

„Књига о Јову“ Виљема Блејка

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Илустрације за **Књигу о Јову** Блејк почиње 1825. године по наруџбини Џона Линела. Резултат је био израђен 21 цртеж са насловном страницом. О томе С. Фостер Дамон вели: „Тај посао је био његова последња пророчка књига и мада планирана да буде без текста, на ободима описнутих цртежа нашли су се важни библијски наводи. Настала је у време нада је Блејк радио на спеву **Јерусалим**, његовој најнејаснијој књизи; илустрације су, пак, његов најлуциднији рад и врхунски су пример читања Библије у духовном смислу.“ Тај коментар само назначује разлоге и захвате Блејнове последње целовите надахнуте ликовне авантуре. Једна од најособенијих књига Старог завета је текст динамичне приповести што опоравља веровање да су материјалне пропасти казна за грехе. Јов, један од најчаснијих правоверника међу људима Истока, постаје образац жртвованог. Уз Божје одобрење, Сатана искушава Јова највећим несрећама и мукама. Кроз четрдесет две главе текста значења и слојеви невиности преданости, земаљског постојања и дијалог са свевишњим пружени су исцрпним описима и упитницима. Блејново најраније интересовање за тему налази се у једном цртежу (око 1785) на коме је представио Јова који исназује своју недужност. Исте године, у завршном цртежу за **Врата Раја**, цитира: „Дрвима ти си мати моја, ти си сестра моја“ (17:14). Веровао је да је повест о Јову једнака **Изгубљеном Рају**, тврдећи да је Милтон криво тумачио свог Месију као Сатану из **Књиге о Јову**. Мит о великом старозаветном мученику јесте покретач разноврсних религиозних и културолошких истраживања. Антрополог Рене Жирар тумачи ту својеврсну „књигу жртвовања“ не само као најаву јеванђеоских порука, већ и анализу механизма насиља над оптуженим појединцем. Постепена открића Блејновог Јова су сазнања на смртном путу што се указују из простора несвесног. То се одвија у тренуцима мистичне екстазе (у тринаестом цртежу, тј. у 38—39. глави) нада се Бог појављује у вихору:

[170]

Можеш ли извести јужне звијезде на
вријеме
или кола са звијездама њиховијем
хоћеш ли водити?
Знаш ли ред небески? Можеш ли ти
уређивати владу његову на земљи?
Можеш ли дигнути глас свој до
облака
да би те мноштво воде покрило?
Можеш ли пустити муње да иду,
и да ти реку: ево нас?
Ко је метнуо човјек у срце мудрост?
или но је дао души разум?

Блејков Јов види лице Бога аналогно сопственом лику. „Змија материјализма“ у зачудним Блејковим композицијама пружа се као начело телесних мука и душевних патњи. Сликe тона повести протичу у краљевању маште. Тако у четрнаестом и петнаестом цртежу, здружују се Левијатан, чудовиште мора времена и простора, и Бехемот, колосални нилски коњ, илуструјући страхоте стваралачних Божјих сила. Сазвентја и спиралне форме у та два цртежа су један од најуноснијих Блејкових фигуративних увида у Божје провиђење. Значење леве и десне стране поседује особене законе за сваку од композиција. Независност стања бића, кроз духовно садејство Јовове повести нераскидива је и са тадашњим Блејковим друштвеним односима. Материјално тело човечанства и новитлац визије и вере готово нигде у његовом ликовном стваралаштву није сабрано са толико уобличене јачине. Атмосфере у распону од злобног приназа „Сатане што посила Јова чиревима“ до лелујаве песме славе и радости „Кад јутарње звијезде запјеваше“ део је симболичних вредности које хришћанско светло чини у односу на Стари завет. Тако и по Дамоновом тумачењу, насловна страна показује стазу иснуства којом Јов мора да прође, симболишући кроз седам божјих очију — седам анђела, духовна стања која се традицијом завршавају у Исусу Христу.

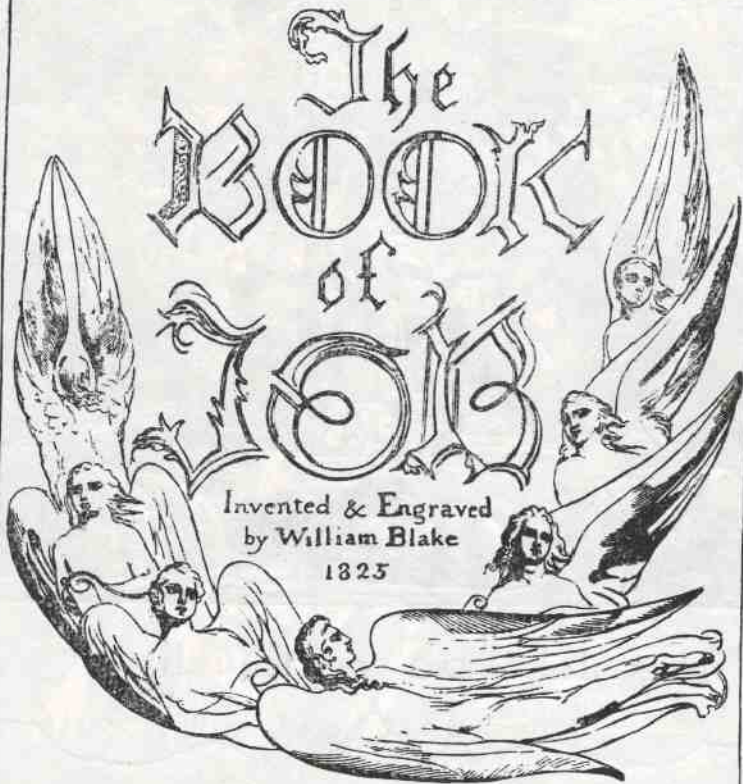
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ספר ת'ור

ILLUSTRATIONS of

The
BOOK
of
JOB

Invented & Engraved
by William Blake
1825



London. Published as the Act directs March 8: 1825 by William Blake N^o 3 Fountain Court Strand

Our Father which art in Heaven

hallowed be thy Name



Thus did Job continually

There was a Man in the
Land of Uz whose Name
was Job. & that Man
was perfect & upright

The Letter Killeth
The Spirit giveth Life
It is Spiritually Discerned

& one that feared God
& eschewed Evil & there
was born unto him Seven
Sons & Three Daughters

W Blake inv & sculp

London, Published as the Act directs, March 8: 1828, by Will Blake N. Fountain Court Strand.

Printed

I shall see God
 We shall awake up
 I beheld the Ancient of Days
 Hast thou considered my Servant Job
 The Angel of the Divine Presence
 772 יהר
 Thou art our Father
 in thy Likeness



When the Almighty was yet with me, When my Children were about me

There was a day when the Song of God came to present themselves before the Lord & Satan came also among them to present himself before the Lord

The Fire of God is

And the Lord said unto Satan Behold All that he hath is in thy Power

fallen from Heaven

3



Thy Sons & thy Daughters were eating & drinking Wine in their
eldest Brothers house & behold there came a great wind from the Wildernels
& smote upon the four faces of the house & it fell upon the young Men & they are Dead

W. Blake inv. n. & sculp.

And there came a Messenger unto Job & said The Oxen were plowing & the Sabeans came down & they have slain the Young Men with the Sword
 Going to & fro in the Earth
 & walking up & down in it



And I only am escaped alone to tell thee.

While he was yet speaking
 there came also another & said

The fire of God is fallen from heaven & hath burned up the flocks & the
 Young Men & consumed them. & I only am escaped alone to tell thee

W. Blake invent & sculp

Did I not weep for him who was in trouble? Was not my Soul afflicted for the Poor?
Behold he is in thy hand; but save his Life



W. Blake inventor & sculp

Then went Satan forth from the presence of the Lord

And it grieved him at his heart

Who maketh his Angels Spirits & his Ministers a Flaming Fire

Naked came I out of my
The Lord gave & the Lord hath taken away.

mothers womb & Naked shall I return thither
Blessed be the Name of the Lord



And smote Job with sore Boils
from the sole of his foot to the crown of his head

W Blake inv & sc

What! shall we receive Good
at the hand of God & shall we not also
receive Evil



And when they lifted up their eyes afar off & knew him not
they lifted up their voice & wept, & they rent every Man his
mantle & sprinkled dust upon their heads towards heaven.

Ye have heard of the Patience of Job and have seen the end of the Lord.

W. Blake inven. & sculpt.

Lo let that night be solitary
& let no joyful voice come therein.

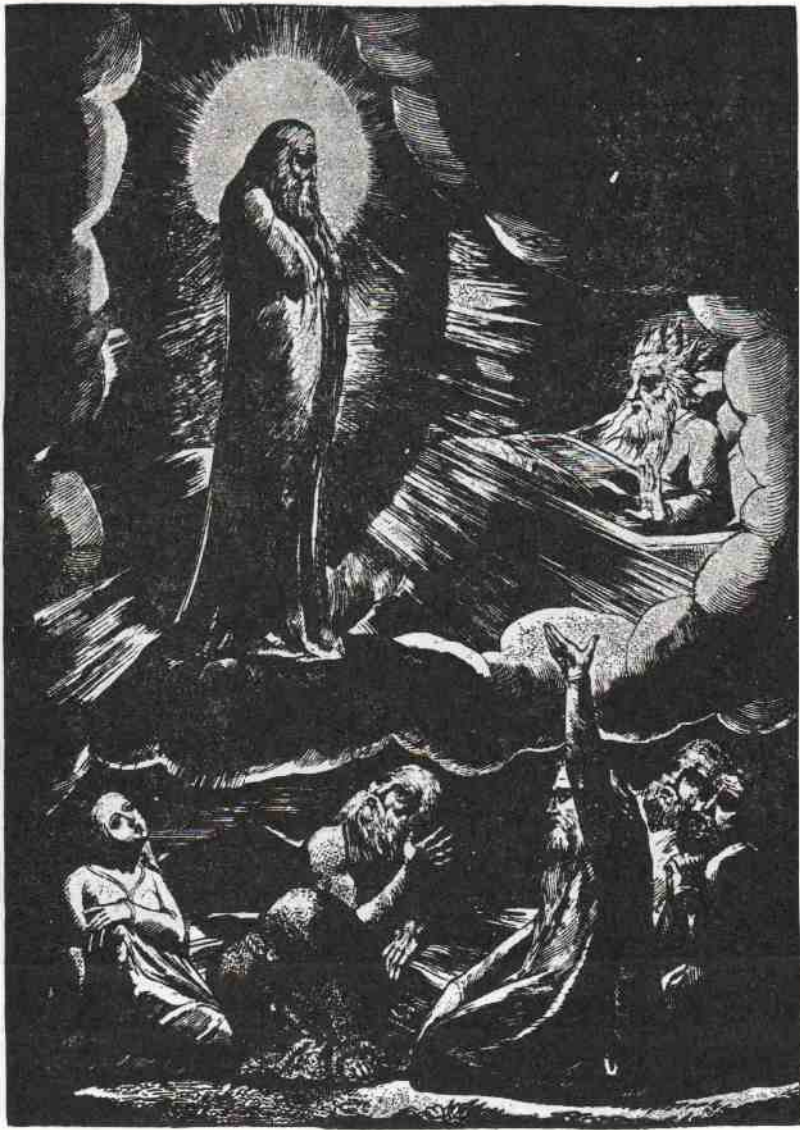


Let the Day perish wherein I was Born

And they sat down with him upon the ground seven days & seven
nights & none spake a word unto him for they saw that his grief
was very great

Shall mortal Man be more Just than God? Shall a Man be more Pure than

his Maker? Behold he putteth no trust in his Saints & his Angels he chargeth with Folly



Then a Spirit pass'd before my face
the hair of my flesh stood up

W Blake inventit & sculp

But he knoweth the way that I take
 when he hath tried me I shall come forth like gold
 Have pity upon me! Have pity upon me! O ye my friends
 for the hand of God hath touched me
 Though he slay me yet will I trust in him



The Just Upright Man is laughed to scorn

Man that is born of a Woman is of few days & full of trouble
 he cometh up like a flower & is cut down he fleeth also as a shadow
 & continueth not. And dost thou open thine eyes upon such a one
 & bringest me into judgment with thee

My bones are pierced in me in the
night season & my sinews
take no rest

My skin is black upon me
& my bones are burned
with heat

The triumphing of the wicked
is short, the joy of the hypocrite is
but for a moment
Satan himself is transformed into an Angel of Light & his Ministers into Ministers of Righteousness



With Dreams upon my bed thou scarest me & affrightest me
with Visions

Why do you persecute me as God & are not satisfied with my flesh. Oh that my words
were printed in a Book that they were graven with an iron pen & lead in the rock for ever
For I know that my Redeemer liveth & that he shall stand in the latter days upon
the Earth & after my skin destroy thou This body yet in my flesh shall I see God
whom I shall see for Myself and mine eyes shall behold & not Another the consumed be
Who opposeth & exalteth himself above all that is called God or is Worshipped

my wrought Image

WBlake invent & sculp

London. Published as the Act directs March 8. 1825 by Will Blake N° 3 Fountain Court. Strand

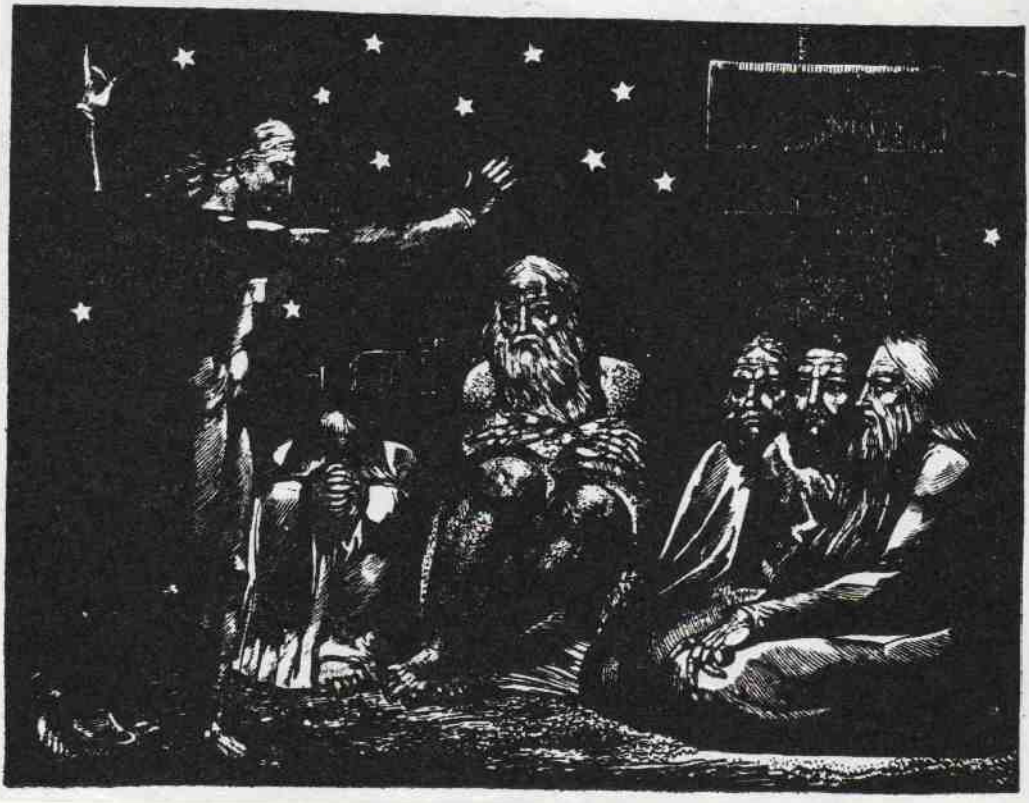
Proof

For God speaketh once yea twice
& Man perceiveth it not

In a Dream in a Vision of the Night
in deep Slumberings upon the bed
Then he openeth the ears of Men & sealeth their instruction

That he may withdraw Man from his purpose
& hide Pride from Man
If there be with him an Interpreter One among a Thousand
then he is gracious unto him
& saith Deliver him from going down to the Pit
I have found a Ransom

For his eyes are upon
the ways of Man & he observeth
all his goings



I am Young & ye are very Old wherefore I was afraid

Lo all these things worketh God oftentimes with Man to bring
back his Soul from the pit to be enlightened
with the light of the living

Look upon the heavens & behold the clouds
which are his chariot
than thine

If thou sinnest what
doest thou against him. or if thou be
righteous what givest thou unto him.

W Blake inventt & sculpt

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Proof

Who is this that darkeneth counsel by words without knowledge



Then the Lord answered Job out of the Whirlwind

Who maketh the Clouds his Chariot & walketh on the Wings of the Wind

the Drops of the Dew

Hath the Rain

a Father & who hath begotten

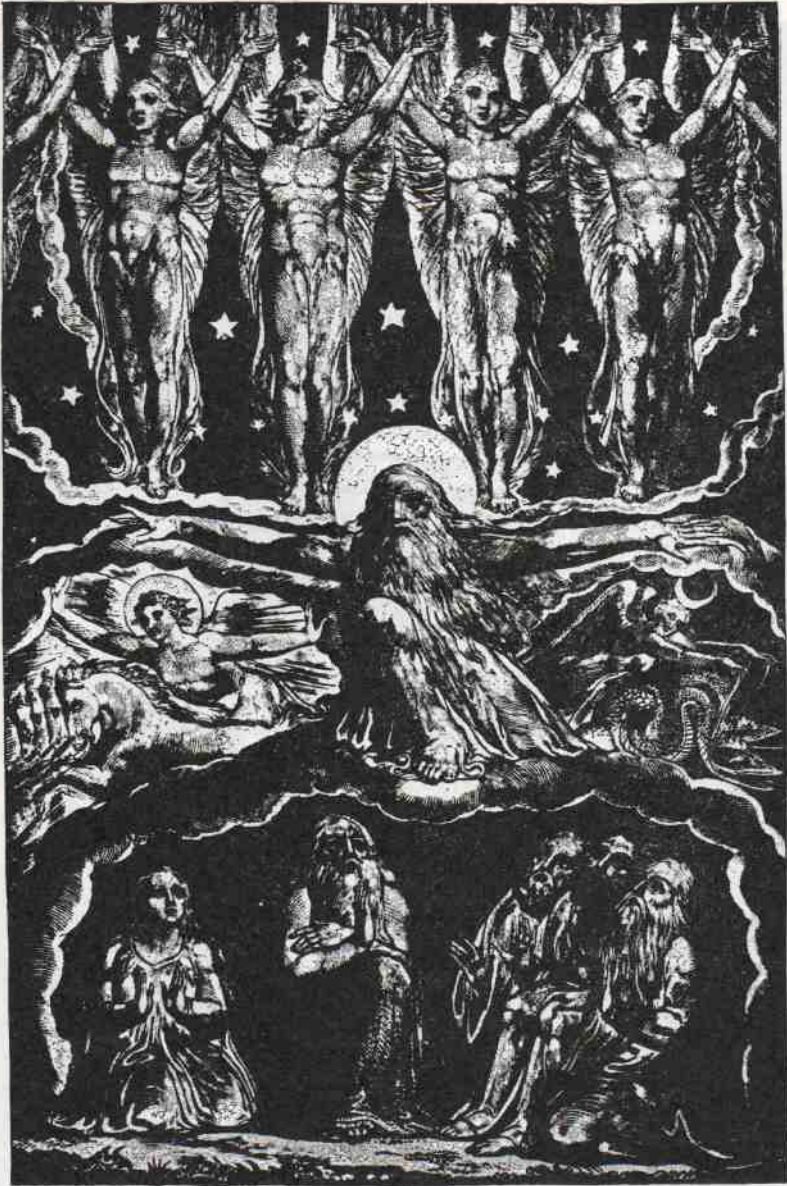


W Blake invent & sculp

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Print

Canst thou bind the sweet influences of Pleiades or loose the bands of Orion



Let there Be

Light

Let there be a

Firmament

Let the Waters be gathered
together into one place

Let the Dry Land
appear

And God made Two Great Lights

Sun

Moon

Let the Waters bring
forth abundantly

Let the Earth bring forth

Cattle & Creeping things
& Beast

When the morning Stars sang together. & all the
Sons of God shouted for joy

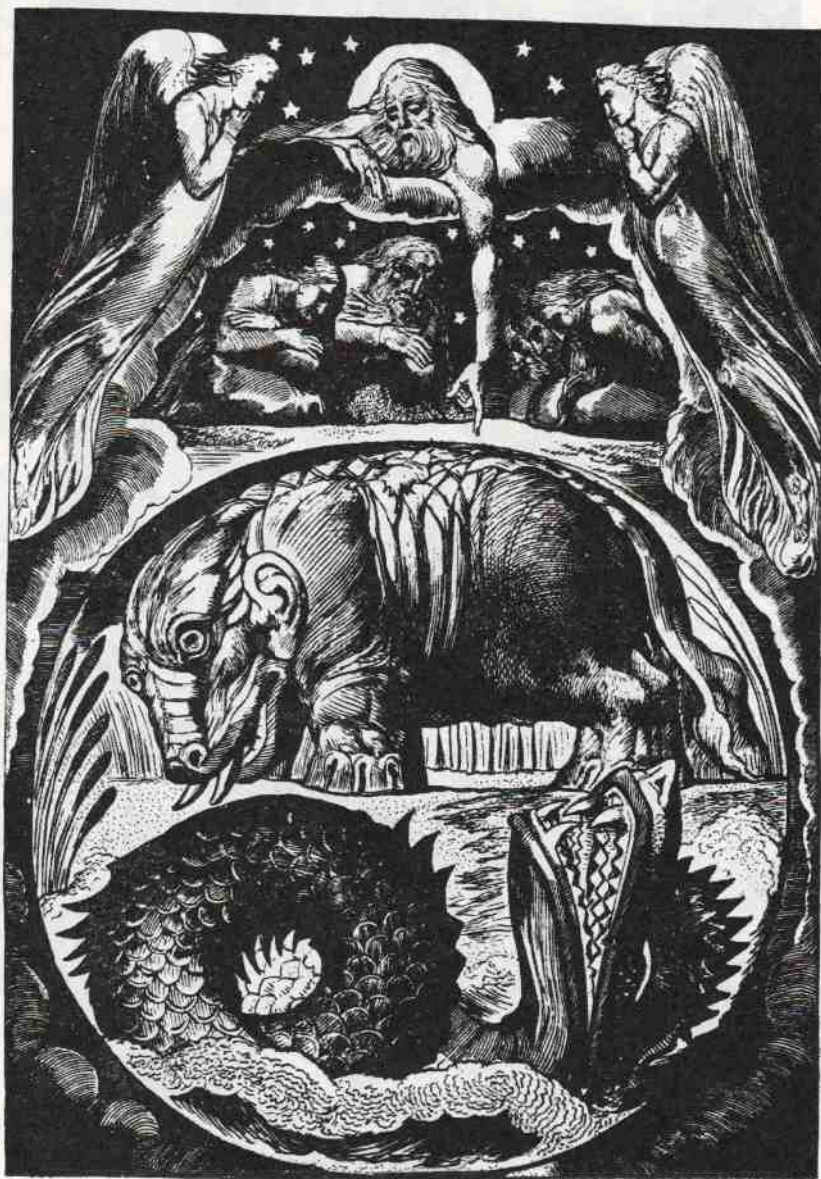
W Blake
Inventor & Sc

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Prout

Can any understand the spreadings of the Clouds
the noise of his Tabernacle

Also by watering he wearieth the thick cloud
He scattereth the bright cloud also it is turned
down by his counsels

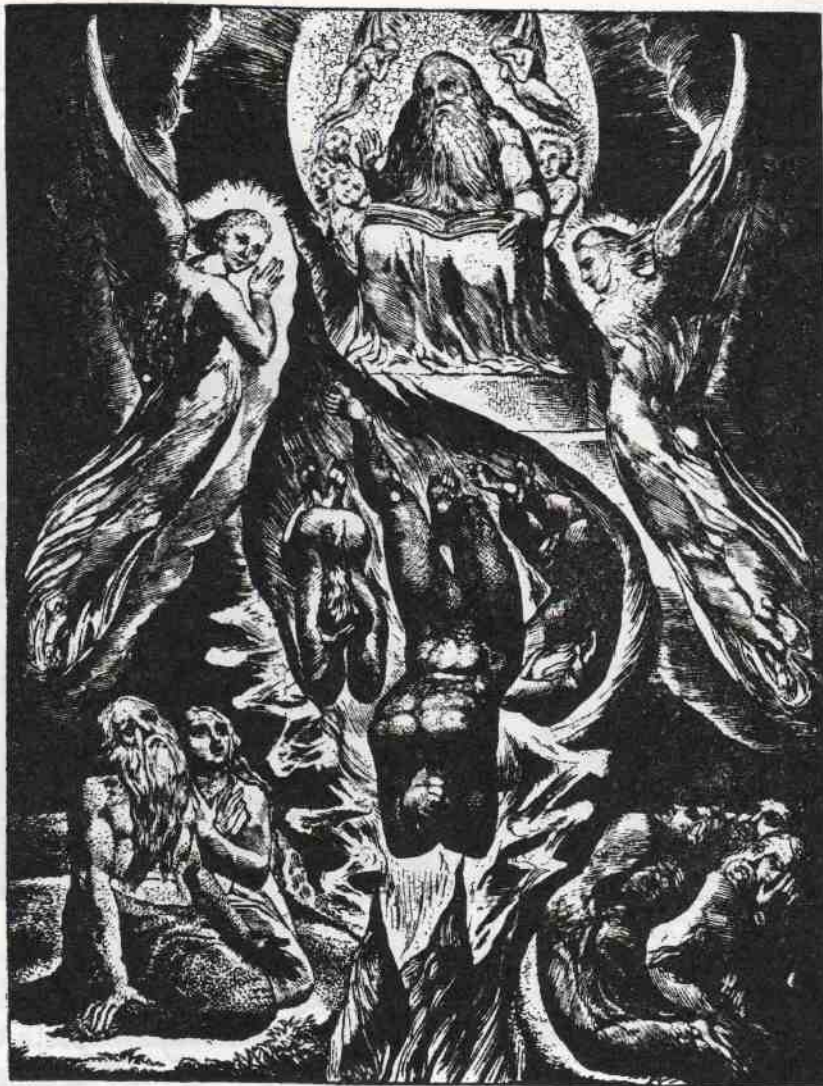


Of Behemoth he saith. He is the chief of the ways of God
Of Leviathan he saith. He is King over all the Children of Pride

Behold now Behemoth which I made with thee

WBlake inventit & sculpt.

Hell is naked before him & Destruction has no covering



Canst thou find out the Almighty to perfection

The Accuser of our Brethren is Cast down
which accused them before our God day & night

Cast down by stretching find out God

It is higher than Heaven where canst thou do
It is deeper than Hell what canst thou know
The Prince of this World shall be cast out

Even the Devils are

Thou hast fulfilled the Judgment of the Wicked

Subject to Us thro thy Name. Jesus said unto them. I saw Satan as lightning fall from Heaven
God hath chosen the foolish things of the World to confound the wise
And God hath chosen the weak things of the World to confound the things that are mighty

W Blake inv & sculp

London. Published by Act directs March 8:1825 by J. M. Wood Lincolns Place Fitzroy Square

He bringeth down to
 we know that when he shall appear we shall be like him for we shall see him as he is
 the Grave & bringeth up .17
 when I behold the Heavens the work of thy hands the Moon & Stars which thou hast ordained. then I say. What is Man that thou art mindful of him?
 & the Son of Man that thou visitest him



I have heard thee with the hearing of the Ear but now my Eye seeth thee

He that hath seen me
 hath seen my Father also
 I & my Father are One

If you had loved me ye would have known my Father also and from henceforth ye know him & have seen him

Believe me that I am in the Father & the Father in me. He that loveth me shall be loved of my Father & I will come into him & dwell with him

At that day ye shall know that I am in my Father & you in me & I in you
 If ye loved me ye would rejoice because I said I go unto the Father

He that loveth me shall be loved of my Father & I will love him & manifest myself unto him. And my Father will love him & will come into him & dwell with him

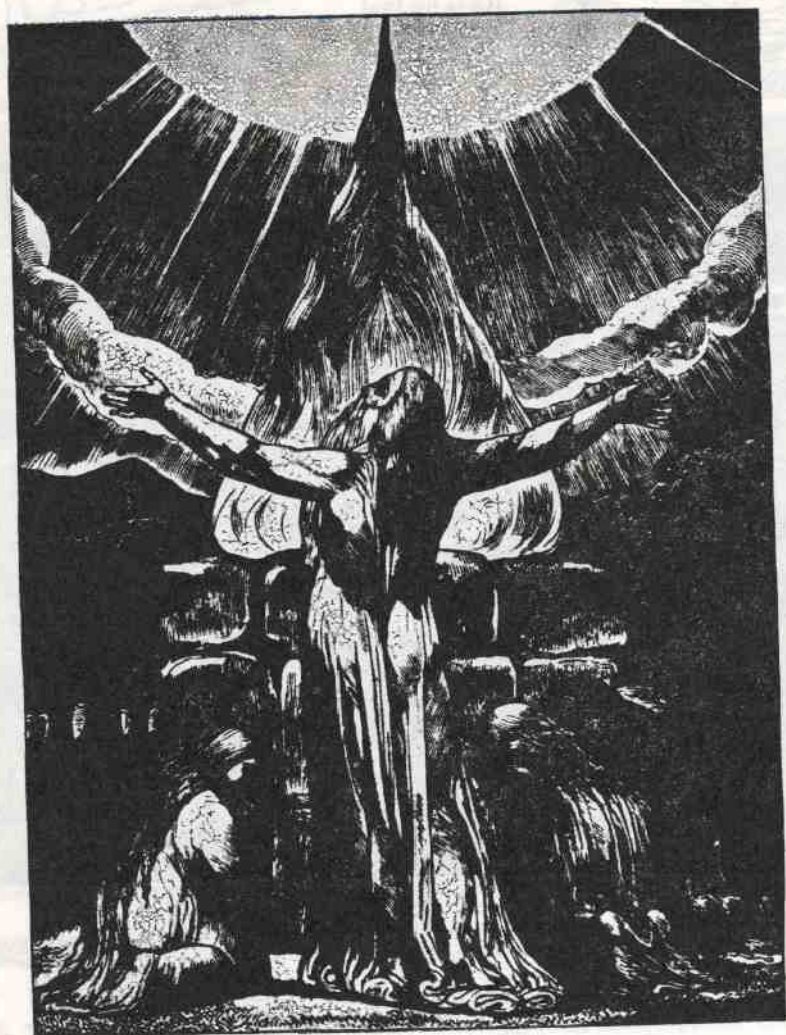
And the Father shall give you Another Comforter whom he may abide with you for ever Even the Spirit of Truth whom the World cannot receive

W Blake
 inv & sculp

London Published as the Act directs Murch 8:1825 by William Blake N's Fountain Court. Strand

Proof

Also the Lord accepted Job



And my Servant Job shall pray for you

And the Lord turned the captivity of Job when he prayed for his Friends

I say unto you that whosoever shall say these words in the Kingdom of God shall be saved. For I say unto you that whosoever shall say these words in the Kingdom of God shall be saved. For I say unto you that whosoever shall say these words in the Kingdom of God shall be saved.

W. Blake inv. & sculp.

The Lord maketh Poor & maketh Rich

He bringeth Low & Lifteth Up

who provideth for the
Raven his Food
When his young ones cry unto God



Every one also gave him a piece of Money



Who remembered us in our low estate
For his Mercy endureth for ever

WBlake inv & sculp

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Proof

How precious are thy thoughts
unto me O God
how great is the sum of them



There were not found Women fair as the Daughters of Job
in all the Land & their Father gave them Inheritance
among their Brethren

If I ascend up into Heaven thou art there
If I make my bed in Hell behold Thou
art there

W. Blake invent. & sc.

Great & Marvellous are thy Works
Lord God Almighty

Just & True are thy Ways
O thou King of Saints



So the Lord blessed the latter end of Job
more than the beginning

After this Job lived
an hundred & forty years
& saw his Sons & his
Sons Sons

even four Generations
So Job died
being old
& full of days

