

THE SONG
OV
ELMALLAHZ
KUMMING

LEVVEL 1, PART 6:
[IN THE END OV TIME]
[(DAMNATEN) THE
GOEDZI]

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Song ov Elmallahz Kunning
Levvel 1:6
Dannaten the Goedz



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The Song ov Elmallahz Kumping Levvel 1, Part 6 [In the End ov Time][Gottesdamnatung]

You Will Soon Be Leaving Me, Too

How suddenly I feel thrust out of Heloise's arms, with whom I've lain these many years, trying to complete my Knownen of her. How cruel and sudden death is. We know it's coming; we expect it; there are moments of dread. And then death divides us! Our bodies are irrevocably separated; our hearts cloven with an unimaginable wound. Our tears fill but a cup. It overflows.

A semi-transparent filter has darkened the world. Everything is the same, but the tone is more somber. How many layers of these filters are lain upon our Souls until all light is filtered away? I love Heloise, and she is no more.

I have thrown (sod)(rock and soil) upon her, and walked, sobbing, away. I call out to my God, "Where is Your Moment of Bliss?" There is no answer. Again I must remember I am here, down here, in the world, in Ertha. Here I am, and like a child who cries out to a parent and receives no response, I cry louder. I sob. My Parent stands ready in the next room, but this I must do, without help. We both grieve at my sorrow.

They say a ladder was extended from heaven, and angels ascended and descended. This was a dream. In reality, angels may descend, but once we have touched Ertha, once we have kissed her or cursed her, a filter darkens our eyes, our hearts, our Souls. No more can we find the ladder. If it is there, we cannot see it. If we reach out to it, we cannot hold it. Its rungs will not support our heaviness of heart.

So, what is there to do? I must build a ladder! Some say the ladder is there, and I must merely climb it. They call it Torah. Others say climbing is merely a matter of faith. With faith, all will be accomplished, they say. They refer to new books extolling a man. What is the difference between faith and illusion? Those that talk so boldly are full of illusion. And it



grieves me, for Ertha is full mostly of illusion and very little faith. Our Sacred Books are not a ladder. They are but incomplete instructions. Each of us must build. And each must improvise.

But wait! A wonderful realization has just now struck me. This is not only the work of angels. Each of us is building! Some are still searching for the first tool. Others have amassed materials but can fashion nothing. This work is hard. Having too much creates an impossible burden. With too little, nothing holds together.

Heloise, you have helped me fashion a rung in my ladder. For this you are inscribed in my Soul, and you are made holy. Who now will hold me in her arms? Will her kisses be so sensuous and eager? Will her body tremble with a pleasure that reaches to the Moment of Bliss? Shkheenah, will You love me so sweetly again?

And you, my dear reader, my leader who has followed me so far! You too, will be leaving me soon. But I will not leave you!

Elmallah



DAMNATEN THE GOEDZ

[A Strobe on Ertha]
[Elmallah Konsidderz Hiz Nu Home]

A man migraten tu a land, fownd dry dust.
He tilld with grate laber.
A lush garden bloomz.

An eegel bilt a nest in a windee krag
And hatcht an eg.
She fed her yung and raezd it,
Tu kast it frum the nest.
She kot it tu kast it aggen.
Her yung iz made tu sore.

A man tosst and ternd a fitful sleep.
He woud wake but be unnabel to rize.
He woud dreem ov being awwake.
He woud dreem a sereez ov awwakeningz
In eech, surprize! He iz not alreddee awwake.
The werldz swam, hiz dreemz,
En-dimmenshen ov illuzhen awoven.

A yung liyon livd a grate plennatude.
Frum hiz abunden he enterd a nu land
A subdu tu hiz rule.
A wield plase, full ov kunning.
Deseet, vermen, hunger.
Kan a liyon streng prevael in such?





2/25/96

Title and epigraph from Yermeyahu in dezzert:
 God sez "Eet; the jernee iz tu hard."

Az if the (sunset twilite) had not yet begun,
 (And) [Thare on a hill][Abbu a (smawl hill)(kanna)] the (fule fool) moon hung
 Limp in a parcht blak awlder,
 She (lay sat krept), her owtlienz obskure.

Az if the sunrize had not yet begun... -- Levvel 1:1

[Az if (it wuz smoke)(thay wer wisps)][Like wisps ov smoke]
 frum a (smoeldering dying) fiyer,
 Konstriktion in kazhuwel ternz,
 (Gray Blak Bent) and krouked and inter-(looping mingeld) koilz:
 [Like feengerz, like handz (reeching owt)(, klenching),]
 [Like tendrilz, like feengerz (choeking klinging),]
 Kryz drifted owt ov that wilderness.

Az if [(late)(it wer) eevning]
 And the faent [kry ov (loonz)(loonz in Poland?)] [(hoo ov (owlz nitengale)]
 Made faenter by thunderz that shrowd the marshland,
 So her (oen) kryz wer vage, (misteereyus inskrutabbel inkonklusiv unserten).

Flashback tu being givven Tora az shtettel bernz

75

Az if just annother bereevd wouman
 Weeping (beside allong) (the rode)(a kart-path);
 But in [that deseptivlee (commen mundane) (immij pikcher expere illuzhen)]
 [that (illuden) that kloekt the Tru]
 A werl, a univvers ov (emoten impressenz) swerld,
 (Dragging Leeding) this (apparentlee) (elderlee aenshent) wouman
 (Beyond Thru) (her) inkoheren (feer sorro).

*Her (mind purpose) has (a an) (deep-rooted unrevealed)
 focus in spite of her great anxiety. But what has she to
 fear? – Comment*





11/30/95: plane to pgh

I Had Wun Life

Biblical ref?

O, I wuz varee (happee blissful);

I livd amung my peerz.

O, I wuz varee (happee blissful);

[My werl did not kno feer.][I livd with not a feer.]

O, I wuz [fule ov wunder];

The (trueth law Lor) wuz my expere.

O, awl my (akts) wer wunderz;

My Gode wuz varee neer.

I hav wun life;

I (liv hav) 100 lieftiemz.

O, awl yu paeshent aenjelz

Lamment for me.

100

I hav wun Konshtents;

(I endor)(It spanz) (100 1000) (boddeez).

Yu [dreemerz and (misteks)]

(Kommune) with me.

12/10/95: plane back to Seattle.

Now tell me how it feelz tu be an (aenjel)

And tell me how it feelz tu wok with Gode.

Yu take wun step; yu kross 1000 (lieftiemz ajez);

Yu tern arownd and (liv pass) them wuns aggen.

And tell me how it (feelz) tu be exxalted,

And tel me [how it (feelz)][wut it meenz] tu tok with Gode.

Yu heer wun Werd; the werlz (bekum)(thay ar) tranzparen.

Yu liv 1000 (lieftiemz lievz) in a [Moment ov Bliss.]

Now tell me wut it meenz tu be benited,

[(Enkradeld) in a rume with just wun dor.]





[Enkloezd within an orbit well defiend.]

Yu stumbel bliend down naro alleez,

Yur hand uppon [the wawlz; thayr][a wawl; its] koeld and krakt.

[Wut ar the][Thare ar no] werdz tu pennetrade the (darkness)(? .)

Kan I speak with such poinyens, or so kleeer, or so lowd
That the wawlz that (kloez yu in)(kradel yu), so (safe dark) and (sepret) --

Like an erthen vessel (throne intu fiyer)(sharplee struk) --

Then the tempel became a smoking kiln

Pakt with fiyer and saekred vesselz...

In the heet

The saekred vesselz shatterd.

The shivverz flu in wite-hot arks,

– Levvel 1:1

Will shatter and the lite will take (thaer its) plase?

*And looking down towards Sodom and Gomorrah..., he saw
the smoke of the land rising like the smoke of a kiln.*

-- Beraysheet 19:28



7/9-10/95 Rehobs, 7/22,7/25

(Rivkaz Rakhel Layahz) (Remors Lamment)

(Oh O) I hav bin a goddess;

I roze (abbuv)(up in) the sky.

O I hav bin [a goddess];

[I rode the waevz on hi.]

O gloreyus my powwer

Tu [raze the towowering][still the (roeling roling rolling)] waevz (. .)

(Or)(I) klap my handz (in thunder)

[And rowz the hewman slave.]

So tell me wut it meenz tu be a goddess

[And tell me wut it meenz tu (be a (mith))(liv a lie);]

[(Karresst) intu an idel made ov (klay stone);]

And tell me how it feelz tu see yur (prezzens)





[Dry up intu dust and (slolee die)(blo away).]
 [Bareed in a tell (and nevrer knone)(a (faded silent) glif).]

Unriemd frum here:

150

I hu spannd the ajez --
 Frum Innonna and Astartee
 Tu Isht and Afroditee --
 Hu spanned [(the en-)(del) dimmen(sha)(shen)][the spashel (lattis lattissez)]
 [the (diskontinnuw(um)(a))
 [Frum instantaneyus vellossitte][week]
 Tu [interlasing hiperspase][antee time and hiperspeerz];
 Hu spanned (the (feeldz raenij)) ov ekstassee
 Frum (the ellamments) tu Elmallah;
 Awl my werldz [hav sunk uppon my (chest),][ar a lump in my throet,]
 And my (hoeps vizhenz eyz) hav shrunk intu [meneyal (tasks laberz).][tinee (gloebz).]
 [dried up feeldz.]

Lamment for my chieldz

Hu ar torn in konflikt,
 And lamment for (them me)
 Huze little wunz ar (krumpeld liefless krusht).
 The [armeez parade in perfekt (presizhen formaten),]
 [jennerrelz gather in (spotless garish) (uniformz regalya),]
 [With grate effishensee thay lie and thay kill.][Inspiyerd by hatred and obveyus liez.]
 [But thaer miendz deokay (in with) hatred and liez.]

Lamment for my chieldz

Hu ar torn in konflikt;
 [Hu merder eech uther
 Till thaer (Soel Gode) haz died.]
 [Wut will happen tu thaer boddeez
 Wen thaer Soelz hav died?]

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(Now So) tell me wut it meenz tu be a preestess
 And tell me wut it meenz tu (sakraffise)(speek the tru).
 I hav a hundred boddeez
 [But just a singel Konshents,][But a Konshents, oenlee wun,]
 And thare iz no brij (tu span)(between) [them.][the (twu twane).]





O I hav bin a goddess
 And I hav bin a kween
 And I hav bin a hor
 [But at leest I wuz free.][konfiend tu Paraklete.]
 (And But) alwayz I [wuz proud]
 Tu be [free and unfetterd.][abbuv the law.]
 O I hav bin deluded.
 I hav oenlee bin (a slave)(in thrawl).

Lammet for me
 [Huze eyz ar opend.]
 Lammet for me
 [And my histeree ov liez.]
 I hav wun life
 And a thowzend (illuzhenz illudenz ...)
 O Elloheem and Elmallah
 Lammet for me.



[A Seed Haz Bin Planted -- replace w/ Bibl. quote]

7/28/95

200

*The fi preestess assendz the stare.
 The waevz ov the see bow thaer hedz
 And wun by wun thay] fawl tu thaer neez.
 With eech prostraten a lo moen rizez,
 The wotterz speeking in a thowzend tungz.
 – Levvel 1:4*

[A][In (my)(del)] divvine yewth(,) I assend(ed) [(a the) (slope trael skaelz)]
 [a mownt]

The waevz ov (plezher) [(fill)(rush thru) my limz]; [-- verify verb tense]
 Thay brake on the shor ov my Soel a thunder
 incomplete





12/25/95, Florence; also 1/4 & 1/30/96

Name?

We wer az Addum and Hevel¹ in ower (dayz luv).
 The dust ov (the erth)(ertha) mixt in ower handz,
 [Dayz slipping thru ower feengerz][It slipt thru ower feengerz, together] in that shtettel.
 Forbidden tu approech the wawlz arrownd us;
 (But Just) a tinee garden we explord hand in hand.

Forbidden tu approach the [wawl arrownd us],
 Yet (thay it) rubbed us raw, it choekt like a (noos nuse).
 Glass and (rubbel shist) (projekted juttet) (frum the mortar:)(almoest sneering:)
 Fasez ov aengwish (frozen) in the (rubbel shist),
 Sentureez ov hate [pield arrownd ower (hoemz faeth)][in a bitter heep.]

The preest stumbelz tu the grownd, sobbing:

"Doent take her; she iz mine!"

...It iz mennee minnits befor he bekumz self-awware.

- Levvel 1:4

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Fasez ov aengwish (wept kryd) in the (shist)
 Wen the owerglass stopped for a moment, and we,
 So yung, so (reproovd by)(afraed ov)(hert by) the werl, wer joint --
 Wile ower ansesterz wept [on thaer throenz (beside Gode)(in hevven)]
 [(frum the)(in thaer) Moment ov Bliss] --
 Beneeth (the ower) (kannopee Huppa²). I broke the glass.³

Now ower ansesterz wept (on thaer throenz in Hevven)(in thaer Moment ov Bliss),
 Wile thaer [(hewman) (fraktel frakshen)] [swetted and fretted,]
 [wer swetting and fretting,]
 Az the heet and the hatred (inkreest)(wer fueld in) thaer raje.
 The wawlz arrownd us gloed wite hot
 [Az the (brood spawn) ov (Skreemhil(d z) Kriemhilt)]

¹. Addum, with the accent on the second syllable, and Hevel, with a guttural 'h', are the accurate transliterations of the Hebrew for Adam and Eve.

². A canopy of a prayer shawl held over a couple during their marriage vows (pronounced with a guttural 'h').

³. The marriage vows are completed with the groom crushing a glass with his foot.





[Az the (rabbed) Areyan(z) (mastiffs)] [slavverd tu attack.]
 [(obedeyentlee)(in thaer frenzee) made wor.]

*Then the tempel became a smoking kiln
 Pakt with fiyer and saekred vesselz
 And in it, howling, the bride and grume...
 Enkloezd in armz ov fiyer,
 – Levvel 1:1*

250 The wawlz arrownd us (enflaemd) wite hot, --
 (And) Like smoke in a kiln that eddeez and (skatterz puffs swerlz)
 [In konstraend][In its naro] (frenzee) -- so we, so despret,
 Saw the flaemz rizing, saw the wawlz (kollapsing konsuemd konsuming),
 And made plan after plan, [(diskarding)(and diskarded) them awl.]
 [but koud not eskape.]

In the flaemz (rizing rizen), in the wawlz (kollapsing kollapst konsuemd),
 My bride ov ajez, hu wuz always my wife;
 Hu always fownd me in the migrating Soelz;
 Hu prepaerd my tabel (at and) evree Shabbut⁴;
 She wuz lost. She wuz lost. (Now And) I am lost.



3/27/96

I Tryd Tu Rezist

*I tryd tu rezist but then loukt bak.
 In the rizing Soel
 Her feecherz touk shape... – Levvel 1:1*

Tuday I am nuthing but a (shaddo)
 [And yu ar a (boddee Khussid) praying][Like Hillel in the fiyer]
 [Yur boddee engulft in fiyer].
 [I kan heer yur voice praying
 Rizing owt ov (a the) fiyer].]

ref to Levvel 3, poem name?

⁴. Sabbath, pronounced with the accent on the last syllable.





Torn from the boddee that (kast)(wuz kasting) me
 Like a potter hu haz (throne spun kast) a pot,
 And az he lifts it frum the weel
 It slips and (krashez kollapsez) at hiz feet...

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So my (Gode God) haz kast me frum my huzband.
 Skoopt me frum hiz klay pit,
 Spun me in Hiz Soel,
 Shaept me (in with) Hiz handz;
 Dropt me and left me a shatterz,
 Wile my huzband iz bernd in a kiln.

My God(e) iz kast me (owt ov)(frum) my (shtettel famlee):
 The (mikah shist)(shist we chizzeld) tu (bild pile lay) ower wawlz,
 The klay we (pakt powdered uezd) tu [fase ower (huts howzez)]
 [serfas florz],
 [The mud that gusht intu ower shuez;]
 [The rokkee feeldz that broke ower plowz;]
 (That iz)(Thay ar) my (bone boenz), [(that iz)(thay ar) my (balm brawn).]
 [my tung, my hart.]

But now a mashene (rumbelz down streets)(braeks thru ower wawlz),
 It krushez ower gaets, ower dorpoests, ower hoemz,
 It bernz ower feeldz, it (swalloez remoovz) wut is left.
 Wy? Wut du we hav (ov valew)(tu steel)?
 Areyanz hav trampeld on ower saekred skroelz.

I ternd away and then ternd bak.
 I koud see (my ower) streets; even (pebbelz and puddelz),
 The krouked windoez and krankee widdoez.
 The (Sabbath Friday) (songz praerz) (wer) liling on the (breez aer);
 [Ower (praerz) (awoken)(roze up)(sound connect to "weeping"), a weeping.]
 [Like wilting leevz, (fule ov)(huncht over,) weeping.]
 Now the howl ov Areyanz, the skreemz, the raping.

300





Layah(z) [Ululating][[Ferst Sekkend) Chield]

if ferst chield:

And Leah conceived and bore a son, and she called his name Reuven; for she said: "Because the Lord hath looked upon my affliction, now my husband will love me".

– Beraysheet 29:32

if sekkend chield:

And she conceived again, and bore a son; and said: "Because the Lord hath heard that I am hated, He hath therefore given me this son also." And she called his name Shemone.

– Beraysheet 29:33

10/24/95, reading Holocaust Poetry, Hilda Schiff ed.; A Poem of Death, MacBeth.

[I had wun (lofe)(bawl ov do);][I needed a do;]

I gave it tu the baker.

I [had wun][braeded that] lofe;

He bernt it in the fiyer.

I loukd in hiz ovven

I saw 100 loevz.

The flaemz (lept lickt) owt

And evree loef wuz bernd.

I had wun frend;

I wukt (him her) tu (the a) (villij).

[I reternd tu fiend (her him);][I (left and reternd);]

(And) The villij krakkeld and roerd.

325

I had 100 frendz

Livving in that villij.

The flaemz wer riething

And evree frend [wuz (bernd ded).][a flame.][I nawwd a krust ov bred.][And evree bred wuz bernd.]

Incomplete





9/24/94, Caleb 10 days; pneumonia in me

Wut Iz Ower Sin, That We Shoud Be Ruwind?

(Set during the Shoah; the nameless woman carries on a bitter monolog, unaware that it is in fact a dialog.)

Wut hav we dun

That thare iz no mersee?

"Yeshurun" I kauld yu.

An oeld littanee drifts thru my miend;

Forgotten praerz underneeth my thots.

Yeshurun, Yisroyel...

Hah Rachammun, The Merseefull!

My kryz (dispers diffrakten) in the howling werl.

Yeshurun, yu ar naked.

I kuvver my hed with a kap and a shawl

And mermer Yur Naemz,

The Wun and the Mennee.

Naked, unbending az the onnajjer.

I mermer Yur Naemz; I bend my neez;

I bow my hed; tu Yu iz ower ommij.

But behiend my praerz ar qwestyenz and kersez.

Yeshurun, kan yu see yurself?

"Hah Rachammun", I wisper,

And I sway like a reed,

Like a reed in the wind or the tide-run.

Klenz yur eyz, oh tokking reed.

The werl, like a soyeld glass, dimz my eyz.

Oh tokking speret⁵, louk karefullee.

Thru bitter teerz: [a sinnagog in ashez][elderz aggest],

The (honted)(hunted) chieldz, [the konstant strife][devowerd, self-devowering].

I am a reed, bent to the grownd.

Open yur hart, for theze...

I am bent, but not yet broken.

Nothing remaenz, but tu du kiendness.

Shelter for the (fujattiv)(torcherd);

350

⁵. Targum Onkelos, Beraysheet, Ch. 2:?





Bred for the emaseyated;
Eezing the inkonsolabbel.

...For theze ar the Preests ov the nashenz.

Ar we not yet exxemplarz?

Brot tu utter shame; objekts ov horrer,
Ower devoten remaens tu Yu.

We hav praed withowt hope ov Yur heering;
We hav dun ferst, withowt hope ov understanding.

But iz thare a way tu understand this?!

Yu ar karree My Name intu Goedless plasez.

375

Now we ar led intu the liyonz den.

Ower Danyelz hav vallyentlee lifted thaer voisez.

But the yung liyonz hav attakt enneeway.

Ower bluddee karkassez ar heept in mennee dichez.

How kan we dreem ov Yur Prezzens in the werl?

Thru yu Yeshurun

I hav jujd the nashenz.

Thaer kingz and thaer preests,

Thaer riets and thaer praerz.

And I hav fownd them wonting...

[How kan I redeem myself tu Yur Prezzens?

How kan I make retern?]



a dreem inspired poem, 3/12/96

Kessim

Sum string here, a butten thare,

A shu lase, a skrap ov kloth.

[For a life hanging in the ballans][For a Sole (starving)(dying), a kup ov koffee,]

[Perhaps this][Just a (A littel) sip] will be enuf.

(Hiz My Ower) (lievz life) (wer wuz) hanging on a (broken fals rustee) ballans,

(Like Delereyus) men dansing on a galloez.

[Sum wer unlukkee][The unlukkee wer sellekted] and got the noos;

[The unlukkeyer the mob set loos.]

[And sum wer unlukkeyer and wer (taken torn) by the mob].





400

Sum string here, a butten thare,
 A shu lase, a skrap ov kloth.
 For a (kraven dying) Sole (,)(for) a kup ov koffee
 (Just) A littel sip (mite will) be enuf.

[(Ower) Soelz dying for a taest ov (redempshen)(tiemz past)]

[Ower Soelz kraving a kup ov koffee]

[Kraving koffee, dying for koffee]

We toild, ower feengerz sluggish and numm.

Ower feet freezing; ower eyz blurrd;

We obsesst on (a) steeming (hot blak) koffee.

Sum string here, a butten thare,

A shu lase, a skrap ov kloth.

Louking (down at)(owt frum) ower shrunken boddeez,

[(Theze (paringz taerz wisps))(This (dross chaff)) {(wer)(wuz a)(like)

meerakkel(z)}{koud save us}, or a kup ov broth.]

[Theze (thingz) wer meerakkelz tu (grasp at)(kling tu).]

Louking down on ower (shrunken starven) boddeez

Frum a hiyer plase (--)(,) [no feer, no lakk,][no hunger, no feer,]

We prepaerd the (garments) for the nu arriveldz,

Thaer lievz exchaenjd for a (pakket pak pownd owns gram) ov ragz.

Sum string here, a butten thare,

A shu lase, a skrap ov kloth.

A seekret trezher, a (frag shard fragment) ov hope

(Throne tu)(Karreed by) the wind, like [a wiff ov (koffee kaff koff)].

A seekret kode, a (wiff shivver) ov hope;

Tu say the werd koffee wuz (streng ferbode(n)).

So we kawld it “kessim”, sed in a wisper;

The wormth, the aroma, [and we koud bare ower lode.][tranzported us home.]

[the taest ov (redempshen)(redeem).][and we wer redeem.]

425





April 3, 1997, plane to Montreal, Bible contest

Title?

She waeks. Hay iz in her hare, her skerts,
 Her mowth. Sheep feed abbu her, silent,
 Unkaring, as she (throez off)(pushez bak) a (mownd blaenket) ov chaff.
 Helloweez kriez owt in her Soel. Tho naemless,
 A konstant: "Abballar, Abballar, (ware ar yu?)(I must fiend yu!)
 (I luv yu.)
 "This werl iz a vale between yu and me.
 "This paen iz a goelden chaen, a shoratee
 "Ov luv, ov ower (kuvvenent ov Ajez)(aterna marij).
 Az iz she, the sheep ar starving, frezing.
 Thay bleet in thaer oen moment ov despaer.

[deep indent of Helloweez blessing the women who bring offerings]

She tryz tu wake frum persisten nietmare;
 Woolvz prowling her abbandend (streets feelz feeldz paths laenz hart)
 Growling, snarrelling, relentless persuing,
 Thay sens her (feer neer), thaer slavver droolz
 Profuse; it runz down her legz, a (revulzen poizen).

450

She dimlee waeks, lips that ar brushing
 Her thyz, Theyodorra riething, groning,
 Beests feeding at the troff, Justineyanz
 Tung; a bull lowerz its hed
 Tu gor, her fureyus (idelz Gode); the sheep.

[deep indent of Theyo's nitemare, 'torn by the goedz...' or 'the idelz tok'.]

She tryz to wake frum this (kruwel evel) dreem
 Ov werlz (drowning)(seenking)(in termoil), lievz so mingeld
 That thot itsell haz no singel (self boddee sors);





Harts intertwiend, (astownded desprat) with luv,
Now torn and ravnijd, (now made) (dull mute) with (feer horrer hate).

Innonna iz trembling. The Areyan haz kum
Like a woolf taking hoeld ov her vitel parts.
Her Dumuzee, her (keeng gode) iz (bownd naeld) tu a tree.
Shorlee he iz ded. Shorlee he iz gon.

Rivka waeks frum her dreem ov werlz.
Its en-(dimmensha dimmenshenz) (roel thru)(revolv in) her brane,
A hevvee vale (haz kuvverd)(wayz on) her Soel.
Her boddee aking. She (rizes frum)(throez off) the (hay straw).



Montreal, 4/4/97, after sunset and Havdallah

Tuu Shardz

475

Havving wuns (fownd knone) Yu
How kan my Luv for Yu ever dy?
Havving held Yu in my armz
I (way mezzher) the werlz (on a difrent skale)(by annuther rule)
(by lite, not wate).
Havving [(merjd) intu Yur Sol][(fownd ower (Soelz Sperets) so (intertwiend)],
I huze Soel wuz so krouked and foelded,
And [still][fownd that] Yu filld eech empteeness,
And relaxt eech (tite and aking) (kloezhure spase),
Hu trembeld az I trembeld, hu wept az I wept,
Hu salvd my feer, hu (restord my hope);
How kan my luv for Yu ever dy?

Oh Elmallah, Yu kno my weekness.
If Yu leev me aggen
Tu wut (inkonshents terrorz depths) woud my (hart Soel) revert?

Elmallah, Elmallah, wut hidden way
Kan we kreyate (and nevvver part)(not (torn tare) appart)?





Ertha, Ertha how kan I hoeld Yu,
 Yu hu hav led me [frum the Moment ov Bliss][away frum my Gode]
 And (by thru on) that (orbit path) reternd me Thare?
 How kan I leev Yu? How kan I hoeld Yu?
 Ware iz ower plase in this werl?



Comments and ideas:

Prevailing imago of idols and idol worship arising from ground, from literal earth, and from corrupt soel of the European/Gentile.

500

Ertha/wouman asks: if Presens ov the Lor iz uppon us, we hav no need ov a Messiya; but if the Presens is not uppon us, then how kan we say the Messiya haz kum? Theze thingz seem self-evvident, yet for this my fother dyd in a Rushen pogrom, for this I hide today frum bliend men skreeming, "Yu hav killd ovr Gode. Deth tu the killerz ov Gode." Hu iz this Gode that men kan kill? Hu iz this Gode that foments merder and oppresen?

A technique: create a series of "quantum or fractal expansions" in which the story line is repeated in increasingly more detail. First encapsulated in a line, then a stanza, then a scene, then a wider narrative in which all the earlier images are embedded and/or expanded, standing as critical touchstones in the overall narrative/pattern. The original line/image becomes the center of all the fractal spirals.

A technique: literal "premonitions" of images in prior stanza. EG: if using 5 line stanzas, in each stanza 4th line is same or similar line to 1st line of following stanza, each stanza being an explication/exploration of its opening line. Similar to transitional effects in Easy Rider, or musical effects precursing transitions to new melody/theme.

From Yesheyahu 52:11, "Be ye clean, ye that bear the vessels ov the Lord." This title contrasts to scenes of trudging thru rain, mud, filth and squalor as the female carries the Torah out of the continent of desolation.

Quotes from Tanakh to surround a Shoah Mishnah:

I wish to bless those who bless you, and whoever brings a curse upon you, I will curse. And all the families of the earth shall be blessed through you.

– Beraysheet/Genesis 12:3





...Then he who curses you will be cursed, and he who blesses you will be blessed. – Beraysheet/Genesis 27:29

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Rather, obey, obey [the messenger I send before you] and do all that I will say; then I will be an enemy to your enemies and oppress your oppressors.
– Shemot/Exodus 23:22

No weapon that is formed against thee shall prosper, and every tong that shall rise against thee in judgement, thou shalt condemn. – Yesheyahu/Isaiah 54:17

And they shall bring all your brethren out of all the nations for an offering unto the Lord,... to my Holy Mountain, Jerusalem. – Yesheyahu/Isaiah 66:20

Israel is the Lord's hallowed portion,
His first fruits of the increase;
All that devour him shall be held guilty,
Evil shall come upon them,
Saith the Lord. – Yermeyahu/Jeremiah 2:3

I will make an end of all the nations among which I have dispersed you, but I will not make an end of you. – Yermeyahu/Jeremiah 30:11



I Akkuez! Uze neer the end; 1/13/96

Thoze hu klaem, "I am German,
"But I am not giltee;
"The sinz ov my parents ar not my sinz!"
Thay ar hippokrits (beyond)(az well az) being giltee..

Hu say ov Polan, Russ, Lithowaen, Hungar:
"O my Fotherland; o my Muther!"
And hu yet ar not reenging thaer handz





And trembling at thaer parents kriemz:
Shorlee yur faeth iz witherd (with az) yur konsheents!

550 If yu ware the flag ov yur kulcher on yur shoelder
And yu blush with pride wen yu heer yur foke seeng;
Then the kriemz ov yur parents ar embedded in yur (Sol hart miend thots)
And yur fewcher will gro frum yur histeree.

If yu say "I am Cherman and I am proud.
"Baytoev and Goeta and Humbolt ar mine!"
Then so ar (the) (Hitler Hisler) and Mangel and Gebbel,
And [six millyen Jewz and five millyen utherz]
[evree merderd Jew and Roma and awl the utherz]
And the komplette rejekten ov Jeezes (ar iz) yurz.



The Tempel ov Ewrope Plunderd

Sitting Shomer and reedng Salmz 52-56

If this iz the hows that ower Gode (iz haz) destroy,
This hows, this Tempel, this Saekred Plase
Amidst a wielderness, now barning, (a Ruwen)(ruwind);
With my mowth I kry owt, [No! No!][No! I cannot be!]
But in my hart I wisper, [The sord ov Gode.][Thare must be a (Purpose Rezen).]

With my mowth I kry owt, [(I am)(Awl iz) lost!][It must not be!]
But my Soel shudderz in kontritten, at deth pale.
My (fase boddee) a red and flikkering shado
Aggenst the barning, (haf hidden)(fading)(retreeting)(eskaeping) in the smoke.
My Soel (in flaemz)(choekt), feerser than [Worsawz] (vast billoez)(konsumen).

575 Aggenst the barning, [haf hidden in (deluzhen deluden)][that waverz a deluzhen],
An Aenjel ov God iz (standing wokking pasing) with hiz torch,
Weeping and (spewing kasting spredding) hiz hevvenlee fiyer.
Not a singel wall ov ower Hows (still standz)(iz left standing).





And like a bering bush, we are bowwd tu the grownd.



A Kode Fownd in (Evvannessen Randem) (Thot Konshents)

ruffen up the ling mor?

Yu hav run fra Me.

Yu, yu hav hid fra Me,

Liven a despaer, (a filth)(an unkleeness)

And not karen.

But I hav seen yu and struk yu,

For yu rowzd Me (inordennet inordinnat).

But tho yu fell in dirtee wotter

And kryd owt afraed and also bitter,

Yu wer klens.

I hav klens yu.

I hav restord yu

And lifted yu frum (ruwen)(the dust)(the konkrete).

Let us make Teshuva, yu and Me,

For we ar a famlee

And luv iz at the hart ov owwer strife.

Retern tu Me and [I will help yu retern.][I a waet yur kumming.]

[yu will make Me Knowen.]





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[Tisha B'Av, Frum a Ruwenz][Kindred Deedz]

*The most exalted people on earth languish
For the earth is defiled by its inhabitants.*

– *Ishayahu/Isaiah 24:4*

O Lor, I thot that I koud kers Yu,
Then I thot that I koud simplee kawl Yu ded,
Then I thot I koud ignor Yu.

But I koud du nun ov theze thingz.

In my kersez, I wuz pleeding.
(In By na) deklaring Yu ded
I (meerlee) challenjd Yu tu sho Yurself.
Ignoring Yu, I saw Yu hiding
Behiend evree tree and rock.

So I [thot that I koud][desided tu] aswazh Yu,
But the mor I tried aswazhment
[The less addekwtet it bekame.][The mor I saw it az a bribe.]

So I sed, “I will exxalt Yu,”
And I am rote mennee a sing.
But how kan I exxalt with werdz,
And not exxalt with kindred deedz?

Now, heer I am.
I am throne up my handz,
For wut [du I hav][kan I sho] for kindred deedz?

A dessipel ov Reb Nakhman sez in the name hiz rebbe:

625

*[Az if] Eech momen the werl wer nulee kreyaten.
A nu borne infant laen in my armz:
Tu see it with wunder;
Tu kare for it moest dellakket.
It breth iz evree holee.
It fleeting thots ar offering for El Shaddiy.
Wut it feel, a praer for Ertha luvlee.
Awl ov it awl, (a iz) blessing.*





[Ammung the Pagenz][Spiez in the Land]

5/7/96. Re: *Sidrah Shi'lakh, Bemidbar (Numbers) 13*

[Eech stanza a juxtapose of Bible and Europe;
tribes = major shtetls]

Ammung the pagenz, and thaier pillerz and (groevz),
We hid, ower tents in abbandond woddeez.
The klusterz ov graeps hung blu and hevvee;
Klay pots ov hunnee were poeld in the (markets skwaerz);
Wide boelz ov kerdz with a sharp tang.

Ammung the pagenz, [huze godz ar thaer sordz][hu uze thaer godz az weppenz]
We tryd tu hide [but owwer prezens wuz (knone)(noen)].
The forrests wer (tall tawl)(dark)(thik); the (wolvz jakkelz) wer (mennee hungree);
In the (markets streets laenz), blaksmiths beet the red iyern;
Owwer (eyz nostrilz) bernd frum [the bred uvven smoke].

INCOMPLETE



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A Pronunciation Compendium

As an index to the poem, the following guide should help resolve most of the inevitable problems of decipherment that will unfortunately occur in my phonetic writing. Vowels represent the primary difficulty, since their pronunciation in “normal” English varies over such a wide range. Consonants, on the other hand, tend to have rather fixed sounds, and the pronunciation-specific substitutions I use, such as “z” for “s”, “k” or “s” for “c”, “j” for “g”, etc, should cause little confusion. One comment, though, may be helpful: I double the consonant if the previous vowel should be pronounced with a short sound. This is not uncommon in standard English, but by no means fixed. Thus, “inevitable” becomes “innevvittabel.” I confess that this is unpleasantly bulky, but it removes most of the





ambiguity of verbalizing written sounds. I could have, alternatively, marked long vowels with a dash (-) above them. I have no problem with this, except the aggravation of implementing it, given current word processing technology.

<u>Sound</u>	<u>Common examples in standard English</u>
Long a (ā):	make, rain, rein, reign, they, great
Short a (ǎ):	at, draught
“aw”:	brawl, all, haul (making “au” obsolete as a diphthong). This sound is very similar to short “o” as in “cot.”
Long e (ē):	eke, lease, either, piece, see, ski, hairy
Short e (ĕ):	bet, any; and all “soft” vowels sounds represented by “ə” in current dictionary pronunciations guides.
Long i (ī):	bite, right, height, mind, child
Short i:	bit
“iy”:	same as ī, to replace “ey” as in “eye”
“y”:	by, buy. This is redundant with ī, but I’ve kept it because it’s familiar and otherwise not ambiguous. Ending “y’s” that sound like ē are replaced with “ee.” Thus “hairy” becomes “haree;” “busy” becomes “bizzee.”
Long o (ō):	hope, boat, though, throw, sew
Short o:	cot, long, gone, wander
“oi”:	boil
“ou”:	should, book
“ow”:	clown, found
“oo”:	doom (undifferentiated from ū)
Long u (ū):	use, clue, through, who, dew
“ew” (very long u):	few, cue, beautiful. This sound is hard to differentiate from ū. Compare “few” and “Jew” to hear it.
Short u (ǔ):	but, of, one, wonder

I use “y” to extend a syllable. For example, “fire” becomes “fiyer” and “trial” becomes “triyal.” Somewhat similarly, I use “w” to divide syllables. For example, “poem” becomes “powem,” in spite of the ambiguity of the “ow” diphthong. I suppose it should be more properly spelled “poewem.” Waaaall, I guess.





END OV LEVVEL 1, PART 6

