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Hebrew poetry. Shalom Spiegel. 1942.

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Hebrew Poetry - Yehuda Halevi

Poet not tolerated in Middle Ages save in
 The synagogue - ∴ in order to understand
 Y. Hal. necessary to understand his setting - prayer.
 Some lengthy introduction to questions of prayer -
 how they arose, where they are going, etc.

Heidenheim's Mahzor -

- 1 Brody - שירי יחזקאל
 Songs from 70 - 1742
- 2 Haefner - Poet Bibl. Hebrew Literature - 2 vols.
- 3 J.P.S. - Schiff classic on Y. Hal.

Elbogen - Geschichte des jüdischen Gottesdienst
 Idelsohn - Jewish Liturgy

- I History of Prayer - Singer
- II History of Piyyut - Avodath Yisroel
- III Brody
- IV Haefner
- V J.P.S. - on Y. Hal.

Prayer

10/5/12

There are ages in which the gift of prayer is missing. There is a special embarrassment of our century in praying.

Ps 66, 20 - The collocation of פָּסַח and לִצְוֹן shows Jewish belief that prayer is God's gift.

Perhaps some future age will retain both scientific outlook and gift of prayer.

What is etymology of prayer? feel clue.

Latin precare - to beg, as for a favor

Kindred roots in Sanskrit, Greek, modern languages.

Originally prayer is a request, a begging for favor. Grim humor in use of word "precarious" - uncertain (actually means "prayer-like") - Thus indicates irony in prayer.

In Hebrew - פָּסַח לִצְוֹן - used in Piel, to sicken God through prayer, to mollify God, to lessen God's anger. This is primitive conception - of softening, appeasing God - often borders on bribing the deity.

כָּסַף - means to cover; Gen. 23, 31 where Jacob wishes to appease his brother - "let me cover his face with a gift". In 29, 16 Abimelech gives 1000 pieces to appease Abraham.

Prayer is such bribery of the deity - of covering God's inquiring eyes.

Gen 25, 21 Ex 8, 26 זָבַח - means to sacrifice - also in Arabic. Concept of sacrifice with prayer.

שָׁجַד has concept of kneeling, as in prayer. Act of homage.

יָשָׁח, פָּשָׁח - to bow down,
corresponds to Aramaic ܝܫܚܐ - to
prostrate before God. Also פָּשַׁח to fall

Most common is פָּשַׁח - ① Scholars
suggest that פָּשַׁח is same as פָּשַׁח - to
fall down in reverence & humility. Movement of
the body, bowing down. ② Wellhausen suggested
Arabic root كس - to cut incisions in self - as
ascetic flagellation. ③ Torrey suggests for פָּשַׁח -
'to meet in mutual protection' Ps. 106, 30 corroborates
this. Pinchas stood and interceded as a
guarantor - Then God stopped the plague.

* ④ Goldstein, great scholar of Arabic culture, offers פָּשַׁח -
'to judge' Is. 16, 5 Drunken audience
feases the prophet, including priests & judges.
He replies They are uncertain in their judicial
decisions פָּשַׁח - wobble in judgment.

1 Sam 2, 25 Eli rebukes his sons, who
disgraced him in eyes of men & God. פָּשַׁח here
means 'judge'. Any other meaning would be
strained. Fundamental signification of
פָּשַׁח is the appeal to God as the
heavenly judge. Original situation of
prayer is therefore, the appeal of the
wronged to heaven. Old forms of prayer
bear out this. Ps 43, 1 'פָּשַׁח - 'Judge me,
O Lord.'

This connotation often appears
in daily secular usage. 1 Sam 24, 16 -
God will judge me from your hand, i.e.
deliver me from your hand into justice.
This is meaning of פָּשַׁח. פָּשַׁח is illegitimate
ransomer. The only ruler is פָּשַׁח, who is

called י'ו'ס in Book of Judges.
A savior and a judge is the same -
restoring justice.

These are the anthropological bases
of prayer - in Hebrew as in other sources.
Hebrew, however, makes its basic word
י'ו'ס - no longer precare - to appease
a bite or ingratiate - but the Hebrews
appealed to him on ground of justice, that
fundamental passion.

In Jeremiah, who is father of
prayer & Psalms, he is a defeated man,
broken before God. "Everyone curses me, etc." 15,10
He pours out the element of human anger
against his tormentors. And God promises
him only more bitter trials - This is the
answer to prayer. Jer. 17

10/2/52

Inherent difficulties in organized prayer.
Heiler - "das Gebet"

Mother - 2 sons - one gardener - one potter.
She prayed for both. One son wanted dry weather
for his earthenware - other son wanted rain for his
garden. Dilemma of mother - for whom to pray?
(Prayer of K.G. that God ignore prayers of tourists
because they always want good weather.)

What pray for in public prayer?
What is public good? In ancient times prayer
was a force - once uttered in presence of God
it was a sacred force. Dread of early
religion was that someone might pray for
something for himself which would react vs.
welfare of community.

Early prayer was magical incantation -
charm, spell - automatically fulfilled once
uttered. Black magic - proper formula could
bewitch men.

Prayer was
restraining force.

Hence great caution taken that no one,
especially one skilled in prayer, should utter
anything improper. Greek formulas of prayer -
in Eleusinian mysteries - magical jingle of
rhyme - Hwa - Kwa - or in Aeschylus -
Ma-ga-me-ga - Sacred incantations, correctly
pronounced and gestured, have full perilous
implication of truth and reality.

Quintillian says that ancient prayers
of Latins were kept intact, out of dread
that something be changed with dire results.
Cicero agrees that one erroneous word
invalidates the entire religious service.
Caesar says that even their priests no longer

"Bureaucracy of Polytheism" - proper legal form
to whom it may concern: 4

understood the ancient chants, but the sacred formula was tested (were not the Romans always successful), hence inviolate. Extremely important that in the invocation the proper title be given - otherwise the prayer is wasted.

Could anyone but an impeccably authorized agent make prayer for the Roman people before God? No one prayed except the few chosen leaders who were rigidly qualified and entrusted. Congregational prayer was absolutely unknown anywhere.

It is a Jewish ^{contribution} congregation. The only exception in the records of civilization is the "inarticulate mumbling" of a tribal prayer at time of great tribal danger. No public prayer or participation prevailed anywhere else. There were, of course, public sacrifices, but that's all.

How did it happen that in the Jewish community regular public prayer developed? How did Judaism reconcile the inherent difficulty of public & private prayer?, which are often incompatible and anti-social. There are certain immoral prayers - adulteress who wishes a long night for illicit love, murderer who wishes his dagger to strike true, etc. What training is given in prayer that such things not happen? And another problem - if prayer does not change, it ceases to be spontaneous - There is no *zohar* - it loses life - and the magic spell might just as well be read on the phonograph if it has power *per se*. Statutory prayer is death of prayer - spontaneous prayer wants expression.

Individual prayer may be spontaneous but has danger of being anti-social.

Collective prayer has stability but the voluntary, spontaneous, most valid prayer is threatened with death.

1. As long as Jews had own state they had no collective, public prayer - The Temple was like Roman ritual with people passive. Collective prayer starts with synagogue. What peculiar need called synagogue into existence? It is democratic institution with no manifestation of Deity or of sanctified priesthood, as in Temple, or as in Greek temple, which was believed to be the home of the deity and the praying community had to stay outside. In synagogue the praying community makes the place holy, nothing else. This is unimaginable to ancient mind and led to accusation of atheism. ^{Secondly} ~~Thirdly~~ democratic participation for all to pray. ~~Thirdly~~ ^{There is spiritualization} of religious worship - no sacrifice, no ritual, nothing but praying & reading.

10/14

Origin of Synagogue: Ten theories out of multitude: (chronologically ordered)

1. Rabbinic fancy and legend attributed it to Moses himself - Josephus, Con. Ap. 2, 17. Grotius tried to prove this - Deut. 31, 12 his proof.
2. In days of Judges - Targum 5, 2; 5, 9 in Song of Deborah. This is merely another attempt to put the syn. way back in antiquity.
3. Earliest date advanced by scholars is by Finkelstein. His theory has original name עֲצָוָה is based on root in Gen. 49, 3 - That it is a place of communion and that the term & institution arose in days of Manasseh when Temple was polluted by officially contaminated worship. Manasseh is between 698-645. Syn. is placed around 650.
4. Greatest fip. among Wellhausen school & Rian scholars. Syn. were field sanctuaries of ancient Israel - which were abolished by Josiah's reform in 621. Syn. was vestige of these local sanctuaries, which, though robbed of sacrifices which were now centralized in Temple, still retained right of assembly for prayer.
5. Loew, ~~Augustine~~ Leffold - Gen. 31, 8 - פֶּסַח יִשְׂרָאֵל - what is this? Shabbat 32a says that פֶּסַח יִשְׂרָאֵל is also called פֶּסַח יִשְׂרָאֵל. He deduces that syn. arose out of political assemblies at the gate - out of communal & political life in pre-exilic times.

- * 6. Bacher places origin in Babylonia -
 Gen 11, 16 Gen 13, 18 - "a little
 sanctuary". Talmud says, Meg. 29a.
 These are same as נבוכדנאצר
7. Zeitlin (adversary of Finkelstein) - arose out
 of local communal assemblies in villages
 in Mon. + Thurs. after return from Babylonia.
 Syn. is local polit. inst. - counterpart of
 national inst. שלטון נאצי. Est. 4, 6
8. Krochmal believes in Salvatic times. Ps 74, 8
 Ps. 135/11 - This Ps. is
9. Gietz says This same passage in Ps 74, 8
 indicates Maccabean times.
10. Friedlander (hated Pharisees) says syn. is
 creation of Diaspora Judaism - The Genua - in
 protest against priestly cult of Jerusalem.

What are oldest forms of worship?
 Since these forms probably connected with
 the origin. Oldest forms are reading of
 Scripture, instruction in Scripture (homily).
 What situation does this bespeak? - that
 people assemble to read Scripture and
 recite the Shema. On basis of this the
 only theory which commends itself is the
Babylonian origin.

Forcibly torn from their land, prevented
 from Temple worship, they are forced to develop a
 new form. And the theological difficulties

arose - did God leave The Temple when His people was defeated? Is it necessary to create new places for his worship? Ezek. 20, 31 ff. - They wish to erect some temple on foreign soil - otherwise they will be lost. Prophet forbids it - no sanctuary. But There was allowed in substitution, the reading of Scriptures, which also served as a source of courage looking forward to eventual redemption. If There had been allowed a Temple in Babylonia There probably would have been no return to Palestine. Ezek. put up a magnificent fight.

Synagogue was a result of a crushing defeat which created a historical crisis and That gave rise to a revolutionary institution, which is a ~~God~~ ^{God} ~~esp~~ ^{esp} - with the removal of all outward forms of Deity.

- 1.) Syn. had no sanctity in itself - not the domicile of the divinity.
- 2.) No sacrifice.
- 3.) No privileged class to officiate.
- 4.) Democracy of prayer - everyone has right of direct worship to divinity.

10/18

But The exile itself, a negative fact, could not alone bring about The birth of The synagogue. There was a long history of religion & tradition behind it, preparing for it, by devaluation of temple ritual and denunciation of sacrifice.

Had syn. developed while Temple stood - The two would have merged -

That is how history works. But the fact that there was no possibility of mingling bespeaks the exile as the locus - since it was strictly forbidden by Ezek. to build a new temple in Babylonia. Lack of clergy lead to demonization.

Tamid 5:1 describes what daily prayer consisted of. The ^{SAEN} 'Esh officiated at the daily Tamid sacrifice - and interrupted selves to recite a morning service. This is after the exile - but the spiritual prayers of the exile had made such an effect that even when Temple service was resumed the priests themselves recited a ^{spiritualized} service in conjunction with the Tamid. Deut 6, 4-9 11, 13-23

Num 15, 37-41 Num 15, 24-26 (^{SAEN} 'Esh). This bit of Mishna is oldest known record of prayer.

Interesting is the inclusion of the Decalogue, which was once oldest part of prayer service, but is now abolished. As Ber. 12a says - The rabbis eliminated it to refute claims of ^{SAEN} 'Esh, who said this was only part of Bible they believed. Rabbis wished to prevent undue and unfair emphasis of only one passage - so they cut it out.

The Decalogue introduces the element of instruction. Goes back to pre-exilic Israel. And this absence of any ritual whatsoever in the Decalogue (only ethical laws) explains the democratic development of synagogue.

In ancient religions we know that precautions are taken to bar the unfit from the sanctuaries - Still a vestige remains in Deut 23,3. 1 Sam 21,5 Gen 35,2 Ex 19,10+15 - The precautions & preparations before one enters a shrine. Ps 24 tells who is allowed to enter, and also who is allowed to leave with the blessing of God. v.6 answers that we (the petitioners) are qualified to enter - and v.7 says OK - lift up the gates, etc. v.6 is probably a shortened version of a longer confession and protestation that the petitioner hasn't done this & that - cf. Deut. 26,13 ff. Such oath of innocence is taken by men at gate Ps 131,1.

Thus the Decalogue in the 2nd person - is not the person asserting his innocence but is the priest interrogating him, and this questioning crystallized into a standard confession which everyone had to swear to. The Dec. is an enumeration of the conditions of admission. The lack of ritual is explained by fact that these ritual conditions are easily checked upon (i.e. washing the hands, taking off shoes, etc.) - and the priests had only to ask about the moral things. Ps 50, 15 ff shows precautions against admitting morally unfit. Not only rebuke but also excommunication.

and then to make sure that nobody got by the priests, they said the $\text{h}^{\text{w}}\text{h}^{\text{w}}$ $\text{p}^{\text{h}}\text{h}^{\text{w}}$, which would certainly force out ~~anybody~~ anyone who wasn't fit.

Decalogue was admission fee

and any people with enough moral
genius to conceive a "Torah of Entrance,"
would also develop in its avilic worship
a high type and element of instruction in
the prayer service.

Taanit 2 and 4 next oldest
accounts to Tamid.

What is the origin of ^{10/21} צדקה?

In days of calamity, the people felt
something best expressed by term צדקה -
a breach in the harmony of the
universe. This is the opposite of
שלום - which means "wholeness"
"healthiness" of community. If צדקה
occurs it bespeaks that there is
an infringement of the law. שלום is
synonymous with צדקה - and when
this is broken, one must restore the
disturbed relation with God. One must
restore צדקה - the healthful condition
of life - the Decalogue, etc.

When this צדקה in nation nature
bespeaks the inner apostasy, then
penance must be done. In Joel
there is a plague of locusts, a צדקה.
1, 14 - all the people must gather
and cry out to God 2, 15 - call
for penance - declare a fast day
Jonah 3, 9 has same formula as
Joel 2, 14 - which shows it has
liturgical currency and is dramatic
expression.

"a good salary is not conducive to a religious life.
Poor man has more $\pi\lambda\lambda$."

8

Lam 3,40 - shows The search for the guilty person or community, who is held to be responsible for the $\pi\lambda\lambda$. Therefore it was futile to sacrifice unless first you reestablish The $\pi\lambda\lambda$ - The unity with God. Jer 14, 11-12 shows that you cannot through sacrifice replace the fundamental requirement of $\pi\lambda\lambda$.

This deprecation and ineffectiveness of sacrifice and Temple service, if accompanied by bad action away from Temple (Jer 7, 9ff), is already paving the way for the later eschatic condition where all ritual is abandoned for a democratization of prayer. God requires conduct in conformity with $\pi\lambda\lambda$.

$\pi\lambda\lambda$ has arisen from such democratic prayer in time of calamity. People come in penance & contrition to pray. At first it was a p's. Taanit 2, 1 are the oldest relics of prayer, predating the Xian schism. This is sporadic prayer of entire community. How did it become a daily affair - not in calamitous times - but in daily prayer service?

This is in connection with the $\pi\lambda\lambda$ 'elk, Taanit 4. The $\pi\lambda\lambda$ - an ancient division of the service into 24 districts (Ch. 24, 7, 8) of Palestine where the clergy reside. Each time priests from another district ~~are~~ officiate. Each group serving twice a year - Thus 48 weeks + few weeks of high holidays. This applies to the $\pi\lambda\lambda$ and the $\pi\lambda\lambda$. But the Pharisees wanted

The district, whose turn it is, is called collectively *ḥayot* 'Esk. Representatives are called *ḥayot* 'Esk.

The *ḥayot* 'Esk to have same privilege - however, you can't send all Jews in a given district - so you select a few men from the district, while the rest stay at home and pray. The few men dispatched to the Temple are called *ḥayot* 'Esk - and at the same time the whole district holds organized services at home. Jer. Gen. 1, 8 says they pray the same prayers as their representatives at Temple. And in Taanit 22 it says the *ḥayot* 'Esk send to their *ḥayot* 'Esk requests for special prayers. So here is the development of a service back home, conducted by laymen - who read the Torah and pray all prayers of special requests which are also being prayed at same time in Temple.

Two other items - Psalms & Priestly Benediction. Psalms come from Levites - Taanit 7, 4 - which is pre-exilic element.

Priestly Benediction

Present structure of prayer-book:

1. Instruction in and reading of Scripture which arose in exilic situation
2. The *Shema* comes again from exilic times, but recited by *ḥayot* 'Esk daily at Tamid offering when priests interrupted selves. Also includes Priestly Ben.
3. Psalms & *ḥayot* 'Esk from Levites - pre-exilic
4. Tefilla, recited by *ḥayot* 'Esk as special prayers of community.

10/26

Back to question of private vs. public prayer.

Private prayer is anti-social, anarchic, haphazard. Public prayer, rigidified, has other danger of removing the heart of spontaneous feeling.

One is rough, crude, filthy often; while the other is academic, too-learned, pedantic.

It is to the endless glory of the synagogue that it was only institution in antiquity which solved the problem. Solution is applicable today to revival of prayer-ability in present cold temples.

J. Taanitz 64b, ² Hal. 7 - stories of people asked to pray - simplest people are designated - donkey driven because he helped a prostitute, is worthy of leading prayer. Contrast this to rigid Roman caste - where no one but the high priest can petition God.

What kind of prayer can this donkey driven or Burlesque Theatre man offer - what images of piety can they have? J. Shermot III, Hal. 10; 34b d. (Reish Lakish, 3rd cent., Tiberias - heart of Jewish reaction - says he who prays for rain is to be flogged, if he prays while it rains, for he is then taking God's name vainly -) They speak in language and ideology of their backgrounds - Greek prayers and simple ones are the result. That is really the beginning of prayer.

Shabbat III b

וְהָיָה
וְהָיָה וְהָיָה וְהָיָה
וְהָיָה וְהָיָה וְהָיָה וְהָיָה

Prayers are not to be written down - and he who studies from written text deserves no reward - he must learn orally. One reason is the hesitation to give rigid codification, with sense of finality, to the laws - They must be left free with a sense

make your study of Torah a fixed pattern,
but do not do this in re prayer.

מ.ב.נ. 4, 4
This undoubtedly refers to words of ^{fixed} prayer.
In former it speaks of fixed time for prayer - in
this latter it speaks of fixed form of prayer.
R. Eliezer comes after ^{fixed} prayer and rebukes him
(who wanted to settle form) for opposing their
mutual predecessor ^{fixed} prayer.

J. Ber. 4, 4 מ.ב.נ. 4, 4
מ.ב.נ. 4, 4 מ.ב.נ. 4, 4

Ben. 29b on M. Ber. 4 above - rabbis ask -
what does ^{fixed} mean? Means a duty to
those who feel sense of burden -
those who are not ^{fixed} like to
able to improvise new prayers

All This is around terminus ad quem,
generation after destruction - at Tiberias -
thus very early in Jewish history.

What did synagogue do to reconcile
these two valid opinions on prayer - fixed
or spontaneous; ordered or anarchic; learned
or untutored?

The point is, as §32 says, that
even the rigidifiers merely set the themes in
order. They regulated that one has to recite
(M. Ber. 1, 4) 2 ^{fixed} before and one after
the ^{fixed}. But the variations on the theme were
left to the individual. ^{fixed} means to
give some design to public worship - but that's all.

Ps 34 is recited with *ps'34k /en* at
end of first verse - *p'an '13N* at end of
second, etc. Number of such prayers - all
differing.

When people assemble in the synagogue -
can everyone anarchically pray what he wants?
The *Sh'3* simply gives leading ideas in order -
now we pray for Zion, now for health, etc.
Sotah 33b - why should *13'* be said silently?
In order not to brand + shame sinners. But
this has sense only if we assume that a sinner
would be praying some spontaneous prayer for forgiveness.

AZ. 8 - if you have prayers other than or in
addition to any one of the 18 themes - you may
add them in proper place. R. Tichman 250.

Thus prayer had decorum and uniformity
but certainly not stultification. This bringing of order
into public service is also valuable as educational
technique.

Nov. 4 - Ber. Babli 16b-17a
Yer. Mishna 2, 7d

Nov. 13 - *13'37 13'37* - *p'k'13N 13'37*
18 - *13'37 13'37* *13'37 13'37* *13'37 13'37*

Num. 30

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ
וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ

This is review of history of world - first enemy is Egypt - second called Amalek (Num 24, 20) is Amalek.

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ - and The Midrash on this verse (Ex 17, 16) says that the Throne of God is defective so long as Amalek is in the world.

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ - had, Canaanite
וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ - Moderaei
וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ - Maccabees
וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ - Rome
וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ - Jacob

after פְּסַלְתָּ לָּךְ - after each verse is a Scrip. passage

1- Ps 48, 23

2- Isa 24, 23 (23, 13)

3- Ex 15, 22

4- Ps 24 (p's 60 l'ke)

5- This is anti-Roman - remove majesty from Rome - put it on David

פְּסַלְתָּ לָּךְ לְיִשְׂרָאֵל פְּסַלְתָּ לָּךְ לְרֹמָא
David Rome

6- Num 23

7-

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ - Shofrot - every place it says שֹׁפָר - means Shofar.
Verse 21 - וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ -

remove the hairy hands of Esau from Jacob

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ - Torah

Verse 8 - וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ and וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ (Dan 7, 7) are allusions to Rome.

12/9

ד' / ב' 'ו' /
 וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ - וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלֵךְ

verse 1 line 5 - syncretized verb וְהָיָה -
 probably folk Hebrew - ungrammatical.

earliest spoken form is always imperative -

וְהָיָה - Therefore it develops וְהָיָה וְהָיָה , etc.
 instead of וְהָיָה וְהָיָה

verse 3

וְהָיָה is God

וְהָיָה - comforted Adam who had lost a son

וְהָיָה - death, which is prepared for all generations

וְהָיָה - to exchange וְהָיָה for וְהָיָה .

verse 4

וְהָיָה - Israel

וְהָיָה - Aaron

וְהָיָה - Korah, who tried to usurp Levite job

וְהָיָה - Uzziel, who tried to get into Temple
 and was destroyed -

How Does This Piyutanic Style Develop?

Hebrew of prayerbook is simple; development from the Biblical. סָבִיב , circumlocution, סָבִיב סָבִיב , changing the term - is style of these poets. Why did they change the exact term, Moshe, and employ the looser vocabulary סָבִיב instead?

Such circumlo. are used for and by bookish people who will get the allusions. This is sometimes called סָבִיב סָבִיב - allusory style.

Job 15, is first utterance
It was cultivated by the 17th.

Don Men. 53a

סָבִיב	סָבִיב	סָבִיב	סָבִיב	סָבִיב	סָבִיב
(Isaiah)	(Isaiah)	(Isaiah)	Isaiah	Isaiah	Isaiah
Ps 93, 1	Ex 15, 10	Ps 16, 3	Isaiah	Ps 93, 1	Ps 93, 1

Perhaps to say between the lines what external censorship forbade, did this style develop.

But once you start this, there is a delight of exercising imagination - and it is cultivated beyond immediate needs.

Yannai
Ps 121
Kalin
in Halper

Kalin סָבִיב סָבִיב - סָבִיב
 סָבִיב סָבִיב סָבִיב

Sp. dates Y. about 553 long before Rappaport - Davidson
Reason:

Knows nothing of Islam - always Roman environment presupposed. ∴ before 638 when Islam conquered Palestine.

553, because this is Justinian injunction against Scriptural explanations. This is first interference in inner life of Judaism. Jews not understanding Hebrew asked govt to give permission to use Greek in synagogue. Govt seized this as opportunity to clamp down on all synagogal exegesis, which usually contained anti-Christian polemics. Biblical section could be read, but no preachments or portion. There came to be developed this Hekdesh poetry in substitution.

Real interest in Yannai & Kalir is because they are exempt from the standardization of the Masorates - which has rigidified into one grammar the Hebrew from song of Deborah (12th C.) down to 3rd. This is absurd - There are dozens of grammars & dialects. And here are two poets who escaped the standardization.

These 2 poets are excellent source of preaching in 6th C.E. Remarkable that the congregation should have known so much Hebrew at this late point.

Y. & K. determined papyrographic style for 1000 years to come - down to 16th-17th CE in Poland. These papyrograms are actually quoted as sources of Halakha.

ו' אדם אשר נקרא שם ייחודים/ על שם היותו מצד ייחודים
 האמת ניתכנו ייחודים/ היותו ואיד לייחוד מייחודים
 גילו האמת והערדה/ עיבודוהו ביראה ובחורה
 דיפקו בתהלה ותורה/ וקירצו לתורה ולתעודה
 האונים לא יאחרו קדוש האלה/ עד האונים יאחרו ברוך האמת
 ועתה יו אדם (ו) לחימה במינה האמת/ בעיניהם ונפיהם האלה
 ואין לייחודים/ והזכירו והולות אסדיו
 חילם כי לכם גילה סודיו/ והם אסדיו בכל יסודיו
 מעתה וידעו כי סוד הוא/ גינו ודעו כי יסד הוא
 יידעכם בה יום בני הוא/ יום עד לא היה וגם היום והוא
 כבוד ייחודו לנו / וידעו כבודו לנו
 לאד קרית שם אשר תהיה לו/ כבוד אמת תהיה וייקרו לו
 זלכותו כי הכל יודעו / כי קדוש הם כל יסודיו
 נאמן הוא ונאמנים יודעו/ כי אין אחר האלה
 ייחוד עליכם עול עול/ אשר נח על פני כל העם אבוד
 עבוד כי כל אסדיו יסוד/ ואסדיו הוא יסוד
 פליטה הואי האמת והידין/ הכל לומר ומני יסוד
 ייחוד נאמן ביד ידין/ ואמתו בכל יסוד
 קדושה אמת בכל אסדיו/ בכל הון אדיר תהיה ביד
 רחמייהו/ בכל קרבי חסדים/ בידת ידין והידיה רחמים
 שמו האלהים קרא אלהים/ להי קדושת אלהים האלהים
 תמיד באקוללות ודכו אלהים/ כי ייחוד האלהים

ו' אדם ייחוד
 ו' אדם ייחוד/ אדם ייחוד ויין אדם/ אדם ייחוד ויין אדם
 אדם די עולם נעים ולא עולם אדם/ ולא לכולנו אדם/ וכמו
 כן לנו אל אדם/ אדם נאמן ונאמן לאל אדם/ והידיה אסדיו
 קול אדם/ טעם היסוד אדם/ יידעו לאסד אדם/ כבוד הון
 לאל אדם/ לכן ייחודו גויאדם/ ייחודו והוא אדם/ ניהנו
 ארועה אדם/ סידר ייחוד לאל אדם/ עיד אדם לא נחל דבר
 אדם/ פליטה עומה אדם/ עומה בירייתו אדם/ אדם
 קודר דורות אדם/ רבות אדם/ ייחוד אדם לאל
 ידי בייחוד יום אדם/ ואמת לי אדם אדם ונאמן אדם/

סילוק
 ו' אדם אמת ויין אדם/ ייחוד ויין ונאמן/ ייחוד ויין אדם/ אדם
 לבד ויין עול/ ייחוד אדם/ ייחוד דומה לך/ ויין בלעדין/
 לאילן לאסד/ לפנים לאסד ליד לידים/ אדם אמת וגם האדם/
 יין עול אדם/ אדם אדם/ ייחוד אדם/ ייחוד לך/ אדם
 מי יסוד לך/ ויין ייחוד לך/ האלהים האלהים האלהים
 בויילים ביצוהו ברוכהו ברוכהו בעידין וקדושים/ ונאמן
 בקדושים האקדושים/ ונאמן לך אדם אדם ויחוד אדם
 ייחודים ואיחודים כב

ו' אדם ייחוד

66, 1st 2326 - 93/p / 2 93/p 9x

A hereditary ^{avalek} destroyer hater
To cut off my wounded ones
By a word he scatters them (Ex 23, 29)
My broken ones to scatter

He aged + withered incantations
The time of his birth he guessed
His magicians were contradicted
And when both were cut he grew
weary + lost feeling.

The mocker in his coming to mock Ps 55, 5
Stubborn and shows himself a mocker
When he advised the anchors to shoot Job 3, 11
Like a hawk swoop on a bird
a cloud splits ^{one} to head from

He made his magicians look foolish
His sorcerers he debilitated
He caused the day to stand + he
bowed it
The sun he silenced + despoiled it

It approached but he allowed it
not to rest
And to disgrace he gave it over as an
inhabitant
Until sunset he caused him to bow
To destroy him + all his hosts

It ^{was} ^{for} ^{at the head (Hymen)} ^{was} ^{of the} ^{to} ^{to}
The first of the nations + to lead it to
with the a head to all nations
and his wife is hanging in the most select exposure (Hemen)

Ps 118, 10
He was weary + gnashed his teeth
He heaved blasphemies
The thing in his mouth he spit out
And his sword he flashed

Ex 22, 2
He did not show off as a circumcised man
And touched heaven he cast them
And for the sake of God it was
poured out
And in violence he spent.

It ran and met them in the way Dent 21, 12
The ones weary of their travel
and he said This is not the way

God in a shower of comfort
He commanded for the one like
a we (Moses) Sam 7, 4

They wandered in the desert in the wilderness of the pasture

50, 12
Their memory shall be like dust
While this for a memorial in
the book

against the snakes ascending the road (to the of Dan)
He stretched forth his hand in the name of his horn
and at the head of every road
He cut off all the posterity

It shall be impressed in this
book
10, 4, 11
T in H, in K - &
disgrace
to be flayed out from the
book

He was tired and went
and from the cave the cobra moved
and it was known that he was seized
from the species of snake.

35, 4, 3
And he shall not be written
in Scripture with those who
are written in life.



- 1 This one, began drinking
The cup blended for the generations
- 2 He remembered to give seed, to substitute for himself
rotten fruit
- 3 His seed took root, a fruitful root, and his planting sprouted
in the yielding fruit of wild grapes
- 4 A generation ^{They} plotted and ^{began} ^{this} ^{generation} ^{to} ^{exchange} the
name of The One God for the name of an idol
- 5 ^{He was angry & called upon them the instruments of war}
The ~~injured~~ waters ~~rose~~ & befell them, ~~then~~ they broke their
boundaries and overran the earth
- 6 The memory of the life of man he destroyed from the earth, and
he flooded the elements of the floods of the dust of the earth
- 7 Tendirils which were in the forest, until the 10th generation
yielded no fruit
- 8 ^{a clean} ~~one~~ and perfect it was found in their midst, and the seed of
his seeds was like spice in his generation
- 9 They boiled over and rebelled in the seven days of ^{morning} grief and
because of the greatness of all the good they turned to evil
- 10 They cursed the waters above and pressed the waters below,

- 1 Like a tree planted by the brook of water, he caused
to blossom ^{from within} his staff, three troops of holiness
- 2 And the branches are bent under the burden of the tent & its branches
are the pitchers of the pegs, the spreaders of the curtain
- 3 Shoulder extended like a calf trained to the yoke of holy
labor, the lord of all the world
- 4 Like a noble ~~man~~ vine beautiful of fruit & bough, Amram
causes to spring forth from the root of Levi
- 5 For he sends forth three troops of beauty: The priest, the
shepherd and the fugitives
- 6 With the approach of the season they bear fruit: They are
established to break the bonds of the wanderer and to ^{around the handfast} beat the fence
- 7 Covered by a cloud and sanctified seven times, it is set up in
the midst at a time of the giving of the law
- 8 The mighty in strength kneel down before thee, from awe of
God no man stands
- 9 He nourished the holy flock the remnant in the desert, with
bread they rejoiced until their coming to the land
- 10 He ~~shall~~ ~~conserve~~

- 1
- 2 To him and to his seed a true covenant is engraved, That
the sweet, everlasting covenant should not cease
- 3 With the anger of the violent men God dealt adignately,
and he renewed his law to generations eternal,
- 4 To the stranger did not come the inheritance of their wealth,
no man inherited from the gift of their portion
- 5 To the valley of death were brought down the congregation of the
men of God, and they ~~lost~~ ^{retreated} & themselves royal strength in freedom
- 6 They did not envy ^{the portion} ~~in the world~~ of the possessions of their brethren,
God is called, The portion of their fate
- 7 Fiery bread was prepared for them, when they drew near to
God at the time when they left the calf
- 8 He taught them concerning the law of the order of ~~sanctified~~ ^{sanctified}, That in
their sitting down at the starting point it was incumbent on them
- 9 To wash, to anoint, to sanctify with blood & oil, to wear linen
garments, to gird with a belt,
- 10 And ^{he shall consecrate them} ~~to wash~~ their hands for seven days — and he made it
a law for eternal generations
- as is written Lev. 8, 34

- 1) I bring to mind The greatness of God glorious in strength
He is one There is none else, He is without ~~any~~ form
and There is no other
- 2) ~~after~~ He will be after There is none else in the world, or before Him
in the heaven

There existed none previous before Him, nor after Him.

- 3) Master of all Thought, God of action, He advises without reservation,
He speaks wisdom without hesitation
- 4) He says & He does, He advises & He fulfills, He is strong in
supporting and mighty in ~~enduring~~ bearing.
- 5) There accrues to Him pleasure from the lips of His creatures,
From above and below ^{He receives} ~~their~~ praise
- 6) One God on Earth, Holy one in heaven, from the waters go up
a mighty song heavenward
- 7) Glory from the depths, praise from the luminaries, speeches of praise
from the ~~day~~ days, songs from the nights
- 8) Fire speaks the knowledge of the name, The words of the forest ~~and~~ ^{ascribe} praise Him, The animal teaches His terrible strength.
- 9) The power of His ~~supremacy~~ ^{holiness}, The religion of His joy, is His Thought
concerning the condition of the Chosen People
- 10) From of old unto the ~~even~~ ^{present} generation ~~it~~ ^{there} comes to His mind, from it
is the quality & pattern of His Kingdom.

- 11) In the heaven He prepares His Throne of glory, He spreads His
clouds and stretches a fine curtain over the Tent
- 12) Unshakable & unmovable are its legs, until their end arrives,
Then He renews them with a word.
- 13) He bases on the waters the pillars of His world, and He quells its
lions with chess and storm.

- 4) Unshakely and unwarping are her houses, until they wear out
like clothing, and are ^{changed back} like new
- 5) Void & darkness cover the face of the earth, and light emanates
from the light of the King's countenance
- 6) Light shines by day that man may go to his labor, and darkness is
given for the creeping ^{things} of the forest
- 7) ~~In the house~~ ^{when} of the spirit ^{houses} between the heavens & the waters,
a ceiling is placed in the midst, making an equal division
- 8) Through them is made known his glory to work for good,
a ditch full of water, a stream full of water
- 9) ~~In the dividing~~ ^{between the waters & the waters} he burns the leech,
he ^{opens} without law
- 10) In the fire it is not fanned nor ever consumed, and a flood of many
waters upon it does not wear it out



713, שמואל א' 26 - שם שם שם
2nd part -

Then a multitude of miracles you caused to pass -
At The first watch This happened

Ex 12, 29

Shimon Rabbah 18, 12
These verses
Lev. 2, 19
Judges 7, 19
Ex 17, 24

A ^{proselyte} ~~righteous~~ ^(Abraham) you caused to succeed, as he was
divided against them

Gen 14, 18
B.R. 83

You have punished The King of Genar (Abimelech) in a dream Gen 20, 6

Gen 31, 29

You caused the woman (Lavan) to fear at night

Job 30, 3

And Israel ^(Jacob) fought with ^{angels} gods + prevailed over him

Gen 32, 25
Hos 12, 5

The seed of the goats of Egypt you murdered on the night

Gen 10, 14

Their strength they did not find when they arose

The prince of Harosheth ^(Simeon) perished down + you blocked him out
by the stars of night

Job 9, 26 2 c 6
Is 6, 8
Judges 4, 2, 15
Lev 1, 15 2 c 5
Judges 5, 20

The destroyer (Sennacherib) plotted to stretch out his hand

vs. The Desirable ²⁾ (Jer. + BHM) you put to shame his corpse ⁴⁾

1) Is 10, 32

2) Ps 132, 13

3) 2 K 19, 35

4) 2 S 19, 6

Bel' boweth down + his support becomes wrought

1) Is 46, 1 ; (Bel + Dragon) ; (B.R. 64, 13) ; Jer 51, 44 ; (SSA 37)
(Daniel fed the dragon)
nails

~~... and ...~~
~~... and ...~~
~~... and ...~~

To the greatly beloved man were revealed secret visions ^(Daniel) ^(of the dream of Nebuch)

1) Dan 10, 11 ; 2) Dan 2, 19

He who became drunk with holy vessels was slain merely

1) Dan 5; 1-5, 30 (Balthazar)

He was saved from the den of lions the one who interpreted dreams in the time of night

The Agagite (Haman) bore great hatred & wrote decrees

You glory ^{champion (Goliath)} ^{you} ^(Abramam) awakened over him in his sleeplessness

1) Esther 6, 1 Then didn't awaken or Haman Thy anguishing power by disturbing the sleep of the King at night

Do ^{Is 63, 3} those tread the vinepress for those who seek watchmen

You directed Pura to the watchman, what of the night Is 21, 11-12

He cried out like a watchman ^(one) of night - morning comes & also night

The day shall draw near which shall be neither day nor night ^(Zeck) ^(Zech 14, 7)

Ormost High, let it be known, etc. (Ps 74, 16)

Guardians were appointed (Is 62, 6)

You will make light, etc. darkness of night (Balth)

Am

And therefore Hamek you shall not see Ex 12, 20

674, Rose: 1320 ①

And the faithful one (Mordecai) loved the noble orphan girl (Esther).

~~He hid her~~ ^{for} 75 years ^{to} protected her (He was 75 Gen 12, 4) (BR. 39)

— ~~Some time~~ ^{Long ago} when The musician (David) foresaw That

Lion son of wolf (Mordecai - Benj. Gen 49, 27) is worthy of victory ^{king savior}

He hastened to ^{remind} ~~recognize~~ him as a ^{miracle} savior (23 19, 23 - ^{David did not allow} ~~Shimei to be killed -~~ ^{prophecy of Mordecai})

Mordecai was ~~strong~~ ^{made possible by David.} The teaching of the Protector

Blessed art Thou — O Shield of Abraham

^{God} The King by the Throne of God (Gen 12, 15) commanded: ^{of Israel} The seed ~~Thine~~ ^{shall be} (Gen 15, 1)

Among the enemy no soul shall survive (Amalek)

Saul prepared the sword of God

In the Dawn (Haman) ^{he had compassion} ~~who was~~ ^{Thou} ~~confounded~~ & the ^{live} ~~lived~~ 15 15, 5

Rejoice his soul (Haman) ^{with aid of God} ~~will~~ ^{live} ~~blow~~ as Thorns which will be (established)

He revealed Esther from a hidden place as a savior (for)

to a nation despairing of salvation

He decreed ^{when} if there is no redeemer for man

He carved from precious stone the figure of the redeemer

Mordecai came ^{clearly} like a brother at time of trouble to ^{The image of} ~~put out~~ ^{will be} the redeemer

Before the angels of Iz & Kish 3 will begin to sanctify.

Of all his generation he looked about to understand
For what sin this ^{sharp} ugly monster arose
He wept when he remembered words of father (Said let Agg. live)
He knocked & pleaded at doors of synagogue
He decreed a Fast of 3 days, ^{& supplication} for the chosen ones
He who ^{bestows wisdom} ~~understands~~ understood their cry

The merit. women sitting in Parva
They were ugly (162) and storm ^{blew} ~~was~~ in them
when her turn to ^{the} thought of came to the Handmaid

all who saw her praised her
(Hear.)

He made her as his beffmate

(mad) ^{adorned} Benj. was ~~exalted~~ to bring back the strays

With the garment of pleading (ye) before him who desires Repent.

She became queen & came with aid of God
And did not know, etc.

The Hypocrite (Hear) acted foolishly by sending out - all borders
And when time of ^{building of} B.M. came to be ^{successful} built

Daughter of Heel became adorned with success

He increased her sovereignty

She was graced by God (She ^{was} ~~was~~)
 Her ^{and} ~~was~~ joined with ^{and} ~~of~~ Ben-Ahile
 When she came hither, lifted eyes to God
 Remember for me The ^{and} ~~was~~ of the ^{and} ~~was~~
 God prepared her as a sign for buildy of Amel
 Her hand make the Paroshe for The Israelites

God (^{who} ~~(30th)~~ ^{caused this to be born}) granted her ^{30th}
 Fine clothes + jewels, etc.
 God gave her strength to crush head of foismen snake
 To send ^{his} ~~finger~~ against him so that he would be able
 to destroy me

she prayed to God my strength
 Bind up my great wound O healer

Before himself ^{he} ~~was~~ ^{hid} ~~prepared~~ The glory of the young chap (Joseph)
 It was ^{and} ~~and~~ prepared for a healing
 She was hidden + put away from showing her Thigh
 When her turn came to give of her vine to Ahas
 The good me (the) spoke to her - rise - etc.

~~God~~ ^{said} in The good year ^{that} you will reign, I will bless Israel with rain

From all who know the religion (Israelite)
Mordecai is preferable, who crouches in the religion
Settings of gold, etc.

He went out clothed with all this learning

He inherited gift of questions of Yabets

And ^(Gomer & Hama) gave ^{to} gold ~~to~~ ~~gather~~

When the virgins gathered again - ~~to~~ the love-making

Esther cast her trust (or God)

Because he is ³³ and loves ^{at 723}

~~And~~ ^{And} ~~he~~ ^{he} ~~had~~ ^{had} ~~spoke~~ ^{spoke} ~~to~~ ^{to} ~~burn~~ ^{to burn} ~~the~~ ^{the} ~~burner~~ ^{burner}

~~He~~ ^{He} ~~day~~ ^{day} ~~a~~ ^a ~~fit~~ ^{fit} ~~to~~ ^{to} ~~burn~~ ^{to burn} ~~his~~ ^{his} ~~flak~~ ^{flak} ~~forever~~ ^{forever}
God closed this great ¹³ - he loves justice

He appointed that night - he kept from him sleep

The night which Phas. & Sam trembled

He kept it waiting for generations

To be a hidden miracle

God conquered Haman and brought him low in that night

The gang of his sons God brought low

The crown of the Kingdom, etc.

From God it was promised, etc.

Queens when they saw her their faces turned dark -

From the glory of the Throne which was promised

From ^{beginning} ~~head~~ to ^{and} ~~foot~~, etc.

~~fine cloth~~ ^{to} with aid of God she was raised up in regal garment

The nations when they saw The chain of office
 was given to M. by A. became angry
 When ^{M.} it raised him above all M. lowered Haman (M.C.)
 M. caused his ^{H.} sons to be destroyed
 To Israel God gave a great gift

He prepared for them people and the city of David

In order to raise Israel (yetz se lo) from her lowliness
 On her head was placed a wonderful crown

The prayer of those who sleep in Machpela went up
 Elisha + his sons ^{he} threw down to the pit

Those imprisoned in the prison he freed from darkness
 The city doubled its singing to God

He questioned her as a help to Israel (yetz se lo)

She was reserved for this, from her birth

Her uncle prayed for her

Until the dream that he saw would come

Their suffering, God showed to the prophets

So that the rose (Israel) would serve him in the Temple in awe

Instead of sackcloth he gave them a goodly portion

The work of M. he did well

The exulting prayer of M. which was good

He turned pain into a holiday

Hasten freedom to Zion

Rejoice & sing to praise the Lord and

Vashti was taken out to judgment

When ^{the throne} ~~she~~ was taken away from her

The feet of the gazelle (Githen) treaded in the high place

She brought
a healing vine 70 days of trouble

She with her maids strengthened Israel (Niss 5'58)

From the heavens a joyous voice was heard

And a will of peace from the Hened Shelly (Heaven)

mark Seharim 8 to 12, 17 and 18 of lent.

R. Gershon paid 120/ 130 100 - weekly portion
called 1/02

6. Causes of neglect of Yannai

a) Connected with Triennial Cycle

b) Halakic in nature

Kalin drew from Agada

7. Yannai and Kalin

Animosity - Kalin was Jewish

First believed that R. developed structure of Kerba

Now clear that Y. first.

Mahzor Yannai - 2nd half of 7th c.

1. Yannai in modern research

Rapaport first resurrected Y.

Kirkisani (Karaite contemp. of Saadia) mentioned Y. in his ^{book of laws} said that Anan used Y's Kerbot as source for Halakha

2. Rise of Didactic Piyut

substitute for Midrash

^{03722 230 of Rashi's statement} attributed to Joseph son of Bar

י"א פ' י"א

is disciple of Rabbi
Yehuda Gaon, tells
Palestine Jews to use
Gely system, discard
customs hanging over
from times of 2nd

Albargeloni p' 163 200

1402 - says piyyut instituted

only in times of persecution - when study was forbidden -

hence law introduced into service

Hazan took over function of Dersham - hence didactic piyyut

3. Cryptic language of piyyut

to guard vs. detection, ^{since} piyyut was Midrashic + Halakic

Y. Y's Liturgical Compositions as source for Halakha

5. Y's Mahzor + Triennial Cycle

work in complete state was Hal. Mid. to Pers. in pretty

R. Gershom says Y. wrote Kerbot for each weekly portion

Our remnants are 7 Ker. beginning with Lev. 13:29 ; 17:1

14:33 ; 15:1 ; 15:25 ; 21:1 ; 22:17. This is

based on Tri. Cyc. of Palestine - and these passages

other pyggyetarian are Pinchas Yeshua
and 20-25 other names from the Geniza.
This shows the movement became widespread
and outgrew its original purpose - to
avoid censorship - and gave birth to a
whole art-form, for the poems were sung and
rhymed. This form probably influenced church
music - There is a convert Romanos writing in
Greek (which had no precedent for this form),
astonishing church leaders, who accepted his
stuff.

AMERICAN JEWISH ARCHIVES

וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

is 7th part of a larger וְיִשְׂרָאֵל. Special
parts survive because the tunes are
particularly good and familiar.

וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

This is bideon and is paper line
for the rather pale וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
Each line contains a miracle.

וְיִשְׂרָאֵל ← וְיִשְׂרָאֵל

וְיִשְׂרָאֵל ← וְיִשְׂרָאֵל

וְיִשְׂרָאֵל ← וְיִשְׂרָאֵל

imper. - תל

12/21

קרויה, לבל'א - קל'ר
letters 18 - אלאסג ב'רג' קל'ר חזק



Intro. 2/83/ 2/1/ NH 220 - Saadia - 713 1/2
 1/2/22 - 1/11
 Halpern - master of 1/10 1/6
 1/4

Saadia Gaon is the link between
 Palestine and Spain - via Babylon

Ibn Ezra - 1140 in Rome - Spanish refugee.
 Jewish Pope had just died 1138.

Ibn Ezra was first Sephardic in an Ash.
 culture - bringing grammar & philology to a culture
 of Talmud & Midrash. Also brought sciences.

He is brief in his commentaries - so that when he
 diverges it is unusual. Thus of Ruth 2:17

Kohel. 5:1 - This is not against Kalin - who is long
 dead, but against the poets in Rome who still
 employ Kalinic style. There is radical change in
 Italian poetry.

פ'ג'ל'2 א
 פ'ג'ל'2 א'3'ן א'2. פ'ג'ל'2 א'3'ן
 א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן
~~א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן~~ א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן

This calls for return from cryptic style to
 pure language of Biblical style - א'2'ן א'2'ן
 instead of א'2'ן א'2'ן - removal of great errors.
 in grammar

א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן
 א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן
 א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן
 innovations are no good.

א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן א'2'ן

[See Jer. 23:33] Ibn Ezra's criticism of Kalin
 very healthy - he will be
 remembered for bringing in to Ash.
 countries some restoration of Hebrew
 and continuity with Bible, which
 Kalinic style might have interrupted.

That this criticism was fair
from literary point of view is not so.
Kalin has been pushed into obscurity
by this attack - but not fair. He
did reflect the living speech of his day.
His people knew the Hebrew he wrote.



Polemics of Saadia vs. ^(al-)Hiwi ha-Balki

First to restore H. was S. J. Rapaport in his "Biography of Saadia" 1829. He found

1. H. was not Karaite but rationalistic critic of ^{Bible}
 2. Saadia answered his criticism in separate pamphlet.
 3. Detected error in Ibn Daud - Hameel Kalbi
- 1847 (pub. extract from Bezikai on Sefer Yezirah)
1. H. surname was Al-Balkhi, from Balkh in Persia
 2. H. wrote 200 questions - Saadia's polemic consisted of answers, in Hebrew.

S. Pinsker (Hist. of Karaites & Their Lit.)

1. H. not Karaite - in Solomon b. Yehudah's Arabic Comm. on Koheleth, H. is opponent not only of Oral Law but also authrs. in Bible

Greez

1. Saadia's reply written before 927
- Harkavy (in his work on Saadia 1891)
1. H. Book of 200 Questions composed ca. 875 - prof from Sefer Itaggaluni.
- Schechter - 1901

1. Ibn Daud's remark that H. "invented a new Torah" ^{with 1212 232} meant that H. composed an expurgated Bible, eliminating objectionable passages.

Summary of Life-Facts

1. H. 850-875 - from Balkh - in "Old Bactria"
2. Under influence of Zoroastrianism - propounded 200 questions in re Bible, philosophy & Theology.
3. Some questions based on Biblical inconsistencies in Mishnah
4. Made expurgated Bible for children - used in schools till Saadia interfered.
5. H. attacked by Rabbanites & Karaites - Saadia refuted all 200 - Poznanski says only ten could be described with certainty.

Questions

1. Order, language + style unresolved
2. Saadia's reputation in rhymed Hebrew - only one known till now - The one quoted by Barzilai

Info. from Ganizah

1. H. wrote, prob. in Arabic rhyme, not Hebrew
2. Fragment gives 31 replies + others = 47, at least $\frac{1}{4}$ of contents of H. book, which gives no idea whether he was nationalistic critic, founder of sect, or simply a skeptic.

Analysis of Questions

I. God + His Attributes

1. Godhead not one but three
2. God not omnipotent, also why afraid to let man live ^{freely} together?
3. God not always impartial + just, sometimes acts like man.

II. God + Creation

1. World existed before creation
2. God's creation so far imperfect that He ^{self} had reason to regret it
3. God implanted evil in man.

III. Worship of God - H. anti-sacrifice, sacrifice, circumcision

IV. Miracles - arguments against.

V. Bible Difficulties - contradictions + impossibilities

VI. Bible Exegesis - personal interpretations

- A. His ideas of God - evil in man - God short of perfection, etc. exhibit influence of Zoroaster.
Shm. Dahan calls H. philosopher + magician - of. magi.

Influenced by Pahlavi

- B. Saadia accused H. of being Khar
C. H. portable Bible - taught to children in

schools, is based on words ו'ח'ל'l'p'saol.
 Davidson takes these as place names, also acc. to
 Ibn Danon - therefore doubtful that H. had own Bible.

Text

unrhymed prose - stanzas of 4 rhymes -
 several groups of stanzas in acrostic + reverse ac. -
 also inner acrostics of name.

From acrostics we see that Seadiah wrote before
 he became Gaon, before 928.



Questions:

Why did God make man liable to suffering?

Why does man not live forever?

Why was man not created holy & pure?

Why has God implanted evil in man - and not freed him from the Yezzer?

God seems to have regretted that he created man.

Why was the earth destroyed in the flood?

Why did God save Noah?

Why should the blood of animals be acceptable to God as an atonement?

Is not circumcision the same as mutilation?

Is not the Godhead represented as three?

Are not many commandments in the Bible stated without giving reasons for them?

Does not the Bible contain also impossible statements?

1. denying sense perception
2. to conflict with judgment + moral truth
3. to contradict some other passage
(which means, contradicting a logical inference)
4. to deny tradition - both Halakha + Hagada

For example:

You can't say 1. 13. 2 - because that contradicts #2 - or in Exodus - when God hardens heart of Pharaoh. This is unjust, conflicts #2. How explain it? God gave Pharaoh strength to withstand the plagues (This means 'harden'). 1 K 18, 37 - Elijah

Tree of life - this eternal life contrary to testimony of senses - so he interprets it tree of health - and talks about a long life instead of eternal one.

9/20

Gen 3,1 - when snake speaks, this denies sense perception^{#1} - so Rashi says the snake didn't speak - an angel spoke for it. "

But this answer conflicts with our sense of moral truth^{#2} because that makes the ^{guilt} serpent fall on God.

Why did God chose Israel - Palestine - The Temple?

God may prefer one people more or less, but all people are his province - universalistic.

There is in also a connection between the people & God - the people having a choice to acquire God or something (anything) they consider higher, more precious.

Munkh Tuko (1200-1225)

Saadia translated into Arabic - or wrote in Arabic using Hebrew words as the base

אלה = Allah

קדש = Kadosh

He translated קדש (referring to אלהים), as a spiritual term אלהים = elevation - instead of the hateful sacrificial word.

פ'ק - 664

I - complete alphabet - Dt 25,17 - Ecc 1,11
Ia - אבגדה (סמ'אן)

II - פ'ק - Dt 25,8 p'קנד Ps 1
IIa - (סמ'אן) פ'קנד

III - פ'ק א' - Dt 25,9
IIIa פ'ק א' - father of Kalin ?
15152 - Haftarah

IV - irregular

V - name acoustic in פ'ק פ'ק

VI - פ'ק פ'ק פ'ק

VII - פ'ק - another acoustic

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P GS - 99

IV

P 4, p. 7

P 99 p. 205

III

P 12, p. 18

IV

p. 291 P 156

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p. 135 P 60

IV

p. 138-146

P 62 ab

p. 150-151

P 9 b

p. 155-157

P 14

Their sins have delivered them
into hands of oppressors
and they have no salvation
except the covenant of their ancestors
• To raise their eyes at time of trouble
to God

22/10

Post disagreed with Jewish leadership which
seemed to shift paper to Xian north in face of
Arab war. He knew King's motives were vile
and clergy was intransigent.

Show your mercy to those who wait for it
and also to me

Phil ^(Edomites) gathered
 And Edomites ^(Edom) plunder
 Some trust in horses
 Some in chariots
 But we raise Thy name
 As a tower of strength
 O Show Thy ^{indignation} enemies
 A Saviour of Thy trusting ones (otherwise we are lost)

Thou hast ^{promised} security to
 Those who trust in Thee
 At the same time as Thy smiting them
 For then you did not despise them
 And now do you ^{repudiate} scatter them
 The bearers of the yoke arise
 And their deed of intimidation
~~They~~ tempt and seduce them, saying
 Their enemies
 God is more with us (we are greater) ^{antithesis?}
 Than with you (how can you little religion claim to be)
 Thy enemies are stronger
 Than any waters which cover the sea (refuting the argument
 of numbers)

hounding the foes ^{war}
 Like ravenous beasts
 The dukes of Eliphaz (Edom)
 Against the camps of Horayoth (Arabs)
 Between them are frightened
 The young lambs: (The leaders, the shepherds of Israel)
 How is it ^{possible} ~~possible~~ that a flock ^{which is inconsistent with the Davidic claim}
~~which is~~ ^{when} ~~defeated~~ by lions ^{escape unscathed}

(פזמון)

יָנוּת הוֹשְׁתוּ שִׁבְחֵי	הָאָרֶץ עֲרֵבָה וּשְׁמֹחָה
קָמְנָה לֹא-זָאֵת מִן הַחַיִּים	וְנוֹת בִּיחָבִים מִשְׁלֹחָה
שִׁבְנָה אֶל-תַּעֲנוּגֵיכֶם	לְגִבּוֹל חֹמֶת וַיִּנְחֹחָה
יִתֵּן יְיָ לָכֶם	וּמִצָּאֵן מִנוֹחָה:
הִנֵּה מִיּוֹם נִדְדֵנוּ	מִשְׁלֵם וּבְנוֹתֶיהָ
וּמִעַל צִיּוֹן נִפְרִדְנוּ	וְנִדְמוּ כָל-נִשְׁאֹתֶיהָ
אֲנַחְנוּ פְּלָאִים יוֹדְנוּ	וְהָיָה רִצְוָהּ לַמַּחְתּוֹתֶיהָ
אֶךְ עַל-תְּקוּהָ שִׁקְדְנוּ	וְלֹא נִגְרַע לֵאל שִׁיחָה:
וּמִי יִתֵּן אֲבֵר כִּיּוֹנָה	לִי אֶעֱזֹבָה וְאֶשְׁכַּנָּה
אֲמַשׁ תִּימֵן וְאֶמְוֶנָה	וְאֶשְׁאָף רוּחַ צִיּוֹנָה
וּכְרִאֲמָנָה אֲחִירֹנָה	יָקִים שִׁבְעָה וְשִׁמְנָה
וְעַל-הַפֶּשֶׁי חֲרַב יוֹנָה	חֲרַב חֲרַב פִּתּוּחָה:
דֶּרֶכַת בְּמַתִּי תְקוּהָ	תּוֹחַלְתְּךָ לֹא נִכְזָבָה
וְאַחַר בִּינָכֶם תִּפְרֹד אֲחוּהָ	אֲחוּתִי לֹא נִעְזָבָה
לְבֵיתִי חֹמֶת הַנְּאֻוָּה	כִּנְעוּרֶיהָ תְּהִי שִׁבָּה
וּכְרוּב יִשַּׁע אֲרַכְבָּהּ	לְתוֹר לָכֶם מִנוֹחָה:
וְהָעֵט מִכָּה תִּנְחַזְמֹת	יִהְיוּ כִסֵּי הַבְּצִוָּת
לְהַנְחִיל נְחִלּוֹת שְׂבוּת	וְעַל-תִּלְהָ תִּרְוֹם קוֹחַ
כִּגְבוּר וּכְאִישׁ פִּלְחָמוֹת	יַעֲיֵר אֲחֵיהָ מִסְתָּרוֹת
הַמּוֹשִׁיבֵי עֵקֶד	אֶחָד-הַבְּנִיִּים שְׂמֹחָה:

אומן

יְקַדִּישׁוֹן הַיּוֹם שְׁלוֹשׁ	שְׂרַפִּי אֵשׁ נִשְׁקָה
אֶת-שֵׁם הָאֵל הַקְדוֹשׁ	הַנִּקְדָּשׁ בַּצְדָקָה:
הוּא הַנִּקְדָּשׁ הַמְּבֹרָךְ	כֻּלָּם מִקֵּשׁ יָדָיו
שֵׁם עַל-כֹּל-הַמַּמְעַל אֹתוֹ	וּבְלִי-כֹחַ הֵם עֲדִיו
עֲדוֹת עַל-פִּי נִוְרָאוֹת	כִּי אֵין מַהֲלֵעֲדִיו
תַּפְאֶרֶת כַּמָּאֵר יִחְבּוֹשׁ	יָדוֹ מִכָּל חֲזָקָה
צוֹחַ לַמֶּחֶץ הוּא לַחֲבוֹשׁ	לֹא-שָׁבַח לוֹ רַקָּה:
וּבִבְנֵי הַשָּׁמַיִם הַתְּקוּרָה	תְּקַרְתָּ עִת יוֹדֵתִי
הַלְמוֹנִי שְׁעִיר וְעִירָה	וְאֲנִי בַקְבוּצָה
הַלְנִיחַ תַּצְבֵּל חֲרִיב	אֲלִיוֹ מִדֶּר קִרְוָתִי
זֶה יִחְלוֹשׁ הוּא זֶה יִחְלוֹשׁ	תַּמִּיד עָלַי פִּזְקָה
הַלְעוֹלָמִים אֵין לִנְתוֹשׁ	מִמֶּתְנִי מוֹעֶקָה:
דְּלוֹתִי צִפּוֹת בִּקְרִי	לִילִי לֹא יִשְׁתַּנֶּה
אֲזִיב הַבִּלִּי-שׁוֹא הַקִּרִּי	וְאֲנִי בֶךְ אֶתְכַנֶּה
אֵיךְ הוּא יִנְעֵם הַמֶּקֶר	וּבִקְשָׁא אֶתְעַנֶּה
כּוֹס שְׁקוּיוֹ שֵׁם תִּירוֹשׁ	וַיֹּאמֶר כִּי-נִקָּה
וּכּוֹס שְׁקוּיִי מִצֵּאתִי רוֹשׁ	אֶךְ עַל-עֵצֶךָ מִתְקָה:
הַעֲלֵה לִקְצוֹתֶיךָ אֶבֶר	אֶבֶר כִּנְפֵי-יִשְׁעִי
וּמִדֶּר שְׁלוֹם חַיִּל יִגְדֵר	בִּימֵינוּ חַיִּשׁ תּוֹשֵׁעַ
וּפְלִיטָה יִלְדִי-עֶבֶר	הַמַּעֲלֵל לְהַחֲיִית רַעַךְ
יִהְיֶה לָנוּ כַּמְּלִקוֹת	לְחַמְסִיר זֶה הַחֲלָקָה
כִּי לֹא לִנְצַח תִּפְּוֹשׁ	נַפְשִׁי בְךָ חֲשִׁקָה:

גזעיה

יה למיחלים חפץ יד רצונך ולי אני
 יום בך שאלים בני האנושים בחיק עני
 כי יד גאלים קצרה מפרותי והנני
 גזור גאלי *Ps 139* יבנו עבלי לפני-אל וגאלי
 ירמיה בקר יד כל-גאלי :
 חנה העיד חפץ שנתתו תמול גביר
 ונחתו ביד כל-צור והיתה לך דביר
 מתי מכתד- פה אטמע במרה בהעביר
 קול לשאר מתי *Ps 139* כל צורות למתי מתי אל ומתי
 אטמע בוצור קול למחותי : *Ps 139*
 ואלה רעות קורות ידמוני ומצאות *Ps 139*
 כי השנאות עוד בשאר פליטי מקנאות *Ps 139*
 כתמול מפלאות יד בעדי שים לצבאות *Ps 139*
 תשגיר גארי מברכות נעורי *Ps 139*
 דמון ואצר אנקם בצרי *Ps 139*
 ושאר צורי :

דודי נאפנו לך דודי ועד-אן אקו זמן
 יום ינתנו תהיה-לי לעזר ורחמן
 יום קול יתנו צמי לך בישר ונגמון
 אלי אבדי אמסו-לי חסידים כי לנצר שרידי
 בארץ בנצור ישימועדי :
 זון אבד אחריו פעמי מרכבותי ונעצרו
 יחד נכסרו נחומי עליכם וגברו
 אהבה עוררו כי-הנה גמלות יעוררו
 זון למאחבי ונקמה לעזבי כי נוסד לאיבי
 אני ונאור חסד לאחבי :

ת ח נ ה

Ps 26, 4

בְּלִיַּדִּי חֲסִידֶיךָ

גִּדְּנִי יְיָ מִיָּמִי

נִגִּיעַ רִיבוּחֵינוּ:

Ps 124, 3

וּמִפְּרִי דְרִכֵּנוּ שְׂמֵנוּ

נֶחֱמֵנוּ מִשְׁעֵנוּ Lam 3, 42

כִּי-רַבּוֹ מִשְׁוֹחֲתֵינוּ:

הַנָּסִים הַרְשֹׁנוּנִים

יְדִיעָה עֲבוֹת לִבֵּנוּ

Job 28, 19

וְשִׁבִּיתָ אֶת יוֹסִיפוֹת עַל-לִהְבוֹחֵינוּ:

Job 18, 5

Ps 147, 26

וּנְפִשְׁנוּ בְרַקָּה תַחֲמוּג

Ps 94, 1

יִגִּידוּ נִקְמוֹת יְיָ בְּיָמָם

כִּי-סִרּוֹ חֹמֵי סִרְבוֹתֵינוּ:

Job 17, 30

AMERICAN JEWISH ARCHIVES

.....

הַיָּד חֲדָנִי תִקְרֶה

Nah 11, 23

.....

וְעֲזָרְתָּ מִתְחַפֶּזֶת סִיבוֹתֵינוּ:

Job 3, 24

Job 1, 41

וְעִמְלֶךְ יִנִּיף מִלֵּי מַלְחָמָתוֹ

Is 33, 3

Is 49, 17

הַמֶּזֶן מִלֶּשֶׁת יְדִידָךְ נִשְׁחַח

וְיִין הַסּוּגָה לִחְרַבּוֹתֵינוּ:

Lam 3, 47

וְיִיחַד מֵהֶם יִרְדֹּף אֶלְפֵינוּ

Job 32, 30

לְמַעַד קֵלֶי וּדְמֵינוּ

Lam 4, 19

וְשָׁנִים יִנִּסּוּ רִיבוֹתֵינוּ:

Job 32, 30

Job 19, 17

לֹא-שָׁכַחְנוּ יְיָ בְּכָל-זֶמֶן

וְלִמָּה מִצְעָצְנוּ כָל-זֶמֶן

Job 6, 13

Neh 9, 32

וְלֹא-נִסְגָּנוּ אַחֲרֵי לִבְבוֹתֵינוּ:

Job 42, 17

וּבְנֵי יִשְׁמַעֲהֵל וְעֵשָׂו

יִגְעֵנוּ מִיַּחַל נִסִּיוֹ

Ps 109, 4

Lam 5, 8

כַּמֶּעַם יִכְחָדוּ שָׂטֵר שְׂוִיתָנוּ:

וְנִיחָה כָל-נַפְלִיחוֹתֵינוּ אֲשֶׁר סָפְרוּ-לָנוּ עֲבוֹתֵינוּ:

Job 6, 13

⑤ $\int_0^1 x \sqrt{1-x^2} dx$

עזרי מעם אדני
ביום יגדל שגור
אהל ישע עיני
ויסר מאין

סגני וסחרי
לא יחדל שגור
לאור ישעי ואורי
יבא עזרי:

יהי-חסדך לנחם
אשר שמחה לבזה
אשר חשוק למרעה
וחוסה על-מלכה
בחמה יסרתה

פליטה עיר בזוזה
ביד שמה ומוזה
כמה דלה ורזה
נמס ונמחזה
במוסר מכורי:

חבר חלף ומני
ורוהי חובלה
וכל חוביל רוח-חיה
לשלמות חובל
כח הסבל
ואין ירש ומרי:

חבר חלף ומני
ורוהי חובלה
וכל חוביל רוח-חיה
לשלמות חובל
כח הסבל
ואין ירש ומרי:

כבדי על-כבדי
והודי סיגוני
אלהי הלניח
ויום אעמד במוסר
ושבת כמך

לחרץ נשפך
למשחית לי נהפך
יעשן בי אפך
וימגיץ קצמך
עלי עד-עברי:

ענה עני בזעקי
מקאר רוח
אר גוה יגיה
עדי-שם חת-לחיי
הליסיתות מכרת-

אליך חסם
ומכבד חסם
והוז חסם ימס
לכף-רגליו למרמס
ני יל-עם נכרי:

עזי וזמרת
ואל-חוזר תרומה
ובר-המיוחלים
והוסף לפדות
למען לא-יחדל

היה לי לישועה
סנמש נגועה
והימב השמועה
בידך הידועה
אלהי משברי:

Let me weep
I will pour forth an elegy ^{over} the bitterness of my troubles
I will ~~affection~~ ^{divide} ~~among~~ ^{scattered} my elegiac lamentations
And ~~spread~~ ^{scatter} them among Israel.

Let me recount
I will tell of my ^{most recent sorrows} latest troubles
Which will ~~obliterate~~ ^{blot out} those first ones (glories)
That God brought on Israel

Even the ^{admit} ~~domestic~~ ^{professional} ~~mailers~~ ^{messengers} were ~~amazed~~ ^{shocked}
And they ^{assemble to raise a sigh, dirge} ~~were~~ ^{wailing} again
In the ^{care} ~~care~~ of Israel

Between the armies of Seir and Kedar
My army ~~lost~~ ^{has} disappeared,
Those who ~~would go~~ ^{would go} forth to war for Israel

They, when they fought their wars
We too fall ~~in~~ ^{as} they fall
And this ~~it~~ ^{it} was ~~left~~ ^{left} in Israel

On every side there is a snare & ^{danger} net
And no man ^{stands off} ~~sees~~ to seek
Good for Israel &

Whenever they go ^{deploy} forth to do battle
In the course of their fighting ~~they were spread abroad~~
When they prevailed ^{against} ~~they went~~ ^{they were} ~~scattered~~ ^{scattered} abroad
There was ^{sifted out} ~~they were~~ ^{they were} gathered for murder and destruction
Each and every one of the בני Israel.

8 Why O Lord and for how long
Will the Attribute of ^{your} Justice and Vengeance
Be my only ^{rule} Judge over Israel

9 I cry out "Suffering Violence" and no one heeds
And Thou ~~art~~ ^{one sit in} O Holy ~~and~~ Distant,
~~upon glory of~~ ~~praised one in Israel~~ Upon the praises of Israel

10 And if you turn not in mercy,
Cut ^{plucked} down like ~~the~~ The ravaged vine
Is the ^{my last} remnant of Israel

11 Quick disasters - changing hours - quakes and ^{uprooted}
Destruction upon destruction ^{jerky movement upheaval}
From bitterness to trembling, bright
Are the journeys of Israel



12 The evil word is heard (of new reports of immigration to the north)
And ~~the~~ ^{my heart} place, ~~of~~ ^{was} ~~done~~ ^{was} ~~or~~ ^{sent} ~~to~~ ^{and how the Jews were}
O My heart goes out to the ~~lands~~ ^{lands} of Israel ^{received up north - by pogroms!}
~~against lawmakers~~ ^{Therefore we should see}
~~Ope~~ ^{the fallacy of trying to}
^{deal with them}

13 The chosen heads & vis-regents
The wise who are known and who know
The heads of Thousands in Israel

14 With them is the power and glory
And to them is the blossom and the crown (rabbi and grandees)
On whom is all the desire of Israel

1
Let me weep in my griefs and we
Let me portion in Jacob deep sorrow
Engulfing the people of Israel —

Let me recount my latter ordeals
Expunging the earlier weals
God wrought for Israel

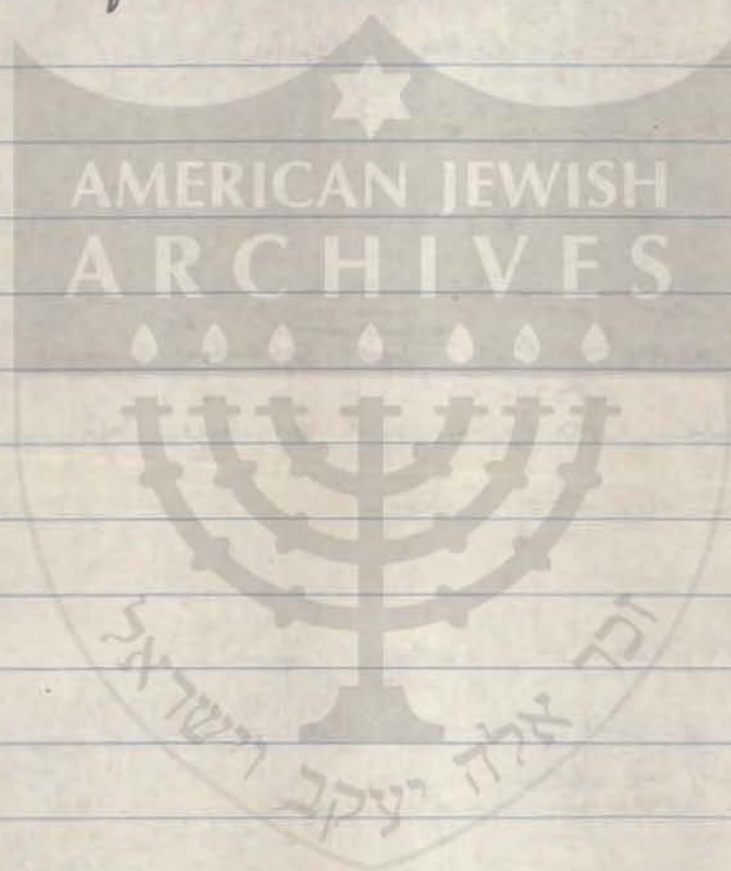
① ^{race of sailors} great ^{and - stark} master-sailors, ^{against} ^{shockful} ^{avenue}
Ye ^{with} ~~assemble~~ ^{keen} and ^{with} ~~to~~ ^{huge} ^{deeply} ^{racked}
Ye ~~assemble~~ ^{against} of Israel.

Between the armies of Kedar & Seir
My army is lost, and disappear
Those ~~the warriors~~ ^{who are war-men} of Israel

~~In the~~ Whenever They fought Their wars,
We too fell over in Their fall
And Thus it was yf in Israel

In every side There is of snare & net
And no man appears to seek out
The & good for Israel

Whenever They defoyed to do battle
There was singled out for murder & destruction
Each son of the Great Israel



The best leadership & statecraft was by the Jews. Why should this
always be in the service of the others?

In Battle array against battle array
who are the

Does of the work of these Kingdoms?
Are the nobles of the people of Israel

The Day ^{shall come as a} of destruction from the Almighty

The counsellors are ashamed and finished is
~~let be done with~~ the council of the Holy One of Israel
There is none God is out of step with Israel on this issue.

Against the city whose merchants are princes
In its midst ^{are} their sons of the valiant men
of the valiant of Israel

The angel will tear down their houses
At this time he will not pass over
The houses of the people of Israel

A decree is decreed and shall come
From God it shall come
To destroy city and mother in Israel

In both realms, leadership
is Jewish. The
How are you
blind to increase
the time? How
easily tricked you
are about the
Jewish problem.
The Jews are
not welcome -
do not offend.

This day of pogrom
shows the fallacy
of your plans

Even these
offenders
will not be
spared in
mass violence

How long before the end of my ^{wondrous} extraordinary trials
 O God of Hosts, and how long
 Shall ^{be brought out} the iniquity of Israel ~~be brought out~~?
 Shall she be ^{persecuted} ~~persecuted~~ for her iniquity
^{tested}

A defender art Thou and a refuge
~~God~~ completely dost Thou ~~deal~~ save
 with for the Remnant of Israel.

Destruction is brought
 on the remnant.

Defender be Thou a defense!
 Wilt Thou complete now the destruction
 of the remnant of Israel?

Unrelieved ending - bad
 to dissonance audience with no
 glimpse of life.

1
The Philistines ^{are} gathered
And the Edomites are plundering
Some by chariot, &
Some on horse

While we bear Thy name aloft
As a fortress of refuge—

Wondrous are Thy mercies

O Saviour of the fugitives:

You ~~have~~ assured the refugees
On the day when you smote them
That e'en then you despised them not
Nor now do you loathe them

לעת צר ומלחמה

פתיחה

מקונן על-סר תלמותי

מזלך ביעקב קינותי

Gen 49,7

ואני צם בישראל:

אספר תלמות אחרות

אשר שבחו ראשונות

Jud 2,7 and 10

אשר עשה לישראל:

ובעלי אניות יתמהו

ולשאת נהי ינהו

Ex 18,8

על גזלותי ישראל:

בין צבאות שעיר וקדר

אבד צבתי ונעדר

Num 1,3

יעא צבתי בישראל:

הם כפי-י לוחם במלחמתם

מנחנו נפלים במלחמתם

Jud 4,7

וזאת לפני ישראל:

מפל-עבר פה ומקל

ו אין איש עמד לתקל

Num 2,10

חורב לבתי ישראל:

והאשר להלחם יטובחו

לחורב וצבתי ילחמו

לחורב אחר בני ישראל:

למה אדני ועד-כפה

כדת חדין וזנקה

Jud 8,4

היא שפחה את-ישראל:

אזעק חמם ואין קצה

וגמה קדוש יושב

Re 22,4

תולות ישראל:

ואם-לא בחזמים אפן

עולל יעוללו כגפן

שערי ישראל:

after 1085 - before 1109

He had previously been in favor of unrestricted
immigration on foreign soil - but then saw the
futility of this.

He doesn't believe that
new immigration will solve
Jewish problem. Affonso wanted Jews to come but
with no wealth. Jewish were then lost
of attention.

Num 33,9

קפדה גזר קפדה
ומפודה עד-וורדה

מסעי בני-ישראל:

Num 10,28 - 33,1

Starts
Phillipic vs.
Jewish leadership

Eze 9,3

ומקום קבדי נקדע

נשמע הדבר וקדע

Eze 33,4
Feb 15,17

לבי לחוקמי ישראל: (Attention to above)

Num 5,9

וחכמים ידעים ונבנים

מגלת ראשים ומגלים

ראשי אלפי ישראל:

Num 1,16

ולחם וזאין והעטרה

עטם ודר ותמארה

ולמי כל-חמדת ישראל:

1 Sam 9,20

עלי מלגבת ממלכה

מערבה מול מערבה

1 Sam 17,28

אצילי בני ישראל:

Eze 24,2

Eze 11,2

ובועים יועצים ונמשותה

יום עד מפדי גתה

עצת קדוש ישראל:

Jer 5,1

בתוכה עמים גברים

על-עיר סווריה ערים

מגברי ישראל:

Jer 3,7

בעת חתימה לז-סמח

ומלגת רמיהם יסח

Jer 15,25

על-בתי בני-ישראל:

מנחם אדני יצאה

גזרה נגזרה ובאה

להמית עיר ואם בישראל:

2 Sam 20,19

Baer - Pol. Sit. Jews in Spain - 1/13
Migration from south to north before 1085-1140

מִלֵּאכֵי-מָוֶת נִעְרָכִים וְלֹא הָכֵן יָסֹוּ מִלֵּאכֵי־

וְיָיִם אֲשֶׁר הִבְמִיקָה הָעִיר 2, 3-3 רַבִּי תַחֲנוּנִי בְּנֵי יִשְׂרָאֵל:

יִצְחָק נִקְמַת בְּנֵי מַעֲיִר

כְּאֲשֶׁר הָיְתָה לִי מִרְאֵל: 11, 12

חֲלָלִים חִוּצוֹתָם מְלֻאֵי Ezek 11, 6 וְחַפְזוֹתֵיהֶם קוֹל נִשְׁאֹו

עַל בְּתוּלַת יִשְׂרָאֵל: 22, 23-24

וְאַחַר עֵבֶר חֲרֵב נִקְמָה 13, 2 עֲבִיָּה וְדָעָה וְצִמָּה

קָדְמוֹ אֶת-בְּנֵי יִשְׂרָאֵל:

עַל-כֵּן גִּלְגָּם וְאַשְׁמֹוֹ 2, 3 כִּי אֵל גִּדְעַי בְּיָדֵי-בָנָי

כָּל קָרֵן יִשְׂרָאֵל:

עַד-מָתִי קָץ מְלָאוֹתַי 12, 6 אֵלֶּיךָ צְבָאוֹת וְעַד-מָתִי

יִתְּנֵךָ אֶת-עֵינִי יִשְׂרָאֵל: 20, 21-22

חִוּסָה וְהָיִיתִי לְחִוּסָה 1, 2 חֲכִלָּה אֶתָּה לִשְׁמָה

אֶת שְׂמִירֵית יִשְׂרָאֵל. ?

יְיָ אֱלֹהֵי יַעֲקֹב וְיִשְׂרָאֵל

סליחה

Lev 18, 42

וְאִדּוּסִים נָשִׁים

וְאֵלֶּה בְּפִסּוּסִים

לְמַגְדֵּל-עַז נָשִׁים

מוֹשִׁיעַ חַסְדִּים:

פִּלְשִׁתִּים נִגְזָפִים

אֵלֶּה בְּרִכָּב

וְאִנְוָנוּ לְמַד

וְהֵלֶּה חֲסִדִּךָ

Ps 137

יֹם אֲשֶׁר יִפְרָחֻם

וְעַתָּה לֹא-יִשְׁלָחֻם

וּמִזְרָחָם וְחֹמֶם

וְנָשִׁי מִלְחָמָתָם

נָוֶה מִבְּעֵר אֲוִרָם

חַסְדִּים וְחֲמֻדָּתָם

כִּי אִזּוּ לֹא-מִנְחָמָתָם

נִשְׁאִי עַל קָמִים

מִדְּבָרִים עַל-לִבָּם

רַבִּים אֲשֶׁר לֹא-

Lev 26, 41

Am 4, 3

Ps 119

כַּמִּים לַיָּם כַּכִּפִּים:

כַּמִּיָּצִי חַיִּוֹת

עִם-אֵילֵי נְהִיֹּת

אֶעֱיִירִי חַיִּיֹּת

וְנִהְיִיחָם אֲדִירֹת

בְּגִבּוֹרֹת וְנִפְסִים:

בִּידֵי מַעֲנֵיהֶם

לִבְדֵי בְרִית קְדֻמוֹנֵיהֶם

לִנְאֵל אֶת-עֵינֵיהֶם

אֶל-יַד גִּדּוֹנֵיהֶם

בִּידֵי אֵלֵי מַסִּים.

חֲסִידֵי רַבִּים

Ps 119, 156

צִרְדִּים נִלְחָמִים

אֲלֹמֵי אֱלִיָּהוּ

וְנִבְחָלוּ בֵּינֵיהֶם

וְאִין יִשְׁלַם עֲדָר

וְלֹא בִמְלִצֵי מַעֲלִים

נִתְנָחִים עֲוֹנוֹתָם

וְאִין לָהֶם מַעֲלִים

וְלִמְנוּחַ עַת צָרָה

כַּעֲנֵי וְעִבְדִּים

דָּלִים וְנִמְצָאִים

Am 3, 16

Jer 30, 7

Ps 123, 2

יאתה שדי לך
ומרום על-כל-
מלוכה וגדלה
ברכה ותולה:

הדות לך חורו
מיום אשר נקשרו
לבות וכליות
נמשות רגויות
באומני חיות

לשמע קולך
ולראות רמאותך
דממו וחמלה
נהרה ותולה:

וידרנו בקי מתים
ולחיות למשרתים
עבודתך חמדו
לפניך עמדו
ואליך חרדו

שאפים לזבלך
ובאסירי רית-שבי
רנה ותמלה
מיזלים לגאלה:

דבר דבר עלי
יום נגלית אלי
אצוני דברת
קדשים רחוקת
ברית שהצמרת

לחיותם זבלך
ולחיות שוך לשם
נחלה ומגלה
עליהם ולתולה:

ואלעולם תמאם
ולעבדים תברמם
מחוץ לגבולם
השנער ובעילם
אל אלהי עולם

נכו היכלך
מקום אשר-היה שם
לבתם למסלה
אחלה רתולה.