

**AMMIUNG THE RUWENZ
OV THE TEMPEL,
I HERD...**

**VOISEZ THE
GARDEN TZEYONE**

STEPHEN M. BERER



Contents

A Terning, a Reterning	1
The Ferst Revvellaten	1
In The Nebellungen Lied	2
Goelden Kaf	3
Herd Allong the Wokwayov the Rietches ov Nashenz	5
Fiending the Berdz Nest	5
Drawing a Kerten	7
Plowman Resting at Noon	8
Befor Linnen Garmenz Donnd	9
Ammung the Hillz ov Yisroyel	10
Three Straenjerz in the Heet	12
Dayz tu Atoenments	12
After Salmz	13
Waying the Braken Peesez	14
A Vizhen Karvd in 2 Seelz	16



A Terning, a Reterning

*Begun Shabbat Khiyya Sura, Nov 22, 1997
Kalman Sutker Bar Mitzva,
Vizhenz during Musaf*

Rabban Yokhannan ben Zakkij wuns wuz wokking with hiz dessipel Rabbiy Yeshuwa neer Yerueshalliyum after the destrukten the Tempel ov Ewrope. Rabbiy Yeshuwa loukt at the Tempel in Ruwenz and sed “Allas for us! Owver faeth iz in ruwenz, and the pepel will retern tu mith and man-godz...” Then Rabban Yokhannan ben Zakkij spoke tu him this werl a kumfert, “Be not graevd, my sun. Thare iz annother life in the Holee Wun even tho the Tempel in destrukt. Deedz ov livving kiendness...”

Avot d’Rabbi Natan 11a



The Ferst Revvellaten

*Kalman ben Arya Zev Bar Mitzva,
Khiyya Sura 5758*

Ln thozе dayz Rabbiy Hillel woud bless owver hows
And sumtim stay with us wen he krosst the Straets.
We wer wokking past the parlaymen bilding on the way tu Shule.
It wuz erlee spring and the budz still struggeld aggenst the koeld ov nite.
Nu shuets had baerlee broken owt ov thaer dessent in erth.

Az if the parlaymen fell in a heep
I saw owver Tempel in Ruwenz.
Teerz began tu por frum my iyz.
“How koud this happening in the Prezzens owver Lor?
“The naeshenz ar roze up aggens God
“Tu merder all the Preest in Ewrope.”
Teerz drippt thru my beard, and I koud taest salt and akkridmoning.

And Rabbiy Hillel spoke theze werlz,
“We ar sorlee woonded. Deth standz befor eech Sol.
“Thozе that wer not torn with the knife
“Flee frum the Tempel in terror.
“But du not weep, my sun.





“In owver tare, in the woond ov eech hart,
 “God haz laen a Torra. Not beyond us,
 “Not in the Tempel, not in the Skroel
 “But in the helasseez ov owver sellz it reziedz.
 “The Preesthoud will wuns aggen wok at the hed ov nashenz.”



In The Nebellungen Lied

Shabbat Bo, 5758

And I praed ammist flaemz, jagged and smokee,
 Bouks barning in the publek skware,
 All the bouks ov theze pagan land.

*No Torra, not Tawlmud
 But Shopenhower, Fikhita,
 Hagel, Kont, and Gaeta --
 Theze wer the best
 And thay wer werth but a grunt.*

50

Them hu bernd the Bouks ov God,
 Now see the ruwen yu hav brot on yursellz.

I praed, “Ar thare not fiftee riechus bouks amung them?
 “For fiftee will Yu not save them all?
 “Or perchans for fortee...?”

“No! But I will save a remnant.
 “Sum ov the rietchus amung them will I save.
 “But in the destrukten the flaem duz konsume
 “Sum ov the goud, allong with all the pagan.
 “By yur oen hand yu dimminnish yurselv in protorten!
 “In yur War Agenst Me, how mennee ov my Preest
 “Wer bernd tu ash, wen I destroyd the Nebellungen chield?
 “And duz a bouk hav vallew,
 “Even wun six milliyenth ov a livving Sol?

“But unlike [the naeshenz huze merderz ar undoing,][?]
 “I will bern up thaer Solz, and thaer speren will tern tu ash,
 “Smoke staen leevz, and the pepel will diskard them.
 “Thaer korrupten like a woond





“That ever groez mor paenful.”

But frum the cherchez ov the land
Minnisterz and preests raezd lowd objekten.

“We ar the Preest. It wuz givven tu us.

“Jezes kame. And the Jew he superseeden.”

And the rabbiyz responden,

75

“No, not superseeded. Yu userpt owver plase.

“Az assassenz yu kame, and intu owver Hows

“And merder owver chieldz and us ware we stand.”

Hu will juj between the self-riechnus?

“Eech ov yur werdz ar self-serven.

“Nuntheless, the Preesthoud dessenden frum Jezes haz fael.

“Louk at the ruwenz yu stand ammung.

“Tu bild yur oen hows yu hav plunderd utherz.

“A preesthoud huze methodz ar powwer and punnish

“Iz not a Preesthoud ov God.”

The chieldz ov Yisroyel, huze Sol ar still faent –

...Wen the Lor wokt akross Ewroep

And bernt owt the root and seed ov Nebellung –

The chieldz ov Yisroyel, few in number

Thay ar the Preest, and the naeshenz ar follo.

It iz a yoke on Yisroyel, pulling a laden waggen,

And the naeshenz ar tether tu the waggen, braying,

Yanking aggens it and dragging thaer feet,

And in the waggen iz the werkingz ov the Lor.

And ware it roellz, thare iz the Hows ov God.



Goelden Kaf

Shabbat Yitro, 5758

And God sed tu Moesheh

“Go down! For theze pepel

“Hume yu hav brot up frum Yisroyel

100





“Hav rot ruwen.
 “Thay hav made themselv
 “Intu an iyern kros.
 “With the simbel ov the sord
 “Thay hav trampel down nashenz,
 “And with the simbel ov the duv
 “Thay kloek their sinz
 “And hide themselv.

“Thay hav pord thaer syens
 “Intu kasting forth a gilt kaf,
 “And mokking aenshet richuwel
 “Thay splash it with Jewish blud.
 “Tu name it, thay ar serch thaer harts:
 “'Killerz ov Kries' thay showt, bowwing lo.
 “And eech time thay go and pray tu this idel
 “Thay themselv bekum the merder ov God.

“Destroy this kav and thoze hu worship it.
 “Griend it intu powder and kast it in the see.
 “Save not a singel graen.
 “Then deklare a Sabbath yeer a morning.
 “36o niet and day a puraffy
 “Tu klenz yur konshets and yur kommentaren.
 “The chieldz ov my chieldz
 “Shall nevvver teeche hatred and wor.”

125

The naeshenz thru themselv in worships
 Befor this kaf ov thaer oen degraden.
 Owwerz ov frenzee and dayz ov revvel,
 Then yeerz astonnisht in a frijied rememmer,
 Layerz ov ise abbuven polluten poolz.

And now this Showa haz rung a nell.
 The grownd iz thawd intu wollo and mud.
 A deth nell ringz akross all Ewrope.
 Thay wipe thaer spatterd fasez.
 Thay hav tranzgresst. Not the ferst time
 It iz kleeer. Thay ar neel befor an idel.





Herd Allong the Wokway ov the Rietches ov Nashenz

Lwokt thru a forres of swaying sederz
 A kongraggaten a devoten wunz, praying.
 Thaer mummerz I koud heer, such russelling nedelz:
 “I saevd wun. Wy not mor?!”
 “I am unwerthee. Punnish me!”
 “I oenlee saevd a handful. I am a weed in this garden.”



Fiending the Berdz Nest

Shabbat Ballak, 5758

Lwokt thru a forres folloing my teecher.
 He stopt and loukt up. “This iz the plase
 “And this iz the Tree. Frum ware yu ar
 “Lift yur iyz and yu will see the owl.”
 I loukt. I staerd for a long time.
 The owl that wuz thare, I koud not see.

The aer iz still and the forres iz kwiyet,
 And the graesful rapterz that wunse kut the sky
 With thaer fiyeree kullerz and thaer teerless iyz
 Kan be seen no mor. Ware du thay sor?

I tareed in a kottij on a sandee kape.
 Az the awtum wor on the wetlandz ternd brown.
 I wokkt with an artist. He gazed at the marsh
 In rapcher, and mermerd, “Its like Yosefs koet!”

I studdeed those wetlandz; in fog and mist
 The winter kame on; storm and sun.
 Frum dreeree brown, erthtoenz emerjd:
 Marroonz and vilets, and grayz that wer blu.





Shabbat Pinkhas 5758; July 18, 1998

The windz ar a rippel; the wetlandz sy;
 The treez in the forres, thay sway in praer.
 Spring and the nite iz elektriklee kleeer
 And a spektrum ov kuller drips down the sky.

The pajez russel and the mornerz make sy;
 The rebbeez in thaer deep kuvvanna* thay sway.
 Awtum and the fog roelz in frum the straets
 But a radeyen lite will soon bern it awway.

* *Konsentraten; fokust intenden*

175

I wuz wokking alone in a dark forres.
 In a kleeering I see shaeps ; ar thay bent oeld men?
 The mune iz nu. A kandel woud oenlee
 Darken my site. A feer grips my skin.
 A greef taeks hoeld ov my arm.
 Led, I stumbel over braken briks
 Ammung theze oeld sperets, theze fallen wallz.
 Frum the shiverz, frum theze soelz a lammenten swellz.

For mennee niets and mennee ajez
 I fiend myself terning bak tu this plase.
 I kan see it now, plaenlee, sharplee,
 Wut befor wuz oenlee vagest shaddo.

Shabbat Mattot, 5758, July 25, 1998

The Tempel roze abbu the ashez and aeks
 In the forres ov Ewrope, a dark and wield plase.
 But the beests and areyanz tor it tu the grown
 And the praerz that went up for them now hav sees.

I wok ammung theze ruwenz, silens, silenst,
 Heering not but the syz in the wind.
 Nite after nite I wuz led tu this plase,
 I koud never fiend wen my Soel iz kloezd.

And I lissend tu the wind in the grass, the witherz.
 Voisez repeeting, "me khahmoekha?"*





200

* *Hu iz like Yu? Hu iz like Yu?*

And the broken wallz, like krouked oeld men,
 Thay straetend up and thay chanted sweet salmz.
 And my heering impruevd and I herd the praerz
 In Eenglish even tho the chant wuz Eevreet.
 “The hole erth iz full ov Yur Gloree,”
 And “Heer ower prayen, and be the fulfillen.

“I hav never seen a holee persen hu wuz por
 “Nor the chieldz ov the holee begging for bred...”
 But wen I herd that, I sed, “This iz not tru.”
 Nite after nite I herd it, till I saeng it.
 Then the saplingz leend over and wisperd tu me,
 And the thik green grassez saeng in refraen,
 “Thare ar deeper werlz than thozе ov addom,
 “And yu ar the messajjer tu breeng them neer.”



Drawing a Kerten

Week of Toledot, Kislev 2, 5761

L saw a wouman rapt in her praer shawl
 Leening aggens a wall, werd mermerz.
 The shaddo frum her eyz astreek her fase,
 A streemen ov teerz, a vort ov praerz.
 Between her and the Divvine Prezzens
 Oenlee a silk shawl separaten.

Her silken tullet, aglint ov the lite
 Arrownd a Soel unkloken tu the Lor.

225

I saw a man hu haz lern wun thing:
 If he kloke hiz Soel, he kan hide frum the Prezzen.
 He kan hide in the Prezzen, and justis will be bliend.
 Kloekt in the vaelz ov Ertha he travvael,
 Exxempt frum reproof, vale uppon vaelz.

He kareed hiz Soel down tu Addom,





Kloking ov lite in the dens shaddoez.
 Mor he hiedz, afrayen hiz Soel
 Till it thredbare and seesez tu exxist.

We ar born naked,
 But we kan hide ower Soelz tu deth.

But thozе hu begin tu leev the vaelenz,
 Assending the ladderz with Yakoevz aenjelz,
 Thay hav bin kalld, Preestlee Wunz.
 Deziyer tu be tranzparen in the Prezzens,
 Thaer Soel a lenz tu a lite.

I saw her, rapt in her tullet, weeping,
 Divvine Pressens astreek with shaedz.



Plowman Resting at Noon

*9 Tevet 5761; fast ov Ezra;
 Yosef reveelz himself.*

Jezus a sent for Ewroeps paganz
 Hu diddent hav a Way.
 Muhommed a roze for Aezhaz paganz
 Hu diddent hav a Way.
 Ovrakhom and Moesheh a liten a Preesthoud
 For thozе hu had a Way.

250

The paganz nulee feeling thaer yoke
 Rebell and kik agenst the Preesthoud hu giedz the plow.
 Withowt a plowman tu gide the plow
 Wut need iz thare for oxxen tu be yoekt?

The seed iz planten.
 But not evree seed will jermminate.
 Not evree chield ov the Preesthoud
 Deziyerz tu gide the plow.





The feeldz ar a planten.
 Werkerz frum forren landz rest in a kool shade.
 Az the day waerz on, sum will take the handel.
 Sum not borne ammung the Preesthoud
 Will chuze tu make Ulleya.

The sukling chield ar grone for wizdem.
 Thay repaer the yoke
 And sharp the plow
 And distrib the hevvee harvess.



Befor Linnen Garmenz Donnd

23 Tevet, 5761
Khorbonifferus layerz ov morning

275

Laskt Rabbiy Yosee,
 “May I even ask my kwesten?”
 He sed, “Say it so yur tents kan be juj.”
 “Wen will we rebild the Tempel,
 “And ware?”

Then Rabbiy Yosee sat me down beneeth a tree
 And all the leevs ov the tree wer illume,
 Goelden ritingz allong thaer interkut vaenz.
 He kwiklee skannnd thru the jenome
 And az he did, hiz fase reflekten thaer brilliyen liets.

“Heer, I will giv yu the Torra,
 “But nex yu must lern its Mishneh.

“Thare ar being three Tempelz.
 “The Fers the Lor haz laening in yur Soel,
 “Frum its fowndaten kwarks deep in the rezzenz,
 “Up the helikkel skalenz, tu its kurven beemz allite.

“The Sekken the Romenz, hu yu liv ammingel,
 “Ar wont tu tare down az yu ar bild.





“This iz the Tempel ov yur Praer-Staet
 “And wen all the Preesthoud iz bilding
 “It kan kum tu kompleten.

“Wen the Praer-Staet Temple iz a throng
 “And the brokade kertenz ov the Ark ar open
 “The werk ov the Therd Tempel iz begin.

“Az a sine befor yur iyz:
 “How far hav yu led the Naeshenz?
 “Wen yu plase the nex beem
 “The Naeshenz will fall on thaer fasez in aw.
 “Els the beem iz not in plase.”

300



Ammung the Hillz ov Yisroyel

Ghare wuz a Vinyerd.
 Its frute wuz sweet.
 The vintner gladlee trampeld the grape,
 The seed and jusez ooze between toez.
 This wuz a vine a mennee blessing.

Thare still iz a Vinyerd.
 Small and sellekt it iz.
 The breth uppon the slope,
 The taest ov the erth and its mennee plowwing
 Made chois the frute and the seed.

Thare iz a Vinyerd.
 For Hem hu tend it,
 Wun and the awl, a hole werld it iz.
 And the kulchering ov its frute
 Intu its perfektenz
 Iz the wun and the all ov Hem.

Not so, how ever
 For the suttel serpents,





325

For the klevver dog-hedz,
 For the serlee kat-men,
 For the hungree rats and thaer kohorts.

For them, thare iz a vinyerd
 Ripe tu pluk, rich tu plunder.
 A vinyerd tu konker,
 And howl and skweel, "See!
 "I am the superseeden!"

Thare iz a vinyerd.
 A seed planten thare in haetred
 Will gro and sustaen itself.
 Its frute iz haetred
 And awl its seed ar strivenz
 For the longer vine and bitter frutes.

Thare iz a vinyerd.
 A seed planter ov aenger
 Will produse a frute ov aenger,
 Will produse a root an aenger,
 Jenneraten ov aenger, ferro after ferro.

Thare iz a Vinyerd.
 Tu the annammel-hedded wunz
 The frute ov this,
 And the frute ov that louk the same.
 Wen thay drunken, it taesten the same.

350

But Hem Hu overseez
 Iz choozen Hem frute with kare,
 Not the bitter and not the rotten.
 This wun iz kalld, the express ov blessing,
 And that wun tu wither, the expressen a kers.





Three Straenjerz in the Heet

*... at the heat of the day.
[Avraham] lifted up his eyes and saw:
here, three men standing over against him.
Beraysheet 18:1-2, Fox translation.*

Lay on florz. Steps.
Three flashez, the intens lite.
Wer thay gunshot?

*I dessended, and a man approecht.
He raezd hiz hand and fiyerd a gun.
A bullet tor thru my hart and owt my bak.
-- A Lite Enterz my Hart*

No. Sumwun flash fotoing me?

No. I see but tuu feet and heer the Vois:
"Du not werree. Awl will be well."
And then I dessend an awake.

*Be ye clean, ye that bear the vessels of the Lord.
-- Yesheyahu/Isaiah 52:11
Lo! I send a messenger before you to safeguard
you on the way and to bring you to the place
which I have prepared. Beware of him and
obey him; do not permit any bitter words
against him! Because he cannot pardon your disobedience.
-- Shemot/Exodus 23:20-21*

375

Becawz I am not so streng tu my ansests
The lite haz bin layd in me
Beyond my acheeven.



Dayz tu Atoenments

*18 Kislev, 5762; Dec, 3, 2001:
25 murdered in Yerushaliyum
by a suicide people.*

Hu will liv and join the arrizzen?
And hu will be maet a deth?
Hu will embrase and be a Vois?
And hu ar a Seel thay braken tu addomz.?





Them hu ar heer the Kreyaten Wun,
 The Vois iz liv, the Seel iz Holee.
 And them hu ar gloree the leerek ov Deth,
 Thaer jenneratenz ar a wither leev.

In Khevron the Preest number 400.
 They pray so intent it bend them tite.
 But the thik kongregaten; a trampel a ruwenz;
 They heer a Sing but komprend no Werd.

The Wall Sittee, its Aenshent Rok
 Speeks intu Prayer for the Holee Wunz.
 Tu the Deth-wokker, tu the Seel brakerz
 The vois, thaer ruler, iz a fiyer a gun.

400

Hu iz arrizzen and hu iz retern?
 And hu iz a kurs the last ov thaer breth?
 Yisroyel iz the Messiya Peepel.
 Yeshurun: yur life iz the Seel ov God.



After Salmz

*20 Nissan, 5762; April 2, 2002
 Az in time ov Duvveed HaMellekh, Yisroyel
 konfrunts a pepel hu glorree hewman
 sakrafise.*

The voisez ov owwer ennammeez ar lowd.
 They surrownd us with showingz and kursen.
 They ar spred akross the landz.
 Thoze the tollerraten haetred
 Like Frans and Irron, like Egipt, Ittallee, and Libnon,
 Ar bekum the ajents ov haetred
 And a mowth for serpens.

A lone vois rize up, aggenst the spred ov evel.
 The vois ov Yisroyel kut thru the din.
 Praerfull and unnafraed, frum the kibbutseem tu Maya Sheereem*
 The sajez ov Yisroyel pray for shallaem**





And with strong armz thay protekt the land
Wich iz bekum owwer Holee Tempel.

425

* *Maya Sheereem: an ultra-Orthodox district*
** *Shallaem: wholeness, related to Shalom*

In Ammaerakka yu kan heer thaer invokaten
But in Ewrope and Afrik and Aezha
The deniyerz and kurserz revert tu pagen ruets.

A lone Vois iz rizen up astonnish
In the insolens ov the naeshenz.

A Vois, how offen ar yu herd it:

“Thoze that kurs My Chozen, Yisroyel,
“Will themself be kurs by Me!”

A Vois a kreyater in repeeten histerree:

Faro, Fillisteya, Babballon, and Rome;
Spaen, notsee Ewrope, and the kommunis uenyen...
Wut iz bekum ov thaer grate powwer?
Islom, wuns a brite lite in the werl,
Dessenden, dessending mor 300 yeer,
Now a ruwenz ov haetred and kayos.

Iz the Holee Wun ov Yisroyel az astonnisht az we
Hu kry owt tu saefgard owwer Holee Tempel?

Kumfert will kum tu Yisroyel swiftee,
But the harrows will tare akkurs akkuzen naeshenz,
Drawn by Oxxen, a slo and steddee proseed.



Waying the Braken Peesez

Roesh Khodesh Iyar 5762; April 12, 2002
Jenin: this iz how paganz, hu worship
in hewman sakrafise, ar made tu lern.

450

Consider the situation and its progress:

Reserves are called up from their homes and jobs. Their platoon is sent into the Jenin camp. In the narrow alleys they face intermittent attack, booby-trapped streets and houses, well thought-out ambush, and suicide bombers. The platoon must pass through a street too narrow for



armored vehicles. Facing intense fire, they rocket the facing buildings to stop enemy attacks. Bulldozers come in and shear the faces off houses, paving a way for tanks. Troops follow, entering houses, boring through walls when necessary to avoid enemy fire. They come face to face with terrified families. They also come face to face with a young woman strapped with explosives. They shoot her. Two other people, not long after, suddenly emerge from a room, and, in the split seconds of life and death, the Israelis shoot them too. [Later, these 3 deaths will be reported as murder of civilians.] Above them they hear the rapid footsteps of Palestinian militiamen. In pursuit, they break into the upper stories of the building, ransack rooms looking for the militiamen, weapons, and evidence of terrorist infrastructure. The bulldozers, tanks, and soldiers finally break into an open square, where they are met with sniper fire from many buildings. They call in attack helicopters to take out the snipers. Building by building they take command of the high places around the square to stabilize the situation. Behind them is a path of devastation, and many wounded; in front of them, more narrow alleys, more gunmen who are still more desperate, more booby traps, more men and women strapped with explosives.

Consider this situation and its progress:

475

A group of young men and women are sitting in a quiet schoolroom in a religious man's house. They are being educated in hatred and groomed for suicide. Their teachers have spent hours brainstorming clever disguises for the bombs they will strap on their students. The students are now being carefully instructed on how to penetrate security checks. They meditate extensively using prayers and images of the hated enemy, so they will be able to remain determined as they approach their target site. Periodically, they stop their studies to chant over and over, "Death to Jews; death to Israel." They are assured, with great certainty and reverence, that for this act they will go to heaven for bringing god's punishment to the evil Zionists. They are ennobled by knowing that they will be heroes and heroines. They also know that through this devoted labor, they will earn permanent incomes for their families. When the time comes, a young nursing student crosses the border to go to work in Israel. A fellow operative, a Palestinian-Israeli taxi driver meets her at a pre-arranged place, and drops her off around the corner from the bustling open air market that is her target. The place is packed with Jewish men and women who are buying special bread and foods for the Sabbath. No one pays attention to a young, quiet girl in a nurse's uniform and raincoat. This girl is praying intently to her god as she blows herself up in the crowd. Three people are killed, and many wounded.



500

Thare iz a vast differ
 Between this wor and this terrerren;
 And thare iz no kompare
 Between the meddittaten merder
 And the fasez ov deth in a kombat.
 Heer below we must way the braken pees,
 A hevvee frag on owver paper skale.
 Still we must way between thoze hu kry owt,
 “How long until pees?”
 And thoze hu kry,
 “Wor!”

But abbuv, the aenjelz tern awway weepen
 Such greef that thay kannot even pray.



A Vizhen Karvd in 2 Seelz

Reb Stienbek sed,
 “The men taested the akrid aer
 “And saw thaer krop kut down tu the grownd,
 “Dust on thaer fasez and in thaer iyz.
 “And thaer wimmen wocht them
 “Tu see if thay had broke.
 “And the chieldz wocht frum kornerz ov iyz,
 “Tu see if thaer dadz wer braken.
 “But the men did not brake
 “And the wimmen held streng
 “And the chieldz thay did not hav feer.”

The Grapes of Wrath, end of chapter 1

525

Reb Kallonnemus Kalmon sed,
 “The men taested the akrid aer
 “And saw thaer shtettelz kut down tu the grownd,
 “Ash on thaer fasez and in thaer iyz.
 “And thaer wimmen wocht them
 “Tu see if thay lost faeth,





“And thaer chieldz wocht frum kornerz ov roomz

“Tu see if thaer poppaz had lost the Hullekha.*

** body of Jewish law; etymologically “the way.”*

“The menz iyz wer hard, a flint

“Struk hard till it sparks and kursen.

“The time of marreev* kame

** evening prayers*

“And thay gatherd in the dirtee sellerz.

“Abbu v they herd it, ‘vehhu rekhuem...’*

** Hebrew for 'And He, the Merciful,' the words that begin the evening prayers*

“And the wimmen held streng.

“And the chieldz, thay gleend in hope.”

And Reb Kalmonz Seel, hiz Aesh Koydesh,*

** literally “holy fire”; the Reb’s sermons in the Warsaw Ghetto, compiled by his chassidim, and miraculously discovered after the war, in the rubble.*

“We shall be restoren, oh pepel.

“Yu cannot be braken.”



END OV THE BOUK VOISEZ THE GARDEN TZEYONE

