

KINNAH IN MEMORY OF THE MARTYRS OF CHURBAN EUROPE

by Rabbi Shlomo Halberstam, זצ"ל, Bobover Rav

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

For Germany has destroyed our people, during stormy days of the World War;
with killings, horrible and cruel, with starvation and thirst.

For all generations, do not forget,
until you will merit witnessing the [ultimate] consolation.

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

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

May the sound of their pleading cries be eternally remembered,
by the One Who dwells in the Heavens.

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

Roshei Yeshivah and their students, and the
multitudes of Your people were there.

They enslaved them with brutal tortures,
and they slaughtered them with high-handed arrogance.

The blood of tender babes cries out to You from the earth, [saying:]
'Exact vengeance for the children and the women;
let no living soul escape alive!'

For the burning of thousands of study halls and synagogues,
and for myriad of Torah scrolls and their students,
we shall lament with raised and screaming voices.

They set God's sanctuaries aflame, they ignited them,
and our eyes witnessed this.

Let those who lit the fire suffer retribution;
may God judge the corpse-filled nations.

Cry out loud, O heaven and earth, for the thousands of cities, citadels of Torah,
for the countries of Europe and their Jewish communities,
the heirs and trustees of our traditions,

for righteous tzaddikim, elders, pious chassidim,
all those who cleaved unto a faith so pure.

From the day we were exiled from our homeland,
there was never an annihilation as awesome as this.

Be compassionate with our remnant; look down upon us, please, from heaven,
at the [death] camps of the martyrs, ten times as many as those who left Egypt.
Rebuild our holy Temple, and provide us with double consolation,
Exalt us, and bring us back to Zion and Jerusalem.

kinnah to bemoan the tragedy of Churban Europe, and it is recited in many congregations. When the Rav was asked for permission to include his *kinnah* 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 *kinnah*, but I hesitated. I felt that in order to compose a *kinnah* 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

קינה לזכרון הקדושים של חורבן איירופא

מאת הרב שלמה האלבערשטאם זצ"ל, האדמו"ר מבאבא

זָכְרוּ נָא וְקוֹנְנוּ כָּל יִשְׂרָאֵל, קוֹלְכֶם יִשְׁמַע בְּרָמָה,
כִּי הַשְׁמִידָה גְרַמְנִיא אֶת עַמָּנוּ בַּיָּמִי זֶעַם הַמְּלַחְמָה,

בְּמִיתוֹת מְשֻׁנוֹת אַכְזָרִיוֹת, בְּרָעַב וּבְצָמָא,
אֵל תִּשְׁכַּחוּ בְּכָל הַדּוֹרוֹת, עַדִּי תִזְכוּ לְרֵאוֹת בְּנִחְמָה.

צַעֲקַתְּם וּבְכִיּוֹתֵיהֶם, צְפוּפִים וּסְגוּרִים בְּקָרוֹנִים,
כִּצְאֵן לְטֹבַח יוֹבֵל, לְשִׂרְפָה בְּכַבְשׁוֹנִים,

קוֹל שׁוֹעֵם וְזָכַר תָּמִיד לְפָנַי שׁוֹכֵן מְעוֹנִים,
בְּקֶרְאֵם שְׁמַע יִשְׂרָאֵל, מָסְרוּ נַפְשָׁם לְאֲדוֹנֵי הָאֲדוֹנִים.

רָאִשֵׁי יְשִׁיבוֹת וְתִלְמִידֵיהֶם, וְהַמּוֹנֵי עִמָּךְ שְׁמָה,
הַעֲבִידוּם בְּעֲנוּיִים קָשִׁים, וְהִרְגוּם בְּיַד רָמָה,

דְּמֵי יְלָדִים רַפִּים צוֹעֲקִים אֵלֶיךָ מִן הָאֲדָמָה,
נְקוּם נְקַמַת טַף וְנָשִׁים, לֹא תִחַיֶּה כָּל נִשְׁמָה.

עַל שְׂרַפַת אֲלֵפֵי מִדְרָשׁוֹת וּבְתֵי כְּנִסְיוֹת,
רַבּוֹת סִפְרֵי תוֹרָה וְלוּמְדֵיהֶּ, נְקוּנָן בְּשֵׁאוֹת,

שְׁלָחוּ בָאֵשׁ מְקַדְּשֵׁי אֵל, הַצִּיתוּ וְעֵינֵינוּ צוֹפִיּוֹת,
יִשְׁלַם הַמְּבַעֵיר אֶת הַבְּעֵרָה, יָדִין בְּגוֹיִם מְלֵא גִּוְיוֹת.

וְעָקוּ שְׁמֵיִם וְאֲדָמָה, עַל אֲלֵפֵי עִירוֹת מְבַצְרֵי תוֹרָה,
אֲרָצוֹת אֵירוּפָא וְקַהְלוֹתֶיהָ, נוֹחֲלֵי וּמְקַדְּמֵי מְסוּרָה,

צַדִּיקִים וְקָנִים וְחִסִּידִים, דְּבַקֵּי אֱמוּנָה טְהוֹרָה,
מִיּוֹם גְּלִינוּ מֵאֲרָצְנוּ לֹא הָיָה כְּזֶה כְּלִיּוֹן נוֹרָא.

רַחֵם עַל שְׂאֲרֵיתֵנוּ, הַבֵּט נָא מִשְׁמֵיִם,
לְמַחְנוֹת הַקְּדוּשִׁים, פִּי עֶשֶׂר כְּיוֹצְאֵי מִצְרַיִם,

קוֹמֵם בֵּית קִדְשֵׁנוּ, וְנַחֲמֵנוּ בְּכַפְלֵיִם,
רוֹמְמֵנוּ, וְהִבְיָאֵנוּ לְצִיּוֹן וִירוּשָׁלָיִם.

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 *kinnah* 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 Hal-

berstam, 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 to rebuild what the Nazis 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

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

הַזֹּכֵר *He Who remembers those who remember Him,
Each generation and its holy ones —
since the time You have chosen us —
May He remember the gruesome fate of the last generation.
Woe! what has happened to us!*

*Those who were swept away by the flood of blood —
who sacrificed their lives —*

*All who were submerged in valleys of tears,
May God think of them in the lands of eternal life.
May their memory be a blessing for all eternity.*

*Lift up your hands to Him, woe O you Heavens!
Woe over the best of Israel's tribes,*

*Communities and congregations, cities and districts,
fraternities, foundations, all rendezvous with God.*

*If only streams of water could pour down from eyes
towards waterfalls of the rivers of tears,
for the thousands times thousands of corpses
consumed in the fire of destructions and horrors.*

*For the princes of Torah, the pillars of tradition,
for the young flowers of the priesthood,
for the diligent scholars, the men teachers and women,
and the precious children in school.*

*The trusting daughters, the elderly grandparents, and their offspring,
and the infants whom they bore, everyone —
including the myriads beloved in life, not parted by death.*

*Seek out their blood when You take the count
of all the scattered, rent leaves, of every life perished
in the days of destruction and calamity — six thousand times a thousand.*

*An entire third to be destroyed, by the Blitzkrieg's fury,
of the cherished vineyards You dearly loved.*

*O Avenger of blood! The memory of their misery,
please do not erase from the book You have written.*

*Remember the moans and tumultuous screams,
when they were herded for slaughter —*

*May the rivers of their blood and the tears on their faces
not be forgotten forever.*

*Every tremble, every groan, every piercing cry
of those torn asunder by hoards of dogs,
remember and count them, collect them into Your flask,
Till the time the degraded ones' shame is avenged.*

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, Nazi persecution forced him to leave his pulpit in Germany. He came to the United States where he

assumed a position in the Baltimore Rabbinate.

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

קינה לזכרון הקדושים של חורבן איירופא

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

הַזֹּכֵר * מְזַכְּרֵינוּ, דוֹר דוֹר וּקְדוּשָׁיו, מַעַת אֲשֶׁר אָז בְּחַרְתָּנוּ,
יִזְכּוֹר דְּרֵאוֹן, שֶׁל דוֹר אַחֲרוֹן, אוֹיֵה מֶה הָיָה לָנוּ.
שְׁטוּפֵי מִבּוֹל דָּם, שֶׁמָסְרוּ נַפְשוֹתֵם, כָּל שְׁקוּעֵי עַמְּקֵי הַבְּכָא,
יִפְקְדֵם אֱלֹהִים, בְּאַרְצוֹת הַחַיִּים, וְעַדֵי עַד זְכָרֵם לְבִרְכָה.
שָׂאוּ אֲלֵיוּ כַפַּיִם, אָהָה, אֵי שָׁמַיִם, הוּי עַל מֵיטֵב שִׁבְטֵי יִשְׂרָאֵל,
עֲדוֹת וּקְהָלוֹת, עָרִים וּגְלִילוֹת, חֲבוּרוֹת, מוֹסְדוֹת, כָּל מוֹעֲדֵי אֵל.
מֵי יִתֵּן פְּלָגֵי מַיִם, תִּרְדְּנָה עֵינַיִם, אֶל אֲשֶׁדוֹת נַחְלֵי הַדְּמָעוֹת,
עָלֵי אֲלָפֵי אֲלָפִים, גּוֹפִים נִשְׁרָפִים, בְּמוֹ אֵשׁ הַחֲרָבָן וְזוֹעוֹת.
וְעַל שָׂרֵי הַתּוֹרָה, וּמְחִזְקֵי מְסוֹרָה, וְעַל פְּרָחֵי הַהֲהוּנָה הַצְּעִירִים,
וְעַל חוֹבְשֵׁי מִדְרָשׁוֹת, וּמוֹרִים וּמוֹרוֹת, תִּינּוּקוֹת בֵּית רַבָּן יִקְרִיִם.
עַל בְּנוֹת בּוֹטְחוֹת, וְסָבִים וְסָבוֹת, וְעַל זְרַעַם וְטַפָּם שִׁלְדוּ,
וְגַם לְרֵבוֹת, רֵבּוֹת נְאֻהֵיִם בְּחַיִּים, בְּמוֹתָם לֹא נִפְרְדוּ.
אֶת דָּמָם דְרוֹשׁ, כִּי תִשָּׂא אֶת רֹאשׁ, שֶׁל כָּל נֶדֶף לְעֵלִים הַטְּרוּפִים.
כָּל נַפְשׁוֹת מֵת, בִּימֵי שִׁבְרֵי נִשְׂאָת, שֶׁשָּׂה אֲלָפֵי פְעָמִים אֲלָפִים.
שְׁלִישִׁיָה לְבָעַר, בְּבִרְקָה וְעַם סוּעַר, מִכְרָמֵי הַחֲמָד אֶהְבֵּת,
גּוֹאֵל הַדָּם, נָא זְכֹר צַעֲרֵם, אֵל תִּמְחָה מִסַּפֵּר כְּתַבְתָּ.
זְכוֹר הַנְּאֻקוֹת, וְרַעַשׁ צַעֲקוֹת, אֲזוּ יוֹבְלוּ לְרַצָּח,
יְאוּרֵי דְמֵיהֶם, וְדַמְעוֹת פְּנֵיהֶם, לֹא תִשְׁכַּחְנָה לְנֶצַח.
כָּל חֵיל וּגְנִיחָה, וּנְהִי צְרִיחָה, מִשְׁדוּדֵי לְהֵקוֹת הַכְּלָבִים,
זְכוֹר וְסַפּוֹר, בְּנִאֲדָךְ צְרוּר, עַד עַת נָקַם עֲלֵינוּ עֲלוֹבִים.

chassidim requested a vehicle to convey their personal sorrow on this bitter day, but I held back, because I felt 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*?'

הַזֹּכֵר — *He Who remembers*. Rav Shimon Schwab, זצ"ל, widely recognized as an eloquent spokesman for Torah Jewry, joined the Rabbinate of Congregation K'hal Adas Jeshurun in 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 well-known Eastern European *yeshivos*, including Telshe and Mir. Rav Schwab had the opportunity to meet with and learn from the foremost *Gedolim* of the

In the barbarians' camps were pain and sickness,
the anguish of mortified souls;
insults and mockery, shame and spit, searing wounds from horrible blows.
Hunger, thirst, frenzy, sorrow, the faint stumbling without any strength;
every death rattle of every forlorn one, far be it from You to forget.

The pillars of smoke, the fumes from furnace,
Piles and piles of bones and sinews, poison-filled halls,
the roaring sound of the multitude, choking in gas chamber.

The stench of the bodies, the tortured corpses,
fertilizers for the soil of the blasphemers.
How the tormentors turned their fat into soap,
and human skin into feminine adornments.

[Remember] the finger motions of the savage officers.
To the right — slave labor! To the left — the shadow of death.
[Remember] how the sharpshooters shot at those digging [their own] graves,
lowering them to the depths in the agony of the grave.

And how they afflicted our sisters and mutilated our daughters,
doses of poison from sadistic doctors,
And fugitive survivors in burrows and bunkers,
and the disappearance of children in houses of apostasy, in monasteries.

Unblemished sheep, completely consumed,
the blood of the Diaspora's children,
Woe! O Ariel, for the corpses of your devout ones.
Who could count the sacred flock, whose flame will never be extinguished,
Your tested ones were Sanctifiers of Your name.

With the cry of 'Shema Yisrael,' they gave up their lives for God,
so that He might gather them in.
And until the very last day, they justified His judgment,
and called out, 'I believe. . .' and sang a song of trust.

And now, a people is left, bewildered as an orphan —
without graves at which to pray, without tombstones
where to weep the laments of emotion-filled hearts.

Only blood libations are their memorials boiling, unforgettable —
and the mounds of ashes from their Akeidah,
are tributes from the Altar's ashes.

Who can express Israel's torment, whose mind is frenzied by misery?
The remnants of its splendor is a fraction of a bit,
how its pride is humbled today!

O Living God! Merciful One!
Comfort Your congregation that yearns for You so mightily,
Let new light shine, let rays of glory grow, And may God's spirit hover.

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 Khal Adas Jeshurun, is recited by the Rav on Tishah B'Av

night at the conclusion of the *kinnos* service before the passage which begins with *תרחם ציון*, *Have mercy on Zion*. Although Rav Schwab only composed this *kinnah* 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*.

בְּמַחֲנוֹת הַפְּרָאִים, כָּאֵב וּנְגָעִים, וּפְחֵי נְפֹשׁוֹת עֲגוּמוֹת,
חֲרָפוֹת וְצָחוֹק, בְּלִימּוֹת נְרוּק, פְּצְעֵי הַכָּאוֹת אֵימּוֹת.
וּרְעוּבּוֹן, צָמְאוֹן, שְׁנָעוֹן, עֲצָבוֹן, וְכִשְׁלוֹן נְחֻשְׁלִים בְּלִי כֹחַ,
וְכָל נֶאֱקוֹת חֲלָל, מִכָּל יַחֲדֵי אֲמָלָל, חֲלִילָה לָּהּ מִלְשֻׁכָּה.
וְתִמְרוֹת עֵשׂוֹן, וְקִיטוֹר מִכְּבֹשֶׁן, תְּלִי תֵלִים עֲצָמוֹת וְגִידִים,
וְחֲדָרֵי הָרָעַל, קוֹל שְׂאֵגוֹת מְקַהֵל הַנְּחַנְקִים תוֹף תְּאֵי הָאָדִים.
וְסִרְחוֹן גּוֹפּוֹת, וְגִוּיוֹת סְגוּפוֹת, גִּלְגַּל דְּמָן אֲדַמַּת נוֹאֲצִים,
אֵיךְ הִפְּכוּ טוֹרְפֵיהֶם, לְבִרְיַת חֲלִבְיָהֶם, וְעוֹר אִישׁ לְקִשׁוּטֵי הַנְּשִׁים.
וְקִרְיַצַּת אֶצְבָּעוֹת, שֶׁל רֹאשֵׁי הַפְּרָעוֹת,
לִימִין שְׁעִבּוֹד פֶּרֶךְ, צִלְמוֹת לְשִׁמְאוֹל.
וְאֵיךְ יָרוּ יְרִיוֹת עַל חוֹפְרֵי הַבוֹרוֹת,
בִּיטוּרֵי חֲבוּט קָבֵר הוֹרְרוּם שְׂאוֹל.
אֵיךְ עֲנּוּ אַחֲיוּתֵינוּ, וְסִרְסוּ בְנוֹתֵינוּ,
כּוֹסוֹת תְּרַעֲלָה מִיַּדֵי רוֹפְאִים אֲכֻזָּרִים.
וּפְלִיטֵי הַשְּׂרִידִים בְּמַחְלוֹת וּסְתָרִים,
וְטַמְיוֹן יְלָדִים בְּבֵתֵי שְׂמֵד כְּמָרִים.
שֶׁהָ תָמִים לְעוֹלָה, דָּם בְּנֵי הַגּוֹלָה, הוּא אֶרִיאֵל מִנְּבִלַת חֲסִידֶיךָ,
צֵאן קִדְשִׁים מִי יִמְנָה, אֲשֶׁר אִשָּׁם לֹא תִכְבֶּה,
בְּחוּגֶיךָ הָיוּ מְקַדְשֵׁי שְׂמֵךְ.
בְּקוֹל שְׂמַע יִשְׂרָאֵל, מְסֻרוֹ נִפְשׁ לְאֵל, שֶׁהוּא יֹאסֶפֶם, וְעַד יוֹם אַחֲרוֹן,
הַצְדִּיקוּ דִּין, וְאֵף אֲנִי מֵאַמִּין עָנּוּ, וְשָׂרוּ שִׁירַת בְּטָחוֹן.
וּבְכֵן נִשְׂאָר עִם, בְּיָתוֹם נִדְהָם, בְּלִי קִבְרִים לְהַשְׁתַּטֵּחַ,
וְלֹא מִצְבוֹת, אֵיפֶה לְבָכוֹת, יְבָבוֹת לְכָב רוֹתֵחַ.
רַק נִסְכֵי הַדָּם, אֲזַכְרוֹתֶם, תּוֹסְסִים בְּלִי שׁוֹכֵחַ,
וְהָרֵי אֶפְרַי עֲקַדְתֶּם, תְּרוּמוֹת דְּשָׁנֵי מִזְבֵּחַ.
מִי יִמְלֵל צַעַר יִשְׂרָאֵל, אֲשֶׁר דַּעַתוֹ מִכָּאֵב נִטְרַפֶּת,
וְשִׂאֲרֵית הַפְּאָר, כְּמַעַט מִזְעִיר, וְאֵיךְ קוֹמְתָה הַיּוֹם נִכְפַּפְתָּ.
אֵל חַי מְרַחֵם, עֲדַתְךָ נַחֵם, אֲשֶׁר לָּהּ מָאֵד נִכְסַפְתָּ,
אוֹר חֲדָשׁ תְּזַרְקֶינָהּ, קִרְנֵי הוֹד תַּצְמִיחַ, וְרוּחַ אֱלֹהִים מְרַחֶפֶת.

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 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