

PRESENTED BY
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EXECUTIVE VICE PRESIDENT, EMERITUS/ORTHODOX UNION.

SUPPLEMENTAL MATERIAL BOOKLET



TISHA B'AV OU WEBCAST

ט' אב תשפ"א | JULY 18, 2021

*EVER TO REMEMBER.
NEVER TO DESPAIR!*

TISHA B'AV PROGRAM

INTRODUCTION

TO THE TISHA B'AV WEBCAST

JULY 30, 2020 | OU ISRAEL CENTER | JERUSALEM, ISRAEL

This *Tisha B'Av* marks the 33rd year that I have been presenting a special *Kinot* program, beginning with the first year of my tenure as Rabbi of Congregation Shomrei Emunah of Baltimore. It is the 20th year since this program has been part of a webcast production of the Orthodox Union.

This year, circumstances have necessitated changes in the format of the program. This year's program has been prerecorded, several days prior to *Tisha B'Av*, and will be available for viewing by people all day long, so that people all over the world can view it during their *Tisha B'Av* afternoon.

Its theme will relate to the importance of remembering and never yielding to despair. Hence, the title of this year's program is "**Ever to Remember. Never to Despair!**"

We will include recent tragic events in our remarks and have invited several special guests to address us.

It has been our practice to eulogize several individuals who have passed away during the past year. The death of the righteous has been compared by our Sages to the destruction of the Holy Temple. To assist with those eulogies, we have invited several guests to join us. Eulogizing Rabbi Lord Jonathan Sacks will be Rabbi Shaul Robinson of Lincoln Square Synagogue in Manhattan, NY, a close disciple of Rabbi Sacks. Eulogizing Rabbi Yitzchok "Itchie" Lowenbraun, a longtime NCSY Regional Director and a major figure in the kiruv movement, will be Rabbi David Felsenthal, himself a major figure in the kiruv world and a close disciple of Rabbi Lowenbraun. We will also be privileged to hear remarks from OU Executive Vice President Rabbi Moshe Hauer, who will reflect on the meaning of the day.

We will recite a limited number of traditional kinot, along with some contemporary readings and textual sources.

I express my gratitude to the leadership and staff of the Orthodox Union, to its president Mr. Moshe Bane, to the executive vice presidents Rabbi Moshe Hauer and Rabbi Dr. Joshua Joseph.

I express special thanks to my capable and dedicated executive assistant Mrs. Yocheved Goldberg.

This program is dedicated by Richard and Debra Parkoff in memory of Richard's parents, Avraham Ben Yitzchak HaKohen, a"h and Rochel Bluma Bat Yehoshua, a"h.

TZVI HERSH WEINREB

EVER TO REMEMBER. NEVER TO DESPAIR!
 PRESENTATION OUTLINE
 July 18, 2021 | Tisha B'Av, 5781

I. INTRODUCTION (see first page of this booklet)

II. OPENING: DEATHS OF DESPAIR

SOURCES: Nachalat Dan (Modzitzer Rebbe, Rav Yisroel Dan Taub zt"l); Tefilat Ata Gibor; Talmud Bavli Berachot 18b; Midrash Tanchuma, Sof Parashat Zot HeBrachah.

THEME: Those who fail to appreciate the Almighty's creation and His gifts are like the "dead". They die "deaths of despair". His divine patience (Erech Apayim) brings them back to "life", to a life of dignity, hope, meaning, and purpose. Remarks about deaths of despair in contemporary society. Reference to the Surfside calamity.

TEACHING: Rabbi Nachman of Breslav: "Jews, Jews: Do not despair." "If you believe that it is possible to ruin, you must also believe that it is possible to repair."

RECITATION: Kinah 9, beginning on pages 254-255

III. CAUSES OF THE CHURBAN

SOURCES: Palgei Mayim, commentary on Lamentations by Rabbi Yakov of Lyssa; Ahavat Yonatan by Rabbi Yehonatan Eybeschutz; Talmud Bavli Gittin 55b-56a.

THEME AND TEACHING: We must be aware of our behavior and its possible consequences. We must avoid hatred and shaming others. We must also get our priorities straight, and understand that considerations of health and security often override ritual constraints.

RECITATION: Kinah 19, beginning on pages 392-393

IV. SENSITIVITY, TEARS, PRAYER

SOURCES: Har Yeraeh by Rabbi Arye Finkel zt"l; Kedushat Levi by Rabbi Levi Yitzchok of Berditchev

THEME: One must open one's heart to feel the pain of others sufficiently to evoke tears. Tears lead to sincere and effective prayer, and are transformational. Rabbi Dr. Abraham Joshua Twerski zt"l exemplified humane sensitivity to others. Among his numerous teachings was his insistence that despair can be transformed into hope.

TEACHING: The Rebbe Maharash of Chabad: "Even when the sigh of a Jew is occasioned by material circumstances, this too is a significant act of teshuvah. All the more so, a sigh due to an unfavorable spiritual situation drags one out of the depths of despair and sets him up in a good place."

SONG: Hosheah et Amecha, composed by Rabbi Dr. Twerski.

RECITATION: Kinah 20, beginning on pages 406-407

V. TRAGIC DEATH AND CONSOLATION

SOURCES: Kinah 21 Arzei HaLevanon; Rabbi Akiva v'Doro Shel Shmad, by Rabbi Zvi Infeld; letter of consolation composed by Rabbi Moshe Mordechai Epstein zt"l, included in the anthology VaYinachem Dovid, compiled by Rabbi Daniel Hexter

RECITATION: Kinah 21, beginning on pages 414-415

THEME: The 10 martyrs and their story. The essence of Rabbi Akiva: hope! The death of my dear great-grandson, Mikey, Michael Dovid ben Moshe v'Aliza. The letter of consolation by the author of Levush Mordechai to the parents and young sister of the boy killed by a motor vehicle on the Sabbath of his bar mitzvah.

TEACHING: Rabbi Akiva was superior to Moshe. He could see light even in great darkness.

VI. EXODUS VERSUS EXILE

Recitation set to a melody: Kinah 31, beginning on page 515

VII. THE YEAR 1096

SOURCES: "The Anguish of the Jews" by Edward Flannery; the commentary of Rav Soloveitchik zt"l on Kinah 22, page 434-435

THEME AND TEACHING: "To find a year more fateful in the history of Judaism than 1096 would necessitate going back 1000 years to the fall of Jerusalem or forward to the genocide of Hitler... It was the year of the First Crusade..."

RECITATION: Kinah 22, beginning on pages 424-425

SONG: Song #5 Habait Mishamayim U'Reeh composed by the Modzitzer Rebbe, Rav Shaul Yedidya Elazar Taub zt"l

VIII. THE HOLOCAUST

SOURCES: HaHaruga Alecha by the Slonimer Rebbe, Rav Noach Berzofsky zt"l; Yasor Yisrani by Yitzchak Elchonon Gibraltar zt"l; MiTelz ad Telz by Rav Chaim Stein zt"l

THEME: The unprecedented nature of the Holocaust. A story regarding the limits of honoring one's father. A story regarding a mother's impossible decision. The story of a "Shabbos Yid" in Siberian exile

TEACHING: "If we remain obsessed by the Holocaust we will not be able to cultivate the joy necessary to rebuild", personal conversation with the Bobover Rebbe, Rav Shlomo Halberstam zt"l

RECITATION: Kinah 48, beginning on pages 626-627 composed by the Bobover Rebbe,

SONG: Mikdash Melech composed by the Bobover Rebbe

IX. PERSONAL PRAYER

SOURCES: Tefila b'Mechitzas haChafetz Chaim, compiled by Rabbi Nosson Tzvi Yarom; Shaot Hityachadut by Fanny Noida

X. ZION

Sources; Reading #1 (Kinah 36); HaMaayan, Nissan 5781, "Why is there no blessing for the mitzvah of settling in the land of Israel?" By Rabbi Jacob Zisberg

Theme and teaching: The transcendent nature of Zion. It is a perennial and constant obligation to live in the land and to cultivate it. It is the homeland of the Jews no less than France is the homeland of the French.

Recitation: Kinah 36, beginning on pages 554-555

Song: Song #2, Ki Ayin B'Ayin by Ben Zion Shenker zt"l

XI. CONCLUSION

SOURCES: "Change and Renewal: The Essence of the Jewish Holidays, Festivals and Days of Remembrance" by Rabbi Adin Steinsaltz zt"l

THEME AND TEACHING: "The Midrash relates that on the day of Tisha B'Av, at the very time of the Churban, the Messiah was born... To justify all that happened during the galut – the suffering and the orphanhood, the humiliation and the tribulations – it does not suffice to merely restore the situation to its former condition. The redemption must be more than that; it must raise us to such heights that it will be possible to regard the entire past as 'descent for the sake of ascent'."

RECITATION: Kinah 45, beginning on pages 610-611

SONGS: Song #4, V'Sechazena and song #3, Hosheah et Amecha

Three prominent guests will be addressing us at intervals within the above program.

OU EXECUTIVE VICE PRESIDENT RABBI MOSHE HAUER will speak to us about the significance of this day.

RABBI DAVID FELSENTHAL, a major figure in the world of Jewish outreach, will pay tribute to his mentor Rabbi Yitzchok Lowenbraun zt"l, formally the regional director for NCSY Atlantic Seaboard and the head of the Association of Jewish Outreach Professionals.

RABBI SHAUL ROBINSON, Senior Rabbi of the Lincoln Square synagogue in Manhattan and a close disciple of Rabbi Lord Jonathan Sacks zt"l, will pay tribute to his very prestigious mentor.

We thank these three prominent rabbis for addressing us.

TZION HALO TISH'ALI

ציון, הלא תשאלי לשלום אסיריך, דורשי שלומך, והם יתר עדריך:
מים ומזרח ומצפון ותימן, שלום רחוק וקרוב, שאי מפל עבריך:
תהלים קלג, ג: ושלום אסיר תאווה, נותן דמעיו כטל חרמון, ונכסף לרדתם על הרריך:

לבכות ענותך אני תנים, ועת אחלם שיבת שבותך, אני כנור לשיריך:
לבי לבית אל, ולפניאל מאד יהמה, ולמחנים, וכל פגעי טהוריך:
שם השכינה שכנה לך, והיוצרך פתח למול שערי שחק, שעריך:
וכבוד יהוה לבד היה מאורך, ואין שמש וסהר וכוכבים מאיריך:
אבחר לנפשי להשתפך, במקום אשר רוח אלהים שפוכה, על בחיריך:
את בית מלוכה, ואת כסא יהוה, ואיך ישובו עבדים עלי כסאות גביריך:
מי יתנני משוטט, במקומות אשר נגלו אלהים לחזיק וציריך:
תהלים נה, ח: מי יעשה לי כנפים וארחיק נדד, אניד לבתרי לבבי בין בתריך:

אפול לאפי עלי ארצך, וארצה אבניך מאד, ואחונן את עפריך:
אף בי בעמדי עלי קברות אבותי, ואשתומם בחברון עלי מבחר קבריך:
אעבר ביערך וכרמלך ואעמד בגלעדך ואשתוממה אל הר עבריך:
הר העברים והר ההר, אשר שם שני אורים גדולים, מאיריך ומוריך:
חיי נשמות אויר ארצך, וממר דרור אבקת עפרך, ונפת צוף נהריך:

ינעם לנפשי, הלך ערם ויחף, עלי חרבות שממה, אשר היו דביריך:
במקום ארוך אשר נגנו, ובמקום כרוביך, אשר שכנו חדרי חדיריך:
אגו ואשליך פאר נורי, ואקב זמן, חלל בארץ טמאה את ניריך:
איך יערב לי אכל ושתות, בעת אחזה כי יסחבו הפלבים את פפיריך:
או איך מאור יום יהי מתוק לעיני, בעוד אראה בפי עורבים פגרי נשריך:
כוס היגונים, לאט. הרפי מעט, כי כבר מלאו כסלי ונפשי ממרויך:
עת אזכרה אהלה אשתה חמתך, ואזכר אהליבה ואמצה את שמריך:

ציון כלילת יפי, אהבה וכן תקשרי מאז, ובך נקשרו נפשות חבריך:
הם השמחים לשלותך, והכואבים על שוממותך, ובוכים על שבריך:
מבור שבי שאפים נגדך, ומשתתחים איש ממקומו אלי נכח שעריך:
עדרי המונך, אשר גלו ונתפזרו מהר לגבעה, ולא שכחו גדריך:
המחזיקים בשולך, ומתאמצים לעלות ולאחו בסנסני תמריך:
שנער ופתרום היערכוך בגדלם, ואם הבלם ידמו לתמין ואוריך:
אל מי ידמו משיחך, ואל מי נביאיך, ואל מי לוייך ושיריך:
ישנה ויחלף כליל, כל-ממלכות האליל, חסנך לעולם, לדור ודור נוריך:

אנך למושב אלהיך. ואשרי אנוש, יבחר יקרב וישכן בחצריך:
אשרי מחדה, ויגיע ויראה עלות אורך, ויבקעו עליו שחריך:
לראות בטובת בחיריך, ולעלו בשמחתך, בשובך אלי קדמת נעוריך:

TZION HALO TISH'ALI

צִיּוֹן Zion, surely you will inquire after the well-being of your imprisoned ones, those who seek your well-being and are the remnant of your flock. / From west, east, north, and south, promote the well-being of the distant and the close, from every direction. / As well as the well-being of those bound by longing, shedding tears like the dew on Mount Hermon, wishing to shed them on your mountains. *Ps. 133:3*

לִבְבוֹת Like a jackal, I cry for your anguish, and when I dream of the return of your captives, I am a harp for your songs. / My heart is to Bethel and yearns excessively for Peniel and for Maḥanayim, and all the places where your pure ones pray. / There the Divine Presence resides close by, and there your Creator opened up the gates of heaven opposite your gates. / And the glory of God alone was your light, and not the sun, the moon, or starlight. / I choose to pour out my soul at that place where God's spirit is poured upon your chosen ones. / You are the royal palace and God's throne, and how do slaves now sit on the thrones of your noblemen? / Would that I could wander among the places where God was revealed to your seers and envoys. / Who can make wings for me so that I can roam afar and move my ruptured heart to your ruptured hills? *Ps. 55:8*

אֶפְסוֹל I will fall to my face upon your land and treasure your stones and cherish your soil. / I will even stand near the graves of my forefathers and be transfixed in Hebron at the site of your prestigious graves. / I will pass through your forest and your Carmel, and I will stand at your Gilead, and I will be awestruck at your Mount Abarim. / Mount Abarim and Mount Hor, where there lie the two great lights; your luminaries and your teachers. / Your souls come alive [from] the air of your land, and from the flowing myrrh of the dust of your soil, and the dripping honey of your rivers.

יָנֵים It would be pleasant for me to walk naked and barefoot upon the desolate ruins that were once your shrines. / In the place of your Ark, now buried, and in the place of the cherubs who once dwelled in your innermost chambers. / I will shear myself, cast off my crown of glory, and curse the day that your saints were defiled in a profane land. / How can I enjoy eating and drinking when I behold dogs dragging your young lions? / Or how can the daylight be sweet to my eyes when I still see, in the mouths of ravens, the corpses of your eaglets? / The cup of agony, slow down! Let up a bit, for already my innards are full and my soul, embittered. / When I remember Ohola [Samaria], I absorb your poison, and I remember Oholiva [Jerusalem] and suck dry your dregs. *Is. 20:2*

צִיּוֹן Zion, perfectly beautiful, with love and grace you were bound long ago, and bound to you are the souls of your comrades. / Those are the ones who rejoice in your tranquility, and who are anguished by your ruin, and who weep for your tragedy. / From the prisoner's dungeon, they yearn for you and bow, each one of them from his place, toward your gates. / The flocks of your multitudes, which have been exiled and dispersed from mountain to hill, have not forgotten your walls. / They hold fast to your skirts and struggle to rise and grasp the branches of your palm tree. / Shinar [Babylon] and Pathros [Egypt], can their greatness compare to yours? And can their vain faith be likened to your perfect faith and light? / To whom can they compare your anointed one? And to whom, your prophets? And to whom, your Levites and singers? / They will fade and totally vanish, these pagan kingdoms, but your power is forever, and your crowns for all generations. *Lam. 2:15*

אֶתְךָ Your God has preferred you as an abode, and happy is the man who will choose to draw near and dwell in your courtyards. / Happy is he who waits and is privileged to witness the rising of your light, and upon whom your dawn will break, / To witness the success of your chosen ones, and to delight in your joy, when you return to your past youth.

KI AYIN BE'AYIN YIR'U

Isaiah 51: 8

ח קול צִפְיָדָי נִשְׂאוּ קוֹל,
יַחְדָּו יִרְנְנוּ: כִּי עֵין בְּעֵין
יֵרְאוּ, בָּשׁוּב יְהוָה צִיּוֹן.

8 Hark, thy watchmen! they lift up the voice,
together do they sing; for they shall see, eye
to eye, the LORD returning to Zion.

MIKDASH MELECH

Sanctuary of the King, royal city,
Arise, go forth from your ruined state.
Too long have you dwelt in the valley of tears.
He will shower compassion on you.

Come, my Beloved, to greet the bride;
let us welcome the Sabbath.

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה
רַב לָךְ שָׁבַת בְּעֵמֶק הַבְּכָא
וְהוּא יַחְמַל עָלֶיךָ חַמְלָה.
לָכֵה דוּדִי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

ANI V'HO

הוֹשִׁיעָה אֶת־עַמְּךָ, וּבְרַךְ אֶת־נַחְלָתְךָ,
וְרַעַם וְנִשְׂאִים עַד־הָעוֹלָם: תהלים כח

HABEIT

הִבֵּט מִשָּׁמַיִם וּרְאָה כִּי הָיִינוּ לְעֵג וּקְלָס בְּגוֹיִם, נַחֲשִׁבְנוּ כְּצֹאן לְטֹבַח
יּוֹבֵל, לְהַרְגַּ וּלְאַבֵּד וּלְמַכּוֹת וּלְחַרְפָּה. וּבְכֹל זֹאת שְׂמִיךְ לֹא שָׁכַחְנוּ,
נָא אֵל תִּשְׁכַּחְנוּ.

V'TE'ERAV

וְתַעֲרֹב עֲלֶיךָ עֲתִירְתָנוּ כְּעוֹלָה וּכְקָרְבָן. אָנָּה רַחוּם, בְּרַחֲמֶיךָ הַרְבִּים הִשָּׁב
שְׂבִינְתְךָ לְצִיּוֹן עִירְךָ, וְסִדֵּר הָעֲבוּדָה לִירוּשָׁלַיִם. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ
לְצִיּוֹן בְּרַחֲמִים. וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת.

MASEKHET GITTIN 55:2-56:1

SOURCE: SEFARIA.ORG

אמר רבי יוחנן מאי דכתיב (משלי כה, יד) אשרי אדם מפחד תמיד ומקשה לבו
יפול ברעה אקמצא ובר קמצא חרוב ירושלים אתרנגולא ותרנגולתא חרוב טור
מלכא אשקא דריספק חרוב ביתר

Apropos the war that led to the destruction of the Second Temple, the Gemara examines several aspects of the destruction of that Temple in greater detail: Rabbi Yohanan said: What is the meaning of that which is written: "Happy is the man who fears always, but he who hardens his heart shall fall into mischief" (Proverbs 28:14)? Jerusalem was destroyed on account of Kamtza and bar Kamtza. The place known as the King's Mountain was destroyed on account of a rooster and a hen. The city of Beitar was destroyed on account of a shaft from a chariot [rispak].

אקמצא ובר קמצא חרוב ירושלים דהווא גברא דרחמיה קמצא ובעל דבביה בר
קמצא עבד סעודתא אמר ליה לשמעיה זיל אייתי לי קמצא אזל אייתי ליה בר
קמצא

The Gemara explains: Jerusalem was destroyed on account of Kamtza and bar Kamtza. This is as there was a certain man whose friend was named Kamtza and whose enemy was named bar Kamtza. He once made a large feast and said to his servant: Go bring me my friend Kamtza. The servant went and mistakenly brought him his enemy bar Kamtza.

אתא אשכחיה דהוה יתיב אמר ליה מכדי ההוא גברא בעל דבבא דהווא גברא
הוא מאי בעית הכא קום פוק אמר ליה הואיל ואתאי שבקן ויהיבנא לך דמי מה
דאכילנא ושתינא

The man who was hosting the feast came and found bar Kamtza sitting at the feast. The host said to bar Kamtza. That man is the enemy [ba'al devava] of that man, that is, you are my enemy. What then do you want here?

Arise and leave. Bar Kamtza said to him: Since I have already come, let me stay and I will give you money for whatever I eat and drink. Just do not embarrass me by sending me out.

56A

אמר ליה לא אמר ליה יהיבנא לך דמי פלגא דסעודתיך אמר ליה לא אמר ליה
יהיבנא לך דמי כולה סעודתיך א"ל לא נקטיה בידיה ואוקמיה ואפקיה

The host said to him: No, you must leave. Bar Kamtza said to him: I will give you money for half of the feast; just do not send me away. The host said to him: No, you must leave. Bar Kamtza then said to him: I will give you money for the entire feast; just let me stay. The host said to him: No, you must leave. Finally, the host took bar Kamtza by his hand, stood him up, and took him out.

אמר הואיל והווי יתבי רבנן ולא מחו ביה ש"מ קא ניחא להו איזיל איכול בהו
קורצא בי מלכא אזל אמר ליה לקיסר מרדו בך יהודאי א"ל מי יימר א"ל שדר
להו קורבנא חזית אי מקרבין ליה

After having been cast out from the feast, bar Kamtza said to himself: Since the Sages were sitting there and did not protest the actions of the host, although they saw how he humiliated me, learn from it that they were content with what he did. I will therefore go and inform [eikhul kurtza] against them to the king. He went and said to the emperor: The Jews have rebelled against you. The emperor said to him: Who says that this is the case? Bar Kamtza said to him: Go and test them; send them an offering to be brought in honor of the government, and see whether they will sacrifice it.

אזל שדר בידיה עגלא תלתא בהדי דקאתי שדא ביה מומא בניב שפתים ואמרי
לה בדוקין שבעין דוכתא דלדידן הוה מומא ולדידהו לאו מומא הוה

The emperor went and sent with him a choice three-year-old calf. While bar Kamtza was coming with the calf to the Temple, he made a blemish on the calf's upper lip. And some say he made the blemish on its eyelids, a place where according to us, i.e., halakha, it is a blemish, but according to them, gentile rules for their offerings, it is not a blemish. Therefore, when bar Kamtza brought the animal to the Temple, the priests would not sacrifice it on the altar since it was blemished, but they also could not explain this satisfactorily to the gentile authorities, who did not consider it to be blemished.

סבור רבנן לקרוביה משום שלום מלכות אמר להו רבי זכריה בן אבקולס יאמרו
בעלי מומין קריבין לגבי מזבח סבור למיקטליה דלא ליזיל ולימא אמר להו רבי
זכריה יאמרו מטיל מום בקדשים יהרג

The blemish notwithstanding, the Sages thought to sacrifice the animal as an offering due to the imperative to maintain peace with the government. Rabbi Zekharya ben Avkolas said to them: If the priests do that, people will say that blemished animals may be sacrificed as offerings on the altar. The Sages said: If we do not sacrifice it, then we must prevent bar Kamtza from reporting this to the emperor. The Sages thought to kill him so that he would not go and speak against them. Rabbi Zekharya said to them: If you kill him, people will say that one who makes a blemish on sacrificial animals is to be killed. As a result, they did nothing, bar Kamtza's slander was accepted by the authorities, and consequently the war between the Jews and the Romans began.

אמר רבי יוחנן ענוותנותו של רבי זכריה בן אבקולס החריבה את ביתנו ושרפה
את היכלנו והגליתנו מארצנו

Rabbi Yohanan says: The excessive humility of Rabbi Zekharya ben Avkolas destroyed our Temple, burned our Sanctuary, and exiled us from our land.

FOR A SON SERVING IN THE ARMY

BY FANNY NOIDA

"Gird your sword upon your thigh, mighty warrior, your glory and your splendor. In your majesty ride prosperously for the sake of truth and for the cause of righteousness, and may your right hand show you awesome things."

[PSALMS 45:4-5]

My God in the heavens, Lord of Hosts, Who rules with a high hand over the heavens and the earth: I offer my prayer to you from the depths of a mother's heart. My God and God of my forefathers—hear my prayer in Your great mercy. The time has come for my son to join the ranks of those who fight for our country, to maintain its security and to erase the plotting and wickedness that threaten the homeland and its inhabitants. I am thankful to You, my God in heaven, for granting me a child whose limbs are strong, who is able to bear arms in the noble war for our country.

But my maternal heart is fearful and trembles at the thought of the dangers and temptations that surround him. He is young and lacking in experience, far from the teaching of his mother and the guidance of his father. His heart may easily be drawn after some forbidden thing, and come to sin. Therefore I pour out my supplication before You, Almighty God of heaven. Spread Your protection over him, shield him, and surround him, in Your great kindness. Nurture and strengthen within him every refined emotion, every positive intention, every remembrance of parental guidance that is imprinted on his soul, that he may always have in mind

May this child grow up to earn the blessing of his nation and his country, a credit to his faith, performing good deeds, and contributing to the well-being of society.

My God in heaven, give ear to the prayer of a mother's heart.

May it be Your will that his strength grow and multiply, that his understanding mature, that he develop fully both inwardly and outwardly. Watch over him, my Lord, and preserve his integrity, the clarity of his soul, the tranquillity of his heart and his nature, which at this time fill all of his young and tender being.

May he be a mouthpiece for You all the days of his life, may You withhold nothing from his mouth, and may You lead him by green pastures and by sources of living water.

And to me, my God, grant the joy of watching over my child for many more years, with blessed maternal love and satisfaction, that my son may be a source of joy to me. Amen.

תפילת אם שבנה משרת בצבא

פאני נוידיא

"תגור-חרבך על-ירך גבור, הודך והדרך; והדרך צלח רכב על-דבר-אמת וענוה-צדק ותורך נזראות מינד"

(תהלים מה 4-5).

לי שבשמים, אל צבאות, המושל ביד רמה בשמים ובארץ, אליך אשא תפילתי ממעמקי לב אם. אלהי ואלהי אבותי, שמע תפילתי ברחמיך הרבים. מלאו ימי בני להצטרף לשורות הלוחמים למען ארצנו, לשמר על בטחונה ולהסיר מרמה ורשע המאמיים על המכונה ויושביה. מודה אני לפניך, אלי שבשמים, שנתת לי ילד שאבריו חסנים, שנכון לשאת נשק במלחמת מצוה על ארצנו.

אך לבי, לב אם, תרד ורוטט בזכרי את הסכנות והפתויים הסובבים אותו. צעיר וחסר נסיון הוא, רחוק מתורת אמו וממוסר אביו. על-נקלה עשוי לבו הצעיר לנהות אחר דבר עברה ולבוא לידי חטא; על כן אשפך תחנוני לפניך, אל שמים כל-יכול. פרש עליו את חסותך, היה לו למגן ועטף אותו ברב חסדך. אמן וחוק בו כל הרגשה נעלה, כל בונה טובה, כל זכרון של מוסר הורים הטבוע בנפשו, שלעולם יעמדו הנגד עיניו תורת המוסר ויראת האל, שלא יתגבר לאמונת אבותיו, שחיי הצבא והנשק לא יקשו את לבו, שקולות הפתוי הודוניים של החטא לעולם לא ישלטו בו. ברכנו, אלהי, ברחמיך ובכוח לשקד על מעשיו, למלא תפקידיו הקשים כהלכה. שלא יבוא לידי בגידה או עברה, שלא יבוא לידי טעות או פקפוק. עשה שישמע בקול מפקדיו, נאמן ונכון להקריב, מסור לדגלו.

וביום שיקרא לצאת אל שדה הקרב, שם קוצר המות את יבולו, שם אלי שבשמים, פרש עליו את רחמיך. מי יתן והיה לו חסדך מגן ושריון; שם חוק את ורועו, צוק אמן בלבו, ותן לזכרון גבורי ישראל לצוות על תוהו, שיצא לקרב בשמחה ובהתלהבות ובאמץ-לב ובקרירות ישמר על כבוד אלהיו ועל נאמנותו לשליט, לעמו ולארצו.

אלי שבשמים האזינה לתפילתי, תן לברכת האם לרחף מעליו, תהיה זאת הברכה לנס מגוון, ובתם שרותו ישוב, בריא בגופו ובנפשו, עטור אות הוקרה על מלוי חובותיו, לשמחת לבי, לשבת והלל לשמך הגדול. אמן.

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