

**Oratorio “Exodus. Triad”**

**Composer - Yury Sherling**

**Libretto – Uri Gershovich**

“The jews”, never at home wherever they are,  
cannot be integrated, converted, or expelled. They  
are required, more than guided by the cloud of free  
energy that they desperately try to understand, even  
to see, the storm cloud in the Sinai.

(Jean François Lyotard)

## Prologue – מבוא

To hear and to be heard

לשמוע ולהישמע

The sound of a shofar<sup>1</sup> is heard

## Shema Yisrael

שמע ישראל

The first two lines of Shema Yisrael<sup>2</sup> convey the core idea of monotheism – that God exists and He is one.

Tenor:

Translation	Original
<b>Hear, Israel, the Lord is our God, the Lord is One.</b>	שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

The commandment to pray with the words of Shema Yisrael is considered to be one of the most important commandments of Judaism, for the words of Shema contain not only the proclamation of God's existence and Oneness but also a plea to love Him, an invocation to remember His commandments and the expression of belief in divine reward and judgement. The reading of Shema is also connected to blessing the name of the Heavens – in different ages Jews would go to their death with the words of Shema Yisrael on their lips. The origin of this tradition is the following passage:

“When Rabbi Akiba was taken out for execution, it was the hour for the recital of the *Shema*', and while they combed his flesh with iron combs, he was accepting upon himself the kingship of heaven.” (Babylonian Talmud: Tractate Berakoth 61b)

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<sup>1</sup> A shofar is a musical instrument made of a horn of a ram or a goat. The sounds of shofar are mentioned in the description of the Revelation on Mount Sinai (Exodus 19:16). A shofar was blown on jubilees (Leviticus 25:9, 10), when a debt is forgiven and a slave is freed, in the beginning of a year, when God passes his Judgement, and also on days of fast. According to Talmudic resources blowing in a shofar is a reminder of the ram that was sacrificed by Abraham instead of his only son Isaac. It appears that during biblical times a shofar was also typically blown to call together a community, to warn of the beginning of a war (Judges 3:27) or an approaching disaster (Amos 3:6)

<sup>2</sup> Shema Yisrael is composed of several fragments of the Book of Deuteronomy (6:4-9, 11:13-21, 15:37-41). These fragments have been an article of Judaic faith since the times of the Second Temple and are also one of the most crucial parts of the liturgy. The complete text of Shema Yisrael can be found [in Addendum 1](#).

The essence of the prologue: The lines of Shema Yisrael and the blessing “Tka ba’shofar” symbolize the dialogue between God and the people of Israel: through Moses, God addresses the people with his bidding “Hear, O Israel...”, and the people plead to God “Blow the horn and summon us”

The lines of the Shema tell of Israel’s dedication to a single God and their love to Him and of their readiness to sacrifice their lives in His Name. The blessing of “Tka” expresses aspirations for the future and the Messianic hope. The background to these two texts is the sound of the shofar which combines alarm, memory of past sacrifices, a wakeup call and the hope of ultimate redemption.

The fragment of the liturgy below is one of the blessings of the daily prayer Shemoneh Esrei ("Eighteen") with a plea to God to gather the scattered people of Israel in the Promised Land.

Choir:

Translation	Original
Sound the great shofar for our freedom and raise a banner to gather our exiles and unite us together from the four corners of the earth. Blessed are You, Lord, who regathers the scattered of his people Israel.	תקע בשופר גדול לחרותנו ושא נס לקבץ גליותינו וקבצנו יחד מארבע כנפות הארץ. ברוך אתה ה', מקבץ נדחי עמו ישראל.

The "Shemoneh Esrei" ("Eighteen") prayer is named after the number of blessings that it contains<sup>3</sup>; it has been the foundation of the Jewish liturgy since the beginning of the Second Temple<sup>4</sup>. It is said three times a day - in the morning, afternoon and evening service<sup>5</sup>.

The above blessing is the tenth of the Eighteen and it is called "Ingathering of Exiles". They are the words of hope for final deliverance, which must be preceded by the return of the people of Israel to the Promised Land.

***As part of the oratorio, both liturgical fragments are treated as a dialogue between man and God.***

Exegete (turgeman – תורגמן):

The deep sound of shofar. ‘Tis words of hope?

Or is it a prayer of despair and desolation?

<sup>3</sup> It has since then been extended by a nineteenth blessing but the name of the prayer has remained unchanged.

<sup>4</sup> The first Jerusalem Temple was founded by King Solomon in the 10th century BC. It was destroyed by the Babylonians led by Nebuchadnezzar in 586 BC. Approximately seventy years later it was reconstructed by Jews that had returned from Babylonian captivity and it was named the Second Temple. The Second Temple was destroyed during the Siege of Jerusalem in 70 AD by Emperor Titus’s legions that were sent to crush an anti-Roman rebellion.

<sup>5</sup> This prayer is recited standing and therefore it has another name – the Amidah (lit. “Standing”).

Does Israel blow the horns overcome with  
Certain salvation? Or is it indeed screaming  
And raising its hands to the sky to its Heavenly Father  
In plea in this last hour. An eternal cry of a people  
Forever persecuted, punished, ridiculed and slandered  
It sounds like the death groan of a sacrificial lamb

For what purpose? Pray tell is this the mark  
Of your chosen son? Does it mean that  
Each and every one can hurt him and send him  
To the gallows? That is the sanctity you speak of?  
Why, O Lord, pray tell, do you send your beloved child  
Your firstborn to suffer and endure excruciating torment  
Time and time again, only to save him at the moment  
When he faces certain death and has no more tears to shed,  
When he is all but insane from grief?  
Tell us, O Lord, is it the unending order of things  
Set by you to be followed forever?  
Is there no hope for redemption?

## Part 1

Egypt – מצרים

The way to Exodus

בדרך לישועה

In the Jewish tradition, Egypt is a symbol of the most "lowest" of earths (it is to be descended to), in contrast to the Promised Land, which is the "highest" of all (to be ascended to). According to the biblical narrative the divine plan was that Jacob (later given the name Israel) and his sons had to go down to Egypt, where the people, who are fated to make the Exodus and be given the Decalogue on Mount Sinai, were formed. What is the meaning of this "immersion" into Egypt? The mission of Israel in fact is to fix the consequences of the original sin, to return man to the Garden of Eden, Earth's ascension to Heaven. In order for this redemption to be complete and comprehensive, Israel was to fall into the "lowest" of the earths and to overcome its power, at the core of which is its distance from the Heavens. The land of Egypt is fed by the waters of the Nile. It is fertile, it embodies pure materiality, soul-enslaving to man and depriving him of the divine "image and likeness". In the fertility and richness of the land of Egypt lies its special lure, a trap.

The scripture briefly describes the prosperity of the Jews in Egypt: "And the children of Israel were fruitful and multiplied, and grew, and waxed exceeding mighty, and the land was filled with them."<sup>6</sup> The Midrash says that the Jews in Egypt descended 49 levels of impurity (out of a total of 50 levels, had the Jews fallen to yet another level, their deliverance would have been impossible). Was this a result of slavery? Or was physical enslavement due to the spiritual, and the spiritual due to the fact that the Jews felt too good in Egypt?

Perhaps at the heart of the enslavement lay the fact that the Jews mistook Egypt for the Garden of Eden?

This error is timeless. In various historical periods the economic and social thriving could be perceived as Salvation. If "Egypt" is a symbol of material well-being and disregard to their mission, then one could say that different generations of Jews found themselves in Egypt. Generalizing, one can say that in the soul of every man exists a force that could be called Israel - it draws him to Heaven to unite with the Creator, to transform the world in accordance to the divine plan. But there is also an opposite force that plunges its owner into Egypt and binds and enslaves him.

It is in this figurative reading that we consider the "immersion" into Egypt in this part. And yet, the symbolic outline of the biblical narrative remains the basis of this interpretation.

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<sup>6</sup> Exodus 1:7

## Famine

### רעב

Genesis 12:10, 26:1, 41:54

Choir:

Translation	Original
Famine, famine, famine...	רָעַב, רָעַב, רָעַב

*Exclamations of the chorus are reminiscent of the eternal reason of the descent into Egypt - famine.*

Joseph's aria: Genesis 45:4-8 (the words of the aria are highlighted)

Перевод	Текст оригинала
<p>(4) And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, <b>I am Joseph your brother</b>, whom ye sold into Egypt. (5) Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: <b>for God did send me before you to preserve life</b>. (6) For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. (7) <b>And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance</b>. (8) So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.</p>	<p>(ד) וַיֹּאמֶר יוֹסֵף אֶל אֶחָיו גִּזְשׁוּ נָא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֶחְיִיכֶם אֲשֶׁר מְכַרְתֶּם אֹתִי מִצְרָיִמָּה:</p> <p>(ה) וַעֲתָה אֵל תַּעֲצְבוּ וְאַל יָחַר בְּעֵינֵיכֶם בְּכִי מְכַרְתֶּם אֹתִי הֲנֵה בְּכִי לְמַחְיָה שְׁלַחְנִי אֲלֵיכֶם לִפְנֵיכֶם:</p> <p>(ו) כִּי זֶה שְׁנַתִּים הָרַעַב בְּקִרְבֵּי הָאָרֶץ וְעוֹד חֲמֵשׁ שָׁנִים אֲשֶׁר אֵין תְּרִישׁ וְקֹצִיר:</p> <p>(ז) וַיִּשְׁלַחְנִי אֲלֵיכֶם לִפְנֵיכֶם לְשׂוּם לָכֶם שְׂאֲרֵית בְּאֶרֶץ וְלְהַחְיֹת לָכֶם לְפָלִיטָה גְדֹלָה:</p> <p>(ח) וַעֲתָה לֹא אִתְּם שְׁלַחְתֶּם אֹתִי הֲנֵה בְּכִי הָאֱלֹקִים וַיְשִׁימֵנִי לְאָב לְפָרְעָה וּלְאֲדוֹן לְכָל בֵּיתוֹ וּמִשָּׁל בְּכָל אֶרֶץ מִצְרָיִם:</p>

Jacob and his sons come down to Egypt by the courtesy of Joseph who was sold into slavery by his brothers. Joseph the provider saves his family from hunger, inviting them to Egypt. In this regard, the main character of this part is Joseph.

He is a rather complex figure in the Scripture and in Talmudic literature. He is the dreamer who sees how his brothers and his father and mother worship him (Gen. 37: 5-10), his father's favorite, and appears to be a favorite of God himself, the interpreter of the Pharaoh's dreams, and an important Egyptian nobleman. According to Talmudic sources, Joseph saw himself as the fourth forefather of the Israelites, putting himself on a par with Abraham, Isaac, and Jacob, and

he may have thought of himself as the Messiah.<sup>7</sup> Using traditional Jewish sources, Thomas Mann describes one of Joseph's dreams in his famous novel "Joseph and His Brothers":

“It was of this that Joseph dreamt, but in such a confused fashion that he drifted into a childish mistake, equating the eschatological divine hero with his own dreaming person and beheld himself, the boy Joseph, as lord and ruler over all the rolling worlds spinning through the zodiac-or better, he felt it...”

And this is how the others' perception of Joseph is described in the novel:

“...in Joseph's case that was the figure of the long-expected bringer of salvation, who comes to put an end to all that is old and boring and, amid the jubilation of all mankind, to establish a new epoch.”

### Prosperity

עושר

Jews prosper in Egypt, all the while praising God and merry-making.

The fun and joy of the people of Israel in Egypt is told by several fragments of the Psalms of David.

The motif of the end of time sounds in the first passage. It is a premature song that bears testimony to Israel's error

David's Psalms. Psalm 96<sup>8</sup>

Choir:

Translation	Original
1. O sing unto the LORD a new song: sing unto the LORD, all the earth.	(א) שִׁירוּ לַה' שִׁיר חֲדָשׁ שִׁירוּ לַיהוָה כָּל הָאָרֶץ:
2. Sing unto the LORD, bless his name; shew forth his salvation from day to day.	(ב) שִׁירוּ לַה' בְּרַכּוּ שְׁמוֹ בְּשָׁרוּ מִיּוֹם לַיּוֹם וְשִׁעְתוּ:

## Joseph the Messiah?

האם יוסף הוא המשיח?

David's Psalms. Psalm 105<sup>9</sup>, paraphrase of verse 17

Choir:

<sup>7</sup> It is no coincidence that the Talmud speaks of two Messiahs: the first - a son (descendant) of Joseph, the second - a son (descendant) of David (Sukkah 52a)

<sup>8</sup> In Russian Synodal Bible – 95.

<sup>9</sup> In Russian Synodal Bible – 104.

Translation	Original
He sent a man before them, a servant of the Lord	שָׁלַח לְפָנֵיהֶם אִישׁ לַעֲבַד ה'

*The Messianic aspirations of Joseph and the perception of him as the savior are a dangerous delusion. The very name Joseph embodies the need for continuation.*

## A feast for all nations<sup>10</sup>

הג לכל העמים

David's Psalms. Psalm 117<sup>11</sup>

Choir:

Translation	Original
1. Praise the LORD, all you nations; extol him, all you peoples.	(א) הָלְלוּ אֶת ה' כָּל גּוֹיִם שִׁבְחוּהוּ כָּל הָאֲמִיּוֹת: (ב) כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאֵמֶת ה' לְעוֹלָם הַלְלוּהָ:
2. For great is his love toward us, and the faithfulness of the LORD endures forever. Praise the LORD!	

## Is Exodus necessary?

האם חושבים על יציאת מצרים?

David's Psalms. Psalm 105<sup>12</sup>

Choir:

Translation	Original
1. Give praise to the LORD, proclaim his name; make known among the nations what he has done	(א) הוֹדוּ לַיהוָה קְרְאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו:
2. Sing to him, sing praise to him; tell of all his wonderful acts.	(ב) שִׁירוּ לוֹ זַמְרוּ לוֹ שִׁיחוּ בְּכָל נַפְלְאוֹתָיו:

<sup>10</sup> This psalm is also part of the Hallel (“Praise”) prayer typically recited on holidays

<sup>11</sup> In Russian Synodal Bible – 116.

<sup>12</sup> In Russian Synodal Bible – 104.



*This psalm tells of the Exodus from Egypt. The choir sings only the first two verses: the complicated process of Exodus is not yet perceived by Israel.*

## Part 2

### Pogrom

פרעות

### Israel in spirit against Israel in flesh?<sup>13</sup>

ישראל לפי הרוח וישראל לפי הבשר

### Divine Prophecy

הנבואה

The prophecy given to Abraham about the Egyptian enslavement.

The Book of Genesis 15:13

Baritone:

Translation	Original
And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years	וַיֹּאמֶר לְאַבְרָם יָדַע תְּדַע כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם וְעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:

*The prophecy of the four centuries of enslavement sounds like a hint of repeated enslavement. According to Talmudic sources, Israel will be enslaved by four kingdoms. Again and again, the effort to undertake Exodus is made, but it does not guarantee final deliverance.*

*The words of the enslavement of the Jews are a prophecy for centuries to come. Throughout the entire history of Israel, there is a threat of destruction. The background to this part is the history of the First Crusade. It was the destruction in the name of the very same goal Israel had set. The descendants of Jacob are destroyed in God's name, in the name of the return of mankind to the Garden of Eden, in the name of the execution of the divine plan. As we know, the Christian church has declared itself the New Israel, the Israel in the Spirit, while the Jews were perceived as the Old Israel, the Israel of the flesh. For Christian theologians the question of attitude towards the Jews was very complex and perplexing.*

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<sup>13</sup> The New Testament makes a distinction between Israel of the flesh (1 Corinthians 10:18) and the Israel of God (Galatians 6:16), that is, Israel of the spirit.

Exegete (turgeman – תורגמן):

What is Israel?

It is the call of the Heavens. In you, in me,

In any of those who were created

After the Creator's image and likeness

The scripture tells us not of history

But its tales are a parable.

But maybe history itself

Should serve as a proverb to us?

The eleventh century since Christ's birth

The new Israel – the Church - declares

A march to the gates of Paradise. Deliverance

Is promised to the nations by holy war.

But, God! Why is this path

Strewn with lifeless bodies of Jacob's sons...

The one who was bestowed the name Israel

By an angel. Who is your Chosen One,

O Lord? What power in my soul

Will lead me to the gates of Redemption?

## **In the name of the Messiah**

עם שם המשיח

The words of the Latin hymn Audi nos Rex Christe ("Beyond the sea") that mark the beginning of the first crusade are sung.

Choir:

Translation	Original
Hear us, O Christ, our King / Lord, hear the prayer we bring / And take the ordering of our way. / Thy mercy, Lord, extend / Thy mercy, Lord, extend / And take the ordering of our way. / O Three in Unity! / Protect us all each day: / In this Thy path divine we pray./ Send us a faithful guide: / An angel to abide, / Whose hand shall lead us to Thy throne. / Our upward path direct, / From every foe protect, / And bring us back to claim our own.	Audi nos Rex Christe / audi nos Domine, / et viam 12ostrum dirige / Deus 12ostrum12 / Deus 12ostrum12 / et viam 12ostrum dirige / O Trine et Une, / conctis nos protégé/ in hoc sancto itinere / Ducem nobis praebe, / angelum adhibe, / qui nos deducat ante te! / Iter nostrum rege,/ ab hoste defende / et ad propriam reduce!.. <sup>14</sup>

At the sound of this hymn horror seized the Jewish communities of France and Germany. The french Duke Godfrey of Bouillon, one of the leaders of the First Crusade, vowed to " to go this journey only after avenging the blood of the crucified one by shedding Jewish blood and completely eradicating any trace of those bearing the name 'Jew', thus assuaging the Lord's burning wrath on us"<sup>15</sup>

During these persecutions, many Jewish communities resolved to self-destruct, killing their children and then themselves. These sacrificial acts were perceived as the sanctification of the Name of the Almighty (Kiddush Hashem). The concept of martyrdom for their faith became part of the belief system of European Jewry since the time of the Crusades. Here is the testimony of Christian chronicler Albert of Aix-la-Chapelle:

*"I do not know why: at the will of God or because of some mental delusion, they turned against the Jewish people scattered through all the cities, and cruelly killed the Jews.....They killed the women, also, and with their swords pierced tender children of whatever age and sex. The Jews, seeing that their Christian enemies were attacking them and their children, and that they were sparing no age, likewise fell upon one another, brother, children, wives, and sisters, and thus they perished at each other's hands. Horrible to say, mothers cut the throats of nursing children with knives and stabbed others, preferring them to perish thus by their own hands rather than to be killed by the weapons of the uncircumcised."*<sup>16</sup>

## The Persecuted

רדופים

<sup>14</sup> Ref. E. de Ménil, *Poésies populaires latines du moyen-âge*. Paris 1847, pp. 56-59.

<sup>15</sup> Patrick J. Geary. *Readings in Medieval History*. Toronto: Broadview Press, 2003. In all fairness it should be noted that many Christian religious authorities were against the annihilation of Jews that took place during the Crusade.

<sup>16</sup> Introduction to the History of the Crusades; Latin chronography of the XI-XIII centuries./ Zaborov M.A; [exec. edit. Kadjan P.A.] Mosco: "Nauka", 1966, p. 330-331

Select verses from Jeremiah 5:5-16 (the choir lines are highlighted)

Choir:

Translation	Original
<p>(5) <b>Our necks are under persecution</b>: we labour, and have no rest (6) We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. (7) Our fathers have sinned, and are not; and we have borne their iniquities. (8) <b>Servants have ruled over us</b>: there is none that doth deliver us out of their hand. (9) We gat our bread with the peril of our lives because of the sword of the wilderness. (10) Our skin was black like an oven because of the terrible famine. (11) They ravished the women in Zion, and the maids in the cities of Judah. (12) Princes are hanged up by their hand: the faces of elders were not honoured. (13) They took the young men to grind, and the children fell under the wood. (14) The elders have ceased from the gate, the young men from their musick. (15) The joy of our heart is ceased; our dance is turned into mourning. (16) The crown is fallen from our head: <b>woe unto us, that we have sinned!</b></p>	<p>(ה) עַל צְוֹאֲרֵנוּ נִרְדָּפְנוּ יִגְעֵנוּ וְלֹא {וְלֹא} הַיְנַח לָנוּ:            (ו) מִצָּרִים נִתְּנוּ יָד אֲשׁוּר לְשַׂבַּע לֶחֶם:            (ז) אֲבֹתֵינוּ חָטְאוּ וְאֵינָם {וְאֵינָם} וְאֶנְחֵנוּ {וְאֶנְחֵנוּ} עֲוֹנוֹתֵיהֶם סָבְלָנוּ:            (ח) עֲבָדִים מְשֻׁלוּ בָנוּ פֶּרֶק אֵין מִיָּדָם:            (ט) בְּנִפְשָׁנוּ נָבִיא לְחַמְנוּ מִפְּנֵי חֶרֶב הַמִּדְבָּר:            (י) עוֹרְנוּ כְּתַנּוּר נִכְמְרוּ מִפְּנֵי זִלְעָפוֹת רָעֵב:            (יא) נָשִׁים בְּצִיּוֹן עָנוּ בְּתֵלֶת בְּעָרֵי יְהוּדָה:            (יב) שָׂרִים בְּיָדָם נִתְּלוּ פְּנֵי זְקֵנִים לֹא נִהְדָּרוּ:            (יג) בַּחֲוָרִים טָחוּן נִשְׂאוּ וּנְעָרִים בְּעֵץ כְּשָׁלוּ:            (יד) זְקֵנִים מְשַׁעֵר שְׂכָתוֹ בַּחֲוָרִים מְנַגֵּינָתָם:            (טו) שָׁבַת מְשׁוֹשׁ לְבָנוּ נִהְפָּד לְאַבֵּל מִחֲלָנוּ:            (טז) נִפְלָה עֲטֻרַת רֹאשֵׁנוּ אוֹי נָא לָנוּ כִּי חָטְאֵנוּ:</p>

*For the authors of medieval laments, written in connection with the Crusades, the Book of Lamentations served as reference and a source of allusions. The words of the Book of Lamentations are the words of Jews persecuted throughout generations.*

*Yet again the sound of the words of the Latin hymn "Beyond the sea" symbolizes the ruthless massacre of the Jews, their pleas and prayers notwithstanding. Paradoxically, the Crusaders' hymn ends with the words: Deus miserere - «Lord, have mercy!"*

## Eulogy

הספד

*The Song of remembrance and mourning for the dead includes excerpts from a few fragments of the Scripture.*

The Book of Samuel 1:11

Soprano:

Translation	Original
O LORD of hosts, if thou wilt indeed look on the affliction of	ה' צְבָאוֹת אִם רָאָה תִּרְאֶה בְּעֵינֵי אֲמָתְךָ

thine handmaid, and remember me, and not forget thine handmaid...	וְזָכַרְתִּי וְלֹא תִשְׁכַּח
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Psalm 42 (The words of the song are highlighted)

Translation	Original
(1) For the Leader; Maschil of the sons of Korah. (2) As the hart panteth after the water brooks, so panteth my soul after Thee, O God. (3) My soul thirsteth for God, for the living God: 'When shall I come and appear before God?' (4) My tears have been my food day and night, while they say unto me all the day: 'Where is thy God?' (5) These things I remember, and pour out my soul within me, how I passed on with the throng, and led them to the house of God, with the voice of joy and praise, a multitude keeping holyday. (6) Why art thou cast down, O my soul? and why moanest thou within me? Hope thou in God; for I shall yet praise Him for the salvation of His countenance. (7) O my God, my soul is cast down within me; therefore do I remember Thee from the land of Jordan, and the Hermons, from the hill Mizar. (8) Deep calleth unto deep at the voice of Thy cataracts; all Thy waves and Thy billows are gone over me. (9) By day the LORD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the God of my life. (10) I will say unto God my Rock: 'Why hast Thou forgotten me? Why go I mourning under the oppression of the enemy?' (11) As with a crushing in my bones, mine adversaries taunt me; while they say unto me all the day: 'Where is thy God?' (12) Why art thou cast down, O my soul? and why moanest thou within me? Hope thou in God; for I shall yet praise Him, the salvation of my countenance, and my God.	(א) לְמִנְצַחַת מִשְׁפִּיל לִבִּי קִרְחָה: (ב) כְּאֵיל תַּעְרָג עַל אֲפִיקוֹ מַיִם כִּן נַפְשִׁי תַעְרָג אֵלַיִךְ אֱלֹהִים: (ג) צָמְאָה נַפְשִׁי לְאֱלֹהִים לְאֵל הַיְיָ מִתִּי אֲבוֹא וְאֶרְאֶה פָנַי אֲלֵקִים: (ד) הֲיִתָּה לִי דִמְעָתִי לֶחֶם יוֹמָם וּלְיַלְהָה בְּאֶמְרָם אֵלַי כָּל הַיּוֹם אֵיךָ אֲלַקֶּיךָ: (ה) אֵלֶּה אֲזַכְּרָה וְאֶשְׁפָּכָה עָלַי נַפְשִׁי כִּי אֶעְבֹּר בְּסוֹף אֲדָדִים עַד בַּיִת אֱלֹקִים בְּקוֹל רִנָּה וְתוֹדָה הַמּוֹן חוֹגֵג: (ו) מַה תִּשְׁתַּחֲוֶי נַפְשִׁי וּתְהַמְּי עָלַי הוֹחִילִי לְאֱלֹהִים כִּי עוֹד אֹדְנֹו יִשְׁוּעוֹת פָּנָיו: (ז) אֲלֵקִי עָלַי נַפְשִׁי תִשְׁתַּחֲחַ עַל כִּן אֲזַכְּרָה מֵאַרְצֵי יַרְדֵּן וְחֶרְמוֹנִים מִהַר מִצְעָר: (ח) תְּהוֹם אֵל תְּהוֹם אֵל קוֹרָא לְקוֹל צְנוּרִיךָ כָּל מִשְׁבְּרִיךָ וּגְלִיךָ עָלַי עָבְרוּ: (ט) יוֹמָם יִצְוֶה ה' חֶסֶדוֹ וּבִלְיַלְהָ שִׁירָה עִמִּי תִפְלָה לְאֵל חַיִּי: (י) אֹמְרָה לְאֵל סְלֵעֵי לְמָה שָׁכַחְתָּנִי לְמָה קִדַּר אֱלֹהִים בְּלַחֲזֵן אוֹיְבִי: (יא) בְּרִצָּחָה בְּעֲצָמוֹתַי חֶרְפוֹנֵי צוּרְרֵי בְּאֶמְרָם אֵלַי כָּל הַיּוֹם אֵיךָ אֲלַקֶּיךָ: (יב) מַה תִּשְׁתַּחֲוֶי נַפְשִׁי וּמָה תְהַמְּי עָלַי הוֹחִילִי לְאֱלֹהִים כִּי עוֹד אֹדְנֹו יִשְׁוּעוֹת פָּנָי וְאֲלֵקִי:

Book of Lamentations 5:16-19 (the words of the song are highlighted)

Translation	Original
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<p>(16) The crown is fallen from our head: <b>woe unto us, that we have sinned!</b> (17) For this our heart is faint; for these things our eyes are dim (18) Because of the mountain of Zion, which is desolate, the foxes walk upon it. (19) Thou, O LORD, remainest for ever; thy throne from generation to generation. (20) <b>Wherefore dost thou forget us for ever, and forsake us so long time?</b> (21) Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old. (22) But thou hast utterly rejected us; thou art very wroth against us.</p>	<p>(טז) נָפְלָה עֲטֻרַת רֹאשֵׁנוּ אֲוִי נָא לָנוּ כִּי חָטֵאנוּ:  (יז) עַל זֶה הָיָה דָוָה לָבְנוּ עַל אֵלֶּה הִשְׁכּוּ עֵינֵינוּ:  (יח) עַל הַר צִיּוֹן שִׁשְׁמִם שׁוֹעֲלִים הִלְכוּ בוֹ:  (יט) אַתָּה יְהוָה לְעוֹלָם תֵּשֵׁב כְּסֵאֲךָ לְדוֹר וָדוֹר:  (כ) לָמָּה לִנְצַח תִּשְׁכַּחַנוּ תִּעְזְבוּנוּ לְאַרְבַּע יָמִים:  (כא) הַשִּׁיבֵנוּ ה' אֱלֹהֵינוּ וְנִשְׁוֶב {וְנִשְׁוֶבָה} חֲדָשׁ יָמֵינוּ  כְּקִדְמָ:  (כב) כִּי אִם מָאֵס מְאֹסְתָנוּ קִצְפָתָ עָלֵינוּ עַד מָאֵד:</p>
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*The combination of poems was designed to convey not only profound sadness, but also longing and the hope to communicate with the Almighty, as well as the continuation of life, leading to deliverance. This combination of motifs is characteristic of Jewish prayer.*

*The song concludes with words of sorrow from the Book of Lamentations in continuation of the words heard during the pogrom.*

### **Lord, have mercy!**

*At the end of this part once again the words of the hymn of the Crusaders - Deus miserere - "Lord, have mercy!" are heard.*

*This time, these words highlight the fact that Jews were exterminated in the name of God, the very God who chose Israel. These words generate complex theological and moral questions: Could God possibly have rejected those who have been chosen by Him for the fulfillment of the divine plan? Is the destruction of those who are God's heralds viable for the sake of His reign on Earth? Could it be that to achieve the ideal we should destroy in our soul the very impulse that prompted us to aspire for this ideal?*

*One way or another, this part tells the story of the persecution of Israel, of the desire to destroy it in name of the fulfillment of the divine plan. New Israel sees the Israel of the flesh as an obstacle on the way to the heavenly Jerusalem. How will Israel be treated by one who sees the goal of mankind very differently, by one who does not acknowledge God? The following third part of the oratorio is dedicated to this subject.*

## Part 3

### Germany - גרמניה

#### Light of Education and twilight of reason

אור ההשכלה ואפילת השכל

*The third and last part of the oratorio is connected to the main tragedy of the twentieth century - the Holocaust.*

*How could a project of total extermination of the Jews possibly appear? What was it driven by? This question may pertain to different fields, such as economic, social and political. We however are interested in the theological, metaphysical and mythological aspects of this tragedy. Might this project have possibly been governed by the idea of a final and ultimate destruction of God? In the words of contemporary French philosopher Philippe Lacoue-Labarthe: "God did indeed die in Auschwitz, at least the God of the Graeco-Christian West... mass destruction is, in the eyes of the West, a monstrous manifestation of his essence."<sup>17</sup>*

*If Lacoue-Labarthe was right then why had the West wanted to destroy God and why had the Jews become a symbol of this destruction?*

*The desire of Jews for enlightenment and emancipation starting from the XVIII-th century led to a fairly successful integration of the majority of unorthodox untraditional Jews into European society, in Germany in particular. It might have seemed that the acute problem of the Jewish minority in Europe has been successfully resolved, and it might have come across to the Jews that they were no longer pariahs in European culture. As if nothing at all foreboded the tragedy...*

Exegete (turgeman – תורגמן):

*The spirit of enlightenment – is it not a miracle?-*

*Has blazed a trail in Europe*

*And intelligence was meant to be*

*A guiding light from now on forth, or so it seemed.*

*It seemed like equality and fraternity*

*Would soon take reign over the people*

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<sup>17</sup> La Fiction du politique. Christian Bourgois, 1987. P. 62-63



*And many a Jew believed that  
 The times of strife and persecution had come to an end  
 That Jew and Christian alike would find  
 A peace in a religion of reason and sense*

*But serving sense is not easy, not at all,  
 For the voice of will is irrational  
 Oh, God, your creation claiming  
 To be sane is doing madness:  
 It readies a pedestal for an overman,  
 And kills its equals left and right.*

## Song of miraculous salvation

שיר הנסים

Excerpt from Maoz Tzur, a traditional Hanukkah song.

Choir:

Translation	Original
O mighty stronghold of my salvation, to praise You is a delight. Restore my House of Prayer and there we will bring a thanksgiving offering.  Bare Your holy arm and hasten the End for salvation - Avenge the vengeance of Your servants' blood from the wicked nation.	מְעוֹז צוֹר יְשׁוּעָתִי לְךָ נִאֲהָה לְשִׁבְחָה. תְּכַוֵּן בֵּית תְּפִלָּתִי וְשָׁם תּוֹדָה נִזְבַּח... תִּשׁוּף זְרוּעַ קִדְשְׁךָ וְקָרַב קִץ הַיְשׁוּעָה נִקֵּם נִקְמַת עֲבָדֶיךָ מֵאֲמָה הַרְשָׁעָה

*Hanukkah<sup>18</sup>, among other things, marks the victory over the claims of the human intellect. The song lists historical attempts to destroy the Jewish people and the miracles of Israel's salvation by God.<sup>19</sup>*

## A German Christmas song

שיר של חג המולד

Choir:

Translation	Original
<p>All the birds are already here,            All the birds, all!            What singing, music-playing,            Whistling, chirping, trilling!            Spring wants to come now,            It comes with songs and sounds.</p> <p>How cheerful they all are,            They move, nimble and gay!            Blackbirds, thrushes, finches and starlings,            And the whole flock of birds            Wishes you a happy new year,            Greater well-being and abundance.</p>	<p>Alle Vögel sind schon da,            alle Vögel, alle.            Welch ein Singen, Musizieren,            Pfeifen, Zwitschern, Tiriliern!            Frühling will nun einmarschieren,            kommt mit Sang und Schalle.</p> <p>Wie sie alle lustig sind,            flink und froh sich regen!            Amsel, Drossel, Fink und Star            und die ganze Vogelschar            wünschen dir ein frohes Jahr,            lauter Heil und Segen.</p>

*This song sounds as a kind of a "response" to the Hanukkah song (Hanukkah is a winter holiday celebrated at approximately the same time as Christmas). On the one hand, these two songs symbolize the*

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<sup>18</sup> The festival commences on the 25th of Kislef (the month of the Jewish calendar in November-December) and lasts for eight days. The name of this festival derives from the expression "hanukath ha-Bayith" (the sanctification of the Temple). The holiday was established after having defeated the Greek-Syrian army and after liberating the Temple Mount in the era of Judah Maccabee in memory of the rededication of the Temple and the resumption of temple service. The temple was cleared of all objects of pagan worship. According to the Talmud, only one vessel with olive oil undefiled by the Greeks was found and the oil in the vessel was sufficient for only one day of burning. However, after the menorah was lit, it burned for eight days. In memory of this miracle, candles are lit during the eight days of Hanukkah (one for the first day, two the second and so on). For the full text of the Hanukkah song see [addendum \(2\)](#).

<sup>19</sup> This hymn was written in Germany in the XIII-th century by a poet by the name of Mordecai. The hymn is an acrostic name of the author, is a poetic summarization of the main stages of Jewish history - the tragic falls and miraculous deliverances. In the most ancient versions of the hymn it consists of six stanzas: the first is devoted to the poetic image of the Temple, the second - to the captivity in Egypt and the Exodus from it, the third - to the Babylonian captivity and liberation, the fourth is the story of Purim, the fifth is devoted to Hanukkah itself, the sixth - to the future redemption. It is customary to recite or sing the hymn after the ignition of Hanukkah candles. In Germany, it was sung to the tune of a folk Christmas song.

*peaceful coexistence of Jews and Germans celebrating their respective religious holidays. On the other hand, there is some subtle anxiety in the opposition of these two songs.*

## Madness

שגעון

Friedrich Nietzsche. «The Gay Science»

Tenor:

Translation	Original
I seek God! I seek God!..  Whither is God?... We have killed him -- you and I	Ich suche Gott! Ich suche Gott!...  Wohin ist Gott? Wir haben ihn getödtet, — ihr und ich!

Friedrich Nietzsche «The Antichrist»

Choir:

Translation	Original
the Jews are the most <i>fateful</i> people in the history of the world: their influence has so falsified the reasoning of mankind in this matter that today the Christian can cherish anti-Semitism without realizing that it is no more than the <i>final consequence of Judaism</i>	Die Juden sind das verhängnissvollste Volk der Weltgeschichte: sie haben die Menschheit dermassen falsch gemacht, dass heute noch der Christ antijüdisch fühlen kann, Ohne sich als die letzte jüdische Consequenz zu verstehn.

Friedrich Nietzsche. «The Gay Science»

Choir and Tenor:

We have killed him! Gods, too, decompose. God is dead. God remains dead!	Wir Alle sind seine Mörder!... auch Götter verwesen! Gott ist todt! Gott bleibt todt!
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*The figure of Nietzsche is not coincidental. One can argue about whether there is a direct or indirect connection between the teachings of Nietzsche and the ideology of National Socialism. One may argue whether Nietzsche was misunderstood or not. However, it is undeniable that Nietzschean nihilism and his view of religion, had an impact on the formation of a whole range of right-wing ideologies in the twentieth century. In the context of the oratorio it is important to emphasize that Nietzsche's words that God is dead would turn against the Jews. If in the Middle*

*Ages Jews were destroyed in the name of God, in the twentieth century, they would be destroyed in denial of God.*

## A minute of silence

דקת דממה

*Silence.*

## Shema Yisrael

שמע ישראל

Choir:

Translation	Original
Hear, Israel, the Lord is our God, the Lord is One...	שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד...

*It is once again the first lines of the Shema Yisrael that express the main idea of monotheism: the existence and oneness of God. They bring us back to the beginning of the oratorio. In this part the words of the Shema take on a special significance - they merge the voice of despair with the age-old grief of Israel.*

## Finale

### The lament of Tisha b'Av

קינה לתשע באב

All:

Translation	Original
Then Moses sang, a song that will not be forgotten, when I left Egypt And Jeremiah lamented, and cried a bitter weeping, when I left Jerusalem My house (Temple) was established, and the cloud [of glory] dwelled, when I left Egypt And God's wrath dwelled upon me like a cloud, when I left Jerusalem And the Presence of God was like a consuming fire, when I left Egypt A drawn sword, rejected to the slaughter, when I left Jerusalem <b>Teaching and instruction, and precious vessels, when I left Egypt</b> <b>The voice of joy and gladness, and Mourning and sorrow shall end,</b> <b>When I return to Jerusalem!</b> <b>When I return to Jerusalem!</b>  Praise the Lord!	אז ישיר משה, שיר לא ינשה- בצאתי ממצרים ויקונו ירמיה, ונהה נהי נהיה- בצאתי מירושלים ביתי התכונן, ושכן הענן- בצאתי ממצרים וקמת אל שכנה, עלי בעננה בצאתי מירושלים וימראה כבוד יי, כאש אוכלת לפנ- בצאתי ממצרים וקרב לטושה, לטבח נטושה- בצאתי מירושלים תורה ותעודה, וכלי התמדה- בצאתי ממצרים ששון ושמחה, ונס גון ואנחה, בשובי לירושלים בשובי לירושלים  הללויה!

*It is a fragment of mourning liturgy of Tisha b'Av (the day of the destruction of the Temple), a song about the Exodus from Egypt and the expulsion from Jerusalem. The lament concludes with the hope of returning to Jerusalem.<sup>20</sup>*

<sup>20</sup> See full text in [addendum \(3\)](#)

## Addendum

(1) Full text of Shema Yisrael:

Translation	Original
<p>Hear, Israel, the Lord is our God, the Lord is One. Blessed be the Name of His glorious kingdom for ever and ever. And you shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be in your heart. And you shall teach them diligently to your children, and you shall speak of them when you sit at home, and when you walk along the way, and when you lie down and when you rise up. And you shall bind them as a sign on your hand, and they shall be for frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates. (Deuteronomy 6:4-9)</p>	<p>שמע ישראל ה' אלהינו ה' אחד. ואהבת את ה' אלהיך, בכל לבבך ובכל נפשך ובכל מאודך. והיו הדברים האלה, אשר אנכי מצוה היום על לבבך. ושוננתם לבניך ודברתם בם, בשבתך בביתך ובקמך בדרך, ובשכבך ובקומך. וקשרתם לאות על ידך; והיו לטטפת בין עיניך. וכתבתם על מזוזות ביתך, ובשעריך (דברים ו', ד' ט')</p>
<p>And it shall come to pass if you surely listen to the commandments that I command you today to love the Lord your God and to serve him with all your heart and all your soul, That I will give rain to your land, the early and the late rains, that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle and you will eat and you will be satisfied. Beware, lest your heart be deceived and you turn and serve other gods and worship them. And anger of the Lord will blaze against you, and he will close the heavens and there will not be rain, and the earth will not give you its fullness, and you will perish quickly from the good land that the Lord gives you. So you shall put these, my words, on your heart and on your soul; and you shall bind them for signs on your hands, and they shall be for frontlets between your eyes. And you shall teach them to your children, and you shall speak of them when you sit at home, and when you walk along the way, and when you lie down and when you rise up. And you shall write them on the doorposts of your house and on your gates. In order to prolong your days and the days of your children on the land that the Lord promised your fathers that he would give them, as long as the days that the heavens are over the earth. (Deuteronomy 11:13-21)</p>	<p>והיה אם שמע תשמעו אל מצותי, אשר אנכי מצוה אתכם היום לאהבה את ה' אלהיכם, וילעבדו בכל לבבכם ובכל נפשכם. ונתתי מטר ארצכם בעתו, יורה ומלקוש; ואספת דגגה ותירשך ויצהרה. ונתתי עשב בשדה לבנהמה; ואכלת ושבעת. השמרו לכם, פן יפתה לבבכם; וסרתם ועבדתם אלהים אחרים, והשמתויהם להם. ותרה אף ה' בכם, ועצר את השמים ולא יהיה מטר, והאדמה לא תתן את יבולה; ואבדתם מהרה מעל הארץ הטובה אשר ה' נתן לכם. ושמעתם את דברי אלה על לבבכם ועל נפשכם; וקשרתם אתם לאות על ידכם, והיו לטטפת בין עיניכם. ולמדתם אתם את בניכם לדבר בם, בשבתך בביתך ובקמך בדרך, ובשכבך ובקומך. וכתבתם על מזוזות ביתך, ובשעריך. למען ירבו ימיכם וימי בניכם, על האדמה אשר נשבע ה' לאבותיכם לתת להם כימי השמים על הארץ (דברים י"א, י"ג כ"א)</p>
<p>And the Lord spoke to Moses, saying... Speak to the children of Israel and say to them they should make themselves fringes on the corners of their clothing throughout their generations, and give the fringes of each corner a thread of blue. And they shall be fringes for you, and when you look at them you will remember all of the Lord's commandments and do them and</p>	<p>ויאמר ה' אל משה לאמר. דבר אל בני ישראל ואמרת אליהם ועשו להם ציצית על כנפי בגדיהם לדורתם ונתנו על ציצת הכנף פתיל תכלת. והיה לכם לציצית וראיתם אותו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם. למען תזכרו ועשיתם את כל מצותי והייתם קדושים לאלהיכם. אני ה' אלהיכם</p>

<p>not follow after your heart and after your eyes which lead you astray. In order to remember and do all My commandments, and be holy for your God. I am the Lord, your God, who lead you from the land of Egypt to be a God to you. I am the Lord, your God. (Numbers 15:37-41)</p>	<p>אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לְכֶם לֵאלֹהִים, אֲנִי ה' אֱלֹהֵיכֶם (דברים ט"ו, ל"ז מ"א)</p>
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(2) The traditional Hanukkah song – Maoz Tzur

Translation	Original
<p>I. O mighty stronghold of my salvation, to praise You is a delight. Restore my House of Prayer and there we will bring a thanksgiving offering. When You will have prepared the slaughter for the blaspheming foe, Then I shall complete with a song of hymn the dedication of the Altar.</p>	<p>מַעֲזוֹ צוּר יְשׁוּעָתִי לְדָךְ נִצְחָה לְשִׁבְחָה. תְּכֹחַ בֵּית תְּפִלָּתִי וְשֵׁם תּוֹדָה גְּזֻבְחָה. לְעֵת תְּכִיּוֹן מִטְבַּח מִצֶּרֶךְ הַמִּזְבֵּחַ. אֲז אֶגְמֹר אֶגְמֹר בְּשִׁיר מְזֻמֹּר חֲנֻכַּת הַמִּזְבֵּחַ</p>
<p>II. My soul had been sated with troubles, my strength has been consumed with grief. They had embittered my life with hardship, with the calf-like kingdom's bondage. But with His great power He brought forth the treasured ones, Pharaoh's army and all his offspring Went down like a stone into the deep.</p>	<p>רַעוּת שְׂבָעָה נַפְשִׁי בְּיָגוֹן כֹּחִי כָלָה חַי מְרַר בְּקִשְׁי בְּשִׁעְבוֹד מְלָכוֹת עָגְלָה וּבִידוּ הַגְּדוּלָה הוֹצִיא אֶת הַסְּגֻלָּה חַיִל פָּרְעָה וְכָל יַרְעוּ וְיָרְדוּ כְּאֶבֶן בַּמַּצוּלָה:</p>
<p>III. To the holy abode of His Word He brought me. But there, too, I had no rest And an oppressor came and exiled me. For I had served aliens, And had drunk benumbing wine. Scarcely had I departed At Babylon's end Zerubabel came. At the end of seventy years I was saved.</p>	<p>דְּבִיר קִדְשׁוֹ הִבְיֵאֵנִי וְגַם שָׁם לֹא שְׁקַטְתִּי וּבֵא נוֹגֵשׁ וְהִגְלֵנִי כִּי זָרִים עֲבַדְתִּי וַיּוֹ רַעַל מְסַכְתִּי כְּמַעַט שְׁעַבַרְתִּי קֶזַב בְּבָל וְרַבְבָּל לְקוֹז שְׁבָעִים נוֹשְׁעֵתִי:</p>
<p>IV. To sever the towering cypress sought the Aggagite, son of Hammedatha, But it became [a snare and] a stumbling block to him and his arrogance was stilled. The head of the Benjaminite You lifted and the enemy, his name You obliterated His numerous progeny - his possessions - on the gallows You hanged.</p>	<p>כָּרוֹת קוֹמַת בְּרוֹשׁ בְּקִשׁ אֶגְגִּי בֶן הַמְּדַתָּא וְנִהְיָתָה לוֹ לְפַח וּלְמוֹקֵשׁ וּגְאָוָתוֹ נִשְׁבַּתָּה רֹאשׁ יְמִינִי נִשְׂאָתָה וְאוֹיֵב שְׁמוֹ מְחִיתָ רֵב בְּנָיו וְקַנְיָיו עַל הָעֵץ תָּלִיתָ:</p>
<p>V. Greeks gathered against me then in Hasmonean days. They breached the walls of my towers and they defiled all the oils; And from the one remnant of the flasks a miracle was wrought for the roses. Men of insight - eight days established for song and jubilation</p>	<p>יְוֹנִים נִקְבְּצוּ עָלַי אֲזוּי בִּימֵי חַשְׁמֹנִים וּפְרָצוּ חוֹמוֹת מַגְדְּלֵי וְטַמְאוּ כָּל הַשְּׁמֵנִים וּמְנוֹתָר קְנָנִים נַעֲשָׂה נֶס לְשׁוֹשְׁנִים בְּנֵי בִינָה יְמֵי שְׁמוֹנָה קָבְעוּ שִׁיר וְרִנָּנִים</p>

<p>VI. Bare Your holy arm and hasten the End for salvation - Avenge the vengeance of Your servants' blood from the wicked nation. For the triumph is too long delayed for us, and there is no end to days of evil, Repel the Red One in the nethermost shadow and establish for us the seven shepherds.</p>	<p>תְּשׁוּרָה זְרוּעַ קְדֹשְׁךָ וְקִרְבֵּי קַיִץ הַיְשׁוּעָה נִקְמָה נִקְמַת עֲבָדֶיךָ מֵאֲמֵהָ הַרְשָׁעָה כִּי אָרְכָה הַשָּׁעָה וְאִין קַיִץ לִימֵי הַרְעָה דְּחָה אֲדָמוֹן בְּצַל צְלָמוֹן הַקָּם לָנוּ רוּעִים שְׂבָעָה:</p>
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(3) Esh Tukad b'Kirbi, a Tisha B'Av song (some speculate that it was written by Abraham Ibn Ezra)

Translation	Original
<p>A flame shall burn within me, when I raise on my heart, my leaving Egypt And I will awaken lamentations, so that I shall remember, my leaving Jerusalem</p>	<p>אֵשׁ תִּוְקַד בְּקִרְבִּי, בְּהַעֲלוֹתִי עַל לִבִּי בְּצִאתִי מִמִּצְרַיִם קִינִים אֶעֱרֶה,  לְמַעַן אֲזַכֶּרָה בְּצִאתִי מִירוּשָׁלַיִם</p>
<p>Then Moses sang, a song that will not be forgotten, when I left Egypt And Jeremiah lamented, and cried a bitter weeping, when I left Jerusalem</p>	<p>אֲזֹ וְשִׁיר מֹשֶׁה, שִׁיר לֹא יִנָּשֶׁה בְּצִאתִי מִמִּצְרַיִם וְיִקְוֶנוּ יְרֵמְיָהוּ,  וְנִהְיֶה נְהִי נִהְיֶה בְּצִאתִי מִירוּשָׁלַיִם</p>
<p>My house was established, and the cloud [of glory] dwelled, when I left Egypt And God's wrath dwelled upon me like a cloud, when I left Jerusalem</p>	<p>בֵּיתִי הִתְכַּוֵּן, וְשָׁכַן הָעָנָן בְּצִאתִי מִמִּצְרַיִם וְחַמַּת אֵל שָׁכְנָה,  עָלֵי כְּעָנָן בְּצִאתִי מִירוּשָׁלַיִם</p>
<p>The waves of the sea were in an uproar, and like a wall they arose, when I left Egypt; the "seething waters" flowed, and upon my head they waited, when I left Jerusalem</p>	<p>גְּלִי יָם הַיָּם, וְכַחֲוֹמָה קָמוּ בְּצִאתִי מִמִּצְרַיִם זְדוּדִים שָׁטְפוּ,  וְעַל רֹאשֵׁי צְפוּ בְּצִאתִי מִירוּשָׁלַיִם</p>
<p>Grain from the sky, and the rock flowed water, when I left Egypt Wormwood and bitter [weeping], and the bitter waters, when I left Jerusalem</p>	<p>דָּגָן מִשָּׁמַיִם, וְצוּר יְזוּב מַיִם בְּצִאתִי מִמִּצְרַיִם לְעֵנָה וְתַמְרוּרִים,  וּמַיִם הַמְרִים</p>



<p>Every morning and evening, surrounding Mount Sinai, when I left Egypt Mourning invited itself, upon the rivers of Babylon, when I left Jerusalem</p>	<p>בצאתי מירושלים השכם והערב, סביבות הר חורב בצאתי ממצרים קרוא אלי אבלי, על נהרות בבל בצאתי מירושלים</p>
<p>And the Presence of God was like a consuming fire, when I left Egypt A drawn sword, rejected to the slaughter, when I left Jerusalem</p>	<p>וימראה כבוד יהוה, כאש אוכלת לפני בצאתי ממצרים וקרב לטושה, לטבח נטושה בצאתי מירושלים</p>
<p>Sacrifice and meal offering, and anointing oil, when I left Egypt God's treasure was taken, like sheep to the slaughter, when I left Jerusalem</p>	<p>זבח ומנחה, ושמן המשחה בצאתי ממצרים סגלת אל לקושה, כצאן לטבחה בצאתי מירושלים</p>
<p>Festivals and Sabbaths, wonders and signs, when I left Egypt Fasting and mourning, and pursuing emptiness, when I left Jerusalem.</p>	<p>חגים ושבבות, ומופתים ואותות בצאתי ממצרים תענית ואבלי, ורדף ההבלי בצאתי מירושלים</p>
<p>Goodly tents, for the four tribal standards, when I left Egypt Tents of Ishmaelites, and camps of the uncircumcised, when I left Jerusalem</p>	<p>טובו אהלים, לארבע הדגלים בצאתי ממצרים אהלי ישמעאלים, ומתנות ערלים בצאתי מירושלים</p>
<p>Jubilee and Sabbatical, and the land rested, when I left Egypt Sold permanently, and written for divorce, when I left Jerusalem</p>	<p>יובל ושמטה, וארץ שוקטה בצאתי ממצרים מכור לצמיתות, וקתוב לכריתות בצאתי מירושלים</p>
<p>The cover and the Ark, and stones of memorial, when I left Egypt</p>	<p>בצאתי מירושלים</p>

<p>Slingstones and tools of destruction, when I left Jerusalem</p>	<p>כַּפְרֹת וְאֶרְזוֹן, וְאֶבְנֵי זִכְרוֹן בְּצֵאתִי מִמִּצְרַיִם וְאֶבְנֵי הַקֶּלַע,  יְכַלֵּי הַבְּלַע  בְּצֵאתִי מִירוּשָׁלַיִם</p>
<p>Levites and Aaronites, and seventy elders, when I left Egypt Taskmasters and oppressors, sellers and buyers, when I left Jerusalem</p>	<p>לְוִיִּים וְאַהֲרֹנִים, וְשֹׁבְעִים זְנָנִים בְּצֵאתִי מִמִּצְרַיִם נוֹגְשִׁים וּמוֹנִים,  מוֹכְרִים וְקוֹנִים  בְּצֵאתִי מִירוּשָׁלַיִם</p>
<p>Moses shepherded me, and Aaron guided me, when I left Egypt And Nebuchadnezzar the evil, and the wicked Titus, when I left Jerusalem</p>	<p>מֹשֶׁה יְרַעֲנֵי, וְאַהֲרֹן יְגִדֵּנִי בְּצֵאתִי מִמִּצְרַיִם וַנְּבוּכַדְנֶצַּר הָרַע,  וְטִיטוּס הַרְשָׁע  בְּצֵאתִי מִירוּשָׁלַיִם</p>
<p>Prepared for war, and God was there, when I left Egypt Withdrawn from us, and behold, He is not found, when I left Jerusalem</p>	<p>בְּעֵרֶךְ מַלְחָמָה, וַיְיָ שָׁמָּה בְּצֵאתִי מִמִּצְרַיִם רָחֵק מִמֶּנּוּ,  וְהִנֵּה אֵינֶנּוּ  בְּצֵאתִי מִירוּשָׁלַיִם</p>
<p>The secrets of (behind) the curtain, and the order of the set [showbread], when I left Egypt Fury was poured out, it fell upon me, when I left Jerusalem</p>	<p>סִתְרֵי פָרְכֹת, וְסִדְרֵי מַעֲרֹכֶת בְּצֵאתִי מִמִּצְרַיִם חַמָּה נִתְכַּת,  עָלַי סוֹבְכַת  בְּצֵאתִי מִירוּשָׁלַיִם</p>
<p>Offerings and Sacrifices, and pleasing scents, when I left Egypt Speared by the sword, the precious sons of Zion, when I left Egypt.</p>	<p>עֹלוֹת וְזִבְחִים, וְאֲשֵׁי נִיחוּחִים בְּצֵאתִי מִמִּצְרַיִם בַּתְּרֵב מִדְּקָרִים,  בְּנֵי צִיּוֹן הַיְקָרִים  בְּצֵאתִי מִירוּשָׁלַיִם</p>
<p>The fine turbans, set for glory, when I left Egypt Whistles and blasts, for curses and atrocities, when I left Jerusalem</p>	<p>פְּאָרֵי מְגִבְעוֹת, לְקָבוֹד נִקְבְּעוֹת בְּצֵאתִי מִמִּצְרַיִם שְׁרִיקוֹת וְתִרְעוֹת,</p>

<p>The golden headpiece, and kingship and pride, when I left Egypt [God's] help was gone, and set aside, [Israel] was cast away, when I left Jerusalem</p>	<p>לקלון וזנועות בצאתי מירושלים  צִיצַת הַזָּהָב, וְהַמִּשְׁלַל וְרֵהַב בְּצֵאתִי מִמִּצְרַיִם אֶפֶס הָעֶזְרָה,  וְהַשְּׁלֹף הַגָּזֵר בְּצֵאתִי מִירושלים</p>
<p>Holiness and prophecy, and the awesome divine presence, when I left Egypt Dirtied and polluted, in misery and defilement, when I left Jerusalem</p>	<p>קִדְשָׁהּ וְנִבְיאוּתָהּ, וְשִׁכְיִינָהּ בְּרָאָהּ בְּצֵאתִי מִמִּצְרַיִם נִגְאָלָהּ וּמוֹרָאָהּ,  וְדָוָהּ וְטִמְאוּתָהּ בְּצֵאתִי מִירושלים</p>
<p>Joy and salvation, and blasting of horns, when I left Egypt. The cry of the remnant (of the harvest), with the plea of the defiled, when I left Jerusalem</p>	<p>רִנָּהּ וְיִשׁוּעָהּ, וְחִצּוֹצְרוֹת תְּרוּעָהּ בְּצֵאתִי מִמִּצְרַיִם וְעֲקֵת עוֹלָל,  עִם נִאֲקַת קָלִל בְּצֵאתִי מִירושלים</p>
<p>Table for showbread and a seven-branched lamp, smoke from the altar and incense, when I left Egypt. False gods and abomination, and idol and monument, when I left Jerusalem</p>	<p>שִׁלְחָן וּמִנְחָהּ, וְכִלְיֵי וּקְטוֹרֶהּ בְּצֵאתִי מִמִּצְרַיִם וְאֵלִיל וְתוֹעֵבָהּ,  וּפְסֶל מִצְבֵּהּ בְּצֵאתִי מִירושלים</p>
<p><b>Teaching and instruction, and precious vessels, when I left Egypt</b> <b>The voice of joy and gladness, and mourning and sorrow shall end,</b> <b>when I return to Jerusalem.</b></p>	<p>תּוֹרָהּ וְתַעֲרוּתָהּ, וְכִלְיֵי הַתְּמִדָּה בְּצֵאתִי מִמִּצְרַיִם שִׁשׁוֹן וְשִׁמְחָהּ,  וְנִס גִּזּוֹן וְאַנְקָהּ, בְּשׁוּבִי לִירושלים</p>