

Handout for Psalm 23 class—this material will also be shown on the monitor
Includes a bibliography and playlist

Psalm 23 in liturgy:

Psalm 23 is read or sung at funerals.

It is traditionally sung at the third meal of Shabbat (Seudah Shlishit or Shalishudes), like the zemirot of the other Shabbat meals. Chabad custom uses it at many more points during Shabbat.

It is included in a long list of psalms recited on behalf of a seriously ill person.

Transliteration of Psalm 23—SLIDE ONE

1. *Ah-doh-nai roh-ee loh ekh-sar.*
2. *Bin-oht deh-sheh yahr-bee-tzay-nee, ahl may meh-noo-khoht yeh-nah-hah-lay-nee.*
3. *Nahf-shee yeh-shoh-vayv, yahn-chay-nee veh-mah-geh-lay tzeh-dek leh-mah-ahn sheh-moh.*
4. *Gahm kee ay-laykh beh-gay tzahl-mah-veht, loh ee-rah rah, kee ah-tah ee-mah-dee, shiv-teh-khah oo-mish-ahn-teh-khah hay-mah yeh-nah-khah-moo-nee.*
5. *Tah-ah-rohkh leh-fah-nai shooh-khahn neh-gehd tzoh-reh-rai, dee-shahn-tah vah-sheh-mehn roh-shee, koh-see reh-vah-yah.*
6. *Ahkh tohv vah-kheh-sehd yir-deh-foo-nee kohl yeh-may khah-yai, veh-shahv-tee beh-vayt ah-doh-nai leh-oh-rehch yah-mim.*

SLIDE 8

Psalm 23 in Jewish Publication Society Tanakh 1917(based on Revised Version of King James Bible)

1A Psalm of David.

The LORD is my shepherd; I shall not want.

2He makes me lie down in green pastures;

He leads me beside the still waters.

3He restores my soul;

He guides me in straight paths for His name's sake.

4Yea, though I walk through the valley of the shadow of death,

I will fear no evil, for You are with me;

Your rod and your staff, they comfort me.

5You prepare a table before me in the presence of my enemies;

You have anointed my head with oil; my cup runs over.

6Surely goodness and mercy shall follow me all the days of my life;

And I shall dwell in the house of the LORD for ever.

SLIDE 8, CONTINUED

Psalm 23 Translated by Robert Alter, *The Book of Psalms* (2007)

1 A David psalm. The LORD is my shepherd, I shall not want.

2 In grass meadows He makes me lie down, by quiet waters guides me.

3 My life He brings back. He leads me on pathways of justice for His name's sake.

4 Though I walk in the vale of death's shadow, I fear no harm, for You are with me. Your rod and Your staff—it is they that console me.

5 You set out a table before me in the face of my foes; You moisten my head with oil; my cup overflows.

6 Let but goodness and kindness pursue me all the days of my life, and I shall dwell in the house of the LORD for many long days.

SLIDE 9

1 A David psalm. The **LORD [ADONAI]** is my shepherd, I shall not want.

2 In grass meadows He makes me lie down [*yarbitzeni*], by quiet waters guides me.

3 My life [*nefesh*] He brings back. He leads me on pathways of justice [*tzedek*] for His name's sake.

4 Though I walk in the vale of death's shadow, I fear no harm, for **You are with me**. Your rod and Your staff—it is they that console me.

5 You set out a table before me in the face of my foes; You moisten [*dishanta*] my head with oil; my cup overflows.

6 Let but goodness and kindness pursue me [*yird'fu-ni*] all the days of my life, and I shall dwell in the house of the **LORD [ADONAI]** for many long days [*l'orech yamim*].

א מִזְמוֹר לְדָוִד יְהוָה רָעִי לֹא אֶחָסֶר:

ב בְּנֵאוֹת דָּשָׂא יִרְבִּיצֵנִי עַל־מִי מִנְחוֹת יִנְהַלְנִי:

ג נִפְשִׁי יִשׁוּבֵב יִנְחֵנִי בַּמַּעֲגָלִי-צֶדֶק לְמַעַן שְׁמוֹ:

ד גַּם כִּי־אֵלֶךְ בְּנִיא צִלְמוֹת לֹא־אֵירָא רָע כִּי־אַתָּה עֹמְדִי

שְׁבֻטְךָ וּמִשְׁעֲנֶתְךָ הִמָּה יִנְחֵמֵנִי:

ה תִּתְעַרֵךְ לִפְנֵי | שְׁלַחַן נֶגֶד צִרְיִי דִשְׁנֶתָ בַּשֶּׁמֶן רֹאשִׁי

כּוֹסֵי רוּיָה:

ו אֵךְ טוֹב וַחֲסֹד יִרְדְּפוּנִי כָּל־יָמֵי חַיִּי וְשַׁבָּתִי בְּבֵית־יְהוָה

לְאֶרֶךְ יָמִים:

The trope mark that is circled is called an etnachta. It marks a division within one verse.

SLIDE 11—Ashkenazi pronunciation—for Perlman and Helfgot performance

1 *Mizmor le Dah-veed. Ha-Shem roh-ee loh ekh-sar.*

2 *Bin-ois deh-sheh yahr-bee-tzay-nee, ahl may meh-noo- khois yeh-nah-hah-lay-nee.*

3 *Nahf-shee yeh-shoi-vayv, yahn-chay-nee veh-mah- glay tzeh-dek leh-mah- ahn sheh - moh.*

4 *Gahm kee ay- laykh beh-gay tzahl-mah- veht, loh ee -rah rah, kee ah-tah ee-mah-dee, shiv-teh-khah oo-mish-ahn-teh-khah hay-mah yeh-nah-khah-moo-nee.*

5 *Tah-ah-roikh leh-faw-nai shool- khahn neh-gehd tzoi-reh-rai; dee-shahn-tah vah—sheh-mehn roi-shee, koi-see reh-vah-yah.*

6 *Ahkh toiv va-kheh-sed yir—deh-foo-nee koil yeh-may chai yai, veh-shahv-tee beh-vays Ha-Shem leh-oi-rehch yah-mim.*

Translations and Commentaries

1. Robert Alter, *The Book of Psalms*. A translation with Commentary. 2007.
2. Artscroll 2-volume edition of *Tehillim*. (1985)
3. *The Jewish Study Bible*, ed. Adele Berlin and Marc Zvi Brettler, 1st ed. 2004
4. "Sing Your Prayers: An Interview With Bobby McFerrin" by Omega Institute for Holistic Studies (2017) https://www.huffpost.com/entry/bobby-mcferrin_b_1582043
5. Review in Jewish Review of Books, Summer 2020, by Barbara U. Meyer, of Mara Benjamin, *The Obligated Self: Maternal Subjectivity and Jewish Thought* (New Jewish Philosophy and Thought)
6. "Ben Zion Shenker, Unsung Composer of the Songs We All Sing," David Olivestone, in *Jewish Action*, the magazine of the Orthodox Union.
<https://jewishaction.com/jewish-world/people/ben-zion-shenker-unsung-composer-songs-sing/>
7. <https://www.1517.org/articles/three-hidden-hebrew-treasures-in-psalm-23> (Christian source)

Playlist

1. Gerald Cohen Psalm 23 (composed 1999)
https://www.youtube.com/watch?v=C1ZGsy8OR7o&list=PLvIKU8h3vDJaN9SnIUp1-2RiG9Gv87ARl&index=29&ab_channel=VariousArtists-
2. Azi Schwartz singing Gerald Cohen version
https://www.youtube.com/watch?v=wx3C0cgGQTg&list=PLvIKU8h3vDJaN9SnIUp1-2RiG9Gv87ARl&index=23&t=20s&ab_channel=AziSchwartz
3. How Ben Zion Shenker composed his melody
https://www.youtube.com/watch?v=WRDxhBRsGgc&ab_channel=YiddishBookCenter
4. Ben Zion Shenker version: Cantor Yitzchak Meir Helfgot Sings "Mizmor Ledavid" at Barclays Center With Itzhak Perlman
https://www.youtube.com/watch?v=X7m8qBgrp4Q&feature=emb_rel_pause&ab_channel=BlueLight
5. McFerrin Psalm 23 conducted by McFerrin
https://www.youtube.com/watch?v=cn2zKKhhF3I&ab_channel=TheRealBobbyMcFerrin

6. Bobby McFerrin Psalm 23 sung by Cantus

https://www.youtube.com/watch?v=91TbjlaS4kc&list=PLvIKU8h3vDJaN9SnIUp1-2RiG9Gv87ARl&index=36&ab_channel=cantussings

NOT USED IN CLASS, BUT WORTH A LISTEN

8. Discussion by Rabbi Zalman Schachter-Shalomi (a founder of Jewish Renewal)

https://www.youtube.com/watch?v=8z_1dING_ul&ab_channel=CathyZheutlin

9. Dance version from a church

https://www.youtube.com/watch?v=W-0LeIFRcfg&list=PLvIKU8h3vDJaN9SnIUp1-2RiG9Gv87ARl&index=20&ab_channel=jwilliamslopoe

10. Crimond Hymn Tune. (Crimond is a village in Scotland.) Lyrics from Scottish Psalter.

https://www.youtube.com/watch?v=yHQoRfFr1rE&list=PLvIKU8h3vDJaN9SnIUp1-2RiG9Gv87ARl&index=22&ab_channel=MartinBaker-Topic

11. Gad Elbaz https://www.youtube.com/watch?v=hUv8Qy4pKNs&ab_channel=ISRAELONE

12. Leonard Bernstein, Chichester Psalms, "Adonai."

https://www.youtube.com/watch?v=cwit6qXik-A&ab_channel=LondonSymphonyChorus-Topic

13. Brother James Air sung by Canterbury Cathedral Choristers. Lyrics from Scottish Psalter

1650 https://www.youtube.com/watch?v=Rsw1gix1CvA&ab_channel=Liberic1

14. My Shepherd Will Supply My Need. Bowdoin College Chamber Choir. From an old American folk song in Southern Harmony, 1835. Lyrics by Isaac Watts.

https://www.youtube.com/watch?v=MUeiC1McJEU&ab_channel=jeanpauljh

SLIDE 3 (Page with photos of Euphrates)

And SLIDE 8 (with Byzantine miniature)

1 By Babylon's streams,
there we sat, oh we wept,
when we recalled Zion.

2 On the poplars there
we hung up our lyres.

3 For there our captors had asked of us
words of song,
And our plunderers—rejoicing:
"Sing us from Zion's songs."

4 How can we sing a song of the LORD
on foreign soil?

5 If I forget you, Jerusalem,
may my right hand wither.

6 May my tongue cleave to my palate
if I do not recall you,
if I do not set Jerusalem
above my chief joy.

7 Recall, O LORD, the Edomites,
on the day of Jerusalem, saying:
"Raze it, raze it,
to its foundation!"

8 Daughter of Babylon the despoiler,
happy who pays you back in kind,
for what you did to us.

9 Happy who seizes and smashes
your infants against the rock.

1 על נהרות | בְּכָל יָמֵינוּ יָשְׁבָנוּ גַם-בְּכֵינוּ
בְּזָכְרֵנוּ אֶת-צִיּוֹן:

2 עַל-עֲרָבִים בְּתוֹכָהּ תָּלִינוּ כְּנָרוֹתֵינוּ:

3 כִּי יָשָׁם שְׂאֵלֵנוּ שׁוֹבֵינוּ דְּבַר-יָשִׁיר
וְתוֹלְלֵינוּ שְׁמִיחָה
שִׁירוֹ לָנוּ מִשִּׁיר צִיּוֹן:

4 אֵיךְ נִשְׁיֵר אֶת-שִׁיר-יְהוָה עַל אֲדָמַת נָכָר:

5 אִם-אֲשַׁכַּח יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי:

6 תִּדְבֹק-לִשׁוֹנִי | לְחִפִּי אִם-לֹא אֲזַכְּרֶיךָ
אִם-לֹא אֶעֱלֶה אֶת-יְרוּשָׁלַם
עַל רֹאשׁ שְׂמִיחָתִי:

7 זָכַר יְהוָה | לִבִּי אֲדוֹם אֶת-יוֹם יְרוּשָׁלַם
הַאֲמָרִים עָרוֹ | עָרוֹ עַד הַיְסוֹד בָּהּ:

8 בֵּת-בָּבֶל הַשְׂדוּדָה אֲשֶׁר־יִשְׁלַם-לָךְ
אֶת-גְּמוּלָךְ שְׂגִמְלֶת לָנוּ:

9 אֲשֶׁר־יִשְׂיָאֵחַז וְנִפֹּץ אֶת-עַלְלֶיךָ אֶל-הַסֵּלַע:

Talmud Gittin 57b:11 This teaches that the Holy One, Blessed be He, showed David the destruction of the First Temple and the destruction of the Second Temple. He saw the destruction of **the First Temple**, as it is stated: "By the rivers of Babylon, there we sat down and wept." He saw the **destruction of the Second Temple**, as it is written later in that same psalm: "Remember, O Lord, against the children of Edom the day of Jerusalem, when they said: Raze it, raze it, to its very foundation" (Psalms 137:7), as the Second Temple was destroyed by **the Romans**, "**the children of Edom**."

SLIDE 10, 16, 17

TRANSLITERATION Psalm 137

1. Al naharot Bavel, sham yashavnu,
gam bachinu, b'zachreinu et Tsion.

2. Al aravim b'tochah talinu
kinnoroteinu.

3. Ki sham sh'alunu shoveinu divrei
shir, ve tolaleinu simcha. "Shir lanu mi
shir Tsion!"

4. Eich nashir et shir Adonai, al
adamat neichar?

**5. Im eshkech Yerushalayim,
tishkach yemini.**

6 Tid'bak leshoni lechiki,

Im-lo ezkereichi:

**Im-lo a'aleh et Yerushalayim
al rosh simchati.**

7. Z'chor Adonai livnei Edom et yom
Yerushalayim ha-omrim, "Aru, Aru, ad
ha-yesod bah."

8. Bat Bavel ha-sh'dudah, ashrei sheh
yishaleim lach et gemulech sheh
gamalt lanu.

9. Ashrei sheh yo-cheiz ve nipeitz et
olalayich.

EXTRA READING

<https://www.thetorah.com/article/psalm-137-9-using-the-enemy-as-a-proxy>

Rabbi Yehuda Gilad—Israeli Rabbi, rosh yeshiva, and cofounder of the Meimad party (left-wing religious Zionist)

The final verse in Psalm 137 is certainly one of the most difficult verses in the Bible, to my mind. Even so, a careful look at the Psalm in its entirety exposes a larger perspective which makes the distressing ethical problems of this verse a little less burdensome. Let me begin with the words of Shlomo Dov Goitein (1900-1985)—best known for his scholarship on the Cairo Genizah documents—early in his life, when he concentrated on biblical scholarship. In *Iyunim be-Mikra*, penned **shortly after the Holocaust**, he says:

In our times, we don't need an explanation for Psalm 137. Each of us experienced the meaning of this psalm in the flesh. There were times, though, when lovers of Bible were exceedingly pained that words of vengeance so cruel had been included in it. The statement of Professor Yisrael Friedlander (1876-1920), z"l — a serious scholar and an ardent lover of Zion who sacrificed his life for his people — is famous:

"I would have given you my right arm if only you would have allowed me to erase the last verse of Psalm 137 from the Bible."

Today we are also pained that a composer with such exquisite poetic sensitivity as the author of Psalm 137 felt the need to express himself with such awful words. Nevertheless, our feelings about history have changed in light of the terrible events that our eyes witnessed... The words of Psalm 137 are merely a response to what the psalmist saw with his own eyes. We can understand the depth of the psalmist's hatred for the people of Babylon.

The psalm as a whole, with its poignant descriptions of suffering and yearning, is, in my estimation, the pinnacle of poetic writing of the

Judahite exiles, who sat and cried on the banks of the Rivers of Babylon, remembering Zion. They say (v. 4), "How can we sing a song of the Lord on alien soil?" Yet, in a sad irony, they have left us one of the most powerful poetic expressions about their longing for Jerusalem (v. 5), "If I forget thee, O Jerusalem, let my right hand wither."

When we read the opening of the psalm, with its dejected yet delicate spirit, we don't yet understand the real reason for the difficulty of singing a song to God on foreign soil. We have the impression as if the exile and captivity itself created the writer's block stopping the song writers.

Only, when we arrive at the final verses of the psalm, the true reason, in all its appalling truth, is exposed before us. The glowing picture of the beginning of the psalm is exchanged for the horrendous one at the end.

The Psalmist does not say explicitly what happened to the Judahites; but he hints at it with his wish that the perpetrators be "repaid in kind." Unable, psychologically, to express what happened to our infants, he chooses to tell us by way of a prayer for vengeance—which, to be accurate, someone else is meant to accomplish—described as a tit-for-tat that Babylon will have to pay.

RABBI SACKS on PSALM 137

More details from Rabbi Lord Jonathan Sacks's writings: the song is about hope. If you remember Jerusalem for thousands of years, that is a sign of hope that one day you will return.

REALISM ABOUT THE DIASPORA

Rabbi Lord Jonathan Sacks, *First Things*, October 2013.

"Almost exactly twenty-six centuries ago, [the prophet Jeremiah] sat down to write a letter to his coreligionists in a foreign land. The people to whom he wrote were the Jews who had been taken captive to Babylon.... This is what he wrote:

Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters.... Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper. (Jeremiah. 29:5–7)

What Jeremiah was saying was that it is possible to survive in exile with your identity intact, your appetite for life undiminished, while contributing to the wider society and praying to God on its behalf. Jeremiah was introducing into history a highly consequential idea: the idea of a creative minority."

BUT MEANWHILE, HOPE

For thus said the LORD: When Babylon's seventy years are over, I will take note of you, and I will fulfill to you My promise of favor—to bring you back to this place.

For I am mindful of the plans I have made concerning you—declares the LORD—plans for your welfare, not for disaster, to give you a hopeful future.

When you call Me, and come and pray to Me, I will give heed to you.

(Jeremiah. 29:10-12)

Sacks: "Can one find God, serve God, experience God, outside the Holy Land? Yes and no... **On this tension, the Jewish existence is built.**

PLAYLIST and BIBLIOGRAPHY

Mad Men

https://www.youtube.com/watch?v=y0voSWdX4jo&ab_channel=phantom10900

William Billings/Samuel Adams

https://www.youtube.com/watch?v=6RurNWcC_DI&ab_channel=HolyCrossChoirs

Frederick Douglass (Ossie Davis)

https://www.youtube.com/watch?v=H-cVwuMmyIA&list=PLvIKU8h3vDJaN9SnUp1-2RiG9Gv87ARl&index=39&ab_channel=OssieDavis-Topic

Jewish Wedding Song

https://www.youtube.com/watch?v=EISLXYBu88g&ab_channel=XSSHOWBAND

Yaakov Shwekey at Caesarea I

https://www.youtube.com/watch?v=IBnWqj8XSXw&list=PLvIKU8h3vDJaN9SnUp1-2RiG9Gv87ARl&index=62&ab_channel=YaakovShwekey%D7%99%D7%A2%D7%A7%D7%91%D7%A9%D7%95%D7%95%D7%90%D7%A7%D7%99

Yaakov Shwekey at Caesarea II (not used in class, but even more spectacular than Caesarea 1)

https://www.youtube.com/watch?v=j1WsdQHtSUG&ab_channel=YaakovShwekey%D7%99%D7%A2%D7%A7%D7%91%D7%A9%D7%95%D7%95%D7%90%D7%A7%D7%99

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Robert Alter, *The Book of Psalms*. A translation with Commentary. 2007.

Artscroll 2-volume edition of *Tehillim*. (1985)

David Stowe on Psalm 137

<https://msutoday.msu.edu/news/2019/frederick-douglass-july-4th-and-remembering-babylon-in-america>

Rabbi Lord Jonathan Sacks

<https://rabbisacks.org/erasmus-lecture-creative-minorities/>

<https://sholom.org/sermons/the-importance-of-israel-in-the-continuation-of-jewish-peoplehood/>

The Jewish Study Bible, ed. Adele Berlin and Marc Zvi Brettler, 1st ed. 2004

Robert Alter, *The Book of Psalms*. A translation with Commentary. 2007.

Artscroll 2-volume edition of *Tehillim*. (1985)

Simeon Chavel, Univ of Chicago

<https://voices.uchicago.edu/sbchavel/2020/07/17/psalm-137/>

Mary Therese DesCamp, "Blessed are the baby killers," https://www.sbl-site.org/assets/pdfs/DesCamp_Blessed.pdf 2006.

Symposium: Violent Fantasies on the Banks of the Euphrates,
<https://www.thetorah.com/symposium/psalm-137-9>

Rabbi Yehuda Gilad, "Using the Enemy as Proxy,"
<https://www.thetorah.com/article/psalm-137-9-using-the-enemy-as-a-proxy>

Thomas Staubli, "Archaeological Views: Performing Psalms in Biblical Times,"
<https://www.baslibrary.org/biblical-archaeology-review/44/1/17>

All about Salamone Rossi:

Salamone Rossi <https://zamir.org/resources/music-of-salamone-rossi/rossi-overview/>

YouTube by Zamir Chorale of Boston: Al Naharot Bavel by Salamone Rossi
https://www.youtube.com/watch?v=vzgBz8AR_L8&ab_channel=JoshuaJacobson

Another performance of this Salamone Rossi by Ensemble Profeti Della Quinta (based in Switzerland)
https://www.youtube.com/watch?v=HubKpEPkkYw&ab_channel=ProfetidellaQuinta

Transports Publics and Thomas Baete/Korneel Bernolet (Belgium)
https://www.youtube.com/watch?v=QvhptALghaQ&ab_channel=TransportsPublics%26ThomasBaet%C3%A9-Topic

Documentary Trailer about "In Search of Salamone Rossi"
https://www.youtube.com/watch?v=YO65BSAyZ4Y&ab_channel=ProfetidellaQuinta

"In Search of Salamone Rossi," film by Joseph Rochlitz About reviving the music of Salamone Rossi with a concert in Mantua, Italy
<https://vimeo.com/260768906>

Rachel Agree, "From Ghetto to Palazzo: How a Jewish Composer in Renaissance Italy Harmonized Two Worlds."

<https://www.wfmt.com/2017/09/19/from-ghetto-to-palazzo-how-a-jewish-composer-in-renaissance-italy-harmonized-two-worlds/>

Paul Robeson singing Dvorak setting

https://www.youtube.com/watch?v=ltbi8--Ds0E&ab_channel=sarastrone

Czech translation and list of other musical sources
<https://songeveryday.org/tag/paul-robesson/>

<https://blog.oup.com/2016/06/songs-exile-playlist-psalm-137/>

"Ten Biblical Songs, op. 99" by Antonin Dvorak (1894)

This brief setting, composed while Dvorak lived in the United States, was famously performed by Roland Hayes, the pioneering African American opera singer, and later adopted by Paul Robeson, a great admirer of Hayes.

Ten Biblical Songs by Paul Robeson (c. 1940)

"But history moves on: Hitler is gone; Prague lives and builds in a new people's democracy—and now I, an American Negro, sing for her this ancient Hebrew song in the language of the people of Huss and Dvorak, Fuchik and Gottwald: *Pri rekach babylonckych, Tam jsme sedavali a plakavali.*" -Paul Robeson

Psalm 126 Handout—February 5, 2021

SLIDE 2

Psalm 126, Shir Hama'alot

1. A song of ascents. When the Lord restored the fortunes of Zion,
we were like dreamers.
2. Then our mouths will be filled with laughter and our tongues with song;
then they will say among the nations, "The Lord has done great things for them."
3. The Lord has done great things for us; we were happy.
4. Restore, O Lord, our fortunes, like watercourses in the Negev.
5. Those who sow with tears will reap with song.
6. He will surely go along weeping, carrying the seed-bag; he will surely come back
with song, carrying his sheaves.

TRANSLITERATION

*Shir hamaalot,
b'shuv Adonai et shivat Tziyon
hayinu k'chol'mim. Az yimalei s'chok pinu,
ul'shoneinu rinah. Az yom'ru vagoyim:
Higdil Adonai laasot im eileh.
Higdil Adonai laasot imanu, hayinu s'meichim.
Shuvah Adonai et sh'viteinu kaafikim baNegev.
Hazor'im b'dimah b'rinah yiktzoru.
Haloch yeileich uvachoh, nosei meshech hazara,
bo yavo v'rinah, nosei alumotav.*

א שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ
כְּחֹלְמִים:

ב אִזּוּ יִמְלֵא שִׁחֶק פִּינוֹ וּלְשׁוֹנֵנוּ רִנָּה אִזּוּ יֹאמְרוּ בְּגוֹיִם
הַגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהִים:

ג הַגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:

ד שׁוֹבָה יְהוָה אֶת־שְׁבִיתָנוּ (כְּתִיב שְׁבוּתָנוּ) כְּאֶפְיָקִים
בְּנֶגֶב:

ה הַזֵּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ:

ו הָלוֹד יֵלֵד | וּבִכְהָ נִשָּׂא מְשֹׁד־הַזֶּרַע בְּאִיבָא בְּרִנָּה נִשָּׂא
אֶל־מִתּוֹ:

For comparison: Robert Alter translation

1. A song of ascents. When the LORD restores Zion's fortunes,
we should be like dreamers.
2. Then will our mouth fill with laughter
and our tongue with song;
Then will they say in the nations:
"Great things has the LORD done with these."
3. Great things has the LORD done with us.
We shall rejoice.
4. Restore, O Lord, our fortunes,
like freshets in the Negeb.
5. Those who sow in tears
in glad song will reap.
6. He walks along and weeps,
the bearer of the seed bag.
He will surely come in with glad song
bearing his sheaves.

SLIDE SIX Story of Honi and the Carob Tree Talmud Taanit 23a (from Sefaria)

§ The Gemara relates another story about Ḥoni HaMe'aggel. **Rabbi Yoḥanan said: All the days of the life of that righteous man, Ḥoni, he was distressed over the meaning of this verse: "A song of Ascents: When the Lord brought back those who returned to Zion, we were like those who dream" (Psalms 126:1). He said to himself: Is there really a person who can sleep and dream for seventy years?** How is it possible to compare the seventy-year exile in Babylonia to a dream?

One day, he was walking along the road when he saw a certain man planting a carob tree. Ḥoni said to him: This tree, after how many years will it bear fruit? The man said to him: It will not produce fruit until seventy years have passed. Ḥoni said to him: Is it obvious to you that you will live seventy years, that you expect to benefit from this tree? He said to him: That man himself found a world full of carob trees. Just as my ancestors planted for me, I too am planting for my descendants.

Ḥoni sat and ate bread. Sleep overcame him and he slept. A cliff formed around him, and he disappeared from sight and slept for seventy years. When he awoke, he saw a certain man gathering carobs from that tree. Ḥoni said to him: Are you the one who planted this tree? The man said to him: I am his son's son. Ḥoni said to him: I can learn from this that I have slept for seventy years, and indeed he saw that his donkey had sired several herds during those many years.

Ḥoni went home and said to the members of the household: Is the son of Ḥoni HaMe'aggel alive? They said to him: His son is no longer with us, but his son's son is alive. He said to them: I am Ḥoni HaMe'aggel. They did not believe him. He went to the study hall, where he heard the Sages say about one scholar: His *halakhot* are as enlightening and as clear as in the years of Ḥoni HaMe'aggel, for when Ḥoni HaMe'aggel would enter the study hall he would resolve for the Sages any difficulty they had. Ḥoni said to them: I am he, but they did not believe him and did not pay him proper respect. Ḥoni became very upset, prayed for mercy, and died. Rava said: This explains the folk saying that people say: Either friendship or death, as one who has no friends is better off dead.

SLIDE 17 Transliteration for Concert with Three Cantors and Yossele Rosenblatt on film, in Melbourne, Australia

Shir hamalois

*b'shuv Adoi-Shem es shivas Tziyoin
hoiyinu k'chol'mim.*

*Az yimalei s'choik pinu,
ul'shoin-einu rinah. Az yoim'ru vagoyim:
Higdil Adoi-Shem laasois im eileh.
Higdil Adoi-Shem laasois imanu, hayinu seh-mei-chim.*

*ROSENBLATT: Shuvah Ado-Shem et sh'vi-sei-nu kaafikim baNegev.
Hazor'im, hazoir'im b'dimah, b'rinah b'rinah yiktzoru.
Haloch yeileich uvachoh, no-sei meshech hazara,*

*TOGETHER:
boi yavoi v'rinoh, noi-sei alumoisa.*

WHO WROTE THE MELODY—Yossele Rosenblatt or Pinchas Minkowsky? The identity of the composer of the famous Shir Hama'alot melody is uncertain—was it Yossele Rosenblatt or...

Pinchas Minkowsky?

Rosenblatt made the setting of Shir Hama'alot famous. But some of Minkowsky's acquaintances insisted that Minkowsky, who was known for his nationalist ideas, was the true composer of Shir Hama'alot, and that the melody did not match Rosenblatt's style.

Pinchas Minkowsky (1859–1924) was an enormously famous chazzan in Odessa. He was hired by the Eldridge Street synagogue on the Lower East Side in 1887 with a huge offer of a \$2500 annual salary. (The average salary of a New Yorker was \$459 at the time.) But he returned to Odessa in 1891 when the congregation had financial difficulties and were not able to continue paying his annual \$500 bonus.

Minkowsky returned to America in 1922 after the Bolshevik revolution made life difficult in Russia, but he never found another permanent cantorial post.

When Minkowsky died in 1924, his funeral included a performance by 200 cantors and 100 choral singers, all under the leadership of Yossele Rosenblatt, who epitomized a new generation of celebrity cantors.

Rosenblatt made dozens of recordings of cantorial and other music. By contrast, Minkowsky denounced the phonograph as a “disgraceful screaming instrument” not appropriate for sacred music.

About German Jews having different melodies for each holiday

Zentner, Naomi Cohn. "Resounding Ritual Time and Place: Psalm 126 in the German-Jewish Tradition." *JSTOR*, www.jstor.org/stable/26833115. Accessed 2 Feb. 2021.

Bringing in the Sheaves

Little House: https://www.youtube.com/watch?v=RD4uo0L-Sil&list=PLvIKU8h3vDJaN9SnIUp1-2RiG9Gv87ARl&index=29&ab_channel=ShimboMacaroni

Bringing in the Sheaves (other pop culture examples:
https://en.wikipedia.org/wiki/Bringing_In_the_Sheaves

About Yossele Rosenblatt

<http://www.chazzanut.com/rosenblatt/rosenblatt-notes.html>

<https://jewishaction.com/jewish-world/people/standing-room-remarkable-career-cantor-yossele-rosenblatt/>

Interview with Rosenblatt's son Henry Rosenblatt

<https://perryjgreenbaum.blogspot.com/2018/09/offspring-of-greatness-henry-rosenblatt.html>

About *The Jazz Singer* <https://barrioboychik.com/tag/yossele-rosenblatt/>

Video clip of Rosenblatt in *The Jazz Singer*

<https://www.npr.org/templates/story/story.php?storyId=129635330#:~:text=Reviewers%20sometimes%20described%20Rosenblatt%20as,tenor%20and%20a%20shimmering%20falsetto.>

Rosenblatt/Gottlieb Chassidic Kaddish—in Berlin Rykestrasse Synagogue:

https://www.youtube.com/watch?v=VMj2JgmRRHY&t=16s&ab_channel=BerlinJudaica-Sound-Archive

Azi Schwartz, Chassidic Kaddish:

https://www.youtube.com/watch?v=e50J2VpW48&feature=emb_rel_end&ab_channel=AziSchwartz

Moscow Male Jewish Capella, Chassidic Kaddish

https://www.youtube.com/watch?v=8gzFs4Hs5F4&ab_channel=AlexanderTsaliuk

Pinchas Minkowsky

<https://www.eldridgestreet.org/blog/from-odessa-to-the-lower-east-side-and-back-again-the-story-of-cantor-pinhas-minkowsky/>

<https://www.jewishvirtuallibrary.org/minkowski-pinchas>

<https://geoffreyshisler.com/biographies-2/pinchas-minkovsky/>

OTHER MUSIC LINKS

Standard version of Shir HaMa'alot, sung:

https://www.youtube.com/watch?v=U7wFsXSdv64&list=PLvIKU8h3vDJaN9SnIUp1-2RiG9Gv87ARl&index=45&ab_channel=MayerDavis-Topic

Azi Schwartz singing Rosenblatt/Minkowsky melody of Shir HaMa'alot:

https://www.youtube.com/watch?v=eQ5FH38wJsA&list=PLvIKU8h3vDJaN9SnIUp1-2RiG9Gv87ARl&index=41&ab_channel=AziSchwartz

Hanan Yovel singing Rosenblatt/Minkowsky melody:

https://www.youtube.com/watch?v=LNy88yjX2K4&list=PLvIKU8h3vDJaN9SnIUp1-2RiG9Gv87ARl&index=43&ab_channel=video972

ZIONISM

At Adama (by poet from Kibbutz Revivim)

https://www.youtube.com/watch?v=dOD3lCrO6Lo&list=PLvIKU8h3vDJaN9SnIUp1-2RiG9Gv87ARl&index=1&ab_channel=SittnerOra-Topic

About the Israeli National Anthem. <https://perryjgreenbaum.blogspot.com/2017/11/cantor-yossele-rosenblatt-shir-hamaalot.html>

Review of Yossi Klein Halevi's book *Like Dreamers*.

<https://www.commentarymagazine.com/articles/stephen-daisley/song-of-ascent/>

These links to more music and literature have been sent by classmates after the first two Psalms classes.

Psalm 23: New Jersey Youth Choir in American Choir Directors Association competition in Boston. Psalm 23 arranged by Z Randall Stroope.

https://www.youtube.com/watch?v=0VHeGI9TFXs&ab_channel=krjones15

Psalm 23: Grateful Dead "Ripple."

<https://www.google.com/search?q=lyrics+to+ripple+grateful+dead&oq=Lyrics+to+ripple+grateful+dead&aqs=chrome.69i59j0i22i30.11755j1j7&sourceid=chrome&ie=UTF-8>

Psalm 137: (2017) Joey Weisenberg and the Hadar Ensemble

https://www.youtube.com/watch?v=24SJURGPpTI&feature=youtu.be&ab_channel=JoeyWeisenberg

Psalm 137: Jamaican trio, The Melodians (1970):

https://www.youtube.com/watch?v=BXf1j8Hz2bU&ab_channel=TrojanRecordsOfficial

Psalm 137: Godspell (music by Steven Schwartz): On the Willows

https://www.youtube.com/watch?v=Y-b4Q_kanRc&ab_channel=PatchesAndFacePaint

Psalm 137 (indirectly): Christmas Carol O Come O Come Emmanuel "And ransom captive Israel..."

<https://www.classicfm.com/discover-music/occasions/christmas/lyrics-o-come-o-come-emmanuel-origins/>

Psalm 137: *Scapegoat*, a novel by Eli Amir about teenagers who immigrated to Israel from Iraq, Morocco and elsewhere in the 1950s and the challenges of assimilation

https://www.amazon.com/dp/9651320540/ref=redir_mobile_desktop?encoding=UTF8&%2AVersion%2A=1&%2Aentries%2A=0

Psalm 137: Poetry of Yehuda Amichai: "Jerusalem, 1967"

<https://www.richardsilverstein.com/2004/05/25/jerusalem-1967-yehuda-amichai/>