

**LAST WILL AND TESTAMENT OF THE SIX MILLION**  
**(This manuscript is untitled)**

**Written by Jórek Blocher**  
ca. 10 Jan 1992<sup>1</sup>

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**(Page 1)**

To the *durkhfirer* (executors) of the *tsavoe* (will, testament) that the six million martyrs have laid upon us, the remaining *sheyres-hapleyte* (literally, remnants of the escape; survivors):

Those who will survive should make sure that the German murderers and their accomplices will not be forgiven and forgotten for what they have done to our people. The *durkhfirer* of the *tsavoe* means that they do a sincere service to the dead. That is called *khesed shel emes*<sup>2</sup> (favor of truth, or true favor). That means that they do a *rikhtike gefelikayt* (a real favor), like that a living person does to somebody favor, that is called *khesed* (favor, grace, clemency, mercy). And in life someone can at some point pay you back, return the favor. But if someone is dead, he cannot return you a favor. And so, the *durkhfirer* of the *tsavoe* are doing a *rikhtike gefelikayt*. There was a great help from our *sheyres-hapleyte* brothers that have with great *mesires-nefesh* (devotedness) undertook to fulfill the execution of the *tsavoe* and put monuments in Newhaven<sup>3</sup> and other towns in America, and now a museum in Washington. Besides the *sheyres-hapleyte* there helped American great donors with millions of dollars to realize the *tsavoe* of the six million of our brothers. It was all done by a handful of activists of the *sheyres-hapleyte* with other American Jews with great *ayngeshparkayt* (determination) to fulfill the *tsavoe* which was put on us by the martyrs. We need not forget that for 40 years nothing was being done to fulfill the *tsavoe*.

It was with us so that when I studied in Michaleshik in the *hebreishe shul* (Hebrew school)<sup>4</sup>

**(Page 2)**

I recited a poem, that was written by a Hebrew writer, Kopl Shapira:<sup>5</sup> *It was very bitter (bitter/dire) on the Jewish street, all kinds of pogroms of the Jews, murders, robbing, rapes of Jewish women...*, and so forth. The poet, Shapira,<sup>6</sup> wrote the poem about the King David, as he sleeps in a cave and waits that someone would come and wake him from his sleep. Then he will gird himself with the sword that he took from Goliath the Philistine and will go and take vengeance on the peoples that have spilled so much Jewish blood. Two *yeshive bakhurim* (yeshiva boys) decided that they must go and find the cave where King David sleeps and wake him up. They took to the road, and they wandered from one place to another. After years of wandering and seeking they came to a great mountain, and under it was a cave, and at the gate to

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<sup>1</sup> In a letter to Dovid Katz dated 10 Jan 1992, Urke refers to this essay being enclosed.

<sup>2</sup> *khesed shel emet* – a charitable act of true and pure loving kindness for which there can be no possible recompense; a kindness extended to the dead which can never be repaid.

<sup>3</sup> The Holocaust Memorial in New Haven, Connecticut was the first such memorial to be erected in the U.S. Urke commonly wrote New Haven as a single word *Newhaven*.

<sup>4</sup> Urke is referring to the secular Tarbot School in Michaleshik where instruction was in Hebrew.

<sup>5</sup> It is unclear to whom Urke was referring as Kopl Shapira.

<sup>6</sup> It is unclear where the poet Shapira is the same as the earlier referenced Hebrew writer Kopl Shapira.

the cave they met a man who looked at them *getlekh* (divinely) and they greeted each other. And the man said to them: *You wandered all your life to find the cave where King David sleeps, and so here it is.* He knocked [on] the steel gate and said *Pitkhu shaarim* (Open up the gates!), and the gate opened. And he said:

*Go without fear! You will come to a great rock—turn it over, and underneath is a door. You will open it, and you should not be taken*

**(Page 3)**

*by the riches stored there. There is King David on the golden bed, and at the head of bed he has a sword that he took from Goliath the Philistine, and a pitcher with water, that comes from the spring in the Gan-Eydn (Garden of Eden). And at his feet there is an eternal light that burns there. And on the wall, there hangs the *fidl* (harp) that he used to play. When you come in, David will sit and stretch out his hands to you. And you should right away take the pitcher with water and pour it on his hands. Then he will stand up and he will gird himself with his sword and exact vengeance for all the Jewish blood spilled for generations. You should not take from the gold and diamonds that are there, otherwise you will be captured by the riches and your wanderings come for nothing.*

And the man disappeared. Then they realized that it was *Eliohu hanovi* (Elijah the Prophet). They went into the cave and went to the rock. They turned it and opened the door and came in. Inside they started to take diamonds and gold. King David stretched his hands to them, but they were busy taking diamonds and gold, and forgot to pour water on his hands. The king lay down back in bed, and the whole wandering of the two *yeshive bakhurim* ended as a *shom afn vaser* (foam on the water). The *Shechinah* (the Divine manifestation) cried, and the harp trembled.

And so, dear brothers, we would be taken by the riches of America, as those *yeshive bakhurim*, if not for the handful of people that

**(Page 4)**

have with such *mesiras nefsh* (determination) taken to immortalize the *tsavoe* [of the martyrs], it would all end as it was with the two *yeshive bakhurim*—as *shom afn vaser*. Let be blessed the *durkhfirer* of the *tsavoe* of the six million, fathers and mothers, brothers and sisters, and children—with *di 7 brokhes fun der Toyre* (seven blessings from the Torah). Amen.

U. Blakher

A personal thank you to Professor Dovid Katz, who fulfills the will of his late father, to immortalize the *shtetls* where his family lived, to travel to the destroyed *shtetls*, to go to the destroyed cemeteries, to take photographs of the thrown-out gravestones with the names of those who died 75 years ago ... to find people, Jews who still live in those places, Michaleshik, Svintsian but, unfortunately he had not found [them/any]. Appreciation to the Russian engineer who has a car and had driven him around to find traces of once flourishing Jewish life in the

*shtetls*.<sup>7</sup> From myself and in the name of the *sheyres-hapleyte* from the towns that he travelled to find the traces of the past Jewish life in them—thank you, Dovid Katz, for your precious work.

U. Blakher

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<sup>7</sup> When Dovid Katz first visited Micháleshik in 1990, he learned of one Jewish Micháleshiker survivor (Avrom/Avremele Rein) who had returned and settled in Lintupy. Further inquiries located Rein then in Minsk awaiting papers for emigration to Israel. Rein, agreed, if transportation to and from Micháleshik could be provided, to return to Micháleshik and show Dovid around what remained of the *shtetl*. Avrom/Avremele Rein can be seen guiding the Katz party around Micháleshik in Katz's videotape of the visit. Katz later sent a copy of the videotape to Urke Blakher who watched it often and referenced it frequently in his correspondence with Katz.