**Yah Ribon**

ר׳ יִשְׂרָאֵל בֵּן מֹשֶׁה נַאגָּ֗ארָה R Yisrael ben Moshe Najarah

c. 1555, Ottoman Empire – c. 1625, Gaza, Ottoman Empire

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| God, Master of the UniverseYou are the Ruler, above all rulers.Your mighty deeds and wondersIt is beautiful to declare before You.I will sing Your praises, in the morning and the eveningsTo You Holy G-d, Who created every soulThe awake and holy, all people,and the beasts that roam the grounds, and the birds of the sky.Your creations are great and awesomeYou, who lowers the high ones, and straightens out the bent onesEven if a man lives a thousand yearshe won't be able to understand Your greatness in full calculation.God to You is the honor and gloryPlease redeem your sheep, from the clenched teeth of the lionsand take Your nation out from inside of this exileYour nation that you chose out of all peoples.Return to your temple, and to the Holy of HoliesThe place where every soul and spirit unitesAnd they shall sing Your praises and thanks in Jerusalem, the city of beauty. | יָ-ה רִבּוֹן עָלַם וְעַלְמַיָּא אַנְתְּ הוּא מַלְכָּא מֶלֶךְ מַלְכַיָּא עוֹבְדֵי גְבוּרְתָּךְ וְתִמְהַיָּא שְׁפַר קֳדָמַי לְהַחֲוָיָא שְׁבָחִין אֲסַדֵּר צַפְרָא וְרַמְשָׁא לָךְ אֱלָ-הָא קַדִּישָׁא דִּי בְרָא כָל נָפְשָׁא עִירִין קַדִּישִׁין וּבְנֵי אֱנָשָׁא חֵיוַת בְּרָא וְעוֹפֵי שְׁמַיָּא רַבְרְבִין עוֹבָדָךְ וְתַקִּיפִין מַכִיךְ רְמַיָּא וְזַקִּיף כְּפִיפִין לוּ יִחְיֶה גְבַר שְׁנִין אַלְפִין לָא יֵעוּל גְּבוּרְתֵּךְ בְּחוּשְׁבְּנַיָּא אֱלָ-הָ דִּי לֵיהּ יְקָר וּרְבוּתָא פְּרוֹק יַת עָנָךְ מִפּוּם אַרְיְוָתָא וְאַפֵּיק יַת עַמָּךְ מִגּוֹ גָּלוּתָא עַמָּךְ דִּי בְחַרְתְּ מִכָּל אוּמַיָה לְמִקְדָּשֵׁךְ תּוּב וּלְקֹדֶשׁ קֻדְשִׁין אֲתַר דִּי בֵיהּ יֶחֱדוּן רוּחִין וְנַפְשִׁין וִיזַמְּרוּן לָךְ שִׁירִין וְרַחֲשִׁין בִּירוּשַׁלֵם קַרְתָּא דְשׁוּפְרַיָּא  |

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| **God, Master of the Universe**You are the Ruler, above all rulers.Your mighty deeds and **wonders****It is beautiful to declare before You.**I will sing Your praises, in the morning and the eveningsTo You Holy G-d, Who created every soul**The angels above, all people,****and the beasts that roam the grounds, and the birds of the sky.****Your creations are great and awesome**You, who lowers the high ones, and straightens out the bent onesEven if a man lives a thousand yearshe won't be able to understand Your greatness in full calculation.God to You is the **honor and glory**Please redeem your sheep, **from the clenched teeth of the lions**and take Your nation out from inside of this exileYour nation that you **chose out of all peoples**.Return to your temple, **and to the Holy of Holies**The place where every soul and spirit unitesAn they shall sing Your praises and thanks in Jerusalem, the city of beauty. | **יָ-ה רִבּוֹן עָלַם וְעַלְמַיָּא** **אַנְתְּ הוּא מַלְכָּא מֶלֶךְ מַלְכַיָּא** עוֹבְדֵי *גְבוּרְתָּךְ* **וְתִמְהַיָּא** **שְׁפַר קֳדָמַי לְהַחֲוָיָא** *שְׁבָחִין* אֲסַדֵּר צַפְרָא וְרַמְשָׁא לָךְ אֱלָ-הָא קַדִּישָׁא דִּי בְרָא כָל נָפְשָׁא **עִירִין קַדִּישִׁין וּבְנֵי אֱנָשָׁא** **חֵיוַת בְּרָא וְעוֹפֵי שְׁמַיָּא** **רַבְרְבִין עוֹבָדָךְ וְתַקִּיפִין** מַכִיךְ רְמַיָּא וְזַקִּיף כְּפִיפִין לוּ יִחְיֶה גְבַר שְׁנִין *אַלְפִין* לָא יֵעוּל גְּבוּרְתֵּךְ *בְּחוּשְׁבְּנַיָּא* אֱלָ-הָ דִּי **לֵיהּ יְקָר וּרְבוּתָא** פְּרוֹק יַת עָנָךְ **מִפּוּם אַרְיְוָתָא** וְאַפֵּיק יַת עַמָּךְ מִגּוֹ *גָּלוּתָא* עַמָּךְ דִּי בְחַרְתְּ **מִכָּל אוּמַיָה** *לְמִקְדָּשֵׁךְ* תּוּב **וּלְקֹדֶשׁ קֻדְשִׁין** אֲתַר דִּי בֵיהּ יֶחֱדוּן *רוּחִין* וְנַפְשִׁין וִיזַמְּרוּן לָךְ שִׁירִין וְרַחֲשִׁין *בִּירוּשַׁלֵם* קַרְתָּא דְשׁוּפְרַיָּא  |

Daniel 7 18

וִיקַבְּלוּן מַלְכוּתָא קַדִּישֵׁי עֶלְיוֹנִין וְיַחְסְנוּן מַלְכוּתָא עַד־עָלְמָא וְעַד עָלַם עָלְמַיָּא׃

then holy ones of the Most High will receive the kingdom, and will possess the kingdom forever—forever and ever.’

[דנאל ב׳:ל״ז](/Daniel.2.37)

(לז) אַ֣נְתְּה מַלְכָּ֔א מֶ֖לֶךְ מַלְכַיָּ֑א דִּ֚י אֱלָ֣הּ שְׁמַיָּ֔א מַלְכוּתָ֥א חִסְנָ֛א וְתָקְפָּ֥א וִֽיקָרָ֖א יְהַיב־לָֽךְ׃

[Daniel 2:37](/Daniel.2.37)

(37) You, O king—king of kings, to whom the God of Heaven has given kingdom, power, might, and glory;

[דניאל ג׳:ל״ב](/Daniel.3.32)

(לב) אָֽתַיָּא֙ וְתִמְהַיָּ֔א דִּ֚י עֲבַ֣ד עִמִּ֔י אֱלָהָ֖א עִלָּאָ֑ה שְׁפַ֥ר קָֽדָמַ֖י לְהַחֲוָיָֽה׃

[Daniel 3:32](/Daniel.3.32)

(32) The signs and wonders that the Most High God has worked for me I am pleased to relate.

[דניאל ד׳:ט׳](/Daniel.4.9)

(ט) עָפְיֵ֤הּ שַׁפִּיר֙ וְאִנְבֵּ֣הּ שַׂגִּ֔יא וּמָז֨וֹן לְכֹ֖לָּא־בֵ֑הּ תְּחֹת֜וֹהִי תַּטְלֵ֣ל ׀ חֵיוַ֣ת בָּרָ֗א וּבְעַנְפ֙וֹהִי֙ ידרון [יְדוּרָן֙] צִפֲּרֵ֣י שְׁמַיָּ֔א וּמִנֵּ֖הּ יִתְּזִ֥ין כָּל־בִּשְׂרָֽא׃

[Daniel 4:9](/Daniel.4.9)

(9) Its foliage was beautiful And its fruit abundant; There was food for all in it. Beneath it the beasts of the field found shade, And the birds of the sky dwelt on its branches; All creatures fed on it.

[דניאל ד׳:י׳](/Daniel.4.10)

(י) חָזֵ֥ה הֲוֵ֛ית בְּחֶזְוֵ֥י רֵאשִׁ֖י עַֽל־מִשְׁכְּבִ֑י וַאֲלוּ֙ עִ֣יר וְקַדִּ֔ישׁ מִן־שְׁמַיָּ֖א נָחִֽת׃

[Daniel 4:10](/Daniel.4.10)

(10) In the vision of my mind in bed, I looked and saw a holy Watcher coming down from heaven.

[דניאל ב׳:ל״ח](/Daniel.2.38)

(לח) וּבְכָל־דִּ֣י דארין [דָֽיְרִ֣ין] בְּֽנֵי־אֲ֠נָשָׁא חֵיוַ֨ת בָּרָ֤א וְעוֹף־שְׁמַיָּא֙ יְהַ֣ב בִּידָ֔ךְ וְהַשְׁלְטָ֖ךְ בְּכָלְּה֑וֹן אַנְתְּה־ה֔וּא רֵאשָׁ֖ה דִּ֥י דַהֲבָֽא׃

[Daniel 2:38](/Daniel.2.38)

(38) into whose hands He has given men, wild beasts, and the fowl of heaven, wherever they may dwell; and to whom He has given dominion over them all—you are the head of gold.

[דניאל ג׳:ל״ג](/Daniel.3.33)

(לג) אָת֙וֹהִי֙ כְּמָ֣ה רַבְרְבִ֔ין וְתִמְה֖וֹהִי כְּמָ֣ה תַקִּיפִ֑ין מַלְכוּתֵהּ֙ מַלְכ֣וּת עָלַ֔ם וְשָׁלְטָנֵ֖הּ עִם־דָּ֥ר וְדָֽר׃

[Daniel 3:33](/Daniel.3.33)

(33) How great are His signs; how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion endures throughout the generations.”

[דניאל ה׳:י״ח](/Daniel.5.18)

(יח) אנתה [אַ֖נְתְּ] מַלְכָּ֑א אֱלָהָא֙ עליא [עִלָּאָ֔ה] מַלְכוּתָ֤א וּרְבוּתָא֙ וִיקָרָ֣א וְהַדְרָ֔ה יְהַ֖ב לִנְבֻכַדְנֶצַּ֥ר אֲבֽוּךְ׃

[Daniel 5:18](/Daniel.5.18)

(18) O king, the Most High God bestowed kingship, grandeur, glory, and majesty upon your father Nebuchadnezzar.

[דניאל ו׳:כ״ג](/Daniel.6.23)

(כג) אֱלָהִ֞י שְׁלַ֣ח מַלְאֲכֵ֗הּ וּֽסֲגַ֛ר פֻּ֥ם אַרְיָוָתָ֖א וְלָ֣א חַבְּל֑וּנִי כָּל־קֳבֵ֗ל דִּ֤י קָֽדָמ֙וֹהִי֙ זָכוּ֙ הִשְׁתְּכַ֣חַת לִ֔י וְאַ֤ף קדמיך [קָֽדָמָךְ֙] מַלְכָּ֔א חֲבוּלָ֖ה לָ֥א עַבְדֵֽת׃

[Daniel 6:23](/Daniel.6.23)

(23) My God sent His angel, who shut the mouths of the lions so that they did not injure me, inasmuch as I was found innocent by Him, nor have I, O king, done you any injury.”

Daniel 3 31

נְבוּכַדְנֶצַּר מַלְכָּא לְכׇל־עַמְמַיָּא אֻמַּיָּא וְלִשָּׁנַיָּא דִּי־[דָיְרִין] (דארין) בְּכׇל־אַרְעָא שְׁלָמְכוֹן יִשְׂגֵּא׃

“King Nebuchadnezzar to all people and nations of every language that inhabit the whole earth: May your well-being abound!

Daniel 9 24

שָׁבֻעִים שִׁבְעִים נֶחְתַּךְ עַל־עַמְּךָ  וְעַל־עִיר קׇדְשֶׁךָ לְכַלֵּא הַפֶּשַׁע (ולחתם) [וּלְהָתֵם] (חטאות) [חַטָּאת] וּלְכַפֵּר עָוֺן וּלְהָבִיא צֶדֶק עֹלָמִים וְלַחְתֹּם חָזוֹן וְנָבִיא וְלִמְשֹׁחַ קֹדֶשׁ קׇדָשִׁים׃

“Seventy weeksa have been decreed for your people and your holy city until the measure of transgression is filled and that of sin complete, until iniquity is expiated, and eternal righteousness ushered in; and prophetic vision ratified, and the Holy of Holies anointed.

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**Selichas 80 (day 4)**

אַרְבָּעָה אֲבוֹת נְזִיקִין הֵן. הַזְּאֵב וְהָאֲרִי וְהַדֹּב וְגוּרֵיהֶן. נָמֵר שׁוֹקֵד עַל עָרֵיהֶם וַחֲזִיר עִמָּהֶם. תֵּן לָהֶם כְּפָעֳלָם וּכְרֹעַ מַעַלְלֵיהֶם:

There are four major damagers: the wolf, the lion, the bear, and their cubs. The leopard [who] kept vigil on their cities and the pig with them. Pay them according to their deeds and according to their evil acts.

(Maoz Tzur, Ben Adam, etc)

דָּנִיֵּאל אִישׁ חֲמוּדוֹת שִׁוַּע לְפָנֶֽיךָ הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע פְּקַח עֵינֶֽיךָ וּרְאֵה שׁוֹמְמוֹתֵֽינוּ וְהָעִיר אֲשֶׁר נִקְרָא שִׁמְךָ עָלֶֽיהָ כִּי לֹא עַל צִדְקוֹתֵֽינוּ אֲנַֽחְנוּ מַפִּילִים תַּחֲנוּנֵֽינוּ לְפָנֶֽיךָ. כִּי עַל רַחֲמֶֽיךָ הָרַבִּים: אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה אֲדֹנָי הַקְשִֽׁיבָה וַעֲשֵׂה אַל תְּאַחַר לְמַעַנְךָ אֱלֹהַי כִּי שִׁמְךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּֽךָ:

Daniel, man of [Your] delight, cried to you, “Incline Your ear, my God and hear; open Your eyes and behold our desolate places and the city which is called by Your Name, for it is not on account of our righteousness that we let fall our supplications before You, but because of Your great mercy. My Master, hear! my Master, forgive! My Master, listen and take action, do not delay! For Your sake, my God, for Your Name is proclaimed over Your city and Your people.”

מִי שֶׁעָנָה לְאַבְרָהָם אָבִֽינוּ בְּהַר הַמּוֹרִיָּה הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעֱקַד עַל גַּבֵּי הַמִּזְבֵּֽחַ הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְיַעֲקֹב בְּבֵית אֵל הוּא יַעֲנֵנוּ: מִי שֶׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לַאֲבוֹתֵֽינוּ עַל יַם סוּף הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְמשֶׁה בְּחוֹרֵב הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְאַהֲרֹן בַּמַּחְתָּה הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְפִינְחָס בְּקוּמוֹ מִתּוֹךְ הָעֵדָה הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לִיהוֹשֻֽׁעַ בַּגִּלְגָּל הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לִשְׁמוּאֵל בַּמִּצְפָּה הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְדָוִד וּשְׁלֹמֹה בְנוֹ בִּירוּשָׁלָֽיִם הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְאֵלִיָּֽהוּ בְּהַר הַכַּרְמֶל הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לֶאֱלִישָׁע בִּירִיחוֹ הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְיוֹנָה בִמְעֵי הַדָּגָה הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְחִזְּקִיָֽהוּ מֶֽלֶךְ יְהוּדָה בְּחָלְיוֹ, הוּא יַעֲנֵֽנוּ: **מִי שֶׁעָנָה לַחֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה בְּתוֹךְ כִּבְשַׁן הָאֵשׁ הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְדָנִיֵּאל בְּגוֹב הָאֲרָיוֹת הוּא יַעֲנֵנוּ**: מִי שֶׁעָנָה לְמָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְעֶזְרָא בַגּוֹלָה הוּא יַעֲנֵֽנוּ: מִי שֶׁעָנָה לְכָל הַצַדִּיקִים וְהַחֲסִידִים וְהַתְּמִימִים וְהַיְשָׁרִים הוּא יַעֲנֵֽנוּ:

He Who answered our father Abraham on Mount Moriah, He will answer us. He Who answered Isaac, his son, when he was bound on the altar, He will answer us. He Who answered Jacob in Beth El, He will answer us. He Who answered Joseph in prison, He will answer us. He Who answered our ancestors at the Reed Sea, He will answer us. He Who answered Moses at Horeb, He will answer us. He Who answered Aaron with the incense pan, He will answer us. He Who answered Pinchos when he rose from among the congregation, He will answer us. He Who answered Joshua at Gilgal, He will answer us. He Who answered Samuel at Mizpah, He will answer us. He Who answered David, and Solomon, his son, in Jerusalem, He will answer us. He Who answered Elijah on Mount Carmel, He will answer us. He Who answered Elisha in Jericho, He will answer us. He Who answered Jonah in the belly of the whale, He will answer us. He Who answered Hezekiah, King of Judah, in his illness, He will answer us. **He Who answered Hananiah, Mishael and Azariah in the midst of the fiery furnace, He will answer us. He Who answered Daniel in the lions’ den, He will answer us.** He Who answered Mordecai and Esther in Shushan, the capital [city of Persia], He will answer us. He Who answered Ezra in captivity, He will answer us. He Who answered all the righteous, the pious, the perfect and the upright, He will answer us.

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וַיֶּחֱזוּ בְךָ זִקְנָה וּבַחֲרוּת, וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה וְשַׁחֲרוּת.

They saw in You old age and youth; They represented Your hair as both whitened and black.

זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב, כְּאִישׁ מִלְחָמוֹת יָדָיו לוֹ רָב.

Old age on the day of judgment, youth on the day of battle; Like a man of war who has many talents.

חָבַשׁ כּֽוֹבַע יְשׁוּעָה בְּרֹאשוֹ, הוֹשִֽׁיעָה לּוֹ יְמִינוֹ וּזְרֽוֹעַ קָדְשׁוֹ.

Like one who wears the helmet of redemption on His head; His right arm and holy left arm bring redemption.

טַלְלֵי אוֹרוֹת רֹאשוֹ נִמְלָא, קְוֻצּוֹתָיו רְסִֽיסֵי לָֽיְלָה.

 His head is full of the dew of light; His locks with the drops of the night.

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לְמַֽעַן **אֵ**יתָֽן ﬣַנִּזְרָֽק בְּלַֽהַב אֵֽשׁ׃
לְמַֽעַן **בֵּֽ**ן ﬣַנֶּֽעֱקַֽד עַל־עֵצִֽים וָאֵֽשׁ׃
לְמַֽעַן **גִּ**בּֽוֹר ﬣַנֶּֽאֱבַֽק עִם־שַׂר־אֵֽשׁ:
לְמַֽעַן **דְּ**גָלִֽיﬦ נָחִֽיתָ בְאֽוֹר וַֽעֲנַן־אֵֽשׁ׃
לְמַֽעַן **הֹֽ**עֲלָֽה לַמָּרֽוֹﬦ וְנִתְעַלָּֽﬣ כְּמַלְאֲכֵי־אֵֽשׁ׃
לְמַֽעַן **וְ**הֽוּא־ﬥָֽךְ כְּסֶֽגֶן בְּאֶרְאֶלֵּי־אֵֽשׁ׃
לְמַֽעַן **זֶֽ**בֶד דִּבְּרֽוֹת ﬣַנְּתוּנֽוֹת מֵאֵֽשׁ׃
לְמַֽעַן **חִ**פּֽוּי יְּרִיעֽוֹﬨ עֲנַן־אֵֽשׁ׃
לְמַֽעַן **טֶֽ**כֶס הַֽﬧ יָרַֽדְתָּ עָלָֽיו בָּאֵֽשׁ׃
לְמַֽעַן **יְ**דִידֽוּת בַּֽיִﬨ אֲשֶֽׁר אָהַֽבְתָּ מִשְּׁמֵי־אֵֽשׁ׃
לְמַֽעַן **כָּ**מַֽהּ עַד־שָֽׁקְעָֽה הָאֵֽשׁ׃
לְמַֽעַן **לָ**קַֽח מַחְתַּת־ﬡֵֽשׁ וְהֵסִֽיר חֲרוֹן אֵֽשׁ׃
לְמַֽעַן **מְ**קַנֵּֽא קִנְאָֽה גְדוֹלָֽה בָאֵֽשׁ׃
לְמַֽעַן **נָּֽ**ף יָﬢֽוֹ וְיָֽרְדֽוּ אַבְנֵי־אֵֽשׁ׃
לְמַֽעַן **שָֽׂ**ם טְלֵֽה חָלָֽב כְּלִֽיל אֵֽשׁ׃
לְמַֽעַן **עָ**מַֽד בַּגֹּֽﬧֶן וְנִתְרַצָּֽה בָאֵֽשׁ׃
לְמַֽעַן **פִּ**לֵּֽל בָּֽעֲזָרָֽﬣ וְיָֽרְדָֽה הָאֵֽשׁ׃
לְמַֽעַן **צִֽ**יﬧ עָלָֽﬣ וְנִתְעַלָּֽﬣ בְּרֶֽכֶב וְסֽוּסֵי אֵֽשׁ׃
**לְמַֽעַן קְדוֹשִֽׁיﬦ מֻּשְׁלָכִֽים בָּאֵֽשׁ׃
לְמַֽעַן רִבּֽוֹא רִֽבֲבָֽן חָֽז וְנַֽהֲרֵי אֵֽשׁ׃**
לְמַֽעַן **שִֽׁ**מְמוֹת עִֽירְךָֽ ﬣַשְּׂרוּפָֽה בָֽאֵשׁ:
לְמַֽעַן **תּֽ**וֹלְדֹֽת אַלֻּפֵֽי יְּהוּדָֽﬣ תָּשִֽׂים כְּכִיּֽוֹר אֵֽשׁ:

אָנָּא אֵל נָא, הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן תָּמִים בְּדוֹרוֹתָיו, הַנִּמְלָט בְּרֹב צִדְקוֹתָיו, מֻצָּל מִשֶּֽׁטֶף בְּבוֹא מַבּוּל מַֽיִם, לְאֹם אֲנִי חוֹמָה הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן שָׁלֵם בְּכׇל מַעֲשִׂים, הַמְנֻסֶּה בַּעֲשָׂרָה נִסִּים, כְּשָׁר מַלְאָכִים נָם יֻקַּח נָא מְעַט מַֽיִם, לְבָרָה כַּחַמָּה הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן רַךְ וְיָחִיד נֶחְנַט פְּרִי לְמֵאָה, זָעַק וְאַיֵּה הַשֶּׂה לְעוֹלָה, בִּשְּׂרֽוּהוּ עֲבָדָיו מָצָֽאנוּ מַֽיִם לְגוֹלָה וְסוּרָה הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן קִדֵּם שְׂאֵת בְּרָכָה, הַנִּשְׂטָם וּלְשִׁמְךָ חִכָּה, מְיַחֵם בְּמַקְלוֹת בְּשִׁקֲתוֹת הַמַּֽיִם. לְדָמְתָה לְתָמָר הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן צָדַק הֱיוֹת לְךָ לְכֹהֵן, כֶּחָתָן פְּאֵר יְכַהֵן, מְנֻסֶּה בְּמַסָּה בְּמֵי מְרִֽיבַת מַֽיִם, לְהָהָר הַטּוֹב הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן פֹּאַר הֱיוֹת גְּבִיר לְאֶחָיו, יְהוּדָה אֲשֶׁר גָּבַר בְּאֶחָיו, מִסְפַּר רֹֽבַע מִדָּלְיָו יִזַּל מַֽיִם, לֹא לָֽנוּ כִּי אִם לְמַעַנְךָ הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן עָנָו מִכֹּל וְנֶאֱמָן, אֲשֶׁר בְּצִדְקוֹ כִּלְכֵּל הַמָּן, מָשׁוּךְ לְגוֹאֵל וּמָשׁוּי מִמַּֽיִם, לְמִי זֹאת הַנִּשְׁקָפָה הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן שַׂמְתּוֹ כְּמַלְאֲכֵי מְרוֹמִים, הַלּוֹבֵשׁ אוּרִים וְתֻמִּים, מְצֻוֶּה לָבֹא בַּמִּקְדָּשׁ בְּקִדּוּשׁ יָדַֽיִם וְרַגְלַֽיִם וּרְחִֽיצַת מַֽיִם, לְחוֹלַת אַהֲבָה הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן נְבִיאָה מְחוֹלַת מַחֲנַֽיִם, לִכְמֵֽהֵי לֵב הוּשְׂמָה עֵינַֽיִם, לְרַגְלָהּ רָֽצָה עֲלוֹת וָרֶֽדֶת בְּאֵר מַֽיִם, לְטֽוֹבוּ אֹהָלָיו הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן מְשָׁרֵת לֹא מָשׁ מֵאֹֽהֶל, וְרֽוּחַ הַקֹּֽדֶשׁ עָלָיו אִהֵל, בְּעׇבְרוֹ בַיַּרְדֵּן נִכְרְתוּ הַמַּֽיִם, לְיָפָה וּבָרָה הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן לִמֵּד רְאוֹת לְטוֹבָה אוֹת, זָעַק אַיֵּה נִפְלָאוֹת, מִצָּה טַל מִגִּזָּה מְלֹא הַסֵּֽפֶל מַֽיִם, לְכַלַּת לְבָנוֹן הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן כְּלוּלֵי עֲשׂוֹת מִלְחַמְתֶּֽךָ, אֲשֶׁר בְּיָדָם תַּֽתָּה יְשׁוּעָתֶֽךָ, צְרוּפֵי מִגּוֹי בְּלָקְקָם בְּיָדָם מַֽיִם, לְלֹא בָגְדוּ בָךְ הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן יָחִיד צוֹרְרִים דָּשׁ, אֲשֶׁר מֵרֶֽחֶם לְנָזִיר הֻקְדָּשׁ, מִמַּכְתֵּשׁ לֶֽחִי הִבְקַֽעְתָּ לּוֹ מַֽיִם, לְמַֽעַן שֵׁם קׇדְשֶֽׁךָ הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן טוֹב הוֹלֵךְ וְגָדֵל, אֲשֶׁר מֵעֹֽשֶׁק עֵדָה חִדֵּל, בְּשׁוּב עַם מֵחֵטְא צָו שְׁאׇב־מַֽיִם, לְנָאוָה כִּירוּשָׁלַֽיִם הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן חַיָּךְ מְכַרְכֵּר בְּשִׁיר. הַמְלַמֵּד תּוֹרָה בְּכׇל כְּלֵי שִׁיר. מְנַסֵּךְ לְפָנֶֽיךָ כְּתָאַב שְׁתוֹת מַֽיִם, לְשָֽׂמוּ בְךָ סִבְרָם הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן זָךְ עָלָה בַסְּעָרָה, הַמְקַנֵּא וּמֵשִׁיב עֶבְרָה, לְפִלּוּלוֹ יָרְדָה אֵשׁ וְלִחֲכָה עָפָר וּמַֽיִם, לְעֵינֶֽיהָ בְּרֵכוֹת הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן וְשֵׁרֵת בֶּאֱמֶת לְרַבּוֹ, פִּי שְׁנַֽיִם בְּרוּחוֹ נֶאֱצַל בּוֹ, בְּקַחְתּוֹ מְנַגֵּן נִתְמַלְּאוּ גֵבִים מַֽיִם, לְפָצוּ מִי כָמֹֽכָה הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן הִרְהֵר עֲשׂוֹת רְצוֹנֶֽךָ, הַמַּכְרִיז תְּשׁוּבָה לְצֹאנֶֽךָ, אָז בְּבוֹא מְחָרֵף סָתַם עֵינוֹת מַֽיִם, לְצִיּוֹן מִכְלַל יֹֽפִי הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

**לְמַֽעַן דְּרָשֽׁוּךָ בְּתוֹךְ הַגּוֹלָה, וְסוֹדְךָ לָֽמוֹ נִגְלָה, בְּלִי לְהִתְגָּאֵל דָּרְשׁוּ זֵרְעוֹנִים וּמַֽיִם, לְקוֹרְאֶֽיךָ בַצָּר הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.**

לְמַֽעַן גָּמַר חׇכְמָה וּבִינָה, סוֹפֵר מָהִיר מְפַלֵּשׂ אֲמָנָה, מְחַכְּמֵֽנוּ אֲמָרִים הַמְּשׁוּלִים בְּרַחֲבֵי מַֽיִם, לְרַבָּֽתִי עָם הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן בָּאֵי לְךָ הַיּוֹם בְּכׇל לֵב, שׁוֹפְכִים לְךָ שִֽׂיחַ בְּלֹא לֵב וָלֵב, שׁוֹאֲלִים מִמְּךָ עֹז מִטְרוֹת מַֽיִם, לְשׁוֹרְרוּ בַיָּם הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

לְמַֽעַן אוֹמְרֵי יִגְדַּל שְׁמֶֽךָ, וְהֵם נַחֲלָתְךָ וְעַמֶּֽךָ, צְמֵאִים לְיֶשְׁעֲךָ כְּאֶֽרֶץ עֲיֵפָה לַמַּֽיִם, לְתַֽרְתָּ לָֽמוֹ מְנוּחָה הוֹשַׁע נָא וְהוֹשִֽׁיעָה נָּא, אָבִֽינוּ אָֽתָּה.

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וּבְכֵן וַיְהִי בַּחֲצִי הַלַּיְלָה.

And so, it was in the middle of the night.

אָז רוֹב נִסִּים הִפְלֵאתָ בַּלַּיְלָה, בְּרֹאשׁ אַשְׁמוֹרֶת זֶה הַלַּיְלָה.

Then, most of the miracles did You wondrously do at night, at the first of the watches this night.

גֵר צֶדֶק נִצַּחְתּוֹ כְּנֶחֶלַק לוֹ לַיְלָה, וַיְהִי בַּחֲצִי הַלַּיְלָה.

A righteous convert did you make victorious when it was divided for him at night [referring to Avraham in his war against the four kings - Genesis 14:15], and it was in the middle of the night.

דַּנְתָּ מֶלֶךְ גְּרָר בַּחֲלוֹם הַלַּיְלָה, הִפְחַדְתָּ אֲרַמִּי בְּאֶמֶשׁ לַיְלָה.

You judged the king of Gerrar [Avimelekh] in a dream of the night; you frightened an Aramean [Lavan] in the dark of the night;

וַיָּשַׂר יִשְׂרָאֵל לְמַלְאָךְ וַיּוּכַל לוֹ לַיְלָה, וַיְהִי בַּחֲצִי הַלַּיְלָה.

and Yisrael dominated an angel and was able to withstand Him at night [Genesis 32:25-30], and it was in the middle of the night.

זֶרַע בְּכוֹרֵי פַתְרוֹס מָחַצְתָּ בַּחֲצִי הַלַּיְלָה, חֵילָם לֹא מָצְאוּ בְּקוּמָם בַּלַּיְלָה, טִיסַת נְגִיד חֲרֹשֶׁת סִלִּיתָ בְּכוֹכְבֵי לַיְלָה, וַיְהִי בַּחֲצִי הַלַּיְלָה.

You crushed the firstborn of Patros [Pharaoh, as per Ezekiel 30:14] in the middle of the night, their wealth they did not find when they got up at night; the attack of the leader Charoshet [Sisera] did you sweep away by the stars of the night [Judges 5:20], and it was in the middle of the night.

יָעַץ מְחָרֵף לְנוֹפֵף אִוּוּי, הוֹבַשְׁתָּ פְגָרָיו בַּלַּיְלָה, **כָּרַע בֵּל וּמַצָּבוֹ בְּאִישׁוֹן לַיְלָה, לְאִישׁ חֲמוּדוֹת נִגְלָה רָז חֲזוֹת לַיְלָה, וַיְהִי בַּחֲצִי הַלַּיְלָה.**

The blasphemer [Sancheriv whose servants blasphemed when trying to discourage the inhabitants of Jerusalem] counseled to wave off the desired ones, You made him wear his corpses on his head at night [II Kings 19:35]; **Bel and his pedestal were bent in the pitch of night; to the man of delight was revealed the secret visions at night, and it was in the middle of the night**.

**מִשְׁתַּכֵּר בִּכְלֵי קֹדֶשׁ נֶהֱרַג בּוֹ בַלַּיְלָה, נוֹשַׁע מִבּוֹר אֲרָיוֹת פּוֹתֵר בִּעֲתוּתֵי לַיְלָה, שִׂנְאָה נָטַר אֲגָגִי וְכָתַב סְפָרִים בַּלַּיְלָה, וַיְהִי בַּחֲצִי הַלַּיְלָה.**

**The one who got drunk from the holy vessels was killed on that night, the one saved from the pit of lions interpreted the scary visions of the night; hatred was preserved by the Agagite and he wrote books at night, and it was in the middle of the night.**

עוֹרַרְתָּ נִצְחֲךָ עָלָיו בְּנֶדֶד שְׁנַת לַיְלָה. פּוּרָה תִדְרוֹךְ לְשׁוֹמֵר מַה מִּלַיְלָה, צָרַח כַּשּׁוֹמֵר וְשָׂח אָתָא בֹקֶר וְגַם לַיְלָה, וַיְהִי בַּחֲצִי הַלַּיְלָה.

You aroused your victory upon him by disturbing the sleep of night [of Achashverosh], You will stomp the wine press for the one who guards from anything at night [Esav/Seir as per Isaiah 21:11]; He yelled like a guard and spoke, "the morning has come and also the night," and it was in the middle of the night.

קָרֵב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה, רָם הוֹדַע כִּי לְךָ הַיּוֹם אַף לְךָ הַלַּיְלָה, שׁוֹמְרִים הַפְקֵד לְעִירְךָ כָּל הַיּוֹם וְכָל הַלַּיְלָה, תָּאִיר כְּאוֹר יוֹם חֶשְׁכַּת לַיְלָה, וַיְהִי בַּחֲצִי הַלַּיְלָה.

Bring close the day which is not day and not night [referring to the end of days - Zechariah 14:7], High One, make known that Yours is the day and also Yours is the night, guards appoint for Your city all the day and all the night, illuminate like the light of the day, the darkness of the night, and it was in the middle of the night.

וּבְכֵן וַאֲמַרְתֶּם זֶבַח פֶּסַח.

And so "And you shall say, 'it is the Pesach sacrifice'"(Exodus 12:42).

אֹמֶץ גְּבוּרוֹתֶיךָ הִפְלֵאתָ בַּפֶּסַח, בְּרֹאשׁ כָּל מוֹעֲדוֹת נִשֵּׂאתָ פֶּסַח. גִּלִיתָ לְאֶזְרָחִי חֲצוֹת לֵיל פֶּסַח, וַאֲמַרְתֶּם זֶבַח פֶּסַח.

The boldness of Your strong deeds did you wondrously show at Pesach; at the head of all the holidays did You raise Pesach; You revealed to the Ezrachite [Avraham], midnight of the night of Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

דְּלָתָיו דָּפַקְתָּ כְּחֹם הַיּוֹם בַּפֶּסַח, הִסְעִיד נוֹצְצִים עֻגּוֹת מַצּוֹת בַּפֶּסַח, וְאֵל הַבָּקָר רָץ זֵכֶר לְשׁוֹר עֵרֶךְ פֶּסַח, וַאֲמַרְתֶּם זֶבַח פֶּסַח.

Upon his doors did You knock at the heat of the day on Pesach [Genesis 18:1]; he sustained shining ones [angels] with cakes of matsa on Pesach; and to the cattle he ran, in commemoration of the bull that was set up for Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

זוֹעֲמוּ סְדוֹמִים וְלוֹהֲטוּ בָּאֵשׁ בַּפֶּסַח, חֻלַּץ לוֹט מֵהֶם וּמַצּוֹת אָפָה בְּקֵץ פֶּסַח, טִאטֵאתָ אַדְמַת מוֹף וְנוֹף בְּעָבְרְךָ בַּפֶּסַח. וַאֲמַרְתֶּם זֶבַח פֶּסַח.

The Sodomites caused Him indignation and He set them on fire on Pesach; Lot was rescued from them and matsot did he bake at the end of Pesach; He swept the land of Mof and Nof [cities in Egypt] on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

יָהּ רֹאשׁ כָּל הוֹן מָחַצְתָּ בְּלֵיל שִׁמּוּר פֶּסַח, כַּבִּיר, עַל בֵּן בְּכוֹר פָּסַחְתָּ בְּדַם פֶּסַח, לְבִלְתִּי תֵּת מַשְׁחִית לָבֹא בִּפְתָחַי בַּפֶּסַח, וַאֲמַרְתֶּם זֶבַח פֶּסַח.

The head of every firstborn did You crush on the guarded night of Pesach; Powerful One, over the firstborn son did You pass over with the blood on Pesach; so as to not let the destroyer come into my gates on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

מְסֻגֶּרֶת סֻגָּרָה בְּעִתּוֹתֵי פֶּסַח, נִשְׁמְדָה מִדְיָן בִּצְלִיל שְׂעוֹרֵי עֹמֶר פֶּסַח, שׂוֹרָפוּ מִשְׁמַנֵּי פּוּל וְלוּד בִּיקַד יְקוֹד פֶּסַח, וַאֲמַרְתֶּם זֶבַח פֶּסַח.

The enclosed one [Jericho] was enclosed in the season of Pesach; Midian was destroyed with a portion of the *omer*-barley on Pesach [via Gideon as per Judges 7]; from the fat of Pul and Lud [Assyrian soldiers of Sancheriv] was burnt in pyres on Pesach. "And you shall say, 'it is the Pesach sacrifice'"

**עוֹד הַיּוֹם בְּנֹב לַעֲמוֹד עַד גָּעָה עוֹנַת פֶּסַח, פַּס יַד כָּתְבָה לְקַעֲקֵעַ צוּל בַּפֶּסַח, צָפֹה הַצָּפִית עֲרוֹךְ הַשֻּׁלְחָן בַּפֶּסַח, וַאֲמַרְתֶּם זֶבַח פֶּסַח.**

**Still today [Sancheriv will go no further than] to stand in Nov [Isaiah 10:32], until he cried at the time of Pesach; a palm of the hand wrote to rip up the deep one on Pesach; set up the watch, set the table on Pesach. "And you shall say, 'it is the Pesach sacrifice'"**

קָהָל כִּנְּסָה הֲדַּסָּה לְשַׁלֵּשׁ צוֹם בַּפֶּסַח, רֹאשׁ מִבֵּית רָשָׁע מָחַצְתָּ בְּעֵץ חֲמִשִּׁים בַּפֶּסַח, שְׁתֵּי אֵלֶּה רֶגַע תָּבִיא לְעוּצִית בַּפֶּסַח, תָּעֹז יָדְךָ תָּרוּם יְמִינְךָ כְּלֵיל הִתְקַדֵּשׁ חַג פֶּסַח, וַאֲמַרְתֶּם זֶבַח פֶּסַח.

The congregation did Hadassah [Esther] bring in to triple a fast on Pesach; the head of the house of evil [Haman] did you crush on a tree of fifty [*amot*] on Pesach; these two [plagues as per Isaiah 47:9] will you bring in an instant to the Utsi [Esav] on Pesach; embolden Your hand, raise Your right hand, as on the night You were sanctified on the festival of Pesach. "And you shall say, 'it is the Pesach sacrifice'"

**Daniel**

**Junius manuscript**

I have heard that the Hebrews lived blessedly

in Jerusalem, granting out their gold-hoard,

holding their own sovereignty, as was natural to them,

since through the might of the Measurer into Moses’ hand

the war and the host of warriors were delivered,

and they marched forth from Egypt with a great many.

They were a proud people!

So long as they were allowed to rule their realm,

and survey their cities, bright prosperity was theirs—

so long as that folk kept the covenant of their fathers.

God himself strengthened them, the Heaven-Realm’s Ward,

the Holy Lord, the Keeper of Glory.

He gave their armies spirit and power, the Lord of All Creatures,

so that they crushed the resistance of many peoples,

the helmets of armies, those who pledged them no loyalty,

until a pride seized them at their wine-feasts,

with devil-deeds and drunken thoughts.

Then they abandoned their law-crafts,

the power of their Maker, just as no man should

part the love of his soul from God. (1-21)

Then I saw that people turning towards error,

the kindred of Israel, doing unright and working sin.

That was an affliction to God!

Often he sent to that nation as teachers,

the Warden of Heaven-Realm, holy spirits

who tended wisdom for that host.

They would trust in the truth of those wise men

for a little while, until the longing for earthy joys

betrayed them of lasting good,

so that they forsook at the utmost end themselves

and the glories of God, choosing the devil’s craft. (22-32)

Then the Prince of Realms grew anger-minded

at that disloyal people to whom he had given everything.

He directed them at the start, those who were at first

the dearest of mankind before that, dearest of the multitude,

most beloved of the Lord—a marching path had he marked out

unto the high city, those alien noblemen into their homeland

where stood Salem, strengthened with skillful walls,

bedecked with battlements. (34-41a)

To that place came the Chaldeans,

witful men, onwards upon that city,

where Israel was clothed in its wealthy things;

against them that host was attacking,

a powerful force, eager for sinful harms.

A princely chief of men aroused that killing hate,

the lord of Babylon in his city-stead,

Nebuchadnezzar through his envious hatred,

so that he sought his inmost thoughts

for how he could most easily oppress

the Israelite people through fierce men’s journey.

So then he gathered together from the south and north

a bloodthirsty host and brought them westwards

in an army of heathen kings unto that high city.

The home-wardens of Israel held their love,

their lively prosperity, so long as the Lord allowed them. (41b-55)

Then I heard that the kindred of the olden enemy

laid to waste the wine-city of men. These warriors did not believe,

bereaving the glory of halls, Solomon’s temple,

of its red gold, its treasures, and silver.

They plundered its riches under the stone cliffs,

everything that these earls might possess,

until they had smashed every stronghold

that stood as a sanctuary for these people.

They burdened themselves with the bounty

of the hoard-wardens as plunder, the coins and the chattels

such as they found there, and then they journeyed

back again with their possessions,

and led back on the long road the children of Israel,

on the eastern ways to Babylon, a numberless people

beneath the hand of warriors and heathen overlords.

Nebuchadnezzar put them under constraint,

the sons of Israel, the survivors of the swords,

as work-thralls out of all hope. (56-74)

Then he sent out an army of his own thanes

to go westwards so that they might rule over

that people’s territory, their wasted

homeland, in the stead of the Hebrews.

The king ordered his reeves to seek out

among the wretched remnants of the Israelites

which of their young men was who had been brought there

the wisest in the commandments of their books.

He wished that the young men should be learned

in this craft so that he could chatter to them

of the wisdom in his heart, and not at all

so that he could or would be mindful to thank God

for the gifts which the Lord bestowed upon him

for his own mortal glory. (75-87)

Then they found among them three

lord-wise and noble men and law-fast as well,

young and goodly in their godly descent.

One was Annanias, the second Azarias,

and Misael the third, chosen by Measurer.

Then these three came before the prince

hardy and heart-wise, where the heathen sat,

the king eager for his retinue, in the Chaldean city.

Then they were required to reveal their wisdom

the Hebrew men, to that proud king wordfully,

their high mind-power through their holy hearts,

when the warrior ordered, the warden of Babylon,

the stern-minded king, his own thanes, his first-spears,

upon their lives to ensure that there would be no lack

of food or clothing in this worldly life for these three young men. (88-103)

Widely renowned was the warden of Babylon then,

notorious and proud across middle-earth,

terrifying to the sons of men. He never performed the law,

but in over-pride he always lived his life.

Once to that chieftain at his first slumber,

after the prince of the realm turned in his rest,

there came a tumultuous dream hurtling into his head,

how the world was bedecked so beautifully,

so unlike men, at least until their renewed creation.

This truth was revealed unto him in his sleep,

that all realms, all earthly joys, must pass

and their terrible end be realized. (104-15)

Then awoke the wolf-heart, who slept wine-drunk,

the warden of Babylon. His mind was not happy,

but sorrows mounted in him, the clattering of his dream—

He could not remember what he had dreamed.

He ordered then his people to gather,

those who bore the most learning in magical skill,

and asked the assembly what he had dreamed,

while speech-bearing men occupied their slumber.

The king became affrighted in his terror,

when he did not know any word or start

to his own dream, but he commanded them to speak regardless.

Then those unhappy men answered him,

the devil-wise—there was not the power

ready in them to speak of the dream to the king: (116-29)

“How can we, sire, scry out something so secret

as your mind, or what you have dreamed,

or the wisdom of the condition of fortune

that inhabits you, if you cannot first

tell us of its beginning?” (130-33)

Deeply troubled then the wolf-hearted

king replied to his counselors:

“You all are not so excellent over all men

in your mind-thoughts as you have said to me,

when you told me that you knew my life-laws,

just as it would befall me after,

or as I should discover it further along.

Now you do not know of my dreaming,

when it comes bearing wisdom for my people.

You all shall die in death, unless I know

the truth of my dream, which compels me.” (134-44)

Nor might the multitude then at the moot

through their clever craft conceive

or contrive anything, when it was denied them

that they could speak of the dream of the king

or the mysteries of fate, until the wise man came,

Daniel at his decree—he was chosen by the Lord,

witty and truth-fast, and he went into that palace.

He was the best of that wretched remnant

who were forced to obey the heathens.

God had given him a heavenly gift

through the prophecies of the holy spirit,

so that an angel of God told him all

just as the wicked king had dreamed it. (145-57)

The Daniel went to him, at dawn light,

to relate the dream to his lord,

speaking sagely of the ends of nations,

that the haughty king understood at once

the start and the conclusion which was revealed to him.

Daniel had great glory then, and splendor

among the scholars of Babylon,

after he narrated the dream to the king,

which because of his crimes the warden of Babylon

could not previously remember in his breast-hoard. (158-67)

No matter what Daniel could do so that the king

would believe in the might of the Measurer—

instead the king began to create an idol on the plain

which the over-bold men named Dira,

that was there among those people who were called

the mighty Babylonians. The guardian of the city,

one nefarious above the mercy of the Lord,

reared among men this image of gold

because he was not wise, this warden of men,

fierce and rash, not right… (168-77)

[Leaf missing from the manuscript]

And then a listening came across the warriors

when the voice of the trumpet was heard by the city-dwellers.

Then they fell to their knees before that symbol,

that heathen people worshipping in that temple,

praising that golden idol, they knew no stronger course.

They raised up unrighteousness, just as they lord did,

mixing up wickedness, emboldening their minds.

The folk-army was estranged, just as their lord was first,

establishing their folly—an evil conclusion

was to befall them afterwards—and doing ill. (178-87)

There were three in their lord’s city, men of Israel,

who would never submit to the prince’s decree,

so that they did not rear up their prayers to that idol,

even though the trumpets sang its praises there.

They were good sons of Abraham by descent,

pledge-fast, knowing the Almighty Lord eternally above. (188-95)

These noble children made it known that they

would not take nor keep that golden image for god,

except for the High King, the Warden of Souls,

who had given grace to them.

Often they spoke in boldness to redeem men

that they cared not for that graven image,

nor could the heathen leader of armies

compel them to make their prayers,

so that they would turn to that place,

men to that gilded statue which the king had ordained

for himself as a god. These thanes said to their lord

that they were of one mind in this; servants of a higher being

in that high city, “who do not wish to exalt nor to worthy

this idol which you have wondrously appointed to your glory.” (196-208)

Then the warden of Babylon answered them

in rage and a boiling mind, speaking to those young earls

grimly and harshly saying to them they must

immediately be punished and suffer a great constraint,

the whelming of wicked flames unless they would

beg for mercy from that worst of all things,

these Hebrew men from that golden object,

which the king had ordained himself as a god. (209-16)

Though these young men would not heed

in their hearts that heathen instruction.

They eagerly conceived that the law of the Lord

would endure all things nor would they abandon

the Lord of Hosts, and turn towards paganism any more,

nor would they beg for shelter from the sinful

even though a bitter death be commanded them. (217-223)

Then the single-minded king grew enraged—he ordered an oven

to be stoked hot for the killing of these young men’s lives

since they resisted his power. Then it was kindled

as grimly as it could be, with the cruel tongues of flame,

when he gathered together the people in that place

and wanted them bound, the messengers of God,

fierce and much mourning in mind, the warden of Babylon. (224-29)

Then he ordered his servants to shove those youths

into the baleful blaze, those young warriors.

He was ready who did them comfort, though the king

had urged so cruelly in the arms of the fiery flames—

nevertheless a mighty guardian of God preserved their lives.

As the many were to learn the Holy One had ordained them help,

God, the Warden of Men sent them from the lofty heavens

his blessed spirit. An angel came within the furnace

where they endured their misery, covering these free-born sons

with his embrace under the fiery roof.

Nor could the welling of the flickering flames spoil their beauty

one whit, those men who the Sovereign had saved. (230-40)

Savage-minded was the heathen king—he ordered them

to be swiftly burned. The pyre was senselessly strong.

Then was the oven kindled, the iron all heated through.

Many slaves flung wood inside it, just as they were wordfully

commanded—they bore brands into the burning of the bright flames—

the wolf-hearted king wished to rear up an iron wall

around those law-fast men—until the fire leapt over

those beloved men and lustfully destroyed a great many,

more than should be appropriate. (242-49)

Then the flame flew upon those hateful men,

onto the heathens from the holy ones. The young men

were joyful at heart; the servants were burned

around and without the furnace. The pyre turned

upon them painfully to their hurt, and the lord of Babylon

witnessed it all. Blithe were the Hebrew nobles,

readily praising their Lord in joy, doing as they knew best

within the oven, preserving their lives.

The glad-minded men worthied God

within whose embrace the heat of the wicked fire

was put to flight. The free-born sons were delivered

from the onslaught of the flames, so that they did

no harm to them. The noise was no more a sorrow to them

than the shining of the sun, nor did the burning beat

upon these men who should be beat upon in there—

instead that fire let fly fire upon those worked harm then,

turning upon those heathen servants away from the blessed boys,

and the fairness of those accursed men was diminished,

who had rejoiced in those terrible deeds. (250-67)

When the stiff-minded king saw all this, trusting his senses,

the wonder occurring in torment, it seemed amazing to him.

The young men went forth whole in the hot oven,

all three law-fast men, and one more was seen in there,

an angel almighty. It had not damaged them any bit,

but there inside that oven it was pleasant, much like

when in the summer the sun is shining,

when the dew is dried in the day, strewn by the wind.

It was the God of Glory who had saved them

from that hot hatred. (268-78)

Then Azarias from his inmost thoughts

sang a holy song through the heated flame,

enduring, eager of deeds, praising his Lord,

a man without sins and then spoke these words: (279-82)

“All-creating Lord, listen! You are greatly powerful,

saving mankind. Your name is well-known,

radiant and glory-fast throughout the races of man.

Your decrees in every day are true and strong

and triumphant, just as you yourself are.

Your will is a success in this world,

righteous and roomy, Ruler of the Skies.

Shaper of Souls, eagerly grant us your comfort

and aid through your grace, Holy Lord—

now, enwrapped in fire, we entreat you

in this compulsion and captivity

for the favor of your grace. (283-95a)

“We have wrought in this world, as we have lived,

even as our ancestors have committed sin—

the city-dwellers have broken your commandments

out of over-pride, and despised the state of holy living.

We have been scattered across the broad earth,

dispersed in bands, without your grace—

our lives are useless and disreputable

throughout many lands and among many peoples.

We are banished us as thralls into the power

of the worst of the earthly kings, into the slavery

of savage men, and now we suffer

the captivity of heathens. Thanks be you,

Glory-King of Armies,

that you have ordained this wrack upon us. (295b-308)

“Do not forsake us alone, Eternal Lord,

for the mercy that men attribute to you,

and for the troth that you, fixed in glory,

Savior of Mankind, have granted to Abraham

and to Isaac and to Jacob, Shaper of Spirits! (309-14)

“You promised them through your speech

that you would increase their first-kin

in days gone past, so that there would be born

a great multitude in the generations after them

and they would become famous, a family

to be exalted as the heavenly stars that enclose

a broad orbit, or as the seashore, the sands

of the strand across the salty waves that grind

in the ocean, so that they must become innumerable

down a multitude of years. (315-24)

“Fulfill now your ancient word, though few of them

are living! Magnify in us your statements

and your glory! Reveal your craft and might

so that the Chaldeans and many other folk

who live as heathens under the heavens

might learn that you are alone the Eternal Lord,

the Sovereign of Armies, of all the worldly creation,

the Ordainer of Victories, the Measurer Sooth-fast!” (325-332)

So was the blessed man praising the mercy of the Maker

and relating the power of his might through his voice.

At that moment from the heavens was sent

from above an all-bright angel, a beautiful human

in his glorious garments who was come to them

as a comfort and a life-saving, with love and with kindness.

He, holy and heaven-lustrous, scattered the flames, the hot fires,

sweeping them away and swinging them through his great might,

the illuminated tongues, so that their bodies were not

any bit troubled, but he smote their enemies,

with fire upon their foes for their sinful deeds. (333-44)

Then the furnace became, where the angel had come,

breezy and beautiful, much like the weather

when in the summertime a shower of raindrops is sent

during the spaces of the day, a warm falling from the skies.

Such is the best of weather, and such was in that fiery place

as an aid to those holy men by the blessed power of the Lord.

The heated flames were driven out and washed away

wherever the deed-brave men went within that oven,

and the angel with them preserving their lives,

who was the fourth in there with Annanias and Azarias

and Misael. There the three mind-brave men praised

their Lord in their thoughts, calling upon the sons of Israel

and every land creature to bless the Eternal Lord,

the Sovereign of Nations. So these three called out,

quick of their wits, through one common word: (345-61)

“May you be blessed, Merciful Lord by the beautiful

creation of the world and by all your works!

The heavens and the angels and the pure waters

which abide in glory across the skies

in righteous creation, may they honor you! (362-66)

“And may you, Almighty, be praised

by all created things, the sky-bright stars

which hold your course, the sun and the moon,

each one sundered alone, in their degree. (367-72)

“May the burning fire and the bright summer

celebrate the Savior! Night together with day,

and each and every land, light and shadow both,

heat along with the cold, may they praise you in their degree! (373-76)

“Mighty Lord, may you be loved in the winds,

by the frost and the snow, the winter-bitter weather

and the swirl of the clouds! And may the lightning,

shining, bright and blazing, bless you! (377-80)

“May all the earthly ground, Eternal Lord,

hills and fields and the high mountains,

the salty sea-waves, Soothfast Lord,

the waves of the water-stream and the welling

of the watery springs, may all these worthy you!” (381-85)

“May the great whales praise you, and the skyward birds,

bouncing on the breeze, which are stirred

by the sea-currents and the watery tides!

And may the wild beasts and all cattle bless your name! (386-89)

“And may the children of men love you in their hearts,

and all Israel, your servants, Shaper of All,

praise you according to their degree! (390-92)

“And may the hearts’ craft of the holy,

the souls and the spirits of every soothfast man,

love you, Author of Life, who gives recompense

to all the blessed-minded, O Eternal Lord! (393-96)

“And may Annanias and Azarias and Misael

glorify the Measurer in the breast-thoughts!

We bless you, Lord of All Peoples, Father Almighty,

True Son of the Maker, the Preserver of Souls,

the Helper of Heroes, and may you, Holy Ghost,

be honored in glory, Wise Lord! (397-403)

“We praise you, Holy Lord and extol your commandments!

You are blessed, worthied always across the roof of the world,

High-King of Heaven, with your holy power,

Light-Start of Life across every land!” (404-8)

Then Nebuchadnezzar, prince of his people,

consulted his closest folk-chieftains:

“Many of you, my people, have witnessed

that we delivered three men, deliberated

to death in the burning of the fire’s light.

Now I see truly there are four men there,

unless my senses betray me.” (409-15)

Then replied the king’s counselors,

wise and handy with words: “That is some miracle

that we can look upon them with our eyes.

Consider, my prince, what is fitting!

Know eagerly who has imparted this grace

upon these young gadlings! They praise their god,

singular and eternal, and all of them

speak upon his every name in earnest zeal,

praising his majesty with bold words,

stating that he is alone the Almighty God,

the Wise Glory-King of heaven and earth.

Call forth these children, lord of Chaldea,

out of the oven. It is not in any way good

that they remain in the hateful longer than you need.” (416-29)

At that moment the king ordered those boys to come out.

The young men heard these instructions,

the nobles coming forth as they were bidden,

the youths turning towards that heathen king before them.

Their bands were burned away which once lay on their bones,

the hateful devices of the people’s king, and their lives were delivered.

Nor was their beauty blemished, nor any hurt upon their garb,

nor was their hair singed by the fire, but they in the peace of the Lord

had tread forth from that grim terror gladly,

the wise-minded men, in custody of their souls. (430-39)

Then the angel departed upwards, seeking eternal joys

in the highest roofs of heaven’s realm,

a lofty and loyal servant of the Holy Measurer.

By that miracle he had honored those who deserved it. (440-43)

The young men praised God before that heathen folk,

teaching them true precepts and saying many true tokens,

until that one believed himself that he was the sovereign of might

who had delivered them from the darkness.

Then the brazen warden of Babylon, proud among his people

decreed that anyone would be guilty of his life

who argued the truth that it was the famous Ruler of Powers

who had set those young men free from their deaths. (444-51)

Then the king gave back to them the heirlooms of their people

which had been taken there into the keeping of the olden foe,

so that they had their honor again. Dignity was theirs again

in Babylon, since they had been tried in the fire,

their glory was revealed to that nation, after they had obeyed the Lord.

Their counsel was great, after the Sovereign of the Skies,

the Holy Warden of Heaven’s Realm, had shielded them from harm. (452-57)

Then, as I have heard in true words, the guardian of Babylon

sought, after perceiving that miracle through the burning of flames,

how those three youths had passed through the heated oven

and its fear-terrible fire. They waded through the welling,

as if the hate of the grim gledes, had hurt them not a bit,

the messengers of God in the wicked flames,

but the Lord’s peace had shielded them against gruesome terror.

Then the prince called a council, ordering together his people,

and proclaimed to that meeting the event that had happened

and the miracle of God that had been revealed in those youth: (458-71)

“Consider now the holy might and the wise wonder of God!

We have seen that he sheltered these young men

against the killing in the furnace, the flickering flame,

who have borne his praise. Therefore he is alone the Eternal Lord,

the Deemer Almighty, who granted them glory and a thriving triumph,

to those who carry his message. Therefore they have prophesied

through many miracles from their holy spirits that have chosen

his protection. It is known to me that Daniel spoke truly

of my secret dream, that had earlier greatly perplexed

many of my people in their minds, because the Almighty

had sent a soul ample in his senses, wise in his crafts.” (472-85)

So spoke the leader of armies wordfully, the warden of Babylon,

after he understood the signs, the patent token of God.

It made him no better, for over-pride harmed that noble yet,

it grew higher in his mind and in the thoughts of his heart,

greater in his mind-sense that should be appropriate,

until the Almighty Measurer thrust him down with compulsion,

just as he does to many who are mounted up by pride. (486-94)

Then in slumber a dream was made manifest to him,

Nebuchadnezzar—this dream was nigh to him.

It seemed to him that on the fair earth there stood

a lovely wood-tree, fixed in its roots

and bright of its fruits. Nor was it like other trees,

but it towered high unto the heaven-stars,

likewise it overshadowed the corners of the earth,

all of middle-earth, up to the ocean-currents,

twig and branch. There he looked upon it,

and it seemed to him that the wood-tree shielded

the wild beasts, and that it alone held food for them all,

likewise the birds also took their life-preserving

among the fruits upon those branches. (495-507)

And it seemed to him that an angel came descending

from above, out of the heavens and announced

his message in a bright voice. He ordered that tree

chopped down and the wild beasts to flee on their way,

likewise the birds, when the tree should fall.

He ordered that the fruits themselves be cut out

from the twigs and branches, and, so it should be a symbol,

the tree’s roots should remain, fixed to the earth

until green fruits should come again, when God granted them.

The angel ordered also the mighty tree to be bound

with brazen chains and iron, fettered in torment,

so that a mightier mind than his wielded his punishment

and against it he had no power. (508-22)

Then he awoke from his sleep—his dream was at an end—

this earthly noble. There was a terror upon him,

a fear from the soul that God had sent thither.

He ordered then that his people should gather,

and his chieftains too, asking over all of them,

the proud-minded king what his dream meant—

not at all believing they knew it, but he tried them

to see how they wished to answer.

Then was Daniel called to that assembly,

the messenger of God. In him was given a great spirit,

holy from the heavens, which strengthened his mind.

In him the lordly warden recognized deep intuition,

broad thinking, wise craft, and perceptive statements.

Many times he manifested a multitude of wonders,

of the might of the Maker, for the benefit of men. (523-37)

Then he began to speak of the dream’s clatter,

the high-hearted and heathen leader of the host,

and all the terror that was shown to him.

He ordered Daniel to relate what that secret thing meant,

heaving up a holy word discovered in his mind

in order to speak in truthful statements

what that tree implied which he had seen sparkling,

and prophesy the import of this happening. (538-45)

Then he fell silent, yet he perceived the truth,

Daniel before the council, that his lord was,

the prince of men, guilty against God.

The wise man hesitated, yet he still spoke a word,

a messenger crafty in law, unto that great noble: (546-50)

“It is, guardian of armies, no small miracle

that you have seen by the coming of a dream,

a heaven-lofty tree and the holy words,

wrathful and terrible, that the angel spoke,

that that tree should be stripped of its branches,

beaten down before you, where it stood fast,

and become joyless among the beasts,

to abide in the wilderness, its root-stock

befouling the earth and become for a time

still in the ground, as the voice declared,

about seven seasons, to take up its seed again. (551-61)

“So shall your fruits lie! Just as the tree grows

high to heaven, so shall you be warden and leader

alone of all earth-dwelling warriors.

There is no opponent for you, no man on this earth—

except the Measurer alone. He shall chop you down

from your kingship, and send you friendless into exile,

and then turn your heart so that you remember not

the joys of men, nor know any wit except the ways

of wild beasts, but will for a long while you shall abide,

living throughout the woods in the leaps of harts. (562-573)

“There will be no meals for you except roots and grass,

nor any rest appointed you, but the showers of rain

shall wash you and punish you just as the wild beasts,

until you believe the truth after seven winters,

that there is one Measurer for all mankind,

the ruler and the authority, who is in heaven. (574-79)

“However, it is pleasing to me that the root-stock

still remains in the ground, as the voice said,

and after seven seasons will again take up its seeds.

So your reign will be resting, unharmed

for the earls, until you come again. (580-84)

“Consider, my lord, this steadfast advice.

Give out alms, become a shelter to the wretched,

make entreaty before the Lord, before the time comes

that he should cast you down from worldly rule.

Often the Measurer pardons many peoples

that perform their cure, when they are willing themselves,

repenting their crimes before the onslaught of God

through his terrible fear, should scathe their lives.”(585-92)

Daniel could not speak so many truthful words

unto his master through the craft of his wisdom,

but that the ruler would heed them,

the lord of middle-earth, but he puffed up his mind,

high from his heart—hard would he be punished for this! (593-97)

Then the king of the Chaldeans chanted a great boast

when he looked upon the city-works, the fortress of Babylon

towering so tall in its riches, with the fields of Shinar

wound about it—that the chief of armies

had wrought it all through a great miracle.

Then he became obstinate over all men,

overly proud in his heart because of the special grace

that God had given him, a realm over men

and the world to wield in this human life: (598-607)

“O my city, you are mighty and wide-renowned,

which I have built to my own glory, a roomy realm.

I shall keep my rest in you, a seat and a home.” (608-11)

Then, on account of this boasting, the lord of men

became seized and departed into flight,

alone in his over-pride above all men.

So he went forth as men do in days of struggle,

upon the most bitter path in God’s punishment,

who, living through, soon regain their homeland,

and so did Nebuchadnezzar, after the enmity of God,

swift from the heavens, had punished him terribly. (612-21)

Seven winters together he suffered this torment,

and the wilderness of wild beasts, the king of the wine-city.

When the wretched man looked up,

with the wits of beasts, through the goings of clouds—

he was mindful then in his heart that the Measurer,

the High-King of Heaven, was for the sons of man

the only Eternal spirit. Then he soon turned from

madness in his wits, where he had before borne

widely, oppressing the heart and mind of the warrior. (622-28)

Then his spirit turned again to the memory of God,

his mind to humanity, once he understood the Maker.

Then the miserable man departed soon upon a journey,

a naked and needy traveler, enduring scorn,

an exotic exile and without clothing as well,

more moderate in his mind-thoughts, to mankind,

than when the warden of men was in his vaunting.

Middle-earth stood before the lord of men,

ground and home before that nobleman,

seven winters together, and it had not diminished,

his realm beneath the stars until its leader had returned. (629-39)

Then he was soon reestablished in his lordship,

the guardian of Babylon, having better ways,

a lighter belief in the Origin of Life,

that God gave prosperity and punishment

to every man, just as he wished to do. (640-44)

Then the prince of peoples did not linger at the words

of prophets, rather he proclaimed abroad

the might of the Measurer wherever he held power,

He spoke unto his people of his journey,

his wide wanderings where he roamed with the wild animals,

until the constant counsel of the Lord God came

into his soul, when he peered upon the heavens.

These events occurred, and a miracle revealed,

the dream confirmed, and the torment overcome,

and the judgment decreed, just as Daniel had said—

that the folk-leader was to discover a wretched journey

on account of his overweening.

And so Daniel eagerly preached the good news

of the might of the Measurer before mankind

afterwards for a long while among the city-dwellers

of Babylon, speaking precepts and true judgments. (645-661a)

After the companion of beasts, the exile of the wild,

had come from his wanderings, from the scornful vengeance,

Nebuchadnezzar, then he guarded a great realm,

holding the treasures of men and their high city,

wise now, a surpassingly mighty leader of his people,

the Chaldean king, until his killing knocked him down,

since there was no rival to him across the earth,

no man until God himself wished to divest him

of that lofty realm through the crumbling of his body.

Afterwards his heirs distributed the prosperity there,

the weal and the wound gold, in that wide citadel,

the temple grounds of noblemen, steadfast,

the lofty hoarded riches, when their lord fell dead. (661b-74)

Then among that nation was born the third generation after him.

The prince of the fortresses was Balthazar,

wielding the realm of men, until his pride devastated him,

a hideous over-mind. Then was the ending of days

that the Chaldeans kept the kingdom,

when the Measurer granted sovereignty

to the Medes and the Persians in a short space,

allowing the prosperity of Babylon to wane,

which those heroes should have held onto. (675-83)

God knew that their elder-men lived in unrighteousness

who should have directed the realm.

So then the lord of the Medes, sitting at home,

conceived something no man had ever before:

that he would destroy Babylon,

the temple-grounds of nobles, where noblemen

under the shelter of their walls passed around their wealth. (684-90)

That was the most well-known fortress to the people,

the greatest and the most famous inhabited by men,

the city of Babylon, until Balthazar by his terrible boasting

was tested by God. They sat at wine, enclosed in their walls,

never fearing the malice of their enemies,

even though a nation of foes had come travelling

in warrior’s kit unto that high citadel

so that they could break down Babylon. (691-99)

Then the Chaldean king sat at the feast unto the final day,

amid the men of his generation, when the leader

of that power grew drunk with mead.

He ordered his nobles to bear forth the treasures

of Israel, the holy vessels of sacrament,

in the hands of his men, the clean objects

which the Chaldeans had earlier seized

in Jerusalem with their majestic might

and their champions in the city,

when they destroyed the prosperity

of the Jews with the edges of their swords,

and through their clamorous coming,

the armies seized the bright trappings.

Then they dispersed the temple,

the hall of Solomon, boasting mightily. (700-711)

Then the prince of cities became blithe-minded,

vaunting terribly to anger God, speaking

that his armies were the most powerful

and more efficacious to make peace with men

than the Eternal Lord of Israel.

A sign appeared to them where he was staring,

terrifying for the earls inside the hall,

that he had spoken lying words before his people,

when an angel of the lord there in fright

allowed his hand to enter into that lofty palace,

and wrote upon the wall in mysterious letters,

blazing red book-staves, before those sitting in the citadel.

Then the folk-leader became fearful in his mind,

dismayed by the terror. He saw the angel’s hand

in the hall inscribing the punishment of the Shinarites. (712-26)

The multitude of men, heroes in the hall,

orated upon what that hand had written

as a signal to the city-dwellers.

Many men came to look upon that miracle.

They earnestly sought within their hearts’ thought

what the hand of the holy spirit had written.

Nor could the men crafty in secrets read

the angel’s message, nor the kin of nobles,

until Daniel came, chosen by the Lord,

wise and sooth-fast, venturing into the palace.

God’s craft was great in his spirit,

to whom the guardians of the city, as I have heard,

eagerly tried to purchase him with gifts

so that he would read and relate those book-staves

for them, what mystery dwelt there. (727-40)

Skilled in the law, he answered them,

the messenger of God, wise in his thoughts: (741-42)

“I will not bear to the people the judgments of the Lord

for payments of coin, nor can I for riches,

but I shall speak of fate unremunerated,

the mysteries of the word, which you cannot change.

In your presumption you bear in your possession

vessels of the holy sacrament, in the hands of men.

You all have been drinking to devils in them,

which before were held in Israel within the law,

beside the Ark of God, until your boasting betrayed them,

your wits drunken with wine—so shall it be for you! (743-52)

“Your lord never would have borne in boast

the gold vessels of God, nor crow more swiftly,

even though his armies brought the treasures

of Israel into the control of his keeping,

yet more often the lord of nations spoke

in true words over his own forces,

after the miracle of the Warden of Glory was revealed to him,

that he was alone the Lord and Sovereign of all creation,

who gave him glory, the undimmed profit of earthly reign,

and now you deny that he is living

who rules over devils in his majesty.” (753-64)