

בְּקִרְאָם שִׁמְעַ יִּשְׂרָאֵל, מָסְרוּ נַפְשָׁם לְאֹדוֹנֵי הָאֲדוֹנִים.
 « of lords. < to the Lord < their < they < Yisrael, < Shema < When their proclaimed, < lives < offered up

רָאשֵׁי יִשְׁבּוּחוֹת וְתַלְמִידֵיהֶם, וְהַמּוֹנֵי עִמָּהּ נִשְׁמָה,
 « were < of Your < and the < and their students, < of Yeshivahs < Heads < people < multitudes < there.

הַעֲבִידוֹם בְּעֻנּוּיִם קָשִׁים, וְהִרְגוּם בְּיָד רָמָה,
 « arrogance. < with < and they < that were < with tortures < They enslaved them < high-handed < slaughtered < brutal, < tender

דָּמֵי יִלְדִים רַבִּים צוֹעֲקִים אֵלַיָּךְ מִן הָאֲדָמָה,
 « The < of < who were < babies < blood < tender < saying;

נָקוּם נִקְמַת טַף וְנָשִׁים, לֹא תַחֲיָה בָּל נִשְׁמָה.

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

עַל שְׂרֹפַת אֵלְפִי מִדְרָשׁוֹת וּבְתֵי כְנִסְיוֹת,
 « For < the < burning < thousands < of < study/halls < and < synagogues,

רַבָּבוֹת סַפְרֵי חוֹרָה וְלִוְמָדֶיהָ נִקּוּן בִּשְׂאֵיוֹת,
 « with raised and < we shall < and their < of < and for < screaming voices. < lament < students < Torah < Scrolls < myriads

שִׁלְחוּ בָאֵשׁ מַקְדְּשֵׁי אֵל, הַצִּיתוּ וְעִינֵינוּ צוֹפִיּוֹת,
 «witnessed. < and our < they ignited < of < the < aflame < They set < God, < sanctuaries < them, < eyes

יִשְׁלַם הַמַּכְבִּיעַר אֶת הַפְּעֻרָה, יָדִין בַּגּוֹיִם מְלֵא גִוִּיּוֹת.
 « with < that are < the < may God < the raging fire; < those < Let suffer < who lit < retribution < corpses. < nations < judge

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 *kinnaḥ* to bemoan the tragedy of *Churban Europa*, and it is recited in many congregations. When the Rav was asked for permission to include his *kinnaḥ* 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 *kinnaḥ*, but I hesitated. I felt that in order to compose a *kinnaḥ* one must be on the exalted level of R' Elazar HaKali, 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

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כִּינָה לזִכְרוֹן הַקְּדוּשִׁים שֶׁל חוֹרְבַן אֵיירֹופָא
 ❦ IN MEMORY OF THE MARTYRS OF CHURBAN EUROPE ❦

מאת הרב שלמה האלבערשטאם זצ"ל, האדמו"ר מבאבאב
 by Rabbi Shlomo Halberstam, זצ"ל, Bobover Rav

זָכְרוּ נָא וְקוֹנְנוּ כֹּל יִשְׂרָאֵל, קוֹלְכֶם יִשְׁמַע בְּרָמָה,
 « on high. < be heard < let your < of Israel, < O all < and < Remember, < voices < lament,

כִּי הִשְׁמִידָה גִרְמָנְיָא אֶת עַמֵּנוּ בִּימֵי זֶעַם הַמִּלְחָמָה,
 « of the < during < our people < has < destroyed < For < wrath < the days < Germany < World War;

בְּמִיתוֹת מִשְׁנוֹת אַבְזָרִיוֹת, בְּרָעַב וּבְצָמָא,
 « and thirst. < with starvation < and cruel, < with killings,

אֵל תִּשְׁפָּחוּ בְּכָל הַדּוֹרוֹת,
 « the generations, < through all < forget < Do not

עַדִּי תִזְכּוּ לְרֹאוֹת בְּנִחְמָה.
 « the [ultimate] < witnessing < you will < until < merit < consolation.

צַעֲקָתָם וּבְכִיּוּתֵיהֶם, צְפוּפִים וּסְגוּרִים בְּקָרוֹנִים,
 « into the train's < and locked < as they were < and their weeping < [Remember] < tightly packed < their screams < cattle cars.

בְּצִאֵן לְטֹבַח יוֹבְלֵי, לְשִׂרְפָּה בְּכִבְשׁוֹנֵים,
 « in the crematorium < to be < they were < to the < Like < ovens. < incinerated < led, < slaughter < sheep

קוֹל שְׂוֹעֶם יִזְכֵּר תָּמִיד לְפָנֵי שׁוֹכֵן מַעֲוִנִים,
 « in the < the One < before < eternally < be < of their < May the < remembered < pleading < sound < cries < dwells < Heavens.

❦ — 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 *Kinnaḥ* 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 on his back and a burning determination

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 Rabbis 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

קִינָה לזִכְרוֹן הַקְדוּשִׁים שֶׁל חוֹרְבַן אֵירוּפָּא

IN MEMORY OF THE MARTYRS OF CHURBAN EUROPE

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

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

הַזִּיכָּר * מְזִכְרֵינוּ, יוֹר יוֹר וְקְדוּשָׁיו,

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

מַעַת אֲשֶׁר אָז בְּחֻרְבָּנוֹ,

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

יִזְכּוֹר דְּרָאוֹן, שֶׁל יוֹר אַחֲרוֹן, אוֹיְהָ מָה הָיָה לָנוּ.

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

שְׂטוּפֵי מִבּוֹל דָּם, שֶׁמָּסְרוּ נַפְשוֹתָם,

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

כָּל שְׂקוּעֵי עֲמָקֵי הַבָּכָא,

² « of tears, < in valleys < who were < All
sunken »

יִפְלְגָם אֱלֹהִים, בְּאַרְצוֹת הַחַיִּים,

³ « of eternal life. < in the lands < May God think of them »

וְעַד עַד זִכָּרם לְבָרָכָה.

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

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

הַזִּיכָּר — *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 opportunity to meet with and learn from the foremost *Gedolim* of the time, including the holy Chafeitz 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 שָׂמִים נֶאֱדָמָה, עַל אֲלָפֵי עִירוֹת מִבְּצָרֵי תוֹרָה,
« of < citadels « the < for < and earth, < O heaven < Cry out
Torah, thousands loud, »

אַרְצוֹת אֵירוּפָּא וְקְהִלָּתָהּ, נוֹחֲלֵי וּמְקִימֵי מִסוּדָה,
« of our < and < the heirs « and their [Jewish] < for the
traditions, trustees communities, »

צְדִיקִים וְקִנּוּם נְחֻסִידִים, דִּבְכֵּי אֲמוּנָה טְהוֹרָה,
« so pure. < unto a faith < all those « pious < elders, < for righteous
who clung chassidim, tzaddikim, »

מִיּוֹם גָּלִינוּ מֵאַרְצֵנוּ 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 שְׂאִרֵּיתָנוּ, הַבֵּט נָא מִשְׁמָמִים,
« from heaven < please < look « our remnant; < on < Have
down, mercy »

לְמַחְנוֹת הַקְּדוּשִׁים, פִּי עֶשֶׂר בְּיוֹעָאֵי מַצָּרִים,
« Egypt. < as those < ten times « of the martyrs, < at the [death]
who left as many camps »

קוֹיָם בֵּית קְדִישֵׁנוּ, וְנַחֲמֵנוּ בְּכַפְלֵי,
« in a double < and provide < our holy Temple, < Rebuild
us with us with consolation »

רוֹמָמֵנוּ, וְהִבִּיאֵנוּ לְצִיּוֹן וִירוּשָׁלָּיִם.
« 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 wait on this day should wait, 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 < who are < the < For
 grandmothers, grandfathers trusting, daughters

וְעַל זָרָעַם וְטַפָּם שִׁיזְלוּ,
 < whom < and their < their < and
 they bore, infants offspring, for

וְגַם לְרֵבּוֹת, רִבְבוֹת נִאֲהָבִים בְּחַיִּים,
 < in life, < beloved < — the < to include < and
 myriads [everyone] also

בְּמוֹתָם לֹא נִפְרְדּוּ.¹
 < parted < not < and in
 [from God].

אֵת דָּמָם דְּרוֹשׁ,² כִּי תִשָּׂא אֶת רֹאשׁ,³
 < the headcount < You take < when < seek out < Their blood

שֶׁל כָּל נֶדֶף לְעֹלָמִים⁴ הַטְּרוּפוֹים.
 < that are torn off, < of the < the < all < of
 leaves scattered ones,

כָּל נִפְשׁוֹת מֵת, בִּימֵי שִׁבְר וְנִשְׁתָּא,⁵
 < of all < and < of < in the < that < the < souls
 calamity destruction days perished

נִשְׂפָּה אֶלְפֵי פְעָמִים אֲלָפִים.
 < a thousand. < times < thousand < — six

שְׁלִישִׁיהָ לְבָעֵר, בְּכֻזָּק נֵעַם סוּעַר,
 < that stormed — < of < in the light- < to be < An entire third
 [the blitzkrieg], fury ning flash destroyed,

מִכְרָמֵי הַחֲמֹד⁶ אֲהָבָתִי,
 < 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 composed *kinnos* to commemorate Jewry was slaughtered by the Crusaders. the evil that befell us during the Crusades, According to historians, how many Jews how much more so must we compose one were killed? Perhaps 5,000. In World over the Holocaust!

War II more than one thousand times 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 פָּפִים, אֲהִיה, אֵי שָׁמַיִם,
 < Heavens! < O you < woe < your hands, < to Him < Lift up

הוֹי עַל מִיטָב שְׁבָטֵי יִשְׂרָאֵל,
 < of Israel, < of the tribes < the best < over < Woe

עֲדוֹת וְקִהְלוֹת, עָרִים וְגִלְלוֹת, חֲבוּרוֹת, מוֹסְדוֹת,
 < organizations, < fraternities, < cities < and < Commu-
 nities congregations,

כָּל מוֹעֲדֵי אֵל.
 < for God. < gatherings < all

מִי יִתֵּן פִּלְגֵי מַיִם תִּרְדְּנָה עֵינָיו¹
 < from eyes < would < of < that < can < Who
 pour down water streams grant

אֶל אֲשָׁרוֹת נַחְלֵי הַדְּמָעוֹת,
 < of tears, < of the rivers < waterfalls < toward

עָלֵי אֲלָפֵי אֲלָפִים גּוֹפִים נִשְׁרָפִים,
 < consumed < of bodies < of < the < for
 thousands thousands

בָּמוֹ אֲשֶׁר חָרְבָּנוּ וְנוֹעוֹת.
 < and the < of the < of fire < in the
 horrors. destruction midst

וְעַל שָׂרֵי הַחוּרָה, וּמְחֻזְקֵי מְסוּרָה,
 < of tradition, < the upholders < of Torah, < the princes < For

וְעַל פְּרָחֵי הַכְּהוֹנָה הַצְעִירִים,
 < who are young, < of the < the < for
 flowers Kehunah

וְעַל חוֹבְשֵׁי מִדְרָשׁוֹת, וּמוֹרִים וּמוֹרוֹת,
 < and the women < the men < in the < the [scholars] who < for
 teachers study hall, lock themselves

וְתִינוּקוֹת בֵּית רַבֵּן יִקְרִים.
 < 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 vivor. We have all lost family and friends in this *churban*, and we German Jews compose a special Tishah B'Av *kinnah* bore the brunt of Hitler's fury. We must for our *kehillah*. Each and every one of us is either a refugee or a Holocaust sur- not forget, nor can we allow our children

חֲלִילָה לָךְ מַלְשֶׁכֶּה.

« to forget. < from You < far be it

וְתִמְרוֹת עֲשֹׂן,¹ וְקִטּוֹר מִכְבִּישָׁן,

< from furnace, < the fumes < of smoke, < The pillars

תָּלִי חֲלִים עֲצָמוֹת וְגִידִים,

« and sinews, < of bones < of piles

וְחֹדְרֵי הָרָעַל, קוֹל שֹׁאֲגוֹת מִקְהֵל

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

הַנִּחְנָקִים תוֹךְ תֵּנִי הָאֲדִים.

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

וְסִרְחוֹן גּוֹפּוֹת, וְגִוִּיֹת סְגוּפּוֹת,

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

גָּלָל דִּמָּן אֲדָמַת נּוֹאֲצִים,

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

אִיךָ הִפְכוּ טוֹרְפִיָּהִם, לְבָרִית חֲלִיָּהִם,

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

וְעוֹר אִישׁ לְקִשּׁוּטֵי הַנָּשִׁים.

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

וְקָרִיעַת אֲצָבָעוֹת, שֶׁל רֹאשֵׁי הַפָּרְעוֹת,

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

לִימִין שֶׁעָבּוֹד פָּרָן, אֲלָמוֹת לְשִׁמְאוֹל.

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

וְאִיךָ יָרוּ זִרְיוֹת עַל חוֹפְרֵי הַבוֹרוֹת,

« [their own] < those < at < volleys < they < [Remember]
graves, digging shot berl how

בִּישּׁוּרֵי חֲבוּט קֶבֶר הוֹרְדוֹם שְׂאוֹל.

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

(1) *Isa* 33.

גּוֹאֵל הַדֵּם, נָא זָכַר עֲעָרָם אֵל וְתַמְחָה מִסְפֵּר פְּתֻבָּה.¹

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

זָכוֹר הַנִּזְאָקוֹת, וְרָעַשׁ אֲצָקוֹת, אֹז יוֹבְלוֹ לְרָצָח,

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

יֵאוּרִי דְמִיָּהִם, וְדַמְעוֹת פְּנִיָּהִם, לֹא תִשְׁכַּחְנָה לְנֶעֱחַ.

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

כָּל חֵיל וְגִנְיָחָה, וְנִהְי אֲרִיָּחָה, מִשְׁדּוּדֵי לְהָקוֹת הַכְּלָבִים,

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

זָכוֹר וְסִפּוֹר, בְּנִאֲדָךְ צָרוֹר,

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

עַד עַת נִקֵּם עֲלֵכֶּן עַלּוֹבִים.

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

בְּמַחֲנוֹת הַפָּרָאִים, כֵּאֵב וְנִגְעִים, וּפְחִי נִפְשׁוֹת עֲגוּמוֹת,

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

תִּרְפוֹת וַצְחוֹק, פְּלִימוֹת וְרוֹק,² פִּצְעֵי הַכָּאוֹת אֵימוֹת.

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

וְרָעֲבוֹן, אֲמָאוֹן, שִׁנְעוֹן, עֲצָבוֹן,

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

וּבְשִׁלּוֹן נִחְשָׁלִים בְּלִי כֹחַ,

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

וְכָל נֶאֱקוֹת חָלָל, מִכָּל יָחִיד אִמְלָל,

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

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

sion of the *kinnos* service before the pas- his *kehillah*, many other congregations
sage which begins with צִוּן *Haze* have adopted the custom of reciting it on
mercy on Zion. Although Rav Schwab Tishah B'Av, either at night or by day, as a
only composed this *kinnaah* to be said in memorial of our most recent *churban*.

וְלֹא מַצְבוֹת אֵיפֹה לְכַבּוֹת יִבְכוּת לָכֶּב רוּחָהּ.

« burning < of a < the sobs < to weep < at which < tombstones < with no [with emotion]. heart

רַק נִסְכֵי הַדֶּם, אֲזוּכָרוֹתָם, תּוֹסְסִים בְּלִי שׁוֹכָחַ, < Only < the < blood libations < of the < from their < of < and the < Only < the < portions — portions —

וְהָרִי אֶפְרִי עֲקָדָתָם, תְּרוּמוֹת הִשְׁנֵי מוֹזָבָח.

« of the < from their < of < and the < Only < the < portions — portions —

מִי יִמְלֹל עֶצֶר יִשְׂרָאֵל,¹ אֲשֶׁר בָּעֲתוֹ מִכָּאֵב נִטְרָפֶת, < Who < can < the < agony express < of its < The remnants < of a bit, < is a < of its < fraction < splendor

וְשִׂאֲרֵית הַפָּאָר, כְּמַעַט מִזְעִיר,²

« of a bit, < is a < of its < fraction < splendor

וְאִיךְ קוֹמָתָה הַיּוֹם נִכְפָּפֶת.

« been < today < has its < how bent down! stature

אֵל חֵי מְרַחֵם, עֲדָתְךָ נָחַם, אֲשֶׁר לָךְ מֵאֵד נִכְסָפֶת, < Who is < O < Merciful < Your < congregation < One! < alive! < God < mightily < You < so < for < — that < comfort < Your < congregation < One! < alive! < God < mightily < You < so < for < — that < comfort < Your < congregation < One! < alive! < God

אוֹר חֲדָשׁ תּוֹרִית, קִרְנֵי הוֹד תַּצְמִיחַ, < let < shine < that is < let < new < light < through; < glory

וְרוּחַ אֱלֹהִים מְרַחֶפֶת.³

« hover < of God < and may the spirit [over all].

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

אִיךְ עָנוּ אֲחִיּוּתֵינוּ, וְסִרְסוּ בְּנוֹתֵינוּ, < our < and < our sisters < they < And < how daughters, mutilated

בוֹסוֹת תּוֹרַעְלָה מִיַּד רופאים אֲבוֹרִים. < who were < doctors < from < of poison < doses < sadistic,

וּפְלִיטֵי הַשְּׂרִידִים בְּמַחְלוֹת וְסִתְרִים, < And < survivors < in tunnels < and secret < hideouts,

וְטַמְיוֹן יְלָדִים בְּבֵתֵי שְׁמֹד 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 אֲרִיאֵל¹ מְנַבֶּלֶת חֲסִידֶיךָ,

« of your < because of < Ariel [the < Oh < devout ones, the corpses Temple Altar],

צֹאן קָדָשִׁים² מִי יִמְנֶה, אֲשֶׁר אֲשֶׁם לֹא תִכְבֶּה,³ < The < that is < who < could < — who < that is < The < flock < count; < sacred < extinguished, never flame

בְּחוֹנִיקָה הִיוּ מְקַדְּשֵׁי שְׁמֹה. < of Your < Sanctifiers < were < Your tested ones Name.

בְּקוֹל שְׁמַע יִשְׂרָאֵל מְסֵרוּ נַפְשׁ לֹא שָׁהוּא יֵאָסֵפֶם. < might < so that < for < their < they < of Shema < With < gather them in. He God, lives gave up

וְעַד יוֹם אַחֲרוֹן הַצְדִּיקוֹ דִּין, וְאַף אֲנִי מֵאֲמִין עָנוּ, < they < the very last day < And < even judgment, justified < called out,

וְשָׁרוּ שִׁירַת בְּטָחוֹן.

« of trust. < a song < and they sang

וְכָכֹן נִשְׁאָר עָם, כִּינָחוּם נִדְהָם, כָּלִי קָבְרִים לְהַשְׁתַּטֵּחַ, < at which to < graves < without < is < who like < a < there < And < stretch out [one's hands in prayer], bewildered, an orphan people, is left now,

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