֹר
 בָּלֵב הַיָּם בְּלִהְבּוֹת וְאִשִּׁים
 פְּנֵי מִים וְשָׁמַיִם עֲדִיִּים
 עֲדֵי לֵיל מְטַהֲרִים לְטוֹשִׁים
 וְיָם דּוֹמָה לְרַקִּיעַ בְּעֵינוֹ 75
 שְׁנִיָּהֶם אִזּוֹ שְׁנֵי יָמִים חֲבוּשִׁים
 וּבִינוֹתָם לְבָבִי יָם שְׁלִישִׁי
 בְּשׂוֹא גִלִּי שְׁבַחֲחִי הַחֲדָשִׁים:

6

FOR THE SAKE OF THE HOUSE OF OUR
GOD

The singer's reply to one who reproved him for his longing to go to the Land of Israel

- Cant. 5,5. Thy words are compounded of sweet-smelling myrrh
And gathered from the rock of the mountains of spice,
And unto thee and the house of thy fathers belong precious virtues
Whereunto praises fail to attain.
Thou comest to meet me with sweet speeches,
But within them lie men in wait bearing swords—
Words wherein stinging bees lurk,¹
Is. 33,12. A honeycomb prickly with thorns.
If the peace of Jerusalem is not to be sought
II Sam. 5,6,8. While yet with the blind and the halt she is filled,
Ps. 122,8-9. For the sake of the House of our God let us seek
Her peace, or for the sake of friends and of brothers;
Gen. 44,10. And if it be according to your words, see, there is sin
Jos. 2,21. Upon all those who bend towards her and bow down,
And sin upon those sires who dwelt in her as strangers,
And purchased there vaults for their dead.

¹ Note the play on the words דְּבָרִים and דְּבָרִים.

6

למען בית אלהינו

חשובת המשורר לאדם שכתב לו חוכחה על תשוקתו ללכת לארץ ישראל

|| --- ~ | --- ~ | --- ~

דְּבָרֶיךָ בְּמִזֵּר עֲבַר רְקֻחִים
 וּמִצֹּר הֶבְרִי הַמִּזֵּר לְקָחִים
 וְלֶךְ וּלְבֵית אֲבֹתֶיךָ חֲמֻדֹת
 אֲשֶׁר יֵלְאוּ לְהַשִּׁיגָם שְׂבָחִים
 פִּגְשָׁתִּנִּי בְּמִדְבָּרִים עֲרָבִים
 בְּתוֹכָם אֲרָבִים נִשְׁאִי שְׁלָחִים
 דְּבָרִים אֲרָבוּ תוֹכָם דְּבָרִים
 וְתוֹךְ יַעֲרַת דְּבַשׁ קוֹצִים כְּסוּחִים
 וְאִם כִּי־לֹא שְׁלוֹם שָׁלֵם יִבְקֹשׁ
 בְּעוֹדָה מְלָאָה עוֹרִים וּפִסְחִים
 לְמַעַן בֵּית אֱלֹהֵינוּ נִבְקֹשׁ
 שְׁלוֹמָהּ אוֹ בְּעֵד רַעִים וְאֲחִים
 וְאִם כִּי־הוּא כְּדְבָרֶיךָ רְאוּ חֲטָא
 עָלַי כָּל־כְּרָעִים נִגְדָה וְשָׁחִים
 וְחֲטָא הוֹרִים שְׁכֻנָּה כְּגֵרִים
 וְקִנּוּ שָׁם לְמַתִּיָּהֶם צְרִיחִים

5

10

15

And vain would be the deed of the fathers who
 were embalmed
And their bodies sent to her earth—
And they sighing for her sake
Though the land was full of reprobates;
And for naught would the fathers' altars have
 been built,
And in vain their oblation offered there.

Is it well that the dead should be remembered,
And the Ark and the Tablets forgotten?
That we should seek out the place of the pit
 and the worm,
And forsake the fount of life eternal?
Have we any heritage save the sanctuaries of
 God?—
Then how should we forget His holy Mount?
Have we either in the east or in the west
A place of hope wherein we may trust,
Except the land that is full of gates,
Toward which the gates of Heaven are open—
Like Mount Sinai and Carmel and Bethel,
And the houses of the prophets, the envoys,
And the thrones of the priests of the Lord's
 throne,
And the thrones of the kings, the anointed?
Unto us, yea, and unto our children, hath
 He assigned her;

וְתִהְיוּ מַעֲשֵׂה אַבֹּת חֲנֻמִּים
וּפְנִיָּהֶם אֵלַי אֲרֻצָּה שְׁלוֹחִים

וְהָיוּ בַעֲבוּרָה נֶאֱנָחִים

וְהָאָרֶץ מְלֵאָה נְאֻלָּחִים

20

וְלָרִיק מִזְבָּחוֹת אַבֹּת בְּנוֹיִם

וְלִשְׂוֹא קָרְבוֹ שֵׁם הַזְּבָחִים

הַטּוֹב שֶׁיִּהְיוּ מֵתִים וְכוּרִים

וְהָאָרוֹן וְהַלְחֹת שְׂכוּחִים

נִשְׁחָר אֶת־מְקוֹם שַׁחַת וְרָמָה

25

וְנִטַּשׁ אֶת־מְקוֹר חַיֵּי נִצָּחִים

הִלְנוּ נִחְלָה רַק מִקְדָּשֵׁי־אֵל

וְאֵיךְ נִהְיָה לָהֶר קָדְשׁוֹ שְׂבָחִים

הִישָׁ לָנוּ בַּמִּזְרָח אוֹ בַּמַּעֲרָב

מְקוֹם תַּקְוָה נָהִי עָלֵינוּ בְּטוֹחִים

30

אֲבָל אֲרֶץ אֲשֶׁר מְלֵאָה שְׁעָרִים

לְנִגְדָם שְׁעַר־יִשְׁחָק פְּתוּחִים

כְּהָר סִינִי וְהַפְּרָמָל וּבֵית־אֵל

וּבְתֵי הַנְּבִיאִים הַשְּׁלוֹחִים

וּכְסָאוֹת כְּהֵנִי כִסֵּא אֲדָנִי

35

וּכְסָאוֹת הַמְּלָכִים הַמְּשֻׁחִים

וְלָנוּ גַם־לְבַנֵּינוּ יַעֲדָה

- Isa. 13,21. And though wild beasts abide in her, and doleful creatures,
Was it not so she was given of old to the fathers—
All of her the heritage of thorns and thistles?
- Gen. 13,17. But they walked through the length and the breadth of her
As one walketh in an orchard among the green boughs,
- I Chron.29,15. Though they came as strangers and sojourners, seeking
Gen. 23,4. But burial place and a lodging there, like wayfarers.
And there they walked before the Lord
And learnt the straight paths.
And they said that here arise the shades
And those who lie under the bars of earth
come forth,
And that here the bodies rejoice,
And the souls return to their rest.
- Prov. 22,5. See now, yea see, my friend, and understand
And turn aside from the lure of thorns and snares,
And let not the wisdom of the Greeks beguile thee,
Which hath no fruit, but only flowers—
Or her fruit is, that the earth was never outstretched
- Isa. 40,22. Nor the tents of the sky spread out,
Nor was any beginning to all the work of creation
Nor will any end be to the renewal of the months.¹

¹ A reference to the doctrine of the eternity of matter.

ואם צִיִּים שְׁכֵנֶיהָ וְאֲחִים
 הֲלֹא כֵן נִתְּנָה קֶדֶם לְאֲבוֹת
 וְכָלֶה נִחַלַת קוֹצִים וְחָחִים 40
 וְהֵם מִתְּהַלְכִּים אַרְכָּה וְרַחֲבָה
 בְּמִתְהַלֵּךְ בְּפֶרֶדֶס בֵּין צִמְחִים
 וְהֵם גֵּרִים וְתוֹשָׁבִים וְדֹרְשִׁים
 מְקוֹם־קָבֶר וּמְלוֹן שֵׁם בְּאֲרָחִים
 וְשֵׁם הַתְּהַלְכוּ לִפְנֵי אֲדָנִי 45
 וְלִמְדוּ הַשְּׁבִילִים הַנִּכְחִים
 וְאָמְרוּ בִּירְפָאִים שֵׁם יְקוֹמֹן
 וַיֵּצְאוּ שֹׁכְבִים מִחַת בְּרִיחִים
 וְכִי שֵׁם תַּעֲלֶזְנָה הַגִּוִּיֹּת
 וְתִשְׁכְּנָה נִפְשׁוֹת לִמְנוּחִים 50
 רֵאשֶׁה נָא גַם־רֵאשֶׁה דְּוֹרֵי וְהִבֵּן
 וְסוּר מִמּוֹקְשִׁים צָנִים וּפְחִים
 וְאַל־תִּשְׁאַף חֲכָמַת יוֹנִית
 אֲשֶׁר אֵין־לָהּ פָּרִי כִּי אִם־פְּרָחִים
 וּפְרִיָּהּ כִּי אֲדָמָה לֹא רְקוּעָה 55
 וְכִי לֹא אֶהְיֶה־שֹׁחַק מִתּוֹחִים
 וְאֵין רֵאשִׁית לְכָל־מַעֲשֶׂה בְּרֵאשִׁית
 וְאֵין אַחֲרִית לְחֵדוֹשׁ הַיָּרְחִים

- Hark how the words of her wise are confused,
Built and plastered up on a vain unstable base;
Neh. 5,13. And thou wilt come back with a heart stripped
empty
I Kings 18,27. And a mouth full of dross and weeds.
- Jud. 5,6. Wherefore, then, should I seek me out crooked
ways,
And forsake the mother of paths?

שִׁמְעֵ דְבָרֵי נְבוּנִיָּה נְבָכִים
 בְּנוֹיִים עַל־יְסוֹד תְּהוּ וְטִיחִים
 וְתָשׁוּב לָךְ בְּלֵב רִיקָם וְנָעוּר
 וּפֶה מָלֵא בְּרַב שִׁינִים וְשִׁיחִים
 וְלִמְהֵרָה אֲבַקֶּשְׁלִי אֲרָחוֹת
 עֲקֻלָּקְלוֹת וְאַעֲזֹב אִם אֲרָחִים:

7

WHEN MY SOUL LONGED

The Beginning of His Journey

Ps. 84.3.

That day when my soul longed for the place
of assembly,
Yet a dread of departure seized hold of me,
He, great in counsel, prepared for me ways
for setting forth,
And I found His name in my heart a sustain-
ment.
Therefore I bow down to Him at every stage;
And at every step I thank Him.

7

יום נכספה נפשי

בתחלת מסעיו לארץ ישראל

— — — — —

יום נכספה נפשי לבית הנוער

ויאחזני לנדרים רעד

סבב נדל-יעצה עלילות לנדר

ואמצאה לשמו בלבי סעד

על-כן אני משתחנה אליו בכל-

מסע ואדנו עלי כל-צעד:

8

BEAUTIFUL OF ELEVATION

(For rhymed version see page 157)

- Ps. 48,3. Beautiful of elevation! Joy of the world!
City of the Great King!
- Ps. 84,3. For thee my soul is longing from limits of the
west.
- Isa. 63,15. The tumult of my tenderness is stirred when I
remember
Thy glory of old that is departed—thine
habitation which is desolate.
- Ex. 19,4. O that I might fly on eagles' wings,
That I might water thy dust with my tears
until they mingle together.
- Jer. 8,19. I have sought thee, even though thy King be
not in thee and though, in place
- Deut. 8,15. Of thy Gilead's balm, are now the fiery
serpent and the scorpion.
- Ps. 102,15. Shall I not be tender to thy stones and kiss
them,
And the taste of thy soil be sweeter than
honey unto me?

8

יפה נוף משוש תבל

קריה למלך רב מפאתי מערב	יפה נוף משוש תבל לך נבספה נפשי	5
כי אוקרה קדם ונגד אשר חרב	המון רחמי נקמר כבודך אשר גלה	
כנפי נשרים עד עפרך ויתערב	ומי יתנני על- ארזה כדמעת	
אין בך ואם במקום שך וגם עקרב	ך רשתיך ואם מלכך צרי גלעדך נחש	
אחנן ואשקם לפי מדבש יערב:	הלא את-אבניך וטעם רנבך	10

9

ON THE SEA.

I

Isa. 44,27.

My God, break not the breakers of the sea,
Nor say Thou to the deep, 'Be dry',
Until I thank Thy mercies, and I thank
The waves of the sea and the wind of the west;
Let them waft me to the place of the yoke of
Thy love,
And bear far from me the Arab yoke.
And how shall my desires not find fulfilment,
Seeing I trust in Thee, and Thou art pledged
to me?¹

¹ See play on words in the Hebrew rhymes of lines 6 and 8.

9

משבריים

I

|| --- ~ | --- ~ | --- ~

אלהי אל תשבר משבריים
 ואל תאמר לצולת ים חרבי
 עדי אודה חסדיך ואודה
 לגלי ים ורוח מערבי
 יקרבו מקום על אהבתך
 ומעלי יסירון על ערבי
 ואיך לא יחמו לי משאלותי
 ובך אבטח ואמה הוא ערבי:

10

ON THE SEA.

II

Hath the flood come again and made the
world a waste

So that one cannot see the face of the dry
land,

And no man is there and no beast and no
bird?

Isa. 50.11.

Have they all come to an end and lain down
in sorrow?¹

To see even mountain or marsh would be a
rest for me,

And the desert itself would be sweet.

But I look on every side and there is nothing

But only water and sky and ark,

Job 41.23-24.

And Leviathan making the abyss to boil,

So that one deemeth the deep to be hoary.

And the heart of the sea concealeth the ship

As though she were a stolen thing in the sea's
hand.

And the sea rageth and my soul exulteth—

For to the sanctuary of her God she draweth
near.

¹ The text has *ושכנו מעצבה*, but reference to Isa. 50,11 will show that it should read *ושכבו*.

10

משברי ים

II

|| --- ~ | --- ~ ~ | --- ~ ~ ~ ~ ~

הָבֵא מְבֹל וְשֵׁם תִּבְל חֲרָבָה
וְאִין לְרֹאוֹת פְּנֵי אֶרֶץ חֲרָבָה
וְאִין אָדָם וְאִין חַיָּה וְאִין עוֹף
הַסֶּף הַכֹּל וְשָׁכְנוּ מַעֲצָבָה 5
וּבְרֹאוֹת הַר וְשׁוֹחָה לִי מְנוּחָה
וְאֶרֶץ הָעֲרָבָה לִי עֲרָבָה
וְאֲשָׁנִיחַ לְכָל-עֵבֶר וְאִי-כָּל
אֶבֶל מַיִם וְשָׁמַיִם וְתִבָּה
וְלֹנִיתָן בְּהִרְתִּיחוֹ מְצוּלָה 10
וְאֶחָשֵׁב כִּי תִהְיוּ יִחְשַׁב לְשִׁיבָה
וְלֵב הַיָּם יִכְחַשׁ בְּאַנְיָה
כָּאֵלוֹ הִיא בְּיַד-הַיָּם וְגִבָּה
וְיָם יִצְעַף וְנִפְשֵׁי תַעֲלֹז כִּי
אֵלֵי מְקֹדֶשׁ אֱלֹהֶיהָ קָרְבָה:

II

ON THE SEA.

III

To Thee my soul turneth in trust or fear,
 'Tis to Thee she giveth ever thanks and
 worship;
 In Thee I rejoice on the day I wander forth
 and flee,
 And Thee I thank in every flight and wander-
 ing—
 Yea, when the ship, to bear me over, spreadeth
 out
 Wings like the wings of a stork,
 And when the deep groaneth and roareth
 beneath me,
 As though it had learnt from mine own
 entrails,
 Job 41,23. And maketh the abyss to seethe like a pot,
 Yea, turneth the sea into a pot of burning
 ointment;
 Num. 24,24. And when the ship from Kittim cometh to
 the sea of the Philistines
 II Kings 6,9. And the Hittites come down to the stronghold;
 And when creatures press upon the ship
 And sea-monsters watch for food,
 Jer. 4,31. And there is a time of trouble as of one that
 bringeth forth her first child, when children

11

III

|| — — — — — | — — — — — | — — — — —

15

- II Kings 19.3. Are come to the birth and there is no strength
 Isa. 37.3. to bring forth.
 And though I should lack for food and drink,
 I take the sweetness of Thy name into my
 mouth for sustenance;
 And I have no care for worldly goods,
 Nor for treasure nor for aught that may
 perish—
 Even so far that I can forsake her that went
 forth of my loins,
 Sister of my soul—and she mine only one—
 Prov. 7.23. And I can forget her son, though it pierce my
 heart,
 And I have nothing left but his memory for a
 symbol—
 Fruit of my loins, child of my delight—
 Ah! how should Jehudah forget Jehudah?¹
- But all this is a light thing when set against
 Thy love,
 Ps. 100.4. Since I may enter Thy gates with thanks-
 giving,
 And sojourn there, and count my heart
 A burnt offering bound upon Thine altar;
 And may make my grave in Thy land,
 Gen. 21.30. So that it be there a witness for me.

¹ The poet refers to his only daughter and her son
 Jehudah, whom he left behind in Spain.

עֲדִי מְשֹׁבֵר וְאֵין כַּח לְלֹדָה
 וְאֵלֹ אַחְסֹר מֵאֶכֶל וּמִשְׁמָה
 נָעִים שְׁמֶךָ בְּפִי אֲשִׁים לְצִידָה
 וְלֹא אֲדַאגְ עָלִי קִנְיִן וּבְנִין
 וְלֹא עַל־הוֹן וְלֹא עַל־כָּל־אֲבֹדָה 20
 עֲדִי כִי אֲטָשָׁה יוֹצֵאת חֶלְצִי
 אַחֲזוֹת נַפְשִׁי וְהִיא לִי רַק יְחִידָה
 וְאֲשַׁכַּח אֶת־בְּנָה פֶלַח כְּבֹדִי
 וְאֵין לִי בַלְעָדִי וְכִרוֹ לְחִידָה
 פָּרִי מַעֵי וְיִלְד שְׁעִשׁוּעֵי 25
 וְאֵיךְ יִשְׁכַּח יְהוּדָה אֶת־יְהוּדָה
 וְנִקַּל זֹאת לָגֹד אֶהְבֶּתָּךְ
 עֲדִי אֲבֹא שְׁעָרֶיךָ בְּתוֹדָה
 וְאֲגֹר שֵׁם וְאֲחֻשֵׁב אֶת־לִבִּי
 עָלִי מִזְבִּיחַךְ עוֹלָה עֲקוּדָה 30
 וְאֲמִן אֶת־קְבוּרָתִי בְּאֶרֶץ
 לְמַעַן תִּהְיֶה־לִּי שֵׁם לְעַדָּה:

12

ON THE SEA

IV

TO THE WEST WIND

This is thy wind, O perfumed west,
With spikenard and apple in his wings!

Thou comest forth of the treasures of the
traders in spice—

Ps. 135.7.

Thou art not of the treasures of the wind.
Thou waftest me on swallow's wings, and
proclaimest liberty for me;

Cant. 1.13.

Like pure myrrh from the bundle of spices
thou art chosen.¹

How must men long for thee, which for thy sake
Ride over the crest of the sea on the back of a
plank!

Stay not thine hand from the ship
Either when day abideth or in the cool breath
of the night;

But beat out the deep, and tear the heart of
the seas and touch

The holy mountains, and there shalt thou rest.
Rebuke thou the east wind which tosseth the
sea into tempest

Jer. 1.13.

Until he maketh its heart like a seething pot.

¹ Note the play on the three meanings of the word דָּרָר.

12

משברי ים

IV

לעמת רוח מערבית

-----|-----|-----

זה רוחך צד מערב רקות
 הנךד בכנפיו והתפוח
 מאוצרות הרקלים מוצאך
 כי אינך מאוצרות הרוח
 כנפי דרור תניף ותקרא לי דרור
 וכמר-דרור מן-הצור לקוח
 מהנכספו לך עם אשר בגלגלך
 רכבו בגב הים עלי גב-לוח
 אל-נא תרפה ירך מן-האני
 כי יחנה היום וכי יפוח
 ורקע תהום וקרע לבב ימים ונע
 אל הכר-יקדש ושם תנוח
 וגער בקדים המסער ים עדי
 ישים לבב הים כסיר נפוח

5

10

What shall the captive do, in the hand of God,
One moment held back, and one moment
sent forth free?

Truly the secret of my quest is in the hand
of the Highest,

Amos 4,13.

Who formeth the mountain heights and
createth the wind.

מִהִי־עֲשֶׂה אָסוּר בְּיַד הַצּוֹר אֲשֶׁר
 פֶּעַם יְהִי עֲצוּר וְעַתָּה שְׁלוֹחַ
 אֶךְ סוּר שְׁאַלְתִּי בְּיַד מָרוֹם וְהוּא
 יוֹצֵר מָרוֹם קְרִים וּבִרְא רֹחַ:

15

13

ON THE SEA

V

My desire for the living God hath constrained
me

To seek the place of the throne of mine an-
ointed—

Gen. 31.28. Even so that it hath not suffered me to kiss
The children of my house, my friends, and my
brethren;

And that I weep not for the orchard which I
planted

And watered, and my green shoots that
prospered;

And that I remember not Jehudah and Azariel,
My two beautiful choice flowers;

Deut. 33.14. And Isaac, whom I counted as my child,
Fruit of the sun, best of the growth of my
moons;

And that I have all but forgotten the house
of prayer

In whose place of learning was my rest,
And that I forget the delights of my Sabbaths,
The beauty of my Festivals, the glory of my
Passovers,

Isa. 42.8. And have given my glory unto others,
And forsaken my praise unto graven images.

13

משברי ים

V

|| --- | --- | --- | --- |

הציקתני תשוקתי לאל חי
 לשחר את־מקום כסאות משיחי
 עדי כִּי־לא נטשתני לנשק
 בני בִּיתִי ואת־רעי ואחי
 ולא אבכה עלי פֶּרֶדֶס נטעתי 5
 והשקיתיו והצליחו צמחי
 ולא אזכר יהודה ועזראל
 שני פֶּרְחֵי יָקָר מִבְּחַר פֶּרְחֵי
 ואת־יֶצֶק אֲשֶׁר כִּבֵּן חֲשַׁבְתִּי
 יבול שֶׁמֶשִׁי וטוב גֶּרֶשׁ יֶרְחֵי 10
 וכמעט אֲשַׁכְּחָה בֵּית הַתְּפִלָּה
 אֲשֶׁר הָיוּ בַּמִּדְרָשִׁי מְנוּחֵי
 ואֲשַׁכְּחַ תַּעֲנוּגֵי שִׁבְחָתִי
 והדרת מוֹעֲדֵי וְכִבּוּד פֶּסַחִי
 ואֲתֵן אֶת־כִּבּוּדִי לְאַחֲרִים 15
 ואֲעֻזַּב לַפְּסִילִים אֶת־שִׁבְחִי

I have exchanged mine abode for a shadow of
shrubs,
And for a hedge in the thicket my strong bars;
And my soul is sated with the chief spices,
And the scent of the thorn-bush is mine now
for perfume;
And I have ceased to walk with my face
bending to the ground¹
But have set my paths in the heart of the
seas—
To the end that I may find the footstool of
my God,
And there pour out my soul with my thoughts,
And stand at the threshold of His holy
mount and set open
Towards the doors of Heaven's gates, my
doors,
And suffer my spikenard to flower by the
waters of Jordan,
And put forth my shoots by Siloah.—

The Lord is with me. How shall I fear or
dread,
Since the angel of His mercy beareth my
weapons?
I shall praise His name while yet I live,
And thank Him unto all eternity.

¹ In forced servility to man.

המירותי בצל שיחים חדרִי
ובמשכת סבך חסן בריחי
ונפשי שבעה ראשי בשמים
ורִיח נעצוץ שמתי רקחי 20
וחדלתי הלוד על־כף ועל־אף
ונתתי בלב ימים ארחי
עדי אמצא הדום רגלי אלהי
ושמה אשפכה נפשי ושיחי
ואסתופף בהר קדשו ואקביל 25
לפתחי שערי־שחק פתחי
ואפרִיח במי ירדן נרדִי
ואשליח בשלח שליחי
אדני לי ואיד אירא ואפחד
ומלאך רחמי נשא שליחי 30
אהלל את־שמו מדי חיותי
ואודנו עדי נצח נצחי:

14

ON THE SEA

VI

I say in the heart of the seas to the quaking
heart,

Ps. 93.3. Fearing exceedingly because they lift up their
waves:

If thou believest in God who made
The sea, and whose Name doth stand unto
all eternity,

Ps. 89.10. The sea shall not affright thee when the
waves thereof arise,

Jer. 5.22. For with thee is One who hath set a bound to
the sea.

14

משברי ים

VI

— — — — —

אמר בלב ימים ללב רנן
 חרד מאד כינשאו דבקים
 אסתאמן באל אשר עשה
 הים ועדינצח שמו מים
 אל־יחרידו ים בשוא גליו
 כיעמך השם גבול לים:

15

ON THE SEA

VII

- Nahum 2.11. I cry to God with a melting heart and knees
that smite together,
Is. 21.3. While anguish is in all loins,
On a day when the oarsmen are astounded at
the deep,
Ps. 76.6. When even the pilots find not their hands.
How shall I be otherwise, since I, on a ship's
deck,
Suspended between waters and heavens,
Ps. 107.27. Am dancing and tossed about?—But this is
but a light thing,
Ex. 5.1. If I may but hold the festal dance in the
Ps. 116.19. midst of thee, O Jerusalem!

15

משברי ים

VII

— — — — —

אָפּעק בַּלֵּב נִמַּס וּפִיק בְּרִפּוּיִם
 לֵאל וְחִלְחָלָה בְּכָל־מִתְנִים
 יוֹם תִּפְשִׁי מְשׁוּט תַּמְהִים לְתַהוֹם
 גַּם חֲבָלִים לֹא יִמָּצְאוּ יָדַיִם
 אֵיךְ לֹא־אֶהְיֶה בֶן וְאֲנִי עַל־גֵּב אֲנִי
 תְּלוּי בִּבְיִן מִיָּם וּבִין שָׁמַיִם
 אַחֲזֹג וְאֲנוּעַ וְנִקַּל זֹאת עָדִי
 אַחֲזֹג בְּתוֹכְכִי יְרוּשָׁלַּיִם:

16

ON THE SEA

VIII

Call greeting unto daughters and kindred,
Peace to brothers and to sisters,
From the captive of hope who is possessed
By the sea, and hath placed his spirit in the
hand of the winds,
Thrust by the hand of the west into the hand
of the east:

This one passeth to lead on, and that one to
thrust back.

I Sam. 20.3.

Between him and death is but a step,
Aye, between them but the thickness of a
plank;

Buried alive in a coffin of wood,
Upon no floor, with no four cubits of earth,[†]
nor even with less.

He sitteth—he cannot stand upon his feet,
He lieth down—he cannot stretch them forth;
Sick and afraid because of the heathen
And because of the marauders and the winds.

Job 36.12.

The pilot and the mariner, and all their
rabble—

They are the rulers and captains there.

[†] The minimum amount required for burial.

16

משברי ים

VIII

|| --- | - ~ - - | - ~ - -

קראו עלי בנות ומשפחות
 שלום ועל־אחים ועל־אחות
 מאת אסיר תקנה אשר נקנה
 לים וישם רוחו ביד רוחות
 דחוי ביד מערב ליד מזרח 6
 זה יעבר לנחות וזה לדחות
 בינו ובין מנת כפשע אד
 בינו וביניו מעבה לוחות
 קבור בחיו בארון עץ לא
 קרקע ולא ארבע ולא פחות 10
 יושב ואין לעמד עלי רגליו
 שכב ואין רגליו משלחות
 חלה וירא מפני גוים
 גם מפני לסטים ומרוחות
 חבל ומלח כל־בני פרחח 15
 הם הסנגים שם והפחות

Eccles. 9,11. Fame is not to the wise, nor yet favour to
men of skill,
Save only to them that have skill to swim.
My face is troubled at this for a moment,
(How should the inmost heart exult?)
Until I pour out my soul into the bosom of
God,
Before the place of the Ark and the altars,
And bestow upon God, who bestoweth good
things upon the unworthy,
The goodness of songs and praise.

לא לחכמים שם וגם לא חן
 ליִדְעִים רק יִדְעִים לשחות
 יתעצבו רגע לזאת פְּנִי
 אִידָּ יַעֲלֶז הַלֵּב וְהַטָּחוֹת
 עַד אֲשַׁפְּכָה נַפְשִׁי בְּחִיק הָאֵל
 נִכַּח מְקוֹם אֲרוֹן וּמִבְּחֹת
 אֲנַמֵּל לְאֵל גִּמֵּל לְחַיִּים
 טוֹבוֹת בְּטוֹב שִׁירוֹת וְהַשְׁבָּחוֹת:

17

GLORY UNTO EGYPT

- Look on the cities and consider the villages
Which Israel held in possession;
And give glory unto Egypt, and lighten
Thy steps; nay, tread thou not heavily
Ex. 12.12. Upon the streets where the Divine Presence
passed through
To seek the blood of the covenant upon the
doorposts,
Ex. 13.21-22. And the pillar of fire and the pillars of cloud,
And the eyes of all watching them and be-
holding!
From thence were hewn the masters of God's
covenant,
Jud. 20.2. And thence were carven the corner stones of
the people of the Lord.

17

כבוד למצרים

— — — — —

רֹאֵה עָרִים וְהִתְבּוֹנֵן פְּרִזּוֹת
 אֲשֶׁר הָיוּ לְיִשְׂרָאֵל אֲחֻזּוֹת
 וְתֵן כְּבוֹד לְמִצְרַיִם וְהַקֵּל
 פְּעָמֶיךָ וְאַל-תִּדְרֹךְ עֲזוֹזוֹת
 בְּחֻצוֹת עֲבָרָה בָּם הִשְׁכִּינָה
 לְבַקֵּשׁ דָּם-בְּרִית עַל-הַמְּזֻחוֹת
 וְעָמּוֹד אֵשׁ וְעָמּוֹד עֲנָנִים
 וְעֵינִי כָל מַצְפּוֹת בָּם וְחֻזּוֹת
 וּמִשָּׁם חָצְבוּ בְּעָלֵי בְרִית-אֵל
 וּפְנוֹת עַם-אֲדָנִי שָׁם נְרוֹחוֹת:

5

10

18

REFUSAL TO TARRY IN EGYPT

Praise, above all cities, be unto Egypt

Whither came first the word of God.

Ps. 80.9.

There a chosen vine was planted,

Whose clusters became a peculiar treasure;

There the envoys of God were born,

Envoys of God, as from bridegroom to bride;

And there God's glory came down and walked

Job 38.9.

In a pillar of fire and cloud, swathed in thick
darkness;

And there the offering of the Lord was made,

And the blood of the covenant given, and
redemption found.

There stood Moses to supplicate—

And verily no assembly is like unto this for
prayer.—

And Israel is to be, unto Egypt and Assyria,

Isa. 19.23-24.

A third, and a highway between them.

Isa. 19.19.

Yea, an altar of the Lord hath been in the
midst of Egypt,

Neh. 9.5.

To exalt His name above all praise,

18

אך לבבי ימאן

~~~~~  
 למַצְרִים עָלֵי כָל־עִיר תְּהַלֶּה  
 אֲשֶׁר הָיָה דְּבַר־אֵל שֵׁם תַּחֲלֶה  
 וְשָׁמָּה נִטְעָה נֶפֶן בַּחוּרָה  
 וְהָיוּ אֲשַׁכְּלִתֶּיהָ סָגְלָה  
 וְשֵׁם נוֹלְדוּ שְׁלוּחֵי אֵל וְהָיוּ  
 שְׁלוּחֵי אֵל כְּבִין חֶזֶן וְכָלָה  
 וְשֵׁם יֵרֵד כְּבוֹד הָאֵל וְהֵלֵךְ  
 בְּעַמּוּד אֵשׁ וְעָנָן וַחֲתָלָה  
 וְשָׁמָּה נַעֲשֶׂה קֶרֶבֶן אֲדָנִי  
 וְנָתַן דִּם־בְּרִית נִיְהִי נֶאֱלָה  
 וְשָׁמָּה מַעֲמֵד מֹשֶׁה לְהַעֲתִיר  
 וְאֵין מַעֲמֵד כְּמוֹתָהּ לְתַפְלָה  
 וַיִּשְׁרָאֵל לַמַּצְרִים וְאֲשׁוּר  
 שְׁלִישִׁיה וּבִינוֹתָם מִסְלָה  
 וּמִן־בֶּחַ לְאֵל הָיָה בְּתוֹכָהּ  
 לְרוֹמֵם אֶת־שְׁמוֹ עַל־כָּל־תְּהַלָּה

5

10

15



And such signs and wonders and fame,  
That the world is filled with the glory of His  
memory.

Lam. 4.2. Even her river is of the rivers of Eden,  
Gen. 13.10. And the goodness of her soil may be weighed  
against the garden of Eden.

We have tested her, and thus she is—yet my  
heart

Jer. 6.14; 8.11. Refuseth those that give healing so lightly:  
For I know that here the Divine Presence  
turned aside,

Jer. 14.8. Like a wayfarer, to the shade of the oak and  
the terebinth,

But in Salem and Zion it is like one home-  
born,

For there is the Torah, there the greatness,  
The abode of judgment, the abode of mercy,  
And there may a man hope for reward of  
his toil.

Yea, that mountain was called of God the  
Mount of His heritage:

He set it aside for sanctification like the  
*hallah*.<sup>1</sup>

He came down from the holiness of her unto  
Babylon,

While Egypt was - - - - -<sup>2</sup>

But when, from any of the lands, a man goeth up  
Unto these, highest above the high is she to  
him.

<sup>1</sup> The bread prepared for the sanctuary. See Levit. 24.5, and Num. 15.20.

<sup>2</sup> The remainder of the text of this line is missing.

והאחת והמפֹתים והשם  
אשר עולם בהוד זכרו ממלא  
וגם מנהרי־עדן נהרה

וטוב ארצה בגדעדן מסלא  
חקרנוה וכוֹהיא אף לבבי  
ימאן למרפּים על־נקלה

ואדע כי שכניה נטתה־שם  
בארץ לצל אלון ואלה  
ועם שלם וציון היא באזרח  
ושם תורה ושמה הגדלה

מקום הדין מקום הרחמים שם  
ושם יחל אנוש לשכר פֶּעֶלָה  
והר נקרא לאל הר נחלתו

והפך־ישו להקדישו בַּחֲלָה  
וירד מקדשתה לבבֶל

ומצְרִים .....

אבל איש יעלה מכל ארצות  
אליהן מעלה היא לו מעלה

20

25

30

Then why do the satirists mock at me  
 And make me a word of reviling?  
 Since if they believe in God's law  
 The teaching of Israel refutes them,<sup>1</sup>  
 And if they lack faith—lo! we part  
 With no portion in common between us.

Possibly it referred to the conception of the Divine Presence never returning to Egypt. It has been suggested that the Egyptian Jews of that time removed the line from the poem. [Ehrlich reads וַיֵּרֶד in line 31, and supplies in line 32 the words: קְמוּעַל קָה קַעִילָה. The meaning of the two lines would then be: He who goes down from her holiness to Babylon or Egypt is as one committing against her a trespass. Ed.].

<sup>1</sup> The law against dwelling in Egypt is to be found in Deut. 17, 16. This text often caused qualms to the Jewish communities which settled in Egypt in the Middle Ages.

וְלִמָּה יִלְעָגוּ עָלַי מְלִיצִים  
 וְלִמָּה אֶהְיֶה לָהֶם לְמִלָּה  
 אֲשֶׁר אִם הֵם בְּדַת־אֵל מְאֲמִינִים  
 אֲדִינְמוּ בְּתוֹרַת הַקְּהָלָה  
 וְאִם־לֹא יֶאֱמִינוּ הֵן מְחִיצָה  
 וְאִין בִּינִי וּבִינֵיהֶם נִחְלָה:

35

40

## IN THE WILDERNESS OF EGYPT

## 19

Fate hath tossed me into the wilderness of  
Memphis:

Isa. 22,17-18.

Bid it carry me away and toss me yet again  
Until I behold the wilderness of Judah,

Ps. 48,3.

And come to the sides of the north, the  
beautiful height,

And I gird me there with glory of the name of  
my God,

And clothe me and veil me with the beauty  
of His holiness.

19

מדברי נף

~ ~ ~ ~ ~

צַנְפִּנִי זְמַן אֶל מִדְּבַר־יִנָּף  
אָמַר לְזֶמֶן יִטְלֹטֵל עוֹד וַיִּצְנָף  
עָרִי כִי־אַחֲזֶה מִדְּבַר יְהוּדָה  
וְאָבֹא יִרְכְּתִי צִפּוֹן יִפֶּה נָף  
וְאֶעֱטֶה שֵׁם יִקְרַמְשֵׁם אֱלֹהֵי  
וְאֶלְבֹּשׁ אֶת־פָּאֵר קֹדֶשׁוֹ וַאֲצַנֵּף:

## IN THE PATHS OF THE ARK

## 20

Turn aside with me to Zoan, to the Red Sea,  
to Mount Horeb.  
I will go round unto Shiloh to the heap of  
the ruined shrine,  
And will get me along in the paths of  
the Ark of the Covenant,  
Until I taste the dust of its hiding place  
that is more sweet than honey,  
And I see the habitation of that beauteous  
one who hath forgotten her nest,  
Since the doves be driven away, and ravens<sup>\*</sup>  
abide there.

Because of this my soul is sorely sick and  
grieved,  
For through my sin the morn is turned to  
evening time.  
Verily, my heart fainteth and longeth for  
the mount of myrrh,  
Even as the soul desireth to find its inmost  
home.

<sup>\*</sup> ערב—Raven or Arab.

20

מסעי ארון הברית

|| --- ◡ | --- ◡ | --- ◡ | --- ◡ ||

|                           |                              |
|---------------------------|------------------------------|
| וַיִּסְסוּף וְהָר חָרֵב   | נָטָה בִּי אֱלִי־צֶעַן       |
| וְאֶל־תֵּל דְּבִיר חָרֵב  | וְאָסַב אֵלַי שִׁילָה        |
| אֲרוֹן הַבְּרִית עַד־כִּי | וְאֵלֶךְ אֵלַי מִסְעִי       |
| אֲשֶׁר מִדְּבַשׁ עָרֵב    | אֶלְחָד עֶפֶר קִבְרוֹ        |
| אֲשֶׁר שִׁכְחָה קִנָּה    | 5 וְאֶרְאָה נֹוּה נְאוּה     |
| וְשָׁכְנוּ בְּנֵי עָרֵב   | וְגִרְשׁוּ בְּנֵי יוֹנָה     |
| דָּוָה וְנִכְאָבָה        | עַל־יְזֹאת מְאֹד נִפְשִׁי    |
| בָּקָר לַעַת עָרֵב        | כִּי שָׁב בְּחִטָּאתִי       |
| וַיִּכְסוּף לָהֶר הַמּוֹר | לִבִּי מְאֹד יִכָּלָה        |
| נִפֶּשׁ בְּתוֹךְ קָרֵב:   | 10 בְּאֲשֶׁר תָּאוּ לְשֹׁכֵן |



## 21

## ON THE NILE

My God, the wonder of Thee is astir from  
age to age:  
From the mouth of father to children no falsehood could be told.  
And here is the Nile for witness, that Thou  
hast turned it into blood,  
Not by magic nor by divination nor by enchantment,  
But by Thy name, by the hand of Moses  
and Aaron,  
And the staff which was turned into a serpent.

O be a help unto the servant who hath faith  
in Thee,  
And who hasteth to behold the places of Thy  
wonder.

Isa. 38,19

21

וזה היאור לעד

|| --- ~ | --- ~ | --- ~ ~

אלהי פלאך דור דור ירחש  
ומפי אב לבנים לא יכחש  
וזה היאור לעד כידם הפכתו  
בלא להט ולא קסם ונחש  
אבל שמה ביד משה ואהרן  
והמטה אשר נהפך לנחש  
היה עזר לעבד האמין בדך  
ולראות את מקומות פלאך חש:

## 22

## ON EAGLES' WINGS

On the way from Egypt to Zion

Can bodies of clay  
 Be prison-houses  
 For hearts bound fast  
 To eagles' wings—  
 For a man life-weary  
 Whose whole desire  
 Is to lay his face  
 In the chosen dust?

Isa. 19,16.

Yet he feared and trembled  
 With falling tears,  
 To cast Spain from him  
 And seek shores beyond;  
 To ride upon ships,  
 To tread through wastes,  
 Dens of lions,

Cant. 4.8.

Mountains of leopards—  
 But he rebuketh his dear ones  
 And chooseth exile,  
 Forsaketh shelter

Jer. 17,6.

And inhabiteth deserts,  
 While wolves of the forests  
 Find in his sight  
 The favour of maidens

Ps. 68,26.

Zech.11,3.

Jud. 5,16.

In the sight of youths;  
 And ostriches please him  
 Like singers and players,  
 And the roaring of lions  
 Like the bleating of flocks;

## 22

## בכנפי נשרים

על דרכו ממצרים ארצה ישראל

| - - ~ | - - ~ || - - ~ | - - ~

|                        |                       |    |
|------------------------|-----------------------|----|
| הַיּוֹתָם חֲדָרִים     | הַיּוֹכְלוּ פָּנָיִם  |    |
| בְּכַנְפֵי נְשָׁרִים   | לְלִבּוֹת קְשׁוּרִים  |    |
| וְכָל־מֵאֲוִיו         | לְאִישׁ קֶץ בְּחַיּוֹ |    |
| בְּמִבְחָר עֲפָרִים    | לְגַלֵּל לְחַיּוֹ     |    |
| וְדָמְעוּ בְּמוֹרֵד    | וּפָחַד וְחָרַד       | 5  |
| וְלַתּוֹר עֲבָרִים     | לְהַשְׁלִיד סֶפֶד     |    |
| וְלַדֶּרֶךְ בְּצִיּוֹת | וְלַרֶכֶב אֲנִיּוֹת   |    |
| וְהִרְרֵי נְמָרִים     | מַעֲנוֹת אֲרִיּוֹת    |    |
| וּבְחֹר נְדָדִים       | וְנָעַר בְּדָדִים     |    |
| וְשָׁכַן חֲרָרִים      | וְנָטַשׁ חֲדָרִים     | 10 |
| זָאבֵי יַעֲרִים        | וּמִצָּאוּ בְּעֵינָיו |    |
| בְּעֵינֵי נְעָרִים     | כַּחַן הַבְּתוּלוֹת   |    |
| לְשָׂרִים וְנָגְגִים   | וְחֹשֶׁב יַעֲנִים     |    |
| שָׂרָקוֹת עֲדָרִים     | וְשֹׁאנֹת כְּפִירִים  |    |

And he setteth his delight  
 In the burnings of his bosom,  
 And the floods of his tears  
 Are like streams of the rivers.  
 He goeth up by the hills,  
 He goeth down by the valleys,  
 To perform oaths,  
 To fulfil vows;  
 He journeyeth, he wandereth,  
 He passeth by Egypt,  
 Toward the land of Canaan,  
 Toward the chosen of mountains.  
 The reproofs of his adversaries  
 Are renewed round about him,  
 But he heareth and is silent,  
 Like a man without words;  
 For how long should he strive with them  
 And how long refute them,  
 And why should he harass them,  
 Seeing they are drunken?  
 But how call him happy  
 In the bondage of kings,  
 Which is in his eyes  
 But a service of idols?  
 Were it well to be happy  
 For a man simple and upright,  
 Like a bird that is bound  
 In the hand of little boys—  
 In slavery to Philistines,  
 And Hagrites and Hittites,<sup>1</sup>  
 Alluring his heart  
 With other gods

Ps. 104.8.

Exod. 4.10.

Job.1.1; 2.3.

<sup>1</sup> Probably indicating Berbers, Mohammedans and Christians.

|                          |                           |    |
|--------------------------|---------------------------|----|
| בְּמוֹקְדֵי צֹלְעִי      | וְשֵׁם שֶׁעָשׂוּעִי       | 15 |
| כִּפְלִנִי יְאֲרִים      | וּפְלִנִי דְמָעִי         |    |
| וַיִּרְדּוּ בְּקָעוֹת    | וַיַּעַל גְּבָעוֹת        |    |
| וְשִׁלְם גְּדָרִים       | לְהִקִּים שְׁבָעוֹת       |    |
| וַיַּעֲבֹר בְּצִעַן      | וַיִּסַּע וַיִּצְעַן      |    |
| לְמַבְחָר הַרְרִים       | לְאֶרֶץ כְּנָעַן          | 20 |
| חֲלִיפּוֹת סְבִיבִי      | וְתוֹכָחוֹת מְרִיבִי      |    |
| כִּלְאֵי אִישׁ דְּבָרִים | וַיִּשְׁמַע וַיַּחֲרִישׁ  |    |
| וּכְמָה יֹשִׁיבִם        | וּכְמָה יִרְיִבִם         |    |
| וְהִמָּה שְׂכָרִים       | וּמִדֵּי־עֲצִיבִם         |    |
| בְּעִבְדַּת מְלָכִים     | וְאֵיךְ אֲשֶׁר־וָהוּ      | 25 |
| עֲבַדַּת אֲשֶׁרִים       | אֲשֶׁר הִיא בְּעֵינָיו    |    |
| אֲנוּשׁ תָּם וְיָשָׁר    | הַטּוֹב כִּי־יֵאָשֵׁר     |    |
| בְּיַד הַצֹּעֲרִים       | כְּצִפּוֹר מְקַשֵּׁר      |    |
| וְהַגְרִים וְחַתִּים     | בְּעִבְדַּת פְּלִשְׁתִּים |    |
| אֱלֹהִים אֲחֵרִים        | וְלִבּוֹ מִפְתִּים        | 30 |

To seek their favour  
 And forsake God's will,  
 To betray the Creator  
 And serve His creatures?—  
 The face of the morning  
 Would be black to his eyes,<sup>1</sup>  
 The cup of sweetness  
 Bitter to his mouth  
 Wearied and toiling,  
 Oppressed and weak,  
 And longing for Carmel  
 And the City of the Forests,<sup>2</sup>  
 To seek forgiveness  
 At the peaceful graves  
 Of the ark and the tablets  
 That are buried there.—<sup>3</sup>  
 I shall hope to pass thither,  
 I shall fall on their grave,  
 And mine eyes, at their ruin,  
 Shall break forth into torrents,  
 And all my thoughts  
 Trembling unto Sinai,  
 Mine heart and mine eyes  
 Unto Mount Abarim!  
 And how should I not weep  
 And pour forth tears,  
 And hope therefrom  
 The quickening of the dead?  
 Since there are the Cherubim  
 With the written tablets—

Ezek. 47,2.

<sup>1</sup> See the play on words in the Hebrew text.

<sup>2</sup> Kirjath Ye'arim.

<sup>3</sup> Referring to the tradition that the Ark of the Covenant

|                      |                       |
|----------------------|-----------------------|
| לְבַקֵּשׁ רָצוֹנָם   | וְלַעֲזֹב רָצוֹן אֵל  |
| וְלַבְּגֹד בִּיָּצַר | וְלַעֲבֹד יִצּוֹרִים  |
| פְּנֵי הַשְּׁחָרִים  | בְּעֵינָיו שְׁחוֹרִים |
| וְכֹס מִמֶּתֶקִים    | בְּפִיו מִמְרוֹרִים   |
| מִיָּנֶע וְעַמֵּל    | וְלַחוּץ וְאֵמֵל      |
| וְנִקְסָף לְכַרְמֵל  | וְקַרְיַת יְעָרִים    |
| לְבַקֵּשׁ סְלִיחוֹת  | בְּקִבְרֵי מְנוּחוֹת  |
| לְאֶרֶז וְלַחוֹת     | אֲשֶׁר שֵׁם קִבְרִים  |
| אֲצִפָּה לְעִבְרָם   | וְאֲעִטָּף בְּקִבְרָם |
| וְעֵינִי לְשִׁבְרָם  | יִפְיִצוֹן נְהָרִים   |
| וְכִלְיֵרְעִיּוֹנִי  | חֲרָדִים לְסִינִי     |
| וְלִבִּי וְעֵינִי    | לְהַר הָעֵבְרִים      |
| וְאֵיךְ לֹא אֲבַכָּה | וְדִמְעָ אֲפַכָּה     |
| וּמִשֵּׁם אֲחַכָּה   | תַּחֲתִית פְּגָרִים   |
| וְשֵׁם הַפְּרָכִים   | וְלַחוֹת בְּתָבִים    |

35

40

45



Among the earth clods,  
In a place of secrets,  
A place of wonders,  
The fountain of prophecies—  
Their faces glowing  
With the glory of God!  
I shall fondle its dust  
I shall nestle beside it  
And lament upon it  
As over a grave—  
And the goal of my thoughts  
To make my couch  
'Mid my fathers' graves  
In the demesne of the pure.

Go up, O ship!  
And seek the region  
Which hath for the Shekhinah  
Abodes within.  
O hasten thy flight  
And God's hand waft thee,  
And bind thou thy wings  
To the wings of the dawn—  
For them that flee and wander  
With the wind of the sails,  
For the hearts that are torn  
To a thousand shreds.  
But I am in fear of  
The iniquities of youth,  
Those which are counted  
In the scrolls of my God;

was buried before the destruction of the first Temple to  
save it from exile or desecration.

בְּעַד הָרָגִים      וּבִמְקוֹם סִתְרִים

מְקוֹם הַפְּלָאוֹת      וְעֵין הַנְּבוּאוֹת

וּבִקְבוּר צָבָאוֹת      פְּנֵיהֶם מְאִירִים

עֲפְרוּ אַחֲנָן      וְאַצְלוּ אֶקְנָן

וְעָלְיוֹ אֶקְנָן      כְּעַל־הַקְּבָרִים      50

וְסוּף מִחֻשְׁבוֹתַי      הָיוֹת מִשְׁקֻבוֹתַי

בְּקִבְרוֹת אֲבוֹתַי      וּבִרְשׁוֹת טְהוֹרִים

עָלִי הַסְּפִינָה      וְדַרְשֵׁי מְדִינָה

אֲשֶׁר לִשְׂכִינָה      בְּתוֹכָהּ חֲדָרִים

וְחוֹשֵׁי בְּעוֹפֶדְךָ      וַיִּדְּאֵל תְּנִיפְךָ      55

וְקִשְׁרֵי כְּנָפֶךָ      בְּכַנְפֵי שְׁחָרִים

לָנָדִים וְנָעִים      בְּרוּחַ קָלְעִים

וְלִבּוֹת קָרְעִים      לְאַלְפֵי גִזְרִים

וַיִּרְא אֲנִי מ'      עֲזוֹנוֹת נְעוּרִים

אֲשֶׁר הֵם בְּסִפְרִי      אֱלֹהֵי סִפּוּרִים      60

- Yea, more, the iniquities  
 Of the days of age,  
 Changing ever,  
 Renewed every morning.  
 For there is no penitence  
 For wantonness—  
 And whither shall I go  
 Between the straits?  
 I imperil myself,  
 By forgetting my trespass,  
 Whilst my soul and my blood  
 Are delivered over to sin.  
 Yet trust may be drawn  
 From Him who is lavish of forgiveness,  
 And courage and strength  
 From the loosener of captives:  
 And should He judge and punish,  
 Award or deprive—  
 For good or for evil  
 His judgments are right.
- Lam. 3.23.  
 Gen. 37.30.  
 Lam. 1.3.  
 Isa. 55.7.  
 Ps. 68.7.  
 Deut. 4.2.  
 Berakhoth 54a.

|                        |                         |
|------------------------|-------------------------|
| וְאֵף כִּי־עֲוֹנוֹת    | יָמֵי הַזְּקֵנוֹת       |
| חֲלִיפֹת וּמִתְחַד־    | דְּשׁוֹת לְבָקָרִים     |
| וְאֵיךְ־לִי תְּשׁוּבָה | בְּעַד הַמְּשׁוּבָה     |
| וְאַנָּה אֲנִי־בָא     | בְּבֵין הַמַּצָּרִים    |
| אֶסְכֵּן בְּעֶצְמִי    | וְאֶשְׁכַּח אֲשָׁמִי    |
| וְנַפְשִׁי וְדָמִי     | בִּיד־חֲטָא מְסוּרִים   |
| אֲבָל יֵשׁ בְּטֹחַ     | בְּמִרְבֵּה סֶלַח       |
| וְחַיִּל וְכֹחַ        | לְמוֹצֵיא אֲסִירִים     |
| וְאִם דָּן וְנִפְרַע   | וְיוֹסִיף וְיִגְרַע     |
| עַל־יָטוֹב וְעַל־רָע   | שֶׁפָּטְיוּ יִשְׂרָאֵל: |

65

70



## II. LOVE AND BRIDAL SONGS

## 23

## A SLAVE TO LOVE

By the life of our troth, my love, by thy life  
and the life  
Of love which hath shot an arrow at me,  
Ex. 21,6. Verily have I become a slave to Love, that  
hath pierced  
Mine ear, that hath cloven my heart in twain.

23

עבד לאהבה

I - - - - | - - - - | - - - -

חי הבִּרִית דוֹדִי וְחִיָּד וְחִי  
הָאֱהָבָה שִׁירָתָהּ בִּי חֲצִי  
אִם-לֹא אֶהְיֶה עֶבֶד לָאֱהָבָה רָצְעָה  
אֲזוּי וְלִבִּי בְּתֵרָה בְּחֲצִי:



## 24

## PARTED LOVERS

- Isa. 57.9. Wherefore, O fair one, dost withhold thy  
messengers
- Isa. 13.8. From the lover whose frame is filled with the  
pains of thee?
- Knowest thou not that thy lover awaiteth  
nothing from fate  
But to hear the voice of thy greeting?
- Ps. 17.15. If parting be decreed for the two of us,  
Stand yet a little, while I gaze upon thy face.
- I know not if my heart be held back within  
my frame
- Gen. 13.3. Or if it goeth forth upon thy wanderings.
- By the life of love, remember the days of  
thy longing, as I—  
I remember the nights of thy delight.
- As thine image passeth into my dream,  
So let me pass, I entreat thee, into thy dreams.
- Isa. 51.15. Jer. 31.34. Between me and thee roar the waves of a sea  
of tears  
And I cannot pass over unto thee.
- But O if thy steps should draw nigh to cross—

## 24

## הפרידה

— — — — — | — — — — — | — — — — —

מה־לך צבִיָּה תִּמְנְעִי צִירֶיךָ  
 מִדּוֹר צִלְעִיו מִלֵּאוֹ צִירֶיךָ  
 לֹא תִדְעִי כִּי־אֵין לְדוֹדְךָ מִזְּמַן  
 בְּלִתי שִׁמְעַע קוֹל שְׁלִמּוֹתֶיךָ  
 אִם הִפְרִידָה עַל־שִׁנָּיו נִנְזָרָה  
 עֲמָדִי מַעֲט עַד־אַחֲזָה פָּנֶיךָ  
 לֹא אֶדְעָה אִם בֵּין צִלְעֵי נַעֲצָר  
 לִבִּי וְאִם יֵלֶךְ לְמַסְעֶיךָ  
 חֵי אֶהְבֶּה זְכָרִי יָמֵי חֶשְׁקְךָ כִּמּוֹ  
 אֲזַכֵּר אֲנִי לִילּוֹת תְּשׁוּקוֹתֶיךָ  
 כִּי־אֲשֶׁר דָּמּוֹתְךָ בְּחִלּוּמֵי יַעֲבֹר  
 כֵּן אֶעֱבְרָה־נָּא בְּחִלּוֹמוֹתֶיךָ  
 בִּינִי וּבִינְךָ יָם דְּמָעוֹת יִהְיֶה  
 נִלְיוֹ וְלֹא־אוּכַל עֲבֹר אֵלֶיךָ  
 אֲךָ לוֹ פַּעַם־יֶד לְעֲבֹרוֹ קָרְבוֹ

5

10

15

Then would its waters be divided at the touch  
of thy foot.

Would that after my death, unto mine ears  
should come

Ex. 28.33-34.

Ex.39.25-26

The sound of the golden bells upon thy skirts!<sup>1</sup>

Or shouldst thou be asking how fareth thy  
belovèd, I from the depths of the tomb  
Would ask of thy love and thy welfare.

Deut. 21.7.

Deut. 17.6.

Verily, to thy shedding of mine heart's blood  
There be two witnesses—thy cheeks and  
thy lips.

How sayest thou it is not true, since these be  
my witnesses  
For my blood, and that thine hands have  
shed it?

Why desirest thou my death, whilst I but  
desire  
To add years unto the years of thy life?

Prov. 4.16.

Isa. 21.4.

Though thou dost rob my slumber in the night  
of my longing,  
Would I not give the sleep of mine eyes unto  
thine eyelids?

1 Kings 18.38.

Job 14.19.

Ezek. 11.19

The fire of thee licketh up the waters of tears,  
Yea, and the waters of thy tears wear the  
hearts of stone.

<sup>1</sup> The poet refers to the bells on the skirts which are still worn in old-fashioned countries of the Orient, and also in Spain.

אָז נִבְקָעוּ מִיָּמָיו לְכַף רַגְלֶיךָ  
 לוֹ אַחֲרֵי מוֹתִי בְּאֲזָנֵי יַעֲלָה  
 קוֹל פֶּעַמָּן זָהָב עָלֵי שׁוֹלְיֶךָ  
 אִו חֲשָׂאדִי לְשֵׁלוֹם יְדִידֶךָ מִשְׁאוּל  
 אֲשָׁאֵל בְּדַדֶּיךָ וּבְשִׁלְמֶיךָ  
 אֲכֹן עָלֵי שְׂפִכְךָ דָּמִי לְבִי שְׁנִי  
 עֲדִים לְחַיֶּיךָ וְשִׁפְתוֹתֶיךָ  
 אֵיךְ תֵּאמְרֵי לֹא־כֹן וְהֵם עָדִי עָלֵי  
 דָּמִי וְעַל־כִּי שָׁפְכוּ יְדֶיךָ  
 מִה־תִּחַפְּצִי מוֹתִי וְהֵן אֶחֱפֹץ אֲנִי  
 שְׁנִים לְהוֹסִיף עַל־שְׁנֵי חַיֶּיךָ  
 אִם־תִּגְזֹלִי נוֹמִי בְּלִיל חֲשָׁקִי הֲלֹא  
 אֲתֹן שְׁנַת עֵינִי לַעֲפֹעֶפֶיךָ  
 מִיָּמִי דְּמַעוֹת לְחֻכָּה אֲשֶׁךְ וְגַם  
 אֲבִנִי לְבָבוֹת שְׁחָקוֹ מִיָּמֶיךָ

20

25

30

- Ps. 66,12. But now I come into the fire of longing for  
thee and the torrents of my weeping!  
Alas, my heart! between my tears and thy  
glowing coals!
- Yea, between the bitter and the sweet standeth  
my heart—  
The gall of parting, and the honey of thy  
kisses.
- Ex. 39,3. After thy words have beaten out my heart into  
thin plates,  
Thine hands have cut it into shreds.
- Ezek. 1,26,28. It is the likeness of rubies over pearls  
What time I behold thy lips over thy teeth.  
  
The sun is on thy face and thou spreadest  
out the night  
Over his radiance with the clouds of thy locks.
- Ezek. 16,13. Fine silk and brodered work are the covering  
Gen. 20,16. of thy body,  
But grace and beauty are the covering of  
thine eyes.  
  
The adornment of maidens is the work of  
human hands,  
Isa. 2,16. But thou—majesty with sweetness are thine  
adornment.
- Job 9,9. Sun and moon, the Plough and the Pleiads  
are zealous  
To be brothers and sisters of thine;

בָּאֲתִי בָּאֵשׁ חֲשֵׁקְךָ וּמִי בְּכִי אֲדָה  
 לְבִי בְּדַמְעוֹתִי וְנִחֲלִיךָ  
 בֵּין מֶרֶד וּמִתּוֹק יַעֲמֵד לְבִי וְהֵם  
 רֹאשׁ הַנֶּדֶד וְדָבֵשׁ נְשִׁיקוֹתֶיךָ  
 אַחֲרֵי דְבָרֶיךָ כְּפִחִים רִקְעוּ  
 אֲתוֹ פְתִילִם קָצְצוּ יָדֶיךָ  
 מִרְאָה דָמוֹת אָדָם עָלִי סִפִּיר בָּעֵת  
 אֲרָאָה שְׁפָתֶיךָ עָלִי שִׁנֶּיךָ  
 שָׁמֶשׁ בְּפָנֶיךָ וְלֵיל תַּפְרָשִׁי  
 עַל־זֹהָרוֹ עָבִי קוֹצוֹתֶיךָ  
 מָשִׁי וְרִקְמָה הֵם כְּסוֹת גּוֹפֶךְ אֲבָל  
 הַחֵן וְהִיפִי כְּסוֹת עֵינֶיךָ  
 מִשְׁכִּית עֲלָמוֹת מַעֲשֵׂה יְדֵאִישׁ וְאֵת  
 הַהוֹר וְהַחֲמָדָה שְׂכִינֹתֶיךָ  
 חֶרֶס וְסֹהַר עֵשׂ וְכִימָה קִנְאוֹ  
 לְהִיּוֹת בְּאַחֶיךָ וְאַחִיוֹתֶיךָ

35

40

45

Men and maidens think, ah! would they were  
 but free  
 To be thy slaves and thine handmaidens!

As for my share of worldly wealth, I ask for  
 nought  
 Gen. 14.23. But a thread of scarlet from thy lips, a girdle  
 from thy waist.

Cant. 5.1. My sweet wild honey is between thy lips,  
 Cant. 4.14. My spikenard and my myrrh between thy  
 breasts.

Jer. 22.24. I have placed thee as a seal upon my right  
 hand; O would that I too  
 Cant. 8.6. Might be as a seal upon thine arms.

Ps. 137.5. May I forget to discern my right hand from  
 Jonah 4.11. my left, O my doe,  
 Jer. 2.2. If I ever forget the love of thine espousals.

Separation maketh my heart bitter, when I  
 remember  
 Upon my lips the sweet honey of thy kisses.

Ex. 22.15. With the fragrance of thy pure myrrh will I  
 Ex. 30.23. endow me with fragrance:  
 Then perchance, through my fragrance, I  
 may kiss thy lips.

Lo, the glory of women is the praise of them—  
 but thou—  
 Thy praises draw glory from thee.

בָּנִים וּבָנוֹת חָשְׁבוּ אִם חָפְשׁוֹ  
 לַהֲיוֹת עֲבָדֶיךָ וְשִׁפְחוֹתֶיךָ  
 לֹא־אֲשָׁאֵלָה מִהוֹן זְמַן חֲלָקִי לְבַד  
 מִחוּט שְׁפָתֶיךָ חֲגוּר מִתְנֶיךָ  
 יַעֲרִי וְדָבְשִׁי בֵּין שְׁפָתֶיךָ כְּמוֹ  
 נֶרְדִּי וּמָרִי בֵּין שְׁנֵי שִׁדֶּיךָ  
 שִׁמְתֶיךָ כְּחוֹתֶם עַל־יְמִינִי לוֹ אֲנִי  
 אֶהְיֶה כְּחוֹתֶם עַל־זְרְעוֹתֶיךָ  
 אֲשַׁכַּח יְמִינִי מִשְׁמָאֲלִי יַעֲלֶה  
 אִם־אֲשַׁכַּחַה אֶהְבֵּת כָּל־וֹלְתֶיךָ  
 הֲמֵר נָדַד לִבִּי בְּזִכְרִי יַעֲרַת  
 נֶפֶת שְׁפָתַי מִנְּשִׁיקוֹתֶיךָ  
 בְּיַחֲיִי בְּרִיחַ מְרִדְדוֹרְךָ אֶמְהַרֶּה  
 אוֹלִי בְּרִיחִי אֲשַׁקֶּה אֶפְיֶךָ  
 הִנֵּה כְבוֹד נָשִׁים תִּהְלָתֶן וְאַתָּה  
 בָּךְ נִכְבְּדוּ הַיּוֹם תִּהְלֹתֶיךָ

50

55

60



In the field of the daughters of delight, the  
sheaves of love

Gen. 37,7. Make obeisance unto thy sheaf.

Cant. 5,1. Would that I might live until I had gathered  
Spices and myrrh from amid thy footprints.

II Sam. 5,24. I cannot hear thy voice, but I hear

I Chron. 14,15. Upon the secret places of my heart, the sound  
of thy steps.

Ex. 32,34. On the day when thou wilt revive

Isa. 26,19 The victims whom love for thee hath slain—  
on the day when thy dead shall live anew,

Then turn again to my soul to restore it to  
my body; for on the day

Of thy departure, when thou wentest forth, it  
went out after thee.

Ask, O doe of grace, for the peace of thy  
lover,

Should Time ask of thee thy request.

Ps. 107,30. Return, so our God shall restore thee to the  
haven

Ezek. 21,35; Of thy desire, and to the land of thy true  
16,3; 29,14. belonging.

בְּשִׁדָּה בְּנוֹת חֶשֶׁק אֶלְמוֹת אֶהְבֶּה

תִּשְׁתַּחֲוֶינָן לְאֶלְמוֹתֶיךָ

מִי־יִתְּנִי אֶחָיָה עַד־אַאֲרָה

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בְּשֵׁם וּמֵר מִבֵּין הַלִּיכּוֹתֶיךָ

לֹא־אֲשַׁמְעָה קוֹלְךָ אֲבָל אֲשַׁמַּע עָלַי

סִתְּרִי לִבִּי קוֹל צְעָדֹתֶיךָ

פָּקְדֵי בְּיוֹם פָּקְדֶךָ לַחַיּוֹת חֲלָלִי

חֲשַׁקְךָ וַיּוֹם בּוֹ יָחִיו מִתֶּיךָ

70

נַפְשִׁי לְהָשִׁיב אֶל־גּוֹיֹתַי בְּיוֹם

נִסְעֶךָ בְּצֵאתְךָ יֵצֵאָה אַחֲרֶיךָ

בְּשָׁלוֹם יִדְרֶךָ יַעֲלֶתֶחַן שְׁאֵלִי

אִם הִזְמֵן יִשְׁאֵל שְׁאֵלוֹתֶיךָ

שׁוֹבִי וְצוּרְנוּ יִשְׁיבְךָ אֶל־מְחֹזִי

75

חֲפָצְךָ וְאֶל־אַרְץ מְבָרָוֹתֶיךָ:

## 25

## OPHRA

Ophra washeth her garments in the waters  
Of my tears, and spreadeth them out in the  
sunshine of her radiance.  
She demandeth no water of the fountains,  
having my two eyes;  
And no other sunshine than her beauty.

25

## עפרה

— — — — — | — — — — — | — — — — —

עֲפָרָה תִּכְבֵּס אֶת־בְּגָדֶיהָ בְּמִי  
דָּמָעִי וְתִשְׁטַחֵם לְשֹׁמֵשׁ זֶהָרָה  
לֹא שְׂאֵלָה מִי הָעֵינֹת עִם שְׁתֵּי  
עֵינֵי וְלֹא שֹׁמֵשׁ לִיפִי תֹאדָרָה:

## 26

## CHOSEN OF BRIDEGROOMS

Carry ye greeting to the chosen of bridegrooms  
And his loved ones and faithful friends—  
The greeting of a lover who overcometh the  
    distance with his eyes,  
And seeth with his heart, face to face,  
When the two children of princes are joined,  
Isa. 17,10; 32,5. Children of nobles, plants of loveliness,  
Whose faces give light through the marriage  
    bower  
Like stars through the thickness of clouds.

26

למבחר החתנים

|| --- ~ | --- ~ | --- ~

שאו שלום למבחר החתנים  
ואל־דודים ורעים נאמנים  
שלום דוד יחזם רחוק בעיניו  
ולבו יחזם פנים בפנים  
בהתחבר שני ילדי נדיבים  
בני שועים ונטעי נעמנים  
ויאירו בעד חפה פניהם  
ככוכבים בעד עב העננים:

## 27

## AMID THE MYRTLES

The bridal pair stand amid the myrtles,  
Sending forth pure myrrh on every side.  
The myrtle desireth the sweetness of their  
    fragrance,  
And spreadeth his wings like a cherub above  
    them.  
The myrtle thinketh to cover their fragrance,  
But the sweetness of their spices overwhelmeth  
    his scent.

27

בין ההדסים

— — — — —

עפרים עמדו בין ההדסים  
 דרור מר שלחו אליהם  
 הדס חמד נעים ריחם ונתן  
 כנפיו ככרוב בעדם פרשים  
 ידמה ההדס ריחם לבסות  
 ובשמיהם עלי ריחו מבטים:



## 28

## WHY RISEST THOU, O SUN

Es. 2,15.

Why risest thou, O sun, why shinest thou?  
The turn of Abihail's daughter<sup>1</sup> hath come.  
She shameth the face of the sun with the  
splendour of her form,  
She hindereth the host of heaven from their  
work.  
She chooseth not to dwell in the heavens above,  
But maketh her heaven of the myrtle tree.

<sup>1</sup> Esther, the daughter of Abihail, whose name was also Hadassah, *i. e.* Myrtle.

28

מה תעלה שמש

— — — — — | — — — — — | — — — — —

מה תעלה שמש ומה תופיע  
 תר בתיאביוחיל קבר הגיע  
 תחפיר פני שמש בזר תארה  
 וצבא זבל ממעשיו תפריע  
 לא בחרה לשכן רקיעי מעלה  
 ותעשה מרהרס רקיע:

## 29

## THE FAIR MAIDEN

The night when the fair maiden revealed the  
likeness of her form to me,  
The warmth of her cheeks, the veil of her hair,  
Golden like a topaz, covering  
A brow of smoothest crystal—  
She was like the sun making red in her rising  
The clouds of dawn with the flame of her  
light.

29

# צביה

ליל גלְתָה אֵלַי צְבִיָּה נַעֲרָה  
 חֶמֶת לְחִיָּיה וְצִמְת שַׁעֲרָה  
 צָהָב כְּעֵין אָדָם בְּכִסְתּוֹ עָלַי  
 רַקַּת בְּדֹלַח לַח תְּמוּנַת תְּאֵרָה  
 דְּמָתָה כְּשֶׁמֶשׁ בַּעֲלָתָה תְּאֵדִים  
 אֶת־עֲנִי נִשְׁף בְּלֶהָב זָהָרָה:

5

## 30

## BY AN APPLE TREE

Cant. 2,17.

I lift my greeting on the wings of the wind  
To my friend, when the heat of the day be-  
ginneth to cool.  
I ask him nought but to remember the day  
of our parting,  
When we made a covenant of love by an  
apple tree.

30

## עלי תפוח

-----|-----|-----|

אֵשׁא שְׁלוֹמִי עַל־כַּנְף הָרוּחַ  
אֶל־דּוֹד כַּחֵם הַיּוֹם בְּעַת יְפוּחַ  
לֹא־אֲשַׁאֲלָה בְּלִמִּי זְכַר יוֹם הַנֶּדֶר  
בְּכֶרֶת בְּרִית אֶהֱב עָלִי תְּפוּחַ:

## 31

## THE MEETING OF THE STARS

The stars of the world have joined to-day.  
'Mid the host on high none are found like  
these.

Job 41.8. The Pleiads desire such unity,  
For no breath can come between them.  
The star of the east hath come to the west;  
He hath found the sun among the daughters  
thereof.

Ps. 19.5. He hath set up a bower of thick branches;  
He hath made of them a tent for the sun.

31

כוכבי תבל

-----

כוכבי תבל כיום חָבְרוּ  
 בצבא רום לא נמצא בהם  
 חֲמִידָה כִּימָה חֲבָרְתָם כִּי  
 רוח לא־יבא בִּינֵיהֶם  
 כוכב מִזְרַח בָּא לִמְעָרֵב  
 מָצָא שְׁמֶשׁ בְּבִנוּתֵיהֶם  
 הַקִּים חֶפֶת עֲנָפֵי עֲבוֹת  
 לְשֶׁמֶשׁ שֶׁם אֶהֱל בָּהֶם:



## 32

## THE DAUGHTER OF THE DAWN

Look if the daughter of the dawn hath rent  
 The blackness of her armour,  
 At the sound of the maiden's songs,  
 At the sound of the song of her doves.

Amos 7,16. What word shall I drop on the house of Isaac—  
 The branch that is like to the root?<sup>1</sup>  
 On the brow of the days it is graven  
 That he inheriteth dominion;  
 A man seeketh to ascend to the clouds  
 If he should seek to acquire it.

Whether it please or anger them,  
 Say unto them who would get it:  
 Turn—for the heritage of dominion  
 Belongeth to her masters.

Ex. 21,4.

Perfumes from far off lands  
 Have ridden on the wings of the wind;  
 The scent of purest spices  
 From the graceful doe they have stolen,  
 For her sake taking sweet counsel together,  
 For the times of love draw nigh.

Ps. 55,15.

Come down, her belovèd—why tarriest thou  
 To feed amid her gardens?

Cant. 6,2.

Turn aside to the couch of love,  
 To gather her lilies.

<sup>1</sup> The son that is like the sire.

## 32

## בת שחר

----- | -----

שחרות שריוניה      שור אם קרעה בת-שחר  
ולקול שיר יוניה:      אליקול שירי הנערה

מה אטיף על-בית ישחק ענף דומה שרש  
על-מצח ימים הוחק      כי הוא משרה יורש  
יִדרש לעלות אל-שחק      איש לקנותה דרש 5

אמרו אליקוניה      ייטב להם אז יחר  
תהיה לאדוניה:      שובו כי נחלת משרה

מרקחים ממרחקים      בנפירות רכבו  
ריח בשמי תמרוקים      מיצלת-חן גנבו  
בעבורה סוד ממתקים      עתות דודים קרבו 10

דודה רד מה-תתאחר      לרעות תוך גניה  
לערוגת אהבה סורה      ללקט שושניה:

- Cant. 7.14. Sweet apples of her breasts  
 Give forth their fragrance;  
 For thee she hideth in her necklaces  
 Precious fruits shining like light:  
 Wait a little for her precious fruits  
 Until the moon be full.  
 For full-moon it will be tomorrow—  
 Like one of the moons of her adornment,  
 And to thee she will be a lamp,  
 Lighting up her bowers.
- Isa. 30.26. Beautiful is thy fair gazelle—  
 Her light is sevenfold;  
 She would shame, but for her veil,  
 All the stars of heaven.  
 Pomegranates upon a watered branch—  
 Guard them from other eyes!  
 Though she bring her serpents forth  
 From behind her veil,  
 Thou shalt have no fear of them:  
 Her adders have no venom.
- Cant. 4.6. The soul of the hill of frankincense  
 Thirsteth for the mountain of myrrh,  
 Hos. 2.22. Until he have betrothed her to himself in  
                   faithfulness,  
 Ps. 84.4. And the swallow hath found her a nest.  
 Cant. 6.10. Pure and fair as the moon—  
 All praise faileth to tell of her.
- Job 38.32. The dawn of her countenance darkeneth  
 The Great Bear and his train;  
 Ex. 25.37. And a lamp of grace she lighteth  
 Before her face.

|                  |                   |    |
|------------------|-------------------|----|
| היום נחגגו ריח   | דודאים מדדיה      | 15 |
| מגד אור זרח      | לך תצפון ברכידיה  |    |
| עד ישלם ירח      | יחל קט למגדיה     |    |
| חד משהרגיה       | כי סהר יהיה מחר   | 20 |
| תאיר משכניה:     | ולך תהיה למגורה   |    |
| אורה שבעתים      | נאורה לך עפרת נזה |    |
| כל-כוכבי שמים    | החפירה לולי מסוה  | 25 |
| שמרה מעינים      | רמני סעיף רזה     |    |
| צעוף צפעוניה     | כי הוציאה מאחר    |    |
| אין רזש בפתניה:  | אך את מהם אל תירא | 25 |
| אל-הר המור צמאה  | נפש גבעת הלכונה   |    |
| ודרור קן לה מצאה | עד ארשה לו באמונה |    |
| כל-מהלל בה נלאה  | ברה יפה כלבנה     |    |
| עיש על-בניה      | שחר פניה שחר      |    |
| אל עבר פניה:     | ומגורת חן האירה   |    |

## 33

## TO THE BRIDEGROOM

(For rhymed version see page 159)

- Eccl. 11.9. Rejoice, O young man in thy youth,  
And gather the fruit of thy joy,  
Thou and the wife of thy youth  
Ruth 4.11. Who cometh to thine house.
- Precious blessings of the only God  
Deut. 33.16. Shall come upon thine head together,  
Job 21.9. And thine house shall be at peace from dread,  
And all who rise against thee shall be cut off.  
And when thou liest down thou shalt not be  
afraid;  
Prov. 3.24. Thou shalt lay thee down and thy sleep  
be sweet.
- Ps. 45.5. In thine honour, my bridegroom, ride on and  
prosper,  
Raise up and put forth thy beauty;  
And the heart of thine enemies God shall  
pierce,  
And the sins of thy youth He will forgive,  
And will bless thee in all the doings  
Deut. 28.20. Of thine hand and in all thine increase.  
Deut. 16.15.
- Eccl. 12.1. And remember thy Rock and thy Creator  
When the good cometh which He shall bring  
thee,

33

שמח בחור

שמח בחור בילדותך וארה פרי שמחתך  
אתה ואשת נעוריך הבאה אל ביתך:

יקר ברפת אל מִיָּחַד  
תבואתה לראשך יחד  
וביתך שלום מפחד  
וכל־מתקומם בך נכחד

5

ואם־תשכב לא־תפחד ושכבת וערבה שנתך:

הדרך חתני רכב וצלח  
ותפארתך העלה ושלח  
ולב איבִּיךָ אל יפלח  
וחטאת נעוריך יסלח

10

ויברך בכל משלח ידך וכל־תבואתך:

וזכר צורך ובוראך  
בעת מבוא השוב יביאך

For children, in course of the days, shall  
come to thee,

Deut. 33,25. And as thy days, so shall thy strength be.

Blessed be thou in thy coming in

Deut. 28,6. And blessed be thou in thy going out.

Thy word shall be with men of perfection,

So thou be discreet wherever thou turn;

And thine house shall be firmly builded,

Isa. 58,9. And "Peace," thou shalt call and God shall  
reply,

And peace shall be thine habitation, and with  
the stones

Job 5,23. Of the field thy covenant.

Thine honour shall ascend, and tarry not,

And thee shall He call, yea, shall choose,

And thy light in the night and the gloom

Isa. 58,8. Then shall break through like the dawn;

And for thee, from the womb of the morning,

Ps. 110,3. The dew of thy youth!

כִּי בְנֵי יָמִים יְבוֹאוּךָ

15

וּבְיָמֶיךָ דָּבָאָךְ

וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

בְּרוּךְ אַתָּה בְּבֹאָךְ

דָּבָרְךָ בְּמַתִּי חֵם תִּקְנֶה

לְמַעַן תִּשְׁכִּיל בְּכָל תַּפְנֶה

וּבֵיתְךָ יִכּוֹן וַיִּבְנֶה

20

וְשָׁלוֹם תִּקְרָא וְאֵל יַעֲנֶה

וְשָׁלוֹם נִתַּךְ וְעַם־אֲבֹנֵי חֲשֹׁדָה בְּרִיתְךָ:

הַדּוֹרְךָ יַעֲלֶה וְלֹא יֵאָחֵז

וְאוֹתְךָ יִקְרָא גַם יִבְחַר

וְאוֹרְךָ בְּלֵילוֹת וְשֹׁמֵר

25

אֲזִי יִבְקַע כְּשֹׁמֵר

וְלֶךְ מִרְחֹם מְשֻׁחַר טַל יִלְדְּתְךָ:



## 34

## AMID THE TREES OF EDEN

Thou who, amid the trees of Eden, art a  
    flowering myrtle tree,  
And amid the stars of heaven, art the bright  
    Orion,  
God hath sent to thee a cluster of pure myrrh  
Of His own work, not the perfumer's skill.

The dove from whom, that day she nested  
    in the myrtle tree,  
The myrtle stole her fragrance and gave forth  
    perfume—  
Ask not, while with her, for the sun to rise;  
She asketh not, with thee, for the rising of the  
    moon.

34

בין עצי עדן

|| - - - | - - - | - - -

את בין עצי עדן הדס פרח  
 ובכוכי שחק כסיל זרח  
 שלח לך האל צרור ממרדור  
 ממעשיו לא מעשה רקח  
 יונה אשר יום קננה בין ההדס  
 גנב הדס ריחה וגמן ריח  
 אל-תשאלה עמה עלות שמש כמו  
 לא-תשאלה עמך עלות ירח:

## 35

## UNTO THE STARS TO REACH THEE

Would that morning might pursue me with  
the wind  
That kisseth her mouth and swayeth her body;  
And would the clouds might bear to her my  
greeting—  
Then, like her frame, so would the hardness  
of her heart be moved.  
Thou gazelle, that choosest to rest upon the  
stars<sup>1</sup>,  
Have pity upon him who must fly unto the  
stars to reach thee.

<sup>1</sup> The Bear.

35

# עדי עש יעופף

— — — — —

לו שחרים ירדפוני ברוח  
 המנשק פיה וגופה יגופף  
 ועננים לו נשארו לה שלומי  
 אז במתנה קשי לבבה ירופף  
 יעלה בחרה עלי־עש מנוחה  
 רחמי את־אשר עדי־עש יעופף:

5

## 36

## THE GARDEN OF HIS DELIGHT

Cant. 4.16. Let my belovèd come into his garden  
 Cant. 1.12. And prepare his table and his seat,  
*To feed in the gardens.*

The glorious flowers of the garden of his  
 delight—  
 On these shall he set his eyes,  
*To gather lilies;*

Cant. 7.14. And shall eat the hidden fruits,  
 The new and old.

My belovèd, turn in to me,  
 To my porch and my temples;  
*To feed in the gardens*

Show thyself in my tents,  
 Among the beds of mine aloe trees<sup>1</sup>.  
*To gather lilies*

Behold, for thee, breasts of pomegranates  
 Given for a gift!

My belovèd is mine and I am his  
 When I knock at the habitation of his temple;  
*To feed in the gardens*

<sup>1</sup> My tents מִתְּנָאִים; my aloes מִלְּאִים

## 36

## גן עדנו

----- | ----- (א ג)  
 ----- | ----- (ב ד)  
 ----- | ----- (ה)

יבא דודי לגנו      ויכין מסבו וכנו

לרעות בגנים

הוד פרחי גן עדנו      עליהם ימן עינו

ללקט שושנים

[וארה מגדים צפונים      חדשים גם ישנים:]

דודי סודה אלי      לאולמי והיכלי

לרעות בגנים

הראה באהלי      בינות ערוגות אהלי

ללקט שושנים

האלף שדי רמונים      מתנה נתונים:

לי דודי ואני לו      בדפקי נזה היכלו

לרעות בגנים

[<sup>1</sup> Some editions insert after line 5 the following two lines:

כן בגי שקרי אקנים      ישיון עוד בכתמים

Ed.] דשנים ורענים

- Cant. 2.4. His banner over me is love,  
 Cant. 2.6. And his left hand is under my head;  
                   *To gather lilies*  
 He waters the gardens with a fountain,  
 Isa. 33.16. His waters are faithful.
- Ezek. 23.6. The chosen of desire are met:  
 They disport themselves in the garden of  
                   love;  
                   *To feed in the gardens*  
 Jer. 2.21. Precious plants they plant,  
 Isa. 6.13. Holy seed they sow,  
 Ezra 9.2.                   *To gather lilies*  
 Isa. 17.10. Cuttings of glorious trees,  
 Plants of pleasantness.
- Num. 24.5. How goodly are the tents  
 Where the children of nobles meet,  
                   *To feed in the gardens*  
 Sitting under the shadows,  
 In the gardens by the aloes.  
                   *To gather lilies*  
 God shall give them a heritage of joy—  
 Ps. 127.3. Children—the heritage of the Lord.

- וְעָלִי אֶהְבֶּה דָּגְלוֹ      וּתַחַת לְרֹאשִׁי שְׂמֹאלוֹ  
 לְלֶקֶט שׁוֹשָׁנִים  
 יִרְוֶה בְּמַעֲיָן בָּנִים      מִיָּמִיו נְאֻמָּנִים: 15
- בְּחֹרֵי הַמֶּד נִפְגְּעוּ      בְּגֵן אֶהְבֶּה יִשְׁתַּעֲשְׂעוּ  
 לְרַעוֹת בָּנִים  
 נְטָעֵי שׁוֹרֵק יִטְעוּ      וְזָרַע קֹדֶשׁ יִזְרְעוּ  
 לְלֶקֶט שׁוֹשָׁנִים  
 שְׁתִּילֵי הָוֶד נִצָּנִים      נְטָעֵי נְעֻמָּנִים: 20
- מִה־טָבוֹ אֶהְלִים      שֵׁם נִפְגְּעוּ בְּנֵי אֲצִילִים  
 לְרַעוֹת בָּנִים  
 וְשִׁבְתָּם תַּחַת צִלָּלִים      בְּנֹנוֹת עָלִי אֶהְלִים  
 לְלֶקֶט שׁוֹשָׁנִים  
 אֵל יִנְחִילֵם עֲדָנִים      נְחֹלֶת אֲדָנִי בָנִים: 25

[\* The translator seems to read בְּנֹנוֹת, which makes better sense. Ed.].



## 37

## DOVE BESIDE THE WATER BROOKS

Cant. 5,12. Dove beside the water brooks—  
Gen. 3,6. A delight is she to the eyes.

Job 28,1. Lo, there is a mine for silver,  
But one like my dove, who can find?  
Cant. 6,4. Beautiful is my love like Tirzah,  
Comely as Jerusalem.

Why turneth she hither and thither  
To dwell in tents,  
Since in my heart is a camp for her dwelling,  
Ps. 104,25. Great and wide?

Her bosom hath taken spoil of my heart  
And wrought upon me  
Enchantments, which the magicians  
Of Egypt could not do.

37

יונה על אפיקי מים:

זולת לשבת חתונה

-----

יונה על-אפיקי מים

תאונה היא לעינים:

הן יש לבסוף מוצא

וביונתי מי ימצא

יפה רעיתי בתרצה

5

נאווה כירושלים:

ולאנה ואנה תפנה

לשכן באהלים והנה

בלבבי לשכנה מחנה

גדול ורחב ידים:

10

ידיה ללבי שסו

ויעשורבי וינסו

להטיהם אשר לא יעשו

כן חרטמי מצרים:

Consider the glory of a precious stone—  
How it is red and how it is white;  
And marvel to behold upon one stone  
Seven facets.

Zech. 3,9.

Num. 11,7.

Turn for me into honey the gall of adders:  
For every man marrieth for substance,  
But I give my heart to thee  
A double portion.

I Sam. 1,5.

Cheek of lilies, and mine eyes gathering;  
Breasts of pomegranates, and mine hands  
harvesting;  
If thy lips be glowing coals  
Then let my jaws be tongs!

Thy two locks of hair are like an ambush  
For the wolves of evening;  
The light of thy cheek mingleth with them  
Like morning light amid the shadows.

A graceful doe, like gold of Ophir,  
With her light she shameth the light of day;  
Like the moon, like paved work of sapphire,  
As it were the very heaven.

Ex. 24,10.

הוד אָבן יקרה קבן  
איד תאדם ואיד תתלבן  
ותמה בחזות על-אָבן  
אחת שבָּעָה עינים:

15

הפכילי לצוף ראש פֶּתֶן  
כי כל-איש בהון יתחמן  
ואני לך לבבי אתן  
מנה אחת אפים:

20

לחי שושן ועיני קטפים  
שדי רמון וידי אספים  
אם שפתותיך רצפים  
מלקוחי מלקחים:

25

ושתי מחלפות כאורב  
משערך ואבי ערב  
אור לחידך בם מתערב  
כאור בקר בין ערבים:

30

יעלתיחן וכתם אופיר  
במאורה מאור יום תתפיר  
ולבנה כלבנת ספיר  
וכעצם השמים:

- Prov. 31.18. There is no darkness before her radiance,  
Her lamp is not quenched at night;  
Isa. 30.26. To the light of day her light is joined,  
Till it be sevenfold.
- Gen. 2.18. This lover hath no friend at his side:  
Come thou, be a help for him.  
Eccl. 4.9. For it is not good that man should be alone,  
But goodly to be twain.
- Ezek. 16.8. The times of love draw nigh to thee,  
The season cometh to make us one;  
Cant. 7.1. So shall draw near the time of times  
To the dancing of two camps.

חֲשֹׁךְ אֵין לְגִנֹּד זְהֵרָה  
 לֹא־יִכְבֶּה בְּלִילָה נֶרָה  
 וְעַל־אֹר יוֹם נֹסֵף אֹרָה  
 וַיִּהְיֶה לְשִׁבְעָתַיִם:

35

זֶה דֹד וְאֵין רַעְיָה לְצִדּוֹ  
 בָּאֵי הֵי עֶזֶר כְּנָגְדּוֹ  
 כִּי לֹא־טוֹב הָיִיתוּ לְבִדּוֹ  
 וְטוֹבִים הַשָּׁנִים:

40

קָרְבוּ לָךְ עֲתוֹת דּוֹדִים  
 וּבֹא מוֹעֵד לְהִיּוֹת אַחֲדִים  
 כִּן יִקְרַב מוֹעֵד מוֹעֲדִים  
 לְמַחֲלַת הַמַּחֲנִים:

45

## 38

## FORSAKEN

(The Hebrew text is translated from an Arabic song)

(For rhymed version see page 161)

I am of little worth and poor when parted  
From my glory, and my limbs become like a  
shadow,  
Until I am grown old, but not by reason of  
my years.  
For lo, my witnesses—the years of my pil-  
grimage!  
But I have grown old in his faithlessness;  
for if indeed  
He would return to me, my youth too would  
return.

38

## העתקה משיר ערבי

1 - 1 - 1 | 1 - 1 - 1 | 1 - 1 - 1

נִקְלוּתִי וְנִדְלוּתִי לְפָרֹד  
צָבִי וַיִּהְיוּ כַּצֵּל וַיֶּצֶר־י  
עָדִי שִׁבְתִּי וְלֹא מָרַב שְׁנוֹתִי  
וְהֵן עָדִי שְׁנֵי חַיִּי מְגוּרִי  
אֶבֶל שִׁבְתִּי בְּבִגְדֵי־דָבִי וְאֵלֹ  
יִשׁוּבְנֵי יִשׁוּבוֹן לִי נְעוּרָי:





### III. POEMS OF FRIENDSHIP

## 39

## TO RABBI ISAAC THE ORPHAN

Earth, like a little child, was sucking  
 But yesterday the rains of winter, with a  
     cloud for nurse;  
 Or she was a bride prisoned by the winter,  
 Whose soul was yearning for the times of love.  
 She longed for the wooing-time until the  
     summer came,  
 And then the longing heart was healed.  
 With raiment of golden terraces and broidered  
     work of linen, she is like a maid  
 Delighting, revelling in her fair attire;  
 Each day she maketh changes in her broideries  
 And apportioneth apparel unto all about her.  
 From day to day she changeth the colours of  
     her plants  
 From hue of pearl to sard and emerald.<sup>1</sup>  
 White is she now and green, and now she is  
     red;  
 She is like a fair one kissing her beloved.  
 So beautiful are her flowers that meseemeth  
 She hath robbed the very stars on high.

Cant. 5,13.

<sup>1</sup> For alternative renderings in English of names of precious stones, see *British Museum (Natural History) Special Guide (No 5) to Exhibition of Animals, Plants, and Minerals mentioned in the Bible*, sec. ed. London, 1911.

## 39

## בך הגביר יצחק

|| --- | --- | --- ||

אַרץ כְּלִדָּה הִיְתָה יוֹנֶקֶת  
 נִשְׁמִי סִתּוֹ אֶתְמוֹל וְעַב מִיִּנְקָת  
 אוֹ הִיְתָה כְּלָה כְּלוּאַה בִּסְתּוֹ  
 נִפְשָׁה לְעַתּוֹת אֶהְבָּה שׁוֹנֶקֶת  
 חֲשָׁקָה לְעַת דּוֹדִים עֲדִי נָנַע וְזָמָן 5  
 קִיץ וְבוֹ נִרְפָּא לִבִּי חֲשָׁקֶת  
 בְּלִבוֹשׁ עֲרוּגָת פָּז וְרִקְמַת שֵׁשׁ כִּבְת  
 מִתְעַנְנָה בְּלִבוֹשׁ וּמִתְפַּנֶּקֶת  
 כְּלִיּוֹם חֲלִיפוֹת הִרְקָמוֹת תַּחֲלִיף  
 וּלְכָל־סִבִּיבֶיהָ פְּסוֹת חֲלָקֶת 10  
 מִיּוֹם לִיּוֹם עֵינִי צִמְחִים תִּהְפֹּךְ  
 עֵין דֶּר לְעֵין אָדָם וְעֵין בְּרִקְת  
 תִּלְבִּין וְתוֹרִיק עַת וְגַם עַת תֵּאָדִים  
 תִּמְשִׁיל צִבְיָה אֶהְבָּה נִשְׁקֶת  
 יְפוֹ פִּרְחֶיהָ מְאֹד עַד אֶחָשׁוּב 15  
 כִּי כּוֹכְב־יֵאֵל הִיְתָה עֲשָׁקֶת

Cant. 4.13.

Ps. 78.21.

The garden of her plants have we sought early  
With the daughter of the vine, that burneth  
with flames of love—

Cold as the cold snow in the hand of him that  
holdeth her,

But within him she is like a kindling fire:  
Out of an earthen vessel she riseth like the  
sun;<sup>1</sup>

We bring a cup of onyx and she is poured forth.  
With her we walk under the shadows, about  
The garden that laugheth through the weeping  
of the showers;

That rejoiceth while the tears of the clouds  
are on her face,

Like a sprinkling of crystals scattered from a  
necklace;

That is glad for the swallow's voice, as for  
sweet wine,<sup>2</sup>

Nahum 2.8.

Ezek. 7.16.

And the voice of the dove cooing and taking  
sweet counsel,

Singing through her leaves as a maiden singeth

Nahum 2.5.

Through her veil, leaping and flitting to and fro.

My soul seeketh eagerly for the morning wind,  
For therein it embraceth the perfume of the  
belovèd—

The wind that playeth with the myrtle to  
make it waft

Its perfume to them that love, but are very  
far away.

<sup>1</sup> תָּרֵשׁ "earthen" and תָּרֵס "the sun" are identical in sound

<sup>2</sup> This for the sake of the similarity in sound in the  
words תָּרֵשׁ קִים and קִים קִים

פָּרַדְס שְׁלֵחִיָּה שְׁחַרְנוּהוּ בְּבֵת־  
 נָפֶן בְּרִשְׁפֵי אֶהְבָּה וְשָׁקֶת  
 קָרָה בְּקֶר שֶׁלֵּג בִּיד תַּפְשָׁה אָבֵל  
 בִּינוֹת קָרְבִּיו הִיא כְּאֵשׁ דּוֹלָקֶת  
 מִתּוֹךְ כְּלֵי חֶרֶשׁ בְּחֶרֶס תַּעֲלֶה  
 נִיֵּשׁ כְּלֵי שָׁהִם וְהִיא מוֹצֶקֶת  
 בָּה נִהְלָךְ תַּחַת צִלָּלִים עַל־סִבִּיב  
 נָנָה לְבִכִּית הָרָבִיב שְׁחָקֶת  
 תִּשְׁמַח וְדַמְעַת עַב בְּפָנֶיהָ רָסִים  
 כּוֹרֵק בְּדִלָּח מַעֲנֵק זֶרֶקֶת  
 תִּשְׁשֵׁשׁ עַל־י קוֹל סִים בְּעַל עָסִים וְקוֹל  
 יוֹנָה מְנַהֶגֶת וְסוֹד מִמִּתְקֶת  
 תֵּרֵן בְּעַד עֲלָה כְּרֹן עֲלָמָה בְּעַד  
 מִסְדֵּךְ וְרִקְדַּת וּמִשְׁתַּקְשָׁקֶת  
 נִפְשֵׁי לְרוּחַ הַשְּׁחָרִים שְׁחָרָה  
 כִּי בָה לְרִיחַ הַיְדִיד חֲבָקֶת  
 רוּחַ מִשְׁחָקֶת וְתִנִּיף הַהֶדֶס  
 רִיחוֹ לַחֲשָׁקִים רָחֲקוּ מִרְחָקֶת

20

25

30

And the myrtle boughs rise proudly aloft and  
bend low,

And the palm branches clap their hands at  
the singing of the birds,

Waving and bowing before the face

Of Isaac, and the whole world laughing with  
his name,

Gen. 21.6.

For she said, "Hath not God made me to  
laugh

Since I take fast hold of the cords of Isaac?"

I speak, and none denieth my words, in praise  
Of his honour; and every ear that hearkeneth  
consenteth.

The fame of all princes is divided between  
good and evil,

Yet surely is his name only good without  
dissent.

How sweet to mine ear to hear of him

While my soul is busied in remembering him;

Aye, beholding his likeness, it addeth the more—

Prov. 25.1.

Even twofold praise, re-echoing the song.

Of thee, O lordly Isaac, my tongue shall sing

Isa. 32.4.

Glowing words, flowing songs without pause;

For I make a covenant with thee, for the days  
of my life,

That my tongue shall not be silent from thy  
praise.

Which shall I set first of thy praises,

Since thy soul is joined to every honour?

With thee do noble thoughts pitch their  
tents;

- וסעיף הדם יגאה ויכפל וכף  
 תמר ברן צפור לכף ספקת 35  
 מתנופפה משמחה נגד פני  
 יצחק ותבל עם־שמו צחקת  
 תאמר הלא עשה אלהים לי צחוק  
 כי בעבת יצחק אני מחזקת 40  
 אמר ואין משיב אמרי על־שבח  
 הודו ואזן שמעה מצדקת  
 שם כל־נדיבים נחלק אל־טוב ורע  
 אכן שמו רק טוב בלי מחלקת  
 מהנעמה אזני בשמעו כאשר 45  
 נפשי בזכרו היתה עוסקת  
 אך בחזוניה את־דמותו יספה  
 שבח וכפלים לשיר מעתקת  
 כך הנביר יצחק לשוני תענה  
 צחות ושיר תחביר ולא־מפסקת 50  
 כי אכרתה עמד ימי חיי ברית  
 ממלה־לך בל־תהי שתקת  
 מהזאת אקדם משבח־ך והן  
 נפשך בקל־מיני יקר מדבקת  
 כך הנדיבות אהליהם תקעו 55





ולך תבונה מחנה מזעקת  
 נפשך בְּרוּדֵי הַתְּבוּנָה רוּחָהּ  
 ולתעלמה אחרית בודקת  
 כי מצאה קן לה בלבד ותהי  
 משתעשעה עמך ומתרפקת  
 לכן פרה ורבה והנחל זרעך  
 רוח נדיבה לך ניר מענקת  
 וראה בני בנים לבניך ועב  
 חסד עליהם תהיה יוצקת:

## 40

## TO RABBI SAMUEL HA-NAGID

- Nahum 3.17. The chosen of crowns  
 For the chosen of crowned,  
 And the song of songs  
 For the prince of princes!
- Isa. 21.6. Set thou a watchman;  
 What he seeth let him tell:  
 He will see the chariot  
 Of Samuel the Prince;
- Ex. 15.20. And timbrels and dances  
 Ranged round about him;  
 For every neck a chain
- Ezek. 16.11. And on every hand a bracelet;  
 He goeth out in his thousands,  
 Num. 9.16. And so may he ever be—
- To rescue the martyrs,  
 To loose the bound.
- Ps. 45.3. Thou art fairer  
 Than the sons of men—  
 So art thou worthy  
 To be their prince.  
 Thy shadow is a canopy  
 Over all their glory,  
 Isa. 4.5. Their peace is in thy peace,  
 Jer. 29.7. And of thine honour is their honour;  
 In thy shadow they live  
 Among a nation that enslaveth them,

## 40

## שמואל הנגיד

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למבחר מנזרים  
לשר השרים:

מבחר נזרים  
ושיר השירים

אשר יראה נגיד  
שמואל הנגיד  
אשר סביביו העמיד  
ועל-כל-יד צמיד  
וכן יהיה תמיד

העמד המצפה  
וראה מרכבת  
ותפים ומחלות  
לכל-צואר רביד  
יצא באלפיו

5

והתר נאשרים:

להציל נמסרים

מבני אדם  
להיות נגידים  
על-כל-כבודם  
ומהודך הודם  
עם-גוי מעבידם

יפיפית  
וכן זכית  
וצלך חפה  
שלומם בשלומך  
בצלך יחיו

10

- Cant. 2.2.      Like lilies abiding  
                    In the midst of thorns.
- II Kings 2,11-12.      He is a chariot for his people  
                            And he their horseman,  
Prov. 15.4.      And a tree of life and healing,  
Ezek. 47,12.      Bringing forth new fruit every month,  
                            By the rivers of righteousness  
Jer. 17.8.      Spreading out his roots  
I Kings 10.8.      Happy are his servants,  
II Chron. 9.7.      And happy are his men;  
                            He ruleth yet with God  
Hosea 12.1.      And is faithful among His saints.
- And his works are brought to remembrance  
                            To teach uprightness.
- The heart of the proud ones of Shinar<sup>1</sup>  
                            Cry out to behold him,  
                    And the councillors of Egypt  
                            Yearn after his mouth;  
                    For his thoughts  
                            In God's secret counsel are shining,  
                    When a man inquireth  
II Sam. 16,23.      Of the word of God.  
                    He is a refuge and a strength  
                            To those trembling and astounded
- In dens of young lions,  
Cant. 4.8.      On mountains of leopards.
- Unto the uttermost part of the earth,  
                            Take wing,<sup>2</sup> O my songs!

<sup>1</sup> Babylon.

<sup>2</sup> Reading כנף "wing". Another reading is יד "hand".

בין הדרדרים:

בשושנים דרים

והוא פָּרָשִׁי  
יִבְכֶּר לְהַרְשִׁי  
יִשְׁלַח שָׂרָשִׁי  
וְאֲשָׁרִי אֲנִשִּׁי  
וְנֶאֱמָן עִם קְדוּשִׁי

הוא לַעֲמוֹ רָכַב  
וְעַץ חַיִּים מִרְפָּא  
עַל פְּלִגְרֵצֶדֶק  
אֲשָׁרִי עֲבָדִיו  
עוֹד רֹד עִם־אֵל

15

ללמד מִיִּשְׁרָאֵל:

ומַעֲשֵׂיו נִזְכָּרִים 20

לְחַזוֹתוֹ יְהִים  
אַחֲרֵי פִיו נִגְהִים  
בְּסוֹד אֵל נִגְהִים  
בְּדַבַּר דְּאֱלֹהִים  
הַרְדִּים וְתַמְהִים

לֵב נֶאֱוָנִי שִׁנְעָר  
וַיִּעְצֵי מִצָּרִים  
כִּי מִחֲשָׁבִיו  
כְּאֶשֶׁר יִשְׁאַל־אִישׁ  
מִחֲסָה וְעוֹז לִי

25

וְהָרִי הַנִּמְרִים:

בְּמַעֲוֹנוֹת כְּפִירִים

שֶׁאוֹ כָּנַף, רִנְנִי

אֶל־כָּנַף דָּאָרְץ

Publish tidings in Spain  
To my brethren and my sons,  
That I minister  
Unto Samuel, the chief of my princes,  
And Samuel doth minister  
Before the face of the Lord;  
And I had not believed to see  
That which mine eyes have beheld—

I Sam. 2,18.

Prov. 12,18.

A tongue of healing for bodies,  
And life for the flesh.

|                          |                            |    |
|--------------------------|----------------------------|----|
| לְאֶחָי וּבְנֵי          | וּבְשָׂרוֹ בְּסִפְּרָד     |    |
| שְׁמוּאֵל רֹאשׁ קְצִינֵי | כִּי אֲנִי מְשֻׁרֵת        |    |
| אֶת־פָּנָי יְיָ          | וּשְׁמוּאֵל מְשֻׁרֵת       | 30 |
| אֲשֶׁר רָאוּ עֵינֵי      | וְלֹא־הָאִמְנָתִי רְאוּת   |    |
| וְחַיֵּי בְּשָׂרִים:     | לְשׁוֹן מְרִפָּא פְּגָרִים |    |



## 41

TO RABBI MOSES IBN EZRA—  
ON PARTING

We know thee, O separation, from the days of  
youth,

Jud. 5,21. And the river of weeping—that ancient river!  
Shall we strive with fate, that hath not sinned,  
And with days, though days bear no iniquity?  
They run in circles, in a right course,  
And naught is perverse nor crooked in the  
Heights.—

Can this be a new thing, since naught in the  
world is new,

And since her laws are inscribed by the  
finger of God?

And how shall her words change, since they  
all

Ps. 77,11. Are sealed by the ring on the right hand of  
the Most High?

And every cause is re-found in the circuit,  
And every new thing hath been already many  
times;

Gen. 25,23. And man is united but to be parted again,  
To bring forth out of one nation many nations.

Gen. 11,1-9. For had not the sons of man been divided  
from of old,

Then would the earth not be filled with peoples.

## 41

## לנדר משה

יִדְעָנוּךְ נִדְרֵי מִימֵי עֲלֻמִּים  
 וְנַחַל הַבְּכִי נַחַל קְדוּמִים  
 הָרַב עִם הַזָּמֶן עַל־לֹא חֲטָאָה  
 וְעַם־יָמִים וְאֵין עוֹן לְיָמִים  
 פְּלָכִים הֵם בְּקוֹרֶצֶדֶק יְרוּצוֹן  
 וְאֵין נִפְתָּל וְעֶקֶשׁ בְּמְרוֹמִים  
 הִזָּה חֹדֶשׁ וְאֵין תִּכְבֵּל חֹדֶשֶׁה  
 וְחִקְיָה בְּאַצְבָּע אֶל רְשׁוּמִים  
 וְאֵיךְ יִשְׁנֻ דְּבָרֶיהָ וְכָלֶם  
 בְּטַבְעַת יָמִין עֲלִיוֹן חֲתוּמִים  
 וְכִלְסָבָה מְצוּאָה בְּמִסְכָּה  
 וְכִלְחֹדֶשׁ כְּבֹר הִיָּה פְעָמִים  
 וְלֹא חֵבֶר אָנוּשׁ כִּי אִם־לְפָרֶד  
 לְהוֹצִיא מִלֵּאִם אֶחָד לְאָמִים  
 וְלֹלֵא נִפְרְדּוּ מֵאֵז בְּנִי־אִישׁ  
 אֲנִי לֹא־מְלָאָה אֶרֶץ עַמָּמִים

5

10

15

- A thing may be which is both good and evil,  
 Prov. 3,8; 14,30. That hath in it both marrow and rottenness  
 for the bones:
- Isa. 8,21. If a man wax wrathful he curseth his day,  
 And denounceth his angered moments;  
 Yet that is the day that others bless,  
 Job 21,13. The very day they spend in pleasantness.  
 Moreover, all food in the mouth of the healthy  
 man is like honey,  
 But honey in the mouth of the sick is like  
 juniper.<sup>1</sup>  
 And as for him that sorroweth, the lights are  
 dark to his eyes:  
 He seeth them not—they are hidden from him—  
 Ex. 40,35. Like mine eyes, on this day when the cloud  
 resteth upon them,  
 When they pour forth floods at the parting  
 from Moses—  
 The fount of wisdom, in whose mouth I find  
 The place of gold, the mine of purest ore.
- Friendship bound up my soul with his soul  
 While the chariots of flight were not yet  
 harnessed,  
 While as yet my soul had not adventured upon  
 parting,  
 And the sons of the days were all with us  
 complete.  
 The daughters of the days did bear us singly,  
 But the daughter of love bore us as twins,  
 Cant. 5,13. In faithfulness, upon a bed of spices,

<sup>1</sup> Compare Marcus Aurelius: VI, lii.

וַיֵּשׁ דְּבַר אֲשֶׁר יֵיטֵב וַיֵּרַע  
 וּבּוֹ שְׁקוֹי וַרְקֵב לְעַצְמִים  
 בְּהִתְקַצֵּף אָנוּשׁ יוֹמוֹ יִקְלַל  
 וַיִּקָּב אֶת־דָּנָעָיו הַזְעוּמִים 20  
 וְהוּא הַיּוֹם יִבְרַכּוּהוּ אַחֲרָיִם  
 אֲשֶׁר אֹתוֹ יִבְלּוּ בְנֵעִימִים  
 וְכָל־מֵאֲכָל בְּפִי בָרִיא כְנֻפֹת  
 וְהִנֵּפֹת בְּפִי חֲלָה רִתְמִים  
 וְדֹאגַי יִחְשְׁכוּ אוֹרִים בְּעֵינָיו 25  
 וְלֹא יֵרָאֵם וְהֵם לוֹ נַעֲלָמִים  
 כְּעֵינֵי יוֹם שָׁכֵן עֲנָן עַל־יָהִם  
 לְנֹד מִשָּׁה וְהֵם יִדְרוֹת וְרָמִים  
 מְקוֹר חֲכָמָה אֲשֶׁר אִמְצָא בְּפִיהוּ  
 מְקוֹם הַפֹּז וּמִחֲצַב הַכְּתָמִים 30  
 יִדְרוֹת קֶשֶׁרָה נִפְשֵׁי בְנֵפֶשׁוֹ  
 בְּעוֹד רֶכְבִּי גִדְד אֵינָם רִתוּמִים  
 בְּעוֹד לֹא נִסְתָּה נִפְשֵׁי פִרְיָהּ  
 וְאֶתְנוּ בְּנֵי יָמִים שְׁלָמִים  
 יִלְדוּנוּ בְּנוֹת יָמִים פִּרְדִּים 35  
 וּבִת־אֶהְיָה יִלְדְתָנוּ תְאוּמִים  
 אֲמִנִים עַל־עֲרוּנֹת הַבְּשָׁמִים

- Isa. 66.11. Sucking the breasts of the daughter of the vineyards.  
I remember thee upon the Mountains of Separation  
Which were but yesterday, through thy presence, the Mountains of Spices,<sup>1</sup>  
And mine eyelids are tarnished with tears,  
Isa. 9.4. And the tears defiled with blood.
- I remember thee, and am remembered, in the days  
That we passed, and they were like dreams.  
Time, the deceiver of all men, hath given me in exchange for thee
- Jer. 9.7;  
Ps. 55.22. Such as have war in their heart and peace in their mouth.  
I speak with them, even though I find within their mouth,
- Num. 11.5. In lieu of thy manna, leeks and garlic.  
My rage and my wrath is upon those foolish ones
- Isa. 5.21. Who are wise in their own eyes,  
Who call their falsenesses faiths,  
And call my faith superstition;  
Who sow and reap their ears of corn  
And rejoice in them even though they be blasted.  
The exterior of knowledge is as earthenware<sup>2</sup>

<sup>1</sup> Compare Cant. 2,17 **הָרִי בָשָׂם** and 8,14 **הָרִי בָשָׂם**.

<sup>2</sup> Brody had read this obscure passage **וְצִנִּי דָבָר חֲכָמָה חֲרָשִׁים**.

See, however, his subsequent illuminating note to the Hebrew text No. 41, line 55, 'which I have now followed.

וַיִּנְקֵי שֹׁד שְׂדֵי בֵּת הַכְּרָמִים

וַכְּרִיתִיךָ עָלֵי הָרִי בְּתָרִים

תָּמוּל הָיוּ בְּךָ הָרִי בְּשָׂמִים 40

וַעֲפַעֲפֵי מְגוּלָּלִים בְּדַמָּעָה

וְהַדַּמָּעָה מְגוּלָּלָה בְּדָמִים

וַכְּרִיתִיךָ וַנִּזְכְּרִתִּי לַיָּמִים

עֲבָרָנוֹמוֹ וְהָיוּ כַּחֲלָמִים

הַמִּירְדָּה לִי זָמַן בְּגֵד בְּכָל־אִישׁ 45

אֲשֶׁר לָבוּ קָרָב וּבִפְיוֹ שְׁלוֹמִים

אֲדַבְּרֶם-בָּם וְאִם אֲמַצָּא בְּפִיהֶם

תְּמוּנַת מִנְּךָ תִּצְרֶיךָ וְשׁוֹמִים

חֲמָסִי וְחֲמָתִי עַל־פְּתָאִים

אֲשֶׁר הִמָּה בְּעֵינֵיהֶם חֲכָמִים 50

אֲשֶׁר קָרָאוּ לְשִׁקְרֵיהֶם אֲמוֹנוֹת

וְקָרָאוּ שֵׁם אֲמוֹנָתִי קֶסֶמִים

אֲשֶׁר זָרְעוּ וְקָצְרוּ שִׁבְלֵיהֶם

וְשָׁמְחוּ בָם וְאִם הִמָּה צָנָמִים

וְחִיצוֹנֵי דְבַר חֲכָמָה חֲרָשִׁים 55

To cover up the innermost pearls;  
 But torches are mine wherewith to search  
     his chambers,  
 And to bring forth from his hidden treasures  
     the gems.<sup>1</sup>

Gen. 37, 7. And I cannot rest until the sheaves  
 Bow down in wisdom to my sheaf.  
 And when a fool seeketh the secret, I answer  
     him:

Prov. 11,22. What hath a ring of gold to do upon a swine's  
     snout?  
 And how, upon a sterile place, should I seek  
 For my clouds to drop their rains?  
 And my need from fortune is light and pass-  
     ing,  
 Like the need of the soul for the body,  
 Which, in so far as it holdeth her she giveth  
     it life,  
 But when it wearieth she abandoneth it like  
     an effigy.

1 The wisdom of his friend.

לְכַסּוֹת הַפְּנִינִים הַפְּנִינִים  
 וְלִי נִרוֹת אַחֲפָשֶׁיכֶם חֲדָרָיו  
 וְאוֹצִיא מִגִּנּוּיוֹ הַלְשָׁמִים  
 וְלֹא־אֲשַׁקֵּט עַד־יִתְשַׁחֲנוּ.  
 בְּחִקְמָה לְאֶלְמָתִי אֱלָמִים  
 וְסָכַל כִּי יִבְקֹשׁ־סוֹד עֲנִיתִיו  
 עָלַי אֵף הַחֲזוֹר מִדֶּלֶת לְנִזְמִים  
 וְאֵיךְ עַל־לֹא מָקוֹם זָרַע אֲבִקֵּשׁ  
 עֲנִי לַעֲרֹף עָלָיו נִשְׁמִים  
 וְצָרָכִי לְזֶמֶן נִקַּל וְנִדְמָה  
 כְּמוֹ־צָרָךְ נִשְׁמָה לְנִשְׁמִים  
 אֲשֶׁר מִדִּי יִכִּילוּהָ תַחֲחִים  
 וְאִם־נִלְאוּ עֲזָבְתָם צָלְמִים:

60

65



## 42

THE PASSING OF RABBI BARUCH<sup>1</sup>

Joel 1,14; 2,15. Why do the people call a solemn assembly?

Let them alone, for bitter

II Kings 4,27. Is the soul of all the people.

The Law is perished from Sinai,

And they thirst for the word of the Lord,

Ex. 17,1. But there is no water to give drink to the people.

Ex. 9,3. Lo, the hand of the Lord hath been

Against the great mountain that was

I Sam. 9,2. High over all the people.

The sun and the moon have gone down,

And heavy cloud is upon the mountain,

Ex. 19,16. And trembling seizeth all the people.

The destroying angel hath set his face,

Ezek. 10,2. Hath filled his arms with coals of fire,

Ex. 24,8. And hath sprinkled them on the people.

I moan and cry in my burning fire,

I say unto Fate in the bitterness of my soul:

Ex. 5,22. Why hast thou dealt ill with this people?

Job 16,7. Lo, all mine assembly thou madest desolate

The day thou didst raise to the skies

Ps. 89,20. One chosen of the people.

<sup>1</sup> According to Harkavy, Rabbi Baruch ben Isaac ben Baruch Albalia. See *Jewish Encyclopedia* I, p. 321.

42

הרב ברוך

מה־לֵעַם יִקְרְאוּ עֲצָרָה      הַרְפֵּה־לֵהֶם כִּי־מָרָה  
נִפְשׁ כָּל־הָעָם:

אֲבָדָה תֹּוֹרָה מִסִּינִי      וַיִּצְמָאוּ לְדַבֵּר אֲדָנִי  
וְאֵין מִים לִשְׁתַּת הָעָם:

הִנֵּה יִדְ־אֲדָנִי הוֹיָה      בְּהִרְהַגְדוֹל אֲשֶׁר הָיָה  
נָבָה מִכָּל־הָעָם:

בָּאוּ שָׁמֶשׁ וְחֶסֶהָר      וַעֲנֵן כְּבֹד עַל־הָהָר  
וַיִּחַרְד כָּל־הָעָם:

מִלֵּאָד מִשְׁחִית שֵׁם פָּנָיו      וּמִלֵּא בְרִשְׁפֵי אֵשׁ הַפָּנָיו  
וַיִּזְרַק עַל־הָעָם:

אֲדָאָג וְאֲשָׂאָג בְּדוֹם אֲשִׁי      וְאָמַר לְזָמֵן בְּמַר נִפְשִׁי  
לָמָּה הִרְעַתָּה לָעָם:

הֵן כָּל־עֲדָתִי הַשְׁמוֹת      יוֹם לִשְׁחַק הַר־יְמוֹת  
בְּחֹר מַעַם:

- Cease, for thou workest sore destruction  
 When thou takest a sword to slay  
 Jud. 20.2.      The chiefs of all the people.
- The cloud hath departed from them,  
 And the manna hath not come down for them,  
 Num. 21.4.      And crushed is the soul of the people.
- Inheriting and bequeathing the law of the  
                  Judges  
 From the seed of the Princes  
 Jud. 5.9.      Who gave themselves willingly among the  
                  people,
- His words shone like the light,  
 And his ways were exceeding high  
 Isa. 8.11.      So that he could not walk in the way of  
                  the people.
- II Kings 12.13. Standing to repair the breach,  
 Prov. 20.8.      And sitting on a throne of righteousness  
 Ex. 18.13.      To judge the people—
- Life was the fruit of his law;  
 Therefore to bear his departure  
 Ex. 19.23.      Is too hard for the people.
- While yet the Chief, Baruch,  
 Was prepared to battle for me,  
 Ps. 3.7.      I feared not from tens of thousands of  
                  people.
- Meek, lowly of spirit and humble,  
 The wisdom of his gentle tongue  
 Isa. 57.15.      Would deliver me from the strivings of  
 Ps. 18.44.      the people.

15 הָרַף כִּי מֵאֵד הִשְׁחַתּוּ בְּקִרְחָתָם חָרַב וְהִמָּתָה  
פְּנוֹת כָּל־הָעָם:

עָנָן מֵעָלֵיהֶם נִפְרַד וְהָמָן עָלֵיהֶם לֹא־יָרַד  
וְתִקְצַר נַפְשׁ הָעָם:

נָחַל וּמִנְחִיל דָּת פְּלִילִים מִזְרַע הָאֲצִילִים  
20 הִמָּתְנַדְּכִים בָּעָם:

מִלִּיּוֹ כָּאוֹר נָגְהוּ וּדְרָכָיו מֵאֵד גָּבְהוּ  
מִלְכַּת בְּדֶרֶךְ הָעָם:

עֹמֵד לְחִזֹּק הַבֶּדֶק וְיֹשֵׁב עַל־כִּסֵּא אֶדְנִי  
לְשַׁפֵּט אֶת־הָעָם:

25 חַיִּים הָיָה פְּרִי דָתוֹ וְעַל־כֵּן לִשְׂאֵת פְּרִידָתוֹ  
לֹא־יִכָּל הָעָם:

בְּעוֹד הָיָה הָרַב בְּרוּךְ לְהִלָּחֵם בְּעַד־יְרוּשָׁה  
לֹא־אִירָא מִרְבָּבוֹת עָם:

עָנָן שֶׁפִּלִּירוּחַ וְנִדְכָּא חֲכָמַת לְשׁוֹנוֹ הָרַבָּה  
30 חֲפִלְטָנִי מְרִיבֵי עָם:

In the day of battle he would strive for me,  
And on the day of prayer he would bring nigh  
Levit. 9,15.      The offering of the people.

The balm and the charm have perished,  
Jer. 8,17.      And many are the poisonous serpents  
Num. 21,6.      Which bite the people.

His land was like a garden of God,  
And now that his lofty branches have fallen,  
Isa. 40,7.      Surely but grass is the people.

A fount of wisdom ever growing stronger;  
Job 33,14.      And trusty—for once he had spoken  
Ex. 4,31.      He was believed of the people.

How sweet were the beauteous words  
Jer. 36,13.      When Baruch read in the Book  
In the ears of the people!

Guiding with faithfulness, and shepherding,  
Ps. 80,2.      Seeking those cast out and astray,  
Ex. 8,25.      So as not to send away the people;

A fountain of justice, and its lord,  
Interpreter of truth, and its tongue,  
Neh. 8, 7.      Making it clear to the people;

A good interpreter, telling of uprightness,  
He, by his righteousness, made atonement  
Levit. 16,24.      For himself and for his people.

In peace he shall place in his stead  
And appoint after him his two sons,  
Deut. 20,9.      Captains of hosts at the head of the people:

יום קרב הוא בעדי יריב וביום תפלה הוא יקריב  
את קרבן העם:

אבר הצרי והלחש ורבו צפעני נחש  
וינשכו את העם:

35 היתה ארצו כגן אלהים ובנפל סעפיו הגבהים  
אכן חציר העם:

מעין חכמה מתנבד ונאמן כי באחת ידבר  
ויאמן העם:

מהנעמו אמרי שפר בקרא ברוך בספר  
40 באוני העם:

נהג באמונה ורעה מבקש נדח ותעה  
לבלתי שלח את העם:

מעין הדין ואדונו ימליץ ישר ולשונו  
מבינים את העם:

45 מליץ טוב ישרו יספר ובצדקתו יכפר  
בעדו ובעד העם:

בשלוש יקדם את פניו ויפקד אחריו שני בניו  
שרי צבאות בראש העם:

A precious son whom God shall instruct,  
And a child of delight, his second one—

Gen. 48,19.

He also shall become a people.

Ezek. 37,16.

And all the house of Israel shall be their  
companions;

In their days shall the mountains bear

Ps. 72,3.

Peace for the people.

בן יקיר אל יבוננהו      ובן שעשועים משנהו  
גם הוא יהיה לעם:

50

וכל בית ישראל חברים      בימיהם ישאו קרית  
שלום לעם:





#### IV. DEVOTIONAL POEMS

## 43

## BEFORE THEE IS MY WHOLE DESIRE

O Lord, before Thee is my whole desire—  
Yea, though I cannot bring it to my lips.

Thy favour I would ask a moment and then  
die—  
Ah, would that mine entreaty might be granted!

That I might render up the remnant of my  
spirit to Thine hand,  
Then should I sleep, and sweet my sleep  
would be.

When far from Thee, I die while yet in life;  
But if I cling to Thee I live, though I should  
die.

Only I know not how to come before Thee,  
Nor what should be my service nor my law.

Show me, O Lord, Thy ways!  
And turn me back from bondage of my folly;

And teach me, while there yet is power in me  
To bear affliction; scorn not mine abasement

Ere yet the day I grow a burden on myself,  
The day my limbs weigh heavy each on each;

## 43

## אדני נגדך כל תאותי

בקשה

| - - - ~ | - - - ~ | - - - ~

אֲדֹנָי נִגְדְךָ כָּל־תַּאֲוָתִי  
 וְאִם־לֹא אַעֲלֶנָּה עַל־שִׁפְתִי  
 רְצוֹנְךָ אֲשַׁאֲלָה רְנֵעַ וְאֶגֹּעַ  
 וּמִי־יֵתֵן וְתִבּוֹא שְׁאֵלָתִי  
 וְאֶפְקִיד אֶת־שְׁאֵר רוּחִי בְיָדְךָ  
 וְיִשְׁנֵנִי וְעַרְבֵה־לִי שְׁנָתִי  
 בְּרַחֲמֵי מִמֶּךָ מוֹתִי בְּחַיִּי  
 וְאִם־אֲדַבֵּק בְּךָ חַיִּי בְּמוֹתִי  
 אֲכַל לֹא־אֲדַעַה בְּמַה אֶקְדֹּם  
 וּמַה־תִּתֶּנִּי עֲבֹדְתִי וְדָתִי  
 דְּרָכֶיךָ אֲדַנִּי לְמַדְנִי  
 וְשׁוֹב מִמַּאֲסֵר סִכְלוֹת שְׁבוּתִי  
 וְהוֹרֵנִי בְּעוֹד יִשְׁבִּי יִכְלֹת  
 לַהֲתַעֲנוּת וְאֶל־תִּבְזֶה עֲנוּתִי  
 בְּטָרֶם יוֹם אֹהֵי עָלִי לְמִשְׁא  
 וַיּוֹם יִכְבֹּד קִצְתִּי עַל־קִצְתִּי

5

10

15

When I am bowed despite me, and the moth  
Eateth my bones aweary of sustaining me;

And I fare forth whither my fathers fared,  
And where they rested find my camping place.

Stranger and sojourner am I on face of earth,  
While in her womb is mine appointed home.

My youth, until to-day, hath done its  
    pleasure:  
But when shall I do good for mine own soul?

Ecc. 3.11.

The world which Thou hast set within my  
    heart  
Hath held me back from seeking out mine  
    end;

And how then shall I serve my Maker, while  
A captive to my lust, a slave to my desire?

And how shall I aspire to lofty place?—  
Tomorrow morn the worm will be my sister;

And how upon a day of gladness shall my  
    heart be glad?—  
I know not if it shall be well with my to-  
    morrow;

For lo, the days and nights are pledged to-  
    gether  
All to consume my flesh till I am gone,

To scatter to the wind the half of me,  
And half of me restore unto the dust.

ואֶכְנַע בְּעַל-כָּרְחִי וַיֹּאכַל  
 עֲצָמֵי עֵשׂ וַיִּנְלְאוּ מִשְׁאֲתִי  
 וַאֲסַע אֶל-מְקוֹם נִסְעוּ אֲבוֹתִי  
 וּבְמְקוֹם תַּחֲנֻתָם תַּחֲנִיתִי 20  
 כְּנִיר תּוֹשֵׁב אֲנִי עַל-גִּבְ אֲרָמָה  
 וְאוֹלָם כִּי בְּכַטְנָה נַחֲלֹתִי  
 נְעוּרֵי עַד-הַלּוֹם עָשׂוּ לִנְפֶשְׁם  
 וּמָתִי גַם-אֲנִי אֶעֱשֶׂה לְבֵיתִי  
 וְהָעוֹלָם אֲשֶׁר נָתַן בְּלִבִּי 25  
 מִנְעֵנִי לִבְקֵשׁ אַחֲרֵיתִי  
 וְאֵיכָה אֶעֱבֹד יֹצְרֵי בְּעוֹדִי  
 אֲסִיר יֹצְרֵי וְעֹבֵד תַּאֲזוּתִי  
 וְאֵיכָה מַעֲלָה רָמָה אֲבַקֵּשׁ  
 וּמִחֶרֶת תִּהְיֶה רָמָה אַחוֹתִי 30  
 וְאֵיךְ יִיטֵב בְּיוֹם טוֹבָה לְכַבִּי  
 וְלֹא אֲדַע הֵיטֵב מִחֲרַתִּי  
 וְהַיָּמִים וְהַלֵּילוֹת עָרְבִים  
 לְכָלוֹת אֶת-שְׁאָרֵי עַד-כְּלוֹתִי  
 וְלָרוֹחַ יִזְרוֹן מִחֲצִיתִי 35  
 וְלָעָפָר יִשְׁבּוֹן מִחֲצִיתִי

What can I say? Temptation doth pursue me  
As doth an enemy, from youth to age;

And what hath fate for me if not Thy favour?  
If Thou art not my lot, what is my lot?

I am despoiled and naked of good works,  
Thy righteousness alone my covering—

But why make longer speech, why question  
more?  
O Lord, before Thee is my whole desire.

ומה אמר ויצרי ירדפני  
 באויב מנעורי ערבילותי  
 ומה לי בזמן אם לארצונך  
 ואם אינך מנתי מהמנתי  
 אני ממעשים שולל וערום  
 וצדקתך לבדה היא כסותי  
 ועוד מה אאריך לשון ואשאל  
 אדני נגדך כל־תאותי:



## 44

## A SERVANT OF GOD

Ah, would that I might be a servant of God,  
my Maker!  
Though every friend were far from me, yet He  
would draw me near.

My Maker, my Shepherd,  
Thou possessest my soul and my body;  
Thou discernest mine aim,  
Thou seest my thoughts,  
My path and my couch;  
And Thou sittest all my ways.

Ps. 139,2,3.

If Thou help me, who shall make me stumble?  
If Thou restrain me, who else can set me free?

Mine inmost parts do yearn  
To be in communion with Thee,  
While yet my cares  
Set them afar from Thee,  
And my paths incline  
From the path of Thy steps.

Lord, teach me! let me tread along Thy  
truth,  
And gently lead me on in judgment and  
condemn me not.

44

עבד אלוה

-----|-----|-----|-----|

|               |                                |
|---------------|--------------------------------|
| מִרְיָתָנִי   | עֶבֶד אֱלֹהִים עֲשֵׂנִי        |
| וְיִרְחֻקֵנִי | כְּלִידֹד וְהוּא יִקְרִיבֵנִי: |

|                   |                           |   |
|-------------------|---------------------------|---|
| יִצְרִי וְרַעֲי   | נַפְשִׁי וְגוֹי קִנִּיתִי |   |
| בְּנֶת לְרַעֲי    | וּמִחְשָׁבוֹתֵי רְאִיתִי  |   |
| אֶרְחִי וְרַבְעִי | וְכִלְדָּרְכֵי זְרִיתִי   | 8 |

|                  |                              |
|------------------|------------------------------|
| אִם תַּעֲזָרֵנִי | מִי זֶה אֲשֶׁר יִכְשִׁילֵנִי |
| אוֹ תַעֲצָרֵנִי  | מִי בִלְתֶּךָ יִתִּירֵנִי:   |

|                 |                             |    |
|-----------------|-----------------------------|----|
| הֵמוּ קִרְבִּי  | לִהְיוֹת קִרְבִּים אֵלַיִךְ |    |
| אוֹלָם עֲצָבִי  | יִרְחָקוּם מֵעָלַיִךְ       |    |
| יִטּוּ נְתִיבִי | מַעַל נְתִיב מַעֲגָלֶיךָ    | 10 |

|                 |                               |
|-----------------|-------------------------------|
| יְהִי לְמַדְנִי | בְּאַמְתָּךְ הַדְרִיבֵנִי     |
| וּלְאֵט נִחְנִי | בְּדִין, וְאַל תִּרְשָׁעֵנִי: |

If I am even in youth  
Too weak to do Thy will,  
How then in old age  
Can I yet hope and watch?  
O God, heal, I beseech Thee!  
With Thee, O God, is the healing.

The day old age shall root me up, and my  
strength forget me,  
Do Thou not leave me, my God; do not  
forsake me.

Jer. 51,18.

Crushed and weak,  
I sit and tremble every moment;  
Naked and despoiled,  
I go on my vain wanderings;  
And I am polluted  
Through my manifold sins and trans-  
gressions.

Between Thee and me—iniquity which di-  
videth us,  
Holding me back from seeing Thy light with  
mine eyes.

Incline Thou mine heart  
To do the service of Thy kingdom,  
And my thought  
Make pure for knowledge of Thy God-  
ship;  
And in my time of pain  
O stay Thou not Thine healing.

|                   |              |    |
|-------------------|--------------|----|
| לעשות רצונך מתרפה | ואני בעדנה   |    |
| מדהזה איחל ואצפה  | אף כי בזקנה  |    |
| כי עמך אל המרפא   | אל נא רפא נא | 15 |

|                   |           |
|-------------------|-----------|
| זקנה וכחי ינשני   | יום תחשני |
| צורי ואלי-תעזבני: | אלי-תחשני |

|                  |            |    |
|------------------|------------|----|
| אשב וחרד לרנעי   | דפא ואמלל  |    |
| אלך בהבלי תעתועי | ערום ושולל |    |
| מרב חטאי ופשעי   | ואני מחלל  | 20 |

|                   |            |
|-------------------|------------|
| עון אשר יבדילני   | בינה וביני |
| לראות באורך עיני: | ויחשכני    |

|                    |           |    |
|--------------------|-----------|----|
| לעבד עבדת מלכותך   | הטה לבבי  |    |
| טהר לדעה אלהותך    | ומחשבי    |    |
| אלי-נא תאחר רפאותך | ובעת כאבי | 25 |

Answer, O my God, keep not silence, afflict-  
ing me,  
Redeem me now, I pray, and say unto Thy  
servant: I am here.

אַל־תִּחַשְׁדָּה וּתְעַנִּי

אֵלֵי עֲנִי

וְאָמַר לְעַבְדְּךָ הַנָּנִי:

שְׁנִית קִנִּי

## 45

## ASLEEP IN THE BOSOM OF YOUTH

Asleep in the bosom of youth, how long wilt  
thou rest?

Know that boyhood is shaken off like tow.  
Are the days of dawn for ever? Rise, go  
forth—

Prov. 13,24. See, the angels of old age do chasten thee  
betimes.

Then shake thyself from temporal things, as  
birds

Cant. 5,2. That shake themselves from the drops of the  
night.

Dart like a swallow to find release from thy  
trespass,

Prov. 27,1. And from the happenings of the day which  
rage like the ocean.

Pursue after thy King in the intimate com-  
pany

Jer. 31,11. Of souls that flow unto the goodness of the  
Lord.

## 45

## ישנה בחיק ילדות

רשות

י - - - - | - - - - | - - - -

יִשְׁנָה בְּחִיק יְלָדוֹת לְמָתִי תִשְׁכְּבִי  
 דְּעִי כִּי־נְעוּרִים כְּנֻעָרָת נִנְעָרוּ  
 הִלְעַד יָמֵי הַשְּׁחָרוֹת קוּמִי צְאִי  
 רְאִי מִלְּאֲכִי שִׁיבָה בְּמוֹסָר שְׁחָרוֹ  
 הִתְנַעַרִי מִן־הַזֶּמֶן כַּצַּפְרִים  
 אֲשֶׁר מְרַסִּיסִי לִילָה יִתְנַעַרוּ  
 דְּאִי בְּדָרוֹר לְמִצּוֹא דָּרוֹר מִמַּעַלָּךְ  
 וּמִתְלָדוֹת יָמִים כִּי־יָמִים יִסְעָרוּ  
 הִי אַחֲרֵי מִלְכָּךְ מְרַדֶּפֶת בְּסוֹד  
 נִשְׁמֹת אֲשֶׁר אֶל־טוֹב אֲדֹנִי נִהְרֹו:

5

10



## 46

## WHO IS LIKE THEE

Job 12,22. Who is like Thee, revealing the deeps,  
Ex. 15,11. *Fearful in praises, doing wonders?*

The Creator who discovereth all from nothing,  
Is revealed to the heart, but not to the eye;  
Therefore ask not how nor where—  
Jer. 23,24. *For He filleth heaven and earth.*

Remove lust from the midst of thee;  
Job 31,33. Thou wilt find thy God within thy bosom,  
Walking gently in thine heart—  
I Sam. 2,6. *He that bringeth low and that lifteth up.*

And see the way of the soul's secret;  
Search it out and refresh thee.  
He will make thee wise, and thou wilt find  
freedom,  
*For thou art a captive and the world is a  
prison.*

46

מי כמוך

מי כמוך עֲמָקוֹת גִּלְהַ  
נוֹרָא תְהִלַּת עֲשֶׂה-פֶּלֶא:

יֹצֵר הַמְּצִיא כֹל מֵאֵין  
נִגְלָה לְלִבָּב לֹא לְעֵין  
כֵּן אֶל־תִּשְׁאַל אֵיךְ וְאֵין  
כִּי שָׁמַיִם וָאָרֶץ מְלֵא:

5

דָּהֵסר תַּאֲוָה מִקֶּרֶבְךָ  
תִּמְצָא צוּרְךָ תוֹךְ חֶבְךָ  
מִתְהַלֵּךְ לֹאט בְּלִבְךָ  
הוּא הַמּוֹרִיד וְהוּא הַמַּעֲלֶה:

10

וְרָאָה דָּרֶךְ סוֹד הַנֶּפֶשׁ  
וַחֲקַר אִמָּה וּבָה תִּנְפֵּשׁ  
הוּא יִשְׁכִּילְךָ וְתִמְצָא חֶפֶז  
כִּי אֵת אָסִיר וְעוֹלָם כָּלֵא:

Make knowledge the envoy between thyself  
and Him;

Aboth 2.4. Annul thy will and do His will;  
And know that wheresoever thou hidest thee,  
there is His eye,

Jer. 32.17. *And nothing is too hard for Him.*

Prov. 8.24,26. He was the Living while there was yet no  
dust of the world;

And He is the Maker and He the Bearer;

Isa. 28.4. And man is counted as a fading flower—

Isa. 34.4. *Soon to fade, as fadeth a leaf.*

יָדַעַת שִׁים צִיר בִּינְךָ וּבִינוּ  
וּבִטָּל רָצוֹנְךָ וַעֲשֵׂה רָצוֹנוּ  
וְדַע כִּי בְּאֲשֶׁר תִּסְתִּיר עֵינִי  
וְדַבֵּר מִנִּי לֹא יִפְּלֹא:

15

הוא החי באין עפרות תבל  
והוא העשה והוא הסבל  
ואדם נחשב כציצת נבל  
מהר יכול כנבל עלה:

20

## 47

## HAST THOU FORGOTTEN?

(For rhymed version see page 162)

Cant. 1.13.

My love, hast Thou forgotten Thy resting  
    between my breasts?  
And wherefore hast Thou sold me for ever to  
    them that enslave me?

Have I not followed Thee of old through a  
    land not sown?  
Lo, Seir and Mount Paran and Sinai and Sin  
    are my witnesses.

And my love was Thine, and Thy favour upon  
    me,  
And how now hast Thou apportioned my glory  
    away from me?

Thrust unto Seir, cast out unto Kedar,  
Tested in the furnace of Greece, afflicted under  
    the yoke of Media—

Is there, beside Thee, a redeemer or, beside  
    me, a captive of hope?—  
O give Thy strength to me, for I give Thee  
    my love.

47

השכחת

רשות לנשמת

|| --- ~ | --- ~ | --- ~ | --- ~

|                          |                       |
|--------------------------|-----------------------|
| חַנּוּךְ בִּבְיִן שְׁדִי | יְדִידֵי הַשְּׂכִיחַת |
| צְמִיתָת לַמַּעְבִּידִי  | וְלָמָּה מִכְרַתְנִי  |

|                        |                             |
|------------------------|-----------------------------|
| וְרוּעָה רַדְפְּתִיךְ  | הֲלֹא אֲנִי בְּאַרְצְךָ לֹא |
| וְסִינִי וְסִין עַדִּי | וְשַׁעִיר וְהִרְפֹּאֶרְךָ   |

5

|                         |                          |
|-------------------------|--------------------------|
| וְהִיָּה רְצוּנָךְ בִּי | וְהִיוּ לָךְ דּוּדֵי     |
| כְּבוֹדִי לְבִלְעָדִי   | וְאֵיךְ תַּחֲלֹק עִתָּהּ |

|                        |                          |
|------------------------|--------------------------|
| הַדּוּפָה עַדִּי קֹדֶר | דְּחוּיָהּ אֵלַי שַׁעִיר |
| מַעֲנָה בְּעַל מְדִי   | בְּחֻנָּה בְּכוֹר יוֹן   |

|                             |                            |
|-----------------------------|----------------------------|
| וּבִלְתִּי אֲסִיר תַּקְנָהּ | כִּי־שׁ בִּלְתִּיךְ גֹּאֵל |
| לָךְ אֶתְנָה דּוּדֵי:       | תַּגְדִּיעֲנָה לִי כִי     |

10

## 48

## THEY THAT KNOW MY SORROW

- Job 41,11. They that know my sorrow add a spark to  
the fire of my heart
- Cant. 5,9. When they ask me: How is thy beloved more  
precious than another love?
- Dan. 9,23. Praises and dark sayings fail to tell of Him;  
He is all desirable; His majesty cannot be  
sought out;
- Ezek. 26,16. Therefore do I clothe myself with terrors at  
His flight.
- Ah, pity me, and speak unto the heart so  
moved,  
Or comfort me; for how endure love and separation?
- Ex. 23,21. And His name is within me—like fire in my  
reins,
- Jer. 20,9. Bound within my heart, shut up in my bones:  
And they rebuke me—they that despise my  
statutes—
- And they reproach me when I seek to serve  
Him,  
And they revile me when I give glory to His  
Name.
- They think to set me far, O God, from Thy  
service:

48

יודעי יגוני

זולת

||-----|-----|-----|-----|

|                                 |                  |
|---------------------------------|------------------|
| יִסְפוּ בְּאֵשׁ לִבִּי כִּידוֹד | יֹדְעֵי יְגוֹנִי |
| מִהַ־נֶּחֱמָד דֹּדְךָ מְדוֹד:   | כִּי שְׂאֵלוֹנִי |

|                        |                   |   |
|------------------------|-------------------|---|
| נִלְאוּ לְהַגִּידוּ    | הַדּוֹת וְחִידוֹת |   |
| לֹא נִחְקֶר הוֹדוֹ     | כָּלֹ חֲמוּדוֹת   |   |
| אֶלְבֵּשׁ עָלִי נוֹדוֹ | עַל־כֵּן חֲרָדוֹת | 5 |

|                                    |               |
|------------------------------------|---------------|
| וְדַבְּרוּ עַל־לֵב יְדוֹד          | נָא נִחְמֹנִי |
| אֵיךְ אוֹכְלָה אֶהְבֶּה וְנִדּוֹד: | אוֹ רַחֲמֹנִי |

|                       |                      |    |
|-----------------------|----------------------|----|
| כָּאֵשׁ בְּכִלְיוֹתַי | וְשִׁמוּ בְּקֶרְבִּי |    |
| עָצָר בְּעֲצָמוֹתַי   | קִשּׁוֹר בְּלִבִּי   |    |
| בּוֹזִים לְחַקּוֹתַי  | וַיִּנְעֲרוּ בִּי    | 10 |

|                                |                  |
|--------------------------------|------------------|
| יוֹם אֶדְרֹשָׁה אֹתוֹ לַעֲבוֹד | וַיַּחַרְפוּנִי  |
| כִּי אֶתְנֶה לְשִׁמוֹ כְּבוֹד: | וַיִּגְדְּפוּנִי |

|                   |                  |
|-------------------|------------------|
| אֵל מַעֲבִדְתְּךָ | דָּמוּ לַרְחֵקִי |
|-------------------|------------------|



But my suffering and oppression are better  
than Thine estrangement;  
My portion and my pleasure, the sweet fruit  
of Thy law.

Let my right hand forget—if I stand not  
before Thee;  
Let my tongue cleave—if I desire aught but  
Thy law.

Ps. 137,5-6.

Lo, in mine ears the sound of Thy praise—  
The Red Sea and Sinai are witnesses to Thy  
greatness:  
How shall my thoughts dwell on any but Thee?

My heart and mine eyes will not suffer my  
feet to slip,  
For this, the Lord, is One; there is none be-  
side Him.

טוב מפר' דתך  
נעם פרי דתך  
אם לא לפניך אעמוד  
אם בלעדי דתך אקמוד:

שמע תהלתך  
עדי גדלתך  
יהגו בזולתך

לא יתנו רגלי למעוד  
אחד חולתו אין עוד:

לחצי ודחקי

חלקי וחשקי

תשכח ימיני

תדבק לשוני

הנה באוני

ים סוף וסיני

איד רעיוני

לבי ועיני

כירה אדני

15

20

## 49

## REDEMPTION

- Ex. 19,4. The dove Thou hast borne on eagles' wings,  
That hath nested in Thy bosom in the inner-  
most chambers—  
Why hast Thou left her flying about the forest
- Isa. 19,8. While on every side are spreaders of nets?  
Strangers entice her with other gods,
- Jer. 13,17. But she in secret weepeth for the lord of her  
youth.  
And Dishan and Dishon<sup>1</sup> speak smoothly  
to her,
- Hos. 2,9. But she lifteth her eyes to her first husband:—
- Ps. 16,10. Why hast Thou abandoned my soul to the  
grave—
- Ruth 4,4. While I know there is none beside Thee  
to redeem?
- Cant. 5,2;6,9. Shall she that was undefiled go ever with  
Isa. 47,2. uncovered locks,  
A contempt and appalment to Mizzah and  
Shammah?<sup>2</sup>  
Lo, the bondwoman's son<sup>3</sup> hath spread terror  
for me,
- Ps. 78,9. For with hand upraised he shot with the bow.
- <sup>1</sup> Horites, inhabitants of Edom. (Gen.36,21).  
<sup>2</sup> Edomites, grandsons of Esau. (Gen.36,13).  
<sup>3</sup> Ishmael. (Gen.21,10). Note the play with the  
names of the nations mentioned.

49

# אין זולתך לגאול

גאולה

|                             |                       |   |
|-----------------------------|-----------------------|---|
| על־בנפי נָשְׂרִים           | יוֹנָה נְשֹׂאֲתָהּ    |   |
| בְּחֻדְרֵי חֲדָרִים         | וּמִנְּנָה בְּחִיקָהּ |   |
| נוֹדְדָה בְּיַעְרִים        | לָמָּה נְמַשְׁתָּהּ   |   |
| פָּרָשִׁי מִכַּמְרִים       | וּמִכָּל עֲבָרִים     |   |
| בְּאַלְהִים אֲחֵרִים        | יִסִּיתוּהָ זָרִים    | 5 |
| תִּבְכֶּה לְבַעַל נְעוּרִים | וְהִיא בְּמִסְתָּרִים |   |

|                       |                           |    |
|-----------------------|---------------------------|----|
| יִחְלִיק לָהּ לְשׁוֹן | וּבְרָדִישׁוֹן וְדִישׁוֹן |    |
| לְאִישָׁהּ הָרֵאשׁוֹן | וְתִשָּׂא אִישׁוֹן        |    |
| נַפְשִׁי לְשֹׂאֵל     | לָמָּה תַעֲזֹב            |    |
| זוֹלָתְךָ לְגֹאֵל:    | וְאֶדְעָה כִּי אֵין       | 10 |

|                       |                    |
|-----------------------|--------------------|
| תְּהִי גְלוּיִת צָמָה | הַלְנִצָּח תִּמָּה |
| לְמִזָּה וְשִׁמָּה    | בְּזָה וְשִׁמָּה   |
| הָעֲטָנִי אִימָה      | וּבְכֹהֶאֱמָה      |
| קִשְׁת רָמָה          | כִּי בִיד רָמָה    |

And my tent became a high place for Oholibamah,<sup>1</sup>

And Oholibah<sup>2</sup>—how shall she still hope, and how long?

Since there is no miracle and no sign, no vision, no sight—

Dan. 12.6. And should I ask to behold when shall be the end of these wonders,

II Kings 2.10. The prophecies answer: Thou hast asked a hard thing.

The daughters lapped in luxury are exiled from their homes,

Isa. 32.18. From green couches and quiet resting places,

Isa. 27.11. And scattered amid peoples of no understanding,

Isa. 28.11. Of strange lips and other tongues;

Yet have they kept the faith, nurtured among these,

Ex. 10.3. And to pictured idols have refused to humble themselves.

Ps. 10.1. Then why standeth He afar off that dwelleth in the skies,

While my ruler oppreseth and my beloved is afar?<sup>3</sup>

Neh. 13.6. And as for the end of days—verily one

I Sam. 20.6,28 asketh!

<sup>1</sup> Wife of Esau. (Gen.36, 2,5,18).

<sup>2</sup> Jerusalem. (Ezek.23,4). Note the deft play on words in lines 15 and 16.

<sup>3</sup> Note the play by transposition of letters.

15

ואֶהֱלִי בָמָה      לְאֶהֱלִי בָמָה  
ואֶהֱלִי בָמָה מִדָּר      תִּיחַל עוֹד וּבָמָה

ואִידְמוּפֹת וְאִידְאוֹת      וְאִידְחוּזוֹן וּמִרְאוֹת  
וְאִם־אֶשְׁאֵל לִרְאוֹת      מִתִּי קֶץ הַפְּלָאוֹת  
יַעֲנוּ גְבוּאוֹת      הַקְּשִׁית לְשֹׂאוֹל:

20

וּבְנוֹת עֲדִינֹת      הִגְלוּ מִמְּדִינֹת  
מִמַּטּוֹת רַעֲנָנוֹת      וּמְנוּחֹת שְׁאֲנָנוֹת  
וְנִפְזְרוּ בִּינֹת      עִם לֹא־בִינֹת  
בְּלַעֲנֵי שְׁפָה      וּבִלְשָׁנוֹת שְׁנוֹת  
אֶךְ שְׁמָרוּ אֱמוּנֹת      בָּם הָיוּ אֱמוּנֹת  
וְלֹא־לִי לִי תְמוּנֹת      מֵאֲנוּ לַעֲנוֹת

25

וְלָמָּה בְּמִרְחָק      עֲמַד דָּר שְׁחָק  
וְרוּדֵי דַחַק      וְרוּדֵי דַחַק  
וְלִקְץ יָמִים      נִשְׁאֵל נִשְׁאֵל:

The banner of brotherhood is removed from  
me

Isa. 52,2. And the foot of pride is yoke and band upon  
me;<sup>1</sup>

Jer. 30,14. And I am chastened with cruel castigation,  
Exiled and prisoned, vexed and thrust away;

Nah. 3,17. Without marshal or chief, without king or  
Hos. 3,4. prince,

While the foe turneth towards me, and my  
Rock turneth away.

Deut. 2,5. He hath ruined in His wrath the Place of  
His foot-steps,  
And burnt in His indignation His doorposts  
and His threshold,

Deut. 32,22. And a fire is kindled in His anger that  
burneth unto Sheol.

Ps. 77,8. Will the Lord reject for ever?

Dan. 8,19. Is there no end to the times appointed of my  
dreams?

Num. 10,35. Rise up, O Lord, and let mine adversaries be  
scattered,

And return to mine habitations, to the inner-  
most shrine;

Reveal to mine eyes Thy glory as from Sinai,

Ps. 79,12; 94,2. And requite upon them that reproached me<sup>2</sup>  
a recompense for my sorrow.

<sup>1</sup> The idea is of the foot being placed on the neck of the  
fallen foe.

<sup>2</sup> Ps. 79,4; 44,14. Jehudah Halevi most probably had  
the sense of these verses in mind when using the word  
"neighbours".

|                           |                            |    |
|---------------------------|----------------------------|----|
| מְעַל הוֹסֵר              | וְנָל אַחֲוָה              | 30 |
| עָלִי עַל וּמוֹסֵר        | וְנָל גִּאֲוָה             |    |
| בְּאֶזְרֵיּוֹת מוֹסֵר     | וְאֲנִי מִיֹּסֵר           |    |
| וְזַעַף וְסֵר             | גִּלְהָ וְנֶאֱסֵר          |    |
| וְאִין מְלָךְ וְאִין שֵׁר | בְּאִין מִנֵּזֶר וְטַפְסֵר | 35 |
| וְצוֹר מְנִי סֵר          | וְצֹר אֵלֵי סֵר            |    |
| מְקוֹם מְדַרְךְ כְּפוֹ    | וְהִחְרִיב בְּקִצְפוֹ      |    |
| מְזוֹחֲחוֹ וְסַפּוֹ       | וְהִצִּית בְּזַעְפוֹ       |    |
| וְתִיִּקֵּר עַד־שְׂאוּל:  | וְאֵשׁ קִדְחָה בְּאִפּוֹ   | 40 |
| וְיִנַּח אֲדָנִי          | הִלְעוֹלָמִים              |    |
| לְמוֹעֲדֵי חַיִּינִי      | וְהֵאִין קִצָּה            |    |
| וְיַפְצוּ שְׁטָנִי        | קוֹמָה אֲדָנִי             |    |
| אֶל־הִיכַל לִפְנֵי        | וְשׁוֹב אֶל־מַעֲזוֹנִי     |    |
| כְּבוֹדְךָ כְּמַסִּינִי   | וְנִלְהָ לְעֵינִי          |    |
| גְּמוּל עַל־יְגוֹנִי      | וְהִשָּׁב לְשִׁכְנִי       |    |



With dew of salvation descend upon him  
that feareth and trembleth  
And bring low from his throne the bold son  
of the bondwoman,

Gen.42,38;44,31. Speedily—lest I go down in sorrow to the  
grave.

על־יֵרא וְחֶרֶד  
בְּהָאֵמָה מֵרֶד  
בְּיָגוֹן אֶל־שְׂאוֹל:

וּבִטְל־יֵשַׁע רֶד  
וּמִבְּסֵאוֹ הוֹרֶד  
מִהֶרָה פָּרֵאֲרֶד

45

## 50

## A LAMENT

- Lam. 2,15. How is she that was wholly beautiful disguised to the eyes of all flesh—
- Jer. 15,9. Her sun gone down while yet it is day, the desire of her eyes removed!  
Her Lord hath rebuked her and set her in bonds,
- Hos. 3,4. *Without king and without prince.*  
Hotly have foes pursued her, have wakened against her with hatred,
- Jer. 38,22. Have sunk her feet in the mire: she hath  
Isa. 50,11. lain down in sorrow.
- Ezek. 26,17. And the lauded city is left waste like the wilderness,
- Hos. 3,4. *Without sacrifice and without pillar.*  
Branches of the terrible ones are gathered to sweep her away;
- Ps. 40,15. Her seasons change, her sorrows are changeless.  
Ezek. 8,17. Lions have torn her, her griefs are laid bare,
- Hos. 3,4. *Without Ephod and Teraphim.*  
Thou, only One, give rest to her, that a remnant may be left in her,
- II Kings 19,3. For children are come to the birth, but there  
Isa. 37,3. is no strength to bring forth.  
Be a shield about them in thy mercy, Almighty Ruler!

## 50

## איכה כלילת יופי

קרובה

איכה כלילת יפי מתנכרה לעין כל־בשר  
 בא שמשוה בעד יומם ומחמד עיניה הוסר  
 נער בה בעלה ויתנה במאסר  
 אין מלך ואין שר:  
 5 וְלָקוּהָ אוֹיְבִים וַיַּעֲזְבוּהָ עַלֶּיהָ אִיכָה  
 הִטְבְּעוּ בְּבֶן רִגְלֶיהָ וַתִּשְׁכַּב לְמַעַצְבָּהּ  
 וְהָעִיר הִהָלְלָההּ נִתְרָה בְּמִדְבָּר חֲרָבָה  
 אין נבח ואין מצבה:  
 וְמִירֵי עֲרִיצִים לְסִפּוֹתֶיהָ נֶאֱסָפִים  
 10 חָלְפוּ וּמָנִיָּה וַיְגֻזֶּיהָ לֹא נִחַלְפִים  
 טָרְפוּהָ לְבָאִים וּמִכְאֲבֶיהָ נִחַשְׁפִים  
 אין אפוד ותרפים:

כרוג

יְחִיד הַנֶּחֱם לְהוֹתִיר לָהּ פָּלִיט  
 כִּי־בָאוּ בָנִים עַד־מִשְׁבֵּר וְכַח אֵין לְהַפְּלִיט  
 15 לְגֻזֵּן עַל־יָהֶם בְּרַחֲמֶיהָ שְׂדֵי הַשְּׁלִיט

- Isa. 31.5. Shielding, He will deliver: passing over, He will rescue.
- Isa. 42.24. Who hath given Jacob for a spoil at the ends of the world,  
Forsaken like a ship in the heart of the sea—  
lost without a pilot?
- Est. 6.12. We lament in our exile with covered head and mourning,  
*By the rivers of Babylon.*
- Ps. 137.1. *By the rivers of Babylon our eyes are consumed with tears.*
- Lam. 2.11. We have taken account of thee, Oholibah;  
we have remembered Oholah.
- Ps. 137.2. We have silenced the loud sounding cymbals,  
we have hung up our harps:
- Ps. 137.1. *There we sat down, yea, we wept.*  
We have called to the wailing until even owls  
have no semblance to us;  
So many are our sighs for the burning of the  
Shrine of the Most High.  
Wide grew our breach, we were all but a  
ruin—
- Ps. 137.1. *When we remembered Zion.*
- Ps. 137.5. Let our right hand forget, if we forget thee,  
O Jerusalem!  
The days of thy majesty and the goal of thy  
release we have hoped from heaven.  
We cast ourselves down before God, and our  
eyelids run down with water—
- Hos. 6.2. After two days He will revive us.

גִּזְזוֹן וְהֶצִיל פָּסוּחַ וְהִמְלִיט:

מחיה

מִי־נָתַן לְמִשְׁשָׁה יַעֲקֹב בְּקֶצֶוֹ תָּבֵל  
נָעֹב בְּאֵנִי בְּלִבֵּי־ם מְבִלִּי חֵבֵל  
סִפְדָּנוּ בְּגִלּוֹתֵנוּ חֲפוּי רֹאשׁ וְאָכַל  
עַל־נְהָרוֹת בָּבֶל:

20

עַל נְהָרוֹת בָּבֶל עֵינֵינוּ בְּדַמְעוֹת כְּלִינוּ  
פָּקְדֻנוּךְ אֶהְלִיכָה וְאֶהְלָה עַל־לֵב הָעֵלִינוּ  
צִלְצֹל־יִשְׁמַע הַחֲרָשָׁנוּ וְכִנְרוֹתֵינוּ תְּלִינוּ  
שֵׁם יִשְׁבְּנוּ גַם־בְּכִינוּ:

קָרָאנוּ לְנָהִי עַד אֵין לָנוּ בִּבְנוֹת יַעֲנָה דְּמִיוֹן  
ךְ בּוֹ אֲנַחְתִּינוּ עַל־שְׂרֵפֶת מִקְדָּשׁ עָלִיוֹן  
שִׁבְּרָנוּ גִּדְל וְכַמְעַט הֵיינוּ לְכֻלְיוֹן  
בְּזָכְרָנוּ אֶת־צִיוֹן:

25

כרוג

תִּשְׁבַּח יְמִינוּ אִם־נִשְׁכַּחַךְ יְרוּשָׁלַּיִם  
יְמֵי הַזֹּדֶךְ וְקֶץ דְּרֹדֶךְ הַזֹּחֵלְנוּ מִשְׁמַיִם  
הַתְּנַפְּלָנוּ לְפִנְיָאֵל וְעַפְעַפִּינוּ יוֹלְדָמַיִם  
יַחֲנִינוּ מִיָּמִים:

30

## 51

## MY SHAME IS MY GLORY

With all my heart, in truth, and with all my  
might,  
Have I loved Thee. In open and in secret  
Thy name is with me: how shall I go alone?  
(Yea, He is my beloved: how shall I sit  
solitary?  
And He is my lamp: how shall my light be  
quenched?  
And how shall I halt, since He is a staff in  
my hand?)  
Men have held me in contempt, knowing not  
That my shame for Thy name's glory is my  
glory.—  
O Fount of my life! I will bless Thee while  
I live,  
And sing Thee my song while being is mine.

## 51

## קלוני על כבוד שמך כבודי

~ ~ ~ ~ ~

בְּכַל־לִבִּי אֶמֶת וּבְכַל־מְאֹדִי

אֶהְבֶּתִּיךָ וּבְגִלוֹנִי וְסוּדִי

שְׁמֶךָ נִגְדִי וְאֵיךְ אֵלֶיךָ לְבִדִּי

וְהוּא דוֹדִי וְאֵיךְ אֲשֵׁב יְחִידִי

וְהוּא נָרִי וְאֵיךְ יִדְעֶךָ מְאוּרִי

5

וְאֵיךְ אֶצְעֵן וְהוּא מְשַׁעֵן בְּיָדִי

הַקְּלוֹנִי מְתִים לֹא יֵדְעוּ כִּי

קְלוֹנִי עַל־כְּבוֹד שְׁמֶךָ כְּבוֹדִי

מְקוֹר חַיִּי אֶבְרָכְךָ בְּחַיִּי

וְמִרְתִּי אֶמְרָךָ בְּעוֹדִי:

10



## 52

## THOU WHO KNOWEST OUR SORROWS

Ps. 147,3.

Thou who knowest our sorrows, and bindest  
up our wounds,

Turn again our tens of thousands to the land  
of our abodes.

There shall we offer our oblations, our vows,  
our freewill offerings,

There shall we make before Thee the offerings  
due to Thee.

The faithful recall to-day the wonders of  
olden time;

The children groan, for other lords beside Thee  
are their masters.

Where is God's covenant to the fathers, where  
His former mercies,

When He spake from the heaven of His  
dwelling, unto us, face to face,

When He gave into the hand of the faithful  
envoy the two tablets of stone?

And where are all His marvels which our  
fathers have told us?

How long have we drunken our fill of bitter-  
ness, and hoped for Thy salvation?

How many seasons were we sick with longing,  
but entreated none but Thee,

And watched for the light of morning, but  
were covered with thick darkness?

52

ידע מכאבינו

פומון למצות עשה

----- | -----

|                    |                 |
|--------------------|-----------------|
| ומחפש לעצבתינו     | ידע מכאבינו     |
| אלא־אֶרֶץ מושבתינו | שובה את־רבבתינו |
| נדרינו ונדרבתינו   | ושם נעלה עלתינו |
| את־קרבנות חובתינו: | ושם נעשה לפניך  |

|                    |                      |    |
|--------------------|----------------------|----|
| הפלאים הקדמונים    | הזכירו היום אמונים   | 5  |
| בעלום זולתך אדנים  | ויאנחו הבנים         |    |
| וחסדיו הראשנים     | איה ברית־אל לאתנים   |    |
| עמנו פנים בפנים    | בדברו משמי מעונים    |    |
| את־שני לוחת האבנים | ובתתו ביד ציר אמונים |    |
| ספרו־לנו אבתינו:   | ואיה כל־נפלאותיו אשר | 10 |

|                 |                  |
|-----------------|------------------|
| ולישועתך קוינו  | ובמה מררות רנינו |
| וזולתך לא חלינו | ובמה זמנים חלינו |
| ובמחשבים נטמינו | ולאור בקר חבינו  |

As though we had not been a People, nay,  
    had not been more wonderful than any  
    People;  
As though we had not seen the day of Sinai,  
    nor had drunken the waters of the rock,  
And Thy manna had not been in our mouth,  
    and Thy cloud about us!

They ask the way to Zion—they pray toward  
    her—  
The children exiled from her border, but which  
    have not stript themselves of their adorn-  
    ment.  
The beautiful adornment for which they were  
    praised, for this they are slain and defiled—  
The treasures they inherited at Horeb, whereby  
    they are justified and proud;  
Slaves bear rule over them, but they will never  
    cease to call Thee  
Until Thou turn our captivity and comfort our  
    waste places.

We stand upon our watch to keep Thy right-  
    eous judgments—  
And even if our splendour be ruined, and we  
    be thrust forth from Thy bosom,  
And an handmaid be our mistress, and those  
    far off from Thee rule over us,  
Yet do we hold fast to our crown, the diadem  
    of Thy statutes,  
Until Thou gather our company into the house  
    of Thy choice and Thy desire,  
Our holy place, our glory, where our fathers  
    praised Thee.

15      כָּאֵלֹה עִם לֹא הָיִינוּ      וּמִכָּל-עַם לֹא נִפְלִינוּ  
וְיוֹם סִינִי לֹא רָאִינוּ      וּמִי הַצּוֹר לֹא שָׁתִינוּ  
וְלֹא הָיָה מִנֶּה בְּפָנֵינוּ      וַעֲנֹנָה סָבִיבִתִּינוּ:

20      יָרַךְ צִיּוֹן יִשְׁאֲלוּ      וְאֵלֶיהָ יִתְפַּלְלוּ  
בָּנִים מִגְּבוּלָם נָלוּ      וְעַדִּים לֹא הִתְנַצְּלוּ  
עַד־יִחַן אֲשֶׁר בּוֹ הִלְלוּ      עָלִיו הָרְגוּ וְחָלְלוּ  
חֲמֻדֹת בַּחֲרֵב נָחְלוּ      בָּם יִצְדָּקוּ וַיִּתְהַלְלוּ  
עַבְדִּים בָּהֶם מָשְׁלוּ      וּמִקְרָא לָהּ לֹא יִחַדְלוּ  
עַד אֲשֶׁר תָּשִׁיב שְׁבוּתֵינוּ      וְתִנָּחַם חֲרִבֹתֵינוּ:

25      הָעֲמִדְנוּ מִשְׁמֶרֶתֵנוּ      לְשֹׁמֵר מִשְׁפָּטֵי צְדָקָה  
וְאִם שִׁדְדָה אֲדָרֶתֵנוּ      וַנִּגְרָשֶׁנוּ מִחִיקָה  
וְהִיטָה שְׁפָחָה נִבְרָתֵנוּ      וּמָשְׁלוּ בָנוּ רַחֲקִיָּה  
הִחַזְקֵנוּ בַּעֲטָרֶתֵנוּ      גֵּזֶר אֶפְרַיִם חֲקִיָּה  
עַד תֵּאֱסֹף מִחֲבַרֶתֵנוּ      לְבֵית בְּחִירָתָהּ וְחִשְׁקָהּ  
קִדְשֵׁנוּ וְתִפְאֶרֶתֵנוּ      אֲשֶׁר הִלְלוּהָ אֲבֹתֵינוּ:

## 53

## TO THE SOUL

The precious one abiding in her body,  
 As light abideth in deep darkness—  
 Longeth she not to separate from the body,  
 And return to the majesty of her trappings?  
 For she shall eat, on the day of her separation,  
 The fruit of her law<sup>1</sup>—and this is the fruit  
 thereof:

Ps. 103,5.

Honey of Eden, a honeycomb of sweetness,  
 To satisfy her mouth with good things.  
 The ways of her Maker she shall see,  
 And shall forget the days of her affliction;  
 She shall praise His Name with all  
 The souls that be praising God.

<sup>1</sup> The reward of her observance of the Torah. Note play on the words פרי רחוק and פרי רחוק.

## 53

## יקרה שכנה גויה

ו- - - - - ו- - - - - ו

|                                   |                              |
|-----------------------------------|------------------------------|
| בְּאוֹר יִשְׁכֵּן בְּמִאֲפְלִיָּה | יְקָרָה שְׁכֵנָה גּוֹיָה     |
| וְלָשׁוּב אֶל־נְאוֹן עֲדִיָּה     | הֵלֵא תַחֲמֹד פְּרִידַת נֹו  |
| פְּרִי דָתָהּ—וְהִיא פְּרִיָּה    | וְתֹאכֵל יוֹם פְּרִידָתָהּ   |
| לְהִשְׁבִּיעַ בְּטוֹב עֲדִיָּה    | דְּבִשׁ־עֶדֶן וְצוּף־נֶעֱם   |
| וְתִשְׁכַּח אֶת־יָמֶי עֲנִיָּה    | הִלִּיכּוֹת יִצְרָה תִרְאָה  |
| נִשְׁמָה שֶׁתִּהְלֵל יָהּ:        | תִּהְלֵל אֶת־שְׁמוֹ עַם־כָּל |

## 54

## LET THY FAVOUR PASS TO ME

Let Thy favour pass to me,  
Even as Thy wrath hath passed;  
Shall mine iniquity for ever  
Stand between me and Thee?  
How long shall I search  
For Thee beside me, and find Thee not?  
O Dweller amid the wings of the Cherubim  
That are outspread over Thine Ark,  
Thou hast enslaved me unto strangers  
While I am the man of Thy right hand.  
My Redeemer! to redeem my multitudes  
Rise and look forth from Thine abiding place.

Ps. 80,16.

54

# יעבור עלי רצונך

נאולה

— — — — —

|                               |                              |   |
|-------------------------------|------------------------------|---|
| כְּאֲשֶׁר עָבַר חֲרוֹנְךָ     | יַעֲבֹר עָלַי רְצוֹנְךָ      |   |
| יַעֲמֹד בֵּינִי וּבֵינְךָ     | הַלְעוֹלָמִים עוֹנֵי         |   |
| אֶתְּךָ עַמִּי-וְאֵינְךָ      | וְעַדִּי מְתִי אֲבַקֵּשׁ     |   |
| הַפְּרָשִׁים עַל-אַרְוֹנְךָ   | דָּר בְּכַנְפֵי הַפְּרָבִים  | 5 |
| וְאֵנִי כַּנֶּת יְמִינְךָ     | הָעֹבֵד מְנִי לְזָרִים-      |   |
| רֵם וְהִשְׁקֶף מִמַּעֲוֹנְךָ: | גֹּאֲלִי לְנֶאֱוֹל הַמּוֹנִי |   |



## 55

## ACQUAINTED WITH TRUTH

Thou, acquainted with truth, cast out the  
false,  
And dwell in the world as though dwelling in  
duration.  
Thine honour and thy majesty—to serve God  
while thou livest,  
And to leave worldly honour to others.  
It is well if thou wake the dawn to serve Him  
And sleep not so long that the dawn wake thee.  
Know thy tomorrow while thy today lasteth,  
And fear not to leave the earth to strangers.  
Is it not better far for thee to minister  
before God  
Than to be ministering unto mortals—  
Before God, whose memory and whose name  
Every soul praiseth with joy and songs?

55

# ידועת אמונות

לשמיני עצרת

— — — — —

ידועת אמונות דחי השקרים  
ושכני בתבל כשכני קברים

הדרך והדרך עבר אל בעודך  
ולעזב הדר הזמן לאחרים

וטוב כי תעירין שחרים לעבדו  
ואל תישני עד יעירוך שחרים

5

דעי מחרתך ביומך ואליתפך  
חדי מעזב האדמה לזרים

הלא טוב היותך משרת פניאל  
מאד מהיותך משרת פגרים

10

פניאל אשר כל־נשמה תהלל  
לזכרו ולשמו בשמחה ושירים:

## 56

## WAKE ME TO BLESS THY NAME

Thou didst know me before Thou hadst formed  
me,  
And so long as Thy spirit is within me, Thou  
keepest me.  
Have I any standing ground if Thou drive  
me out?  
Is there any going forth for me if Thou re-  
strain me?  
And what can I say, since my thought is in  
Thine hand?  
And what can I do until Thou help me?  
I have sought Thee: in a time of favour  
answer me,  
And as with a shield, gird me round with Thy  
grace.  
Raise me up to seek early Thy shrine;  
Wake me to bless Thy name.

56

את שמך לברך עוררני

בקשה לשחרית

|| --- ~ | --- ~ ~ | --- ~ ~ ~ ~ ~ ||

יְדַעַתְנִי בְּטָרָם תַּצְרֵנִי

וְכָל־עוֹד רוֹחֵךְ בִּי תַצְרֵנִי

הַיְשִׁילִי מַעֲמַד אִם־תִּהְיֶה־פָנִי

וְאִם לִי מִהֲלָךְ אִם־תַּעֲצֹרֵנִי

וְזָמָּה אֹמַר וּמַחֲשָׁבִי בְיָדְךָ

5

וְזָמָּה אוֹכַל עֲשֵׂה עֲדַתְּעוֹרְנִי

יְרַשְׁתִּיךָ בַּעַת רְצוֹן עֲנֵנִי

וּבִצְנָה רְצוֹנְךָ תַעֲטֹרֵנִי

הַקִּימֵנִי לְשַׁחַר אֶת־ךָ בִּירְךָ

וְאֶת־שִׁמְךָ לְכָרְךָ עוֹרְרֵנִי:

10

## 57

## RADIANCE

Day and night (praise the Lord!)  
 He maketh His face to shine over against my  
     face.  
 He kindled lamps of light, and the darkness  
     moved  
 On the day He rent open my windows in the  
     sky.  
 And He deigned to set of His radiance upon me,  
 His spirit speaking within me by the hand of  
     my faithful.<sup>1</sup>  
 By the way the light streamed He led me,  
 The day He came from Seir and shone forth  
     from Sinai;  
 And when I tasted the honey of His law, I  
     spake:  
 Come ye now and see, for mine eyes are  
     full of light!

Ps. 89,38.

Num. 12,7.

I Sam. 3,20.

Deut. 33,2.

<sup>1</sup> Referring to **בכל ביתי נאמן הוא** (Numbers 12,7) and possibly to Ps. 19,8, with regard to the precepts.

57

כי ארו עיני

יחזר

-----  
 יומם וּלְיָלָה הִלֵּל לְאֹדְנִי  
 הָאֵיר אֹר פָּנָיו אֶל־עֵבֶר פָּנָי

הָעֵלָה גְּרוֹת אֹר וַיִּמָּשׁ חֶשֶׁךְ  
 יוֹם בְּרָקִיעַ קָרַע חֲלוֹנִי

וַיֹּאֲלֵ לָתֵת מִהוֹדוֹ עָלַי  
 רוּחוֹ דְּבָר־בִּי עַל־יַד נְאֻמָּנִי

5

דֶּרֶךְ יִחְלַק אֹר הַדְּרִיכֵנִי  
 עַת וָרַח מִשְׁעִיר בָּא מִסִּינִי

הָעַת טַעַמְתִּי צוּף דָּתוֹ שִׁחַתִּי  
 בְּאֹדְנָא וּרְאוּ כִּי־אֲרוֹ עֵינִי:

10

## 58

## THE PHYSICIAN'S PRAYER

My God, heal me and I shall be healed,  
Let not Thine anger be kindled against me  
so that I be consumed.  
My medicines are of Thee, whether good  
Or evil, whether strong or weak.  
It is Thou who shalt choose, not I;<sup>1</sup>  
Of Thy knowledge is the evil and the fair.  
Not upon my power of healing I rely;  
Only for Thine healing do I watch.

<sup>1</sup> S. D. Luzzatto says here, "'not I'" instead of "'not the physician'" because Jehudah Halevi himself was the physician.'

58

# אלי רפאני

בשחתו סם רפואה

— — — — —

אלי רפאני וארפא

אל־יחרה אפק ואספה

סמי ומרקחי לק בין טוב

בין רע ובין חזק ובין רפה

אתה אשר תבחר ולא אני

5

על־דעתך הרע והיפה

לא על־רפואתי אני נסמך

רק אל־רפואתך אני צפה:



## 59

## MINE ONLY ONE

Mine only one, seek God early on His thresh-  
hold,  
And, like incense, give thy song to His nostrils.  
Lo, if thou pursue the vanities of thy time,  
And say that all its witcheries are truth,  
And if thou drift thereafter all thy nights and  
thy days,  
And the slumber of its dawns be sweet to thee—  
Know that there is naught in thine hands  
But only a tree whose boughs will wither  
tomorrow.  
Abide before thy God and thy King,  
Under whose wings thou art come to take  
refuge,  
Whose name is magnified and sanctified in the  
mouth of all  
That breathe with the breath of the living God.

Ruth 2,12.

59

יחידה

רשות לנשמת

|| --- ~ | --- ~ | --- ~

יְחִידָה שְׁחָרִי הָאֵל וְסָפִיו  
וּבְקִטְרֹת תִּנִּי שִׁירָךְ בְּאַפִּיו

הֵלֹא אִם־תִּרְדְּפִי הַבְּלִי וְמִנְךָ  
וְתֹאמְרִי כִּי־אָמַת הֵם כָּל־כְּשָׁפָיו

וְחִזְלִי אַחֲרָיו לֵילֶךְ וְיוֹמֶךָ  
וְתַעֲרֹב לְךָ תְּנוּמָה מִנִּשְׁפָּיו

5

יָדְעִי כִּי־אֵין בְּיָדֶיךָ מְאוּמָה  
אֲבָל עַץ יִבְשׁוּ מִחֶרַע עֲנָפָיו

הִי לִפְנֵי אֱלֹהֶיךָ וּמִלִּבְךָ  
אֲשֶׁר־בָּאת לַחֲסוֹת תַּחַת־כְּנָפָיו

10

שְׁמוֹ יִגְדַּל וְיִתְקַדַּשׁ בְּפִי כָל  
אֲשֶׁר נִשְׁמַת אֱלֹהִים חַי בְּאַפִּיו:

## 60

## VISION OF GOD

(For rhymed version see page 164)

Isa. 8,12.

To meet the fountain of the life of truth I run,  
For I weary of a life of vanity and emptiness.  
To see the face of my King is mine only aim;  
I will fear none but Him, nor set up any other  
to be feared.

Would that it were mine to see Him in a dream!  
I would sleep an everlasting sleep and never  
wake.

Would I might behold His face within my heart!  
Mine eyes would never ask to look beyond.

60

לו אחזה פניו

— — — — — | — — — — — | — — — — — ||

לְקִרְאָת מְקוֹר חַיִּי אֶמֶת אֲרוּצָה  
עַל־כֵּן בְּחַיִּי שׁוּא וְרִיק אֶקְצֶה  
לְרֹאוֹת פָּנַי מִלְכִּי מְנַמְתִּי לְבָד  
לֹא אֶעְרֹץ בְּלִתּוֹ וְלֹא אֶעְרִיצָה  
מִיִּיְתַנְנִי לְחֻזּוֹתוֹ בְּחִלּוֹם  
אִישׁן שְׁנַת־עוֹלָם וְלֹא אֶקִּיצָה  
לוֹ אֶחְזֶה פָּנָיו בְּלִבִּי בְּיָתָהּ  
לֹא שָׁאֲלוּ עֵינַי לְהִבִּיט חוּצָה:

## 61

## YE CURTAINS OF SOLOMON

Ye curtains of Solomon, how, amid the tents  
of Kedar,  
Are ye changed? Ye have no form, no beauty!

“The multitudes which dwelt aforetime in our  
midst,  
Have left us a desolation, a broken ruin,  
unprotected—  
The holy vessels have gone into exile and be-  
come profane,  
And how can ye ask for beauty of a lily  
among thorns?”

Rejected of their neighbours, but sought of  
their Lord,  
He will call them each by name; not one  
shall be missing.  
Their beauty, as in the beginning, He shall  
restore in the end,  
And shall illumine as the sevenfold light their  
lamp which is darkened.

61

יריעות שלמה

מאורה

|| --- ~ | --- ~ | --- ~ ~ | --- ~ ~

|                              |                                         |
|------------------------------|-----------------------------------------|
| בְּתוֹךְ אֶהְיֶה קָדֵר       | יְרִיעוֹת שְׁלֹמֹה, אֵיךְ               |
| עֲלִיכֶם וְלֹא הָדָר         | שְׁנִיתֶם, וְלֹא תֹאֵר                  |
| לְפָנַי בְּתוֹכִנִּי,        | הַמּוֹנִים אֲשֶׁר שָׁכְנוּ              |
| וּפֶרֶץ בְּלִי נֶגֶד,        | חֲרָבוֹת עֲזָבוֹנוּ                     |
| בְּגוֹלָה וְהָיוּ חַל        | וְהִלְכּוּ כְּלִי־קֹדֶשׁ <sup>5</sup>   |
| לְשׁוֹשׁן בְּתוֹךְ דִּרְדָּר | וְאֵיךְ תִּשְׁאַלּוּ הָדָר              |
| דְּרוּשֵׁי אֲדִנִּיָּהם      | דְּחִנֵּי שְׁכֵנֵיהֶם                   |
| וְאִישׁ לֹא־יְהִי נֶעְדָּר   | לְכֹלֶם בְּשֵׁם יְקֹרָא                 |
| יִשׁוּבָב בְּאַחֲרָנָה       | הַדָּרִם בְּרֹאשׁוֹנָה                  |
| מֵאוֹרֶם אֲשֶׁר קָדֵר:       | וְיֹאִיר כְּאוֹר שְׁבָעָה <sup>10</sup> |

## 62

## WONDERFUL IS THY LOVE

(For rhymed version see page 165)

May my sweet song be pleasing in Thy sight,  
and the goodness of my praise,

O Belovèd, who art flown afar from me, at  
the evil of my deeds!

But I have held fast unto the corner of the  
garment of love of Him who is tremendous and wonderful.

Eccles. 2,10. Enough for me is the glory of Thy name;  
that is my portion alone from all my labour.

II Sam. 1,26. Increase the sorrow, I shall love but more,  
for wonderful is Thy love to me.

62

# נפלאה אהבתך לי

אהבה

|| --- ~ --- | --- ~ --- | --- ~ --- | --- ~ ---

|                                 |                                 |
|---------------------------------|---------------------------------|
| שירי ומיטב מהללי                | יִשָּׁב בְּעֵינֶיךָ נָעִים      |
| מני לרע מעללי                   | הַדּוֹד אֲשֶׁר הִרְחִיק גִּדְּד |
| דוּתוֹ וְהוּא נֹרָא וּפְלִי     | אֶחָזֶק בְּכֹנֶף יָד־           |
| חֲלָקִי לְבַד מִפְּלִעְמִלִי    | יִי־לִי כְבוֹד שְׁמֶךָ וְהוּא   |
| כִּי נִפְלְאָה אֶהְבְּתֶךָ לִי! | הוֹסֵף קָאב-אוֹסִיף אֶהֱב       |

5



## 63

## THE DOVE AFAR

The dove, afar,<sup>1</sup> she flieth about the forests;  
 She stumbleth, she cannot shake herself free.  
 Flying, flitting, fluttering,  
 Round about her belovèd she swirleth, she  
                   stormeth.

She deemed a thousand years would be the  
                   limit of her set time,  
 But she is ashamed of all whereon she counted.<sup>2</sup>  
 Her Belovèd who hath afflicted her with long  
                   years of separation

Isa. 53,12.

Hath poured out her soul to the grave.  
 "Lo," she saith, "I will not make mention  
                   any more of His name;"

Jer. 20,9.

But it is within her heart like a burning fire.  
 Why wilt Thou be as an enemy to her, since  
                   she

Openeth wide her mouth for the rain of thy  
                   salvation?

And she maketh her soul believe and despaireth  
                   not,

Job 14,21.

Whether she win honour in His name or  
                   whether she be brought low.

Ps. 50,3.

Our God shall come and shall not keep silence;  
 All round about Him is fire; it stormeth  
                   exceedingly.

<sup>1</sup> See the heading of Ps. 56, יונת אלם רחוקים.

<sup>2</sup> The exile, to last 1000 years, should have ended in

## 63

## יונת רחקים

על כנסת ישראל

— — — — — | — — — — — | — — — — — | — — — — —

יֹונַת רַחֲקִים נִדְּדָה יַעֲרָה  
 בְּשָׁלָה וְלֹא יָכְלָה לְהִתְנַעֲרָה  
 הִתְעוֹפְפָה, הִתְנוֹפְפָה, חוֹפְפָה  
 סָבִיב לְדוֹדָה סִחְרָה סַעֲרָה:  
 וַתִּחַשֵּׁב אֶלֶף לִקְץ מוֹעֲדָה 5  
 אֵךְ חִפְרָה מְכַל אֲשֶׁר שַׁעֲרָה:  
 וְדוֹדָה אֲשֶׁר עָנָה בְּאַרְךָ נִדָּר  
 שָׁנִים, וְנִפְשָׁה אֶל שְׁאוֹל הָעֲרָה:  
 הֵן אֲמָרָה לֹא־אֶזְכְּרָה עוֹד שְׁמוֹ  
 וַיְהִי בְּתוֹךְ לִבָּהּ כָּאֵשׁ בַּעֲרָה 10  
 לָמָּה כְּאוֹיֵב תִּהְיֶה לָּהּ, וְהִיא  
 פִּיהָ לְמִלְקוֹשׁ יִשְׁעָהּ פַּעֲרָה  
 וַתֵּאֱמִין נִפְשָׁה וְלֹא נוֹאֲשָׁה  
 אִם־כִּבְרָה בְּשִׁמּוֹ וְאִם־צַעֲרָה  
 יָבֹא אֱלֹהֵינוּ וְאֶל־יִחְרַשׁ 15  
 עַל כָּל־סִבְיָיו אֵשׁ מְאֹד נִשְׁעֲרָה:

## 64

## MORNING HYMN

All the stars of morning sing to Thee,  
For the radiance of their shining is of Thee;  
And the sons of God, standing by the watches  
Of night and day, glorify the glorious Name;  
And the company of saints receive the word  
from them,  
And, every dawn, wake early to seek Thine  
house.

the year 4828. If the word נדוד which occurs so obscurely in the following line is a mnemonic, as S. D. Luzzatto suggests, the inference is that the exile had endured 64 years over the thousand and that the poem was written in 4892 = 1132 C. E.

64

# כל כוכבי בקר

בקשה לשחרית

|| — — — — | — — — — | — — — — ||

כָּל-כּוֹכְבֵי בֶקֶר לָךְ יִשִּׁירוּ  
 כִּי־זָהַר יִהְיֶה מִמֶּךָ זִהְיִירוּ  
 וּבְנֵי אֱלֹהִים עֹמְדִים עַל־מִשְׁמְרוֹת  
 לַיַּל וַיּוֹם שֵׁם נֶאֱדָר יֵאָדִירוּ  
 וַיִּקְהַל קְדָשִׁים קִבְּלוּ מֵהֶם, וְכָל־  
 שַׁחַר לְשַׁחַר בֵּיתְךָ יַעֲבִירוּ:

5

## 65

## CREATURE, IMPULSE AND CREATOR

Why believe in fate wherein there is no truth?  
(Ah me! my labour is great, and my day is  
short).

Every man exhorteth his brother that he sin  
not,

Saying, "Take heed to thyself, lest the *Yezer*<sup>1</sup>  
tempt thee."

But if he himself should sin, he thinketh:

"What is there in the power of a man to  
do?—

The creature and the *Yezer* are in the hand of  
the Creator."

<sup>1</sup> The evil inclination. There is a play on three words  
in the last line, יצור a Creature, יצר man's evil impulse,  
יצר the Creator.

65

היצור והיצר ביד היוצר

|| ---|---|---|

מִה־תִּאֲמִין בְּזֶמֶן אֲשֶׁר אֵין בּוֹ אֶמֶת  
 הִהָּ כִּי עָמְלִי רַב וַיּוֹמִי קֶצֶר  
 כָּל-אִישׁ יֵצֵו אָחִיו לְבִלְתִּי יִחָטֵא  
 לֵאמֹר שְׁמֹר-לָךְ פָּרִיסִיתָךְ יֵצֵר  
 וּבָעֵת חָטֵא שָׁח מִה־בִּיד אִישׁ לַעֲשׂוֹת  
 הַיֵּצֹר וְהַיֵּצֵר בִּיד הַיֹּצֵר:

## 66

## THE LORD IS MY PORTION

(For rhymed version see page 166)

Servants of time—the slaves of slaves are they;  
The Lord's servant, he alone is free.  
Therefore when each man seeketh his portion,  
"The Lord is my portion," saith my soul.

66

## חלקי אדני

|| ---|---|---|---|

עבְדִי וְמִן עַבְדֵי עַבְדִים הֵם  
 עַבְד אֲדֹנִי הוּא לְבַד חֲפָשִׁי  
 עַל־כֵּן בִּבְקֶשׁ כָּל־אֲנוּשׁ חֲלָקוֹ  
 חֲלָקִי אֲדֹנִי אֲמַרְהָ נַפְשִׁי:



## 67

## A JOY FOR EVER

In Praise of the Torah

Who is this of beauteous countenance that  
 showeth like the sun,  
 That before men of renown covereth not her  
 fairness?

Prov. 8.30. Pure unto the foster-Father who hath taken  
 Esther 2.7. her to Himself for a daughter,  
 She is a joy for ever that groweth not old.<sup>1</sup>  
 Before kings she speaketh—she is not ashamed;  
 Hos. 13.8. She campeth also in the innermost heart of  
 the wise.

Praising herself, she saith: "Verily my Creator  
 Prov. 8.22. Acquired me before all else, with His right  
 hand."

To the sons of God she calleth, what time  
 she hath prepared

Dan. 5.1. A table of savoury food and hath made a feast:  
 Gen. 49.20. "By me are royal dainties given;  
 By me the tongue of all the dumb singeth  
 glowing words;

Prov. 8.15. By me the just of heart decree justice;  
 By me the eye of men in darkness seeth light;  
 Prov. 7.15. By me the soul that seeketh for my face  
 findeth sweetness,

By me she cleareth every crookedness from  
 off her path;

<sup>1</sup> Compare the opening lines of Keats' "Endymion."

67

עדנה עדי־עד

בשבח התורה

|| — — — — | — — — — | — — — — ||

מִי זֹאת הַדֶּר פָּנִים כְּשֶׁמֶשׁ גִּלְתָּה  
 יִפְיֶה פָנַי אֲנֹשִׁי יִקָּר לֹא כִסְתָה  
 בְּרָה לְאֵמֶן שֶׁלִּקְחָה לֹו לְבַת  
 עֲדֵנָה עֲדִי־עַד לָהּ אֲשֶׁר לֹא בָלְתָה  
 לִפְנֵי מַלְכִּים דְּבָרָה לֹא נִכְלְמָה 5  
 גַּם תּוֹךְ סָגוֹר לֵב הַחֲכָמִים חֲנֻתָה  
 מִתְהַלֵּלָה לֵאמֹר בְּאַמְנָם יִצְרִי  
 אֲתִי בְטָרָם כֹּל יְמִינוֹ קָנְתָה  
 לְבָנֵי אֱלֹהִים קָרְאָה עַת עֲרָכָה  
 שֶׁלַּחֹן בְּמַטְעָמִים וְלֶחֶם עֲשִׂתָה 10  
 בִּי מַעֲדֵנִי הַמְלָכִים נָתְנוּ  
 בִּי כִלְי־לִשׁוֹן אֵלֶם בְּצַחוֹת עֲנָתָה  
 בִּי חֲקִקוּ צָדֵק בְּלִבָּם צָדִקוּ  
 בִּי עֵין מְתִי חֲשֹׁךְ מְאוֹרִים רִאֲתָה  
 בִּי נַעֲמָה נִפְשִׁי שִׁחְרָה 15  
 בִּי כִלְי־עַקְלָקְלוֹת נִתְיָבָה פִּנְתָה

By me the foot of them that seek me is held  
up from slipping;  
By me the hand of them that love me mounteth  
up above the wealthy.

Mine is strength and mine is glory and mine  
a robe of honour;

Mine is light like a sun that waneth not  
towards evening.

Mine are the searchings out of counsel which  
cannot be likened to fine gold;

Mine dignity and royalty, befitting them that  
take hold on me;

Mine are the precious things, laid up for the  
upright;

Mine is the step to the fortress, built for a  
stronghold.

Jer. 18,15.

Unto me they that walk upon the highway  
bow them down;

Ps. 84,3.

For me the soul longeth, yea even fainteth.

Ps. 127,2.

Come ye, and eat not the bread of sorrows,  
Turn into the garden that hath drunk its  
fill of the glory of God.

Job 9,13.

Let not your heart incline after the helpers  
Of Rahab, when these run whither they be  
not bidden.

Cant. 1,8.

By the shepherds' tents and their footprints,  
feed your flocks;  
Then will ye know that your foot hath never  
strayed."

This is she whom they that know her have not  
concealed;

From age to age hath she been an heritage in  
their hand.

בי נסעדה רגל מבקשי מדחות  
 בי יד מאהבי על-עשירים עלתה  
 לי און ולי קבוד ולי אדר יקר  
 לי אור בשמש לערוב לא פנתה

20

לי מחקרי עצות ולא שוו בפז  
 לי הוד וממלכה לתפשי יאתה  
 לי מחמדים לישרים נצפנו  
 לי מעלת מעוז למבצר נבנתה

לי הלכי דרך סלולה שחחו  
 לי הנשמה נכספה גם-כלתה  
 באו ואל לחם עצבים תלחמו  
 סורו לנה מקבוד אל רותה

25

אליט לבבכם אחרי העזרים  
 רהב ברוצם לאשר לא צותה  
 על-משכנות רעים ועקבותם רעו  
 תדעו אזי כי רגלכם לא נטתה  
 זאת היא אשר לא כחדוה ידעים  
 מדור לדור נחלה בידם היתה

30

- Jer. 48,11. Her perfume is not changed; as at this day,  
so was it ever:  
She retaineth the same fair form, she groweth  
not dim.  
Refrain, ye men, from being like foxes  
Whose way is contrary to the king and his  
law;  
Cease from being head over them that from the  
law stray far,
- Ezek. 19,2. And be a tail<sup>1</sup> to the lions' whelps which she  
hath reared,  
Which eat her bread in order to fight them  
that wage war on her,<sup>2</sup>  
That would do, every man, as his soul desireth,  
Every man of whom goeth his own way, for  
in truth,
- Jer. 31,28-29. The tooth that eateth sour grapes, that alone  
is set on edge.
- Ezek. 18,2. But as for me, I will cleave to her, and my  
soul shall hold fast  
To her cords, and because of her it waiteth  
for the Lord.
- Gen. 12,13. Truly she is my sister, and sheddeth sweetness  
upon me,  
The while I take pleasure in her, and she in me.  
I have gloried all my life-long that she is my  
sister,
- Gen. 12,13. And my soul liveth for her sake.

<sup>1</sup> See Ethics of the Fathers IV, 20.

<sup>2</sup> Note play on the word לרם.

- 35 רִיחָה בְּלִי נֶמֶר כָּזָה הַיּוֹם כָּאֵז  
תָּמִיד בְּעֵינָה עֲמָדָה לֹא כִהְתָּה  
עֲזָבָה אָנוּשׁ מִדִּיּוֹת כְּשׁוּעֵלִים אֲשֶׁר  
בְּרַכָּם עַל־יִמְלֶךְ וְדָתוֹ עֲוֹתָה  
חִדְלָה הָיוּתָה עַל־רַחֲקֵי דָת לִרְאֹשׁ
- 40 וְהָיָה זָנֹב גּוֹרֵי אֲרֵיּוֹת רִבְתָּה  
הַלְחָמִים לַחֲמָה לִלְחָם לַחֲמִים  
לָהּ, לַעֲשׂוֹת כָּל־אִישׁ כִּנְפָשׁוֹ אֹתָהּ  
כָּל־אִישׁ בְּדַרְכּוֹ יִהְלֹךְ לוֹ כִּי אָמַת  
שֵׁן אֲכָלָה בְּסֶרֶ לְבִדָּה קִהְתָּה  
וְאֲנִי בִזְאוֹת אַחֲזִיק וְחִבְלָה תִּאָּחֵז
- 45 נִפְשִׁי וְעַקֵּב זֹאת אֲדַנִּי קִוְיָה  
אֲמָנָם אַחֲוֹתִי הִיא וְעָלִי נַעֲמָה  
עַתָּה בָּהּ אֲנִי אֲרַצָּה וְהִיא בִּי רִצְתָה  
אַתְּהִלְלָה מְדִי הָיוּתִי כִּי אַחֲוֹ-  
תִי הִיא וְנִפְשִׁי בַּעֲבוּרָה חִיתָה:
- 50

## 68

## THE BRIDE THAT LONGETH FOR THEE

She goeth out to meet Thee—the bride that  
    longeth for Thee.

Since the day she could no more supplicate  
    in Thy sanctuary, she hath pined for Thee.

She is abashed each time she would be going  
    up to the holy mount,

For she seeth that strangers go up, but not  
    she.

And she standeth afar off, worshipping toward  
Thy Temple from every place whither she is  
    exiled.

The words of her entreaty she sendeth, an  
    offering to Thee,

While she hangeth her heart and her eyes  
    upon Thy throne.

Look Thou and listen and hear her cry:

She is calling in the bitterness of her heart and  
    her fainting soul.

## 68

## כלה לך כלתה

רשות לשמחת תורה

|| — — — — — | — — — — — ||

יֵצֵאָה לְקִדְמוֹךְ כְּלָה לְךָ כְּלָתָה  
מִיּוֹם אֲשֶׁר לֹא חָלָתָה קִדְשָׁךְ חָלָתָה

הַשְׁתוּמָּמָה מִדֵּי עֲלָתָה לְהִר קִדְשׁ  
בִּירְאָתָה זָרִים עָלוּ וְלֹא עֲלָתָה

יִתְעַמֵּד רְחוֹק מִשְׁתַּחֲוֶה נֶכַח  
הַיִּכְלֹךְ מִכָּל־מָקוֹם אֲשֶׁר גָּלָתָה

5

יְדִבְרִי תַחֲנֻתָה שְׁלָחָה לְךָ מִנְחָה  
לְבָה וְעֵינֶיהָ מוֹל כִּסְאָךְ תָּלָתָה

הַשְׁקֵף וְהֶאֱזִינָה וְשָׁמַע לְשׁוֹעָתָה  
קִרְאָה בְּמַר לְבָה וְנִפְשָׁה אֲשֶׁר כָּלָתָה:

10



## 69

## UNTIL DAY AND NIGHT SHALL CEASE

(For rhymed version see page 167)

The sun and moon, these minister for ever;  
The laws of day and night come never to an end.  
Given as signs are they to Jacob's seed,  
That they shall ever be a nation, that they  
    shall not be cut off.  
If with the left hand He should thrust them  
    off, with the right hand doth He draw  
    them nigh.  
Let them not say, " 'Tis desperate ", at the  
    time of their ruin;  
Let them only believe they are eternal, and  
    that  
They shall not cease until day and night shall  
    cease.

69

# עד יום וליל ישבתו

— — — — — | — — — — — | — — — — —

שֶׁמֶשׁ וַיָּרֶחַ לְעוֹלָם שָׁרְתוּ  
חֲקוֹת בַּיּוֹם וְלַיְלָה לֹא נִצְמְתוּ  
הֵם נִתְּנוּ אֶתוֹת לְזֶרַע יַעֲקֹב  
לְהִיזוֹת לְעוֹלָם גּוֹי וְלֹא יִכָּרְתוּ  
אִם בְּשִׁמְאֵל דּוֹחֵם בְּיָמִין קָרְבָּם  
אֶל יְאֻמְרוּ נוֹאֵשׁ בַּעַת יַחַעְוֹתוּ  
אֲךָ יְאֻמִּינוּ כִּי לְעוֹלָם הֵם וְכִי  
לֹא יִשְׁבְּתוּ עַד יוֹם וְלַיְלָל יִשְׁבְּתוּ:

5

## 70

## O GOD, THY NAME

O God, Thy name! I will exalt Thee, and  
 Thy righteousness I will not conceal.  
 I have given ear, and I have trusted; I will  
 not question, I will not prove:  
 For how should a vessel of clay say unto its  
 moulder, What doest Thou?  
 I have sought Him, I have met Him—a tower  
 of strength, a rock of trust—  
 The radiant one, like shining light, unveiled,  
 uncovered!

*Praised be He and glorified, exalted and extolled!*

The beauty of Thy glory and the strength  
 of Thy hand the heavens declare,  
 When they dawn and when they wane and  
 when they bow their faces;  
 And angels walk amid the stones of fire and  
 water.

Isa. 57.19.

They testify to Thee, they thank Thee, Who  
 createst the fruit of the lips,  
 For Thou upholdest, and failest not—without  
 arms, without hands—  
 The depths and the heights, the Beings and  
 the Throne.

*Praised be He and glorified, exalted and extolled!*

## 70

## יה שמך ארוממך

רשות לקדיש

-----|-----

|                 |                |                 |                 |   |
|-----------------|----------------|-----------------|-----------------|---|
| לֹא־אֶכְסֶה     | וְצִדְקָתְךָ   | אֲרוֹמְמֶךָ     | יְהִי שִׁמְךָ   |   |
| וְלֹא־אֶנְסֶה   | לֹא־אֶשְׂאֵל   | וְהֶאֱמַנְתִּי  | הֶאֱזַנְתִּי    |   |
| מִה־תַּעֲשֶׂה   | אֵלַי יָצְרוּ  | כְּלִי חֶמֶר    | וְאֵיךְ יֹאמַר  |   |
| וְצוּר מַחֲסֶה  | לְמַגְדִּל־עֵז | פְּנִשְׁתִּיהוּ | דְּרִשְׁתִּיהוּ |   |
| וְלֹא מִכְסֶה   | כְּלִי מָסַךְ  | כְּאוֹר מְזֹהֵר | הַבְּהִיר       | 5 |
| וַיִּתְנַשֵּׂא: | וַיִּתְרוֹמֵם  | וַיִּתְפָּאֵר   | יִשְׁתַּבַּח    |   |

|                 |                  |                 |                    |    |
|-----------------|------------------|-----------------|--------------------|----|
| שָׁמַיִם        | מִסְפָּרִים הָרַ | וְעֵז יָדְךָ    | הִגִּיד כְּבוֹדְךָ |    |
| אֲפָיִם         | וְעַת שְׁחוֹתָם  | וְעַת פְּנוֹתָם | בָּעֵת עָלוֹתָם    |    |
| אֲשׁ וּמִיָּם   | בְּחוֹךְ אֲבְנֵי | נִהְלָכִים      | וּמִלֵּאכִים       |    |
| שִׁפְתֵּי       | בּוֹרָא נִיב     | וַיִּזְדוֹק     | וַיַּעֲדוֹק        | 10 |
| וַיִּדְּ        | כְּלִי זְרוּעַ   | וְלֹא תִבֵּל    | כִּי תִסְבֵּל      |    |
| וְהִכְסֵּא      | וְהַחֲיוֹת       | וְעֲלִיּוֹת     | תַּחְתִּיּוֹת      |    |
| וַיִּתְנַשֵּׂא: | וַיִּתְרוֹמֵם    | וַיִּתְפָּאֵר   | יִשְׁתַּבַּח       |    |

And who can utter the glory of Him who  
 formed the clouds by His word?  
 He liveth eternally, albeit hidden; in the  
 highest heights His abode.  
 And in His love for the son of His house,  
 within his tent He set His presence,  
 And granted vision to prophecy, to look  
 toward His likeness.  
 And there is no form and no measurement,  
 and no end to the knowledge of Him;  
 Only the vision of Him in the sight of  
 His prophets is like a King high and  
 exalted.<sup>1</sup>

*Praised be He and glorified, exalted and extolled!*

The tale of mighty acts is beyond telling, and  
 who can declare His praises?  
 Happy is the man who is quick to perceive  
 the strength of His great deeds,  
 And stayeth himself upon God who upholdeth  
 the universe in His arms,  
 And proclaimeth His awe whate'er betide,  
 and holdeth just His acts,  
 And giveth thanks for all He doeth, since for  
 His own sake are His doings,  
 And since a terrible day of God cometh when  
 there shall be judgment for all work.

*Praised be He and glorified, exalted and extolled!*

<sup>1</sup> The text is possibly defective here. The line is unlikely to have ended with a word giving practically the same sense as the last one of the refrain. See the last word in all the other verses.

ומי ימלל      כבוד מחלל      שחקים בִּי      אִמִּירָתוֹ  
 חי עולם      אֲשֶׁר נִעְלָם      בְּגִבְהֵי רוֹם      מַעֲנֵתוֹ  
 15 וּבְרָצָתוֹ      בְּכָרְבִּיתוֹ      בְּאַהֲלוֹ שֵׁת      שְׂכִינָתוֹ  
 וְשֵׁם מְרָאוֹת      לְנִבְאוֹת      לְהִבִּיט אֶל-      תְּמוֹנָתוֹ  
 ואין תְּכִנִּית      ואין תְּכִנִּית      ואין קֶץ ל-      תְּבוֹנָתוֹ  
 רק מְרָאִיו      בְּעֵין נְבִיאָיו      כְּמֶלֶךְ רֶם      וּמִתְנַשֵּׂא  
 יִשְׁתַּבַּח      וַיִּתְפָּאֵר      וַיִּתְרוֹמֵם      וַיִּתְנַשֵּׂא:

דְּכָר גְּבוּרֹת      בְּלִי סִפְרוֹת      וּמִי יִסְפֹּר      תְּהִלּוֹתָיו  
 20 אֲשֶׁרִי אִישׁ      אֲשֶׁר יָחִישׁ      לְהַכִּיר עוֹ      גְּדֻלּוֹתָיו  
 וַיִּסְמַךְ      בְּאֵל תִּמְדָּ      עוֹלָם עַל-      זְרוּעוֹתָיו  
 וַיַּעֲרִיצוּ      שׁוֹב וְרָצוּא      וַיַּצְדִּיק דִּין      עֲלִילוֹתָיו  
 וַיּוֹדָה עַל      אֲשֶׁר פָּעַל      כִּי לְמַעַנּוּ      פְּעֻלּוֹתָיו  
 וְכִי יִשְׁיוֹם      לֹאֵל אִיוֹם      וְדִין עַל-כָּל-      הַמַּעֲשֶׂה  
 יִשְׁתַּבַּח      וַיִּתְפָּאֵר      וַיִּתְרוֹמֵם      וַיִּתְנַשֵּׂא:

Consider deeply and prepare thyself and re-  
flect on thine own secret,  
And examine what thou art and whence thine  
origin,  
Who set thee up, who gave thee understanding,  
whose power moveth thee;  
And look unto the mighty acts of God and  
waken the glory in thee.  
Search out His works, only upon Himself  
put not forth thine hand  
When thou seekest the end and the beginning,  
the too wonderful, the deeply hid.

Job 1,12.

Ben Sira 3,21-22.

Hagigah 13a.

*Praised be He and glorified, exalted and extolled!*

25 הַשְׁתוֹנֵן      וְהַכּוֹנֵן      וְהַתְּבוֹנֵן      בְּסוֹדָךְ  
 וְהַבִּטָּת      מָה אַתָּה      וּמֵאֵין      יְסוֹדָךְ  
 וּמִי הֵכִינָךְ      וּמִי הֵבִינָךְ      וְכַח מִי      יִנִּידָךְ  
 וְהַבֵּט אֶל      גְּבוּרוֹת אֵל      וְהַעֲיָרָה      קְבוּדָךְ  
 חֲקֹר פְּעֻלֹּי      רַק אֵלִיו      אֶל־תִּשְׁלַח      יָדְךָ  
 30 כִּי תִדְרֹשׁ      בְּסוֹף וּבְרֹאשׁ      בְּמִפְּלֵא      וּבְמִקְסָה  
 יִשְׁתַּבַּח      וַיִּתְפָּאֵר      וַיִּתְרוֹמֵם      וַיִּתְנַשֵּׂא:



## 71

## THOUGH I SIT IN DARKNESS

Ps. 120.5. O silent Dove,<sup>1</sup> pour out thy whispered prayer,  
 Stricken amid the tents of Meshekh;  
 And lift up thy soul unto God—  
 Thy banner, thy chariot and thy horseman—  
 Who kindleth the light of thy sun:  
 Isa. 45.7. *Who formeth light and createth darkness.*

To the Whole He called with His word,  
 And it arose in a moment, at His bidding,  
 To show unto all the strength of His glory  
 In the world which, no longer void, He had  
 formed,  
 What time, from the east, unto His light  
 Ex. 10.21. *He called and moved the darkness.*

And the host of His heavens heard  
 The word: "Let there be Light"; and it  
 was known  
 That there is a Rock by whom are cleft

<sup>1</sup> See heading of Ps. 56.

## 71

## כי אשב בחשך

יוצר

יוֹנֵת אֵלִים צָקִי לַחֲשֶׁךְ  
 הַלּוּמָה בְּתוֹךְ מְשַׁכְנֵי־מֶשֶׁךְ  
 וְשָׂאִי לְאֵלוֹהַּ נִפְשֶׁךְ  
 דִּגְלָךְ רַב־כֹּבֶד וּפְרִשֶׁךְ  
 הַמְזַרְיִחַ אֹרֶשׁ שְׁמֶשֶׁךְ  
 יוֹצֵר אֹרֶשׁ וּבּוֹרֵא חֶשֶׁךְ:

5

לְכָל קָרָא בְּמִאֲמָרוֹ  
 וְעָמַד רִנֵּעַ לְפִי דְבָרוֹ  
 לְהַרְאוֹת לְכָל עֵז יִקְרוֹ  
 בְּעוֹלָם לֹא־תִהְיֶה יִצְרוֹ  
 עַת מִמְזִרְחַ לְאוֹרוֹ  
 קָרָא, וַיִּמַּשׁ חֶשֶׁךְ:

10

וַיִּצְבֵּא שְׁחָקָיו שְׁמָעוֹ  
 אֲמַר יְהִי אֹרֶשׁ, וְנוֹדְעוֹ  
 כִּי יֵשׁ צוֹר, בּוֹ נִבְקָעוֹ

15

Job 38,6. The clouds, and the corner-stones laid.  
And they gave thanks to their Maker, since  
they knew

Ecc. 2,13. *The excellency of light over darkness.*

So will He yet light up my gloom,  
And uphold him who raiseth my fallen estate,  
And make the light of mine assembly shine  
forth.

Then the chosen one yet shall boast herself:  
"Behold the light of the Rock of my praise  
*Is mine, though I sit in darkness*"<sup>1</sup>

Micah 7,8.

<sup>1</sup> In the acrostic יהודה לוי the customary ה of הלוי is missing.

שחקים, ופנות הטבעו  
 והורו ליוצאם וידעו  
 יתרון אור מן החשך:

יֵאִיר כֵּן עוֹד אֶפְלָתִי  
 וְיִסְמוֹד לְקוֹמָם נִפְלָתִי  
 וְיִזְרִיחַ אֹר קִהְלָתִי  
 וְתִתְהַלֵּל עוֹד סִגְלָתִי  
 הִנֵּה אֹר צוֹר תִּהְלָתִי  
 לִי, כִּי־אֲשַׁב בַּחֲשָׁךְ:

## 72

## NOW COMETH THE LIGHT

- Ps. 76.5. Together in Thy light, O God resplendent,  
 Ps. 36.10. *Do we see light!*
- Isa. 9. 1. The people that walked in darkness—  
 Their hope<sup>1</sup> how long deferred!—
- Gen. 49.17,19. While biting sin still troopeth at their heel,  
 Isa. 18.4. Upon them, like clear heat in sunshine,  
 Job 38.19. *Shall dwell the light.*
- Ps. 97.11. With veil on the uncovered head,  
 With glory in place of rent apparel,  
 Wilt Thou clothe them; the light, once sown,  
 make manifest
- Gen. 1.3. Again, as Thou hast said: "Let there be light,  
*And there was light."*
- Malachi 3.1. Thy banner, over them whose knees stumble,  
 Upraise, and clear the way before them  
 By an Angel; and Thou wilt bless  
 The seed of the upright, what time Thou  
 makest light<sup>2</sup>
- Job 24.13. *Of them that rebel against the light.*

<sup>1</sup> I have followed S. D. Luzzatto and Brody in their pointing of שְׁכָרוֹ "his hope", although שְׁכָרוֹ is also possible in the sense of long drawn out calamity.

<sup>2</sup> This is an attempt to reproduce the play on words continually taking place in the Hebrew rhymes.

72

# כי בא אור

מאורה

-----|-----

נראה-אור:

יחד באורך אל נאור

העם אשר הלך חשך

שברו עדיאן ימשך

יגוד עקבו חטא נשך

ישכר-אור:

עליו כחם צח עלי-אור <sup>5</sup>

וצניף על-יראש פרוע

ויקר מקום סות קרוע

חלבש, וגל אור ורוע

נוה-אור:

שנית, במאמרך יהי אור

10 דגלך עלי כשלי ברך

הרם, ולפניהם דרך

פנה במלאך, ותברך

מך-אור:

ורע ישרים, יום תאור

- Job 7,2. While he moaneth like a servant panting after  
the shade,  
Do Thou lay the majesty of Thy salvation  
upon him;  
And cry: "How long, O sluggard,  
Prov. 6,9. Wilt thou sleep in the house of darkness?  
Arise, shine!  
Isa. 60,1. *Now cometh the light!*"
- Zech. 4,7. "Grace, grace," proclaim; and set up two rows  
Zech.4,3,11-14. Of olive trees for kindling the lights,  
And they shall serve for lamps—  
Their oil within the shrine of God resplendent,  
*For the Light!*<sup>1</sup>

<sup>1</sup> This verse may possibly be an interpolation to adapt the poem to Hanukah. The acrostic חוק in addition to יהודה is rare with this poet.

הוֹמָה כְּעֶבֶד יִשְׂאֵף צֶלַ

הוֹד יִשְׁעֶךָ עָלָיו הֶאֱצֵל 15

וְקָרָא עָדִי מְתִי עֲצֵל

כִּי־בָא אֹר:

תִּשְׁכַּב בְּבֵית חֶשֶׁד? קוֹם אֹר

חֵן חֵן קָרָא, וְשִׁמְי שׁוֹרוֹת

זִמְתִּים לְהַאִיר הַגִּירוֹת

קוֹמִם, וְהָיוּ לְמֵאוֹרוֹת

לְמֵאוֹר:

שִׁמְנִם בְּמִקְדָּשׁ אֵל נֹאֹר 20



## 73

## GOD IN ALL

(For rhymed version see page 168)

Lord, where shall I find Thee?  
High and hidden is Thy place;  
And where shall I not find Thee?  
The world is full of Thy glory.  
Found in the innermost being,  
He set up the ends of the earth:  
The refuge for the near,  
The trust for those far off.  
Thou dwellest amid the Cherubim,  
Thou abidest in the clouds;  
Thou art praised by Thine hosts  
Yet art raised above their praise.  
The whirling worlds cannot contain Thee;  
How then the chambers of a temple?  
And though Thou be uplifted over them  
Upon a throne high and exalted,  
Yet art Thou near to them,  
Of their very spirit and their flesh.  
Their own mouth testifieth for them  
That Thou alone art their Creator.  
Who shall not fear Thee  
Since the yoke of Thy kingdom is their yoke?  
Or who shall not call to Thee  
Since Thou givest them their food?  
I have sought Thy nearness,  
With all my heart have I called Thee,

73

# כבודך מלא עולם

אופן לשמחת תורה

----- | -----

|                            |                        |
|----------------------------|------------------------|
| מְקוֹמִי נַעֲלָה וְנַעֲלָם | יְהִי אֱנָה אֲמִצְאֶךָ |
| כְּבוֹדְךָ מָלֵא עוֹלָם:   | וְאֱנָה לֹא אֲמִצְאֶךָ |

|                         |                          |   |
|-------------------------|--------------------------|---|
| אֶפְסֵי־אֶרֶץ הַקִּים   | הִנֵּמְצָא בְּקִרְבִּים  | 5 |
| הַמְּבֹטָח לְרַחֲקִים   | הַמְּשֻׁנֵּב לְקִרְבִּים |   |
| אֲתָה שָׁכֵן שְׁחֻקִּים | אֲתָה יוֹשֵׁב בְּרֻבִּים |   |

|                               |                          |
|-------------------------------|--------------------------|
| וְאֲתָה עַל־רֹאשׁ מְהֻלָּלִים | תִּתְהַלֵּל בְּצִבְאוֹךָ |
| אֲתָה בְּיַסְדְּךָ אוֹלָם:    | וְלִנְּלֹל לֹא־יִשְׁאַךְ |

|                               |                            |    |
|-------------------------------|----------------------------|----|
| עַל־כֵּם נָשָׂא וָרֵם         | וּבְהִנָּשְׂאוֹךָ עָלֵיהֶם | 10 |
| מְרוֹחֶם וּמִבְּשָׂרָם        | אֲתָה קָרוֹב אֲלֵיהֶם      |    |
| בְּיִצְאוֹן בְּלִתְךָ יִצְרָם | פִּיָּהֶם יַעֲדֵד בָּהֶם   |    |

|                         |                        |
|-------------------------|------------------------|
| וְעַל מַלְכוּתְךָ עֲלָם | מִיָּזָה לֹא יִרְאֶךָ  |
| וְאֲתָה נוֹתֵן אֶכְלָם: | אוֹ מִי לֹא יִקְרָאֶךָ |

|                         |                         |
|-------------------------|-------------------------|
| בְּכִלְלִי קִרְאוֹתֶיךָ | דִּרְשָׁתִי קִרְבְּתֶךָ |
|-------------------------|-------------------------|

And going out to meet Thee  
I found Thee coming toward me,  
Even as, in the wonder of Thy might,  
In the sanctuary I have beheld Thee.  
Who shall say he hath not seen Thee?—  
Lo, the heavens and their hosts  
Declare the fear of Thee  
Though their voice be not heard.

Doth then, in very truth,  
God dwell with man?  
What can he think—every one that thinketh,  
Whose foundation is in the dust—  
Since Thou art holy, dwelling  
Amid their praises and their glory?  
Angels adore Thy wonder,  
Standing in the everlasting height;  
Over their heads is Thy throne,  
And Thou upholdest them all!

לְקִרְאָתִי מִצְאָתִיךָ

בְּקֶדֶשׁ חַיִּיתִיךָ

וּבְצִאָתִי לְקִרְאָתִיךָ

וּבְפִלְאֵי גְבוּרָתִיךָ

15

הֵן שָׁמַיִם וְחִילָם

בְּלִי נִשְׁמָע קוֹלָם:

מִי יֹאמֶר לֹא־רָאָךְ

יִזְיָדוֹ מוֹרָאָךְ

אֱלֹהִים אֶת־הָאָדָם

אֲשֶׁר בְּעֶפֶר יִסּוּדָם

תַּהֲלֹתָם וּכְבוֹדָם

הָאֱמָנָם כִּי־יֵשֵׁב

וּמִה־יִחַשֵׁב כָּל־יֹחֵשֵׁב

וְאֶת־הַקָּדוֹשׁ יוֹשֵׁב

20

הָעֲמֻדֹת בְּרוֹם עוֹלָם

וְאֶת־הַנְּשֵׂא כָלָם:

חַיֹּת יוֹדוּ פִּלְאָךְ

עַל־רֵאשֵׁיהֶם כִּסְאָךְ

## 74

## ELIJAH AND ELISHAH

Our portents linger—  
Where is the God of Elijah?<sup>1</sup>

The son who hearkeneth unto His words,  
Crying of violence out of his sorrows,  
Saith, Where is the Rock and His Names?<sup>2</sup>  
A thousand years He hath not answered him.<sup>3</sup>

The Tishbite decreed for Ephraim,  
And closed up the heavens;  
At his word came fire and water down;  
I Kings 18. On Mount Carmel—there he proved Him.

I Kings 17, 10-16. He spake of the jar and the cruse,  
And therein set a blessing flowering;  
I Kings 17, 17-24. He restored the dead from the pit—  
Who hath heard such things and who hath  
seen them?

II Kings 1, 9-14. He caused the burning of the captains and  
their fifties;  
He fasted forty days with their nights;

<sup>1</sup> See Mal. 3, 23.

<sup>2</sup> Another rendering may possibly be שמוחי for שנותיו.  
See Ps. 61, 7.

<sup>3</sup> Jehudah Halevi lived about 1000 years after the  
destruction.

## 74

## אֵיה אֱלֹהֵי אֱלִיהוּ

הברלה

אֲתוֹתֵינוּ הִתְמַהֲמָהוּ

אֵיה אֱלֹהֵי אֱלִיהוּ

בֶּן שֹׁמֶעַ אֱלִיאֲמֹרֹתִיו

צֶעַק חָמֶם מִצְרוֹתִיו

אָמַר אֵיה צוֹר וְשָׁמוֹתִיו

5

אָלַף שָׁנִים לֹא עָנָהוּ.

נָזַר חֲשָׁבִי עַל־אֲפָרַיִם

וַיַּעַזַּר אֶת־הַשָּׁמַיִם

וְעַל־פִּיו יָרְדוּ אֵשׁ וָמַיִם

הָרַר הַכֶּרֶמֶל שֵׁם נִסָּהוּ.

10

דָּבָר עַל־כֹּד עִם־צִפְּחַת

וּבִרְכָּה שֵׁם בָּם פִּרְחַת

הַשִּׁיב הַמַּת מִן־הַשַּׁחַת

מִי־שֹׁמֶעַ זֶה, וּמִי רָאָהוּ

הַבְּעִיר שָׂרִים וַחֲמֻשֵּׁיהֶם

15

אֵם אֶרְבָּעִים עִם־אֲמֻשֵּׁיהֶם

I Kings 17,4-6. The ravens assembled as though called together  
To give him his food.

And when he went up on high in a whirlwind,  
And in a burning chariot of fire,  
II Kings 2,12 Then turned Elisha, bitterly crying:  
"My father, my father!" but he answered  
him not.

Job 38,30. The floods of Jordan were congealed,  
II Sam. 22,37. So that their feet slipped not;  
Ps. 18,37. Also for Elisha stood they up—  
They that looked on him saw and were amazed.

Those watching for the signs foretold—  
How long, until they see the wondrous  
happenings  
When these marvels are wrought before them,  
The work of the Lord which is terrible.<sup>1</sup>

<sup>1</sup> The alphabet in acrostic reaches only to the letter ן.

נוסדו ערבים למבקשיהם

לתת לחמו, וינהו.

ובעת עלה רום בסערה

ובמרקבת אש בערה

20

ואלישע שב צעק מרה

אבי אבי, ולא ענהו.

ירמי ירדן התלכדו

עד קרסליו לא מעדו

גם לאלישע כן עמדו

25

צפיו ראו ויתמהו.

חובי אתות הנבאות

מתי יחזו הנוראות

בעשות נגדם הנפלאות

מעשה יי כינורא הוא.

30



## 75

## MY HEART SEETH THEE

My thoughts awaken me with Thy name,  
And set Thy mercies before me.

They teach me of the soul Thou hast formed,  
Bound up within me;—it is wonderful in mine  
eyes!

And my heart seeth Thee and hath faith in  
Thee  
As though it had stood by at Sinai.

I have sought Thee in my visions, and there  
passed  
Thy glory by me, descending in my clouds.

My musings have roused me from my couch  
To bless Thy glorious Name, O Lord.

75

# ולבי ראך

רשות

|| --- ~ | --- ~ ~ | --- ~ ~ ~

יְעִירוּנִי בְשִׁמְךָ רַעֲיוֹנִי  
וְיִשִּׁימוּ חֲסִדֶיךָ לִפְנֵי

הַבִּינוּנִי דְבַר נֶפֶשׁ יִצְרָתָהּ  
קְשׁוּרָה בִּי וְהִיא נִפְלְאָת בְּעֵינֵי

וְלִבִּי רֵאשִׁית וַיֵּאֱמַן בְּךָ  
כִּאֲלוּ מַעֲמָד הָיָה בְּסִינִי

דְּרִשְׁתִּיךָ בְּחַזְיוֹנִי וְעֵבֶר  
בְּבוֹדְךָ בִּי וַיִּרַד בְּעֵנֵי

הַקִּימוּנִי שְׁעִיפִי מִיָּצוּעֵי  
לְבָרְךָ שֵׁם בְּבוֹדְךָ אֲדֹנָי:

5

10

## 76

## A NEW SONG

(For rhymed version see page 170)

The day the depths were turned into dry land,  
A new song sang the redeemed.

That day Thou wast honoured of the foe, and  
wast precious unto me,  
And didst lay for Thyself a foundation of  
strength from the mouths of sucklings.<sup>1</sup>

Thou didst sink in deceit the feet of the  
daughter of the Anamim<sup>2</sup>,

Cant. 7,1-2. But the steps of the Shulamite were beautiful  
in sandals.

And all that see me shall sing, when they  
look upon mine honour:<sup>3</sup>

Deut. 32,31. "There is none like the God of Jeshurun"—even  
though our foes be the judges.

So wilt Thou raise my banners over those that  
are left,

And gather them that are scattered as though  
gathering ears of corn.

<sup>1</sup> This stanza is omitted in Heidenheim's Maḥzor, the opening ' being taken as the first letter of the acrostic. Brody opens the acrostic with the second '.

<sup>2</sup> Mentioned among the sons of Mizraim. See Gen. 10, 13.

<sup>3</sup> Thus Brody's reading; שורון בעת הודי שורון וכל רואי ישירון. Heidenheim reads: שורון בבית הודי שורון, which seems less probable. (See rhymed version).

## 76

## שירה חדשה

נאולה לפסח

-----|-----

|                           |                          |
|---------------------------|--------------------------|
| יִזְכְּרוּ מִצֻּלִים      | יוֹם לִי בִשְׁשָׁה       |
| שָׁבְחוּ נְאוּלִים:       | שִׁירָה חֲדָשָׁה         |
| וְאֵלֵי נְחֻמָּת          | יוֹם בָּצָר נִכְבְּדָת   |
| מִפִּי עוֹלָלִים:         | וְלֶךְ עוֹ יִפְדָּת      |
| רִגְלֵי בַת־עֲנָמִית      | הַטְּבַעֶת בְּתִרְמִית 5 |
| יָפוּ בְּנֵעָלִים:        | וּפְעָמֵי שׁוֹלְמִית     |
| בָּעֵת הַזֹּאת יִשְׁוֹרוּ | וְכָל־רֵאֵי יִשְׁוֹרוּ   |
| וְאֵיבֵינוּ פְּלִילִים:   | אֵין כָּאֵל יִשְׁרוּן    |
| עַל־הַנְּשָׂאִים          | דִּגְלֵי בֶן תָּרִים     |
| כִּמְלַקֵּט שְׂבָלִים:    | וְחִלְקֵט פְּזוּרִים 10  |

They that come unto Thee within the covenant  
 of Thy seal,  
 They that from the birth are consecrated to  
 Thy name—

They show<sup>1</sup> their sign unto all that see them,  
 And on the corners of their garment they make  
 fringes.

For whom is this one inscribed? Discern now  
 the truth:

Gen. 38,25. Whose are the signet and the threads of blue?—

Ah, turn again to consecrate her, and cast her  
 out no more;

Cant. 2,17. And let the light of her sun arise, and the  
 shadows flee away.

The belovèd exalt Thee; with song they come  
 before thee:

Ex. 15,11. “Who is like unto Thee, O Lord, among the  
 mighty?”

<sup>1</sup> Brody: הָרָאוּ; Heidenheim reads הִרְאָה. (Seerhymed version).

|                             |                           |
|-----------------------------|---------------------------|
| הַבָּאִים עִמָּךְ           | בְּבֵרִית חֶתֶמְךָ        |
| וּמִבֶּטֶן לְשִׁמְךָ        | הֵם גַּמְלִים:            |
| הֵרָאוּ אַחֲתָם             | לְכָל־רֹאֵה אוֹתָם        |
| וְעַל־כִּנְפֵי כְּסוּתָם    | יַעֲשׂוּ גִדְלִים:        |
| לְמִי זֹאת נִרְשָׁמָת       | הַכֶּרֶנָּא דְּבֵר אָמַת  |
| לְמִי הַחֲתָמָת             | וְהַפְתִּילִים:           |
| וְשׁוֹב שְׁנִית לְקִדְשָׁהּ | וְאַל־תּוֹסֶף לְגִרְשָׁהּ |
| וְהַעֲלֵה אוֹר שְׁמָשָׁהּ   | וְנָסוּ הַצִּלְלִים:      |
| יְדִידִים רוֹמְמוֹךְ        | בְּשִׁירָה קִדְמוֹךְ      |
| מִרְכַּמְכָּה               | אֲדֹנִי בָּאֵלִים:        |

15

20

## 77

## SABBATH PEACE

To love of thee I drink my cup—  
*Peace to thee, peace, O Seventh Day!*

Job 7.4.  
Gen. 29,20.

Six days of work are like thy slaves,  
While toiling through them, full of restlessness,  
All of them seem to me but as a few days,  
For the love I have to thee, O day of my delight!

I go forth on the first day to do my work,  
To set in order the next Sabbath day's array:  
For God hath placed the blessing there:  
Thou alone art my portion for all my toil.

The lamp for my holy day is from the light of  
mine Holy One;  
The sun and stars are jealous of my sun.  
What care I for the second day or the third?  
Let the fourth day hide his lights—

## 77

## שלום לך יום השביעי

-----|-----

|              |             |
|--------------|-------------|
| על־אהבתך     | אשתה גביעי  |
| שלום לך שלום | יום השביעי: |

|              |             |   |
|--------------|-------------|---|
| ששת ימי מעשה | לך בעבדים   |   |
| אם־אעבד בהם  | אשבע גדרים  |   |
| כלם בעיני הם | ימים אחדים  | 5 |
| מאהבתי בך    | יום שעשועי: |   |

|                |             |    |
|----------------|-------------|----|
| אצא ביום ראשון | לעשות מלאכה |    |
| לערך ליום שבת  | המערךה      |    |
| כי האלהים שם   | שם הברכה    |    |
| אתה לבד חלקי   | מכל־יגיעי:  | 10 |

|                |             |  |
|----------------|-------------|--|
| מאור ליום קדשי | מאור קדשי   |  |
| שמש וכוכבים    | קנאו לשמשי  |  |
| מה־לי ליום שני | או לשלישי   |  |
| יסתיר מארותיו  | יום הרביעי: |  |



I hear a herald of good tidings from the fifth  
day forth:  
To-morrow cometh fresh life for my soul!  
The morning for my labour, the evening for  
my freedom;  
I shall be summoned to the table of my King,  
my Shepherd!

I find upon the sixth day my soul rejoicing,  
For there draweth nigh to me the time of rest;  
Albeit I go about, a wanderer, to find relief,  
At even I forget all my weariness and wander-  
ing.

How sweet to me the time between the lights—  
To see the face of Sabbath, with mien renewed!  
O come with apples, bring ye many raisin  
cakes—  
This is the day of my rest, this my love, my  
friend.

I will sing to thee, O Sabbath, songs of love;  
So it befitteth thee, for thou art a day of  
enjoyments,  
A day of pleasures, yea, of banquets three,  
Pleasure at my table, pleasure of my couch.

|              |                 |    |
|--------------|-----------------|----|
| מיום חמישי   | אשמע מבשר טוב   | 15 |
| נפש לנפשי    | בימחרת יהיה     |    |
| ערב לחפשי    | בקר לעבדתי      |    |
| מלכי ורועי:  | קרוא אלי שלחן   |    |
| נפשי שמחה    | אמצא ביום ששי   |    |
| עת המנוחה    | ביקרבה אלי      | 20 |
| למצא רוחה    | אם נע ונד אלך   |    |
| נודי ונועי:  | ערב ואשכח כל-   |    |
| בין השמשות   | מהנעמה לי עת    |    |
| פנים חדשות   | לראות פני שבת   |    |
| הרבו אשיות   | באו בתפוחים     | 25 |
| דודי ורעי:   | זה יום מנוחי זה |    |
| שירי ידירות  | אשיר לך שבת     |    |
| את יום חמדות | ביאתה לך כי     |    |
| שלוש סעודות  | יום תענוגים גם  |    |
| תענוג יצועי: | תענוג לשלחני    | 30 |

## 78

## A CAMPING PLACE

Fair and good it is to hold a camping place  
    within Thine house,  
For the people in whose midst Thy name doth  
    rest;

That Name whose dwelling is the infinite space—  
    though He  
Isa. 57,15; 53,7. Is found within the contrite heart and with  
    the humble man.

And heaven's heights cannot contain Him,  
    even though  
He came down upon Sinai and abode in a bush.

His way is very near and it is very far,  
For all that He doeth is for the sake of all  
    that is, and for His own sake.

Lo, upon my heart is a thought from my God;  
Yea, also upon my tongue is an answer from  
    the Lord.

78

בביתך מחנה

רשות

— — — — — | — — — — — | — — — — —

יְפֶה וְטוֹב לְאַחֶז בְּבֵיתְךָ מַחֲנֶה  
לְעַם אֲשֶׁר שָׁמַךְ בְּקֶרְבָּם יַחֲנֶה

נְשָׁם אֲשֶׁר שָׁכְנוּ בְּרוּם עוֹלָם וְהוּא  
נִמְצָא בְּלֵב דָּכָא וְעַם אִישׁ נִעְנֶה

וְשָׁמַי מְרוֹמִים לֹא יִכִּילוּהוּ וְאֵם  
יִרְדַּע עָלַי סִינִי וְשָׁכֵן בְּסִנֵּי

5

דִּרְכּוֹ מְאֹד קִרְבָּה וְלִמְאֹד דִּחְקָה  
כִּי כָל אֲשֶׁר פָּעַל לִישׁ וְלִמְעָנָה

הֵן עַל-לִבִּי מֵאֱלֹהֵי מַחֲשָׁב  
גַּם עַל-לִשׁוֹנִי מֵאֲדָנִי מַעֲנָה:

10

## 79

NATURE AND LAW<sup>1</sup>

(For rhymed version see page 172)

The words of God are pure; they are more  
 precious than rubies;  
 They are wrapped up in hearts, they are  
 bound up in souls.

Weary are all words with fervent pursuit after  
 His praises,  
 For what hath one of numbered days to do  
 with His infinite eternities?  
 As clouds above the dust, so high above him  
 are God's ways.

How can understanding that is deficient and  
 reason that is cut short  
 Grasp the ways of might, the high, the im-  
 pregnable?

Be silent before Him, each that speaketh of Him,  
 and perish his thought!  
 Only about His works let him frame song, let  
 him ply his tongue;  
 Yea, concerning the law of His mouth let him  
 lift his voice and make loud his throat.<sup>2</sup>

<sup>1</sup> Referred to by Zunz as a *Piyut* for the 1st day of Pentecost. It occurs in the Avignon ritual and others.

<sup>2</sup> The liturgies read these two lines thus:

אך במפעליו יחבר קול וירחיב את גרונו  
 ובדברי שיר יגבר פיו ויאריך את לשונו

See rhymed version.

79

אמרות האל טהרות

מאורה

— — — — — | — — — — — | — — — — — | — — — — —

|                     |                    |
|---------------------|--------------------|
| מפנינים הם יקרות    | אמרות האל טהרות    |
| בנפשות הם קשרות:    | בלבבות הם צררות    |
| מדלק אחר שבחיו      | יגעו בליהודברים    |
| אחרי נצח נצחיו      | מהלך דמים ספורים   |
| גבהו מנו ארחיו      | בשחקים מעפרים      |
| ותבונות הקצרות      | מהלדעות החסרות     |
| הגבהת הבצרות:       | לאחזו בדרכי גבורות |
| בו, ואבד רעיונו     | הם לפניו בלימדבר   |
| שיר ויאריד את לשונו | אך במפעליו יחבר    |
| קול נירים את גורונו | גם בתורת פיו יגבר  |

5

10

Tongues be giving forth speech, extolling,  
crowning;  
Souls be glorifying, now to praise, and now to  
teach.<sup>1</sup>

Micah 6,6. But wherewith shall I bow down and be worthy  
to come before the Lord?<sup>2</sup>

Ps. 42,5. Shall I lead the procession to the house of God  
with calves for mine offering?  
Will He say: I will deliver them from the  
grave; I will be a father to My children?

All the lands, behold, are alien;<sup>3</sup> so that one  
cannot bring an offering that is pure;  
O build the chiefest city;<sup>4</sup> be Thou pleased as  
with oblation from her courts.

Isa. 19,6. Emptied is wisdom and dried up from the  
hearts of Kalkol and Darda;<sup>5</sup>  
All that they have known<sup>6</sup> and thought  
is not as He thinketh and knoweth.  
His works are too strong, too many, for the  
searching out of wisdom and reason.

His untold marvels, day by day, multiplying  
and bearing fruit—

Ps. 71,15. These give unceasingly songs to Him, knowing  
not their numbers.<sup>7</sup>

<sup>1</sup> The liturgies read here: **בֵּין לַהֲבִין וְלַהֲדוֹרֹת**.

<sup>2</sup> " " " " **וְאָדַבֵּר לִאֲדָנִי**.

<sup>3</sup> " " " " **הֵן אֶרֶצוֹת כָּל לְדוֹרוֹת ..**

<sup>4</sup> " " " " " **חִבְנָה רִאשִׁית עִירוֹת**.

<sup>5</sup> Wise men of the east. See I Kings 5,11.

<sup>6</sup> The liturgies read **יָדְעוּ** for **יָדְעוּ**.

<sup>7</sup> " " " " **סְפֹרוֹת** for **סְדוֹרוֹת**.

|                                  |                          |
|----------------------------------|--------------------------|
| מַעֲרִיצוֹת מַעֲטִירוֹת          | הַלְשָׁנוֹת מֵאֲמִירוֹת  |
| בֵּין לְהוֹרוֹת בֵּין לְהוֹרוֹת: | הַנְּשָׁמוֹת מֵאֲדִירוֹת |

|                          |                             |    |
|--------------------------|-----------------------------|----|
| אֶזְכָּה לִפְנֵי אֲדֹנִי | וּבִמָּה אֶכֶף אֶקְדָּם     | 15 |
| בַּעֲגָלִים קָרַבְנִי    | בֵּית אֱלֹהִים הָאֲדָרָם    |    |
| אֶהְיֶה כְּאֵב לְבָנִי   | מִשְׁאוֹל יֹאמֶר וְאֶפְדָּם |    |

|                              |                            |
|------------------------------|----------------------------|
| מִבְּלִי הַקָּרִיב טְהוֹרוֹת | כָּל־אֲרָצוֹת הֵן לְזֵרוֹת |
| תִּחְפֹּץ שֵׁי בְּעֵזְרוֹת:  | תִּבְנֶה רֹאשׁ הָעִירוֹת   |

|                              |                                |    |
|------------------------------|--------------------------------|----|
| מִלֵּבב כָּל־כָּל וְדָרְדַּע | יִלְלוּ חֲכָמוֹת וְחָרְבוּ     | 20 |
| לֹא כִמוֹ חֶשֶׁב וַיֵּדַע    | כָּל אֲשֶׁר יֵדְעוּ וְחֶשְׁבוּ |    |
| מִחֶקֶר חֲכָמָה וּמִדָּע     | מַעֲשֵׂיו עָצְמוֹ וְרָבוּ      |    |

|                                 |                             |
|---------------------------------|-----------------------------|
| יוֹם לְיוֹם רַבּוֹת וּסְפוֹרוֹת | נִפְלְאוֹתָיו לֹא סְפוֹרוֹת |
| לוֹ, וְלֹא יֵדְעוּ סְפוֹרוֹת:   | יִתְּנוּ תַמִּיד זְמֵרוֹת   |



Behold clear witnesses are Thine: they fill  
every mountain and hill;  
For upon every creature's form there is of God  
a seal and a token,  
And the shining of all the lights—the shining  
of seven for seven.

Even as He made of the seven lamps seven  
constellations,  
So maketh He men's eyes luminaries to look  
upon the Light.

הַאֵלֶּה עֲדִים בְּרוּרִים      מִלֵּאוֹ כָּל־הָר וְגִבֵּעַ  
 כִּי בְּכָל־צוּרוֹת יִצּוּרִים      יֵשׁ לֵאלֹהִים חֹתֶם וְטִבֵּעַ  
 זִהְרֵי כָל־הַמְּאֻרִּים      זִהְרֵי שִׁבְעַת שָׁבָע

25

בְּאֲשֶׁר שִׁבְעַת מְאֻרוֹת      שֵׁם לְשִׁבְעַת הַמְּנֻרוֹת  
 שֵׁם לְעֵינַיִם מְאֻרוֹת      לְחֻזוֹת אֶת־הַמְּאֻרוֹת:

## 80

## SLEEPER WITH HEART AWAKE

(For rhymed version see page 174)

O Sleeper, with heart awake, burning and  
tempest-tossed,  
Go forth now and shake thyself, and walk in  
the light of My face.

Num. 24,17. Arise, ride on and prosper: there shall come  
forth a star for thee,  
And he who lay down in the dungeon shall  
go up to the summit of Sinai.

Let not their soul exult which say: Condemned  
Is Zion; for lo! My heart is there, and Mine  
eyes are there.

I reveal Me and I hide Me; I am angry, I am  
appeased;  
Who shall have pity upon my children except-  
ing I myself?

80

# ישן ולבו ער

רשות

— — — — —

בוער ומשקער  
ולכה באור פני

ישן ולבו ער  
צאנא והנער

דרך לך כוכב  
עלה לראש סיני

קומה צלח ורכב  
ואשר בבור שכב

האמרים תאשם  
לבי ושם עיני

5 אל־תעלז נפשם  
ציון והנה שם

אקצר ואעמר  
מני עלי בני:

אנל ואטמר  
מי יחמל יותר



## RHYMED TRANSLATIONS



## 2

## ODE TO ZION

Zion, wilt thou not ask if peace's wing  
Shadows the captives that ensue thy peace,  
Left lonely from thine ancient shepherding?

Lo! west and east and north and south—  
world-wide—  
All those from far and near, without sur-  
cease,  
Salute thee: Peace and Peace from every side;

And Peace from him that from the captive's  
fount  
Of tears, is giving his like Hermon's dew,  
And longing but to shed them on thy mount.

I with the jackal's wail have mourned thee  
long,  
But dreaming of thine own restored anew  
I am a harp to sound for thee thy song.

My heart to Bethel sorely yearneth yet,  
Peniel and Mahanaim; yea, where'er  
In holy concourse all thy pure ones met.



There the Shekhinah dwelt; to thee was given  
Thy Maker's Presence when He opened there  
The gates of thee toward the gates of Heaven.

And only glory from the Lord was thine  
For light; and moon and stars and sunshine  
waned,

Nor gave more light unto thy light divine.

O I would choose but for my soul to pour  
Itself where then the Spirit of God remained  
Outpoured upon thy chosen ones of yore.

Thou art the royal house; thou art the throne  
Of God; and how come slaves to sit at last  
Upon the thrones which were thy lords' alone?

Would I were wandering in those places dear  
Where God revealed Himself in ages past,  
Showing His light to messenger and seer!

And who will make me wings that I may fly,  
That I may take my broken heart away  
And lay its ruins where thy ruins lie?

Prostrate upon thine earth, I fain would thrust  
Myself, delighting in thy stones, and lay  
Exceeding tender hold upon thy dust.

Yea, more, at Hebron, by the tombs in her  
Of mine own fathers, I would stand and gaze  
In wonder at thy chosen sepulchre;

And pass into thy forest and incline  
To Carmel, and would stand in Gilead's ways  
And marvel at that distant mountain thine—<sup>1</sup>

Thy Mount Abarim and thy Mountain Hor,  
There where the two great luminaries sleep  
Which were thy teachers and thy lights before.

The life of souls thine air is; yea, and thou  
Hast purest myrrh for grains of dust; and  
deep  
With honey from the comb thy rivers flow.

Sweet to my soul 'twould be to wander bare  
And go unshod in places waxen waste—  
Desolate since thine oracles were there;

Where thine Ark rested, hidden in thine heart,  
And where, within, thy Cherubim were  
placed  
Which in thine inmost chambers dwelt apart.

I will cut off and cast away my crown  
Of locks, and curse the season which pro-  
faned  
In unclean land the crowns which were thine  
own.

<sup>1</sup> See note in prose version.

How shall it any more be sweet to me  
To eat or drink, while dogs all unrestrained  
Thy tender whelps devouring I must see?

Or how shall light of day at all be sweet  
Unto mine eyes, while still I see them killed—  
Thine eagles—caught in ravens' mouths for  
meat?

O cup of sorrow! gently! let thy stress  
Desist a little! for my reins are filled  
Already, and my soul with bitterness.

I, calling back Oholah's memory,  
Drink thine hot poison; and remembering  
Oholibah, I drain the dregs of thee.

Zion! O perfect in thy beauty! found  
With love bound up, with grace encompass-  
ing,  
With thy soul thy companions' souls are  
bound:

They that rejoice at thy tranquillity,  
And mourn the wasteness of thine overthrow  
And weep at thy destruction bitterly;

They from the captive's pit, each one that  
waits

Panting towards thee; all they bending low,  
Each one from his own place, towards thy  
gates;

The flocks of all thy multitudes of old  
That, sent from mount to hill in scattered  
flight,  
Have yet forgotten nevermore thy fold;

That take fast, clinging hold upon thy skirt,  
Striving to grasp the palm-boughs on thine  
height,  
To come to thee at last with strength begirt.

Shinar and Pathros—nay, can these compare  
With thee in state? And can thy purity,  
And can thy light be like the vain things  
there?

And thine anointed—who among their throng  
Compareth? Likened unto whom shall be  
Levites and seers and singers of thy song?

Lo! it shall pass, shall change, the heritage,  
Of vain-crowned kingdoms; not all time  
subdues  
Thy strength; thy crown endures from age to  
age.

Thy God desired thee for a dwelling-place;  
And happy is the man whom He shall  
choose,  
And draw him nigh to rest within thy space.

Happy is he that waiteth:—he shall go  
To thee, and thine arising radiance see  
When over him shall break thy morning glow;

And see rest for thy chosen; and sublime  
Rejoicing find amid the joy of thee  
Returned unto thine olden youthful time.

## 8

## ON THE WAY TO JERUSALEM

Beautiful height! O joy! the whole world's  
gladness!

O great King's city, mountain blest!  
My soul is yearning unto thee—is yearning  
From limits of the west.

The torrents heave from depths of mine heart's  
passion,  
At memory of thine olden state,  
The glory of thee borne away to exile,  
Thy dwelling desolate.

And who shall grant me, on the wings of  
eagles,  
To rise and seek thee through the years,  
Until I mingle with thy dust beloved,  
The waters of my tears?

I seek thee, though thy King be no more in  
thee,  
Though where the balm hath been of old—  
Thy Gilead's balm—be poisonous adders  
lurking,  
Winged scorpions manifold.

Shall I not to thy very stones be tender?

Shall I not kiss them verily?

Shall not thine earth upon my lips taste  
sweeter

Than honey unto me?

## 33

## TO THE BRIDEGROOM

Rejoice, O young man, in thy youth,  
And gather the fruit thy joy shall bear,  
Thou and the wife of thy youth,  
Turning now to thy dwelling to enter there.

Glorious blessings of God, who is One,  
Shall come united upon thine head;  
Thine house shall be at peace from dread,  
Thy foes' uprising be undone.  
Thou shalt lay thee down in a safe retreat;  
Thou shalt rest, and thy sleep be sweet.

In thine honour, my bridegroom, prosper and  
live;  
Let thy beauty arise and shine forth fierce;  
And the heart of thine enemies God shall  
pierce,  
And the sins of thy youth will He forgive,  
And bless thee in increase and all thou shalt  
do,  
When thou settest thine hand thereto.

And remember thy Rock, Creator of thee,  
When the goodness cometh which He shall  
bring;  
For sons out of many days shall spring,  
And e'en as thy days thy strength shall be.  
Blessèd be thou when thou enterest,  
And thy going out shall be blest.



'Mid the perfect and wise shall thy portion lie,  
So thou be discreet where thou turnest thee;  
And thine house shall be builded immovably,  
And "Peace" thou shalt call, and God shall  
    reply;  
And peace shall be thine abode; and sealed  
Thy bond with the stones of the field.

Thy glory shall rise, nor make delay;  
And thee shall He call and choose; and thy  
    light  
In the gloom, in the darkness of the night,  
Then shall break forth like the dawn of day;  
And out from the shining light of the morn  
Shall the dew of thy youth be born.

## 38

## FORSAKEN

(The Hebrew text is translated from an Arabic song)

I am of little worth, and poor, apart  
From him, my glory; and amid the years  
My form grows like a shadow; till my heart  
Is old, but not by my years' number; lo,  
My witnesses:—the number of the years  
Of this my sojourning. Nay, but I grow  
So old in his forsaking.—If in truth  
He shall come back to me amid the years,  
Then shall come back to me with him my youth.

## 47

## HAST THOU FORGOTTEN?

My Love! hast Thou forgotten  
Thy rest  
Upon my breast?  
And wherefore hast Thou sold me  
To be enslaved for aye?  
Have I not followed Thee upon the way  
Of olden time within a land not sown?  
Lo! Seir and Mount Paran—nor these alone—  
Sinai and Sin—yea these  
Be all my witnesses.

For Thee my love was ever,  
And mine  
Thy grace divine;  
And how hast Thou apportioned  
My glory away from me?  
Thrust unto Seir, pursued, sent forth to flee  
Until Kedar, nor suffered to abide;  
Within the Grecian fiery furnace tried;  
Afflicted, weighed with care,  
With Media's yoke to bear—

And is there any to redeem but Thee?  
Or other captive with such hope above?  
O give Thy strength to me,  
For I give Thee my love!

## 60

## VISION OF GOD

To meet the fountain of true life I run;  
Of this so vain and empty life I tire.  
To see my King's face is my sole desire;  
Beside Him have I fear or dread of none.

O that a dream might hold Him in its bond!  
I would not wake; nay, sleep should ne'er  
depart.  
Would I might see His face within my heart!  
Mine eyes would never ask to look beyond.

## 62

## WONDERFUL IS THY LOVE

Let my sweet song be pleasing unto Thee—  
The incense of my praise—  
O my Belovèd that art flown from me,  
Far from mine errant ways!  
(But I have held the garment of His love,  
Seeing the wonder and the might thereof).  
The glory of Thy name is my full store—  
My portion for the toil wherein I strove:  
Increase the sorrow:—I shall love but more!  
Wonderful is Thy love!

## 66

## THE LORD IS MY PORTION

Servants of time, lo! these be slaves of slaves;  
But the Lord's servant hath his freedom  
whole.

Therefore, when every man his portion craves,  
"The Lord God is my portion," saith my  
soul.

## 69

## UNTIL DAY AND NIGHT SHALL CEASE

Lo! sun and moon, these minister for aye;  
The laws of day and night cease nevermore:  
Given for signs to Jacob's seed that they  
Shall ever be a nation—till these be o'er.  
If with His left hand He should thrust away,  
Lo! with His right hand He shall draw them  
nigh.  
Let them not cry despairing, nay, nor say:  
Hope faileth and our strength is near to die.  
Let them believe that they shall be alway,  
Nor cease until there be no night nor day.



## 73

## GOD IN ALL

O Lord, where shall I find Thee?  
All-hidden and exalted is Thy place;  
And where shall I not find Thee?  
Full of Thy glory is the infinite space.

Found near-abiding ever,  
He made the earth's ends, set their utmost bar;  
Unto the nigh a refuge,  
Yea, and a trust to those who wait afar.  
Thou sittest throned between the Cherubim,  
Thou dwellest high above the cloud-rack dim.  
Praised by Thine hosts and yet beyond their  
praises  
Forever far exalt;  
The endless whirl of worlds may not contain  
Thee,  
How, then, one temple's vault?

And Thou, withal uplifted  
O'er man, upon a mighty throne apart,  
Art yet forever near him,  
Breath of his spirit, life-blood of his heart!  
His own mouth speaketh testimony true  
That Thou his Maker art alone; and who  
Shall fear Thee not, for lo! upon their shoulders  
Thy yoke divinely dread!  
Who shall forbear to cry to Thee, That givest  
To all their daily bread?

Longing I sought Thy presence;  
Lord, with my whole heart did I call and pray,  
And going out toward Thee,  
I found Thee coming to me on the way;  
Yea, in Thy wonders' might as clear to see  
As when within the shrine I looked for Thee.  
Who saith he hath not seen Thee? Lo! the  
    heavens  
And all their host, aflame  
With glory, show Thy fear with speech un-  
    uttered,  
With silent voice proclaim.  
And can the Lord God truly—

God, the Most High—dwell here within man's  
    breast?  
What shall he answer, pondering—  
Man, whose foundations in the dust do rest?  
For Thou art holy, dwelling 'mid the praise  
Of them that waft Thee worship all their  
    days.  
Angels adoring, singing of Thy wonder,  
Stand upon Heaven's height;  
And Thou, enthroned o'erhead, all things  
    upholdest  
With everlasting might.

## 76

## A NEW SONG

The day the saved of God  
Traversed the deep dryshod,  
Then a new song  
Sang Thy redeemed throng.

Lo, sunken in deceit  
The Egyptian daughter's feet,  
The while, the Shulamite  
Went shod in fair delight.<sup>1</sup>  
*Then a new song*  
*Sang Thy redeemed throng.*

All that on Jeshurun gaze  
Shall see him shrined in praise,<sup>2</sup>  
For Jeshurun's God arose  
Acclaimed by his foes.  
*Then a new song*  
*Sang Thy redeemed throng.*

Thy banners Thou wilt set  
O'er those remaining yet,  
And gather those forlorn  
As gathering ears of corn.  
*Then a new song*  
*Sang Thy redeemed throng.*

<sup>1</sup> See note 1 in prose version.

<sup>2</sup> See note 3 in prose version.

These that have come to Thee  
Under Thy seal to be,  
They from the birth are Thine,  
Bound by a holy sign.

*Then a new song  
Sang Thy redeemed throng.*

Their token show to all  
Whose eyes upon them fall:  
Lo, on their garment's hem  
The fringe ordained for them!

*Then a new song  
Sang Thy redeemed throng.*

For whom then are they sealed?  
Let truth now be revealed:  
Whose is the seal, and who  
Shall claim the thread of blue?

*Then a new song  
Sang Thy redeemed throng.*

Ah, take her as of yore,  
And cast her forth no more;  
Let sunlight crown her day  
And shadows flee away.

*Then a new song  
Sang Thy redeemed throng.*

For Thy beloved throng  
Still come to Thee with song,  
Singing with one accord:  
Now who is like Thee 'mid the gods, O Lord!

*Still Thy redeemed throng  
Sing a new song.*

## 79

## NATURE AND LAW

The words of God are pure  
And precious more than gems in fair display;  
They are bound up in hearts for ever, yea,  
In souls are held secure.

All speech grows weary in pursuit that flies  
After His endless praise—  
For what hath one of numbered days  
To do with infinite eternities?—  
As clouds above the dust, above him  
soar God's ways.

What of the mind cut short?  
And reason that is lacking strength to know?  
How should it grasp the way of power—so  
Impregnable a fort?

Silence before Him, all that speak of Him!  
And perish all their thought!  
Only the works His hand hath wrought  
Let them declare, and may their lips o'erbrim  
With singing and their voice be loud with  
praises fraught.

Tongues be fulfilled of speech,  
Exalting, crowning, telling o'er His praise;  
Souls be extolling, still discerning ways  
To learn and tell and teach.

But how shall I all humbly seek the Lord?  
Oblation once I gave  
Within His house—and "From the grave"  
He said, "I yet will lift them at My word,  
And I will be a father to the sons I save."

But strange are all the lands;  
One cannot bring a gift without alloy.  
Rebuild the chiefest city! Find Thy joy  
As once from holier hands.

Wisdom is withered that abode in state  
In hearts exceeding wise,  
For all they thought and did devise  
Is other than He knoweth; yea, too great,  
Too many are His works for sight of wisdom's  
eyes.

His wonders manifold  
Bring daily marvels new in fruitful throngs.  
These give to Him, unceasing, only songs,  
In numbers all untold.

Behold, clear witnesses enough are Thine!  
All mountains under Heaven  
They fill; on every form is graven  
The seal of God; and all about them shine  
The kindred lights in heaven and earth of  
stars twice seven.

For seven in the height  
There shine the seven lamps in earthly guise,  
Given to so illume the earth-dimmed eyes  
To look upon His light.

## 80

## SLEEPER, WITH HEART AWAKE

O Sleeper with heart that waketh,  
Burning and tempest-torn,  
Go, shake thee, walk with My radiance  
Upon thee borne.

Rise up, ride on and prosper:  
A star shall guide thy quest,  
Till he that lay down in the dungeon  
Reach Sinai's crest.

Let not their soul be joyful  
Which talk of Zion's despair,  
For there My heart is ever,  
And Mine eyes are there.

I reveal Myself and I hide Me,  
I am wroth, I restrain the rod;  
For who should pity My children  
But I, their God?

## NOTES ON TEXT





## NOTES ON TEXT

### 5

### להתעופף חמשים

- Ll. 9-10 [וְתִאָּחַדָּהּ] The ו signifies "since (thou still)", as in Gen. 26,27: וְאַתָּם שְׂנֵאתֶם; similarly for הֲלֵא Halper reads וְלֵא; I have called attention in the notes *ad loc.* to the fact that this is an unnecessary correction introduced by Luzzatto, in conflict with the testimony of the manuscript.
- L. 27. [וְיִמְשֹׁוּ] Kal, comp. Deut. 32, 35 and Isa. 54,10; the irregular vowel is due to the intended homophony with the verbs in l. 28, but this stylistic effect would be lost if we read וְיִמְשֹׁוּ with Halper.
- L. 50. [וּבְרִזְלֵי אֲדָנִים] So Ms. Oxford 1970; Luzzatto, following MS. Oxford 1971, has וּבְרִזְלֵי אֲבָנִים, for which Halper suggests וּבְרִזְלֵי אֲבָנִים.
- L. 62. [הַעֲצָמִים] So in the manuscripts which I have used, with the masc. suffix on account of the following adjective; the reading הַעֲצָמוֹת, which Halper prefers, should be ascribed to the haste of a copyist, who undoubtedly was familiar with Ez. 37, 4.
- L. 68. [וְכִתְּבָלָהּ] So the manuscripts. The sense is: He

who observes the night sees a Mooress (the blackness of the night) in a dress interwoven with gold threads, and purple blue plains (sky and sea), set with jewels (the stars in heaven and their reflection in the mirror of the sea); comp. the following verses and *וים דומה לרקיע* in *Soṭa* 17a, *Hul.* 89a, *Men.* 43b. I consider Edelman's reading *וּבְחִבְלָת*, preferred by Halper, as a scribal error or a misprint.

- Ll. 73-74. *עָרִי יָם עָרִי לַיִל* Halper corrects and reads *עָרִי יָם* for *עָרִי יָם*, following MS. Amram against all other texts, *עָרִי לַיִל* for *עָלִי לַיִל*. The obvious correction *עָרִי יָם* is found also in S. Joseph, *Gibeat Saul*, p. 108, who, however, retains *עָרִי לַיִל*, though apparently vocalizing it *עָרִי לַיִל*. I cannot imagine that the poet wishes to designate sky and sea as ornaments of the night, nor do I find an analogy to this daring picture in any other poet. As long therefore as there is not a better reading or a MS. confirmation of this emendation, I shall cling to the traditional text, of which it can by no means be said that it "makes no sense". The poet says, while applying *עָרִי* to space and time: "as far as the sea stretches, as long as the night lasts—smooth watery mirror and clear celestial canopy". This thought is by no means unworthy of expression.

## יפה נוף משוש תבל

It is difficult to establish definitely the metre of this poem. I have previously construed it as *Basit* (*Diwan* and *שער השיר*, p. 96) and hence vocalized לָךְ in l. 2; later I abandoned this view (without giving up my theory with reference to anacrusis; comp. note to No. 68, l. 10, further below) and saw in it a *Ṭawil*, whence I vocalized לָךְ (*מבחר השירה העברית*, p. קפג) without introducing any other changes, because I believe that *fa'lun* is admissible for *fa'ulun* (— — for ~ ~ —); comp. my *Studien zu den Dichtungen Jeh. ha-Levis*, p. 26, n. 2; comp. also No. 9 of this collection and the note in *Diwan*, I, 137. Halper ("The Scansion, etc." in *JQR.*, N. S., IV, 169ff.) likewise takes the metre for *Ṭawil*, but he does not admit a change of metrical feet, preferring to change the text in six places. These changes I consider quite gratuitous. It is inconceivable to me how a connoisseur of language and poetry of Dr. Halper's rank could assume that Halevi said: וְאִם אֵין בְּךָ מְלִכִּיךְ (comp. the vocalization and word-order in Jer. 8,19). מְלִכִּיךְ is amorphous and anomalous, having no analogy in Scripture; the reference to Eccles. 10,17 is without importance, for אֶשְׁרִיךְ is sing. despite the י, but even if we follow Ibn Gikatilla in declar-

ing it a plural, then it is just a plural which by exception appears vocalized as a sing.; but I find no evidence at all for a suffixed noun vocalized half as a sing. and half as a plural.

## 26

## למבחר החתנים

- Ll. 2-3. [יחזם-יחזם], comp. note *ad loc.* (*Diwan*, II, notes, p. 13); according to the correction introduced here (following the reading of Saphir quoted by Harkavy, III, 186) the sense is as follows: "The friend, from whom they (the friends gathered at the wedding feast) are far away, wishes to see them with his eyes, but his heart sees them as if they were standing before him."

## 32

## בת שחר

- L. 2. The reading given seems to me better than that of Davidson: ולקול שירה נעורה.
- L. 8. [מרחקים] Davidson: מרחקים.
- L. 13. [מדריה] Davidson: [היום-מדריה] Davidson: כיום (MS. ביום).
- L. 15. [ישלם] So Davidson, better than ישלים of my archetype.
- L. 18. [עפרת נה] better than Davidson: עפרה נה.
- Ll. 19-22. I follow Davidson's better readings, down to

אָת, which is wanting in his archetype and for which he substitutes נָא. The sense is given in my notes to the *Diwan*, II, 34; the linguistic difficulties, which called forth my remark: וכוונת הבית פשוטה ובכללה ולא בפרטיה, are thus removed.

- L. 25. יוֹנָה [בָּרָה Davidson: יוֹנָה.  
 L. 26. שָׁחַר פָּנֶיהָ שָׁחַר [This is Davidson's reading; the sense is: "he who sees (literally: searches) her face sees the splendour of the stars". This reading is more interesting than that of the *Diwan*: שָׁחַר פָּנֶיהָ שָׁחַר, which is adopted in the translation.  
 L. 27. אֶל [So also Davidson; Ex. 25,37: עַל.

## 33

## שמה בחור

- L. 18. [חם] The manuscripts have: חם וּבֵין; perhaps we should read חם מֵתֵי חם.

## 35

## עדי עש יעופף

- L. 1. [יִרְדְּפוּנִי]. The vocalization יִרְדְּפוּנִי suggested by Halper (*JQR.*, l. c., p. 164 and 206) would be admissible, but since the given vocalization is corroborated in the Bible (Ps. 7,6) there is no ground for the assumption that the poet employed poetic license *metri causa*.

## לפרוד

- L. 1. [וְדִלּוֹתַי] *Plene* (following Ps. 142,7), because we usually find it so in these forms; hence also נְקִלּוֹתַי (despite 2 Sam. 6,22), in order to emphasize the inner rhyme visually. S. Joseph (*l. c.*, p. 300) would like to write נְקִלּוֹתַי, but then וְדִלּוֹתַי (Ps. 116,6) would also have to be preferred, as in Kämpf, *Nichtandal. Poesie*, II, 226.—[לְפָרֹד] In Edelmänn, נְנוֹי אַקְסֶפֶרֶד p. 25, the reading כְּפָרֹד is an error due to haste (for the manuscript underlying it, MS. Oxford 1970, exhibits our reading), which S. Joseph would like to retain. The fortunately preserved Arabic text (מִמָּא הַנֶּרֶחַ), is against it.
- L. 6. [יְשׁוּבָנִי] I accept this correction of Joseph.

## בְּךָ הַגִּבִּיר יִצְחָק

- L. 8. [מִתְפַּנֵּקָה] and [מִתְפַּנֵּקָה] refer as well to אֶרֶץ (l. 1) as to בָּהּ (l. 7), and there is no cause for reading in l. 7 בְּלִבּוֹשׁ instead of בְּלִבוֹשׁ (as suggested by Joseph *l. c.*, p. 189).
- L. 10. [סְבִיבָה בְּסוֹת] So three manuscripts, among them the one used by Edelmänn; it is therefore again an error of haste when in נְנוֹי אַקְסֶפֶרֶד p. 41, he prints סְבִיבָה. S. Joseph corrected the text—before

the reading of the manuscripts was known—into סְבִיבָה הַקְסוֹת, which is possible but cannot be maintained against the evidence of three manuscripts. The explanation which he offers is very far from sound, as in general he tries to read into the poem thoughts which are not contained in it (comp. for instance, his forced construction of ll. 23-30). I cannot deal with this matter here at greater length.

- L. 26. [וּזְרָקָת] has reference to צָב in the preceding line (femin. 1 Kings, 18,44.)
- L. 48. [מַעֲתָקָה] comp. my note *ad loc.*, but it is possible that the poet wants to have it understood in the sense of צִתָּק (comp. Job, 21,7 and elsewhere, further Ibn Ganah s. v.): she intones a doubly powerful song. Joseph (and also Bacher) would like to read מַמְתָּקָה, but since this word occurs above, l. 28, in a rhyme, he tries to force upon it there a sense (לִשְׁוֹן עֲצָה כְּלוּמָר מַחֲיֵעֶצָה) which it has nowhere else, not even in the passage Ps. 55, 15 quoted by him as proof.
- L. 56. [מַחֲנֶה] Joseph wants to read מַחֲנֶה, which is possible. To emend וְלֵךְ into וּבֵךְ I consider unnecessary; comp. הִנָּעֶקְ-לִי 2 Sam. 20,4.
- L. 58. [וְלִתְעַלְמָה] without Mappik, as found in some editions of Job 28,11; other editions exhibit there וְחִתְעַלְמָה, but this reading would lead to misinter-



pretations, such as may be seen in Joseph, p. 196, who construes Edelman's slips of the pen (ולחעלמיה מורקת: גנזי אקספרד) as readings and endeavors to defend them.

## 40

## שמואל הנגיד

- L. 1. [מְזָרִים] with Dagesh in the נ, as Nah. 3,17.
- L. 14. [בִּין] Joseph, p. 199, suggests *metri causa*, after having denied in a note on the preceding page that the poem has any metre.
- L. 22. [נָהִים] Participle Niph'al; Joseph, p. 199, suggests נֹהִים (Kal) despite the fact that the only passage where the verb נהה occurs in the sense intended here (1 Sam. 7,2) exhibits the Niph'al.
- L. 29. [אָנִי] Four syllables are found in hemistichs elsewhere (even 1a); Joseph's suggestion to read אָנִי is not acceptable.
- L. 32. [וְחַיִּי] Joseph (p. 200) wants to emend it to וְחַיָּה (probably so for וְחַיִּי of the edition), by analogy with מְרַפָּא, but a noun corresponds with a noun, not a participle.

## 41

## לנדר משה

- L. 55. [חֲרָשִׁים] Following a correction by Ch. N. Bialik in the second edition of the העברית השירה, מבחר,

which is to appear soon; the difficulties of the verse are now removed.

- L. 65. וְנָקַל; וְנִדְמָה Participle, like the following וְנָקַל, as suggested by Joseph, would be a Perfect and out of place here.

## 52

## יָדַע מִכֹּאבֵינוּ

- L. 1. מִכֹּאבֵינוּ So all the texts in keeping with Ex. 3,7; the rhyme requires מִכֹּאבֵתֵינוּ, in which case the *Pathah furt.* of יָדַע would not be counted metrically.

## 68

## כֹּלָה לְךָ כֹּלָה

- L. 2. הִלָּחָה The ל without Dagesh, *metri causa*, as שִׁלָּחָה Ez. 17,7; 31,4 *et al.*
- L. 10. וְנִפְשָׁה with short syllable before the metre *Mustaf-ilun*, in spite of Halper's conclusions (*JQR.*, l. c., p. 169 and 183).

## 72

## כִּי בֵּא אֹר

- L. 5. In the literal quotation of Bible verses the metre is neglected, as I have often pointed out. In this poem there is another instance in l. 9. In view of this the correction עָרִי for עָר (Prov. 6,9) in l. 16 may be superfluous.

## שלום לך יום השביעי

- L. 6. [שַׁעֲשׁוּעִי] This reading is better than מְרַנְּעִי, because it does not force us to read a *Shewa quiescens* as *Shewa mobile*.
- L. 27. [שִׁירֵי יְדִידוֹת] So in the Karaite Prayer Book (ed. Wien 1854, vol. IV, p. צב); שִׁיר אֵל יְדִידוֹת cannot be explained; שִׁיר יְדִידוֹת (Halberstam in Luzzatto, טל אורות, p. 2, n. 4) is against the metre; שִׁיר הַיְדִידוֹת, as found in some editions (so שבחי אלהים, Oran 1885 p. נ), can be looked upon only as an awkward correction.

## מקורות השירים

דיואן = דיואן רי"ה י"ל ע"י חיים בראדי.

שער = שער השיר להג'ל.

מבחר = מבחר השירה העברית להג'ל.

שד"ל = דיואן רי"ה י"ל ע"י שד"ל.

הרכי = רבי יהודה הלוי קובץ שיריו ומליצותיו י"ל ע"י אברהם

אליהו הרכי.

1 דיואן ח"ב צד 155 סי' א (הערות צד 108); מבחר צד קע"ט סי' 1.

2 דיואן ח"ב צד 155 סי' ב (הערות צד 109); מבחר צד קע"ט סי' 2; הלפר Post Biblical Hebrew Literature ח"א 78.

3 דיואן ח"ב צד 159 סי' ג (הערות צד 113).

4 דיואן ח"ב צד 160 סי' ד (הערות צד 114).

5 דיואן ח"ב צד 160 סי' ה (הערות צד 114); מבחר צד קפ"ט סי' 3; הלפר Post Biblical Hebrew Literature ח"א צד 81.

6 דיואן ח"ב צד 164 סי' ו (הערות צד 118); מבחר צד קפ"א סי' 4.

7 דיואן ח"ב צד 167 סי' ז (הערות צד 121).

8 דיואן ח"ב צד 167 סי' ח (הערות צד 122); מבחר צד קפ"ג סי' 5.

9 דיואן ח"ב צד 168 סי' ט (הערות צד 123).

10 דיואן ח"ב צד 169 סי' י (הערות צד 124); מבחר צד קפ"ג סי' 6.

11 דיואן ח"ב צד 170 סי' י"א (הערות צד 124).

12 דיואן ח"ב צד 171 סי' י"ב (הערות צד 127).

13 דיואן ח"ב צד 172 סי' י"ג (הערות צד 128); מבחר צד קפ"ג סי' 7.

14 דיואן ח"ב צד 174 סי' י"ד (הערות צד 130).

15 דיואן ח"ב צד 174 סי' ט"ו (הערות צד 130).

- 16 דיואן ח"ב צד 175 סי' ט"ו (הערות צד 131).
- 17 דיואן ח"ב צד 180 סי' י"ח (הערות צד 133).
- 18 דיואן ח"ב צד 180 סי' י"ט (הערות צד 134).
- 19 דיואן ח"ב צד 182 סי' כ (הערות צד 136).
- 20 דיואן ח"ב צד 183 סי' כ"א (הערות צד 136).
- 21 דיואן ח"ב צד 183 סי' כ"ב (הערות צד 138).
- 22 דיואן ח"ב צד 184 סי' כ"ג (הערות צד 138); שער צד 96 סי' 83; מבחר צד קפ"ו סי' 9.
- 23 דיואן ח"ב צד 3 סי' א (הערות צד 3); מבחר צד קע"ח סי' 5.
- 24 דיואן ח"ב צד 7 סי' ד (הערות צד 7); שער צד 92 סי' 77; מבחר צד קע"ה סי' 1.
- 25 דיואן ח"ב צד 12 סי' ז (הערות צד 11).
- 26 דיואן ח"ב צד 13 סי' ט (הערות צד 13).
- 27 דיואן ח"ב צד 18 סי' ט"ו (הערות צד 18).
- 28 דיואן ח"ב צד 19 סי' ט"ז (הערות צד 19).
- 29 דיואן ח"ב צד 20 סי' י"ח (הערות צד 21); מבחר צד קע"ח סי' 3.
- 30 דיואן ח"ב צד 21 סי' כ (הערות צד 22).
- 31 דיואן ח"ב צד 29 סי' כ"ה (הערות צד 32).
- 32 דיואן ח"ב צד 29 סי' כ"ו (הערות צד 33). נדפס גם ע"י הח' ר"י דוידאן על פי כ"י בעתון JQR. N.S., Vol. IV, p. 86 והוא מיחס אותו לר' יוסף בן צדיק. שהוא מחברו של השיר הבא אח"כ בכ"י. אולם ממה שנרשם על השיר שלאחריו. מנשח אחר לבן צדיק יש ללמוד, שהשיר שלפנינו איננו לו, והמעתיק העתיק לעצמו שירים ממשוררים שונים שישרו בעיניו.
- 33 דיואן ח"ב צד 34 סי' ל"ד (הערות צד 39).
- 34 דיואן ח"ב צד 37 סי' ל"ו (הערות צד 41).
- 35 דיואן ח"ב צד 45 סי' מ"ו (הערות צד 49).

- 36 דיואן ח"ב צד 51 סי' נ"ב (הערות צד 57).
- 37 דיואן ח"ב צד 53 סי' נ"ג (הערות צד 59).
- 38 דיואן ח"א צד 135 סי' צ"ב (הערות צד 219).
- 39 דיואן ח"א צד 82 סי' ס (הערות צד 141).
- 40 דיואן ח"א צד 85 סי' ס"א (הערות צד 146).
- 41 דיואן ח"א צד 154 סי' ק"א (הערות צד 251); מבחר צד קע"ב סי' 1.
- 42 דיואן ח"ב צד 80 סי' ה (הערות צד 74); שער צד 94 סי' 81.
- 43 דיואן ח"ג צד 266 סי' קמ"א; מבחר צד קס"ו.
- 44 דיואן ח"ג צד 228 סי' קכ"ו; מבחר צד קנ"ד סי' 1.
- 45 דיואן ח"ג צד 226 סי' קכ"ד; שער צד 100 סי' 89; מבחר צד קנ"ד סי' 4.
- 46 שער צד 104 סי' 95.
- 47 דיואן ח"ג צד 4 סי' ג; מבחר צד קס"ט סי' 3.
- 48 דיואן ח"ג צד 89 סי' מ"; שער צד 109 סי' 101.
- 49 שער צד 112 סי' 103.
- 50 שער צד 113 סי' 104.
- 51 דיואן ח"ב צד 221 סי' י' (הערות צד 165); מבחר צד ק"ע סי' 7.
- 52 דיואן ח"ג צד 111 סי' נ"ד.
- 53 מבחר צד קנ"ד סי' 6.
- 54 מבחר צד קס"ט סי' 2.
- 55 דיואן ח"ג צד 143 סי' ע"ה.
- 56 דיואן ח"ג צד 116 סי' נ"ח; מבחר צד קנ"ג סי' 3.
- 57 דיואן ח"ג צד 74 סי' ל"ז.
- 58 דיואן ח"ב צד 294 סי' ע"א (הערות צד 273).
- 59 דיואן ח"ג צד 145 סי' ע"ז; שער צד 101 סי' 90; מבחר צד קנ"ג סי' 1.
- 60 דיואן ח"ב צד 296 סי' ע"ה (הערות צד 275); מבחר צד קע"א סי' 8.

- 61 מבחר צד קנ"ח סי' 1.
- 62 מבחר צד ק"ע סי' 4.
- 63 שד"ל דף ט"ז ע"ב סי' מ"ג.
- 64 מבחר צד קנ"ד סי' 5.
- 65 דיואן ח"ב צד 300 סי' פ"ב (הערות צד 278).
- 66 דיואן ח"ב צד 300 סי' פ"ג (הערות צד 279).
- 67 דיואן ח"ב צד 304 סי' פ"ח (הערות צד 284).
- 68 דיואן ח"ג צד 144 סי' ע"ו.
- 69 דיואן ח"ב צד 307 סי' צ (הערות צד 289).
- 70 דיואן ח"ג צד 230 סי' קכ"ח.
- 71 שד"ל דף כ"ה ע"א סי' ס"ו.
- 72 שד"ל דף כ"ח ע"ב סי' ע.
- 73 דיואן ח"ג צד 150 סי' פ"ב; מבחר צד קנ"ז.
- 74 שד"ל דף ל"ו ע"ב סי' פ.
- 75 דיואן ח"ג צד 65 סי' ל"ב; מבחר צד קנ"ג סי' 2.
- 76 דיואן ח"ג צד 62 סי' ל.
- 77 הרכבי ח"ב צד 126 סי' כ"ט (הערות שם צד 209).
- 78 דיואן ח"ג צד 66 סי' ל"ג.
- 79 דיואן ח"ג צד 78 סי' ל"ט.
- 80 דיואן ח"ג צד 67 סי' ל"ד.

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