

SELECTED POEMS
OF
JEHUDAH HALEVI

TRANSLATED INTO ENGLISH
BY
NINA SALAMAN

CHIEFLY FROM THE CRITICAL TEXT
EDITED BY
HEINRICH BRODY, Ph.D.



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נינה אשת ר' נתן בן מאיר שלמה



פילאדלפיה

החברה היהודית להוצאת ספרים אשר באמריקה

תש"ו

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

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

² See No. 13 in the Selection.

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

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

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

* 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. Ḥarizi, 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 לרצוח ארצך
 שיתנו ברכה בדיצך
 רוב דגן ותירוש בהקריצך
 קומם עיר בה הקצך
 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:

קריה למלך רב	יפה נוף משוש חבל
מפאתי מערב	לך נבספה נפשי
כי אונרה קדם	המון רחמי נקטר
תגוד אשר חרב	קבודך אשר נלה

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 deusive. 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 eastle 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' night 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 it is to behold
the dust of the desolate sanctuary.

1

לבי במזרח

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

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

8

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

1 Kings 5,4.

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

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

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

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

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

Gen. 32, 2,3.

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

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

Opened thy gates to face the gates of heaven.²

¹ Some editions have מַקְרָא for מַתָּה.

² See No. 6, line 32.

2

ציון הלא תשאלי

---|---|---|---|---|---
 ציון הלא תשאלי לשלום אסיריך
 דרשי שלומך והם יתר עדריך
 מים ומזרח ומצפון ותימן שלום
 רחוק וקרוב שאי מכל עבריך
 ושלום אסיר תאנה נותן רמעיז כטל-
 הרמון ונקסף לרדתם עליהרריך
 לבבות ענותך אני תנים ועת אחלם
 שיבת שבותך אני כנור לשיריך
 לבי לבית-אל ולפניאל מאד יהמה
 ולמחנים וכל פגעי טהוריך
 שם השכינה שכנה לך והיצרך
 פתח למול שער-ישחק שעריך

6

10

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

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

I Chron. 29.23. Thou art the house of royalty; thou art the
throne of the Lord, and how¹
Do slaves sit now upon thy princes' thrones?
Would I might be wandering in the places
where

Gen. 35.7. God was revealed unto thy seers and messen-
gers.

Psa. 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

Psa. 102.15. In thy stones and be tender to thy dust.

Neh. 2.3.5. Yea, more, when standing by my fathers' tombs
Gen. 23.6. I would marvel, in Hebron, over the chosen of
thy graves.

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

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

² *i. e.* east of Jordan.

וקבוד אדני לבד הִיה מאורֵךְ ואִין
 שְׁמֵשׁ וסִהר וכוֹכְבִים מאִירֵךְ
 אֶבְחַר לנַפְשִׁי לְהִשְׁתַּפֵּךְ בְּמִקוֹם אֲשֶׁר
 רוּחַ אֱלֹהִים שְׁפֹכָה עַל־בְּחִירֵךְ
 אַתָּה בֵּית מְלוֹכָה וְאַתָּה כֶּסֶף אֲדֹנָי וְאַם
 יֵשְׁבוּ עֲבָדִים עָלַי כְּסֹאוֹת נְבִירֵךְ

15

מִי־יִתְּנֵנִי מְשׁוֹטֵט בְּמִקוֹמוֹת אֲשֶׁר

נָגְלוּ אֱלֹהִים לְחֹזֶיךָ וְצִירֵךְ

20

מִי יַעֲשֶׂה־לִּי כְּנָפַיִם וְאַרְחִיק נֶדֶד

אֲנִיד לְבַתְּרִי לְבָבִי בֵּין בְּתֵרֵךְ

אֶפֶל לְאַפִּי עָלַי אֶרְצֶךָ וְאַרְצָה אֶבְיִ

נֶיךָ מֵאֵד וְאַחַנֵּן אֶת־עַפְרֵיךְ

אֶף כִּי־בְעֵמְרִי עָלַי קִבְרוֹת אֲבֹתַי וְאַשֶׁר

25

תּוֹמָם בְּחִבְרוֹן עָלַי מִבְּחַר קִבְרֵיךְ

אֶעֱבֹר בְּיַעֲרֶךָ וּכְרַמְלֶךָ וְאַעֲמֵד בְּגִל־

עֲרֶךָ וְאַשְׁתַּמְמָה אֶל־דֹּר עֲבָרֵיךְ

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

[†] Yoma 52b-53b.

הַר הַעֲבָרִים וְהַר הַהָר אֲשֶׁר־שָׁם שְׁנֵי

אֹרְזִים גְּדֹלִים מֵאֵיבֵיךָ וּמִזְרֵיךָ

30

חַיֵּי נְשָׁמוֹת אֲנִיר אֲרֻצֶּךָ וּמִמְרֻדֶּיךָ

אֲבָקֶת עֶפְרַיִם וְנִסְתֵּי צֹפֵן נְהַרֶיךָ

יִנְעַם לְנַפְשֵׁי הַלֵּד עָרִם וְיַחַף עָלַי

חֲרָבוֹת שְׁמָמָה אֲשֶׁר הָיוּ דְבִירֶיךָ

בְּמִקּוֹם אֲרוֹנְךָ אֲשֶׁר נִגְזְוּ וּבְמִקּוֹם כְּרֹד

35

בֵּיךְ אֲשֶׁר שְׁכַנּוּ חֲדָרֵי חֲדָרֶיךָ

אֲנִי וְאֲשֶׁלֶיךָ פֶּאֶר נִרְיָ וְאֶקֶב וּמִן

חֲלָל בְּאַרְצְךָ טְמֵאָה אֶתִּינֶיךָ

אֵיךְ יַעֲרֹב לִי אֶכְלֵל וְשָׁתוֹת בְּעַת אֲהִיָּה

כִּי יִסְחָבוּ הַקְּלָבִים אֶת־כַּפְיֶיךָ

40

אוֹ אֵיךְ מֵאוֹר יוֹם יִהְיֶה מִתּוֹק לְעֵינַי בְּעוֹד

אַרְאֶה בְּפִי עֲרָבִים פְּגָרֵי נִשְׁרֵיךָ

כּוֹס הַיְּנוּנִים לְאֵט הַרְפֵּי מַעֲט כִּי כָבֹד

מְלֵאוֹ קִסְלִי וְנַפְשֵׁי מִמְרוֹרֶיךָ

- Esck. 23.4. When I remember Oholah I drink thy fury,
 Isa. 51.17. And I recall Oholibah, and drain thy dregs.
 Ps. 75.9. Zion! perfect in beauty! love and grace thou
 Lam. 2.15. didst bind on to thee
 Of olden time; and still the souls of thy com-
 panions are bound up with thee.
 It is they that rejoice at thy well-being, that
 are in pain
 Over thy desolation, and that weep over thy
 ruin—
 They that, from the pit of the captive, pant
 toward thee, worshipping,
 Zeph. 2.11. Every one from his own place, toward thy
 gates;
 The flocks of thy multitude, which were ex-
 iled and scattered
 Jer. 50.6. From mount to hill, but have not forgotten
 thy fold;
 I Sam. 15.27. Which grasp thy skirts and strengthen them-
 Cant. 7.9. selves
 To go up and take hold of the boughs of thy
 palms.
 Shinar and Pathros¹—were they equal unto
 thee in their greatness?
 Can they compare their vanity² to thy
 Thummim and thy Urim?
 And with whom could they compare thine
 anointed Kings? and with whom

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

² The reference here is to religious superstition.

45 עת אִנְכֶרָה אֶהְלֵה אֲשֶׁתָּה דִמְתִּיךָ וְאִן־
 כֹּר אֶהְלִיכָה וְאִמְצָה אֶת־שְׁמִיךָ
 צִיּוֹן כְּלִילַת יָפִי אֶהְבֶּה וְחֵן תִּקְשְׁרֵי
 מֵאֵז וּבָךְ נִקְשְׁרוּ נַפְשוֹת חֲבֵרֶיךָ
 הֵם הִשְׁמַחִים לְשִׁלּוֹתְךָ וְהִכְפֹּאֲבִים
 60 עַל־שִׁמְמוֹתֶיךָ וּבְכִים עַל־שִׁבְדֶיךָ
 מְבוֹר שְׂבִי שֹׁאֲפִים נִגְרֶדְךָ וּמִשְׁתַּחֲוִים
 אִישׁ מִמְקוֹמוֹ אֲלֵי־נֹכַח שְׁעָרֶיךָ
 עָרְרִי הַמוֹנֵךְ אֲשֶׁר גָּלוּ וְהִתְפַּזְּרוּ
 מִהַר לְנִבְעָה וְלֹא שָׁכְחוּ גִרְרֶיךָ
 85 הַמְחַזְּיָקִים בְּשׁוֹלֶיךָ וּמִתְאַמְצִים
 לְעֵלוֹת וּלְאֲחוֹז בְּסִנְסַי תִּמְרֶיךָ
 שִׁנְעָר וּפְתָרוֹס הַיַּעֲרֶכּוּךָ בְּגֵר לָם וְאִם
 הִבְלָם יִרְמוּ לְתַמִּיךָ וְאוֹרֶיךָ
 אֲלֵי־מִי יִרְמוּ מִשִּׁיחֶיךָ וְאֲלֵי־מִי גִבֵּר

Thy prophets? and with whom thy ministrants,¹ and thy singers?

- Isa. 2,18. He will change, He will wholly sweep away
all the realms of idols;
- Prov. 27,24. Thy splendour is for ever, from age to age
thy crown.
- Ps. 132,13. Thy God hath desired thee for a dwelling-
place; and happy is the man
- Ps. 65,5. Whom He chooseth and bringeth near that
he may rest within thy courts.
- Dan. 12,12. Happy is he that waiteth, that cometh nigh
and seeth the rising
Of thy light, when on him thy dawn shall
break—
- Ps. 106,5. That he may see the welfare of thy chosen,
and rejoice
- Ezek. 16,55. In thy rejoicing, when thou turnest back unto
thine olden youth.

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

אֵיךְ וְאֵל־מִי לְוַיֵּךְ וְשָׂרֵיךְ 60
 יִשְׁנֶה וַיַּחֲלֶף כְּלִיל כָּל־מַמְלָכוֹת הָאֱלִיל
 חֲסִנְךָ לְעוֹלָם לְרוֹר וְרוֹר נְנִיךְ
 אֵיךְ לְמוֹשֵׁב אֱלֹהֶיךָ וְאֵשְׁרֵי אֲנוֹשׁ
 יִבְחַר יִקְרַב וַיִּשְׁפֹּן בַּחֲצֵרֶיךָ
 אֵשְׁרֵי מַחֲבֵה וַיִּנְיַע וַיִּרְאֶה עֲלוֹת 60
 אֲוֵרֶיךָ וַיִּבְקְעוּ עָלָיו שְׁחָרֶיךָ
 לְרֵאוֹת בְּטוֹבַת בַּחֲרִירֶיךָ וְלַעֲלוֹ בְּשִׁמְי־
 חֲסִדֶיךָ בְּשׁוֹבֶיךָ אֱלִי קִרְמַת נְעוּרֶיךָ:

3

TO MOUNT ABARIM

- Peace be to thee, Mount Abarim!
 Peace be to thee on every side!¹
 Within thee is gathered the chosen of mankind,
 In thee is the chosen of all sepulchres.
 If thou knowest him not, ask thou
 Of the Red Sea which was rent apart;
 And ask of the bush and ask of the mount—
 Ask of Sinai—they shall return answer unto
 thee:
 He that faithfully bore the message of God,
 Even though no man of words!
 God helping,
 I have vowed an early pilgrimage to thee.
- I Kings 5.4
 Gen. 23.6.
 Ps. 136.13.
 Jud. 5.29.
 Num. 12.7.
 Haggai 1.13.
 Exodus 4.10.
 Ps. 54.6.

¹ Play of words on עברים.

3

הר העברים

ו - - - - -

שְׁלוֹם לְךָ הַר הָעֵבְרִים
 שְׁלוֹם לְךָ מְקַלְעֵבְרִים
 בְּךָ נֶאֱסַף מִבְּחַר אֲנוֹשׁ
 וַיְהִי בְךָ מִבְּחַר קִבְרִים
 אִם־לֹא יִדְעָתְהוּ שְׂאֵל 5
 יִסּוּף אֲשֶׁר נִגְזַר גְּזָרִים
 וּשְׂאֵל סִנֵּה וּשְׂאֵל לְהַר
 סִינֵי יְשִׁיבוּךָ אֲמָרִים
 הַנֶּאֱמָן עַל־מִלְאָכּוֹת
 הָאֵל וְהוּא לֹא אִישׁ דְּבָרִים 10
 אִם הָאֱלֹהִים עֲזָרִי
 עָלַי לְשַׁחֲרֵךְ גְּדָרִים:

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 מְשַׁכְּנֹתֶיךָ יְדִידוֹת
 וְקַרְבָּתֶךָ בְּמִדְּאָה לֹא בְּחִידוֹת
 הִבִּיאֵנִי חִלּוּמֵי מִקְדָּשֵׁי אֵל
 וְשִׁדְתֵי מְלֹאכֹתָיו הַחֲמִירוֹת
 וְהַעֲוֹלָה וּמִנְהַתָּה וְנִסְכָּה
 וְסָבִיב תִּמְרוֹת עֶשֶׂן בְּבִדּוֹת
 וְנַעֲמַתִּי בְּשִׁמְעֵי שִׁיר לְיוֹם
 בְּסוּדֵיהֶם לְסֶדֶד הַעֲבֵרוֹת
 הַקִּיצוֹתֵי וְעוֹדֵי עֵמָּה אֵל
 וְהוֹדִיתִי וְלָךְ נָאָה לְהוֹדוֹת:

5

10

5

EQUIPPED FOR FLIGHT

- Wilt thou yet pursue youth after twoscore
 years and ten
 Since thy days are equipped for flight?
 And wilt thou flee from the service of God
 And long for the service of men?
 And wilt thou seek the face of many
 Ps. 111.2. And forsake the face of One sought out for
 all delight?
 Jos. 9.12. And art thou too slothful to take provision
 for thy way,
 And wilt thou sell thy portion for a mess of
 pottage?
 Prov. 30.15-16. Saith not thy soul yet unto thee, 'Enough',
 Ezek. 47.12. But reneweth her desire month by month?
 Incline from her counsel to the counsel of God,
 And turn aside from the five senses;
 And make thyself acceptable to thy Creator
 for the rest
 Of thy days which press on and hasten;
 Ps. 12.3. And seek not with a double heart for His
 favour
 Num. 24.1. And go not to meet good omens,

5

להתעופף חמשים

. --- ~ | --- ~ | --- ~
 התרדף נערות אחר חמשים
 וקמיה להתעופף חמשים
 ותבדח מעבדת האלהים
 ותכסף אל-עבדת האנשים
 ותדרש את-פני רבים ותטש
 פני אחד לכל-חפץ דרושים
 ותעצל להצטייר לדדבך
 ותמכר חלקך בגזיר עדשים
 הלא אמדה-לך עזר נפשך הון
 ותאונה תבכר לחדשים
 נטה מעל עצמה אל-עצת-אל
 וסור מעל חמשת הרנשים
 והתדצה ליצרה ביתר
 ימותיה אשר אצים וחשים
 ואליתדרש בלב ולב רצונו
 ואליתלך לה לקדאת נחשים

- But to do His will be strong as a leopard,
 Swift as a roe, and mighty as a lion.
- Ps. 46.3. And let not thine heart be shaken in the heart
 of the seas,
- Isa. 54.10. When thou beholdest mountains move and
 totter,
- Jer. 38.12. And seamen with hands limp as rags,¹
 And wise craftsmen standing dumb,²
 Which joyfully went face forward,
 But turn their backs ashamed;
 And only the ocean before thee for a haven,
 And no refuge for thee, but snares,
 And the sails quiver and shake,
 And the beams stagger and strain,
 And the hand of the wind playeth with the
 waters
- Like men lifting sheaves in the threshing;
 And now it maketh of them threshing-floors,
 And anon it maketh of them stacks of sheaves.
 When they prevail they come like lions,
 And when they faint they creep like snakes,
 The last chasing the first,
- Jer. 8.17. Like adders which will not be charmed,
 Ex. 15.10. And the mighty ship falleth like an atom by
 Isa. 33.21. the blow of a mighty one,
 Isa. 10.34.
 Ezek. 16.47.

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

² See play on words in the Hebrew text.

הִיָּה לַעֲשׂוֹת רְצוֹנוֹ עַז כְּנֹמֵר
 וְקַל כְּצָבִי וְנִבּוֹר כְּלְיָשִׁים
 וְאֶל־יְמוּט בְּלֵב יָמִים לְכַבֵּד
 וְהָרִים תִּחְזֶה מְטִים וּמְשִׁים 20
 וּמְלָחִים יְדִיָּהִם כְּמְלָחִים
 וְחֻכְמֵי הַחֲרָשִׁים מְחַרְיָשִׁים
 שְׂמֻחִים הַלְכִים נִכַח פְּנֵיהֶם
 וְשָׂבִים אֶל־אַחֲרֵיהֶם וּבְשִׁים
 וְאַקְיָנוֹס לְפָנֶיךָ לְמָנוֹס 25
 וְאִין מְבָרַח לֶךָ כִּי אִם־יְקוּשִׁים
 וְיִמוּטוּ וְיִנּוּטוּ קַלְעִים
 וְיִנּוּעוּ וְיִזוּעוּ קַרְשִׁים
 וְיִדְרֹחַ מִצַּחֲקַת בְּמִים
 כְּנִשְׂאֵי הָעֵמָרִים בְּדִישִׁים 30
 וּפְעַם תַּעֲשֶׂה מֵהֶם גְּרִנּוֹת
 וּפְעַם תַּעֲשֶׂה מֵהֶם גְּדִישִׁים
 כְּעַת הַתְּנַבְּרָם דָּמוֹ אֲרִיּוֹת
 וְעַת הַחֲלָשָׁם דָּמוֹ נְחֻשִׁים
 וְרֵאשִׁים דִּלְקוֹם אַחֲרָנִים 35
 כְּצַפְעָנִים וְאִין לֵהֶם לְחֻשִׁים
 וְצִי אֲדִיר כְּקֵט 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,¹
And women and men in desperation,¹
- Isa. 33.23. And the spirit is gone from their pilots,
And the bodies are weary of the souls,
- Gen. 36.26. There is no worth in the strength of the masts,
And no desire for the guidance of the old men;
Job 41.21. And the cedar-masts are accounted as stubble,
The fir beams as if they were reeds.
- Prov. 27.3. And the ballast of sand on the surface of the
sea is like a straw,
- Isa. 5.24. And the iron sockets are like bits of chaff,
And the people pray, each one to his holy one,
But thou turnest to the Holy of Holies,
And rememberest the marvels of the Red Sea
and the Jordan,
- Jer. 17.1. Which are graven upon all hearts.
- 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-
inations² of unclean hearts
He recallecth for thee the merit of the saintly
fathers.

¹ See play on words in Hebrew text.

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

וְהִתְדָּוּן וְהַנֶּסֶם נְחָלָשִׁים
 וְהַתְּבָה וְקִנְיָה נְבָכִים
 40 כְּתַחֲתִים שְׂנִים כְּשֵׁלָשִׁים
 וּמִשְׁכֵּי הַחֲבָלִים בְּחֲבָלִים
 וְנָשִׁים וְאֲנָשִׁים נְאֲנָשִׁים
 וְרוּחַ חֲבָלָה מִחֲבָלֵיהֶם
 וְקִצּוֹ הַנְּזִיזוֹת בְּנִפְשֵׁים
 45 וְאִין יִתְרוֹן לְחֹזֶק הַתְּרָנִים
 וְאִין חֲמֻדָּה לְמַחֲבָלַת יִשְׁיָשִׁים
 וְנִחְשְׁבוּ לְקֶשֶׁת תְּרָנֵי אֲרָזִים
 וְנִהְפְּכוּ לְקִנְיִם הַבְּרוּשִׁים
 וְנִטָּל חוֹל בְּנֵב הַיָּם כְּתִבָּן
 50 וּבְרָזְלֵי אֲדָנִים כְּבִשְׁשֵׁים
 וְעַם יִתְפַּלְלוּ כְּלֵאִישׁ לְקִדְשׁוֹ
 וְאֵת פְּנֵה לְקִדְשׁ הַקִּדְשִׁים
 וְתִזְכְּרֵן מִפְּלֹאוֹת יַם־סוּף וְיִדְדוּן
 אֲשֶׁר עַל־כָּל־לְכָבוֹת הֵם חֲרוּשִׁים
 55 תִּשְׁבַּח לְמִשְׁבִּיחַ שְׁאוֹן יָם
 כְּעַת שִׁיגְדָשׁוּ מִיְמֵי רַפְשִׁים
 וְתִזְכְּדוּ־לוֹ וְנֹת לְבוֹת טַמְאִים
 וְיִזְכְּרֵ־לָךְ וְכוֹת אֲבוֹת קִדְשִׁים

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

Ps. 107, 29-30.
 1 Sam. 30, 16.

Then in a moment the waves are stilled,
 Like flocks spread abroad upon the field;
 And the night, when the sun hath come down
 the steps

Ps. 45, 14
 Ex. 39, 13.

Of the starry host, captained now by the moon,
 Is like an Ethiopian woman in raiment of gold
 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,

Ps. 89, 10.

And the sea appeareth as a firmament—²
 Then are they two seas bound up together;
 And between them is my heart, a third sea,
 Lifting up ever anew my waves of praise.

¹ Names of tribes of Levitic singers in the Temple.

² כְּעֵיט 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 נִזְרָאוֹתָיו כִּי תַחֲדָשׁ
 לִפְנֵי שִׁיר מַחֹל מַחֲלִים וּמוֹשִׁים 60
 וַיֵּשֶׁב הַגְּשָׁמוֹת לִפְנֵי
 וַיַּחֲיוּ הַעֲצָמִים הַיְבֵשִׁים
 וַרְנַע יִשְׁתַּקּוּ נְלִים וַיִּדְמו
 עֲדָדִים עַל־פְּנֵי אֶרֶץ נְטָשִׁים
 וְהַלֵּיל קָבֹא שָׁמֶשׁ בְּמַעְלוֹת 65
 צָבָא מְרוֹם וְעָלִיו שַׁר חֲמָשִׁים
 כְּבוֹשִׁית מְשַׁבְּצוֹת זָהָב לְבוֹשָׁה
 וְכַתְּכָלֶת בְּמִלְאֵת נְבִישִׁים
 וְכוֹכָבִים בְּלֵב הַיָּם נְבָכִים
 כְּנָרִים מְמַעֲוֹנִיהֶם נְרוֹשִׁים 70
 וְכַדְמוֹתָם בְּצִלְמָם יַעֲשׂוּ אֹזֶר
 בְּלֵב הַיָּם בְּלִהְבוֹת וְאֲשִׁים
 פְּנֵי מַיִם וְשָׁמַיִם עֲדִיָּים
 עֲדִי לֵיל מְטַהֲרִים לְטוֹשִׁים
 וַיִּם דּוֹמָה לְרִקִּיעַ בְּעֵינוֹ 75
 שְׁנִיָּהֶם אֲזוּ שְׁנֵי יָמִים חֲבוּשִׁים
 וּבִינוֹתָם לְכָבִי יָם שְׁלִישִׁי
 בְּשׂוֹא גְלִי שְׁבַחֵי הַחֲדָשִׁים:

6

FOR THE SAKE OF THE HOUSE OF OUR
GOD

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

- Cant. 5.5. Thy words are compounded of sweet-smelling myrrh
And gathered from the rock of the mountains of spice,
And unto thee and the house of thy fathers belong precious virtues
Whereunto praises fail to attain.
Thou comest to meet me with sweet speeches,
But within them lie men in wait bearing swords—
- Is. 33,12. Words wherein stinging bees lurk,²
A honeycomb prickly with thorns.
- 11 Sam. 5,6,8. If the peace of Jerusalem is not to be sought
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.

² Note the play on the words דְּבָרַיִם and דְּבָרָיִם.

6

למען בית אלהינו

חשוכת המשורר לאדם סכתב לו חוכחה על חשוקתו ללכת לארץ ישראל

⋮ --- ~ | --- ~ | --- ~

דְּבַרְיָךְ בְּמִזְרָח עֶבֶד רְקֹנָחִים

וּמִצְוֵי הַבְּרִי הַמִּזְרָח לְקָחִים

וְלֶךְ וּלְבֵית אֲבֹתֶיךָ חֲמִדוֹת

אֲשֶׁר יִלְאוּ לְהַשִּׁיבֵם שְׂבָחִים

פְּנֹשֶׁתַי בְּמִדְּבָרִים עֲרָבִים

5

בְּתוֹכָם אֲרָבִים נִשְׁאֵי שְׁלָחִים

דְּבָרִים אֲרָבוּ תוֹכָם דְּבָרִים

וְתוֹךְ יַעֲרַת דְּבַשׁ קוֹצִים כְּסוּחִים

וְאִם כִּי־לֹא שְׁלוֹם שְׁלָמִים יִבְקֹשׁ

בְּעוֹדָה מְלֵאָה עוֹרִים וּפְסָחִים

10

לְמַעַן בֵּית אֱלֹהֵינוּ נִבְקֹשׁ

שְׁלוֹמָהּ אוֹ בְּעַד רַעִים וְאֲחִים

וְאִם כִּדְהוּא כְּדְבָרֶיכֶם רְאוּ חֲטָא

עָלַי כְּלִי־כְרָעִים נִגְדָה וְשָׁחִים

וְחֲטָא הוֹרִים שְׂכִנְוָה כְּגִרִים

15

וְקִנְוֵי שָׁם לְמַתִּיָּהֶם צְרִיחִים

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 sanetuaries 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;

ותהו מעשה אבות חנטים
ופגד ידם אלי ארצה שלוחים
והיו בעבודה נאנחים
והארץ מלאה נאלחים 20
ולריק מבחות אבות בנויים
ולשוא קרבו שם הזבחים
הטוב שיהיו מתים זכורים
והארון והלחות שכוחים
נשחד את מקום שחת ודמה 25
ונטש את מקור חיי נצחים
הלנו נחלה רק מקדש־שיראל
ואיך נהיה להד קדשו שכחים
היש לנו במזרח או במערב
מקום תקנה נהי עליו בטוחים 30
אבל ארץ אשר מלאה שעדים
לנגדם שערי־שחק פתוחים
כהד סיני והברמל ובית־אל
ובתי הנביאים השלוחים
וכסאות כהני כסא אדני 35
וכסאות המלכים המשחים
ולנו גם־לכנינו ועדה

- Isa. 13.21. And though wild beasts abide in her, and doleful creatures,
Was it not so she was given of old to the fathers—
All of her the heritage of thorns and thistles?
- Gen. 13.17. But they walked through the length and the breadth of her
As one walketh in an orchard among the green boughs,
I Chron.29.15. Though they came as strangers and sojourners, seeking
Gen. 23.4. But burial place and a lodging there, like wayfarers.
And there they walked before the Lord
And learnt the straight paths.
And they said that here arise the shades
And those who lie under the bars of earth come forth,
And that here the bodies rejoice,
And the souls return to their rest.
- Prov. 22.5. See now, yea see, my friend, and understand
And turn aside from the lure of thorns and snares,
And let not the wisdom of the Greeks beguile thee,
Which hath no fruit, but only flowers—
Or her fruit is, that the earth was never outstretched
- Isa. 40.22. Nor the tents of the sky spread out,
Nor was any beginning to all the work of creation
Nor will any end be to the renewal of the months.¹

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

ואם ציִים שְׁכֹנָה וְאָחִים
 הֲלֹא כֵן נִתְּנָה קָדָם לְאַבֹת
 וְכָלָה נִחְלַת קוֹצִים וְחָחִים 40
 וְהֵם מִתְּהַלְכִים אַרְכָּה וְרַחֲבָה
 כַּמִּתְהַלֵּךְ בְּפִרְדֵּס בֵּין צְמָחִים
 וְהֵם זָרִים וְתוֹשָׁבִים וְדָרְשִׁים
 מְקוֹם קִבְר וּמְלוֹן שֵׁם בְּאֲרָחִים
 וְשֵׁם הַתְּהַלְכוּ לְפָנַי אֲדָנִי 45
 וְלָמְרוּ הַשְּׁבִילִים הַנִּכְחִים
 וְאָמְרוּ כִּי־רָפְאִים שֵׁם יְקוּמוּן
 וַיֵּצְאוּ שֹׁכְבִים תַּחַת בְּרִיחִים
 וְכִי שֵׁם תַּעֲלִיזָה הַגְּזִיזוֹת
 וְתִשְׁבְּנָה נִפְשוֹת לְמַגּוּחִים 50
 רָאָה נָא גַם־רָאָה דוֹדִי וְהִבֵּן
 וְסוּר מִמּוֹקְשִׁים צָנִים וּפְחִים
 וְאַל־תִּשְׁאַף חֻקְמַת יוֹנִית
 אֲשֶׁר אֵין־לָהּ פְּרִי כִי אִם־פְּרִחִים
 וּפְרִיָּהּ כִי אֲדַמָּה לֹא רְקוּעָה 55
 וְכִי לֹא אֲהַלִּישְׁחַק מִתּוֹחִים
 וְאֵין רֵאשִׁית לְכָל־מַעֲשֵׂה בְּרֵאשִׁית
 וְאֵין אַחֲרִית לְחֵדוֹשׁ 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.
- ud. 5.6. Wherefore, then, should I seek me out crooked
ways,
And forsake the mother of paths?

שִׁמְעֵ דְבַרֵּי נְבוּנִיָּה נְבָכִים
 בְּנֵי־יָם עַל־יְסוֹד תְּהוּ וְטִיחִים 60
 וְחָשׁוּב לְךָ בְּלֵב רִיקָם וְנִעוּר
 וּפֶה מְלֵא בָרֵב שִׁינִים וְשִׁחִים
 וְלִמְדוּתָהּ אֲבָקֶשׁ לִי אֲרָחוֹת
 עֲמֻלְקָלוֹת וְאֶעֱוֹב 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

וְיִאחֲזֵנִי לְנֹדְדִים רָעַד

יּוֹם נִכְסְפָה נַפְשִׁי לְבֵית הַנֹּעַד

וְיִאחֲזֵנִי לְנֹדְדִים רָעַד

סָבַב נֹדֶל-עֶצָה עֲלֵילוֹת לְנֹדֶד

וְאִמְצָאָהּ לְשִׁמוֹ בְּלִבִּי סֶעַד

עַל-יֵבֶן אֲנִי מִשְׁתַּחֲוֶה אֱלֹוֹ בְּכָל-

מִסֵּעַ וְאֲדַנּוּ עָלַי כָּל-צָעֵד:

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

יפה נוף משוש תבל קריה למלך רב

לך נבספה נפשי מפאתי מערב

המון רחמי נקמר כי אוקרה קדם

כבודך אשה נלה ונוך אשר חרב

ומריחני על- כנפי נשרים עד

ארנה כדמעתי עפרך ויתערב

ך רשתיד ואם מלכך אין כך ואם במקום

צרי נלעדרך נחש שרף ונס עקרב

הלא אתי אבניך אחנו ואשקם

וטעם רנביך לפי מדבש יערב:

8

10

9

ON THE SEA.

I

Isa. 44.27.

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

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

9

משבריים

I

אֱלֹהֵי אֵל תִּשְׁבֵּר מִשְׁבְּרֵי יָם
 וְאֵל־תִּתְּאֵמֶר לְצוֹלֹת יָם חֲרָבִי
 עֲדֵי אֹדֶה חֲסִדֶיךָ וְאֹדֶה
 לְנִלְי יָם וְרוּחַ מַעֲרָבִי
 יִקְרְבוּ מְקוֹם עַל אֶהְבְּתֶךָ
 וּמַעְלֵי יִסִּירוּן עַל עֲרָבִי
 וְאִיךָ לֹא־יִתְּמוּ לִי מִשְׁאֲלוֹתֵי
 וּבְךָ אֶבְטַח וְאַתָּה הוּא עֲרָבִי:

10

ON THE SEA.

II

Hath the flood come again and made the
world a waste.

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

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

Isa. 50,11. Have they all come to an end and lain down
in sorrow?¹

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

And the desert itself would be sweet.

But I look on every side and there is nothing

But only water and sky and ark,

Job 41,23-24. And Leviathan making the abyss to boil,

So that one deemeth the deep to be hoary.

And the heart of the sea concealeth the ship

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

And the sea rageth and my soul exulteth—

For to the sanctuary of her God she draweth
near.

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

10

משברי ים

II

הָבֵא מְבוּל וְשֵׁם תִּבְל חֲרָבָה
 וְאִין לְרֵאוֹת פְּנֵי אֶרֶץ חֲרָבָה
 וְאִין אָדָם וְאִין סִיָּה וְאִין עוֹף
 הַסֶּף הַכֹּל וְשָׁכְנוּ מֵעֲצָבָה
 וּבְרֵאוֹת הַיָּם וְשֹׁחָה לִי מְנוּחָה
 וְאֶרֶץ הַעֲדָבָה לִי עֲדָבָה
 וְאֲשֻׁנִיחַ לְכָל־עֵבֶר וְאִין־כָּל
 אֲבָל מַיִם וְשָׁמַיִם וְתִבְה
 וְלֹוֹתֵן בְּהַרְתִּיחוּ מִצֹּלָה
 וְאֲחֻשֵׁב כִּי תְהוּם יִחְשַׁב לְשִׁיבָה
 וְלֵב הַיָּם יִכְחַשׁ בְּאֵינָה
 כְּאֵלוֹ הֵיא בְּיַרְדֵּי־הַיָּם וְגִבָּה
 וַיִּם יִזְעַף וְנִפְשֵׁי תִעְלֹזוּ כִּי
 אֲלֵי מִקְדָּשׁ אֱלֹהֶיהָ קָדְבָה:

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,
 And maketh the abyss to seethe like a pot,
 Yea, turneth the sea into a pot of burning
 ointment;

And when the ship from Kittim cometh to
 the sea of the Philistines

And the Hittites come down to the stronghold;
 And when creatures press upon the ship
 And sea-monsters watch for food,

And there is a time of trouble as of one that
 bringeth forth her first child, when children

Job 41,23.

Num. 24,24.

II Kings 6,9.

Jer. 4,31.

II

משברי ים

III

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

לך נפשי בטוֹחָה או חֲרָדָה

לך מִשְׁתַּחֲוֶה תְּמִיד וּמוֹדָה

בְּךָ אֲשַׁמַּח בְּיוֹם אֲנַע וְאֲנוֹד

וְלֶךְ אוֹדָה בְּכָל־יְנִיעָה וְנִידָה

וּבִפְרֵשׁ הַסְּפִינָה לְעֵבֶר בִּי

8

בְּנַפְסִים כְּכַנְפֵי הַחַסִּידָה

וְעַת תְּהִים תְּהוֹם תְּחַתִּי וְתַגְהֹם

כְּאֵלוֹ מִקְדָּךְ בִּי הִיא לְמִדָּה

וּמִרְתִּים כְּסִיד אֶת־הַמְצוּלָה

וַיִּם תְּשִׁים בְּמַרְקָחָה יְקוֹדָה

10

וְצִים בְּתִים בְּבוֹאֵם יִם פְּלִשְׁתִּים

וְהַחַתִּים נַחְתִּים בְּמַצוּדָה

וְהַחַיִּוֹת בְּהֶרְפֵּם לְאֲנִיוֹת

וְתַנְיִים מְצַפִּים לְסַעוּדָה

וְעַת אָרָה כְּמִבְכִּירָה וּבְנִים

15

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

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

עֲרִי מִשְׁפֵּר וְאִין כַּח לְלִדָּה
 וְאֵלוֹ אַחְסֵר מֵאֵכֶל וּמִשְׁמָה
 נְעִים שְׂמֵךְ בְּפִי אֲשִׁים לְצִדָּה
 וְלֹא אֲדַאֵג עֲלֵי קִנְיִן וּבְנִינִן
 וְלֹא עֲלֵהוֹן וְלֹא עֲלֵכָל־אֲבָהָה 20
 עֲרִי כִי אֲטָשָׁה יוֹצֵאת חֲלָצִי
 אַחֹת נִפְשִׁי וְהִיא לִי רַק יְחִידָה
 וְאֲשַׁכַּח אֶת־בְּנֵהּ פֶלַח כְּבָדִי
 וְאִין לִי בַלְעָרִי וְזָכְרוּ לְחִידָה
 פָּרִי מְעִי וְיִלְדֵי שַׁעֲשׁוּעֵי 25
 וְאִידֵךְ יִשְׁכַּח יְהוֹדָה אֶת־יְהוֹדָה
 וְנָקַל זֹאת לְנֹדֵד אֶתְּבַחֲךָ
 עֲרִי אֲבֹא שְׁעָרֶיךָ בַתּוֹדָה
 וְאֲנֹדֵד שֵׁם וְאֲחָשֵׁב אֶת־לִבִּי
 עֲלֵי מוֹבַחֲךָ עוֹלָה עֲקוֹדָה 30
 וְאֲמִן אֶת־קְבוּרָתִי בְּאֶרְצֶךָ
 לְמַעַן תִּהְיֶה לִי שֵׁם לְעַדָּה:

12

ON THE SEA

IV

TO THE WEST WIND

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

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

Pa. 135.7.

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

Cant. 1.13.

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

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

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

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

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

Jer. 1.13.

Until he maketh its heart like a seething pot.

¹ Note the play on the three meanings of the word **דָּרָךְ**.

12

משברי ים

IV

לעמח רוח מערבית

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

וְהָרוּחַ צָדַד מֵעֵדָב רָקוּחַ
 הַנֶּדֶד בְּכַנְפָיו וְהַתְּפוּחַ
 מְאֹאֲצוֹת הֶרְקְלִים מוֹצֵאָה
 כִּי אֵינָהּ מְאֹאֲצוֹת הַרוּחַ
 כַּנְּפֵי דָדוּד תְּנִיף וְתַקְדֵּא לִי דָדוּר 5
 וְכַמְרֵי דָדוּר מוֹהֲצָדוּד לְקוּחַ
 מְהַנְכַסְפוּ לָךְ עִם אֲשֶׁר בְּגִלְלָךְ
 רָקְבוּ בְּגַב הַיָּם עָלֵי גַב־לוּחַ
 אֶל־נָא תִרְפָּה גֵדֶךָ מוֹהֲאָנִי
 כִּי יַחְנֶה הַיּוֹם וְכִי יִפּוּחַ 10
 וְדַקַּע תְּהוּם וְקַרַע לִבִּב יָמִים וְנַע
 אֶל הַדְּבִי־קֶדֶשׁ וְשֵׁם תְּנוּחַ
 וְנֶעֱד בְּקַדִּים הַמְּסַעֵד יָם עֲדֵי
 יָשִׁים לִבִּב הַיָּם כְּסִיד 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.

15
מִהֲדַיְעָשָׂה אָסוּר בְּיַד הַצּוֹר אֲשֶׁר
פַּעַם יְהִי עֲצוֹר וְעַתְּ שְׁלוֹחַ
אֵךְ סוֹר שְׂאֵלְתִי בְיַד מְרוֹם וְהוּא
יֹצֵר מְרוֹם הַרִים וּבְרֵא רִוְחַ:

13

ON THE SEA

V

My desire for the living God hath constrained
me

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

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

And that I weep not for the orchard which I
planted

And watered, and my green shoots that
prospered;

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

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

And that I have all but forgotten the house
of prayer

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

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

13

משברי ים

V

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

הַצִּיקְתָּנִי חֲשׂוֹקְתִי לְאֵל חִי
 לְשַׁחַר אֶת־מְקוֹם פְּסָאוֹת מְשִׁיחִי
 עָדִי כִי־לֹא נָטַשְׁתָּנִי לְנִשְׁק
 בְּנֵי בֵיתִי וְאֶת־רַעִי וְאֶחָי
 וְלֹא אֶבְכֶּה עָלַי פְּרָדִם נִטְעָמִיו 5
 וְהִשְׁקִיתִיו וְהִצַּלְיָחוּ צָמְחִי
 וְלֹא אֶזְכֹּר יְהוּדָה וְעַזְרָאֵל
 שְׁנֵי פְרָחֵי יְקָר מִבְּחַר פְּרָחֵי
 וְאֶת־יֶצְחָק אֲשֶׁר כִּבֵּן חֲשַׁבְתִּיו
 יְבוּל שְׁמֵשִׁי וְטוֹב נֶרֶשׁ יֶרְחִי 10
 וְכַמְעַט אֲשַׁכְּחָה בֵּית הַהֶפְלָה
 אֲשֶׁר הָיוּ בְּמִדְרָשָׁיו מְנוּחִי
 וְאֲשַׁכַּח תַּעֲנוּגֵי שִׁבְחָתִי
 וְהִרְרַח מוֹעֲרִי וְכַבֹּד פְּסָחִי
 וְאֶתֵּן אֶת־כְּבוֹדִי לְאַחֵרִים 15
 וְאֶעֱזֹב לְפָסִילִים אֶת־שִׁבְחִי

I have exchanged mine abode for a shadow of
shubs,
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,¹
But have set my paths in the heart of the
seas—
To the end that I may find the footstool of
my God,
And there pour out my soul with my thoughts,
And stand at the threshold of His holy
mount and set open
Towards the doors of Heaven's gates, my
doors,
And suffer my spikenard to flower by the
waters of Jordan,
And put forth my shoots by Siloah.—
The Lord is with me. How shall I fear or
dread,
Since the angel of His mercy beareth my
weapons?
I shall praise His name while yet I live,
And thank Him unto all eternity.

¹ In forced servility to man.

הַמִּירוֹתַי בְּצַל שִׁיחִים חֲרָרִי
 וּבְמִשְׁכַּת סֶבֶךְ חֶסֶן בְּרִיחִי
 וּנְפֹשִׁי שֶׁבְעָה רֵאשִׁי בְּשָׁמִים
 וְרִיחַ נִעְצוּץ שְׁמַתִּי רִקְחִי 20
 וְחֲדַלְתִּי הַלֹּךְ עַל-כַּף וְעַל-אַף
 וְנִתְתִּי בְּלֵב יָמִים אֲרָחִי
 עֲרִי אֲמַצָּא הַרוּם רִנְלִי אֱלֹהֵי
 וְשָׁמָּה אֲשַׁפְּכֶה נַפְשִׁי וְשִׁיחִי
 וְאֶסְתַּוֵּפֶף בְּהַר קֹדְשׁוֹ וְאֶקְבִּיל 25
 לַפְתַּחַי שְׁעַר יִשְׁחַק פִּתְחִי
 וְאֶפְרִיחַ בְּמִי יִרְדּוּ נִרְדִּי
 וְאֲשַׁלֵּיחַ בְּשַׁלַּח שְׁלַחִי
 אֲדַנֶּי לִי וְאֵיךְ אֵיךְ אֶפְחַד
 וּמִלֵּאךְ רַחֲמָיו נִשְׂא שְׁלַחִי 30
 אֲהַלֵּל אֶת-שְׁמוֹ מִדֵּי חַיּוֹתַי
 וְאוֹרְנוּ עֲרֵי נֶצַח נֶצְחִי:

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

אִמְר בְּלֵב יָמִים לְלֵב רִגְוֹ
 חָרַד מְאֹד כִּי־נִשְׂאוּ דְבָרִים
 אֲסִי־תֵאֱמַן בְּאֵל אֲשֶׁר עָשָׂה
 הַיָּם וְעַד־נִצַּח שְׁמוֹ קָיָם
 אֶל־יַחַר־יְדֵה יָם בְּשׂוֹא נְלִיו
 כִּי־עֲמֹד הַשָּׁם גְּבוּל לַיָּם:

15:

ON THE SEA

VII

- Nabum 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
midst of thee, O Jerusalem!
- Ps. 116,19.

15

משברי ים

VII

אָצַעַק בְּלֵב נֶמֶס וּפִיק בְּרַבִּים
 לְאֵל וּחִלְחֵלָה בְּכָל־מִתְנַיִם
 יוֹם תִּפְשֵׁי מְשׁוֹט תִּמְהִים לְתַהוֹם
 נִם חֲבָלִים לֹא יִמְצְאוּ יָדַיִם
 אֵיךְ לֹא־אָהִי בֶן וְאֲנִי עַל־נֵב אֲנִי
 תְלוּי בִּבְיִן מַיִם וּבִין שָׁמַיִם
 אֲחוֹנ וְאֲנוּע וְנִקֵּל זֹאת עֲדֵי
 אֲחוֹנ בְּתוֹכְכִי יְרוּשָׁלַיִם:

6

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.

1 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,¹
 Upon no floor, with no four cubits of earth,¹
 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.

¹ The minimum amount required for burial.

16

משברי ים

VIII

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

קראו עלי בנות ומשפחות
 שלום ועל־אחים ועל־אחות
 מאת אסיד תקנה אשר נקנה
 לים ושם רוחו ביד רוחות
 דחוי ביד מערב ליד מזרח 6
 זה יעבר לנחות וזה לרחות
 בינו ובין מות כפושע אך
 בינו ובניו מעבה לוחות
 קבור בתינו בארון עץ לא 10
 קרקע ולא אך בע ולא פחות
 יושב ואין לעמד עלי רגליו
 שכב ואין רגליו משלחות
 חלה וידא מפני נזים
 גם מפני לסטים ומרוחות
 חבל ומלח כל־בני פדחה 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
 לירעים רק ירעים לשחות
 יתעצבו רנע לזאת פני
 איך יעלו הלב והטחות
 עד אשפכה נפשי בחיק האל
 נכח מקום ארון ומזבחות
 אנמל 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
 Upon the streets where the Divine Presence
 passed through
 To seek the blood of the covenant upon the
 doorposts,
 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,
 And thence were carven the corner stones of
 the people of the Lord.

17

כבוד למצרים

דָּאָה עֲדִים וְהַתְּבוּנָה פְּרוּזוֹת
 אֲשֶׁר הָיוּ לְיִשְׂרָאֵל אֲחֻזּוֹת
 וְתָן כְּבוֹד לְמִצְרַיִם וְהַקֵּל
 פְּעֻמֶיךָ וְאֶל־תִּדְרֹךְ עֲזוּזוֹת
 בְּחֻצוֹת עֲבָרָה בָּם הַשְׂכִּינָה 6
 לְבַקֵּשׁ דִּם־בְּדִית עַל־הַמּוֹזוֹת
 וְעֲמוּד אֵשׁ וְעֲמוּדֵי עֲנָנִים
 וְעֵינֵי כָל מְצַפּוֹת בָּם וְחֻזּוֹת
 וּמִשֶּׁם חָצְבוּ בְּעֵלֵי בְּדֵית־אֵל
 וּפְנוֹת עִם־אֲדֹנָי שֵׁם גְּדוּזוֹת: 10

18

REFUSAL TO TARRY IN EGYPT

- Praise, above all cities; be unto Egypt
 Whither came first the word of God.
- Psa. 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

~~~~~  
 למצרים עלי כליעיד תהלה  
 אשר היה דבר אל שם תחלה  
 ושמה נטעה גפן בחורה  
 והיו אשכלתיה סגלה  
 ושם נולדו שלוחי אל והיו  
 שלוחי אל כבין חתן וכלה  
 ושם ירד כבוד האל והלך  
 בעמוד אש וענן וחתלה  
 ושמה נעשה קרבן ארני  
 ונתן דם־ברית ויהי נאלה 10  
 ושמה מעמר משה להעתיד  
 ואין מעמר כמורה לתפלה  
 וישאל למצרים ואשור  
 שלישיה ובינותם מסלה  
 ומזבח לאל היה בתוכה 15  
 לרזום את־שמו עלי־כ־תהלה

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

Lam. 4.2.  
Gen. 13.10.

Even her river is of the rivers of Eden,  
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 בהודו זכרו ממלא  
 וגם מנהר יערן ונהרה

וטוב ארצה בנרערן מסלא 20

חקרנוה וכוהיא אך לבבי  
 ימאן למרפים על נקלה

וארע כי שכניה גטתהשם  
 בארמ לחל אלון ואלה

ועם שלם וציון היא בארמ 25

ושם תורה ושמה הנרלה

מקום הרין מקום הרחמים שם  
 ושם יחל אנוש לשכר פעהלה

ותר נקרא לאל הר נחלתו

והפרישו להקרישו כחלה 30

ויברד מקרשתה לבבל

ומצרים .....

אכל איש יעלה מפל 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 *וַיֵּרָד* in line 31, and supplies in line 32 the words: *בְּמִצְרַיִם בָּהּ מְעִילָה*. 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.

|                                        |    |
|----------------------------------------|----|
| וְלָמָּה יִלְעָגוּ עָלַי מְלִיצִים     | 35 |
| וְלָמָּה אֶהְיֶה לָהֶם לְמַלְאָה       |    |
| אֲשֶׁר אִם הֵם בְּדַת־אֵל מְאֻמִּינִים |    |
| אֲדַיְנָמוּ בְּתוֹרַת הַקְּהֵלָה       |    |
| וְאִם-לֹא יֵאֻמְיֵנוּ הֵן מְחִיצָה     |    |
| וְאִין בִּינֵי וּבִינֵיהֶם 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,

Psa. 48,3. And come to the sides of the north, the  
beautiful height,

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

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

19

מדברי נף

-----

צַנְפִּי זָמַן אֶל מְדַבְּרֵי־נֶף  
 אָמַר לְזָמַן יִטְלֹטֵל עוֹד וְיִצְנֶף  
 עָדִי כִּי־אֲחִיזָה מְדַבֵּר יְהוּדָה  
 וְאָבֵא יִרְבְּתִי צְפוֹן יִפֶּה נֶף  
 וְאֶעֱטָה שֵׁם יְקָר מִשֵּׁם אֱלֹהֵי  
 וְאֶלְבֵּשׁ אֶחֱפָאָר קָדְשׁוֹ וְאֶצְנֶף:

## IN THE PATHS OF THE ARK

## 20

Turn aside with me to Zoan, to the Red Sea,  
to Mount Horeb.

I will go round unto Shiloh to the heap of  
the ruined shrine,

And will get me along in the paths of  
the Ark of the Covenant,

Until I taste the dust of its hiding place  
that is more sweet than honey,

And I see the habitation of that beautiful  
one who hath forgotten her nest,

Since the doves be driven away, and ravens<sup>1</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>1</sup> עֲרַב—Raven or Arab.

20

## מסעי ארון הברית

|                          |                              |
|--------------------------|------------------------------|
| וַיִּסְסֹף וְהָד חָרָב   | נָטָה בִּי אֱלֹהֵי צִעֵן     |
| וְאֶל־תֵּל דְּבִיד חָדָב | וְאָטַב אֵלַי שִׁילָה        |
| אֲרוֹן הַבְּרִית עֲדֵכִי | וְאֶלֶף אֵלַי מִסְעֵי        |
| אֲשֶׁר מִדְּבַשׁ עֲדָב   | אֶל־חֶף עֶפֶר קִבְרוֹ        |
| אֲשֶׁר שָׁכַחָה קִנְיָה  | 5 וְאֶרְאֶה גְנוּה נְאֻמָּה  |
| וְשָׁכְנוּ בְּנֵי עֲדָב  | וְנִרְשׁוּ בְּנֵי יוֹנָה     |
| דָּוָה וְנִכְאָבָה       | עַל־יְזֹאת מְאֹד נִפְשֵׁי    |
| בְּקֶד לַעַת עֲדָב       | כִּי שָׁב בְּחֻטְאֹתַי       |
| וַיִּכְסֹּף לְהַר הַמֹּד | לִבִּי מְאֹד יִקְלָה         |
| נֶפֶשׁ בְּחוּךְ קָדָב:   | 10 כְּאֲשֶׁר תָּאוּ לְשִׁכְן |

## 21

## ON THE NILE

My God, the wonder of Thee is astir from  
age to age:

Isa. 38.19.

From the mouth of father to children no falsehood  
could be told.

And here is the Nile for witness, that Thou  
hast turned it into blood,

Not by magic nor by divination nor by enchantment,

But by Thy name, by the hand of Moses  
and Aaron,

And the staff which was turned into a serpent.

O be a help unto the servant who hath faith  
in Thee,

And who hasteth to behold the places of Thy  
wonder.



## 21

## זוה היאור לעד

⋮ --- ~ | --- ~ ~ | --- ~ ~

אֱלֹהֵי פִלְאָף דְּזֹר דְּזֹר יְרַחֵשׁ  
 וּמְפִי אָב לְבָנִים לֹא יִקְחֵשׁ  
 זֶה הַיְאוֹר לְעַד כִּי יִדַּם הַפְּקִתוֹ  
 בְּלֹא לְהֵט וְלֹא קָסַם וְנָחַשׁ  
 אֲבָל שְׁמֵךְ בְּיַד־מִשָּׁה וְאַהֲרֹן  
 וְהַמָּטָה אֲשֶׁר־נָהַפְּדָה לְנָחֵשׁ  
 הִיָּה עֶזְרָ לְעַבְדֵי הָאֱמִיּוֹן בְּךָ  
 וְלִרְאוֹת אֶת־מְקוֹמוֹת פִּלְאָף חָשׁ:

22<sup>\*</sup>

## 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

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

|                      |                       |    |
|----------------------|-----------------------|----|
| היוֹתם חֲדָרִים      | הַיּוֹכְלוּ פָּנָיִם  |    |
| בְּכַנְפֵי נְשָׂרִים | לְלִבּוֹת קְשׁוּרִים  |    |
| וְכָל־מְאֻנְיוֹ      | לְאִישׁ קֶץ בְּחַיּוֹ |    |
| בְּמִבְחַר עֲפָרִים  | לְגַלְל לְחַיּוֹ      |    |
| וְרָמְעוּ בְּמוֹרֵד  | וּפָחַד וְחָרַר       | 8  |
| וּלְתוֹר עֲבָרִים    | לְהַשְׁלִיךְ סִפְרָד  |    |
| וּלְרֹדֵף בְּצִיּוֹת | וּלְרַכֵּב אֲנִיּוֹת  |    |
| וְהִרְרֵי נְמָרִים   | מְעַנּוֹת אֲרִיּוֹת   |    |
| וּבָחַר גְּדָרִים    | וּנְעַר בְּדָרִים     |    |
| וְשָׁכַן חֲרָרִים    | וּנְטַשׁ חֲדָרִים     | 10 |
| זְאֵבֵי יַעֲרִים     | וּמְצָאוּ בְּעֵינָיו  |    |
| בְּעֵינֵי נְעָרִים   | בְּחֵן הַבְּתוּלוֹת   |    |
| לְשָׂרִים וְנַגְנִים | וְחָשַׁב יַעֲנִים     |    |
| שְׂרָקוֹת עֲדָרִים   | וְשִׁאֲנַת בְּפִירִים |    |

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

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

|                         |                          |    |
|-------------------------|--------------------------|----|
| בְּמוֹקְרֵי אֲלֵעִי     | וְשֵׁם שֶׁשְׁשׁוּעֵי     | 15 |
| כִּפְלֵנִי יְאֲרִים     | וּפְלֵנִי דְמַעֵי        |    |
| וַיֵּרֵד בְּקַעֲוֹת     | וַיַּעַל וּבְעֹת         |    |
| וְשֵׁלֵם נְדָרִים       | לְהִקִּים שְׁבָעוֹת      |    |
| וַיַּעֲבֹר בְּצֵעַן     | וַיִּסַּע וַיִּצְעַן     |    |
| לְמַבְחַר הַרְרִים      | לְאֲרִץ כְּנַעַן         | 20 |
| חֲלִיפֹת סְבִיבֵי       | וְתוֹכְחוֹת מְרִיבֵי     |    |
| כֹּלֵא אִישׁ דְּבָרִים  | וַיִּשְׁמַע וַיַּחְרִישׁ |    |
| וּכְמָה יִשִּׁיבֵם      | וּכְמָה יִרִיבֵם         |    |
| וְהִמָּה שְׂכָרִים      | וּמָה יַעֲצִיבֵם         |    |
| בְּעֵבֶרֶת מְלָכִים     | וְאֵיךְ אֲשֶׁר וְהוּ     | 25 |
| עֵבֶרֶת אֲשֶׁרִים       | אֲשֶׁר הִיא בְּעֵינֵי    |    |
| אֲנוֹשׁ תָּם וַיִּשָּׂר | הַטּוֹב כִּי־יֵאָשֵׁר    |    |
| בֵּי־הַצְּעִידִים       | כְּצַפּוֹר מְקַשֵּׁר     |    |
| וְהַנְּדָרִים וְחַתִּים | בְּעֵבֶרֶת פְּלִשְׁתִּים |    |
| אֱלֹהִים אַחֲרִים       | 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 |    |
| וְלַבְּגָד בְּיָצָר | וְלַעֲבֹד יְצוּרִים   |    |
| פְּנֵי הַשְּׁחָרִים | בְּעֵינָיו שְׁחוּרִים |    |
| וְכֹסֶם מִמְּטָקִים | בְּפִיו מִמְּרוּרִים  |    |
| מִיָּזַע וְעַמֵּל   | וְלַחֲוֹץ וְאַמֵּל    | 35 |
| וְנִבְסָף לְכַרְמֵל | וְקָרִית יְעָרִים     |    |
| לְבַקֵּשׁ סְלִיחוֹת | בְּקִבְרֵי מְנוּחוֹת  |    |
| לְאֲרוֹן וְלַחֹת    | אֲשֶׁר שָׁם קִבְרִים  |    |
| אֲצַפֶּה לְעִבְרָם  | וְאֶעֱטֵף בְּקִבְרָם  |    |
| וְעֵינִי לְשִׁבְרָם | יִפְיִצוּן גְּהָרִים  | 40 |
| וְכָל־רַעֲיוֹנֵי    | חַרְדִּים לְסִינֵי    |    |
| יִלְבִּי וְעֵינִי   | לְהֵר הַעֲקָרִים      |    |
| וְאֵיךְ לֹא אֲבָכָה | וְדַמְעֵ אֲפָכָה      |    |
| וּמִשָּׁם אֲחַכָּה  | תַּחֲתֵית פְּגָרִים   |    |
| וְשֵׁם הַקְּבָרִים  | וְלַחַת בְּתָבִים     | 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  | בעד הרגבים   |    |
| ועין הנבואות  | מקום הפלאות  |    |
| פניהם מאירים  | ובכבוד צבאות |    |
| ואצלו אקנן    | עפרו אחנן    |    |
| כעל-הקברים    | ועליו אקנן   | 60 |
| היות משכבותי  | וסוף מחשבותי |    |
| וברשות טהורים | בקברות אבותי |    |
| ודרשי מדינה   | עלי הספינה   |    |
| בתוכה חדרים   | אשר לשכינה   |    |
| ונידאל תניפד  | וחושי בעופד  | 56 |
| בכנפי שחרים   | וקשרי כנפד   |    |
| ברוח קלעים    | לגדים ונעים  |    |
| לאסף נגרים    | ולבות קרעים  |    |
| עונות נעורים  | ונירא אני מ' |    |
| אלהי ספורים   | אשר הם בספרי | 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.
- Isa. 55.7. 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 הזְקִנּוֹת         | וְאֵף כִּי־עֹנֹת      |    |
| דְּשׁוֹת לְבָקָרִים    | חֲלִיפֹת וּמִתְחַד־   |    |
| בְּעַד הַמְּשׁוּבָה    | וְאִירְלִי תְּשׁוּבָה |    |
| בְּבִין הַמְּצָרִים    | וְאֵנָּה אֲנִי־בָא    |    |
| וְאֲשַׁכַּח אֲשָׁמִי   | אֲסַכֵּן בְּעֶצְמִי   | 65 |
| בִּי־דַחְטָא מְסוּרִים | וְנִפְשִׁי וְדָמִי    |    |
| בְּמַרְבָּה סֶלַח      | אֲבָל יֵשׁ בְּטַח     |    |
| לְמוֹצֵיא אֲסִירִים    | וְחֵיל וְכַח          |    |
| וַיֹּסִיף וַיִּגְרַע   | וְאִם דִּן וְנִפְרַע  |    |
| שִׁפְטֵי יִשְׂרָאֵל:   | עַל־יְטוֹב וְעַל־דָּע | 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  
hath pierced  
Mine ear, that hath cloven my heart in twain.

Ex. 21.6.

23

## עבד לאהבה

| - - - - | - - - - | - - - -  
 מי הבִּרִית דוֹרֵי וְסִיף וְסִי  
 הָאֱהָבָה שְׁרָמָה בִּי מִצִּי  
 אֲסִילָא אֵהִי עֶבֶד לָאֱהָבָה רְצָעָה  
 אֲנִי וְלִבִּי בְּתַרְדֵּה בְּמִצִּי:

## 24

## PARTED LOVERS

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



## 24

## הפרידה

— — — — — | — — — — — | — — — — —

מה־לך צבִיָּה תִּמְנְעֵי צִירְךָ  
 מִדּוֹד צָלְעִיו מִלֵּאוֹ צִירְךָ  
 לֹא תִרְעֵי כִּי־אֵין לְדוֹרְךָ מִזְּמַן  
 בְּלִתִּי שְׁמַע קוֹל שְׁלֵמוֹתֶיךָ  
 אִם הִפְרִידָה עַל־שְׁנֵינוּ נִגְזְרָה 5  
 עֲמָדֵי מַעַט עַד־אַחֲזֶה פְּנֵיךָ  
 לֹא אֲדַעֶה אִם בֵּין צָלְעֵי נַעֲצֵד  
 לְבִי וְאִם יֵלֶךְ לְמַסְעֶיךָ  
 חֵי אֲהַבָּה וְכָרִי יְמֵי חֲשֻׁקְךָ כְּמוֹ  
 אֲזַכֵּר אֲנִי לִילוֹת הַשּׁוֹקוֹתֶיךָ 10  
 כְּבֹאֲשֶׁר דְּמוֹתְךָ בְּחִלּוּמֵי יַעֲבֵר  
 כֵּן אֲעַבְרָה־נָּא בְּחִלּוּמֹתֶיךָ  
 בִּינֵי וּבֵינְךָ יָם דְּמַעוֹת יִהְיוּ  
 נִלְיוּ וְלֹא־אוּכַל עֲבֵד אֱלֹהֶיךָ  
 אֲךָ לֹו פְּעַמֶּיךָ לְעַבְדּוֹ קָרְבִי 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  
Deut. 17.6. There be two witnesses—thy cheeks and  
thy lips.

How sayest thou it is not true, since these be  
my witnesses

For my blood, and that thine hands have  
shed it?

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

Prov. 4.16. Though thou dost rob my slumber in the night  
Isa. 21.4. of my longing,  
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,  
Job 14.19. Yea, and the waters of thy tears wear the  
Ezek. 11.19 hearts of stone.

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

אֲזָ וּבִקְעוּ מִימּוֹ לְבַרְךָ רַגְלֶיךָ  
לוֹ אֲחֵרֵי מוֹתִי בְּאֲנִי יַעֲלֶה  
קוֹל פְּעָמָן וְהֵב עָלַי שׁוֹלֶיךָ  
אוֹ חֲשָׂאֵלִי לְשִׁלּוֹם יְדִידֶךָ מְשֹׁאֵל  
אֲשֶׁאֵל בְּדַרְדְּרֶיךָ וּבִשְׁלֹמֶיךָ 20  
אֲכֹן עָלַי שְׁפָכְךָ דָּמִי לְבִי שְׁנִי  
עֲדִים לְחַיֶּיךָ וְשִׁפְתוֹתֶיךָ  
אֵיךְ תֹּאמְרֵי לְאֲכֹן וְהֵם עֲדֵי עָלַי  
דָּמִי וְעַל־כֵּי שְׁפָכוּ יְדֶיךָ  
מִדֶּחַחֲפָצֵי מוֹתִי וְהֵן אֲחַפֵּץ אֲנִי 25  
שְׁנַיִם לְהוֹסִיף עַל־שְׁנֵי חַיֶּיךָ  
אֲסִיחַנּוּלִי נוֹמִי בְּלִיל חֲשָׁקִי הֲלֹא  
אֲתֵן שְׁנַת עֵינֵי לַעֲפָעֶפְךָ  
מִימֵי דְמַעוֹת לְחֻכָּה אֲשֶׁךְ וְגַם  
אֲבֹנֵי לְקַבּוֹת שְׁחָקוֹ מִימֶיךָ 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.  
Gen. 20.16. Fine silk and brodered work are the covering  
of thy body,  
But grace and beauty are the covering of  
thine eyes.  
The adornment of maidens is the work of  
human hands,
- Isa. 2.16. But thou—majesty with sweetness are thine  
adornment.
- Job 9.9. Sun and moon, the Plough and the Pleiads  
are zealous  
To be brothers and sisters of thine;

בְּאֵתִי בָּאֵשׁ חֲשַׁקְךָ וּמִי בְּכִי אֲהִיהַ

לִבִּי בְּדַמְעוֹתַי וְנִחַלְךָ

בֵּין מֵד וּמִתּוֹק יַעֲמֵד לִבִּי וְהֵם

רֹאשׁ הַגִּיד וּדְבַשׁ נְשִׁיקוֹתֶיךָ

אֲחֵרֵי דְבַרְךָ כְּפַחִים דַּקְעוֹ

35

אֵתוֹ פְּתִילִם קֶצְצוּ יְדֶיךָ

מִרְאֵה דְמֹת אֲדָם עָלַי סִפִּיר בְּעַת

אֲדָאָה שְׁפַתֶיךָ עָלַי שִׁנֶיךָ

שִׁמְשׁ בְּפִנֶיךָ וְלִיל תִּפְדְּשֵׁי

עַל־זַהְרֹו עֲבִי קֹוצוֹתֶיךָ

40

מִשִּׁי וְדַקְמָה הֵם כְּסוֹת גּוֹפֶךָ אֲבָל

הַחֹן וְהִיפֵי כְּסוֹת עֵינֶיךָ

מִשְׁכִּית עַל־מֹת מַעֲשֵׂה יְדֵאִישׁ וְאַתָּה

הַהוֹד וְהַחֲמִדָּה שְׂכִיֹּתֶיךָ

חֲדָם וְסִהַר עֵשׂ וְכִימָה קִנְאוֹ

45

לְהִיּוֹת בְּאַחֲרֶיךָ וְאַחֲרֵי־יְדֶיךָ

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

As for my share of worldly wealth, I ask for  
 nought

Gen. 14.23. But a thread of scarlet from thy lips, a girdle  
 from thy waist.

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

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

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

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

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

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

בָּנִים וּבָנוֹת חָשְׁבוּ אִם חָפְשׁוּ  
 לְהִיּוֹת עֲבָדֶיךָ וְשִׁפְחוֹתֶיךָ  
 לֹא־אֲשָׂאֵלָה מֵהוּן וְזָן חֶלְקִי לְבָדֶךָ

מַחוּט שִׁפְתֶיךָ חֲגוּר מִתְּנֶיךָ  
 יַעֲדֵי וְדַבְּשֵׁי בֵּין שִׁפְתֶיךָ כְּמוֹ  
 נֶרְדֵי וּמְרֵי בֵּין שְׁנֵי שִׁדְיֶיךָ  
 שִׁמְתֶיךָ כַּחוֹתֶם עַל־יְמִינִי לוֹ אֲנִי  
 אֵהְיֶה כַּחוֹתֶם עַל־זַרְעוֹתֶיךָ

80

אֲשַׁכַּח יְמִינִי מִשְׁמְאֵלִי יַעֲלֶה  
 אִם־אֲשַׁכַּחָה אֵהְיֶה כְּלוֹלֶתֶיךָ

85

הַמֶּד נָדַד לְבִי בְּזִקְדֵי יַעֲרַח  
 נִפְתַּת שִׁפְתֵי מִנְשִׁיקוֹתֶיךָ

דִּיחֵי בְּרִיחַ מִדְּדֹדֶיךָ אֲמַהֲרָה  
 אוֹלֵי בְּרִיחֵי אֲשַׁקֶּה אִפְיֶיךָ

80

הִנֵּה כְבוֹד נְשִׁים תְּהַלְתָּן וְאַתָּה  
 בָּדֶךָ 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.
- Psa. 107.30. Return, so our God shall restore thee to the  
haven
- Ezek. 21.35; 16.3; 29.14. Of thy desire, and to the land of thy true  
belonging.



בְּשִׁרְהָ בְּנוֹת חֶשֶׁק אֶלְמוֹת אֶהְבֶּה  
חֶשֶׁתְּחִינֵי, לְאֶלְמוֹתֶיךָ

מִיִּיתָנִי אֶחָיָה עַד־אֶאֱרָה

65

בְּשֵׁם וּמַד מִבֵּין הַלִּיכוֹתֶיךָ  
לֹא־אֲשַׁמְעָה קוֹלְךָ אֲבָל אֲשַׁמַּע עָלַי

סִתְּרֵי לִבִּי קוֹל צְעָרוֹתֶיךָ

פִּקְדֵי בְּיוֹם פִּקְדוֹךָ לְחַיּוֹת חַלְלֵי

חֶשֶׁקְךָ וַיּוֹם בּוֹ יָחִיו מִתֶּיךָ

70

נִפְשֵׁי לְהַשִּׁיב אֶל־גּוֹיֹתַי בְּיוֹם

נִסְעֶךָ בְּצֵאתְךָ יֵצְאָה אֶחָדֶיךָ

בְּשָׁלוֹם יְרִידְךָ יַעֲלֶתְחִן שְׂאֵלֵי

אִם הַזְּמַן יִשְׁאֵל שְׂאֵלוֹתֶיךָ

שׁוֹבֵי וְצִדְנֵנוּ יִשִּׁיבְךָ אֶל־מַחֲוֹ

75

חֶפְצְךָ וְאֶל־אֶרֶץ מְבֹרֹתֶיךָ:

## 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

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

עַפְרָה תִּכְבֵּס אֶת־בְּגָדֶיהָ בְּמִי  
דָּמָעִי וְתִשְׁטַחם לְשִׁמְשׁ זְהָרָהּ  
לֹא שְׂאֵלָה מִי הָעֵינֹת עִם שְׂתִי  
עֵינֵי 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,  
Isa. 17,10; 32,5. Children of nobles, plants of loveliness,  
Whose faces give light through the marriage  
    bower  
Like stars through the thickness of clouds.

26

## למבחר החתנים

שְׁאוּ שְׁלוֹם לְמַבְחָר הַחֲתָנִים  
 וְאֶל־דֹּדִים וְרַעִים נְאֻמָּנִים  
 שְׁלוֹם דָּוִד יְחֹם רְחוּק בְּעֵינָיו  
 וְלָבוּ יְחֹם פָּנִים בְּפָנִים  
 בְּהַתְחַבֵּר שְׁנֵי יְלָדֵי נְדִיבִים  
 בְּנֵי שׁוֹעִים וְנִטְעֵי נְעֻמָּנִים  
 וַיֵּאִירוּ בְּעַד חֶפְזָה פְּנֵיהֶם  
 קְכוּבֵי־כָּבִים בְּעַד עַב הַעֲנָנִים:

## 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 ההדרסים

עֲפָדִים עָמְדוּ בֵּין הַהֲדָרִים  
 דָּרוֹד מֵרֵאשִׁיתוֹ אֶל־הָאֲפָסִים  
 הַדָּם חָמַד נְעִים דִּיחָם וְנָתַן  
 כְּנָפָיו בְּכָרוֹב בְּעָדָם פְּרָשִׁים  
 וְדָמָה הַהֲדָרִים דִּיחָם לְכַסּוֹת  
 וּבְשִׁמְיָהֶם עָלֵי רֵיחוֹ מִכָּסִּים:

6

## 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

מִה־תַּעֲלֶה שֶׁמֶשׁ וּמִה־תּוֹפִיעַ  
 חַר בְּתֵאֵבִיחִיל כְּבָר הַגִּיעַ  
 תִּחְפִּיר פְּנֵי־שֶׁמֶשׁ בְּזוֹהַר תְּאֲרָה  
 וְצָבָא זָבַל מִמַּעֲשָׂיו תִּפְרִיעַ  
 לֹא־בַחֲרָה לְשֹׁכֵן רְקִיעֵי מַעֲלָה  
 וְתַעֲשֶׂה מִרְהַדְרִים רְקִיעַ:

## 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 גְּלוֹתָה אֵלַי צְבִיָּה נְעֲרָה  
 חֶמֶת לְחַיִּיהָ וְצִמְת שְׁעָרָה  
 צָהָב בְּעֵין אָדָם בְּכִסְתּוֹ עָלַי  
 רַקַּת בְּדִלְחָלַח תְּמוֹנַת תְּאֲרָה  
 דְּמִתָּה בְּשִׁמְשׁ בְּעֵלְתָּה תְּאֲדִים  
 אֶת־עֵנִי נָשֹׂף בְּלֶהָב זְהָרָה:

8

## 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

אֶשָׂא שְׁלוּמֵי עַל־כַּנְף הַרוּחַ  
 אֶל־דֹּד קָחֶם הַיּוֹם בְּעַת יְפוּחַ  
 לֹא־אֶשְׂאֵלָה בְּלַמִּי זָכַר יוֹם הַגִּדּוּד  
 בְּכַרְת בְּרִית אֶהֱב עָלַי תְּפוּחַ:

## 31:

## THE MEETING OF THE STARS

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

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

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

## 31

## כוכבי חבל

כוכבי חבל כיום חָבְרוּ  
 בְּצָבָא רוֹם לֹא נִמְצָא בָּהֶם  
 חֲמֻדָּה כִּימָה חֲבָרְתָם כִּי  
 רוּחַ לֹא יָבֵא בֵּינֵיהֶם  
 כּוֹכַב מְזַרְחָ בָּא לְמַעְרָב  
 מְצָא שֶׁמֶשׁ בְּגוֹתֵיהֶם  
 הַקִּים חֲפֵת עֲנֵפֵי עֲבוֹת  
 לְשֶׁמֶשׁ שֵׁם אֱהֵל בָּהֶם:

## 32

## THE DAUGHTER OF THE DAWN

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

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

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

Ex. 21,4.

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

Ps. 55,15.

Come down, her beloved—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

----- 1 -----

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

מה אטיף על-בית ישחק ענף דומה שרש  
 על-מצח ימים הונק כי הוא משרה יורש  
 ידרש לעלות אל-ישחק איש לקנוחה דרש

|               |                   |
|---------------|-------------------|
| אמרו אל-קוניה | ייתב להם או יחד   |
| תהיה לארוניה: | שובו כי נחלת משרה |

|                 |                    |
|-----------------|--------------------|
| בנפידות רכבו    | מרקחים ממרחקים     |
| מיעלתחן נבנו    | ריח בשמי תמרוקים   |
| עתות דודים קרבו | בעבורה סוד ממתיקים |

|                |                  |
|----------------|------------------|
| לרעות תוך גניה | דודה רד מהתתאחר  |
| ללקט שושניה:   | לערוגת אהבה סורה |

- 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 נחננו ריח | הוראים מרדיה     |
| מגד אור זרח    | לך תצפון ברבידיה |
| עדר ישלם ירח   | יחל קט למגריה    |

15

|              |                 |
|--------------|-----------------|
| חד משהרניה   | כי סהר יהיה מקר |
| תאיר משכניה: | ולך תהיה למגודה |

|               |                  |
|---------------|------------------|
| אורה שבעתים   | נאנה לך עפרת ננה |
| כל כוכבי שמים | החפירה לולי מסנה |
| שמרה מעינים   | דמני סעיף רנה    |

20

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

|                  |                   |
|------------------|-------------------|
| אלהד המור צמאה   | נפש גבעת הלבונה   |
| ודרוד קן לה מצאה | עד ארשה לו באמונה |
| כלמהלל בה נלאה   | ברה יפה כלבנה     |

25

|              |                 |
|--------------|-----------------|
| עיש עלבניה   | שחר פניה שחר    |
| אל עבד פניה: | ומגורת חן האירה |

## 33

## TO THE BRIDEGROOM

(For rhymed version see page 159)

- Eccl. 11,9. Rejoice, O young man in thy youth,  
And gather the fruit of thy joy,  
Thou and the wife of thy youth
- Ruth 4,11. Who cometh to thine house.
- Deut.33,16. Precious blessings of the only God  
Shall come upon thine head together,  
Job 21,9. And thine house shall be at peace from dread,  
And all who rise against thee shall be cut off.  
And when thou liest down thou shalt not be  
afraid;
- Prov. 3,24. Thou shalt lay thee down and thy sleep  
be sweet.
- Ps. 45,5. In thine honour, my bridegroom, ride on and  
prosper,  
Raise up and put forth thy beauty;  
And the heart of thine enemies God shall  
pierce,  
And the sins of thy youth He will forgive,  
And will bless thee in all the doings  
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 נעוריך הבאה אלי ביתך:

יקר ברבת אל מיוחד  
תבואתה לראשך יחד  
וביתך שלום מפחד  
וכל מתקומם בך נכחד

ואם תשכב לא תתפחד ושכבת וערבה שנתך:

הדרך חגי רבב וצלח  
וחפאתך העלה ושלח  
ולב איביך אל יפלח  
וחטאת נעוריך יסלח

ויברכה בכל משלח ידך וכל תבואתך:

וזכר צורך ובוראך  
בעת מבוא הטוב יביאך

For children, in course of the days, shall  
 come to thee,  
 Deut. 33.25. And as thy days, so shall thy strength be.  
 Blessed be thou in thy coming in  
 Deut. 28.6. And blessed be thou in thy going out.

Thy word shall be with men of perfection,  
 So thou be discreet wherever thou turn;  
 And thine house shall be firmly builded,  
 Isa. 58.9. And "Peace," thou shalt call and God shall  
 reply,  
 And peace shall be thine habitation, and with  
 the stones  
 Job 5.23. Of the field thy covenant.

Thine honour shall ascend, and tarry not,  
 And thee shall He call, yea, shall choose,  
 And thy light in the night and the gloom  
 Isa. 58.8. Then shall break through like the dawn;  
 And for thee, from the womb of the morning,  
 Ps. 110.3. The dew of thy youth!

כִּי בְּנֵי יָמַיִם יְבוֹאוּךָ

15

וּבְיָמֶיךָ דָּבָאָךָ

בְּרוּךְ אַתָּה בְּבֹאֶךָ      וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

דְּכַרְךָ בְּמַתִּי חַם תִּקְנֶה

לְמַעַן תִּשְׁכַּל בְּכָל תַּפְנֶה

וּבִיתְךָ יִבּוֹן וַיִּבְנֶה

20

וְשָׁלוֹם תִּקְרָא וְאֵל יַעֲנֶה

וְשָׁלוֹם נִוְתַךְ וְעַם־אֲבֹנֵי הַשָּׂדֶה בְּרִיתְךָ:

הַזֹּדֶךְ יַעֲלֶה וְלֹא יֵאָחֵר

וְאוֹתְךָ יִקְרָא גַם יִבְחָר

וְאוֹרְךָ בְּלִילוֹת וְשִׁחַר

25

אִז יִבְקַע בְּשִׁחַר

וְלֶךְ מִרְחֹם מִשְׁחָר טַל יִלְדְּתְךָ:

## 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

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

אֶת־בֵּין עֲצֵי־עֵדֶן הָרֵס פָּרַח  
 וּבְכֹכְבֵי שָׁחַק בְּסִיל זֶרַח  
 שָׁלַח לָךְ הָאֵל צָרוּר מְמַרְדְּרוֹר  
 מִמַּעֲשָׂיו לֹא מַעֲשֵׂה רַקִּחַ  
 יוֹנָה אֲשֶׁר יוֹם קִנְיָה בֵּין הַהָרִס  
 נִגַּב הָרֵס רִיחָה וְנִמֵּן רִיחַ  
 אֶל־חֲשָׂאֵלָה עִמָּה עֲלוֹת שְׁמֶשׁ בְּמוֹ  
 לֹא־שָׂאֵלָה עִמָּךְ עֲלוֹת יְרִיחַ:

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 chooseth to rest upon the  
stars<sup>1</sup>,  
Have pity upon him who must fly unto the  
stars to reach thee.

<sup>1</sup> The Bear.



## 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>†</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>†</sup> My tents יְזִמָּה; my aloes יְזִמָּה

36

גן עדנו

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

יבא דודי לגנו ויכין מסבו וכגו

לרעות בננים

הוד פרחי גן עדנו עליהם יתן עינו

ללקט שושנים

ואראה מנדים צפונים חדשים גם ישנים:<sup>1</sup>

דודי סורה אלי לאולמי ותיכלי

לרעות בננים

הראה באהלי בינות ערונות אהלי

ללקט שושנים

האילף שדי דמונים מתנה גתונים:

לי דודי ואני לו בדפקי גנה היכלו

לרעות בננים

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

כן גי שקרי אגים ושישון עוד בתמים

דלעים ורשעים Ed.]

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

|                                  |                             |    |
|----------------------------------|-----------------------------|----|
| ותחת לראשי שִׁמְאֵלוֹ            | וְעַלִי אֶהְבֶּה דָגְלוֹ    |    |
| לְלִקַּט שׁוֹשְׁנִים             |                             |    |
| מִימּוֹ נֶאֱמָנִים:              | יְרוּה בְּמַעֲנֵן נְנִים    | 15 |
| בְּנֵן אֶהְבֶּה יִשְׁתַּעֲשְׂעוּ | בְּחֹרֵי חֶמֶד נִפְגְּעוּ   |    |
| לְרַעוֹת בְּנִים                 |                             |    |
| וְזָרַע קֹדֶשׁ יִזְרְעוּ         | נְטָעֵי שׁוֹרֵק יִטְעוּ     |    |
| לְלִקַּט שׁוֹשְׁנִים             |                             |    |
| נְטָעֵי נְעֻמָּנִים:             | לְשִׁחִילֵי הוֹד נֶאֱנִים   | 20 |
| שֵׁם נִפְגְּעוּ בְּנֵי אֲצִילִים | מִהֵטְבוֹ אֶהְלִים          |    |
| לְרַעוֹת בְּנִים                 |                             |    |
| בְּנִנּוֹת עַלֵי אֶהְלִים        | וְשִׁבְתֶּם תַּחַת צְלָלִים |    |
| לְלִקַּט שׁוֹשְׁנִים             |                             |    |
| נִחַלַת אֲדָנֵי בְּנִים:         | אֵל יִנְחִילֵם עֲדָנִים     | 25 |

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

## 37

## DOVE BESIDE THE WATER BROOKS

Cant. 5.12. Dove beside the water brooks—  
 Gen. 3.6. A delight is she to the eyes.

Job 28.1. Lo, there is a mine for silver,  
 But one like my dove, who can find?  
 Cant. 6.4. Beautiful is my love like Tirzah,  
 Comely as Jerusalem.

Why turneth she hither and thither  
 To dwell in tents,  
 Since in my heart is a camp for her dwelling,  
 Ps. 104.25. Great and wide?

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



37

יונה על אפיקי מים:

זולת לשבת חתונה

יונה על־אפיקי מים  
תאונה היא לעינים:

הן יש לכסף מוצא

וכיונתי מי ימצא

יפה רעיתי בתרצה

5

נאונה פירושלים:

ולאונה ואונה תפנה

לשכן באהלים והנה

בלקבי לשכנה מתנה

גרול ורחב ידים:

10

דריה ללבי שסו

ועשדכי 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.

הזר אָבן יקרה הבן 16  
 איך תאדם ואיך תחלבן  
 ותמה בַּחזות על־אָבן  
 אחת שבָּעָה עֵינַיִם:

הפְּכִילִי לצוֹף ראש פָּתוֹן 20  
 כִּי כִל־אִישׁ בְּהוֹן יתחַתוֹן  
 וְאֲנִי לָךְ לִבִּי אָתוֹן  
 מְנָה אחת אַפָּיִם:

לחי שושן ועיני קטפים 25  
 שְׂרֵי דְמוֹן וְיָדֵי אַסְפִּים  
 אִם שְׁפֹתוֹתֶיךָ רָצְפִים  
 מְלַקוֹחֵי מְלַקְחִים:

ושְׁתִי מחלפות באורב 30  
 משַׁעֲרֵךְ וְאֲבִי עָרֵב  
 אֹר לְחֵיךְ בָּם מִתְעַרֵב  
 באור בקר בין עַרְבִים:

יַעֲלֶתְחִיחַ וְכַתָּם אוֹפִיר  
 בְּמֵאוֹרָה מְאוֹר יוֹם תַּחְפִּיר  
 וְלִבְנָה בְּלִבְנַת סְפִיר  
 וּבְעֵצָם הַשְּׁמַיִם:

- Prov. 31,18. There is no darkness before her radiance,  
Her lamp is not quenched at night;  
To the light of day her light is joined,  
Isa. 30,26. Till it be sevenfold.
- Gen. 2,18. This lover hath no friend at his side:  
Come thou, be a help for him.  
For it is not good that man should be alone,  
Eccl. 4,9. But goodly to be twain.
- Ezek. 16,8. The times of love draw nigh to thee,  
The season cometh to make us one;  
So shall draw near the time of times  
Cant. 7,1. To the dancing of two camps.

חֲשֹׁךְ אֵין לְגַד זְהָרָה 35  
 לֹא־יִכְבֶּה בְּלִילָה גְדָה  
 וְעַל־אֹר יוֹם נוֹסֵף אֹרְהָ  
 וַיְהִיָּה לְשִׁבְעָתַיִם:

זֶה דוֹד וְאֵין רַעֲיָה לְצַדוֹ  
 בְּאֵי הָיִי עֶזֶר בְּגִנְדוֹ 40  
 כִּי לֹא־טוֹב הָיִיתוֹ לְבַדּוֹ  
 וְטוֹבִים הַשְּׁנָיִם:

קָרְבוּ לָךְ עֲתוֹת דּוֹדִים  
 וּבֹא מוֹעֵד לְהִיּוֹת אֲחָדִים 45  
 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

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

נקלותי ונדלותי לפרוד  
 אבי נהיו כצל יארי  
 עדי שקתי ולא מרב שנותי  
 והן עדי שני חיי מגורי  
 אכל שקתי בבגדורכי ואלו  
 ישובני ישובון לי נעורי:





### 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.

Cant. 5,13.

With raiment of golden terraces and broidered  
 work of linen, she is like a maiden  
 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.

<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 בְּיַלְדָה הַיְתָה יוֹנְקָת  
 וְשָׁמִי סִתּוֹ אֶתְמוֹל וְעַב מִיִּנְקָת  
 אוּ הַיְתָה כְּלָה בְּלוּאַה בְּסִתּוֹ  
 נִפְשָׁה לְעֵתוֹת אֶהְבָּה שׁוֹקֶקֶת  
 חֲשָׁקָה לְעֵת דּוֹדִים עֲרִי נִנְע זָמֵן 5  
 מִיָּן וּבּוֹ נִרְפָּא לְבַב חֲשָׁקֶת  
 בְּלָבוֹשׁ עֲרוּגָת פּוֹ וְרַקְמַת שֵׁשׁ קֶבֶת  
 מִתְעַנְנָה בְּלָבוֹשׁ וּמִתְפַּנְקֶת  
 כְּלִיּוֹם חֲלִיפוֹת הַרְקָמוֹת תַּחֲלִיף  
 וּלְכִלְסִיבִיבִיָּה בְּסוֹת חֲלָקֶת 10  
 מִיּוֹם לִיּוֹם עֵינֵי אֶמְחִים תַּהַפֵּךְ  
 עֵין דָּר לְעֵין אֲדָם וְעֵין בְּרַקֶּת  
 תִּלְבִּין וְתוֹרִיק עֵת וְגַם עֵת אֲדָרִים  
 תִּמְשִׁיל אֶבְיָה אֶהְבָּה נִשְׁקֶת  
 יִפּוּ פְרַחֲיָה מְאֹר עַד אֶתְשׁוּב 15  
 כִּי כּוֹכְבֵי־אֵל הַיְתָה עֲשָׂקֶת

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 עֵשׂוּשׁ קַיִס and קַיִס עֵשׂוּשׁ

פָּרַדְסִים שְׁלַחֲיָהּ שְׁחַרְנוּהוּ בְּבַת־

נָפוֹן בְּרֶשֶׁפִי אֲהַבָּה נִשְׁקַת

קָרָה בְּקֹר שְׁלֵנִי בְּיַד תַּפְּשָׂה אֲבָל

בֵּינֹת קָרְבִיּוֹ הִיא כְּאֵשׁ דּוֹלְקַת 20

מִתּוֹד כְּלִי חָרַשׁ בְּחָרִם תַּעֲלֶה

נָגִישׁ כְּלִי שֶׁהֵם וְהִיא מוֹצֵקַת

בָּה נִהְלֹךְ תַּחַת צְלָלִים עַל־סָבִיב

נִגְהַ לְבַבְיָת הָרְבִיב שְׁחַקַת

תִּשְׁמַח וְדַמְעַת עַב בְּפָנֶיהָ רָסִים 25

בְּזוֹרֵק בְּדִלַח מַעֲנֵק זֹרְקַת

תִּשְׁיֵשׁ עָלַי קוֹל סִים בְּעַל עֵסִים וְקוֹל

יִזְנֶה מְנַהֲגַת וְסוֹד מִמִּתְקַת

תָּרוֹן בְּעַד עֲלָה בְּרוֹן עֲלָמָה בְּעַד

מְסוֹד וְרִקְדַת וּמִשְׁתַּקְשַׁקַת 30

נִפְשֵׁי לְרוּחַ הַשְּׁחָרִים שְׁחָרָה

כִּי בָה לְרִיחַ הַיְדִיד חֲבָקַת

רוּחַ מִשְׁחַקַת וְתַנִּיף הַהַדְרִים

רִיחוֹ לְחֻשְׁקִים רָחֲקוּ מִרְחַקַת

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—  
Even twofold praise, re-echoing the song.

Prov. 25.1.

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;

- וסַעִיף הָדָם יִנְאָה וַיִּכְפַּל וְכַף  
 35 תָּמַד בְּרֵן צְפוּד לְכַף סַפְקַת  
 מִתְנוּפְפָה מִשְׁתַּחֲוָה נְגַד פְּנֵי  
 יִצְחָק וְתַבֵּל עִם־שְׁמוֹ צִחְקַת  
 תֹּאמַד הֲלֹא עָשָׂה אֱלֹהִים לִי צְחוּק  
 40 כִּי בַעֲבַת יִצְחָק אֲנִי מְחֻזְקַת  
 אֹמַד וְאִין מְשִׁיב אֲמָרִי עַל־שִׁבַח  
 הַדּוֹד וְאִין שְׁמַעָה מִצְדָּקַת  
 שֵׁם בְּלִנְדֵיבִים נִחְלַק אֶל־טוֹב וְרַע  
 אֲכֹן שְׁמוֹ רַק טוֹב בְּלִי מְחֻלָּקַת  
 45 מִהַדְנַעְמָה אֲזִנִּי בְשִׁמְעוּ כַּאֲשֶׁר  
 נִפְשִׁי בּוֹזְכְרוּ הֵיטָה עוֹסְקַת  
 אֵד בְּחֻזְתָּה אֶת־דְּמוּתוֹ יִסְפָּה  
 שִׁבַח וְכַפְלִים לְשִׁיד מַעְתָּקַת  
 בְּדִ תְּנַבִּיר יִצְחָק לְשׁוֹנֵי תַעֲנָה  
 50 צְחוּת וְשִׁיד תְּחַבִּיר וְלֹא־מִפְסַקַת  
 כִּי אֶכְרַתָּה עַמְּךָ יְמֵי חַיֵּי בְדִית  
 מִמֶּה־לְלֶךְ בְּלִיתָהִי שְׁתַּקַּת  
 מִהַזֹּאת אֶקְדָּם מִשְׁבַּחֶיךָ וְהֵן  
 נִפְשֶׁךָ בְּכֹל־מִינֵי יְקַד מִדְּבַקַת  
 55 בְּדִ תְּנַדִּיבוֹת אֶהְלִיכֶם תְּקַעוּ

- Jud. 4.10. Unto thee understanding calleth a camp  
together.
- Prov. 7.16. 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.



וְלֵךְ תִּבְּוֶנָה מִחֲנֵה מוֹעֶקֶת  
 נִפְשֶׁךָ בְּרוּדֵי הַתִּבְּוֶנָה דְּוֹתָהּ  
 וְלִתְעַלְמָה אַחֲרֵי יֵת בּוֹרְקַת  
 כִּי מִצָּאָה קֹן לָהּ בְּלִבָּךְ וְתִהְיֶי  
 מִשְׁתַּעֲשָׂעָה עִמָּךְ וּמִתְרַפָּקַת  
 לְכֹן פִּרְהָ וּרְבִיָּה וְהִנְחַל זֶרְעֶךָ  
 רוּחַ נְרִיבָה לְךָ וְיִד מְעַנְקַת  
 וּרְאָה בְּנֵי בְנֵיִם לְבְנֵיךָ וְעַב  
 חֶסֶד עֲלֵיהֶם תִּהְיֶה יוֹצֵקַת:

## 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,  
 Their peace is in thy peace,  
 And of thine honour is their honour;  
 In thy shadow they live  
 Among a nation that enslaveth them,

40

## שמואל הנגיד

למבחר מנזרים  
לשר השרים:

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

והתר נאסרים:

מבני אדם  
להיות נגידם  
על-כל-קבורם  
ומהורה הודם  
עם-גוי מעבדם

מבחר נזרים  
ושר השרים

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

להציל נמסרים

יפית  
וכן זכית  
וצלף חפה  
שלומם בשלומך  
בצלף יתיו

5

10

- Cant. 2,2. Like lilies abiding  
In the midst of thorns.
- II Kings 2,11-12. He is a chariot for his people  
And he their horseman,  
Prov. 15,4. And a tree of life and healing,  
Ezek. 47,12. Bringing forth new fruit every month,  
By the rivers of righteousness  
Jer. 17,8. Spreading out his roots.  
I Kings 10,8. Happy are his servants,  
II Chron. 9,7. And happy are his men;  
He ruleth yet with God  
Hosea 12,1. And is faithful among His saints.
- And his works are brought to remembrance  
To teach uprightness.
- The hearts 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  
Of the word of God.  
II Sam. 16,23. 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  $\eta\eta$  "wing". Another reading is  $\eta\eta$  "hand".

בין הַדְרָדְרִים:

בְּשׁוֹשָׁנִים דְרָדִים

וְהוּא פֶרֶשׁוֹי  
 יִבְכַר לְחֻדְשׁוֹי  
 יִשְׁלַח שְׂרָשׁוֹי  
 וְאֲשְׂרֵי אֲנָשׁוֹי  
 וְנֶאֱמָן עִם קְרוֹשׁוֹי

הוּא לְעֵמוּ דְרָב  
 וְעַץ חַיִּים מֶרְפֵּא  
 עַל פְּלִינְדָרְק  
 אֲשְׂרֵי עֲבָדָיו  
 עוֹר דָּר עִם־אֵל

15

לְלִמַּר מִשְׁרִים:

20 וּמַעֲשֵׂיו נִזְכָּרִים

לְחֻזוֹתוֹ יְהִים  
 אַחֲרֵי פִיו נְנִהִים  
 בְּסוֹד אֵל נְנִהִים  
 בְּדַבַּר הָאֱלֹהִים  
 חֲרָדִים וְתַמְהִים

לֵב נְאוּנֵי שְׁנֶעֱר  
 וְיוֹעֲצֵי מִצְרַיִם  
 כִּי מַחֲשָׁבָיו  
 כַּאֲשֶׁר יִשְׁאַל־אִישׁ  
 מַחֲסָה וְעוֹ לִי

25

וְהֵרִי הַנְּמָרִים:

בְּמַעֲוֹנוֹת כְּפִירִים

שֵׁאוּ כְנָף, רַנְּנִיו

אֶל־כְּנָף הָאָרֶץ

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

I Sam. 2.18.

Prov. 12.18.

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

|                          |                            |    |
|--------------------------|----------------------------|----|
| לְאָחִי וּבְנֵי          | וּבְשָׂרוֹ בְּסִפְרָד      |    |
| שְׂמוּאֵל רֹאשׁ קְצִינֵי | כִּי אָנִי מְשֻׁרַת        |    |
| אֶת־פָּנָי יְיָ          | וּשְׂמוּאֵל מְשֻׁרַת       | 30 |
| אֲשֶׁר רָאוּ עֵינַי      | וְלֹא־הִאֲמַנְתִּי רְאוֹת  |    |
| וְתִי בְשָׂרִים:         | לְשׁוֹן מִרְפָּא פְּגָרִים |    |

## 41

TO RABBI MOSES IBN EZRA—  
ON PARTING

- We know thee, O separation, from the days of youth,
- Jud. 5.21. And the river of weeping—that ancient river!  
Shall we strive with fate, that hath not sinned,  
And with days, though days bear no iniquity?  
They run in circles, in a right course,  
And naught is perverse nor crooked in the Heights.—  
Can this be a new thing, since naught in the world is new,  
And since her laws are inscribed by the finger of God?  
And how shall her words change, since they all
- Ps. 77.11. Are sealed by the ring on the right hand of the Most High?  
And every cause is re-found in the circuit,  
And every new thing hath been already many times;
- Gen. 25.23. And man is united but to be parted again,  
To bring forth out of one nation many nations.
- Gen. 11,1-9. For had not the sons of man been divided from of old,  
Then would the earth not be filled with peoples.



## 41

## לנדר משה

יִדְעֶנּוּךְ נִדְרַי מִימֵי עֲלֹמִים  
 וְנַחַל הַבְּכִי נַחַל קְדוּמִים  
 הָרַב עִם הַזְּמַן עַל-לֵאלֹהֵי הַטָּאָה  
 וְעַם-יָמִים וְאֵין עֵז לְיָמִים  
 פְּלָכִים הֵם בְּקֹרֶצֶדֶק יְרוּצוֹן 5  
 וְאֵין נִפְתָּל וְעַקֵּשׁ בְּמִרוּמִים  
 הַזֶּה חֲדָשׁ וְאֵין תִּבְלַח חֲדָשָׁה  
 וְחֻקֶּיהָ בְּאַצְבָּע אֵל רְשׁוּמִים  
 וְאֵיךְ יִשְׁנוּ דְבָרֶיהָ וְכֻלָּם  
 בְּטַבְעֵת יָמִין עֲלִיוֹן חֲתוּמִים 10  
 וְכִלְסִיבָה מְצוּאָה בְּמַסְבָּה  
 וְכִלְחֲדָשׁ כְּבֹד הִיא פְּעָמִים  
 וְלֹא חֶבֶר אֲנוּשׁ כִּי אִם-לְפָרֶד  
 לְהוֹצִיא מִלְּאָם אֶחָד לְאָמִים  
 וְלֹלֵא נִפְרְדוּ מֵאֵז בְּנִי-אִישׁ 15  
 אֲנִי לֹא-מִלְּאָה אֶרֶץ עַמִּים

- Prov. 3.8; 14.30. A thing may be which is both good and evil,  
 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:
- Ex. 40.35. He seeth them not—they are hidden from him—  
 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.
- Cant. 5.13. The daughters of the days did bear us singly,  
 But the daughter of love bore us as twins,  
 In faithfulness, upon a bed of spices,

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

וַיֵּשׁ רֶכֶד אֲשֶׁד יֵיטֵב וַיִּרְע  
 וּבֹו שְׁקוּי וַרְקֵב לְעַצְמִים  
 בְּהִתְקַצֵּף אָנוּשׁ יוֹמוֹ יִקְלַל  
 וַיִּקֵּב אֶתְדַנְעִיו הַזְעוּמִים 20  
 וְהוּא הַיּוֹם יִבְרָכֶוּהוּ אֶחָדִים  
 אֲשֶׁר אֲתוֹ יִבְלוּ בְנַעֲמִים  
 וְכָל־מֵאֲכָל בְּפִי בְרִיא בְנִפְח  
 וְהַנִּפְח בְּפִי חִלָּה רְתָמִים  
 וְדָאֵנ יִחְשָׁכוּ אוֹדִים בְּעֵינָיו 25  
 וְלֹא יִרְאֵם וְהֵם לוֹ נַעֲלָמִים  
 כְּעֵינֵי יוֹם שָׁכֵן עֵנָן עַל־יָהֵם  
 לְנֵד מִשָּׁה וְהֵם יִרְדוֹת וְרָמִים  
 מְקוֹד חֲקֵמָה אֲשֶׁד אֲמָצָא בְּפִיהוּ  
 מְקוֹם הַפּוֹז וּמִחֲצַב הַכְּתָמִים 30  
 יִרְיָדוֹת קִשְׁרָה נִפְשֵׁי בְנִפְשׁוֹ  
 בְּעוֹד דְּכַבִּי נִרְדֵּר אֵינִם רְתוּמִים  
 בְּעוֹד לֹא נִסְתָּה נִפְשֵׁי פְרִיָּרָה  
 וְאַתְגֹּו בְנֵי יָמִים שְׁלָמִים  
 יִלְדוּנוּ בְּנֹת יָמִים פְּרָדִים 35  
 וּבַת־אֶהְבָּה יִלְדְתֵנוּ תְאוּמִים  
 אֲמִנִים עַל־עֲרוּגַת הַבְּשָׁמִים

- Isa. 66.11. Sucking the breasts of the daughter of the vineyards.  
I remember thee upon the Mountains of Separation  
Which were but yesterday, through thy presenee, 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  
Such as have war in their heart and peace in their mouth.  
Jer. 9.7; Ps. 55.22. 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 eorn  
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 הָרֵי בְשֵׁמִים and 8,14 הָרֵי בְּהָרִים.

<sup>2</sup> Brody had read this obscure passage וְאֵינִי דֹבֵר הַקְּטָה הַחֲלָשִׁים. See, however, his subsequent illuminating note to the Hebrew text No. 41, line 55, which I have now followed.

וַיִּגְקֵי שֵׁד שְׂדֵי בַּת הַכְּרָמִים

וְכִרְתִּיהָ עַלֵי הַרֵי בְּחָרִים

תָּמוּל הָיוּ בְּהַר הַרֵי בְּשָׁמַיִם

40

וְעַפְעָפִי מְנוּלָלִים בְּדַמְעָה

וְהַדַּמְעָה מְנוּלָלָה בְּדָמַיִם

וְכִרְתִּיהָ וְזִכְרֹתֶיהָ לְיָמַיִם

עֲבָרְנוּמוֹ וְהָיוּ כְּחֻלְמַיִם

הַמִּירָה לִי זָמַן בְּנֵד בְּכַל־אֵישׁ

45

אֲשֶׁר לְבוֹ קָרַב וּבִפְיוֹ שְׁלוּמַיִם

אֲדַבְרֶיכֶם וְאִם אֲמַצֵּא בְּפִיהֶם

תְּמוֹנֶת מִנְהָ חֲצִיר וְשׁוּמַיִם

חֲמָסִי וְחֲמָתִי עַל־פְּתָאִים

אֲשֶׁר הִמָּה בְּעֵינֵיהֶם חֲכָמַיִם

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אֲשֶׁר קָרְאוּ לְשִׁקְרֵיהֶם אֲמוֹנוֹת

וְקָרְאוּ שֵׁם אֲמוֹנֹתַי קֶסֶמַיִם

אֲשֶׁר זָרְעוּ וְקָצְרוּ שִׁבְלֵיהֶם

וְשִׁמְחוּ בָּם וְאִם הִמָּה צְנֻמַיִם

וְחִיצוֹנֵי דְבַד חֲכָמָה חֲרָשֵׁיִם

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.

<sup>1</sup> The wisdom of his friend.

לכסות הפנינים הפנימים

ולי נרות אהפשיבם חדריו

ואוציא מנגייו הלשמים

ולא אשקט ערי חשתחנין.

בחכמה לאלמתי אלמים

60

וסכל כי יבקשסוד עניתיו

עלי אף החזיר מהלגומים

ואידך על-לא מקום זרע אבקש

ענני לערף עליו נשמים

וצרפי לזמן נקל ונדמה

65

כמו צרף נשמה לגשמים

אשר מרי יכילוה תחיים

ואם-נלאו עזבתם צלמים:

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

11 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

מִהֲלָעָם יִקְרָאוּ עֲצָרָה      הִרְפֵּה לָהֶם כִּי־מָרָה  
נָפֵשׁ כָּל־הָעָם:

אֲבָרָה תּוֹרָה מִסִּינִי      וַיִּצְמָאוּ לְרַב־רֵב אֲדָנִי  
וְאִין מִיָּם לְשַׁחַח הָעָם:

הִנֵּה יִרְאֲדֵנִי הַזֵּה      בְּהִרְיָה־הַגְּדוֹל אֲשֶׁר הָיָה  
נְבִיָּה מִכָּל־הָעָם:

בָּאוּ שָׁמֶשׁ וְהַסֵּהר      וְעִנְנֵי כָבֵד עַל־הַהָר  
וַיִּחַר־רֵב כָּל־הָעָם:

מִלְאָף מִשְׁחִית שָׁם פָּנָיו      וּמִלֵּא בְרִשְׁפֵי אֵשׁ חֲפָנָיו  
וַיִּזְרַק עַל־הָעָם:

אֲדָאֵנ וְאֲשָׂאֵנ בְּחָם אֲשִׁי      וְאָמַר לְזָמֵן בְּמַר נַפְשִׁי  
לְמָה הִרְעַתָּה לָעָם:

הֵן כָּל־עֲדָתִי הַשְּׂמוֹת      יוֹם לְשַׁחֵק הִרְיָמוֹת  
בְּחוֹד 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.
- Isa. 57.15.      Meek, lowly of spirit and humble,  
The wisdom of his gentle tongue  
Ps. 18.44.      Would deliver me from the strivings of  
the people.

14 הָרֶף כִּי מֵאֵד הַשְּׁחֵתָּה בְּקִחְתָּךְ חֶרֶב וְהִמַּטָּה  
פְּנוֹת כָּל־הָעָם:

עָנָן מֵעֲלֵיהֶם נִפְרַד וְהָמָן עָלֵיהֶם לֹא־יָרַד  
וְהִתְקַצַּר נֶפֶשׁ הָעָם:

20 נָחַל וּמִנְחִיל דָּת פְּלִילִים מִזְרַע הָאֲצִילִים  
הַמִּתְנַדְּבִים בְּעָם:

מָלְיוֹ כְּאֹד נָגְהוּ וּדְרָכָיו מֵאֵד נָגְהוּ  
מַלְכַת בְּדָדָךְ הָעָם:

עֹמֵד לְחֹזֶק הַבְּדָק וְיֹשֵׁב עַל־כִּסֵּא אָדָם  
לְשֹׁפֵט אֶת־הָעָם:

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

בְּעוֹד הָיָה הֶרֶב בְּרוּךְ לְהִלָּחֵם בְּעַדֵי עָרוּךְ  
לֹא־אֵירָא מִרְבָּבוֹת עָם:

30 עָנָן שֶׁפֶל־רוּחַ וְדָבָא חֲכַמַת לְשׁוֹנוֹ הֶרְבָּה  
תְּפִלְטָנִי מְרִיבֵי עָם:

- In the day of battle he would strive for me,  
 And on the day of prayer he would bring nigh  
 Levit. 9.15.      The offering of the people.
- The balm and the charm have perished,  
 And many are the poisonous serpents  
 Jer. 8.17.      Which bite the people.  
 Num. 21.6.
- His land was like a garden of God,  
 And now that his lofty branches have fallen,  
 Isa. 40.7.      Surely but grass is the people.
- A fount of wisdom ever growing stronger;  
 And trusty—for once he had spoken  
 Job 33.14.      He was believed of the people.  
 Ex. 4.31.
- How sweet were the beauteous words  
 When Baruch read in the Book  
 Jer. 36.13.      In the ears of the people!
- Guiding with faithfulness, and shepherding,  
 Seeking those cast out and astray,  
 Ps. 80.2.      So as not to send away the people;  
 Ex. 8.25.
- A fountain of justice, and its lord,  
 Interpreter of truth, and its tongue,  
 Neh. 8. 7.      Making it clear to the people;
- A good interpreter, telling of uprightness,  
 He, by his righteousness, made atonement  
 Levit. 16.24.      For himself and for his people.
- In peace he shall place in his stead  
 And appoint after him his two sons,  
 Deut. 20.9.      Captains of hosts at the head of the people:

יֹס קָרַב הוּא בְּעָרֵי יְרִיב וּבִיּוֹם תְּפִלָּה הוּא יִקְרִיב  
אֶת קָרְבָּן הָעָם:

אֲבָר הַצָּרִי וְהִלְחַשׁ וּרְבוּ צַפְעֵנִי נְחֹשׁ  
וַיִּנְשְׁכוּ אֶת־הָעָם:

35 הִיָּתָה אֲרָצוֹ כְּנָן אֱלֹהִים וּבִנְפֵל סַעֲפִיו הַגְּבוּהִים  
אֲכֹן חֲצִיר הָעָם:

מֵעֵין חִקְמָה מִתְנַבֵּר וְנֶאֱמַן כִּי בְּאֶחַת יִרְבֵּר  
וַיֶּאֱמַן הָעָם:

מִדְּנֻעָמוֹ אִמְרֵי־שֹׁפָר בְּקִרְאָ בְרוּךְ בְּסִפּוֹר  
40 בְּאֹנֵי הָעָם:

נִהַג בְּאִמּוֹנָה וְרָעָה מִבְּקֵשׁ נִרְחַח וְחָעָה  
לְבַלְתִּי שִׁלַּח אֶת־הָעָם:

מֵעֵין הַדִּין וְאֲרוֹנוֹ יִמְלִיץ יִשְׂרָאֵל וּלְשׁוֹנוֹ  
מִבְּנִיִּים אֶת־הָעָם:

45 מִלִּיץ טוֹב יִשְׂרָאֵל יִסְפָּר וּבְצַדִּיקָתוֹ יִכְפָּר  
בְּעָרוֹ וּבְעָרֵי הָעָם:

בְּשָׁלוֹם יִקְרָם אֶת־פְּנֵיו וַיִּפְקֵר אַחַדְיוֹ שְׁנֵי בְנָיו  
שְׂרֵי צְבָאוֹת בְּרֵאשִׁי הָעָם:

- 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.

בֵּן יִקְרֵא אֵל יְבוֹנְנָהוּ      וּבֵן שְׁעָשׂוּעִים מְשַׁנְּהוּ  
גַּם הוּא יִהְיֶה לְעָם:

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וְכָל־בֵּית יִשְׂרָאֵל חֲבָרִים      בְּיַמֵּיהֶם יִשְׂאוּ הָרִים  
שְׁלוֹם לְעָם:





#### 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

: - - - | - - - - | - - - - | - - - - |

אדני נגדך כל־תאותי

ואם־לא אע־לנה על־שפתי

רצונך אשאלה דנע ואנוע

ומי־יתן ותבוא שאלתי

ואפקיד את־שאר רוחי בְיָדך

וישנתי ועד־בה־לי שנתי

בְּרַחֲמֵי מִמֶּךָ מוֹתֵי בְחֵי

ואם־אֶדְבֵק בְּךָ חַיֵּי בְמוֹתֵי

אֶבֶל לֹא־אֶדְעָה בְּמָה אֶקְרֹם

ומדה־תִּהְיֶה עֲבֹדְתִי וְדַתִּי

דְּדַכִּיךְ אֲדֹנָי לְמַדְנִי

וְשׁוֹב מִמַּאֲסֵד סְכָלוֹת שְׁבוּתֵי

וְהוֹרְנֵי בְּעוֹד יִשְׁבִּי יִכְלַח

לְהִתְעַנּוֹת וְאֵל־תִּבְזֶה עֲנוּתִי

בְּטָרֶם יוֹם אֱהִי עָלֶי לְמִשָּׂא

וְיוֹם 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?

**Ecd. 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.

ואֶפְנֶע בְּעַל־קֶרְחִי וַיֹּאכַל  
 עֲצָמֵי עֵשׂ וְנִלְאוּ מִשְׁאֵתִי  
 וְאָסַע אֶל־מְקוֹם נִסְעוּ אַבֹּתַי  
 וּבְמְקוֹם תְּהַנַּחֵם תְּהַנַּחֵתִי 20  
 כִּנְר חוֹשֵׁב אָנִי עַל־גַּב אֲדָמָה  
 וְאוֹלָם כִּי בְּבִטְנָה נִחַלְתִּי  
 נְעוּרַי עַד־הַלּוֹם עָשׂוּ לְנַפְשָׁם  
 וּמַחִי גַם־אָנִי אֲעֲשֶׂה לְבֵיתִי  
 וְהַעוֹלָם אֲשֶׁר נָתַן בְּלִבִּי 25  
 מְנַעֲנִי לְבַקֵּשׁ אַחֲרֵיתִי  
 וְאֵיכָה אֲעַבֵּד יִצְרִי בְּעוֹרִי  
 אֲסִיר יִצְרִי וְעַבְדֵּי תַאֲוֹתִי  
 וְאֵיכָה מַעֲלָה רָמָה אֲבַקֵּשׁ  
 וּמִחַר תִּהְיֶה רָמָה אַחֲוֹתִי 30  
 וְאֵיךְ יִיטֵב בְּיוֹם טוֹבָה לְכַבִּי  
 וְלֹא אֲדַע הִיִּטֵּב מִחֲדָתִי  
 וְהַיָּמִים וְהַלֵּילוֹת עַרְבִים  
 לְכַלּוֹת אַחֲשָׁאֲרִי עַד־כְּלוֹתִי  
 וְלָרוּחַ יִזְרוּן מִחֲצִיתִי 35  
 וְלַעֲפָר יִשְׁיבוּן 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.

וְמָה אָמַר וַיִּצְרֵי יְרֵד־פָּנַי  
כְּאוֹיֵב מִנְעוּרַי עַד־בְּלוֹתַי  
וּמַה־לִּי בְּזָמַן אִם לֹא־רָצוֹן  
וְאִם אֵינֶךָ מְנָתִי מִה־מְנָתִי  
אֲנִי מִמַּעֲשִׂים שׁוֹלֵל וְעָרוֹם  
וְצִדְקָתְךָ לְבָדָה הִיא כְּסוּתִי  
וְעוֹד מָה אֲאַרִיד לְשׁוֹן וְאַשְׁאֵל  
אֲדָנָי נְנַדֶּךָ כָּל־מֵאוֹתַי:

## 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          |
| וּרְחֲמֵי | כִּלְיָדָד וְהוּא יִקְרֵי בְנִי: |

|                   |                             |
|-------------------|-----------------------------|
| יֶאֱרִי וְרַעִי   | נַפְשִׁי וְנֹנֵי קִנִּיתִּי |
| בְּנֶת לְרַעִי    | וּמְחֻשְׁבוֹתַי רְאִיתִּי   |
| אֶרְחִי וְרַבְעִי | וְכִלְיָדָדְכִי וְרִיתִּי   |

|                  |                              |
|------------------|------------------------------|
| אִם תַּעֲזָרְנִי | מִי זֶה אֲשֶׁר יִכְשִׁילֵנִי |
| אוּ תַעֲצָרְנִי  | מִי בִלְחָף יִתִּירְנִי:     |

|                 |                           |
|-----------------|---------------------------|
| דָּמוֹ קָרְבִי  | לִהְיוֹת קָרְבִים אֵלַיךְ |
| אוֹלָם עֲצָבִי  | יִרְחַקוּם מֵעֲלֶיךְ      |
| יִטּוּ נְחִיבִי | מֵעַל נְחִיב מֵעֲזָלֶיךְ  |

|                 |                                |
|-----------------|--------------------------------|
| יְהִי לְמַדְנִי | בְּאַמְתָּךְ הַדְרִיכֵנִי      |
| וְלֹאֲט נְחֵנִי | בְּדִין, וְאַל־תִּרְשִׁיעֵנִי: |

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.

|                               |                   |    |
|-------------------------------|-------------------|----|
| לַעֲשׂוֹת רְצוֹנָה מִתְרַפָּה | וְאֲנִי בַעֲרָנָה |    |
| מִדְהֵזָה אֵיחָל וְאֶצְפָּה   | אֶף כִּי בִקְנָה  |    |
| כִּי עָמְדָה אֵל הַמִּרְפָּא  | אֵל נָא רְפֵא נָא | 15 |

|                            |                   |
|----------------------------|-------------------|
| זְקֵנָה וְכַחֵי יְנֻשָּׁי  | יּוֹם תִּתְשָׁנִי |
| צוּרֵי וְאַל־תַּעֲזָבֵנִי: | אַל־תִּטְשֵׁנִי   |

|                                |                  |    |
|--------------------------------|------------------|----|
| אֲשֶׁב וְחָרַד לְרַגְעֵי       | דָּכָא וְאֶמְלֵל |    |
| אֶלְדָּה בְּהִבְלֵי סַעֲתוּעֵי | עָרוֹם וְשׁוֹלָל |    |
| מֵרַב חֲטָאֵי וּפְשָׁעֵי       | וְאֲנִי מַחְלָל  | 20 |

|                             |                  |
|-----------------------------|------------------|
| עוֹן אֲשֶׁר יִבְדִּילֵנִי   | בִּינָה וּבִינֵי |
| לְרֵאוֹת בְּאוֹרְךָ עֵינָי: | וַיִּחְשַׁכְּנֵי |

|                               |                   |    |
|-------------------------------|-------------------|----|
| לְעֵבֶד עֲבַדְתָּ מַלְכוּתְךָ | דְּהִטָּה לְבָבִי |    |
| טָהַר לְדַעָה אֱלֹהוּתְךָ     | וּמִמְשָׁבִי      |    |
| אֶל־נָא תֵאָחֵר רְפֵאוּתְךָ   | וּבַעַת 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.

אֱלֹהֵי-תְהַשֵּׁה וּתְעַנֵּנִי

אֱלֹהֵי עַנֵּנִי

וְאָמַר לְעַבְדְּךָ הַיְנִי:

שְׁנִית קַנְנִי

## 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 תִשְׁכְּבֵי  
 דְּעֵי כִּינְעוּרִים בְּנִעֲרַת נִנְעָרוֹ  
 הִלְעַד יְמֵי הַשְּׁחָרוֹת קוּמֵי צְאֵי  
 רְאֵי מִלְּאֲכֵי שִׁיבָה בְּמוֹסַר שְׁחָרוֹ  
 וְהַתְּנַעֲרֵי מִדְּהֶזְקֵן בְּצַפְרִים 6  
 אֲשֶׁר מִרְסִיסֵי לִילָה יִתְנַעֲרוּ  
 דְּרְאֵי בְּדָרוֹר לְמִצּוֹא דְּרוֹר מִמַּעַלְדָּךְ  
 וּמִתְלָדוֹת יָמִים כִּימֵים יִסְעָרוּ  
 הִי אַחֲרֵי מִלְכָּךְ מִרְדְּפָת בְּסוֹד 10  
 נִשְׁמוֹת אֲשֶׁר אֶל־טוֹב אֶדְנִי 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  
 נזרא תהלת עשה־פלא:

י'וצד המציא כל מאין  
 נגלה ללב לא לעין  
 כן אל־תשאל איד ואין  
 כי שמים וארץ מלא:

5

דסר מאנה מקרבך  
 תמצא צורך תוך חבך  
 מתהלך לאט בלבבך  
 הוא המוריד והוא המעלה:

10

וראה דרך סוד הנפש  
 וחקר אתה ובה הנפש  
 הוא ישכילך ותמצא חפש  
 כי את אסיד ועולם בלא:

- 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.*

15 וַיַּעַת שִׁים צִיר בִּינְךָ וּבִינוּ  
 וּבִטֹל רְצוֹנְךָ וַעֲשֵׂה רְצוֹנוֹ  
 וְרַע כִּי בְאֲשֶׁר תִּסְתִּיר עֵינֶיךָ  
 וְרָבַר מִנוּ לֹא יִפְלֹא:

20 הוּא הַחַי בְּאֵין עֲפָרוֹת תִּבְלֵ  
 וְהוּא הַעֲשֵׂה וְהוּא הַסִּבֵּל  
 וְאִרְס נְחֹשֶׁב כְּצִיצַת נֶבֶל  
 מִהַר יִבּוּל כְּנִבֵּל עֲלֶה:

## 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

|                            |                             |    |
|----------------------------|-----------------------------|----|
| חֲנֻתְךָ בְּבֵין שְׂדֵי    | יְדִידֵי הַשְּׂכַחַת        |    |
| צְמִיחַת לְמַעְבְּדֵי      | וְלִמָּה מְכַרְתָּנִי       |    |
| וְרוּעָה רַב־פְּתִיחַ      | הֲלֹא אֲזוּ בְּאַרְצְךָ לֹא |    |
| וְסִינֵי וְסִין עֲדֵי      | וְשַׁעִיר וְהֶרֶפְאָרְךָ    | 6  |
| וְהִיָּה רֶצוֹנְךָ בִּי    | וְהִיוּ לְךָ דֹדֵי          |    |
| כְּבוֹדֵי לְבַלְעָדֵי      | וְאִיךָ תַחַלֵּק עִתָּהּ    |    |
| הַרוּפָה עֲדֵי קֶדֶר       | דְּחֻנְיָה אֵלַי שְׁעִיר    |    |
| מַעֲנָה בְּעַל מְדֵי       | בְּחֻנְיָה בְּכֹד יָוֵן     |    |
| וּבְלִמֵּי אֲסִיר תִּקְוָה | כִּי־שׁ בְּלִמָּה גֵּאֵל    | 10 |
| לְךָ אֲתָנָה רוּדֵי:       | תִּגְדַּעְזָה לִי כִי       |    |

## 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

זולח

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

|                                |                  |
|--------------------------------|------------------|
| יָסֶפּוּ בָּאֵשׁ לְבִי בִידוֹר | יֹדְעֵי יְגוֹנֵי |
| מִהֲיִנְחָמְךָ דוֹרְךָ מִדוֹד: | כִּי שִׁאֲלוֹנֵי |

|                        |                   |   |
|------------------------|-------------------|---|
| נִלְאוּ לְהַגִּידוֹ    | הַדּוֹת וְחִידוֹת |   |
| לֹא נִחְקַר הוֹדוֹ     | בְּלוֹ חֲמוּדוֹת  |   |
| אֶלְבֵּשׁ עָלַי נוֹדוֹ | עַל־בֵּן חֲדָרוֹת | 6 |

|                                   |                |
|-----------------------------------|----------------|
| וְדַבְּרוּ עַל־לֵב יְדוֹד         | נָא נִחְמוּנֵי |
| אֵיךְ אֹבְדָה אֶהְבֶּה וְנִדּוֹד: | אוֹ רַחֲמוּנֵי |

|                       |                    |    |
|-----------------------|--------------------|----|
| בָּאֵשׁ בְּבִלְיוֹתֵי | וְשִׁמוּ בְקַדְכֵי |    |
| עָצָר בְּעֲצָמוֹתֵי   | קָשׁוֹר בְּלִבֵי   |    |
| בּוֹזִים לְחֻקוֹתֵי   | וַיִּנְעָרוּ בִי   | 10 |

|                                 |                  |
|---------------------------------|------------------|
| יוֹם אֶדְרָשָׁה אֶתוֹ לְעִבּוֹד | וַיִּחַרְפוּנֵי  |
| בִּי אֶתְנֶה לְשִׁמוֹ כְּבוֹד:  | וַיִּנְדְּפוּנֵי |

|                  |                   |
|------------------|-------------------|
| אֵל מַעֲבֹדְתְךָ | דָּמּוּ לְרַחֲמֵי |
|------------------|-------------------|

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;

Ps. 137.5-6. Let my tongue cleave—if I desire aught but  
Thy law.

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 מִפְּרִי דָתְךָ            | לִחְצֵי וְדַחְקֵי  |    |
| נַעַם פְּרֵי דָתְךָ            | חִלְקֵי וְחֻשְׁקֵי | 15 |
| אִם־לֹא לְפָנֶיךָ אָעֲמֹד      | תִּשְׁכַּח יְמֵי   |    |
| אִם בְּלַעְרֵי דָתְךָ אֶחְמֹד: | תִּדְבֹק לְשׁוֹנֵי |    |
| שִׁמְעַתְהֶלְתְּךָ             | הִנֵּה בְּאֲזֵנֵי  |    |
| עֲרֵי גְדֻלְתְּךָ              | יִסְסוּף וְסִינֵי  |    |
| יִהְיוּ בִזְוֹלְתְּךָ          | אֵיךְ דַּעֲיוֹנֵי  | 20 |
| לֹא־יִתְּנוּ רִגְלֵי לְמַעֲוֹד | לְבֵי וְעֵינֵי     |    |
| אֶחָד וְזוֹלְתוֹ אֵין עוֹד:    | בְּיָזָה אֲרָנֵי   |    |

## 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 forests,  
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-כנפי נשרים    | יונה נשאמה   |   |
| בחדרי חדרים      | וקנה בחיקך   |   |
| נודרה ביערים     | למה נטשתה    |   |
| פרשי מכמרים      | ומפל עברים   |   |
| באלהים אחרים     | יסיתוה זרים  | 5 |
| תבכה לבעל נעורים | והיא במסתרים |   |

|               |                 |    |
|---------------|-----------------|----|
| יחליק לה לשון | וברדישון ודישון |    |
| לאישה הראשון  | ותשא אישון      |    |
| נפשי לשאול    | למה תעזב        |    |
| זולתך לגאול:  | וארעה כי אין    | 10 |

|               |            |
|---------------|------------|
| תהי גלוית צמה | הלנצח תמה  |
| למזה ושמה     | בזה ושמה   |
| העטני אימה    | וברהאמה    |
| קשת רמה       | כי ביד רמה |

And my tent became a high place for Oholi-  
bamah,<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,

11 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 understand-  
ing,

Isa. 28.11. Of strange lips and other tongues;

Yet have they kept the faith, nurtured among  
these,

Ex. 10.8. 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 oppresses and my beloved  
is afar?<sup>3</sup>

Neh. 13.6. And as for the end of days—verily one  
I Sam. 20,6,28 asketh!

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

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

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

|    |                           |                           |
|----|---------------------------|---------------------------|
| 15 | וְאֶהְלִי בָּמָה          | לְאֶהְלִי בָּמָה          |
|    | וְאֶהְלִיכָה מֵהַ         | תִּיחַל עוֹד וּבָמָה      |
|    | וְאִידְמוֹפֶת וְאִירְאוֹת | וְאִידְחוּזוֹן וּמְרְאוֹת |
|    | וְאִם־אֲשָׁאֵל לְרְאוֹת   | מִתִּי קֶץ הַפְּלֹאוֹת    |
|    | יַעֲנֵוּ נְבוֹאוֹת        | הַקְּשִׁיטָה לְשֹׂאוֹל:   |
| 20 | וּבְנוֹת עֲרִינּוֹת       | הִגְלוּ מִמְּדִינּוֹת     |
|    | מִמְטוֹת רַעֲבָנוֹת       | וּמְנוּחַת שְׂאֲנָנוֹת    |
|    | וּנְפֹרוּ בֵּינּוֹת       | עִם לֹא־בֵּינּוֹת         |
|    | בְּלַעֲנֵי שָׁפָה         | וּבְלִשְׁנוֹת שְׁנוֹת     |
|    | אֲךְ שְׁמְרוּ אֲמוּנוֹת   | כִּם הָיוּ אֲמוּנוֹת      |
| 25 | וְלֹא־לִילֵי תְמוּנוֹת    | מֵאַנּוּ לְעָנוֹת         |
|    | וְלָמָּה בְּמִרְחָק       | עָמַד דָּר שְׂחָק         |
|    | וְרוֹדֵי דַחֵק            | וְרוֹדֵי דַחֵק            |
|    | וְלִקְצֵי יָמִים          | נִשְׁאָל נִשְׁאָל:        |

- The banner of brotherhood is removed from  
me
- Isa. 52.2. And the foot of pride is yoke and band upon  
me;<sup>2</sup>
- Jer. 30.14. And I am chastened with cruel castigation,  
Exiled and prisoned, vexed and thrust away;
- Nah. 3.17. Without marshal or chief, without king or  
Hos. 3.4. prince,  
While the foe turneth towards me, and my  
Rock turneth away.
- Deut. 2.5. He hath ruined in His wrath the Place of  
His foot-steps,  
And burnt in His indignation His doorposts  
and His threshold,
- Deut. 32.22. And a fire is kindled in His anger that  
burneth unto Sheol.
- Ps. 77.8. Will the Lord reject for ever?
- Dan. 8.19. Is there no end to the times appointed of my  
dreams?
- Num. 10.35. Rise up, O Lord, and let mine adversaries be  
scattered,  
And return to mine habitations, to the inner-  
most shrine;  
Reveal to mine eyes Thy glory as from Sinai,
- Ps.79.12; 94.2. And requite upon them that reproached me<sup>3</sup>  
a recompense for my sorrow.

<sup>2</sup> The idea is of the foot being placed on the neck of the fallen foe.

<sup>3</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           | דָּנַל אַחְוָה           |    |
| עַלֵּי עַל וּמוֹסֵר       | וְדָנַל גְּאוֹה          | 30 |
| בְּאִבְדֵּי יוֹת מוֹסֵר   | וְאֵנִי מִיִּסֵּר        |    |
| וְזַעַף וֹסֵר             | גְּלָה וְנִאֲסֵר         |    |
| וְאִין מְלֵךְ וְאִין שֵׁר | בְּאִין מְנֹד וְטַפְסֵר  |    |
| וְצוֹד מְנֵי סֵר          | וְצָר אֵלֵי סֵר          |    |
| מְקוֹם מְדַדְךָ כְּפוֹ    | וְהַחֲדִיב בְּקִצְפוֹ    | 35 |
| מְזוֹתוֹ וְסִפּוֹ         | וְהִצִּית בְּזַעְפוֹ     |    |
| וְהִיָּקֵד עַד־שְׂאוֹל:   | וְאֵשׁ קִדְחָה בְּאִפּוֹ |    |
| יִנְחֵ אֲדָנִי            | הִלְעוֹלָמִים            |    |
| לְמוֹעֲדֵי חַיִּי וְנִי   | וְהִאִין קִצָּה          |    |
| וְיִפְצוּ שְׂטָנִי        | קוֹמָה אֲדָנִי           | 40 |
| אֶל־הֵיכַל לִפְנֵי        | וְשׁוֹב אֶל־מְעוֹנֵי     |    |
| קְבוּדְךָ כְּמִסִּינֵי    | וְגִלָּה לְעֵינֵי        |    |
| גְּמוּל עַל־יְנוּנֵי      | 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,  
Speedily—lest I go down in sorrow to the  
grave.

Gen.42,38;44,31.



על־יֵרא וְחָרַד  
בְּדִאָמָה מְרַד  
בְּיָגוֹן אֶל־שְׂאוּל:

וּבִטְל־יֵשַׁע רָד  
וּמִכְסָאוֹ הוֹרַד  
מִתְרָה פְּרָאֲרַד

## 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 lain down in sorrow.
- Isa. 50,11. And the lauded city is left waste like the wilderness,  
Ezek. 26,17. *Without sacrifice and without pillar.*
- Hos. 3,4. Branches of the terrible ones are gathered to sweep her away;
- Isa. 25,5. Her seasons change, her sorrows are changeless.
- Ps. 40,15. Lions have torn her, her griefs are laid bare,  
Ezek. 8,17. *Without Ephod and Teraphim.*
- Hos. 3,4. 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 is no strength to bring forth.
- Isa. 37,3. Be a shield about them in thy mercy, Almighty Ruler!

50

## איכה כלילת יופי

קרובה

איכה כלילת יפי מתנבֵּרָה לעין כל-בֶּשֶׁר  
 בָּא שְׁמֶשָׁה בְּעַד יוֹמָם וּמַחְמַד עֵינֶיהָ הוֹסֵר  
 גָּעַר בָּהּ בַּעֲלָהּ וַיִּתְּנָה בְּמֶאֱסָר  
 אֵין מְלֹךְ וְאֵין שָׂר:

דְּלִקְוָהּ אוֹיְבִים וַיַּעֲוֹרְרוּ עָלֶיהָ אֵיכָה  
 הִטְבְּעוּ בְּבֹץ רִנְלִיהָ וַחֲשָׁב לְמַעֲצָבָה  
 וְהַעִיר הַהִלְלָה נֹתְרָה כַּמְדָּבָר חֲרָבָה  
 אֵין זָבַח וְאֵין מַצְבָּה:

זְמִירֵי עֲרִיצִים לְסַפּוֹתָהּ נְאֻסִים  
 חָלְפוּ זְמִינָהּ וַיִּנְוִינָהּ לֹא נִחַלְסִים  
 טָרְפוּהָ לְבָאִים וּמְכַאֲבִיהָ נִחְשָׁפִים  
 אֵין אֶפֶס וְחֲרָפִים:

כרוג

יְחִיד הַנַּחֵם לְהוֹתִיר לָהּ פְּלִיט  
 בְּרִבְאוּ בָּנִים עַד-מִשְׁבֵּר וְכַח אֵין לְהַפְלִיט  
 לְנוֹנֵן עָלֶיהֶם בְּרַחֲמֶיךָ שְׂדֵי הַשְּׁלִיט

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

גָּנוּן וְהֶצִיל פְּסוּחַ וְהַמְלִיט:

מחיה

מִיָּתוֹן לְמִשְׁפָּה יַעֲקֹב בְּקֶצְוֵי תְּבֵל

נֶעֱזֹב בְּאֵנִי בְּלִבֵּי־מִבְּלֵי חֶבֶל

סָפְרָנוּ בְּגִלוּתָנוּ חֲפוּי רֹאשׁ וְאָבֵל

עַל־נִהְרֹת בְּבָל:

20

עַל נִהְרֹת בְּבָל עֵינֵינוּ בְּדַמְעוֹת כְּלֵינוּ

פָּקְדֵנוּךְ אֱהִלִּיכָה וְאֶהְלָה עַל־לֵב הַעֲלֵינוּ

כְּלָלָל־יִשְׁמַע הַחֲרָשָׁנוּ וּכְנֹרֹתֵינוּ תִּלְיֵנוּ

שֵׁם יִשְׁבְּנוּ גַם־בְּכֵינוּ:

קָרָאנוּ לָנְהִי עַר אֵין לָנוּ בְּבִנוֹת יַעֲנָה דְמִיּוֹן

25

ךְ בּוֹ אֲנַחֲתֵינוּ עַל־שִׁרְפַת מִקְדָּשׁ עַל־יּוֹן

שִׁבְרָנוּ נָדַל וּכְמַעֲט הֵינּוּ לְכִלְיוֹן

בְּזָכְרָנוּ אֶת־צִיּוֹן:

כרוג

תִּשְׁבַּח יְמֵינוּ אִם־נִשְׁכַּחַד יְרוּשָׁלַּיִם

יְמֵי הַזֹּרֵךְ וְקַץ יְדֵי הַזֹּרֵךְ הוֹסִילָנוּ מִשְׁמַיִם

30

הַתְּנַפְּלָנוּ לְפָנֵי־רֵאֵל וְעַפְעַפֵּינוּ יְזַלְמֵי־מֵיִם

יְחִינּוּ מִיְמֵי־מֵיִם:

## 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־לְבִי אֶמֶת וּבְכַל־מְאֹדִי

אֶהְבֶּתִיךָ וּבְנִלְוִי וְסוּדִי

שְׁמֶךָ נְגִדִי וְאֵיךְ אֵלֶיךָ לְבִדִי

וְהוּא דוּדִי וְאֵיךְ אֲשַׁב יְחִידִי

וְהוּא נְרִי וְאֵיךְ יִדְעֶךָ מְאֹדִי

5

וְאֵיךְ אֶצְעֵן וְהוּא מְשַׁעֵן בְּיָדִי

הַקְּלוֹנִי מְתִים לֹא יִדְעוּ כִּי

קְלוֹנִי עַל־כְּבוֹד שְׁמֶךָ כְּבוֹדִי

מְקוֹר חַי אֶבְרָכְךָ בְּחַיִּי

וְזִמְרַתִּי אֶזְמְרֶךָ 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

פומן למצות עשה

|                              |                                   |    |
|------------------------------|-----------------------------------|----|
| ומחַבֵּשׁ לַעֲצַבְתִּינוּ    | יִדְעַ מְכַאֲבֵינוּ               |    |
| אֶל־אֶרֶץ מוֹשְׁבַתִּינוּ    | שׁוֹבָה אֶת־רַבְּתִינוּ           |    |
| נְדָרֵינוּ וְנִדְבַתִּינוּ   | וְשֵׁם נַעֲלָה עֲלֵתִינוּ         |    |
| אֶת־קִרְבָּנוֹת חוֹבְתֵינוּ: | וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ         |    |
| הַפְּלֵאִים הַקְּדָמוֹנִים   | הַזְּכִירוּ הַיּוֹם אֲמוֹנִים     | 5  |
| בְּעֵלֹם וּזְלַתְךָ אֲדָנִים | וַיִּאֲנְחוּ הַבָּנִים            |    |
| וַחֲסָדֶיךָ הָרֵאשִׁינִים    | אֵיזָה בְּרִית־אֵל לְאֲתָנִים     |    |
| עֲמֻנוֹת פָּנִים בְּפָנִים   | בְּדַבְּרוֹ מִשְׁמֵי מַעוֹנִים    |    |
| אֶת־שְׁנֵי לֹחַת הָאֲבָנִים  | וּבַתְּתוֹ בְּיַד צִיר אֲמוֹנִים  |    |
| סִפְּרָדְלָנוּ אֲבַתֵּינוּ:  | וַאֲיֵה כָּל־נַפְלְאוֹתָיו אֲשֶׁר | 10 |
| וְלִישׁוּעָתְךָ קוֹיֵנוּ     | וְכִמְהָ מַרְרוֹת רִנּוֹנוּ       |    |
| וְזוֹלַתְךָ לֹא חָלִינוּ     | וְכִמְהָ זְמַנִּים חָלִינוּ       |    |
| וּבְמַחֲשָׁפִים נִטְמֵינוּ   | וּלְאוֹר בְּקָר חֲכִינוּ          |    |

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.

|                         |                              |    |
|-------------------------|------------------------------|----|
| ומכל־עם לא נפל־ינו      | כְּאֵלוֹ עַם לֹא הָיִינוּ    |    |
| ומי הצוד לא שת־ינו      | וְיוֹם סִינִי לֹא רָאִינוּ   | 15 |
| ועֲנָנָה סְבִיבֹתֵינוּ: | וְלֹא הָיָה מִנֶּה בְּפִינוּ |    |

|                                 |                                  |    |
|---------------------------------|----------------------------------|----|
| ואֵלֶיהָ יִתְפַּלֵּלוּ          | דְּרַךְ צִיּוֹן יִשְׁאַלוּ       |    |
| ועֲדָיִם לֹא הִתְנַצְּלוּ       | בְּנִים מִנְּבוֹלָם נָלוּ        |    |
| עֲלִיו הִדְּנוּ וְחָלְלוּ       | עֲדִירְחֹן אֲשֶׁר בּוֹ הִלְלוּ   |    |
| בָּם יִצְדָּקוּ וַיִּתְהַלְּלוּ | חֲמֻדוֹת בְּחַדְבֵי נָחְלוּ      | 20 |
| ומִקְרָא לָהּ לֹא יִחַדְּלוּ    | עֲבָדִים בְּדָם מְשָׁלוּ         |    |
| ותַּנְחִם חֲרַבְתֵּינוּ:        | עַד אֲשֶׁר תָּשִׁיב שְׁבוּתֵינוּ |    |

|                                 |                               |    |
|---------------------------------|-------------------------------|----|
| לִשְׁמֵר מִשְׁפָּטֵי צְדָקָה    | דְּהַעֲמֵדְנוּ מִשְׁמֵרְתָנוּ |    |
| וּנְגַדְשָׁנוּ מִחִיקָה         | וְאִם שִׁדְדָה אֲדַרְתָנוּ    |    |
| וּמְשָׁלוּ בְנוֹ דְחִיקָה       | וְהִיטָה שְׁפָחָה וְכַרְתָנוּ | 25 |
| נִזְדַּ צְפִירַת חִיקָה         | הַחֲזַקְנוּ בַעֲטָרְתָנוּ     |    |
| לְבֵית בְּחִירְתְּךָ וְחִשְׁקָה | עַד תֵּאֱסֹף מִחֲבַרְתָנוּ    |    |
| אֲשֶׁר הִלְלוּךָ אֲבֹתֵינוּ:    | קָדְשָׁנוּ וְחִפְּאָרְתָנוּ   |    |

## 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 דחה and פרי ידחה.

53

יקרה שכנה גויה

ו-----ו-----ו

כְּאוֹר יִשְׁכֵּן בְּמִאֲפְלֵיהָ  
 וְלָשׁוּב אֶל־גָּאוֹן עָדֶיהָ  
 פְּרִי דָתָהּ—תְּהֵה פְּרִיהָ  
 לְהִשְׁבִּיעַ בְּטוֹב עָדֶיהָ  
 וְתִשְׁכַּח אֶת־יָמֶי עֲגִיבָה  
 וְשָׂמָה שְׁתִּהְלֵל לַיהוָה:

יְקָרָה שְׁכֵנָה גּוֹיָה  
 הֲלֹא תִחַמְדַּר פְּרִידַת נַו  
 וְתֵאכֵל יוֹם פְּרִידָתָהּ  
 דְּבִשְׁעֵדָן וְצוּף־נַעַם  
 הֲלִיכּוֹת יִצְרָה תִרְאֶה  
 תִּהְלֵל אֶת־שְׁמוֹ עַם־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    | יַעֲבֹר עָלַי רְצוֹנְךָ     |
| יַעֲמֵד בֵּינִי וּבֵינְךָ    | הַלְעוֹלָמִים עִוְנִי       |
| אֶתְּךָ עָמִי-וְאֵינְךָ      | וְעַדִּי מִתִּי אֲבַקֵּשׁ   |
| הַפְּדֵשִׁים עַל-אֲרוֹנְךָ   | דָּר בְּכַנְפֵי הַכְּרָבִים |
| וְאָנִי כַנַּת יְמִינְךָ     | הַעֲבֹדְתַנִּי לְזָרִים-    |
| רֵם וְהִשְׁקֹף מִמַּעוֹנְךָ: | נִצְּלִי לְנֵאוֹל הַמּוֹנִי |

5

## 55

## ACQUAINTED WITH TRUTH

Thou, acquainted with truth, cast out the  
false,  
And dwell in the world as though dwelling in  
durance.  
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

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

יְדוּעַת אַמוּנוֹת דְּחַי הַשְּׁקָרִים  
 וְשִׁכְנֵי בְּתֵבֶל בְּשִׁכְנֵי קְבָרִים

הַרְבֵּךְ וְהוֹדֵךְ עֲבַד אֵל בְּעוֹדֶךָ  
 וְלַעֲזוֹב הַדָּר הַזֶּמֶן לְאַחֲרִים

וְטוֹב כִּי תַעֲרִינְי שְׁחָרִים לְעַבְדוֹ  
 וְאַל תִּישְׁנֵי עַד יַעֲרִוּךָ שְׁחָרִים

5

דְּיַעֲי מְחַרְתְּךָ בְּיוֹמֶךָ וְאַל תִּתְּפֹךְ  
 חַדֵּי מַעֲזוֹב הָאֲרָמָה לְזָרִים

הַלֵּא טוֹב הָיִוְתְּךָ מְשֻׁרַת פְּנִי-אֵל  
 מְאֹד מְהִיּוֹתְךָ מְשֻׁרַת פְּנָרִים

10

פְּנִי-אֵל אֲשֶׁר בְּלִנְשָׁמָה תְּהַלֵּל  
 לְזָכְרוֹ וְלִשְׁמוֹ בְּשִׁמְחָה וְשִׁירִים:

## 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

בקטה לשחרית

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

יְדַעְתָּנִי בְּטָרִם תִּצְרֵנִי

וְכִלְעוּד רִוְחָךְ בִּי תִצְרֵנִי

הַיְשִׁילִי מִעַמֵּד אִם־תִּהְיֶה־פָּנִי

וְאִם לִי מִהֶלֶךְ אִם־תִּמְעָצְרֵנִי

וְמָה אֵמַר וּמִחֲשָׁבֵי בִיָּדְךָ

וְמָה אוֹכֵל עֲשֵׂה עֲרִמְעֹזְרֵנִי

דְּרִשְׁתִּיךָ בְּעַת רָצוֹן עֲנֵנִי

וּכְצֹנֶה רָצוֹנְךָ תִּמְעָטְרֵנִי

הַקִּימֵנִי לְשִׁחַר אֶת־יְדֵי בִיָּדְךָ

וְאֶת־שִׁמְךָ לְבָרֵךְ עוֹבְרֵנִי:

5

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

יִצְרַח

יֹמָם וְלַיְלָה הִלֵּל לְאֹדְנִי

הָאִיר אֹר אֹר פָּנָיו אֶל-עֵבֶר פָּנָי

הִעֲלָה נְרוֹת אֹר וַיִּמַּשׁ חֶשֶׁךְ

יּוֹם בְּרָקִיעַ קָרַע חִלּוֹנִי

וַיֹּאֵל לְתַת מֵהוֹדוּ עָלַי

5

רוּחוֹ דְבַר-בִּי עָלִיד נֶאֱמַנִי

דְּרַךְ יִחְלַק אֹר הַדְּרִיכֵנִי

עַת וְרַח מְשַׁעֵיר בָּא מְסִינִי

הִעֵת טְעַמְתִּי צוּף דָּתוֹ שִׁחַתִּי

בְּאֹרְנָא וּרְאוּ כִּי-אֲרוּ עֵינָי:

10

## 58

## THE PHYSICIAN'S PRAYER

My God, heal me and I shall be healed;  
Let not Thine anger be kindled against me  
so that I be consumed.

My medicines are of Thee, whether good  
Or evil, whether strong or weak.  
It is Thou who shalt choose, not I;<sup>1</sup>  
Of Thy knowledge is the evil and the fair.  
Not upon my power of healing I rely;  
Only for Thine healing do I watch.

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

58

## אלי רפאני

בשתחתו סם רפואה

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

אלי רפאני וארפא

אלי יחרה אפק 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:

8

## 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,

Ruth 2,12.

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.



59

## יחידה

רשות לשמח

יחידה שחרי האל וספיו  
 וכקטרת חגי שירך באפיו  
 הלא אסתרדפי הקלי זמנך  
 ותאמרי כיראמת הם כל־בשפיו

ותולי אחריו לילך ויומרך 6  
 ותערב לך חנומה מנשפיו

דעי כיראין בידך מאומה  
 אכל עץ יבשו מחר ענפיו

הוי לפני אלדוד ומלכך 10  
 אשר־באת לחסות תחת־כנפיו

שמו ינדל ויחקדש בפי כל  
 אשר נשמת אלוהי חי באפיו:

## 60

## VISION OF GOD

(For rhymed version see page 164)

Isa. 8,12.

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

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

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

60

## לו אחזה פניו

לְקַרְאֵת מְקוֹר חַיֵּי אָמֶת אֲרוּצָה  
 עַל־כֵּן בְּחַיֵּי שְׂוֹא וְרִיק אֲקַצֶּה  
 לְרֵאוֹת פָּנֵי מַלְכֵי מְנַמְתֵּי לְבָד  
 לֹא אֲעַרְץ בְּלִתּוֹ וְלֹא אֲעַדְרִיצָה  
 מִיִּתְנִי לַחַוּוֹתוֹ בְּחִלּוֹם  
 אִישׁוֹן שְׁנַת־עוֹלָם וְלֹא אֲקִיצָה  
 לּוֹ אֲחִזֶּה פָּנָיו בְּלִבִּי בְיָתָהּ  
 לֹא שְׂאֵלוֹ עֵינֵי לְהַבִּיט חוּצָה:

5

## 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?”

Isa. 40,26.

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

כאורה

|                  |                               |
|------------------|-------------------------------|
| בתוך אהלי קדר    | יריעות שלמה, איך              |
| עליכם ולא הקדר   | שניתם, ולא תאר                |
| לפנים בתוכנו,    | המזנים אשר שכנו               |
| ופרץ בלי נקדר,   | חקבות עובונו                  |
| בגולה והיו חל    | והלכו כל־קדש <sup>6</sup>     |
| לשושן בתוך דרדר  | ואיך תשאלו הקדר               |
| דרושי אדניהם     | דחניי שכניהם                  |
| ואיש לא־יהי נעדר | לכלם בשם יקרא                 |
| ישובב באחרנה     | הקדרם כראשנה                  |
| מאזם אשר קדר:    | ויאיר כאזר שבקה <sup>10</sup> |

## 62

## WONDERFUL IS THY LOVE

(For rhymed version see page 165)

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

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

But I have held fast unto the corner of the  
garment of love of Him who is 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                 | יִטֵּב בְּעֵינֶיךָ נָעִים         |
| מִנִּי לָרַע מַעֲלָלִי           | יִהְיֶה אֲשֶׁר הִרְחִיק נֶדֶד     |
| רוּחוֹ וְהוּא נוֹרָא וּפְלִי     | וְאַחֲזֶק בְּכַנֶּף יָדֶיךָ       |
| חֲלָקִי לְכַבֵּד מִכָּל־עַמְּלִי | יְיָ־יִלִּי כְבוֹד שִׁמְךָ וְהוּא |
| כִּי נִפְלְאוֹת אַהֲבָתְךָ לִּי  | הוֹסַף קָאֵב-אוֹסִיף אֶהֱבֶךָ     |

## 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;  
 All round about Him is fire; it stormeth  
 exceedingly.

Ps. 50,3.

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

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



## 63

## יונת רחקים

על כנסת ישראל

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

יֹונַת רַחֲקִים גִּדְּדָה יַעֲרָה  
 בְּשִׁלָּה וְלֹא יִכְלָה לְהִתְנַעֲרָה  
 הִתְעוֹפְפָה, הִתְנֹפְפָה, חוֹפְפָה  
 סָבִיב לְדוֹדָה סַחֲרָה טַעֲרָה:  
 וַתַּחֲשֹׁב אֶלֶף לְקֶץ מוֹעֲדָה 5  
 אֵךְ חִפְרָה מִכֹּל אֲשֶׁר שָׁעֲרָה:  
 דְּוֹדָה אֲשֶׁר עֲנָה בְּאֶרֶךְ גֵּדֵר  
 שָׁנִים, וַתִּפְשֶׁה אֶל שְׂאוֹל הַעֲרָה:  
 הֵן אֲמָרָה לֹא־אֶזְכְּרָה עוֹד שְׁמוֹ  
 וַיְהִי בְּתוֹךְ לְבָהּ בְּאֵשׁ בַּעֲרָה 10  
 לָמָּה כְּאוֹיֵב תִּהְיֶה לָּהּ, וְהִיא  
 פִּיָּהּ לְמִלְקוֹשׁ יִשְׁעָהּ פַּעֲרָה  
 וַתִּתְאַמֵּן נַפְשָׁהּ וְלֹא נוֹאֲשָׁה  
 אִם־יִכְבְּדָהּ בְּשִׁמוֹ וְאִם־צָעֲרָה  
 יָבֹא אֱלֹהֵינוּ וְאֵל־יִחְרַשׁ 15  
 עַל כָּל־סָבִיבֵינוּ 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 נִדוּר 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

בקסה לשחרית

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

כָּל-כּוֹכְבֵי בִקְר לָךְ יִשִּׁירוּ  
 בְּיִזְהָרֵיהֶם מִמֶּךָ יִזְהִירוּ  
 וּבְנֵי אֱלֹהִים עֹמְדִים עַל-מִשְׁמְרוֹת  
 לַיַּל וַיּוֹם שֵׁם נֶאֱדָר יֵאָדְרוּ  
 וּקְהַל קְרָשִׁים קָבְלוּ מֵהֶם, וְכָל-  
 שַׁחַר לְשַׁחַר בְּיַתֵּךְ יַעֲדוּ:

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

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

מִהִתְאָמֵן בְּזִמְן אֲשֶׁר אֵין בּוֹ אִמְת

הָהָה כִּי עָמְלִי רַב וְיוֹמֵי קָצֵר

כָּל־אִישׁ יֵצֵו אֶחָיו לְבַלְתִּי יִחָטֵא

לֵאמֹר שְׁמַר־לָךְ פֶּךְ־יִסִּיתָךְ יֵצֵר

וּבְעַת חָטֵא שָׁח מִהִבְיָד אִישׁ לַעֲשׂוֹת

6

הַיֵּצֵר וְהַיֵּצֵר בְּיַד הַיֵּצֵר:

## 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

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

עֲבָדִי וְמִן עֲבָדֵי עֲבָדִים הֵם  
 עֲבָד אֲדֹנָי הוּא לְבַד חֶפְשִׁי  
 עַל־כֵּן בְּבִקְשׁ כָּל־אָנוּשׁ חֲלָקוֹ  
 חֲלָקִי אֲדֹנָי אָמְרָה נַפְשִׁי:

## 67

## A JOY FOR EVER

In Praise of the Torah

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

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

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

To the sons of God she calleth, what time  
 she hath prepared  
 Dan. 5.1. A table of savoury food and hath made a feast:  
 Gen. 49.20. "By me are royal dainties given;

By me the tongue of all the dumb singeth  
 glowing words;

Prov. 8.15. By me the just of heart decree justice;  
 By me the eye of men in darkness seeth light;

Prov. 7.15. By me the soul that seeketh for my face  
 findeth sweetness,  
 By me she cleareth every crookedness from  
 off her path;

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



## 67

## עדנה עדי־עד

בשבת התורה

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

מִי זֹאת הַדָּר פָּנִים בְּשֵׁמֶשׁ וְלָתָה  
 יִפְיֶה פָּנָי אֲנֹשֵׁי יִקָּר לֹא כִסְתָה  
 בְּרָה לְאֵמֶן שֶׁלְקָתָה לֹו לְבַת  
 עֲדֵנָה עַד־יֵעַד לֵה אֲשֶׁר לֹא בְלָתָה  
 לְפָנָי מְלָכִים דְּבְרָה לֹא נְכִלְמָה 5  
 נִם הוֹדֵךְ סִנּוֹד לֵב הַחֲכָמִים חֲנֻתָה  
 מְתַהַלְלָה לְאֵמֶר בְּאֵמֶנִם יִצְדִי  
 אֲתִי בְטָרֶם כֹּל יְמֵינוּ קִנְיָתָה  
 לְבָנֵי אֱלֹהִים קְרָאָה עַת עֲדָכָה  
 שְׁלַחַן בְּמִטְעָמִים וְלַחֵם עֲשֵׂתָה 10  
 בִּי מַעֲרֹנֵי הַמְּלָכִים נִתְנוּ  
 בִּי כֹל־לְשׁוֹן אֵלֶם בְּצַחוֹת עֲנֻתָה  
 בִּי חֲקִקוּ צָדֵק בְּלִבָּם צָדֵקוּ  
 בִּי עֵין מְתִי חֲשָׁךְ מְאוּרִים רָאָתָה  
 בִּי נַעֲמָה נֶפֶשׁ לְפָנָי שְׁחָרָה 15  
 בִּי כֹל־עַקְלָקְלוֹת נִתְיָבָה פְּנֵתָה

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 מִבְּקִשֵׁי מִדְּחֹת  
 בִּי יָד מְאֵהֶבִי עַל־עֲשִׂירִים עֲלֵתָה  
 לִי אֹן וְלִי כְבוֹד וְלִי אֲדָר יִקָּר  
 לִי אֹזֶר כְּשֶׁמֶשׁ לְעֶרֹב לֹא פָּנְתָה 20  
 לִי מִחֻקֵּי עֲצוֹת וְלֹא שׁוּב בְּפֹ  
 לִי הוֹר וּמִמְלָכָה לְתַפְשִׁי יֵאָתָה  
 לִי מִחֻמְרִים לְיִשְׂרָאֵל נִצָּפְנוּ  
 לִי מַעֲלַת מְעוֹז לְמִבְצָר נִבְנְתָה  
 לִי הִלְכִי דְרֹךְ סְלוּלָה שְׁחָחוּ 25  
 לִי הִנְשָׂמָה נִכְסְפָה נִסְכְּלָתָה  
 בָּאוּ וְאֵל לֶחֶם עֲצָבִים תִּלְחַמוּ  
 סוּרוּ לְנִגְה מִכְבוֹד אֵל רֹתָה  
 אֲלֵי־יֵט לְבַבְכֶם אֲתָרֵי הָעוֹרִים  
 רָהֵב בְּרוּצִים לְאֲשֶׁר לֹא צִנְתָה 30  
 עַל־מִשְׁכְּנוֹת רַעִים וְעַקְבוֹתֶם רָעוּ  
 תָרְעוּ אֲזִי כִי רִנְלְכֶם לֹא נִטְתָה  
 זֹאת הִיא אֲשֶׁר לֹא כִחְדוּהָ יָדְעִים  
 מִדּוֹר לְדוֹר נִחְלָה בְּיָדֵם הַיְזָתָה

- 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. 10.2. 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  
Ezek. 18.2. is set on edge.  
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  $\text{זנב}$ .

35 דִּיחָהּ בְּלִי נִמְרַ בְּנֵה הַיּוֹם בְּאֵז  
 תָּמִיד בְּעֵינֶיהָ עֲמֻדָה לֹא כִּהְתָה  
 עֲזֹבָה אֲנוֹשׁ מִהָיוֹת כְּשׁוֹעָלִים אֲשֶׁר  
 דִּרְכָם עַל־יְמֵלֶךְ וְדַחֲו עֲוֹתָהּ  
 40 חִדְלָה הַיּוֹתֵךְ עַל־דַּחֲמֵי דַחַת לְרֹאשׁ  
 וְהֵינָה וְנִב גִּוְרֵי אֲדִיּוֹת דְּבִתָּהּ  
 הַלְחָמִים לַחֲמָה לְלַחֵם לַחֲמִים  
 לָהּ, לַעֲשׂוֹת כְּל־אִישׁ כְּנִפְשׁוֹ אֲוֹתָהּ  
 כְּל־אִישׁ בְּדִרְכּוֹ יִהְיֶה לּוֹ כִּי אָמַת  
 שֶׁן אֶכְלָה בְּסֶר לְבִדָּה קִהְתָּה  
 45 וְאֲנִי בִזְאוֹת אַחֲזִיק וְחִבְלָה תֵּאָחַז  
 נִפְשִׁי וְעַקֵּב זֹאת אֲרַנִּי קִוְתָהּ  
 אָמְנָם אַחֲזִיתִי הִיא וְעָלִי נִעַמָה  
 עַת כִּה אֲנִי אֲרַצָּה וְהִיא בִּי דְרַצְתָּהּ  
 אַתְּהִלְלָה מְדֵי הַיּוֹתֵי כִּי אַחֲרֵ  
 50 תִּי הִיא וְנִפְשִׁי בְּעֵבֹדָה חִיָּתָהּ:

## 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 חודיה

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

יָצֵאתָ לְקִדְמוֹתַי בְּלֵילָה לְךָ כְּלִתָּה  
מִיּוֹם אֲשֶׁר לֹא חָלַתְתָּ קְדוֹשֶׁה חָלַתְתָּ

הַשְׁתוֹמְמָה מִדֵּי עֲלִיתָה לְהַר קֹדֶשׁ  
בִּירְאָתָה זָרִים עָלוּ וְלֹא עָלִיתָה

וַתַּעֲמִד רְחוּק מִשְׁתַּחֲוֶה נֹכַח  
הֵיכָלְךָ מִכָּל־מְקוֹם אֲשֶׁר זָלַתָּה

יְיָ בְּרִי תִחַצְּתָה שְׁלַחָה לְךָ מִנְחָה  
לִבָּה וְעֵינֶיהָ מוֹל בְּסֵאֶף תָּלַתָּה

וַהֲשִׁקְךָ וְהֶאֱזִינָה וְשָׁמַע לְשׁוֹעֲתָה  
קִרְאָה בְּמַר לִבָּה וְנִפְשָׁה אֲשֶׁר כָּלַתְתָּה:

6

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

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

שָׁמַשׁ וַיִּרְחַח לְעוֹלָם שְׁרָתוֹ  
 חֲקוֹת בְּיוֹם וַלְיָלָה לֹא נִצְמָתוֹ  
 הֵם נִתְּנוּ אֶתֹחַת לְזָרַע יַעֲקֹב  
 לְהִיּוֹת לְעוֹלָם גּוֹי וְלֹא יִכָּרְתוּ  
 אִם בְּשִׁמְאֵל דּוֹחֵם בְּיַמִּין קִרְבָּם  
 אֵל יֵאֱמְרוּ נֹאֵשׁ בַּעַת יִתְעַנּוּתוֹ  
 אֲךָ יֵאֱמִינוּ כִּי לְעוֹלָם הֵם וְכִי  
 לֹא יִשְׁבְּתוּ עַד יוֹם וַלְיָל 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

-----|-----

|                 |                 |                   |                       |
|-----------------|-----------------|-------------------|-----------------------|
| לֹא־אֶכְסֶה     | וְצַדִּיקְתָּךְ | אֲרוֹמְמֶךָ       | יְהִי שִׁמְךָ         |
| וְלֹא־אֲנַסֶּה  | לֹא־אֲשַׁאֵל    | וְהֶאֱמַנְתִּי    | דְּהֶאֱמַנְתִּי       |
| מִהֶ־תַּעֲשֶׂה  | אֵלַי יִצְרוּ   | כְּלֵי חֶמֶד      | וְאֵיךְ יֵאמַר        |
| וְצוּר מִחֶסֶה  | לְמַנְדִּלְעוֹ  | פְּנֵשְׁתִּיהוּ   | דְּרִשְׁתִּיהוּ       |
| וְלֹא מִכְסֶה   | כְּלֵי מָסַךְ   | כְּאוֹד מִזֶּהִיר | נִבְהִיר <sup>5</sup> |
| וַיִּתְנַשֵּׂא: | וַיִּתְרוֹמֵם   | וַיִּתְפָּאֵר     | יִשְׁתַּבַּח          |

|                 |                   |                 |                            |
|-----------------|-------------------|-----------------|----------------------------|
| שָׁמַיִם        | מִסְפָּרִים הָיָה | וְעוֹ נֶדֶךְ    | הַיָּרֵד כְּבוֹדְךָ        |
| אֲפָסִים        | וְעַת שְׁחוֹתֶם   | וְעַת פְּנוֹתֶם | בְּעַת עֲלוֹתֶם            |
| אֲשֵׁר וּמִים   | בְּחוֹךְ אֲבָנֵי  | נְהַלְכִים      | וּמִלְאָכִים               |
| שִׁפְתָיִם      | בּוֹרָא נֵיב      | וַיִּזְדוֹךְ    | וַיַּעֲדוֹךְ <sup>10</sup> |
| וַיְדִים        | כְּלֵי זְרוּעַ    | וְלֹא תַבַּל    | כִּי תִסְבַּל              |
| וְהִכְפִּסָּא   | וְהִחִיֹּת        | וְעֲלִיֹּת      | מִתְחִיֹּת                 |
| וַיִּתְנַשֵּׂא: | וַיִּתְרוֹמֵם     | וַיִּתְפָּאֵר   | יִשְׁתַּבַּח               |

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

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

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

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.

וְמִי יִמְלַל כְּבוֹד מַחְלָל שְׁחָקִים בִּי אָמִיתוּ  
 חַי עוֹלָם אֲשֶׁר נִעְלַם בְּגִבְהֵי רוּם מַעֲוָתוֹ  
 15 וּבְרַצְחוֹ בְּכָרְבִיתוֹ בְּאֶהְלוֹ שֵׁת שְׁכִינְתוֹ  
 וְשֵׁם מְרֵאוֹת לְגִבּוֹאוֹת לְהַבִּישׁ אֶל-תַּמְתָּחוֹ  
 וְאִין תְּכִנִּית וְאִין תְּכִנִּית וְאִין קִץ ל-תְּבוּנְתוֹ  
 בַּק מְרֵאִיו בְּעֵין גְּבִיאִיו בְּמַלְךְ דָּם וּמְתַנְשֵׂא  
 יִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא:

דְּכִבְר גְּבוּרֹת בְּלֵי סַפְרוֹת וְמִי יִסְפֵּר תְּהִלּוֹתָיו  
 20 אֲשֶׁר בִּי אִישׁ אֲשֶׁר יַחִישׁ לְהַכִּיר עֵז גְּדִלּוֹתָיו  
 וְיִסְמַךְ בְּאֵל חֲמֵד עוֹלָם עַל-זְרוּעוֹתָיו  
 וְיַעֲרִיצוֹ שׁוֹב וְרִצּוֹא וְיַצְדִּיק דִּין עֲלִילוֹתָיו  
 וְיִזְדָּה עַל אֲשֶׁר פָּעַל כִּי לְמַעַנּוֹ פָּעַלּוֹתָיו  
 וְכִי יִשְׂיוֹם לְאֵל אִיוֹם וְדִין עַל-כָּל-הַמַּעֲשֶׂה  
 יִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא:

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       | הַשְּׁחוֹנֵן <sup>25</sup>  |
| יְסוֹדֶךָ       | וּמְאִין       | מָה אֵמָה         | וְהַבְּטָחָה                |
| יְנִידֶךָ       | וְכַח מִי      | וּמִי הִבִּינֶךָ  | וּמִי הִבִּינֶךָ            |
| כְּבוֹדֶךָ      | וְהַעֲיֵדָה    | גְּבוּרוֹת אֵל    | וְהַבְּטָאֵל                |
| יָדֶךָ          | אֵל-תְּשֻׁלַּח | בַּק אֵלָיו       | מִקֵּר פְּעֻלָּיו           |
| וּבְמִקְסָה     | בְּמִפְלֵא     | בְּסוֹף וּבְרֵאשׁ | כִּי תִדְרֹשׁ <sup>30</sup> |
| וַיִּתְנַשֵּׂא: | וַיִּתְרומֵם   | וַיִּתְפָּאֵר     | יִשְׁמַח                    |

## 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 צְקִי לְחֹשֶׁךְ  
 הַלּוֹמָה בְּתוֹךְ מִשְׁכְּנֵי־מִשְׁךְ  
 וְשֵׂאֵי לְאֵלוֹהַּ נִפְשֶׁךְ  
 דְּגִלְךָ רִכְבְּךָ וּפָרְשֶׁךְ  
 הַמְזַרְיִת אֹר שְׁמֶשֶׁךְ 5  
 יוֹצֵר אֹר וּבוֹרֵא חֹשֶׁךְ:

לְכָל קָרָא בְּמִאֲמָרוֹ  
 וְעַמְד רִנַּע לְפִי דְכָרוֹ  
 לְהִרְאוֹת לְכָל עוֹ יְקָרוֹ  
 בְּעוֹלָם לְאִי־תִהְיוּ יְצָרוֹ 10  
 עַת מְמַזְרַח לְאוֹרוֹ  
 קָרָא, וַיִּמַּשׁ חֹשֶׁךְ:

וַיְצַבֵּא שְׁחָקִיו שְׁמַעוּ  
 אָמַר יְהִי אֹר, וְנוֹדְעוּ  
 כִּי יֵשׁ צוֹר, בּוֹ נִבְקָעוּ 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 דְּהוֹדָה לִי the customary הַ of הַלֵּל is missing.

שְׁחָקִים, וּפְנוֹת הַטְּבָעוֹ  
וְהוֹדוּ לְיוֹצְרָם וְדָעוּ  
יִתְרוֹן אֹר מִן־הַחֶשֶׁךְ:

יְאִיר כֵּן עוֹד אֶפְלָתִי  
וַיִּסְמוֹךְ לְקוֹמַם נְפִילָתִי  
וַיְזַרְיֵם אֹר קַהֲלָתִי  
וַתִּתְהַלֵּל עוֹד סְגָלָתִי  
הִנֵּה אֹר צוֹר תְּהַלֵּתִי  
לִי, כִּי־אֲשַׁב בְּחֶשֶׁךְ:

## 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 עֲקֵרוֹ "his hope", although עֲקָרוֹ 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

מאודה

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

נראדהאור:

יחר באורה אל נאור

העם אשר הלך חשך

שברו עדיאן ימשך

ינור עקבו חטא נשך

ישכךאור:

עליו כחם צח עליאור <sup>5</sup>

וצניף עליראש פרוע

ויקר מקום סות קרוע

תלבש, ונל אור זרוע

ניהיאור:

שנית, כמאמרך יהי אור

דיגלך עלי כשלי ברך <sup>10</sup>

הרם, ולפניהם דרך

פנה במלאך, ותברך

מךדיאור:

זרע ישרים, יום תאור

- Job 7.2. While he moaneth like a servant panting after  
the shade,  
Do Thou lay the majesty of Thy salvation  
upon him;  
And cry: "How long, O sluggard,  
Prov. 6.9. Wilt thou sleep in the house of darkness?  
Arise, shine!  
Isa. 60.1. *Now cometh the light!*"
- Zech. 4.7. "Grace, grace," proclaim; and set up two rows  
Zech.4.3,11-14. Of olive trees for kindling the lights,  
And they shall serve for lamps—  
Their oil within the shrine of God resplendent,  
*For the Light!*

! 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.

הִזְמָה כְּעֶבֶד יִשְׂאֵף צַל

הַיּוֹד יִשְׁעֶךָ עָלָיו הָאֲצִל 15

וְקָרָא עֲרֵי מְתֵי עֲצִל

תִּשְׁכַּב בְּבֵית חֶשֶׁךְ? קוֹם אוֹר

כִּי־בָא אוֹר:

חַן חַן קָרָא, וְשִׁתִּי שׁוֹרוֹת

!חִים לְהַאִיר הַנְּרוֹת

קוֹמִם, וְהָיוּ לְמֵאוֹרוֹת

שְׁמָנִם בְּמִקְדָּשׁ אֵל נְאוֹר 20

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

----- | -----

|                                                                                 |                                                                                  |
|---------------------------------------------------------------------------------|----------------------------------------------------------------------------------|
| מקומך נעלה ונעלם<br>בבודך מלא עולם:                                             | יְהִי אֲנִי אֲמֻצָאךָ<br>וְאֲנִי לֹא אֲמֻצָאךָ                                   |
| אֶפְסֵי־אֲרֶץ הַקַּיִם<br>הַמְבֹטָח לְרוֹחִים<br>אַתָּה שֹׁכֵן שְׁחָקִים        | הִנְמַצָּא בְקֶרְבִים<br>הַמְשֻׁנֵּב לְקֶרֶב־בַּיִם<br>אַתָּה יוֹשֵׁב בְּרוֹבִים |
| וְאַתָּה עַל־רֹאשׁ מַהֲלָלִים<br>אַף כִּי־חָדְרֵי אוֹלָם:                       | תִּתְהַלֵּל בְּצִבְעֶךָ<br>וְנִלְגַל לֹא־יִשְׁאַף                                |
| עַל־בֶּס נְשֵׂא וְרָם<br>מְרוֹחִם וּמִבְּשָׂרָם<br>כִּי־אֵין בְּלִתֶּךָ יִצְרָם | וְכִהִנְשֵׂאךָ עַל־יָהִם<br>אַתָּה קְרוֹב אֲלֵיהֶם<br>פְּיָהֶם יַעֲדֵד בָּהֶם    |
| וְעַל מַלְבוּחֶךָ עֲלָם<br>וְאַתָּה נוֹתֵן אֲבָלָם:                             | מִיָּזָה לֹא יִרְאֶךָ<br>אוֹ מִי לֹא יִקְדָּאךָ                                  |
| בְּכָל־לְבָבִי קָרָאתִיךָ                                                       | דְּרִשְׁתִּי קֶרְבֶּךָ                                                           |

5

10

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!

לְקַדְּאֲתִי מִצְאֲתִיךָ  
בְּקַדְּשׁ חַוִּיתִיךָ

וּבְצִאֲתִי לְקַדְּאֲתִיךָ  
וּבְפִלְאֵי גְבוּרָתִיךָ

15

הֵן שָׁמַיִם וְחַיִּלָּם  
בְּלִי נִשְׁמַע קוֹלָם:

מִי יֹאמֵר לְאֲדָרְאךָ  
יִגִּידוּ מוֹרְאָךָ

אֱלֹהִים אֲתִידְאָדָם  
אֲשֶׁר בְּעֶפְרַיִם יִסֹּדָם  
תְּהַלּוּתָם וּכְבוֹדָם

הַאֲמַנִּים כִּי־יֵשֵׁב  
וּמַה־יִּחְשָׁב כִּלְחֹשֵׁב  
וְאִתָּה קְרוֹשׁ יוֹשֵׁב

20

הַעֲמֵרוֹת בְּרוּם עוֹלָם  
וְאִתָּה נִשְׂא כָלָם:

חַיּוֹת יוֹדוּ פִלְאָךָ  
עַל־דְּאֲשִׁיָּהֶם כְּסִאָךָ

## 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, 10-18. 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 עמוֹת for עמוֹת.  
See Ps. 61, 7.

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

74

איה אלהי אליהו

הברלה

אַתּוֹתֵינוּ הַתְּמַקְהוּ  
 אִיֵּה אֱלֹהֵי אֱלֵיהוּ  
 בֶּן שִׁמְעֵ אֱלֵאמְרוֹתָיו  
 צַעַק חֶקֶם מְצָרוֹתָיו  
 אָמַר אִיֵּה צוֹר וְשִׁמוֹתָיו  
 אֶלֶף שָׁנִים לֹא עָנָהוּ. 5  
 גָּזַר חֲשָׁבִי עַל־אֶפְרַיִם  
 וַיַּעֲצַר אֶת־הַשָּׁמַיִם  
 וַעֲלִיפוּ יָרְדוּ אִשׁ וְנִמִּים  
 הַר הַכְּרָמַל שָׁם נָסָהוּ. 10  
 דְּבַר עַל־כֹּד עַם־צַפְתָּת  
 וּבְרָכָה שָׁם בָּם פִּרְחָת  
 הַשִּׁיב הַמַּת מְרַהֲשָׁת  
 מִי־שִׁמְעַ עֹה, וּמִי רָאָהוּ  
 הִבְעִיר שָׁרִים וְחִמְשִׁיהֶם 15  
 צָם אַרְבָּעִים עַם־אֲמֻשִׁיהֶם

1 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,

11 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,  
11 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 עליה דום בסעדה  
 ובמרכבת אש בעדה 20  
 ואלישע שב צעק מדה  
 אבי אבי, ולא ענהו.  
 ?רמי ירדן התלקדו  
 עד קרסליו לא מעדו  
 גם לאלישע כן עמדו 25  
 אפיו ראו ויתמהו.  
 חזכי אתות הנבאות  
 מתי יחזו הנודאות  
 בעשות נגדם הנפלאות  
 מעשה יי פינוךא 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  
 ושימו חסדיך לפני

הבינוני רבד נפש יצרתה  
 קשורה בי והיא נפלאת בעיני

ולבי ראך ויאמן בד  
 כאלו מעמד ה'יהוה בסני

6

ר'רשתיה בחזיוני ועבר  
 כבודך פי וירד בעני

הקיוני שעיפי מצועי  
 לברך שם כבודך אדני:

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 with the second '.

<sup>2</sup> Mentioned among the sons of Mizraim. See Gen. 10.13.

<sup>3</sup> Thus Brody's reading; בעת הודי ישורון; וכל רואי ישורון בכל רואי ישורון בבית הודי ישורון. Heidenheim reads: וכל רואי ישורון בבית הודי ישורון, which seems less probable. (See rhymed version).

## 76

## שירה חדשה

נאולה לפסח

-----|-----

|                       |                  |
|-----------------------|------------------|
| נְהַפְּכוּ מִצּוּלִים | יוֹם לַיְבֹשָׁה  |
| שִׁבְחוּ נְאוּלִים:   | שִׁירָה חֲדָשָׁה |

|                      |                         |
|----------------------|-------------------------|
| וְאַלֵּי נְחֻמְדָּתָ | יוֹם בְּצָר נִכְבְּדָתָ |
| מִפִּי עוֹלָלִים:    | וְלֶךְ עוֹ יִסְדָּתָ    |

|                         |                         |
|-------------------------|-------------------------|
| דָּגְלֵי בְּתֵעֲנֻמִּית | הוֹטְבַעֲתָ בְּתַרְמִית |
| יְפוּ בְּנְעָלִים:      | וּפְעָמֵי שׁוֹלְמִית    |

|                          |                       |
|--------------------------|-----------------------|
| בְּעַת הוֹדֵי יִשְׁרוֹן  | וְכָל־רֵאֵי יִשְׁרוֹן |
| וְאַיְבִינוּ פְּלִילִים: | אִין בָּאֵל יִשְׁרוֹן |

|                       |                       |
|-----------------------|-----------------------|
| עֲלֵיהֶנְשֹׂאָרִים    | דָּגְלֵי בֶן תָּרִים  |
| בְּמַלְקֻט שִׁבְלִים: | וּתְלַקֻּט פְּזוּרִים |

10

They that come unto Thee within the covenant  
 of Thy seal,  
 They that from the birth are consecrated to  
 Thy name—

They show<sup>1</sup> their sign unto all that see them,  
 And on the corners of their garment they make  
 fringes.

For whom is this one inscribed? Discern now  
 the truth:

Gen. 38,25. Whose are the signet and the threads of blue?—

Ah, turn again to consecrate her, and cast her  
 out no more;

Cant. 2,17. And let the light of her sun arise, and the  
 shadows flee away.

The beloved exalt Thee; with song they come  
 before thee:

Ex. 15,11. "Who is like unto Thee, O Lord, among the  
 mighty?"

<sup>1</sup> Brody: הִרְאָו; Heidenheim reads הִרְאָה. (Seerhymed version).

בְּבְרִית חֹתְמֶךָ  
הֵם נִמְלִים:

לְכַל־רֵאָה אוֹתָם  
יַעֲשׂוּ נְדָלִים:

הַקְּרִינָא דְּבַר אֲמַת  
וְהִפְתִּילִים:

וְאַל־תּוֹסֵף לְנִרְשָׁה  
וְנָסוּ הַצְּלָלִים:

בְּשִׁירָה קַדְמוֹךָ  
אֲדַנִּי בְּאֵלִים:

וְהַבָּאִים עִמָּךְ  
וּמִבְטָן לְשִׁמְךָ

הִרְאוּ אֶתְּךָם  
וְעַל־כַּנְפֵי כְסוּתָם

לְמִי זֹאת נִרְשָׁמַת <sup>15</sup>  
לְמִי הַחֹתְמַת

וְשׁוֹב שְׁנִית לְקִדְשָׁה  
וְהַעֲלֵה אוֹר שְׁמֶשָׁה

יְיָ יְדִים רוֹמְמוֹךָ <sup>20</sup>  
מִרְכְּמָכָה

## 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

-----|-----

|                    |                      |
|--------------------|----------------------|
| אֲשַׁתָּה גְבִיעֵי | עַל־אֲהַבְתָּךְ      |
| יוֹם הַשְּׁבִיעִי: | שְׁלוֹם לְךָ שְׁלוֹם |

|                     |                        |
|---------------------|------------------------|
| לְךָ בְּעַבְדִּים   | שֵׁשֶׁת יְמֵי מַעֲשֵׂה |
| אֲשַׁבַּע גְּדָרִים | אִם־אֶעֱבֹד בָּהֶם     |
| יָמִים אֲחֻדִּים    | כָּלֶם בְּעֵינֵי הֶם   |
| יוֹם שַׁעֲשׁוּעֵי:  | מֵאֲהַבְתִּי בְךָ      |

8

|                    |                         |
|--------------------|-------------------------|
| לַעֲשׂוֹת מְלֹאכָה | אֲצַא בְּיוֹם רִאשׁוֹן  |
| הַמַּעֲרָכָה       | לַעֲרֹךְ לְיוֹם שַׁבָּת |
| שֵׁם הַבְּרָכָה    | כִּי הָאֱלֹהִים שָׁם    |
| מִכְּלִי־יְגִיעֵי: | אֲתָה לְבַר חֲלָקִי     |

10

|                     |                        |
|---------------------|------------------------|
| מֵאוֹר קֹדֶשׁ       | מֵאוֹר לְיוֹם קֹדֶשׁ   |
| קָנְאוּ לְשִׁמְשֵׁי | שָׁמֶשׁ וְכוֹכָבִים    |
| אוֹ לְשִׁלְיֵי      | מֵה־לִּי לְיוֹם שְׁנֵי |
| יוֹם הַרְבִּיעִי:   | יְסֻתִּיר מֵאוֹרוֹתָיו |

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 beftteth thee, for thou art a day of  
enjoyments,

A day of pleasures, yea, of banquets three,  
Pleasure at my table, pleasure of my couch.



|                                                                                     |                                                                                                    |    |
|-------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|----|
| מִיּוֹם חֲמִישֵׁי<br>נֶפֶשׁ לְנֶפֶשׁ<br>עָרַב לְחֶפְשׁוֹ<br>מִלְכֵי וְרוֹעֵי:       | אֲשַׁמֵּעַ מִבֶּשֶׂר טוֹב<br>כִּי־מַחֲרַת יִהְיֶה<br>בְּקֶרֶד לְעַבְדֹתַי<br>קְרוּא אֵלַי שְׁלַחֵן | 15 |
| נֶפֶשׁוֹ שְׂמַחָה<br>עַת הַמְּנוּחָה<br>לְמַצֵּא רְוָחָה<br>נֹדְרֵי וְנוֹעֵי:       | אֲמַצֵּא כִּיּוֹם שֵׁשִׁי<br>כִּי־קָרְבָה אֵלַי<br>אִם נָע וְנָד אֶלֶךְ<br>עָרַב וְאֲשַׁבַּח כָּל־ | 20 |
| בֵּין הַשְּׂמֻשׁוֹת<br>פָּנִים חֲדָשׁוֹת<br>הִרְבּוּ אֲשִׁישׁוֹת<br>רוֹדֵי וְרַעֵי: | מִהֲנַעֲמָה לִי עַת<br>לְרֵאוֹת פָּנַי שִׁבַּח<br>בָּאוּ בְתַפּוּחִים<br>זֶה יוֹם מְנוּחָי זֶה     | 25 |
| שִׁירֵי יְדִירוֹת<br>אֶת יוֹם חֲמֻדוֹת<br>שְׁלֹשׁ סְעוּדוֹת<br>תַּעֲנוּג וְצוּעֵי:  | אֲשִׁיר לְךָ שִׁבַּח<br>כִּי־יֵאָתֶה לְךָ כִּי<br>יוֹם תַּעֲנוּגִים נָם<br>תַּעֲנוּג לְשִׁלְחָנִי  | 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 מהנה

רעות

וְיָפֶה וְטוֹב לְאָחוֹז בְּבֵיתְךָ מִחֲנֶה

לְעַם אֲשֶׁר שָׁמַד בְּקֶרְבָּם יִחְנֶה  
 הַשֵּׁם אֲשֶׁר שָׁכְנוּ בְרוּם עוֹלָם וְהוּא

נִמְצָא בְּלֵב רִבְאָ וְעַם אִישׁ נִעְנֶה  
 וְשָׁמִי מְרוֹמִים לֹא יִכִּילוּהוּ וְאִם

יֵרֵד עָלַי סִינִי וְשָׁכֹן בְּסִנְיָה  
 דְּרַכּוּ מֵאֵר קֶרְבָּה וְלִמְאֵר רִמְקָה

כִּי כָל אֲשֶׁר פָּעַל לִישׁ וְלִמְעָנָה  
 הֵן עַל-לִבִּי מֵאֲלֹהֵי מִחְשָׁב

גַּם עַל-לְשׁוֹנִי מֵאֲדָנִי מִעֲנָה:

6

10

## 79

NATURE AND LAW<sup>1</sup>

(For rhymed version see page 172)

The words of God are pure; they are more  
precious than rubies;  
They are wrapped up in hearts, they are  
bound up in souls.

Weary are all words with fervent pursuit after  
His praises,  
For what hath one of numbered days to do  
with His infinite eternities?  
As clouds above the dust, so high above him  
are God's ways.

How can understanding that is deficient and  
reason that is cut short  
Grasp the ways of might, the high, the im-  
pregnable?

Be silent before Him, each that speaketh of Him,  
and perish his thought!  
Only about His works let him frame song, let  
him ply his tongue;  
Yea, concerning the law of His mouth let him  
lift his voice and make loud his throat.<sup>2</sup>

<sup>1</sup> Referred to by Zunz as a *Piyut* for the 1st day of Pentecost. It occurs in the Avignon ritual and others.

<sup>2</sup> The liturgies read these two lines thus:

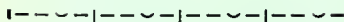
אך במפעליו יחבר קול וירחיב את גרונו  
ובדברי שיר יגבר פיו ויאריך את לשונו

See rhymed version.

79

אמרות האל טהרות

מאורה



|                     |                   |
|---------------------|-------------------|
| מפנינים הם יקרות    | אמרות האל טהרות   |
| בנפשות הם קשרות:    | בלבבות הם צרות    |
| מך לק אחר שבחיו     | יגעו כל־הדברים    |
| אחרי נצח נצחיו      | מהלכים ספורים     |
| גבהו מנו ארציו      | בשחקים מעפרים     |
| ותבונות הקצרות      | מהלךעות החסרות    |
| הנבהת הבצרות:       | לאחו רכי נבורות   |
| בו, ואבד רעיונו     | הם לפניו כל־מבר   |
| שיר ויאריך את־לשונו | אך במפעליו יחבר   |
| קול וירם את־גרונו   | גם בתורת פיו יגבר |

5

10

Tongues be giving forth speech, extolling,  
crowning;  
Souls be glorifying, now to praise, and now to  
teach.<sup>1</sup>

4icah 6.6. But wherewith shall I bow down and be worthy  
to come before the Lord?<sup>2</sup>

v. 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 ולהורוח.

<sup>2</sup> " " " " וארכב לאדני.

<sup>3</sup> " " " " הן ארצות כל לזרוח ..

<sup>4</sup> " " " " חבנה ראשית עירות.

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

<sup>6</sup> The liturgies read ירעו for יזכו.

<sup>7</sup> " " " ספורות for סדורות.

|                                |                          |
|--------------------------------|--------------------------|
| מַעֲרִיצוֹת מַעֲטִירוֹת        | הַלְשָׁנוֹת מֵאֲמִירוֹת  |
| בֵּין לַהֲדוֹת בֵּין לַהֲדוֹת: | הַנְּשָׁמוֹת מֵאֲדִירוֹת |

|                          |                            |    |
|--------------------------|----------------------------|----|
| אֲזַכֶּה לִפְנֵי אֲדָנִי | וּבָמָה אֶכְפֹּף אֶקְדָּם  |    |
| בְּעֵנָלִים קָרַבְנִי    | בֵּית אֱלֹהִים הָאֲדָרָם   |    |
| אֲהִיָּהּ כְּאֵב לִבְנִי | מִשְׁאוֹל יֹאמֶר וְאֶפְרָם | 15 |

|                              |                            |
|------------------------------|----------------------------|
| מִבְּלֵי הַקָּרִיב טָהֳרוֹת  | כָּל־אֲרִצוֹת הֵן לְזֵרוֹת |
| תִּתְפּוֹץ שֵׁי בְּעֵזְרוֹת: | תִּבְנֶה רֹאשׁ הַעֲזָרוֹת  |

|                             |                                |    |
|-----------------------------|--------------------------------|----|
| מִלֵּב בְּלִפְנֵי וְדָרְדַע | דָּלְלוּ חֻקֹּת וְחָרְבוּ      |    |
| לֹא כִמוֹ חֶשֶׁב וְיָדַע    | כָּל אֲשֶׁר יָדָעוּ וְחֶשְׁבוּ |    |
| מִחֶקֶר חֻקָּה וּמִדָּע     | מִעֲשָׂיו עֲצָמוּ וְחָרְבוּ    | 20 |

|                               |                             |
|-------------------------------|-----------------------------|
| יוֹם לְיוֹם רַבּוֹת וּפְרוֹת  | נִסְלָאוּתָיו לֹא סְפוֹרוֹת |
| לֹא, וְלֹא יָדָעוּ סְפוֹרוֹת: | יִתְּנוּ תִמְרֵי וּמְרוֹת   |

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.



נְהַאֲלֶךְ עֲדִים בְּרוּרִים      מִלְּאוּ כְּלֵי־הַר וְנִבְּעוּ  
 כִּי בְּכַל־צוּרוֹת יִצְוֲרִים      יֵשׁ לְאֵל חוֹתֶם וְטַבְּעוּ  
 זְהַרֵי כְּלֵי־מְאוּרִים      זְהַרֵי 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

רשוח

-----

|                         |                         |
|-------------------------|-------------------------|
| בוֹעַר וּמְשֻׁתָּעַר    | יִשָּׁן וְלִבּוֹ עֵר    |
| וּלְקַח בְּאֹזַר פָּנָי | צֹאנָא וְהִנָּעַר       |
| דְּרַדֵּךְ לֵךְ כּוֹכֵב | קוּמָה צְלַח וּרְכֵב    |
| עֲלֵה לְרֵאשִׁי סִינֵי  | וְאֲשֶׁר בְּבוֹר שְׁכֵב |
| הָאֲמָרִים הָאֵשֶׁם     | אֵלֵי־תַעֲלֵז נַפְשָׁם  |
| לְבִי וְשֵׁם עֵינֵי     | צִיּוֹן וְהִנֵּה שָׁם   |
| אֲקַצֵּף וְאֶעֱמַר      | אֲנִלְּ וְאֶסְתַּר      |
| מִנִּי עַלֵי בְנֵי:     | מִי יִחַמֵּל יוֹתֵר     |



## **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 Maḥanaim; 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 redeemed throng.*

Their token show to all  
Whose eyes upon them fall:  
Lo, on their garment's hem  
The fringe ordained for them!

*Then a new song  
Sang Thy redeemed throng.*

For whom then are they sealed?  
Let truth now be revealed:  
Whose is the seal, and who  
Shall claim the thread of blue?

*Then a new song  
Sang Thy redeemed throng.*

Ah, take her as of yore,  
And cast her forth no more;  
Let sunlight crown her day  
And shadows flee away.

*Then a new song  
Sang Thy redeemed throng.*

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

*Still Thy redeemed throng  
Sing a new song.*

## 79

## NATURE AND LAW

The words of God are pure  
 And precious more than gems in fair display;  
 They are bound up in hearts for ever, yea,  
 In souls are held secure.

All speech grows weary in pursuit that flies  
 After His endless praise—  
 For what hath one of numbered days  
 To do with infinite eternities?—  
 As clouds above the dust, above him  
 soar God's ways.

What of the mind cut short?  
 And reason that is lacking strength to know?  
 How should it grasp the way of power—so  
 Impregnable a fort?

Silence before Him, all that speak of Him!  
 And perish all their thought!  
 Only the works His hand hath wrought  
 Let them declare, and may their lips o'erbrim  
 With singing and their voice be loud with  
 praises fraught.

Tongues be fulfilled of speech,  
 Exalting, crowning, telling o'er His praise;  
 Souls be extolling, still discerning ways  
 To learn and tell and teach.

But how shall I all humbly seek the Lord?  
Oblation once I gave  
Within His house—and "From the grave"  
He said, "I yet will lift them at My word,  
And I will be a father to the sons I save."

But strange are all the lands;  
One cannot bring a gift without alloy.  
Rebuild the chiefest city! Find Thy joy  
As once from holier hands.

Wisdom is withered that abode in state  
In hearts exceeding wise,  
For all they thought and did devise  
Is other than He knoweth; yea, too great,  
Too many are His works for sight of wisdom's  
eyes.

His wonders manifold  
Bring daily marvels new in fruitful throngs.  
These give to Him, unceasing, only songs,  
In numbers all untold.

Behold, clear witnesses enough are Thine!  
All mountains under Heaven  
They fill; on every form is graven  
The seal of God; and all about them shine  
The kindred lights in heaven and earth of  
stars twice seven.

For seven in the height  
There shine the seven lamps in earthly guise,  
Given to so illume the earth-dimmed eyes  
To look upon His light.

## 80

## SLEEPER, WITH HEART AWAKE

O Sleeper with heart that waketh,  
Burning and tempest-torn,  
Go, shake thee, walk with My radiance  
Upon thee borne.

Rise up, ride on and prosper:  
A star shall guide thy quest,  
Till he that lay down in the dungeon  
Reach Sinai's crest.

Let not their soul be joyful  
Which talk of Zion's despair,  
For there My heart is ever,  
And Mine eyes are there.

I reveal Myself and I hide Me,  
I am wroth, I restrain the rod;  
For who should pity My children  
But I, their God?

NOTES ON TEXT





## NOTES ON TEXT

### להתעופף חמשים

- Ll. 9-10 [נתאןקה] The ן signifies "since (thou still)", as in Gen. 26,27: ואחם שנאתם; similarly for הלא Halper reads ולא; 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. [נימוטו] Kal, comp. Deut. 32, 35 and Isa. 54,10; the irregular vowel is due to the intended homophony with the verbs in l. 28, but this stylistic effect would be lost if we read נימוטו with Halper.
- L. 50. [וברולי אָדָּנִים] So MS. Oxford 1970; Luzzatto, following MS. Oxford 1971, has וברולי מבנים, for which Halper suggests וברול ומבנים.
- L. 62. [העצמים] So in the manuscripts which I have used, with the masc. suffix on account of the following adjective; the reading העצמת, which Halper prefers, should be ascribed to the haste of a copyist, who undoubtedly was familiar with Ez. 37, 4.
- L. 68. [ונתקלח] 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 *וְהַיָּם לְרִיקָה* in *Soṭa* 17a, *Hul.* 89a, *Men.* 43b. I consider Edelman's reading *וּבְתִקְלָה*, preferred by Halper, as a scribal error or a misprint.

- Ll. 73-74. *עָרִי יָם עָרִי לַיִל* Halper corrects and reads *עָרִי יָם* for *עָרִי יָם*, following MS. Amram against all other texts, *עָרִי לַיִל* for *עָרִי לַיִל*. The obvious correction *עָרִי יָם* is found also in S. Joseph, *Gibeat Saul*, p. 108, who, however, retains *עָרִי לַיִל*, though apparently vocalizing it *עָרִי לַיִל*. I cannot imagine that the poet wishes to designate sky and sea as ornaments of the night, nor do I find an analogy to this daring picture in any other poet. As long therefore as there is not a better reading or a MS. confirmation of this emendation, I shall cling to the traditional text, of which it can by no means be said that it "makes no sense". The poet says, while applying *עָרִי* to space and time: "as far as the sea stretches, as long as the night lasts—smooth watery mirror and clear celestial canopy". This thought is by no means unworthy of expression.

## יפה נוף משוש תבל

It is difficult to establish definitely the metre of this poem. I have previously construed it as *Basiṭ* (*Diwan* and שער השיר, p. 96) and hence vocalized לך 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 לך (מבחר השירה העברית), p. קפנ) 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 מְלֻכִּיךְ (comp. the vocalization and word-order in Jer. 8,19). מְלֻכִּיךְ is amorphous and anomalous, having no analogy in Scripture; the reference to Eccles. 10,17 is without importance, for אֶשְׁרִיךְ is sing. despite the י, but even if we follow Ibn Gikatilla in declar-

ing it a plural, then it is just a plural which by exception appears vocalized as a sing.; but I find no evidence at all for a suffixed noun vocalized half as a sing. and half as a plural.

## 26

## למבחר החתנים

- Ll. 2-3. [חָזוּם—חָזוּם], 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: וְלִקְוֹל שִׁירָה נְעוּרָה.
- L. 8. [מְרַקְחִים] Davidson: מרדוקים.
- L. 13. [סְדָדְיָה] Davidson: מְרֻדְיָה—הַיּוֹם Davidson: כּוּיּוֹם (MS. בּוּיּוֹם).
- L. 15. [יִשְׁלֵם] So Davidson, better than יִשְׁלִים of my archetype.
- L. 18. [עָקְרָה נָה] better than Davidson: עִפְרָה נָה.
- 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: וכונן הביח פשוטה ולא בפדטיה בכללה ולא בפדטיה, are thus removed.

- L. 25. [בְּרָה] Davidson: יִתָּה.  
 L. 26. [שָׁחַר פְּנֵיהָ 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 פְּנֵיהָ שָׁחַר, which is adopted in the translation.  
 L. 27. [אָל] So also Davidson; Ex. 25,37: עָל.

## 33

## שִׁמַּח בַּחֹר

- L. 18. [הֵם] The manuscripts have: חֵם וּבִין; perhaps we should read חֵם קָחֵי הֵם.

## 35

## עֲדֵי עֵשׂ יְעוֹפֵף

- 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. [נדלותי] *Plene* (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 נקלתי, but then נדלותי (Ps. 116,6) would also have to be preferred, as in Kämpf, *Nichtandal. Poesie*, II, 226.—[לפרוד] In Edelmann, 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 הנרת), is against it.
- L. 6. [ישוכני] I accept this correction of Joseph.

## בך הגביר יצחק

- L. 8. [מחפניקה] and [מחענה] refer as well to ארך (l. 1) as to בך (l. 7), and there is no cause for reading in l. 7 בלבוש instead of בלבוש (as suggested by Joseph *l. c.*, p. 189).
- L. 10. [סביבה בטוח]. So three manuscripts, among them the one used by Edelmann; it is therefore again an error of haste when in נוני אקספרד, p. 41, he prints סביבה. S. Joseph corrected the text—before

the reading of the manuscripts was known—into  $\text{מִסְתַּחֲסֵם הַקְּבִיבָה}$ , 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.  $\text{וְזָרְקָה}$  has reference to  $\text{עָב}$  in the preceding line (femin. 1 Kings, 18,44.)
- L. 48.  $\text{לְפָתְחָהּ}$  comp. my note *ad loc.*, but it is possible that the poet wants to have it understood in the sense of  $\text{פָּתְחָהּ}$  (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  $\text{מִפְתָּחָהּ}$ , but since this word occurs above, l. 28, in a rhyme, he tries to force upon it there a sense ( $\text{לְשׁוֹן עֶצֶה בְּלוֹמֵר מִתְּעֵצָה}$ ) which it has nowhere else, not even in the passage Ps. 55, 15 quoted by him as proof.
- L. 56.  $\text{מִתְּהַנֶּה}$  Joseph wants to read  $\text{מִתְּהַנֶּה}$ , which is possible. To emend  $\text{וְלֵךְ}$  into  $\text{וּבֵךְ}$  I consider unnecessary; comp.  $\text{הִנֵּעַ-לִי}$  2 Sam. 20,4.
- L. 58.  $\text{וְלִחְעֵלְמָה}$  without Mappik, as [found in some editions of Job 28,11; other editions exhibit there  $\text{וְהִעֵלְמָה}$ , but this reading would lead to misinter-

pretations, such as may be seen in Joseph, p. 196, who construes Edelman's slips of the pen (ולחעלסיה מורקת: p. 41: ננוי אקספרד) as readings and endeavours to defend them.

## 40

## שמואל הנגיד

- L. 1. [מְנָרִים] 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. [נְהִים] Participle Niph'al; Joseph, p. 199, suggests נוהים (K'al) 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 ומחיה (probably so for ומחיי of the edition), by analogy with מרפא, but a noun corresponds with a noun, not a participle.

## 41

## לנד משה

- L. 55. [חַרְשִׁים] Following a correction by Ch. N. Bialik in the second edition of the העברית, מבחר השירה העברית,



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

- L. 65. תָּקַל; תְּרַמָּה; תָּקַל Participle, like the following תָּקַל, as suggested by Joseph, would be a Perfect and out of place here.

## 52

## יֵדַע מִכְּאֲבֵינוּ

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

## 68

## כֹּלָה לְךָ כֹּלָה

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

## 72

## כִּי בֵּא אֹר

- L. 5. In the literal quotation of Bible verses the metre is neglected, as I have often pointed out. In this poem there is another instance in l. 9. In view of this the correction עָרַי for עָר (Prov. 6,9) in l. 16 may be superfluous.

שלום לך יום השביעי

- L. 6. [שְׁעָשׂוּעִי] This reading is better than פְּרָגוּעִי, because it does not force us to read a *Shewa quiescens* as *Shewa mobile*.
- L. 27. [שִׁירֵי יְהוָה] So in the Karaite Prayer Book (ed. Wien 1854, vol. IV, p. צב); שִׁיר אֵל יְהוָה cannot be explained; שִׁיר יְהוָה (Halberstam in Luzzatto, טל אורח, p. 2, n. 4) is against the metre; שִׁיר הַיְהוָה, 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 להנ"ל.  
סבחר = סבחר השירה העברית להנ"ל.  
שד"ל = דיואן ד"ה י"ל ע"י שד"ל.  
הרבו = רבי יהודה הלוי קובץ שיריו ומליצותיו י"ל ע"י אברהם  
אלהו הרבוי.

- 
- 1 דיואן ת"ב צד 155 סי' א (הערות צד 108); סבחר צד קע"ט סי' 1.
  - 2 דיואן ת"ב צד 155 סי' ב (הערות צד 109); סבחר צד קע"ט סי' 2; הלפד Post Biblical Hebrew Literature ח"א 78.
  - 3 דיואן ח"ב צד 159 סי' נ (הערות צד 113).
  - 4 דיואן ח"ב צד 160 סי' ד (הערות צד 114).
  - 6 דיואן ת"ב צד 160 סי' ה (הערות צד 114); סבחר צד ק"פ סי' 3; הלפד Post Biblical Hebrew Literature ת"א צד 81.
  - 6 דיואן ת"ב צד 164 סי' ו (הערות צד 116); סבחר צד קפ"א סי' 4.
  - 7 דיואן ח"ב צד 167 סי' ז (הערות צד 121).
  - 8 דיואן ת"ב צד 167 סי' ח (הערות צד 122); סבחר צד קפ"ג סי' 6.
  - 9 דיואן ת"ב צד 168 סי' ט (הערות צד 123).
  - 10 דיואן ת"ב צד 169 סי' י (הערות צד 124); סבחר צד קפ"ג סי' 6.
  - 11 דיואן ת"ב צד 170 סי' י"א (הערות צד 124).
  - 12 דיואן ת"ב צד 171 סי' י"ב (הערות צד 127).
  - 13 דיואן ח"ב צד 172 סי' י"ג (הערות צד 126); סבחר צד קפ"ג סי' 7.
  - 14 דיואן ת"ב צד 174 סי' י"ד (הערות צד 130).
  - 15 דיואן ת"ב צד 174 סי' ט"ו (הערות צד 130).

- 16 דיואן ח'ב צד 175 סי' ט'ז (העדות צד 131).
- 17 דיואן ח'ב צד 180 סי' י"ח (העדות צד 133).
- 18 דיואן ח'ב צד 180 סי' י"ט (העדות צד 134).
- 19 דיואן ח'ב צד 182 סי' ב (העדות צד 136).
- 20 דיואן ח'ב צד 183 סי' ב"א (העדות צד 136).
- 21 דיואן ח'ב צד 183 סי' ב"ב (העדות צד 138).
- 22 דיואן ח'ב צד 184 סי' כ"ג (העדות צד 138); שער צד 96 סי' 83; מבחר צד קפ"ז סי' 9.
- 23 דיואן ח'ב צד 3 סי' א (העדות צד 6); סבחר צד קע"ח סי' 6.
- 24 דיואן ח'ב צד 7 סי' ד (הערות צד 7); שער צד 92 סי' 77; סבחר צד קע"ה סי' 1.
- 25 דיואן ח'ב צד 12 סי' ז (העדות צד 11).
- 26 דיואן ח'ב צד 13 סי' ט (הערות צד 13).
- 27 דיואן ח'ב צד 18 סי' ט"ו (העדות 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' ב (העדות צד 22).
- 31 דיואן ח'ב צד 29 סי' ב"ה (הערות צד 32).
- 32 דיואן ח'ב צד 29 סי' ב"ו (העדות צד 33). נרפס גם ע"י הח' ד"י דוידאוּן על פי ב"י בעתון *JQR. N.S., Vol. IV, p. 86*. והוא מיחס אותו לד' יוסף בן צדיק. שהוא מתברר של השיר הבא אח"ז בב"י. אולם ססה שנרשם על השיר שלאחריו, מנשת אחר לבן צדיק יש ללמוד, שהשיר שלפנינו איננו לו. והמעתיק העתיק לעצמו שידים סמטודים 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 46 סי' מ"ו (הערות צד 49).

- 36 דיואן ח'ב צר 51 מ' נ'ב (הערות צד 57).
- 37 דיואן ח'ב צר 53 ס' נ'ג (הערות צד 59).
- 38 דיואן ח'א צר 135 ס' צ'ב (הערות צד 219)
- 39 ריואן ח'א צר 82 מ' מ (הערות צד 141).
- 40 ריואן ח'א צר 85 ס' ס'א (הערות צד 146).
- 41 דיואן ח'א צר 154 מ' ק'א (הערות צד 251); מבחר צד קע'ב  
ס' 1.
- 42 ריואן ח'ב צר 80 ס' ה (הערות צד 74); שער צר 94 מ' 81.
- 43 ריואן ח'ג צר 266 ס' קמ'א; מבחר צר קס'ו.
- 44 ריואן ח'ג צר 228 מ' קב'ו; סבחר צר קנ'ר ס' 1.
- 45 דיואן ח'ג צר 226 ס' קכ'ד; שער צר 100 מ' 89; מבחר צר  
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- 46 שער צר 104 ס' 95.
- 47 ריואן ח'ג צד 4 מ' ג; מבחר צר קס'ט מ' 3.
- 48 ריואן ח'ג צר 89 מ' מ'ז; שער צר 109 מ' 101.
- 49 שער צר 112 מ' 103.
- 50 שער צד 113 מ' 104.
- 51 ריואן ח'ב צר 221 ס' י' (הערות צד 185); מבחר צר ק'ע ס' 7.
- 52 ריואן ח'ג צר 111 ס' נ'ר.
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- 55 ריואן ח'ג צר 143 ס' ע'ה.
- 58 ריואן ח'ג צר 116 מ' נ'ח; מבחר צר קנ'ג מ' 3.
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