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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 והוגהו

על ידי

חיים בראדי

רב הכולל בעיר פראג

עם תרגום אנגלי

מאת

נינה אשת ר' נתן בן מאיר שלמה



פילאדלפיה

החברה היהודית להוצאת ספרים אשר באמריקה

תרפ"ד

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*DEDICATED*  
*BY THE TRANSLATOR*  
*TO THE MEMORY OF HER FATHER*

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אָנִי כַנּוֹר 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,<sup>1</sup> as well as by the minor ties of memory<sup>2</sup> 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

<sup>1</sup> See latter half of poem No. 11 in the Selection.

<sup>2</sup> 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.<sup>1</sup>

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

<sup>1</sup> 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 בדיצך  
 רוב דגן וחירוש 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 נבספה 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

— 0 — | — 0 — — 0 — | — 0 — —

לְבִי בְּמִזְרַח וְאֲנִכִּי בְּסוֹף מַעֲרָב  
 אֵיךְ אֶטְעֶמָה אֶת אֲשֶׁר־אֶכֵּל וְאֵיךְ יַעֲרֵב  
 אֵיכָה אֲשַׁלֵּם נְדָרֵי וְאֶסְרֵי בְּעוֹד  
 צִיּוֹן בְּחֶבֶל אֲדוּם וְאֲנִי בְּכַבֵּל עֲרָב  
 יִקַּל בְּעֵינַי עֹזֵב כָּל־טוֹב סִפְרָד כְּמוֹ  
 יִקַּר בְּעֵינַי רְאוֹת עֶפְרוֹת דְּבִיר נְהַרְבִּ:

## 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,<sup>1</sup> 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.<sup>2</sup>

<sup>1</sup> Some editions have תמקה for תמחה.

<sup>2</sup> See No. 6, line 32.

## 2

## ציון הלא תשאלי

ציון הלא תשאלי לשלום אָסירִיךְ  
 דרָשי שְׁלוֹמֶךָ וְהֵם יִתֶּר עֲדֶרְיֶךָ  
 מִיָּם וּמִיָּרֵחַ וּמִצָּפוֹן וּתְיִמָּן שְׁלוֹם  
 רַחֲוֹק וְקָרוֹב שְׂאֵי מִכֹּל עֲבָרֶיךָ  
 וּשְׁלוֹם אָסִיר תִּאֲוֶה נֹתֵן דְּמַעְיוֹ כְּטַל־  
 חֶרְמוֹן וְנִכְסֶף לְרֵדְתָם עַל־הַר־יֶרֶךְ  
 לְבָבוֹת עֲנוּתֶךָ אָנִי תַנִּים וְעַת אֲחַלֵּם  
 שִׁיבַת שְׁבוּתֶךָ אָנִי כְּנוֹר לְשִׁירֶיךָ  
 לְבִי לְבֵית־אֵל וְלִפְנֵי־אֵל מְאֹד יִהְיֶה  
 וְלִמְחַנִּים וְכֹל פְּנְעֵי טְהוֹרֶיךָ  
 שֵׁם הַשְּׂכִינָה שְׂכֵנָה לְךָ וְהִצְרֵךְ  
 פֶּתַח לְמוֹל שְׁעָרֵי־שַׁחַק שְׁעָרֶיךָ

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 how<sup>1</sup>  
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—<sup>2</sup>

<sup>1</sup> See Harkavy, who reads ך'לם, while Brody reads דלם.

<sup>2</sup> *i. e.* east of Jordan.

וּכְבוֹד אֲדַנִּי לְבַד הָיָה מְאוֹרֵךְ וְאִין  
 שְׁמֵשׁ וְסִהַר וְכוֹכְבִים מְאִירֵךְ  
 אֲבַחֵר לְנַפְשִׁי לְהִשְׁתַּפֵּךְ בְּמִקּוֹם אֲשֶׁר  
 רוּחַ אֱלֹהִים שְׁפוּכָה עַל־בְּחִירֵךְ  
 אֶת־בֵּית מְלוֹכָה וְאֶת־כֶּסֶף אֲדַנִּי וְאִם  
 יֵשְׁבוּ עֲבָדִים עָלַי כְּסֵאוֹת גְּבוּרֵךְ  
 מִרְיֹתַנִּי מְשׁוּטָט בְּמִקּוֹמוֹת אֲשֶׁר  
 נִגְלוּ אֱלֹהִים לְחַזֵּיךְ וְצִירֵךְ  
 מִי יַעֲשֶׂה־לִּי כְּנַפִּים וְאֶרְחִיק גֵּדֵד  
 אֲנִיד לְבַתְּרִי לְבִי בֵּין בְּתֵרֵךְ  
 אֶפֶל לְאִפִּי עָלַי אֶרְצֵךְ וְאֶרְצָה אֶבֶר  
 נִיד מְאֹד וְאֶחַנֵּן אֶת־עַפְרֵךְ  
 אֶף כִּי־בְעַמְדִּי עָלַי קְבֻרוֹת אֲבִתִּי וְאֲשֶׁר  
 תּוֹמֵם בְּתִכְרוֹן עָלַי מִבַּחַר קִבְרֵךְ  
 אֶעֱבֹר בִּיעֶרְךָ וְכִרְמֶלְךָ וְאֶעֱמֵד בְּגִל־  
 עֶרְךָ וְאֶשְׁתַּוְּמָמָה אֶל־הֵר עֲבָרֵךְ

15

20

25

- 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<sup>†</sup>  
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.

<sup>†</sup> Yoma 52b-53b.

הַר הָעֵבְרִים וְהַר הָהָר אֲשֶׁר־שָׁם שְׁנֵי

אוֹרִים גְּדֹלִים מֵאֵי־יָד וּמִזֵּדֵד

30

חַיֵּי נְשָׁמוֹת אֲנִיר אֲרָצֶד וּמְרִד־רֹד

אַבְקַת עֶפְרַד וְנֶפֶת צוּף נִהְרֵד

יָנַעַם לְנַפְשֵׁי הַלֵּד עָרַם וַיַּחֲף עָלַי

חֶרְבוֹת שְׁמָמָה אֲשֶׁר הָיוּ דְבִירֵד

בְּמִקּוֹם אֲרוֹנֶד אֲשֶׁר נִגְנַו וּבְמִקּוֹם כְּרֹד

35

בֵּיד אֲשֶׁר שָׁכְנוּ חֲדָרֵי חֲדָרֵד

אֲנִי וְאֲשֶׁלֵּיד פֶּאֶר נִזְרֵי וְאֶקַּב זְמַן

חֲלַל בְּאֶרֶץ טְמֵאָה אֶת־יְהוָה־יָד

אֵיד יַעֲרַב לִי אֶכְלֵ וּשְׁתוֹת בְּעַת אֲחֻזָּה

כִּי יִסְחָבוּ הַכְּלָבִים אֶת־כְּפִירֵד

40

אוֹ אֵיד מֵאוֹר יוֹם יְהִי מְתוֹק לְעֵינַי בְּעוֹד

אֲרָאָה בְּפִי עֲרָבִים פִּגְרֵי נִשְׁרֵד

כּוֹס הַיְגוֹנִים לְאֵט הַרְפֵּי מַעַט כִּי כָבֹד

מָלְאוּ כֶסֶלִי וְנַפְשֵׁי מְמֹרוֹדֵד

- 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 Pathros<sup>1</sup>—were they equal unto  
 thee in their greatness?  
 Can they compare their vanity<sup>2</sup> to thy  
 Thummim and thy Urim?  
 And with whom could they compare thine  
 anointed Kings? and with whom

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

<sup>2</sup> The reference here is to religious superstition.

45 עת אִזְכְּרָה אֶהְלֶה אֲשֶׁמָּה חֲמַתְךָ וְאֶן  
 כֹּה אֶהְלִיבָה וְאֶמְצָה אֶת־שִׁמְרֶיךָ  
 צִיּוֹן כְּלִילַת יְפֵי אֶהְבֶּה וְחֵן תִּקְשְׁרֵי  
 מֵאֵז וּבָךְ נִקְשְׁרוּ נַפְשׁוֹת חֲבֵרֶיךָ  
 הֵם הַשְּׂמַחִים לְשִׁלְוַתְךָ וְהַכֹּאֲבִים  
 50 עַל־שִׁמְמוֹתֶיךָ וּבְכִים עַל־שִׁבְרֶיךָ  
 מְבוֹר שְׁבִי שְׂאֵפִים נִגְדֶּךָ וּמִשְׁתַּחֲוִים  
 אִישׁ מִמְּקוֹמוֹ אֵלֵי־נִכַח שְׁעָרֶיךָ  
 עֲדָרֵי הַמוֹנֵךְ אֲשֶׁר נָלוּ וְהִתְפֹּזְרוּ  
 מִהָר לְגִבְעָה וְלֹא שָׁכְחוּ גִדְרֶיךָ  
 55 הַמְחֹזְקִים בְּשׁוֹלֵיךָ וּמִתְאַמְצִים  
 לְעֵלוֹת וּלְאֲחוֹז בְּסִנְסְנֵי תִמְרֶיךָ  
 שֶׁנֶּעַר וּפְתָרוֹס הֵי־עֶרְכוּךָ בְּגֹדְלָם וְאִם  
 הֶבְלָם יִדְמוּ לְתַמִּיךָ וְאוֹרֶיךָ  
 אֵלִימֵי יִדְמוּ מְשִׁיחֶיךָ וְאֵלִימֵי נָבִיר

Thy prophets? and with whom thy ministrants<sup>1</sup> 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.

<sup>1</sup> Those of the Levites who served and those who sang  
in the Temple.

אֵיךְ וְאֶל־מִי לְוַיִּיךְ וְשָׂרִיךְ 60  
 יִשְׁנָה וַיַּחֲלֶף כְּלִיל כְּלִי־מַמְלָכוֹת הָאֱלִיל  
 חֲסִינֶךָ לְעוֹלָם לְדוֹר וְדוֹר גְּרִיךְ  
 אֵיךְ לְמוֹשֵׁב אֱלֹהֶיךָ וְאֲשֶׁרִי אָנוֹשׁ  
 יִבְחַר יִקְרַב וַיִּשְׁכֵּן בְּחֶצְרֶיךָ  
 אֲשֶׁרִי מְחַכֶּה וַיִּגִּיעַ וַיִּרְאֶה עֲלוֹת 65  
 אֹרֶךְ וַיִּבְקְעוּ עָלָיו שְׁחָרֶיךָ  
 לְרֵאוֹת בְּטוֹבַת בְּחִירֶיךָ וְלַעֲלוֹ בְּשֵׁמ־  
 חֲתֶךָ בְּשׁוֹבֵד אֱלִי קִדְמַת נְעוּרֶיךָ:

## 3

## TO MOUNT ABARIM

I Kings 5,4      Peace be to thee, Mount Abarim!  
                     Peace be to thee on every side!<sup>1</sup>  
 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.    Even though no man of words!  
 Exodus 4,10.    Even though no man of words!  
  
 Ps. 54,6.       God helping,  
                     I have vowed an early pilgrimage to thee.

<sup>1</sup> Play of words on עברים.

3

הר העברים

|-----|-----|  
 שלום לך הר העברים  
 שלום לך מקל-עברים  
 בך נאסף מבחר אנוש  
 ויהי בך מבחר קברים  
 אם-לא ידעתהו שאל  
 5 ים-סוף אשר נגזר גזרים  
 ושאל סנה ושאל לחר  
 סיני ישיבוך אמרים  
 הנאמן על-מלאכות  
 האל והוא לא איש דברים  
 10 אם האלהים עזרי  
 עלי לשחרך גדרים:

## 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 יְרִידוֹת  
וּמִקְרָבֶיךָ בְּמַרְאֵה לֹא בְּחִידוֹת

הֵבִיאֵנִי חֲלוֹמֵי מִקְדָּשֵׁי אֵל  
וְשָׂרְתִי מִלְּאֲכוֹתַיִו הַחֲמָדוֹת

וְהַעוֹלָה וּמִנְחָתָהּ וְנִסְכָּהּ

5

וְסָבִיב תִּימְרוֹת עֶשֶׂן כְּבָדוֹת  
וְנַעֲמָתִי בְּשִׁמְעֵי שִׁיר לְוִיִּם

בְּסוֹדֵיהֶם לְסֵדֶר הַעֲבָדוֹת  
הַמִּיִּצוֹתַי וְעוֹדֵי עִמָּךְ אֵל

וְהוֹדִיתִי וְלָךְ נָאָה לְהוֹדוֹת:

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

~ ~ ~ ~ ~ | ~ ~ ~ ~ ~ | ~ ~ ~ ~ ~

וְתִרְדֹּף נְעֻרוֹת אַחַר חַמְשִׁים

וְיָמִיד לְהִתְעוֹפֵף חַמְשִׁים

וְתִבְרַח מֵעֲבֹדַת הָאֱלֹהִים

וְתִכְסֹּף אֶל־עֲבֹדַת הָאֲנָשִׁים

וְתִדְרֹשׁ אֶת־פְּנֵי רַבִּים וְתִטֵּשׁ

5

פְּנֵי אֶחָד לְכָל־חֶפֶץ דְּרוּשִׁים

וְתִעְצֹל לְהִצְטִיד לְדַרְכָּךְ

וְתִמְכַּר חֶלְקֶךָ בְּנִיד עֲדָשִׁים

הֲלֹא אִמְרָה־לֶךָ עוֹד נִפְשֶׁךָ הוֹן

וְתִאֲוָתָה תִּבְכֹּר לְחֲדָשִׁים

10

נְטָה מֵעַל עֲצָתָהּ אֶל־עֲצַת־אֵל

וְסוּר מֵעַל חֲמֹשֶׁת הַרְגָּשִׁים

וְהִתְרַצָּה לְיִצְרָךְ בְּיָמָה

יְמוֹתֶיךָ אֲשֶׁר אֲצִים וְחָשִׁים

וְאֶל־תִּדְרֹשׁ בְּלֵב וְלֵב רְצוֹנוֹ

15

וְאֶל־תִּלְךָ לֶךָ לְקִרְאֹת 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,<sup>1</sup>  
And wise craftsmen standing dumb,<sup>2</sup>  
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.

<sup>1</sup> Play on words, מְלָחִים (seamen) מְלָחִים (rags).

<sup>2</sup> See play on words in the Hebrew text.

הִיָּה לַעֲשׂוֹת רְצוֹנוֹ עַז כְּנֶמֶר  
 וְקַל כְּצָבִי וְגִבּוֹר כְּלְיֹשִׁים  
 וְאַל-יִמוּט בְּלֵב יָמִים לְבָבָךְ  
 וְהָרִים תַּחֲזֶה מְטִים וּמְשִׁים 20  
 וּמְלָחִים יְדִיהֶם כְּמְלָחִים  
 וְחֻכְמֵי הַחֲרָשִׁים מַחְרִישִׁים  
 שְׂמֻחִים הֶלְכִים נִכַּח פְּנֵיהֶם  
 וְשָׁבִים אֶל-אַחֲרֵיהֶם וּבָשִׁים  
 וְאַקְיָנוֹס לַפְּנִיָּה לְמָנוֹס 25  
 וְאִין מִבְּרַח לָךְ כִּי אִם-יְקוֹשִׁים  
 וְיִמוּטוּ וְיִנּוּטוּ קַלְעִים  
 וְיִנּוּעוּ וְיִזוּעוּ קַרְשִׁים  
 וְיִדְרִוּחַ מְצַחֲקַת בְּמִים  
 כְּנִשְׂאֵי הָעֵמָרִים בְּדִישִׁים 30  
 וּפְעַם תַּעֲשֶׂה מֶהֶם גְּרָנוֹת  
 וּפְעַם תַּעֲשֶׂה מֶהֶם גְּרִישִׁים  
 בְּעַת הַחֲנֻבָּרִם דְּמוּ אַרְיֹת  
 וְעַת הַחֲלָשִׁם דְּמוּ נְחָשִׁים  
 וְרֵאשְׁנִים דְּלָקוֹם אַחֲרֵינִים 35  
 כְּצַפְעָנִים וְאִין לָהֶם לְחָשִׁים  
 וְצִי אֲדִיר כְּקַט יַפֵּל 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,<sup>1</sup>  
And women and men in desperation,<sup>1</sup>
- 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.
- Ps. 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-  
inations<sup>2</sup> of unclean hearts  
He recalleth for thee the merit of the saintly  
fathers.

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

<sup>2</sup> Following Harkavy's opinion that רמ should be read  
in place of רמ.

והתרון והננס נחלשים  
 והתמכה וקנייה נבכים  
 כתחתים שנים כשלים 40  
 ומשכי החבלים בחבלים  
 ונשים ואנשים נאנשים  
 ורוח חבלה מחבליהם  
 וקצו הגויות בנפשים  
 ואין יתרון לחזק התרנים 45  
 ואין חמדה לתחבלת ישישים  
 ונחשבו לקש תן ניי ארזים  
 ונהפכו לקנים הברושים  
 ונטל חול בגב הים בתבן  
 וברזלי אדנים כחששים 50  
 ועם יתפללו כל-איש לקדשו  
 ואת פנה לקדש הקדשים  
 ותזכר מפלאות ים-סוף וירדן  
 אשר על-כל-לבבות הם חרושים  
 תשבח למשביח שאון ים 55  
 בעת שיגרושו מימיו רפשים  
 ותזכר-לו זנות לבות טמאים  
 ויזכר-לך זכות אבות קדשים

He will renew His wondrous deeds when thou  
 renewest  
 Before Him the dancing song of Maḥli and  
 Mushi's sons;<sup>1</sup>  
 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—<sup>2</sup>  
 Then are they two seas bound up together;  
 And between them is my heart, a third sea,  
 Lifting up ever anew my waves of praise.

<sup>1</sup> Names of tribes of Levitic singers in the Temple.

<sup>2</sup> בְּעֵינַי 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 תַחֲדֹשׁ  
 לַפָּנָיו שִׁיר מַחֹל מַחֲלִים וּמוֹשִׁים 60  
 וַיֵּשִׁיב הַנְּשָׁמוֹת לַפָּגָרִים  
 וַיַּחֲיוּ הָעֲצָמִים הַיְבֹשִׁים  
 וַרְנֵעַ יִשְׁתַּקּוּ גַלִּים וַיִּדְמּוּ  
 עֲדָרִים עַל־פְּנֵי אֶרֶץ גִּטְשִׁים  
 וְהַלֵּיל כְּבוֹא שָׁמֶשׁ בְּמַעְלֹת 65  
 צָבָא מְרוֹם וְעָלְיוֹ שֶׁר חֲמָשִׁים  
 כְּכוֹשִׁית מְשֻׁבָּצוֹת זָהָב לְבוּשָׁה  
 וְכַתְּכֹלֶת בְּמִלְּאֵת גְּבִישִׁים  
 וְכוֹכָבִים בְּלֵב הַיָּם גְּבֻכִים  
 כְּגִגִּים מִמַּעֲוֹנֵיהֶם גְּרוֹשִׁים 70  
 וְכַדְמוּתָם בְּצִלְמָם יַעֲשׂוּ אֹזֶר  
 בְּלֵב הַיָּם כְּלִהְבוֹת וְאֲשִׁים  
 פְּנֵי מַיִם וְשָׁמַיִם עֲדִיִּים  
 עֲדֵי לַיִל מְטַהְרִים לְטוֹשִׁים  
 וְיָם דּוֹמָה לְרִקִּיעַ בְּעֵינוֹ 75  
 שְׁנֵיהֶם אִזּוֹ שְׁנֵי יָמִים חֲבוּשִׁים  
 וּבִינוּתָם לְבָבֵי יָם שְׁלִישִׁי  
 בְּשׂוֹא גַלֵּי שְׁבַחֵי הַחֲדָשִׁים:

## 6

FOR THE SAKE OF THE HOUSE OF OUR  
GOD

The singer's reply to one who reproved him for his long-  
ing 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,<sup>1</sup>  
A honeycomb prickly with thorns.
- Is. 33.12. 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.

<sup>1</sup> Note the play on the words דְּבָרִים and דְּבָרִים.

## 6

## למען בית אלהינו

חשובת המשורר לאדם שכתב לו חוכחה על תשוקתו ללכת לארץ ישראל

ו --- ו | --- ו | --- ו

דְּבָרֶיךָ בְּמִזְרַח עֵבֶר רְקוּחִים  
 וּמִצְוֵי הַבְּרִי הַמִּזְרָח לְקָחִים  
 וְלֶךְ וּלְבֵית אֲבֹתֶיךָ חֲמֵדוֹת  
 אֲשֶׁר יֵלְאוּ לְהַשִּׁיגֵם שְׂבָחִים  
 פְּנִישְׁתָּנִי בְּמִדְּבָרִים עֲרָבִים  
 בְּתוֹכָם אֲרָבִים נִשְׂאֵי שְׁלָחִים  
 דְּבָרִים אֲרָבוּ תוֹכָם דְּבָרִים  
 וְתוֹךְ יַעֲרַת דְּבִשׁ קוֹצִים כְּסוּחִים  
 וְאִם כִּי־לֹא שְׁלוֹם שְׁלָם יִבְקֹשׁ  
 בְּעוֹדָה מְלֵאָה עוֹרִים וּפְסָחִים  
 לְמַעַן בֵּית אֱלֹהֵינוּ נִבְקֹשׁ  
 שְׁלוֹמָה אוֹ בְּעַד רַעִים וְאֲחִים  
 וְאִם כִּי־הוּא כְּדְבָרֶיךָ כִּי־רָאוּ חֲטָא  
 עָלַי כָּל־פְּרָעִים נִגְדָה וְשָׁחִים  
 וְחֲטָא הוֹרִים שְׂכֻנָה כְּגֵרִים  
 וְקִנְיָ שֵׁם לְמַתִּיָּהֵם 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;

וְתִהְיֶה מַעֲשֵׂה אַבֹּת חֲנֻמִּים  
וּפְנִיָּהֶם אֵלַי אֲרַצֶּה שְׁלוֹחִים

וְהָיוּ בְּעִבּוּרָה נֶאֱמָחִים

וְהָאָרֶץ מְלֵאָה נְאֻלְחִים

20

וְלָרִיק מִזְבַּחֹת אַבֹּת בְּנוֹיִם

וְלִשְׂוֹא קָרְבוֹ שֵׁם הַזְּבָחִים

הַטּוֹב שֶׁיְהִיוּ מֵתִים זְכוּרִים

וְהָאָרוֹן וְהַלְחֹת שְׂכוֹחִים

נִשְׁחַר אֶת־מְקוֹם שַׁחַת וְרַמָּה

25

וְנִטַּשׁ אֶת־מְקוֹר חַיֵּי נִצָּחִים

הִלְנֹנוּ נִחְלָה רַק מִקְדָּשֵׁי־אֵל

וְאֵיךְ נִהְיָה לְהַר קָדְשׁוֹ שְׂבָחִים

הִישׁ לָנוּ בְּמִזְרַח אֹר בְּמַעְרֵב

מְקוֹם תְּקִנָּה נְהִי עָלֵינוּ בְּטוֹחִים

30

אֲבָל אֲרֶץ אֲשֶׁר מְלֵאָה שְׁעָרִים

לְנִגְדָם שְׁעָרֵי־שַׁחַק פְּתוּחִים

כְּהַר סִינַי וְהַפְּרָמֶל וּבֵית־אֵל

וּבִתֵּי הַנְּבִיאִים הַשְּׁלוֹחִים

וּכְסָאוֹת כְּהֵנִי כִסֵּא אֲדָנִי

35

וּכְסָאוֹת הַמְּלָכִים הַמְּשֻׁחִים

וְלָנוּ גַם־לְבַנְיָנוּ 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.<sup>1</sup>

<sup>1</sup> A reference to the doctrine of the eternity of matter.

ואם ציִים שְׁכֵנוֹהָ וְאֲחִים  
 הֲלֹא כֹן נִחְנֶה קֶדֶם לְאֲבוֹת  
 וְכִלְהָ נִחַלְתָּ קוֹצִים וְחֲחִים 40  
 וְהֵם מִתְהַלְּכִים אַרְבָּה וְרַחֲבָה  
 בְּמִתְהַלֵּךְ בְּפִרְדֵּס בֵּין צִמְחִים  
 וְהֵם גְּרִים וְתוֹשְׁבִים וְדַרְשִׁים  
 מְקוֹם־קָבֵר וּמְלוֹן שֵׁם בְּאֲרָחִים  
 וְשֵׁם הַתְּהַלְּכוּ לִפְנֵי אֲדָנִי 45  
 וְלָמְדוּ הַשְּׁבִילִים הַנֹּכְחִים  
 וְאָמְרוּ כִּי־רַפְּאִים שֵׁם יְקוּמוּן  
 וַיֵּצְאוּ שְׁכָבִים מִחַת בְּרִיחִים  
 וְכִי שֵׁם תַּעֲלֶזְנָה הַגְּוִיּוֹת  
 וְתִשְׁבְּנָה נְפֹשׁוֹת לְמַנוּחִים 50  
 רְאֵה נָא גַם־רְאֵה דוֹרֵי וְהִבֵּן  
 וְסוּר מִמּוֹקְשִׁים צָנִים וּפְחִים  
 וְאַל־תִּשְׂאֵף חֲכָמַת יוֹגִית  
 אֲשֶׁר אֵין־לָהּ פְּרִי כִּי אִם־פְּרָחִים  
 וּפְרִיָּהּ כִּי אֲדָמָה לֹא רִקְוָעָה 55  
 וְכִי לֹא אֶהְיֶה־שֶׁחַק מִתּוֹחִים  
 וְאֵין רֵאשִׁית לְכָל־מַעֲשֵׂה בְּרֵאשִׁית  
 וְאֵין אַחֲרֵית לְחִדּוֹשׁ הַיְרֻחִים

- 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?

שָׁמַע דְּבַרֵי נְבוּנִיָּה נְבָכִים  
 בְּנוֹיִים עַל־יְסוּד תְּהוּ וְטִיחִים  
 וְתָשׁוּב לְךָ בְּלֵב רִיקָם וְנָעוּר  
 וּפֶה מְלֵא בְּרַב שִׁיגִים וְשִׁיחִים  
 וְלִמְהֵרָה אֲבַקֶּשְׁלִי אֲרָחוֹת  
 עֲקֻלְקֻלוֹת 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 לנדדים רעד

סבב גדליעצה עלילות לנדד

ואמאאה לשמו בלבי סעד

על-כן אני משתחנה אליו בקל-

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

קַרְיָה לְמֶלֶךְ רַב	יִפְהַ נוֹף מְשׁוֹשׁ תִּבְלָה	
מִפְּאַתִּי מֵעֶרֶב	לֶךְ נִבְקְסָה נִפְשֵׁי	
כִּי אֲזַכְּרָה קָדָם	הַמּוֹן רַחֲמֵי נִבְקָר	
וְנֹדֶד אֲשֶׁר תָּרַב	כְּבוֹדֶךָ אֲשֶׁר נָלָה	
כַּנְּפֵי נְשָׂרִים עַד	וּמִי־יִתְּנֵנִי עַל-	5
עֲפָרֶיךָ וַיִּתְּעָרֵב	אֲרֹנֶה כְּדֹמְעָתִי	
אֵין בְּךָ וְאִם בְּמִקוֹם	דְּרִשְׁתִּיד וְאִם מִלְּכָךְ	
שָׂרָף וְגַם עֲקָרֵב	צָרִי גִלְעָדֶךָ נִחַשׁ	
אֲחַנּוּ וְאֲשַׁקֵּם	הֲלֹא אֶת־אֲבִיךָ	
לְפִי מִדְּבַשׁ יַעֲרֵב:	וְטַעַם רִנְבִידֶךָ	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?<sup>1</sup>

<sup>1</sup> See play on words in the Hebrew rhymes of lines 6 and 8.

## 9

## משבריים

## I

אֱלֹהֵי אֵל תִּשְׁבֵּר מִשְׁבְּרֵי־יָם  
 וְאֶל־תִּתְּאֵמֶר לְצוּלֹת יָם חֲרָבִי  
 עֲדֵי אֹדְדָה חֲסָדֶיךָ וְאֹדְדָה  
 לְגַלֵּי יָם וְרוּחַ מְעַרְבֵי  
 יִקְרְבוּ מְקוֹם עַל אֶהְבְּתֶךָ  
 וּמְעַלֵּי יִסִּירוּן עַל עַרְבֵי  
 וְאֵיךְ לֹא־יִתְּמוּ לִי מִשְׁאָלוֹתַי  
 וּבְךָ אֶבְטָח וְאַתָּה הוּא עַרְבֵי:

5

## 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?<sup>1</sup>

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.

<sup>1</sup> 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 לְרֵאוֹת פְּנֵי אֶרֶץ חֲרָבָה  
 וְאִין אָדָם וְאִין חַיָּה וְאִין עוֹף  
 הַסֶּף הַכֹּל וְשָׁכְנוּ מַעֲצָבָה 5  
 וּבְרֵאוֹת הַר וְשׁוֹחָה לִי מְנוּחָה  
 וְאֶרֶץ הָעֲרָבָה לִי עֲרָבָה  
 וְאֲשֻׁנִיחַ לְכָל־עֵבֶר וְאִין־כָּל  
 אֶבֶל מַיִם וְשָׁמַיִם וְתִבְהָה  
 וְלֹנְתָן בְּהִרְתִּיחוּ מְצוּלָה 10  
 וְאֶחְשָׁב כִּי תִהְיוּ יִחְשַׁב לְשִׁיבָה  
 וְלֵב הַיָּם יִכְחַשׁ בְּאֲנִיָּה  
 כְּאֵלוֹ הִיא בְּיַד־הַיָּם וְגִבָּה  
 וַיִּם יִזְעַף וְנִפְשֵׁי תַעֲלֹזוּ כִּי  
 אֵלֵי מְקֻדָּשׁ אֱלֹהֵיהָ קִרְבָּה:

## 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

## II

## משברי ים

## III

~ ~ ~ ~ ~

לך נפשי בטוֹחָה או חֲרָדָה  
 לך מִשְׁתַּחֲוֶה תמיד ומוֹדָה  
 בך אֲשַׁמַּח בְּיוֹם אָנַע וְאָנֹד  
 וְלֶךְ אוֹדָה בְּכַל־נִיפְעָה וְנִינְדָה  
 ובִּפְרֵשׁ הַסְּפִינָה לְעֶבֶר בִּי  
 בְּנַפְיִם בְּכַנְפֵי הַחֲסִידָה  
 וְעַתְּ מַהֵם מַהֵזֶם מַחְמִי וְתַנְהֵם  
 כְּאֵלוֹ מִקְרָבִי הִיא לְמִדָּה  
 וְתַרְתִּיחַ כְּסִיר אֶת־הַמְּצוּלָה  
 וַיִּם תְּשִׁים כְּמַרְקָחָה יְקוּדָה  
 וְצִים כְּתִים בְּבוֹאֵם יִם פְּלִשְׁתִּים  
 וְהַחֲתִים נַחֲתִים בְּמַצוּדָה  
 וְהַחֲיִוֹת בְּהַדְפָם לְאֲנִיוֹת  
 וְתַנְיִנִים מְצַפִּים לְסַעוּדָה  
 וְעַתְּ צָרָה כְּמִבְּכִירָה וּבְנִים

5

10

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?<sup>†</sup>
- 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.

<sup>†</sup> The poet refers to his only daughter and her son  
 Jehudah, whom he left behind in Spain.

עֲדֵי מְשֹׁבֵר וְאִין כַּח לְלִדָּה  
 וְאֵלוֹ אַחְסֵר מֵאֲכָל וּמִשְׁתֵּה  
 נְעִים שְׁמֵךְ בְּפִי אָשִׁים לְצִידָה  
 וְלֹא אֲדָאנָּ עַלִי קִנְיִן וּבְנִינִן  
 וְלֹא עַל־הוֹן וְלֹא עַל־כָּל־אֲבָדָה 20  
 עֲדֵי כִי אֲטָשָׁה יוֹצֵאת חֲלָצִי  
 אַחֹת נַפְשִׁי וְהִיא לִי רַק יְחִידָה  
 וְאֲשַׁכַּח אֶת־בְּנֵה פֶלַח כְּבָדִי  
 וְאִין לִי בַלְעָדִי זְכָרוֹ לְחִידָה  
 פָּרִי מַעִי וְיִלְדֵּ שְׁעִשׁוּעִי 25  
 וְאִידֵּ יִשְׁכַּח יְהוּדָה אֶת־יְהוּדָה  
 וְנִקַּל זֹאת לְנֹד אֶהְבְּתֵךְ  
 עֲדֵי אָבוֹא שְׁעָרֶיךָ בְּתוֹדָה  
 וְאֲגוּר שֵׁם וְאֲחֻשָׁב אֶת־לִבִּי  
 עַלִי מִזְבִּיחֵךְ עוֹלָה עֲקוּדָה 30  
 וְאֲתֵן אֶת־קְבוּרָתִי בְּאֶרְצֶךָ  
 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 treasuries of the  
traders in spice—

Ps. 135.7.

Thou art not of the treasuries 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.<sup>1</sup>

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.

<sup>1</sup> Note the play on the three meanings of the word דָּרָר.

## 12

## משברי ים

## IV

לעמט רוח מערבית

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

זֶה רוּחַךָ צַד מְעַרְב רְקוּמָה  
 הַנֶּרְדָּךְ בְּכַנְפָיו וְהַתְּפוּחָה  
 מְאוֹצְרוֹת הָרְכָלִים מוֹצְאָה  
 כִּי אֵינְךָ מְאוֹצְרוֹת הָרוּחַ  
 כְּנָפֵי דְרוֹר תְּגִיף וְתַקְרֵא־לִי דְרוֹר 5  
 וְכִמְרֵי־דְרוֹר מִן־הָצְרוֹר לְקוּמָה  
 מִהֲנִכְסְפוֹ לְךָ עִם אֲשֶׁר בְּגִלְלָךָ  
 רָכְבוּ בְּגַב הַיָּם עָלֵי גְבֵילוֹחַ  
 אֶל־נָא תִרְפָּה יְדֶךָ מִן־הָאֲנִי  
 כִּי יַחְנֶה הַיּוֹם וְכִי יִפּוּחַ 10  
 וְרַקַּע תְּהוֹם וְקִרַּע לִבֵּב יָמִים וְנָע  
 אֶל הַכְּרִי־קִדְשׁ וְשֵׁם תְּנוּחַ  
 וְנָעַר בְּקִדִּים הַמְּסַעַר יָם עֲדֵי  
 יָשִׁים לִבֵּב הַיָּם כְּסִיר נְפוּחַ

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־עֲשֵׂה אָסוּר בְּיַד הַצֹּרֵר אֲשֶׁר  
פַּעַם יְהִי עֲצוּר וְעַתְּ שְׁלוֹחַ  
אֵךְ סוּד שְׁאֵלְתִי בְּיַד מְרוֹם וְהוּא  
יוֹצֵר מְרוֹם הַרִים וּבִרְא רִוְחַ:

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

## משברֵי ים

## V

הַצִּיקְתָּנִי תְּשׁוּקָתִי לְאֵל־חַי  
 לְשַׁחַר אֶת־מְקוֹם כְּסֹאוֹת מְשִׁיחַי  
 עַד־י כִּי־לֹא נִטְשָׁתָנִי לְנִשְׁק  
 בְּנֵי בֵיתִי וְאֶת־רַעִי וְאֶחָי  
 וְלֹא אֶבְכֶּה עָלַי פְּרֹדֶם נִטְעֵתִי 5  
 וְהִשְׁקִיתִיו וְהִצְלִיחוּ צָמְקִי  
 וְלֹא אֶזְכֹּר יְהוּדָה וְעִזְרָאֵל  
 שְׁנֵי פְּרָחֵי יָקָר מִבְּחַר פְּרָחֵי  
 וְאֶת־יֶצְחָק אֲשֶׁר כִּבְּוֹן חֲשַׁבְתִּיו  
 יְבוּל שְׁמֶשֶׁי וְטוֹב גְּרֵשׁ יֶרְחֵי 10  
 וְכַמְעַט אֲשַׁבְּחָה בֵּית הַתְּפִלָּה  
 אֲשֶׁר הָיוּ בְּמִדְרָשָׁיו מְנוּחָי  
 וְאֲשַׁכַּח תַּעֲנוּגֵי שְׁבַחְתִּי  
 וְהִדְרַת מוֹעֲדֵי וְכַבוֹד פְּסָחֵי  
 וְאֶתֶּן אֶת־כְּבוֹדֵי לְאַחֵרִים 15  
 וְאֶעֱזֹב לְפִסְיִלִים אֶת־שְׁבַחֵי

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 ground<sup>1</sup>  
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.

<sup>1</sup> In forced servility to man.

הַמִּירוֹתַי בְּצַל שִׁיחַיִם חֲדָרַי  
 וּבִמְשַׁכַּת סִבְדַּחְסוֹן בְּרִיחֵי  
 וְנִפְשֵׁי שְׁבַעַה רְאִשֵׁי בְשָׁמַיִם  
 וְרִיחַ נִעְצוּץ שְׁמַתִּי רִקְחֵי 20  
 וְחֲדַלְתִּי הַלּוֹךְ עַל-כַּף וְעַל-אַף  
 וְנִתְמִי בְּלֵב יָמַיִם אֲרָחֵי  
 עָדִי אֲמַצָּא הַדּוֹם רִגְלֵי אֱלֹהֵי  
 וְשָׁמָּה אֲשַׁפְּכָה נִפְשֵׁי וְשִׁיחֵי  
 וְאֶסְתַּוְּפֶף בְּהַר קָדְשׁוֹ וְאֶקְבִּיל 25  
 לַפֶּתַחַי שֶׁעַר יִשְׁחַק פֶּתַחַי  
 וְאֶפְרִיחַ בְּמִי יִרְדֵּן נִרְדֵּי  
 וְאֲשַׁלֵּיחַ בְּשַׁלְּחַ שְׁלַחֵי  
 אֲדַנִּי לִי וְאֵיךְ אֵיךְ אֶפְחַד  
 וּמִלְּאֵךְ רַחֲמָיו נִשָּׂא שְׁלַחֵי 30  
 אֶהַלֵּל אֶת־שְׁמוֹ מִדֵּי חַיּוֹתַי  
 וְאוֹדְנֵנוּ עָדִי נִצַּח נִצְחֵי:

## 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 רגז  
 חרד מאד פינשאו דקנים  
 אסתאמן באל אשר עשה  
 הים ועדינצח שמו מים  
 אל-יחרידה ים בשוא גליו  
 פיעמך השם גבול לים:

5

## 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

אָצְעַק בְּלֵב נִמְס וּפִיק בְּרַפִּים  
 לְאֵל וְחִלְחָלָה בְּכָל־מְתָנִים  
 יוֹם תִּפְשֵׁי מְשׁוּט תַּמְהִים לְתַהוֹם  
 גַּם חֲבָלִים לֹא יִמָּצְאוּ יָדַיִם  
 אֵיךְ לֹא־אָהִי בֶן וְאֲנִי עַל־גֵּב אָנִי  
 תְּלוּי בְּבִין מַיִם וּבִין שָׁמַיִם  
 אָחוּג וְאֲנוּעַ וְנִקְל זֹאת עַדִּי  
 אָחוּג בְּתוֹכְכִי יְרוּשָׁלַיִם:

5

## 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,<sup>‡</sup>  
 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.

<sup>‡</sup> 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 ושם רוחו ביד רוחות  
 דחוי ביד מערב ליד מזרח 6  
 זה יעבר לנחות וזה לדרחות  
 בינו ובין מנת בפשע אך  
 בינו ובין 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  
לידעים רק ידעים לשחות  
יתעצבו רגע לזאת פני  
איד יעלו הלב והטחות  
עד אשפכה נפשי בחיק האל  
נכח מקום ארון ומנחות  
אגמל לאל גמל לחיבים  
טובות בטוב שירות ותשבחות:

## 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 פְּרוֹזוֹת  
 אֲשֶׁר הָיוּ לְיִשְׂרָאֵל אֶחָזוֹת  
 וְתֵן כְּבוֹד לְמִצְרַיִם וְהַקֵּל  
 פְּעָמֶיךָ וְאַל־תִּדְרֹךְ עֲזוֹזוֹת  
 בְּחֻצוֹת עֶבְרָה בָּם הִשְׁכִּינָה 5  
 לְבַקֵּשׁ דָּם־בְּרִית עַל־הַמְּזוֹזוֹת  
 וְעִמּוֹד אֵשׁ וְעִמּוּדֵי עֲנָנִים  
 וְעֵינֵי כָל מִצְפּוֹת בָּם וְחֻזוֹת  
 וּמִשָּׁם חָצְבוּ בְּעַלֵי בְרִית־אֵל  
 וּפְנוֹת עַם־אֲדָנֵי שָׁם נְרוֹזוֹת: 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

לְמַצְרַיִם עָלַי כָּל־עִיר תְּהַלֵּה  
 אֲשֶׁר הָיָה דְבַר־אֵל שֵׁם תְּהַלֵּה  
 וְשָׁמָּה נִטְעָה נֶפֶן בַּחוּרָה  
 וְהָיוּ אֲשַׁכְּלִתֶיהָ סָגְלָה  
 וְשֵׁם נוֹלְדוּ שְׁלוּחֵי אֵל וְהָיוּ  
 שְׁלוּחֵי אֵל כְּבִין חֶזֶן וְכֹלָה  
 וְשֵׁם יָרַד כְּבוֹד הָאֵל וְהֵלֵךְ  
 בְּעַמּוּד אֵשׁ וְעָנָן וַחֲתָלָה  
 וְשָׁמָּה נַעֲשֶׂה קָרְבַּן אֲדָנִי  
 וְנָתַן דִּם־בְּרִית וַיְהִי נֶאֱלָה  
 וְשָׁמָּה מַעֲמַד מֹשֶׁה לְהַעֲתִיר  
 וְאִין מַעֲמַד כְּמוֹתָהּ לְתַפְלָה  
 וַיִּשְׂרָאֵל לְמַצְרַיִם וְאֲשׁוּר  
 שְׁלִישִׁיה וּבִינוֹתָם מִסְלָה  
 וּמִן־בַּח לְאֵל הָיָה בְּתוֹכָהּ  
 לְרוֹמָם אֶת־שְׁמוֹ עַל־כָּל־תְּהַלֵּה

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 והמפתים והשם  
 אשר עולם בהוד זכרו ממלא  
 וגם מנהרי ערן נהרה  
 וטוב ארצה בגרעדן מסלא 20  
 סקרניה וכר היא אר לבי  
 ימאן למרפים על-נגלה  
 ואדע כי שכניה נטמה-שם  
 כארח לצל אלון ואלה  
 ועם שלם וציון היא כאזרח 25  
 ושם תורה ושמה הגדלה  
 מקום הדין מקום הרחמים שם  
 ושם יחל אנוש לשכר פעלה  
 ויהר נקרא לאל הר נחלתו  
 והפך ישו להקדישו כחלה 30  
 וירד מקדשתה לבבל  
 ומצרים .....  
 אבל איש יעלה מכל ארצות  
 אליהן מעלה היא לו מעלה

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 בָּהּ 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.

וּלְמָה יִלְעָגוּ עָלַי מְלִיצִים 35  
וּלְמָה אֶהְיֶה לָהֶם לְמֶלֶה  
אֲשֶׁר אִם הֵם בְּדַת־אֵל מְאֲמִינִים  
אֲדִינְמוּ בְּתוֹרַת הַקְּהָלָה  
וְאִם־לֹא יֶאֱמִינוּ הֵן מְחִיצָה  
וְאִין בֵּינִי וּבֵינֵיהֶם נִחְלָה: 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.



## IN THE PATHS OF THE ARK

## 20

Turn aside with me to Zoan, to the<sup>a</sup> 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>b</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>a</sup> ערב—Raven or Arab.

## 20

## מסעי ארון הברית

|| --- ◯ | --- ◯ | --- ◯ | --- ◯ ||

וַיִּסְוֹף וְהָר חָרָב	נָטָה בִּי אֱלֹהֵי־צֶעַן
וְאֶל־תֵּל דְּבִיר חָרָב	וְאָסַב אֵלַי שִׁילָה
אָרוֹן הַבְּרִית עַד־כִּי	וְאֶלֶךְ אֵלַי מִסְעֵי
אֲשֶׁר מִדְּבַשׁ עָרָב	אֶל־חֶדֶד עֵפֶר קִבְרוֹ
אֲשֶׁר שָׁכְחָה קִנְיָה	וְאָרְאָה נֹוּה נְאוּה <sup>5</sup>
וְשָׁכְנוּ בְּנֵי עָרָב	וְגִרְשׁוּ בְּנֵי יוֹנָה
דָּוָה וְנִכְאָבָה	עַל־זוֹאת מָאֵד נִפְשִׁי
בָּקָר לְעֵת עָרָב	כִּי שָׁב בְּחַטָּאתַי
וַיִּכְסּוּף לְהָר הַמּוֹר	לְבָבִי מָאֵד יִכְלָה
נִפְשׁ בְּחוּד קָרָב:	כְּאֲשֶׁר תָּאוּ לְשֹׁכֵן <sup>10</sup>

## 21

## ON THE NILE

My God, the wonder of Thee is astir from  
age to age:  
From the mouth of father to children no false-  
hood 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 en-  
chantment,  
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.

21

זוה היאור לעד

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

אֱלֹהֵי פִלְאָף דּוֹר דּוֹר יִרְחֹשׁ  
 וּמִפִּי אָב לְבָנִים לֹא־יִכְחָשׁ  
 זֶה הַיְאוֹר לְעַד כִּי־דָם הִפְכֹתוּ  
 בָּלֹא לְהַטּוֹת וְלֹא קָסָם וְנָחֹשׁ  
 אֲבָל שְׁמָהּ בְּיַד־מֹשֶׁה וְאַהֲרֹן  
 וְהַמָּטָה אֲשֶׁר־נִהְפְּדָה לְנֹחַשׁ  
 הִיָּה עֶזֶר לְעֶבֶד הָאָמִין בְּדָ  
 וְלִרְאוֹת אֶת־מְקוֹמוֹת פִּלְאָף חָשׁ:

5

## 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?  
 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,  
 Mountains of leopards—  
 But he rebuketh his dear ones  
 And chooseth exile,  
 Forsaketh shelter  
 And inhabiteth deserts,  
 While wolves of the forests  
 Find in his sight  
 The favour of maidens  
 In the sight of youths;  
 And ostriches please him  
 Like singers and players,  
 And the roaring of lions  
 Like the bleating of flocks;

Isa. 19,16.

Cant. 4.8.

Jer. 17.6.

Ps. 68.26.

Zech.11.3.

Jud. 5,16.

22

בכנפי נשרים

על דרכו ממצרים ארצה ישראל

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

הַיּוֹתָם חֲדָרִים	הַיּוֹכְלוּ פָּגָרִים	
בְּכַנְפֵי נְשָׂרִים	לְלִבּוֹת קְשׁוּרִים	
וְכָל־מְאֹנָיו	לְאִישׁ קֶץ בְּחַיָּו	
בְּמִבְחַר עֲפָרִים	לְגַלְל לְחַיָּו	
וְדָמְעוּ בְּמוֹרֵד	וּפְחָד וְחָרָד	5
וְלַתּוֹר עֲבָרִים	לְהַשְׁלִיךְ סִפְרָד	
וְלְדָרֶךְ בְּצִיּוֹת	וְלַרְכַּב אֲנִיּוֹת	
וְהִרְרֵי נְמָרִים	מְעַנּוֹת אֲרִיּוֹת	
וּבַחַר נְדָדִים	וְנָעַר בְּדָדִים	
וְשָׁכַן חֲרָרִים	וְנָטַשׁ חֲדָרִים	10
וְאַבֵּי יְעָרִים	וּמְצָאוּ בְּעֵינָיו	
בְּעֵינֵי נְעָרִים	כַּחַן הַבְּתוּלוֹת	
לְשָׂרִים וְנַגְנִים	וְחָשַׁב יְעָנִים	
שָׂרְקוֹת עֲדָרִים	וְשִׂאֲגַת 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>†</sup>  
 Alluring his heart  
     With other gods

Ps. 104.8.

Exod. 4.10.

Job.1.1; 2.3.

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

בְּמוֹקְדֵי צֹלְעָיו	וְשֵׁם שֶׁעָשׂוּעָיו	15
כַּפְלָנֵי יְאָרִים	וּפְלָנֵי דְמָעָיו	
וַיִּרְדּוּ בְּקַעוֹת	וַיַּעַל גְּבָעוֹת	
וְשִׁלְּם גְּדָרִים	לְהַקִּים שְׁבָעוֹת	
וַיַּעֲבֵר בְּצַעַן	וַיִּסַּע וַיִּצְעַן	
לְמַבְחַר הַרְרִים	לְאֶרֶץ כְּנַעַן	20
חֲלִיפוֹת סְבִיבָיו	וְתוֹכְחוֹת מְרִיבָיו	
כִּלְאֵי אִישׁ דְּבָרִים	וַיִּשְׁמַע וַיִּחְרִישׁ	
וּכְמָה יֹשִׁיבֵם	וּכְמָה יִרְיֵבֵם	
וְהִמָּה שְׂכָרִים	וּמְדַיִּעֲצִיבֵם	
בְּעִבְדַּת מְלָכִים	וְאֵיךְ אֲשֶׁרוּהוּ	25
עֲבַדַּת אֲשֶׁרִים	אֲשֶׁר הִיא בְּעֵינָיו	
אֲנוּשׁ תָּם וַיִּשָּׂר	הַטּוֹב כִּי־יֵאָשֵׁר	
בְּיַד הַצְּעִירִים	כְּצַפּוֹר מְקַשֵּׁר	
וְהַגְּרִים 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 רְצוֹנָם	וְלַעֲזוֹב רְצוֹן אֵל	
וְלַבְּגֹד בִּיצָר	וְלַעֲבֹד יְצוּרִים	
פְּנֵי הַשְּׁחָרִים	בְּעֵינָיו שְׁחוּרִים	
וְכֹס מִמֶּתְקִים	בְּפִיו מִמְרוֹרִים	
מִיָּע וְעַמֵּל	וְלַחֹץ וְאֵמֵל	35
וְנִכְסֵף לְכַרְמֵל	וְקַרְיַת יְעָרִים	
לְבַקֵּשׁ סְלִיחוֹת	בְּקִבְרֵי מְנוּחוֹת	
לְאֲרוֹן וְלַחֹת	אֲשֶׁר שָׁם קִבְרִים	
אֲצִפָּה לְעִבְרָם	וְאֲעִטֶף בְּקִבְרָם	
וְעֵינֵי לְשִׁבְרָם	יִפְיִצוּן נְהָרִים	40
וְכַל־רַעְיוֹנֵי	חֲרָדִים לְסִינֵי	
וְלִבִּי וְעֵינֵי	לְהַר הָעֵבְרִים	
וְאֵיךְ לֹא אֲבַכָּה	וְדַמְעַ אֲפַכָּה	
וּמִשָּׁם אֲחַכָּה	תַּחֲתֵית פְּנֵי־רַם	
וְשָׁם הִפְרָבִים	וְלַחַת כְּתָבִים	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.

ובמקום סתרים	בְּעַד הַרְגָבִים	
ועין הנבואות	מִקוֹם הַפְּלָאוֹת	
פְּנֵיהֶם מְאִירִים	וּבְקַבּוֹד צָבָאוֹת	
וְאָצְלוּ אֶקְנָן	עֲפְרוּ אֶחֱנָן	
כְּעַל־הַקְּבָרִים	וְעָלְיוֹ אֶקְנָן	50
הַיּוֹת מְשֻׁבּוֹתֵי	וְסוּף מְחֻשְׁבוֹתֵי	
וּבְרִשׁוֹת טְהוֹרִים	בְּקַבְרוֹת אֲבוֹתֵי	
וְדַרְשֵׁי מְדִינָה	עָלֵי הַסְּפִינָה	
בְּתוֹכָהּ חֲדָרִים	אֲשֶׁר לְשִׁכְנָהּ	
וַיִּדְאֵל תְּנִיפֶךָ	וְחוֹשֵׁי בְּעוֹפֶךָ	55
בְּכַנְפֵי שְׁחָרִים	וְקֹשְׁרֵי כְּנָפֶךָ	
בְּרוּחַ קָלְעִים	לְנָדִים וְנָעִים	
לְאֵלֶיךָ גּוֹרִים	וְלַבּוֹת קָרְעִים	
עֲזוֹנוֹת נְעוּרִים	וַיִּרְא אֲנִי מִ	
אֵלֶיךָ סְפוּרִים	אֲשֶׁר הֵם בְּסִפְרֵי	60

- Yea, more, the iniquities  
 Of the days of age,  
 Changing ever,  
 Renewed every morning.
- Lam. 3.23. For there is no penitence  
 For wantonness—
- Gen. 37.30. And whither shall I go  
 Between the straits?
- Lam. 1.3. 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
- Ps. 68.7. From the loosener of captives:  
 And should He judge and punish,
- Deut. 4.2. Award or deprive—  
 For good or for evil
- Berakhoth 54a. His judgments are right.

ימי הזקנות	ואף כִּי־עֲוֹנוֹת	
דְּשׁוֹת לְבַקְרִים	חֲלִיפֹת וּמִתְחַדֵּ	
בְּעַד הַמְּשׁוּבָה	וְאֵי־לִי תְּשׁוּבָה	
בְּבֵין הַמְּצָרִים	וְאָנָּה אֲנִי־בָא	
וְאֲשַׁכַּח אֲשָׁמִי	אֲסַכֵּן בְּעֲצָמִי	65
בְּיַד־חַטָּא מְסוּרִים	וְנַפְשִׁי וְדָמִי	
בְּמַרְבֵּה סֶלַח	אֲבַל יֵשׁ בְּטַח	
לְמוֹצֵיא אֲסִירִים	וְחֵיל וְכֶחַ	
וְיוֹסִיף וַיִּגְרַע	וְאִם דָּן וְנִפְרַע	
שִׁפְטֵי יִשְׂרָאֵל:	עַל־טוֹב וְעַל־רָע	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,  
Verily have I become a slave to Love, that  
Ex. 21,6. hath pierced  
Mine ear, that hath cloven my heart in twain.

23

## עבד לאהבה

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

חי הברית דודי ומייד וחי  
האהבה שירתה בי חצי  
אם-לא אהי עבד לאהבה רצעה  
אזני ולבי בתרה בחצי:

## 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

— — — | — — — | — — — |

מהלך צבִיָּה תִּמְנְעֵי צִירֶיךָ  
 מִדּוֹד צְלַעְיוֹ מִלֵּאוֹ צִירֶיךָ  
 לֹא תִדְעֵי כִּי־אֵין לְדוֹדְךָ מִזְמָן  
 בְּלִתי שִׁמְעֵ קוֹל שְׁלִמּוֹתֶיךָ  
 אִם הַפְּרִידָה עַל־שִׁנְיָנוּ נִגְזְרָה 5  
 עֲמָדִי מֵעַט עַד־אֲחֻזָּה פְּנִיךָ  
 לֹא אֲדַעָה אִם בֵּין צְלַעֵי נַעֲצָר  
 לִבִּי וְאִם יֵלֵךְ לְמִסְעֶיךָ  
 חֵי אֲהַבָּה זְכָרִי יָמֵי חֲשָׁקְךָ כִּמּוֹ  
 אֲזַכֵּר אֲנִי לִילּוֹת תְּשׁוּקוֹתֶיךָ 10  
 כִּי־אֲשֶׁר דָּמוֹתְךָ בְּחִלּוּמֵי יַעֲבֹר  
 כִּן אֲעַבְּרָה־נָּא בְּחִלְמוֹתֶיךָ  
 בִּינִי וּבִינְךָ יָם דְּמַעוֹת יִהְמוּ  
 נִלְיוּ וְלֹא־אוּכַל עֲבֹר אֶלֶיךָ  
 אֲךָ לוֹ פַּעַמֶיךָ לְעֲבֹרוֹ קָרְבוֹ 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. The sound of the golden bells upon thy skirts!<sup>1</sup>

Ex.39.25-26

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.

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

Deut. 17.6.

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.

Though thou dost rob my slumber in the night  
of my longing,

Isa. 21.4.

Would I not give the sleep of mine eyes unto  
thine eyelids?

1 Kings 18.38.

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

Job 14.19.

Ezek. 11.19

<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.

אֲנִי נִבְקָעוּ מִיָּמָיו לְכַף רַגְלֶיךָ  
 לוֹ אֲחֲרֵי מוֹתִי בְּאֲזְנֵי יַעֲלֶה  
 קוֹל פֶּעַמָּן זָהָב עָלַי שׁוֹלֶיךָ  
 אוֹ חֲשָׂאֲדִי לְשֵׁלֹם יְדִידֶךָ מִשְׂאוֹל  
 אֲשָׂאֵל בְּדַדֶּיךָ וּבְשִׁלְמֶיךָ 20  
 אֲכֹן עָלַי שֶׁפֶכֶךָ דָּמִי לְבִי שְׁנֵי  
 עֲדִים לְחַיֶּיךָ וְשִׁפְתוֹתֶיךָ  
 אֵיךְ תֵּאמְרֵי לֹא־כֹן וְהֵם עֲדֵי עָלַי  
 דָּמִי וְעַל־כֵּי שֶׁפָּכּוּ יְדֶיךָ  
 מִהֲחֲפָצֵי מוֹתִי וְהֵן אֲחַפֵּץ אֲנִי 25  
 שְׁנַיִם לְהוֹסִיף עַל־שְׁנֵי חַיֶּיךָ  
 אִם־תִּגְזַלֵּי נוֹמֵי בְּלִיל חֲשָׁקִי הֲלֹא  
 אֲתֹן שְׁנַת עֵינֵי לְעַפְעַפֶּיךָ  
 מִיָּמִי דְמַעוֹת לְחֻכָּה אֲשֶׁךְ וְגַם  
 אֲבִנִי לְבָבוֹת שֶׁחֲקוּ מִיָּמֶיךָ 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  
of thy body,  
Gen. 20,16. But grace and beauty are the covering of  
thine eyes.
- Isa. 2,16. The adornment of maidens is the work of  
human hands,  
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 בְּאֵשׁ חֲשֵׁקְךָ וּמִי בְּכִי אֲהֶה  
 לְבִי בְּדַמְעוֹתַי וְנִחַלְיָךְ  
 בֵּין מֵר וּמֵתוֹק יַעֲמֵד לְבִי וְהֵם  
 רֹאשׁ הַנֶּדֶד וּדְבַשׁ נְשִׁיקוֹתֶיךָ  
 אַחֲרֵי דְבַרְיָךְ כְּפִחִים רִקְעוּ  
 אֲתוֹ פְתִילִם קָצְצוּ יְיָיָךְ  
 מִרְאֵה דְמוֹת אֲדָם עָלַי סִפִּיר בְּעַת  
 אֲרֵאֶה שְׁפֹתֶיךָ עָלַי שְׁנִיךָ  
 שְׁמֵשׁ בְּפָנֶיךָ וְלֵיל תַּפְרְשֵׁי  
 עַל־זִהְרֹו עָבִי קוֹצוֹתֶיךָ  
 מְשִׁי וּרְקֵמָה הֵם כְּסוֹת גּוֹפֶךָ אֲבָל  
 הַחֵן וְהִיפִי כְּסוֹת עֵינֶיךָ  
 מִשְׁכִּית עֲלָמוֹת מַעֲשֵׂה יְדֵאִישׁ וְאֵת  
 הַהוֹר וְהַחֲמֻדָּה שְׁכִינּוֹתֶיךָ  
 חֶרֶס וְסֹהַר עֵשׂ וְכִימָה קִנְאוֹ  
 לְהִיּוֹת בְּאַחֲיָךְ וְאַחֲיוֹתֶיךָ

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.

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

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

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

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

With the fragrance of thy pure myrrh will I  
Ex. 22.15. endow me with fragrance:  
Ex. 30.23. 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 חָפְשׁוּ  
 לְהִיּוֹת עֲבָדֶיךָ וְשִׁפְחוֹתֶיךָ  
 לֹא־אֲשָׂאֵלָה מֵהוּן זְמַן חֲלָקִי לְבַד

מְחוּט שִׁפְתֶיךָ חֲגוּר מִתְנֶיךָ

50

יַעֲרִי וְדָבְשִׁי בֵּין שִׁפְתֶיךָ כְּמוֹ

נֶרְדִי וּמְרִי בֵּין שְׁנֵי שִׁדְיֶיךָ

שִׁמְתֶיךָ כְּחוֹתֶם עַל־יְמִינִי לוֹ אֲנִי

אֶהְיֶה כְּחוֹתֶם עַל־זְרְעוֹתֶיךָ

אֲשַׁכֵּחַ יְמִינִי מִשְׁמֵאלִי יַעֲלֶה

55

אִם־אֲשַׁכַּחָה אֶהְבֵּת כָּל־וֹלְתֶיךָ

הַמֵּר נִדְד לְבִי בְּזָכְרֵי יַעֲרַת

נֶפֶת שִׁפְתֵי מְנַשִּׁיקוֹתֶיךָ

בְּיַחֲיוֹ בְּרִיחַ מְרַדְדֶרְוֹרֶךָ אֶמְהַרָּה

אוֹלֵי בְּרִיחֵי אֲשַׁקֶּה אֶפְיֶיךָ

60

הַנֶּה כְּבוֹד נָשִׁים תְּהַלְתֵּן וְאַתָּה

בְּךָ נִכְבְּדוּ הַיּוֹם תְּהַלּוֹתֶיךָ

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.

בַּשָּׂדֶה בְּנוֹת חֶשֶׁק אֲלֻמוֹת אֶהְבֶּה  
 תִּשְׁתַּחֲוֶינּוּ לְאֲלֻמוֹתַיָךְ  
 מִי־יִתְּנֵי אֶחָיָה עַד־אֶאֱרָה 65  
 בְּשֵׁם וּמֵר מִבֵּין הַלִּיכוֹתַיָךְ  
 לֹא־אֲשַׁמְעָה קוֹלְךָ אֲבָל אֲשַׁמַּע עָלַי  
 סִתְּרֵי לִבִּי קוֹל צְעֵדוֹתַיָךְ  
 פִּקְדֵי בְּיוֹם פִּקְדֶךָ לְחַיּוֹת חֲלָלֵי  
 חֶשֶׁקְךָ וַיּוֹם בּוֹ יַחֲיוּ מִתְּיָךְ 70  
 נַפְשֵׁי לְהָשִׁיב אֶל־גּוֹיֹתַי בְּיוֹם  
 נִסְעֶךָ בְּצֵאתְךָ יֵצְאָה אַחֲרֶיךָ  
 בְּשֵׁלוֹם יְדִיךָ יַעֲלֶתְחֹן שְׂאֵלֵי  
 אִם הַזְּמַן יִשְׁאֵל שְׂאֵלוֹתַיָךְ  
 שׁוֹבֵי וְצוּרֵנוּ יִשְׁיבְךָ אֶל־מְחֹזוֹ 75  
 חֶפְצְךָ וְאֶל־אֶרֶץ מְבֹרֹתַיָךְ:

## 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

| - ~ - - | - ~ - - | - ~ - -  
 עֶפְרָה תִּכְבֵּס אֶת־בְּגָדֶיהָ בְּמִי  
 דָּמָעִי וְתִשְׁטַחֵם לְשִׁמְשׁ זְהָרָה  
 לֹא שְׂאֵלָה מִי הָעֵינֹת עִם שְׁתֵּי  
 עֵינָי וְלֹא שִׁמְשׁ 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,  
Children of nobles, plants of loveliness,  
Whose faces give light through the marriage  
    bower  
Like stars through the thickness of clouds.

Isa. 17,10; 32,5.

## 26

## למבחר החתנים

| --- | --- | --- |  
 שאו שלום למבחר החתנים  
 ואלידודים 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

◡ — — ◡ | — — — ◡ | — — — ◡

עֲפָרִים עָמְדוּ בֵּין הַהֲדָסִים  
 דָּרוֹר מֵרֶשֶׁתוֹ אֶל־הָאֲפָסִים  
 הָדָס חָמַד נָעִים רִיחָם וְנִתַּן  
 כְּנִפְיֹו כְּכָרוֹב בְּעֵדָם פְּרָשִׁים  
 יִדְמָה הַהֲדָס רִיחָם לְכִסּוֹת  
 וּבְשִׁמְיָהֶם עָלֵי רִיחוֹ מְכַסִּים:

## 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

מהתעלה שמש ומהתופיע  
 תר בתאביחיל קבר הגיע  
 תחפיר פנישמש בזהר תארה  
 וצבא זבל ממעשיו תפריע  
 לאבחה לשכן רקיע מעלה  
 ותעשה מרהדרס 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

לִיל גִּלְתָּה אֵלַי צְבִיָּה נַעֲרָה  
 חֶמֶת לְחַיִּיהָ וְצִמְתָּ שַׁעֲרָה  
 צָהַב כְּעֵין אָדָם בְּכִסְתּוֹ עָלַי  
 רַקַּת בְּדֹלַח לַח תְּמוֹנַת תְּאֲרָה  
 דְּמָתָה כְּשֶׁמֶשׁ בַּעֲלֹתָהּ תְּאֲדִים  
 אֶת־עֵנִי נִשְׂף בְּלֶהַב זְהָרָה:

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־כַּנֵּף הַרוּחַ  
אֶל־דֹּד כַּחַם הַיּוֹם בְּעַת יְפוּחַ  
לֹא־אֲשַׁאֲלָה בְּלִמִּי זָכַר יוֹם הַנֶּדֶד  
בְּכֶרֶת בְּרִית אֶהַב עַלִּי תְפוּחַ:

## 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  
בְּצָבָא רוּם לֹא נִמְצָא בָּהֶם  
חֲמֻדָּה כִּימָה חֲבָרְתָם כִּי  
רוּחַ לֹא־יָבֵא בִּינֵיהֶם  
כּוֹכֵב מְזַרְחָ בָּא לְמַעְרָב  
מִצָּא שֶׁמֶשׁ בְּבִגְוֹתֵיהֶם  
הַקִּים חֲפֵת עֲנָפֵי עֲבוֹת  
לְשֶׁמֶשׁ שֶׁם אֵהֵל בָּהֶם:

6

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

Cant. 6.2.

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

## 32

## בת שחר

----- | -----

שחרות שריוֹנִיָּה	שור אם קרעה בת־שחר
ולקול שיר יוֹנִיָּה:	אל־קול שירי הַנְּעָרָה

מה אטיף על־בית יִשְׁחַק עֲנָף דוֹמָה שָׂרֵשׁ  
 על־מִצַּח יָמִים הוֹחֵק כִּי הוּא מְשָׁרָה יוֹרֵשׁ  
 יִדְרֵשׁ לַעֲלוֹת אֶל־שַׁחַק אִישׁ לַקְּנוּתָה דְרֵשׁ

5

אָמְרוּ אֶל־קוֹנֵיָּה	יִיטֵב לָהֶם אִזְּיָחַר
תְּהִיָּה לְאֲדוֹנֵיָּה:	שׁוּבוּ כִּי נִחַלְתָּ מְשָׁרָה

כַּנְפֵי־רוּחַ רָכְבוּ	מְרַקְחִים מְמַרְחָקִים
מִיַּעַל־תֵּיחַן גָּבּוּ	רֵיחַ בְּשָׁמֵי תְּמָרוֹקִים
עֲתוֹת דוֹדִים קָרְבוּ	בְּעֵבֹרָה סוֹד מְמַתִּיקִים

10

לָרְעוֹת תוֹךְ גִּיָּה	דוֹדָה רַד מֵהִתְתַּאֲחַר
לְלֻקַּט שׁוֹשַׁנֵּיָּה:	לְעֵרוֹגוֹת אֶהְבֶּה סוֹרָה

- 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;  
 And a lamp of grace she lighteth  
 Ex. 25.37. Before her face.

היום נחגנו ריח  
 מגד אור זרח  
 עד ישלם ירח  
 דודאים מדדיה  
 לך תצפון ברכידיה  
 יחל קט למגדיה

15

חד משהרניה  
 תאיר משכניה:  
 כי סהר יהיה מחר  
 ולך תהיה למגורה

אורה שבעתים  
 כל-כוכבי שמים  
 שמרה מעינים  
 נאה לך עפרת נה  
 הקפירה לולי מסוה  
 רמני סעיף רנה

20

צעף צפעוניה  
 אין רוש בפתניה:  
 כי הוציאה מאחר  
 אך את מהם אל תירא

אל-הר המור צמאה  
 ודרור קן לה מצאה  
 כל-מהלל בה נלאה  
 נפש גבעת הלבונה  
 עד אךשה לו באמונה  
 ברה יפה כלבנה

25

עיש על-בניה  
 אל עבר פניה:  
 שחר פניה שחר  
 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  
Shall come upon thine head together,  
Deut.33.16. And thine house shall be at peace from dread,  
Job 21.9. 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  
Of thine hand and in all thine increase.
- Deut. 28.20.  
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  
 אמה ואשת נעוריי הבאה אל ביתך:

יקר ברפת אל מִיָּחַד  
 תבואמה 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 איביך אל יפלה  
 וחטאת נעוריי יסלח

10

ויברך בכל משלח יך 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!

כי בני ימים יבואוך

15

וכימיך דבאוך

וכרוך אתה בצאאתך:

כרוך אתה בבאך

דכרוך במתי תם תקנה

למען תשקיל בכל תפנה

וביתך יכון ויבנה

ושלום תקרא ואל יענה

20

ושלום נותך ועם-אבני השדה בריתך:

הודך יעלה ולא יאחר

ואותך יקרא גם יבחר

ואורך בלילות ושחר

או יבקע כשחר

25

טל ילדתך:

ולך מרחם משחר

## 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  
 ובכוכבי שחק כסיל זרח  
 שלח לך האל צרור ממרדור  
 ממעשיו לא מעשה רקח  
 יונה אשר יום קננה בין ההדס  
 נגב הדס ריחה ונתן ריח  
 אל־תשא־לה עמה עלות שמש כמו  
 לא־תשא־לה עמך עלות ירח:

5

## 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 choolest to rest upon the  
stars<sup>†</sup>,  
Have pity upon him who must fly unto the  
stars to reach thee.

† The Bear.



## 36

## THE GARDEN OF HIS DELIGHT

Cant. 4.16. Let my beloved 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 beloved, 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 beloved 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 אהלי; my aloes אלוני

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 נה היכלו

לרעות בגנים

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

כן בני שקרי אמנים      ישיון עוד בכתבים

Ed.] דשנים ורענים

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

וְעָלִי אֶהְבֶּה דָגְלוֹ	וּתַחַת לְרֵאשֵׁי שָׁמַאֲלוֹ	
	לְלֶקֶט שׁוֹשְׁנִים	
יְרוּהַ בְּמַעֲוֵן בָּנִים	מִיָּמִיו נְאֻמָּנִים:	15
בְּחֹזְרֵי הַמֶּד נִפְגְּעוּ	בְּגֵן אֶהְבֶּה יִשְׁתַּעֲשְׂעוּ	
	לְרַעוֹת בְּנָיִם	
נְטָעֵי שׁוֹרֵק יִטְעוּ	חֲרַע קֹדֶשׁ יִזְרְעוּ	
	לְלֶקֶט שׁוֹשְׁנִים	
שְׁתִּילֵי הוֹד נֶאֱצָנִים	נְטָעֵי נְעֻמָּנִים:	20
מִהֲטָבוֹ אֶהְלִים	שֵׁם נִפְגְּעוּ בְּנֵי אֲצִילִים	
	לְרַעוֹת בְּנָיִם	
וְשִׁבְתֶּם תַּחַת צְלָלִים	כַּבְּנוֹת עָלַי אֶהְלִים	
	לְלֶקֶט שׁוֹשְׁנִים	
אֵל יִנְחִילֵם עֲדָנִים	נְחַלַת אֲדָנֵי בָנִים:	25

[<sup>1</sup> The translator seems to read כַּבְּנוֹת, 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

תאנה היא לעינים:

הן יש לבסוף מוצא

וקיונתי מי ימצא

יפה רעיתי בתרצה

5

נאנה כירושלים:

ולאנה ואנה תפנה

לשכן באהלים והנה

בלבבי לשכנה מחנה

גדול ורחב ידים:

10

ידיה ללבי שסו

ויעשרבי 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  
 איך תאדם ואיך תתלבן  
 ותמה בחזות על־אָבן  
 אחת שבָּעָה עינים:

הפכילי לצוף ראש פֶּתן  
 כי כל־איש בהון יתחמן  
 ואני לך לבבי אָתן  
 מנה אחת אפנים:

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

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

יעלתיחן וכתם אופיר  
 במאורה מאור יום תחפיר  
 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.  
Ecl. 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.

חֲשֵׁךְ אֵין לְגַדְדֵי זְהֵרָה 35  
 לֹא־יִקְבֵּה בְּלִילָה נֶרָה  
 וְעַל־אֹר יוֹם נוֹסֵף אֹרָה  
 וַיְהִיָּה לְשִׁבְעָתַיִם:

זֶה דוֹד וְאֵין רַעְיָה לְצַדוֹ 40  
 בְּאֵי הָיִי עֶזֶר כְּגִדְדוֹ  
 כִּי לֹא־טוֹב הָיִיתוֹ לְבַדּוֹ  
 וְטוֹבִים הַשָּׁנִים:

קָרְבוּ לָךְ עֵתוֹת דוֹרִים 45  
 וּבֹא מוֹעֵד לְהִיּוֹת אַחֲדִים  
 כֵּן יִקְרַב מוֹעֵד מוֹעֲדִים  
 לְמַחֲלַת הַמַּחֲנִים:

## 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

## לפרוד

העחקה משיר ערבי

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

נְקִלוֹתַי וְנִלְוֹתַי לְפָרוֹד  
צָבִי וַיְהִי כְצֵל יֶצְרִי  
עַדִּי שִׁבְתִּי וְלֹא מֵרַב שְׁנוֹתַי  
וְהֵן עַדִּי שְׁנֵי חַיִּי מְגוֹרֵי  
אֲבָל שִׁבְתִּי בְּבִגְדֵי רַבִּי וְאֵלֹו  
יִשׁוּבְנִי יִשׁוּבוֹן לִי גְעוּרֵי:

5



### 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

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

אַרְץ כְּלִדָּה הֵימָּה יוֹנֶקֶת  
 נִשְׁמֵי סִתּוֹ אֶתְמוֹל וְעַב מִיִּנְקָת  
 אוֹ הֵימָּה כְּלָה כְּלוֹאָה בְּסִתּוֹ  
 נִפְשָׁה לְעַתּוֹת אֶהְבָּה שׁוֹנֶקֶת  
 חֲשָׁקָה לְעַת דּוֹדִים עֲדֵי נִנְעֵ זְמַן 5  
 קִיץ וְבוֹ נִרְפָּא לְבַב חֲשָׁקֶת  
 בְּלְבוֹשׁ עֲרוּגַת פֶּזֶז וְרִקְמַת שֵׁשׁ כְּבֵת  
 מִתְעַנְנָה בְּלְבוֹשׁ וּמִתְפַּנֶּקֶת  
 כְּלִיּוֹם חֲלִיפוֹת הֶרְקֵמוֹת תַּחֲלִיף  
 וּלְכֹל־סִבִּיבִיָּה פְּסוֹת חֲלָקֶת 10  
 מִיּוֹם לִיּוֹם עֵינֵי צְמָחִים תַּהַפֵּךְ  
 עֵין דָּר לְעֵין אָדָם וְעֵין בְּרִקְת  
 תַּלְבִּין וְחֹרֵיק עַת וְגַם עַת תֵּאָדִים  
 תַּמְשִׁיל צְבִיָּה אֶהְבָּה נִשְׁקֶת  
 יִפּוֹ פְּרַחֲיָה מֵאֵד עַד אֶחְשׁוֹב 15  
 כִּי כּוֹכְבֵי־אֵל הֵימָּה 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> תָּרַשׁ "earthen" and תָּרַס "the sun" are identical in sound

<sup>2</sup> This for the sake of the similarity in sound in the words תָּרַשׁ תָּרַס and תָּרַס תָּרַשׁ

פָּרַדְסִים שְׁלַחֲיָהּ שֶׁחֲרָנוּהוּ בְּבַת־  
 נֶפֶן בְּרִשְׁפֵי אֲהָבָה וְשָׁקֶת  
 קָרָה בְּקֶר שְׁלֵג בְּיַד תַּפְּשָׁה אֲבָל  
 בִּינֹת קָרְבִּיּוֹ הִיא כְּאֵשׁ דּוֹלָקֶת 20  
 מִתּוֹךְ כְּלֵי חֶרֶשׁ בְּחֶרֶס תַּעֲלֶה  
 נְגִישׁ כְּלֵי שָׁהִם וְהוּא מוֹצֵקֶת  
 בָּהּ נִהְלָךְ תַּחַת צְלָלִים עַל־סִבִּיב  
 נִנְּה לְבִכּוּת הַרְבִּיב שֶׁחֶקֶת  
 תִּשְׁמַח וְדַמְעַת עַב בְּפָנֶיהָ רְסִים 25  
 כְּזֶרֶק בְּדֹלַח מַעַנֵק זֶרֶקֶת  
 תִּשְׁשֵׁשׁ עָלַי קוֹל סִים בְּעַל עָסִים וְקוֹל  
 יֹנֵה מְנַהֲגָת וְסוֹד מִמְתָּקֶת  
 תָּרַן בְּעַד עָלָה כְּרֹן עֲלָמָה בְּעַד  
 מְסֹךְ וְרִקְדָת וּמִשְׁתַּקְשָׁקֶת 30  
 נִפְשֵׁי לְרוּחַ הַשְּׁחָרִים שֶׁחָרָה  
 כִּי בָהּ לְרִיחַ הַיְדִיד חֲבָקֶת  
 רוּחַ מִשְׁחָקֶת וְתִנְיָף הַהֶרֶס  
 רִיחוֹ לְחֻשְׁקִים רְחִקוֹ מִרְחָקֶת

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  
 35 תמר ברן צפור לכף ספקת  
 מתנופפה משתחוה נגד פני  
 יצחק ותבל עם שמו צחקת  
 תאמר הלא עשה אלהים לי צחוק  
 40 כי בעבת יצחק אני מחזקת  
 אמר ואין משיב אמרי על שבח  
 הודו ואזן שמעה מצדקת  
 שם כל נדיבים נחלק אל טוב ורע  
 אכן שמו רק טוב בלי מחלקת  
 45 מה נעמה אזני בשמעו באשר  
 נפשי בזכרו היתה עוסקת  
 אך בחזונה את דמותו יספה  
 שבח וכפלים לשיר מעתקת  
 בך הגביר יצחק לשוני תענה  
 50 צחות ושיר תחביר ולא ממפסקת  
 כי אכרתה עמד ומי חיי ברית  
 ממהללך בלתי התי שתקת  
 מה זאת אקדם משבתיך והן  
 נפשך בקל מיני יקר מד בקת  
 55 בך הנדיבות אהליהם תקעו

- Jud. 4,10. Unto thee understanding calleth a camp  
together.
- Prov. 7,18. Thy soul hath taken her fill of the love of  
knowledge  
And penetrateth unto the last secret;
- Ps. 84,4. For she hath found her a nest in thy heart,  
Delighting herself in thee and leaning upon thee.  
Therefore be fruitful and multiply and give  
as heritage to thy seed  
The spirit of nobleness which is thine and the  
liberal hand;  
And see children's children unto thy children,  
and may a cloud  
Be pouring forth mercy upon them.

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  
 רים 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

מבחר נגרים                      למבחר מנגרים  
ושיר השירים                    לשיר השרים:

העמד המצפה                    אשר יראה נגיד  
וראה מרכבת                    שמואל הנגיד  
ותפים ומחלות                   אשר סביביו העמיד                    5  
לכל צואר רביד                    ועל כל יד צמיד  
יצא באלפיו                        וכן יהיה תמיד

להציל נמסרים                    והתר נאסרים:

יפיפית                                מבני אדם  
וכן זכית                              להיות נגידם                              10  
וצלף חפה                            על כל לבב ודם  
שלומום בשלומה                    ומהודף הודם  
בצלף יחיו                              עם גוי מעבידם

- 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: כשושנים דרים

והוא פָּרָשׁוֹ	הוא לְעֵמוֹ רָכַב	15
יִבְכַּר לְהַרְשִׁי	וְעַץ חַיִּים מֵרֶפֶא	
יִשְׁלַח שְׂרָשָׁיו	עַל פְּלִגְרֵצָדֶק	
וְאֲשָׁרֵי אֲנָשָׁיו	אֲשָׁרֵי עֲבָדָיו	
וְנֶאֱמַן עִם קְדוֹשָׁיו	עוֹד רַד עִם־אֵל	

ללמד מישרים: ומעשיו נזכרים 20

לְחַזוֹתוֹ יְהִים	לֵב נְאוּנֵי שְׁנָעַר	
אֲחֵרֵי פִיו נְנֵהִים	וַיִּעְצֵי מְצָרִים	
בְּסוֹד אֵל נְנֵהִים	כִּי מִחֶשְׁבֵּיו	
בְּדַבַּר דְּאֱלֹהִים	כְּאֲשֶׁר יִשְׁאַל־אִישׁ	
הַרְדִּים וְתַמְהִים	מִחֶסֶה וְעוֹ ל־	25

והרי הנמרים: במקונות כפירים

שאו כנף, רנניו אל־כנף הארץ

Publish tidings in Spain  
To my brethren and my sons,  
That I minister  
Unto Samuel, the chief of my princes,  
And Samuel doth minister  
I Sam. 2.18. Before the face of the Lord;  
And I had not believed to see  
That which mine eyes have beheld—

Prov. 12.18. A tongue of healing for bodies,  
And life for the flesh.

לְאַחֵי וּבְנֵי	וּבְשָׂרוֹ בְּסִפְרָד
שְׂמוּאֵל רֹאשׁ קְצִינֵי	כִּי אֲנִי מְשֻׁרֵת
אֶת־פְּנֵי יְיָ	וּשְׂמוּאֵל מְשֻׁרֵת
אֲשֶׁר רָאוּ עֵינֵי	וְלֹא־הָאִמְנֵתִי רְאוֹת

30

וְחַיֵּי בְּשָׂרִים:

לְשׁוֹן מְרַפָּא 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

## לנד משה

ידענוך נדר מימי עלומים  
 ונחל הבכי נחל קדומים  
 הרב עם הזמן על-לא חטאה  
 ועם-ימים ואין עון לימים  
 פלכים הם בקורצדק ירוצון 5  
 ואין נפתל ועקש במרומים  
 הנה חדש ואין תבל חדשה  
 וחקיה באצבע אל רשומים  
 ואיד ישנו דבריה וכלם  
 בטבעת ימין עליון חתומים 10  
 וכל-סבה מצואה במסבה  
 וכל-חדש כבר היה פעמים  
 ולא חבר אנוש כי אם-לפרד  
 להוציא מלאם אחד לאמים  
 ולולא נפרדו מאז בני-איש 15  
 אזי לא-מלאה ארץ עממים

- 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 דְבַר אֲשֶׁר יֵיטֵב וַיִּרְע  
 וּבּו שְׁקוּי וַרְקֵב לְעֲצָמִים  
 בְּהִתְקַצֵּף אָנוּשׁ יוֹמוֹ יִקְלַל  
 וַיִּקְבַּ אֶת־דָּנְעָיו הַזְעוּמִים 20  
 וְהוּא הַיּוֹם יִבְרַכּוּהוּ אַחֲרָיִם  
 אֲשֶׁר אֹתוֹ יִבְלוּ בְנֵעִימִים  
 וְכָל־מֵאֲכָל בְּפִי בְרִיא כְנֶפֶת  
 וְהִנֵּפֶת בְּפִי חִלָּה רְתָמִים  
 וְדָאֵג יִחְשְׁכוּ אוֹרִים בְּעֵינָיו 25  
 וְלֹא יִרְאֵם וְהֵם לוֹ נַעֲלָמִים  
 כְּעֵינֵי יוֹם שָׁכַן עֲנָן עַל־יָהִם  
 לְנֹד מִשָּׁה וְהֵם יִדְרוֹת וַרְמִים  
 מְקוֹר חֲכָמָה אֲשֶׁר אִמְצָא בְּפִיהוּ  
 מְקוֹם הַפֹּז וּמְחַצֵּב הַכְּתָמִים 30  
 יִדְרוֹת קָשְׁרָה נִפְשֵׁי בְנֵי־שׁוֹ  
 בְּעוֹד רֶכֶבִי גִדְד אֵינָם רְתוּמִים  
 בְּעוֹד לֹא נִסְתָּה נִפְשֵׁי פְרִידָה  
 וְאִתְּנוּ בְנֵי יָמִים שְׁלָמִים  
 יִלְדוּנוּ בְּנוֹת יָמִים פְּרָדִים 35  
 וּבַת־אֶהְבָּה יִלְדְתָנוּ תְאוּמִים  
 אֲמָנִים עַל־עֲרוּנֹת הַבְּשָׂמִים

- 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 בְשֵׁמִים and 8,14 הָרִי בְשֵׁמִים.

<sup>2</sup> Brody had read this obscure passage וְצִנִּי דִבֶּר חִקְמָה חֲדָשִׁים.

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

וַיִּגְקֵי שֹׁד שְׂדֵי בַת הַכְּרָמִים

וְכִרְתִּידָה עָלַי הַרִי בְתָרִים

תָּמוּל הָיוּ בָּהּ הַרִי בְשָׁמַיִם 40

וְעַפְעַפִּי מְגוֹלָלִים בְּדַמְעָה

וְהַדַּמְעָה מְגוֹלָלָה בְּדָמַיִם

וְכִרְתִּידָה וְנִזְכַּרְתִּי לְיָמִים

עֲבָרְנוּמוּ וְהָיוּ כְחֻלְמִים

הַמִּירָדָה לִי זְמַן בְּגֵד בְּכָל־אִישׁ 45

אֲשֶׁר לָבוּ קָרָב וּבִפְיוֹ שְׁלוֹמִים

אֲדַבְרֶנּוּ בָּם וְאִם אֲמַצָּא בְּפִיהֶם

תְּמוּרַת מִנְּךָ תִּצְרֶיךָ וְשׁוֹמִים

חֲמָסִי וְחֲמַתִּי עַל־פְּתָאִים

אֲשֶׁר הִמָּה בְּעֵינֵיהֶם חֲכָמִים 50

אֲשֶׁר קָרְאוּ לְשִׁקְרֵיהֶם אֲמוּנוֹת

וְקָרְאוּ שֵׁם אֲמוּנָתִי קִסְמִים

אֲשֶׁר זָרְעוּ וְקָצְרוּ שִׁבְלֵיהֶם

וְשָׂמְחוּ בָּם וְאִם הִמָּה צְנֻמִּים

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 גֵרוֹת אַחַפְּשֵׁיכֶם חֲדָרָיו  
 וְאוֹצֵיא מִגִּנּוּזֵי הַלְּשָׁמַיִם  
 וְלֹא־אֲשַׁקֵּט עַד־יִחַשְׁתְּחוּן.  
 בְּחִקְמָה לְאֱלֹמְתֵי אֱלֹמִים  
 וְסָכַל כִּי יִבְקֶשׂ-סוּד עֲנִיתִי  
 עָלַי אֵף הַחֲזוּר מִדֵּלֶגְנֻמִּים  
 וְאֵיךְ עָלִיל־לֹא מְקוּם זָרַע אֲבִקֶּשׁ  
 עֲנִי לְעֶרְף עָלְיוֹ נְשָׁמִים  
 וְצָרָכִי לְזִמּוֹן נִקַּל וְנִדְמָה  
 כְּמוֹ-צָרָךְ נְשָׁמָה לְנְשָׁמִים  
 אֲשֶׁר מִדֵּי יְכִילוּהָ תַחֲחִים  
 וְאִם-נִלְאוּ עֲזָבְתֶם צְלָמִים:

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־לָעַם יִקְרָאוּ עֲצָרָה      הַרְפֵּה־לֵבָם כִּי־מָרָה  
נִפְשׁ כָּל־הָעָם:

אֲבָדָה תֹּרָה מִסִּינֵי      וַיִּצְמָאוּ לְדַבֵּר אֲדָנִי  
וְאִין מִים לְשִׁתַּת הָעָם:

הִנֵּה יַד־אֲדָנִי הַזֹּיָה      בְּהַר־הַגְּדוֹל אֲשֶׁר הָיָה 5  
גְּבֵה מִכָּל־הָעָם:

בָּאוּ שָׁמֶשׁ וְהַסֵּהֶר      וְעָנָן כָּבֵד עַל־הָהָר  
וַיִּחַרֵּד כָּל־הָעָם:

מִלְאָד מִשְׁחִית שֵׁם פָּנָיו      וּמִלֵּא בְרִשְׁפֵי אֵשׁ הַפָּנָיו 10  
וַיִּזְרַק עַל־הָעָם:

אֲדָאג וְאֲשָׂאג בְּדוֹם אֲשִׁי      וְאָמַר לְזָמַן בְּמַר נִפְשִׁי  
לָמָּה הִרְעַתָּה לָעָם:

הֵן כָּל־עֲדָתִי הַשְּׂמוֹת      יוֹם לְשַׁחַק הַרִימוֹת  
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 מָאֵד הִשְׁחַתָּ בְּקִרְחָהּ חָרַב וְהַמָּתָה  
פְּנוֹת כָּל־הָעָם:

עָנָן מֵעֲלֵיהֶם נִפְרַד וְהָמָן עֲלֵיהֶם לֹא־יָרַד  
וְחִקְצָר נֶפֶשׁ הָעָם:

נָחַל וּמִנְחִיל דָּת פְּלִילִים מִזְרַע הָאֲצִילִים  
20 הַמִּתְנַדְּבִים בְּעָם:

מִלְּיוֹ כָּאוֹר נָגְהוּ וּדְרָכָיו מָאֵד גְּבָהוּ  
מַלְכַת בְּדֶרֶךְ הָעָם:

עֹמֵד לְחִזֵּק הַבְּדָק וְיֹשֵׁב עַל־כִּסֵּא צָדֵק  
לְשֹׁפֵט אֶת־הָעָם:

25 חַיִּים הָיָה פְּרִי דָתוֹ וְעַל־כֵּן לְשֵׁאת פְּרִידָתוֹ  
לֹא־יִוָּכַל הָעָם:

בְּעוֹד הָיָה הָרַב בְּרוּךְ לְהִלָּחֵם בְּעַד־יְעֻזָּה  
לֹא־אֵירָא מִרְבָּבוֹת עָם:

עָנָן שֶׁפִּלְרוּחַ וְנִדְכָּא חֲכַמַת לְשׁוֹנוֹ הָרַבָּה  
30 חֲפִלְטָנִי מְרִיבֵי עָם:

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

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

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

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

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

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

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

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

Deut. 20,9. In peace he shall place in his stead  
And appoint after him his two sons,  
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 מתנבר ונאמן כי באחת ידבר  
ויאמן העם:

40 מהנעמו אמרי שפר בקרא ברוד בספר  
באני 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 ובער 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, בוננהו  
ובן שעשועים משנהו  
גם הוא יהיה לעם:

50

וכל-בית ישראל חברים  
בימיהם ישאו הרים  
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 נִגְדָךְ כָּל־תַּאֲוֹתַי

וְאִם־לֹא אֶעֱלֶנָה עַל־שִׁפְתַי

רְצוֹנְךָ אֲשַׁאֲלֶה רְנַע וְאֲנֹעַ

וּמִי־יִתֵּן וְתִבּוֹא שְׁאֲלָתִי

וְאִפְקִיד אֶת־שְׁאֵר רוּחִי בְיָדְךָ

וְיִשְׁנֵתִי וְעַרְבֶה־לִי שְׁנֵתִי

בְּרַחֲמֵי מִמֶּךָ מוֹתִי בְחַיִּי

וְאִם־אֲדַבֵּק בְּךָ חַיִּי בְּמוֹתִי

אֲכַל לֹא־אֲדַעַה בְּמַה אֲקַדֵּם

וּמַה־תִּתְּנֶה עֲבֹדָתִי וְדָתִי

דְּרָכֶיךָ אֲדֹנָי לְמַדְנִי

וְשׁוֹב מִמַּאֲסֵר סְכָלוֹת שְׁבוּתִי

וְהוֹרֵנִי בְּעוֹד יִשְׁבִּי יִכְלֹת

לְהִתְעַנּוֹת וְאֶל־תִּבְזֶה עֲנוּתִי

בְּטָרֶם יוֹם אֲהִי עָלֶי לְמִשָּׂא

וַיּוֹם יִכְבֵּד 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 אֲבוֹתֵי  
 20      וּבְמְקוֹם תַּחֲנֹתָם תַּחֲנֹתִי  
 כְּגֵר תּוֹשֵׁב אֲנִי עַל-צַב אֲדָמָה  
 וְאוֹלָם כִּי בְּבִטְנָה נִחַלְתִּי  
 נְעוּרֵי עַד-הַלּוּם עָשׂוּ לְנַפְשָׁם  
 וּמָתִי גַם-אֲנִי אֶעֱשֶׂה לְבֵיתִי  
 25      וְהָעוֹלָם אֲשֶׁר נָתַן בְּלִבִּי  
 מִנְעֵנִי לְבַקֵּשׁ אַחֲרֵיתִי  
 וְאֵיכָה אֶעֱבֹד יִצְרֵי בְּעוֹדֵי  
 אֲסִיר וְעֹבֵד תַּאֲוֹתִי  
 וְאֵיכָה מַעַלְהָ רַמָּה אֲבַקֵּשׁ  
 30      וּמְחַר תַּהֲיֶה רַמָּה אַחוֹתִי  
 וְאֵיךְ יִיטֵב בְּיוֹם טוֹבָה לְכַבִּי  
 וְלֹא אֲדַע הֵיטֵב מִחֲרַתִּי  
 וְהַיָּמִים וְהַלֵּילוֹת עַרְבִים  
 לְכַלּוֹת אֶת-שְׂאֵרֵי עַד-כְּלוֹתִי  
 35      וְלָרוּחַ יִזְרוּן מִחֲצִיתִי  
 וְלָעֶפֶר יִשְׁיִבּוּן 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 siftest 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



מִרְחֲמֵי	עֶבֶד אֱלֹהִים עֲשֵׂנִי
וַיִּרְחֲמֵנִי	כִּלְדָּוֶד וְהוּא יִקְרִיבֵנִי:

לְצָרֵי וְרָעִי	נַפְשִׁי וְגוֹי קָנִיתִּי
בְּנֶטֶל לְרָעִי	וּמִחֲשָׁבוֹתַי רָאִיתִּי
אֶרְחִי וְרַבְעִי	וּכְלִדְרָכַי זָרִיתִּי

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

כְּמוֹ קָרְבִי	לְהִיּוֹת קָרְבִים אֵלַיִךְ
אוֹלָם עֲצָבִי	יִרְחָקוּם מֵעֲלֶיךָ
יִטּוּ נְתִיבֵי	מַעַל נְתִיב מֵעֲגֻלֶיךָ

זֶה לְמַדְרֵי	בְּאִמְתָּךְ הַדְרֵיכֵנִי
וּלְאֵט נַחֲנִי	בְּדִין, וְאֵלֶיךָ תִּשְׁעֵנִי:

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.

לְעִשׂוֹת רְצוֹנָה מִתְרַפֶּה	וְאֲנִי בְעֵדְנָה	
מִדְהֵזָה אֵיחָל וְאֶצְפֶּה	אֶף כִּי בִזְמַנָּה	
כִּי עָמַד אֵל הַמְרַפֵּא	אֵל נָא רַפֵּא נָא	15

זְמַנָּה וְכַחֲוֵי יְנֻשָּׁי	יּוֹם תַּחֲשָׁנִי
צוּרֵי וְאַל־תַּעֲזֹבֵנִי:	אֶל־תַּחֲשָׁנִי

אֲשֶׁב וְחָרַד לְרֻנְעֵי	דָּפֵא וְאֶמְלֵל	
אֵלֶּךָ בְּהִבְלֵי תַעֲתוּעֵי	עָרוֹם וְשׁוֹלֵל	
מִרַב חֲטָאֵי וּפִשְׁעֵי	וְאֲנִי מַחְלָל	20

עֲזוֹן אֲשֶׁר יִבְדִּילֵנִי	בִּינָה וּבִינֵי
לְרֵאוֹת בְּאוֹרֶךָ עֵינָי:	וַיַּחֲשֹׁכֵנִי

לְעַבֵּד עֲבֹדַת מַלְכוּתְךָ	הִטָּה לְבָבִי	
טָהַר לְדַעַה אֱלֹהוֹתְךָ	וּמַחֲשָׁבִי	
אֶל־נָא תֵאָחֵר רַפְאוּתְךָ	וּבָעַת כְּאֲבִי	25

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

אֵל־תְּחַשֵּׂה וּתְעַנֵּנִי  
וְאָמַר לְעַבְדְּךָ הַנָּנִי:

אֵלֵי עֲנֵנִי  
שְׁנִית קִנְנִי

## 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

יִשְׁנָה בְּחִיק יְלָדוֹת לְמַתִּי תִשְׁכְּבִי  
 דְּעִי כִּי־נִעֻרִים פְּנֵעֶרֶת נִנְעֵרוּ  
 הִלְעַד יְמֵי הַשְּׁחָרוֹת קוּמִי צְאִי  
 רְאִי מִלְּאֲכִי שִׁיבָה בְּמוֹסָר שְׁחָרוֹ  
 הַתִּנְעָרִי מִן־הַזְּמַן כַּצַּפְרִים 5  
 אֲשֶׁר מְרַסְסִי לִילָה יִתְנַעֲרוּ  
 דְּאִי כְּדָרוֹר לְמִצּוֹא דְרוֹר מִמַּעַלָּךְ  
 וּמִתְלָדוֹת יָמִים כְּיָמִים יִסְעֵרוּ  
 הִי אַחֲרֵי מִלְכָּךְ מְרַדְּפֶת בְּסוֹד 10  
 נִשְׁמוֹת אֲשֶׁר אֶל־טוֹב אֲדִנִּי נִהְרוּ:

## 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 עמקות גלה  
 נוֹרָא תְהִלַּת עֲשֵׂה־פְּלֵא:

יֹצֵר הַמְּצִיא כֹל מֵאֵין  
 נִגְלָה לְלֵבב לֹא לְעֵין  
 בֵּן אֱלֹהִים שָׂאֵל אֵיךְ וְאֵין  
 כִּי שָׁמַיִם וְאָרֶץ מְלֵא:

5

דָּהַסַר תְּאֻנָּה מִקֶּרֶבְךָ  
 תִּמְצָא צוּרְךָ תוֹךְ חֶבְרֶךָ  
 מִתְהַלֵּךְ לְאֵט בְּלִבְבְּךָ  
 הוּא הַמּוֹרִיד וְהוּא הַמַּעֲלֶה:

10

וְרָאָה דְרָךְ סוֹד הַנִּפְשׁ  
 וַחֲקַר אִמָּה וּבָה תִנְפֵשׁ  
 הוּא יִשְׁכְּלֶךָ וְתִמְצָא חֶפֶשׁ  
 כִּי אֵת אָסִיר וְעוֹלָם כְּלֵא:

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.*

וְדַעַת שִׁים צִיר בִּינְךָ וּבִינוּ  
 וּבִטָּל רְצוֹנְךָ וַעֲשֵׂה רְצוֹנוּ  
 וְדַע כִּי בְּאֲשֶׁר תִּסְתִּיר עֵינוּ  
 וְדַבֵּר מִנוּ לֹא יִפְּלֵא:

15

הוּא הַחַי בְּאֵין עֲפָרוֹת תִּבְּל  
 וְהוּא הָעֹשֶׂה וְהוּא הַסִּבֵּל  
 וְאָדָם נְהַשֵּׁב בְּצִיצַת נִבֵּל  
 מִהֵר יִבּוּל כְּנִבֵּל עֲלֵה:

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



חַנְתָּךְ בְּבֵין שְׁדֵי	יְדִידֵי הַשְּׂכַחָתָה	
צְמִיתָת לְמַעְבִּידֵי	וְלָמָּה מְכַרְתַּנִּי	
וְרוּעָה רְדַפְתִּיךְ	הֲלֹא אֲנִי בְּאַרְצְךָ לֹא	
וְסִינִי וְסִין עַדִּי	וְשַׁעִיר וְהִרְפִּיאָרְוֹן	5
וְהִיָּה רְצוֹנָךְ בִּי	וְהִיוּ לָךְ דּוֹדֵי	
כְּבוֹדִי לְבַלְעָדִי	וְאֵיךְ תַּחֲלַק עִתָּה	
הַדּוֹפָה עַדִּי קָדֵר	דְּחוּזָה אֵלַי שַׁעִיר	
מַעֲנָה בְּעַל מְדֵי	בְּחוּזָה בְּכוֹר יָוֵן	
וּבְלָתִי אֲסִיר תִּמְנָה	כִּי־שׁ בְּלָתְךָ גֹּאֵל	10
לָךְ אֲתַנְּה דּוֹדֵי:	תַּנְדִּיעֲזוּךָ לִי כִּי	

## 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 separa-  
tion?
- 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	יִודְעֵי יְגוֹנֵי
מִהַיְנַחֵם דְּדוֹרְךָ מִדוֹד:	כִּי שְׂאֵלוֹנֵי

נִלְאוּ לְהַגִּידוּ	הַדּוֹת וְחִידוֹת	
לֹא נִחְקַר הוֹדוֹ	כָּלוּ חֲמוּדוֹת	
אֶלְבֶּשׂ עָלַי נוֹדוֹ	עַל-כֵּן חֲרָדוֹת	6

וְדַבְּרוּ עַל-לֵב יְהוָה	נָא נַחְמוּנֵי
אֵיךְ אֹכְלָה אֶהְבֶּה וְנִדוֹד:	אוֹ רַחֲמוּנֵי

בְּאֵשׁ בְּכַלִּיּוֹתַי	וְשִׁמוּ בְּקִרְבִּי	
עָצַר בְּעֲצָמוֹתַי	קִשׁוֹר בְּלִבִּי	
בַּזִּימִים לְחַקּוֹתַי	וַיִּנְעָרוּ בִּי	10

יוֹם אֲדַרְשֶׁה אֶתוֹ לְעִבּוֹד	וַיַּחַרְפוּנֵי
כִּי אֶתְנֶה לְשִׁמוֹ כְּבוֹד:	וַיִּגְדְּפוּנֵי

אֵל מַעֲבֹדְתְךָ	דָּמוּ לְרַחֲקֵי
------------------	------------------

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 אעמוד:

שמע תהלתך  
 עדי גדלתך  
 יהגו בזולתך

לא יתנו רגלי למעוד  
 אחר וזלתו אין עוד:

לחצי ודחקי  
 חלקי וחשקי 15  
 תשכח ימיני  
 תדבק לשוני

הנה באוני  
 יסוסוף וסיני  
 איך רעיוני 20

לבי ועיני  
 כיתה אדני

## 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

נאולה

על־בנפי גִּשְׁרִים	יוֹנָה נְשֹׂאתָה	
בְּחַדְרֵי חֲדָרִים	וּמִנְּנָה בְּחִיקָךְ	
נוֹדְדָה בְּיַעֲרִים	לָמָּה נְטַשְׁתָּהּ	
פָּרָשִׁי מִמְּכָרִים	וּמִכָּל עֲבָרִים	
בְּאַלְהִים אֲחֵרִים	יִסִּיתוּךָ זָרִים	5
תִּבְכֶּה לְבַעַל נְעוּרִים	וְהִיא בְּמִסְתָּרִים	

יַחֲלִיק לָהּ לְשׁוֹן	וּבְרִדֵּי־שׁוֹן וְדִישׁוֹן	
לְאִישָׁה הֶרְאִישׁוֹן	וְתִשָּׂא אִישׁוֹן	
נַפְשִׁי לְשֹׂאֵל	לָמָּה תַעֲזֹב	
זוֹלְתָךְ לְגֹאֵל:	וְאַדְעָה כִּי אֵין	10

תְּהִי גְלוּיַת צָמָה	הֶלְנִצַּח תִּמָּה
לְמִזָּה וְשָׂמָה	בְּזָה וְשָׂמָה
הַעֲטִי אֵימָה	וּבְכִרְהָאָמָה
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 oppresseth and my beloved is afar?<sup>3</sup>

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

I Sam. 20,6,28

<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.



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  
prince,

Hos. 3.4.

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;

Ps. 79.12; 94.2.

Reveal to mine eyes Thy glory as from Sinai,  
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".

מְעַלֵּי הוֹסֵר	דָּגַל אַחֲוָה	
עָלֵי עַל וּמוֹסֵר	וְדָגַל גְּאוּוָה	30
בְּאֶכְזְרֵיּוֹת מוֹסֵר	וְאֲנִי מִיֹּסֵר	
וְזַעַף וָסֵר	גִּלְהָ וְנֶאֱסֵר	
וְאִין מְלָדָּ וְאִין שָׂר	בְּאִין מְנֹר וְטַפְסֵר	
וְצוֹר מְנֵי סֵר	וְצָר אֵלַי סֵר	
מְקוֹם מְדַרְדֵּי כְּפוֹ	וְהִתְחַרֵּיב בְּקִצְפוֹ	35
מְזוֹחָחוֹ וְסַפוֹ	וְהִצִּית בְּזַעְפוֹ	
וְתִיקֵר עַד־שְׂאוּל:	וְאֵשׁ קִדְחָה בְּאִפּוֹ	
יִזְנַח אֲדָנִי	הִלְעוֹלָמִים	
לְמוֹעֲדֵי חַזְיוֹנִי	וְהֵאִין קִצָּה	
וְיַפְצוּ שְׁטָנִי	קוֹמָה אֲדָנִי	40
אֶל־הֵיכַל לְפָנֵי	וְשׁוֹב אֶל־מְעוֹזֵי	
כְּבוֹדְךָ כְּמַסִּינִי	וְנִלְהָ לְעֵינֵי	
גְּמוּל עַל־יְגוֹנִי	וְהִשָּׁב לְשִׁכְנֵי	

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־יֵרֵא וְחָרַד  
בְּדַהֲאָמָה מֵרַד  
בְּיָגוֹן אֶל־שְׂאוּל:

וּבַט־לִישַׁע רַד  
וּמִבְּקֵאוֹ הוֹרַד  
מִהֲרָה פְּדֵאֲרַד

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.*
- Isa. 25,5. Branches of the terrible ones are gathered to  
Ps. 40,15. sweep her away;
- Ezek. 8,17. Her seasons change, her sorrows are changeless.  
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־בֶּשֶׁר  
 בָּא שְׁמֵשׁהּ בְּעַד יוֹמָם וּמִחֲמַד עֵינֶיהָ הוֹסֵר

נָעַר בָּהּ בַּעֲלָה וַיִּחַנֶּה בְּמֵאָסָר

אֵין מְלֹךְ וְאֵין שָׂר:

דְּלָקוּהָ אוֹיְבִים וַיַּעֲזְבוּהָ עָלֶיהָ אֵיבָה

הִטְבְּעוּ בְּבִיץ רִגְלֶיהָ וַתִּשְׁכַּב לְמַעַצְבָּהּ

וְהָעִיר הִהָלְלָהּ נֹתְרָה כַּמְדָּבָר חֲרָבָה

אֵין זָבַח וְאֵין מִצְבָּה:

זְמִירֵי עָרִיצִים לְסַפּוֹתֶיהָ נֶאֱסָפִים

חָלְפוּ זְמַנֶּיהָ וַיִּגְזַנְיָהּ לֹא נִחַלְפִים

טָרְפוּהָ לְבָאִים וּמְכַאֲבֶיהָ נִחְשָׁפִים

אֵין אֶפֶס וְתַרְפִּים:

כרוג

יְחִיד הַנְּחֹם לְהוֹתִיר לָהּ פְּלִיט

כִּי־בָאוּ בָנִים עַד־מִשְׁבֵּר וְכַח אֵין לְהַפְּלִיט

לְגוֹנֵן עָלֶיהֶם בְּרַחֲמֶיהָ שְׂדֵי הַשְּׁלִיט

5

10

15

- 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.*
- Lam. 2.11. By the rivers of Babylon our eyes are consumed with tears.
- Ezek. 23.4. 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:  
*There we sat down, yea, we wept.*
- Ps. 137.1. 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—  
*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.

גָּזוֹן וְהֶצִיל פְּסוּחַ וְהִמְלִיט:

מחיה

מִיָּנְתָן לְמִשְׁפָּה יַעֲקֹב בְּקֶצְוֵי תֵּבֵל

נָעוּב בְּאֵנִי בְּלִבֵּי־מִבְּלֵי חֵבֶל

סָפְדָנוּ בְּגִלוּתֵנוּ חֲפוּי רֹאשׁ וְאָבֵל

עַל־נְהָרוֹת בְּבָל:

20

עַל נְהָרוֹת בְּבָל עֵינֵינוּ בְּדַמְעוֹת כְּלֵינוּ

פְּקַדְנוּךָ אֱהִלֵּיכָה וְאֶהְלָה עַל־לֵב הַעֲלֵינוּ

צִלְצַל־לִישְׁמַע הַחֲרָשָׁנוּ וְכִנְרוֹתֵינוּ תִּלְיֵנוּ

שֵׁם יִשְׁבְּנוּ גַם־בְּכֵינוּ:

קָרָאנוּ לְנֹהֵי עַד אֵין לָנוּ בְּבָנוֹת יַעֲנֶה דְמִיוֹן

25

ךָ בּוֹ אֲנַחֲתֵינוּ עַל־שָׂרְפַת מִקֹּדֶשׁ עֲלִיוֹן

שִׁבְרָנוּ גְדֹל וְכַמְעַט הֵינּוּ לְכֻלְיוֹן

בְּזָכְרָנוּ אֶת־צִיוֹן:

כרוג

תִּשְׁבַּח יְמֵינוּ אִם־נִשְׁכַּחךָ יְרוּשָׁלַיִם

יְמֵי הַזֹּדֶךְ וְקֶץ דְּרוּרְךָ הֶזְחַלְנוּ מִשָּׁמַיִם

30

הַתְּנַפְּלָנוּ לְפָנֶי־אֵל וְעַפְעַפֵּינוּ יוֹלְדָמַיִם

יַחֲזִינוּ מִיָּמַיִם:

## 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

אֶהְבֶּתִיךָ וּבְגִלוֹנִי וְסוּדִי

שְׁמֶךָ נְגִדִי וְאֵיךְ אֵלֶיךָ לְבַדִּי

וְהוּא דוֹדִי וְאֵיךְ אֲשַׁב יְחִידִי

וְהוּא נְרִי וְאֵיךְ יִדְעֶךָ מְאֹדִי

5

וְאֵיךְ אֲצַעַן וְהוּא מְשַׁעַן בְּיָדִי

הַקְּלוֹנִי מְתִים לֹא יִדְעוּ כִּי

קְלוֹנִי עַל־כְּבוֹד שְׁמֶךָ כְּבוֹדִי

מְקוֹר חַיִּי אֲבַרְכֶךָ בְּחַיִּי

וְזַמְרַתִּי אֲזַמְרֶךָ 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

<p> וּמְחַבֵּשׁ לְעֶצְבֹתֵינוּ  אֶל־אֶרֶץ מוֹשְׁבֹתֵינוּ  נְדַרְרֵנוּ וְנִדְבַתֵנוּ  אֶת־קִרְבָּנוֹת חוֹבֹתֵינוּ: </p>	<p> יָדַע מְכַאֲבֵינוּ  שׁוֹבָה אֶת־רַבְּבֹתֵינוּ  וְשֵׁם נַעֲלָה עֲלֵתֵינוּ  וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ </p>	
<p> הַפְּלֵאִים הַקְּדָמוֹנִים  בְּעָלוֹם זוֹלָתְךָ אֲדָנִים  וְחֶסְדֵי הָרֵאשִׁינִים  עֲמָנוּ פָּנִים בְּפָנִים  אֶת־שְׁנֵי לִוְחֹת הָאֲבָנִים  סִפְרוּ־לָנוּ אֲבֹתֵינוּ: </p>	<p> הַזְכִּירוּ הַיּוֹם אֲמוֹנִים  וַיֵּאֲנָחוּ הַבָּנִים  אֵיִה בְּרִית־אֵל לְאֲתָנִים  בְּדַבְּרוּ מִשְׁמֵי מְעוֹנִים  וּבַתְּתוֹ בְּיַד צִיר אֲמוֹנִים  וַאֲיִה כָּל־נִפְלְאוֹתָיו אֲשֶׁר </p>	<p>5</p> <p>10</p>
<p> וְלִישׁוּעָתְךָ קוִינֵנוּ  וְזוֹלָתְךָ לֹא חֲלִינוּ  וּבְמַחֲשָׁבִים נִטְמִינוּ </p>	<p> וְכַמָּה מְרֻרֹת רִינֵנוּ  וְכַמָּה זְמָנִים חֲלִינוּ  וְלֵאזוֹר בְּקֶר חֲכִינוּ </p>	

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.

<p>ומכֹּל-עַם לֹא נִפְלִינוּ          וּמִי הַצּוֹר לֹא שָׁתִינוּ          וַעֲנֹה סְבִיבֵתִינוּ:</p>	<p>כִּאלֹו עַם לֹא הָיִינוּ          וַיּוֹם סִינִי לֹא רָאִינוּ          וְלֹא הָיָה מִנְהָ בְּפִינוּ</p>	<p>15</p>
<p>וְאֵלֶיהָ יִתְפַּלְלוּ          וְעֲדִים לֹא הִתְנַצְּלוּ          עָלָיו הֲרֵגוּ וְחָלְלוּ          בָּם יִצְדָּקוּ וַיִּתְהַלְּלוּ          וּמִקְרָא לָךְ לֹא יִחַדְּלוּ          וְתִנְחַם חֲרַבְתִּינוּ:</p>	<p>דָּרַךְ צִיּוֹן יִשְׂאֲלוּ          בָּנִים מִגְּבוּלָם גָּלוּ          עַד־יִחַן אֲשֶׁר בּוֹ הִלְלוּ          חֲמֹדוֹת בְּחֶרֶב נָחְלוּ          עַבְדִּים בָּהֶם מְשָׁלוּ          עַד אֲשֶׁר תָּשִׁיב שְׁבוּתֵינוּ</p>	<p>20</p>
<p>לְשֹׁמֵר מִשְׁפָּטֵי צְדָקָה          וַנְּגַדְּשֵׁנוּ מִחִיקָה          וּמְשָׁלוּ בָנוּ רְחֻקָה          גָּר צְפִירַת חֻקָה          לְבֵית בְּחִירַתָּהּ וְחֻשְׁקָה          אֲשֶׁר הִלְלוּךָ אֲבֹתֵינוּ:</p>	<p>הָעֵמֶדְנוּ מִשְׁמֵרֵתֵנוּ          וְאִם שִׁדְּדָה אֲדָרְתֵנוּ          וְהִוְתָה שִׁפְחָה גְבוּרֵתֵנוּ          הַחֲזִקְנוּ בַעֲטָרֵתֵנוּ          עַד תֵּאָסֵף מִחִבְרֵתֵנוּ          קִדְּשֵׁנוּ וְתִפְאַרְתֵנוּ</p>	<p>25</p>

## 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 דתה and פרי דתה.

53

## יקרה שכנה גויה

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

כָּאוֹר יִשְׁכֵּן בְּמִאֲפְלֵיהָ	יִקְרָה שְׁכֵנָה גּוֹיָה
וְלָשׁוּב אֶל־גְּאוֹן עַדְיָהּ	הֲלֹא תִחְמַד פְּרִידַת גּוֹ
פְּרִי דְתָה-תְּהֵי פְרִיָּהּ	וְתֵאכֵל יוֹם פְּרִידְתָּהּ
לְהִשְׁבִּיעַ בְּטוֹב עַדְיָהּ	דְּבִשׁ־עֵדֶן וְצוּף־נַעַם
וְתִשְׁפַּח אֶת־יְמֵי עֲנִיָּהּ	הֲלֵיכּוֹת יִצְרָה תִרְאֶה
נִשְׁמָה שְׁתֵּהֲלֵל יְהוָה:	תֵּהֲלֵל אֶת־שְׁמוֹ עִם־כָּל

5

## 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  
 יַעֲמַד בֵּינִי וּבֵינְךָ  
 אֶתְּךָ עִמִּי—וְאֵינְךָ  
 הַפְּרָשִׁים עַל־אֲרוֹנְךָ  
 וְאֲנִי כַּנֶּת יְמִינְךָ  
 רֵם וְהִשְׁקֶף מִמַּעוֹנְךָ:

יַעֲבֹר עָלַי רְצוֹנְךָ  
 הַלְעוֹלָמִים עִוְנִי  
 וְעַדִּי מְתִי אֲבַקֵּשׁ  
 דָּר בְּכַנְפֵי הַכְּרָבִים  
 הָעֹבְדֹתַי לְזָרִים—  
 גֹּאֲלִי לְנֶאֱוֹל הַמּוֹנִי

5

## 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 עבד אל בעורך  
 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

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

יְרַעַתְנִי בְּטָרִם תַּצְרֵנִי  
וְכֹל־עוֹד רוּחֶךָ בִּי תַצְרֵנִי

יְהִי־שִׁלִּי מַעֲמַד אִם־תִּהְיֶה־פָנִי  
וְאִם לִי מַהֲלֶךְ אִם־תַּעֲצֵרֵנִי

וְיָמָה אֹמַר וּמְחֹשְׁבֵי בְיָדְךָ  
וְיָמָה אוֹכֵל עֵשָׂה עַד־תַּעֲזֹרֵנִי

5

יְרַשְׁתִּיךָ בְּעַת רְצוֹן עֲנֵנִי  
וְכִצְנָה רְצוֹנְךָ תַעֲטֵרֵנִי

יְהַקִּימֵנִי לְשַׁחַר אֶת־דְּבִירְךָ  
וְאֶת־שִׁמְךָ לְבָרֶךְ עוֹבְרֵנִי:

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

יוצר

-----  
 יֹמֶם וְלַיְלָה הִלֵּל לְאֹדְנִי  
 הַאִיר אֹר פָּנָיו אֶל־עֵבֶר פָּנָי

הִעֲלָה גְרוֹת אֹר וַיִּמַּשׁ חֲשָׁד  
 יוֹם בְּרָקִיעַ קָרַע חֲלוֹנֵי

וַיֹּאֲל לְתַת מֵהוֹדוּ עָלַי 5  
 רוּחוֹ דְבַר־בִּי עַל־יַד נְאֻמָּנִי

דְּרַדַּד יִחַלַּק אֹר הַדְּרִיבֵנִי  
 עַת וְרַח מִשְׁעִיר בָּא מִסִּינֵי

הִעֲת טְעַמְתִּי צוּף דָּתוֹ שִׁחֲתִי 10  
 בְּאֹדְנָא וְרָאוּ כִּי־אָרוּ עֵינָי:

## 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 אפך ואספה

סמי ומרקחי לך בין טוב

בין רע ובין חזק ובין רפה

אתה אשר תבחר ולא אני

על־דעתך הרע והיפה

לא על־רפואתי אני נסמך

רק אל־רפואתך אני צפה:

5

## 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

יְחִידָה

רשות לנשמת

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

יְחִידָה שְׁחָרֵי הָאֵל וְסִפּוֹ  
וּבְקַטְרֹת תַּגִּי שִׁירְךָ בְּאַפּוֹ

הֵלֹא אִם־תִּרְדְּפֵי הַבְּלִי זְמַנְךָ  
וְתֹאמְרֵי כִּי־אָמַת הֵם כָּל־כְּשָׁפָיו

וְחַזְלֵי אַחֲרָיו לֵילֶךְ וַיּוֹמַד  
וְתַעֲרַב לְךָ תְּנוּמָה מִנְּשָׁפָיו

5

יְדַעֵי כִּי־אֵין בְּיַדְךָ מְאוּמָה  
אֲבָל עַץ יִבְשׁוּ מְחַר עֲנָפָיו

הֵי לִפְנֵי אֱלֹהֶיךָ וּמִלְכְּךָ  
אֲשֶׁר־בָּאת לַחֲסוֹת תַּחַת־כַּנְּפָיו

10

שְׁמוֹ יִגְדַל וַיִּתְקַדַּשׁ בְּפִי כָל  
אֲשֶׁר נִשְׁמַת אֱלוֹהֵי חַי בְּאַפּוֹ:

## 60

## VISION OF GOD

(For rhymed version see page 164)

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.

Isa. 8,12.

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

— — — — — | — — — — — | — — — — — ||  
 לקראת מקור חיי אמת ארוצה  
 על-כן בחיי שוא וריק אקצה  
 לראות פני מלכי מנמתי לְבַד  
 לא אערץ בלתי ולא אעריצה  
 מי־יתנני לחזותו בחלום  
 אישן שנת־עולם ולא אקיצה  
 לו אחזה פניו בלבי בְּיָתָהּ  
 לא שאלו עיני להביט חוצה:

## 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 הִדְר	שְׁנִיתֶם, וְלֹא תֹאֵר
לְפָנַי בְּתוֹכֵנוּ,	הַמּוֹנִים אֲשֶׁר שָׁכְנוּ
וּפְרִץ בְּלִי נִגְדֵר,	חֲרָבוֹת עֲזָבוֹנוּ
בְּגוֹלָה וְהָיוּ חַל	וְהִלְכּוּ כְּלִי־קֹדֶשׁ
לְשׁוֹשֵׁן בְּתוֹךְ דְּרָדֵר	וְאֵיךְ תִּשְׁאַלּוּ הִדְר
דְּרוּשֵׁי אֲדִנִּיָּהֶם	דְּחִנֵּי שְׁכֵנֵיהֶם
וְאִישׁ לֹא־יְהִי נֶעְדֵר	לְכֻלָּם בְּשֵׁם יִקְרָא
יִשׁוּבֵב בְּאַחֲרָנָה	הַדְרָם כְּרֹאשְׁנָה
מֵאוֹרֵם אֲשֶׁר קָדֵר:	וְיֵאִיר כְּאוֹר שְׁבָעָה

5

10

## 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 tre-  
mendous 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	? יטב בעיניך נעים
מני לרע מעללי	היהוד אשר הרחיק גרד
דותו והוא גורא ופלי	אחזק בכנף יד
חלקי לבד מפלעמלי	ירילי כבוד שמך והוא
כי נפלאה אהבתך לי!	הוסף כאב-אוסף אהב

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.

Our God shall come and shall not keep silence;

Ps. 50.3.

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 נְדָדָה יַעֲרָה  
 כְּשֶׁלָּה וְלֹא יִכְלָה לְהִתְנַעֲרָה  
 הִתְעוֹפְפָה, הִתְנוֹפְפָה, חוֹפְפָה  
 סָבִיב לְדוֹדָה סַחֲרָה סַעֲרָה:  
 וַתַּחֲשֹׁב אֶלֶף לַקֶּץ מוֹעֲדָה 5  
 אֲךָ חֲפָרָה מִכֹּל אֲשֶׁר שָׁעֲרָה:  
 וְדוֹדָה אֲשֶׁר עָנָה בְּאַרְךָ נָדַד  
 שָׁנִים, וְנִפְשָׁה אֶל שְׂאוֹל הַעֲרָה:  
 הֵן אֲמָרָה לֹא־אֶזְכְּרָה עוֹד שְׁמוֹ  
 וַיְהִי בְּתוֹךְ לִבָּהּ כָּאֵשׁ בַּעֲרָה 10  
 לָמָּה כָּאוֹיֵב תִּהְיֶה לָּהּ, וְהִיא  
 פִּיהָ לְמִלְקוֹשׁ יִשְׁעָהּ פַּעֲרָה  
 וַתֵּאֱמֵן נִפְשָׁה וְלֹא נוֹאֲשָׁה  
 אִם־כְּבָרָה בְּשִׁמּוֹ וְאִם־צַעֲרָה  
 יָבֵא אֶל־הֵינוּ וְאֶל־יַחֲרֹשׁ 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 נרוד 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 בִקְרָה לְךָ יִשְׁירוּ  
 כִּי-זָהַר יִהְיֶה מִמֶּךָ וְיִהְיוּ  
 וּבְנֵי אֱלֹהִים עֹמְדִים עַל-מִשְׁמְרוֹת  
 לַיַּל וַיּוֹם שֵׁם נֶאֱדָר יֵאָדְרוּ  
 וְקָהַל 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

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

מהתאמין בזמן אשר אין בו אמת

הה כי עמלי רב ויומי קצר

כל-איש יצו אחיו לבלתי יחטא

לאמר שמר-לך פן יסיתך יצר

ובעת חטא שח מהביד איש לעשות

היצור והיצר ביד היוצר:

## 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

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

עבְדֵי זְמַן עַבְדֵי עַבְדֵי הַם  
עַבְד אֲדֹנָי הוּא לְבַד חֶפְשִׁי  
עַל־כֵּן בְּבִקְשׁ כָּל־אֲנוּשׁ חֶלְקוֹ  
חֶלְקֵי אֲדֹנָי 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.  
 Esther 2.7.

Pure unto the foster-Father who hath taken  
 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;  
 She campeth also in the innermost heart of  
 the wise.

Hos. 13.8.

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

Prov. 8.22.

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

Dan. 5.1.  
 Gen. 49.20.

A table of savoury food and hath made a feast:  
 "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 הַדָּר פָּנִים כְּשֶׁמֶשׁ גִּלְתָּה  
 יִפְיֶה פָּנַי אֲנֹשִׁי יִקָּר לֹא כִסְתָה  
 בְּרָה לְאִמֵּן שֶׁלְקָחָה לֹו לְבַת  
 עֲדָנָה עֲדִי־עֵד לָהּ אֲשֶׁר לֹא בָלְתָה  
 לְפָנַי מְלָכִים דְּבָרָה לֹא נִכְלְמָה 5  
 גַּם תּוֹךְ סִגּוּר לֵב הַחֲכָמִים חֲנָתָה  
 מִתְהַלְלָה לֵאמֹר בְּאִמָּנִים יִצְרִי  
 אֶתִּי בְטָרָם כֹּל יְמֵינוּ קָנְתָה  
 לְבָנַי אֱלֹהִים קָרָאָה עֵת עָרְכָה  
 שֶׁלְחֹן בְּמִטְעָמִים וְלֶחֶם עֲשָׂתָה 10  
 בִּי מֵעַד־נִי הַמְלָכִים נָחֲנוּ  
 בִּי כִלְלִישׁוֹן אֱלֹם בְּצָחוֹת עֲנָתָה  
 בִּי תִקְקוּ צָדֵק בְּלִבָּם צָדֵקוּ  
 בִּי עֵינַי מִתִּי חֲשָׁד מְאוּרִים רָאָתָה  
 בִּי נִעְמָה נִפְשׁ לְפָנַי שִׁחַרְרָה 15  
 בִּי כִלְעֵקֶלְקֵלוֹת נִתְיָבָה פָּנְתָה

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.

בִּי נִסְעָדָה רָגַל מִבְּקָשֵׁי מִדְּחֹת  
 בִּי יָד מְאַהֲבֵי עַל־עֲשִׁירִים עֲלָתָה  
 לִי אֹזֶן וְלִי כְבוֹד וְלִי אֶדְרֵךְ יִקָּר  
 לִי אֹזֶר כְּשֶׁמֶשׁ לְעָרוֹב לֹא פָּנְתָה 20  
 לִי מִחֻקְרֵי עֲצוֹת וְלֹא שָׁוּוּ בְּפִי  
 לִי הוֹד וּמִמְלָכָה לְתַפְשִׁי יֵאָתֶה  
 לִי מִחֻמְדֵּים לְיִשְׂרָאֵל נִצְפָּנוּ  
 לִי מַעֲלַת מְעוֹז לְמַבְצָר נִבְנְתָה  
 לִי הִלְכֵי דָרֶךְ סְלוּלָה שְׁחָחוּ 25  
 לִי הִנְשָׁמָה נִכְסְפָה גַם־כָּלָתָה  
 בָּאוּ וְאֵל לָחֵם עֲצָבִים תִּלְחַמוּ  
 סוּרוּ לְגִנָּה מִכְבוֹד אֵל רֹתֶה  
 אֲלֵי־יֵט לְבַבְכֶם אַחֲרֵי הָעֲזָרִים  
 רָהֵב בְּרוּצִים לְאֲשֶׁר לֹא צֹנְתָה 30  
 עַל־מִשְׁכָּנוֹת רַעִים וְעַקְבוֹתֵם רָעוּ  
 תִדְעוּ אֲזִי כִי רָגַלְכֶם לֹא נִטְתָּה  
 זֹאת הִיא אֲשֶׁר לֹא כִחְדוּהָ יְדַעִים  
 מִדּוֹר לְדוֹר נִחְלָה בְּיָדָם הַיּוֹתָה

- 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.

רִיחָה בְּלִי נֹמֵר כְּנֹה הַיּוֹם כְּאֹז 35  
 תִּמְיֵד בְּעֵינָה עֲמֻדָה לֹא כִּהְתָה  
 עֲזָבָה אֲנוּשׁ מִדְּהִיּוֹת כְּשׁוֹעָלִים אֲשֶׁר  
 יִדְרְכֶם עַל־יִמְלֶךְ וְדָתוֹ עֲוֹתָה  
 חִדְלָה הַיּוֹתֶף עַל־רַחֲמֵי דָת לְרֹאשׁ  
 וְהִיָּה זָנֵב גּוֹרֵי אֲרֵיּוֹת רִבְתָּה 40  
 הַלְחָמִים לְחָמָה לְלֶחֶם לְחָמִים  
 לָהּ, לַעֲשׂוֹת כְּל־אִישׁ כְּנַפְשׁוֹ אֹתָהּ  
 כְּל־אִישׁ בְּדַרְכּוֹ יִהְלֶךְ לוֹ כִּי אָמַת  
 שֵׁן אֲכָלָה בְּסֵר לְבַדָּה קִהְתָּה  
 וְאֲנִי בּוֹאֵת אֲחֻזִּיק וְחִבְלָה תִּאָּחַז 45  
 נִפְשִׁי וְעַקֵּב זֹאת אֲדַנִּי קֹוֹתָה  
 אֲמָנָם אֲחֻזְתִּי הִיא וְעַלִּי נַעֲמָה  
 עַת בָּהּ אֲנִי אֲרַצָּה וְהִיא בִּי רִצְתָה  
 אֲתַהַלְלָה מִדֵּי הַיּוֹתֵי כִּי אֲחֹר־  
 תִּי 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 לְקַדְמָךָ כְּלָתָה לְךָ כְּלָתָה  
מִיּוֹם אֲשֶׁר לֹא חָלְתָה קְדָשְׁךָ חָלְתָה

הַשְׁתַּוְּמָמָה מִיַּד עֲלִיתָה לְהֵר קְדָשׁ  
כִּי־רָאִתָּה זָרִים עָלוּ וְלֹא עֲלִיתָה

וַתַּעֲמֵד רְחוּק מִשְׁתַּחֲוֶה נֹכַח  
הֵיכַלְךָ מִכָּל־מְקוֹם אֲשֶׁר גָּלְתָה

5

דִּבְרֵי תַחֲנֻתָה שְׁלָחָה לְךָ מִנְחָה  
לְבָבָה וְעֵינֶיהָ מוֹל כִּסְאָךָ תָּלְתָה

הַשְׁקֵף וְהֶאֱזִינָה וְשָׁמַע לְשׁוֹעֲתָה  
קִרְאָה בְּמַר לְבָבָה וְנִפְשָׁה אֲשֶׁר כְּלָתָה:

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 וַיִּרְחַח לְעוֹלָם שְׁרָתוֹ  
 חֲקוֹת בְּיוֹם וְלַיְלָה לֹא נִצְמָתוּ  
 הֵם נִתְּנוּ אֶתוֹת לְזֶרַע יַעֲקֹב  
 לְהִיזֹת לְעוֹלָם גּוֹי וְלֹא יִכְרְתוּ  
 אִם בְּשִׂמְאֵל דּוֹחֵם בְּיָמִין קָרְבָּם  
 אֵל יֹאמְרוּ נוֹאֵשׁ בְּעֵת יַחְעוֹתוֹ  
 אֲךָ יֹאמִינוּ 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 dost 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

יְהִי שִׁמְךָ אַרְוֹמְךָ וְצַדִּיקְךָ לֹא־אֲכַסֶּה  
 דְּהַאֲזִינְתִי וְהִאֲמִנְתִּי לֹא־אֲשָׂאֵל וְלֹא־אֲנַסֶּה  
 וְאֵיךְ יֹאמֶר בְּלִי חֶמֶד אֵלֵי יִצְרוּ מִה־תַּעֲשֶׂה  
 דְּרִשְׁתִּיהוּ פְּנִשְׁתִּיהוּ וְצוּר מַחֲסֶה לְמַגְדִּל־עֵז  
 נִבְהִיר בְּאוֹר מְזִהִיר בְּלִי מִסָּךְ וְלֹא מִכֶּסֶה  
 יִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא:

הַרְרָה כְּבוֹדְךָ וְעֵז יְדְךָ מִסְפָּרִים הִרְ שָׁמַיִם  
 בָּעֵת עֲלוֹתָם וְעֵת פְּנוּתָם וְעֵת שְׁחוּתָם אֲפִים  
 וּמְלֹאכִים נִהְלָכִים בְּתוֹךְ אֲבָנֵי אֵשׁ וּמִים  
 יַעֲרֹךְ וְיִזְדוֹךְ בּוֹרֵא נִיב שְׁפָתַי<sup>10</sup>  
 כִּי תִסְבֵּל וְלֹא תִבֵּל בְּלִי זְרוּעַ וְיָדַי  
 תַּחֲתִיּוֹת וְעֲלִיּוֹת וְהַחֲיּוֹת וְהַכֶּסֶה  
 יִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא:

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.

Ezek. 1.14.

*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 ב־      אמרתו  
 חי עולם      אשר נעלם      בגבהי רום      מענתו  
 15 וברצתו      בכרבתו      באהלו שת      שכנתו  
 ושם מראות      לנבואות      להביט אל-      תמונתו  
 ואין תבנית      ואין תבנית      ואין קץ ל-      תבנתו  
 רק מראיו      בעין נביאו      כמלך רם      ומתנשא  
 ישתבח      ויתפאר      ויתרומם      ויתנשא:

דבר גבורות      בלי ספרות      ומי יספר      תהלותיו  
 20 אשרי איש      אשר יחיש      להכיר עז      גדלותיו  
 ויסמך      באל תמך      עולם על-      זרועותיו  
 ויעריצו      שוב ורצוא      ויצדיק דין      עלילותיו  
 ויודה על      אשר פעל      כי למענו      פעלותיו  
 וכי ישיום      לאל איום      ודין על-כל-      המעשה  
 ישתבח      ויתפאר      ויתרומם      ויתנשא:

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  
 Job 1,12.  
 Ben Sira 3,21-22. When thou seekest the end and the beginning,  
 Hagigah 13a. the too wonderful, the deeply hid.

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

בְּסוֹדֶךָ	וְהִתְבּוֹנֵן	וְהִכּוֹנֵן	25 הַשְׁתּוֹנֵן
יְסוֹדֶךָ	וּמֵאֵין	מָה אַתָּה	וְהִבְטָתָּ
יְנִידֶךָ	וְכַח מִי	וּמִי הִבִּינֶךָ	וּמִי הִכִּינֶךָ
כְּבוֹדֶךָ	וְהַעֲיָרָה	גְּבוּרוֹת אֵל	וְהִבֵּט אֵל
יָדֶךָ	אֶל־תִּשְׁלַח	רַק אֵלָיו	חֶקֶר פְּעֻלָּיו
וּבִמְכֻסָּה	בְּמִפְלֵא	בְּסוֹף וּבְרֵאשׁ	30 כִּי תִדְרֹשׁ
וַיִּתְנַשֵּׂא:	וַיִּתְרֹמֵם	וַיִּתְפָּאֵר	יִשְׁתַּבַּח

## 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

יֹנֵת אֵלֶם צָקִי לַחֲשֶׁךְ  
 הַלּוֹמָה בְּתוֹךְ מִשְׁכְּנֵי־מִשְׁךְ  
 וְשָׂאִי לְאֱלוֹהַ נְפִשְׁךְ  
 דְּגִלְךָ רַבְבֵּךְ וּפְרִשְׁךְ  
 הַמְזַרְיֵחַ אֹרֶךְ שְׁמִשְׁךְ 5  
 יוֹצֵר אֹרֶךְ וּבּוֹרֵא חֲשֶׁךְ:

לְכֹל קָרָא בְּמִאֲמָרוֹ  
 וְעָמַד רִנֵּעַ לְפִי דְבָרוֹ  
 לְהִקְרְאוֹת לְכֹל עַוְיָקְרוֹ 10  
 בְּעוֹלָם לְאִתְּהוּ יִצְרוֹ  
 עַת מְמַזְרַח לְאֹרוֹ  
 קָרָא, וַיִּמַּשׁ חֲשֶׁךְ:

וְצָבָא שְׁחַקְיוֹ שְׁמַעוּ  
 אֲמַר יְהִי אֹרֶךְ, וְנוֹדְעוּ  
 כִּי יֵשׁ צוֹר, בּוֹ נִבְקְעוּ 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

Micah 7.8. *Is mine, though I sit in darkness*"<sup>1</sup>

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

שחקים, ופנות הטבעו  
 והודו ליוצרים וידעו  
 יתרון אור מן החשך:

יֵאִיר כֵּן עוֹד אֶפְלָתִי  
 וְיִסְמֹךְ לְקוֹמִם נְפִילָתִי  
 וְיִזְרִיחַ אֹר קַהֲלָתִי  
 וְתַתְּהַלֵּל עוֹד סְגֻלָּתִי  
 הִנֵּה אֹר צוֹר תְּהִלָּתִי  
 לִי, כִּי־אֲשׁב 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

ישכך אור:

עליו כחם צח על יאור <sup>5</sup>

וצניף על יראש פרוע

ויקר מקום סות קרוע

תלבש, ונל אור זרוע

ויהי אור:

שנית, כמאמרך יהי אור

10 דגלך עלי כשלי ברך

הרם, ולפניהם דרך

פנה במלאך, ותברך

מך יאור:

זרע ישרים, יום האור

- 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 צֶלֶל  
 הוֹד יִשְׁעֶךָ עָלָיו הֶאֱצִל 15  
 וַקְרָא עָדֵי מְתֵי עֶצֶל  
 תִּשְׁכַּב בְּבֵית חֶשֶׁד? קוֹם אוֹר

כִּי־בָא אוֹר:

כִּן חֵן קָרָא, וְשֵׁמִי שׁוֹרוֹת  
 יְתִים לְהַאִיר הַנְּרוֹת  
 קוֹמִים, וְהָיוּ לְמֵאוֹרוֹת 20  
 שְׁמֹנִם בְּמִקְדָּשׁ אֵל נְאוֹר

לְמֵאוֹר:

## 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

מְקוֹמָךְ נַעֲלָה וְנַעֲלָם	יְהי אֲנִי אֲמִצְאָךְ
כְּבוֹדְךָ מְלֵא עוֹלָם:	וְאֲנִי לֹא אֲמִצְאָךְ
אֶפְסֵי־אֶרֶץ הַקִּים	הִנְמַצָּא בְּקִרְבֵּים
הַמְּבֹטָח לְרַחֲקִים	הַמְּשֻׁנֵּב לְקִרְבֵּים
אֲתָה שֹׁכֵן שְׁחֻקִים	אֲתָה יוֹשֵׁב בְּרוּבִים
	5
וְאֵת עַל־רֹאשׁ מְהַלְלִים	תַּתְּהַלֵּל בְּצַבְאָךְ
אֵף כִּי־חֲדָרֵי אוֹלָם:	וְלִנְל לֹא־יִשְׁאַךְ
עַל־כֶּם נִשְׂא וְרָם	וְבַהֲנִשְׂאָךְ עַל־יָהֶם
מְרוּחָם וּמִבְּשָׂרָם	אֲתָה קָרוֹב אֲלֵיהֶם
כִּי־אֵין בְּלִתְךָ יֶאֱרָם	פִּיָּהֶם יַעֲד בָּהֶם
	10
וְעַל מַלְכוּתְךָ עֲלָם	מִי־זָה לֹא יִרְאֶךְ
וְאֲתָה נוֹתֵן אֶכְלָם:	אוֹ מִי לֹא יִקְרָאֶךְ
בְּכָל־לִבִּי קָרְאתִיךָ	דְּרִשְׁתִּי קִרְבְּתְךָ

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!

לְקִרְאתִי מִצְאֹתֶיךָ  
בְּקִרְשׁ חוֹיֹתֶיךָ

וּבִצְאֹתִי לְקִרְאתֶךָ  
וּבְפִלְאֵי גְבוּרָתֶךָ

15

הֵן שָׁמַיִם וְחַיִּלָּם  
בְּלִי גִשְׁמַע קוֹלָם:

מִי יֹאמֶר לְאִדְרָאךָ  
יִגִּידוּ מוֹרְאָךָ

אֱלֹהִים אֶתְהַאָדֵם  
אֲשֶׁר בְּעֶפֶר יִסּוּדָם  
תְּהַלְלוּתָם וּכְבוֹדָם

הֶאֱמַנָם כִּי־יֵשֵׁב  
וּמִה־יִחְשַׁב כְּלִיחֹשֵׁב  
וְאִתָּה קְדוֹשׁ יוֹשֵׁב

20

הַעֲמִדוֹת בְּרוּם עוֹלָם  
וְאִתָּה גִשְׁמַת קָלָם:

חַיּוֹת יוֹדוּ פִלְאָךָ  
עַל־רְאִשֵׁיהֶם כִּסְאָךָ

## 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 שמותיו for שמוותיו.  
See Ps. 61, 7.

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

## 74

## איה אלהי אליהו

הברלה

אַתּוֹתֵינוּ הַתְּמַהֲמָהוּ  
 אִיֵּה אֱלֹהֵי אֱלִיָּהוּ  
 בֶּן שִׁמְעֵ אֱלִיאֲמֵרוֹתָיו  
 צַעַק חָמָס מִצְרוֹתָיו  
 אָמַר אִיֵּה צוֹר וְשִׁמוֹתָיו  
 5 אָלַף שָׁנִים לֹא עָנָהוּ.  
 בָּזָר חֲשָׁבִי עַל־אֲפָרַיִם  
 וַיַּעֲזַר אֶת־הַשָּׁמַיִם  
 וְעַל־פִּיּוֹ יָרְדוּ אֵשׁ וּמַיִם  
 10 הַר הַכְּרִמָּל שָׁם נִסָּהוּ.  
 דִּבֶּר עַל־כַּד עִם־צַפְחַת  
 וּבִכְרָכָה שָׁם בָּם פָּרַחַת  
 הַשִּׁיב הַמַּת מִן־הַשַּׁחַת  
 מִי־שִׁמְעֵ זֶה, וּמִי רָאָהוּ  
 15 הַבְּעִיר שָׂרִים וַחֲמֻשֵׁיהֶם  
 צָם אַךְ בָּעִים עִם־אֲמֻשֵׁיהֶם

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.

זרמי ירדן התלכדו

עד קרסליו לא מעדו  
גם לאלישע כן עמדו

25

צפיו ראו ויתמהו.

חוכי 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

|| --- ◡ | --- ◡ | --- ◡

יעירוני בשמך רעיוני  
וישימו חסדיך לפני

הבינוני דבר נפש יצרתה  
קשורה בי והיא נפלאת בעיני

ולבי ראך ויאמן בך  
כאלו מעמד היה בסיני

ךרשתיה בחזיוני ועבר  
כבודך בי וירד בענני

הקימוני שעפתי מיצועי  
לברך שם כבודך אדני:

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>

Cant. 7,1-2. Thou didst sink in deceit the feet of the  
daughter of the Anamim<sup>2</sup>,  
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 wth 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. Heidenheim reads: שוררון בבית הודי שוררון, which seems less probable. (See rhymed version).

## 76

## שירה חדשה

נאולה לפסח

נְהַפְּכוּ מְצוּלִים	יּוֹם לַיְבֹשָׁה
שָׁבְחוּ נְאוּלִים:	שִׁירָה חֲדָשָׁה
וְאֵלֵי נְחַמְדָּתְךָ	יּוֹם בָּצָר נִכְבַּדְתְּ
מִפִּי עוֹלָלִים:	וְלֵךְ עוֹ יִפְדֶּתְךָ
רַגְלֵי בַת־עֲנָמִית	הִטְבַּעְתְּ בַת־רַמִּית 5
יָפוּ בְנֵעָלִים:	וּפְעָמֵי שׁוֹלְמִית
בָּעֵת הוֹדִי יְשׁוּרוּן	וְכָל־רְאֵי יְשִׁירוּן
וְאֵיבִינוּ פְּלִילִים:	אֵין כָּאֵל יְשָׁרוּן
עַל־הַנְּשֹׂאֲרִים	דְּגִלֵי בֶן תָּרִים
כִּמְלַקֵּט שִׁבְלִים:	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>t</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>t</sup> Brody: הָרָא; Heidenheim reads הִרְאָה. (Seerhymed version).

בְּבִרְיַת חֲתָמָךְ הֵם גַּמְלִים:	הַבָּאִים עִמָּךְ וּמִבְטָן לְשִׁמְךָ
לְכַל־רְאֵה אוֹתָם יַעֲשׂוּ גְדָלִים:	הִרְאוּ אֶתְּךָם וְעַל־כִּנְפֵי כְּסוּתָם
הַכָּרֵנָא דְּבֵר אֱמֶת וְהַפְתִּילִים:	15 לְמִי זֹאת נִרְשָׁמַת לְמִי הַחֲתָמַת
וְאַל־תּוֹסֵף לְגִרְשָׁה וְנָסוּ הַצָּלָלִים:	וְשׁוֹב שְׁנִית לְקִדְשָׁה וְהַעֲלֵה אוֹר שְׁמִשָּׁה
בְּשִׁירָה קִדְמוֹךְ אֲדַנִּי בְּאֵלִים:	יְדִידִים רוֹמְמוֹךְ מִרְכַּמְכָּה 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

עֲלֵ-אֲהַבְתָּךְ                      אֲשַׁתָּה גְבִיעִי  
 שְׁלוֹם לְךָ שְׁלוֹם                יוֹם הַשְּׁבִיעִי:

שֵׁשֶׁת יָמֵי מַעֲשֵׂה                לְךָ כְּעַבְדִּים  
 אִם-אָעֲבֹד בָּהֶם                אֲשַׁבַּע גְּדָרִים  
 כָּלֶם בְּעֵינֵי הֶם                יָמִים אַחֲדִים  
 מֵאֲהַבְתִּי בְךָ                      יוֹם שֶׁעָשׂוּעִי:

5

אֵצָא בְיוֹם רִאשׁוֹן                לַעֲשׂוֹת מְלֶאכֶה  
 לַעֲרֹךְ לְיוֹם שַׁבָּת                הַמַּעֲרָכָה  
 כִּי הָאֱלֹהִים שָׁם                שֵׁם הַבְּרָכָה  
 אַתָּה לְבַד תִּלְקִי                      מִכָּל-יְגִיעִי:

10

מֵאוֹר לְיוֹם קִדְשִׁי                מֵאוֹר קִדְשִׁי  
 שָׁמֶשׁ וְכוֹכָבִים                קָנְאוּ לְשִׁמְשִׁי  
 מֵה־לִּי לְיוֹם שְׁנִי                אוֹ לְשִׁלְיִשִׁי  
 יִסְתִּיר מֵאֲרוֹתָיו                יוֹם הַרְבִּיעִי:

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 נפש לנפשי ערב לחפשי מלכי ורועי:	אשמע מבשר טוב כימחרת יהיה בקר לעבדתי קרוא אלי שלחן	15
נפשי שמחה עת המנוחה למצא רוחה נודי ונועי:	אמצא ביום ששי כיקרבה אלי אם נע ונד אלך ערב ואשבח כל-	20
בין השמשות פנים חדשות הרבו אששות דודי ורעי:	מהנעמה לי עת לראות פני שבת באו בתפוחים זה יום מנוחי זה	25
שירי ידירות את יום חמדות שלש סעודות תענוג יצועי:	אשיר לך שבת כי יאתה לך כי יום תענוגים גם 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

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

יְפֹה וְטוֹב לְאַחֶז בְּבֵיתְךָ מַחֲנֶה  
לְעַם אֲשֶׁר אֲשַׁמְד בְּקִרְבָּם יַחֲנֶה

נְשָׂם אֲשֶׁר שָׁכְנוּ בְרוּם עוֹלָם וְהוּא  
נִמְצָא בְּלֵב דְּכָא וְעַם אִישׁ נִעֲנֶה

וְשָׂמִי מְרוּמִים לֹא יִכִּילוּהוּ וְאֵם  
יָרַד עָלַי סִינִי וְשָׁכַן בְּסִנְיָה

5

דְּרַכּוּ מְאֹד קִרְבָּה וְלִמְאֹד דְּחִקָּה  
כִּי כָל אֲשֶׁר פָּעַל לִישׁ וְלִמְעֵנָה

הֵן עַל-לִבִּי מְאֹלֵהִי מִחֶשֶׁב  
גַּם עַל-לְשׁוֹנִי מְאֹדְנִי מִעֲנָה:

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:

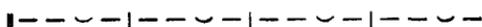
אך במפעליו יחבר קול וירחיב את גרונו  
 ובדברי שיר יגבר פיו ויאריך את לשונו

See rhymed version.

79

## אמרות האל טהרות

מאורה



מְפַנֵּינִים הֵם יְקָרוֹת	אִמְרוֹת הָאֵל טְהוֹרוֹת	
בְּנִפְשׁוֹת הֵם קְשׁוֹרוֹת:	בְּלִבּוֹת הֵם צָרְרוֹת	
מִדֶּלֶק אַחַר שְׂבָחָיו	יָנְעוּ כְּלֵי־הַדְּבָרִים	
אַחֲרֵי נֶצַח וְנֶצְחָיו	מֵהֵלֶךְ־בְּיָמִים סְפוּרִים	
גָּבְהוּ מִנּוֹ אֲרָחֵיו	כְּשֹׁחֲקִים מַעֲפָרִים	5
וּתְבוֹנוֹת הַקְּצָרוֹת	מֵהֵלְדָעוֹת הַחֲסָרוֹת	
הַגְּבַהַת הַבְּצָרוֹת:	לְאַחֲזוֹ דְרָכֵי גְבוּרוֹת	
בוֹ, וְאֶבֶד רַעֲיוֹנוֹ	הֵס לְפָנָיו כְּלִי־מִדְּבַר	
שִׁיר וַיֹּאדִיךְ אֶת־לִשְׁוֹנוֹ	אֵךְ בְּמַפְעָלָיו יַחֲבֵר	
קוֹל וַיְרִים אֶת־גְּרוֹנוֹ	גַּם בְּתוֹרַת פִּי יִגְבֵר	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: *בין להבין ולהורות*.

<sup>2</sup> " " " " *ואדבר לארני*.

<sup>3</sup> " " " " *הן ארצות כל לזרות* ..

<sup>4</sup> " " " " " *חבנה ראשית עירית*.

<sup>5</sup> Wise men of the east. See I Kings 5,11.

<sup>6</sup> The liturgies read *ידעו* for *יזמו*.

<sup>7</sup> " " " " *ספורות* for *סדרות*.

מַעֲרִיצוֹת מַעֲטִירוֹת	הַלְשָׁנוֹת מֵאֲמִירוֹת
בֵּין לְהוֹדוֹת בֵּין לְהוֹרוֹת:	הַנְּשָׁמוֹת מֵאֲדִירוֹת

אֲזַכֶּה לְפָנַי אֲדָנִי	וּבִמָּה אֲכַף אֲקַדֵּם	
בְּעֵגְלִים קָרַבְנִי	בֵּית אֱלֹהִים הָאֲדָרִים	
אֵהְיֶה כְּאֵב לְבָנִי	מִשְׁאוֹל יֹאמֵר וְאֶפְדֵּם	15

מִבְּלֵי הַקָּרִיב טְהוֹרוֹת	כָּל־אֲרָצוֹת הֵן לְזֵרוֹת
תַּחֲפוֹץ שֵׁי בְּעֵזְרוֹת:	תִּבְנֶה רֹאשׁ הָעֵירוֹת

מִלִּבֵּב כָּל־כָּל וְדַרְדֵּעַ	דָּלְלוּ חֻקְמוֹת וְהִרְבּוּ	
לֹא כִּמוֹ חֶשֶׁב וַיִּדַעַ	כָּל אֲשֶׁר יִדְעוּ וְחֶשְׁבוּ	
מִחֻקֵּר חֻקְמָה וּמִדַּעַ	מַעֲשֵׂיו עָצְמוּ וְרִבּוּ	20

יוֹם לְיוֹם רַבּוֹת וּפְרוֹת	נִפְלְאוֹתָיו לֹא סְפוּרוֹת
לוֹ, וְלֹא יִדְעוּ סְפוּרוֹת:	יִתְּנוּ תָמִיד 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.

הֵאֵלֶךְ עֲדִים בְּרוּרִים      מִלְאוּ כְּלֵי־הַר וְנִבֵּעַ  
 כִּי בְּכָל־צוּרוֹת יִצוּרִים      יֵשׁ לְאֵל חוֹתֶם וְטָבֵעַ  
 זְהָרֵי כְּלֵי־מְאוּרִים      זְהָרֵי שֶׁבַע לְשֶׁבַע

25

בְּאֲשֶׁר שֶׁבַע מְאוּרוֹת      שֵׁם לְשֶׁבַע הַמְּנוּרוֹת  
 שֵׁם לְעֵינַיִם מְאוּרוֹת      לְחִזּוֹת אֶת־הַמְּאוּרוֹת:

## 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  
ולקה באור פני

ישן ולבו ער  
צאנא והנער

דרוך לך כוכב  
עלה לראש סיני

קומה צלח ורכב  
ואשר בבור שכב

האמרים האשם  
לבי ושם עיני

אלתעלז נפשם <sup>5</sup>  
ציון והנה שם

אקצף 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 redeemèd 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 redeemèd throng.*

All that on Jeshurun gaze  
 Shall see him shrined in praise,<sup>2</sup>  
 For Jeshurun's God arose  
 Acclaimèd by his foes.  
*Then a new song*  
*Sang Thy redeemèd 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 redeemèd 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 redeemèd 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 redeemèd 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 redeemèd 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 redeemèd throng.*

For Thy belovèd throng  
Still come to Thee with song,  
Singing with one accord:  
Now who is like Thee 'mid the gods, O Lord!

*Still Thy redeemèd 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 illumine 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

### להתעופף חמשים

- Ll. 9-10 [וְתִאָּחֶזְקָה] 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. [וְיִמְוֹטוּ] Kā, 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 וְיִמְוֹטוּ with Halper.
- L. 50. [וּבְרִזְלֵי אֲדָנִים] So Ms. Oxford 1970; Luzzatto, following MS. Oxford 1971, has וּבְרִזְלֵי אַבְנִים, for which Halper suggests וּבְרִזְלֵי אַבְנִים.
- 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. [וְכִתְבָּלָה] 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* *ליים וים דומה לרקיע* in *Soṭa* 17a, *Hul.* 89a, *Men.* 43b. I consider Edelman's reading *וּבְחֻכְלָת*, preferred by Halper, as a scribal error or a misprint.

- Ll. 73-74. *עָרִיִּים* Halper corrects and reads *עָרִי יָם עָרִי לַיִל* for *עָרִי יָם*, following MS. Amram against all other texts, *עָרִי לַיִל* for *עָלֵי לַיִל*. The obvious correction *עָרִיִּים* 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 מְלִכִּיךָ (comp. the vocalization and word-order in Jer. 8,19). מְלִכִּיךָ is amorphous and anomalous, having no analogy in Scripture; the reference to Eccles. 10,17 is without importance, for אֲשֶׁר־יךְ 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. [יחזום—יחזום], 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. [מְרַקְחִים] Davidson: מרחקים.
- L. 13. [מְדַרְדֵּי] Davidson: [הַיּוֹם—מְדַרְדֵּי] Davidson: כיום (MS. ביום).
- L. 15. [יְשֻׁלָּם] So Davidson, better than יְשֻׁלָּם of my archetype.
- L. 18. [עֲפָרְחָ נָה] 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: וכונת הביח פשוטה ולא בפרטיה בכללה, are thus removed.

- L. 25. [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. [אֵל] So also Davidson; Ex. 25,37: עֵל.

## 33

## שמה בחור

- L. 18. [חם] The manuscripts have: חם וּבִין; perhaps we should read חם מְתֵי 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. *Plene* [נדלותי] (following Ps. 142,7), because we usually find it so in these forms; hence also נקלותי (despite 2 Sam. 6,22), in order to emphasize the inner rhyme visually. S. Joseph (*l. c.*, p. 300) would like to write נקלותי, but then ונדלותי (Ps. 116,6) would also have to be preferred, as in Kämpf, *Nichtandal. Poesie*, II, 226.—[לפרוד] In Edelman, *גנוני אקספרד* p. 25, the reading כפרוד 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 (ממא הנרח), is against it.
- L. 6. [ישובני] I accept this correction of Joseph.

## בך הגביר יצחק

- L. 8. *מתענגה* and *מתענגתה* refer as well to ארץ (l. 1) as to בַּח (l. 7), and there is no cause for reading in l. 7 בלבוש instead of בְּלוּשׁ (as suggested by Joseph *l. c.*, p. 189).
- L. 10. [סביביה קסות] So three manuscripts, among them the one used by Edelman; it is therefore again an error of haste when in *גנוני אקספרד*, p. 41, he prints סביבה. S. Joseph corrected the text—before

the reading of the manuscripts was known—into סְבִיבָה הַקְּסוֹת, 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 עַב in the preceding line (femin. 1 Kings, 18,44.)
- L. 48. מִעֲתָקָהּ comp. my note *ad loc.*, but it is possible that the poet wants to have it understood in the sense of עֲתָקָהּ (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 מִמְתָּקָהּ, but since this word occurs above, l. 28, in a rhyme, he tries to force upon it there a sense (לְשׁוֹן עֲצָה כְּלוֹמֵר מַחֲיֵעֵצָה) which it has nowhere else, not even in the passage Ps. 55, 15 quoted by him as proof.
- L. 56. מִחֲנִנָּה Joseph wants to read מִחֲנָה, which is possible. To emend וְגִלָּהּ into וְבָרָה I consider unnecessary; comp. הַזֶּעֶק-לִי 2 Sam. 20,4.
- L. 58. וְלִתְעַלְמָהּ without Mappik, as found in some editions of Job 28,11; other editions exhibit there וְחִתְעַלְמָהּ, but this reading would lead to misinter-

pretations, such as may be seen in Joseph, p. 196, who construes Edelmann's slips of the pen (ולחעלמיה מורקח: 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 בבין *metri causa*, after having denied in a note on the preceding page that the poem has any metre.
- L. 22. [נְהָהִים] Participle Niph'al; Joseph, p. 199, suggests נוהים (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 וּמַחִיה (probably so for וּמַחִי of the edition), by analogy with מַרְפֵּא, 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 השירה העברית

which is to appear soon; the difficulties of the verse are now removed.

- L. 65. [וַיִּקַּל] Participle, like the following וַיִּדְרֹמָה; וַיִּקַּל, as suggested by Joseph, would be a Perfect and out of place here.

## 52

## יֵדַע מִכִּאֲבֵינוּ

- L. 1. [מִכִּאֲבֵינוּ] So all the texts in keeping with Ex. 3,7; the rhyme requires מִכִּאֲבֵתֵינוּ, in which case the *Pathah furt.* of יֵדַע would not be counted metrically.

## 68

## כִּלָּה לְךָ כִּלְתָהּ

- L. 2 [חִלְתָּהּ] The ל without Dagesh, *metri causa*, as שִׁלְתָּהּ Ez. 17,7; 31,4 *et al.*
- L. 10. [וַתִּפְשֶׁה] with short syllable before the metre *Mustaf-ilun*, in spite of Halper's conclusions (*JQR.*, l. c., p. 169 and 183).

## 72

## כִּי בֵּא אֹרֶךְ

- 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. [שְׁעָשׂוּעִי] 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); יְדִידוֹת; אֵל שִׁיר 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.

הרכיז = רבי יהודה הלוי קובץ שיריו ומליצותיו י"ל ע"י אברהם  
אליהו הרכיז.

- 
- 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" 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 176 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 דוידואן 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 67).
- 37 דיואן ח"ב צד 53 סי' נ"ג (הערות צד 69).
- 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"ו.
- 58 דיואן ח"ב צד 294 סי' ע"א (הערות צד 273).
- 59 דיואן ח"ג צד 145 סי' ע"ו; 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.

## מפתח השירים על סדר הא"ב

106	ידע מכאבינו	87	אדני נגדך
127	יה שמך	136	איה אלהי אליהו
97	יודעי יגוני	103	איכה כלילת יופי
18	יום נכספה נפשי	99	אין זולתך לנאול
66	יונה על אפיקי מים	33	אך לבבי ימאן
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