



Dear *chaveirim*:

We all hope that *Tisha Bav* will be celebrated as a *yom tov* this year.

In case the process of *geulah* is still unfolding, We have prepared materials to bring additional meaning to *Kinnos* 5785. Much of what is listed below relates, in one way or another, to the tragedies of *Simchas Torah* and the war that has followed, but with the passing of time we have incorporated *chomer* relating to other tragedies as well. **New material is shaded in grey.** Since most used this material last year for the daytime *kinnos*, we have focused our efforts on this *kinnos*.

We have not organized the material into neat prose; what follows are bullet points that you can use to enhance your explanation of the *kinnos*. There are many links that we hope will be helpful. Please do not feel the need to quote us– this guide is meant to be given to “white-labeled”.

Many thanks to Reuven Tradburks, Adam Dubin and Maury Rosenfeld for their help. Please let us know if you have found any errors, or if you have what to add for a particular *kinna*. We will continue to edit this document.

Notes:

- KRS = Koren Rav Soloveitchik *Kinnos*.
- TLIR = *The Lord Is Righteous in All of His Ways*, from Rav Soloveitchik, edited by R. Jacob J. Schacter. As this *sefer* can be hard to find, I have taken the liberty to include links to all of the relevant pages. I would encourage you to [purchase a copy from Ktav](#), as “יותר ממה שקראתי לפניכם כתוב שם”.
- Please don’t read too much into the news sources linked in various places. They are just representative of aspects of the tragedy - but shouldn’t be seen as taking one side of any debate on what happened.
- The commentary below is meant to be used in addition to any *kinnos* you may say for the massacre on October 7 / *Simchas Torah*. Links to *kinnos* by Rav Rimon and Rav Hauer, *shlita*:
[Rav Yosef Zvi Rimon](#) [Rav Moshe Hauer – OU](#)

In addition to what we have included below, please see [here](#) for notes from our *chaver* Dr. Jonathan Schwartz, who has been collecting *kinnos* thoughts since his time at Morasha Kollel with Rav Willig! May we hear *besuros tovos* see *yeshuos bekarov*.

MP

Kinnos Supplement - 5785

Rabbinical Council of America

May this be the last year that any supplement is needed.

Introduction to *Kinnos*

Shira is central to Jewish spiritual life, serving to elevate souls and create joy in divine service. The author connects the Levites singing during the Temple's destruction to Holocaust victims singing "Ani Maamin" on trains to death camps, and to October 7th occurring on Simchat Torah when Jews were celebrating with song and dance. Every Jew is a "walking shira" and that both joyful song and mournful *kinah* emerge from the same inner chambers of the heart, representing our deepest spiritual connection to God even during times of destruction and exile. (From our chaver, R. Yaakov Glasser. See [here](#) for his notes)

- *Kinnos* are generally for *aveilus yeshana*. This year, like last year, we are in *aveilus chadasha*. And yet, the day retains its elements of *aveilus yeshana*. By *aveilus yeshana*, study of the events is a *kiyyum* of the *aveilus*. (See [TLIR pp. 1-6](#), from *Yevamos* 43b)
- See this article by [R. Daniel Feldman](#) on the different meanings of *Eichah*.
- See [Rabbi Jacob J. Schacter](#) on the creation of new *kinnos*

Individual *Kinnos*

(א) זכור ה'

1. We begin with *Tzidduk Hadin*, taking the tragedies that we just read about in *Eichah* and connect them to our actions.

This is difficult, particularly with regard to current events; who are we to judge and blame? The question therefore is not what *any particular person did* – but what can we all do now?

2. On “burning skin” – “עורנו כתנור נכמרו” – see *kinnah* 6.

3. “יתומים היינו ואין אב”

Worst of all – we feel distanced from Hashem — we feel abandoned. See the link to *Tzohar’s* commentary on *Kinnah* 8. Also, see an [amazing story](#) quoted in one of Rav Shlesinger’s sefarim.

A first-hand account from October 7:

I wrote ‘Dad, I was shot. Help,’ and I sent the location of our apartment. Neta P. recounts the terrifying night when she was shot and sent a desperate message to her father for help, along with the location of her apartment. Her experience underscores the immediate danger and the desperate attempts to survive amidst the chaos. [Read more.](#)

ג) בליל זה יבכיון

The 9th of Av – *cheit hameraglim* and the destruction of the *Mikdash*.

1. We return to the root of the problem. Not just a random connection: we didn’t sufficiently want *Eretz Yisrael* – so it was taken away from us. How can we correct? See [excerpt from Eim HaBanim Semeicha](#).

2. *Lashon Hara* against *Eretz Yisrael* – [more from Eim Habanim Semeicha, pp. 398-400.](#)

ד) שומרון קול תתן

A competition of pain. Who has it worse?

From R. Reuven Tradburks:

There was a gathering early on in the war for bereaved parents coordinated by generous and kindhearted folk. There were parents of fallen soldiers, parents of those murdered at the Nova festival and parents of those murdered in the kibbutzim. The parents attended with some trepidation. What will happen here? Who will be there? Do I want to be vulnerable?

People shared their stories in a large circle. The parents of soldiers shared their pain and pride. The parents of the Nova victims shared their pain. Some of the parents of soldiers expressed

discomfort; our children died heroically. Yours were at a party. The discussion became heated. Many of the parents felt wounded - that this didn't help, this hurt. The competition of pain; whose pain is best.

There was a mission of RCA rabbis from the United States. Rav Doron Perez addressed the group. Rav Doron's son ,Daniel ,Hy"d ,was assumed taken captive from his tank on the Gaza border on Oct .7. But after a few months ,with new intelligence gathered from Aza during the war was declared to have been killed in his tank and his body taken to Aza. Rav Doron's talks were painful, a religious man grappling with the uncertainty of what terrible fate was happening to his son in Aza ,and then trying to deal no longer with uncertainty but with dissipated hope.

As he was finishing his talk ,the next speaker came in ,Rav Shmuel Slotki. Rav Slotki had just recently retired as the beloved Rav of the Young Israel of Ramot ,a humble man of great learning and middot. His 2 sons, Noam and Yishai, had run from Beersheva, together, on Oct. 7 to fight the terrorists at Kibbutz Alumim. They were killed together.

Rav Doron paused his talk to walk over and hug Rav Shmuel and declared: I feel inadequate; I lost one son. He lost 2. Who am I when others have given more.

I immediately thought of the Kina – *Malchus Yisrael* – Shomron – challenging Ohaliva. Your destruction can't compare to mine – your *malchus* lasted longer. I am gone forever – 10 lost tribes. It's competition; my suffering is worse than yours.

3. See the famous story of [Rav Gustman and Professor Auman](#) – quoted in R. Paysach Krohn's new *sefer* on the Three Weeks.

4. All of the constellations have turned against us; the world seems totally against us. See [this article](#) by Yaakov Katz, editor of the Jerusalem Post, as well as this [opinion piece](#) from the Wall Street Journal.

(ו) שבת סוררו מני

1. Shock and disbelief.

Totally unexpected – they were *dancing and partying* on one side of Tur Malka (*Gittin* 57a) as the other side was being destroyed ([TLIR pp. 160-165](#)).

Even the gentiles were shocked:

לא האמינו מלכי ארץ (איכה ד:יב) (ורש"י שם – מפני הנסים בימי חזקיהו)

Even after it happened – it remained difficult to assimilate into reality - [Story of R. Soloveitchik after the death of his wife](#). We can no longer truly celebrate life – [Rav Soloveitchik \(from Mentor of Generations\)](#). (More on the confusion at the time of catastrophe – see KRS p. 461, s.v. ואבכה.)

2. Was there a false sense of security?

ואני אמרתי בשלוי ...

אשרי אדם מפחד תמיד

Rabbi Soloveitchik discussed this idea in many places. See [this excerpt](#) from my coming *sefer* on *tefillah*. “*Pachad cheit Shilo*” - Sins of Shilo – a failure to rebuke. We didn’t see the danger.

The colossal failure was rooted in a false sense of security. It wasn't that there were no warnings from intelligence – but that those warnings were ignored. See [this cover article from Commentary](#).

This was not the first time that we refused to believe what that Arabs said they would do to us. In *Ghosts of a Holy War* (I recommended buying and reading), Yardena Schwartz traces the events of October 7th all the way back to the Arab Pogroms in Hebron in 1929. (We will quote her graphic chapter on the first [Black Shabbat](#) itself later in KinnoS). It is remarkable that warnings were not heeded then as well. See [Ghosts, chapter 8](#).

A talmid asked the Chofetz Chaim in the Fall of 1932 about making aliyah. His question related to the security situation in Israel, following the riots of 1929. The Chofetz Chaim responded that he should, in fact, make aliyah, and blessed him with peace and safety. But the great Gaon spared no words about the Arabs who inhabited the land of Israel (Palestine, at the time):

התורה הקדושה אומרת על ישמעאל: 'והוא יהיה פרא אדם' (בראשית ט"ז, י"ב). הלא ידוע כי התורה שלנו היא נצחית, ואם היא אומרת זאת על ישמעאל, משמעות הדברים היא, שישמעאל ישאר לנצח פרא אדם. גם אם יתאספו כל עמי התרבות שבעולם וירצו לחנך את ישמעאל ולעשותו בן תרבות, לא יעלה הדבר בידם. התורה העידה עליו שיהיה פרא אדם, ו"יהיה" פירושו גם לעתיד, לנצח. כאשר אמר את אותם דברים, ה"חפץ חיים" נאנח ואמר: "מי יודע מה פרא אדם זה עלול עוד לעשות לעם ישראל באחרית הימים!"

(ספר נאות דשא – by [R. Shlomo Dichovsky](#))

See [this piece](#) by R. Asher Weiss as well.

3. Joy and derision of the nations

סחי ומאוס – we are simultaneously viewed as the lowest and yet most powerful. (Rav Asher Weiss explains that this is the conversation between Haman and Achashverosh. One says he has a mountain of dirt – and the other – a ditch. See *Megillah* 14a.)

Hissing of *umos haolam* (*Eichah* 2:15)

They would not allow me to come near or into their spaces – “סורו מני שמעוני עוברי”

Somehow, after my tragedy – they hate me more! ([TLIR pp. 150-157](#))

They will always misunderstand us – see [commentary on the Midrash](#) about the Amonites and Moabites who entered the *Kodesh Hakodashim* and found the *Keruvim*.

This was always our final argument – למה יאמרו הגויים. It worked in the desert – but not here.

An upside-down world – where we are the sinners – הטא הטאה ים (R. Kornitzer).

4. We are a nation that will continue to dwell alone.

We are viewed as the lowest. Douglas Murray, in *On Democracies and Death Cults*, expands the [theories of Vasily Grossman to explain the antisemitism of today](#). He suggests that today, people associate the Jews with what they hate most about THEMSELVES and their own society.

The destruction of the Mikdash – as well as every successive churban – is, first and foremost, a Chilul Hashem. See [TLIR, pp. 158-160](#). Rav Amital, zt”l, would often speak on Rosh Hashana about the “State of Hashem in This World,” in which He ties His reputation – and the future of His creation – to the deeds of man and particularly to the fate of Klal Yisrael. R. Moshe Taragin quotes [Rav Amital](#) in a new book, [To Be Holy but Human](#).

We are a nation that will continue to dwell alone. See Dr. Erica Brown’s [article on Eichah and Loneliness](#) from *Tradition*. (Yerushalayim’s loneliness in Eikha is both physical and existential, echoing a long Jewish history of isolation. While some, like Rav Soloveitchik, saw creative strength in sacred solitude, today’s loneliness risks becoming corrosive and self-fulfilling. Our task is not to embrace loneliness, but to fight it—by building community, deepening faith, and reshaping the narrative.)

5. Devotion of the People – the willingness to sacrifice.

על פני פרת נפצו חסידיה

שובי שובי השולמית - See *KRS* p. 200 - עדרי חברי

Incredible sacrifices were made on October 7th and in the two years that have followed. For an example, see the story of Amit Man, quoted in *One Day in October* – [“The Last Band Aid”](#).

Douglas Murray, in his book *On Democracies and Death Cults*, retells his [meeting with Ron Bahat at the post-massacre Kibbutz Nir Oz](#).

5. A personal connection ([TLIR pp. 168-169](#))

סחי ומאוס השימוני

[אני הגבר ראה אני](#) – today we see all of the horrors; someone near and dear to me has died.

6. Fire - ראית כי כתנור עורנו כמרו -

Chomer from [Tzohar 2024](#)

[Story from Auschwitz](#)

Firsthand account:

We realized they wanted to burn us alive. Rotem C. recounts the moment they realized the terrorists intended to burn them alive, providing a chilling account of the extreme danger and the fight for survival. [Read more.](#)

(ז) איכה אצת באפך

1. Anger and disbelief.

Validating questions and anger. How could You allow this to happen to us?

We are generally not allowed to ask such questions. Just on *Tisha Bav*. The *heter* – because Yirmiyahu already asked that question in *Eichah*. (RK p. 220)

Challenging from a place of Emunah – See [R. Zalman Ury \(Kedushas Avraham\)](#)

If you have never used it, you might want to include [Yossel Rockover's Appeal of God](#) by Zvi Kolitz.

God must have consented to our punishment ([Eim HaBanim Semeicha](#) pp. 422-424).

Many questions of faith have been asked since October 7. See [this piece](#) by R. Moshe Taragin in *Dark Clouds Above, Faith Below*, pp.31-35.

[R. Raphael Zurum](#), a protégé of Rabbi Jonathan Sacks, z"l, in his new Koren book [Questioning Belief](#), also addresses this issue directly.

Our relationship with Hashem can change, even mature, through times of difficulty. See Rav Amital in [To Be Holy But Human](#).

2. *Asher Beirarta livchunecha*

What is done to a Jew, is considered as if it were done to God (KRS p. 222). And even what Hashem does to us – like *Galus* – is done to Him too. When we say זכור ה' מה היה לנו we refer to Hashem as well. (KRS p. 223). We are God's witnesses – סהדיך (KRS pp. 231-232)

3. We married Hashem at Sinai. One of the obligations of a husband is to redeem his wife if she is ever taken captive. God has not redeemed His wife – the Jewish People (KRS p. 227).

3. God's pain. "איכה טרחת בטרחהך".

See *Eichah Rabbah*, pesikta 24-25, [here](#).

If it is so painful for You... why did You do it? (KRS p. 229)

(ח) אאדה עד חוג שמים

1. If I could head to Haven and pray – what would I say? And why *don't* I say it?

Rav Uri Weisblum, in his [sefer He'aras Hatefillah](#), compares coming before Hashem in *tefillah* to taking off in a plane.

How could our lowly prayers bring the Geulah? See [Mabit, Beis Elokim, chapter 17](#).

2. We need to seek God – especially when he is hidden

A story about the need to seek God – even as He hides ...

(Reb Baruch of Medzhybizh, the grandson of the Baal Shem Tov.)

Rabbi Baruch's grandson came running into his study in tears.

"Yechiel, Yechiel, why are you crying?"

"My friend cheats! It's unfair; He left me all by myself! That's why I am crying!"

"Would you like to tell me about it?"

"Certainly, grandfather. We played hide and seek and it was my turn to hide and his turn to look for me. But I hid so well that he couldn't find me - so he gave up; He stopped looking. And that's unfair!"

Rabbi Baruch began to caress your child's face and tears welled up in his eyes. "God too.

Yechiel," he whispered softly. "God too is unhappy; He is hiding, and man is not looking for him.

Do you understand Yechiel? God hiding and man is not even searching for Him!

Elie Wiesel, Souls on Fire, page 268.

3. אבחנה ליל מליל

Priorities – what really matters?

4. Yearning for closeness to Hashem.

[TLIR p. 107](#)

ולא זכרה ויתוק וייעוד וסת

Longing for Hashem.

Shemini Atzeres is supposed to be a day of intimacy with Hashem! And yet, two years ago, we felt so alone and abandoned. See *chomer* from [Tzohar \(from last year\)](#).

Once we find God again – we will not let go of Him (KRS pp. 245-246).

5. A cosmic tragedy – the whole world has changed ([TLIR 172-173](#)).

The world has become corrupt (KRS p. 240).

See *Nefesh HaChaim* (*Shaar Aleph, perek 4, again in perek 6*) on the *kesher* between *our* actions and the heavens.

The welfare of the cosmos is dependent on the welfare of Israel and the Jewish People (KRS p. 240).

Here too, one might quote the thought of Rav Amital on the State of Hashem (from Kinnah 6)

We did not appreciate what we had in Yerushalayim and the Mikdash:

See the [words of the Chasam Sofer](#), quoted in *Great Jewish Speeches*, by Rabbi Moshe Bamberger

6. תקרא איד עללת על אדמוני

Who destroyed the Temple? Was it the Admoni (Edom)? See [R. Beni Lau's sefer on Yirmiyahu](#), for a discussion of conflicting sources.

7. שבעתים כעוני

We wish for destruction for our enemies – seven times more than my pain.

By doing so, do we become haters ourselves?

R. Moshe Taragin, discusses this important topic in "[Dark Clouds Above](#)," pp. 151-155

1. We have forfeited the blessings of God. He has blessed us with so much – in Israel and beyond – but we have not been found worthy.

2. The question “*Eichah*” means that we have a “complete lack of understanding.” We don’t understand “how the *Churban* could have been possible.” (KRS p. 264). There seems to be complete *hester panim* (KRS p. 265, s.v. כסר).

3. We became too dependent on our defenses. “The Jewish people should not concentrate their reliance on any “invincible” weapon because it is ultimately unreliable.” (KRS p. 266). Similarly, we should “not listen to the other nations. We should “pound on the portals of heaven through prayer.” (KRS, *ibid*, s.v. קומי).

4. Breaks in the walls – and fences - *chomer* from [Tzohar 2024](#).

י) חבצלת השרון

1. Destruction of the *Mikdash* – *instead* of the Jewish People (*Eichah Rabbah*).

But it wasn’t just the *Mikdash*. So many were killed! But when you see the plans of the enemy – you understand what could have been. See [here](#) and [here](#).

2. The building ceased to inspire.

The height: Titus saw a miracle but was not moved. (Opposite: Nero - who shot arrows and saw the *Yad Hashem* - and converted – *Gittin* 56a-b)

3. Destruction of cities in Israel.

See [TLIR pp. 244-245](#), KRS, p. 276.

We don't understand what we have lost. See *Dubner Maggid* to *Eichah* 2:19.

Alef-Beis structure = Even if I could understand, I don’t have the words ([TLIR 134-135](#)).

A [short video](#) (if you can show it) of the destruction in Beeri and Kfar Aza.

Mapping the massacres – see [here](#).

4. The *Levi'im* were in the midst of song when the enemy overtook them. (KRS p. 277, from Taanis 29a). [But ultimately, the people placed their trust in others, rather than Hashem (ibid, p. 283, s.v. לא למרום).]

From song to silence, *a firsthand account*:

For 7 hours, while I was bleeding non-stop, we waited in silence. Bleeding and hiding in silence for seven hours, Yael R.'s ordeal exemplifies incredible endurance in the face of a nightmare scenario. [Read more](#). [You may, or may not, wish to connect the song of the Nova festival to the song of the *Leviim*. If you do so, please differentiate between the two]

5. Valiant fighting of the Kohanim – even in defeat (KRS pp. 276-277):

[Story of Yaakov Viknin](#)

[Story of Nimrod Palmach](#) (His story was also [written up this year](#) by Douglas Murray, in *On Democracies and Death Cults*, pp. 42-44.)

[YouTube Video of a Combat Medic](#)

Some suggest, however, that the kohanim at the time of the Churban didn't fight hard enough ... Story in Taanis (29a). At that tragic time the young priests climbed up to the top of the roof of the Temple and threw the Temple keys up in the air, saying, "Master of the Universe! Since we have not been true custodians, we return the keys to You!" At that moment, a heavenly hand, as it were, came down and took the keys.

Rabbi Soloveitchik suggested a unique and uplifting insight: The reason God took back the keys was to eventually return them to us. The priests returned the keys to God in order that He hold them in safekeeping and have them readily accessible when the time would come to reopen the gates. Placing the keys in God's hands symbolizes the hope – and the great faith – that the Temple would surely be rebuilt once again

Yet, when the Rav passed in 1993, his brother Rabbi Ahron Soloveitchik eulogized him with the midrash (Eichah Rabbati) that Rabbi Yosef had told at their father Reb Moshe's funeral, and which Reb Itzele Volozhiner had told as a hesped for his father, Reb Hayim of Volozhin.

When the Romans destroyed the Temple and it was burning, the young Kohanim (the *pirchei kehuna*) ran to the roof. They took the keys to the Beit HaMikdash and threw them heavenward, saying: 'We don't need these keys anymore. Please take them.' And then a heavenly hand came downward and caught the keys. Reb Itzele commented: 'Do you think that it was to the credit of the *pirchei kehuna* that they did this?' Chas veshalom, this is a criticism of the *pirchei kehuna*. This was the biggest blunder they could ever have made. If they hadn't thrown the keys into the fire, then in a short time, with the required effort, they would have been able to rebuild the Temple.

Connect to [story of the young Yonatan Elazari](#) who fought Hamas from the rooftops (from *One Day in October*). On my mission with the RCA this February we heard this story directly from Yonatan's mother.

יא) ויקונן ירמיהו

1. Story of the individual...

Turn from discussion of the churban to the loss of one person.

See [here](#) for some individual profiles.

R. Soloveichik on Sadat:

Rav Soloveitchik (in 1974) related, "Nicolae Ceausescu (tyrant who ruled Communist Romania for 20 years) visited Anwar Sadat two weeks before the famous Yom Kippur – I can't call Yom Kippur infamous, can't say that – that tragic Yom Kippur. And he discussed the matter of the war. Everybody knew about it. So he warned Sadat not to start the war, for you know the Jewish army is superior. Sadat admitted it, that militarily it is a lost cause. But there is another reason for starting the war, he said.

“Sadat pulled open a drawer and took a clipping from a paper and gave it to Ceausescu. Ceausescu took the clipping of the paper, and the script was completely unknown to him, not a Latin script. What kind of paper. A Hebrew paper. What is the name of the paper? Ma’ariv, in red letters. “So, Sadat said, ‘What do you see here? Take a look at the paper.’” Ceausescu said to Sadat, ‘I can’t read it, I don’t know the language. It may as well be Chinese.’ He said, ‘Take a look at this picture. What is it? A young boy in uniform.’ ‘What are you showing me?’ Ceausescu asked. ‘You know who this young boy was?’ Sadat replied. ‘He was a soldier. He was killed in the front, along the Suez Canal. The Jewish people mourned for him. His picture is on the front page of the paper. Such a people cannot live long in a war of attrition. If every individual is dear to them, and they grieve and mourn for every individual, they’ll have to lose the war, no matter how wonderful their weapons are.’

“...The fear that young men should not die, the eagerness to protect a life, to save a young boy, overrides every fear and every logical consideration. And this is exactly what I told you. In Yahadus, if one dies, the world died! שכל המאבד נפש אחת מישראל, מעלה עליו הכתוב כאילו אבד עולם מלא, The world collapsed! It is a true story” (The Rav Thinking Aloud on the Parsha, Bamidbar, p.167-168).

Hostage deals: what would we give up for one person? (But is that always for the long-term good?)

The loss of one Person – see [Rav Ury](#).

We can’t relate to mass death; we *can* sometimes relate better to kinnos for individuals. ([TLIR pp. 267-270](#))

2. Overconfidence on the battlefield - Story of death of Yoshiyahu at Meggido.

See [Time Magazine](#) from October.

You can also use material from above (Kinnah 6)

3. Tragedy of Yirmiyahu – he saw the destruction coming but could not stop it.

See this [news report](#) from June (ABC).

Firsthand account:

It turned out she saw terrorists at the neighbors' back porch. Lior K. shares the fear and horror of seeing terrorists at the neighbor's back porch, capturing the pervasive and immediate threat faced by residents during the attack. [Read more.](#)

4. Why did Yoshiyahu ignore the warnings of the Navi Yirmiyahu?

Chazal offer a striking answer actually hinted at in the kinnah's 4th stanza. They tell us that Yoshiyahu stumbled because he thought too highly of his people. He thought the Jews had followed his lead and totally eliminated idolatry. Had that been true, the Jewish army would indeed have nothing to fear see (Taanit 22a-b). Sadly this was not the case. In truth many Jews had hidden the idols in their doorposts where Yoshiyahu's police wouldn't find them (Eichah Rabbati 1:12). These hidden idols erased the merit that Yoshiyahu needed for victory over the Egyptians. In Chazal's eyes, Yoshiyahu died because the people failed him. They didn't live up to his leadership to his goal of total repentance. Seeing this way the story challenges us to introspect. We must realize that great leadership will never be enough. A leader can lead, but it is up to the followers to follow. If we are dissatisfied with the state of the Jewish people, the 1st place to look is not at its leaders. We must first look in the mirror and ask ourselves if we are ready to be led. (Dovi Bergman, in *Tisha B'av To Go 5771*)

Are today's tragic heroes also to be inscribed as Yoshiyahu was? We are living in an historic moment that may very be written. R. Moshe Taragin writes of his [meaningful shiva call to Mrs. Chana Henkin](#) after the murder of her son and daughter-in-law.

5. ועוד לא שלח ידו מן החור.

One interpretation – Yoshiyahu could no longer stop those who were worshiping *avodah zarah*. But Rav Soloveitchik connects to the soft knocking of Hashem in *Shir HaShirim* at the time of geulah (KRS p. 295)

יג) אי כה

1. This too is a kinah about anger.

We have many questions.

But what are the answers that we seek? See the [beginning of a book called *Why God Why*](#), by a Lubavitcher *Shaliach* who lost his wife at a young age.

2. We mourn what could have been.

“כה יהיה זרעך”: So many young people killed – whole worlds.

So many young soldiers

3. Not appreciating the land – and Hashem’s Hand.

Connect to – “כי תוליד בנים”

See [TLIR pp. 70-72](#).

4. God promised Avraham that his children would be like the stars. But our enemies want nothing more than for our extermination (KRS p. 318).

5. Ultimately, the destiny of the Jewish people is to be different – and alone. (KRS pp. 318-319.

See paragraph that begins “It is a struggle.”). See above from Dr. Eria Brown. [Rabbi Dr. Eliezer Berkovits, *Faith and History*](#) – The Jewish People must avoid the trap of becoming “Normal.” That should never be our goal.

6. Eichah and Ei Koh - Loss of spiritual focus – leads to churban – [Rav Soloveitchik](#) (quoted by Rav Schachter). See [this parable](#) of the Dubner Maggid.

7. What is the uniqueness of the Jewish People? And if we are so unique – why are we so downtrodden? See a chapter [here](#) from Rav Moshe Avigdor Amiel.

1. Titus

מה עשה צר בפנים - Entering the Jewish "home" = *Mikdash me'at*.

See [TLIR pp. 170-172](#).

2. Challenge to our faith: Evil people succeed – and gloat over their accomplishments. And we are judged - what seems to be - very harshly. Titus vs. Nadav and Avihu (KRS p. 366).

3. Underestimating the spirit of *Klal Yisrael* (KRS p. 365, s.v. מצרים and s.v. וואני).

Rabbi Reuven Tradburks tells this story from one of the RCA missions this past year:

The outpouring of generosity from all segments of the population in the days after Oct. 7 is well known. There was unity of purpose; comfort the bereaved, support the soldiers, help the hostages. Emily Moatti, a social activist and former member of the Knesset for Labour, led the RCA rabbis in our visits to the center for the hostage families in Tel Aviv. Checkpoint Software cleared many of the floors of its hi tech building right beside the Kiriya in Tel Aviv for this center for the hostage families. All the advocacy, the interviews, the social media activity, the posters all around the world – all comes from this center. While we RCA rabbis are visibly religious, and while we noted the poetry of a woman from the far left leading us, it stopped at that. We are in this together and we felt that; the differences between us irrelevant.

A tall man with a big black kipa and full beard was conducting interviews for Kikar Shabbos, the haredi online news site. He explained. There were no haredim murdered on Oct. 7. We want to be a part of Am Yisrael. Every day a hostage family member is interviewed and uploaded to our site. And haredi families take upon themselves certain mitzvot to do for the merit of the release of these hostages.

A man with a full ponytail was being interviewed. We asked him to address our group. Yuval Haran held up the poster that all the hostage families have of their family. 8 pictures. His mother, sister, her children, her husband All hostages in Aza. From Kibbutz Be'eri. A secular, shomer hatzair kibbutz. He told us of his family. His father was murdered Oct. 7. His mother Shoshan, in captivity, PhD in agriculture, founder of Fair Planet, responsible for feeding a million

Africans through agricultural partnerships. One of us asked how he manages the pain, pressure, uncertainty. He told us he has an image in his mind of their release, of running to the van, of hugging them upon their release. When he concluded, we asked if we could say the mi sh'berach for the hostages, the prayer we are saying in our synagogues. He told us: I say a prayer every night. It starts Acheinu kol beit Yisrael. Could we say that together. We sang Acheinu, with tears, rabbis in the heart of secular Tel Aviv, with Yuval, from Kibbutz Be'eri, who says this prayer every night. The religious secular distinctions, while apparent, are set aside by the shared concern for our fellow jews. And prayer becomes a language of all in the face of these horrible realities. 7 of 8 of these hostages, of Yuval Haran's family were released the next week.

From *By Faith Alone*, by Elyashiv Reichner, about Rav Yehuda Amital, zt"l.

There is a chapter in the book titled "Eight Princes of Men" (Chapter Seven), which begins on page 89 in the English edition. This chapter is dedicated to the eight students from Yeshivat Har Etzion who were killed in the Yom Kippur War. Rav Amital referred to these students as "eight princes of men," emphasizing both their heroism and the profound impact their loss had on his life and the ethos of the yeshiva.

Rav Amital thought that war should inspire spiritual awakenings and investigation of Jewish identity. He asked the combat soldiers to engage without prejudice in the search for identity ... What is our destiny, what is our fate? What are the reasons for our wars? What is the secret of our existence? And what power is hidden in the fact that we are "a people that dwells alone and shall not be counted among the nations" (NUM. 23: 9)?

Most of the students who remained in yeshiva during the war were not Israeli and thus not drafted. They were part of a special program for foreign students, which began in 1972, and continues today. One of those students from abroad, Nissan Ziskin, performed the chores of several students who were responsible for various aspects of the yeshiva's functioning, but who had been called up to the front. One day one of the younger students in the group met Ziskin and complained about how the war harmed yeshivas study sessions. "What a lousy year it's been," the student said, "I came here to study, and all of a sudden war breaks out. How can

someone learn like this?” Ziskin boiled with rage, thinking, “This yeshiva lost eight of its students; The Jewish people has lost almost 3000 of its sons, and this boy only cares about his own studies?” Ziskin decided to hold his tongue but approached Rav Amital to tell him what the student had said. Ravi Amital convened the foreign students for a talk and told them, “I want you to know that this year you will learn very little in the way of the Talmudic debates of Abaya and Rava as you planned. However here you will learn one thing that you will never [truly?] find in the Gemara or the Shulchan Aruch – the value of the people of Israel.”

4. Significance of the Kotel (KRS p. 369, s.v. על צד מערבי and s.v. וצג).

יז) אם תאכלנה נשים

1. Graphic images.

Who would believe this? Especially the urge to kill children (KRS pp. 379, s.v. תשעה קבין and s.v. אם תצברנה).

Horrors committed on children - see chomer from [Tzohar 2024](#).

2. Those who thought they could hide from fire (KRS p. 379, s.v. שמונים אלף).

A firsthand account:

They put an explosive device on the door of the safe room. Dorin C. describes the harrowing moment when terrorists placed an explosive device on the door of their safe room, illustrating the constant threat and tension experienced by families trying to stay safe. [Read more](#).

3. Helplessness as loved ones die.

A firsthand account:

I tried to revive you, but there was no one to revive. Nissim G. narrates the emotional trauma of helplessness in so much of the loss, illustrating the profound grief and desperation faced.

[Read more](#).

יט) לך ה' הצדקה

1. *Teshuvah* as a response to tragedy ([TLIR pp. 77-81](#)).

What is my role in the tragedy? Are we all guilty? ([TLIR pp. 169-170](#))

2. *Tzidduk HaDin* ([TLIR pp. 101-106](#))

After *Eichah* (question) comes *Tzidduk HaDin* (answer)

That guilt lies not only in our ancestors – but in us. We are the reason that the Temple has still not been rebuilt (KRS, p. 401 from *Yerushalmi Yoma* 5:1).

3. *Midrash Rabbah Eichah Pesikta 4 – Ayekah and Eichah*. See [Rav Soloveitchik to Devarim](#) (*Beis Yitzchak*).

4. Despite open miracles, the Israelites did not want to go to *Eretz Yisrael* (KRS pp. 396-397).

כא) ארזי הלבנון

1. Importance of Torah leadership.

The Romans understood that if they wanted to destroy Jewish life, they would need to take out the *Gedolim*.

The death of Rabbi Akiva was greater than the loss of the Temple. When they killed the leaders, the Romans hoped to uproot *Klal Yisrael* (KRS p. 419).

2. Focus on a particular martyr ...

3. Connection to *sinas chinam*.

We read about these tragedies on two different fast days.

Story of [Pupa Rav fasting](#) for the children as they go to camp (from R. Krohn). Love for *Klal Yisrael*.

4. See a nice piece from our *chaver* R' [Shmuel Lesher](#).

כב) החרישה ממני

1. Survivors.

Written from the perspective of an unknown survivor of a massacred community.

2. Parents and children killed together.

During the Crusades, martyrdom went beyond the great leaders to everyday people – including young children (KRS p. 432).

Death of a child – see words of [Rav Asher Weiss](#).

Story of Channah and her 7 sons – with [commentary of the Maharasha](#)

3. Beracha on kiddush Hashem.

Responsa from the Holocaust – [Rav Oshry](#).

See this account of the [Last Moments of Kelm](#), from *Great Jewish Stories*, by Rabbi Moshe Bamberger.

4. The mourning of *Tisha Bav* is communal – not individual (KRS p. 432-433).

5. The dead are in *Olam Haba*. We don't mourn for them – but for the survivors and their families (KRS p. 435, s.v. אשריהם).

6. For most of the exile, we had no way to defend ourselves. With the help of Hashem – we now can. See *chomer* from [Tzohar 2024](#).

7. Fear of Death

Firsthand account

I was scared to death. I knew I was going to die. Shaili A. describes the normalcy before the attack and the ensuing horror, showing the stark contrast between the serene silence and the ensuing hell. [Read more.](#)

8. Tragic Choices: See [this story](#) of a question that came before R. Menachem Zemba, quoted in *The Unconquerable Spirit*, on p. 80.

In rare occasions, these stories have a happy ending: [Choosing the Path of Faith Together](#): The story of Sasha Troufanov and Sapir Cohen, who each found faith in Hamas captivity

כג) ואת נוי הטאתי

1. Children of R' Yishmael *Kohen Gadol*.

See *Gittin* 58b.

Many stories in *Midrash Eichah*.

2. Loss of Innocence

From R. Reuven Tradburks:

Though the origin of this expression is elusive, many kibbutznikim in the Otef Aza area say the same thing: life here is Gan Eden. 95% of the time. Many of the kibbutznikim refuse to return until, as they say, you can see the sea. Meaning. Nothing between our kibbutz and the sea. No population in Aza. A clear view to the sea. The pain of that statement, though from a security point, perfectly understandable, but the pain of that statement is paradise lost. The loss of innocence. We want to be a lover of humanity. To live a peaceful life. That is the kibbutz ethos. Equality, peace loving, optimistic. The loss of innocence.

One young child saw his mother murdered in front of him in their kibbutz. He survived. A few months later, he was playing house with his Saba. "Saba let's build a house. I will put down these blocks as the walls. You drive the cement truck. Ok, you pour the cement. No, come back with the truck. That is not enough cement. We need to make very, very thick walls so no one can get in."

The same boy loves firemen and police, like any 4-year-old. He was invited to visit the local police station – the local fireman and police have been warmly generous in trying to do nice things for bereaved children. While usually a social young boy, this time he entered the police station cautiously. “What’s wrong?” said Saba. “Are these good police or bad police?” The loss of innocence.

3. Bravery in the face of terror:

A firsthand account:

Three grenades had been thrown in, Neta yelled “grenade!” and jumped on the third one.

Ayelet S.E. bravely details how three grenades were thrown into their vicinity. Neta yelled “grenade!” and heroically jumped on the third one to save others, showcasing incredible courage in the face of imminent danger. [Read more.](#)

כה) מי יתן ראשי מים

1. Destruction of scholarly communities.

Yeshiva boys killed.

Hebron massacres. See [this chapter on](#) the first "Black Sabbath" chapter from Ghosts of a Holy War

The *Chafetz Chaim* on [Yishmael and Islam](#).

2. Destruction in the *Golah* – a sign for *Aliyah*. ([R. Tzvi Yehuda Kook](#))

3. A head full of tears - Endless crying for endless tragedy.

4. Kolonymous – certainly saw before and after of scholarly communities ([TLIR pp. 297-298](#)).

Returning to the places of destruction.

Desolate places – and the pain that brings (KRS pp. 461-463).

See [photos from the destruction](#) (Hebrew).

5. All disasters that befall the Jewish people should be connected to *Tisha Bav*. (KRS pp. 430-431, 460, 463, s.v. הריגתם). See a [poem written by Avraham Shlomo Kolet](#) of Bar Ilan connecting millennia instances of *Kiddush Hashem*.

Douglas Murray argues that [Antisemitism](#) keeps returning – even in the places one expects it least. He notes that the [hijacking to Entebbe](#) was carried out by some of the very same Germans who tried to bury the Nazis in the past.

כה) איך תנחמוני

1. How can I be consoled in this environment? The world won't let me mourn.

Relatives of hostages.

An endless war.

The *churban* was so great that there can be no *nechamah*.

All of our tragedies merge into one (KRS p. 494).

But still, Israel in its current state is a sign of the *bris* ([TLIR pp. 56-61](#)).

Israel is the answer to the blasphemy ([TLIR 158-160](#)).

The stories of *Yad Hashem* are a *nechamah* – and the lack of *hester panim* is a *nechamah* ([TLIR pp. 165-168](#)).

2. היתה כאלמנה - but not actually a widow.

Hashem is still there.

Loving – and struggling with – God. See this piece from [Why God Why](#).

3. The Torah can and must console us

See this [fascinating article](#) by our Chaver Rabbi Dr. Hillel Goldberg. In fact, even in the absence of the Shechinah, the Torah will never leave us. See this concept as discussed in [The Song of Shabbos](#) (culled from Sifrei Olas Yitzchak of [Rav Yitzchok Alster](#)). [Thank you to my dear friend R. Yosef Kalinsky who gifted me this sefer.] This connects as well to a beautiful piece in Rav Pam's [Atarah LeMelech](#).

לא) אש תוקד בקרבי

1. Potential vs. reality.

[Tzohar 2024.](#)

2. Maharal – we must see the hand of Hashem even in ותרד פלאים.

[See Rav Zalman Ury vol. 2, pg. 95](#) – Even in the *Shoah* there was a *hitgalut*.

From an article by Yossi Klein Halevi (2006):

Rabbi Kenig, a hefty man with a gray beard and whirling sidelocks, tells me Safed's new miracle stories, such as the one about the family whose home was demolished by a katyusha on the very Sabbath they happened to be away. "Miracles are happening at every moment," he says. What about the miracles that didn't happen ... like the death of the grandmother and grandson? "The miracles that we are privileged to see," he responds "are points of light that strengthen our faith. They help us say, 'All of God's ways are righteous.'"

3. Remembering the good times – as we are about to head into *Galus*.

See [R. Shlesinger](#) on the famous account of the *keruvim* hugging.

How could the *keruvim* have been hugging at the time of the churban?

From our chaver Yaakov Glasser:

- a. I saw in the name of Reb Moshe Twersky – HYD – that the mikdash was destroyed on Shabbos. And on Shabbos – the *keruvim* embraced even in an era of *eino oseh ritzono shel makom*. Shabbos captures the intimacy of our relationship with Hashem – even when things are not great. One can talk about Shabbos in our contemporary experience. Sometimes people feel – “I am not spiritual all week” – minyanim, learning, spirituality. If so, it's hypocritical to engage more substantively on Shabbos. Not true. HKBH understands that there is a world of *sheishes yamim taavod* – it's a difficult

world, it's a challenging world, it's a world that emanates from our human imperfection – but once a week we are given a space to be someone else. A neshama yeseirah – an additional dimension to our spiritual personality. It is incongruent – it isn't hypocritical – Shabbos.

2. The keruvim represented the inner reality of Klal Yisroel. The notion that even though on an external level – we were alienated from Hashem – we fell short of our mandate to live our lives with the values of Torah, and in response His Shechina has left the mikdash, and on the outside – it appears like such a richuk – such a distance – the inner reality – is that inside the depths of his heart – there remains an embrace. A reach – a desire for closeness.

Sefer Mikdash Melech - The month of the churban is chodesh Av – See. Devarim 23:6

לר ציון

1. Yearning for Israel ([TLIR pp. 305-312](#), KRS pp. 558-559).

Plus: how even the most dispersed Jews long for Zion (KRS pp. 560-561).

Zion should not think that she has lost all of her friends (KRS p. 568, s.v. **ובך**).

Yosef Geudalia, 22, Hy"d, fell in battle in Kfar Aza. A member of Duvdevan, he was the grandson of RCA member Harris Geudalia. He married Sinai, an alumnus of Maimonides in Boston. They were married a year and a half. The Guedalia siblings all have large families. Many of the boys choose to serve in elite units. And are a family of deep faith and commitment. Ever appreciative of the great privilege to live in the land of Israel, they would personally observe aliya l'regel every chag, walking to visit the Kotel, the place of the Mikdash. From Beit Shemesh. They would walk the 40 kilometers from Beit Shemesh to the old city of Yerushalayim every chag. And even this Pesach, the family made the march from Beit Shemesh to Yerushalayim, to celebrate in the place of the Shechina.

2. The pain of *tziyon* = the pain of Hashem.

3. *Asit Tikvah* – never losing hope / bound to *Tikvah*.

Rav Soloveitchik brings a different *girsah* of this *kinnah* (KRS p. 561).

An account from R. Reuven Tradburks about a loss in his family:

Adi Vital Kaploun, Hy"d, was murdered in her home on Kibbutz Holit on Oct. 7, sheltering her 2 children who survived. Adi was brilliant. She served in 8200 intelligence and worked in cyber security. She completed her master's program at Ben Gurion university in desert studies, solar energy and environmental physics. "Adi was the brightest student I ever worked with," said Professor Muhammad Bashouti who worked closely with Adi during her master's. A scholarship has been established by him in her name at Ben Gurion University. In addition, the Israeli startup Polyfos 3d, which seeks to revolutionize environmentally friendly 3d printing, has been dedicated by its founders in Adi's memory.

We were standing at the grave waiting for the burial of my niece Adi Vital Kaploun, Hy"d, murdered in her home in Kibbutz Holit on Oct. 7, protecting her 2 young children who survived. My stepsister Jacqui Vital and her husband Yaron stood with me beside the open grave, gazing out at the crowd of well more than 1,000. There was a pause of a few minutes as the Chevra Kadisha guided the Cohanim, the Kaploun family on a special path for Cohanim.

In that silence, Jacqui leaned over to me. "If I could, I would sing Hatikvah right now." I had no response, one of so many moments struck dumb in those weeks. Hatikvah? With your dear, sweet daughter, murdered for being a Jew in our Jewish state. You, who could have raised your family in the tranquility of Canada. Now? We buried Adi.

*After the shiva, we gathered again at that same spot, the Israeli custom of *aliya l'kever*, of visiting the grave immediately at the end of shiva. It was casual. Not 1,000 but a few dozen. Friends from Holit who survived the massacre. Family. Psalms, informal words of tribute, people lovingly sharing. Discomfort, pain, standing beside the fresh grave of a murdered young mother, friend, daughter, sister. Murdered. In her home.*

Jacqui stepped forward. "I wanted to do this at the funeral. But we didn't. I made aliya from Canada. And I would do it again. So, now, I would like us all to sing Hatikvah". Some did. Some stood.

The private pain holding hands with pride of being a part of the miraculous homeland of our people. Private pain. Public pride. Privately shattered. But gazing from a distance, seeing our state, our privilege. And expressing hope, Hatikvah. Mourning and comfort intertwined.

4. Connected of a broken heart to the *bris bein habesarim* (KRS pp. 565-566).

5. Asking how the captives are - [Tzohar 2024](#).

מא) שאלי שרופה באש

1. Finding Tefillin amidst the Ashes. See [Tzohar 2024](#).

2. Protests – what is too much?

3. The importance of Jewish Unity.

See [this Derasha](#) by Rabbi Immanuel Bernstein on the Meshech Chochmah's views on the Individual and the Community.

[A powerful story about "Ahavat Chinam"](#) by Rabbi Dr. Zalman Kossowsky, z"l, the former chief Rabbi of Zurich

4. Acknowledging mistakes.

Maybe I was wrong? See Beryl Wein – [Second Thoughts](#) – p. 188

5. More on fire and burning:

A firsthand account:

They were burning my neighbour's house while we were hiding. Eldad H. shares the harrowing experience of hiding while his neighbors' house was set on fire, depicting the omnipresent danger and chaos. [Read more.](#)

6. Mourning the burning of wagonloads of Torah in Paris (1242). Throughout history, when enemies try to burn us and our Torah down, we respond by learning, writing, and restoring even more. Our response is not only to mourn but to rebuild and rewrite.

You might use this opportunity to introduce the Shul to the [Mantzichim Project](#)

Am Yisrael's historical response to attacks on our Torah has always been to rebuild and recommit. Supporting and working with Mantzichim allows communities to participate in a national act of nechama and revival—transforming the grief of October 7 into a living legacy. Each sefer Torah repaired is an act of rebuilding part of Klal Yisrael.

Our response to churban is recommitment to Torah. Every kinnah reflects grief for destruction, but also the resolve to rebuild. Our generation's test is to transform the tears of our recent churban into acts of rebuilding, and with our project, that can start with a sefer Torah itself!

Mantzichim obtains pasul sifrei Torah from shuls, yeshivas, and anyone else who may have sifrei Torah that they no longer use and are willing to donate. We refurbish them in Israel and donate them to the families of fallen soldiers l'ilui nishmas the soldier, to be put back into use in shuls, batei medrash, army bases, and etc. in Israel that are in need of sifrei Torah.

To raise money for that fund, we are putting together a special Chumash that will b'ezrat Hashem be ready for Simchas Torah this year, called the Chumash HaGibborim. Every page of the Chumash will have the opposing page dedicated to a fallen soldier from 10/7, with a short bio, divrei chizzuk/tribute, and a dvar Torah, connected to the parsha. For donations to the Eitz

Chaim fund (for the Sifrei Torah restoration) we will gift a copy of the Chumash to the donator, as well as a hebrew edition of the Chumash to a bereaved family in Israel.

Reach out to Sammy@mantzichim.co.il for more information, or visit the website - <https://mantzichim.co.il/en/etz-chaim/>

לשואה

1. The Holocaust is a continuation of *churban habayis*. What about 10/7?

How do we look at that continuation?

a. Brutality of the attack:

Firsthand account:

Her car door was opening and there was blood on the floor, and you just saw her knee that was shot. Yonatan D. recounts the massacre at the Nova Festival, where over 260 people were killed, highlighting the scale and brutality of the attack. [Read more.](#)

b. Searching for Jews

Firsthand account:

I saw them going house by house, trying to break in. Yoram B. describes the terrorists' repeated and relentless attempts to break into houses, highlighting the persistent nature of the attack. [Read more.](#)

2. Questions raised by the Shoah – [response of the Klausenberger Rebbe, z"l](#) (from [Why God Why](#))

מה) אלי ציון

1. Tears

Difference between shock and anger and fear – and just crying.

Don't tell us not to cry ([TLIR pp. 313-315](#)).

The ability to cry is the first step in healing. But due to the ongoing crisis, we can't stop to cry.
See unbelievable [story from R. Lau](#) about crying as a sign of life

2. Why should *tziyon* cry? Because the personified *tziyon* understood what was lost more than we can ... See [Dubner Maqqid](#) (Mourning over lost treasure).

Is God in pain?

.איכה טרחת בטרחה ליתרף ביד ממאים טלאיך.

See [TLIR pp. 174-176](#).

3. *Tisha Bav*, as 10/7, was day of death – and of birth.

[From sorrow – to action](#) (from *Why God Why*).

Also: See [Rabbi Jonathan Sacks' summary](#) of the Rav's thoughts on the Two Covenants (from *Kol Dodi Dofek*).

See [this piece](#) from our chaver R' Levi Mostofsky.

4. Remembering the highs – even amongst the lows, can serve to ground us.

On Tisha B'Av, we focus on national dislocation; history can ground us again. See [this piece](#) by our Chaver R. Benji Samuels, and elaborated on in this piece by R. Moshe Taragin in [Dark Clouds Above](#) about taking a “Long View” of Jewish history – pp.37-41.

For End of Kinnos:

We pray that, if *Mashiach* doesn't yet come, at least things will quiet down again. But if they calm down, will we become complacent again?

See [Eim HaBanim Semeicha](#).

One of my favorite seforim is R. Ehud Avitzedek's (Rakovsky) *Daas Tefillah*. In a chapter about the power of speech (“*dibbur*”), he presents a fascinating tangent on the “rise” and “fall” of the power

of speech – from Adam HaRishon’s naming of the animals, elucidating their tafkidim in the world, to the loss of speech in Mitzrayim and its restoration on “Peh-Sach” with Yietzias Mitzrayim and the Aseres HaDibros.

Along the path of this journey, he proposes that all qualitative growth must, by nature, be preceded by calamity, or darkness. This is built into the world as ויהי ערב ויהי בקר. See [here](#) for his presentation of the idea. (I copied the whole chapter, but the ikkar is on רפז-רפח). When I taught this chapter in my weekly Daas Tefillah shiur several weeks ago, I was brought to tears by the contemporary application of his words. (For the recording of the shiur, [click here](#)).

[R. Yosef Nechemiah Kornitzer](#), the last Chief Rabbi and Av Beis Din of Krakow, presents a [related idea](#) in relation to Yaakov Avinu’s complaints to Hashem as he ran from Esav to Charan.

לשנה הבאה בירושלים הבנויה