

בְּקִרְאָם שָׁמַע יִשְׂרָאֵל, מָסְרוּ נַפְשָׁם לְאֲדוֹנֵי הָאֲדוֹנִים.

« of lords. < to the Lord < their < they < Yisrael, < Shema < When they lives offered up proclaimed,

רֵאשֵׁי יְשִׁיבוֹת וְתַלְמִידֵיהֶם, וְהַמּוֹנֵי עִמָּךְ שָׁמָּה,

« were < of Your < and the < and their students, < of Yeshivahs < Heads there. people multitudes

הַעֲבִידוּם בְּעֲנוּיִים קָשִׁים, וְהִרְגוּם בְּיַד רָמָה,

« arrogance. < with < and they < that were < with tortures < They enslaved high- slaughtered brutal, handed them

דְּמֵי יְלָדִים רַפִּים צוֹעֲקִים אֵלֶיךָ מִן הָאֲדָמָה,

« the earth, < from < to You < cries out < who were < of < The [saying:] tender babies blood

נִקּוּם נִקְמַת טַף וְנָשִׁים, לֹא תַחֲיָה כָּל נִשְׁמָה.

« living < any < escape < let < and the < of the < the < Avenge soul! alive not women; children vengeance

עַל שְׂרֵפַת אֲלֵפֵי מְדַרְשׁוֹת וּבְתֵי כְּנִסְיוֹת,

« and synagogues, < of study halls < of < the < For thousands burning

רַבְבוֹת סִפְרֵי תוֹרָה וְלוֹמְדֵיהָ נִקּוּן בְּשָׂאוֹת,

« with raised and < we shall < and their < of the < of < and for screaming voices. lament students Torah Scrolls myriads

שִׁלְחוּ בְּאֵשׁ מְקַדְּשֵׁי אֵל, הִצִּיתוּ וְעִינֵינוּ צוֹפוֹת,

«witnessed. < and our < they ignited < of < the < aflame < They set eyes them, God, sanctuaries

יִשְׁלַם הַמְּבַעֵיר אֶת הַבְּעֵרָה, יָדִין בְּגוֹיִם מְלֵא גְּוִיּוֹת.

« with < that are < the < may God < the raging fire; < those < Let suffer corpses. filled nations judge who lit retribution

to rebuild what the Nazis had destroyed. With the help of Hashem the glory of the House of Bobov has been restored and one will find dozens of Bobover institutions and thousands of Bobover Chassidim in every corner of the globe.

In 1984, the Bobover Rav composed a special *kinna* to bemoan the tragedy of *Churban Europa*, and it is recited in many congregations. When the Rav was asked for permission to include his *kinna* and its translation in this edition of *kinnos*, he graciously conceded. Then he explained

why he had written it: "For years I had wanted to express my grief over my personal loss and *Klal Yisrael's* loss, in a special *kinna*, but I hesitated. I felt that in order to compose a *kinna* one must be on the exalted level of R' Elazar HaKalir, who wrote with *Ruach HaKodesh*, Divine inspiration. Moreover, he was a master of Kabbalistic secrets and knew the mystical incantations of the ministering angels. Still, many *chassidim* requested a vehicle to convey their personal sorrow on this bitter day, but I held back, because I felt

קִינָה לְזִכְרוֹן הַקְּדוּשִׁים שֶׁל חוֹרְבַן אֵירוּפָּא

« IN MEMORY OF THE MARTYRS OF CHURBAN EUROPE »

מאת הרב שלמה האלבערשטאם זצ"ל, האדמור מבאבאב

by Rabbi Shlomo Halberstam, זצ"ל, Bobover Rav

זָכְרוּ נָא וְקוֹנְנוּ כָּל יִשְׂרָאֵל, קוֹלְכֶם יִשְׁמַע בְּרָמָה,

« on high. < be heard < let your < of Israel, < O all < and < please, < Remember, voices lament,

כִּי הִשְׁמִידָה גְּרַמְנִיָּא אֶת עַמְּנוּ בְּיַמֵּי זַעַם הַמְּלַחְמָה,

« of the < of the < during < our people < has < destroyed < For World War; wrath the days Germany

בְּמִיתוֹת מִשְׁנוֹת אַכְזָרִיּוֹת, בְּרָעַב וּבְצָמָא,

« and thirst. < with starvation < and cruel, < horrible < with killings,

אֶל תִּשְׁכַּחוּ בְּכָל הַדּוֹרוֹת,

« the generations, < through all < forget < Do not

עַדֵי תִזְכּוּ לְרֵאוֹת בְּנִחְמָה.

« the [ultimate] < witnessing < you will < until consolation. merit

צַעֲקַתְּם וּבְכִיּוֹתֵיהֶם, צְפוּפִים וּסְגוּרִים בְּקָרוֹנִים,

« into the train's < and locked < as they were < and their weeping < [Remember] [cattle] cars. tightly packed their screams

כִּצְאֵן לְטָבַח וְיִבְלוּ, לְשִׂרְפָה בְּכַבְּשׁוֹנִים,

« in the crematorium < to be < they were < to the < Like ovens. incinerated led, slaughter sheep

קוֹל שׁוֹעֵם יִזְכֵּר תְּמִיד לְפָנֵי שׁוֹכֵן מְעוֹנִים,

« in the < the One < before < eternally < be < of their < May the Heavens. Who remembered pleading sound dwells cries

זָכְרוּ נָא — Remember, please. The destruction of European Jewry by the Nazis during World War II was the most massive calamity to befall our people since the Destruction of the Second Temple. As explained in the prefatory notes to *Kinna* 25, which laments the devastation of the Crusades, Torah Jews recognize that all Jewish misfortunes have their roots in the tragic events of Tishah B'Av. Therefore we designate no new days of mourning

to commemorate later events, but include them in our Tishah B'Av *kinnos* service.

The Bobover Rav, Admor HaRav Shlomo Halberstam, זצ"ל, was a scion of Sanz, one of the most illustrious Rabbinic and Chassidic dynasties. The Rav lost everything in the Holocaust: family, friends, followers, disciples, and students in the thousands. The Rebbe arrived in America after the war with nothing but the clothes on his back and a burning determination

❦ קינה לזכרון הקדושים של חורבן איירופא ❦

❦ IN MEMORY OF THE MARTYRS OF CHURBAN EUROPE ❦

מאת הרב שמעון שוואב זצ"ל, רב דקהל עדת ישרון

by Rabbi Shimon Schwab, זצ"ל, Rav of K'hal Adas Jeshurun

הַזֹּכֵר * מְזַכְּרֵינוּ, דוֹר דוֹר וְקְדוּשָׁיו,

« and its < after < gener- < those who < He Who
holy ones generation ation remember Him, remembers* »

מֵעַת אֲשֶׁר אָז בְּחַרְתָּנוּ,

« You chose us – < then < that < – since
the time »

יִזְכֹּר דְרֵאוֹן, שֶׁל דוֹר אַחֲרוֹן, אוֹיְהָ מָה הָיָה לָנוּ.¹

« to < has < What « Woe! « preceding < the < of < the gruesome < May He
us! happened this. generation fate remember »

שְׁטוּפֵי מִבּוֹל דָּם, שֶׁמָּסְרוּ נַפְשׁוֹתָם,

« their lives – < – who « of < by the < Those who
sacrificed blood flood were swept
away »

כָּל שְׁקוּעֵי עֲמָקֵי הַבְּכָא,²

« of tears, < in valleys < who were < All
sunken »

יִפְקְדֵם אֱלֹהִים, בְּאַרְצוֹת הַחַיִּים,³

« of eternal life. < in the lands < May God think of them »

וְעַדֵי עַד וְזָכָרָם לְבָרְכָה.

« be for a < may their < and < for ever
blessing. memory ever »

(1) *Eichah* 5:1. (2) Cf. *Psalms* 84:7. (3) 116:9.

הַזֹּכֵר – He Who remembers. Rav Shimon Schwab, זצ"ל, widely recognized as an eloquent spokesman for Torah Jewry, joined the Rabbinat of Congregation K'hal Adas Jeshurun in the Washington Heights neighborhood of New York in 1958, in association with the late revered Rav Dr. Joseph Breuer, זצ"ל.

Rav Schwab was born in Frankfurt-am-Main, Germany in 1908, and studied at several well-known Eastern European yeshivos, including Telshe and Mir. In those years, Rav Schwab had the oppor-

tunity to meet with and learn from the foremost *Gedolim* of the time, including the holy Chafetz Chaim of Radin.

In the early 1930's, Rav Schwab was an eyewitness to the rise of Hitler Nazism in Germany and the systematic oppression of the Jews. In 1936, the persecution of the Nazis forced him to leave his pulpit in Germany. He came to the United States, where he assumed a position in the Baltimore Rabbinat.

Rav Schwab relates that in 1959, as Tishah B'Av approached, the late Rav

וְעָקוּ שָׁמַיִם וְאֲדָמָה, עַל אֲלָפֵי עִירוֹת מְבַצְרֵי תוֹרָה,

« of < citadels « of cities, < the < for < and earth, < O heaven < Cry out
Torah, thousands loud, »

אַרְצוֹת אֵירוּפָּא וְקְהֵלוֹתֵיהֶן, נוֹחֲלֵי וּמְקַיְמֵי מִסוֹרָה,

« of our < and < the heirs « and their [Jewish] < of Europe < for the
traditions, trustees communities, countries »

צְדִיקִים זְקֵנִים וְחַסִּידִים, דְּבִקֵי אֱמוּנָה טְהוֹרָה,

« so pure. < unto a faith < all those « pious < elders, < for righteous
who clung chassidim, tzaddikim, »

מִיּוֹם גָּלִינוּ מְאַרְצָנוּ לֹא הָיָה כְּזֶה כְּלִיּוֹן נוֹרָא.

« so < an < such < there was < from our < we were < From
awesome. annihilation as this, never homeland exiled the day »

רַחֵם עַל שְׂאֲרֵיתָנוּ, הַבֵּט נָא מִשָּׁמַיִם,

« from heaven < please, < look « our remnant; < on < Have
down, mercy »

לְמַחְנוֹת הַקְּדוּשִׁים, פִּי עֶשֶׂר כְּיוֹצְאֵי מִצְרַיִם,

« Egypt. < as those < ten times « of the martyrs, < at the [death]
who left as many camps »

קוּמֵם בֵּית קְדְשֵׁנוּ, וְנַחֲמֵנוּ בְּכַפְלֵים,

« in a double < and provide < our holy Temple, < Rebuild
measure, us with consolation »

רוּמְמֵנוּ, וְהִבִּיאֵנוּ לְצִיּוֹן וִירוּשָׁלַיִם.

« and Jerusalem. < to Zion < and bring < Exalt us,
us back »

genuinely unworthy.

"Then, one day, I was studying the laws of Tishah B'Av in the book *Seder HaYom* [by R' Moshe ben Yehudah Makir, Rosh Yeshivah in Safed, and a colleague of the *Arizal* and R' Yosef Karo]. He writes as follows:

Whoever can wail on this day should wail, and whoever can recite *kinnos* should recite *kinnos*: either those already recorded in the holy books, or the *kinnos* he himself composed with the intellect God has granted him. It is a *mitzvah* for each and every individual to compose *kinnos* for weeping

and moaning and to recite them on this bitter day. One who does this is considered most righteous and is worthy of being described as one of Jerusalem's mourners and one of her holy men. But one who is *not* capable of composing his personal *kinnos* should recite the *kinnos* written by others.

"When I read these words," the Rav concluded, "I saw a clear sign from heaven that the time had come to compose a *kinnah* over the last *churban*. For doesn't the *Seder HaYom* say clearly that any person, even the smallest, should express his own feelings in his original *kinnah*?"

עַל בָּנוֹת בּוֹטְחוֹת, וְסָבִים וְסָבוֹת,
 < and < and << who are < the < For
 grandmothers, grandfathers trusting, daughters
 וְעַל זֶרְעָם וְטַפָּם שְׂיָלְדוּ,
 << whom < and their < their < and
 they bore, infants offspring, for
 וְגַם לְרַבּוֹת, רַבָּבוֹת נְאֻהָבִים בְּחַיִּים,
 << in life, < beloved < – the << to include < and
 [everyone] also
 בְּמוֹתָם לֹא נִפְרְדּוּ.¹
 << parted < not < and in
 [from God]. their death
 אֶת דָּמָם דְּרוֹשׁ,² כִּי תִשָּׂא אֶת רֹאשׁוֹ,³
 < the headcount < You take < when < seek out < Their blood
 שָׁל כָּל נֶדֶף לְעָלִים⁴ הַטְּרוּפִים.
 << that are torn off, < of the < the < all < of
 leaves scattered ones,
 כָּל נַפְשוֹת מֵת, בְּיָמֵי שָׁבַר וְשֵׂאת,⁵
 << and < of < in the < that < the < of all
 calamity destruction days perished souls
 שֵׁשָׁה אֲלָפֵי פְעָמִים אֲלָפִים.
 << a thousand. < times < thousand < – six
 שְׁלִישִׁיהָ לְבָעֵר, בְּבָרַק זַעַם סוֹעֵר,
 << that stormed – < of < in the light << to be < An entire third
 [the blitzkrieg], fury ning flash destroyed,
 מִכְרָמֵי הַחֲמָד⁶ אֶהְבֵּת,
 << that You < that were < of the
 loved. cherished vineyards

(1) Cf. II Samuel 1:23. (2) Cf. Psalms 9:13. (3) Exodus 30:12.

(4) Cf. Leviticus 26:36. (5) Cf. Eichah 3:47. (6) Cf. Isaiah 27:2; Amos 5:11.

to forget. Eight centuries ago German Jewry was slaughtered by the Crusaders. According to historians, how many Jews were killed? Perhaps 5,000. In World War II more than one thousand times that number were killed! In just one day at Auschwitz more than 5,000 Jews were brutally gassed and murdered. If German

Jewry composed *kinnos* to commemorate the evil that befell us during the Crusades, how much more so must we compose one over the Holocaust!

In deference to this request, Rav Schwab composed the following *kinnah* which, in K'hal Adas Jeshurun, is recited by the Rav on Tishah B'Av night at the conclu-

שָׂאוּ אֵלָיו כַּפָּיִם, אָהָה, אֵי שָׁמַיִם,
 << Heavens! < O you < woe << your hands, < to Him < Lift up
 הוֹי עַל מֵיטֵב שְׁבִטֵי יִשְׂרָאֵל,
 << of Israel, < of the tribes < the best < over < Woe
 עֲדוֹת וְקִהְלוֹת, עָרִים וְגִלְלוֹת, חֲבוּרוֹת, מוֹסְדוֹת,
 < organizations, < fraternities, << and districts, < cities << and < Commu-
 nities congregations,
 כָּל מוֹעֲדֵי אֵל.
 << for God. < gatherings < all
 מִי יִתֵּן פִּלְגֵי מַיִם תִּרְדְּנָה עֵינָיִם¹
 < from eyes < would < of < that < can < Who
 pour down water streams grant
 אֶל אֲשֵׁרוֹת נַחְלֵי הַדְּמָעוֹת,
 << of tears, < of the rivers < waterfalls < toward
 עָלֵי אֲלָפֵי אֲלָפִים גּוּפִים נִשְׂרָפִים,
 < consumed < of bodies < of < the < for
 thousands thousands
 בְּמוֹ אֵשׁ² הַחֲרָבָן וְזוּעוֹת.
 << and the < of the < of fire < in the
 horrors. destruction midst
 וְעַל שָׂרֵי הַתּוֹרָה, וּמְחֻזְקֵי מְסוֹרָה,
 << of tradition, < the upholders < of Torah, < the princes < For
 וְעַל פְּרָחֵי הַפְּהוּנָה הַצֵּעִירִים,
 << who are young, < of the < the < for
 Kehunah flowers
 וְעַל חוֹבְשֵׁי מְדַרְשׁוֹת, וּמוֹרִים וּמוֹרוֹת,
 << and the women < the men << in the < the [scholars] who < for
 teachers, teachers study hall, lock themselves
 תִּינוּקוֹת בֵּית רַבָּן יְקִירִים.
 << who are < of the < in the < and the
 precious. Rabbis School children

(1) Cf. Eichah 3:48. (2) Cf. Isaiah 44:16.

Breuer made a request of him. "Please compose a special Tishah B'Av *kinnah* for our *kehillah*. Each and every one of us is either a refugee or a Holocaust sur-

vivor. We have all lost family and friends in this *churban*, and we German Jews bore the brunt of Hitler's fury. We must not forget, nor can we allow our children

חָלִילָה לָּךְ מִלְשָׁכָח.

« to forget. < from You < far be it

וְתִימְרוֹת עֲשָׂן,¹ וְקִיטוֹר מִכְבָּשָׁן,
 < from furnace, < the fumes < of smoke, < The pillars

תְּלֵי תְלִים עֲצָמוֹת וְגִידִים,

« and sinews, < of bones < of piles < piles

וְחִדְרֵי הָרַעַל, קוֹל שְׂאֲגוֹת מְקַהֵל

< of the < of the < the < filled with < halls
 congregation roaring sound poison,

הַנִּחְנָקִים תּוֹךְ תְּאֵי הָאֲדִים.

« of gas. < the < in < of those
 chambers choking

וְסִרְחוֹן גּוֹפוֹת, וְגִוִּיּוֹת סְגוּפוֹת,

« tortured, < the corpses < of the bodies, < The stench

גָּלַל דִּמְן אֲדָמַת נוֹאֲצִים,

« of the blasphemers < for the soil < from < fertilizer
 [Nazis]. dung

אֵיךְ הִפְכוּ טוֹרְפֵיהֶם, לְבֵרִית חֲלִבֵיהֶם,

« their fat, < into soap « – the « did they < How
 tormentors – transform

וְעוֹר אִישׁ לְקִשׁוּטֵי הַנְּשִׁים.

« for women. < into < of < and
 adornments humans skin

וְקִרְיַצַּת אֶצְבָּעוֹת, שָׁל רְאִשֵׁי הַפְּרָעוֹת,

« of the savagery. < of the leaders < of the fingers < [Remember]
 the motions

לִימִין שְׁעֶבֶד פָּרָךְ, צִלְמוֹת לְשִׁמְאוֹל.

« – to the left. « The shadow « that is < – slavery « To the
 of death crushing!

וְאֵיךְ יָרוּ יָרִיוֹת עַל חוֹפְרֵי הַבוֹרוֹת,

« [their own] < those < at < volleys < they < [Remem-
 graves, digging shot ber] how

בְּיִסוּרֵי חֲבוּט קֶבֶר הוֹרְדוֹם שְׂאוֹל.

« to the < lowering « of the < of the < in the
 depths. them grave, agony suffering

(1) Joel 3:3.

גוֹאֵל הַדָּם, נָא זְכֹר צַעֲרָם אֶל תַּמְחָה מִסִּפֵּר כְּתַבְתָּ.¹

« You have < from the < erase < do < of their < the < Please, « of the < O
 written. book not misery memory blood! Avenger

זְכוֹר הַנְּזָאֲקוֹת, וְרַעַשׂ צַעֲקוֹת, אֲזוּ יוֹבְלוֹ לְרַצָּח,

« to slaughter – < they < from < of the < and the < the moans < Remember
 were led when screams, tumult

יֵאוּרֵי דְמֵיהֶם, וְדַמְעוֹת פְּנֵיהֶם, לֹא תִשְׁכַּחְנָה לְנֶצַח.

« ever. < be forgotten < not < on their < and the tears < of their < may the
 faces blood rivers

כָּל חֵיל וְגִנְיָהָ, וְנִהֵי צְרִיחָה, מְשֻׁדוּדֵי לְהַקוֹת הַפְּלָבִים,

« of dogs, < by a pack < of those < shriek < [every] < and < tremble < Every
 torn asunder wailing groan,

זְכוֹר וְסִפּוֹר, בְּנֵאֲדָךְ עֲרוֹר,

« seal them, < into Your « and count < remem-
 flask [them]; ber

עַד עַת נָקָם עֲלֵבוֹן עֲלוֹבִים.

« of the shamed < of the < for the < the < until
 ones. shame avenging time

בְּמַחֲנוֹת הַפְּרָאִים, כָּאֵב וְנִגְעִים, וּפְחֵי נִפְשׁוֹת עֲגוּמוֹת,

« that are < souls < the < and < were < of the < In the camps
 despondent; despairing plagues, pain barbarians

חֲרָפוֹת וְצַחוֹק, כְּלִימוֹת וְרוֹק,² פְּצָעֵי הַכְּאוֹת אֵימוֹת.

« that are < from < wounds < and spit, < shame < and < insults
 horrific. beatings mockery,

וְרַעֲבוֹן, צִמְאוֹן, שְׁגֵעוֹן, עֲצָבוֹן,

< suffering, < madness, < thirst, < Hunger,

וְכִשְׁלוֹן נַחְשָׁלִים בְּלֵי כַח,

« strength; < who < of the < the stumbling
 have no weaklings

וְכָל נֶאֱקוֹת חָלָל, מִכָּל יַחִיד אִמְלָל,

< who is < individual < from « of the < the groans < all
 forlorn, every mortally mortally
 wounded,

(1) Cf. Exodus 32:32. (2) Cf. Isaiah 50:6.

sion of the *kinnos* service before the pas-
 sage which begins with צִוֵּן תִּרְחַם, *Have*
mercy on Zion. Although Rav Schwab
 only composed this *kinna* to be said in

his *kehillah*, many other congregations
 have adopted the custom of reciting it on
 Tishah B'Av, either at night or by day, as a
 memorial of our most recent *churban*.

וְלֹא מִצְבוֹת אֵיפֶה לְבָבוֹת יִבְבוֹת לִבְּב רוֹתָח.
 « burning < of a < the sobs < to weep < at which < tombstones < with
 [with emotion]. heart no

רַק נִסְכֵי הַדֵּם, אֲזַכְרוֹתֶם, תּוֹסְסִים בְּלִי שׁוֹכַח,
 « to be < not < are boiling, « – their memorial « of the < the < Only
 forgotten; portions – blood libations

וְהָרִי אֶפְרַי עֶקְדָתֶם, תְּרוּמוֹת דְּשָׁנֵי מִזְבֵּחַ.
 « of the < from the < are elevated < from their < of < and the
 Altar. ashes portions Akeidah, ashes mountains

מִי יִמְלַל צֶעַר יִשְׂרָאֵל,¹ אֲשֶׁר דַּעַתּוֹ מִכָּאֵב נִטְרַפֶּת,
 « is < from pain < their < in that < of Israel, < the < can < Who
 deranged? mind agony express

וּשְׂאֵרֵי הַפֶּאֶר, כְּמַעַט מִזְעִיר,²
 « of a bit, < is a < of its < The remnants
 fraction splendor

וְאֵיךְ קוֹמְתָה הַיּוֹם נִכְפָּפֶת.
 « been < today < has its < how
 bent down! stature

אֵל חַי מְרַחֵם, עֲדַתְךָ נַחֵם, אֲשֶׁר לְךָ מְאֹד נִכְסַפֶּת,
 « yearns, < so < for < – that « comfort < Your « Merciful « Who is < O
 mightily You congregation One! alive! God

אוֹר חֲדָשׁ תִּזְרִיחַ, קִרְנֵי הוֹר תִּצְמִיחַ,
 « grow; < of < let rays « shine < that is < let
 glory through; new light

וְרוּחַ אֱלֹהִים מְרַחֶפֶת.³
 « hover < of God < and may
 [over all]. the spirit

(1) Cf. Psalms 106:2. (2) Cf. Isaiah 29:17. (3) Genesis 1:2.

אֵיךְ עָנוּ אֲחֵיוֹתֵינוּ, וְסָרְסוּ בְּנוֹתֵינוּ,
 « our < and < our sisters < they < And
 daughters, mutilated afflicted how

בוֹסוֹת תִּרְעֵלָה מִיְדֵי רוֹפְאִים אֲכֹרִים.
 « who were < doctors < from < of poison < doses
 sadistic,

וּפְלִיטֵי הַשְּׂרִידִים בְּמַחְלוֹת וּסְתָרִים,
 « and secret < in tunnels < survivors < And fugitive
 hideouts,

וּטְמִיּוֹן יְלָדִים בְּבֵתֵי שְׂמַד כְּמָרִים.
 « [supervised < of < in < of < and the
 by] priests. apostasy houses children disappearance

שֶׁה תָּמִים לְעוֹלָה, דָּם בְּנֵי הַגּוֹלָה,
 « of the < of the < the « as a burnt- < unblem- < A
 Diaspora, children blood offering, ished, lamb,

הוּי אֶרִיאֵל¹ מִנְבֵּלַת חֲסִידֶיךָ,
 « of your < because of « Ariel [the < Oh
 devout ones. the corpses Temple Altar],

צֹאן קִדְשִׁים² מִי יִמְנָה, אֲשֶׁר אִשָּׁם לֹא תִכְבֶּה,³
 « be < will < their < those « could < – who « that is < The
 extinguished, never flame that count; sacred flock

בְּחוּנֶיךָ הָיוּ מְקִדְשֵׁי שְׂמֶךָ.
 « of Your < Sanctifiers < were < Your tested
 Name. ones

בְּקוֹל שְׂמֵעַ יִשְׂרָאֵל מָסְרוּ נַפְשׁ לְאֵל שֶׁהוּא יֶאֱסָפֵם.
 « might < so that « for < their < they < Yisrael, < of Shema < With
 gather them in. He God, lives gave up the cry

וְעַד יוֹם אַחֲרוֹן הַצְּדִיקוֹ דִּין, וְאַף אֲנִי מֵאֲמִין עָנוּ,
 « they < believe... < I < and « His < they < the very last day < And
 called out, even judgment, justified until

וְשָׁרוּ שִׁירַת בְּטַחוֹן.
 « of trust. < a song < and they sang

וּבְכֵן נִשְׂאָר עִם, כִּיתוּם נִדְהָם, בְּלִי קְבָרִים לְהִשְׁתַּטַּח,
 « at which to < graves < without « is < who like « a < there < And
 stretch out [one's bewildered, an orphan people, is left now,
 hands in prayer],

(1) Isaiah 29:1.(2) Cf. Ezekiel 36:37-38. (3) Cf. Isaiah 66:24.